PART IV

ILLUSTRATIVE MATERIAL
SECTION I

A. Stories.
B. Proverbs.
C. Songs.
SECTION I-A
(Stories)

KG

Place: GOKARN (KG)  Informant: Parameshwari Gajanan Bhat.
Age: 55 years

1. vand bata baqati  idd-idda.
   one priest priest's wife had been
   (There were a priest and his wife.)

2. evk vande: mag aig - idd-idda.
   to them one only son having become had been
   (They had only one son.)

   daily fire-wood to break was going
   (He was daily going out for splitting the fire-wood.)

4. dinaig ciritarta: dinaig ko:kIt-idda.
   of the day (adj.) livelihood daily was spending
   (He was carrying on his day-to-day living.)

5. hi:ge: vand dina kereg ho:gt-idda.
   some (lit. so only) one day to the tank had gone
   koqli: ti-kandu.
   axe having taken
   (On a certain day he had gone to a tank carrying the axe.)

   it that in the tank fell down (lit. fallen gone)
   (It fell down into the tank.)

7. inn-sin ma:d3 ta:nu he1:
   henceforth-what should be done I (refl.) having said
very much grief - did
(He grieved very much saying what he should do then.)

immediately after having done one person came
(As he did this, a person came there.)

having come I (refl.) plunge you (sg.) worry do not do
he said plunged
(Having come he said: "I shall get into the water. Don't you worry." And he fell into it.)

Having taken the plunge rose
(Having taken the plunge he came up.)

He said: "Take this your golden axe."

He was yet continuously crying.

He said: "That is not mine."

Then he kept it aside there.
15. kadesg matt vand sattig multgda. then again one in the turn plunged

(Then once again he took a plunge.)

16. aiga bellis-kqdli: ta-ksom-bonda. then silvern axe having brought came

(Then he brought a silvern axe.)

17. bellis-kdqlyw: tend alla pada. silven axe also mine no said

(He said: "This silvern axe also is not mine").

18. kige: tamrodna hittajisdu hejta, similarly of copper (adj.) of brass (adj.) saying

nasik kqlil: ti-kom-bonda. four axes having brought came

(Similarly he brought out four axes made of copper, brass etc.)

19. yasvadu tend alla pada. whichever mine (ref.) no said

(He said: "None of these are mine").

20. kadesg matt muligda. then again plunged

(He took another plunge.")

21. kample-kdli: ti-ksom-bonda. of iron (adj.)-axe having brought came

(He brought out the axe made of iron.)

22.itta aiga. placed then

(He placed it before him.)
23. adu tandu and ti-kandha.
   it mine(ref.) having said took
   (He took it saying "It is mine").

24. dūvra: nan-mūli days: itṭa ānda.
   god only on me kindness placed said
   (He said: "Really, god has been kind to me").

25. as bēnd dē-v-duit hōnda.
   that who had come god's messenger went
   (The god's messenger who had come there went away).

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KB

Place: BĀDA (KB) Informant: Mahādev Anant Bhat.
Age: 88 years.

1. vand uṣralli Śenkār bāṭṭa ālī.
   me in the village Śenkār Bhat called (lit. who is said)
   bāṭṭa idd-idda.
   priest had been
   (In a village there was a priest by name Śenkār Bhat.)

2. avā matt-nd uṣrinda kuṣma lōgna:
   he another from the village girl marriage
   maṅ-k-and bōnda.
   having done come
   (He came after marrying a girl from some other village.)

3. adār hēru bāvami heśārī aṅ-ittu.
   Its (her) name Bāvami having said had become
   (Her name was Bāvami.)
4. sTfrlp divsakkä {däär kar-krä-bända
a little for days it (her) having brought-come
manä:ga.
to the house
( After some days he brought her home.)

5. gandän mane:läi värä mu:id värä
of the husband in the house having stayed three years
atū.
bécame.
( It was three years since she stayed in her husband's
house.)

6. {däär tavn-mane:läi abbc. mu:i-yä-g-itțu,
its (her) in the mother's house mother old had become
( At her mother's house her mother had become old.)

7. {däär maga rambättän-käyli akka
its (her) son to (lit. in the hand) Rama Bhat elder
sister
mu:id värä atțu, akma
without having come three years become elder sister
ba:vna kar-känd-ba: atțu.
brother-in-law having brought come said
( She told her son Rama Bhat: "It is three years since
your elder sister has got come. Go and bring your
sister and brother-in-law".)

8. avä akka karu:däkkä bända.
he elder sister to call came
( He came to invite his elder sister.)
9. aṣg akk ittu.

(Then sister was)

10. baṣva ū rīgāṣakk hōg-idda.

brother-in-law for walking had gone

( His brother-in-law had gone for a walk.)

11. aṣri-gisrīg ta-kanda.

for drinking etc. took

( He had a drink and other things.)

12. baṣva maneṣg bendas.

brother-in-law to the house came

( The brother-in-law returned home.)

13. baṅgī giṅda ivā baṅn-kāyli.

then said this fellow to the brother-in-law

( Then he said to his brother-in-law).

14. tanm ṭāy mudīki.

my (refl) mother old woman

("My mother is old.")

15. magī ngār̥, heṅ bayistu.

daughter should see (count. ) desires

(" She desires to see her daughter.")

16. ħeṅti kar-kāyṇ ni baś.

wife having brought you (sg.) come

(" You please come with your wife.")

17. baṅv anda aṣga.

brother-in-law said then

( Then the brother-in-law said.)
13. van-divun\[\text{van - divun}^{2}\]  marti\[\text{marti}\]  yen
\[\text{me - of the day (adj.)}^{2}\]  just for (lit. for saying) my
hen\[\text{hen}\]  kar-kon\[\text{kar-kon}\]  ho\[\text{ho}\]
wife  having taken  go
( "You may take my wife with you just for a day.")
19. mali  yar  illit.
in the house  whoever  no
( "There is nobody at home.")
20. asg  ak\[\text{asg - ak}\]  kar-kam-banda  marti\[\text{marti}\]
then  elder sister  having brought  came to the house
( Then he brought his elder sister home.)
21. mar\[\text{mar}\]  dina  bili\[\text{bili}\]  ab\[\text{ab}\]  ha\[\text{ha}\]  akk
next  day  morning  with (lit.near) the mother  sister
bonju  y\[\text{y}\]  kajja\[\text{yja}\]:  ma\[\text{ma}\]  he\[\text{he}\]  ke\[\text{ke}\]
has  come  what  special  dish  prepare (commt.)  asked
( Next morning, he asked the mother: "Now that the sister
has  come,  what  special  dishes  are  you  going  to  prepare?"
)
22. asg  ab\[\text{ab}\]  he\[\text{he}\]tu :
then  mother  said
( Then the mother said.)
23. hasli\[\text{hasli}\]  semit  id\[\text{id}\]  hasli\[\text{hasli}\]  ta\[\text{ta}\]
in  the  bitter  gourd  nectar  is  bitter  gourd  item
ma\[\text{ma}\]  id\[\text{id}\]  satu.
in  prepared - became
( "There is nectar in the bitter gourd. It would be
alright, if an item is prepared of it.)

24. 'aga haslikay tend kotta.

then bitter gourd having brought gave

(Then he brought the bitter gourd and gave it.)

25. bill mastra vand pansor beku entu.

jaggery at least one 500cs wanted said

(He said: "It will require at least 500cs of jaggery.")

26. 'aga billa tend kotta.

then jaggery having brought gave

(Then he brought jaggery and gave it.)

27. haslikay-ta ili masatu.

bitter gourd item prepared

(She prepared the bitter gourd item.)

28. madyan-ust aid-milti tais manesgt

lunch after having become I (refl) to the house

hosti entu.

go said

(After lunch she (i.e. the daughter) said: "I (shall)
return home.")

29. hagair haslikay-ta ili ista kst-knd

then bitter gourd item this much having packed

hosta entu manesgt.

go said to the house

(She (i.e. mother) said: "Then do take a packet of the
bitter-gourd preparation home."
then a plaintain-leaf having scorched pressed to capacity

having put packed

Then she scorched a plaintain leaf and packed it compactly.

then to the younger brother in company some distance

if (you) come enough said

She said to her brother: "It is enough if you accompany me up to a short distance."

he near the house having left his (refl) to the house

he (refl) came

then husband what special dish have done asked

Then her husband asked: "What special dish had they prepared?"

then it (she) says bitter gourd item have done

Then she said: "They had prepared the seasoned bitter gourd. It had a fine taste."
(expr. of contempt) it what tasty becomes said
(He said: "Poth! how tasty it might be!")

you (pl. hon.) so say (count) having packed only
have come see having said gave
(She said: "I knew you would say so. See I have brought
a packet while coming." She gave it to him.)

then this fellow ate
(Then he ate it.)

all the quantity ate up
(He ate up the whole quantity.)

fine tasty has become to-morrow our in the house too
do prepare said
(He said: "It is tasting fine. Do prepare it at our
house too to-morrow.")

but one 5 sees jaggery is required see (pl. hon.)
said
(She said, "But, you see, it requires 3 seers of jaggery.)

41. aiq manme: dina bella hagnikayi yilla:
then next day jaggery bitter gourd all

tend kotta.

having brought gave

(Then the next day he brought jaggery, bitter gourd etc.
and gave it to her.)

42. madyamakk ma'ditu.
for the afternoon prepared

(She prepared it for lunch.)

43. tamu krai g hqgi sana: maid-km-bottc
I (refl) to the tank having gone bath having done

maid: idu heslikki krai g hqida.

having prepared keep having said to the tank went

(He said, "I shall go to the tank and return after a
bath, keep it prepared." He left for the tank.)

44. av bholi saipaa tada astu.
he to come a little delay become

(He was a bit late to return.)

45. idu valig hqgi hagnikay-tail hqig
this (she) inside having gone bitter gourd item how

asju em - manel maid-haig:
has become father's-in the house having become-as
asgor, hqig: hesi mouldu.
has become how (comm.) saw
(She went inside and tested whether the preparation had been equally tasty as at her father's house.)

46. she went inside and tested whether the preparation had been equally tasty as at her father's house.

47. my (refl) of the share separate have put if said become having said ate

(Saying that it was more fine she brought some more seasoned vegetable.)

48. then just which is prepared this much if said become saying completely having brought ate

(Then saying to herself that she might tell that just this much was prepared she brought the whole quantity and ate.)

49. afterwards thinking does husband if asks what he say? should tell?
(Then she began to think: "What shall I say if the husband asks me?"

50. sett-haśg bid-kom-bitr astu hešli haśga:

dead-like if fallen down become having said so only

maištut.

did

( "I should just lie down like the dead." saying thus she did so.)

51. asg gand kēryinda bōnda.

then husband from the tank came

(Then the husband returned from the tank.)

52. hendti: karda.

wife called

(He called his wife.)

53. illč! mastaqvoire;  illč!

no! speaking persons no!

(No, no reply was there!)

54. asga acg: mana; gurak-kayli kešda.

then that side of the house to Gourakka asked

(Then he asked Gourakka, his neighbour.)

55. čdu vašge; iddiku hašliqay-tašlu

it (she) inside only might be bitter gourd item

yanšgu: ycrd košu hešl-idit astu.

to me also a little (lit. two) give have said said

(She said: "She might be inside only. I have told
her to give me also some bitter gourd item.

56. aig vaśīq hośg nōrīda.
then inside having gone saw
(Then he went and saw inside.)

57. aśīq mārdā, idīq mārdā.
to that side turned to this side turned
(He turned her this side and that.)

58. jiśy idā-bāg kāndiddīlf.
life having-as was not seen
(She did not seem to have life.)

59. aśīq sāmispa dā māśīq hośgī veśrahv-kāyli
then of vicinity to the house having gone to one person
heślīda.
said
(Then he went to a nearby house and told a person there.)

60. aśy heślīda yantaś mardītītu.
he said what was doing?
(He asked: "What was she doing?

61. haśglīkāy-tālī mardītītu.
bitter gourd item was preparing
(He was preparing the bitter gourd item.)

62. sōx pēllo; haśglīkāy māśītītu hāg
sērevent where-so-ever bitter gourd had smelt so
kāṃstū.
seems
( * It seems that somehow a serpent must have smelt the bitter gourd. *)

63. visa itto: arhsara.

poison was (expr. of possibility)

( "Possibly there was poison." )

64. tamu; bittz heili smi:ngit.

I (rufa) too (shall) come having said in company

matt-ënd batu kan-kum-benda.

another Bhat having brought-came

( He said: "I too shall come" and brought with him

another Bhat. )

65. yard jëna veligë horgi nek-krën-benda

two persons inside having gone having lifted-having come

angidëli maligad.

in the yard laid down

( The two persons went inside, lifted her and laid her
down in the yard. )

66. asga jëv illë, ta-kënd horgi së-budivë.

then life no having taken having gone let us burn

and.

said

( Then they said: "She has no life. Let us take her away

and burn." )

67. asga i:d mardi hot-këndu sman nastęk

then prop having made having carried to the crematory

ium
Then they made a prop and carried her to the crematorium.

Since funeral rites were not held, they had forgotten to bring the fire.

Then "This is evening. It is already dark. We shall go together and bring the fire." so saying all the three persons left her and went away.

Then she got up from there, kept every thing as it was and climbed a banian tree.
These people who had gone to bring fire brought it, burnt the thing and returned home.

(Two people who had gone to bring fire brought it, burnt the thing and returned home.)

The husband went home and slept inside.

(The husband went home and slept inside.)

She sat on the banian tree.

(She sat on the banian tree.)

Then four thieves committed a theft at the king's palace and brought sarees, gold etc.

(Then four thieves committed a theft at the king's palace and brought sarees, gold etc.)

Then placed them on the dais at the foot of the banian tree.

(Then placed them on the dais at the foot of the banian tree.)

Then share to make began

These for the fire who had gone fire having brought

having burnt to the house came

hastikki manes g band

husband in the house inside having gone slept

(mali valag nes g maligde)

three (she) on the banian tree sat

(She sat on the banian tree.)

then of the king of the house having made a theft

nask jana kalru dinna-ginna kire yilla

four persons thieves gold etc saree all

ta-kambando

brought

(Then four thieves committed a theft at the king's palace and brought sarees, gold etc.)

or the banian tree on the dais placed

(Then placed them on the dais at the foot of the banian tree.)
Then they began to divide it among themselves.

77. mard-meel idd-eddu yanig vand paalu untu
on the tree which had been to me one share said

hind-danili.
in a low voice

( She who had sat on the tree said in a low voice: "One share for me, please."

78. ang idu mandis bicc hard-kand-ittu.
then this (she) hair having untied had spread

( Then she had untied her hair and spread it flowing.)

79. "nu maal nosdi maastyo; eydyo; maal
they above having seen apparition (or) spirit above
iddu heili hidir-kanda bittilki word-neddak.
is (comnt.) being afraid having left ran away

( They looked up, got afraid that some apparition or spirit was there and ran away leaving every thing.)

80. ang kundg iddu yarsu kand.
then down having descended whoever without having found
patthu up-kanda patthi kundili
silk saree having put on box into the arm pit
hasy-kanda manig bantu.

having put to the house came

( Then she came down and finding no one there put on the clothes, put the box into her arm pit and returned home.)
81. bendu - kada; hetlikid; kada; tigiri entu.

Having come door have closed door open said

( Having come, since they had closed the door, she said;
"You please open the door."
)

82. gand valig-idda yann hendti; mast-haara;

Husband who was inside my of the wife voice (lit.

keita li;

is heard

( The husband who was inside said: "How is it that I hear
a voice just like that of my wife?"
)

83. sudd d yedd baddu heil

that which is burnt having got up may come? (comit.)

gyrak

keil;

(With) Gourakka asked

(He asked Gourakka: "Can a dead person rise up and come
again?"
)

84. siga hag-idda ddu

then that which was outside yesi (form of

address to the husband)

banki: bandoaga yam iga-m!ind yeddun

for the fire while had come I from the prop having got up

sald-mard-mil kunt-iidu.

on the banian tree had sat

(Then she who was outside, calling her husband said:

"When you were away to bring fire, I got up from the
prop and sat on the banyan tree.

85. ninga bard sevdal suftik bandri.

You (pl.) simply fire wood having burnt came.

("You only burnt the fire wood and came away."

86. asga kafir rajn manis kala bando.

then below of the king of the house thieves having come.

Ginna siarta yalla pasih hane-katt-idda.

Gold saree all share were dividing.

("Then the thieves who had committed theft at the king's palace came there below the tree and were dividing their shares of gold, saree and so on.

87. yamun yamga vand paslu ndu kira-kiri.

I for me too one share said in a low voice.

("I said in a low voice: 'One share for me too'."

88. asga bittikki voil-nilki.

then having left ran away.

("Then they ran away leaving everything."

89. kafir bando taimu patthi up-kara.

Below having come I (refl) silk saree having put on.

Bande kaata tegiri entu.

Ornament having taken came door open said.

("Having come down I put on the silk saree, took the ornaments and returned. Please open the door." She said.)
90. ang ganda kadas tagida.
then husband door opened
(Then the husband opened the door.)

91. dipas tend hawda heali
lamp (lit., light) having brought yes! having said
hawdi-buxli bahal lasyk atu enda.
to the wife very much fine happened said
(Having brought a lamp, he found it was correct and told
his wife that a very fine thing had happened.)

92. marnet dina cimaa-gimaa hasy-baxli nar-mali
next day gold etc. having put on at the neighbour's house
to-raik baxv, heali hortu.
having shown should come (count.) went
(Next day she put on the ornaments and went to show them
at the neighbour's house.)

93. ang yenkama heali kand hagaanu cimaa-gimaa bantu
then Yenkama called one woman gold etc. came
baxv lasyk atu yamu gandu-buxli heali
very much fine happened to too to the husband having
haaslakay-taali maadi bantu.
bitter gourd item prepare said
(Then a woman by name Yenkama said: "You get gold etc.
It was a fine thing to happen. I shall also tell my
husband and prepare the bitter gourd item.)
94. massneg dina taši! maštu.
next day seasoned vegetable prepared
(Next day she prepared the seasoned vegetable.)

95. adir-hāiqe ištu; tind-kandu sott-hāiq
its (her)-like all the quantity having eaten being dead-as
fell
(She ate the whole quantity just as she did and lied down as if she is dead.)

96. adir gand bëndu - yeŋ jama: kar-kem-bëndu
its (her) husband having some two persons having brought
to:rada.
showed
(Her husband brought two persons and showed her.)

97. asg ayu idu kare; sott-horju heši
then they this (she) really is dead having said
firu also having taken carried away
(Then they said: "She is really dead!". They brought
fire also and carried her away.)

98. massaindallë sott-ha:rśik bënd-bu:jo.
at the crematorium having burnt came away
(They burned her at the crematorium and came away.)

99. manes-valig mahigd ganda geligëk
in the house who had slept husband at (every) moment
The husband who was sleeping at home was opening the door frequently every moment to see if his wife had come. Although he waited till morning, the wife did not return.

He said: "This is like the fox burning its body to get the body-colour of the tiger." He remained silent.

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**KM 1**

**III**

**Place:** Muroor (KM)  
**Informant:** Gangā Tīmmanagā Hegde.  
**Age:** 50 years.

1. **vand usrali**  
   **vand gavid idd-idda.**
   (In a village there was a farmer.)

2. **awā raisi: gāde: ma:ter: idd-idda.**
   (In many fields cultivating (lit, doing) had been (hab.)
(He used to cultivate many fields.)

3. avēngē yard īna makkē idd-iddā. To him two persons children had been

(He had two children.)

4. yv kiṭṭi ligāṣṭy-ṣig-ittu. They had mischievous - having become - had been

(They were very mischievous.)

5. van-divsā ava āvēngē hosi-kārē did-tum one day he for dry leaves while going big boy (lit. younger brother) karda. called

(One day he called his eldest son before going to collect the dry leaves.)

6. mattē gaddē kavdēkk haṛḍa. And field to watch said

(And he told him to watch the fields.)

7. av hosi-mgliē īva gaddē hosi he after having gone this (person) to the field having gone vand sālp hotā nit-kṛḍa. one a little time stood

(After the father left, this boy went to the fields and waited for some time.)

8. matt bājār bānd-kūgleja manṛi-bṛdiṅ and weariness immediately after towards the house bānd-buṭa. came away
(And as he felt sick he came away home.)

9. tenn i'd-da i'd-da
there only younger brother had been
(His younger brother was just there.)

10. amma ana binda bindya anya:
he too elder brother immediately after brother & having come

advana keida.
shall we play? asked
(He too, seeing his elder brother, called and asked him: "Shall we play?")

11. ivmu add-lya anda.
this (person) too objection-no said
(He said, "Oh, yes!")

12. kadiga-hungiya ibru i'da i'da surnadu i'da
after that both to-play beginning-made
(After that both of them began to play.)

13. tenn-gatli i'dda.
for hours played
(They played for long hours.)

14. amma appay heilddi marte bindi i'dda,
in the game father that had said just had forgotten
(While at the game, they had completely forgotten what
the father had told them.)

15. appay bindi bindi teina yet bindi i'dda?
father having come boy! ox had (it) come?
Then the father came and calling the boy asked: "Did any ox visit the fields?"

Then he felt as if he had been slapped on the cheek.

With a faded face he said: "No!"

By the time the father could go and see the cow had grazed the whole field away.

Then the father was immensely angry.

To the house just who had come two persons
makkojuva berjarti. hadda.

to the children sufficiently beat

(Just after having returned home he beat both the children soundly.)

21. asga yird jamrusva tiid-kortneiya, topp then two persons also crying only wrong

atu, hong madiv-illu, aroya undu,
became so (we) won't do father! said

(Then both of them said crying: "We have done wrong. We will not do it again, father!".)

22. matt mar-divindsava yirdu jumrusva

again just since the next day both persons also

father which is said just like to listen began

(And next day onwards both of them began to heed the advice of their fathers.)

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KM 2


1. vend uuralli vabb to:i baday idd-idda.
one in the village one much poor man had been

(In a village there was a very poor man.)
avang badamba nosd-nosdi bajair to him poverty having seen (rept.) disgust band-hoig-ittu.

had come

(He was disgusted with poverty after continuous experience of it.)

yinta mesa heli tajy-deriya vasa, what should be done (comnt.) without knowing medina asloconte: maadin: kunta.
day thinking doing sat

(One day he sat down thinking, not knowing what to do.)

avang aig vand upasv kanttu.
to him then one means appeared

(He then struck on a plan.)

aig ava taig-torap yadda.
then he suddenly rose.

(He then rose up all of a sudden.)

hanges henri-hatr yaa yello: their hoig-batni.
then with wife I some-where far having gone return
helikki nid-d-butu.
having said walked off

(Then he told his wife: "I shall go to some distant place and return." He went away.)

hois-sme: majaat-atti their hoig
just who had gone bus-having boarded far having gone
As he went away, he boarded a bus, travelled far and reached a rich man's house.

There was nobody at the door.

There was a woman inside the house.

Having seen her, he called out to her: "Oh, sister!"

Immediately she came out and saw him. Although she did not know him, she thought he must be some relative and
asked: "Do you require some thing to drink?"

12. *iva* **b*idda** **enda.**  
this (person) do not want said  
(He said: "I do not want").

13. *yel-ind* **b*ëndyo** **k*ëltu.**  
from where (you) come? asked  
(She asked: "From where did not come?")

14. *illinde* **b*ëndya** **enda.**  
from here only have come laid  
(He said: "I have come just from a nearby place?")

15. *kaling* **iva**  
then this (person) chewing the pan (lit. sat  
putting the betel)

16. *vadige* **p*âge**  
it (she) inside food (lit. cooking) to make preparations.

17. *yesto*  
however much after the time its (her) husband came  
(Her husband came home quite late.)

18. *kambli-*m*ëla* **kunt-*m*ëna** **nors-*k*ëyvu** **yair** **ais-y-*ikmu**  
on the blanket who had sat having seen who might be  
(ivâ* heil* a*lo*om* : ma*guil* *k*ëntdas.

19. *this fellow* (comnt.) thinking to do began  
(Seeing the man sitting on the blanket, he began to
wonder! "Who might this fellow be?"

19. ava' basing madin-irka'reya; ivä yetla$a
   he thus doing-while being this fellow to which side

höö$ bëndyo; bhava; ke'il$a
   having gone (you) come? brother-in-law! asked

(Just while he was thus wondering, he asked: "Brother-in-law! Where had you been to return now?"

20. ille; höö$-idno anda.
   just here had gone said

(He said: "I had gone just here about.

21. mi; bënd ye$t-ott a$tö; ke'il$a.
   you (sg.) having come how much-time has become? asked

(He asked: "How long is it since you came?"

22. is$ vand gö$g atö anda.
   now one moment has become said

(He said: "It is just a few minutes.

23. kää$g jvr u$t-gist-illa; mug$t$tu.
   then their meals etc finished

(Then they had their meals etc.

24. u$t-astënbsya sumair sañjy-ägta$a-bënd-mä$ï$a
   meal-when finished about evening-becoming-after

ive' bë$ñ mä$tn-aïd$a.
   this (person) brother-in-law made (him) speak

(After the meal was over, as it was nearing evening he spoke to his brother-in-law.)
25. brothers-in-law! one ten thousand of rupees difficulty

has come

("Brother-in-law! I am in difficulty now, requiring
some ten thousand rupees."
)

26. that-on account of have come today

("I have come for the same today."
)

27. now must go

("Now I must go.")

28. how much is see said

(He said: "Please see how much (money) you have now")

29. then he too thinking etc. without-having done

(objecting-no having taken go if wanted having

money gave away

(Then he for one did not think much about it and said:

"Alright! You may take the money and go if you

like." He gave the money immediately.)

30. this (person) just who had taken sister! having gone-

shall) come
Having said, started off,
(As soon as he took (the money) he said: "Sister! I shall go now." He left immediately.)

The brother-in-law came some distance with him talking.

He said to himself: "I do not know from where he comes. Any way let me ask him." He called the brother-in-law and asked: Really what is your place? I have just forgotten about it."

(He said: "What is there? It is just near here." )
Having written went away.

( Having said this, he wrote some thing on a note and left immediately.)

35. iva manis band-konga heiti; karda.

this (person) to the house having come wife called

He (i.e. the rich man) came home and called his wife.

36. matti; harami; am uir yarvi keida.

and yes! (form of his place which asked

address to the wife)

( And calling his wife asked her: "What is his place?"

37. yang yentas gutt-idda?

to me what is known

("What do I know about it?"

38. ning$ sembandikero; artola maig-kongu

your relative (expr. of probability) having thought

yai idde.

("I was thinking he might be your relative.")

39. ata, ningosku; gutt-ilya?

(expr. of to you (pl.hon.) not known?

(Oh! don't you also know?"

40. ilya; mar-mayti; yentas gagai-biddi

no great woman? what kind of deceit-fell

shall say?"
41. Vænd-išt rupasý keïlda.  
one-this much rupees asked

42. ekkɔːmɔːli kɔt-buːte.  
all of a sudden gave away

43. yɔntas aːgoː; yeːn-siːnə.  
what happens not known  
(lit. whatsoever)

44. hεiːtnæ: kaβɾas-haːki uːlgiːtaː-maːʃtaː valida.  
saying having chewed spitting-doing remained  
the pan

45. iː bɔdɛva dʊvincia tœ-gænː-oːi-kæŋːi ræːdiː  
this poor man money having taken away much  
baŋgaras-ɡĩngaras kæːdiː-mæːgda.  
gold etc. purchased

46. dɔddyaːsɑːrəs-mɑːdɪ saːvʊ-gatɛ dʊɡːda.  
big business having done up to thousands earned

( "No, my lady! How shall I say what a deceit was  
played on me!"

( "He asked me some money ".

( "I gave it to him immediately ".

( "I wonder what will happen.

( Saying thus, he chewed the pan and went on spitting.

( This poor man having taken the money purchased gold  
and other things.

( He established a big business and earned to the tune  
of thousands.)
47. kañsaga tāi; tend ḍhang ṭaṅvand
then I (real) that is money for that matter
(lit, one)
ḥaṭ-budā hauś baid-oṭu aṅgsgā.
should return (comnt.) come to him
(Then he thought: "I must return the money I have
brought.")

48. ḍāiḷe: hūṛ-ōda.
suddenly started
(He started immediately.)

49. saṅ-gaṭ-kapūṇa ćeṭ dudda; koṭṭikā bānd-buṭa.
all of a sudden all amount having given come away
(He came back after returning the whole amount all at
once.)

50. bāṅkaṛa; avā īmm-nd sīla bair) anda.
while coming he another time (lit. come said
turn)
(When he was leaving he (i.e. the rich man) said:
"Do come again!"

51. naṅ-giṇ; bāṛvāra; hoṅvāra
for me - for one should not come should not go
(lit. what)
heīḥ illā;
(commit.) no!
("I, for one, won't mind coming or going.")

52. ẏāṇa; purṣēīt id-dāgā bāṅdrī bāṅčā.
yes (expr. of leisure when having If came came
consent)
having said went
( "Oh yes! I may come whenever I find time." So saying he went away.)

much gladness became
( Then the rich men was very much pleased at seeing his truthfulness.)
The father asked one of the daughters: "My child! On account of whose merit do you live?"

She said to her father: "I shall live on account of your merit."

(He called another daughter and asked her.)

(Then the mother called another daughter and asked: "You..."
tell me, on account of whose merit do you live?"

   (she) to the mother your (sg) on account of shall be merit.
   said
   (She said to her mother: "I shall live on account of your merit.

9. hìgesya ar-jane hap-makko spu
   like this only six persons female children of the father
   punyidinda atva:rë abbe; punyidind
   on account of or of the mother on account of merit of merit
   irtu heir heldo.
   (we) shall be (comnt.) said
   (Like this, all the six daughters said that they would live
   either on account of the merit of their father or
   their mother.

10. kàgëg i: kiri:kus vo'atto: ilyë edu
    at last this youngest girl remained no! it (she)
    yamu ëxantsu pügy idrë be'dali manëi
    at the finger merit if be in a forest house
    kàt-kànd ippë ertu.
    having built shall be said
    (You know, at last the youngest daughter remained. She
    said: "If I have some merit at my finger, I shall build
a House in the forest and live."

11. avvaga av ar jinnum d cudd-duddrung then those six persons too to the very rich koppu mdive; maqda. having given marriage, did (Then he got all those six daughters married to very rich persons.)

12. kadesg is saq-kusmen seka then this of this youngest daughter vanity (lit. small) noji heji adir mdive; maqmal gaqgin must see (comnt.) its (her) marriage to make husband arsta. seek (Then he thought he must test how vain the youngest daughter was and began to seek a husband for her.)

13. kadesg yem ajju - suryaseikara emb rajs. then what has happened Suryashekhar named king (Then, you know, what happened! There was a king by name Suryashekhar.)

14. cundr-seikara emb maga avng. Chandrashekhar named son to him (He had a son named Chandrashekhar.)

15. heris-hendti kiris-hendti - hing yerd jana elder wife younger wife thus two persons hentyekka idd-idde. wives had been
he had two wives - an elder and a younger one.

16. ava henta-hentiy a is maganna biti-iti-buta.
   the elder wife this son separate kept

(He made separate arrangements for the elder wife and
this son to live.)

17. av taiyi-kayli te dga-saintriek hogtends.
   he to the mother I to another country go said

(He said to the mother: "I shall go away to another
   country."
)

18. arga nis ist ganas budiga, ho'dr nin.
   then you (sg) this much good way if you (acc.)
   go

(They) keep? (conit.) asked

(Then she asked: "You are such a smart boy. If you go
away, do you think, they will leave your life?"

19. vand-vand kalik hop-nastd pasi hasy-kondi
   one (rept.) dirty of wretched small shirt having put on
   ho'dda.
   went

(He put on a very dirty shirt with a wretched small and
went out.)

20. hog-hog-hog-hog is raisn ma'is-munttags.
   having gone (rept.) this of the king of in front of the
   house

pasvet-katt-s-budik bound bidda.
   at the foot of the dais (round) the having come fell
   holy fig tree
( He went on and on till he came and threw himself at
the foot of the date round the holy fig tree in front
of this king's palace.)

21. asg Ita^n arsna: idda-idda tinn
then this (person) seeking had been his (ref.)

kiri- magdi yaring kandra heji.
youngest daughter to whom must give (count.)

( This king was seeking (a person) to whom he could give
his youngest daughter in marriage.)

22. asg it ra^n na^ddda.
then this king saw

( Then this king saw him.)

23. no^2-kandra tinn is kunsa ling
having seen my (ref.) this daughter to this
kandra heji maa:mlal na^2-kandra awag
must give (count.) in the mind having done to him
ni^e:ya: na^ddda.
decision did

( After having seen him, he thought : "I must give this
my daughter to this person." He decided about him.)

24. a^2 yena yambu; tan-kyli yena:lu:u asg-112:
he what says to me (ref.) to get up-very became-no

( You know, what he says I "I cannot even get up.)

25. korx-tvyari-asgoju.
leprous-deceased-has become
( "I am suffering from leprosy".)

26. tan-kusde yesluslu; asgt-ill/.  
with me to get up-even becomes-no  
( "I am not able even to get up." )

27. tan£p yentikke medive ends.  
to me why marriage said  
( He asked: "Why at all should I think of marriage?" )

so when said that girl bitterly (one.) (count.)  
tisdtu.  
cried  
( When he said so, that girl wept soundly. )

29. da££-yerul hospd his?g?  
to give in marriage going how  
( "How shall we go through the ceremony of marriage?" )

30. anta; mww holds nista; yer-al-dya.  
that kind of body dirty smell impossible to pour (water)  
( "His body emits such stinking smell - it is impossible to pour water."

31. ba££: - hamb-=-harmi; maa£ - herki.  
of the plaintain -mind pipe having done - having put tree  
dar££-nir bi££: he££: ma££:  
pouring-water should let (count.) did  
( They thought of having a pipe out of the mind of the
plaintain tree and allow the water to be poured through it.)

32. ꞌntutu ꞌmediy-歧tu.

At last marriage happened (lit. somehow)

(At last the marriage took place.)

33. ꞌas ꞌkun-meyli ꞌpalasra ꞌtk-喜歡 ꞌhoṣu

that to the girl for light food having taken go

heṣi ꞌkodit-ṣdd.

having said were giving (hábli.)

(They used to give the girl some light food and ask her to take it to him.)

34. ꞌãl ꞌtisdnas ꞌta-kṣand ꞌhoṣt-itru.

it (she) crying having taken was going

(She was taking it away crying.)

35. ꞌmediy-♀lia ꞌmugṭt- sommesya ꞌgandin-ṣntigg

marriage all finished when over with the husband

hoṣgakatu.

had to go

(When the marriage was completely over, she had to go away with her husband.)

36. ꞌasa ꞌganda-heṇti ꞌpilg-ṣptesiya ꞌhoṣt-ṣdd.

then husband-wife morning as soon having started have gone

(Then the husband and wife, as soon as it was morning,
had left right away.)

37. hondv vu adhivjli vand evvta-mard
who had gone in a forest one of the holy fig tree
nalvli = sask-sask astu -kusto,
in the shadow tired (lit. enough became sat-
rept.)

( After having gone, they became damn tired and sat under
the shadow of a holy fig tree in a forest.)

38. is kuseu dukka: maqt-idd-ittu,
this girl grief was doing

( This girl was grieving.)

39. asg parvdti-parmaqyvfu bando , yen astu ,
then Parvati-Parameshwar having come what happened
yntak kust-kunjri illi hedi ke:la
d why are seated here (compl.) asked

( Then God Shiva and Goddess Parwati came there and asked:
"What happened to you? Why are you sitting here.")

40. keilt-embesya tang , suddi : hedi,
asked-when over their (refl) condition (lit. news) said
( As soon as they were asked, they told about their
condition.)

41. asg mu$r kalldl. mntfed kodi
then three with (lit. in) having charmed (shall) give
the stones
yoi uprgrs manjyos as-gsco hedi
seven of stories house itself must become having said
Then, "We will give you three charmed stones. You throw one of them saying that there shall be a seven storeyed building and it will be done."

"Then if you throw one more charmed stone piece, all the richness you want will be achieved."

"Then if you throw one more stone, you will have a new body." so saying they gave him the stones.)

(Then they took them and came just to the same place where her father's house was.)
Having come at the finger merit if be in the forest itself, he himself made the house. He had said there in the forest, 'If a house would build having sat threw one stone-piece'.

( Having come - had she not said that if there was merit at her fingers she would build a house in the forest? - they sat in the forest and threw one stone-piece.)

( There came into existence a storeyed building.)

( From another stone-piece came all the richness.)

( From another came various ornaments and a good form.)

( They get up early in the morning and at once see the house in the forest.)
48

Then having gone (they) see

(Then they went and saw it.)

It seems she is our young girl!

The elder and younger sisters talked among themselves like this:

Then what to say, even the father was very happy.

***

KBC 2

VI

Place: BOSTERI (KBC)  
Informer: Gangpati Narayan Hegde Chitte.  
Age: 58 years.

1. vand alla-vand raiyildelli arsu, pradojni yellai  
a certain in a kingdom king minister all

had been
(In a certain kingdom there were the king and his minister and others.)

2. *ars yand divsa mantri:-rayli bītās aqolākk*

that king one day to the minister hunting to play ho:go anda.

should go said

(One day the king said to the minister: "We should go playing hunting."


then the minister to go objection-no! said

(Then the minister said: "Oh yes! We shall go!"

4. *asg umtu: or horlo.*

then at last they started

(Then at last they started.)


who had started to the forest went

(After having started they went to the forest.)


to the forest having gone hunting played

(Having gone to the forest, they went a hunting.)

7. *asg yand hadd bontu bītās ad:ka:ra:*

then one tiger having some hunting while playing mantri: may-mā:le bontu,

of the minister on the person came (lit. body)

(Then while they were hunting, a tiger came and fell on
the minister.)

8. aiga mentri adir tuee-kand holda.

Then the minister it having driven went

(Then the minister went driving the tiger away.)

9. yeilo; yeelo; holda.

where-ever where-ever went

(He went in several directions.)

10. kadig-haigesya i: raigja mentr yell-olida

after-wards this king the minister where-went

heji, kadiga: aigl arsavu he;i.

(count.) wretched having become should search (count.)

maidda.

did

( Afterwards the king felt wretched not knowing where the
minister had gone and decided that he should search him
out.)

11. aig arsuidkK holda.

then for searching went

(Then he went on a search.)

12. hoi;g yllul; dikki:giddiya

having gone where-so-ever without having been found

maskent dina tada astu.

four to eight days delay happened

(No where could the minister be found and there was a
delay of four to eight days since the king left.)
13. kadëge sën yéllas kángal asgil
then army all bewildered having become
ivu: arsudëkk bidda.
tese (persons) for searching began (lit. fell.)
too
(Then the army and others became bewildered and they
began to search for him.)

14. awk montri sikda.
to then the minister was found
(They found out the minister.)

15. as montri-kojli ke'id.co.
that to the minister asked
(They asked the minister.)

16. nis. tör-kënd-ciød huli yein ast-ëpas?
you having driven-gone tiger what happened -(I say!)
("What happened really to the tiger which you were
driving away? ")

17. tän nask-ai Saturday diva ëdir tör-kënd-ciigl.
I (refl) four to six days it having driven-having
gone këndë.
Killed
("I drove the tiger for four to six days and then killed
it.")

13. minga yéllas arsul bëtri kejli hëga:
you (pl.) all to search come so (count.) just so
(Thinking that all of you would come searching for me, I just returned.)

all of you were found
(I met all of you.)

20. raːj yall-oːdn-qaː?
king where-wont (I say?)
(Where did the king really go?)

21. iːg awa manig-oːtnoː atoːpa biddrilː:
now he to the house has gone or in the forest only
idnːoː?
is?
("Has he gone home now? Or is he still in the forest?

22. iːg nango yella: kuːd-kəndu avn arsəktəli!
now we all together (lit. having him had to search-
joined.)
(Now all of us should search for him together - isn't it?)

23. ñand-maːl nango arsul hoːʔoː heːl yella:
then we to search shall go having said all
arsul biddoː
to search began
(All of them said: "Then let us go in search of him" And
they began the search.)
24. yillas - kadi: arsid-beskine ali bit'dall

all sides having searched - after there in the forest

vandy hasi distan idd-ittu.

one ruined temple had been

(After they searched on all sides, they found a ruined temple in the forest.)

25. ali iv-ko : yillas ho'd-ku;di'ya as

there these (persons) all having gone - as that

distan kandtu.

temple was seen

(As soon as all these persons had gone, they saw the temple there.)


there the very much tired - having become

king

(The king, being very much tired, was sitting there.)

27. ivko yillas ali ho:gi ra:jinn kandu

these all there having gone the king having

santorsa: ma'd-kand.

gladness felt (lit. did it for themselves.)

(All these persons went there and having seen the king were very much pleased.)

28. asg ra:jim-kayli keld.

then to the king asked

(Then they asked the king.)

29. nimu bit'asg bit'tkkk band-ya

you (sg.) for hunting to the forest who had come
yangj-glla: bittiki 
us - all 
manigu: having left 
to the 
house even 
gone

yitlaq nidd-idde?: 
where-to had gone :

( "Having come to the forest for hunting where had you 
gone leaving all of us and even without having returned
home ?")

yangj yella: kangaial asgi ninn appanag.
we all bewildered having your to the father
become (sg.)
ynta: he:
he: he:
telgiyiddesya ninn
what should say (comnt.) without having you
known
are-ktnas upass bid-ktnes illig
searching without food going (lit. falling) here-to
band: ninn kand
astu.
having come you having seen became

( "All of us became bewildered not knowing what to tell
your father, then going without food, came searching
here and found you."")

m@ndvyuma sikda.
the minister also was found

( "We have found the minister also.")

nimu: sikde.
you (sg.) also were found

( "We have found you also."")
hence we what should do

( "What should we do further now?"


to the house should go? or hunting for playing
ho:go:co? should go?

( "Should we go back home or go hunting again?"

35. yavdu: helu.

which-ever tell

( "Tell us whatever to do."

36. ni: ha:ld-~ig ma:dyo.

you (sg.) which said-so let us do

( "We shall do as you say."

37. ma:-rayya: , sarku.

great-fellows! enough

( "No, sirs! I had enough of it."

38. is: upas: varvass bid-kumh matt.

this going without living in the having suffered again
food forest eaten (lit., fallen)


hunting for playing better than going to the house

hospe: ganai:d:u.

going only good thing

Going home is a better thing than to go hunting

suffering this going without food and living in the
39. \( \text{apmu; } \text{kangail } \text{asgi;gid-haing } \text{atu.} \)

There the father bewildered not to become-as happened also

( "It has happened like this that the father also will not be bewildered there."

40. \( \text{iin } \text{jöl } \text{idd-aili } \text{bi\text{-}ty-asgi;du} \)

any more existence if be this hunting-playing beside.

do not want

( "No hunting any more even if I should have another life."

41. \( \text{imm } \text{yam-simu } \text{bi\text{-}ts; } \text{asduil } \text{bètm-ill;e.} \)

hence I, for one hunting for playing won't come

( "Hence-forward I, for one, shall not come for hunting."

42. \( \text{ninc; } \text{beikar } \text{iri he}łl; \text{ȳd-bend-butə.} \)

you (pl.) if wanted be having said having got up- come away

( "You may be here, if you like." Having said this, he got up and came away. )

****
1. vabh bakta nadi: miyu:1 hoi-g-idda.
   one devotee river to bathe had gone
   (A devotee had gone to bathe in a river.)

   then big wind-rain came
   (Then came a big wind and rain.)

3. mal: band-kul:le h:le yasvdu dimb
   rain having come as soon as river which bank
   yasvdu he:1 telodd-ill:e.
   which that (comt.) was not known
   (As soon as the rain came, it was not possible to know
    which was the river and which the bank.)

4. ava yen `nda - param:sv:ma: tanig isg yasi:ru
   he what said Oh, Parameshwar to me now who
   kasyv-:ru kelda.
   protector asked
   (You know, what he said! He asked: Oh God Shiva!
    who is going to protect me now?)

5. asga issv:ra sumn kut-buta.
   then Shiva silently just sat
   (Then Shiva just remained silent.)
6. iv  hole;i  test-ktc  nidda
   this (person) in the river floating went
   suligandiga.
to the whirlpool
(He floated away in the river towards a whirlpool.)

7. paryâty-ëmba  baktr  isae  deva  heili.
Parwati says of the devotee desire lord I that
(Parwati asked: "What about the desire of the devotee?"
   My Lord!"

8. baktr  test-adv-asga  niw  yasl  swan
   devotee when floating you (pl.) why silently
   kut-kandira  keita.
   have sat asked
   (She asked: "Why have you remained silent when the
devotee is floating away?")

9. asg  ëmba  vand  mañtha  tősra  paryâti:
then says one drama (shall) show Parwati!
   heita  isèvra.
saying (cont.) Shiva
(Then Shiva says: "Oh Parwati! I shall show you a
drama.")

10. tili  dadd  såld-marä  hälä  dimbd-maräl
there big banian tree of the river on the bank
   biddittu.
had fallen
(A big banian tree had fallen there on the bank of the river.)
11. aslam-mard beir izn koyg aikta.

of the banyan tree root of this to the hand was got
(person)

(He i.e. the devotee) got the root of the banyan tree
in his hands.)

12. asg parvati-kayl emba.

then to Parwati says

(Then he said to Parwati.)

13. ninig toirsu heles i: nile mad-iddnamu.

to you should show for the this sport have done I
purpose

("I have done this sport just to show you this.")

14. he:lilk parvati-sametna:gi bakt ijd:il

having said Parwati —in the company of devotee where was—
there bands.

come

(Having said this, he landed with Parwati at the place
where the devotee was.)

15. baktiing varu: kottikkri parvati ari ting

to the devotee a boon having given Parwati he back
went

(After giving the devotee a boon, both Parwati and himself
retired.)

****
1. Padmavati heilvantas vand esile.
   (There was a prostitute called Padmavati.)

2. ciri-citrali bahal imasir idda
   She in the art of painting very much proficient was
   (It was said that she was very proficient in the art of painting.)

3. citra tiksir-vrigna hoti saivr rupas.
   This picture for those who drew ten thousand rupees prize had kept
   (She had declared a prize of ten thousand rupees for those who drew a particular picture.)

4. int-ist dimd-valign citra: tiktir av yairu
   this much within the days picture if drew he who
   heili pedi te-knd-hordr atu,
   having said it having taken-if gone finished
   (Whoever draws the picture within the required number of
dsgrpi lias Just to say who he is and take the money.

5. stderr as u:relli vab$ pund-mang$ aslo:emg$ for that that in the place one rascal-man thinking
biskda.
put in.

( For that a certain rascal of the place thought out a plan)

6. ta$m: vand citra: tigul a$ir idd-$illi I (ref.) to one picture to draw its (her) where is
ho$g he$li viga$ra: -ma$ga.
having gone having said enquiry - should do
( I should also go to her place and enquire whether she
should draw a picture (as he desired) )

7. kadg$ padmavati: man$g hoda.
then of Padmavati to the house went
( Then he went to Padmavati's house.)

8. p[dn-koyl anda ava$.
to it (her) said he
( He said to her.)

9. nimma citri-kale$li bahai bimai$ri
you (acc.) in the art of painting very much proficient
heil keit-bal$.
that having heard-know.
(cmnt.)
( I have come to know that you are very proficient in the
art of painting.)

10. asdr ta$m: sa$lia$lpa keit-idd$.
but I (ref.) to a little (sept.) have learnt
(But I too have learnt some thing.)

11. isg tasmu vand citrbd-bggx ninig heoltx.
    now I (refl) one about a picture to you (shall) say
    ("I shall tell you now about a picture.")

12. ninmu tigetyo; hsg?
    you (sg.) (will) draw? now?
    ("What about your drawing it?")

13. nim-ast dudły kodul ymn-stra agt-illx.
    your-as much money to give with me not possible
    ("I cannot give as much money as you can.")

14. as citra; ni; tigbd-butrx ninp asl ag
    that picture you (sg.) if (you) draw your servant having
    become
    (shall) remain
    ("If you draw that picture, I shall remain as your
    servant.")

15. sta; ni; tigbd-illx as; hsb savn
    or you (sg.) have not drawn those ten thousand
    rupasya tanzg kodx
    rupees to me (refl) must give
    ("Or if you fail to draw the picture, you must give me
    those ten thousand rupees.")

16. g<JG>sg-mgl yamn isga citra; bidšx.
    on the wall I now picture (shall) draw
    ("I shall draw the picture on the wall now.")
17. adir-ante ni: tégidr astu.
   like that you (sg.) if (you) draw finished
   ("It will do if you draw just like that.")

18. tégérri anda ovlu.
   draw (hon.pl.) said she
   (She said: "Alright! You draw!")

   he-for the matter some thing indecently drew
   (lit. presently) (lit. intolerably)
   (He, for that matter, drew some thing indecent.)

20. adir-hatr asya-illā.
   for her was not possible
   (It was not possible for her.)

21. sammeng hana: tégidu kottitu.
   silently money having taken out gave
   (She took out the money without a word and gave it.)

22. ava tā-kand hōda.
   he having taken went
   (He took the money and went away.)

****
Place: MUGVE (HMP) Informant: Venkatraman Devru Hegde, Varakorla.
Age: 76 years.

1. vand aranyid — kaminselli vand kirat-
   one of the forest — in the forest one hunter-
   bidd idd-idda.
   hunter had been
   (There was a hunter in a forest.)

2. avam nitya: band-orr tall; hodidu sikkidd
   he daily of those who head having out that is
dudinda avam mans; sairam;
   from the he of the house maintenance (lit. family life.)
maqit-idda.
   was doing (habit.)
   (He used to maintain his family out of the money he got after cutting the heads of persons who came on the way.)

3. hige bahal; versidinda nadist-idda.
   like this good many since years was carrying on
   (He was carrying on like this since a good many number of years.)

4. hige: maqta; idd-asga, vand dina
   just like this doing when was one day
When he was carrying on like this one day four or five hermits came to him. They said: "What do you get if you cut our heads?"

He made himself ready to cut their heads.

Then they said: "What do you get if you cut our heads?"

They said: "We have no money with us."

The only things we have is a pot and a stick."

What do you get out of these?"

You will have sin."
11. as pa:pas pa:il-mag-kamb-o:r yar:ru ?
that sin who share who
( "Who is going to share the sin with you?"

12. ni: manig hosgi hendti: makla
you (sg.) to the house having gone wife-children
keil-kam-bai.
having asked—come
( "You go home and return after asking your wife and children." )

13. nili: varz:ge ningo vosi: hodr: ka:seg idu:
till then you (pl.) if run away then even this
ily-ast-eti ?enda.
no-become said
( "He said: "What if you run away in the mean while? Then I will lose even this." )

we (refl) here only (will) sit you having gone
keil-kam-bai.
having asked—come
("We will sit here only. You go and return after having asked your people." )

15. ag ava manig hoi:da.
then he to the house went
( Then he went home.)

to the house who had gone with the son asked
(Immediately after going home, he asked his son.)

17. tāi nītya; talā; ḥādid ṣvr kerā
I (refl) daily heads having cut their in the hands
idd dađeella; keke bāndu ṣvr hārdē.
which was money-all having snatched maintained
(lit. stomach nourished.)
( "I daily cut the heads of persons and with all the
money I snatched from their hands I maintained you.")

18. apasaska yllavā ya'r pa'i-dārtaan
that for the sin for all that who partners
keida.

(He asked: "Who will be my partners for all that sin?")

19. paspyu; payyav; ṣādi māgokē gutt-illē.
whether sin whether merits that to us not known
("We do not know any thing about the sin or the merits.")

20. tāndha:kid tīmbl bāll yāngja.
having brought- to eat know we
that is placed
("We only know how to eat whatever you bring and give
us.")

21. kādē̄g hantī; keiđa.
after that wife (acc.) asked
( After that he asked his wife.)

22. hint kei̊lītu; ṣādi vāndu; tanig gutt-illē.
wife says that one even to me (refl) not known
( The wife says: "I do not know anything about it."

23. tónd-hak-idd, tás; beryshakmal balah.
   ( I (refl) put that thing. )
   ( "I know only how to cook with things you bring and give us.")

24. matt-ntódu: taniq gutt-illi.
   and what else to me not known
   ( "I do not know anything else."

25. matt-nd mānį; keľda.
   another son asked (lit., boy)
   ( He asked another son. )

26. tally; haidi-meil hop-qor taľi.
   (refl) wherever on the way of those head
   hēqumu duq̄; tu-kam-bōnu ningłi hēqumu-hōru,
   having cut money having brought-you(pl.) having
   maintained
   as paqukk-šala; yarru keľda.
   that for all the sin who asked
   ( He asked: "I somehow cut the heads of those who come
   on the way, bring the money and maintain you all. Who
   is responsible for all the sin?"

27. paqyq: punyq: taniq gutt-ilīg.
   whether sin whether to me not known
   merits
   ( "I do not know about the sin or merits."
I only know how to eat what the mother has prepared," he said.)

Just after that having run-come he

Immediately he came running.)

Having come, he prostrated before them.

Each one of them said: "I shall not take the sin."

He said: "You should please advise me on some (expedient)."

What shall I do further for that?" He asked."

You should please advise me on some (expedient)."

"I have committed sin having cut the heads of so many people like this."
35. id yantɔdu kəldɔ.
   this what asked
   (They asked: "What is this?"

36. mara ɔnda ava.
   tree said he
   (He said: "(That is) a tree!

37. mata id yantɔdu kəldɔ.
   again this what asked
   (They asked again: "What is this?"

38. mara ɔnda ava.
   tree said he
   (He said: "(It is) a tree.

39. hɔigɛ: heiltna; kut-go ɔnda.
   like this only saying sit down said
   ("You sit down just uttering the word."

40. tąŋɔ: mund hɔng baṭtɔ.
   we (refl) further having gone (we) shall come
   ("We will go further and return.

41. ɔllis-vargeilile: kut-kɔ.
   till then here only sit down
   (You sit down here till we return.

42. hɔigɛ: mara; mara heiltna; kutkɔ ɔnda.
   like this only (tree) (tree) saying sit down said
   (They said: "You sit down uttering "mara; mara:" just
   like this!"
43. mara mara he'ludu du rama rama astu.
(tree) (tree) that is said Rama Rama became
(The utterance "mara, mara" was turned to "Rama, Rama.")
44. mund ho'gi yu, yesto: divs astu.
Further having gone they so many days became
(It was many days since they had gone away.)
45. asta bendo.
then came
(Then they came.)
46. stak-valgta vend varli-hutu bel'ha-hoydu alli.
In the meanwhile one ant-hill has grown there
(In the meanwhile an ant-hill had appeared there.)
47. ast tam' koyl idd mi'r ha'di'du,
then their (refl) in the hand which water having
varli-hutu vaddu, - vend ko'ddi: umdali
ant-hill having broken one of a stick in the form
idd-idda iva ~ awag phimen'tana: madi
had been this (person) to him consecrating having done
ha'di'du ji'iv bento.
having sprinkled life came
(Then they sprinkled the water they had in their hands,
broke the ant-hill - he had been reduced to the form of
a stick - and after they sprinkled consecrated water on
him, his life was revived.)
48. tanig inn yem goti ke'lde ava.
to me further what fate asked he
He asked: "What will be the further fate for me?"

49. niaSrg y^-nd-ne; jelm b^m^tu.
You second life came
("You are (now) reborn.")

50. ni; n^rg-s; rasmasy^n; ma^dtn iru
you (sg.) just like this muttering 'Ram Ram' doing be
and
said
(They said: "You be muttering 'Ram Ram' in this same way.")

51. t'et h^lika ho^d^c.
that much having said went
(They went away after saying thus.)

52. iva rasmasy^n; ma^dtna; valida.
this (person) muttering of 'Ram Ram' doing remained
(He went on muttering 'Ram, Ram'.)

****

EMP 2

Place: NUGVE (EMP)  X
Informant: Gappi Kes Timmanne Hagde, Nagre.
Age: 70 years.

1. vand man^s^q bahail badiwa^g idd-idda.
one man very much having become poor had been.

(A man was very poor.)
2. **hidī:** *divaid-mul:* **hidī:** *idī* taun
   some of days-after just like this if (I) be my (refl)
   din **hidī** akud **heīli** van - dina **pid**
   days how might be having thought one - day to the market

3. **pid** **hord-ēva** dust - ulla: - **yū**l, topī to the market who had gone full dress - shirt - cap
   pōnji , metn - jodā - yēlā: heīlda.
   cotton cloth pair of shoes all ordered (lit. said)
   (Immediately after going to the market, he ordered for a
   full dress - shirt, cap, cotton cloth, pair of shoes etc.)

4. **hādīg** *gādīg* heīlda.
   after that for a conveyance ordered
   (After that he ordered a conveyance for himself.)

5. **heīli** gādī: **hētt** bōn - bōta parā-stu - lākhi.
   having said conveyance having come away to another boarded
   place
   (Having boarded the conveyance, came away to some other
   place.)

   who has come one of a rich house entered
   merchant
(Having come, he entered the house of a rich merchant.)

7. savka: r mali illa.

rich man in the house no

(That rich man was not at home.)

8. aya inigdi: hosi: idda.

he to the shop had gone

(He had been to the shop.)

9. iva, sako, onda.

this(person) sister I said

(He called out "Sister! ")

10. bawa yelling-otyda ke:lda.

brother-in-law where-to has gone asked

(He asked: "Where is the brother-in-law gone?")

11. aya ena inigdi: hosi: yntu.

then it (she) to the shop have gone said

(pl또는)

(Then she said: "He has gone to the shop.")

12. aya iva savka: r boppalli: muttu: va

then this (person) merchant returning-until

hakka: cedi:m:1 mani: k-nd idda.

of the verandah on the dais having slept was

(Then he slept on the dais of the verandah till the

merchant returned.)


after that the merchant came
(After that the merchant returned.)

14. asg basvo; sənda.
then brother-in-law said
(Then he addressed: "Brother-in-law!")

15. hesge; yird mast-as-kənda.
then a little talked (lit. two)
(Then they talked a little.)

16. sawka:m hinti mis' və as; tu əntu.
of the merchant wife to bathe became said
(The merchant's wife said: "It is ready for you to bathe.")

17. asg hosgi yird jənə:ə; mind).
then having gone two persons too bathed
(Then both of them went and had their bath.)

18. valig hos'palli; muttu'va səyənə:; ma'stın lddu.
inside going-until getting ready doing is
(As they went inside, she was just getting ready.)

19. iva ədər nond-kəndu; idik yemə:
this (person) that having seen to this(her) whatever
dəd səmbəndika hesə; ailo; onə; ma'sdə.
great relative (comnt.) thinking did
(Having seen that, he (i.e. the merchant) thought that
he must be a close relative of hers.)

20. u'ə:ta; ma'sdə.
meal (they) did
(They had their meal.)
meal — after finished I (refl) coming why
had to say!

( After the meal was over, he had to say why he had come.)

22. tanig, wand hett savr rupasy a:dic:cat.
to me (refl) one ten thousand rupees difficulty
band-o:yu.
has come

( "I am in difficulty for some ten thousand rupees.")

23. onu isg beik-as:yu.
that now is wanted

( "I want it now.")

24. a:dic:ke: nin-kud, ta-kund hogo.
therefore from (lit. with you) having taken should go
heili band-bute: enda.
(common) have come said

( Therefore, I have come (to see if) I could get the money
from you.)

25. ira: kotta.
this (person) gave

( He gave the money.)

who gave him conveyance to make (him) went
(After having given the money, he went to see him off on the conveyance.)

27. asvag iva iyang yel an su heśi
then this (person) to this where became (count.)
ke-radda:ya istāllar hans; kọtō-śi li heśi,
even without all this much money gave! (count.)
having asked
manə:mmum: yẹn-ke-kóndu.
in the mind only thought

(Then he thought to himself: "I have given all this money without even asking to which place he belongs!")

28. asg iś bahv-keylli, temm u:r yasvdu
then this to the brother-in-law your place which (ref.pl.)
heśi tekkidd-ille heśi sμnākk heśi da,
(count.) was not known (count.) lowly said

(Then he said to the brother-in-law in a low voice:
"I could not know which place you belong to.")

29. kadeśg u:ra; vi: yinti:kk: nimig: heśi
after that place? it why to you having said (hon.pl.)
=yi: kiś: s: ṽy yaski
of the shirt to the pocket hand having put
kację:nvi: 1kki:κkk:nvi: tcgida,
paper too pen too took out

(After that he said: "My place? Why do you want that"? He put his hand into the shirt-pocket and took
you you we we (Skt.) (compt.) having written
na:da ur:gi.
went to (his) place
(He wrote (in Sanskrit): "You are you and we are we."
and immediately returned to his place.)

he that side gone-as soon merchant to the came
as
(As soon as he went that way, the merchant returned home.)

32. ho:vda: , ninig ye:ni as:ga:gi
yes! (form of address to you (sg.) what should become!
to the wife)
a:v, ke:lda.
he asked
(He called his wife and asked: "What is he to you?")

33. atu , tanig ym:t:du; as:go:da ;
(expr. of to me (refl.) whatever would not become
ningo:ka: ye:niw as:go:da?
to you (plu. hon.) whatever would not become?
("He is nobody to me. Is he none to you?")

34. bopp-agne: baiwa; baiwa;
coming-just while brother-in-law! brother-in-law!
he:le-kote: b:ndida - yelling ho:yda
just saying has come where-to has gone
Just asking

( "Just while coming, he came calling, 'Brother-in-law!
Brother-in-law!' and enquiring 'Where is he gone?' ")

then I (refl) to the shop have gone said (plu.hon.)

( "I said: 'He has gone to the shop.'")

to you (plu.hon.) relationship is (comnt.) thought ya;nu.

( "I thought your relationship (with him) was there." )

I so said you like this say (plu.hon.)

( "I said so and you tell me like this." )

to the husband to the wife a bit dis-spirit became
( The husband and wife became a bit dis-spirited.)

he this side to (his)place having come has reached
( He had this side already reached his place.)

having some pearls jewels diamonds dark gems
(Having come, he purchased pearls, jewels, diamonds, dark gems and others.)

41. having purchased having brought for business

began

(Having purchased them, he began his business.)

42. in that very much profit became

(He got very good profit out of it.)

43. afterwards that money must give that (cont.)

came to him

(Afterwards he thought that he must return that money.)

44. money brought

(He brought the money.)

45. having brought brother-in-law money have brought
days a bit delay has become to bring having gave
(Having brought it, he said to the brother-in-law:
"I have brought the money. It has become a bit too late for me to bring it." And he gave it.)

Then afterwards he thought: "I had supposed in my mind that the money is gone. But he is a truthful person.")

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HMG 1

** Places: MAKOD (HMG) Informant: Mankali Kom Gajanan Bhat. Age: 45 years. **

1. **vand. uruli** vand ganda, hanti, vand maga one in the village one husband wife one son

had been

( In a village there lived a husband, wife and their son.)

2. **vg**: badivru.

they quite poor

(They were quite poor.)
having begged - were maintaining themselves
in all the town
(They were maintaining themselves by begging in the town.)

One day that of the house head had gone to beg
(One day the head of the family had gone out to beg.)

Then an ascetic arrived at their house with his disciple.

(He said: "I am dying of hunger. Give me some food.")

Then, "My husband has gone to beg."

"What do I have to give you?"
9. *yantu*; *illg*; *mane; valu*.

 whatsoever not in the house

("There is nothing in the house.")

10. *sulp*; *kurt-kali ni;vu*.

 a little be seated you (pl.)

 ("Please sit for a while.")

11. *pvr*; *bend-mgil*; *gdi*; *maid*.

 they (pl, hon.) after having come food (lit. having done

 cooking) maid

 (shall) serve said

 ("After he comes, I shall prepare food and serve you.")

 She said

12. * avaiga; nhvo; igle; anna; ha;keiku*.

 then (expr. of dissent) now only food must serve (lit. put)

 said

 (He said: "Oh, no! You must serve food now only.")

13. *ede* *igasaidy* *illg* *antu*.

 that now possible no said

 (She said: "It is not possible now.")

14. *swdp* *haslasru; tənd-kodu* *anda*.

 a little milk at least having brought said give

 (He said: "Bring a little milk at least and give me.")

15. *karu*; *gant* *illg*.

 milking cattle no

(adj.)
( "There is no milk animal."

16. haile; ile temet mane:li entu.
  milk whatever no! our (ref.) in the house said
  ( "There is not a drop of milk at home" She said.)

17. aig hail ile heil sulj heilya: heilds.
  then milk no! (count.) lie (you) say? asked
  (He asked: "Are you telling a lie that there is no milk?"

19. hail ile, sityino: heilt.
  milk no! truth only (I) say
  ( "There is no milk. I am just telling the truth.")

19. kere: hasoldegidd yemw iddu entu.
  young one which has not buffalo is said yielded
  ( "There is a buffalo which has not yielded any young ones" She said.)

  then go you (sg.) having(milked) vessel having taken
  ( Then, "Go! Take a cup, milk the cow and come."

21. no:gu ad karitu anda.
  see it gives milk said
  ("See, it will give milk." he said)

22. aig edu karulu pastra: tek-knd hotu.
  then it (she) to milk cup having taken went
  (Then she went with a cup to milk.)
23. karṣṭṭu as yēmmē.
gave milk that buffalo
(That buffalo gave milk.)

24. haːl tī-kom-bːṇḍu saṃyaːśaṅ kottu
milk having brought - to the ascetic gave
having come
beːkːaː d-ṛṣṭu.

wanted-however much
(She brought the milk and gave it to the ascetic as much as he desired.)

25. aṅ ava haːl kudd-kːṇḍu santośṭiṁ harti-ṛda,
then he milk having drunk with gladness started right away
(Then after drinking the milk he was pleased and immediately left the place.)

then to these wanted-however wealth came

(Then they became sufficiently rich.)

****

HEG 2
XII
Place: MAIKÕD (HEG)
Informant: Ganesh Gōrind Bhat.
Age: 50 years.

1. vandaːm-vand uːralli dēvd-bṭṭa krīm-bṭṭa
one-ever-one in the village Devru Bhat Krishna Bhat
had been

(In a certain village there were (two persons) by name

Devru Bhat and Krishna Bhat.)

2. दानबद्ध कृष्णभाट दादा वा, देवरु भाट बदुवा.

in it कृष्णभाट रिच (लिट. बिग) Devru Bhat पूरा

( Of them, Krishna Bhat was rich and Devru Bhat poor.)

3. दानबद्ध कृष्णभाट रिच निम्नलिखिता: बिक्का

Devru Bhat तो दिन दिन एलम

बेद-कम-बंद-कंड उम्ब-आय अिग-इद-दिदा।

having begged-having come-ate having been-was

( Devru Bhat for that matter, had to fill his belly by
begging for alms every day.)

4. कृष्णभाट रिच निम्नलिखिता: बिक्का

Krishna Bhat तो जो चाहा जो चाहा वह था

( As far as Krishna Bhat was concerned, he had every
thing he wanted.)

5. हिस्से दे-दिवसा देवरु भाट बिक्का बेद-दु:ल-किडा।

casually one-day Devru Bhat alms to beg-went

( Casually one day Devru Bhat had gone to beg for alms.)

6. होंगी बेप्प-एगा रातः होट एग-सिता

having gone coming-then much delay became

( By the time he could return, it was very late.)

7. एग मांसी-ज्ञा: उपास इद्द कृ:ली

then in the house-all without have been as

(ommitt.)
Then he returned thinking he should go back soon since all the people at home are going without food.

While coming, he suddenly stumbled against a root and fell down.

Then all the rice fell scattered about.

Then he grieved very much.

People at home have kept ready the boiling water and are waiting for me to return.
What has to be done now?"

     rice-all scattered about

("All the rice has fallen scattered about."

to me which-ever do not want life to be taken away

that thinking did
(count.)

(He thought to himself: "I do not want anything. I
shall take away my life.")

15.  asg ali wend mara ittu,
     then there one tree was

(Then there was a tree.)

     that tree having climbed below to jump down

("Having climbed the tree, I shall jump down.")

17.  he:lt: a: mara: hzt-tida,
     saying that tree climbed

(Saying thus he climbed the tree.)

18.  klig hare:ku he:li mgd:du:va, mazl
     below should jump so just at doing above
(count.)
     pa:rvati-parmeswara antriks - ma:rgdol1 hestha:
     Parwati and Parameshwar sky - on the path going
had been

(When he was just about to jump down Parwati and Parameshwar were going on the sky-path up there.)

19. asga ∑veñc, kîla ā Pittu he:1 ∑am-iddalã
then (expr. of work) spolt so (comnt.)

(Then they expressed regret that it has not been alright and came to him.)

20. asga inv gërĩ-yeñ-ôpa! 

(Then, what would further happen?)

21. his maṣdu-beg kaum yunu he:it he:lda. 

(They asked: "What is the reason for doing this?")

22. asg eva ygÎla: mùl-stiti: he:lda. 

(Then he told them all the real facts.)

23. asg ẑvu, hâiga:drã, mur kûli 

(Then they in that case three in the stones bearing charmed (shall) we (refl)
(Then they (said): "In that case, we shall give you three charmed stones.")

24. *ta-kënd-ogi manæli ning yœn-con*
   having taken in the house to you whatever having gone
   aːloːːon iđdu manænlæ aːloːːon; maːði
   idea is in the mind idea having done
   mantrisi hæni.
   having charmed throw down (with force)

( "Take this home and remembering in your mind whatever you wish to have, throw it down with force.")

25. ninw iš idđ-ṇtlaː aːgṭu.
   your (sg.) desire that is so only becomes
   ( "It will be just as you wish.")

26. heːlta mantrisi kottikkː hœːdː.
   saying having charged having given went
   ( So saying, they charmed (the stones) and went away after giving it.)

27. aːg iva manæ bënd-këndu snæːn-
   then this (person) to the house having come bath-
   ŋndyaːyæŋa d̥yw-puːje yillaː manaːkændi;
   evening prayer worship of god all having finished
   mœːr kænuː mantrisi hænida.
   three stones all having charmed threw down (with force)

(Then he returned home, took his bath, did his evening
prayer, worship and other things, charmed all tho three stones and threw them down with force.)

28. aṣg tattī-gittī yella; bangārād-maya aṣg-ōttu.
then place etc. all golden-full became
( Then plates and every thing became full-golden. )

29. aṣg aṣg-maṅs; kṛish-bāth hendi
then wonder-of the house of Krishna Bhat wife
aṣg-am-bhara - dī-nitya: vattī-gittī.

having wondered every day with a hole etc

hīg-iddē; taty-aṣg-īttu.
such only plate had been
( Then the neighbour Krishna Bhat's wife wondered: "Every
day they were using only plates with holes etc." )

30. iyittu pu-ra; cinmād tattī.
today completely golden plate
(" Today the whole lot is golden."")

31. ide ayaṁ aṣg-amvya; heī keīttu.
this what wonder! that asked
(" What wonder this!") she asked.

32. aṣg diyun-bāth hendi - nīṇya biksā; hedūn-
then Devru Bhat's wife yesterday alms to beg
hīg-iddē.
(they) had gone (pl.hon.)
( Then Devru Bhat's wife (said): "Yesterday, (my husband)
had gone to beg for alms." )
33. hoti sig-ittu heili bisi bôndwáda.
late had became fast (they) came (pl.hon.) it is said
( "It is said he came fast because it was already late."
)

34. bôpparitigx̄ hòr-kom-biddu sky-âitu;
coming-at the time having fallen aslide rice-all
cel-hości, maasig hois hengaru-makkoisgex
having scattered to the house having to women and about
gone children
inâ yinta jayiâ heil:du jiva:
hereafter what answer to say life
tê-kom-buddu du heil vand mara; hotiâwáda.
to be taken one tree (they) climbed (pl.
away hon.) it is said
(" While coming, he fell aslide and the rice fell
scattered about. 'What shall I now answer my wife and
children. I shall take away my life.' ( thinking
this way), it is said, he climbed a tree.")

35. kâisg har:seku heil mar:du:ku:va
below should jump just at doing
antri:k:ôli par:vi-par:me:atru hois-âig
in the sky Parwati and Parameshwar going-thin
no:ôdváda ivra.
saw it is said them (pl.hon.)
( Just when he was about to jump, it is said, Parwati
and Parameshwar when they were going in the sky saw
him. )
36. haːɡeː ɣaːk hɪːɡ maːdtrɪ hɛːl
then way like this (you) do so (count.)
keːlʊːɗəʋa taim aɣəːtəːya puːɾəː
just at asking his (refl) condition completely
keːlɑːɗəː.
(they) said (pl., hon.) - it is said
(Then just when they asked: "Why do you do like this?"
it is said he related the whole story.)
37. eːɡa haːl̩t~əmbəːya hɔːɡaːɗrəː muiː kɔːl~həɡi
then said as soon as in that case three stone pieces
məntɾəs kədeːtɔ, tɔ:kənd~ɔgi
(charmed) having (we shall) give having taken having gone
həmɪ.
throw down (with force)
(Then as he said this, (they said): "In that case, we
shall give you three charmed stone pieces. Take them
home and throw them down with force.")
38. mɪŋn məmɪŋəlɪ idd~əntəːya aːɡtu
your (sg.) in the mind that is so only becomes
heːlikəːya, yu aŋəɾdəːm. aːɗə~da.
(having said) they invisible (lit. disappearance) because it is said
("You will have your wish fulfilled." So saying, it is said, they disappeared.)
39. iːvi mɑːŋi bɔːnd~kɔŋu mɪnd~kɔŋu
these to the house having come having bathed
(pl., hon.)
worship of god having done having threw down (with force) ("He came home, took his bath, did the worship and other things and then having charmed (the stones) threw down with force.")

thrown down as soon as all this kind has happened and, said ("As soon as the stones were thrown down — all this change has taken place" she said.)

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XM 1 XIII

Place: MANCHIKERI (YM)  
Informant: Parameshwari Kand Rangkriksa Madige, Maligamane.  
Age: 73 years

1. vand areriga mara-yard jana hendru.  
   one to the king hundred-two persons wives.  
   (A king had hundred-two wives.)

2. hendri-s gabbage makk: mutity-illu.  
   to the wives to one even children were not born  
   (None of the wives had any children.)
3. kadi: as raj: judge: be: i: cinty-asi:
then that to the king very much worry-having become
varu: be: i: kyem: bar: all: hoda.
to the forest born having begged to come went
(Then that king worried very much and went to the forest
to return after having secured a boon.)

4. eli dya: varu: ko: kaitu heili
there the god what boon had to give that (count.)
among themselves thinking having done manifest became
(There the god consulted with others as to what boon
should be conferred and showed himself before him.)

5. praty: ska: yapa: de: ya yein be: lu be: du
manifest as soon as became what wanted ask (lit. to beg)

having said that (comnt.) having come stood (pl. hon.)
(As soon as he showed himself he said: "You can ask
whatever you want." He stood there.)

6. av: yein and: bu: ta!
What said!
(You know, what he said?)

in him only thinking having done of Vaidoni
daughter if begged our in the house always
He thought to himself: "If I can beg Vaidehi's daughter, I can keep her always at home." So he begged for Vaidehi's daughter.

That god said: "Yes, I have granted!" and he disappeared.

As soon as it was granted, he, thinking, returned home.

As the days passed, his eldest wife became pregnant.

One child gave birth to
(She gave birth to a child.)

12. ydí-mytːl nam-kɔɾnaː; maːdːi , yillaː maːdːi
after that naming having done all having done
dɔːd asu kusu.
big became child

(After that the naming and other things were performed and the child grew big.)

13. yosː wɛrs asu kusːiːgː
seven years became to the child
(The child was aged seven years.)

14. aːd-beːkiːŋ yar gand beːku avn pajuː canda.
happened-after who husband want him obtain said
(After this, he said: "Obtain a husband of your choice.")

15. aːpŋ ʔɛst heːloː-τɔːnakaː; va p demeanor bchaːl
father that much saying-till to it (her) very much
pained
(As soon as the father said this, she was very much pained.)

16. aːŋ sʌŋtiːge ʔɛt gavːɔːr taːŋdːtu.
then in the company some friends took
(Then she took some friends with her.)

17. vand rataː yar-kyendo gandːin kuːdːəlːə
one chariot having mounted husband to seek
hajiktu.
began
(She mounted a chariot and went in search of a husband.)

18. hortu, hortu, vand adīvīg hortu.

She went on and entered a forest.

19. adīvīg horgi, ṛali vand mīsī-putra
to the forest having gone there one son of a hermit

Ida-Ida,

had been

(Having gone to the forest, (she saw that) the son of a

hermit was there.)

20. adīvīg horgi idu hrug-mā:lkē hāiktu.
to him having gone this flower-garland put

| She went to him and placed the garland of flowers

(round his neck). |


next-day only Narada came

(The very next day, Narada came there.)

22. nārd bōnda ṛāīr-kuś ye:n he:idna!

Narada having come with it (her) what said

(You know, what Narada who came there told her!)

23. mūn gandā:ga hām-ērd vṛṣe aviṣya.
your (sg.) to the husband twelve years life

("Your husband has only twelve years to live.")
24. bahum... raijyökka hisr aigta.
very much in (lit. to) the name becomes kingdom
( 'He will be the most famous man in the kingdom.')

25. ṣtti-mara; ḥatti sayta, marit-taliga.
the red-wooded fig tree having died from the tree climbed
biddu.
having fallen
( 'He will die having fallen from the red-wooded fig tree which he would climb.')

26. ḥeṣilki niard niṣid-budita.
having said Narada goes away
( Narada went away after saying this.)

27. ḫidik baij cinty-asu ta ḫeṣaid-baṅkin.
to it (her) very much worry becomes that having said much after
( After she was told this, she became very much worried.)

28. ivā dināga appōng ḍṭiti-samitya:
this (person) daily for the holy fire sticks of the father red wooded fig tree
talē ḫoṣitt-idda.
to bring was going (habit.)
( He used to go out daily to bring the holy fire sticks for his father.)

29. ḫoṣagkara ḫid yeśn maqītu!
when going this (she) what does
(You know what she did when he started!)

30. tanzu: b'zitx e'ntu.

I (refl) too (shall) come said

(She said: "I too shall come (with you)."

31. ivå' bala he'da, by'xida ni:nu

this (person) very much said No! (lit. do you (sg.) not want.)

b'ppodu heli.

coming that (comit.)

(He told her in many ways: "No! Please do not think of coming.")

32. idu ke'ilid-d'ilë.

this (she) did not listen

(She refused to listen.)

33. avn benn hì'di'd ho:tu, kodli: hegil-my'ylë

his back having held went axe on the shoulder

hak-kyendu ho:ppka'rf;

having placed when going

(She followed him as he went with the axe on his shoulder.)

34. ho:ppka'rf; vand-vand mait ajd-id-d'ilë.

while going one-one speech did not speak

(While on the way, she did not speak even a word.)

35. a;g ivå' y;llë: toirs-kettar ho:gt;a.

then this (person) all showing goes

(Then he went showing every thing to her.)
36. älli yilla; huli, kvlo. vott-agi meyt-idcbo.
    all  tiger  cow  together  were grazing
    (There everywhere tigers and cows were grazing together.)

37. ixo. torända.
    it  showed
    (He showed it to her.)

38. asdrun: mast  asd-idd-ill? >du,
    yet  speech  did  not  speak  it  (she.)
    (Yet she did not speak anything.)

39. adik  yernu!  ya-mund?  atti-mara:
    to  it  (her)  what  at  what  time  the  red  wooded
    (lit. which -after)  fig  tree
    kratgu  ne;li  a;lo;ong;  mast-idd-ittu.
    might  climb  that  thinking  was  going
    (comnt.)
    (What a pity for her! She was just thinking when she
    might climb the red wooded fig tree.)

40. gäddin-kud?  madal  no;di  e-ntu  atti-mara:
    with  the  husband  first  see!  said  the  red  wooded
    fig  tree
    hotti.
    having  climbed
    (She  said  to  her  husband: "Just  try  climbing  the
    red  wooded  fig  tree.")

41. avu  atti-mara:
    hotti  kadayaka:  a:ssig
    he  the  red  wooded  fig  tree  having  climbed
    when  cutting  them
When he climbed the tree and was cutting (the branches) he felt as if something had hit him on the forehead.

(Then he told his wife.)

Then with the wife said (Then he told his wife.)

I cannot climb down the tree.

(What she said!)

You climb down and come.

I shall lift my hands and hold you closely.

Having held him closely, she just made him sit inclining...
on the path.)

48. postʻoṭtisa yamān bantindikka bāndrā.
   In the mean while (lit. that of Yama servants came much - at the time)
   (In the mean while Yama's servants arrived.)

49. aigs yānttāk bāndrā kēlītu, qyr-ku:dē,
   then why (you) came asked with them
   (Then she asked: "Why have you come?"

50. qēnu hīrālle bāndyā qndc.
   life to suck up (we) have come said
   (They said: "We have come to take away his life.

51. aigs ādē ye:m ēntu!
   then it (she) what said
   (You know, what she said then!)

52. ādē vend prāt hoigail-āgi, nimū vadda-y-keyli
   this one life having left your (pl.) to your master
   bānzi. ke:li ḫntu.
   to come tell said
   (She said: "You leave this one life and tell your
   master to come.

53. aigs ḫw ho:idc.
   then they went
   (Then they went away.)

54. ḫw ho:gi yemirāy-n-ku:d he:idc.
   they having gone with God Yama said
( They went and told God Yama.)

55. pudāvi:-myśīl vend petivṛtec praśna: kōdit-ilō.

on the earth one faithful wife life does not
give (of her husband)."

56. nim-keyli ṛuṛak heśiddu.

to you to come has said

( "She has asked you to come." )

57. aiga yamtra:ya kwāmin kōttī hāndi.

then God Yama he buffalo having mounted came

vant aṣtu.

having said became .

( cont.)

( Then, however, God Yama mounted his he-buffalo and

came there. )

58. ast-ṭūjīg: idikt-, yamine: aeglī iniśīrī;

just-at the time to it (her) Yama be it iniśīrī

aeglī, ille: heśi maḍī: heśi-kyāṭta,

be it here only powder (I shall) do saying

sattī kāmālli ni:r gudiktu.

suddenly in the eyes tears (lit. water) over flowed

(lit. jumped)

( Just then, she said to herself: "Be it Yama or be it

Indra, I shall just crush him." Suddenly her eyes

were full and tears flowed. )
59. kērīg būmi:=myul−bittu.
below on the ground fell
(Tears fell down on the ground.)

60. bidh hni: ni:ru vand kāry-atu.
that is fallen a little tears one take-become
(lit. drop)
(Even the little tears that fell formed a lake.)

61. di:rellī vend kamīl a:tu.
in it one lotus became
(In the lake grew a lotus.)

62. hāngā: yasāix yonīs.
afterwards God Yamā came
(After that, God Yamā appeared.)

63. asāg a: hui: koydu kāli:ig ittu ;
for him that flower having at the feet having
plucked placed
mū:ska:ra; ma:tu.
obeisance did
(She plucked the flower for him, offered it at his feet
and performed obeisance to him.)

64. a:sg acci:g−icci:g ḫi:d batru
then on that side on this side that were bards
mutterdy:sgu
woman with husband living−become
he:1 karādo.
having blessed said
(Then the bards, who were standing on both the sides
blessed her saying : " Be a woman with husband living! " )
Alright your (pl.) utterance auspicious (lit. sentence) utterance

having upper end of the it very well tightened saree

( She said: "Be it so! Your utterance is an auspicious one!" She properly tightened the upper end of the saree.)

( Then God Yama told her in so many ways.)

( An argument ensued between God Yama and herself.)

( The argument went on. Neither would she give the life in his thumb, nor would he leave it at that. Even then
God Yama drew away that life.

69. afga ava highl-nyaili jiya-gali: ta-gendu

Then he on the shoulder life-spirit having taken

nida-buta:

walked away

(Then he took the life spirit on his shoulders and walked away.)

70. avu benhインド hostu idu.

his back—behind went this (she)

( She followed him.)

71. nili hatt yojn rates: hattitu.

there ten (a measure chariot mounted of distance)

(Then she mounted a chariot of the speed of ten yjamas.)

72. nin-ham afga: rati hindu: yamirasya helds.

with you not go back God Yama said possible

(God Yama said: "It will not be possible for you (to keep steps with me) Please go back.")

73. ninn-intaiva hatt hajam-andru: mund arre.

more than you ten steps at least further shall become
tamn entu.

I (refd) said

( She said: "I shall be at least ten more steps ahead than you."

)
74. heshi hazdo.
 having said (they) went
 (After she said so, they went on.)

75. hoscakra sakidkondolli biddawela:
 when going of the hell in the pit who had fallen-all
 saiyantri: kastnapottingc ben-nigdu
 Savitri seeing-at the time having followed
 (lit. having held the back.)
 svargid baglallli jama: asdo.
of the heaven at the door collected became
 (When she was going, everybody who had fallen into the
 pit of hell saw Savitri, followed her to the door of
 heaven and collected there.)

76. adirmysyel yamira yun hendi gandin-kud mada;lu
 after that God Yama's wife with the husband first
 i: pativratapi gandin prameswa
 this of the faithful wife of the husband life
 kodi heshi hesitdu.
give that said
 (count.)
 (After that God Yama's wife said to her husband: "You
 should please first give back the life of the husband
 of this faithful wife."

77. aig yamira yut citragupt bard barasa;va
 then God Yama Chitrangupta that was written writing
Then God Yama called for the records of Chitragupta, read and ascertained the duration due to that life. He said: "I will give him the maximum span of hundred years." He gave it.

(You know, what she said then!)

"I have not come here for those hundred years."

She said: "You grant the maximum life-span of thousand years blessing the hermit's son to live.

Then God Yama with anger what spark (rept.)
Then God Yama was mightily angry (with eyes emitting sparks of fire) and (yet) granted all the thousand years."

(He granted it because he wanted to see how she would manage to take the life of her husband with her.)

(She placed the life of her husband on her shoulder, held a fire-brand (in her hands) and descended to the earth from the heaven brandishing the same.)

(She came home.)

(She came home.)
Having done with happiness and pleasure lived (She made obeisance to her mother-in-law and father-in-law, did the domestic duties and lived happily ever-after.)

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YM 2

Place: MANCHIKERE (YM)  Informant: Laxman Shivarat Shastri, Gogarmane
Age: 60 years.

1. vand u$ralli vabb raij idd-idda.
   one in a place one king had been
   (There was a king in a certain place.)

2. ma$vn-he$n ṭippoc: sre;$ya.
   mango-fruit that would season become
   (It was the season for mangoes.)

3. van-divs ma$vn-he$n timmy $e$it bentu
   one-day mango should eat that (count.) came
   even mas$incelli.
   his in the mind
   (One day he desired to eat the mangoes.)
Four persons together sliced the mangoes and kept them in a big plate.

Then the king thought that he too should slice some mangoes.

Then he took a knife and began to cut the mango.

Then while cutting the mango, one of his fingers got cut.

Blood began to flow fast.
then to him much fear-become
(Then he was very much afraid.)

10. mutka gasy asi awng gotte: ill.
since birth wound having to him known no become
(He had no experience of being wounded since birth.)

11. mantri karda.  
minister (acc.) called
(He called the minister.)

12. ye: no; mantri ist daddspagat atu.
what minister! such big accident happened
("Oh, you minister! such a big accident happened.")

13. yntkk asiikku pat ke:laya.
why might be that (count.) asked
(He asked "Why might this be?")

14. valle:dakke astu pnda avs.
for good only happened said he
(He said: "It must have happened for some good only.")

15. appor: ella valle:dakke atstu.
happening all for good only happens
("Every thing happens only for the good.")

16. nmak it-ko he:laya.
recolletion keep said
(He said: "Remember this!")

17. ra·ṣaŋa·  diṭ· bantu.
to the king anger came
(The king was angry.)

18. aba·, yeṣṭ· divsninda ivā yoṣeṭ·:
(expr. of how much since days this (person) idea surprise)
maṣṭa· idn-əpa!
doing was-(expr. of contempt)
(Oh! since what time he must have entertained this idea!)

19. iraŋu· kṣaṅk aṣ-aig nāmaŋ deṣā·
to this (person evil happened then our revenge also),
ti:rs-gyombc he:li tel-e-kanda.
let us carry out that (comnt.) thought (lit.understood)
(He thought: "I shall have my revenge when any evil thing happens to him also.")

20. van·divsa tam· gupt-caṅk kardu· yaṛa-v-a dru:
one-day his (refl) spies having whichever called
vand ha-li baṃ ida-ṇa noṅ·kyem-baṇm.
one ruined-well that is having seen-come
(One day having called his spies, "You see if there is any ruined well and report.")

21. i· visaŋa· maṭṛ yaṛa-a dru· heḷeṅ acga·
this topic - just with whomever to tell no!
(prohibited)
^nda.
said

( "Only you should not tell about this to any body" ho said.)

22. hige: kiliv divs kaletu.
so on only some days passed
( Just some days passed.)

23. vand: divsa montri:nu: kar-kandu bystit:
one day minister (acc.) too having taken for hunting
honta.
started
( One day, he started for hunting, taking the minister
also with him.)

24. yasv adivayelli hail - barm: nord-kend-bend
which in the forest ruined-well having seen-having
idvo, a: badige: bystit: horta.
were that towards the side only for hunting started
( They went for hunting towards the same side in the
forest where they had seen the ruined well and returned.)

25. bystit: a:d-kyot:adkyotta sumair air-to:smett:is:
hunting playing (rept.) about of the noon (lit. six
hours) - at the time
pddr smii:rrk hordc.
itk near went
They went on hunting and came near (the well) about the noon time.


To all persons thirst became

(Everybody felt thirsty.)

27. a:vaiga raija a: a:igl-hatra: jcl-y-amu:

Then the king those with the servants wherever

ni:r iddo: noidr.

Water is? see

(Then the king (said) to the servants: "I say, you see if there is water anywhere.")

28. bahal a:sr aig-o:t.u.

Very much thirst became

("I am very thirsty.")


Having said ruined well having seen of him who had come

maka: no:d-kyend he:ilga.

Face having looked said

(Having said thus, he looked at the face of the person who had returned after seeing the ruined well and said.)


He four persons having taken water to seek went

(He took four persons with him and went seeking the water.)
31. sulp hotmelli tīrg bond-rā, vāli vand
     a little at the time back who had come there one
     bāmi kantu
     well is visible
     (Returning after a short while, "A well is visible there.")

32. nir iddo; ily;  kante-ili.
     water whether is whether no is not visible
     ("It is not visible whether there is water or not.")

33. ningle;  hośli no;ddr;  kante.
     yourself (pl.) having if (you) see should be visible gone
     ("If you could go yourself and see, it might be visible.")

34. huli mārru-hośli  anda.
     grass is covered with said
     ("It is covered with grass." he said.)

35. asga raśja mantri: kar-kāndu no;ddi ho;da.
     then the king minister having taken to see went
     (Then the king took the minister with him and went to see
     (it for himself.).)

36. hatr hośli-kāndu mantri-hatr nir iddo;
     near having gone with the minister water whether is
     ily;  no;ddi anda.
     whether see said
     is not
(Having gone near (the veil) he asked the minister to see if there was water or not.)

37. asga mansri mi:ru iddo; ilyo; no;sell
   then the minister water whether is whether to see
   bagda.
   bent
   (Then the minister bent forward to see whether there was water or not.)

38. asga hindinda ba:mysli dus:bu:ta.
   then from behind into the well pushed
   (Then (the king) pushed him from behind into the well.)

39. mansri ba:mysli hidda.
   the minister into the well fell
   (The minister fell into the well.)

40. basil tag'; ill-idd'kk'e. ava:gu. est
   very much low for not having been to him also so much
   pet; asyd-illt.
   hurt did not become
   (As the well was not very deep, he was not seriously hurt.)

41. asvaig raija ye;no; mansri; ba:mysli
   then the king what! minister! into the well
   bidy:lo:
   (you) have fallen!
   (Then the king: "Oh, minister! what is this? You
have fallen into the well!"

42. yintebb biddy: kei:lda.
   why (you) fell? asked
   ("Why did you fall?" he asked.)

43. vallee:dekk:ya anda.
   for the good only said
   (He said: "It is for sheer some thing good.")

44. aigl:i, ivang immu sokk bittid-dilla.
   alright! to this yet vanity did not leave
   (person)
   ("Alright! Vanity has not left him as yet.")

45. he:li amn elle: bittikki yll:mu: horto.
   having him there only having all started
   said left (persons)
   (Having said so, all of them left him there and went away.)

46. day-goty:nda us:r:ig bappo: da:xi
   by force of luck to the home coming (adj.) way
   having missed one of the thieves to the strayed (lit., went
   kingdom and fell)
   (As ill-luck would have it, they missed their way home
   and strayed into a kingdom of thieves.)

47. ast-otting: stajy-aig-hor:tu.
   so much-at the time evening-became
   (By that time, it was evening.)
48. *alle; vamb dyam-sail-yelli yati-kand.*
there only one in a free asylum (they) stayed
(They stayed in one of the free asylum there.)

49. *ado; disa ragn o: kalr-illa lurd-kyenu*
the same day night those thieves—all having met
ali, idd ka:lika-lavng nar-bel:
there that was to Kalika Devi human sacrifice
kayv, he'l niswa-kyen idlo.
must offer that (commit) having decided (they) were
(The same night all the thieves had met and decided to
offer human sacrifice to the Goddess Kalika Devi established
there.)

50. *samy-ad ypsu sikkitt-illg avks.*
that was right animal was not found to them
(They had not found the right sort of offering.)

51. *i: raija dyam-sail-yig bendo-ada kei-kyen:
this king to the free asylum having came—having heard
belik to-ga:ndu allig bendy.
light having taken there to (they) came
(Having heard that the king had come to the free asylum,
they took a light and came there.)

52. *rai:man nodzi beha'l santan' aitu avks.*
the king (acc.) having very much gladness became to
seen them
(They were very glad after seeing the king.)

53. rasjin ta-g ndu d :svstain k hoid.

the king (acc.) having taken to the temple went

(They took the king and went to the temple.)

54. a:dr b li; kodo; p svi: g m yy l

but offering that is to be to the animal on the body given

yellu; ga:y ipl itt-ill.

any where wound to be was not

(But the animal that was to be the offering had not to have a wound any where on the body.)

55. b lik ta-g ndu rasjin m y-y lla: no:dd.

light having taken of the king the whole body saw

(They examined the whole body of the king with the help of a light.)

56. k y-b tn lli k rd ga:y ittu.

on the finger that is cut wound was

(The wound of the cut on his finger was there.)

57. thoi; bind ga:y a:id- va iva.

(expr. of before wound who had this (person) contempt) become

("Oh! this is a person who has got already wounded.

58. b li; kotr d::vi

No! (lit. do such a person offering if (we) codess not want) (acc.)

v liya.

will not be pleased.
"No, No! if we offer such a person to the gods, she will never be pleased."

59. īvā byvāde: byvāda he;li amv hit-buṭi.

this (person) not wanted no! so (count) him left.

(No! we do not want such a man! So they left him.)

60. divrē: gēm-pa; he;li he;li-byāttā.

Oh, god! (I) won-(expr. of that (count) saying intimacy)
tirgi dām-sa;llīge: bēnda.

back to the free asylum came

(He said: "O God! I have escaped at last!" Then he came back to the free asylum.)

61. būrīg aḥd-myc;le yāv dāryālī ho;g-idāvä,

morning becoming-after which in the way having gone had been
pās; dāryālī: hin-tirgi hūrto.

the same in the way back having turned started only

(After it was day-light, they started back in the same way in which they had gone.)

62. māntri idd-līlīg bēnda.

the minister where had been (they) came

(They came to the place where the minister had been.)

63. aṅgā māntri-haṭr haśār idyān-paṭā?

then with the minister hale and are you- (expr. of hearty intimacy)
Then having asked the minister: "Are you hale and hearty?", they left a rope (into the well) and lifted him up.

Having asked one rope having left on lifted

They having applied some medicine on the abrasions, started for their home-place.

On the way, the king asked the minister.

Yesterday night, since you were not with us, we missed the way and had to suffer this plight.

Now, at any rate, you too are sound and safe."
68. nauvususustraililiisgbundy.
we toosafely(lit.straight)heretocame
("We toocame here safely.")

69. a:dręppo:öd-illaval:öd:ökk:änıgtu
but happening all forthegood only happens
he:ılı:ddę.
(You)had said
("But you had told me that whatever happens, happens for
the good only.")

70. ści:ma ni:sama:bidisıhe:lulu
ityou(sg.)rightlyindetail(lithaving
saying cleared)
howthatmeans that(count.)asked
(He asked him to properly explain how he thought it was
so.)

71. a:ng:mantrıhe:ıltı.
thenthe minister says
(Then the minister said,)

seeoh, king!I incompanyfor not having been tothe
home place
-goingwayknown-withoutsomehaving gone-
(adj.)having become where(you)fell
"See, Oh king! since I was not with you, you could not know the way leading to your home place and were thrown somewhere here.

73. ninda key koryada  idd-idr

to you hand without having if (it) had been they been cut
ta-gand-hogi ninn bal: kot-budiddo.

having taken you (sg. acc.) offering would have given

"If your hand had not got cut, they would have just taken you and made the offering."

74. ninn saangta na: idd-idr ninn bitt

your in company I if had been you (sg. having left acc.)
namnaru: kot-budiddo.

me-at least would have given

"If I was with you, they would have left you and got me at least for the offering."

75. na: baali-bamyali vas-iddakk na:mu:

I in the ruined well for having been I too

bydakk.

escaped (lit, lived)

"Since I was in the ruined well, I too escaped."

76. gasy sig-iddakk nimi: bydakk

wound for having become you (sg.) too escaped
( "Since you had the wound, you too escaped."

therefore happening-all for the good only happens

( He said: "Therefore, whatever happens, happens for
the good only." )

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Place: KAI BÁL (SK)   Informant: Mādevi Manjappa Hāde
Age: 85 years.

1. vand tasya, vand maga.
   one mother one son

( There were a mother and her son. )

2. mag yena vànda tasyi koyli?
   son what said to the mother

  [ (You know) What the son said to the mother? ]

3. tami làgn-asykyarh bitti.
   I (ref.) marriage having become (shall) come

( I shall return after having married. )
4. hing idd hann tərəw ?
   How that is wife should bring ?
   (lit. woman)
   (What kind of wife should I bring ?)

5. tuΔviti: tərəli: tuka:li: tərəli;
   glutton (fem.) shall bring? vagabond (fem.) shall bring?
   asked to the mother
   (He asked the mother: "Shall I bring a glutton or a vagabond as my wife?")

6. a:vəsg təs yən əntu ?
   then mother what said
   (You know) What the mother then said ?

   glutton (fem) if brought at home at least might be
eating
   ("If you bring a glutton at least she will stay at home eating.")

8. tuka:li: tədrın u:r tirgi bisi:yu
   vagabond if brought village having loafed might fall
   ("If you bring a vagabond she might go on loafing about.")

   glutton only bring 0, son ! said
   (She said: "0, son! Better bring a glutton.")
Then the son carried out her advice.

He went far and after seeking for fifteen days found a woman, married her and returned one day.

Having brought her, he watched for some days (to see whether she stays at home or loafs about from place to place.)

Then the mother-in-law prepared fine flour for a special dish and gave it to the daughter-in-law in order to test her.
14. täš ille: keri-bsdî: ting-kended
I (ref.) here only round the locality having gone
bott. (lit. street acc.) (lit. walked)

(shall) come

( "I shall just go round the locality and return."
)

15. ni:mu idir tyar-masd idu hešlikki
you (sg) it (acc.) ready-having done keep having said
attad-µ:š:-kɔt kunt-kend-biditu.
or the loft having climbed sat down

( "You prepare and keep it ready". Having said this
she climbed upon the loft and sat there. )

16. aš səši atted heši-prakaša bəndi-mgil
that daughter- mother- according to having on the baking;
in-law in-law said pan
itto: yile: bay'-bay' ittu:.

having placed all having baked (rapt.) kept

( That daughter-in-law followed the instructions of her
mother-in-law, put (the materials) on the baking pan and
kept them baked. )

17. it-kɔtt yə:n ʔambu ?
while keeping what says

[You know] what she says while keeping them ?

18. hif davdi-ml hɔt-kended vend keyli.
in this manner on the cheek slapped (ref.) one in the

(She slapped herself on her cheek with one hand.)
19. idu  
appin-mang;  
basy all-appe!  
ido.  

this of the father's house mouth not in the least this (lit. no, sir!)

"This cannot be the mouth that it was at my father's house"

20. gandin-mang;  
basyi heili  
beybi yilla;  
of the husband's mouth having said having all
house 
tiyair-maditu.  
ready-made

"This mouth now belongs to the husband's house"

Saying so, she baked every thing and made ready.

21. atti  
majnoun yilla: uo:kaaditu.  
mother-in-law from above all saw (ref.)

\[ \text{The mother-in-law saw herself all these things from above (the loft).} \]

22. nam-maga barabari nasi  
heidi-pracei amaddya.  
our son alright we (nom. according to did
plu.) having said

"My son has done exactly as I had told him."

23. todari:  
takeba; heida:ddokk  
towrinc:
glutton (fem. bring for what is said glutton (fem.
acc.) only

tenja.

has brought

(He has brought just the glutton as I had told him to do.)
   she (ref.) thereafter (lit. having descended-sona
   ( There-after she came down.)

   of -on her for the pity one leaf (i.e. having
   served
   ghee having put served
   ) Out of much pity for her she placed a leaf, poured ghee
   and served (the special dish) 

****

SK2       XVI

Place: KABBÁL (SK)        Informant: Govind Rāmayya Hegde.

Age: 71 years

1. vándu saivykæra.
   one rich man
   ( There was a rich man.)

2. avâng vand magiš: hutt-ìttu.
   to him one daughter had been born
   ( He had a daughter. )

   that to the daughter ceremonies after birth (he) got
done.
( He had the necessary ceremonies after birth performed for her. )

4. as upasd-batt heilda.
   that priest said
   ( The priest told him. )

5. mimm maqtī-isga hādin-arne; vārākk gandn
   your daughter-for, the sixteenth in (lit.to) husband
   bittikki hōgtū.
   having left (will) go
   ( "Your daughter will surely divorce her husband in her sixteenth year." )

6. i: suddi a:v-ur-tumbas; yilla: as-g-istu.
   this news that place-to the full all become
   ( This news was spread throughout the place. )

7. a:vaigga dīr mādv-uyūlī yairu;
   then it (her acc.) marriage-to become whoever
   kābul mad-drv-illī,
   agreement did not do (they)
   ( Then nobody was ready to marry her. )

8. a: u:rlī vōbb-uvā karyama heilv-uvā
   that in the place one (masc.) Karyama who was called
   tā: mādv-aygiti , tanīg kālv
   I (refl) marriage-(shall) become to me (refl) some
(A person named Karyanna of that place told the rich man: "I shall marry her. You should assist me with some money.")

Since no body would marry his daughter, that rich man thought that he should give her in marriage to this Karyanna and did so.)

(The girl was fifteen by the time of her marriage.)
Having written (ref.) it was in the horoscope (It was written in her horoscope that she would have her husband on the fifteenth day after eight months of her sixteenth year.)

12. Vand adhi:li hosgi man; kret-kend
one in the forest having gone house having built (ref.)
va:k-kend° ganda hendti ibru;
resided husband wife both (m.f.)
(Both the husband and wife went to a forest, built a house for themselves and resided there.)

he there residing—since (the time) daily in the evening
odik; vand nisma mas'id-idda.
for it (her) one regular practice had done
(Since the beginning of their stay, he had ordered a regular practice daily in the evening.)

14. Makkk-i:ga hurkma; hast-kyenda; mandê bicc
to the face—safron having applied hair having
that matter
hasti-kyenda, huttard-ma:rgdêli; yir'd jurji:

having spread nakedly (lit. in the way) two torches
one is born
Having taken off the back-yard at the door "ic S came" kasno; haanges jgili; bsigili

(Just) see! after-wards of the front at the door (lit., verandah)

Having come lo! (I) came (just) see! this way running

mirt. sutt. mangi tirt-ittu der-dhesa.

three rounds the house was going round every day

( acc.)

Every day she used to apply saffron to her face, loose
the hair, leave it flowing and run about naked holding
two torches (shouting) at the back door; "Lo! I came.
Just see!" and then swiftly returning to the front door
(and again shouting) : "Lo! I came. Just see!" - this
way taking three rounds of the house.)

15. tirt-irta; gand; dins; lekkayma:it-ilin
while going round husband daily was counting

gand: him tiittik:orp divsa yavang betta
husband having left-going day when (would) come

heili.

( count.)

( While she continued (this practice), the husband was
daily counting when the day would arrive for her to
leave the husband and go.)
16. yent tingld hvdin-yydne; diva bantu.
   (Fifteenth day after the eighth month arrived.)

17. a: divsa ganda, tasy "pyeetig hogarw.
   (That day the husband (said): "I must go to the market
to me (refl) to the should go market.)

18. sayjig tas bndru; bndi; sirsei1
   in the evening I (refl) if coming (may) come at Sirsi
   vdlrdru; vddi.
   if staying (may) stay.
   ("This evening I may return if possible or stay at Sirsi.")

19. nity-nemi: bitikk-ada, bili?
   daily rites do not give up understand? (expr. seeking confirmation)
   ("Do not fail to follow the daily practice, do you understand?")

20. tas sirsi hogti heilikki, attas
    I (refl) to Sirsi (shall) go having said loft
    hitt kust-kanda.
    having climbed sat down
    ("I shall go to Sirsi." Having said so he climbed the loft and sat there.)

21. sayyka lkkf vand appa-maga de; mani:z.
    in the evening one father-son the same to the house
band gant-biddi.

having come joined (lit. to get knotted)

(Accidentally that evening a father and his son came to the same house.)

22. appaing arrett versakh ajima:su.
to the father sixty years might be about

(The father was about sixty years old.)

23. magangippett-jyd versin praya.
to the son twenty-five year's age (youth)

(The son was a youth aged twenty-five years.)

24. i: magin kanda a: hangising bahus:
this son having seen that to the woman very much

priity-atu.
love-became

(The woman loved the young man very much on seeing him.)

26. tann yosgak spraysi iv bandi.
my (refl) for good luck rightly these came persons

"These two have arrived at the right moment of a lucky chance for me." 

husband-however at home no!

"Anyway, my husband is not at home.

27. manamants ivattu purysco: kaila.
my wish today fulfilling time

(lit. mind) (adj.)
( "Today is the time to fulfil my wish ")

teli-Sridu, -yrke. '5di:g-pada:rtar: ma:di

having thought to them cooking-courses having prepared (lit. understood)

uites-has:ktu

meal-served (lit. put)

Having thought (in this way), she prepared various courses and served them a meal.

( afterwards on the veranda for the father one to the side


bed having made-gave

( Afterwards, she made and laid a bed for the father on one side of the veranda )


for the son one to the side bed having made-gave

( She made and laid a bed for the son on the other side. )

nimg co:ll: ma:ni:-kyeli.

you (pl.) here only sleep

( " You sleep here only, please ")

yan: vand svle: nity-nemi iddu.

for me a certain a little daily rites (there) is (lit. one)

( " I have to observe some daily rites ")

odir ti:ri:ikki tai berti.

it having finished I (refl) (shall) come
"I shall come after finishing the same.

34. having said that which to the face saffron
had gone

hoy-kyenau, mandas bloc harnd-kyenau

(having applied hair having loosened having spread
(lit.poured)
huttid-magdelli, yard junji ta-kandtu - ako;

nakedly (lit.in the way two torches having taken lo!
one is born)
band mirrored antu hitil-kadn bagdelli.

(I) came (just) see said of the back-yard at the door

(After having said this, she applied saffron to her face,
loosened her hair, left it flowing and (standing) at the
back-door nakedly holding two torches (in her hands) said:

"Lo! I came just see!"

35. hanges: jgili-bagdelli void-bantu.

Afterwards at the front-door came running

(Then she came running to the front door.)

36. ako band mirrored kano: antu matt bandu.

lo! (I) came (just) see said again having come

(Having come again, she said: "lo! I came. Just see!

37. hanges: matt hitil-kadn bagdli-0:tu.

afterwards again of the back-yard to the door-went

(Then she again went to the back-door.)

38. illi jgili-me:is appa-maga mni-knjy-kli
here on the veranda father-son have slept- (isn't it?)
30. had not the father and son slept on the veranda?

30. *masni*, *rwctyu* bent-rl *mainayams*

*boy*: death *come-see*: form of address

(lit. isn’t it?) (lit. great man!)

("Oh boy! see! it is death that came!")


*get up*: get up *bag*: pack *pack*: get ready

("Get up! Get up! Pack up our bag! Pack up! Get ready!")

41. "Jivam bhrami prayati" (SK)

a living being *safety*: looks to

Every creature looks to its own safety (first)

42. atlasg hostu ad-isga hir:bi:lo.

to that side went it (she)-now outside (we) should fall

("She has gone that side, we should run away outside now")

43. "bisoc-gail
topp:dr: sa:rik-gail:"

dangerous (lit. whirling adj.) time

If we can avoid present dangers, we may live for thousand more years."

44. hgra bidd: vo:id: appa maga ku:di.

(out having ran father son together)

The father and son came out and ran away together.)
145. vos bratr: bəndi.
Oh! (respected) (Please) come! Brahmins!
("Oh! respected Brahmins! Please come!")

45. ben-hatti vos-tdtu kary:le.
having followed ran to call

47. eyy-yyo bənt-ic eamb , vos:tc.
(expr. of came-you see (they) say (they) run
distress)
(Oh! She came, you see! They run and run)

48. nihing madi , ev vos-nid-d-butc.
thus having done they ran away
(Because of this behaviour of hers, they ran away.)

49. gand banda jət-ot:tgz.
husband came that much-at the time
(In the mean while the husband came.)

50. Sirsinda tə : bəndi har-kyett bənd:.
from Sirsi (refl) have come saying came
(He came saying that he had returned from Sirsi.)

51. idil ho:gi maka: təld-kyəndu , siz:z.
this (she) having gone face having washed more
ut-gyənd bəndu , gandəng assig:c:
having put on having come to the husband for a drink
(respects all did)
( She went and washed her face, put on her saree and returned showing him all respects like offering a drink etc.)

52. bing māśidrindāvā, aś gand śānīya
    in this way as was done that husband wise
    āgī hendī āśādātmāṇā nīlī-tīrṭi-dāda
    having become of the wife adultery had stopped-( it is said)

( As he adopted this measure, the husband was wise and had avoided the adultery of his wife. )

53. aś jāṭk-pālīd dāsī kālī-cūtu
    that of the result of the planets deficiency passed off
    ( lit. horoscope) (lit. defect)

( The deficiency due to the planetary influence thus passed off. )

54. punaś maniśg bāndhu ganda-hantī
    again to the house having come husband-wife
    suśāntośā-dind idvādā
    with happiness and pleasure were-(it is said)

( The husband and wife then returned home again and passed their days with happiness and pleasure. )

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Informant: Gangā Narasinha Mitra.
Age: 65 years.

1. atta maga idd-iddo mur-jana.
   mother-in-law daughter-son had been three persons in-law
   (There were three persons a mother-in-law, her daughter-
   in-law and son.)

2. kadi pali kasy tandu paliyamaiyya.
   afterwards bitter-gourd having seasoned prepared brought vegetable
   \( \text{Then (once) they brought the bitter-gourd and prepared} \)
   seasoned vegetable out of it. \)

3. kadi attaru, ganda, ssanig.
   afterwards mother-in-law husband for the daughter-in-law
   muir pail maiddayu.
   three share (she) did
   \( \text{Then she (i.e. the daughter-in-law) divided it into three} \)
   shares for the mother-in-law, husband and herself. \)

4. muir pail maadi vand pail tindayu.
   three shares having done one share ate
   (Having made into three shares, she ate one of them.)

5. kadi pali tandu tindayu.
   afterwards again-one too ate
   (Then she ate one more share also.)
6. musru: tinditu őde:
all the three ate it (she) itself
( She herself ate all the three shares.)

7. musru: tindu, metn-miš-oigi
all the three having eaten having gone upstairs
manci-d-ţiig maštyu.
under the cot lied down
( Having finished all the three shares, she went up-
stairs and lied down under a cot. )

8. kadi: ganda atte:ru kottiğče
afterwards husband, mother-in-law to the cow-shed
(hon. plu.)
hoş-kıand nojdde.
having gone saw
( Then the husband and mother-in-law went to the cow-shed
and searched for her.)

in the house all having under the (she) was
searched cot
After a search every where in the house, she was (found)
under the cot.

afterwards even if made did not get up
to get up
( Then she did not get up even if she was made to do so. )

11. kadi: ńdi- sätt-hoi:tu he:li ina
afterwards it (she) is dead so (comnt.) hence-forth
(Then thinking that she is dead and they should take her away and burn, some persons placed her under the fuel.)

12. งว อฏ อินทร์ หมู่ อินทร์ อินทร์ ผล่าง
they who were, fear felt, so (comm.) to the house

บ่อ ดี; บิทíki.

(Those persons there got afraid and returned home leaving her there only.)

13. งว กดี เปตเก; งว อินทร์ หอง ถ้อ ตติ้งวิ;
afterwards, match-box, having taken, going-that, much,

=idu ระยะ มัจ; มาย อินทร์ หอง หูก หงส์ หงส์ หงส์
it, she, on the tree, having sat (at ease), quietly gone

(Then, by the time they could return with the match-box she had climbed a tree and sat there quietly.)

14. งว อินทร์ บงกิ; หงส์.
afterwards, these, fire, set (lit., kindled) (masc.)

(Then these persons set fire to it.)

15. งว อินทร์ บงกิ; หงส์.
having set (fire) to the house (they) came
16. manāg bānd manāg-kāndā.
   to the house having come (they) slept
   (After having set fire, they returned home.)

17. idū gidā-mīle ittu.
   this (she) on the tree only was
   (She was on the tree only.)

18. kalū bāndu daṅgā yāllā hāno-kyāt-tīdā.
   thieves having ornaments all were distributing
   (Thieves had arrived there and were distributing the
   ornaments etc. among themselves.)

19. asga yamāg vand pālu heilītu manāg-mīlinda.
   then to me one share (she)said from the top of
   the tree
   (Then she spoke from the top of the tree: "One share
   for me!")

20. kading kalū yāllā bittiṅki vord-nādā.
   afterwards thieves all having left ran away
   (Then the thieves left everything and ran away.)

21. idū ilidū yāllā mūddā līt kyāntu.
   it (she) having come all in the fold (of having
   down
   upper garment) bundled
   manāg bāntu.
   to the house came
   (She came down, took everything, bundled them in a fold
of her garment and returned home.

22. atta<es:  atta<es:  heil  karæ+tu
Oh, mother-in-law  Oh mother-in-law (conn,) called
(hon. pl.)  (hon. pl.)
basgil  tægi<ri  heili.

door  open (polite)  (conn,)
(imp.)
(She called out to her mother-in-law and said: "Please,
open the door.")

23. ay.  bændu  basgil tægi<do.
they having come door opened
(They came and opened the door.)

lamp (echo) having lit that-all took out
(They lit a lamp and then took out all those things.)

25. yella:  tægi<du  sadd<s:  tægæm-tænde:
all having taken a measure brought
out unit (acc.)
aliysa:dækk<s:
for measuring
(After taking out every thing, they brought a measure-
unit for the sake of measuring.)

26. tændu  ðæm-ælla:  alidu  ðæliæ-ægi  ævr
having it-all having measured in the morning their
brought
manæg  kotts:
to the house (they) gave
(Having brought and measured all those things, they returned the unit to the owners in the morning.)

27. ḥadik wand ḥattitti namya.
   to it one was sticking a coin
   (A coin was sticking on to it.)

28. ʾaw noši, ʾawwcc, yelli šiktyu nимаг?
   they having seen (exp. of where was got to you surprise)
   (They saw (and asked): "Oh! Where did you get this?")

29. tarīgu: ʾet kodi hesli hešityu ʾaw.
   to me also some (lit. give (cont.) said it (she) that much)
   (She said: "Give me also some!")

30. tarī nhigh hoṣi yella: astu
   (ref) in this way having gone all happened
   hesli markā suddi: yella: hešityu.
   (cont.) of the tree the account all said
   (She told the account of the tree, explaining in which way she had gone and all the things had happened.)

31. nimmū: high māṣu, tanm high
   you too in this way do (ref.) in this way māṣ-kyānd ta-ga-bendi.
   having done brought
   (You also do like this! Any way I have done like this and brought all these things.)
32. wom-divae adu; hoJu alli.
next day it (she) too went there
( Next day, she too went there.)

33. adu ho:drar, ad-illa; ho:iu-bodik.
it (she) if went it (her) all having thrashed having beaten
ma:di; akik yemui; sig-illa.
having done to it (her) whatever was not got
( When she went, she was only sufficiently thrashed and
beaten and she could not get anything.)

34. kadig waigu maiz yilla; kall koyd
afterwards nose face all thieves having cut
bit-butu.
left off
( Then the thieves cut her nose and face etc. and left
her off. )

35. kadig mani:g bentu.
afterwards to the house came
( Then she came home. )

36. ni: heig heil - hodi.
you (sg) said so (comnt.) (I) went
( "I went because you told me ".)

37. yanig yent-ada: bighel-illa-haig he:ltyu.
to me whatever was not got so said
C fl X have not got any thing - so she said. 

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SB2 XVIII


1. banva:si;li Kadamba okravati rajya: cili:
at Banvasti Kadamba emperor kingdom reigning (adj.)

kai:lekti, yrn-pyki mayur-varma he:1-cve:
at the time of them Mayurvarma who is named (lit. said) himself

very much famous well-known-having become had been

When the Kadamba Kings were reigning at (their capital)
Banvasti, it was one Mayurvarma who was most famous
and illustrious of them.

at that time his this of Banvasti in the capital

bra:mm:ar idd-idda,

brahmins had been

( At that time, there were Brahmins at Banvasti, this his capital. )
3. aśr havyak matid brahmāṇa lxi-illī.
   but Havyak of the community Brahmins had not been
   (But there were no Brahmins of the Havyaka Community.)

4. yaśvdo: vabḥ yogiśvara astāṇādali
   some (lit* one (masc.)) sage at the court
   raśijna kaṇadal bindāva, yaśvdo;
   the king (acc) to see who had come which-ever
   brahmāṇāt-kinta agdi; uttām brahmāṇa yār
   better than Brahmins quite best Brahmins who
   andṛḥ, havyik brahmāṇa.
   if said Havyak Brahmins
   (A certain sage had come to the King's Court to see him.
   "If you ask who are the supremely best Brahmins and
   better than any others. (I would say) the Havyaka
   Brahmins.")

5. yov-ast sudd-ācāra beṅki brahmāṇadali
   their that much pure conduct other in the Brahmins
   illā ambuḥ prastapi maññālī bantu,
   no! saying (adj.) mention in the speech came
   ("You cannot see as much pure conduct in other Brahmins".
   This mention was made in the course of their talk.)

6. asga raijä a: yogiśvārīkī praṅg;
   then the king that to the sage (hon.pl.) question
(Then the King asks the sage a question.)

7. यव्र येलि इद्व खैि तिज्ञवा एनि.
they (hon. where are it (acc.) should let said (ms. know

"Where are they? You should please let me know it," he said.)

8. गंगा-तिर्दल्लि इद्व खैि योगि:स्वयर
on the bank of the Ganges (they)are (count.) the sage

he said.

(The sage said: "They are there on the bank of the
Ganges.")

9. हङ्गि पाल्लि मणिन्दलि नेन्कोङ्ट
afterwards the same in the mind remembering
gंगा-तिर्खक जनाक़ केल्दया.
to the bank of the Ganges persons sent

(Then he often thought about it and sent persons to the
bank of the Ganges.)

10. गळ्लिन्द कल्लि कुटम्बाक़ यव्र सम्पाराय अक्कुः.
from some families their for their religious obser-
there vances (lit. penance) too

इद्कुः भाङ्ग बाईर-हाङ्गः नोड-क्येति
etc. (lit. for break will not come-as (I shall) see
this too)
(He got some families from there to come after having given them assurance that he would see that there will be no interference as regards their religious and other observances.)

here also Ganges is
("There is Ganges here also")

12. doda madheswar dūrū: iddu.
great Madhukeshwar God (it) is
("Great God Madhukeshwar also is here").

13. ningā-ke hāvissiṣṭi yaśדku: tapāsiṣṭi
for you (pl.) for oblation for whichever for austerities
bāṅg bāṅd-illā,
brake will not come
("There will be no interference for you for oblation and any other austerities.")

14. kar-ka-bandu illa tann rasiyakke tend
having brought here his (ref.) to the kingdom
having brought it-genda,
kept
(Having brought them, made them settle here in his
15. in them what speciality is (comm.)
(lit. importance)

orikka-maddya.

examined

(He closely observed what speciality there was in them.)

16. of now at the time a little although of then
ka\lskk\k, pratiy-\obb damptiglu; holilli
at the time every one couples too in the river
(masc.)

bath doing (adj.) custom was

(Although in modern times it is to some extent given up, it was the custom in those days for every couple to take bath in the river.)

17. bath (acc.) having done to the house while coming one
västra vegåd hind-iddu bici king

Cloth having washed that which is having in this wrung unfolded manner
talkisi-ma\l: vak-k\ndry adi hâige:
on the head if thrown it simply (lit. just that way)
kydr: hidid-hâige; bãrt-ittu.

Umbrella having held just as was becoming (lit. coming)
While coming home after taking the bath, if a cloth that was washed and wrung was unfolded and thrown on the head it simply looked like having held an umbrella.

Having seen that, the king was very much wonderstruck.

After the casual lapse of some days, because of the difference in climate of the north and the south, some women of the families died.

should leave saying persisted to the king
Then all the families persistently asked the king to reach them back to their place there (i.e. in the north).

21. tamω nəm-nistāg talk-əgi təlid-maśvənta:
our (ref.) for practices and properly having understood doing-that kind
jasti-henger illu.
women of the community no!

( "There are no women belonging to our community who could do things properly understanding our practices and observances." )

22. bīrē: jasti-v tamig sama: aigəid-illu.
different they of the for us proper (lit. will not become
community right) become

( "Persons of other communities will not be proper for us." )

23. adhya yaste candra, karnatāka, deshastha, citpavan-
it why if said Karnatak Deshastha Citpavan
ivr henger udig-tədig təmm-ənta illu.
of these of the women style of wearing our-like no!
clothes
( "If you ask why, the styles of wearing clothes by the various Karnatak, Deshastha and Citpavan women are not like those of ours." )

24. adrind tamω jasti kṣīt-oṣtu gušt therefore our (ref.) community (will) perish (cont.)
hesldya.
said

( "Therefore we will lose our community" he said.)

25. avsaiga sram-bhkk tAvnd kutumba hoigtu
then having that which is family goes

ent-hesli ade: nummi heiggar udga-togga:

so (count.) the same kind of the style of

women wearing clothes

yélla: idd-avr hudikdyá.
all them who had searched

He searched for women whose styles of wearing clothes
were similar, because the families that were brought
after great effort were (thinking of) leaving.

26. avrAl vaKLigtr heiggar iv-entz wàstra:
in that of the farmers women like them clothes
udzán awn nágirig bantu.
wearing (n) his to the notice came

( It came to his notice that after the search the farmers'
women were wearing clothes in the same style as their.)

27. avrAli lognkk bánd-avm hudikli,
among them for marriage who have come having found out

( acc.)
as hegy ivrig logn-avm-maiddyá.
those women to those marriage got done

persons
(Having found out marriageable females among them, he got them married to these persons.)

Therefore even to this day those women wear the saree

wearing manner these wearing (n.) same (lit. one only)

manner

(Therefore, even to this day the style of wearing the saree by those women is the same as that followed by these.)

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SA

XIX

Place: AINKAI (SA)  Informant: Duggamma Venkatulub Hegde.

Ages: 53 years.

1. vand-alla=vand urili    vand ganda vand hardi
   a certain (lit. in a village one husband one wife
   one=one (lit.place)
   vand kusu ittu=da.
   one girl was (it was said)

(It was said that there were a husband, wife and their
daughter in a certain village. )

2. ava bai badda: aig idna da.
   he very much poor-having become was- (it was said)
   (He was said to be very poor.)

   in the village one temple had been- (it was said) itself
   (There was said to be a temple in the village itself.)

4. av: divsta:nid puji'c; ma'i kyend haji-borkett that of the temple worship having maintaining performed idna da.
   was- (it is said.)
   (It was said that he was performing the worship in the temple for his maintenance.)

5. ava bai aig- idna da.
   he a priest having become was- (it was said)
   (He was said to be a priest.)

6. avan'g vand divsa sidaddak karya to him one day for anniversary invitation b'nt-da ura'lli.
   came- (it was said) in the village.
   (It was said one day he was invited for an anniversary in the village.)
7. aid-a$ga, ava kusti ni: lvtt
happened-then he oh, girl! you (sg) today
divv-puji; masdu,
worship of God perform
(In that circumstance, he (said): "Oh, girl! you
perform the worship of God today.")

8. yang- dra$dak $hosagnu pnt-heil hesil-$da.
to me for anniversary should go (count.) (he) said-
(it was said)
("I have to go for some anniversary", he was said to
say)

9. aiga kusnu divv-puji; mas$al host-$da.
than the girl worship of God to perform went- (it
was said)
(It was said the girl went to perform the worship of
God.)

10. hosv-a$ga, hail tv-gendu host-$da neves-dyakki.
going-than milk having taken went- (it for sacred
was said offering
(While going, it was said she had taken milk for the
purpose of offering it to God.)

11. aiga ku$m divv-puji; mas$-kyendu.
than the girl worship of God having performed
divv-kayl host-$da.
to the God said- (it was said)
(Then after the worship of God, the girl was said to tell him.)

12. hasl kudi, nintg heili hasl tayindi,
that God for you I have brought milk (it was said)

Please drink the milk! I have brought the milk for you only.

13. divru hasl kudinda.
that God I have brought the milk (it was said)

14. hinges yird divs puje maidta ittda.
this way only two days worship performing was (it was said)

( It was said she was just performing the worship these two days.)

15. van-dina appa keildnda.
one day her father asked (it was said)

16. yene kus, dina; kinyu hail nevesdy.
what girl! I milk sacred offering having done was bringing to the house

( "Oh, daughter! What is this? I used to daily bring
home the milk after offering it to God."

17. \( \text{mi: pusa: kudā-kyende: bttē he:li} \)
you (sg) completely having drunk only come having said

\( \text{wāl appa jo:ra:madā-da.} \)
her father threatened — (it was said)
( Her father threatened her saying: "You surely come
after drinking the whole quantity!")

18. \( \text{as: kūsu he:lt-ē-da.} \)
that girl said — (it was said)
( It was said she replied.)

19. \( \text{as: kudā-nilē:, dē:vr kudā: hat-ē-da.} \)
I did not drink God drank said — (it was said)
( She was said to say: "I did not drink it. It was
God who drank." )

20. \( \text{asdu: wāl appa situ-ind wanda latēs,} \)
even then her father out of anger one blow
kotn-ē-da.
gave — (it was said)
( It was said that even then her father gave her a blow.)

21. \( \text{asva: as kūsu, na:la:ngē nīmu: wās} \)
than that girl tomorrow you (sg) too come
dē:stu:drakē,
to the temple
( Then that girl (said) : "You too come to the temple
tomorrow.")
22. divru hasl kudi;te, nozle kku.

God milk drinks may see!

( "You may see the God drinking the milk." )

23. kudi;de ho;dr; yem was;da sninge?
without drinking if goes what should be done to you

ant ke;ldn-;da.

(comment.) asked- (it was said)

( It was said he asked: "What should I do to you if he
does not drink? " )

24. avaiga, kudi;de; ho;dr; yenaalle;
then without drinking if goes me there itself

kun-;hak-bidle kku ent-;da as kusu.
shall get killed said- (it was said) that girl

( It was said the girl then said: "If he does not
drink, you shall kill me instantly there itself." )

25. mrav-divsa appa-magilu ho;dr; da puji;gg.
next day father-daughter went- (it was for worshipping
said)

( It was said the father and the daughter went for
worshipping the next day. )

26. dinageha-ningeya; puji;gg ma;dt-;da.
in the usual manner worship (She) performed -(it
(lit. as on every day) was said)

( It was said she performed the worship in the usual
manner. )
27. **asv-asga dąvr-hatr hali kudi dıvrə; ant-əda**  
then with the God milk drink Oh, God! said (it was said  
( It was said she then said to God: "Oh God! Please  
drink the milk!"
)

28. **avatti yest həli:mu; dąvr hali**  
that day how much though said God milk  
kudənə; ıly-əda.  
did not drink (it was said)  
( It was said God would not drink the milk that day  
however much he was requested. )

29. **wəl appa dıvr hali kudisns?**  
her father God milk does drink?  
( Her father (said): "Does God drink the milk?"
)

30. **bəre; suli həli:  
simply lie (you) say**  
( "You simply tell a lie."
)

31. **nines kudıda.**  
you (sg) yourself drank  
( "You drank it yourself!"
)

32. **həli vand latt: həddın-əda  
having said one blow (he) struck (it there itself  
was said)  
( After saying this, it was said he struck a blow there  
itself. )
Then that girl (said): "Oh, God! My father is standing here. Please drink the milk!"

It was said she cried, saying: "If you do not drink, I shall die after having smashed my head against your idol itself."

It was said the great God manifested in person and having embraced her took her in himself.

Then her father Oh! daughter! Oh! daughter!

Having hair-plait having pulled- (it was said)
It was said her father then pulled her by the plait of hair crying: "Oh, daughter! Oh, daughter!"

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SHM

XX

Place: HOOVINMANE (SHM)  Informant: Ganesh Timmaya Hegde

Age: 80 years

1. bilgi:ili vend jeyn ors idd-idda.

in Bilgi one Jain king had been

(There was a Jain king at Bilgi.)

2. avn kari=kki i; hall-halli:1-alla: av:dl:

his at the time this village (rept.)- all medicine kodit-idda.

(they) were giving

(During his time there were people who would give medicine in almost every village.)

3. avv ma:dd kodiv-saga , sailgra:mid-hsigg-idda
gulig: kodit-idda.
pills were giving

(While giving the medicine, they used to give pills as big as a round stone.)
4. wrili ras-basmi idd-ittu hesit-idd. place

( It was said that there was a well containing the medicinal liquid at that place. )

5. tusx dinid-myjle as biligi: arsu tann

some (lit. after the days that of Bilgi king his(ref.) a little)

jyan-jasti: bittu, banijiga jasti: se:lda, Jain-community having left Banajigas to the joined community

( After some days, that king of Bilgi left his Jain community and joined that of the Banajigas. )

6. ar-myjle arsin mid-gair:ella: bitt

afterwards of the king all the medicine-men having left pa:ra:g-hos:g-bitc. got out (of the kingdom)

| Afterwards, all the medicine-men (in the service) of the king left and got out of the kingdom. |

7. arsad ar-manyoir yair yair: to the king those of the palace who whoever

mid-gair: ildi gattid-kelginda hayg-jasti: medicine-men without from down the Ghat of the Sawyaka community

mid-gair: kars-kyandia, ildi ivdi: mand:il medicine-men having got them here medicine to prepare brought
The king had none of the medicine-men from the palace and he had to bring the medicine-men of the Havyaka community from down-ghat places and appoint them to prepare medicine.

8. कत्गालली मांँ; कात्सकोट्ता.

for them at Katgal house having got built-gave

(He got houses built for them at Katgal.)

9. तुसु तुमिस उम्बिस कोट्ता.

a little land present (n) gave

(He gave some lands as a present to them.)

10. दिनास्यला धुः अर्माणिस्त होस्तैर्दा.

daily they to the palace were going

(Daily they used to go to the palace.)

11. वंद साह आँग सात-र्दा.

one time like this happened (it was said)

(It was said that once it happened like this.)

12. अर्माणिस्ते देसांत्राण्डा उपास्तैयाः.

to the palace of outside country upastayya (lit. a man practicing fasting)

(Comm.) who is called came (it was said)
(It was said that a man called Upastayya came to the palace from an outside country.)

13. ava arsin jaity-āv aig-idm-āda.

(He of the king (person) of the community (it was said)

(It was said he belonged to the same community as that of the king.)

14. ava dod yosgi he:li ars be:l

(He a big sage so (cont.) the king very much

sammama; maidda-āda.

honour did- (it was said)

( It was said the king did him a great honour thinking

that he was a great sage.)

15. hig iddasg vansina vydyang is:

like this being-at one-day to the physician this

emi gott-astu.

affair became known

(When this was the state of affairs, one day the physician came to know of it.)

16. aig ar-ma-minda avang karya; ho:tu.

then from the palace to him a call came

(Then he received a call from the palace.)

17. hort-pattina vēdy hort-bandsī.

having gone-immediately the physician having started-came
Immediately on receipt of the call, the physician hurried (to the palace)

that much-at the king his (refl) meeting

having got assembled - was

( By that time, the king had got assembled a meeting. )

physician having come- then having made (him) sit

at our place good one upasteya has come

and told: "A good upasteya has come to our place."

they (hon.pl.) whatever (rept.) eatables
do not eat

( He does not eat any eatables. )

whenever (rept.) fasting fasting- (it is said)

( It is said he is observing fasting through out. )

Oh, physician! you (hon.pl.) of this testing having done
badv-aṣīḍi upaśṭāyonoḥ hṛṣīṣe keśīḥ kṣalaye. really whether upaśṭāya how (comm.) should say

("Oh, physician! you should enquire about this and should say whether he is really an upaśṭāya.")

23. adākāya vasy upaśydinda niṣya
therefore (lit. which from the means you (hon. pl.) for that)
tapaśaṁ māṇḍriṣa māṇḍi.
testing carry out do (polite imp.)

("Therefore, by whichever means you should please carry out the test.")

24. iṣaṁ māṅ keśīḥ as vāydyā māḍloḥ
this speech having heard that physician already (lit. at first only)
asvāṅ śuddyaś ādīndīṁ, avm tapaśaṁ māṁḍi

to him intimation having his testing to do become-so

yeś-eṇu saṁśeṇa bēṣē, tēnd-kyend-iddē
certain whatever things wanted had brought
(rept.)

(Having heard this, since the physician had already been intimated, he had brought whatever things were required for the purpose of testing him.)

25. raśīṇa apna-ād-kūḍaṁ, vāydyā yēṛd
of the king order having become the physician two
immediately
hu:gu mu:spil kotta.

flower to smell gave

( Immediately after the order of the king was received, the physician gave two flowers for smelling. )

26. mu:sd-kudil ka:r bendu bail

having smelt- vomiting having felt very much (lit. come)

ka:r-hita.

(he) vomitted

( Immediately after smelling them, he felt like vomiting and did vomit amply. )

27. a:ga ra*:tri tind amna:yella: bidd-imd

then at night which was rice etc. (lit. all) which was eaten

kandu , a: upasteya ba:il na:rtg-goid

having seen that to upasteya very much loss of shame

asti,

became

( Then having seen the rice etc. which were eaten the previous night lying there, that upasteya felt a great loss of shame. )


afterwards he secretly (lit. without intimation) night-morning-
( Afterwards he ran away secretly before the night turned into morning. )

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SHK

Place: HOSKOPPA (SHK)  Informant: Ganapatı Vasappa Hegde

Age: 38 years.

1. vand-illa-vand u:rulli vand tandi-makkj
   a certain(lit. one-not-one) in the one father-child(pl.)
   idd-idda.
   (they) had been-(it was said)
   (It was said there were a father and his son in a certain village.)

2. a:drj. tandasg mudik-aid-mi:ll2 maga
   but to the father old-having become-after son
   hutt-idda.
   had been born
   (But the father had a son after he became old.)
3. mudn magin mudd-aig saik-kyenja
   (lit. of son (acc.) fondly brought up)
   (He brought up his dear son very fondly.)

4. hisg kli-divsd-wui magin sailig hoigpl
   thus after some days son (acc.) to the school to go
   he:i:dr, av'a aig-t-ill
   if told he impossible (lit. docs said not become)
   (Thus after some days when he told the son to go to school, he refused to do so.)

5. Mikel tandi ho:du-baddu yeste: hedi:shiru:
   for that father having struck however though
   (reason) having beaten much threatened
   sailig ho:gt-n-ill
   to the school does not go
   (However much the father threatened him with sound beatings for that reason, he would not go to school.)

6. saik-asgi tandig sit benta
   for that reason to the father anger came
   (The father was angry for that reason.)

7. magin manind hurog-haskja
   son (acc.) from the house (he) turned out
   (He turned the son out from the house.)
8. **avā abiś-hatr** hōk-kyendu, pttu-kardu
   he with the mother having gone having wept-having dried

madī , yemō : sādp dudd̄ ta-gd̄ndu
   having done whatever a little money having taken

manī : bitg . hōrt-hōrtā.
   house having left, having started-went

| He went to his mother, wept soundly (before her) and having taken some amount, left the house and went away. |

9. **hōd-ōvā** avōng yēlī hōgēnu heīli
   he who had gone to him where should go (cont.)

telīdā-ilī.
   was not known

| (After having left, he did not know where to go.) |

10. **avōttu uś-mundu** grām-cāvdīli mmaī-kyendā.
    that day of in front of the place in the village (he) slept

| That day he slept in the village office that was at the front of the place. |

11. **bīlīg-śd-mālī \-ālē** uś-valīg , add-śdī
    morning-having nearby (lit. there only) village having walked

    yār-śdru : tanna kīlās\-kāk it-śalā heīl.
    whoever him (ref.) for work take up (imp.) (cont.)
keslja.
asked

(After it was morning, he moved near about in that village and asked if any body would take him up for work.)

12. adirale: vabb-ovā tamm manīga.
in it only one person our (ref.) to the house bare-npa:
come- (expr. of casuality)

Some one of the village (said): "You please come to my house!"

13. tāi it-gatti ant keslja.
I (refd) (shall) take up (comnt.) said (he)
( "I shall take you up!" he said.)

14. kilis yāv-d-apa?
work which- (expr. of casuality)

What (after all) is the work?

15. yam-m lli matt yanta: mañ-āda.
our-in the house and whatever do not do

( "You need not do any thing else at our house."

cows having freed- having made them if come became grazed

("Your work is over if you just take the cows cut after freeing them and bring them back after grazing." )
17. *ist: say.

this much right!
only

( "it is just this much!"
)

18. tingling ryd rupasy semblas koditi

for a month five rupees wages (I will) give

( "I will give you wages, five rupees a month."

19. ekkr andre valik rild-irdr ill.

no objection if becomes stay if not no!

( "If you have no objection, you (may) stay; otherwise"

"No!"

20. ekkhu heil putu valikanda.

no objection having any way (he) stayed said

( Any way he stayed saying that he had no objection."

21. kadig e illi tand-se-syi magin arsi-arsi

afterwards here father-mother the son having searched
(acc.) (rept.)

said-atsu.

tired-became

( Afterwards the father and mother got disappointed
after searching for the son."

22. yell hudiga-idru; mag "sikkin-ill.

where although were sent son was not found
for searching
Although they sent persons to search for him at various places, the son was not found.

The same out of sorrow father to die-fall

The father was about to die taking the same to heart.

two-three months having got associated passed away (rept.)

Having suffered greatly (being very much reduced) for two or three months, he passed away.

The mother began to worry very much. She requested one or two persons in the village to go in search of her son and bring him with them.

in it some (lit. one person your son is (living) has not passed away
Of them, some one (said): "Your son is living; he is not dead."

27. hīge: vand hali:li dans: kasy-kṣendu

some (lit. thus) one in a village cows having looked after

iddā.

is (living)

("He is living and looking after the cows in some village."

28. nīng: agāty idṛ.: yemig yem kodi:ta

to you necessity if he to me what (you) give

kar-kṣm-bānd-kotre keśljā.

if I bring him (with me) asked

("If you are so anxious, what will you give if I bring him right with me?" he asked.)


regarding that if (you) say (I shall) bring

("If you promise me in that regard, I shall bring him with me."

30. ḍāk: vṛ-gendu: kar-kṣ-ba: niṅg hāt

to that having consented you bring to you ten

rupā: y kodi:ta hēlī kālī's-gotta.

rupees (I shall) give having said (she) sent
She consented to it saying: "I shall give you the rupees" and sent him (for the work.)

31. saṅ gosā magā kar-kām-bānā.  
he having gone son (acc.) brought him (with him)  
(He went and brought that son with him.)

32. as-māsā tāyā magā mane-vālgāya vṛtāgī.  
afterwards mother-son in the house itself together  
vāli-kandā.  
stayed  
(Then the mother and the son stayed together in their own house.)

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SHK II XXII

Place: HOSKOPPA. (SHK)  
Informant: Mahādevi Kām Ganespati  
Hegde  
Age: 35 years.

1. vand-ella-vand urṇellī tāyā magā  
a certain (lit. one-no l-one) in a place mother son  
vand nost. idd-īdv-īda.  
one daughter-in-law had been- (it was said)
(It was said there had been a mother, her son and
daughter-in-law in a certain place.)

2. sá::ñi: ba::ri: go:i:-hoyt-ídy-3da.

(they were teasing (lit., making one clamour) — (it was said)

(It was said they were greatly teasing the daughter-in-

law.)


which work although done satisfactory (lit., right)

agt-ilt-íly-3da.

was not becoming — (it was said)

(It was said no work that she did was considered

satisfactory.)

4. u:ta::as:ri:ñi: ye:nu:: hakt-ídy-íly-3da.

for meal and drink anything (lit., whatever)

were not giving (lit., putting) — (it was said)

(It was said they were not giving her anything for meals

and drinks.)


they-all for work having gone — whatever eating

ma:d-ítt-3da.

at the time (n., acc.)

was doing — (it was said)

(It was said she used to eat something, when all of

them had gone out for work.)
6. kading vand divsa attēr̖u timbd
   afterwards one day the mother-in-law (hon.pl.)

   having seen best- (it was said)

   (It was said that one day the mother-in-law saw her
eating and beat her.)

7. ṃle: sāmpdali vand kālika:-devi:
   there only in the vicinity one of Godess Kali
divstain itt-̕da.

   temple was- (it was said)

   (It was said there was a temple of Godess Kali very
   near there.)

8. ṃli vand- divs ho:k-kỵ̄CUDA ba_MI ha:k-kỵ̄CUDA
   there one-day having gone door having closed
   (lit.:putting)

   uita:- ma:dt-̕da.

   meal − took (lit.-did) − (it was said)

   (It was said she went there (i.e. into the temple) one
day, closed the door and took her food.)

9. a:vag̣a ṃle: attēr̖u ho:k-kỵ̄CUDA ba_MI
     there only mother-in-law having gone door
     (hon. pl.)

     tīgttu heil. astu.

     opened (comnt.) happened
(Then it so happened that the mother-in-law just went there and opened the door.)

10. aivasga stasya kastakkt amnoir
then of the daughter-in-law for the Goddess-mother suffering (honor. pl.)

mocsi madga ma:i brryy itt-board.
having on the nose finger placed — (it was said)

admired (lit. hand)

Then the Godess-mother admired the daughter-in-law

for (the way she worked under) the suffering and

expressed surprise.]

11. aivasg pdr jif tiddante rudy , heili
then her (its) life as it was should so (cont.)

burn

manig band-kandu magin-hatr heili-nda.
to the having come with the son (who) said — (it was said)

It was said then she (i.e. the mother-in-law) came home

and told her son: "We should burn her alive."]

12. aivasg marpasa ga soc2 kotti
then while sleeping the daughter-in-law having (acc.)

hot-kand hom-da.
having carried went — (it was said)

(It was said they bound the daughter-in-law when she was
13. mənəısäv-ə-da.
ləə- (it was said)
( It was said they laid her down. )

firo. Having taken-to go had been forgotten- (it was said)
( It was said they had forgotten to take the fire with them. )

15. kədiŋ bənki: təpla. təyi, maga ibru:
afterwards fire to bring mother son both
manəg handv-ə-da.
to the house come- (it was said)
( It was said that both the mother and son came home to
bring the fire. )

16. ev bəpp-air-əttingə iθḻ milbğə yed-kəma.
they coming-at the time she (this) slowly having
got up
mərtd-məl hənt-əgədə-da.
on the tree seated herself- (it was said)
( It was said that she slowly got up and seated herself
on a tree, before they came. )

17. evət-əttingə iv ləd out-bulə,
that much-at the time these persons the prop burnt up.
there only (she) is (count.) having thought
( In the mean while, these persons burnt the prop up,
thinking that she was just there. )

18. kadi:g . rlli murr jens. kalmu k3d-g3nd .
afterwards there three persons thieves having stolen
bend-kandu ali kuntidv-raa.
having come there had sat- (it was said)
( It was said then three thieves who had committed theft
had come and sat there. )

19. bangasrann-gllasva paal ma:g3l3. hanik-kand-idv-raa.
gold-all share for doing had begun- (it was said)
( It was said they had started to divide the gold etc. )

20. avsa:g idu marm-mille kunt-iddu, yanag
then she (this) on the tree which was for me
sitting
vand pa:lu and-a. 
one share said- (it was said)
( It was said then she who was sitting on the tree said:
" One share for me, please! " )

21. avsa:g rdu smasas:an - a:dringa:va av hadrdi
then it cemetery as it had been they being
frightened
vos d-ho* dv-^da*

ran away- (it was said)

( It was said they ran away after being frightened as it was a burning ground of the dead. )

22. kadi-g-ha\n\ngesya belli, beng\n\nx\n\nye\n\na ta-g\n\ndu
\n\n( It was said they ran away after being frightened as it was a burning ground of the dead. )

after this silver gold all having taken

manis\n\ng ho\n\nt-\n\n\nd\n\n\n( It was said they ran away after being frightened as it was a burning ground of the dead. )

23. manis\n\ng ho\n\nkyendu attesm-isga karat\n\nt-\n\ndo.
\n( It was said she went home after this, taking all the silver, gold etc. )

24. ar\n\nau\n\ng mag\n\n\nx\n\nhatr suttik\n\xk\n\xb\n\nx\n\nband-\n\nx\n\nju
\n\n( It was said she went home after this, taking all the silver, gold etc. )

Then she (i.e. the mother-in-law) asked her son: "We have returned after burning her up. How could she come again?"

maty-hting bantu hejl keilom.

again-how (she) came (comt.) (she) asked
25. matt-and sorti karya-tanka:va bagn1 tigat-təda.
   another time calling-till then door opened (it was said)

It was said she (i.e., the mother-in-law) opened the door immediately after she called for the second time.

26. avva:g sosə belli, bangārə yəllat
   then daughter-in-law silver gold all
   tand-idda nəcr-kvəndh vətə:sə ast-əda,
   that (she) had having seen gladness became (it was brought)
   (It was said she was glad after having seen that the daughter-in-law had brought silver, gold etc.)

27. avva:ga sosə: it-gvəndu sukidəl
   then the daughter-in-law having kept in happiness (acc.)
   idd:idv-əda.
   (they) had been- (it was said)

It was said then they (properly) looked after her and lived happily (thereafter)
B-PROVERBS

   ( If rice is to be provided and food taken, where is the
   obligation to do it at the elder sister's only? )

2. tξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξξε
field.)

8. *idd-elle; irav; bidd-elle; arsv* = YM

(Stay where you are; search where you lost.)

9. *und-v hars-qa; mundane bagh-qa* = KG.

(No need of praise from the indebted; no need of abuse from the inflicted.)

10. *kam-mund kokasti; ben-hinde hikasti* = SK.

(Loving before the face; cunning behind the back.)

11. *kandr asge-gidg gandun g bungile; kellu* = HK

(For the husband against whom you matter, there is ever a stone in the butter.)

12. *kam ked-qa nga kool danda* = SK.

(If the wood cut you would, the axe as fine pay you should.)

13. *kutari yas-kade bergtu andre, tan-kade* = KG.

(Unto which the spade does gather? Unto-itself.)

14. *kumbli-ka yedigu da; sasam-kail hekudi* = KG

(Leaving the pumpkin, lifting the mustard.)

Cf. pennywise and pound foolish.
15. Kus-kand umbôvaenge kudîke homn saîla - ER.

(A potful of gold will not suffice for one who just sits and eats.)

16. Kus-kand-olî naiy nilitu; hâl kand-olî bek nilitu - ER.

(The dog dwells where it findeth food; the cat does where it findeth milk.)

17. Kus-kis kaltettu; bîdî; kus bîlëttu - LO.

(The cloistered (lit. of the room) child perishes; the uncared (lit. of the road) child flourishes.)

18. Kus:il-ârd sulüg vëgl daiku - ER.

(For a public woman that cannot dance, it is the ground that does not give a chance. (lit. the court-yard is not straight))

Of. A bad workman quarrels with his tools.

19. Gand sott dukk bijë; bodd ku:pn ur bijë - IN.

(Grief caused by the death of the husband (for a wife), plus the pain afforded by the blunt knife.)

20. Tây ma:dd bëttë; ur ma:dd kolâga - ER.
(The mother shapes our food-habit (lit. stomach); the people fix up the measure-unit.)

21. tasy-entc karna; nasy-entc bala - KG.

(The calf as the mother, the tail as the dog.)

22. tasy nosdtu hoffiya; hendt nosdtu mottiya - KG

(The mother looks to our comforts (lit. stomach); the wife has eyes only for riches (lit. money-bag).)

23. tuppas tindy baiyi tapp-odd bddtu - KG.

(The mouth that has tasted ghee will give out whatever the truth be.)

24. todi bum andjye jfde bausu jyem aju? - KG.

(If on the lip there is a sore, beating the gong how does it bar?)

25. dud-odd umbyo; pad-odd umbyo? - KG.

(What do you enjoy? - that which you have earned by work or that afforded by fate that you cannot shirk?)

26. dho citta; kasy-katta - KG.

(The master's desire is like the coconut - cdir)

27. mir hatr iru; nentru duir iru - KG.
Water should be preferred near; the relatives must remain (very much) far.

28. pangtis nond unco; sa nginxi: nond geyco - KG.

( Follow the men in the row while you take food; follow the men in company while you do work. )

29. parr biña, tan biña - KG.

( Advancing reasons of others, one's self interest one furthers. )

30. bōnd-āst bānta bārd-y'maa; hālu - KG.

( Any quantity of milk is welcome from a barren buffalo. )

31. badivang hōd pānco; hōlāg mēn hāncu - KG.

( The poor man gets angry more; the hollow jack fruit has more gum ( in the core ) )

32. bādiva: bādiva: bāyg bāndrē ŷēn maīvy? - umbā,

krytālīva: - KG.

( Pauper! pauper! what would you do if you become rich?
I shall ever be eating and washing my hands. )

33. batta: timbyā hōd rāmū; timbyā bēta. - KG.

( If the paddy eater is away, the husk eater steps in. )
34. 34# baxvisg bidrus bainchoid bida. - KG.  
____ ___  
| Even though fallen into the well, the arrogance will  
nevertheless swell (lit. will not be given up) |

35. bill irs-gidre bild-antu maist-ardru irew. - KG.  
____ ___ ___ ___ ___  
( If you have no jaggery, at least speak that kind. )

36. monisrig madd udkas illi; hainkk madd aringar  
illi. - KG.  
____ ___ ___ ___ ___  
( The favours done to men will not avail; the adornment  
of a corpse will equally fail )

37. mayslal mai's illi; kayali ka'm illi. - KG.  
____ ___ ___ ___ ___  
( No flesh in the body; not a pie in the pocket (lit. in  
hand) )

38. mald-jare; tayi; nix-ardru madge. - KG.  
____ ___ ___ ___ ___  
( Mother is lovable even though off her mind; butter  
milk is preferable though mixed with water we find. )

39. makkogu bekki'ge kiled-hag aigtu. - KG.  
____ ___ ___ ___ ___  
( Children and cats turn out as we teach them. )

40. mktg iddall monikayl agid-iddo. - KG.  
____ ___ ___ ___ ___  
( If softness is found with the elbow will dig (the
41. y'ra aigi sakreb meiyo; ainy-aigi kabb tinn - NK.

( Be an ant and with sugar yourself feed; be an elephant and eat the same indeed. )

42. rakkel-meil hail alla; nakh-meil hem alla - KG.

( The milk is not worth when it spills over (as such); the woman is not worth when she laughs (too much). )

43. void katt gand ill; gayd katt hem ill - KG.

( No male fails by taking to learning (lit. reading); no female does by taking to hard work. )

44. sutt yest asdru: gant vanders - KG.

( However many the coils, the knot is one. )

45. sos bend murx dina; yemam bendu air dina - KG.

( Three days after the daughter-in-law arrives; six days after the buffalo does. )

46. hag-yeliy-adiraka: re kasy-yeli ngg-aidittu - KG.

( The green leaves laugh as the yellow ones drop down. )

47. hagg husi-baira; koj muri-baira - KG.
(The rope should not snap; the stick should not break.)

49. huttid guna gatta; huttidru; bidit-ille - rii.

(One's nature does not change even when one goes up-country.)

49. herry-ukhun oali mendi-makkong - HH.

(The eldest sister with her ways, the rest of his children in the house (their mind) are says.)

50. hogtii yamme had-gara; haktu - HH.

(The much admired buffalo gave birth to a he-calf.)

C-SONGS

N.B.: The songs are reproduced as they had actually been heard. All of them are in the popular Trinadi metro. In some of the songs a unit is omitted or even an extra word is introduced. They have been shown in brackets. In both the cases the whole text is adjusted while singing it in proper tune. Linguistically the songs present an admixture of colloquial, standard and even archaic forms. The penultimate short-vowel of a word
is sometimes lengthened and the final vowel of a word takes an extra length, wherever necessary in order to meet the requirement of the prosodic structure. Such cases are indicated in ( ) above and by .... before the words respectively.

1. tay tanna makka-la ya:va:ga n:na:va:la
   hu:ga kAnd:illi n:na:va:la

   (When does the mother remember her daughters? She remembers them at the time of taking food, wearing a clean cloth and seeing a flower in the garden.)


2. hu:gu hu:gu St.[hu:vul hu] = flower.

   (Long vowel in the initial syllable preceded by h and followed by g i.e. HVG is optionally nasalised in the dialect.)

   arv:ttu mol:na...pat:ti:ya utta:re:
   hery-appa tanna....magel-emba

   - KB
(If you wear just a piece of ordinary cloth, the relatives do not recognise you. If you wear a silken garment sixty cubits long, the father's elder brother will claim you as his own daughter.)

1. molena = of the cubit (Cf. [molāda])

2. hery-appa = father's elder brother (Cf. dādi-ppa)

3. dervāra mūtādaṛ = dāvātā namē ilā

(If we remember God, no troubles for us. Even if the serpent bites, we will not be affected by the poison. Even if we cross the hood of the serpent, there is absolutely no fear.)

1. ilā = No! (Cf. [ilā] found in inscriptions. Pre. O.K. form)

4. makkaḍ illaṛ māna ḫūkṣaṛ bimāṛē

(If you enter a house where there are no children, you will feel a void there. The markings made with the white clay and the too clean appearance will not be disturbed. Even the Goddess of wealth says: "I shall never enter such a house.")
1. binning [(binnagge)], silently (Cf. millangge = slowly)

2 & 3. eliya massa Neg. contingent. Future forms

4. hak-kusye < hoqo-kusye: I will not go and join.

inda krisdevi The female subject has a verb of the
Masc. Gen. In the dialect the female
has no separate grammatical gender.
It goes either with neuter or masc.

5. hasia-battala komba halag-e-tottala komba

nivaila kombo nediviga- tamayna

avisya kombo divalili

( Let us have a milk-pot. Let us have a wooden cradle.
Let us have a girdle for the waist. Let us beg for a
long life for your child with God Shiva. )

1. kombo Imp. 1st person plu. of kollu = to take.

6. tangi; kott uring [(tangali bhivali)

(2) angelena suraj akyali nam-mangya

(1) (2)
Let a cool breeze blow at the place where we have made our sister belong. Let the fragrant Surgi flower dangle in the yard. Let there be all happiness in the place where we have given our dear sister.


2. sukəv-a:li sukəv-a:li = Let there be happiness.

Who beat our dear child? Who used harsh words against him? Let us cut the hand that beat him. Let us sew up the mouth that uttered those harsh words against the child.

1. tammana = ‘child’ by usage. Literally tamma = younger brother and anna = elder brother. But the form is used as a term of endearment for the young child.

2. kadisuvom = let us cause it to be cut. Cf. [kadisuvom]

Prä 0. K.
(Not being able to maintain the daughters that were born my father entrusted me to others, just as the cow was entrusted to the tiger in the jungle.)

1. कवलः कवलः कपिलः = a cow.

2. फान्न(ा) = my; Genitive of याणु = I (colloquial form)

(As the daughters leave the front-yard the feeling will be like that of pouring water on lime. Daughters should never be born to us even in successive seven births.)

1. योलु योलु (एलु) (St. Kan) = seven.

2. जेल्मा = birth Cf. Sk. जैल्मा | स्त्रीलिङ्ग | मक्खला | M.K. >

जेल्मा-जेल्मा colloquial.
It was (like) a pillar smeared with musk, why did it become all darkness? Our dear daughter is leaving for her husband's house. Hence the whole house has become full of darkness.

2. kastālē aido = peculiar use of the verb. The III per. Masc. pl. of āgu is used in place of III per. Nom. Sg. aitu.

The curly hair round the head; the combed hair at the forehead; excessively sweet to those who hold such is our dear child. Let all of us shower affection and look after him.

1. bagālē-talē = the parted hair Cf.[bai-talē] St.Kan.
2. saliguvo = let us look after. Vide a>ltgu< [salahu]

(Children are the beauty of the house. The lotus is the beauty of the lake. The parrot likewise is the main attraction in a fruit garden. It is the children that are the delight playing about in the front yard of the house.)

1. ardvælç to play. This infinitive form seems to be earlier than the present colloquial aídýlæ KG; aídýlæ SB. Hence considered to present the proto-Havyaka form.

(Females must be born in the houses of lucky persons and in the midst of many children. In that case, one or the other will invite them.)

1. malli <® manli <® man¿lí = in the house.
2. ngūgalli (< ngūg (< nguv)) tali = in the middle,


14. muddi: ni: mdisi:ru ye:da:ga hai: (i) kollu (d)

   nidr: bād:ā:ga padis: su de:varu (i)(2)


(Oh, dear! Don't you cry! You can drink milk whenever you wake up from sleep. When you feel sleepy, do enjoy a good sleep. You can begin to crawl whenever god gives you the gift to do so.)

1. kollu is used in a particular sense, i.e. to drink.

2. padis:u = to go to sleep. Archaic word.


   (namma) kuli:divru ka:ryguemu:di:na - HLP.

(When you begin to crawl, many gods do protect you. After crawling, try to keep your steps one by one. Then our family-deity will ever protect you.)
1. ka'iygu = will protect Cf. [käygum] O.K.

2. hajẹ = a step. A stylistic form of the dialect from the St. Kan. word [hejje] (FO)

16. kiliṣkkẹ yendɛrẹ alisugu hen-makke:i:lu

(1) (2) (3)

käsa:vu ariyẹ: näm:ig asgu desva:ri:

alisẹvris gi:gu .badi-tainè: n - HMK.

(Whenever you mention "work!" the female children tend to be lazy. "Oh, richness! come to us; for we work. Oh, God! Let poverty attend those who have been lazy.

if said

1. yendɛrẹ = St literary form. yndrẹ is the colloquial form.

2. alisugu = might become idle Cf. [alasugum] O.K.

17. ṣe:kki: hasil illẹ hittalisi: cinn illẹ:

(1) (2) (3)

garọna bi:jki:n...nyi:ly-illẹ appa:yẹ:

huttid hen-makke:njii-illẹ - HMK.

(The paddy will never have milk. The brass cannot at any time be gold. The seed for the common weed has no definite place. O, father! The daughters that are born cannot be permanently with you.)


3. hen-makkə = Colloquial Cf. [hen-makkə] female

   children.


   (1) (2) (3) (1) (2) səttə:ri: mə:la ya:nəg i:ga — HIG.
The sister-in-law speaks as if she is striking on the forehead as if she is going to cut the throat with a knife. I cannot forget these things now even should she die.

1. marya = will not be forgotten. III per. N.
   Negative contingent future of mary= to forget
2. yanig(£) = to me. Vide yānu = I (colloquial form.)

20. kuli-ge:di magan-alla cali-ge:di yett alla
   todva timb-avlu ... sosiy-alla hutide (martya)

( He cannot be a son who spoils the fair name of the family. It cannot be an ox which is simply obstinate. She cannot be a daughter-in-law who has the habit of always eating one thing or the other. She cannot be a daughter who goes on charging her own people. )

1. timb-avlu = She who eats. Noun from tinmu = to eat.
   Vide timbo:lu, colloq.
   Vide ho:po:lu colloq.

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