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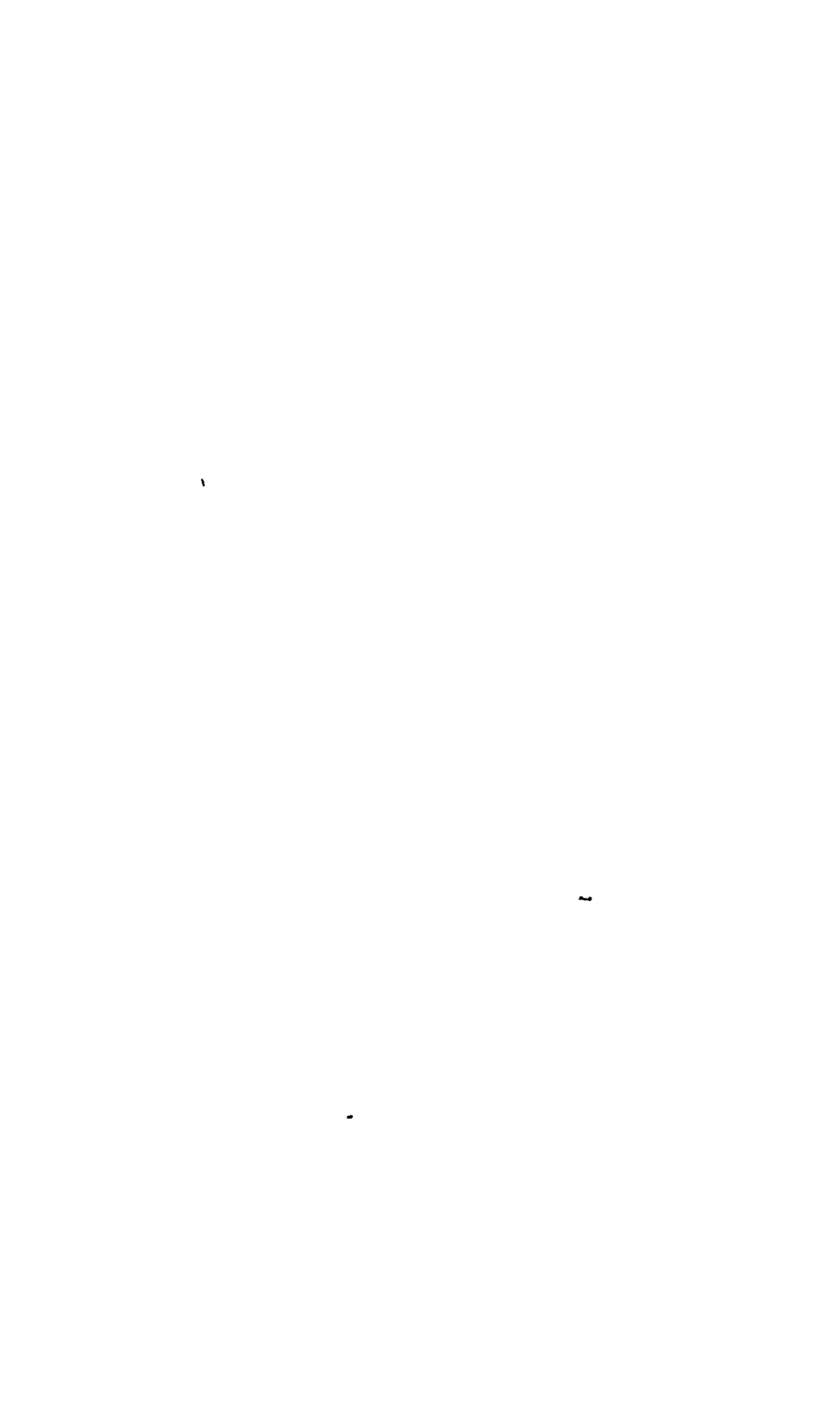
A. M. Ghatage

*Professor of General Linguistics
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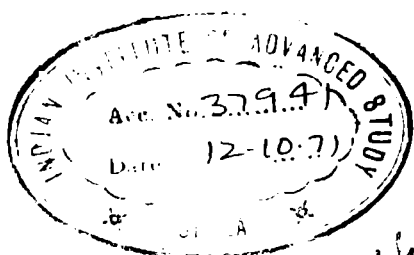
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Introduction

A small pocket of a Marathi dialect is found in Cochin, far to the south of the present major area of this Indo-Aryan language, in the midst of the Dravidian block. It is spoken by the Gaud Sarasvat community as their home language. This form of speech is closely connected with the Konkani dialect of the South Kanara district and thus forms one extreme end of this language which is spread along the western coast of India, covering the states of Mahārāshṭra, Mysore and Keraḷa.

The following dialectal material was collected from an educated speaker of the language. He is a young man of thirty years and is educated in Malayalam and English. He speaks both these languages fluently and has studied Sanskrit as his special subject. Most of his time he has lived in Cochin proper. At home he speaks usually the form of speech represented in these stories. He has given them in the usual colloquial style. They were recorded on tape and then transcribed from them.

The stories given here are well-known. They are known to him from different sources including European literature as well. Hence they cannot be used for the purpose of a folklore study of either the inhabitants of Cochin or even of the small community which speaks this dialect. Their usefulness is confined only to their liṅguistic study.

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kiččondo:ri kətha

ekka ranna:ntu e:ku bramho:ṇu təggeli bayle:yi ja:vnu ghə:rə
 ko:rnu sukha:nə rabbu:nu assillo | səkkani:či ta:ṇe nə:diti:ra:ri
 nha:vnu kedna:yi təpəsvə kərə:pə assillē | əssi ta:ṇe təpəsvə
 ko:rnu ko:rnu tajje bəla:nə kərtə:na ta:ṇe saṅgillē səggə jatta:nē |
 jallya:ri takka čerḍuvə:či na:yī assilī | tē dikku:nu mənə:ntu
 ča:ṅgu mənəsta:pu assillo |

əssi ta:ṇe ekkə dissa phallē javnča:kə nə:diti:ra:ri
 vačče velje:ri vaṭṭe:ri dovvo:rnu ta:ṇe ekkə kiččondori:kə
 dikki:li | tē kiččondori:kə khavnča:kə pha:ṭi ghe:vnu e:ki
 gho:ṇi yetta:li | gho:ṇi pha:ṭi ghe:vnu yetta dikku:k ni:kə ti
 kiččondo:ri bhəyya:nə kərtə:na bramhəṇa: payya: mu:ṇa:ntu
 ayli | assi ti:ṇe tajje payya:mu:ṇa:ntu evnča:kə əni:kə tikka
 r kku:ka jəlləlo təggelo dho:rnu tē mho:ṇu mənə:ntu aṭho:vnu
 bramhna:nə koḷsulya:ntulē ede:nči vudda:kə hatta:ri rəkkəylē
 əni:kə yhi kiččondo:ri e:ki čelli javo mho:ṇu saṅgi:lē əni:kə tē
 vudda:kə tijje phəṭṭi:ri phappullē | ph ṭṭi:ri vudda:kə poḍu:
 k ni:kə təggelya təpəsva bəla:nə kərtə:na ti kiččondo:ri so:ḷa
 vərša:nči e:ki čelli jalli |

nha:ṇə ja:vnu bramho:ṇu tikka:yi ghe:vnu ghərkə:ḍe gello |
 bramh ṇa:kə čerḍu:və nā:y assilī dikku:nu tē čelle:kə meḷu:kəni:kə
 bramhəṇače bayle:kə vho:ḍu sənto:su jallo | jallyari:yi čelle:kə
 so:ḷa vərš pra:yi jallyapasavə:tə l ggi:či vḥ rḍi:kə ko:rnu di:ṭka
 jəttə:nē dikku:nu mənəstapu:yi jallo | ti bramhəṇa:li ekli:či čelli
 jallyapasav :tə lo:ka:ntu dovvo:rnu čə:ḍə bə:lə assillya:kə di:vnu
 tikka vḥ rḍi:kə ko:rka mho:ṇu bramhəṇa:nə aṭh ylē | jallya:ri
 lo:ka:ntu dovvo:rnu čə:ḍə bə:lə assillo ko:nəki mho:ṇu aṭhvə:nče
 velje:ri vunča:ri čovənča:kə ta:ṇe su:rya:kə dikki:lo | ta:ṇe
 mənə:ntu aṭhəylē | su:rya vudde:ta dikku:nu tē di:su jatta, ru:ku
 rukkavə:li v ḍḍə:ta, pa:vsu pəḍta əni:kə mənə:sə:yi mṛə:gəyī
 vəḍta:yi | su:rya vudde:na assillo jallya:ri səggə mōrtə:ni assilī |
 lo:ku assunnassillo | tē pasavə:tə su:rya:či tē səḡtanče:yi pa:si
 bəlvəntu əssi aṭho:vnu tə su:ryaləggi gello əni:kə su:rya tē
 čə:ḍu bəlvəntu jalle pasavə:tə su:rya:nə təggelya čelle:kə vḥ rḍi:kə

ko:rka mho:nu bramhəna:nə saṅgi:lē | su:rya:nə takka ja:pə dilli |
 vhaṛḍi:kə ko:rka jallya:ri ha:vō kəri:n | jallya:ri ha:vō nhəyī
 səṅṭa:pasi bəlvəntu | miḷḷjakə:yi bəlvəntu tō me:ghə | ta:ṇe
 miḷḷja mukka:ri ye:vnu rəblyā:ri miggelə pṛka:ṣu cā u:ṇe jatta |
 tē dikku:nu tuggelya dhuvvə:kə tu:vē me:gha:kə di:vnu vhaṛḍi:kə
 korḥe tō cā:ṅgə mho:nu |

jallya:ri tə:si:ci javo mho:nu bramhəna:n saṅgi:lē | əni:kə
 cəllekə:yi ghe:vnu me:ghaləggi vōcḥu:nu təssi:ci saṅgi:lē | megha:nə
 saṅgi:lē | itti mhəḷḷya:ri ha:vō nhə:yī vho:ḍu, miḷḷja:kə:yi
 vhoḍḍə:yi bəlassillə:yi tō yhe pərvə:tə | ha:vē vācḥe vətṭe:ri te
 makka dho:rnu rəbbəyta:yi | tē dikku:nu tu:vē tuggelya cəlle:kə
 pərvəta:kə di:vnu vhaṛḍi:kə ko:rka mho:nu | bramho:nu thəṅga:yi
 thəkko:nu bha:yər so:rnu cəllekəyi ghe:vnu pərvəta:ləggi
 gellə əni:kə megha:nə saṅgillē səggəṭə:yi təjḷḷəggi saṅgillē |
 bramhəna:nə saṅgillē səggəṭə:yi ayku:nu pərvəta:nə təjḷḷəggi
 saṅgi:lē | ha:vō cā bəlvəntu mhəḷḷelē səttyətō | jallya:ri miḷḷjakə:yi
 bəlassillē tō vindu:rə | miḷḷje deha:kə səggu ve:jju gha:lnu
 ta:ntu tō tē rəbta:yi mho:nu | tē ayku:kəni:kə bramho:nu
 cəlle:kəyi ghe:vnu vindra:ləggi gellə | əni:kə jəllelē səggəṭə:yi
 təjḷḷəggi saṅgi:lē | vindra:nə ja:pə dilli | cəlle:kə vhaṛḍi:kə
 koru:kə makka ka:yī viro:dhu na | jallya:ri ha:vē tikka vhaṛḍi:kə
 kellya:ri ti miggelya jatt:ci nhə:yī mhəḷḷelē pasavə:tə makka
 jatti:ntu thəkku:nu bha:yərə ghaltə:ni mho:nu | təssi mho:nu
 əsə jallya:ri tikka ha:vō tuggelə:ci jatti:ci ko:rnu di:nə mu
 mho:nu saṅgi:lē | əni:kə eḍē vudda:kə hətta:ri ka:nu yhi kiḥḥondo:ri
 javo mho:nu saṅgi:lē əni:kə vudda:kə cəlle:mətya:ri phəppuḷḷē |
 ti kiḥḥondo:ri assilli kiḥḥondori:ci jalli |

The Story of a Mouse.

In a forest a certain Brahmin used to live happily, establishing a household along with his wife. Early in the morning, going to the bank of the river and taking his bath he used to perform penance every day. Thus as a result of the penance which he repeatedly performed, all that he said was realised, yet he had no children. Observing this he felt great grief in his mind.

Thus one day, when it was becoming morning, at the time of going to the bank of the river he saw on the way a female mouse.

In order to eat it a vulture was coming closely following her. Seeing the vulture closely following her, the mouse, out of fear, came close to the feet of the Brahmin. When she came at his feet, thinking in his mind that it was his duty to protect her, the Brahmin took on the palm of his hand some water from his gourd and saying that let this female mouse become a girl, he sprinkled that water on her back. The moment the water fell on her back, due to the power of his penance, that female mouse became a girl of sixteen years.

After his bath, taking her along with him, the Brahmin went to his house. Since the Brahmin had no children, the wife of the Brahmin felt great delight in receiving that girl. At the same time, as the girl was sixteen years old, and had to be given in marriage immediately, she felt great sorrow. Because she was the only daughter of the Brahmin, he thought of giving her in marriage to a person who was the mightiest in the whole world. While he was thinking who could be the most powerful person in the world, he saw upwards and saw the sun. He thought in his mind. It is because the sun rises that there is day, the trees and the creepers grow, the rain falls, and men and animals live. Were the sun not to rise, all beings would have died. The world would not have existed. Therefore the sun is the mightiest of all. Thus thinking he went to the sun and the Brahmin told him to marry his daughter because the sun was the mightiest of all. The sun replied to him. 'I shall marry, if I have to. But I am not the mightiest of all. More powerful than me are these clouds. When they come and stand in front of me, my light becomes very dim. Therefore it is better for you to get your daughter married to the cloud.'

'In that case, let it be so' said the Brahmin and taking his daughter with him he approached the cloud and told him as before. The cloud replied as follows. 'I am not great. These mountains are bigger and stronger than I. While I go, they stop me on my way. Therefore, you should give your daughter in marriage to the mountain'. The Brahmin set out from there, along with his daughter and approached the mountain. He told him all that was said by the cloud. Hearing all that the Brahmin said, the mountain told him. 'It is a fact that I am strong. But stronger than I, are these mice. For they bore holes in my body and stay in them.' Hearing this, the Brahmin taking his daughter along with him approached a mouse, and told him all that had happened.

The mouse replied, 'I have no objection in marrying your daughter. But in case I marry her, as she does not belong to my caste, I shall be thrown out of my caste.' 'If that be the case, I shall transform her to be one of your caste' said the Brahmin. And taking some water on the hand and saying 'let her be a female mouse,' he sprinkled it over the head of the girl. Thus she was changed into a mouse as she was before.

||| ||| |||

II

muṇsi: kətha

ekka bramhəṇa:nə ekka muṇsi:kə vəḍḍəyali | tikka tejjē:ri tē
dikku:nu ča:ṅgə iṣṭəm jallē | bramhəṇa:nə khə:yī vāččevellē:ri
bramhəṇa:laggi ti:vəyi vətta:li əṇi:kə bramhəṇa:nə pərtu:nə
ye:ṽčevellē:ri ti:vəyi pərtu:nə yetta:li | edī:nči vəṣṣ vāčča:kəni:kə
bramhəṇa:nə vḥəḍḍi:kə kelli | vḥəḍḍi:kə jallepəran̄tē:nə
bramhəṇa:nə kedəna:yi bhə:yərə vāččevellē:ri muṇsi:kə baylelaggi
so:ṇu vāčča:kə arambilē |

vḥəḍḍi:kə jā:vnu jhaytti vəṣṣ gellepəran̄tē:nə taṅka c:kə čerdū
jallē | bramhəṇakə:yi teggelē baylekə:yi vho:ḍu sənto:su jallo |
muṇsi:nə kedna:yi čerdalaggi bessu:kə arambilē | əssi edē:či di:sə
vāčča:kəni:kə ekka dissa bramhəṇu:yi bramhəṇa:baylə:yi ghərkə:ḍe
nā jalli | bramho:ṇu səkkaṇi:či bhə:yərə gellə | bramhəṇa
baylə čerdā:kə nidda:vənu ghə:lnu nhə:vṇā:kə mho:ṇu
nə:diti:ra:ri gelli | muṅgu:si əni:kə čerdū matrəm ghərkə:ḍe
jalli | edo:či ve:ḷu vāčča:kəni:kə nidde:vnu pəḷḷeḷya čerdā:laggi
c:ku sorə:pu čo:rnu yetta muṇsi:nə dikki:lə | muṅgu:si dhāra:ri
dhə:vnu gelli əni:kə sorpə:nə čerdalaggi pəvəṇčemu:rthəm takka
ghə:su mā:rnu tajjē ti:nə kuṭṭi:ke ko:rnu ghəllē |

bramhəṇa:baylə:nə nhə:ṇə jā:vnu c:vṇē vellē:ri sənto:sə:nə
kərtə:na muṅgu:si dhə:vnu bramhəṇa:baylə:kə dikku:kə jā:vnu
bhə:yərə gelli | muṇsi:təḍḍa:ri rəggə:tə dikku:kə bramhəṇa:
baylə:nə aṭhəylē | ti:ṇē čerdā:kə ghə:su mā:rnu diṽsi marlē
mho:ṇu | koppa:nə kərtə:na ghə:rəntu vāčču:nu čovṇā:kə
rəbbunəttilē ti:ṇē vhoḷḷə c:ku phətto:ru ka:ṇu muṇsiməttya:ri
vudḍəylo əni:kə muṇsi:kə diṽsimarli | tē jallepəran̄tē:nə
bramhəṇa:baylə ghə:rəntu čəḷḷi | əni:kə čerdū sukha:nə nidde:vnu
pəḷḷelē:yi səlpə du:ra sorpə:čē kuṭṭi:ke:yi pəḷḷelē dikku:nu jallelē
səggə mənā: kelle | čerdā:kə rəkkillya muṇsi:kə diṽsimarli mu
mho:ṇu dukkhi jalli |

The Story of a Mongoose

A Brahmin reared up a mongoose. Because of this it loved him very much. She used to go with the Brahmin, wherever he went and she used to come back when the Brahmin returned. After a few years the Brahmin got married. After the marriage, every day when he went out, the Brahmin left the mongoose with his wife and went out. After the lapse of a few years after their marriage, a child was born to them. The Brahmin and his wife were greatly delighted. The mongoose always began to sit by the side of the child. When a few days had thus elapsed, on a certain day the Brahmin and his wife were not at home. The Brahmin had gone out early in the morning. The wife of the Brahmin, having put the child to sleep, went to the bank of the river to take her bath. Only the mongoose and the child were left at home. After some time the mongoose saw a serpent slowly creeping towards the child which was sleeping. The mongoose ran fast, and before the serpent could approach the child, bit it and cut it into three pieces. While the wife of the Brahmin was returning home after bathing the mongoose ran out in delight to meet the Brahmin's wife. Seeing blood on the mouth of the mongoose the wife of the Brahmin thought that she must have killed the child by biting. Due to her anger, without waiting to see by going inside the house, she picked up a large stone and dropped it on the head of the mongoose and killed it. After that, the Brahmin's wife entered the house and observing the child quietly sleeping and the pieces of the serpent lying not far off from it, she understood what had really happened. She felt sorry for having killed the mongoose which had saved the child.

III

əsu:ye: phə:lə

ekka rayya:kə e:ku purohi:tu assillo | tə purohi:tu rayya:lə
məntri jalle pasavə:tə rajja:či kayrī səggə čə:vnu kađtalo | tə
rayya:lə keļšančə:yi e:ku assillo | rajja:kayrī səggə:tə:yi rayya:nə
təjjeloggi saŋgə:pə assillē | təssi jallyari:yi purohittya:lya
upəde:səprəka:rī nhəntə:na rayya:nə ka:yī kərə:pə nassillē |
tē dikku:nu keļšančə:kə purohittyačə:ri čā əsu:ya assilli |
ta:ŋe aθhəylē | hye purohittya:kə kessi:yi ko:rnu hyē gava:ntu
thəkkū:nu edc:dissaŋkə bha:yərə bəlo:vnčə:kə jalle
jallya:ri rayya:lə məntri:yi makka:či ja:vyət əni:kə jha:ytə duddu
jə:lyət mho:ŋu | əssi aθho:vnu tə purohittya:kə gava:nčə
bha:yərə bəlo:vnčə:kə ta:ŋe e:ku upa:yu soddu:nu kaļlo | ekko
dissa tə rayya:ləggi gello əni:kə takka ede:či dissaŋkə ti:rthə
yatre:kə vəččə:kə rayya:nə adnya di:čka mho:ŋu rayya:ləggi
saŋgu:nu rayya:li adnya ghe:vnu tə ghərkə:đe gello |

dha:pənnə:ra dissaŋkə nippu:nu pəļļe:pərantə:nə ekka dissa tə
rayya:mukka:ri aylə | təggelya ti:rthəyatre: pasu:nu ullo:vnčəveļe:ri
ta:ŋe rayyaləggi saŋgi:lē | rajja:čə ekkə dikka:ri rayya:lə jənpə:du
purohi:tu nəttilya:nə ədhərnu kərtə:yi | purohi:tu nā dikku:nu tī
tərpə:ŋə kərna:yi | vəršikə va:ŋəyi əni:kə ko:rka jallelī kərmə ka:yī
kərna:yi | tə pasavə:tə ekkə purohittya:kə tajji prətivi:dhi
ko:rčəbəge:kə dhara:ri thəŋga ede: dissaŋkə ja:vnu rayya:nə
bəlo:vŋka jallelē tš mho:ŋu | ta:ŋe saŋgillē səttə mho:ŋu aθho:vnu
rayya:nə ləggi:či purohittya:kə thəŋga vəčču:nu ede:či di:sə
rəbbu:nu ja:čka jallelē səggə ko:rnu e:vnčəbəge:kə ja:vnu adnya
dilli | keļšančə:lə upa:yu purohi:ta:kə mənə:njallo | jallyari:yi
vipəri:tə vulləylyari:ri rayya:kə ko:pu yetto:lə mho:ŋu ja:ŋə ja:vnu
purohi:tu bha:yər so:rnu gello | keļšančə rayyalə vholļə višvəstu
jallo |

dha:vi:sə di:sə uparantē purohi:tu pərtu:nu aylə | əni:kə
rayyalya sə:bhe:ntu ha:jər divnčə:kə gello | jallya:ri tə veļe:ri
ra:yu sə:bhe:ri nā assillo | ta:pu e:vnu vuttəvnčə:kə ja:vənəttillē
pəļļolə ra:yu | purohi:tu ayla mho:ŋu ayko:nu rayya:nə takka
e:vnčə:kə adnya dilli | purohita:nə vəčču:nu rayya:kə dikki:le

tavellī rayya:nə tōj̄j̄cōggi saṅgi:lē | tappapasavə:tō sokku:nu
dovvo:rnu tappa:ḍē karə:nə itti mho:ṇu dhara:ri koḷo:vṅka
mho:ṇu | purohita:nə sokku:nu dovvo:rnu saṅgi:lē | pitrēlo
ko:pu tē karə:nə mho:ṇu | rayya:lō bappa a:bu ṇi:kō sōggō
pitrō svərga:ri sukha:nə əssə:yī | j̄allyari:yī thəṅga keḷṣančō nā
dikku:nu kəṣṭə kərtā:yī | tē dikku:nu rayyalya ča:ṅgu vi:vəstu
j̄a:vnu assillya ekkə keḷṣančā:kə thəṅga bəḷo:vṅka | keḷṣančā:kə
bəḷəyṇa j̄allya:ri raj̄j̄ā:kə nā:u j̄əttō:lō mho:ṇu | takka
kəṣṭə nā:mu mho:ṇu saṅgi:lē ṇi:kō rayya:nə sə:bhe:ntu alo:ḍona
ko:rnu rayyalya vi:vəstu j̄a:vnu assillya keḷṣančā:kə svərga:ri
bəḷo:vṅčā:kə aṭhəylē | dhara:ri sari:təyya:rə kəṇyīli | keḷṣančā:kə
dho:rnu bandu:nu sərye:ri vho:rnu nidda:ylo | ṇi:kō
purohita:nə məntrə mho:ṇḍē veḷe:ri keḷṣaṅčā:kə j̄ivəntō ḷəssilo |
təggelya əsu:ye:phə:lō takka mellē ||

The Result of Jealousy

A king had a priest. As this priest was also the minister of the king he used to look after all the matters of the kingdom. The king had also a barber. The king used to tell him all the matters relating to the kingdom. Even then the king used to do nothing without the advice of his priest. Hence the barber was much jealous of the priest. He thought, 'If only I could manage to send this priest for a few days out of the city, I would certainly become the minister of the king and I would be able to earn a lot of money.' Thus reflecting he found out a plan to send the priest out of the city. One day he went to the king and requested the permission of the king to go on a pilgrimage for a few days. Having received the king's permission he came home.

After having concealed himself for some ten or fifteen days he came before the king. While speaking of his pilgrimage he said to the king. 'The citizens of some part of his kingdom perform unrighteous acts because of the want of a priest. Because of the absence of a priest they do not perform the funeral oblation, or the yearly gifts or other rites which have to be performed. Hence it is necessary to send a priest there in order to do the necessary expiations as soon as possible. Believing what he said to be the truth, the king at once ordered the priest to go and stay there

for a few days and return after doing all that was necessary. Though the priest understood the plan of the barber, knowing that the king would get angry in case he spoke anything against it, he went out for the journey. The barber became a close friend of the king.

After ten to twenty days, the priest returned and went to the palace in order to present himself before the king. But the king was not present in the assembly. He was down with fever and unable to get up (from the bed). On hearing that the priest has returned the king sent for him. When the priest went and saw the king he asked him to give the reason of his fever after consulting the omens. The priest consulted the omens and informed the king that the reason (of the fever) was the wrath of the manes. Though his father, grand-father and all other ancestors of the king were living happily in heaven, they suffer greatly due to the want of a barber. Hence a barber who is most faithful to the king must be sent there. If the king did not send a barber, the-kingdom would be ruined. 'That is not much difficult' said the king, and after considering it in the assembly he decided to send his faithful barber to heaven. The funeral pyre was soon prepared, the barber was tied and laid on it. While the priest chanted the incantation he was burnt alive. He thus got the reward of his jealousy.

IV

rayyadhuvə čəmpa:vəti

ekkaḍe khə:yī e:ku rə:yu assillo | tē rayya:kə čerḍuvə:či nā:yi
 assillī | tē dikku:nu rayyakə:yi rə:niyekə:yi ča:ŋgu viča:ru assillo |
 e:kə phəntā rə:ni əssi:či təlyə:ntu nha:vnča:kə gellətvə:li
 vudka:ntu thəkku:nu e:ku bebbə vunča:ri aylo | ta:ŋe rə:niye:ləggi
 saŋgi:lē | tujjā mənəntu:lo agro:hu səphə:lə jəttəlo | e:kə vəršə
 murthə:mə tukka ekkəli čelli jəttəli | əssi saŋgu:nu tə bebbə
 vudka:če ponda:kə gello |

bebbya:nə saŋgille mhəttə:či rə:niye:kə ekkə:li čelli jəlli | rayya:kə
 čā sənto:šu jəllə | təggəlyə gavnəčə jənpəda:kə səgtaŋkə:yi
 duddapaysačē jəvə:nə vaḍu:kə ta:ŋe aḥəylē | tē kuṭṭa:ntu tē
 gavnəčə tera jə:nə čā buddi assillyə mhəntaryə assillyə | mhəlyə:ri
 rayyaləggi səggə ko:rnu ba:ra bəŋra:či vətṭī assillī | tē dikku:nu
 terantu:llyə ba:ra mhənta:ryə jəvna:kə aylyə | teravə:kə čā ko:pu
 aylo | jə:vəŋə jəlləpərantə:nə rayya:lo d(h)uvvə:kə səgta:ni:yi
 aširva:du dičē kuṭṭa:ntu ikkhəra mhəntaryə:ni:yi ekkə:ku vərū
 dillə | təjjəpərantə tera:vi mhənta:ri mukka:ri sərli əni:kə koppa:nə
 kərtə:na rayya:lə dhuvvə:kə ša:pu ghəllə | tə ša:pu itti mhəlyə:ri
 rayya:li dhuvə pəndra:və jənmə di:s tēddu:s həttəntu su:və
 čə:ŋu mərtəli mho:ŋu | əssi ša:pu gha:lnu ti thəŋga thəkku:nu
 gelli | ša:pu ayku:nu səgtaŋkə:yi čā vyəsə:nə jəllē | ghəlləlo
 ša:pu pərtu:kə koŋanča:nə sa:dyə nhə:yi jəlyari:yi təjjē bə:lə
 vu:ŋe koru:kə jəttanē | tē mənā ko:rku baravyə mhəntaryə:nə
 saŋgi:lē | rayya:li dhuvə mərtə:li jəlyari:ri sē vərša:kə mellele
 mətə:čə pədtə:li | sē vəršə upərantē jəggi jəttəli mho:ŋu |

su:vu hatta:ntu čə:ŋu mərtə:li mho:ŋu tē ša:pu dikku:nu
 tya gavantu assilli su:və səggi lassu:nu pə:rghalu:kə rayya:nə
 adnya dilli | səgta:le:yi vərə:ča phə:la:nə kərtə:na rayya:li dhuvə
 čā buddhi assilli:yi, gu:ŋə assilli:yi čə:vnča:kə čā dissuči:yi jə:vnu
 vəḍḍə:li | tiggəlyə pəndra:və jənmədi:ssa rayyu:yi rə:ni:yi
 mrigəye:kə gelli | ravlara:ntu rayya:li dhuvə ma:trəm ekli:či
 jəlli | ti:ŋe itti kəllē mhəlyə:ri ravlara:ntu assillī ku:ḍə
 səggə:čəyi bho:vnu čə:vnča:kə arambilē | əssi ekkə ku:ḍəntu
 vəčəkəni:kə ti:ŋe e:ki mhənta:ri bessu:nu ittiki:či si:vnta dikki:li |

mhənta:re tū həŋga itti kəta mho:nu ti:ne niṅgi:lē | ha:və
 siṽtə tō mho:nu mhənta:re:nə saŋgi:lē | e:kə hā:vəyī ṅiṽṅa:kə
 čoytā mho:nu saŋgi:lē əni:kə rayyadhuvve:nə mhəntarehəttantu:li
 su:və voḍḍi:li | voḍḍu:kə vəṅṅa:kəni:kə su:və həttantu čəlli
 əni:kə śapa:ṅe bəla:nə kərtə:na niddele məṅə:ṅə pəlli | mrigəye:kə
 vəṅṅu:nu aylelī rayyu:yi raṇi:yi tassi:ṅi te ravḷarantu assillī
 səgḡəṅə:yī nidde:vnu pəlli | tə:ne khəvnṅe gho:ḍe dha:vnu
 bhə:vnṅe mu:sə thəŋgəthəŋga nidde:vnu pəlle | ravḷarantu:lo
 e:ku pəllə səri həllo:lina |

di:sə vətə tassi:ṅi te ravḷara:ṅe čari:yi təntu assillē tə:ne
 vho:ḍə vho:ḍə ja:vnu vhoḷlē e:kə ra:nə jallē | rayyadhuvə
 čəmpavəte:li ka:ṇi gā:vgavantu səḡṅani:yi mho:nu:kə arambilē |
 ti ka:ṇi ayku:nu jhayte rayyapu:tə čəmpavəte:kə dikku:kə ayle |
 jallya:ri te ravḷara:ṅe čari:yi təntu:yi kəṅṅya ra:nə assə dikku:nə
 ravḷarantu čəḍu:kə ja:vnəttillē portu:nu gelle |

əssi sē vəṅṅə bhoggu:nu vəṅṅakəni:kə e:ku rayyapu:tu thəŋga
 pavlo | te rənnabha:yəṅə ta:ne ekkə mhəntrya:kə dikki:lo | te
 mhəntrya:nə rayyaputta:kə čəmpavəte:li ka:ṇi saŋgi:li |
 čəmpavəte:kə e:kə čoylyari činna mho:nu rayyaputta:kə dissalē |
 rayyaputta:nə rənnaləggi pavnṅa:kə əni:kə rənnə:nə va:ṅə so:nu
 dilli | ravḷarantu bhittə:ri vətə tassi:ṅi ta:ne səgḡə:ṅəyī nidde:vnu
 pəllelī dikki:lī | ravḷarantu bhittə:ri rayyu:yi raṇi:yi təgḡupə
 rante:nə rayyadhuvve:kəyi nidde:vnu pəllelī dikki:li |
 čəmpavəte:kə dikku:kəṅi tājje mənantu vho:ḍu sənto:su jallo | tə
 bavḡolo ənikə rayyadhuvve:ṅe təṅḍa:ri e:ki umma dilli | ta:ne
 ummə diṽṅakə:ṅi rayyadhuvə vuttayli | rayyu:yi raṇi:yi
 ravḷarantulī səgḡə:ṅəyī niddantu thəkku:nu vuttaylī | rayya:nə
 təgḡele dhuvve:kə te rayyaputta:kə di:vnu vḥəḍi:kə kelli əni:kə
 səgḡə sukha:nə rəbbi:lī ||

IV

Princess Campavati

In a certain place there was a king. That king had no children. Seeing this both the king and the queen had great worry. Once when the queen as usual went to a lake to take her bath, a frog came up from water. It spoke to the queen. 'The

wish of your heart will be fulfilled within a year, a girl will be born to you'. Having said this, the frog went under the water.

Just as the frog said, a girl was born to the queen. The king was greatly delighted. He decided to serve a feast of milk-pudding to all his citizens. Among them there were thirteen wise old women of that city. But with the king altogether there were twelve golden plates. So out of the thirteen, twelve old women came for the feast. The thirteenth one was in great rage. After the feast, while all were blessing the princess eleven old women gave her a boon each. After that the thirteenth old woman came forward and with anger cursed the princess. The curse was as follows : ' the princess will die with a needle pricking her hand, on her fifteenth birthday '. Thus cursing, she went from there. Hearing the curse all felt great grief. It is not possible to retrieve a curse once uttered. Still it is possible to diminish its power. Knowing this, the twelfth old woman spoke. " Though the princess will die, really she will sleep for hundred years as if dead. After a hundred years she will wake up ".

Since the curse was that (the princess) will die with the prick of a needle in her hand, the king ordered that all the needles in the kingdom should be destroyed by burning. As a result of the blessings of all, the princess grew up, having great intellect with good qualities and very beautiful to look at. On her fifteenth birth-day, the king and the queen had gone for hunting. In the palace only the princess was left alone. What she did was she began to visit all the rooms that were in the palace. In this way, going into a room, she saw an old woman sitting and sewing something. ' O old woman, what are you doing here ? ' thus she asked her. ' I am sewing ' so said the old woman. ' Let me also try to sew ' saying so the princess snatched the needle from the hand of the old woman. While trying to snatch it the needle pricked the hand and due to the effect of the curse she fell down as if asleep. The king and the queen who returned after hunting so also all the beings in the palace fell asleep. Horses which were eating grass, the house-flies which were hovering about, also slept wherever they were. Not a leaf moved in the palace.

As days passed, the grass that was on all the four sides of the palace having grown taller and taller, became a thick forest. The story of Princess Campavati was related by all in every kingdom.

Hearing that story many princes came to visit Campavati but having failed to enter the palace because of the forest of thorns on all the four sides, they returned.

Thus after the passage of a hundred years, a prince reached that place. On the outskirts of the forest, an old man was seen by him. The old man told him the story of princess Campavati. It occurred to the prince that he should better have a look at the princess Campavati. As the prince reached close to the forest, the forest cleared a path for him. On his way to the palace, he saw all beings fallen asleep. In the palace he saw the king and the queen and then the princess too fallen asleep. On seeing Campavati he became very happy. He bent and kissed the mouth of the princess. As he kissed her, the princess woke up. The king and the queen and all others in the palace woke up from sleep. The king gave his daughter in marriage to the prince and all lived in happiness.

mhənta:rē su:nē

e:kə ghərkə:de e:kə ča:ŋ mhənta:rē su:nē assillē | takka
 vəršō ja:vnu toŋdantule da:ntə səggə po:nu gelle | təssi əstəna
 ekkə dissa təggelo dhənni bayle:ləggi vulləytalə ta:nə ayki:lē | hye
 su:nəyača:nə aṽka kā:yi upka:ru na əttō | ta:nə əni:kə vorče pəsi
 morče tō čaŋgə | tē jallepasavə:tə ha:vō takka pha:yi diṽsimartəno
 mho:nu dhənnya:nə bayle:ləggi saŋgi:lē | bayle:kə su:nəyače:ri čā
 də:ya dissəli əni:kə bamənaləggi saŋgi:lē | tya su:nəya:nə aṽka
 təggelo jənmu səglo:či upka:ru kəlloləssə | tē dikku:nu ta:nə
 mo:rubhittə:ri ammi takka kha:nə ghalka jallelē tō mho:nu | tē
 ayku:nu bamna:nə ja:pə dilli | upka:ru kəlloləssə jallya:ri ammi
 takka əttəmbhittə:ri kha:nə gha:lnu possilləssə | əttō tajjetoŋda:
 ntu da:ntə nā:yi dikku:nu čora:n səri takka bhi:vna | ta:nə
 morče:nči tō čaŋgə |

yhē səggə ayku:nu bessəlyya su:nəya:kə bhəyyə:yi vyəsənə:yi
 jallē | sənje bha:yərə bhovnča:kə vəčča:kənikə su:nəya:nə təgge:lo
 səŋga:ti ja:vnu assillya kollyaləggi yhē səggə saŋgi:lē | bhi:vnəkka
 tu mho:nu saŋgi:ləni:kə kollya:nə takka e:ku upa:yu saŋgu:n
 dillə | pha:yi səkka:ni tuggelya dhənnya:či ba:yələ nha:vnča:kə
 vəččənaphu:de ha:vō thəŋga e:vnu dhənnya:nə dikku:nəttillē
 ghə:rantu čənu təgge:lyya čerda:kə ghe:vnu vəttonō | bha:yərə
 dhavnče velle:ri dhənnya:kə dikku:kə ye:naphu:de dhənni bo:bə
 ghaltəlo | tassi bo:bə ghəlnaphu:de tu:vē bhoŋku:nu makka
 pha:ti ghe:ṽka | ha:vō u:tya rukkamaglya:nə ghu:vnu čerda:kə
 tujjeləggi di:nə | tavvə:li tu:vē čerda:lyya čoggya:kə gha:su ma:rnu
 čerda:kə ubba:rnu vho:rnu dhənnya:kə pavə:ṽka | dhənnya:kə
 tavvə:li tujje:ri vho:du səntə:su jatto:lo | əssi saŋgu:nu doggə:yi
 təgtəgele vaṽtə:nə gelle |

herdu:sa səkka:ni saŋgillya mətə:či dhənnya ba:yələ nha:vnča:kə
 gelleli čə:vnu kollo nutto:či čəllə ghəra:ntu əni:kə čerda:lyya
 čoggya:kə gha:su ma:rnu dhənnya mukkəvelyanə:či čerda:kə
 ghe:vnu dhavlo | tē dikkillē:yi dhənnya:nə bo:bə ghalli |
 su:nəya:nə bhoŋku:nu kollya:kə pha:ti ghəttəli | səlpə peṽtāvəčča:
 kəni:kə kollya:nə čerda:kə su:nəyaləggi dillē | su:nē čerda:kəyi

ghe:vnu ghə:rkə:ðe aylē | dhənnya:kəyi dhə:nnyabayle:kəyi
 su:nyāðe:ri ċā sənto:su:yi višvasu:yi jallo | su:nyā:kə mo:rubhittə:ri
 pestonō mho:nu dhənnya:nə səttyo kelle |

təjje herdu:sa:ði kollo su:nyā:kə dikku:kə aylo | su:nyā:kə
 dikku:nu ta:ne su:nyaloggi saṅgi:lē | tukka ha:vē upka:ru kellelē
 mətə:ði tu:vē makka:yi ko:rka | ha:vē rətti kuṅkəḍa:kə khavnčə:kə
 ettonō | te vele:ri tu:vē neṅtəlle mətə po:ðka mho:nu kollya:nə
 saṅgi:lē | tē ovsunna mho:nu su:nyā:nə saṅgi:lē | ittya:k mhəjly-
 a:ri təggelo dhənni takka ċa:ṅgu vi:vəstu mho:nu aṅhəyta
 dikku:nu | su:nyā:nə saṅgillē kannantu vho:rnettillē kollo te:či
 rətti kuṅkəḍa:kə khavnčə:kə aylo | təvvə:li su:nyā:nə bhəṅka:nu
 dhənnya:kə jəggəylo | dhənni vuṭṭa:vnu kollya:kə ma:rnu ma:rnu
 bha:yəra d(h)əvəṅḍaylo | koppa:nə kərtə:na vətəstəna kollya:nə
 su:nyā:kə herdu:sa rannantu yuddhə:kə evnčə:kə saṅgi:lē | herdu:sa
 saṅgille thəyya:ri səmya:ri kollo e:kə ḍukrakə:yi ghe:vnu su:nyaloggi
 yuddhə koru:kə aylo | su:nyā:kə jallya:ri səṅga:ti ja:vnu e:kə thonṅe
 majjə:rə nhəntə:na ko:nə meļle:na | tya thonṅe majrakə:yi ghe:vnu
 su:ṅē rannantu kollya dikku:kə gellē | du:rə thəkku:nu su:ne etta
 kollya:nə dikki:lē | dukki səhijjə:vnəttillya:nə majra:nə ba:lə
 niṭə:či ko:rnu vu:nčə dhəlelē du:rə thəkku:nu dikku:kə kollya:nə:yi
 ḍukra:nə:yi su:ṅē yaddha:kə vho:ðe:kə khəṅḍē ghe:vnu tē etta
 mho:nu aṅho:vnu bhəyya:nə kərtə:na kollo rukkačē khandyari:yi
 čo:nu bessəlo | ḍukkə:rə pəlyā:čē moddē vəčču:nəyi nippu:nu pəļlē |
 majjəra:nə pəvnčəkə:či əni:kə ḍukrakə:nu həllolo dikku:nu vindurutə
 mho:nu aṅho:vnu marlo gha:su | ji:vu meļlyā:ri bhi:kə magga:nə
 mho:nu aṅho:vnu ḍukra:nə e:ku dha:vū dillə | jallya:ri dhavnčē
 murthəm vuldu:n saṅgi:lē itti mhəjlyā:ri te rukka:ri bessəlyā
 kollya:nə ja:vnu tē yhē səggə kellelē | nā jallya:ri ha:vē yuddha:kə
 evna assillē tē mho:nu | yhē ayku:kə kollya:nə ləjje:nə kərtə:na
 məttē kha:lə ghallē əni:kə su:nyā:lə səṅga:ti ja:vnu dusseri:yi
 rəbbi:lə ||

V

The Old Dog

In a house there was a very old dog. Due to its old age, all the teeth in its mouth had fallen. One day it heard its master

speaking to his wife. 'Now this dog is of no use to us. Now it is better if it is dead than be alive. Hence tomorrow I shall kill it.' Thus the master told his wife. But the wife felt much pity for the dog and she said to her husband. "This dog has helped us throughout its life. So we should give it food upto its death". Hearing this the husband replied. 'If it has helped us we have also reared it up until now by giving it food. Now since there are no teeth in its mouth the thief also will not fear it. It is good for him to die'. The dog who was listening to all this was afraid and sad. In the evening, when the dog went out, he told all this to a fox who was his friend. 'Don't be afraid' so saying the fox drew a plan for the dog. 'Tomorrow morning when your master's wife will go to bath, I, coming there, without being seen by your master, entering the house, will carry away his child. While I am running out and the master sees me, he will raise a cry. When he shouts in that manner, you should bark and chase me. Going round the yonder tree, I shall give the child to you. Then by biting the shirt of the child and lifting it up, you should carry it to your master. Then the master will be highly pleased with you.' So saying both of them went their way.

Next morning as planned, seeing the master's wife gone for her bath the fox sneaked in the house and by biting the shirt of the child ran with the child as the master was looking on. The moment the master saw this he cried aloud. The dog chased the fox barking. Further on the fox handed over the child to the dog. The dog returned home with the child. The master and his wife were very happy over the dog and had faith in him. The master promised to feed the dog until its death.

The very next day, the fox came to see the dog. Seeing the dog he spoke to him. 'As I helped you, you should also help me. I shall be coming to night to eat the hen. At that time you should lie down pretending to know nothing' so spoke the fox. 'This will not happen' said the dog because his master believes him to be faithful. Without listening to what the dog said, the same night, when the fox came there to eat the hen, the dog woke up the master by its barking. Getting up, the master chased the fox by repeatedly beating it. While returning angrily the fox asked the dog to come to the forest the next morning for a fight. The next morning, the fox accompanied by the boar reached the appointed

place in time to fight with the dog. As for the dog, no one was available to accompany it except a lame cat. The dog went to the forest, taking the lame cat with it in order to meet the fox. From a distance the fox saw the dog approaching. Because of the intolerable pain the cat had raised its tail and held it erect. On seeing this and thinking that the dog was coming for the fight with a big sword, getting affraid the fox climbed a tree and sat on a branch of it and the boar hid itself among the leaves. The cat reached the place and saw the ear of the boar moving. Mistaking it for a rat it bit on it. The boar, thereupon, ran as fast as it could in order to save its life (Lit. thinking that it can even beg if it survives). But before running away, it shouted back that all this was brought about by the fox, who was sitting on the tree. Otherwise he would not have come for a fight. Hearing this the fox lowered its head in shame and henceforth lived as a friend of the dog.

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sabḍu ṇi:kə bhū:tə

ekkaḍe khō:yī e:ku dāridri rabbu:nassillo | tæggele danda itti
 assillē mhaḷḷya:ri ru:ku katto:rē | sekkaṇi:ṇi vuṭṭa:vnu ta:ṇe
 rannantu voṅṅu:nu ru:ku kaṭra:pə assillē | sənḷe veḷa:nē teddu:sə
 ketterlele rəkku:ḍoyi ghe:vnu aṇḍi:ntu vāṅṅu:nu tē vikku:nu
 edede:ṇi ko:rnu ta:ṇe jhaytto duḍḍu ekkəḍe kello | te duḍva:ni
 ta:ṇe tæggeḷya ṅellya:kə sikkukə sku:ḷa:ntu bəḷəylo | tæggeḷya
 ṅellya:lē nā:və assillē sabḍu mho:ṇu | sku:ḷa:ntu sikkū:nu
 jḷoyi:jḷallya pəraṇte:nə takka koḷe:jantu sikkovnā:kə tæggeḷya
 bappaleggi da:mu nassillo | tē dikku:nu sabḍu:li sikkvə:ṇə
 rəbbəyli |

taḷḷe laḷgiṅṅe dissa sabḍu:yi phəllē javnā:kə vuṭṭaylo |
 ṇi:kə bappaleggi:ṇi ranna:ntu ru:ku kaṭru:vāṅṅa:kə bha:yero
 serlo | ōre ru:ku katto:rē sēggetṭə:yi tuḷḷa:nə ja:ṅē nhō:yī
 mho:ṇu tējjeloggi bappa:nə saṅgi:lē jallya:ri nā bappa ha:vē haṅga
 besū:ṅe pesi ranna:ntu ye:vnu bappa:kə itte:yī upka:ru kəri:n
 bappa ha:vē mho:ṇu saṅgi:lē ṇi:kə bappa:nə vāṅṅevəḷḷe:ri ranna:ntu
 tove:yi gello | ku:ra:ḍi ekkī:ṇi assilli dikku:nu sabḍugu:ṇi ku:ra:ḍi
 laḷgi:ghərkə:ḍe thekkū:nu tæggele bappa:nə tho:vnu haḷḷi |
 doggə:yī rannantu rukku katto:rnu rakku:ḍə ekkəḍe koru:kə
 arambilē | dēpa:r javnā:kə ṇi:kə bappa:nə saṅgi:lē | pu:rə re
 danda kellele ṇi:kə kha:ṇə kha:vnu jattə:ri kō:rū mho:ṇu saṅgi:lē
 ṇi:kə bappa kha:ṇə khavnā:kə bessolo | jallyari:yi sabḍu
 kṣi:ṇəm dissəlna dikku:nu te toḍova:kə ha:vē pəkṣyā:kə dhoru:kə
 ṅoytā bappa mho:ṇu saṅgi:lē | ṇi:kə ranna:ntu bhittə:ri bhittə:ri
 gello | pəkṣe:ghu:ḍu soddu:nu soddu:nu vāṅṅa:kə ta:ṇe e:ku
 vhoḷḷo vo:da ru:ku dikkillō | te vho:da rukka pokkorlya:ntu
 pəkṣi:yə assəyi ve mho:ṇu ha:thu gha:ḷnu soddu:ṅe veḷe:ri makka
 bha:yər so:ḍi makka bha:yər so:ḍi mho:ṇu ko:nəki:ṇi bo:bə ghatla
 ayki:lē | ghu:vnu ṅa:ri dikka:ri ṅovnā:kə koṇa:kə dikkunnət-
 tilya:nə ta:ṇe niṅgi:lē khəntəyi assə tū mho:ṇu | ha:vē haṅgə tō
 assə yhe rukkamuṇa:ntulya pokkorlya:nu mho:ṇu ja:pə ayli |
 rukkamuṇa:ntulya pokkorlya:ntu ha:thu ghaḷu:kəni:kə takka
 sani:ṇi e:ki kuppi meḷḷi | te kuppya:ntu sanu:ṇi e:ku ji:vi

budki marta ta:ne dikki:lo | to ji:vi dusseri:yi makka
 bha:yero so:di mho:nu sabdūlaggi mōggū:laggolo | sabdū:nō
 dhara:ri kuppye:dhahkē:ṇō so:ṇu kallē | to ji:vi bha:yar aylō:yi
 čovnčemu:rthēm c:kō vhojē bhū:tō jallē ṇi:kō sabdū:laggi saṅgi:lē |
 ha:vē mu:rthēm sattyō kellelē itti mhōjya:ri makka yhe kuppya:ntu
 thōkku:nu bha:yero so:ḍē men a:kō ha:vō diṽsimarto:nu
 mho:nu | te pesavā:tō attō tū moru:kō tēya:r ja mho:nu |

sabdū:kō bhōyyō laggō:lē jallya:ri dhōyrya:nō bhuttalaggi
 ta:ne saṅgi:lē | ha:vō moru:kō tēya:rō tō | jallya:ri morčē
 murthēm miggelō c:ku sēm ə:yu durō ko:rnu di:ṽkā | to
 sēm ə:yu itti mhōjya:ri tū uttalē:ḍi vho:ḍō c:kō bhū:tō yhē sa:ṇō
 kuppya:ntu kēssi čallē mho:nu tō | takka kōṣṭā na:mu ha:vō
 tukka dakkōytā čō:yi mho:nu saṅgi:lē ṇi:kō d(h)uvvo:ru ja:vnu
 bhū:tō dusseri:yi kuppya:ntu bhitteri čallē | sabdū:nō dhara:ri
 dhahkē:ṇō ka:ṇu kuppi dhahki:li | bhutta:nō dusseri:yi makka
 bha:yero so:di havē tukka ka:yi ko:rna mho:nu bo:bō ghalu:kō
 arambilē | sabdū:nō ovsunna mho:nu saṅgi:lē | tē dikku:nu
 bhutta:nō dusseri:yi sabdū:laggi sattyō ko:rnu saṅgi:lē | makka
 bha:yar sollya:ri tukka jōnmu sōglā:ḍi khavnčā:kassillē kha:ṇō
 ha:vō tukka di:nō mho:nu | sabdū:kō vho:ḍu sēnto:ṣu jallo ṇi:kō
 bhutta:kō ta:ne bha:yero sollē | bhutta:nō c:ku sanu:ḍi lugtakūtṭu:
 kō sabdū:kō dillō | ṇi:kō saṅgi:lē | hōjje c:kō tōllō:vō
 khōnčē:yi lo:ha:čē sadhōna:kō laylē jallya:ri tē sadhō:nō ruppya:čē
 javō bhahračē ja:vō jētō:nē | ṇi:yc:kō tōllō:vō khōnčē:yi
 ghayya:kō laylē jallya:ri gha:yu tavli:ḍi suktōlo mho:nu |

to lugtakūtṭu:ko:yi ghe:vnu sabdū bappa:nō ru:ku kōttōrčē
 kōḍē gello | takka dikku:kō:ḍi bappa:nō tallya:gi niṽgi:lē | itti re
 pākṣi soddu:n gellolo kā:yi mellē re mho:nu | pākṣi mellēna
 bappa, ha:vō ru:ku kōti:nō mho:nu saṅgi:lē ṇi:kō rukka:ḍi
 kallī ta:ne ṇi:kō kurāḍi:kō tō lugtakūtṭu:kō laylo | tē
 jallyapōrante:nō kura:ḍi rukka:ri maru:kōyi ṇi:kō kurāḍi:čē
 da:ntō sōggō gelle | kura:dida:ntō vāčā:kōyō ṇi:kō bappa:nō
 tallya:gi niṽgi:lē | tu:vē yhi kura:ḍi itti kelli re | tho:vnu hōjje
 ṇi:kō portu:n kēssi re di:vōpō | əssi mho:nu:kōni:kō ha:vō tajje
 mo:lō kēssi:yi ko:rnu di:nō bappa mho:nu saṅgu:nu bappa:kō
 gharkō:ḍē vhello | sabdū kurāḍi:yi ghe:vnu ekka sonnāralaggi
 gello | sonra:nō kura:ḍi jhoro:vnu čō:vnu ruppē tō mho:nu
 saṅgi:lē | sabdū:nō kurāḍi:kō kedda:nōki bhutta:nō dillōlo lugtak-
 uṭṭu:kō laylo | tōvli:ḍi rukka:ḍi ruppya:ḍi jalli | ruppya ku:ra:ḍi

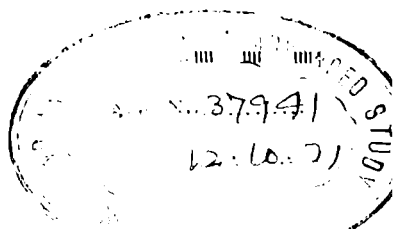
sonrakə:yi dikki:li əni:kə melləḷə ruppə:ya səggu ghe:vnu sabḍu
ghə:rka:də gellə | ləkəṇḍa ku:ra:ḍiḥē mo:lə kura:ḍi:dhənya:kə
di:vnu vərle:lə ruppə:ya bappa:kə dillē | bappa:kə vhoḷḷə ətiṣə:yu
ḷa:vnu bappa:nə puttaleggi yə ruppə:ya səggu tukka khəntə:yi
thəkkū:nu mellə re mho:nu niṅgi:lē | sabḍu:nə tavvəḷḷi ḷallelē
səggəṭə:yi bappaləggi saṅgi:lē | te:dus thəkkū:nu tē sukha:nə
rəbbi:lē ||

Sabḍu and the Spirit

In some place, there used to live a poor man. His job was to cut wood. Getting up early in the morning and going to the forest, he used to cut wood. In the evening, going to the market with the wood that he had cut on that day, and by selling it bit by bit he collected a lot of money. With the help of that money he sent his son to school for study. His son's name was Sabḍu. After he completed his school-studies his father had no money to educate him in the College. Hence the education of Sabḍu was discontinued.

The next day, Sabḍu also got up early in the morning, and set out to go to the forest with his father. Though his father told him that cutting of wood would not be possible for him, Sabḍu replied, 'No father, I shall render you some help by coming to the forest, instead of sitting here.' So saying he also departed to the forest when his father was going there. Since there was only one axe Sabḍu's father borrowed for him an axe from the neighbouring house. Both of them began to collect wood after cutting it. When it was noon, his father said 'Enough of the work which is done, we shall continue it after taking our food'. Thus said his father and sat down for his meal. But Sabḍu, not feeling tired, and telling his father 'in the meantime, I shall try to catch birds' went in the interior of the forest. While trying to find out the nests of birds he saw a huge banyan tree. As he put his hand in the hollow of the tree in order to find the presence of birds, he heard some one shouting 'Let me out, Let me out'. Turning around on all four sides, he found no one. Hence he asked 'where are you?' 'I am here, in the hollow, at the foot of the tree' came the reply. Putting his hand in the hollow, at the foot of the tree, he got a tiny bottle. He saw a very small being jumping inside that bottle.

The small being began to plead with Sabḍu again 'let me out'. Sabḍu soon unscrewed the lid of the bottle. As the being came out in a moment, it grew into a huge spirit and spoke to Sabḍu. 'I had taken a vow earlier that I would kill the person who let me out of the bottle'. So now be prepared to die.' Sabḍu got scared. Still with courage he spoke to the spirit 'I am ready to die. But before I die, you should clear a doubt of mine. The doubt is this 'How did you, such a huge spirit, enter this tiny bottle?' 'That is not difficult I shall show you,' thus saying the spirit transformed itself into smoke and reentered the bottle. Sabḍu immediately closed the bottle with the lid. The spirit began crying again. 'Let me out. I shall do you no harm!' Sabḍu replied that, he would not do it. So, the spirit spoke to Sabḍu again. 'If you let me out, I shall give you food enough to eat your whole life.' Sabḍu became very happy and he let out the spirit. The Spirit gave Sabḍu a small piece of cloth and said. 'If you apply one end of this cloth to any metallic object, that object will be changed into silver or gold. If you apply the other end to any wound the wound will soon heal.' Taking the piece of cloth with him, Sabḍu went to the spot where his father was cutting wood. On seeing him his father asked, 'did you get anything by going in search of birds?' 'I got no bird, I shall cut wood' said Sabḍu. He took the axe and touched the axe with the piece of cloth. After that when he struck the axe on the tree, it lost all its teeth (edge). When the edge of the axe was blunted, the father asked him. 'What have you done with this axe? This is a borrowed one, now, how can I return it?' When he said so, replying that 'I shall somehow pay its price' he led his father home. Sabḍu, taking with him, the axe, went to a goldsmith. The goldsmith tried it by rubbing and said that it was silver. The moment Sabḍu touched the axe with the piece of cloth which was given to him by the spirit at that very moment, it had changed into silver. Sabḍu sold the axe to the goldsmith and went home with all the money he received. He paid the price of the steel axe to the owner of the axe and the remaining amount he gave to his father. His father was much surprised and asked of his son whence he got all that amount. Sabḍu then told his father all that had happened. Since that day, they lived in happiness.



VII

mussā ra:ṇi

ekka rayya:kō teggōjā:ṇo pu:to assille | tantulya dhaklyā:kō
 buddhi u:ṇe mho:ṇu sēgga:tō:yī aṭhōyā:ni dikku:nu takka bo:dhu
 mho:ṇu vūḍita:ni | vhoḷḷe doggōjā:ṇoyī gā:vō bho:vnu
 ṣō:vñā:kō mho:ṇu voṣṣu:nu jhayte ka:lo jalle jallyari:yī pātu:nu
 ravḷara:ntu aylene:yī | taṅka soddu:nu taṅgelo bha:u bo:dhu
 bha:yar sōrlo | soddu:nu soddu:nu taṅkā dikku:nu meḷḷu:kōni:kō
 takka buddhi na dikku:nu tanni hōssu:karambilē | tē sēgga to
 sōhijjālo | teggani:yī bho:vṇḍi dusseri:yī arambili | vāṣṣevāṭṭe:ri
 tanni e:kō vaḷtemallē dikki:lē | bodha:lyā doggōjā:ṇo
 annamaraṇṣe:yī mōna:ntu tē vaḷtemallē phuttō:vnu vaḷṭṭyo
 bhōyā:nō dhavnta:yī ṣōylyā:ri ṣinna mho:ṇu dissō:lē | taṅgelyā
 bhava:kō tē ṣa:ṅgō mho:ṇu dissōlna dikku:nu tē vaḷṭyā:kō
 tēṇṭulyā sōḍyā aṅka mho:ṇu saṅgi:lē ṣni:kō annamaraṅkō ghe:vnu
 tō mukka:ri gello | eḍḍi pavḷō mukka:ri vāṣṣa:kōni:kō tanni e:kō
 vhoḷḷē tō:lē dikki:lē | tē tō:lyā:ntu bho:vrnu hōmsōpekṣiyō
 po:vnta:yī dikku:nu taṅkā teggāṅkō:yī kōvntu:kō dissōlē | vaṭṭe:ri
 khaṣṣā:kō jallē mho:ṇu aṭhō:vnu vhoḷḷe rayyapu:to doggō:yī
 hōmsōpekṣyā:ṅkō dhoru:vāṣṣa:kōni:kō dusseri:yī taṅkō upōdra:vu
 di:ṣṣe ṣō:ri nhō:yī mho:ṇu saṅgu:nu bo:dhu annamaraṅkō:yī
 ghe:vnu mukka:ri gello | eḍḍe logge:nō ṣōvku:kōni:kō tē ekko
 vhoḷḷe rukkamu:nantu pavle | tē ruḷkaṣe:ri soppu:r mussanṣō
 vhoḷḷe e:ku ghu:ḍu assillo | soppurmussanṣi ekkaḍḍe kelle:lo mho:vu
 ṣō:vḍu jā:vnu ghu:ḍantulyā:nō bha:yarō vikkārtalo | rayyale vhoḷḷe
 putta:ni doggani:yī ghu:ḍu sēgḷō:ṣi lassu:nu mho:vu sēgga ka:ḍka
 mho:ṇu aṭhōylē | jallyari:yī taṅgelo ghu:ḍu lassu:kō bodha:kō
 mōnno dissōlna | taṅgelo ghu:ḍu lassu:ṣē balla:vō tō mho:ṇu
 saṅgu:nu bo:dhu annamaraṅkō:yī ghe:vnu ṣōṽki:lo | ṣō:ṽku:nu
 ṣō:ṽku:nu tē ekko ravḷantu pavle | tē ravḷarantu phōttara gho:ḍe
 ṣni:kō phōttara mōni:ṣō nhōntāna jī:vu assille kōṇa:kō tanni dikkilna |
 tē ravḷara:ṣi sēgga ku:ḍoyī bho:vnu ṣō:nṣakōni:kō tanni ekko
 ku:ḍantu e:ku mhōntarō bessolo dikki:lo | taṅkō teggā:kō:yī
 dikku:kō:ṣi mhōntarō vuttā:vnu aylo | tanṣelōggi kē:yī vullo:natt-
 illē taṅkā khavnā:kō:yī pivnā:kō:yī jā:ṽkajjalle dillē | ṣni:kō

kha:nə ʃallepəra:nte:nə taṛka ghe:vnu ekka phəttəramejʃjaləggi
 gello | əni:kə taʃʃe:ri bəɾəylelɛ taṛka dəkkəylɛ | tɛ mejʃja:ri
 ti:ni va:ʃə:kə assillī | mu:rthəmālē:ʃi itti mhəʃʃja:ri thəŋga
 laggi:ʃe:ri e:kə rannantu rayyadhuvvelī e:ku sa:su mottī ʃe:lja
 ponda:ke pəʃʃē:ləssəyi | tī e:ku sassu:yi su:rya:nə əstəmiʃʃja:ʃʃe
 phu:ʃe soddu:nu haḍka | tantu harvo:llo məni:ʃu phəttəru
 ʃattolə mhə:nu |

tɛ va:ʃə:nu rayyalə vholʃə pu:tu mottī soddu:nu gello |
 sa:njəvʃe mu:rthəm sassantu sɛ mottī ta:ne punja:ylɛ | sassu:yi
 punja:ʃʃa:kə ʃalle:na dikku:nu tɔ phəttəru ʃallo | dusse:rə puttū:yi
 tasi:ʃi vo:ʃə:nu punja:ʃʃa:kə ʃa:vnotillya:nə to:vəyi phəttə:ru
 ʃallo | tissorə pu:tu bod(h)u:yi tassi:ʃi gello əni:kə mottī dhara:ri
 punja:ʃʃa:kə ʃayna dikku:nu ta:ne roḍu:kə arambilɛ | tɛ ve:ʃe:ri
 ta:ne mu:rthəmə rəkkillyə vəʃtyə thəŋga pavlyə | əni:kə sa:su
 mottiyī tanni ekkəʃe ko:rnu rasi kelli |

tɛ mejʃjave:lɛ dusserɛ va:ʃə:kə itti assillɛ mhəʃʃja:ri
 rayyadhuvvellyə nidde:vənʃe kuḍa:ʃi ʃa:vi tanni va:ʃe:ri dikkillya
 to:lyantu pəʃʃē:ləssilli ka:nu ha:ḍka mhə:nu | bo:dhu ʃa:vi
 haḍu:kə bhə:yərə sorlə | ta:ne tɛ to:lyaləggi paʃʃa:kə:ʃi ta:ne
 rəksi:ʃə kellelyə həmsəpəksya:ni ʃa:vi soddu:nu ha:nu tekka
 dilli |

mejʃjave:lɛ tissə:rɛ va:ʃə:kə itti mhəʃʃja:ri rayya:lyə e:kəməʃə
 assillyə nidde:vnu pəʃʃēlyə teggoʃa:nə dhuvantu:lyə dhakku:
 lassille:kə soddu:nu ka:ḍka, mhə:nu | nidde:ʃʃe mu:rthəm tantulya
 vholʃe:nə pəyənda:rə khelleli, dusserə:n sonna:ri:ŋga rossu pillolə,
 tissə:rə:n mhə:vu pillolə | dhakle:kə kəssi soddu:nu ka:ḍʃɛ mhə:nu
 a:tho:vnu bessəle tavvo:ʃi taṛgele annamaranʃa hattanthəkkū:nu
 ta:ne rəksi:ʃəkellelɛ soppu:remussanʃi ra:ni thəŋga ayli | əni:kə
 rayya:lə teggoʃa:nə dhuvanʃi:yi tonḍə le:vnu ʃəyle pəra:nte:nə
 mhə:vu pilləlyə dhakku:lyə dhuvve:ʃe tonḍa:ri vo:ʃə:nu bessəli |
 yɛ dikku:kəni:kə dhakku:li dhuvvə ko:nə mhə:nu bodha:kə
 mənantu ʃallɛ | yɛ tinniyi ta:ne koru:kə phəttə:ru ʃa:vnu
 pəʃʃēle mənisə:kə səŋtaṛkə:yi ʃi:vu aylo | nidde:vnu pəʃʃēlī səŋŋə
 vutʃa:ylī | bo:dhu rayya:kə dhakku:lə dhuvve:kə vherḍi:kə:yi
 ko:rnu sukha:nə rabbi:lə | vholʃe dhuvva:ṛkə doggaṛkə:yi bod(h)-
 a:lɛ annə:ni:yi vherḍi:kə kelli | |

The Queen of the Bees

A king had three sons. Thinking that the youngest of them had little intelligence, all people used to call him Bodhu (dummling). The first two, who went out to see places, did not return to the palace though a long time had elapsed. Their brother Bodhu, set out in search of them. After a long search when he met them, they laughed at him since he was not intelligent. All this he endured. All three of them again continued the journey. On the way they came across an ant hill. Both the elder brothers of Bodhu wished to destroy the ant hill and enjoy seeing the white ants running with fear. To their younger brother it did not appear good. So, saying that 'let us leave them alone' he proceeded further with his elder brothers. After a few paces ahead, they saw a large tank. All three of them enjoyed the sight of swans swimming in the tank. Thinking that it will serve as food on the way, both the elder sons of the king were about to catch them when Bodhu again led his elder brothers further, telling them that it was not good to harm them. After walking a bit more, they reached the foot of a big tree. On that tree there was a large nest of honey bees. The honey that was collected by the bees was overflowing the nest. The two elder sons of the king decided to have all the honey by burning the whole nest. But Bodhu did not like to burn their nest. 'Burning their nest is bad', saying so Bodhu walked further with his elder brothers. After a long walk they reached a palace. In that palace, excepting the horses and human beings of stone, they did not find any living being. When they finished seeing all rooms of the palace, in one room they saw an old man sitting. On seeing the three of them, the old man got up and approached them, but without speaking to them anything he gave them enough food and drink. After their food, he led them to a table made of stone and showed them what was written on it. On the table were three sentences. The first one was: In a nearby forest lay under the moss one thousand pearls of the princess. One should bring all the one thousand pearls before the sunset. The man who fails to do it, will turn into stone.

Reading this the eldest son of the king went in search of the pearls. Before dusk, out of the thousand he collected a hundred pearls. Having failed to collect all the thousand, he was changed

into stone. The second son also, who similarly went and failed to collect all changed into stone. Similarly the third son, Bodhu, also set forth and finding that it was not possible to collect the pearls easily began to cry. At that time, the white ants whom he had saved earlier, reached the place and collected into a heap all the thousand pearls.

The second sentence on the table was : one should bring back the key of the princess's bed-chamber, which has fallen into the tank they had seen on their way. Bodhu set forth to fetch the key. As he came near the tank the swans he had saved before, brought the key and gave it to him.

The third sentence on the table was to pick out the youngest of the three sleeping daughters of the king, who were all alike. Before they fell asleep, the eldest of them had eaten sugar, the second one had drunk orange juice, and the third had drunk honey. While he was thinking how to recognise the youngest daughter, the queen of the bees whom he had saved before from the hands of his brothers, came there and after licking the mouths of the king's daughters, settled on the mouth of the youngest daughter who had drunk honey. Seeing this, Bodhu understood who was the youngest daughter. When he fulfilled all the three conditions, all these persons who had changed into stone got back their life. All those who were asleep woke up. Bodhu married the youngest daughter of the king and lived happily. His elder brothers married the two elder daughters (of the king).

VIII

ekko:le bappa:kə teggo:ja:ṇo pu:tə assillē | takka čā vəršō
 ja:ṽčā:kəni:kə ta:ṇe teggo:yi ja:ṇo putta:ṛkə vuldu:nu tančeloggi əssi
 saṛgi:lē | əre, makka vəršō jallī | əni:kə miggelē vərlele di:sə
 vuṇc:či tō əssəyi | miḷjeloggi tū:vka na diṽčā:kə sabba:rə
 kā:yī na | jallyari:yi ha:vō tū:vka ekke:kəlyā:kəyi ekke:ku:ṭo
 sa:dho:nə di:nə | tē sa:dho:nə khəṇčē ki gavantu na jallya:ri tē
 gavantu vho:rnu tummi čo:vnu upəyo:gu kello jallya:ri tumge:le
 ekke:kəlyā:lē:yi di:sə sukha:nə jalləle mho:ṇu saṛgu:nu vho:lle
 putta:kə c:gu kombə dusseryā:kə c:gu vhi:ḷo əni:kə tisseryā:kə c:kə
 majjəro:yi dillē | ede:či di:sə vərčā:kəni:kə taṛgelə bappa mello |

mhalgo:ḍo pu:tu ko:mbyakə:yi ghe:vnu duḍḍo jolū:kə
 bhā:yər devlo | bho:vnu tō ekko dvi:pā:ri pavlo | tē dvi:pā:ri
 kombə:či na assillo | tē pasavə:tə thəṛga:čē jənpədə:kə ra:ti
 əni:kə di:su kəḷta mho:ṇu nhentə:na ratti niddelna jallya:ri ve:ḷu
 kə:ḷna assillo | tē dikku:nu kombya:kə səḡta:ṛkəyi dekkə:vnu
 tajjō upəyo:gu:yi itti mho:ṇu ta:ṇe saṛgi:lə | kombə ti:nə
 phəntā ratti roḍtəlo | ta:ṇe tissərophəntā rəṇaphu:ḍe su:rya
 vudde:vṇā:kə sabba:ru ve:ḷu na mho:ṇu jənpədə:kə ko:ḷyət
 mho:ṇu:yi, dissa tō roḍta jallya:ri kala:či əvəstha pərtuvəttā
 mho:ṇu:yi ko:ḷyət mho:ṇu ta:ṇe kombya:le gu:ṇo vəṛka:ṇsu:nu
 saṛgi:lē | jənpədə:n takka jhaytə ruppəya di:vnu kombya:kə
 molla ka:ṇu ghettəlo | tō meḷḷəlo ruppəya:yi ghe:vnu tō
 ghərkə:ḍe pavlo |

dussero:yi təssi:či ghərkə:ḍe thəkku:nu bhā:yər de:vnu
 bappa:nə dilləlo vhi:ḷo:yi ghe:vnu vhi:ḷo nəttillē c:kə dvi:pā:ri
 pavlo | thəṛga:čē jənpədə:ləggi vhi:ḷo nā dikku:nu gu:ḷo gha:ḷnu
 tē tī dha:nyə luyta:ni | təssi gu:ḷo ghalya:ri jhaytē dha:nyə
 lassu:nu vərčō:passillē | dusse:r putta:nə vhi:ḷyāčō upyo:gu
 taṛkə dekkə:vṇā:kə ja:vnu vhi:ḷo ka:ṇu minni:ṭimur:them
 bhəttakəṇə:sə kəttə:rnu ra:ši kelle:li dikku:nu taṛkə səḡta:ṛkə:yi
 əti ə:yu jallo | jhaytə ruppəya takka di:vnu tanni tō vhi:ḷo
 tajjeloggi thəkku:nu mollakə:ḷo | thəṛga thəkku:nu to:və:yi
 ghərkə:ḍe pərtu:nu gello |

dhakku:lo pu:tu majrakə:yi ghe:vnu təssi:či əni:ye:kə dvi:pā:ri
 pavlo | tē dvi:pā:ri majjā:rə nəttillya:nə jənpədə:kə bhī:vənəttinne

vindu:ro e:vnu kha:nə səggə khattale | tōssi jā:vnu te dvi:pa:ri
 j̄ho:yte jāṇa:kə ple:gə laggə:lē | ta:ṇe thəṅga pavəṇṇa:kə:yi
 do:ni ku:ḍa:ntōssille vindra:ṅkə čovṇṇēsmu:rthəm maḷra:nə khelle |
 maḷrabhəyya:nə kərtə:na vindra:ni thəṅga evə:pəna j̄allē | yhē
 dikku:nu rayya:nə dhara:ri maḷra:kə molla:kə ka:ṇu ghettəlē |
 meḷḷōḷō ruppə:ya ghe:vnu tovə:yi ghorkə:ḍe gello | əni:kə
 sukha:nə rəbbi:lō |

rayya:lē ravḷarantu itti j̄allē mhəḷḷya:ri vindra:ṅkə kha:vnu
 kha:vnu maḷra:kə ta:lō sukka:nu maḷra:nə mya:vu mya:vu
 mhə:ṇu roḍu:kə arambilē | maḷrabo:bə ayku:nu rayya:kə
 j̄allē bhəyyə | əni:kə ravḷarantu thəkku:nu bha:yər dha:vlō |
 bha:yər vočṇu:nu məntryaləggi alo:čičṇə ko:rnu maḷra:kə
 ravḷra:ntəkku:nu bha:yərə vəčṇa:kə kəlpičṇə ko:rnu ekkə:lē
 du:ta:kə bə:ləylo | rayyale du:ta:nə rayya:li kəlpə:na maḷra:kə
 vāčṇu:nə aykəyli | maḷra:kə kəssi mənā j̄əttə:nē | maḷra:nə
 dusseri:yi bo:bə ghalli | bo:bə ayku:nu rayya:n aḷhəylē maḷj̄ə:ro
 vočṇunna mhə:ṇu tē saṅgə:tə mhə:ṇu | maḷralō əhombha:vu
 vu:ṇe korṇe bəge:kə takka əvəsəlli iikṣa di:ṇka mhə:ṇu aḷho:vnu
 rayya:nə maḷra:kə gu:lə ghalu:kə kəlpə:na dilli | kəlpə:nətəki:tə
 maḷra:nassillya ku:ḍa:kə:či gu:lə ghallō | ravḷara:kə vuḷj̄hə
 ləggəḷō | ravḷa:r səḅḷc:či lassu:nu gellē | maḷj̄a:ro j̄ənnə-
 la:ntulya:nə vuḍki ma:rnu bha:yərə:yi gellē ||

VIII

A father had three sons. When he grew very old, he called all the three sons and thus spoke to them. 'I am quite old. Now my remaining days are very few. Though I have nothing much to give you, I shall give each one of you some thing different from others. If you take that thing to a place where it does not exist and if you use it carefully, the days of everyone of you will pass happily'. Saying so, he gave a cock to the eldest son, a scythe to the second and a cat to the third. After a few days their father died.

The eldest son set out with his cock to earn something. After visiting many places he reached an island. On that island there was no cock. Hence apart from the fact that the people of the island could recognize day and night, if they did not sleep at night they did not know the time. So showing the cock to every one

he explained the use of the cock. The cock will crow thrice during night. Praising the qualities of the cock he said that where it crows at night for the third time, people could understand that there was not much time left for sunrise. If it crows during day time it is understood that the weather is going to change. Men bought the cock by paying him a lot of money. With the money he received, he reached home.

Similarly the second son also set out from the house and with the scythe given to him by his father reached an island where a scythe did not exist. As the people there had no scythe with them it was by shooting that they used to reap the harvest. Thus because they fired at it, much of the corn became burnt. In order to show them the use of the scythe the second son, taking the scythe in the hand cut the sheaves of paddy in a few minutes and heaped them together. Seeing this all of them were astonished. Giving him lot of money they bought the scythe from him. From there he too returned home.

The youngest son similarly reached another island with the cat. On that island, due to the absence of a cat, rats used to come and without any fear of the people, used to eat all food. In that way on that island many people were affected by plague. As he reached there, within a moment's time, the cat ate up the rats from two rooms. Afraid of the cat, the rats stopped coming there. Seeing this the king bought the cat. With the money he got, he also returned home and lived happily.

What happened in the palace of the king was that the cat, eating the rats, felt thirsty and began to cry 'meow meow'. Hearing the cries of the cat, the king became afraid and ran out of the palace. Going out and considering the matter with his ministers, he sent a messenger commanding the cat to go out of his palace. The king's messenger read out the command of the king to the cat. But how can the cat understand it? The cat cried again. Hearing the cry, the king thought that the cat was telling him that it would not go out. Thinking that the cat must be punished accordingly, so that its pride may be removed, the king ordered that the cat be shot. As ordered, the room in which the cat was sitting, was shot at. But the palace caught fire. The whole of the palace was burnt and the cat escaped by jumping through the window.

Grammatical Sketch

The vowel system of this dialect can be represented as follows ;

i	i:			u	u:
e	e:			o	o:
		ə	ɜ:		
ɛ	ɛ:			ɔ	ɔ:
		a	a:		

The phonetic values of these phonemes are approximately the same as their values in the phonetic alphabet. Phonemes e and ɛ and o and ɔ show morphophonemic changes and hence their contrast is less stable. The contrast of short and long vowels is most clearly seen in the initial syllables of words and is also frequent in the middle syllable. In the final syllable the contrast is confined to a couple of items only. Nasalisation in the vowels is phonemic and plays a morphological role in the language.

The consonantal phonemes can be given as follows :—

p	ph	t	th	ʈ	ʈh	č	k	kh	
b	bh	d	dh	ɖ	ɖh	ǰ	ǰh	g	gh
m	mh	n	nh	ɳ				ŋ	
		s		ʂ		š		h	
		l	lh	ɺ					
v	vh					y	yh		

The gap of čh is to be noted. Aspirated consonants do not occur finally and are rare medially. It is worth noting that this dialect has only palatal affricates and no dental affricates occur even as allophones. The ʂ as a distinct phoneme is to be noted. Phonetic diphthongs are treated as a sequence of a vowel and a y or a v and long consonants are represented as geminated consonants. Consonants show few allophones, [n] has an allophone [ɳ] before palatal stops, [ɖ] between vowels is a flap and [ɳ] intervocally has a lax articulation. Before front vowels there is a frequent interchange between s and š.

There are no vowel clusters in this dialect. The consonant clusters are frequent. But no clusters are found at the end of words; very few at the beginning and most are found in the medial position. Initial clusters are of two consonants only, the following being present $k\bar{s}$, pr , gr , $\check{j}v$, by , br , mr , $\acute{s}v$ sn , sv , mostly in learned words from Sanskrit. Medial consonants are mostly of two consonants, a few of three and very few of four.

The nouns in this dialect may be divided into the usual three classes and given the names, masculine, feminine and neuter. All of them end in vowels and can be classified according to the final vowel and the allomorph of the plural. The basic categories are as follows :

Noun	ending in		Plural allomorph
Mas.	u		ə
”	ɔ		ɛ
	bha:vu	brother	bha:və
	kasə:vu	tortoise	kasə:və
	kombə	cock	kombɛ
	di:və	lamp	di:vɛ
Fem.	ə		ɔ
	i		(y) ɔ
	vhəkkə:lə	bride	vhəkkə:lə
	dhu:və	daughter	dhu:və
	pakki	fly	pakki:yə
	pəskati	knife	pəskatiyə
Neu.	ə		ẽ
	ē		ĩ
	tara:və	duck	tara:vẽ
	čittə:lə	deer	čittə:lã
	su.ŋē	dog	su:ŋĩ
	məttē	head	məttĩ

There are two oblique suffixes, one for the singular and the other for the plural. Before the singular oblique nouns are either feminine or non-feminine, and before the plural oblique no gender distinction is found

	sg.		pl.
Fem.	i: ~ e:	}	(y) a:n
Non-Fem.	a: ~ ya:		
čelli	girl	čelle:—	čellya:n—
sa:li	skin	salli:—	sallya:n—
su:və	needle	suvve:—	suvva:n—
ba:ylo	wife	bayle:—	bayla:n—
va:gu	tiger	va:ga:—	va:ga:n—
ra:yu	king	rayya:—	rayya:n—
məttə	egg	məttya:—	məttya:n—
ɖɔɖ	eye	ɖɔɖya:—	ɖɔɖya:n—
ra:nə	forest	ranna:—	ranna:n—
bollē	net	bollya:—	bollya:n—

The oblique morphemes are followed by the case suffixes which are

dative	kə
locative 1	ri
locative 2	ntu
genitive 1	č
genitive 2	l
instrumental	nə ~ ni

Locative 1: has the meaning 'on' 'upon', Locative 2 means 'in' 'into'. Genitive 2 denotes the relation of the possessor and possessed, while all other relations of similar nature are expressed by genitive 1. Of the two allomorphs of the instrumental nə occurs after the oblique singular and ni after the oblique plural.

rukka:ntu ki:ɖəssə	There is a worm on the tree
rukka:ri phə:l əssə:yi	There are fruit on the tree
rukka:čē pa:nə	The leaf of the tree
čerɖa:li amma	The mother of the child
čəlle:nə dəndə kəllē	The girl did the work

The post-positions in this dialect are used after a number of forms, (i) after the simple noun ghə:rkə:de towards the house
 (ii) after the oblique rukkaləggi near the tree
 (iii) after genitive 1 mejjačē ponda:k below the table

- (iv) after locative 2 rānni:ntu thōkku:nu from the hearth
 (v) after instrumental kopa:nō kārtō:na due to anger

Some of the adjectives in this dielect remain unchanged and are virtually indeclinables. Such are

	ko:ḍu	bitter	mo:vu	soft
	dəridri	poor	vhu:ḥē	less

Others show different forms for gender and number and an oblique form. There are two sets in this group which are illustrated below :—

M	ni:ṭu	ni:ṭō		
F	ni:ṭi	ni:ṭyo	oblique	ni:ṭō
N	ni:ṭō	ni:ṭō		
M	də:və	də:vē		
F	də:vi	də:vyo	oblique	də:vē ~ də:vya—
N	də:vē	də:vi		

The basic pronominal forms are listed below—

I	Person	ha:vō	ammi
II	Person	tū	tummi

Remote demonstrative

M	tō	te
F	ti	tyo
N	tē	tī

Proximate demonstrative

M	yho	yhē ~ hē
F	yhi ~ hi	yho
N	yhē ~ hē	yhī ~ hī

Interrogative

ko:ḥō	who
ittē	what
khənčō	which one

There are two sets of numerals the second of which are used for some amount of secrecy.

1	e:kə	ke:vəlo
2	do:ni	ra:vu
3	ti:ni	uddəṇə
4	ča:ri	povvu:ṇə
5	pa:nčə	mu:lə
6	sə:	kiraṅgu:lə
7	sa:tə	pəvitṛə
8	a:ṭə	məṅṅə:lə
9	nəvvo	kimmu:sə
10	dha	ga:lə
11	ikkhə:ra	gaḷa:ri ke:vəlo
14	čovda	gaḷa:ri povvu:nu
15	ponne:ra	gaḷa:ri mu:lə

The verbal system consists of a set of forms expressive of tenses and moods, as also a set of non-finite forms. The basic verb can be a primitive root or a causal derivative formed by adding the suffixes əy or ə:v. The overall picture of the verbal morphology can be got from the following paradigms of an intransitive verb appə:pə 'to touch'

Present

I P.	appəṭtā	appəṭta:yi
II P.	appəṭta	appəṭta:yi
III P.	appəṭta	appəṭta:yi

Simple Past

I P. M.	appəḷḷə	appəḷḷe
F.	appəḷḷi	appəḷḷi
II P. M.	appəḷḷə	appəḷḷe
F.	appəḷḷi	appəḷḷi
III P. M.	appəḷḷə	appəḷḷe
F.	appəḷḷi	appəḷḷi
N.	appəḷḷə	appəḷḷi

Future I P. M.	appəṭtəṇḷ	appəṭtəṇi
F.	appəṭtəṇi	appəṭtəṇi

D...3

II P. M.	appəḍtəlo	appəḍtəle
F.	appəḍtəli~ni	appəḍtəni
III P. M.	appəḍtəlo	appəḍtəle
F.	appəḍtəli	appəḍtəlyə
N.	appəḍtəṅē	appəḍtəṅī
Perfect I P. M.	appəḷḷā	appəḷḷyā:yi
F	appəḷḷyā	appəḷḷyā:yi
II P. M.	appəḷḷa	appəḷḷyā:yi
F.	appəḷḷya	appəḷḷyā:yi
III P. M.	appəḷḷa	appəḷḷyā:yi
F.	appəḷḷya	appəḷḷyā:yi
N.	appəḷḷyā	appəḷḷyā:yi
Pluperfect IP. M.	appəḷḷeḷḷo	appəḷḷe:le
F.	appəḷḷeḷḷī	appəḷḷe:ḷī~appəḷḷīḷī
II P. M.	appəḷḷoḷo	appəḷḷe:le
F.	appəḷḷeli	appəḷḷe:ḷī~ni
III P. M.	appəḷḷoḷo	appəḷḷe:le
F	appəḷḷeli	appəḷḷe:lyə
N	appəḷḷeḷḷē	appəḷḷe:ni
Past habitual I P. M.	appəḍta:lḷo ~ nḷo	appəḍta:ni
F	appəḍta:ni	appəḍta:ni
II P. M	appəḍta:lḷo	appəḍta:ni
F	appəḍta:li	appəḍta:ḷī~ni
III P M	appəḍta:lḷo	appəḍta:le
F	appəḍta:li	appəḍta:lyə
N	appəḍta:nē	appəḍta:ṅī
Present Negative		
I, II, III P.	appəṅṅa	appəṅṅa:yi
Past Negative		
I P. M.	appəḷḷḷo:na	appəḷḷe:nayi
F	appəḷḷe:na	appəḷḷe:n:ayi
II P. M	appəḷḷḷo:na	appəḷḷe:nayi
F	appəḷḷe:na	appəḷḷe:n:ayi
III P. M	appəḷḷḷo:na	appəḷḷe:nayi

	F	appəlle:na	appəlle:nayi
	N	appəllē:na	appəllē:nayi
Future negative			
I, II, III	P	appo:ṇa	appo:ṇa
Habitual Negative		apḍə:pna	
Imperative		appə:də	apḍa:yi
Imperative Negative		appəḍṣi	appəḍṣiya:yi
		appoṇṇəkka	appoṇṇəkka:yi
Subjunctive		appo:ḍyət	
Potential		appo:ḍka	
Concessive III	P.	appəḍə	apḍə:yi
Non—finite forms			
Verbal noun		apḍə:pə	
Infinitive of purpose		apḍu:k	
Verbal Adjective		appoḍčə	či ~ čē
Conditional		appəllya:ri	
Gerund		appo:ṇu	

Adverb of concomitant action appəḍtā.—

The transitive verb differs from the above paradigms in the following forms, khavə:pə 'to eat'

Simple Past	M	khello	khelle
	F	khelli	khellyə
	N	khellē	khelli
Perfect	M	khella	khellya:yi
	F	khellya	khellya:yi
	N	khellyā	khellyā:yi

Pluperfect	M	khellolo	khellele
	F	khelleli	khellelyo
	N	khellelē	khellelī
Past negative	M	khello:na	khelle:na:yi
	F	khelli:na	khelle:na:yi
	N	khellē:na	khelle:na:yi

There are two features in the verbal morphology which are worth noting. The part habitual differs from the future in having long a: against o or o in the suffixal form only, all other phonemes being the same. Thus vā:ēo 'to go'

I p. sg. M.	vōtta: nō	vōttōnō
pl.	vōtta:ni	vōttōni
III p. sg. F.	vōtta:li	vōttōli

Similarly the relation between the present negative and the future negative appears to show some kind of ablaut variations. Thus

mo:ḍi	to break	mo:ṇa	moṇṇa
kōttō:ri	to cut	kōttōrna	kōttōrna
ka:ḍi	to take	ka:ṇa	kaṇṇa
si:ki	to learn	sikkōna	sikkunna
dc	to give	di:na	divnna

Vocabulary

᠑ti᠑᠗:yu <i>m</i>	wonder
᠑dhər̄mu <i>m</i>	irreligion
᠑ni:kə	and, after
᠑re	oh!
᠑vəstha <i>f</i>	condition
᠑vəselli	proper
᠑su:ya <i>f</i>	envy
᠑ssi~assi	thus
᠑həmbha:vu <i>m</i>	pride
aḡro:hu <i>m</i>	thought, wish
aḡḡi	shop, market
aḡho:və	to remember; <i>Ger.</i> aḡho:vnu,
attō	now
adnya <i>f</i>	order
annama:r̄ <i>m</i>	brothers (<i>pl.</i>)
aykə	to hear <i>Ger.</i> ayku:nu
arambi	to begin
alo:čəna <i>f</i>	thought, deliberation
alo:čiččə <i>n</i>	discussion
aširva:du <i>m</i>	blessings
assə	to be
a:nu <i>m</i>	elder brother <i>pl.</i> a:nə
a:bu <i>m</i>	grand father <i>pl.</i> a:bə, <i>ob. sg.</i> abbo:-
ikkhəra	cleven
itti	what
iṣṭəm <i>n</i>	attachment
udda:kə <i>n</i>	water <i>ob. sg.</i> udka :—
upəde:ṣu <i>m</i>	advice
upədrə:vu <i>m</i>	trouble
upəyo:gu <i>m</i>	use
upərantē	after
upa:yu <i>m</i>	means
umma	kiss
ullo:və	to speak
u:ḡe	less

u:t-	yonder
ekli	single
ekkaḍe	together
ekke:kalo	each one
ekkā:lō	a certain. <i>ob. sg.</i> ekkā:le—
ekke:ku:ṭo	each separately
cdē	some
e:ku <i>m</i>	one e:ki <i>F</i> , e:kō <i>N ob.</i> ekka-
ovsunna	not possible
kōttō:ri	to cut <i>Ger.</i> kōtto:rnu
kōtha <i>f</i>	story
kōrtō:na	due to, on account of
kōrmō <i>n</i>	duty
kōlpō:na <i>f</i>	order
kōlpičēō <i>n</i>	order
kōvtu:kō <i>n</i>	curiosity
kōṣṭō <i>n</i>	pain
kōssi	what
kō:ḍe <i>pp</i>	towards, to
kō:ri	to do, <i>Ger.</i> kō:rnu, <i>Inf.</i> kōrō:pō, <i>Pot.</i> kō:rka, <i>Fut.</i> kōri:nō
kō:lō	to know
kārō:ṭō <i>n</i>	cause, reason
kayrē <i>n</i>	duty, work
ka:ḍi	to take <i>Ger.</i> ka:ṇu
ka:ṇi <i>f</i>	story
ka:nu <i>m</i>	car
ka:lō	time
kičēondo:ri <i>f</i>	mouse
kuḥkōḍō <i>n</i>	chicken
kuṭṭantu	among
kuṭṭikō <i>n</i>	piece
kuppi <i>f</i>	bottle
ku:ṭōm	something
ku:ḍō <i>n</i>	room <i>pl.</i> ku:ḍā, <i>ob. sg.</i> ku:ḍa:-
ku:ra:ḍi <i>f</i>	axe
kedna:yi	always
kelānāō <i>m</i>	barber
kombō <i>m</i>	cock <i>pl.</i> kombē <i>ob. sg.</i> kombya:-

kollo <i>m</i>	fox <i>pl.</i> kolle <i>ob. sg.</i> kollya:-
koḷsulō <i>m</i>	gourd
ko:ṇō	who
ko:pu ~ koppu <i>m</i>	anger
koḷe:ḷō <i>n</i>	college
kṣi:ṇam	tired, exhausted
khəṇčē	what
khəṇčō	what person
khəṇḍē <i>n</i>	sword
khə:yī	where,
kha	to eat <i>Inf.</i> khavnčā:ko <i>past</i> khelle <i>Ger.</i> kha:vnu
khandi <i>f</i>	branch
kha:ṇō <i>n</i>	food
ga:vō <i>n</i>	village, town
gu:ṇi	for
gu:ṇu <i>m</i>	virtue
gu:ḷō <i>m</i>	bullet
ghə:rō <i>n</i>	house
gha:yu <i>m</i>	wound, <i>pl.</i> gha:yo
gha:li	to place, to put, <i>Fut.</i> ghaltə:ni
gha:su <i>m</i>	blow
ghu:ḍu <i>m</i>	hive, nest; <i>pl.</i> ghu:ḍō, <i>ob. sg.</i> ghu:ḍa:—
ghu:vō	to turn, <i>Ger.</i> ghu:vnu
ghc:-	to take <i>Ger.</i> ghe:vnu
gho:ḍō <i>m</i>	horse, <i>pl.</i> gho:ḍe <i>ob. sg.</i> gho:ḍya:-
gho:ṇi <i>f</i>	vulture <i>pl.</i> gho:ṇyo <i>ob. sg.</i> gho:ṇi:-
čə:ḍi	to climb, to enter
čə:ḍu	more, greater
ča:ri	four
čā ~ ča:ṛigu	good
ča:bō	to bite, to chew
ča:vi <i>f</i>	key
činna	beautiful
čerḍū <i>n</i>	child <i>pl.</i> čerḍuvā
čelli <i>f</i>	girl
čoggo <i>m</i>	shirt <i>pl.</i> čogge, <i>ob. sg.</i> čoggya:—
čo:rō <i>m</i>	thief

čo:yi	to see, to look, for, <i>Inf.</i> čovənč'a:ko
čo:ḍu	čovə:pə
čo:ṇu	more
čo:ṇu	having pierced
čo:yi	to sneak
čo:ri	to try
čo:vḍu	to steal
čo:yi	overflowing
ḷaggi	to see <i>Inf.</i> čovnč'a:kə, <i>Ger.</i> čo:vnu
ḷənnərlə n	to awaken
ḷənpə:du m	window <i>pl.</i> ḷənnərlə
ḷənmu m	people
ḷəyi ḷa—	life
ḷə:ḷi	to win
ḷa	to earn
ḷa	to go <i>past</i> gello
ḷa	to become, <i>Ger.</i> ḷa:vnu, <i>perf.</i>
ḷallya:ri	ḷattanē, <i>pot.</i> ḷavo
ḷa:ṇə ḷa	even then, but
ḷa:ti f	to know
ḷa:pə	caste
ḷivəntə	answer
ḷi:vi	alive
ḷi:vu m	being
ḷe:vəṇə m	life
ḷo:ḍi	meal <i>pl.</i> ḷe:və:ṇə <i>ob.</i> <i>sg.</i> ḷevṇa:—
ḷhaytti	to earn <i>Inf.</i> ḷoḷu:kə
ḷukkə:rə n	some
tḷ	pig <i>pl.</i> ḷukkə:rə <i>ob.</i> <i>sg.</i> ḷukra:—
təggəlo	(<i>particle of assertion</i>) is, are etc.
təntu	his
təpəsvə n	side
təllə:və n	penance <i>ob.</i> <i>sg.</i> təpəsva:—
təyya:rə	end, skirt
tərpə:ṇə n	ready
təssi	offerings, libation
tə:ṇə n	thus
tə:lē n	grass
	tank, lake

ta:pu <i>m</i>	fever
ta:ɭo <i>m</i>	palate
tissero	the third one
ti:nə	three
ti:rə <i>n</i>	bank <i>ob. sg.</i> ti:ra:—
tummi	you
ti:rthə yatra <i>f</i>	pilgrimage
teggə:	all three
teggə ja:ɳə	three persons
teddu:sə	that day
tera	thirteen
tē <i>n</i>	that
toḍova:kə	during that time
toṇḍə <i>n</i>	mouth <i>pl.</i> toṇḍō
thəkku:nu	from, out of
thəŋga	there
thoṇṭe	lame
tho:vnu	on loan <i>Inf.</i> thovə:pə
dəndə <i>n</i>	duty, work
dənpa:r	noon
dəridri	poor
dənvəri	to keep <i>Ger.</i> dənvə:rnu
də:ya <i>f</i>	pity
da:ntu <i>m</i>	tooth. edge, <i>pl.</i> da:ntə
da:mu <i>m</i>	money
dikku <i>m</i>	direction, region, part
diṽsimar —	to kill
di:	to give; <i>Ger.</i> di:vnu, <i>pot.</i> di:ṽka
di:kə	to see, <i>Ger.</i> dikku:nu <i>Inf.</i> dikku:kə
di:su <i>m</i>	day <i>ob. sg.</i> dissa:—
dukkhi	miserable
duḍḍu <i>m</i>	money,
duddu <i>m</i>	milk
dusseri	second time
dussero	the second one
du:tu <i>m</i>	messenger
du:ra	away
dev—	to start, to climb down <i>Inf.</i> devəmpə

de:hu <i>m</i>	body
do:ni	two
dvi:pə <i>n</i>	island
dhənni <i>m</i>	owner, master
dhəyryə <i>n</i>	courage
dhəra:ri	quickly
d(h)əvəṇḍə	to drive
dhə:ri	to hold, <i>Ger.</i> dho:rnū
dhaklə	younger
dhaṛkə:ṇē <i>n</i>	lid, cover
dha	ten
dha:nyə <i>n</i>	corn
dha:v—	to run
d(h)uvvo:ru <i>m</i>	smoke <i>ob. sg.</i> dhuvra:—
dhu:və <i>f</i>	daughter
dho:rmu <i>m</i>	duty
nə:di <i>f</i>	river <i>pl.</i> nədyə, <i>ob. pl.</i> nə:di:—
na:yī	not
nā:və <i>n</i>	name
na:ū <i>m</i>	destruction
nidde	to sleep <i>Ger. cau:</i> nidda:vənu
nippu:nu	silently
ni:pə	to hide <i>Ger.</i> nippu:nu
nimmə:ṅgi	to ask
ni:tə	straight
nuto:ṛi	simply, easily
nhə:yī	not
nha:—	to bathe <i>Ger.</i> nha:vnu <i>Inf.</i> nha:vnāka
nha:ṇə <i>n</i>	bath
pəksi <i>m</i>	bird
pə:d—	to fall
pənne:ra	fifteen
pəynda:rə <i>f</i>	sugar
pəra:nte:nə	afterwards
pərtuvətta = pərtu:kə + vətta	going to change
pərtu:nə	back
pərvə:tə <i>m</i>	mountain
pəlla	leaves (<i>coll.</i>)

pəllə <i>m</i>	leaf
pə:ḍə	to fall, <i>Inf.</i> poḍu:kə
pəḍi	to fall
pə:r gha:li	to destroy
pə:si <i>pp.</i>	than
pa:ysu <i>m</i>	milk porridge <i>ob. sg.</i> pa:ysa:—
pa:və	to reach, <i>Inf.</i> pəvəṇṇe
pavlə <i>n</i>	step <i>pl.</i> pavlō <i>ob.sg.</i> pavla:—
pasavə:tə	due to, on account of
pa:vsu <i>m</i>	rain <i>ob.sg.</i> pavsa :-
pa:yu <i>m</i>	foot <i>pl.</i> pa:yə <i>ob.sg.</i> payya-
pa:və	to arrive
pitṛē (pl)	ancestors, manes
pitṛālo	ancestral
puṇḷ-	to collect
purohi:tu <i>m</i>	priest
pu:tu <i>m</i>	son <i>pl.</i> pu:tə <i>ob.sg.</i> putta :-
	<i>ob. pl.</i> putta:n-
pu:rə	enough
pokkorlo	hollow
ponda:kə	below, down
po:si	to feed, nourish
prəka:ṣu <i>m</i>	lustre, light
prətivi:dhi <i>m</i>	expiation
pra:yi	age
ple:gə <i>m</i>	plague
phəntā	time
phəllə:ru <i>m</i>	stone, <i>ob.sg.</i> phətra :-
phəppu:di	to sprinkle
phə:lə <i>n</i>	fruit
pha:ṭi <i>f</i>	back, <i>pl.</i> phaṭyə <i>ob.sg.</i> phaṭṭi :-
pha:yi	tomorrow
phallē	dawn
bə:ri	to write
bəḷə:yi	to send
bə:lə <i>n</i>	strength, <i>ob.sg.</i> bəla :-
bə:sə	to sit
bandi	to tie
bappa <i>m</i>	father <i>ob.sg.</i> bappa :-

baylə <i>f</i>	wife, <i>pl.</i> baylo, <i>ob.sg.</i> bayle:-
balla:və	bad
bavḡ-	to bend
ba:ra	twelve
ba:lə <i>n</i>	tail <i>pl.</i> ballē
buḍki <i>f</i>	jump
buddi~buddhi <i>f</i>	wisdom
bebbə <i>m</i>	frog <i>pl.</i> bebbə <i>ob.sg.</i> bebbya:-
besə	to sit
bələvəntu	powerful
bə:bə	cry
bramho:ṇu <i>m</i>	Brahmin
b(h)əṛḡga:rə <i>n</i>	gold
bhəttakəṇə:sə <i>n</i>	ear of corn (paddy)
bhə:yə~bhəyyə <i>n</i>	fear, <i>ob.sg.</i> bhəyya :-
bha:vu <i>m</i>	brother <i>pl.</i> bha:və <i>ob.sg.</i> bhava:-
bha:yərə	outside
bhittə:ri	inside
bhi:kə <i>f</i>	begging
bhu:tə <i>n</i>	spirit
bhoggu:nu	lapse of
bhoṛki	to bark
bho:vṇḍi	wandering
bho:vnu	wandering
məttē <i>n</i>	head <i>pl.</i> mətṭī <i>ob. sg.</i> mətṭya:—
mənəsta:pu <i>m</i>	grief
məni:su <i>m</i>	man
məntərə <i>m</i>	incantation
məntri <i>m</i>	minister
mənnə	agreeable
mə:nə <i>n</i>	mind <i>ob. sg.</i> mə:na:—
mə:rə	to die <i>past</i> mēllē <i>ful.</i> mətə:ni
məjḡə:rə <i>n</i>	cat <i>pl.</i> məjḡə:rə <i>ob. sg.</i> məjra:—
mə:gə	to ask, to beg
mat:rəm	only
minni:ṭi	minuit
mukka:ri	in front, before
muṛsi <i>f</i>	mongoose
mu:rḥəm	before

mussā	ant
mu:ŋə	near
mu:ŋa:ntu	at, near
mu:ŋa	root, base
mu:su <i>m</i>	mouse <i>pl.</i> mu:sə
me:ghə <i>n</i>	cloud
me:jə <i>n</i>	table
meļə ~ me:ļi	to get <i>Ger.</i> meļu:kə
moddē	below
molla kə:ri	to buy
mə:lə <i>n</i>	price
mhə:ʈə	like
mhənta:rə <i>m</i>	old man
mhənta:ri <i>f</i>	old woman
mhəlgə:ðə	eldest
mho:ŋu	thus, <i>Ger.</i> of mhə:ŋə 'to say'
mrə:gu <i>m</i>	animal
mrīgəya <i>f</i>	hunting
mho:vu <i>m</i>	honey
yuddhə <i>n</i>	fight
ye-	to come, <i>past</i> aylē, <i>Inf.</i> evnčə:kə
yhi	this
rəkki	to protect: <i>Inf.</i> rəkku:kə
rəggə:ʈə <i>n</i>	blood <i>ob. sg.</i> rəgta:-
rətti <i>f</i>	night
rə:ðə ~ rə:ði	to cry, to weep
rəjyə <i>n</i>	kingdom
rayyapu:tu <i>m</i>	prince
ravļa:ru <i>m</i>	palace
ra:ŋi <i>f</i>	queen
ra:ti <i>f</i>	night
ra:nə ~ rənnə <i>n</i>	forest <i>ob. sg.</i> ranna:—
ra:bə	to stay <i>Ger.</i> rabbu:nu
ra:yu <i>m</i>	king
ra: i <i>f</i>	heap
rukkavə:ļi <i>f</i>	creeper
rəkku:ðə <i>n</i>	wood
ruppə:yu <i>m</i>	rupee
ruppē <i>n</i>	silver

ru:ku <i>m</i>	tree
rossu <i>m</i>	juice
lōggi <i>pp.</i>	to, with
lōggi:ēi	immediately
lōjja <i>f</i>	shame
la:si	to burn
luggō:ṭō <i>n</i>	cloth <i>ob. sg.</i> lugṭa:-
lu:yi	to reap
lo:hu <i>m</i>	iron
lo:ku <i>m</i>	world
vōṛka:ṅsu	to describe
va:ḍō ~ vōḍḍō	to grow
vōṛṣō <i>n</i>	year
vōṛsi:kō	yearly
vōrlele	remaining
vōḷōtti ~ vaḷti <i>f</i>	white ant
vō:ēō	to go <i>Ger.</i> vōčēu:nu <i>Inf.</i> vōčēa:kō
vō:ru <i>m</i>	boon
vaṭṭi <i>f</i>	cup, dish
valtemōttē <i>n</i>	ant-hill
va:ēō:kō <i>n</i>	sentence
va:ēi	to read <i>Ger.</i> vačēu:nu
va:ṭō <i>f</i>	way, poth
va:ḍi	to serve
va:nō <i>n</i>	gift
vi:ki	to sell
vikkār	to flow
vičā:ru <i>m</i>	thought
vindu:ru <i>m</i>	mouse <i>ob. sg.</i> vindra:—
vipōri:tō	contrary
viro:dhu <i>m</i>	opposition
vi.vōstu <i>m</i>	confident
viśva:su <i>m</i>	confidence, faith
vi:sō	twenty
vujjho <i>m</i>	fire
vunčō	high
vunčā:ri	above
vuṭṭō	to get up
vudḍ-	to put

vudde:ta	rising
vullōyi	to speak
vuḷdi	to call <i>Ger.</i> vuḷdu:nu <i>Inf.</i> vuḷdā:pō
vejju <i>m</i>	hole
ve:ḷu <i>m</i>	time
vorčē	living <i>Inf.</i> vōrā:pō
vo:ḍa	banyan tree
vo:ḍi	to snatch
vyāso:nō <i>n</i>	grief
vhōḍi:kō <i>f</i>	marriage
vhō:rō	to carry <i>Ger.</i> vho:rnu
vhi:ḷō <i>m</i>	scythe
vhoḷḷē	big
vho:ḍu	great
šō:ri	good
šā:pu <i>m</i>	curse
šikṣa <i>f</i>	punishment
še:ḷō <i>m</i>	moss
sōkka:ṇi	morning
saggō	all
sōggō:ṭō	all
sōḷga:ti <i>m</i>	companion
sōṇjē	evening
sōnto:ṣu <i>m</i>	delight
sōtṭyō <i>n</i>	true
sōnno	small
sōphō:lō	fruitful
sōmšō:yu <i>m</i>	doubt
sōri	even
sōlpō	little
sōhiḷḷi-	to bear
sō:bha <i>f</i>	hall
sō:ri	to move <i>Ger.</i> sō:rnu
sadhō:nō <i>n</i>	instrument, eans
sabba:rō	more, muchm
sa:ḷgō	to tell
sa:dyō	possible
sa:nu	small
sa:ri	pyre

sa:su	thousand
si:kə	to study
sikvə:nə n	education
si:vi	to sew
su:ki	to heal to dry. <i>Ger.</i> sukku:nu
su:kho n	happiness, sukha:nə happily
su:ñē n	dog
su:rya m	sun
su:vu f	needle
sē	hundred
sokku:nu m	omen
sonnarliṛgə n	orange
sonna:ru m	goldsmith
soppu:rnu:su m	honey-bee
soro:pu m	serpent
so:ḍi	to leave <i>Ger.</i> so:rnu
so:di	to search
so:la	sixteen
sku:lə n	school
svərgu m	heaven
herdu:sa	next day
həllə~ha:lə	to move
hə:si	to laugh
ha:ḷər	present
ha:ḍi	to bring
ha:tu m	hand <i>ob.sg.</i> hatta:-
ha:və	I
ha:sə	to smile

