In the following pages, sample texts - short stories, essays, letters, etc. - are presented. Each of the texts is followed by a free English translation. The details about the informants from whom the texts are collected are as follows:

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H.Bi. Dashes are marked before those syntactically bound forms which are morphologically free.
indiyā hindō cokkop kuďiyerasū gam-ken sẹttē.

Translation:

Today, India is a famous republican country. India's influence has spread throughout the world. He who was mainly responsible for this (such a status for India) is Mahatma Gandhi only. Mahatma Gandhi was born in Porbandar. He went to Africa after studying the Barister course at London. He took interest in the welfare of the Indians who lived in Africa. Only towards that end he worked. On hearing about the despotism of the British in India, he started for India. By founding an organisation called the Congress in India, he integrated the Indians. He worked very hard with the aim of serving for India's freedom. He suffered a lot in order to see the Hindus and Muslims live together. Through Satyagraha he showed his opposition. By virtue of that means he found a lot of influence on the people. Britishers who saw his fame grow put him into jail many times. Till the end, Mahatma Gandhi fought against the British by following the principles of Ahimsa only. Finally, on the 15th of August, 1947, India became independent. The entire Indian masses extolled Gandhi by worshipping him as soon as they heard India's becoming independent. It was only the principle of Ahimsa that he practised got us freedom. Today, everyone praise Gandhi. The life of the Mahatma, who had dedicated himself for the cause of India's freedom, will be a worthy guide for us in the future.
Madurai was the capital of the Pandiyas. In Madurai, the Tamil Sangam was famous. In that Madurai, today, five lakhs of people live. I also live in Madurai. In Madurai, the palace of Tirumalnayak is majestic. The temple of the Goddess Minakshi which is situated here, is an illustration for the faith in God of the Tamil folk. Five miles away from Madurai, Tirupurekundram is situated. Here the temple of Lord Muruga is situated. All types of people live here. Around Madurai, numerous temples are situated. Four colleges are there for boys. Two colleges are there for girls. In future, the name of Madurai will be more famous.
Today, the world advances very fast in the field of science. The progress found today will be amazing in the future. New machines will be manufactured. The life of the people will become more comfortable. Only science will be the property of the people. The difficulties of the poor people will be less. Later on, those difficulties will not exist. Everywhere only peace will be the goal. Therefore there will not be any fear of war. We work hard with the hope that the happiness of the people will increase. Only for that sake we live.
Daily, I get up at six o'clock in the morning. After getting up in the morning, I clean my teeth, take bath and wear clothes. After that, I take my breakfast and go to work. I am serving as a Tamil teacher in Madura college. Until my work is over I stay in the college. After coming home, I read/paper. In the evening I chat with my friends. I discuss with them about politics, cinema and literature. Daily, it is 9 o'clock when we take food at night. After taking meals I read books. Later, at eleven o'clock in the night I go to bed.
opde gamu opde rojo hodes. telle roja di bepa.
mhoro bepa na' nav wikreman. diuo bepa nav partiben.
wikreman jhukku buddissali mourot wiren. partiben kellu
bo'dam velowadu. gamu - dhere kewele til se'ru - mill
ni. iso rhedo gamu menkyan recco teyli oramen - vedur
euyus. rojo senges: 'kego recco tegeriyu? kay abettu
ewidiyu?' menkyan senges: 'meharaja! kebaladuny monete'
gamu - rhi opde mentrowedi owres. eure gamu sette gay
gorumu bhendunuc mayen - ken khellli jares. teco himso
tengan sekkarenu. rojo senges: 'iso -kya? kewele
pomposo. teco ecombawen mi upgeus. 'wikreman senges:
'partiba! tu iso kellu bo'dam rhotte teco's oppares - kya?
eure gamu opde mentrowedi owres mena. teco himso tengen
sekkarenu meni menkyan tulleras. iso rhedo (tu) kellu
bo'dam rhotte teppu. e'la! wi' re pettaw. nigil.'
partiben senges: 'deda! (mi) kellu bo'dam rhotte mo'o
eleggo inim. pettaw khellli jhe'de melletto mi teyudli ni.
gamu - dhere kewele teco rhiyod tu's telle mentrowedic
edirnu.' wikreman senges: 'partiba! mi senge tu sygunu.
mi po'gelemu wi're menon momento' tunjinjilriyo. more
menon cygiddi kellu pette heudon jwelli wi're uperci
sevent. teco - halladu telle mentrowedic edirni
phelikkuppejli kheli gamu woteri koj1 huga. eure bag
jhukku cesu hoyriyo. teco - hal korri kerette musuna. mi
sengerIy0 cokk0 yo·sine1 sa. ni awus. ' phiri siyes. 'ba! tumA-kyA? reJo senges: wikrema! tore bhey mene oekI mI cyges. ten0 is0 hoy menI sownam = mIli heu0I siyenI. ' wikremen senges: 'ba! ' (mI) jhe0Q ji jeguncile awus. esirwa0 k6r. ' vetri p6ttu lewI beQaQ jhe0Q dhe0Qiyes. pedemQ bolI (wikremen) jhe0Q jiyes. mentrewedI senges: 'e.y wikrema! pedemQ bolI eseriy0-kyA? mOre montur = hal tore pedemQ devJa sil0 kettu0U. ' wikremen senges: 'e.y mentrewedI! cokk0 wi·ru0QI - ken hoyed (tore) montur heu0Qen jew0QI jhe0Q mQlle. temam tu jegunc0 el.e gam tu khelIe. ni jegunc0Q elle gam soQI dhemung0. di tenU jhe0Q melliyes. wikremen = hal semelcette musenI. mentrewedI jeguncees. partiben deda m0ren cyges. angun ninji hode wi·re upercI huQes. partiben senges: 'more - sengadI uje dedo more karoQ elle kellu. ikde di mI toco edim0 - ken hodes. etsenu0 elu no0Q edim0. toco edim0 kero - son telle mentrewediQ elle mettim kowrI g0Qus. dedo menQ - dharam phellikuppheli kheQus. 'ba! tore be0Q wi·ru0QI hoyyiriy0. esirwa0 k6r. tore esirwa0 kheli mentrewedi dosko cekki tore p6yt0 anQ teQus. ' modern - dh0Q eystu - son ji mentrewedi - serdI (jhe0Q ) melliyes. partiben sham tengen sekkana0Q mentrewedI dhemI jiyes. wedur ji toco pe7tav - hollo partiben mentrewedi dosko cekkes. angU mettim kowrI gotQI dosko babuQ p6yt0 anQ tey0es. gamU vetri kQDI huQaidi deda vakk0 colte keres. gamU kellu pette w0QI s0Qdum0. ni·ri piyatteng0 teCund0 d0Qdene
Translation.

In a country, there was a king. He had two sons. The name of the elder son was Vikraman. The name of the younger son was Partiban. Vikraman was a very wise man and a great soldier. Partiban was an expert in drinking! He did not have any worry about the country. When such was the state of affairs, one day, the people of the country came before the palace shouting. The king asked: 'Why do you shout?' What is the trouble? The people replied: 'O king! A magician has come from a country named Kabelapuri. He takes away magically the cows, buffaloes and sheep of our country. We are unable to bear his troubles.' The king retorted: 'Is it so? Don't worry, I will cut short his arrogance.' Vikraman said: 'O Partiban! Does your being in a state of drunkenness like this appeal to you yourself? It is said that a magician has come to our country. The people complain that they are unable to withstand his troubles. In such a situation, for you to be drunk is wrong. Here! (N.B: The form is used by a speaker to bring the attention of a listener to a particular object that is to be handed over to the latter by the former). The soldier's sword! It is unique pleasure for me to be in a state of drunkenness. I am not
fit to take a sword and fight a battle. If you have worry about the country, you yourself fight against that magician. 'O Partiban! If I say, you will not hear. I have determined to die a soldier's death on the battle field. At least after after hearing the news of my death, let fighting spirit dawn in you with the habit of drinking forgotten. After that fight against that magician, take the revenge and fly the victory flag in the country. Our father has become very aged. He cannot do anything. Therefore, carefully think over what I say. I take leave of you.' He turned, saw his father and exclaimed: 'O father! Is it you!' The king said: 'O Vikraman! I heard what all your brother told. I did not imagine even in dream that he would be like this.' Vikraman said: 'O father! I shall go to the battle and return victoriously. 'Bless me.' After marking the victory symbol on his forehead, the king sent his son to the battle. Vikraman went to the battle with the army. The magician remarked: 'O Vikraman! Are you coming with the army? With the help of my magic I will turn your army into stone.' Vikraman retorted: 'O magician! If you are a true soldier, you fight with me without the help of your magic. If you win, you take this country. But if I win, you should leave this country and run away.' Both of them fought the battle. Vikraman was unable to resist. The magician won Partiban heard the
news of the death of his brother. The fighting spirit that was lying dormant in the body woke up. Partiban said: 'This wine is the cause for the death of that brother who was born along with me. So far, I was your slave to you. Henceforth, you are my slave. Just as I have enslaved you, I will bury that magician inside this earth. As was told by my brother I shall take the revenge. 'O father! Your son has become a soldier. Bless me. By virtue of your blessings I shall chop off the head of the magician, bring it here and place it at your feet.' Like a mad elephant he went and fought against the magician. The magician being unable to stand the pain of the wounds caused by Partiban, ran away. But, Partiban went in front of him and chopped off the head of the magician with his sword. After burying the body inside the earth, he brought the head and placed it at the feet of his father. By flying the victory flag in the country, he carried out the words of his brother. In the country, people must give up the habit of drinking. To those who break this law and drink, suitable punishment was given.
I get up at 7 o'clock in the morning, clean my teeth, take coffee and start weaving. After that, I stop at 9 o'clock, bathe, take breakfast, and at 10 o'clock start weaving again. After that, I break at 1 o'clock, take lunch and at 2 o'clock go for weaving again. After that, at 4 o'clock I stop, take coffee and again start weaving. I stop (finally) at 9 o'clock, take dinner, and at 10 o'clock lay the bed and sleep.
In the beginning, when we were living as the Brahmins who had originated in the country of Saurashtra, a number of difficulties had to be experienced because of a Muslim king, named Gajini Mohammad. Being unable to bear them, we left our country and escaped towards the southern regions so as to save our country's Brahmin
As there also the same troubles had arisen, we left that place and came to Vijayanagar. The king of Vijayanagar treated us with great respect. Because of the troubles of the Muslims there also, we left that place and came to the southern regions. When we came, the king of Tanjore treated us with great respect. Some of us came to Madurai. As requested by the queen Mangamma of this place and the king Tirumalnayak with great respect that we should stay within the boundary of their palace, we have been living here only for the last three hundred and fifty years.
Translation:

Our city is a big one. The temple of the Goddess Minakshi is situated at the centre of our city. Around the temple, fruit-shops, grocery-shops, pharmacies, toy-shops and cloth-stores are situated. In the north, Halke temple, Anamale temple, Gandhi museum, Tamikka grounds, the Head Post Office and the big Government hospital are situated. In the south, Cinnamale temple, Pasumale hill, Baykara electric station, and the Tsakarajan vocational college are situated. In the west, the central Bus-stand, the railway junction, the inn of the Queen Mangamma are situated; and near to them the Townhall road, the Tangan talkies and the Main bazar are situated. In the East, the temple of the Goddess Malme (or Mariyamman), the holy pond of the said temple, Tyagaraja college and the Saurashtra High School are situated. Apart from all these, thirteen cinema theatres are there. Along the border of our city the river Vaykay flows.
Text No.9

diwali - tendus surid nigejnatte munedaI huI
nhewuI. jhuiku pottasun hewu. nowo bode ko day simi
teyU. tego-hollaU dhuwaG ji de.ewu paya poU. elles
diwali dinu more wakaJye hewen jana. elles cokko

dinU - tendus lhakko nhinatte sosto.sken rhewu.

Translation:

On the day of Diwali, I got up before the sun
rises and take bath. I fire a lot of crackers. I get
new clothes stitched and wear. After that I go to the
temple and worship God. The Diwali day cannot be forgotten
in my life. On this fine day, I am immeasurably happy.

Text No.10

dew pefi peyr tham pedeices. tisenis, engun jhuiku
wino.de porulun moli pedeices. tell8 eski ombesuncetoG
pehutteriU wetti kerette sectI pr8w pasem sengaG oppE
pillag siratJ keres. pillo hodI wallen hoeys. te8
mennon oppye benni hordJ haliyres. dinu sosto.sken jile.D
hodes. tevel benni oppE pillag may-ken hoeys. rowo

dinU jiyes. tone oppE pillo Jenis. tell8 pillag DUD
pawDI howdis. tellE may monnum astO koUttE bhendis.
pillo hodes. opDE di beDO opDE teppU keres. may teGO
di wetto galdis. beDO 'moGO jenitte. keGO jenitte?
galdetko jenitte ya? tu moGO may - ka? teGO more
may menI malletko wekkem legores.' menI mayG galdiyes.
tewel tellE mayI monnu we-dene monette kejju hoyes.
desU mheGO tukkIL hindjI jene may emko di wetto galddiyeDe
ewre angU wedjay - ka? nhI, lekkuN goddi noseI oswel -
ka? mayI emko dew. teGO kodumE kered tellE paw komI
jelumU jana. mayI monnu sillo kerette's ewre kejmenE.

Translation:

God created water and earth. Similarly, He created
many more wonderful things as well. So that all these
things may be enjoyed, He created a child possessing common-
sense, power of speech, love and affection. The child
grew into a youth. He married a girl who appealed to his
heart. Time was passing on happily. In due course, the
girl became a mother of a child. A few days passed. She
gave birth to a child. She made the child grow feeding it
milk etc. She nurtured great hopes in her heart. The child
grew. One day, the son committed a mistake. The mother
scolded him. The son retorted 'You gave birth to me. Why
did you give birth to me? Did you give birth to me in
order to scold me? Are you my mother? I feel ashamed
to call you as my mother." At that time, the heart of the mother was hurt. Will our body putrify if a mother who gives birth to a child after carrying for ten months scolds us a little? Or for that matter, will we lose in terms of lakhs? Only the mother is our God. If you trouble her, that sin cannot not be atoned for in any life. To cool down the heart of our mother is our duty.

Text No. 11

sandI sengis: 'mu:rIrI ! ikdE eusEr - ken kO
jariyO ? mu:rIrI sengis: 'sandI ! morE singedI mo:hen
menettenO landen - rH I averyO. teGO bolI evetEt
jariyO. ' sandI sengis: 'nI melli eus. ' mu:rIrI sengis:
'sandI ! torE gelam derinbobtU bhendE holladU teGO kO
peJenE bolI jewus. teGO lentU porume-ken rHas. ' sandI
sengis: 'mu:rIrI ! ewE enbu sommorI - kyA ture singedI?'
mu:rIrI sengis: 'mo:hen mo:GO valwU diye dEv. ikkeyI val
mo:GO rubay diye. jhGu abettum - rH I kebedres. polDeRu
cowdile rhetto pericce eves. morE - jowE rubay nH.
ghuma meyED, 'bhAD khatteG rubay rhette nHI. pericce
ko:me rubay de:tEt menI mendiya. mI ko:nedigetI pericce
rubay bhendunO menI bopDi uci ma:lIO tukkI rubay ececes.
kOn - kI onDeO cutto pi:DI ewE ku:re hollO wisteydiyo.
ghEr huleleydiyo, telle hulem ewE emba ewE bo noThiya.
munnu bado ley terkole kellette jiyes. telle semeyemU singedI mo-hen te'umI cokkeP wetto sikkeP dekkedI tenGO ghter bolli jiyes. tendus - rhI hindo - lentum elle botto elle bhAD elle ghter eski tegyes. ' sandI sengis: 'muRti ! ture sengedI mo-hen tumkO moyo waIU di'riyo. teco emI kay detsi ?' muRti senges: detsiC semeyem awendo. diyenG. mi ji'li ewus. '


telle semeyemU mo-hen ewes. muRti senges: 'mo-hen ! sandI
horad kellu sugem - ken rhA menI sengIDh bhuleGU wakE musalliIdiyO.

Translation:

Sandi asked, 'Murti! Where are you going so hastily?' Murti replied, 'Sandi! A friend of mine named Mohan, is coming from London. I am going to bring him.' Sandi said, 'I shall also come.' Murti replied, 'Sandi! I will take you anywhere you like after I marry you. Be patient till then.' Sandi retorted, 'Murti! Is your friend more important than even our love?' Murti remarked, 'Mohan is the one who has given me life. So many times he has given me money. He has saved me from many dangers. When I was studying in the school, an examination was about to take place. I had no money. When I asked for money in my home, they refused saying, 'How to give money for examination when there is no money even for food.' With the aim of paying the examination fees somehow or other I pulled rikshaw and worked as a Coolie. Thus I saved money. Someone had thrown a cigar on the roof of our house after smoking. The house caught fire. Our parents lost their lives in that fire. I was shocked and was about to commit suicide. At that time, my friend Mohan prevented me from doing so, gave me proper advice, and took me to his
home. From that day on till today all these — this
cloth, this food and this house — are only his property.'
Sandi said, 'Murti! Your friend Mohan has given life
to both of us. What shall we present him?' Murti said,
'Let the proper time come. We shall give. I take leave
of you.'

One day, both Murti and Mohan were chatting. At
that time Sandi came. Mohan fell in love with Sandi on
seeing her. Mohan said, 'Murti! Who is this girl?'
Murti replied, 'This girl is studying in the same college
in which I study.'

One day, both Murti and Mohan went on a joy ride
in a car. Destiny had played in their lives. Their
car dashed against another car and glass pieces fell into
the eyes of Mohan resulting in the loss of his eye-sight.
Many doctors examined his eyes. One doctor said, that the
eyes of another individual are needed if the eye-sight was
to be restored. At that time the conscience of Murti spoke,
'Mohan has helped you so many times. When you were about
to commit suicide he prevented you from doing that, properly
advised you, and gave you life.' Is it not necessary to
help that noble person who gave life to you? This is a
good opportunity. Sacrifice your eyes.' As commanded
by his conscience Murti gave his eyes to Mohan. Mohan got
back his eye-sight. Sandi said, 'Have you given your eyes
to Mohan?" Murti said, "I do not consider the act of donating the eyes to Mohan as a great feat. You forget me, marry Mohan and be happy." At that time Mohan came. Murti breathed his last after asking Mohan to marry Sandi and be happy.

**Text No. 12**

tendus punnim dinbU. wasU widder te•bu•j lewut0 norkalin bisill dolamBen khelle•D hodes. 'deda' meni bow•D widde pedde pedi hingI widder ovis. deda ton. sIs. 'deda' meni diwawal bowis. deda eyenI. hadum hode peber hollo deda pa•dur te•t•tis. dedo songes: 'wesendi ! TUt•ya •! wesendi songis!' hum. kay kerettE. turE songadI uje bh•yn kon rhiyedis•na mI bowettE eyGay. ' wasU songes: 'togo we•I kon legeres. mocO kewelE kon legeres. songadI ujeDis bh•yn menI sowam melli howdirEni. mI mehagenen sunderajanin be•D. tu mehagenen sunderajan be•D. iso rhotO togo morE bh•yn na•A menI menette musey•ka • diwo may beD kon rhiyedI-melli tus morE bh•y•manus.' wesendi osis. wesendi esile•D deda menI prew kon bowis. tellE dedo eyGIX sentos podes. wesendi songis: 'deda! mI bi•ye periccem pas kettittE." dedo songes: 'wesendi! periccem pas kettettE mho•D na•. jiterwum pas kettettE mho•D menI momnum thou•E." wesendi songis: 'Ow wesendi.
kale·ju·rhi swunattikkam teGO seradi wettö korette je·dis
kya? aw·wa khellö. wesendi widdr·rhi khellö awis.
we·deCI sengis: 'tellö wasU·seraGi kay wettö. ettendug
teGO·seraGi wettö kereI kay cely menI kalana.' wesendi
sengis: 'emba! wasU more dedo·sna. kero wettö kere
hona.' we·deCI sengis: '0w moGo·s uvede·s kerertI·kyA?
tere dedo menI meneris na. tereI seraGi ujetteno·wa?'
wesendi sengis: 'emba! seraGi ujedis dedo·kyA?'
wesendi sengis: 'tenö tereI bepo·s na.' we·deCI sengis:
'kon·wa bepo? mi kay dessu mnedo tukkI II hindI jenitte-
kyA more bepo menI melletto. teGO seraGi wettö kere
hona mned wettö kereI hona.' wesendi sengis: isO·kyA?
more dedo·seraGi wettö kerrtte rhttoG more hal musuna.'
we·deCI, 'kay timir·wa toGo' menI kenesulur henis. hadum
ghe·ru petrem khellI wasu widdr·rhi bisso huttiri ovysas.
wasu senges: 'emba! moGo han. galde. mi porumë kellU.
morë bhemyuG heneD galDIyeD mi porumë kelluna. emba! elle
astö holic·s·na tunGO asto. e·la. ghe·ru petrem.' we·deCI
seraGkerU uckilis. wasu sengis: 'wesendi! mi elle
ghumö rhyeD toGo nimmedI nhI. moGo nimmedI nhI. mi
ji·li ewus.' wesendi sengis: deda! tumI nhinatto
mi mottum nimmedI kon rhay menI hew·kyA? tumI nhinatto
moGo nimmedI leyna. mi·mellI tereI seraGI ewus. wasU di
had toG hheyI rodes. wasu senges: 'wesendi! togo kay
menI crudeI sengü.' we·deCI dedo nagoppen 'we·deCI'
melled owes. we.dexi sengis: 'deda! cocked semoyen ews. more beDI-jO1 onDE nhinattO opDE sengi monnu meocetre. ego tus opDE mudiw kenne. naGeppen senges: 'more bheynu beDI-jO1 kay sengeyO-ra?′ wasu senges: 'mema! eerkeneu more monnu badO-ken se-tee. konni wettO kenneGO. wesendi wasu di tenu widder jiyas. tendus rad bar ghego. naGeppen kele mugemudi teyli wasu ninjI hodetteD ews. teGO hadum bolim hollO wasu phetar phetar-ken hemi guddI, leDI widder-rhi dhureGI sodes. naGeppen kurukku wugum tobinciliDIyo. wasu 'emba' menI reco teyli widder-ri khAl podes. wesendi udenI divO teySis. deda angu eski regeD siDI udent pho.num dakter ghebr wettO keris. runuO ghegI jiyes. dakter owes. wasu hogen sIn thowes. konni boro hoyenI. wesendi dakter-jO1 pusis. dakter senges: 'wesendi! more hal hoye du-ru si-DIyo. teRe deda toboncennO mened opDE meniGU angum ikke regeD rhay-ki tikke regeD peje.' wesendi sengis: 'teGO hal kay dakter? more angum se-tee regeD pura dewus. dedo toboncend phujjay.' we.deGI senges: 'mego menniw kelle. terE memO sengE wettO eyGI wasu jhullu kodum kettiGI.′ dakter wesendi angum se-tee regeD heqI wasu angum sodes. wasu jiw tobinciliDIyo wesendi teGO jiw tyasm kere tyasettin cinnem ken tigeIndis.
Translation:

It was a full moon day. Vasu was shedding tears sitting on a chair near a table in the terrace. Vasandi went up the stair-case crying 'O brother!' and came to the terrace. She saw the face of her brother. She called her brother twice. The brother did not give his ear to her calls. She patted on the back of her brother with the paper in her hand. The brother reached, 'O Vasandi! Is it you?' Vasandi said, 'You can hear me only if I am your real sister. Is it not?' Vasu replied, 'It is a joke to you. But I am sad. I have not thought even in dreams that a sister is one who is born along with me. I am the son of Mr. Sundarajan. And you are also the daughter of Mr. Sundarajan. In such a situation, is it possible to say that you are not my sister? Even though you are the daughter of my step-mother, you are my sister only.' Vasandi smiled. Vasandi gave a call 'O brother!' smiling. That brother became happy having heard that. Vasandi said, 'O brother! I have passed in the B.A. examination.' The brother said, 'O Vasandi! It is not a great feat to pass in an examination. Remember that it is great achievement to succeed in one's life.' Vedags said, 'O Vasandi! Have you gone to talk with him as soon as you have come from the college? Come down, you girl!'
Vasandi came down from upstairs. Vedagi said: 'What have you to talk with that Vasu. If you talk with him henceforth I do not know what will happen. Vasandi said, 'O mother! Vasu is my elder brother only. Why should I not talk with him?'. Vedagi said, 'Oh, you have started advising me even! You are regarding him as your brother. Is he your real brother?'. Vasandi replied, 'He is your son only. Is it not?'. Vedagi said, 'Who is my son? What have I given birth to him after carrying for ten months to regard him as my son? You should not talk with him under any circumstances.' Vasandi replied, 'Is it so? It is not possible for me to remain without talking with my brother.' Vedagi remarked on her arrogance and slapped on her face. Vasu came down speedily from upstairs keeping the documents of the ownership of the house in his hand. Vasu said, 'O mother! You beat me, scold me. I will tolerate. If you beat and scold my sister, I shall not tolerate. O mother! ' Your interest is only on my property. Is it not? Take this. The house ownership documents'. Vedagi snatched the documents swiftly. Vasu said, 'O Vasandi! If I stay in this house there is no peace for you or for me. Vasandi said, 'O brother! Do you think that I can feel peaceful alone without you? Without you here is no peace for me. I shall also come along with you. Vasu wept covering his
face with both his hands. Vasu said, 'O Vasandi! How shall I console you?' Nagappan, the brother of Vedagi, came calling Vedagi. Vedagi said, 'O brother! You have come at the right time. He has told my daughter some nonsense and has changed her heart. Only you should give a verdict for him.' Nagappan said, 'What you have told to the daughter of my sister?' Vasu said, 'O my uncle! Already my heart is hurt. Don't say anything.' Both Vasanti and Vasu went to the terrace. It was 12 O'clock that night. Nagappan covering his face with a black cloth came to the place where Vasu was sleeping. With all his strength he bit, punched, kicked and rolled down Vasu from the terrace. Nagappan escaped through a short cut. Vasu fell down from the terrace crying 'O mother!' Vasanti immediately put on the light. On seeing blood in all parts of the body of her brother she immediately phoned to the doctor. A few minutes passed away. The doctor came. He gave injection and medicine to Vasu. No improvement took place. Vasanti enquired of the doctor. The doctor replied, 'O Vasanti! Have done to the extent I can. If your brother is to be saved, all the blood that runs in the body of an individual is needed.' Vasanti replied, 'What is there, doctor? I shall give all the blood of my body. It is enough if
my brother is saved. Vedagi said, 'Kindly excuse me. I have done a lot of harm to Vasu having followed your uncle’s advice.' The doctor took the blood out of the body of Vasanti and sent it to the body of Vasu. Vasu was saved. Vasanti by sacrificing her life showed as a symbol of sacrifice.
A long time back, in our Indian sub-continent there was a kingdom called Hastinapuri. A king named Dirudrastra was ruling that Hastinapuri. He had one hundred and five children. Among them, the eldest was Duryodana. The sons of the uncle of Duryodana were five in number. They were called the Pandavas. Krishna was the helper of the Pandavas. Krishna was the one who guided the Pandavas. In these circumstances, the Gauravas developed jealousy towards the Pandavas. They thought of driving away them away from the kingdom somehow or other. One day, Duryodana invited the Pandavas for a feast.
Duryodana made them indulge in the game of gambling and took away the kingdom of the Pandavas. Duryodana said, 'If your kingdom is to be given to you must spend thirteen years in forest and one year in an isolated place without meeting anybody. If you succeed in that your kingdom will be given back to you.' Days passed on. The Pandavas completed thirteen years of forest life and one year of isolated life. They sent Krishna as their messenger. Krishna said: 'O Duryodana! As demanded by you the Pandavas have completed thirteen years of forest life and one year of isolated life. You give them their kingdom.' Duryodana said, '0 Krishna! I appreciate your coming as the messenger. 0 Krishna! The Pandavas will not be given even an inch of space.' Krishna said, '0 Duryodana you are failing to keep your words.' Duryodana said, '0 Krishna it is my will to fail or break my words.' Krishna said, 'Think over as to what will happen.' Duryodana said, 'I will not be afraid of even if a big war breaks out.' Krishna said, 'Not an ordinary war will break out. A Bharat war will break out.' The war between the Pandavas and Duryodana started. They fought not for a day or two but for eighteen days. The Gauravas lost in the war and Pandavas won.
Aasum parvedi pereme-spuru ulas kelled hodyas.

tewel siššo were roja phu1 melligeist phu1 samendi engun
juGU phu1LU wesunan owle-D hodes. se-lam jilla kecaemba
pollo maylapur denin pollo tc-nur illir elimbur limbu
pollo nawelpašši jembu pollo engun juGU weduremu pollan
wesunan. sattu sandu semeyenellur sirkep sittur
ettimbur simu sombrap1 sendur bikiD kuttelembeddi
kunkum thowl parvedi pereme-spuru1 juGU bekt1 k1n ter
ossu kenniye beški pāym polle-D hodes. parvedi sengis:
'mehade-va' 1 elle ossu kenniye beški owe5 hōllō ikke
beyebekti-k1n pāym pōderis-na. karea5 kayo 9' pereme-spuru
sengyas: 'parvedi! ego khen1 kelay-kyA 9 ge-wal
jelum1 en5 ongeburger gari raja bedi. ego nav yemuna.
tego to-lin seradi opes di rapum 1a1G e11i hodes.
tewel uš-tsendu-1. yemuna5 si phu1-lun eski esyas.
seley kuyi1 singyar hoyu2 toq-hōllō g1D gewes. telle
egidī nohor nādenem kheses. elle eski siye5 yemuna tego
to-lin seradi phu1LU condū khA1 khelette nigišis. telle
rapum risiberusi menetteneru tekoś kelle hodes. yemuna
tego-s kēlanattoq telle risiberusi angu hōllō phu1LU
condu usteydīx1. risiberusi teštelunci doš huA1 siyes.
riskerusi senges: 'yemuna! torš phu1LU condū khA1
more jo1 dekkediritteya 9 torš khA1 win1 hōnda. e-la.
more saBem khele. tu ikkE jelon kheDeDi mellli
toco horap nhI. teIe nhA meI tu horap kelliyeD
torE dEllO deyda silO hoyyay. konnI jelonI inbeD embe-
wunciD emuna. elles more seBem. jemu na toco
dolamemI hollo risiberusI pàym pòllI dhunI pedepuJe
keris. yemunI sengis: 'kelenatto kerès kuTrému
menniw kelli wimojeneD seng0.' risiberusI sengis:
'yemunI! keleyI kered saèr kelenatto kered saèr
kuTrému kuTrému. seBem khelettI emuna. wimojeneD
sengus. tu engunIe jelonI manIgI pirawI ken uji
parweD pereme-spurù bektI ken pàym polleD av. tenI
torè wedur even. tengo jO! pus. wimojeneD sengen.'
eurI hollo bhar teyDiyO teIe risiberusI.' parweD
sengis. 'mhade-wa! eurI hollo seTÌ bhar emI-s-na
ehElluO, wimojeneD sengengen. av.' beyebektI ken
pàym polleD hode yemuna wedur eutar kheqyas. pereme-spurù
senges: 'yemuna! toré saBem mego kejay.' yemuna
sengis. 'keylasenda! i-swa! mhade-wa! mego
keruP kér.' pereme-spurù senges: 'yemuna! sojObar
surI nidIlnatte mundeD hUhind yemuna neddim istan ketti
tUb soèI eggiD pèwxI huttir. torè saBem wimojeneD bOy,
tÈ-sengaD alle jelon melli mijuwe. phIÎr dusire jelon
kheDI sundereBuri gamu ileweresI sunderangI ken hodi
mengoJeBuri gamu ileweresen mehe-ndirenuD horap kelli
torè inbe waliD embevuncuway.' i-spurù sengI dhemuG
soloBar surid miglmatte mundegi huji yemuna neddin
istan ketti tub no gi oginir pewi temam huttiris. te-
sengaGI telE jelum mujjiy0. du:sre jelum koGI
sundareBuri gamU ilewereI sunderangI ken hoGI mangleBuri
gamU ilewereIson mohe:-ndiremu0 horaD keG1i sonto-asen
walkE celte keri.

Translation:

Lord Parameshwar and Parvati were strolling in
the heaven. At that time, cool breeze along with the
odours of rose, jasmine, camomile and that of many more
flowers was blowing. There were also the odours of the
mangoes of the Salem district, the pomegranates of Mylapur,
the tender coconuts of tenur, the lemons of Elumbur, the
jaumuos of Navalpette, and that of many more types of
fruit. A thirteen year old virgin girl was worshipping
Parvati and Parameshwar with great devotion keeping the
paste (a black pigment used for making mark on the forehead)
of Sattur, the sandal paste of Samayanallur, the camphor
of Sittur, the fragrant benzein gum of Sime, the sacred
ashes of Sendur and the saffron powder of Kuttalambatti.
Parvati said, 'O Lord! This thirteen year old maiden
is worshipping us so devotedly. What is the reason?'
Parameshwar said, 'O Parvati! Do you know her story?
In the last life she was the princess of the kingdom of
Her name is Yamuna.

Angapuri. One day she had come to the forest for hunting along with her companion. It was evening time. All the flowers smiled on seeing Yamuna. The cuckoo sang a song with her melodious voice. On hearing that the peacock danced. Yamuna, who saw all these, went out to play the game of flower ball with her friend.

An ascetic named Risibarusi was meditating in that forest. Yamuna threw the flower ball on the body of Risibarusi unconsciously. Risibarusi got shocked, opened his eyes and saw. Risibarusi said, 'Yamuna! Are you showing your flower ball game to me? Let your fun end in a tragedy. Here! Take my curse. There is no marriage for you even if you take any number of lives. If you disregard this and marry, your husband will turn into a stone. You cannot experience pleasure in any life. This only is my curse.' Yamuna fell on the knees of Risibarusi and washed them with her tears and worshipped. Yamuna said, 'Please excuse me for the mistake done unknowingly and tell me the way out.' Risibarusi said, 'A mistake is a mistake whether done knowingly or unknowingly. It is not possible to take back the curse. I shall tell you the way out. In the next life you be born as a human being and be worshipping Parawati and Parameshwar devotedly. They will come before you. Ask them. They will guide you.'

Thus, that Risibarusi has kept the burden on us. Parwati
said, 'O Lord! Only we should remove the burden that is on us. Is it not? Let us tell the path of liberation. Come on.' They appeared before Yamuna who was worshipping devotedly. Parameshwar said, 'Yamuna! I know your curse.' Yamuna said, 'O Kaylesanada! Ishwara! Mahadeva! Please show mercy to me.' Parameshwar said, 'Yamuna! Get up in the morning before the sun rises, take bath in the river Yamuna, pour ghee and raise a fire and enter into it. Your curse will be wiped away. And along with that this life of yours will be over. Then, you will take another life, will grow as the princess Sundarangni of the kingdom of Sundarapuri and will lead your happy life after marrying the prince Mahendran of the kingdom of Mangalapuri. As instructed by Purameshwar, Yamuna got up in the morning before the sun-rise, took bath in the river Yamuna, poured ghee, raised a fire and got down into it. That life of hers was over along with that. Then she took another life, grew as the princess Sundarangni of the kingdom of Sundarapuri and spent her life happily after marrying the prince Mahendran of the kingdom of Mangalapuri.
ko'ttennu meNette ganU de-wegi meNI opDeNo jiwiLeD hodis, tecO di beDaN. mhoD0 beDa naw de-wegenem. diwO beDa naw veredan. de-wegenemuG ossU wiJi sunoDDe. veredemuG wiJi ossU. enGO kam jhAD cekkette. de-wegi pe'raSST-kerin. vereden hello tiJi se-rU pree mellI nHI. mhoD0 beDO cekkep jiwaD phujjaj meNI HewDettenU. opDE di raPum jhAD cekkileD rheto powus ewes. telle powusum di tenU bijjiLI gheR ewyAs. veredemU angU sewryem nhinaT0 hoyyi thIn di hoyyo. de-wegI sengis: 're-y vereda! jhAD cekkette janatTo ninjiRhiyed jiWette koN0? kamU ja.' de-wegenem sengis: 'emba! veredemuG angU sewryem nHI. keGO kam keR meneritTe?' de-wegI sengis: 're-y de-wegenem! toGO konNI kajana. toGO kam gemel.' di tenU raPum jhAD cekkette jiyaS. tenGO wedur opDE kullen ewes. kullen sengis: 'E beykan 10! ep anO.' di tenU jhAD cekkette hibbi rhowetti kullen leCUT0 jiyaS. kullen sengis: 'mOgo jhukku bhuJU keeres. tumI endriye bhadum heddO moco devO.' di tenU sengis: 'em konNI khellI sereyO nHI. ruwO gheD1 ep bisi rhA. ewe embO bhad khellI eywey. temem toGO heddU bhad devyAs. iso rheD0 tenGO embO bhad khellI ewis. thin tenU wadO kelli bhad kheyaS. kullen hAD showD1 de-wegenemuG veredemuG bolLI
In a city called Kottamur, a lady named Devaki was living. She had two sons. The name of the elder son was Devakanam. The name of the younger son was Varatan. The age of Devakanam was twenty-one; that of Varatan was twenty. Their occupation was wood-cutting. Devaki was a greedy lady. She did not have any love for Varatan.
She was one who thought that it is enough if the elder son is well off. One day, while they were cutting the trees in the forest, it rained. Both the brothers came home getting drenched in the rain. Three days had passed with Varatan keeping ill health. Devaki said, 'Varata! How to live if you sleep without going for cutting wood? Go for your work.' Devakanam said, 'O mother! Varatan has not been keeping well. Why are you asking him to work?' Devaki said, 'Devakanam! You do not know anything. You mind your work.' Both of them went for cutting wood in the forest. One dwarf came in front of them. The dwarf said, 'O boys! Come here.' Both of them stopped cutting the wood and went near the dwarf. The dwarf said, 'I feel very hungry. You give me half of the food that you have brought.' Both of them said, 'We have not brought anything. Keep sitting here for some time. Our mother will bring food. We shall share that food.' In such a situation their mother brought food. All the three apportioned the food and ate. The dwarf washed his hands and took Devakanam and Varatan near the tree. The dwarf said, 'Devakana! Do you want the tree or the root?' Devakanam said, 'I do not want the tree. Give the root.' Devaki said, 'What? Why do you talk like a fool. O dwarf! We do not want the root. Give the tree. Give that Varatan the root.' The dwarf
said, 'I am going to chant a magic now.' He chanted the magic. The tree fell apart. The dwarf said, 'Devakana! Here. Take the tree (the body part). Varata! Show your strength and pull this root out.' Varatan showed his strength and pulled out the root. There was for king a lot of golden coins in a golden vessel below the root. Devaki, who saw this, felt surprised. The dwarf said, 'Devaki! You hoped that you will get a lot of money if the wood is sold. Is it not? Your second son has become a very rich man. At least now learn that greediness leads to great loss.' Devaki said, 'I have learnt through you and my son Varatan that greediness leads to great loss. Forgive me. Henceforth, I shall not do any harm to my second son.'

Text No. 16

regeo rucci dekkë wâg-so-n bujac menettë tude rejo meduburi gam hollë pedë khalië awes. meduburi gam dheruni kettupponde-gam. eski tengë kalay ederum jhukë dinu nijëi rhena menë. dherum iso nha. khobbimU nijëi rhay. bujac rejo jhëdæm jëgunëces. meduburi gam edimë hangi. meduburi gamU ranë gengade-wi dessaU rhëda gherbin. telle semeyenU heleD kunkum ilëndis. bujac rejo 'gengade-wi gëram cekkëDI aw' menë utterw diyes. gengade-wi di morettëdin gëram bolli jiyes. cekkette
paseri eves. gengade-wi di morëtædin siyas. tenU sengyas: 'rapI ! tumGO cëkkettoo monni eswomin. teGO hal tumI konCIG dëkkannattæg jëmëluqMöö.' me-ëum iðI minnel seradI powus eves. telle semeyamU rapI beQO pillO jenI. telle rapU rejo towel wëDag eWë hodes. pillO roQU sëDDU eyCIDI sëDDU eyCeyS dëkkU sI eves. gengade-wI haddëW hoda pillIG siyas. rejO senges: 'tU kön embo ? kön gamU cerittenO ?' rapI sengis: 'mi meduburI gamU rapI gengade-wI. bujag menettæ rejo eWë gam hollo pedê khelli eWë gam khellidiyO. te nhattOC more hëleqD kunkum mellI nestiyO.' gunawermen senges: 'rapI ! tumI kowelë ponnanO. mi elle rapU rojo. more naw gunawermen. tumGO pejë høyë wesëdin mi kerus. dëkkunattæg more-seradI enO. tunë beQag cokkO wi-ruDU ken cokkO de-se bhektUU ken howUS.' partiben menI naw ghellI hovìleD eWës. wIs essU dimU jiyes. partiben nhattO wi-ruDU ken gamU bhektUU ken hodes. partiben senges. 'emba! mi meduburI gam si•DI eWë. moGO dheggë.' gengadëwi sengis: 'beDA! toGO kay menI sengI dheggU menI dalamënI khëdis.' gunawermen senges: 'partiba! TU meduburI gam rajyeletteQ ujettenO.' gengade-wI sengis: 'meduburI gamU rapI gengade-wI beQO tu. wIs essU mundëDI meduburI gam hollo bujag menettæ rejo pedê khelli eves. jhodam jegunci more hëleqD kunkum neses telle pawI.' partiben
A king named Bujak invaded the kingdom of Madupuri like a tiger which has tasted blood. The kingdom of Madupuri was one which respected justice. Everyone knows that injustice cannot last for long. Justice is not like that. It will always remain. The king Bujak won the battle. The kingdom of Madupuri was enslaved. Gangadevi, the queen of the kingdom of Madupuri was pregnant for ten months. She had become a widow then. The king Bujak ordered that Gangadevi be executed in the forest. Two strong persons took Gangadevi to the forest. The place of execution was reached. Both the strong men saw Gangadevi. They said, 'O Queen! Our heart is not permitting us to execute you. Therefore live without seeing anybody.' It rained along with thunder and lightning. At that time, the queen gave birth to a male child. The king of that forest had come for hunting then.
heard the noise of a child's cry, he came towards the direction in which the noise was heard. He saw the child which was in the hands of Gangadewi. The king said, 'O lady, who are you? To which kingdom you belong?' The queen said, 'I am Gangadewi, the queen of the kingdom of Madupuri. A king named Bujak invaded our country and seized our kingdom. Apart from that he made me a widow.' Gunavarman said, 'O Queen! You do not worry. I am the king of this forest. My name is Gunavarman. I will provide for you whatever comforts you want. Come along with me without any worry. I will raise your son into a good soldier and patriot.' He gave the name Partiban and was bringing him up. Twenty years passed away. Partiban grew into a great soldier and patriot. Partiban said, 'O mother! I shall see the kingdom of Madupuri and come. Send me.' Gangadewi said, 'O son! I do not know in what manner I should give you a send off (so saying, she shed tears). 'Gunavarman said, 'O Partiban! You are the one who has been born to rule the kingdom of Madupuri.' Gangadewi said, 'You are the son of Gangadewi, the queen of the kingdom of Madupuri. Twenty years back a king named Bujak invaded the kingdom of Madupuri. That ruffian won in the battle and made me a widow.' Partiban said, 'O mother! My blood is bubbling like the tides of a sea. My sword is anxious to chop off the head of the
king Bujak and taste the blood that comes out of that. O Gunavarman. Mobilise all our battalions - the chariot, the elephant and the camel. He took the army and fought against the army of the king Bujak. Partiban chopped off the head of the king Bujak. He flew the victory flag in the kingdom of Madupuri and ruled it respecting truth and justice.

Text No. 17:

winelem sëngis: 'sinima siyeD buddI nejjay menI
mhoottan menere es na. nijjemus kyA?'

komelem sëngis: 'pisI madirI wettO kereries. kon
sengeyO sinima siyeD buddI nejjay menI? telle eeki
mu÷de nembikke. sinima pedem dhereres-kI. odeep so di
so wës kerI dhereriyo nhA. sesornU koddI wës kerI
pedem dhereriyo. iso reëdo emI nejjangO menI pedem
dheren-kyA? menkyanU monnum kay së-I telle arayëI kerI
pedem dhereriyo bokti pedemenum poṭṭenattar, erupugirinader,
mi÷ra, siweCamI, tiruśulayadel isa pedemenun loawttam ọwI
jiyO pedemon. semuCamU cere pedemenum-mellI colkoD
pedemon ọweres. temam parmeCelepar, pasemeler,
ayirettoruen ni÷dikkuppinpasem isa pedeman loawttam
ọwI jiyO pedemon. eellI pedemen eski siyeD buddI ọwey,
buddI nejjana. ọar tenU wettO kereettewel colkoD
wettO ọweres. nejjo wettO ọweres. tellemem
Translation

Vimalam said, 'The elders say that the mind gets spoiled if movies are seen. Is it a fact?'

Kamalam said, 'You talk like a fool. Who said that mind gets spoiled if movies are seen? All such beliefs are superstitious. Those who produce movies do not spend a hundred or two but invest in terms of lakhs to produce a film. In such a situation, will they take a film with the aim that we should be spoiled? They take films after fully understanding whatever that is in the minds of the people. Among the religious movies, Pattanatar, Arunagirinadar, Mira, Siwagami and Tiruvilayadal are the ones which had been filmed recently. Among the social films also, good films are shown. Among them, Parmagalepar, Pasamalar, Ayirattiloruvan and Nidikkuppin pasam are the ones which had been filmed recently. If all
these pictures are seen, the mind will improve and not get spoiled. When a few persons talk among one another, both good and bad ideas feature. We give our ear to the good ones and leave the bad. One should always hear what that is good, speak what that is good and see what that is good. If we are like this the mind will never be spoiled. It will improve."

Wimalam said, "Now it is clear that if we see movies the mind will only improve and not get spoiled. It is 7 o'clock. I take leave of you."

Text No. 18

"kay bey? wengI wisI ikk0?"
"wengI wisI dessU op0. oppayeD khAD. oppana jiyeD perettunseGO. go ja."
"edo ngappea. wisI dessU opoyya? hum! kal wisI tay."
"kal wisI khedettoG ikk0 wettO-ya?"
"tekkaII wisI kay m0l?"
"m0l senged tu khemna bey."
"go sengI, bey. oppayeD khedus. oppana jiyeD goD jesus."
"togo menI thun ena unn0 sengeritte. wisI mukkal rubay."
"serkes. orkyal wisI tay. ela. kas khellE."
'mirigeyla m0l ikko ?'
'dessU mirigeylo phender peysa.'
'ode-ngeppa. karar m0l mediri wotto kerorsi.
dessU mirigeylo da. e-la, bey. kAs.'
'ke-1U pAn e-duG kay m0l ?'
'elle adI mhood. werO honI ke-1U panun e3I
phe3tiyaree. teCO hall e-pde-s m0l. e-duG heedU rubay.'
'ode-ngeppa. panun bhAD khattE beduluG bh0yyum
bhAD kheyDuway so-n se ! heedE e-duG de, bey.'

Translation:

'What madam? What is the price of brinjals per vis?'

'Brinjals cost ten annas per vis. If you do not like it don’t talk unnecessarily. Just go away.'

'Oh! A vis costs ten annas? Alright. Give a quarter of a vis.'

'So much talk for buying a quarter of a vis!'

'What is the price of tomatoes per vis?'

'If the price is told, you will not purchase, lady.'

'Just tell it, lady. If it is appealing, I will purchase. If it is not appealing, I will just go away.'

'I tell you three annas less for your sake. A vis costs three fourth of a rupee.'

'Alright. Give one-eighth of a vis. Here!'
Take the money."

'What is the price of green chillies?'

'Ten green chillies cost fifteen paisas.'

'Oh! You talk as if the rates are fixed.

Give ten green chillies. Look here, lady; the money.'

'What is the price of banana leaves per bunch?'

'This is the month of (i.e. the Indian month between the middle of July and August). The winds have blown and all the banana leaves have been torn. Therefore there is only one price. A bunch costs half a rupee.'

'Oh! It seems as if we may take food on the earth itself instead of on a leaf! Give half a bunch, lady.'

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**Text No. 19**

dewe*i*r beBuG,

beDo samiraw likkE keljem. nemeskar.

etto-meli within ES suGem ken SE. tisE*tumI embo suGem-
ken rhAn menI hevdores. tumI likKEnetter eddI wibet
keljiyes. tumE kAn ockkoKen cele rhay menI hevdores.

Ed moG0 eski wesedin SE. moG0 cee* vicar tumK0 nokko.

tuRE angU ockko si*ligU.

tuRE praw-hoyE beDo,

samiraw
Translation.

Respected father,

This is a letter to you from your son Samirao. Namaskar! I am happy here now as usual. Similarly, I hope, yourself and mother are happy. I have received your letter and have noted the contents. I hope your work is getting on well. I have all kinds of comfort here. You need not have any worry about me. Look after your health properly.

Your dear son,

Samirao