

VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND · SUPPLEMENTBAND 25

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IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER DEUTSCHEN
MORGENLÄNDISCHEN GESELLSCHAFT HERAUSGEGEBEN VON

WOLFGANG VOIGT

SUPPLEMENTBAND 25



FRANZ STEINER VERLAG GMBH · WIESBADEN

1981

YĀKKA SĀLĒRE KATHE

TULU TEXTS
OF DRAVIDIAN FOLK POETRY
FROM THE SOUTH OF INDIA

EDITED BY
KLAUS L. JANERT
AND
N. NARASIMHAN POTI

WITH AN ENGLISH TRANSLATION AND A GLOSSARY



FRANZ STEINER VERLAG GMBH · WIESBADEN

1981

86 534 £ . OLS
Suppl.
25

CIP-Kurztitelaufnahme der Deutschen Bibliothek

Yākka Sālēre Kathe: Tuḷu texts of Dravidian folk poetry from the South of India; with an English transl. and a glossary / ed. by Klaus L. Janert and N. Narasimhan Poti. – Wiesbaden: Steiner, 1981.

(Verzeichnis der orientalischen Handschriften in Deutschland; Suppl.-Bd. 25)

ISBN 3-515-03376-9

NE: Janert, Klaus L. [Hrsg.]; GT

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Printed in Germany

PREFACE

Когда я начинал говорить им не о том,
что интересовало их, они советовали мне:
— Бросьте это!
М. Горький, Мои Университеты.

BERNHARD KÖLVER for the first time made accessible to us the very important South Indian Dravidian Tuḷu language (probably 1 million speakers) by his »Tuḷu Texts – Dravidian Tales« (Franz Steiner Verlag, Wiesbaden 1969): Having taken up with great interest my suggestion, he set down in writing and properly arranged the tape-recorded traditional stories he had asked N. N. POTI and his wife, Mrs. GIRIJA POTI, to narrate (both Brahmin Tuḷu speakers living at Cologne/ = Köln), and he added to this transcription a precise interlinear translation as well as a complete bilingual word-index, etc. In this way, in 1969 a first and at the same time really practical Tuḷu reader and handbook came out, at last complementing J. BRIGEL's important »Grammar of the Tuḷu Language« (Mangalore 1872) and, at the same time, revealing the unsurpassed quality of A. MANNER's Tuḷu-English Dictionary, and English-Tuḷu Dictionary (Mangalore 1886, resp. 1888).

All these four books represent first-rank pioneer works, promoting the knowledge of an old and highly interesting language. And, – certainly, since long the Tuḷu language would have attracted much more attention if only a sufficient number of text editions had been made available, as to G. A. GRIERSON's opinion (Linguistic Survey of India 1, 1. 1927, p. 88), »Tuḷu is a cultivated language . . .«, with a remarkable and rich oral literature, a fact which is well known to everybody concerned.

In addition, B. KÖLVER's studies had a favourable by-effect in that they stimulated N. N. POTI to have a deeper interest in his mother tongue, so that, when he went on holiday to the land of his fathers (around Mangalore and Uḍḍipi/Uḍḍipi, North of Kerala), he looked for the ancient Tuḷu »folk poetry«.

In 1975, visiting the village of BAḌANEḌIYŪRU (near Uḍḍipi), N. N. POTI availed himself of the good and really rare opportunity of a meeting with two relatively very old female Pāḍḍana singers, to record on tape parts of their repertoire of popular ballads and epic songs etc., especially our present poetical work, i. e. the Yākka Sālēre Kathe.

Probably, those two singers – two simple illiterate sisters descending from a rural Pūjāri sub-cast (Ś Ē Ṣ I, **singer 1**, approx. 65 years old, and M U T T A K A, **singer 2**, approx. 60 years old) represent in this family the last generation of traditional (female) recitators orally transmitting such Pāḍḍanas. On weekdays both work in the fields.

By the help of his local relatives, N. N. POTI succeeded in convincing the two sisters to sing before his tape-recorder, Mrs. ŚĒṢI (singer 1) delivering one line of the text

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(our »main text«), and Mrs. MUTTAKA (singer 2) answering (as if »shadow-like« reflecting the text) by repeating, or better: rewording the line with changes in formulation etc. (added below in *italics*). In the same way, the two sisters used to sing on the occasion of the annual harvest festival before their family deities to whom is dedicated the small village temple (garoḍi/garaḍe), i. e. Yākka Sālērū and his son, Bāmalla Kumāra (together with the wife or mother Dayyāru, the three principal figures in our Kathe).

When, two years later, in 1977, N. N. POTI (constantly encouraged by me to bring to completion the transcription of the tape-recording and to go to the village once more) visited the place again, he unfortunately could not meet the two sisters for some more tape-recordings: Arriving there he heard that they had just left BADANEDIYŪRU. However, he had the opportunity to go over the rough draft of his transcription of the Yākka Sālère Kathe with the kind help of a man aged 50, belonging to a Baṇḍa family and named GIRI who knew the text very well by his taking part in the afore-mentioned annual harvest festival, and who thus could provide satisfactory explanations for some unclear passages of the poetical and ancient provincial Tuḷu of the Pāḍdana, – recited »professionally« and in a monotonous voice and, in addition, »through the nose« by two ladies of an advanced age, Mrs. ŚEṢI (singer 1) having no teeth at all.

After the »main text« (as well as Mrs. MUTTAKA's text) had been transcribed by N. N. POTI who made his best endeavours to be as accurate as possible, both of us did not take less pains with our translation striving for accuracy in all respects. –

Also with the other Dravidian peoples in the South of India (with the Tamils, the Malayalis etc.), even at the present time, the tradition of orally transmitting ancient texts (epics or dramas, etc.) is still quite alive. With regard to the Tuḷu region it seems to me that such a piece of poetry as ours hardly ever had been carefully edited (and surely not together with the earnest attempt of [1.] an accurate translation into a different tongue and accompanied [2.] by a complete bilingual word-index, both serving also to prove the published text to be in order and properly edited); therefore, it would be still much too early to comment upon the original conception of our Kathe, or upon the ancient Tuḷu Pāḍdana literature, the poetic and other details of which are just becoming perceptible.

However, as far as the Yākka Sālère Kathe in itself is concerned, one can hardly escape (even if dependent only on an English translation) its fascinating contents, the poetic force of its story, and the grand dignity in the presentation of the tragedy, not to mention the socio-historical and ethnological informations pertaining to indology.

The special style of the unknown poet (as well as some specific grammatical details, as e. g. in regard to his use of certain verb categories in certain contexts, etc.) may lead to the possible conclusion that the text primarily had been drawn up to be part and parcel of simultaneous dancing-cum-acting performances in such a way that the recital of the singer(s) elucidated, complemented, and directed the performances as well as the silently acting characters or »actors« (for whom the singer(s) did all the speaking), – and conversely: the acting characters or »actors« elucidated, complemented, and directed the recital. Without such a presumption many a passage simply remains not understandable nor meaningful in its run or in the desultoriness of its movements and ideas, whereas on the supposition that that was what the poet had intended, everything falls into pattern. Moreover, hardly anyone may fail to notice that (apart from the

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purely narrative sections of the text) the story, so to say, takes its course in two levels: on the one hand the poet lets a character in the drama speak to us (through the mouth of the singer), and on the other hand the poet lets the (female) singer speak to us about that which she at that particular instant observes in regard to the »actors« or the performance alive before her.

No doubt, the lavish use of particles in the text results in an unusual liveliness; cf. -e, -ē, -ěyě; -tě, -dě, děyě; -ně, -něyě; -ō; āṇḍa, āṇḍo; dāne, dāneye, dāno; etc. However, such particles which may not easily find their equivalents in our languages, could only rarely be allowed for in the translation; but even -la often caused considerable difficulties to us (cf. Sanskrit ca and api); oñca, oñco, ora directly before a finite verb, we translated with: now, or with: then.

With regard to the well-known enormous wealth of verbal categories in Tuḷu morphology, missing in the European languages, our English translation by no means could even approximately render the special shades of meaning which lies behind them; therefore, in the present situation there was scarcely any other alternative than in general to translate according to BRIGEL's system. (His 'potential mood' as in malpoḍu, kēṇoḍu etc. 'he must/need make, hear' has been translated also by 'should/would make, hear'; forms of the paradigm baruveru, paṇuveru as far as they obviously stand for actions taking place in the present time, we marked with an asterisk, as: he comes*, he says*.)

While setting down the tape-recordings in writing for the text edition, the alternative possibilities in pronunciation natural to the Tuḷu speaker, have not been standardized, as e. g.: -r-, -l-, -l-; daṇipuni, danipuni; cikku, tikku, sikku; pattoṇḍutu, passōṇḍutu; entu, endu; kumāra, kumara; aramanēṭu, aramanēṭu; kuḷḷuvu; -avu-, -o-; jēvu, jōvu; interu, enteru; koḷuppina, koḷupuna; etc.

There were no problems concerning script for Tuḷu.

Names differently pronounced by the singers, were made uniform in the English translation. There I standardized the formulation at the end of a direct speech thereby giving, so to say, a kind of formula in such a way that a dash is followed (independent from the exact Tuḷu text) by a more or less stereotype pattern of words, as e. g.: – (so) he, (Yākka) Sālēru says. That which is not given in the Tuḷu text is put in (brackets).

Such (brackets) show where anything complementary has been added. The punctuation marks given in the main text as well as in the translation serve in interpretation. The numbering of the lines was introduced for obvious reasons.

Janert

YAKKA SALĒRE KATHE

1. *ār' āṇḍa Sālēru, Yākka Sālēr' entu,*
He, Sālēru, called Yākka Sālēru,
ār' āṇḍo Sālēru Yākka Sālēru,
2. — *kañcē kaḍa-kampo-y-araman' uṇḍu — dāno dīrudēru.*
— there is a mansion of rounded (and polished) pillars, bronze^a — (he)
has finished (that mansion).
a. Probably round wooden pillars, covered with sheet metal of bronze.
— *kañcē kaḍa-kaṇḍo y-aramanegē tiradēru Yākka Sālēr' entu.*
3. *āye aramana-kattadoṇḍu, āru, Yākka Sāle rāye.*
He (is) in the mansion building, he, lord Yākka Sāle.
kañcē kaḍa-kaṇḍavu y-aramane kattudēru Yākka Sālēru.
4. »ogya aramana-kattadoṇḍu, ogya bhāgya tūvoḍu,« paṇuppēru;
»The splendour in the mansion building, the splendour, the wealth (one)
should see,« — (so) he says;
»oggene bhāgyanta tūvoḍu,« interu ār' amma Sālēru, Yākka Sālēru;
5. »ērani lappoli?,« paṇuvēru, Sālēru ār' āṇḍa, Yākka Sālēru;
»whom I may invite (or: call)?,« — (so) he says*, Sālēru, he, Yākka
Sālēru;
»ērani lappoli?,« paṇuvēru, Sālēru, ār' āṇḍa, Yākka Sālēru;
6. »ogya bhāgya tūvaḍ' āṇḍa, nūlu-pāḍi dharmar' uṇḍu, lappod',« entu.
»to see the splendour, the wealth — there are brahmins (lit.: the [sacred]
thread wearing virtuous men) — I should invite (them),« — so (he says).
*»ēnu ogga bhāgya tūvoḍu 'ntu nūlu-pāḍi brāmmaṇaruni lappoḍu,« 'ntu
paṇuvēru.*
7. māṇiḷu battēru, aguḷu nūlu-pāḍi avu māṇiḷ' āṇḍa.
Men^a came, those, — that were the thread wearing men.
a. For māṇi/māni cf. Männer, pp. 530–531; cf. 15 below.
ākuḷu nūlu-pāḍi māṇiḷu oṅco battēru.

8. »dāyegu y-eṅkuḷeni lappōy'?,« entu avu kēnumāna māṇiḷ' āṇḍu.
 »What for did you call us?,« that was the asking of the men.
»eṅkuḷeni jēgudē lappay'?,« entu paṇuvēru āguḷu māṇiguḷu.
9. »enn' ide kañceyē kaḍa-kampavu aramane tīred',« endu paṇandēru,
 »Now, I finished a mansion of rounded (and polished) pillars, bronze,«
 — so he (Yākka Sālēru) said,
»ēnē kañcē kaḍe-kaṇḍo y-aramane dānō tīrad',« entu,
10. »ogya-la bhāgyavu enno aramane bōḍ' āṇḍa,
 »and the splendour, the wealth of my mansion must (be seen),^a
 a. Cf. the text of singer 2 (Muttakka).
»ennavē oggo bhāgyanē enno-v oñci aramane tūvoḍū,« 'ntu,
11. kuḷḷēyē māniḍaṇḍu!,« mūjikāra-muṇḍo, mukkōlu koṇḍu koḷuvēru.
 on the verandah balustrade, please, sit down!,« — (so saying, moreover)
 he takes and gives* a three-legged chump (of wood used as a seat and a
 place of honour), a tripod.
»ennavo tūvoḍu,« 'ntu mūjikāru-muṇḍo mukkālu dānavo koṇḍu koḷuvēru.
12. māṇikuḷu kēṇuvēru: »dāyeg' appō eṅkuḷani lappoy'?,« entu kēṇuvēru.
 The men ask*: »What for, truly!, did you call us?,« — so they ask*.
»eṅkuḷeni dāyag' appō lappun'?,« entu avu māṇikuḷu kēṇuvēru.
13. »ēnē kañcevu kaimuṭṭuda aramane kaṭṭat' uṇḍu,« paṇuvēru;
 »I myself have built the mansion of pillars, bronze,« — (so) he (Yākka
 Sālēru) says*;
»ēnē kañcē kaimuṭṭudavu y-aramane dānavu tīrud',« entu paṇuvēru;
14. »ennavu aramanentu oggavu bhāgyavu bōḍ' āṇḍa.«
 »In my mansion the splendour, the wealth must (be seen; cf. 10 above),«
 — (so he says).
»ennavē aramaneto ogga bhāgya tūvoḍuyē,« paṇuvēru.
15. ogga-la bhāgya-la tūvar' āru, avu nūlu-pāḍi dharmanīru.
 As well the splendour as the wealth they see*, those brahmins (lit.: the
 thread wearing virtuous men; cf. 7 above).
ogge bhāgya tūvaregu nūlu-pāḍi dharmanīru tūvēru.

16. »bhōjana pāḍoḍu«, hilgantō oro pōppēru;
 »(You) should put (or: place) food (before us),« — (so they say and) having turned round, now they go (as follows):
bhōjana-sāleḍ' āṇḍo erugutu oñcē dāno tūvēru darumanīru;
17. aṭṭiludo kōṇēḍu erugut' avu oñca pōppēru;
 Having entered (lit.: ascended) into the kitchen (lit.: in the room of cooking), (through) that (room) now they go (i. e. walk over);
aṭṭiludo kōṇet' āṇḍo erugutu tūvēru lāvo darumanīru;
18. erugutu baruppēru bhōjana-paḍasālegu, dāno barppēru;
 having entered, to the (long) dining-hall they come, they come;
paḍasālegu kōṇeg' āṇḍo barppēru avu darumanīru;
19. ēlāḍo ēmaguṇḍo erugutu, cikkavu cāvaṭigu jappupēru;
 merrily having ascended a platform (i. e. a raised flooring at the end of the dining hall), they get down to a small verandah;
ēlāḍo ēmaguṇḍo erugutu, cikkala cāvaṭige jappupēru;
20. cikka cāvaṭi erugutu, tūttu, guṇṭiḷu oro jāttēru.
 having entered the small verandah, having looked (carefully for the steps), now they got down into the pit (i. e. the cellar for provisions, e. g. rice, food grains, etc.).
cikka-la cāvad' āṇḍa jattūtu muniēlu ora jāḍēru.
21. »oggēge ogge, Sālēru!, bhāgyēge bhāgya,« paṇuvēru nūlu-pāḍi dharmanīru.
 »Splendour for splendour, Sālēru!, wealth for wealth,« — (so) they say*, the brahmins (lit.: cf. 15).
»oggēge ogge, Sālērē!, bhāgyage bhāgya,« entutu dāno paṇuvēru.
22. nūlu-pāḍi dharmanīru, bannaga illa eduruṭu durace:
 The brahmins (lit.: cf. 15), when they come in front of the house *durace* (?) (they say):
[... ..] [22–27: Singer 2 indistinct.]
23. »illan' ontu kaṭṭa(ra) pācira bōḍu,« panuppēru, nūlu-pāḍi dharmanīru;
 »In order to build some house, (there) must be a *pācira* (? , a water channel?),« — they say, the brahmins (lit.: cf. 15 above);
illada eduruṭu (?)

24. »kuvvēlu dānego illa eduruṭu, — īru dāne-la kaṭṭavōḍu;
 »(and) a well for any purpose in front of the house, — and whatever be
 the matter you should cause to build;
»illada eduruṭu kuvvēlu kaṭṭovoḍu,« interu āru darumanīru.
25. ogga bhāgya-la sari-y,« intu paṇperu āru,
 splendour and wealth are all right,« — (so) they say,
[... ..]
- 26a. »māt' alla, oggege avugyavu (= ogyavu) bhāgyage bhāgy' alla,
 »(but) this is not everything (and moreover,) splendour for splendour
 (and) wealth for wealth is not (as stated),
»oggege oggevu, bhāgyage bhāgya,« intutu paṇuvēru nūlu-pāḍi dharmanīru,
- 26b. āṇḍa Sālērē!, —«
 but, Sālēru!, —«
[... ..]
27. inuppēru, nūlu-pāḍi dharmanīru,
 (so) they say, the brahmīns (lit.: cf. 15 above),
[... ..]
28. »ogy' alla, aramanege bhāgy' alla; jēvu-la koṇḍu baroḍu,« paṇḍeru
 dharmanīru;
 »(this) is not splendour, for the mansion (i. e. as far as the mansion is con-
 cerned) (this) is not wealth; also a girl you should bring,« — (so) said the
 virtuous men;
»ogy' alla, aramane bhāgy' alla; jōvu koṇḍottu dāno baroḍu,« 'ntu;
29. »ēnkuḷu jattonḍu pōppo, Sālērē!,« avu māṇiḷu paṇḍeru.
 »after getting down (i. e. leaving the house), we go (away), Sālēru!,« —
 that the men said.
»ēnkuḷu jāno jattonṭut' āṇḍa Sālērē! pōvō,« 'ntu paṇuvēru dharmanīru.
30. bāḷ' oṅcē aramanēṭu ori Sālēru oṅcō kuḷḷonḍu ullēru.
 In the one (i. e. in the same) large mansion, (being) one (i. e. alone) Sālēru
 now is sitting.
oṅcōlu aramanēṭu oṅcōlu Sālēru kuḷḷonḍutu ullēru.

31. »ēran' āṇḍa lappōle!«, paṇuppēru Sālēru, āru, dānela!, Yākka Sāle rāye,
 »Call (or: invite) whomsoever!«, — (so) says Sālēru (to his servants), he,
 isn't it!, lord Yākka Sāle,
»ēranē lappōle,« inivēru ār' amma Sālēru paṇuvēru,
32. »lappoḍēyē mittagāra dēśaṅguḷe[ni], tirtagāra pāleguḷeni,« ār' āṇḍa Yākka
 Sālēru.
 »the (people of the) upper regions, the (people of the) lower villages you
 should call (lappoḍu), please (-ēyē),« — (so he says), he, Yākka Sālēru.
ār' āṇḍa lappoḍēru tirtagāra dēśaṅguḷegu mittagāra pāleguḷeni lappoḍēru.
33. lappōye gaḷigegu batterude, mittagāra dēśaṅguḷu, tirtagāra pāleguḷu.
 In the moment of calling they came already, the (people of the) upper re-
 gions, the (people of the) lower countries.
lappayina gaḷigegu uḷlēru tirtagāra pāleguḷu mittagāra dēśaṅguḷu.
34. āpāvo kēṇuvēru: »dāyegu eṅkuḷeni lappay' inige«, ār' āṇḍa Yākka Sālēruṭa
 kēṇuvēru.
 At that time (? , āpāvo; cf. āpaga?) they ask*: »What for did you call (or:
 invite) us for this day (i. e. today),« — (so) they (āru) ask* Yākka Sālēru.
»eṅkuḷeni dāyigu lappoyin'«, entu ār' amma dēśaṅguḷu kēṇuvēru.
35. »ēne kañcē kaḍa-kampada aramane dāno tīrudēyē,
 (Yākka Sālēru says:) »I myself finished a mansion of rounded (and po-
 lished) pillars, bronze,
»ēn' āṇḍo kañcē kaḍe-kaṇḍavuda aramane dāno tiradēye,
36. ennada aramanegu puso jōvu koṇḍu baroḍuyē.«
 you should bring to my mansion a maiden (lit.: a new/fresh girl),« — (so
 he says).
enno-la aramanega posa jōvu koṇḍu barad' āṇḍo.
37. »eṅkuḷu binnēre layittoḷ' āṇḍo bōje,« paṇuvēru;
 »With us guests (there) is dignity,« — (so) they say;
»eṅkuḷu dāno binnērēno ayittoḷu bōjin' ijji,« enteru;
38. »eṅkuḷu uṇḍinavu gañjiḍ' āṇḍa, tūcina tuṇḍuḍu bandīnu;
 »we came with the gruel (in our stomach) which we had eaten, with the
 piece of cloth (round our waist) which we had worn;
»eṅkuḷu uṇḍinavē gañjiḍu, tūcina tuṇḍuḍo eṅkuḷe bōjin' āṇḍu mantēru;

39. binnēruṇavu (= binnēruṇo) layittōḷu dāno, eṅkulegu gauji-y, « entu paṇuvēru.
with guests (there is dignity), — (but) we have excellence, « — so they say.
eṅkuḷu binnēr' ayiṭu gaujī, « 'ntu paṇuvēru ār' amma binnēru.
40. »dūradākkulegu ēṇu koḷuppēyē, muṭṭadākkulegu koṇḍu baroḍuyē.«
(Yākka Sālēru says:) »To the persons of distant (places) I give (things),
(but) the persons of the neighbourhood must bring (their things themselves)«.
»dūradākkulegu ēṇu koḷuve, muṭṭadākkulegu koṇḍu balle, « 'ntu paṇuvēru.
41. dūradākkulegu suttaragu paṭṭaḍe, kaṭṭaragu jōttura koḷuppēru.
He gives to the persons of distant (places) silken cloth for wearing, (and)
for tying (before the breast a piece of) cloth.^a
a. The piece of cloth is tied below the armpits so that it covers the upper body except the shoulders.
dūradākkulegu pattaragu suttara tuṇḍu, pattaragu jōttura dāno koḷuvēru.
42. tarekku pāje paṇṇoḷu taretradāye, dempugu boḷukoṭe, kāruḷu dānavu puralottu tammāno koḷupperu binnērunōvu.
He gives (as) guest-presents: for the head a *pāje* (?), a hat (plaited out of palm-leaf), a turban; for (i. e. against) the heat (of the sun) a white umbrella, (and) for the feet footwear.
jambugu boḷukoḍe kāruḷu puralottu tammāno koḷuttēru.
43. ayittāvara, ākkuleḷu nāluvēru binnēru,
Therefore, the four people, the guests, . . .
binnēru layikkane rāttiri kēṇa ākkuleḷu nālu jano binnēru,
44. »ō ūr', avu jēv', eṅkuḷu tūppina?, « kēṇuvēru.
. . . they ask*: »That girl, — of which place, we have to search (for it)?«
»eṅkuḷu ō ūru jēvu tūvoḍ'?, « entu paṇuvēru.
45. »nāl' ūra jēvu-la tūvoḍu, binnere!, enna-la buḍugu sall', « entu paṇuvēru.
»You should look (after) the girl of the four places (? , probably: look after the best girl of all the four directions, i. e. of the whole world), (my) guests!, and my house is all right, « — so he says*.
»nāl' ūra jēvu-la tūvoḍēyē, ennaṭa buḍugu sall', « entu paṇuvēru.

46. »āva!, jēv' ēvu saḷḷu jīḍegu ī paṇoḍu, eṅkuḷu pōv',« entutu paṇḍēru.
 »All right!, you should (only) say which girl is correct (i. e. suitable) to this place, (and) we will go (to look after her),« — so they said.
»ī dānela paṇoḍuyē, eṅkuḷu pōvo,« 'ntu paṇuvēru.
47. »niṅkuḷ' āṇḍa pōvoḍāvu, uḷḷaḷu; kēṇḍēra, binnēre!, niṅkuḷu?,
 (Yākka Sālēru says:) »You have to go (only), she is (there); did you, (my) guests!, hear (about her)?,
 [... ..]
48. Giṇḍe Giḷilakka magal' avu Dayyāru, maṇṇo pagaḷonta aramanētu«.
 the daughter of Giṇḍe Giḷilakka^a is that, Dayyāru, (living) in a coral(-red) mansion of clay.«
 a. giṇḍe small brass goblet, giḷi-lakka parrot-like.
Giṇḍe Giḷilakka magalū Dayyāru, maṇṇavu pagaḷonta aramanētu uḷḷōḷu.
49. »pōvaragē pōva eṅkuḷu, Sālēru!; ādidavu antugontu dāne uṇḍu?«
 (The guests say:) »By all means we will go,^a Sālēru!; what are the whereabouts of the way?«
 a. Literally: For going we will go.
»pōvaragē pōva eṅkuḷu, tādidavē antugontu dāno pōṇḍ',« enteru.
50. »tādidavu antugontu ēṇu paṇupp',« enteru āru, Yākka Sālēru.
 »I tell the whereabouts of the way,« — (so) said he, Yākka Sālēru.
»tādidava antugontu ēṇu paṇuve,« entarudē ār' amma Sālēr' āṇḍa.
51. »īyē paṇḍareḍ' avu, eṅkuḷu (= eṅkuḷegu) dāne pōvaraye?«
 »If you yourself say that, what is for us (the difficulty) to go?,« — (so) said the guests).
»īrē paṇḍarunt' āṇḍa eṅkuḷē pōv',« enteru ākuḷu nālu jana binnēru.
52. »pōvaragu eṭattōvu eṭatuḍē, balattuḍu balatadē buḍoḍu, binnere!,
 (Yākka Sālēru says:) »For going you should leave the left (way) on the left (side), (and) the right (way) on the right (side), (my) guests!,
»elattuḍu eḍattuḍe, balattuḷ' āṇḍala balattaḍe buḍoḍu binnar',« enteru,
53. eru pōppe māruga pattule!, nikkuḷu!,
 take the way which the buffalos go!, you (people)!,
»niṅkuḷu eru pōppi tādi pattule!,

54. avuḷa pōnaga, Giṇḍe Giḷilakkaṇa
/55. maṇṇ' omba pagaḷada aramane cikku, « 'ntu paṇḍēru.
when you go there, Giṇḍe Giḷilakka's
palace of clay *omba* (?), coral(-red), will be reached, « — so he said.
*Giṇḍela Giḷilakka Dayyarun' avu
maṇṇāla pagalanda y-aramane-y āṇḍala.*
56. pōtu pōpperuyē, avu binnēru pōppēru.
Having gone (away from the house), they go, those (avu) guests go.
pōtu pōvanaga pōvēru avu binnēr āṇḍa.
57. āḷ' āṇḍa, tāde payaṇavu, pagote gobboṇḍu, Dayyāru, āḷu uḷḷōḷu.
She — (there is the travellers') advancing on the way — is playing dice,
Dayyāru, she (is playing there).
āḷ' āṇḍa tāde payaṇōṭu pageḍe dānavō gobboṇḍuṭu uḷḷōḷu.
58. pagote gobbuṇa Dayyāru tare jarittu oṅco tūppōḷu.
Dayyāru who plays dice (on the ground), having turned the head now
looks (up).
pagode gobbuṇa Dayyār' āṇḍo tare jarittu oṅcala tūvoḷu āḷ' āṇḍa.
59. tuyyaḷu, daṅgeḷu pira, pagote dumbudavu eduru celliyaḷu, Dayyār', āḷu.
She looked (up), she bent (down) back,^a (and) the dice of the frontal place
(i. e. before her) she scattered (to) the front, Dayyāru, she (scattered
them).
a. Probably: having bent down she goes backwards to withdraw to the mansion.
*piravuda daṅgoḷu dumbudavu edur' āṇḍa celludaḷu āḷ' amma Dayyāru cellu-
dōḷu.*
60. aramanegē pōyōḷē, āḷu, Dayyāru.
She went to the mansion, she, Dayyāru.
[.]. [Singer 2 indistinct.]
61. »dāne!, maga!, gobbaragu kaṅkaṇa pāḍiy', « entu kēṇuvēru.
»What!, (my) child!, did you put on bangles^a for playing?« — so (her
mother) asks*.
a. Idiomatic expression for: did you get yourself ready (to do something).
»dāne maga Dayyārē! kaṅkaṇo pāḍiy'?» entu kēṇuvēru, appe poṇuṅjōvu.

62. »nama-la buḍug', apparē!, nālu manta, binnēru baruppēru.«
 »To our house, mother!, four men, guests come,« — (so Dayyāru answers).
 »*namma-la y-aramane, apparu!, nālu manta, binnēru dānō baruppēru.*«
63. »ayya maga!, gobbu-la jāne buḍiyana?, Dayyāru!; binnēru jānō battu pōṇḍa?;
 (The mother says:) »Dear child, and why did you give up (your) play?,
 Dayyāru!; what is there (jānō) if guests have come?;
 »*gobbudavē dānō buḍiyana?, maga Dayyārē! binnēru jānō battu pōṇḍu;*
64. uḷamāye pōlade!, Dayyāru!, īye!; nityada ī-y āṇḍa māttīla!, maga Dayyāre!«
 paṇuvēru;
 go inside, please!, Dayyāru!, you (go)!; you change (your) daily (dress)!,
 (my) child Dayyāru!« — (so the mother) says*;
 »*nityadavu dāno māttīla maga Dayyāru!,*« *intu dāno paṇuvēru;*
65. »tare bāru kaṭṭuladē!, pōvaṇu paḍḍayē!, jappula!, Dayyār' āṇḍa!;
 »after combing the (hair of the) head, tie (it), please!; go yourself (i. e.
 alone) to the western side (i. e. to the backside of the house)!, (and) go
 down (? , to the garden?)!, Dayyāru!;
 »*pōvaṇṇa paḍḍeyē!, jappula maga Dayyāru!,*« *entutu paṇuvēru;*
- 66./ »tare bāru kaṭṭutu pōvaṇṇa paḍḍayi!, āl' amma Dayyāru!, ī pōlayya!,
 67. ayyo maga!;« apparu pōyeru, kōlukottu oytēru.
 after combing the (hair of the) head (and) tying (it), to the western side
 (i. e. to the backside of the house) you go!, dear Dayyāru!, you go, please!,^a
 dear child!;« (with these words) the mother went, (and) she pulled down
 the (roller-) blind (of straight sticks tied together to close the doorway
 through which probably Dayyāru disappeared).
 a. Literally: she, the dear Dayyāru, you go, please!
 »*pōvaṇṇa! tare bāru kaṭṭutu pō!, barppe paḍḍeyi dittōṇḍu ayyo maga!;*«
appēru kōlukottu voytutu,
68. pāḍina pāḍināṭṭē kaṭṭina kuvven' aḍigē pōvēru.
 Dropping everything^a she goes* to^b the brimmed (draw) well.^c
 a. Idiom for literally: (the things) which are put as they are put, she goes
 (away)... — b. Literally: to the basement of the well. — c. Literally:
 (kalluḍu) kaṭṭina kuvve well constructed with stones.
pāḍina pāḍinaḍigu tōḍina kuvven' aḍigu pōyēru appēru poṇuṅḷōvu.

69. akkasāda attavāno baggoyēru; pāttalada paninīru poṇuñjōvu giḍḍodēru.
 She caused to bow down the bucket of the sky;^a the cold water of the depth the woman caused to flow (by pulling the bucket up and down).
 a. Probably: the bucket fixed to the high wellsweep of the draw well.
takkadada attavānavu baggudēru pāttalada paninīru biḍḍodēru.
70. kallado marayige giḍḍodēru; kañceda karaṅko pāḍudēru.
 She caused (the water) to flow into the trough of stone;^a she put (into this trough) a scoop of brass.
 a. In the Tuḷu region usually one finds such a stone trough near the well before the house for washing purposes.
kallada marayige giḍḍedēru āru, kañcida kayiraṅku pāḍudēru.
71. »ēru, binnare!; pattudi boḷkuṭe kāruda tammāye(?) ora kajappulēyē!;
 (The woman says:) »Enter (the courtyard),^a guests!; the white umbrella which (you) hold, the *tammāye* (? , sandals?) of (your) feet now, please, remove!;
 a. Literally: climb up!
»ēru binnāre! dānē; pattudi boḷkuṭe ora niguppulayē, muḷaḷtu tammāye niguppulayē;
72. kañcida kayila-koṇḍu kalla marayiḍ' āṇḍa, tigelada muccīlu geppu, ora neḍilēyē!;
 with the scoop of brass (which is) in the stone trough (cf. 70), — after taking off the covering (cloth) of (your) breast, now, please, wash (yourself)!;
ēru binnāre! niḡuḷu tigeladavu muccina miḡapp' āṇḍala ora neḍilayē;
73. kai neḍyoḍu, kāru neḍyoḍu, āva, binnāre!;« iṅca baruvēruyē.
 you should wash your hands, you should wash your feet, won't you, guests!,« — (the woman said); (having) so (done) they (the guests) come*.
kai neḍyoḍu, kāru neḍitt' āṇḍa aḡuḷu binnār' āṇḍa oṅca baruvēru.
74. cikka cāvatiḡu takka naḍuḡē ora paraḍēruyē.
 Now (ora), she spread (a mat, paje) on the small verandah, on (its) proper middle.^a
 a. Literally: to the verandah, to the middle; probably meant as: to the advantage of the verandah.
aḡuḷu dāneyō cikka-la cāvatiḡe takka naḍiy' āṇḍala ora paraḍēru.

75. »kuḷḷe!, binnērē!, kuḷḷe!, kuḷḷe!«, 'ntu oñca paṇumperuyē.
 »Sit, guests!, sit!, sit!«, — so now she says.
kuḷḷe binnērē! dāno kuḷḷe-y, « *enteru aguḷu dānavō ora paṇuvēru*.
76. cikka cāvaṭiḍe takka naḍuṭṭu ora kuḷḷudēruyē.
 Then they have sat in the small verandah, in (its) proper middle.
cikka cāvaḍiḍu takka naḍuṭṭu [... ..].
77. »kuḷḷuṇa kālavu, binner' āṇḍa!, cēru-cēruṭu dāno oñca kuḷḷulēyē!;
 (The woman says:) »This is the occasion in which one sits (down), (my) guests!, joining (closely), now, please, sit!;
 »*niguḷu dānēla binnērē! takka naḍēṭṭu cēru-cērut' āṇḍa ora kuḷḷēyē*;
78. ākuḷēgu ācaragu aṅgadāno; tinonōḍu bello, cembuḍu nīr' āṇḍo ora danippulēyē!«
 for those (who come as guests) according to the custom (there is) an offering (on the part of the host); (therefore) the jaggery you should eat, then, please, drink the water (which is) in the pot (cembu)!«^a
 a. Idiom for literally: please, be satisfied (with) the water (acc.) in the pot (cembu), i. e. danipuni/-yuni (with acc.) to be satisfied with.
niguḷu dānō tinanōḍu bella, cembuḍu nīr' āṇḍala oñca danippulēyē«.
79. ākaḷe aṅgadāno avu binnēru oñca daniyēru;
 (With) their offering those (avu) guests then were satisfied;
āccāru aṅgadāno binnēru taṇḍēru, oñca dānā aguḷu daniyēru;
80. kāyi-la koṇḍu ā binnēruḡu dānō koḷppodēru.
 taking also betel-nut, she caused to give* (it) to those guests.
kāyi-la dānō koḷppodēru aguḷu dānō binnēr' āṇḍo.
81. »kāyi timne!, karpudāya suṇṇa tinla!; jāgu-l' āvā, binnērē!, yāttarēyē?«
 (The woman said:) »Eat (pl.) betel-nut, (you guests)!, eat (sg.) lime with camphor (lit.: camphoric) (each one of you)!, and what for was, (my) guests!, (your) journey?«
 »*kāyi tinte, karpūra suṇṇavu tinte, jāgo-l' āva binnērē! dāne yāttarēyē?*«
82. »ayyā!, ūru kēṇene,« — kūḍudōḷu, ā Giṇḍavu Giḷilakka, poṇuñjōvu.
 »Dear Sirs, I (politely) ask* (your native) place,« — (so saying) she has associated (with them), that (ā) (woman) Giṇḍa Giḷilakka, the woman.
 »*ūru kēṇene*,« — *kūḍadēru Giṇḍavu Giḷilakka poṇuñjōvu*.

83. »dāyigu eṅkuḷani lappayēṟ?,« kēṅuvēṟ, ūruto manderuyē.
 »What for did you cause to call (or: invite) us?,« — (so) they ask*, the persons of the (distant) place.
 »eṅkaḷeni dāyigude lappoy’?« enteru kēṅuvēṟu aguḷu ūruda mantēṟu.
84. »namma-la aramanagē binner’ āṅḍo, baudhērē!, niṅkuḷ’ ūru dāno pāttarōḍu.«
 (The woman says:) »If (you are) guests even to our (humble) mansion, wise men!, you should tell your (native) place.«
 »eṅkuḷu oṅci ūru binnērē!, baudharu ākuḷ’ āṅḍa niṅkuḷu dāne bōḍu ’ntu paṅḍo pāttarōḍu«.
85. »binnēraḍa ūruda pāttare dānō āppuṅḍu,« intu paṅuvēṟ;
 »With guests a talk (in respect) of (their native) place (normally) takes place,« — so they say*;
 »binnēregu ūruda oṅcē pāttare āppuṅḍu,« ’ntu paṅḍu dānō paṅuvēṟ;
86. »ayyeyyō!, eṅkuḷ’ āṅḍa niṅkuḷa ūrugu: ’jātida!,’ entu battin’,« entu paṅuvēṟ;
 »dear (lady)!, we came to your place, saying (to ourselves): ’(this house is) of the (same)^a caste (as we are)!’,« — so they say*;
 a. Cf. second singer: oṅcē jāti.
 »eṅkuḷu niṅkuḷa ūrugu oṅcē jāti ’ntu battin’,« entu paṅuvēṟ;
87. »attare (= hattare) aṅgadāna eṅkuḷegu cikku, ’ntu, jātida illugu battin’,« entu paṅuvēṟ.
 »(with the idea:) ’Close at hand an offering is available to us’ (entū), we came to the house of the (same) caste (as we are),« — so they say*.
 »āttaru aṅgadāna dānō cikku ’ntu eṅkuḷu jātappa bāle ’llugu battinu,« enuvēṟu.
- 88a. »bājelugu nīrē, kāyi-la nigadag’ uṅḍe;
- 88b. niguḷu battina kadya kārya eṅkuḷaḍa paṅoḍ’ āṅḍayē.«
 (The woman says:) »For the thirst there is water, and betel-nut is a preparatory for (the ritual of) a settlement (as: an establishment in marriage); you should say to us the auspicious purpose for which you came.«
 »niṅkuḷegu dānō battina bolḷu intu sallagu koṅḍu battina kadya kārya dāne paṅoḍū,« ’ntu.

89. »eñkuḷegu mār' oñcē mumbovoḍu, koḷuppekke jāto āvoḍ' āṇḍo.«
 (The guests say:) »Now we have to arrange a bartering (or: selling?)^a; for a giving^b something should be (there to be given/sold in return).«
 a. Cf. also Männer s. v. māru2 (rope-making). – b. Männer: korpini.
 »eñkuḷegu mār' oñcino mumbu koḷupp' entu jēvē āvoḍū,« 'ntu.
90. »mārūna jāto suggi-bagguṭu, koḷuppina jāto māyi-makaroḍu koḷuvo,« 'ntu.
 (The woman said:) »(We will give) something to sell (or: to barter) in (the month of) Suggi-Baggu (March/April-April/May), we will give something to give in (the months of) Māyi-Makara (January/February-February/March),« – so (she said)^a.
 a. Probably: Selling takes place after the harvest, and giving in the seedtime (one sells the crops and one gives the seed).
 »<koḷpēñcē> mār' oñcē mumbu suggi-bagguṭu māyi-makaroḍu, manassu pattoḍu koḷuppi jēvunē, suggi-bagguḍ' āṇḍa koruṭu kottun' āṇḍa.«
91. »mārūnavu māroḍuyē, koḷppinavu koḷtu pōvoḍu,« 'ntu binnēr' āṇḍa.
 »One should sell selling goods, one should give away giving goods (i. e. 'buying goods'),« — so the guests (said).
 »mārūnavu ora tūppovoḍu, koḷppinave koḷutu dānō pōvoḍ',« enteru.
92. »niḡuḷana taṇḍavu darppada uṇḍu, āṇḍa eñkuḷegu antugondu koḷoḍū,« 'ntu.
 »Your party is of (too much) pride, but (āṇḍa) you should give us (your) whereabouts (i. e. the informations about your native place or your business),« — so (the woman said).
 »ninkuḷu danippoḍu antugondu teridē korad' āṇḍa.«
93. »antugonduda eñkuḷegu padana podutto dānte pōnto, ūru paṇuppō,« 'ntu.
 [?; literally: of the whereabouts, for us, of a nice relationship (by marriage), although it does not go, we say (our native) place,« — so (they said).]^a
 a. The meaning of this verse remains doubtful to us.
 »eñkuḷegu antugonduda podutta poḷ!?' atto koḷppuṇave dānō gottudante pōn',« enteru.
94. »Giṇḍe Giḷilakka!, kēṇḍaṇa īyē?;« — »namaṭa oñcē jēvu uṇḍ',« enteru.
 »Giṇḍe Giḷilakka!, did you hear (our words)?,« (— so the guests said); — (the woman) said: »With us there is one girl (i. e. a single girl).«
 »namaṭa oñcē jēv' entu uṇḍ',« entu dānō paṇuvēru.

95. »īr' āṇḍa koḷoḍ',« — »āṇḍa koḷarēge koḷve-y,« entu paṇḍēru, Giṇḍe-la Giḷilakka, poṇuṇjōvu;
 (The guests said:) »You should give (us this girl).« — »At least for (the sake) of giving I shall give^a (this girl),« — so she said, verily Giṇḍe Giḷilakka, the woman;
 a. By all means I shall give (this girl) ...
 »oñci-la jēvē koḷirag' unḍu koḷuve,« 'ntu paṇuvēru, Giṇḍe Giḷilakka paṇuṇjōvu paṇuvēru.
96. »eṅkula kaṇḍane taitu pōṇḍu; oñce-la poṇṇuda bāle,« 'nteru;
 »my husband passed away; (I have) only one female child,«^a — (so) she said;
 a. Literally: a child of the female (sex).
 »eṅkaḷa kaṇḍane saitū pōyēṇḍa oñca-la bālēne,« inivēru;
97. »ēṇu sāiteḍa, ena puṇagu ēru sādi-la naḍappuṇ'?« enteru;
 »if I die, who walks the very way for my corpse (to accompany it to the cremation ground)?,« — (so) she said;
 »ayiku ēṇu saitū pōyed' āṇḍala ena-la puṇo ēru geppuṇu?;
98. »ayya binneruguḷu!, bhūmige dāno akkasōku pugevu enani ēru buḍuvēr'?,« entu kēṇupēru;
 »dear guests!, who delivers* me (i. e. my mortal remains) to the earth (and) the smoke (of my pyre) to the sky (i. e. who will perform my funeral ceremonies)?,« — so she asks;
 »akkasōku pugevu bhūmige dāno enani ēru buḍuver'?,« entu kēṇuvēru;
99. »akkasōku puge bhūmi[gu] pareḷu-boṇya maḷpuṇa ērak' āṇḍala ena bālani koḷuvē.«
 »my child I shall give to whomsoever, who performs (my funeral rites, i. e.) who delivers the smoke to the sky, the pebbles (i. e. rest of the bones ?) and the ashes to the earth.«^a
 a. Cf. also below 215.
 »bhūmigu dāna akkasōku pugene barppuṇa ena bālēne ēnē koḷuvēyē.«
100. ātte binner' āṇḍa kēṇḍēru; āveru binneru kēṇuvēru:
 The guests heard that much only; (then) those guests ask*:
 āvoḍa binner' āṇḍa kēṇuvēru avu binner' entu kēṇuvēru:

101. »ayyā!, eṅkulēgu ī jēvu saḷḷ' uṅḍu, nama-la pōy',« entu pōveruyē.
 »O dear (lady)!, for us this maiden is suitable, and (now) we will go,« —
 so (saying) they go* (and return to Yākka Sālēru).
»naṅg' uṅḍaḷ' oṅcē jēven' entu saḷḷuḍu baraṇu,« 'ntu dāno kēṇuvēru.
102. pōvaṇaga tūpper' āru, āru, Yākka Sāle rāye.
 When (they) went (to him), he (sees or:) takes care (of them), he, lord
 Yākka Sāle.
pōvaṇaga dāno tūppere, Sālēru, ār' amma Yākka Sālēru.
103. »dāne?, binnere!; — pōvaṇaga gaḷavuṭu pōyeruyē; bannaga dāne kaḷavuḍu
 batter'?,« entu kēṇuvēru.
 »What (is it)?, (my) guests!; — when (you) went, you went (with
 pleasure, i. e.) pleasurely; when (you) returned, why did you come (with
 shyness, i. e.) shyly?« — so he asks* (them).
»pōvaṇaga kaḷavuḍu pōttere, bannaga dāne kaḷavuḍu batter',« entu paṇuvēru.
104. »eṅkuḷ' āṇḍa appe baṅjiḍu būḷuṇaga, māṇita rūpoṭu būḷiyo, Sālēr'!,« entu
 paṇuvēru;
 »When we grew in the womb of (our) mother, we grew in the nature of
 (highly honoured) person(s)^a, o Sālēru!,« — so they say*;
 a. Cf. Sanskrit: mānin.
»eṅkuḷu appe baṅjiḍu būḷuṇaga māṇita rūpoṭu būḷud',« entu paṇḍeru;
105. »īraṇavē jāgiṇa oṭṭugu pōttu, bāḷa karagoṇḍu batt',« enteru.
 »having gone with your favour, we came (back) much afflicted,« — (so)
 they said;
»īraṇavē jēganotṭu pōttu, eṅguḷu baḷḷu karagoṇḍu batt',« enteru;
106. »naṅku-la taḷḷuye ā jēvu, namma-la buḍuvo taḷḷu,« interu;
 »even to us a haughty (one) is that maid, even we shall leave (i. e. give up)
 the haughty (one),« — (so) they said;
»naṅku-la dānēla nammalave buḍukko dāna taḷḷuvar',« entō;
107. »naṅku, kēṇḍera?, paccida bōṅṭegu, namma-la dānavo, pōvoḍ' āṇḍo;
 »we, did you listen?, have to go, — and we (should do) what else!, — for
 a bird hunt;
»namma-la dāna paccida bōṅḍige pōvoḍ' āṇḍo;

108. *nañku paccida bōṇṭegu pōvoḍu, jēvun' oṭṭāne pira baroḍu, « paṇupperu.*
 (you know:) we have to go for a bird hunt, (so that) we should come back
 with a maiden, « — (so) they say.
paccida bonḍige pōvoḍ' āṇḍo, jēvu-la nottāne pira baroḍu. «
109. »*dānela āvoḍ', « entu paṇuvēru āru, Sāle rāye;*
 »Whatever (be the matter, it) should be, « — so he says*, he, lord (Yākka)
 Sāle;
 »*dānela āvoḍu, « 'ntu paṇuvēru, ār' amma Sālēr' āṇḍo;*
110. »*paccida bōṇṭegu nāyitavu nāyikeṭu nāyitavu mallōvu dāno leppod' āṇḍo. «*
 »for a bird hunt (you) should call the dog-keeper among the leaders of
 dogs. «^a
 a. Sg. = pl.; apparently: best dog-keeper.
 »*nāyita maḷḷuṇi lappod' āṇu, « 'ntē oñco dānō paṇuvēru.*
111. *kaṭṭuḍu^a oñcē oñci ōle geppupēru.*
 He (Yākka Sālēru) takes one single (palm-)leaf^b from a bundle (of palm-
 leaves kept ready as writing material).
 a. Locative, for: *kaṭṭuttu* (ablative). — b. *ōle* leaf, palm-leaf as writing
 material, letter.
kaṭṭuḍu oñci ōliyē getteru, ār' ammō Sālēru.
112. *bāyida okkaṇ' āṇḍa, ōleg' avu tīradēru, ār' amma Sālēru.*
 Oral formulations indeed (āṇḍa)^a, — those he fixed to the (palm-)leaf
 (i. e. those he incised in the leaf), he, the dear (Yākka) Sālēru.
 a. Cf. *bāyi pātera* oral communication; probably: a message, or: an order.
bāyida okke dāne ōlēgē tīradēru, ār' ammō Sālēru.
113. *ōlato māṇinē leppodēru, ōlekoṇṭu kaṭṭadēru.*
 A messenger-boy^a he (Yākka Sālēru) has caused to call; (then) he has sent
 away^b (him) with the (palm-)leaf (letter).
 a. Literally: boy of the (palm-)leaf (letter). — b. Männer pp. 684 *kaḍāvuni*,
 and cf. 112 above.
ōleto māṇini lappōdēru, ōlekoṇḍu dāna kaṭṭadēru.
114. *nāyita mallegu koṇḍu pōye, ā ōleda māṇi.*
 To the dog-keeper he took (the letter), that messenger-boy.
ōlatiē māṇigu ōle koṇḍudu dānela pōttēnē ōlatte āy' āṇḍo ōlegu māṇē.

115. oṭentēḍu vuntudōḷu okkēḷu^a, āḷu, illuda okkēḷu.
At the corner (of the house) she is standing, the housewife (i. e. the wife of the dog-keeper), she, the housewife of the house.
a. Literally: a (woman) tenant, a (woman) resident (of a house).
oḍemetu vuttudolu okkēḷu āḷ' āṇḍo illuda okkēḷu.
116. »dāne battāyo?, māṇe!,« — āḷu kēṇuvōḷu, illuda okkēḷu.
»Why did you come?, boy!,« — (so) she asks*, the housewife of the house.
»dāne batta māṇe?,« entu kēṇuvōḷu āḷu illuda okkēḷu.
117. »nāyito malle, uḷḷena?, idyen'?,« entu kēṇonḍu pōy' avuḷu, māṇiye.
»The dog-keeper, — is he (there)?, is he not (there)?,« — so asking he went there, the boy.
»illuda okkēḷē uḷḷana?, idyen'?,« entu kēṇonḍu avu ḍlada māṇiyē.
118. »ipparēge uḷḷeru,« paṇuvōḷu, illuda okkelāḷu.
»Actually^a he is (here),« — (so) she says*, the housewife of the house.
a. Literally: for the being.
»ḍlada māṇē! upparēgu uḷḷēru,« inupaḷu illuda okkēḷu.
119. »āyan' āṇḍo naḷippōḍu,« inuppōḷu ḍleda māṇigeye;
»One must wake him up,« — (so) she says to the messenger-boy;
»āreni dānō minippōḍu«, inippōḷu, āḷu illuda okkēḷu;
120. »nenderē antetēye malle, ḍleda māṇe!,« paṇuvōḷu;
»the (dog-)keeper has gone to sleep,^a messenger-boy!« — (so) she says*;
a. Literally: has made a sleep.
»nenderēge menappē,« 'ntu paṇppōḷu okkēḷu, āḷu illuda okkēḷu;
121. »garvada maṇuṣegu kōppa-la, maṇuṣege,« āḷu paṇuvōḷu;
»(but, have in mind!) (this) man of arrogance possesses besides (-la) a violent temper, (this) man,« — (so) she says*;
»garva-kōpada maṇuṣe inuguḷu,« āḷu okkēḷu, illuda okkēḷu;

122. »kāṇḍyadave pereg' oṅcē ādiḍu madyanada dempu nidire geppupēṟu.«
 »he sleeps during the midday heat^a on the only (entrance-)way to the shed of plaited palm-leaves,« — (so she says).
 a. Literally: he takes the heat sleep of the midday; cf. rāttiri/madiyana (Skt. madhyāhna) nidire ampupēṟu/geppupēṟu 'he makes/takes the night/midday sleep', and also: rāttirigu (or -ḍu, respectively madyanagu or -ḍu) nidire ampu-/geppupēṟu, literally: 'he makes/takes the sleep during/in the night/midday'.
 »kāṇḍyadave pereg' oṅcē ādiḍu madyanada dempu niddire dāne danippupēṟu.«
123. »bōṅṅe-la nalippoḍ' āṅḍo,« paṇupponḍu, ḍladavu māṇi-y avu.
 »(He) should go out hunting^a indeed (-la),« — (so) he says, that messenger-boy.
 a. Literally: he/one should play the/a hunt(ing).
 »oṅcela dānō nalippoḍu,« inippuṅḍ' avu ḍlada māṇi-y āṅḍa.
124. »kai pattul' ātteyē, gudderū; kāṟu pattul' ātteyē, kāruḍu toḷipper',« entu paṇuvōḷu;
 »Hold (his) hand only that much (i. e. touch it only a little bit for waking him up), (and) he boxes (you); — hold (his) leg only that much (i. e. touch it only a little bit for waking him up), (and) he kicks (you) with (his) leg,« — so she says*;
 »kai pattul' attiyē gudderige, kāṟu pattul' attiyē toḷipperu inuguḷu illuda okkēḷu;
125. »kuḷḷuvu kuśalaṅḍu!, ēṇu paṇpinavu ḍlada māṇigeeye;
 »sit (i. e. take rest) comfortably!, that is what I say to (you) messenger-boy (because I shall go to wake him up);«
 »kuntu kuśalāṅḍo, ēṇu paṇuvē niguḷu inuve māṇiyē, ḍlada māṇiyē;
- 126a. tiri-giṅḍida nīre pattod' āṅḍo?,
 (after that the woman went to her sleeping husband and asked herself:)
 »should (I) take the water of the drinking-bowl (to wake him up by sprinkling water on him)?,
 tiri-giṅḍida nīrē pattod' āṅḍo?,
- 126b. kuḷu darbedo kōlu pattod' āṅḍo?,
 should (I) take a blade of the sharp darbha-grass (to tickle him with it so that he wakes up)?,
 kuru darbedo kōlu pattod' āṅḍo?,

127. *balatta tuḍekkē, padutt' āṇḍo, poyi pāḍu, jātto menippoḍu?«*
 (or) should (I) give (lit.: put) to the right thigh, holding (it), (gentle) taps?
 — what (is appropriate?, how) should (I) wake (him) up?«
balatta tuḍekke poyi pāḍu, dānō medippaḍ' āṇḍo«.
128. *pattiyōlu okkedālu, balatta tuḍekke poyi pāḍu menittōlu.*
 She, the housewife, held (the right thigh of her husband), (and) after gi-
 ving (lit.: putting) (gentle) taps to the right thigh she woke (him) up.
ālu dānēlo pasiyaḷu, okkedālu balatta tuḍed' aḍigu poyi pāḍu medittaḷu.
129. *dāṭe diṭike lakkiyene, amaḷu nāyita mallāye.*
 Abruptly,^a suddenly he got up (from the sleep with a start), the drowsy
 (?)^b dog-keeper.
 a. Cf. Männer: tāṭi clapping the hands. — b. Cf. Männer: amaḷu intoxication,
 drunkenness, giddiness.
otivōṭe lakkide maḷlu āy' āṇḍo nāyita maḷludāye.
130. »ōlekoṇḍu māṇi jakkeḷi, kēṇ' avu!, ora pārav' uṇḍu.«
 (His wife said to him:) »With a letter a boy, hear this!, now is waiting in
 the courtyard.^a
 a. Literally: now (ora) is guarding/watching the courtyard.
»ōle koṇḍutu jakkalige parav' uṇḍu ōleta māṇi, kēṇu.«
131. »ōle pattu ī!, okkaṇa tūppe,« nāyita mallāye;
 »Get (lit.: hold) you the letter!, (so that) I see (its) contents (lit.: composi-
 tion),« — (so said) the dog-keeper;
ōle tūppenū āye maḷlude āye nāyita maḷlāye;
132. »Rāma! Rāma!, kavaṇ' appō!, uḷḷa, uḷḷa bidiyē,« paṇḍene, nāyita malle dāne,
 (and, after having read the letter, he cried out:) Rāma! Rāma!, *kavaṇa*
 (?)^a appō!, you are, you are (my) fate!,« — (so) he said, the dog-keeper,
 a. Translation?; kavaṇa slingshot (Männer).
»Rāma! Rāma!, kāḷaṇo 'ḷḷa vidi-y,« entuna āye nāyita maḷlu kēṇu,
133. »ē!, ide okkēlu iḍegu ballā!,« 'ntu nāyita mallāye,
 »hallo!, now, housewife come here!,« — so (said) the dog-keeper,
»ē!, ide 'kkalū! ayye iḍegu ball'!« entuna āye nāyito maḷludēnu,

134. »kariya nāyi-la kāju nāyi-la callit' uṇḍo, nāyiḷuni koṇḍu kūḍōl'!,« enteru.
 »the black dog as well as the black-striped brown dog, they are timid, —
 bring the dogs (and) join (them)!,« — (so) he said.
»kariya nāyiḷu nijaḷu miṇḍe gena nāyiḷoni koṇḍu,« intenu.
135. nāyiḷuni koṇḍu, kariya nāyigu kariya saṅkole, boyya nāyigu boyya saṅkole ora pādudōḷu.
 (His wife,) having brought the dogs, — to the black dog a black dog-leash,^a to the white (!) dog the white dog-leash, — then she has put (i. e. then she put the respective leashes on the dogs).
 a. Männer: saṅkale, saṅkōle fetter, chain.
kariya nāyige kariya saṅkole, boḷya nāyige boḷya saṅkole ora dānō koṇḍu pādudōḷu.
136. »nāyiḷege geṅje dīla-je!, okkēḷu!, īyē illuda okkelāḷu.«
 (The husband said:) »Place rice-gruel to the dogs!, housewife!, you yourself, the housewife of the house.«
»nāyiḷegē geṅje dīle-je!, okkēḷu!, ō illuda okkelāḷu!«
137. »nāyiḷege geṅjē dīyena?, jēve!,« paṇuvōḷu, āḷu, illuto okkelāḷu,
 (His wife addresses her servant-maid:) »Did you place rice-gruel to the dogs, you girl?,« — (so) she says*, she, the housewife of the house,
»nāyiḷege geṅje dīyena, jēvē?,« inuguḷu āḷu illuda okkēḷu,
- 138a. »ēn' āṇḍa, madimāyō!, ayitto āyanēyē;«
- 138b. — āye nāyito mallāye:
 (and turning to her husband she adds:) »I was engaged (myself) in this matter (already),^a husband!«
 — he, the keeper of the dogs (said):
 a. Literally: I, indeed, was already of it.
»ēn' āṇḍa madimāyo ayitto āyete«, interu nāyito maḷḷu.
139. »ēnē nāyiḷoni koṇḍu pōppe; illu-la badukku-la bāḷa jōkk',« enteru.
 »I myself take the dogs; (regarding) the house as well as the property be very careful!« — (so) he said.
»nāyiḷoni koṇḍu pōppe ēnu, illu badukku bāri jāgrade,« 'ntu paṇuvēru.

140. nāyīḷoni dumbuḍu piravuḍ' āṇḍo dērutāṇḍu, Yākka Sālēre buḍugu koṇḍu pōpperu.
Driving the dogs before (and) after (him), he takes (them) to the house of Yākka Sālēru.
nāyīḷoni dumbuṭu piravu dāno dēroṇḍutu Yākka Sālēreno koṇḍa buttu (?) pōpperu.
141. nāyīḷoni tūpper' āru, āru dāneye, Yākka Sālēru.
He sees (or: examines) the dogs, he himself, Yākka Sālēru.
nāyīḷo poru! āṇḍalo tūpperu, Sālēru āru dānelo, Yākka Sālēru.
142. nāyini koṇḍu munteliṭu kūḍodeye dāne, āye, nāyitavu mallāye,
Bringing the dog(s) he joined (or: gathered) (them) on the courtyard, he, the dog-keeper,
nāyīḷoni koṇḍu munteliṭu kūḍede, Yākka Sālēr' āṇḍo,
143. »dāno tappugu jāla taṅgade?, oppugō!, 'ntu, radde kayye śaraṇ' āṇḍu;
(and he said pointing to his unexpected call:) »(In regard to your summons,) is there any connection to a mistake (from my side)?, with the idea (entu): Let us come to an understanding!, my two hands (which you see in aṅjali before you) became (my) protection;
»tappugu taradē taṅkade, oppugo, raḍḍu kaiye śaraṇavu maḷgena«, nāyita maḷlu.
144. īrē, Sālērē!, madimāya ayitto āpparuye.«
you yourself, Sālēru!, are the master of this (whole matter).«
madimāya ayitta appar' īre āru Yākka Sālereyē.«
145. boḷḷamma kudirene, tiṅkaḷu dāna?, āru Sālēru barpperuyē.
(Yākka Sālēru starts his hunting expedition.) There is a white horse, what is the moon (compared with it)?; (on it) he, (Yākka) Sālēru comes.
boḷḷamma kudire ayittane maḷpparuṭu dīge ār' amma Yākka Sālereyē.
146. mantere dibbaṇada jōḍaṇa jōḍuderē; avu boṇḍe-mantereyē.
The people, the crowd of the (hunting-)party have joined, — that were the people of the hunt.
avu mantēre dibbaṇado jōḍene dānela jōḍidere aguḷu dāna mantereyē.

147. *dumbuḍu piravuḍu nāḍugāru, Yākka Sālēru dāno boḷamma kudirēḍu.*
 In front (and) at the rear (there) are the village people, but (dāno) Yākka Sālēru (comes) on the white horse.
dumbuḍu piravuḍu, āru Yākka Sālēr' āṇḍa boḷamma kudire intu paṇuvēru.
148. *piravugu manteru, dumbuḍu nāyē, naḍusāla Yākka Sālēruyē.*
 At the rear (are) the people, in front (are) the dogs, the middle is Yākka Sālēru.
dumbuḍu kudirēḷu, piravuḍu nāyiḷu, ār' amma Yākka Sālēruyē.
149. *bāḷ' oñcē malla, oñcē paruv' ottadavu, ār' āṇḍa kāḍugu pōpperu, mantēru.*
 To a jungle, one which is very big, one which is filled with fear,^a they go, the people.
 a. Literally: burdened of fear.
ār' āṇḍa dānō paruv' ottadavē kāḍugu dumbu pōver' āru.
150. *kudirētū jattēru; gōlida kaṭṭegu kudireni dānavo kaṭṭudēru.*
 He (Yākka Sālēru) got down from the horse; he has tied the horse to the stem of a fig-tree.
dumbula pōttutu jattur' āṇḍalō, gōlida berigu kudireni kaṭṭudēru.
151. »*ayyā!, rāya Sālērē!, unt' oñcē kāḍu nammala kaṭṭugo; boṇṭe dānō nammo jōruḍ' āṇḍu.*«
 »Dear!, lord Sālēru!, let all of us surround (lit.: tie) this one jungle; our hunt (certainly) does (immediately) become affective,«^a — (so said the people).
 a. According to Brigel § 110, 1.
*»unt' oñcē kāḍu kaṭṭuga Sālērē!, unt' oñcē kāḍugu boṇṭere dāno dēgu,« kē-
 ṇuvēru.*
152. »*giḍeppugo nāyiḷoni,*« *buḍy' āye, nāyita malle.*
 »Let us urge forward the dogs,« — (so saying) he, the dog-keeper let (them) loose.
»giḍeppuḷatē nāyiḷuni, buḍukko iñcanēyē,« nāyita maḷḷu kēṇu.

153. »boḷirege kōlu guddoḍu,« pattudēyē, boṇṭeda mantēṛu pattudēṛu.
 »(We) must poke with (our) sticks through the bushes^a (to stir up the animals),« — (so saying) (the party of drivers) has formed a line,^b the people of the hunt have formed a line.
 a. Literally: poke the sticks to the thicket. — b. Literally: has joined, linked together.
 »giḍeppugo, kōlu guddoḍu,« pattudēṛu mante, aguḷu dānēlo dibbaṇada mantēṛu.
154. ēḷu rāttirīḍu, eṇumo pagelugu bōṇṭe-sādi kēṇu.
 During seven nights, for eight days one heard the course (lit.: the way) of the hunt.
 ēḷu rāttirīḡu, eṇumo pagelugu bōṇṭe dānēla oṅca sādi vēru (?).
155. ātte kottekāṇa^a mugyara [ānaga], cāḍigāra ulḷe, eṅkuḷe bōṇṭegē būḷudēye.
 As soon as the *kottekāṇa* (? , uproar?, battue?) was coming to an end, (the people said:) »There is (only) a hare, (this) was caught in our hunt (dative!),
 a. kotte trash, dirt (Männer); kāṇa (!) forest, jungle (Männer).
 cāṇḍigārā ulḷetē kottekāṇo mugyare eṅkuḷe bōṇṭegē kūḷudērē.
156. pār' oṅcē pakki, parapp' oṅcē pijunu, eṅkuḷe bōṇṭegu būḷudēye.
 one running bird, one flying ant, (this) was caught in our hunt (dative!);
 parapp' oṅcē pijunu, paraṅki bakke, eṅkuḷe bōṇṭegē būlunejj' āṇḍu inuvēru.
157. ayya Sālērē!, unt' oṅci kāḍu buḍukko; nama magatu kāḍu kaṭṭoḍ,« enteru;
 dear Sālēru!, let us leave this one jungle; we should surround (lit.: tie) another jungle,« — (so) they said;
 »ayyamma Sālērē!, unt' oṅci kāḍ' āṇḍo pirane buḍukka, magatt' oṅcē kāḍ' āṇḍa namma kaṭṭug',« enteru.
158. »ēḷu rāttirīḍu, eṇumo pageluḍu eṅkuḷe[gu] koḷalu sādi-y āṇu.«
 »during seven nights, during eight days we had a *koḷalu* (? , unsuccessful?) course.«
 »ēḷu rāttirīḍu eṇumo pagelu naṅku-! āṇḍa bārē koḷalu sādi-y āṇu.«
159. gōḷida kaṭyaḍ' āṇḍa, mantā balavūḍu kuddudāyā.
 On the log of a fig-tree, (and) on (the slab of) a potstone the people have sat down.
 gōḷida kaṭyaḍ' āṇḍa, manta balippodāto dāno kullōṇḍu.

160. »eñkuļegu bađavugu bājel' āņđo āppuņđu, Yākka Sālēr' āņđo.«
 »In hunger we are thirsty,^a Yākka Sālēru!,« — (so they said).
a. Literally: to the hunger (in addition to the hunger?) we have thirst.
 »eñkuļegu bađavu bājelū āppuņđe Yākka Sālēre!,« 'ntu paņuvēru.
161. »uņņar', oñcē kāverada marakku pōle!,« paņđe(ru) ār', Yākka Sālērūyē.
 »(If you want) to eat, go to one Kāvera tree^a!,« — (so) he said, he, Yākka Sālēru.^b
a. Nux vomica tree (Männer). — b. He can offer them only the shade of a tree.
 »uņņ' oñci kāvereda marakku pōle manta!,« interū Sālēru, Yākka Sālēr' āņđa.
162. ātte paņņag' avu, oņtedāttu tōrut' āņđo, pugevu pōppuņ' āņđu.
 As soon as (he) said that, through the passage of smoke (of some hut) smoke, having oozed out, happened to go (i. e. curled up into the sky).
 oņtedāttu tōrad' āņđo puge dāno pōppuņū 'ntu.
163. »tattūdātte ajeluđu vōjuņu,« 'ntu avu mantēru paņuppēru.
 »Through the roof it (i. e. smoke) appears in a little (trail) (lit.: partly),«
 — (so) those people say,
 »tattūda dātto ajeluđu tōjuņu,« 'ntu paņuvēru avu mantēr' āņđa,
164. »eñkuļu pōv' avļu, Sālēr' āņđa!, eñkuļu,« dāno paņuvēru.
 »we shall go there, o Sālēru!, we (shall go),« — (so) they say*.
 »eñkuļu dāne 'ntu pōvaņđu,« paņuvēru avu mantēr' āņđa.
165. ātte paņņag' avu, »pakka barođudēyē, pakka barođ',« enterū;
 As soon as (they) said that, he said: »(If you go there, returning,) you should, please, come immediately, you should come immediately;
 »nigaļu dānēlo pakka barođuye, pakkane barođ',« enterū avu Sālēr' āņđa;
166. »bađavu bājelū nigaļu-nigaļu dānela arattōlo, pakka balle, manta!,« iñca paņuppēruyē.
 after (?) each one of you appeased the hunger (and) the thirst,^a come (back) immediately, all (of you)!,« — thus (Yākka Sālēru) says.
a. Männer only: arapuni to cool, become calm; from arappōni our: (nigaļu) arattōlo, which according to the informant Giri: if you calmed down, appeased (the hunger).
 »bađavu bājelū dānō tanittuņđ' āņđa, pakka barođuye manterēyē.«

167. *alli pōvanagayē, ullal' ālu, Giṇḍe Giḷilakka magalu, Dayyār', ālu ullōlu.*
 When (they) go there, she is (there), she, the daughter of Giṇḍe Giḷilakka, Dayyāru, she is (there).
alli pōvanag' āṇḍo Giṇḍe Giḷilakka magalu Dayyār' āṇḍalo ālu ullōlu.
168. »oḍegu pōyē(ru), manta?, niguḷe dāne batter'?,« entalu.
 »To which place you went, (you) people?,^a why (dāne) you came?,« — (so) she said.
 a. Or only: pōyē, manta.
»ōḷu pōttinākkulu ini oḷu?,« Giṇḍe Giḷilakka magalu Dayyār' āṇḍo.
169. »ēḷu rāttirīgu, eṇumo pagaluḍu eṅkuḷu dānela bōṇṭegu pōy',« enteru;
 »For seven nights, during eight days we went for some hunt,« — (so) they said;
»ēḷu rāttirīge eṇuma pagalugu eṅkuḷu dānō bōṇṭege pōy',« enteru;
170. »eṅkuḷegu mṛga jayipperēgu āyinā, baḍavu bājelū koḷaḍ',« āṇḍo.
 »(because) we were not able to get^a an animal, (you) should appease^b (our) hunger (and) thirst,« — (so they said).
 a. More literal: we were not able to the winning of animals/an animal. —
 b. korpini to give, grant, bestow (Manner).
»eṅkuḷegē mṛgo jayipperēgu āyina, ējē bājēḷu dānō koḷoḍ' āṇḍo.«
171. baḍavu bājelū tanittōlu, ālu, Dayyāruyē, oṅca tanittaḷuyē.
 She pacified the hunger, thirst (of the people), she, Dayyāru, now pacified (both of them).
baḍavu bājel' āṇḍalo tanittōlu, ālu dānelō Dayyār' āṇḍalō.
172. »nana, yēru nigala oṭṭuto ullēru?, manter'!,« ent' ālu, Dayyāru kēṇuvōlu.
 »Furthermore, who is with you?, you people!,« — so she, Dayyāru asks*.
»nana, yēru manta-la nigale oṭṭugu ullēru?,« kēṇōlu ālu Dayyār' āṇḍa.
173. »eṅkuḷegē eṅkuḷe dāno 'ṇṭu,« intu paṇḍēru, avu manteruyē.
 »We are alone,«^a — so they said, those people.
 a. Literally: we are for us.
»eṅkuḷeg' āṇḍō dāne uṇḍ',« enteru āru, aguḷu mantēru.

174. »dāne, mantere!, nigulegu bāḷa taḍavu āṇu?,« 'ntu kēṇuvēru, Yākka Sālēr' āṇḍa.

(Returning from the house of Dayyāru and her mother, all those people met again Yākka Sālēru, who addressed them as follows:) »Why, you people!, it became (so) very late for you (that you return to me)?,« — so he asks*, Yākka Sālēru.

»dāne manterē! nigulegu taḍavu?,« interu ār' amma, āru Yākka Sālēru kēṇuvēru.

175. »avveni kēṇula īyē!,« paṇuppēr', aguḷu, āva, bōṇṭedavu manteruyē,

»That, please, hear yourself!,« — (so) they say, they, is it not?, all people of the hunting (expedition),

»ayyā Sālērē! kēṇḍer',« entēru avu bōṇṭeda mantēru paṇuvēru aguḷu manter' āṇḍa,

- 176 a. »avu!, oṅcē rāgavu kēṇula īyē!, umiḷida rāgavu sari-y,« entu,

«(look) there!; please, hear yourself one melodious sound!, like the melodious sound of a bee,« — so (they say),

»lavvo 'ṇḍu umiḷidave rāgod' āṇḍo,

- 176 b. »avvēnē-y-āna jalmuṭu baray',« entu paṇuvēru.

»on account of that we do not come* *jalmuṭu (?)*«,« — so they say*.

a. jalma honour (Männer); Kannada: jalma = Skt. janman.

āna jalamoṭu iddiyēru baraye, 'ntu paṇuvēru.

177. »āṇu mar!' āttuṇavu pōttu, Sālēru poṇṇu-mar!' āṇḍa, eṅca āvoḍuyē?«

(After the villagers mentioned with those words that they met the beautiful maiden Dayyāru, they continued:) »leaving aside (the possibility that) an (ordinary) boy became mad (because of a girl), how should it be (eṅca āvoḍuyē) (possible), that Sālēru becomes (āṇḍa) mad because of a girl?,« — (so they said).

»āṇu mar!' āppinavē pōḍu, Sālēru poṇṇu mar' āvoḍ',« enteru aguḷu manter' āṇḍa,

178. »appaṇaga nigalu-nigale erujugu pōle!, pōle!,« 'ntu kaḍadēru.

»Then, you go!, go each one to (his) dwelling-place (eruju)!,« — so (saying) he has sent (them home),

»nigalu nigale-nigale erajōgu pōlemma!,« entu paṇuvēru,

179. »avvēnē, ēn' āṇḍa kudiregu bājēlu koḷoṇḍu barppe, manta!,« paṇuvēru.
 »(let it be) that!; — I myself (āṇḍa), having watered the horse,^a I come (after you),^b you people!,« — (so) he says*.
 a. Literally: having given to the horse (water to quench) the thirst, or: having appeased the horse (its) thirst. — b. That means: I follow (you).
»ēnē kudiregu bājēlu koḷoṇḍutu dānō barpp',« enteru.
180. kudireḍu kuḷḷoṇḍu, kudire gidḍoṇḍu, ār' āṇḍa, Sālēru pōvēru.
 (After those words all the people went away, and Sālēru) sitting on the horse, driving the horse, he, Sālēru goes* (to the house of Dayyāru).
kudireḍu gidḍoṇḍu pōppēru ār' amma Sālēru.
181. pōṇaga, tūppaḷ', āḷu, Dayyāru dāno tūppaḷu.
 While (he) goes, she sees (him), she, Dayyāru sees (him).
kudire gidḍoṇḍu pōnaga, tūppaḷudē <laḷu> āḷu Dayyāru.
182. āreni tūṇaga, giṇḍe dāno āḷ', amma^a Dayyāru, passutōḷu.
 While (she) sees him, she, the maiden^a Dayyāru, has taken a goblet.
 a. Literally: mother, any female dear to the speaker, lady; here: maiden (because Dayyāru has not yet attained maturity).
āreni tūyinālu giṇḍen' āṇḍala kayittōḷu āḷ' amma Dayyār' āṇḍa.
183. giṇḍeni pattoṇḍutu, kañcilugu āḷu, Dayyāru, pōvoḷu.
 Taking the goblet, she, Dayyāru, goes* to the cowpen.
giṇḍe pattoṇḍutu, kañcilu pōppaḷu āḷ' amma Dayyāru.
184. kaḍattene boḷivoḷu, āḷ' amma Dayyār' āṇḍa.
 She milks* the cow,^a she, the maiden^b Dayyāru.
 a. Literally: a young cow which has borne for the first time. — b. Cf. 182 (note).
kaḍattini-y āṇḍa boḷivoḷudē āḷ' amma Dayyāru boḷivoḷu.
185. oñcē giṇḍene boḷiyonḍutu, kidamāye āḷu, Dayyāru baruvōḷu.
 (Filling up) milking the goblet, by the side (-māye) of the cowpen, she, Dayyāru comes* (back to the house).
oñcē giṇḍene boḷiyonḍutu, baruvaḷu āḷu Dayyāru.

186. *sādi pāyoṇḍutu dāne, ussudaḷu; giṇṇeda pēru passonḍutu, ussudaḷu.*
Running the way, she pants; holding the bowl of milk, she pants.
sādi pāyoṇḍutu giṇḍeda pēr' āṇḍa pasonḍutu, usudoḷu āl' amma Dayyāru.
187. »ayyō!, āl' amma Dayyāre!,« *ār' āṇḍa, Sālēru, kudire kaṭṭiyēru Yākka Sālēru.*
»Dear!, she is the maiden Dayyāru!« (— so thinking), he, Sālēru, he tied
the horse (next to the house), Yākka Sālēru.
āḷeni tuyyeru Sālēru, kudire kaṭṭiyēru, ār' amma Sālēru.
188. *mūḍayi mōṇe pāḍu[tu], paḍḍeyi beri pāḍutu,^a āru undudēru;*
Eastward directing (his) face, westward directing (his) back, he has stood;
a. Cf. e. g. undu-undutē (etc.) for ... pāḍu, ... pāḍutu ...
paḍḍeyi beri pāḍu, muḍeyi mōṇe pāḍutu, usudēru ār' amma Yākka Sālēru;
189. *āru untuṇaga-la Dayyāru paṇuvōḷu: »und-undutē niṅku kārū baccuṇu,« 'ntu;*
and while he was standing (in this manner) Dayyāru says*: »Standing and
standing, for you (your) leg(s) get tired,« — so (she said);
āḷu dānela paṇuvoḷu Dayyār' āṇḍala: »usu-usudentu kārū baccuṇ',« entu;
190. »giṇṇeda pēru pattu-pattu[tu], raṭṭa-la baccuṇ' eṅku,« *āḷu Dayyāru,*
»holding and holding the bowl of milk, also (my) shoulder for me get
tired,« — (so) she (said), Dayyāru,
*»giṇṇeda pēr' āṇḍala dāne pattu-pattutu eṅku raṭṭa-la baccuṇ',« entaḷu āl'
amma Dayyār' āṇḍo,*
191. »baṇṇaga hamsaroṇḍu, koṇḍu kuḍjure!,« 'ntu *āḷu, Dayyār' āṇḍa oṅca
paṇuvōḷu.*
»after coming in a hurry, (koṇḍu?)^a (now) please, sit (comfortably)!,« —
so she says then, Dayyāru.
a. Most literally: koṇḍu kuḍjure please, sit down!; cf. Männer p. 168 s. v.
koṇḍu pāḍuni to lay down.
»paṇṇa hamsaroḍu dāne koṇḍu kuḍjurer',« entaḷu āl' amma Dayyāru.
192. *āttē kēṇḍerēyē āru, Yākka Sālēru.*
He heard that much only, he, Yākka Sālēru.
ātte kēṇḍerutē Sālēru, ār' amma Yākka Sālēru.

193. paḍḍayē beri pāḍināru, mūḍayi mōṇa pāḍu, āru ujjiyēru.
He, who directed (his) back westward, stood (there not moving) directing (his) face eastward.
paḍḍaye mōṇa pāḍu ujjiṇa sādigu moḍayi mōṇa pāḍu dāno ujjiyēru.
194. ār' āṇḍa ujjinavu, ā kālaḍu, āḷu Dayyār', āḷu.
(While) his standing (took place), at that time, she, Dayyāru, she (did the same).
āḷu dānela ujjinaḷu kālaḍ' āṇḍo Dayyāru ā!' amma Dayyār' āṇḍo.
195. »īyēnā paṇṇavu?, bagu-y allavu?«, aramanegu barppēru, Yākka Sālēru.
»Is it you who spoke?, (is it) a compliment or not?«, — (so saying) he comes to the mansion (of Dayyāru), Yākka Sālēru.
ādi dānō bannaga galaṇḍu aramanegu barpparidē Yākka Sālēru.
196. »cembuda nīruḍu mōṇe jekkule,« 'ntu Dayyāru oṅca koḷuvōḷu.
»With the water of the copper pot, (please,) wash your face,« — so (saying) she, Dayyāru, now gives* (him the copper pot).
»cembuda nīruḍu dāne mōṇe jakkul'!,« entaḷu, āḷu Dayyāru paṇuvōḷu.
197. »cembuda nīrē dīleya!; dānō kaṭṭuṇa uyyal' unḍu, Sālēru kuḷḷudēru.
(With the intention to wash his face, Yākka Sālēru answered:) »Please, put down the (pot) water (because I shall wash my face)!,« (— so saying, Sālēru washed his face). — There is (from the ceiling suspending) a tied plank seat (uyyalu, lit.: a swing) — Sālēru has taken a seat (on it).^a
a. For the construction, cf. 1 – 2 above.
kaṭṭina uyyaluṭu dānō Sālēru kuḷḷudēru ār' amma Sālēru.
198. āru kuḷḷuṇovu,^a paṇuvoḷu, āḷu, Dayyār' āṇḍa:
When he sat (down), she says*, she, Dayyāru:
a. For kuḷḷuṇagavu (= kuḷḷuṇaga).
ādi kuḷḷudaḷu, paṇuvoḷudē ā!' amma Dayyār' āṇḍa:
199. »bājēḷu paraṇ'!; eṅcala kāyi tinul'!,« entaḷu, āḷu, Dayyār' āṇḍa.
»Please, drink (against) the thirst (the milk I brought)!; by all means, chew (lit.: eat) the betel-nut (pieces I brought),« — (so) she said, she, Dayyāru.
»bājēḷu paraṇ' āṅcēvē!, īrē kāyi tinn'!,« entaḷu āḷu Dayyār' āṇḍa.

200. »kāyi tinuppeyā, Dayyārē!, pēru parupp',« enteru āru, Sālēru,
I surely (-yā) chew (eat) the betel-nut, Dayyāru!, I drink the milk,« — (so)
he said, he, Sālēru,
»kāyi tinuppeyā, ēnu pēru paruv' enteru ār' amma Sālēru,
201. »pariyeragu paruve, Dayyārē!, tiniyeragu tinuve,« 'ntu paṇuvēru āru, Sālēru,
»Surely I shall drink (lit.: for the drinking I shall drink), Dayyāru!, surely
I shall chew (lit.: eat),« — so he says*, he, Sālēru,
»pareregu paruve, Dayyāru!, tineregu tinuv',« enteru ār' amma Sālēru,
202. »enaḍa madimenē āvoḍu, Dayyāre!,« 'nteru āru, Sālēruyē.
»you should get married to me, ^a Dayyāru!,« — (so) said he, Sālēru.
a. Literally: (your) marriage should be with me.
»ena-la madimane āvoḍu,« enteru āru dānelō Yākka Sālēru.
203. »madim' āvaragu yāva aḍiñce?,« 'ntu Dayyāru paṇuvōḷu.
(She answered:) »(Before continuing let me ask:) What are the obstacles
(probably: conditions) for getting married (to you)?,« — so Dayyāru
says*.
»madim' āveregē lāva aḍiñce?,« 'ntaḷu āḷu dāneḷu Dayyāru paṇuvōḷu.
- 204a. »enna kombuda oñcē uḷḷe, kārppide ēnu;
(Yākka Sālēru answered:) »I am the only one of my (family) branch,
(therefore) I have waited (until now with any marriage proposal);
»enna oñcē oleni dānē uṇḍu kēṇā;
- 204b. soṇḍogu gajje, kārugu gajje pāḍutu ēnu sāṅkuve,« 'ntu.
putting (precious) beads to the hips (of my bride), (precious) beads to her
legs (i. e. to her ankles) I shall take care (of my bride),« — so (he said).
kārugu gajjene, soṇḍogu gajje pāḍutu ēnu sāṅkēne«.
205. »ēnu uḷḷen', appō!; ēru jayittunu?« 'ntu Dayyāru kēṇuvōḷu;
(After hearing the obstacles or conditions from Yākka Sālēru's side, she
continues:) »I am (at your disposal), surely!; (but after hearing your side,
you should listen also to my conditions to decide:) who was successful (to
be your bride, — I myself or some other girl)?« — so Dayyāru asks*;
»enna ūr' āṇḍala avuḷen' āṇḍala ēru jetten' appo,« entu kēṇōḷu āḷu Dayyāru;

206. »enna ulḷōḍe jīvada kale puṭṭa koḷuṇḍa, ēṇu madime āve,« paṇuvōḷu.
 »(my conditions as a bride would be:) if (any suitor takes a pledge that) he makes me pregnant^a (after the marriage), I shall marry (him),« — (so) she says*.
 a. Literally: if (someone) gives birth to a sign (kale acc., also kaleni) of life in my inside (i. e. womb).
 »enna ulḷēḍē dāne jīvada kalegu puṭṭe koḷy' āṇḍa ēṇu madim' āve,« entu paṇuvōḷu.
207. »avu-la ēnē jīvada kale puṭṭōve; madim' āvoḍu,« Sālēru paṇuvēru.
 »That very (-la) sign of life I surely (ēnē) shall beget (in your womb); (because I make this vow,) you should marry (me),« — (so) Sālēru says*.
 »ēṇu jīvada kalege puṭṭo koḷuve 'ntu enaḍa madimēni oñca-la āvoḍ',« enteru.
208. »pēru paruḷe!,« 'ntaḷu, »kāyi tinule!, ēṇu madime āve,« paṇuvōḷu.
 »Drink the milk!,« she said; »chew (lit.: eat) the betel-nut!, I shall marry (you),« — (so) she says*.
 »kāyi tinne!,« 'ntaḷu; »pēru pariḷ' āṇcēve, enaḍa madimegu ēṇu āve,« 'ntaḷu.
209. bennirugu pōyēru, nīruḍu mīyeruyē; pēru pariyēru, kāyi tinteruyē.
 He went to the hot water (vessel in the bath-room), he doused (himself) with the (hot) water; (afterwards) he drank the milk, he chewed (lit.: ate) the betel-nut.
 bantirugu pōttu mīyēru, kāyi tinteru, pēru dānā paruvēru.
210. »nikka eṅku-la dāne ruṇa battutuṇuyā?, anta Dayyāre?« entutu Sālēru paṇuvēru.
 »Now, have I also the obligation to marry (you)?,^a is it so, Dayyāru?« — so (having said) Sālēru says*.
 a. Literally: has the obligation come also to me for the marriage?; nikka for nikkagu; the Tuḷu nika, a Mohammedan expression, is derived from nikāh Hindi/Urdu.
 »nikka eṅku ruṇene battutuṇu Dayyārē!,« āru paṇuvēru Yākka Sālēru.
211. ātte paṇṇag' avu, Giṇḍe Giḷilakka appani lappupōḷu;
 While he said that, she calls Giṇḍe Giḷilakka, (her) mother;
 Giṇḍe Giḷilakka Dayyāru appani lappupōḷu āḷ' amma Dayyāru;

212. *kōlukotṭu-la oytōṇḍu, pidamāye dānō baruppēru.*
and pulling the roller-blind (aside), from behind (the mother) comes.
kōlukotṭu voytoṇuṭu pidamāyē āru oṅco baruvēru.
213. »dāyegu, mag'?'« entu oṅca kēṇuvēru, Giṇḍevu Giḷilakka, poṇuṅjōvu.
»What for (did you call me), child?« — so she asks* now, Giṇḍe
Giḷilakka, the woman.
»jēgu mag'?'« entu dānō oṅca kēṇuvēru Giṇḍevu Giḷilakka poṇuṅjōvu.
214. »ante apperē!, eṅku Sālēregu dharmadāre daṅkad' īre koḷoḍ',« entaḷu.
»Yes, mother!, to me (and) to Sālēru you should give the Dharmadāre
(wedding ceremony in which the bridegroom incurs no expense) by
pouring (the ceremonial water on the palms of our joined right hands as
the sign of our marriage),« — (so) she (Dayyāru) said.
»eṅku-la dānō Sālēregu dharmadāre oṅcō koḷoḍu«.
215. »āvu maga!, enan' āṇḍo bhūmigu dānālo akkasōkku puge buḍuppōle,«
kēṇuvēruyē.
»All right, child!; (with regard to my funeral rites, as I said before:)^a to
the earth deliver me (i. e. my mortal remains)!, (and deliver the) smoke (of
my pyre) to the sky!,« — (so) she asks* (i. e. demands).
a. Cf. above 98 – 99.
bhūmigu dānavu akkatōgu puge dānā koḷuvōḷu.
216. »ayya māmē!, eṅu ulḷeḍa, māminārē!, ēnē dānō maḷpp',« enteru.
»Dear mother-in-law!, if I am here (i. e. still living), (respected) mother-
in-law!, I myself perform (that),« — (so) he said.
»ayyayyō! māminārē! eṅu ulḷeḍa akkatūgu puge bhūmigu dānā maḷpe,« 'nteru.
217. ātte kēṇḍeruyē Giṇḍevu, Giṇḍe Giḷilakka, āru, poṇuṅjōvu.
So much Giṇḍe heard, Giṇḍe Giḷilakka, she, the woman, (and she agreed,
saying to her future son-in-law:) (»O!, child, yes!« — (so) she said Giṇḍe
Giḷilakka, the woman^a).
a. Missing text supplied from the second singer.
»ayyayyō! magō! āvu,« 'nteru Giṇḍe Giḷilakka poṇuṅjōvu.
218. āttē paṇṇag' avu āḷu, dānō Sālēru:
As soon as she said that, (Yakka) Sālēru (answered):
āttē paṇṇagade Sālēru ār' amma Sālēru:

219. »ēnu-la, kēṇḍareyē!, madim' āvoḍu,« interu Yākka Sāler' āṇḍa.
 »I, did you hear!, must marry (your daughter Dayyāru),« — (so) he said,
 Yākka Sālēru.
 »ayyayyō! māmināre!,« inuvēru ār' āṇḍa Yākka Sālēru.
220. ātte kēṇḍeruyē; kaṭṭe-kuvvēluḍu sēru-sēru kuḷḷudēru.
 So much they heard (from each other); (then) they (i. e. Yākka Sālēru and
 Dayyāru) have sat jointly on the stone (ridge of the bricked up) well (as a
 raised seat of stone, kaṭṭe).
 avuḷa kaṭṭene kuvveluḍ' āṇḍa sēru-sēru dānā kuḷḷudēru.
221. oñc' eṭa koṭyeḍu piṅgara geppupēru, āḷu-la, Giṇḍe Giḷilakka, poṇuñjōvu.
 (In the meantime,) she however (-la), Giṇḍe Giḷilakka, the woman, takes
 a stalk of areca-nut^a in one (shedlike) corner sideroom (of the house, whe-
 re she preserves the stalks).
 a. That is a yellow bunch of flowers of about 30 cm covered with a floral enve-
 lope which one uses for auspicious purposes.
 oñcila pattyere toṭṭuda piṅgāra geppupēru Giṇḍya Giḷilakka poṇuñjōvu.
222. ijjēru kaḷeyēru, Dayyāre maṇḍegu ār' āṇḍa Yākka diyyēruyē.
 (She) split (the stalk of areca-nut in its upper part)^a in two (and) Yākka
 (Sālēru) placed (the loosened strips of the threadlike bunch of flowers, still
 joined in their lower part) on the top of the head of Dayyāru (so that the
 yellow threadlike strips hang on her fore-head).
 a. That means, she removed the floral envelope.
 ijjēru kaḷetu Dayyāra maṇḍegu diyyēru ār' amma Dayyāru poṇuñjōvu.
223. dār', ammō!, dāreyē!; poṇṇe daṅgudu koḷiyēru.
 The wedding, o!, was a wedding indeed!; she (i. e. the mother) pouring
 (the water on the palms of their joined right hands, cf. 214) gave the girl
 (to Yākka Sālēru).
 dār' ammō! dāre, daṅgodu koḷiyēru ār' amma poṇuñjōvu.
224. »antēyē!, māminārē!, āyin' aṭṭilu eṅkuḷegu baḷasoḍ' āṇḍa.«
 »Oho! (respected) mother-in-law!, you should serve us the prepared
 meal!,« — (so said Yākka Sālēru).
 »ayyayyō! māmināre! āyin' aṭṭilu eṅkuḷegu baḷasoḍ' āṇḍa.«

225. āyin' aṭṭiludē uṇṭeru; Yākka Sālēru dāne kāye tinuvēru.
He fed on the prepared meal; Yākka Sālēru eats* (after the meal) betel-nut.
āyin' aṭṭilu dānela uṇḍutu kāyi tinteru ār' amma Yākka Sālēr' āṇḍa.
226. »eṅkuḷeni poruḷuḍu kaḍelēye!, māme!,« interu Yākka Sālēr' āṇḍo.
»Please, release us well (lit.: with beauty, i. e. with benedictions)!, mother-in-law!,« — (so) said Yākka Sālēru.
»eṅkuḷenē poruḷuḍu kaḍelēyē māme!,« interu ār' amma Yākka Sālēru.
227. boḷḷamma kudireḍ' āṇḍo Dayyāreni gettu kuḷḷōdēru.
Lifting Dayyāru, he has placed (her before him) on the white horse.
boḷḷamma kudireḍu Dayyāren' āṇḍa derittu kuḷḷōdēru ār' amma Sālēr' āṇḍa.
228. kudire giḍḍovoṇḍu, barppēru jōvu, maṇṇā pagaḷ' ollavu aramaneg' āṇḍa.
Riding the horse, to the *ollavu* (?) coral(-red) mansion of clay, he brings^a the maiden.
a. Read: (koṇḍu) barppēru jōvu.
kudiren' āṇḍa giḍḍoṇḍu barupperudē maṇṇā pagalontō aramenēgūntu.
229. kañcē kaimuṭṭudavu aramenēṭu undudēru, āru Yākka āru Sālēru.
He has arrived (at last) at the mansion of brass(-plated) pillars, he, Yākka Sālēru.
kañcē kaimuṭṭudavu aramenēṭu undudēru ār' amma Yākka Sālēru.
230. undāde āṇḍu, »Dayyārē!,« kēṇḍēru, ār' āṇḍa, Yākka Sālēru,
Having arrived (at the mansion), he requests (her): »Dayyāru!,« he, Yākka Sālēru,
āru unded' āṇḍa kēṇuvēru āru Yākka Sālēru,
231. »balatta kāru pāḍu[ttu], oḷamāye, maga!, pōl'!,« enteru.
»putting (your) right leg (forward), inside, girl!, go!,« — (so) he said.
»balatta kāru pāḍu dānō oḷayi pōla!, mag'!,« enteru āru Yākka Sālēru.
232. balatta kāru pāḍuttu, oḷamāye, āḷu, Dayyāru, oṅca pogguvōḷu.
Putting (her) right leg (forward), she, Dayyāru, now enters inside (the house).
balatta kāru pāḍu dānā oḷayi pogguvōḷu, āḷu Dayyār' āṇḍa.

233. »ī-la, muṭṭuṇa cūṭṭeḍu pottōlā!,« 'ntu, — »ōle, Dayyāre!, pottōlā!,« 'ntu.
 »You, make a fire with the palmleaf-bundle (as the kindling) which is at hand (or: reached)!,« — so (he says); — »Burn, Dayyāru!, the palmleaf!,« — so (he says).
ī-la muṭṭuṇa cūṭṭeḍ' āṇḍala pottōla maga!,« entu paṇuvēru.
234. muṭṭuṇa guḍaraṇḍu pottevaragu kēruṇāguḷē ora ēraḍudē.
 (She answered:) »For making a fire in the hut (with the fireplace) which is reached (by us), you (my husband)!, being the one who enters (this hut), should climb now up (to get down the palmleaf bundle).^a
 a. The probable reason may be that he should help her to get down the palmleaf bundle necessary for kindling.
muṭṭuṇa cūṭṭeṭu dānō pottelunagāye kēruḷa 'ñcāṇḍa ēru!' āṇḍo.
235. aḍi uṇuppe aṭṭiludē ullōḷu, āḷu Dayyāru, āḷu ullōḷu.
 (Then) she is (engaged) in the meal ready to be served (aḍi aṭṭilu) which (later on) is eaten (by Yākka Sālēru), — she Dayyāru, she is (engaged).
āḷu aḍi uṇuppina dāṇḍo aṭṭulud' āṇḍa ullōḷudē Dayyāru kēnu.
236. aṭṭilu-aragaṇa maḷtoḷu, bantīru Yākka[gu] kāyittōṇtoḷu.
 She made (ready) the cooking utensils for the cooking, she herself made warm the hot water (for) Yākka (Sālēru).
aṭṭilu-aragaṇa maḷtontoḷu, Dayyāru bandiru dānō kāyittōṇḍoḷudē.
237. »bantīru kāyin',« entaḷu; — »bantīruḍu mīl'!,« entaḷu, Dayyāru paṇuvōḷu.
 »The hot water became warm,« — (so) she said (to him); »douse with the hot water!,« — (so) she said, Dayyāru says*.
»bandiru kāyin',« entaḷu, »bandiru mīl'!,« entaḷu, āḷu dānāḷu Dayyāru kēnu.
238. bantir' āṇḍala, Sālēru oṅca miyēru, āru Yākka Sālēru.
 Although (āṇḍala) (it was very) hot water, Sālēru now doused (with it), he, Yākka Sālēru.
bandir' āṇḍala dānā miyēru kēnu āru dānēlo Yākka Sālēru.
239. nīru mīnāru dāne caṇḍi kaṭṭudēru, āru, Sālēru.
 He, having doused with the water (lit.: the water-doused one), has put on the wet clothes, he, Sālēru.^a
 a. Yākka Sālēru took a shower bath, dried the body with his clothes and put on those wet clothes.
āru dēnēlō bandiru mīnāru caṇḍi kaṭṭudēru, Yākka Sālēru.

240. uṇasuda bāvoḍu kuḷlutaḷ' āḷu, āḷu Dayyāru.
 With the intention of (serving) the meal, she has sat down, she, Dayyāru.
uṇasuda bāvoḍu ulloḷu āḷ' amma Dayyāru.
241. uṇasugu kuḷḷudēru, āru Yākka Sālēru.
 For (taking) the meal he has sat down, he, Yākka Sālēru.
uṇasugu kuḷḷudēru, Sālēru, āru Yākka Sālēru.
242. ainu bage kajippu baḷasoḷu, Dayyāru, āḷ' āṇḍa, Dayyāru baḷasoḷu.
 She serves curries of five varieties, Dayyāru, she, Dayyāru serves.
ainu bage kajipp' uṇḍu, dānō baḷasudōḷu āḷu Dayyār' āṇḍa.
243. uṇasugu uṇasuda bāvoḍu ulḷēr' āru, ār' āṇḍa, Yākka Sālēru.
 He intends eagerly to eat (?),^a he, Yākka Sālēru.
 a. Literally: he is with the intention of the meal for the meal; probably: for the sake of the meal (uṇasugu) he happens to be (ulḷēru) with the intention of the meal.
uṇasudū bāvoḍu ulḷēru ār' amma Sālēru.
244. uṇasu āttu-la lakkiyer' āru, ār' āṇḍa, Yākka Sālēru.
 The meal having happened (i. e. being finished), he got up, he, Yākka Sālēru.
uṇasuda bāvoḍu lakkudēru Sālēru, ār' amma dānō Sālēru.
245. »ēn' uṇḍē baṭṭaluḍu uṇṇa-tē, Dayyāru!,« paṇuvēru, Yākka Sālēru.
 »Please, eat on the plate^a on which I ate!, Dayyāru!,« — (so) he says*,
 Yākka Sālēru (and goes away).
 a. A flat bowl with a rounded bottom, usually from metal (brass, bronze etc.).
»ēnu uṇṇa baṭṭuluḍu uṇṇa Dayyē!,« interu Yākka Sālēr' āṇḍa.
246. uṇasuda bāvoḍu lakkuvoḷu, Dayyāru, āḷu Dayyāru,
 With the intention of the meal (?),^a she gets up, Dayyāru, she, Dayyāru,
 a. Probably, she intends only to eat, and giving the impression that she finished her meal, she gets up to serve her husband furthermore.
uṇasuda bāvoḍu lakkutaḷu, Dayyāru, āḷ' amma Dayyāru,

247. *kāyi-la pattonḍutu, piramāye āḷ' āṇḍa Dayyāru baruvōḷu,*
and taking betel-nut (to offer it to him who has left the place where he took his meal), she, Dayyāru comes back (i. e. follows him to serve him betel-nut),
kāyi-la dānō pattanōḍu piramāye dānō baruvōḷu,
248. *kāyi-la kuḷḷut' āṇḍa tinuppēru, āru Yākka Sālēru.*
and he, having sat down (again), eats betel-nut, he, Yākka Sālēru.
kāyi-la dānā kuḷḷutu tinuppērē Sālēru, ār' amma Yākka Sālēru.
249. »ī-y āṇḍa kēṇḍaṇ' avē, Dayyārē!: piramāye pōvaṭ'!,« entu paṇuvēru;
»Did you hear that?, Dayyāru!: — don't go behind (me)!,«^a — so he says* ;
a. That means that the husband intends to leave the house alone.
»ī-y āṇḍa kēṇḍutana Dayyārē! piramāyē pōvaṭā!«,« 'ntu dānā paṇuvēru;
- 250a. *ēnu-la muppa koyilē bācaragu pōve;*
»(now,) I myself shall go for collecting the harvest (of rice) of (my) thirty (small paddy fields);
ēnu muppa koyilu bācyaregu pōppe, maga Dayyārē!;
- 250b. *ēruṇa nīru taggotu, tagguna nīru ēnu dānō ērōḍu,*« 'ntu paṇuvēru.
I, having levelled down the water (in the paddy fields) which has risen up, I must raise up the water which has levelled down,« — so he says*.
ēri nīru taggut' āṇḍa, taggayi nīru ērut' āṇḍa baruve,« *inuvēru āru Yākka Sālēru.*
251. *ātte paṇḍeru; kōḍitt' oṅcē paṇṇe gettu, pugelugu pāḍu[ttu], paṇḍe pugelugu Yākka pāḍudēru.*
So much he said. Having taken one plough from the corner (of the courtyard), having put (it) on the shoulder, Yākka (Sālēru) has put on (the other) shoulder a towel.
kōḍidutte paṇya kotte pugelugu jitiēru, mēluḍ' oṅcē tuṇḍu oytē pugelugu pāḍudēru, ār' amma Sālēru.
252. »bāḷa vāccaṭāna oṭṭakiccida poṇṇu! āṇḍa namma nirakarēṭṭu uḷḷeruyē, Dayyārē!,« 'ntu paṇuvēru,
»There are in our neighbourhood very quarrelsome and envious women,^a Dayyāru!,« — so he says*,
a. Literally: very quarrelsome women of envy.
»bāri oṭṭakiccida poṇṇu! āṇḍa nama nirekarēṭṭu uḷḷeru maga!« 'ntu paṇuvēru,

253. »cembu pattu tūkku pōvaṭa; kandelu pattu nīrugu pōvaṭa, Dayyāre!,« 'ntu paṇuvēru.
 »taking the (copper) pot (with you) don't go for fire (to the neighbouring houses); taking the water-pot don't go for water (to the water place), Dayyāru!,« — so he says*.
»ceppu pattonu tūkk' entu pōvaṭa, maga Dayyārē!, kāṇḍelu patte nīrugē pōvaṭa,« intu paṇuvēru.
254. ātte paṇḍeruyē; pōpper' āru, — āru, Yākka Sālēru, oīca pōvēru.
 So much he said; (and) he goes, he, Yākka Sālēru, now goes*.
āttu paṇḍutu dānō pōyēru ār' amma Yākka Sālēru.
255. āttu tūyēru, nirakareṭta poṇṇuḷu: »Yākka Sālēru jēvu koṇḍu poginavu nama tūveragu pōvoḍu,^a
 So much they saw, the women of the neighbourhood (and they said:)
 »We should go for seeing the girl that was brought by Yākka Sālēru,
 a. Normal word order: Yākka Sālēru koṇḍu poginavu jēvu tūveragu nama pōvoḍu.
»namma Yākka Sālēru dānō jēvu koṇḍotuṇavu tuveragu pōvod',« enteru nira-kareṭta poṇṇuḷ' āṇḍa,
256. bōṇṭegu pōyinā[ye] Dayyi koṇḍu battuṇ', attā?; nama tūttu baroḍu,« 'ntu paṇuvēru
 he, who has gone for a hunt, brought Dayyi (along with him), is it not?; having seen (her in their house), we should come (back)^a,« — so they say*.
 a. That means: we should return to our houses.
»bōṇṭegu pōyinallō koṇḍu battin' atto nama tūvaragu dānō pōvod',« 'ntu.
257. »kuḷḷeyē cāvaṭidē!; kuḷḷuḷa kaḍeṭē!,« maṇe Dayyāru dāna koḷuvōḷu.
 »In the verandah, please, sit down!; sit down in the corner!,« — (so saying) Dayyāru gives* a seat-plank (to each of the neighbouring women who came to the house of Yākka Sālēru).
kuḷḷunākuḷu maṇe, pajēṭṭu kuḷḷunaga pajane dāna pāḍutōḷu Dayyāru-dē.
258. ātte, »kuḷḷe, kuḷḷ'!,« entu paṇḍoḷu; »kāyi tinuḷ'!,« entaḷu; Dayyāru koṇḍu koḷuvōḷu.
 So much (she did, and:) »Sit down!, sit down!,« — so she said; »eat betel-nut!,« — (so) she said; Dayyāru brings and gives (them betel-nut).
»kuḷḷe! kuḷḷ'!,« entaḷu, Dayyāru kāyi tinanaga kāyi koḷuvōḷu āḷu Dayyār' āṇḍa.

259. »bannaga kuḷḷugoyā, Dayyārē!; pōttu tinuko,« enteru; nirekaretta poṇṇuḷu oñca paṇuvēru:
 »When we come (here), please, let us sit, Dayyāru!; having gone (home) let us eat,« — (so) they said; the women of the neighbourhood now say* (the following):
»bannaga kuḷḷugayā, Dayyārē!, eṅkuḷu dānā pōttu tinupp’,« enteru nirekaretta poṇṇuḷ’ ānda:
260. »mōrēne kombeḍu battuṇ’, appo!; kāḍuḍu puṭṭuṇavu kayino magal’,« entu,
 »(her) face, oho!, comes (to the likeness of that which one finds) in a buck-deer; (she is) a nasty woman’s daughter who was born in the jungle,« — so (they say),
»mullēnē koṇḍu battina, kāḍuḍu puṭṭuṇavu kaiyino magal’,« enteru nirekaretta poṇṇuḷ’ ānda,
261. »mōreni tūnaga oṭṭa voyt’ uṇṭu oḷegu,« paṇupperuyē;
 »when one looks on (her) face, (one observes that) the chin is retreating^a,« — (so) they say;
 a. Literally: drawn to the inside.
»mōḷegu oṭṭage voyttontu,« interu poṇuñjōvu.
262. balatta cenniḍu paṇyanāru mōregu battu pōṇu;
 on the right cheek, to (her) face a wrinkle occurred;^a
 a. Literally: having come, went; for pōppuṇa as a ‘supplemental verb’ cf. Brigel § 117.
mōḷegu balatta kenniḍu paṇyanāru dānō battu pōṇḍu;
263. »kaṭṭuṇaga tarekku pattoṇavu; mirēnē Dayyāregu dānte pōṇu.«
 »while knotting (her hair into a bun, there is) a false plait to (her) head (i. e. she uses a false plait while dressing her hair); Dayyāru has no bust at all^a (i. e. she is as flat as a pancake),« — (so the neighbouring women said abusingly).
 a. For pōppuṇa cf. 262, a.
»kaṭṭuṇaga tareku pattuṇavu, mirene ijj’,« entu paṇuvēru.
264. āttu kēṇuvōḷu Dayyār’ āḷu; aḷu-la Dayyāru kēṇuvōḷu.
 So much she hears, she Dayyāru; she herself, Dayyāru hears (that).
āta dānō kēṇuvōḷu, āḷ’ amma Dayyāru kēṇuvōḷu.

265. »ā mōḍe poṇṇu pōvaḷa?; koṇḍu pōvoḍu; mūḷ' āṇḍa Dayyāru āvoḷa?;«
 (The women continue their abusing talk:) »Does that foolish (girl) lose her maidenhood?; one should take (her) away; is Dayyāru fit (for) this place?;«
»mūḷu poṇṇu pōḷa, poṇuṅjōv' āvula,« interu akuḷu poṇṇūlu.
266. »mōḷen', appa!, dāyegu koṇḍu [batteru]?,« interu nirekare poṇṇūlu;
 »Pew!, why did he (i. e. Yākka Sālēru) bring her (i. e. this woman to this place)?,« — (so) said the neighbouring women;
»mōḷeni dāyag' appa koṇḍu batteru?,« interu nirekare poṇṇūlu;
267. »goḍḍu-la daḍyēnē maraḍo maṅjan', appō!, dāyegu koṇḍu pogittēru;
 »a barren, stupid, sterile, silly (woman), pew! — what for has he brought in (such a female)?;
»goḍḍu-la daḍyēnē maṅjo maravu mōḷen' appa!, jēge koṇḍu pogittēru?;
268. nirattē karettē, bāla oggeda jēvu āyitt' uṇḍu,« intu paṇuvēru.
 in the neighbourhood, close by (lit.: on the border itself), there lives a girl of a very radiant beauty,« — so they say*.
nire-la karēkkē ogga bhāgyatavē poṇṇuḷ' ippuṇa molani dēg' appa koṇḍu pogyeru?,« interu nirekare poṇṇūlu.
269. ātte paṇḍeruyē; akal'-akaḷe buḍugu pōyēru, nirekareṭta poṇṇūlu.
 So much they said; they went to each one's house, the women of the neighbourhood.
ātte paṇḍut' āṇḍa akal'-akaḷe buḍugu akal'-akuḷu dānō pōyēru.
270. »avvēyē!; ēru-la āva?; kaḍavu pōppatēye!,« pōppiyōḷu Dayyāru, āḷutē, Dayyāru pōppiyōḷu.
 (Dayyāru says to herself:) »That (is enough)!; whoever (that girl of a very radiant beauty) may be?; I go to that side! (? , probably: I step aside!),« — (with these ideas) Dayyāru goes, she, Dayyāru goes (into the house).
āḷē ēru-la kata pōppānē, pōppiyōḷu āḷu Dayyār' āṇḍa.
271. kaṇṇuta kaṇṇanirē jattonu; caṇakāye kōṇēgu kalla-kaḷalige pōvōḷu.
 The tears of (her) eyes ran down; at once she goes* to the (corner) room to a stone bench.
kaṇṇuda kaṇṇanirē jettutu, caṇakāye kōṇēgu kalla kadabigē pōvōḷu.

272. kaṅkaṅe kaddanē, jēvugu kaṅṅuta kaṅṅanīrē oḍḍōṅḍu pōppuṅḍu.
While (she) was agitated (lying) face downward, the girl's tears flow down.^a
a. Literally: for the girl the tears of the eyes flow down.
kaṅkaṅa kaddenē gētōḷu, kaṅṅuda kaṅṅanīrē pōppuṅḍu.
273. ātēnē pakkōḍu barppēru Sālēru, ār' āṅḍa, Yākka Sālēru.
At that moment, suddenly comes Sālēru, he, Yākka Sālēru.
pakkōge baruppēru Sālēr' āṅḍa, āru Yākka Sālēru.
274. pugeluda^a paṅyoni gettēru, kōṭiḡu diyyeru; »Dayyāre!«, 'ntu lattonḍu, barppēru.
He took the plough from the shoulder, he laid (it) down (in)to the corner (of the courtyard); calling: »Dayyāru!«, he comes (into the house).
a. Pugeluda (genitive), for pugeluttu (ablativ).
pugeluḍē ittunavē battina kaladē kōḍiṭṭu dītt' āṅḍa Dayyāreni lattōṅḍu barppere, āru Yākka Sālēru.
275. vōḷōḷō lappuvēru, vōḷōḷō nāḍuvēru, Dayyāreni dānā nāḍuvēruyē.
At all places (lit.: where-where) he calls* (her), at all places he searches* for, he searches* for Dayyāru.
Dayyāreni dāno lappuvēru, Dayyāreni dānō nāḍuvēru.
276. nirekareta poṅṅuḷaḍa oṅca jattu kēṅuvēru.
Then coming down (from the house), he asks* the women of the neighbourhood.
nirekareta poṅṅuḷaḍa jettutu oṅca kēṅuvēru.
277. »enna Dayyāru battaḷayē?, anta?, poṅṅuḷē!«, ār' āṅḍa, Sālēru kēṅuvēruyē.
»Did my Dayyāru come (to your houses)?, is it so?, women!«, — (so) he, Sālēru asks*.
»Dayyāru dāna battaḷ!?, « entu oṅca lattutu kēṅuvēru.
278. »eṅkuḷu tūnejjē, eṅkuḷegu gottu iddi-y,« enteru nirekare poṅṅuḷuyē.
»We did not see (her), (she) is not known to us,« — (so) said the women of the neighbourhood.
»eṅkuḷu tūnejjē, « enteru jēguḷu ākuḷu jēgō nirekare poṅṅuḷu.

279. *uggēlu tōḍu dātto, — bāla Sālēru nāḍuvēru.*
The well, the channel, (and) what (places more), — Sālēru searches* much.
uggēlu tōḍu tōke nāḍuvēru, ār' amma Sālēru nāḍuvēru.
280. *diḍikka batteruyē; caṇakāye kōṇetavu bākkilū oñca paraḍēru.*
He hastened back (to his house);^a instantly he then groped for the door of the (corner) room (in which Dayyāru stayed).
a. Literally: he came at once.
diḍikka batteru, caṇakāye kōṇeda dānā baḍakēla baraḍēru.
281. *uḷamāye kāru pāḍu pōvaṇaga, kaṇṇuda kaṇṇanirudē pāda-la muḷkuntu;*
While he went (into the room) putting his leg inside, his foot itself dipped into the tears of (her) eyes;
uḷaye pōvaṇaga kaṇṇuda kaṇṇanirē kāruda pāda ulupōṇḍu;
282. *lakkavōtu, tigalege pāḍoṇṭu, piramāye ār' āṇḍa dānō baruvēru, Yākka Sālēru;*
lifting (her) up, placing (her upright against his) chest (and carrying her in this way), he comes* back (to the front of the house), Yākka Sālēru;
lakkavōṇḍu piramāye tigelegu pāḍoṇḍuttu baruppēru ār' amma Yākka Sālēru;
283. *tigalegu pāḍiyēru; paccadeḍu caṭukuḍu kaṇṇuda kaṇṇanirē kaṭṭiyēru.*
he placed (her upright against his) chest;^a he quickly wiped (away) the tears of (her) eyes with (his) towel (which he had still with him).
a. Literally: to his chest (cf. 282, and also 304).
[... ..].
284. »paṇulaya, Dayyārēyē!, enaḍ' āṇḍa!; namma erajōgu ēru batterudē?«
(He said:) »Please, o Dayyāru!, talk with me!; who came to our dwelling place (eraja)?«
»ī paṇula maga Dayyārē! nama-la erajugu ēru batterudē?«
285. *bāyi buṭpujōlu; kaṇṇuda kaṇṇanirū Dayyāruḡu dānā kaṭṭūrīdē.*
She (does) not open her mouth;^a Dayyāru's tears (do) not stop.^b
a. Männer: bāyi buḍupuni to gape, yawn; to confess, reveal. — b. Cf. above 272a.
kaṇṇuda kaṇṇanirē dānō Dayyāruḡu āṇḍa oñca kaṭṭudē.

- 286a. »battana?;« — paṇuppōḷu: »nirekaretta poṇṇuḷu batta,
(He asks:) »Did they come?;« she says: »the women of the
neighbourhood came,
- 286b. ayyaro!, namma dagalugu batta,« pampōḷu.
(my) husband!, they came to our verandah,« — (so) she says.
nirekaretta poṇṇuḷ' aṅcade batta,« entaḷu āḷu Dayyāru.
287. ātte kēṇak' āṇḍa, »dāne paṇḍeru?, nikkūḷu dāne kēṇḍeruyē?«
Having heard so much, (he continued:) »What (dāne) did they say?, what
did you hear?«
»dāne paṇḍeruyē, nikkūḷu dāne kēṇḍeruyē?«.
288. »>kulle! kulle!<, 'ntu, kāyi koṇḍu koḷiye, >eṅkuḷu timpuje<, paṇḍer', —
ayyaru!,
(She answered:) »(I said to them:) >Sit down!, sit down!< — so (saying),
I brought (and) offered^a (them) betel-nut, (but) they said: >we do not eat
(your betel-nut),< — (my) husband!,
a. Literally: gave.
*»>kulle kulle!<, 'ntaye ayyaru! kāyi koṇḍu koḷiye, >eṅkuḷu tinuppuri<, 'ntē
paṇḍeru,*
289. >bōṅṅegu pōyinaga, kāḍuḍu cikkinavu kaina magalēni mōḷeni, koṇḍu
batteru< .«
(they said:) >while (Yākka Sāleru) went for a hunt, he brought this
woman (mōḷeni) (along with him), a nasty woman's daughter who was
found in the jungle< .« — (so Dayyāru said).
>kāḍuḍutte kayina magalēn' āṇḍa mōḷeni koṇḍu battin' entu dānō paṇḍēru.<«
290. »ātte paṇṇaga, >baraḍa ini[ttu]<, paṇḍanā?,« 'ntu kēṇuvēru.
»After (those neighbouring women) had said so much, did you say (to
them): >Don't come (again) (from) today (onwards)!<, (did you say
that)?,« — so he asks*.
takka dāne paṇḍer' entu paṇḍutu kēṇuvēru, ār' amma kēṇḍēru.
291. »duḥkha-la kaṭṭut', āṅjōvē!, ēn' eṅca paṇukka āruḍa?,« Dayyāru paṇuppōḷu.
»Controlling (lit.: tying) (my) very woes, (my) husband!, how could I talk
with them?,« — (so) Dayyāru says (who actually at that time could not
control her intense anguish and therefore she could not speak to the
women).
»duḥkha-la kaṭṭut' eṅcate ēn' eṅca paṇukk'?,« entaḷu āḷu Dayyāru.

292. »bāḷa paṇoḍu,« kēṇuvēru, Sālēru, ār' āṇḍa, Yākka Sālēru.
 »You should say much (more),« — so he asks*, Sālēru, he, Yākka Sālēru.
 »bāḷ' aṅca paṇoḍu,« kēṇuvēru, ār' amma Sālēru kēṇuvēru.
293. »enani dāyegu, ›goḍḍu daḍḍe‹, 'ntu, ›mara[ḍa] mañjanu‹, dēgu koṇḍu batter', ayyare!,« paṇuvōḷu.
 (She answered to him:) »(The women wanted to know,) what for (you brought) me, a barren, stupid, (and) a sterile, silly (female, as they called me), — what for you brought (me to this house)?, o (my) husband!,« — (so Dayyāru) says.^a
 a. Cf. 267 above.
 »godḍu-la daḍḍēne mara mañṇaḷu enani dēgu ayyaru! koṇḍu batterō?«
294. »ayya Dayyāru!, eṅku kuṣi-y āṇḍu, ēṇu koṇḍu battun',« enteru.
 (He answered:) »Dear Dayyāru!, I had pleasure (seeing you), (and) I brought (this pleasure to my house),« — (so) he said.
 »ayya Dayyārō!, eṅku-la kuṣi-y āṇḍu, ēṇu koṇḍutu batte,« inivēru.
295. »balatta kennig' eṅku paṇyanāra paruntut' unḍuje, oṭṭa voyittuṇu, 'ntu bāḷa paṇuvēru,
 (Dayyāru answered concerning the abuses of the women:) »(They said that) I have wrinkles which developed towards (my) right cheek; (they said that my) chin is retreated (lit.: drawn in); (in this way the women) say* much,^a
 a. Cf. 260 above; one would expect: paṇḍeru they said (but cf. 296).
 »kennigu paṇyanāra balatta kennigu battu pōṇḍ' enteru, oṭṭa dānō voyittu pōṇ',« entu paṇuvēru.
296. ›nirekareṭṭ' āṇḍalō bāḷa ogyadavu jēvē ittuṇu,‹ 'ntu oṅca paṇuvēru.
 (and moreover the women said:) ›even (āṇḍalō) in the neighbourhood there was a girl of a very radiant beauty,‹ — so they say* then,« — (Dayyāru said).^a
 a. Cf. 268 above; ogya splendour etc. (cf. 4 ff.).
 »nirekareṭṭ' aṅcavu bāḷa ogyadavē poṇṇu itter' entēḷu āḷu Dayyār' āṇḍa.
297. »eṅku bōḍāyīnavu ēṇu koṇḍu battenētē, Dayyār'!,« entu Sālēru paṇuvēru.
 »That what is necessary for me I brought (here), Dayyāru!,« — so Sālēru says* (expressing that he married the right girl).
 »eṅku ogyadavē ēṇu koṇḍu battunaiē Dayyār',« entu paṇuvēru.

298. »ēṇu poṇṇu pōvey', < enteru, »poṇjōv' āvay', < entaḷu, āḷu Dayyāru;
 She, Dayyāru said, (that the neighbouring women) said, (that) I shall not lose the maidenhood;^a I shall not become a woman;
 a. Literally: I shall/I do not leave the maiden.
 »ēṇu poṇṇu pōveye 'ñcōvu (?), poṇuñjōv' āvaye<, 'ntaḷu āḷu Dayyāru;
299. »bāle kaḷa[va]y', < entaḷu, »toṭṭiḷu kaṭṭayēde, < iñca paṇuppaḷuyē.
 she (repeating the abuses) said: »I shall not give birth to a child; I shall not tie (to the beam of our house) a baby-hammock (that was what those women said to me), < — so she (Dayyāru) says.
 »bāle pedeye, < 'ntaḷu, »toṭṭiḷu kaṭṭaye, < 'ntaḷu āḷu Dayyār' āṇḍa.
300. »vōḷa dēvaregu paṭṭa-parakke ēṇu tumbuṇu, < 'ntu paṇuppēru.
 »(To prevent what was said abusively by those neighbouring women) I carry grant (and) vow to the gods everywhere, < — so he (Yākka Sālēru) says.
 »ō ō dēvaregu paṭṭa parakke tumbube, < 'ntu paṇuppēru.
301. »enaṭa, guru-d-ayyarē!, satyavu manteruḍa, ena satya naḍappū, < 'ntu paṇuvēru.
 »If, o venerable husband!, you take an oath (on you) with (regard to) me, my oath (also) takes place, < — so (she) says*.^a
 a. Paṇuvēru (understood as paṇuvōḷu) is used with regard to a married woman (cf. 305).
 »ennavē guṭṭuvu eriyēru(?) satyane manteruḍa ena satya naḍappū, < 'ntu paṇuvēru.
- 302a. »surukku, Kūvaḷanta javastānogu paḍippu-pūje, dēvaregu mālada pūvu,
 »At first (lit.: to the beginning), a paḍippu-pūjā to the temple in Kūvaḷa, flowers (the quantity) of a garland to the god (there),
 »Koḍuku Kūvaḷanta jastanogu mālada pūv' āṇḍalo,
- 302b. dēladanṇage puṇḍi-paṇavu, — ēṇu pattōve, < iñca paṇuvēru Sālēru;
 coins (the quantity) of a handful to the senior priest (there) — (that) I shall give, < — so says* Sālēru;
 niṅkula daye 'nteru, puṇḍi-paṇavu ēṇu pāḍuve, < 'nteru;

303. »ena Dayyāru poṇṇu pōtu poṇjōv' āyaḷaṭa, Tiruppa-cēttaruṇḍu ēṇu maḷpōvēyē.«
 »if my Dayyāru after losing (her) maidenhood (cf. 298), becomes a woman, I shall undertake^a (a pūjā) in the temple of Tirupati.«
 a. Literally: I shall cause to do.
»ena-la Dayyāru dānō poṇṇu pōyaḷuḍa poṇjōv' āyaḷuḍa Tiruppa-cēttaregu ēṇu maḷpp',« enteru.
304. bāḷa parakkane tumberu; ā Dayyāreni cakkaluḍu pāḍoṇṇu tumbiyēru.
 (In this way,) he took many vows; pressing Dayyāru to (his) heart,^a he took (many vows).
 a. Literally: putting that Dayyāru on (his) chest, i. e. placing her against his chest and shoulder (cf. also 282 f.).
Dayyāreni cakkalīḍu pāḍaṇṇu bāḷa parakke tumbēru ār' amma Sālēru.
305. tumbinavu kālōḍu, paṇḍuna nālāyē tumberu, — avu-l' amma paṇuppēru;
 At the time when he took (the vows), she took the (same) words (i. e. promises)^a which were told (her by him, i. e. she repeated his formulations and vows), — and that the woman says;^b
 a. Literally: the (same) tongue (nālāyi, with emphatic -ē). — b. Cf. 301 with a.
paṇḍina nālāyi jattarude pāḍoṇṇu paṇḍināle doṇḍeḍu lāvadāṇḍa (?);
306. pattiyōḷu Dayyār' āṇḍa; — kañcegu Yākka pōvoḷu.
 (in this way) Dayyāru was joined (to him);^a — (now, suddenly she got up^b and) she goes (with) Yākka^c (Sālēru) to the screened shed (i. e. to a very small shed in the courtyard used by the women as their lavatory).
 a. Or: she associated (with him). — b. Cf. second singer: diḍitta lakkiyōḷu. —
 c. Read: Yākka oṭṭugu.
diḍitta lakkiyōḷu Dayyār' āṇḍa kañcilugu dāno pōvoṇḍoḷu.
307. kañcelugu pōyina Dayyār' āṇḍa pīramāyi dāne baggudaḷu.
 Dayyāru, who went to the screened shed, has bent down behind (it).
kañcelugu pōyina Dayyār' āṇḍa pīramāyi dāne barippu!' āḷu.
308. »Dayyāre!, Dayyāre!«, 'ntu lattoṇḍu pōṇaga ār' āṇḍa Yākka Sālēru,
 While he, Yākka Sālēru, went (after her) calling (for her with her name):
 »Dayyāru!, Dayyāru!«,
»Dayyāre!, Dayyāre!«, 'ntu lattoṇḍu pōṇaga ār' āṇḍa Yākka Sālēru,

309. »ayyā!, aḍiyāru!,« Dayyāru paṇuppōḷu, »poṇṇu-la pōṇḍuyē, poṇjōv' āyatēyē.«
 »dear, husband!,« Dayyāru says (answers), »I lost my maidenhood (cf. 298), I have become a woman.«
Dayyāru paṇuvōḷu dānō »poṇṇu pōye, 'ñcōvē! poṇuñjōv' āye,« 'ntaḷu āl' amma Dayyāru.
310. maṇḍalīge Ceḷiveg' āṇḍa jana dāno mañca diyyeruyē.
 He sent people (and) a bedstead to the washerwoman Celuve (who should be brought on that bedstead as on a litter).
maṇḍalige Ceḷiveg' āṇḍo jana mān' āṇḍo oñca diyyēru.
311. jākka berippāḍi barppal' āḷu, maṇḍalige Ceḷivu baruppōḷu.
 Quickly she arrives (or: follows, lit.: comes behind), she, the washerwoman Celuve comes (to do certain religious rites concerning Dayyāru).
janatta berippāḍi baruvōḷu maṇḍaligu Ceḷivu-la.
312. niretta karettā orumba poṇṇulani Yākka Sālēru lappodēruyē.
 (Moreover,) Yākka Sālēru has caused to call nine women of the neighbourhood of the vicinity (who followed his call).
nirala karettā orumba poṇṇulani Yākka Sālēru lappodēruyē.
- 313a. »Dayyāreni niguḷu Ceḷiveni pattoṇḍu, nīru maḷpule!,«
 (Yākka Sālēru says to the women:) »You (women), holding Dayyāru (and) Celuve, pour water (lit.: do water) (on both of them)!,«
»niguḷu maḍḍali Ceḷiveni pattoṇḍutu Dayyāruḡu nīru maḷpule!«
- 313b. orumba sāla ī-gañcē oyte oñca koḷuveruyē.
 now (oñca) he gives* (them) nine cocoanuts pulling out the particular (ī-) (part of their) fibre.^a
 a. With these parts of their fibre which are pulled out, the nine cocoanuts are bound together so that they represent a kind of seat on which Dayyāru sits, (ī-gañce this fibre).
orumba sāla ī-gañcē oytēru.
314. Dayyāregu dānō ainu kalaśa dīpadōḷu, āḷu celliyōḷu.
 She (the washerwoman) has set up for Dayyāru five water-jars filled with water (kalaśa), (and) she sprinkled (water) (on Dayyāru?, or: on the ground?).
Dayyāruḡu ainu kalaśa dīpadōḷu, āḷu dānō maṇḍelu celliyaḷu.

315. »ainu paṭṭe pattule!, ainu kaḍḍyaye kalaśaṅku!, dānela Dayyāruḡu, Celḷe!, ī pattōḷaye.«

(Yākka Sālēru says:) »Hold five pieces of silken cloth (paṭṭe)!, (hold) five pots (kaḍḍya) (which are necessary) for the (five) water-jars filled with water (kalaśa)!; please, Celle (i. e. Celuve)!, you attach all these things^a to Dayyāru!«

a. Literally: dānela whatever.

ainu paṭṭe pattēru, ainu pajjeyē kalaśavu dīpa pattōyaḷu.

316. ora ainu jana pattupēru; »oñcē āna samuttirani lappoḍu,« paṇuvōḷu.

Now (lit.: once), five people hold this; (Celuve) says*: »One should call (i. e. invoke) the whole^a ocean!,« (i. e. the five water-jars filled with water should represent the whole ocean),

a. Literally: oñcē āna that which became one.

»ainu jana pattulēyē! oñci dānā samuddiraṇḍu lappoḍ',« entelū Celive āḷu maḍḍeliḡu Celivēruḡu.

317. »āna saukaraḍu pattoṇḍu, ainu suttu balle!; kalaśa-nīru ora daṅkoleyē!«

»most easily^a holding (the five kalaśas), (you five ladies) make^b the five circumambulations (of Dayyāru)!, please, now pour out (on Dayyāru) the water of the kalaśas!«^c

a. Literally: with the convenience which is available. — b. suttu barppuṇa to circumambulate, to make pradakṣiṇas. — c. It remains uncertain whether they pour separately, or all women at once.

»nigulū dānō āna samuddiraṇḍu lattutu ainu kalaśa-nīru daṅkōl',« enteru.

318. »nigulaṇavu pāru^a paṭṭe daruttōṇḍu, pōle!,« `nteru Yākka Sālēruyē.

Yākka Sālēru said: »(O women,) lifting up your fluttering (lit.: flying) silken clothes (so that they, i. e. your sarees, do not become wet), go (home)!«

a. Read: pāruṇa, or: pāri.

»nigulū pāri paṭṭē caṇḍe daruttōṇḍu nigalū pōlēyē!«

319. »ō-ō-la nīruḍē śuddāpa, Dayyārē!,« āḷ' āṇḍa Celuve kēṇuvōḷu.

She, (the washerwoman) Celuve asks* (Dayyāru): »(Please, after what we did just now, tell me,) with the water from which places you (will) become purified?, o Dayyāru!«

»ō-ō nīruḍu śuddha Dayyāre! inugulū?« Celluve āḷu maḍḍaliḡu kēṇuvōḷu.

320. »maḍḍala-parappugu; guḍḍeta guḍḍigu, eṅkuḷe guḍḍ' atto,« Dayyāru paṇuppōḷu.
 Dayyāru says: »(I like to go) to the channel (water course) of the washermen (i. e. where the washermen wash the clothes); (and) to the waterfall of a hill, (but) it is not our hill (to which I like to go).«
 »maḍḍala parappu gujjela guḍḍeṇḍo, eṅkuḷa guḍḍ' attu,« inuvōḷu.
321. »bokkala, o-o nīruḍu bāyake?, maga!,« āḷu Dayyāru^a kēṇuvōḷu.
 She (the washerwoman) asks* Dayyāru: »In addition to this (lit.: again), is (there) interest (for you) in which water whatsoever?, child!«
 a. Read: Dayyāruḍa (communicative), cf. the second singer.
 »bokkala o nīru mago!« intutu paṇuvōḷu āḷu dānō maḍḍelu Cellivēru.
322. »eṅku pōvoḍu Kumara-kaṭṭegu, Kumāra-nīrē miyoḍu,« paṇuvōḷu.
 (Dayyāru) says*: »To the Kumāra hill I have to go, I have to take a bath (in) the water of the Kumāra (hill).^a
 a. Here miṇṇa is constructed with the accusative.
 »eṅku Kumara-kaṭṭegu pōvoḍu, ā nīru dānō miyoḍu.«
323. »dāne jōḍan' āvoḍu?, Celuve!« kēṇḍeru, āru Yākka, Yākka Sālēru.
 He asked (the washerwoman), he, Yākka, Yākka Sālēru: »What (kind of) preparation should be (undertaken)?, Celuve!«
 »ayikku dāne jōḍane āvoḍ'?,« enteru āru Yākka Sālēru.
324. »mugaḍ' uḷḷa tālayē āvoḍ' uḷḷāye; oṅci jēge olantariye āvoḍu,« paṇuvōḷu;
 (The washerwoman) says*: »It is necessary that (there) should be a coconut in the husk; (moreover) there should be one ser (i. e. one measure) of good rice;«
 »oṅcē mugaḍalla tāḷallayo, oṅci jōḍē belattariyē āvoḍu,
325. »bajjira paṭṭi, ainu pajjayē āvoḍu uḷḷāye,« paṇuvōḷu.
 (further) she says*: »It is necessary that (there) should be a pile (or: bundle) of betel leaves, (and) five green (i. e. fresh) areca-nuts.«
 ainu paṭṭe battīru (?), ainu pajjaye āvoḍu uḷḷāyē,« paṇuvōḷu.
326. »maga[ttu], dāne jōḍane-la āvoḍuye, Celluvē?,« 'ntu dāne kēṇuvēru.
 (Yākka Sālēru) asks*: »Further,^a what (kind of) preparation else should be (there), Celuve?«
 a. Literally: again, once more, magattu.
 »bokkala dāne jōḍeregu āvoḍu Celluve?,« 'nteru āru kēṇḍeru, oṅca kēṇḍeru.

327. »sigge-la, bhāgyavu āvoḍu; kombe, koḍuvage (?) āvoḍ' uḷḷāye,« paṇuvōḷu;
 She (the washerwoman) says*: »Also honey, (and) turmeric^a (?), (there) should be; it is necessary that (there) should be a tender flowerbud of a palmtree,^b (and) a *koḍuvage* (?);
 a. Or perhaps: bāge the śīriṣa flower, instead of bhāgya? b. kombu, cf. also 221.
 »*sigene pagane* (?) āvoḍ' uḷḷāyo, *kombege koḍuvage āvoḍ' uḷḷāyo*;«
328. »cippili-cilluḍe cīge mañcōḷu eṅkuḷu koṇḍu pōvoḍ' uḷḷāyo.«
 »it is necessary that we should take (with us) soap-nut (powder)^a in a (round) piece (cillu) of cocoanut-shell (cippili) (and) turmeric.«
 a. The soft powder of the dried sīge (or cīge) fruit (similar to the bean pod) is still used for washing the body properly; cīge for sīge.
 »*tippili-cilluḍe dāne cīge bhāgyane koṇḍu pōvoḍ' uḷḷāye*,« *intaḷu maḍḍalu Celluvēḷu*.
- 329a. gaṇṭu-muṭṭenē kaṭṭiyal', āḷu,
 She tied the bundle (containing all those things), she (the washerwoman),
gaṇṭu-muṭṭe kaṭṭonṭu dāne,
- 329b. Dayyareni beḷicu pādoṇṭu, Kumara-kaṭṭegu dānō pōvōḷu.
 (and) taking Dayyāru outside (of the village with her), she goes* (with Dayyāru) to the Kumāra Hill.
Dayyareni berippāḍi lattonḍutu Kumara-gaṭṭegu pōvoḷu, Dayyār' āṇḍa.
330. pōttu Kumara-kaṭṭeḍutē, gaṇṭu-muṭṭeḷu giḷttōḷu, Dēveru tuyyōḷu.
 Having gone (together with Dayyāru) on the Kumāra Hill, she untied (her) bundle,^a (and) saw (and adored) the God (through the open door going in front of the temple).
 a. She takes out clothes; it seems that for the time being they do not go into the temple.
Kumara-gaṭṭeḍu pōttu gaṇṭu-muṭṭe dānō giḷttōḷu, dēveru dānō tuyyōḷu.
331. »ēr', amma!, īyi mukkoḷu kantodē, mukkoḷu nigappoḍu,« paṇuvōḷu.
 She (the washerwoman) says*: »Get up, dear!, you should, please, dip (into the water) three times, (and) rise up (from the water) three times.«
 »*ēr' amma Dayyārē! mukkoḷu murkkoḍu, mukkoḷu nigappoḍu*,« *intu paṇuvōḷu*.

332. oḷi'-oḷu olantariyē piravu maṭṭalige Dayyāruḡ dānō pāḡuvōḷu.
Here and there she throws good rice towards Dayyāru (and) behind (her),
(and) to the foldings (of her dry clothes to be used after the bath).^a
a. Cf. also second singer.
vōḷula gulañcariye (?) Dayyāruḡ pira maṭṭaligē dānō pāḡudōḷu.
333. »mukkoḷu muḷkuṇaga, mukkoḷu nigappuṇu,« 'ntu Dayyāruḡ paṇuvōḷu, Cell' āḷu.
»When one dips (into the water) three times, one rises up (from the water)
three times,« — so she says to Dayyāru, she, Celuve (the washerwoman).
»mukkoḷu murkuṇaga mukkoḷu nigappuṇu,« 'ntu inuḡuḷu āḷu Cell' āḷu.
334. »macceṅkuḷe bañjigē bandha balla!, ḡaṅga!, ena-la bañjige garuba ball'!,« entu āḷu, Dayyāru buḡuppōḷu.
(Dayyāru speaks standing in the water:) »To the stomach (i. e. womb) of
the fishes get (i. e. bring) *bandha* (!) o wonder!, get (i. e. bring) pregnan-
cy also to my womb!,« — (so) saying, she, Dayyāru discharges (a libation
of water before her with her hands; cf. tarpaṇa in Sanskrit).
*»macceṅkuḷe bañjigu bandha iroḡu, ena-la bañjige garuba ball',« entu āḷu
Dayyāru buḡuppōḷu.*
335. mukkoḷu muḷkuṇaga dāne, mukkoḷu nigappuṇaga, Dayyāru iñca buḡuvōḷu.
When she dips three times, when she rises up three times, Dayyāru (each
time) discharges (water) in this way (i. e. makes the libation with those
words).
mukkoḷu murkuṇaga dāne mukkoḷu nigappuṇaga Dayyāru oñco buḡuvōḷu.
336. tare buḡuppōtu, berikku pāḡiyaḷutē; maile māttōḷu, maḡi suttiiyōḷu.
After loosening the (hair of the) head, she put (it) to (her) back; (then) she
changed (her) dirty (i. e. worn and used) clothes, (and) she put around
(her) the newly washed clothes (which they had brought along with them).
tare birkkutu, dāne berikku pāḡiyaḷu, maile māttōḷu, maḡi suttiiyōḷu.
337. suttutu bannagaye, gaṇḡuni ḡiḷittōḷu; Celle gaṇḡu-muṭṭe kaṭṭiyōḷu, erajugu
olettōṇḡu baruvōḷu.
When (Dayyāru) circumambulated (the temple?), (Celuve) untied the knot
(of the bundle); (and putting inside all their things) Celuve tied (again) the
bundle, (and) she brings (Dayyāru) to (their) dwelling-place (eraju).^a
a. That means, they go home.
dēvere ḡiḷittōḷu, gaṇḡu-muṭṭe kaṭṭiyaḷu, erajōḡu dāne baruvōḷu.

338. naḍattē nalajja bannaga, Dayyāruḡ nālpa dinatta nīrū urdu pōṇḍu.

Walking *nalajja* when they came,^a for Dayyāru the water of fourty days increased.^b

a. The world *nalajja* remains uncertain, therefore the meaning of the first part of the sentence is not clear. — b. The amount of days since she took her last monthly bath increased irregularly upto fourty days, i. e. Dayyāru missed her menstruation for fourty days because, still unknowingly, she was already pregnant, — and therefore, she missed the monthly bathing water not only for the thirty days of her period but for ten days more, i. e. for fourty days. (NB: Logophobically avoiding the mentioning of their menstruation, the ladies usually count the days or months of their pregnancy according to their last monthly bath.)

naḍattē naḷaja bannaga, nālpa dinatta nīrū Dayyāruḡ urdu pōṇḍu.

339. naḷajja erajōḡu bannaga, Dayyāruḡ raḍḍe tiṅkaḷu sādi pōṇḍu.

naḷajja when they came to a dwelling-place (cf. 338, a), for Dayyāru (already) a stretch (lit.: way) of two months passed (lit.: went) by (in regard to her pregnancy).

Dayyāruḡē naḷaja bannaga, Dayyāruḡ raḍḍe tiṅkaḷu battu pōṇḍu.

340. naḍattē naḷajja bannaga, Dayyāruḡ mūji-la tiṅkaḷu battu pōṇḍu.

Walking *naḷajja* when they came (cf. 338, a), for Dayyāru the three months even^a were reached (in regard to her pregnancy).

a. The first three months are the space of time during which the danger of abortion is supposed to be particularly imminent.

naḍattu naḷaja bannag' āṇḍala, Dayyāruḡ mūjē tiṅkaḷu pattu pōṇḍu.

341. naḍattu naḷajja bannaga, Dayyāruḡ nālē nālu tiṅkaḷu nire pōṇḍu.

Walking *naḷajja* when they came (cf. 338, a), for Dayyāru four whole months became completed (in regard to her pregnancy).

naḍattu naḷaja bannaga, Dayyāruḡ nālu tiṅkaḷu pattonḍu āḷegu Dayyāruḡ.

342. naḍattu naḷajja buḍuḡu bannaga, Dayyāruḡ ainē tiṅkaḷu pattu^a pōṇḍu.

Walking *naḷajja* when they came to a house (cf. 338, a), for Dayyāru five months were reached (in regard to her pregnancy).

a. Read: battu; (pattu pōppuḡa to commence).

naḍattē naḷaja buḍuḡu bannaga, Dayyāruḡ ainē tiṅkaḷu pattu pōṇḍu.

343. naḍattē buḍuḡu bannaga, ājē ājare tiṅkaḷu pattu^a pōṇḍu.

Walking, when they came to a house^b, six (or) six and a half months (i. e. more than six months) were reached.

a. Cf. 342, a. — b. Meaning not clear.

naḍattē naḷaja bannaga, Dayyāruḡ āji-la tiṅkaḷu pattu pōṇḍu.

344. naḍattē erajugu bannaga, ēlē eḷu tiṅkaḷu nire pōṇḍu.
Walking, when they came to a dwelling-place,^a seven whole months became completed (in regard to her pregnancy).
a. Meaning not clear.
naḍattē <naḷaja bannaga> buḍugu bannaga, Dayyāruḡu ēḷu tiṅkaḷu pattu pōṇḍu.
345. naḍattē naḷajja buḍugu muṭṭuṇaga, eṇumena tiṅkaḷu pattu^a pōṇḍu.
Walking *naḷajja* (cf. 338, a), when they arrived at (her own) house, the eighth month was reached (in regard to her pregnancy).
a. Cf. 342, a.
naḍattē naḷaja bannag' āṇḍala Dayyāruḡu buḍugu bannaga, eṇuma tiṅkaḷu pattu pōṇḍu.
346. buḍugu oḷamāyē pōppuṇaga, ormba tiṅkaḷu Dayyāruḡu bartti āttu pōṇḍu.
When (Dayyāru) went inside the house, for Dayyāru (the) nine months became fully completed (in regard to her pregnancy).
buḍugu battut' āṇḍa bannaga, Dayyāruḡu ormba tiṅkaḷu battu pōṇḍu.
347. maḍḍaligu Celuveḡu sambaḷa koḷyere; Celuveni dānō kaḍadēru.
He (Yākka Sālēru) gave the fee to the washerwoman Celuve; (afterwards) he has sent Celuve away (i. e. home).
Celuveḡu sambaḷa koḷutu, Celuveni buḍugu kaḍadēru.
348. kaḍapuṇaga, »enaṭa Dayyāruḡu ormba tiṅkaḷu pattuṇutē,« intu paṇuvēru.
When (the washerwoman Celuve) crossed (the threshold),^a (she says to Yākka Sālēru:) »(According to Dayyāru's saying) to me, for Dayyāru the nine months came^b (to an end),« — so she says*.
a. That means: taḍye kaḍapuṇaga; i. e. just before Celuve left the house. —
b. Read: battuṇutē, but our addition: »to an end« is only supplementary. For pattuni cf. Männer, p. 387. (NB: The above reading is according to the context but against the Tuḷu expression, viz. enna rāmanigu ormba tiṅkaḷu pattuṇu-tē, literally: to my wife the nine months commenced, i. e. her ninth month began.)
»ena-la Dayyāruḡu ormba tiṅkaḷu pattuṇu,« intu paṇuvēru.
349. nirekaretta poṇṇuleni lappoyēru; ormba bagatto bhakṣōḷu kāypōyēru.
He (Yākka Sālēru) caused to call the women of the neighbourhood; he caused to fry (sweet) cakes of nine varieties (seasoned with ghee).
nirela karettā poṇṇulani lappōṭu, dānēla ormba bagatto badukkuni kāypōvēru.

350. aṭṭilū, aragaṇa toppa nuppa dāne, maḷppōdēru.

He has caused to prepare the meal^a (by making ceremonially ready) the cooking utensils, the vegetables, the cooked rice.^b

a. aṭṭilū maḷppōpūna to cause to make the preparation of the meal, to cause to make ready/prepare the meal. — b. Already the food-preparation, especially the cutting of the vegetables, for certain religious functions (marriage, śimantonayana etc.) is done ceremoniously in such a way that on the eve the employed cook and his (male) assistants together with the close relatives (males and females) assemble in a shed of the compound of the house of the family to discuss about the dishes of the feast (for often several hundred persons) and to inaugurate the cutting of the vegetables; two young married ladies, selected and asked to sit on a plank facing this gathering, receive (on a banana-leaf before them) betel-leaves with nut, and half a measure (ser) of raw rice as a dāna (present); thereafter sitting on two low workbenches, each with a knife fixed at one end, they are asked each to cut lengthwise a big cucumber straight through the middle; the success of the next day's function will be predicted according to this cut, with which also the cutting of the vegetables, i.e. the food-preparations start.

aṭṭilū aragaṇo tappala nuppaḍa maḷppōdēru.

351. baḍakkāyi bāṅginavu baṅka-bāḷeda ire kuḍppōtteruyē.

He has caused to cut down a leaf of a baṅka-plantain^a which bowed to the north (i. e. of a plant of plantain the flowering bunch of which is already bent down, and therefore already in the ripening stage).

a. A banana leaf, pieces of which are used as food containers and plates etc.)

baḍakkāyē bāṅginavu baṅga-bāḷada koṭṭire dānō kaḍppōdēru.

352. caṅakkāye bāṅginavu ciṅga-bāḷada koṭṭiyire dānō kuḍpōdēru;

He has caused to cut down a tender leaf of a ciṅga-plantain^a which bowed down just now^b (i. e. the plant of a plantain in a certain stage of growth);

a. The leaf will be used as a eating plate. — b. Literally: in a moment, at this moment.

caṅakkāye bāṅginavu ciṅga-bāḷada koṭṭiyire dānō kaḍppōdēru;

353. toṭṭu-la piṅgāraṇe oṅcō geppōdēru.

and then he has caused to take a stalk (of a areca-nut tree and its) areca-nut blossom.

toṭṭulu piṅgāraṇē geppōdēru ār' amma Sālēru.

354. baṭṭaḷu koṇuppōyeru; pū baṅgāru eṇṇe-la ariyo dīpadēru.

He caused to bring a (metal) plate (cf. 358); he has caused to place (on it) flowers, gold(-ornaments), and oil (in a small cup), (and moreover) raw rice.

baṭṭaḷu koṇuppōyeru, pūvu baṅgāru eṇṇaḍu dānō dīpadēru.

355. maṇḍapaḍē baḷucāre dīpadēru, āru Sālēru.

In the maṇḍapa,^a he has caused to place a lamp, he, (Yākka) Sālēru.

a. A shed open on all sides.

maṇḍapaḍē baḷiccanē dīpadēru, āru Sālēru.

356. »ēru javanēru poṇṇu!’, appō!; tare bāru kaṭṭule!, taretta baṅgāru jīle!,« ’ntu dānō paṇupperuyē.

(He addresses the neighbouring women:) »Who are young women (among you)?, dear!; having combed the (hair of the) head (of Dayyāru) dress (it)!, place the head gold(-ornaments on the head of Dayyāru)!,« — so he says.

»ēr’ appa poṇṇulē!, niguḷu evāncēru pōttu tare bāru kaṭṭule!, taretta baṅgāru jīle!,« ’nteru.

357. tarani kaṭṭaragu poṇṇuḷeni ajettēru, Sālēru, ār’ āṇḍa Yākka Sālēru.

For dressing (the hair of) the head Sālēru selected the women, he, Yākka Sālēru.^a

a. Usually the ritual dressing (literally: tying) of the hair of a pregnant lady will be done by four women, two from the husband’s side and two from the lady’s side.

tarani kaṭṭaragu giḍattēru, ār’ amma Yākka Sālēru.

358. »baṭṭaluda pū baṅgāru eṇṇe pāḍu, tare bāruttu, taretta baṅgāru jīle! (cf. 354),« paṇuvēru.

(Yākka Sālēru now gives orders:) »(You women!), after having put (cf. 354) the flowers, the gold(-ornaments), (and) the oil of the (metal) plate (on the hair of the head of Dayyāru), (and) after having combed the (hair of her) head, place the head-gold(ornaments on the parting of her hair)!,« — (so) he says*.

»tare bāru taretta baṅgāru dānō jīle!,« ’nteru ār’ amma Yākka Sālēru.

359. tare bāruttu, piṅgāra dāno oṅco buḍuppōdēru.

After combing the (hair of Dayyāru’s) head, (the women) then have loosened the blossom of the areca-nut tree.^a

a. They removed the thin yellow-green sheathlike covering from the light-yellow chowrie-blossomed cāmarapuṣpa, and then they placed that cāmarapuṣpa (Skt.) or piṅgāra (in Tuḷu) on the parting of Dayyāru’s hair; cf. Skt. śimantonnayana; here the piṅgāra flower plays a special role.

tare bāru piṅgāra dānō buḍuppōdēru poṇṇuḷu, akuḷu poṇṇuḷu.

360. kekkilugu cilagaṇḍa, kaikk' avu duṇḍu-kāji Dayyāruḡ jīppot' uṇṭu;
 The *cilagaṇḍa*^a to (her) neck, the bangle(s) to (her) hand(s), — (also these ornaments) are caused to be placed (or: to be arranged) to Dayyāru (by Yākka Sālēru);
 a. Probably a necklace?, cf. Skt. *cilamīlika*.
kekkilugu kilabaṇḍe (?) dānō kaikku duṇḍu-kājē jīppodēru;
361. kebikkēyē dānō guṇḍalāḷu, koppu, sarappole dānō dīppadēru.
 to (her) ear(s) the ear-pendants, (to the upper part of each pierced ear-conch) the koppu^a, (and) the (golden) chain (from each koppu to the back of the head) he (Yākka Sālēru) has caused to place.^b
 a. An upright flowerlike ornament (with small pearls), rising ca. 2 cm from a very small stem which is fixed by a screw through the rim of the upper ear-conch. — b. These ear-ornaments are typical to the Kannaḍa region.
koppu, kebikku ōle koppu sarappole dānō jīppodēru.
362. piṇḍeḍu nelayiṇavu sīrenē, kaṇaṭu nelaye kuppasa pādudēru;
 They (the women) have (dressed Dayyāru) putting a silken saree on her body, a silk blouse on (her) bust;
piṇḍegu nelaru sīrene kaṇokku nelaru kuppasa pādudēru;
363. Dayyāruḡ dānō piṅgāravu nirekare-poṇṇuḷu maḷpudēru.
 the neighbouring women have prepared a (i. e. another) blossom of the areca-nut tree for Dayyāru (to adorn her with it).
Dayyāruḡ dānō piṅgāra maḷppudēru poṇṇuḷu, ākuḷu nirekare-poṇṇuḷu.
364. »Dayyāreni kuḷḷōle!, 'ppō!, Dayyāruḡ īru pādole!«, ntṭu paṇuvēru.
 (Yākka Sālēru gives orders to women:) »Let Dayyāru sit!, dear (women)!, you cause to serve (food) to Dayyāru!«, — so he says*.
»Dayyāreni kuḷḷōle!, ppō!, ire pādule!«, 'nteru āru Sālēru.
365. mūjikāra-muṇḍu gettutu, taḍye 'rūṭe Dayyāruḡ pādudēru;
 Having taken a three-legged chump (of wood used as a seat and a place of honour), the (women) have placed (it) near the threshold for Dayyāru;
mūjikāra-muṇḍa mukkoḷu jīḍutu, Dayyāruḡ tadyenīru dāno pādudēru;
366. avu orumba bagetta badukku pādutu baḷasudēru, Sālēru, āru Yākka Sālēru;
 having placed the dishes of nine varieties (before Dayyāru), he has served (those dishes on the banana leaf for Dayyāru), Sālēru, he, Yākka Sālēru;
orumba bagetta badukkuni baḷasudēru, ār' amma Yākka Sālēru;

367. neyyi paruntu jīppodēṛu, āṛ' āṇḍa, Sālēṛu, jīppodēṛu;
 he has caused to put ghee (and) fruits (on her banana leaf), he, Sālēṛu, he
 has caused to put (that there);
āṛu dānō jīppodēṛu, āṛ' amma Yākka Sālēṛuyē.
368. toppa nuppa baḷasudēṛu; cekki-pikki jīppodēṛu; orumba paruntu baḷasudēṛu.
 he has served vegetables (and) cooked rice (on her banana-leaf); he has
 caused to place (on her banana-leaf) *cekki-pikki* (? , a kind of chips?, a
 kind of pickles?); he has served (her) nine fruits.
kappu-kippu baḷasutu cekku dānō baḷasudēṛu, orumba paruntu baḷasudēṛu.
369. oñcē kayiḷu geppupōḷu; Dayyāṛu maguttu geppupōḷu.
 (Of all the scoops each being placed in every one of the bowls filled with
 some dish,) she takes only one scoop; Dayyāṛu having stirred up (that
 certain dish) she takes (up the scoop without taking food).
oñci katiṛu geppupōḷu, āḷu dānō Dayyāṛu.
370. »oytunala, ini bāruḷēgu koḷppōle, ī dāne nirekare-poṇṇuḷuyē!«
 (Dayyāṛu addresses the women:) »As soon as having removed (my banana-
 leaf with all the nine dishes etc. on it), now, please, cause to give (this) to
 (four or five^a) children, you, the neighbouring women!,« — (so she says).
 a. According to the second singer.
*oñci-la dāne gettut' āṇḍa nālu-la ainu bāruḷēgu koḷppōvērutē nirekareṭta
 poṇṇuḷu.*
371. »ayyano dāne!, ī-la mīttu, tinula!, maga!, Dayyāre!,« 'ntu dāne paṇperuyē.
 »O dear (? , *ayyano*)!, just you, having taken a shower-bath, eat!, child!,
 Dayyāṛu!,« — so (the women, or: Yākka Sālēṛu,?) say/says.
»ī-la dāne oytutu, tinala maga Dayyāre!,« 'ntu intutu dāna paṇvēṛu.
372. magutt', oñcē kadir' āṇḍo gettutōḷu; ora dāne uṇuppōḷu.
 Stirring up (the food, cf. 369), she has taken only one grain of rice (lit.:
 ear of corn); (that) one she eats.
magattu oñci kadiru dānō geppupōḷu, āḷ' amma Dayyāṛu.
373. piṅgāra madattutu, oñci kadiru Dayyāṛu bāyigu jīppōḷu.
 (Absent-mindedly) forgetting the piṅgāra^a (which marks her śimantonna-
 yana and the ceremonial feast thereafter), Dayyāṛu puts only (this) one
 grain of rice to the mouth.
 a. Cf. 359, the blossom of the areca-nut tree.
magattutu oñci kadiru dānō bāyigu dīppoḷu, āḷu Dayyāṛu.

374. ayyo!, kaṇṇuḍu nīr' āṇḍa Dayyāruḡu pōppuṇḍu.
O!, Dayyāru's eyes are full of tears.^a
a. Literally: Water goes in the eyes for Dayyāru.
kaṇṇuḍu nīru pōppuṇḍu Dayyāruḡu, āḷegu dānā Dayyāruḡu.
375. »Dayyāreni lakkōttu, pū baṅgāru geppule, poṇṇuḷē!«, paṇuḡpēru,
(Yākka Sālēru addresses the women:) »Having lifted up Dayyāru (who appears to be exhausted), remove (from her) the flower(s) (and) the gold (-ornaments), women!«, — (so) he says,
»Dayyāreni-y āṇḍa lakkōḷe, poṇṇuḷē! pūvu baṅgār' āṇḍala oṅca geppuleyē,«
376. niḡuḷu uṇasu maḷppule!, pōle, pōle!«, 'ntu Sālēru kaḍadēruyē.
»you take (your) food!«,^a (and then) go!, go!«, — so (saying) Sālēru has sent them (away).
a. Literally: you make (your) eating.
»niḡuḷu uṇasāṇḍa dānā maḷppule!«, 'nteru, »pōle!«, intu paṇḍutu Sālēru paṇuvēru.
377. nirekaretta poṇṇuḷu ireṭ' aṅca uṇḍutu, akaḷ' akaḷa buḍugu oṅca pōvēru.
The women of neighbourhood, having eaten in that way (the dishes which were served) on (their) banana-leaves, now go to their respective houses.
nirekaretta poṇṇuḷu nirek' aṅcē uṇḍutu, agaḷ' agaḷa aramane pōvaṇḍēru.
378. »ayya aḍiṅcōḷu!, eṅku dāno tōjuṇḍu bēnevu^a, berma-bēne^b«, 'ntaḷu.
(Dayyāru says:) »Dear husband!, (delivery) pain I have, giddiness,« — (so) she said.
a. Literally: pain appears to me. — b. Literally: whirling pain (in the head), lightheadedness; berma-/bhrama-bēne.
»ayya aḍiṅcōḷu! eṅku tōjuṇḍu berma bēne,« 'ntaḷu āḷu Dayyāru.
379. āy' āṇḍa bālēyē, »netti-y uḍattōṇḍu barpe, appare!«, 'ntutu āye bālēyē.
He, the (male) child (in the womb says): »Breaking the crown of (your) head, I come, mother!«, — so (entutu) he (says), the (boy-)child.
a. Mānner: netti forehead (!), crown of the head. (The mother gets splitting headache.)
»ayya apparō! ēnu netti-v uḍattōṇḍu dānō baruppe,« 'ntu paṇuvēru.

380. »ayya maga!, netti uḍetteḍa, tammalenī kaḷeyina pāpa tumboḍu, bāle!«,
paṇuvōḷu, Dayyāru paṇuvōḷu.

»Dear child!, if you break the crown of (my) head, you would bear the
sin of removing (your) mother, (my) child!«, — (so) she says*, Dayyāru
says*.

»ayya maga! netti uḍattōṇḍu battaṭa, tammalenī kaḷayina pāpa tumboṇḍu
barppaṇa maga,« 'ntu paṇuvōḷē, Dayyāru paṇuvōḷu.

381. »ayya appare!, beri uḍattu, ēṇu baruppē,« 'ntu haṭa pattupe, āye bāle.

»Dear mother!, having broken (your) back, I come,« — so (with these
words) he grows obstinate,^a he the (boy-)child.

a. Or: becomes violent, haṭa/haṭha; due to the delivery process the mother got
stabbing backache, expressed through the words of the child in the womb.

»ayya apparō! ēṇu beri uḍattōntu baruvēnē,« intu paṇuvēnē.

382. »ayya maga!, dēvaru koḷuṇavu killāra-v uṇḍu; kuḷakku būḷoṇḍu, balla!«,
paṇuvōḷu.

»Dear child!, there is the womb (?),^a which is given by the god;^b falling
into the uncleanness^c (i. e. through the vagina), come (out)!«, — (so) she
says*

a. Stomach according to Männer, p. 684, i. e. the lower front part of my body.
— b. That means, this is the natural place for the unborn child, certainly not
the back of the mother's body. — c. būḷuṇa/būruṇa to fall; koḷaku/kuḷaku/
kure uncleanness; kure female organ, also: kuri, (pūti, pūci, cappadōse, cappe,
(nina) sādḥana).

»ayya maga! dēvaru koḷuyeñcē killara uṇḍo, iyē kulakku dānō būḷuḷa mag'!«
entu paṇuvōḷu.

- 383a. »ayya appare!,« paṇuppen' āye, āye bāle,

»Dear mother!«, — (so) says he, he, the (boy-)child:

»ayya apparē!,« inuppe bāle, āye bāle kēṇu,

- 384b. »ēṇu cīyi mire uḍattōṇḍu, ēṇu baruve,« 'ntuṇu; āye bāle kēṇu:

»I, breaking your cīyi (? , tender?)^a breast, I shall come,« — (so) it said;
he, the (boy-)child hears (the answer):

a. According to the informant Giri: cīyi tender; (cf. Männer 227: cirve tender,
green).

»ayya appare! ēṇu tikkuri mire uḍattōṇḍu dānō baruppē,« 'ntu paṇuvētē.

385. »ayya maga!, ammani kaḷeyina pāpa tumbaṭa!,« paṇuppaḷu, āḷu Dayyār' āṇḍa.
 »Dear child! don't bear the sin of removing (your) mother!,« — (so) she says, she, Dayyāru (while she felt pains in the breast).
»ayya maga! ammani kalayina pāpa tumbaṭa,« intaḷu āḷ' amma Dayyāru.
386. haṭa pattutu, jeye cella^a koḷuvēnē, āye bāl' āṇḍa.
 Growing obstinate, he causes (lit.: gives) *jeye* (?) trouble, he, the (boy-)child.
 a. According to the informant Giri; (cf. Malayāḷam śalyam trouble).
haṭa pattuvenō cella koḷuvena āy' āṇḍa bāleguyē.
387. »bañji uḍattōṇḍu, ēṇu baruppe, appare!,« 'ntu āye, bāle, jōru haṭa pattupeyē.
 (The child says:) »Breaking (through your) stomach, I come, mother!,« — so (saying,) he, the (boy-)child, grows harshly obstinate.
»bañji uḍattōṇḍu ēṇu baruve appare!,« 'ntu calla pattuvenē āya-la bāle kēnu.
388. »bañji uḍattōṇḍu battaṭa, appani kaḷayina pāpo īyē tumboḍu,« paṇpoḷu, āḷu Dayyāru.
 (Dayyāru answers:) »If you come breaking (through my) stomach, indeed you would bear the sin of removing (your) mother,« — (so) she says, she, Dayyāru,
»bañji uḍattōṇḍu battaṭa, maga! appani kaḷayina pāpa tumbod',« entaḷu āḷu Dayyāru,
389. »dēvaru koḷuṇavudē killara uṇḍu; kuḷakku būḷula, mag'!,« entu Dayyāru paṇuvōḷu.
 »there is the womb (cf. 382), which is given by the god; fall into the uncleanness (i. e. through the vagina)!, (my) child!,« — so Dayyāru says*.
»dēvaru koḷuttinavē maga! killara uṇḍu, kuḷekku būḷul'!,« entaḷu Dayyāru poṇuñjōvu.
390. »kuḷakku būḷayeyē, nīru-nettaruḍu dāne kesaruḍu lakkaye,« 'nte āye bālēnē.
 (The child says:) »I shall not fall into the uncleanness, I shall not arise (from my resting-place only to become dirty and uncomfortable) in water and blood, in filth,« — (so) he said, he, the (boy-)child.
»nīru nettaruḍu dāne kesaruḍu laṅkaye,« entene āya-la bāle kēnu.

391. »pāḷegu būlu, maga!, pāḷe-y ijunu,« 'ntu, »ēnu jekke,« 'ntu, »ēnu maḷpōve,« 'ntaḷu.

(Dayyāru says:) »Fall to the spathe of the areca leaf (pāḷe), child!; the spathe is placed (already for your delivery);«^a — so (she says), »I shall wash (you),« — so (she says), »I shall get it done,« — (so) she said.

a. pāḷe/pāle is a boatlike, banana-shaped spathe, soft but strong, ca. 70 cm in length, used for keeping a new-born child from the time of the delivery until about three weeks; it is often changed and cleaned, and about 3 exemplars are alternatively in use.

»pajegu būluḷa, mag'!,« entaḷu, »pajeḍu cakkāne maḷppuve mag'!,« entaḷu.

392. pāḷeḍu būliye bāle; kaiyi pattuvoḷute, āḷu Dayyār' āṇḍa.

On the spathe of the areca leaf the child fell; she holds* (her) hand(s) (in support of the outcoming child), she, Dayyāru.

pajeṭtu būḷunavē bāleni kaittu pattuvoḷu, āḷu Dayyār' āṇḍa.

393. bāleni mīppōtu, cakka maḷppōyaḷu, āḷu Dayyāru.

Bathing the child, immediately she caused to make (it clean), she, Dayyāru.

pajeṭtu būḷi bāleni dānā cakka maḷppuvoḷu, āḷu Dayyār' āṇḍa.

394. bāle dina mūjēṭtu mūjena dānō geppodēru, āru Sālēruyē.

He has arranged for taking his child^a a third (time) within a day triad (i. e. once in a day during three days),^b he, (Yākka) Sālēru.

a. Literally: he has caused to receive. — b. Probably there were rules and rituals for the father how to approach his new-born child in the birth-room, i. e. to meet it during the first three days only once in a day.

mūjēṭē mūjena geppudēru Sālēru, āru Yākka Sālēr' āṇḍa.

395. ēḷuḍu ēr' āṇḍo oṅco geppodēru.

On the seven(th) day, somebody then has arranged to take (it).^a

a. There is a belief according to which on the seventh day after birth, God Brahma comes and writes down the fate on the forehead of a new-born child.

ēḷuṭu ēḷēne dānō kalappudēru, ār' amma Yākka Sālēr' āṇḍa.

396. »pattu patinājē dinakku ena bāleg' āṇḍo pudaru jīppoḍu.«

(Yākka Sālēru says:) »On the ten(th) or on the sixteen(th) day, I should give (lit.: place, put) a name to my child.«

»pattu patinājē dinakku ena bāleg' āṇḍa pudaru jīvvōḍu.«

397. maḍyege Celuvege jana jāno oñca kaḍadēru.
He then has sent some person to the washerwoman Celuve.
maḍyage Celugeg' āṇḍo janamano kaḍadēru, āru Yākka Sālēr' āṇḍo.
398. Celuve-la battōḷu; illu jakka maḷtōḷu; bannīrugu mittoyaḷu, āḷu Celuv' āṇḍa.
And Celuve came; she made the house clean; she went in (lit.: ascended) to the hot-water (room to prepare for the hot water), she, Celuve.
āḷu battaḷu, dāne illu jakka mantoḷu, pedumati mīppoyaḷu, āḷu maḍḍoḷi Celuve dāno.
399. »Kumareni kaiku pāḍu!; enno bālani āṇḍa kāru pāḍu[ttu], mīppovaregu koṇḍu pōvōḍu.«
(Celuve says to Dayyāru:) »Place the boy into my hands!; I, after putting the boy on my (stretched out) legs, should take (it) for giving the bath (i. e. pouring the hot-water over it with a small vessel).«
»bāleni kāruḍu pāḍu mīppovaregu koṇḍu dāno pōvoḍu.«
400. āye-la tuḷḷupe; bāle āye puḍakkupete, āye bāleye.
And he moves in a frisky manner (lit.: jumps); he, the (boy-)child kicks (and waves his arms and legs), he, the (boy-)child.
āye-la tuḷḷuve, puḷakkuve āye bāleye.
401. »ayya!, dānevu!, mage cakk' āṇḍa uḷḷe,« entu paṇuvōḷu.
(Celuve says to Dayyāru, or: to Yākka Sālēru:) »Dear!, why!, the child is lean,« — so she says*.
»ayyayyo! uḷḷe 'yyō! pūrane cakku dānela untu,« paṇuvōḷu.
402. »bālegu pudaruḷ lappoḍu, Celuve!,« ār' āṇḍa, Sālēru paṇuvēru.
(Yākka Sālēru says:) »You should announce (lit.: call) to the child (his) name, Celuve!,« — (so) he, (Yākka) Sālēru says*.
»bālegu pudaruḷ lappoḍute Caluve!,« 'ntutu paṇuvēru.
403. »īre paṇḍaraḍa, ēnē lappupe; kuḷḷa!,« y-entu paṇuppōḷu.
(Celuve says:) »If you say (the name), I myself announce^a (to the child his name); sit down!,« — so she says.
a. Possibly the father gives the name, and the washerwoman has to call the child for the first time by name, announcing to the child his name.
»īre pudaruḷ paṇḍerutaye ēnu pudaruḷ lappe kēna.«

404. »avu pudār' āṇḍa kēṇula!, Cellū!; ott'-appage^a ori mage 'Bāmalla Kumare' 'ntu lappoḍu āṇḍo.«

(Yākka Sālēru says:) »Please, hear that name!, Celuve!; (this) one (and only) child to a single mother^a you should call 'Bāmalla Kumāre'^b (or: to the single mother^a you should announce (her) one (and only) child (as:) 'Bāmalla Kumāre').

a. Mānner: otte single, solitary; the meaning of ott'-appage remains uncertain (probably: a mother who has no relatives from the paternal side, or: a mother who has only one child). — b. Etymology uncertain (Mānner: bāme faithful woman, cf. Skt. bhāminī); for Kumāra cf. above 329 b: often the name of a child is given in connection with a place of pilgrimage.

»ayyayya Caluve! ott'-appage ori mage 'Bāmalla Kumare' 'ntu jīyyoḍ' āṇḍo.«

405. 'Bāmalla Kumare', 'ntu lattoḷu, Celuve, āḷu dāno, Celuved' āḷu.

'Bāmalla Kumāra', she called (the child), Celuve, she indeed (dāno), Celuve certainly (-de), she.

āḷu 'Bāmalla Kumaren' entutu pudāru lappuḍoḷu maddalatti Celuved' āḷu.

406. sambala koḷiyēru; āḷu pōvaḷu, āḷu Celuvēyē.

He (Yākka Sālēru) gave (her) the fee (for her services); she goes*, she, Celuve.

sambala koḷuveru, dāno āḷu pōvaḷu, maddali Celuved' āḷu.

407. oñcē tīnkaḷ' āyina bālani-y āṇḍa jakkalu^a pāḍoṇḍu, Dayyāru mire koḷuppaḷu.

(Sitting crosslegged and) taking the one month (old) child onto (her) lap, Dayyāru breast-feeds (it).

a. jakkalu/jakkelu/jekkalu accusative, for locative jakkaluḍu (etc.).

oñci tīnkaḷuda bāleni jekkali pāḍoṇḍutu mireni koḷuppaḷudē āḷu Dayyār' āṇḍa.

408. bāḷa tuḷḷuve, bāḷa puḍakkuve, jekkaliḍu oñca kuḷḷuteyē.

He moves* in a frisky manner (liz.: jumps) very much, he kicks* (and waves his arms and legs) very much, he then has sat down (quietly) on (her) lap.

āye dānela oñci tīnkaḷudave bāle, avu jekkaliḷu oñca tuḷḷuve oñca piṭakkupeye.

409. »anta āṇjōvē!, namma bāle Kumare, kēṇḍera!, paṇṇī [pātera/pāttare] kēṇūrye,« 'ntu paṇuvōḷu (cf. 425).

»Oho, (my) husband!, our child Kumāra, did you hear!, does not obey (lit.: hear) (the words) which I say,« — so she says*.

»anta aṭiñcōve! namma bāle Kumare, kēṇḍera? paṇḍī kēnūrye,« 'ntu paṇuvōḷu.

410. eñcala, ottanāḍe sāṅkiyōḷu, āḷu Dayyāru sāṅkiyōḷu.
 Anyhow, she brought up (Kumāra) properly, she, Dayyāru brought (him) up.
eñcala ottanāḍe sāṅkiyōḷu, āḷ' ammo Dayyāru.
411. »bāḷa sādīḍe bīdīḍe pōppuṇa bāruḷegu, bāḷa jānela namma bāle maḷpuṇ',« entaḷu;
 (Dayyāru says to Yākka Sālēru:) »Many (times)^a to the children going on the road (or) in the street(s), many (times) our (naughty) child makes some (trouble),« — (so) she said;
 a. Cf. bāḷa/bahaḷa (sarti) many (times).
»bāḷa sādīḍe bīdīḍe pōppiṇave bāruḷegu, kēṇḍera? nama bāle maḷpuṇ' āṅjōve!,« 'ntu paṇuvōḷu;
412. »Guṇakkegu ēttu sādī-dūra kēṇuṇ',« entu Dayyāru dāno paṇuvōḷu.
 »(moreover our child) asks how much is the road-distance to Guṇakke,« — so Dayyāru says*.^a
 a. It probably means that the son is already reminding his parents to fulfill their vows.
»ayya āṅjōve! dinakku ēṇu ēttu ādi-dūra kēṇuṇ',« entu paṇuvōḷu.
413. »ayya Dayyāru!, āyanavu parakke nama-la santōvoḍu,« paṇupperu;
 (Yākka Sālēru answers:) »Dear Dayyāru!, we surely^a should fulfill his vow(s) (i. e. our vows taken on account of the child; cf. 300 – 305),« — (so) he says;
 a. Probably: we (both of us) together.
»ayya Dayyāre! āyanavu parakke nama-la santōvoḍu«;
414. »ī-la barppina bōttri, Dayyāru!; ēṇu koṇḍu, parakke pāḍuve,« 'ntu Sālēru paṇupperu.
 »(but) it is not necessary that you also (-la) come, Dayyāru!; I, having taken (them), will fulfill the vow(s),« — so (Yākka) Sālēru says.
»ī dānelo barppini bōtri, Dayyāre!, avve parakkane ēṇu santutu ēṇu baruvete,« 'ntu.
415. »ena Kumarano parakke pōṇaga, ēṇu kuḷḷuṇ' eñcēve?,« Dayyāru paṇuvōḷu.
 Dayyāru says*: »When you go (to fulfill) the vow(s) of my Kumāra,^a how is it (possible) that I remain (behind)?.«^b
 a. Equivocal: of my Kumāra (Kumārano), or: of my son (kumārano). —
 b. Cf. Tamil: nāṅ inḱē eppaṭi iruppatu?
»ena Kumarano parakke pōṇaga, ēṇu kuḷḷuṇ' eñcēve?,« Dayyāru paṇuvōḷu.

416. »haṭa kaṭṭadāyo!, caḷa pōvaṭa!«, Sālēru paṇupperuye.
 (Yākka) Sālēru says: »Don't be (lit.: bind/tie) persistent!, don't go obstinate!«
 »haṭa kaṭṭadāyo, caḷa pōvaṭa'!,« enteru āru Sālēru.
417. »ayya āṇjōve!, eṅku barentenē sādhyā iddī,« 'ntu Dayyāru paṇuppōḷu.
 Dayyāru says: »Dear husband!, it is impossible for me not to come (with you).«^a
 a. Literally: for me the non-coming (with you) is something which is not to be fulfilled.
 »eṅku sādhyane iddī,« intu paṇuvōḷu, Dayyāru paṇuvōḷu.
418. »ayya!, oḷu maḷpuṇadē, koṅkeḍāṇḍa magan',« enteru Sālēru, paṇuppēru.
 »Dear!, where (do we) put (him), (our) inobedient son (during the absence of both of us),« — (Yākka) Sālēru said, he says.
 »poṅkaṭada Kumarani oḷu maḷpuna mag',« enteru āru Sālēru, oṅca paṇuvēru.
419. »enaṭa cidyappa magalu, Guṇḍadappe magalu, Dayyāru uḷḷoḷuye;
 (Dayyāru says:) »I have a maternal cousin, the daughter of my mother's sister, she is (also called) Dayyāru;^a
 a. Literally; with me is a daughter of (my) mother's sister, the daughter of Guṇḍadappe, she is (also) a Dayyāru. (NB: We distinguish the first Dayyāru from this second (cousin-)Dayyāru.)
 »ena-la cittappa magalu Guṇḍadappe Dayyāru dāno uḷḷoḷu;
420. »āḷe kaitoḷe Kumarani buḍuttu, nama pōye pōyi,« paṇuppōḷu.
 »leaving Kumāra with^a her, we may go to all events,« — (so) she says.
 a. Literally: near.
 »nama-la Kumarani āḷe kaitoḷu buḍuttu pōy' āṇjōve! pōy',« entu paṇuvōḷu.
421. sidyappe magaleṇi āṇḍa lappodōḷu, āḷu Dayyāru lappodōḷu.
 She has called the daughter of (her) mother's sister, she, Dayyāru has called (her).
 cittappa magaleṇi Guṇḍadappe Dayyāruni dāno lappodōḷu.
422. »dāyagu, akkare!, enani latter'!,« entaḷu Guṇḍadappe magaḷ', āḷu Dayyāru.
 »What for, elder sister!, did you call me?,« — (so) said Guṇḍadappa's daughter, she, (cousin-)Dayyāru.
 »enani dēgu ī-la akkaru! lappoy'?,« entaḷu Guṇḍadappe Dayyāru.

423. »ayya maga!, Kumarano parakkane eñkuḷegu sādyavu; āyany āṇḍa jāgratīṭu sūla,« paṇuppōḷu.

(Dayyāru) says: »Dear girl!, we have to fulfill the vow (we took on account) of Kumāra; (in our absence) look (after) him carefully!«

a. Literally: a vow of Kumāra for us is something which is to be fulfilled (Skt. sādhyā).

»eñkuḷu āyana parakkane sādiḍu pōppa, maga! āyani oñca tūvaṇṇa maga!«
'ntu paṇuvōḷu.

424. »nama bāle baḷakk' āṇḍala, bāla pōkkiri-y, akkare!; enaḍa sādhyane iddi,« paṇuppōḷu.

(The cousin-Dayyāru) says: »Though our child (i. e. the child that belongs to our family) is hefty,^a he is a very mischievous one, elder sister!; (therefore your wish) cannot be fulfilled by me.«

a. Literally: it is a hefty one (grown extraordinary well).

»nama bāle 'kkare! bāri pōkkiri, baḷekk' āṇḍal' uṇḍu, enaḍa sādyaḷjo.«

425. »ayya maga!, nama sāṅki Kumare nama paṇṇe [pāttare/pātera] kēṇe,« paṇuppōḷu.

(Dayyāru) says: »Dear girl!, Kumāra, whom we brought up, will obey (the words) which we say (cf. 409).«

»nama sāṅki bāle mago! nama paṇṇ' āṇḍalo āye kēṇe,« 'ntaḷu.

426. »ayya akkare!, āye kuḷḷute; eñk' oñci pugaḷoṭu; īru pāḍoḍeyē«.

(The cousin-Dayyāru says:) »Dear elder sister!, he has sat down (?), probably: he has calmed down); I now have to flatter (him); you (both) should start (?).«^a

a. Literally: should put, place; throw, discharge.

»ayya akkare! dāne ena enk' oñce pugaroḍu, īre pāḍate,« 'ntu paṇuvōḷu.

427. eñcāṇḍala parakke pattoṇḍu, pōyeru, Yākka Sālēru-la Dayyāru-la.

At any rate (or: anyhow), carrying out the vow,^a they (both) went, Yākka Sālēru as well as Dayyāru.

a. Or: carrying (some offerings with them in connection with) the vow.

parakke passonḍutu pōyeru Yākka Sālēru-la Dayyāru-la aṅca pōyēru.

428. baṅjigu uṇuppiriye, Kumare; meyku mīppuriye; cidyappana paṇḍi [pāttare] āye kēnuriye.

(In regard) to (his) stomach he, Kumāra, does not eat; (in regard) to (his) body he does not wash; the said (words) of (his) mother's sister (i. e. his maternal aunt) he does not obey.

baḍavugu uṇuppiriye, Kumare mayku mīppūriye, cittappana paṇḍi āye kēnūriye.

429. kañcida koṭyene dāna kaṭṭiyaḷude; kañcida koṭyeḍu dāno oñca pāḍiyaḷu.

She built a playpen^a (with a fence) of bronze; she then put (him) into the playpen (with a fence) of bronze.

a. Literally: stall; the boy Kumāra may be of the age of probably four to five years.

kañcida koṭyene dāno kaṭṭutu ayittu dāno oñca pāḍiyōḷu Dayyāru.

430. kañcida koṭye oytonḍutu, pāru pōyētē, āye Kumareye.

Pulling (along with him) the playpen (with a fence) of bronze, he ran away, he (āye), Kumāra.

kañcida koṭyene oytonḍutu pōyētē āye Kumareye.

431. gōvu mēppē govalare jōkku! oṭṭugu gobbugu pōttu, kuśi āye, Kumareyē.

Having gone for playing with the children of the cowherds who graze the cows, he was (āye) pleased, Kumāra.

gōvu mēppe gōvalare jōkkuḷe kaittoḷu pōttu gobbu kuśi-y ānu āye Kumarēgu.

432. »ēnu-la niḡaḷe gobbugu barppe, bāle!«, « āyag' āṇḍu kuśiye, Kumareye.

(Kumāra says:) »I also come to your play, children!«, — (so saying) he had pleasure (in playing with them), Kumāra.

»ayyayya bāle! niḡaḷe gobbugu ēnu baruppe,« 'niutu kuśiyāna āy' āṇḍo āya-la paṇuppete.

433. »balla!, mārāya!«, « paṇḍerute, gōvu mēppi gōvalare jōkkuḷu; caṇḍida gobbugu kusude, Kumareye.

»Come! gentleman!«, — (so) they said (sarcastically), the children of the cowherds grazing the cows; he has sat^a for the ball-game,^b Kumāra.

a. For kusuṇa/kutuṇa to sit, cf. M. Bhat, Tuḷu-English Dictionary, p. 65, kutoṇu to seat oneself, sit down. — b. Literally: play of the ball; it seems to be a ball-game at which the children sit on the ground.

»balla bāle! iye immana[?],« jōkkuḷu avu gōvu mēppuṇavu jōkkuḷu kēṇu.

434. »ayya!, caṇḍi pōttu, poṭṭu kūvelugu būluṇḍa, eṇca?, Kumar'!,« entu oṅca paṇupperuye.

(They say:) »Dear!, the ball having gone (pōttu), if it falls into the dried out (poṭṭu) well, — how (is it then)?, Kumāra!,« — so they say now (to get rid of him).

»ayya! caṇḍi pōttu ugelugu būlonḍa ayya Kumar'!« enteru akuḷu jōkkuḷu.

435. »ott'-appage ori mage ēnu ulḷeye, enani-la geppoḍuye;

(Kumāra answers:) »I am the one (and only) child to a single mother (cf. 404); you should (let) me also take (part in your play);

»ott'-appage ori mage ēnu ulḷeye, geppoḍuye«;

436. ēnu geppuve,« 'ntu āye Kumare, Bāmalla Kumare, oṅca paṇuppeyē.

I shall take (part) (?), or: I shall take [out the ball from the well if necessary],« — so he, Kumāra, Bāmalla Kumāra, (he) now says.

»ēnu geppuve,« 'ntu āye Kumare, Bāmalla Kumare.

437. »patt' appa!, bālene dāne!,« paṇupperu; »sāvira kallu pāḍu, sāvira muḷḷu pāḍu kuvelugu, ora oyppoḍuyē.«

»Do catch (the ball)!, child!,« — (so) they say, (but he missed the ball which fell into the well); (they say:) »throwing thousand stones, throwing thousand thorny bushes^a into the well, (we) should (or: must) now spread^b (them therein in layers to get access to the ball).«

a. Männer: muḷḷu thorn, thorny bush, etc. — b. Cf. M. Bhat, Tuḷu-English Dictionary, p. 38 s. v. oyipu.

akuḷu »patt' appa bēleni kūḍōttu,« paṇupperu, »savira kallu pāḍu savira muḷḷu pāḍu ava kuvelugu ora oyppoḍuyē.«

438. kuvelugu jatte Kumare, āye. sāvira muḷḷu pāḍu, sāvira kallu pāḍu, ora oyteruye.

To the well he descended, Kumāra. Throwing (another) thousand thorny bushes, throwing (another) thousand stones (into the well), they spread (them) then (on him).

kūvelugu jattugine Kumare āye, savira kallu pāḍu, savira muḷḷu pāḍu ora oyteruye.

439. kaṭṭe kaṭṭiyeru; gōlita gellu ora naḍiyeruyē.

They built (around the dried-out well) a curb of stone (kaṭṭe, cf. 220); they planted then a scion^a of a banyan tree (in it).

a. Literally: twig, branch.

kaṭṭe kaṭṭiyeru; gōlita bēruḍ' āṇḍala ora naḍiyeruye.

440. kuveluḍē uḷḷen' āye, ott'-appage ori mage, Bāmalla Kumareye.
In the well is he, the one (and only) son to a single mother, Bāmalla Kumāra (cf. 404).
kūveluḍē uḷḷen' āye, ott'-appage ori mage Bāmalla Kumareye.
441. appa-la amma-la, Tiruppatiyāttire-Uḍuppu-Kuḷḷalanta parakke pāḍu, oñca baruvēru.
Mother and father,^a having fulfilled (their) vow on the Tirupatīyātrā, in Uḍuppu, in Kuḷḷala, they now arrive* (at the place of the well).
a. The parents (Skt. mātāpitarau); in Tuḷu mother is appe, father is amme.
appa-l' amma-la Tiruppatiyāttire-Uḍuppu-Kuḷḷalanta jēstana parakke pāḍu, oñca baruvēru.
442. »ayya āṅjōvu!, nama bāle mirekku toḍu pāḍiyeno;^a mire kopyal' unḍo.«
(Dayyāru says:) »Dear husband!, (I wonder if) our son^b is craving for (my) breast, — (my) breast is hard (lit.: hardness).«
a. The particle -no indicates a doubt (toḍu pāḍiye he craved). — b. Literally: our (male-)child.
»ayya adiñcōḷu! nama bāle mirekku toḍu pāḍiyano, mire kolkyar' unḍo«.
443. »pōyi nama erajōgu,« interu, Sālēru dāna, Yākka Sālēru.
»To our home let us go (we may go),« — (so) he said, Sālēru, Yākka Sālēru.
»nama pōyi Dayyāru!, nama pōyi, mirekku toḍu-v āṅḍalo erajogu pōy',« enteru.
444. dāneḷa, payaṅōḍu gōlida kaṭṭegu battu, kuḷḷuderuye; Dayyāru-la Sālēru oñca kuḷḷuderuye.
Whatever (be the matter), on their journey having come to the curb of stone (kaṭṭe) of the banyan tree, they have sat down (on it, cf. 220); and Dayyāru (as well as Yākka) Sālēru then have sat down (there).
gōlida kaṭṭeḍ' āṅḍo dāno gōlita, payaṅōḍu oñca battu kuḷḷudēru akuḷu Sālēr' āṅḍo Dayyār' āṅḍalo.
445. »uḷayi gejjeda śabuda kēṇuṇ', āṅjōve!,« Dayyāru dānē oñca paṇuppōḷu.
Dayyāru now says: »Inside, (there) is heard the sound of small bell(s),^a husband!«.
a. Anklets with small bells are worn by small children, even by boys until their fourth or fifth year.
»oḷi gejjedave śabuda kēṇuṇ', āṅjōve!,« 'ntaḷu āḷu Dayyār' āṅḍo.

446. āttu pakkane,^a oñci bāle dēvara^b kaittoḷu ora kuddut' uṇḍu.
All of a sudden, one child is sitting now near by the master (i. e. Yākka Sālēru).
a. For: āttula pakkane. — b. dēvaru god, lord, master (cf. 3: Yākka Sāle rāye).
āttu pakkane dānevu oñci bāle battu dēvara kaittoḷu ora kuḷḷut' uṇḍu.
447. »mūḷ', oñce ott'-appage ori magani Kumarani kuvelugu jepututo,« paṇṇu jōvu;
Said the child: »Here, they have let down into the well someone (oñce),
the one (and only) son to a single mother, Kumāra;
»ott'-appage ori magani Kumarani kuvelugu dāno jappōt' uṇḍu;
448. »sāvira kallu pāḍu, sāvira muḷḷu pāḍu, oytutu^a, kaṭṭe [kaṭṭutu]^b, pōleda gelle naḍiyēru.«
throwing thousand stones, throwing thousand thorny bushes (into the well), spreading (them on him), they, (after building) a curb of stone^b (around the dried-out well), planted the scion of a banyan tree (in it).«
a. Cf. 437f. — b. Cf. second singer: kaṭṭe kaṭṭutu; cf. also 439.
sāvira muḷḷu pāḍu, sāvira kallu pāḍu, oytutu kaṭṭe kaṭṭutu gōlita galle naḍiyēru.«
449. āttula^a paṇṇaga, »kaṭṭed' avu ena kumar' āṇḍa^b,« Dayyāru dāno balatta kāru daggal' ora oñca pāḍuvōḷu,
When (the child) said so, Dayyāru, — (with the words:) »That (which is under the stones and bushes) of the curb (of the well), (that) was^b my son (or: my Kumāra)^c,« — (she) then (oñca) places suddenly once (ora) her right foot (on the curb of the well),
a. āttu, or: ātu so much, so. — b. For: āṇḍu; cf. second singer: ānu. — c. (Cf. 415a.) For satyakriyā cf. P. Thieme, Brahman p. 108ff. (Zeitschrift der Deutschen Morgenländischen Gesellschaft 102. 1952, or: Kleine Schriften 1971, p. 117ff.) nach H. Lüders.
»ena satyatave Kumare ānu-la, Dayye!,« — balatta kāru pugalu pāḍutoḷu āḷu Dayyār' āḷu,
- 450a. balatta mire-la puṇḍupōḷu, »Kumara!, nettigi-la sāvira kallu pāḍu, sāvira muḷḷu pāḍu!,
and she presses her right breast (and calls): »Kumāra! (or: son!), onto the crown of (your) head place the thousand stones! place the thousand thorny bushes!, (and)
»ayya maga! ena satyata Kumar' āṇḍaḍa sāvira kallu pāḍu, sāvira muḷḷu pāḍu,

- 450b. *avani, maga! cilakoṇḍutu, ena jekkalugu battu būlla!*, « Dayyāru paṇuppōlu.
(my) child!, lifting them, come (and) fall into my lap!, « — (so) Dayyāru says.
avani tirappovaṇḍu ena jekkaluge battu būloḍu. «
451. *sāvira kallu pāḍu[ttu], sāvira muḷlu pāḍu[ttu], tirapoṇḍu, Dayyāre jekkalīḍu bāle kuḷḷudeyē.*
Placing the thousand stones, placing the thousand thorny bushes (on the crown of his head and lifting them), he has opened (the well), (and) the (male-)child has sat (down) on Dayyāru's lap.
sāvira kallu pāḍu, sāvira muḷlu pāḍu, tirappōṇḍu Dayyāre jekkaluḍu battu kuḷḷudeye.
452. *mire koḷppoḷu, āḷu Dayyāru mire koḷuppaḷe Kumaregu āṇḍuḍu.*
She gives (her) breast (to him), she, Dayyāru gives (her) breast to Kumāra āṇḍuḍu(?).
avu dānela mire koḷuppaḷ' āḷu Dayyār' āṇḍo.
453. »*ayya appare!*, ite kiṇṇida mire battuṇute,«^a intu paṇuppene āye Kumareye;
(Kumāra says:) »Dear mother!, now (you) got a small breast,«^b — so he says, he, Kumāra;
a. For: niṅku kiṇṇi mire battuṇute. — b. Breast of smallness; cf. porḷuda jēvu (girl of beauty,) beautiful girl; muṭṭada jana (person of nearness,) near person, neighbour; literally: now a breast of smallness came; it seems that he wants to say: »Meanwhile your breast became dry.«
»*ayya appare! ite kintuna mire lentena lāgi,*« āye bāle Kumare;
454. »*ēnē mayakkanē āppene, appare!*,« āye Bāmalla Kumare paṇuppeye,
»(see!,) I vanish, mother!,« — (so) he, Bāmalla Kumāra, says,
»*ayyayya appareye! ēnu māyo āvene,*« 'ntu paṇuppen' āye Kumare,
455. »*ēnu-la māyane āyaḍ'*, appare!, baṇḍere dharma-ruṇ' avu,« āy' āṇḍa bāle paṇuppe;
»and, if I vanish (now), mother!, there is a dharma-obligation of the Baṇḍas^a (for the future),« — (so) he, the (boy-)child says;
a. Persons of a caste of cultivators; they should perform from now onwards a dharma-obligation for the sake of Kumāra.
»*baṇḍere dharma-riṇo uṇḍ' ēnu,*« bāle paṇuvētē;

456. »kāḍutte koṇḍu pō dharmabujo!; pūjāriḡe koḷoḍ', appare!,« āy' āṇḍa Bāmalla Kumare paṇuppēyē;
 »take a dharma branch(?) from the jungle; you should give it to the priest, mother!,« — (so) he, Bāmalla Kumāra says;
 »pūjāriḡe dharmabujo koḷoḍ' appare!,« enten' āye Bāmalla Kumare;
457. »avve!, eṅkuye, appare!, bolḷita pāppe, baṅgāra pāppe, kuḷḷaregu bolḷita kudirane maḷpoḍute,« intū āy' āṇḍa bāle paṇuvēte;
 »indeed!, for me, mother!, you should make an image of silver, an image of gold, (and) a horse of silver (with the outfit) for sitting,«^a — so he, the (boy-)child says*;
 a. Probably the poet wants to express that the mother should make one image out of the two metals, silver and gold, representing her son Bāmalla Kumara, who is riding on a silver horse.
 »bolḷita pāppe, baṅgaruta pāppe eṅku-la dāno kuḷḷaregu kudire maḷppoḍ',« entū paṇuvete;
458. »kañcida eṅku pīṭha āvoḍu, appare!; enani pīṭhaḍu īrē mamboḍ',« entū;
 »a pedestal of bronze I (i. e. my image) should have, mother!; you should put up^a me (i. e. my image) on (that) pedestal,« so (he says);
 a. maḷpuni to do, make, perform, cause, frame; here probably: to install (ceremoniously).
 »enani pīṭha maḷppoḍ' appare! pīṭhaḍu kuḷḷaregu īre nampoḍ' appare!,« 'ntū paṇupperu;
459. »Brammare baḷatta meyṭe, ena pīṭha avuḷ' āṇḍa koṇḍu mambavōḍu,
 »(in the temple) at the right side (lit.: body) of Brahma, my pedestal, there, you should cause to bring,
 »Brammare baḷattutu ena pīṭha koṇḍu avuḷu enani nampoḍ' apparē!,« 'ntū paṇuppēte Kumareye,
460. eṅku-la dīpa paḡaḷu maḷpoṭe, appare!, ena-la kaiku dīpalu uṇḍāṇu.«
 and for me (i. e. for my image) you should install a (lighted) lamp (in) the morning, mother!; and near me (ena-la kaiku) there are (other lighted) lamps (in my shrine),«^a — (so said Kumāra).
 a. In Tuḷu such a small shrine is called garoḍe/garōḍi/garaḍe.
 eṅku-la biruvu pādalu, ena-la kaiṭṭe koḷaḷaḡ' appare!,« 'ntū paṇuppene.

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- kāyuna* [Männer: kāyuni] to be warm
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- kāyittoṇuppuṇa* to warm up for oneself
 kāyittoṇuḷu (ipf. 3. sg. f.), 236
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 kaimuṭṭuda (gen.), 13, 229
- koṅke* [Männer: koṅke crookedness] (nom.), mischief
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- koṭye* [Männer: koṭya] (nom.), shed, stall, 429, 430
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- koḍuvage* (nom.), (?) 327
- koṇuṇa* [Männer: koṇuni] to take, to keep
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- scoop), 72, 80, 114, 135, 139, 142, 191, 255, 256, 258, 265, 267, 329, 399, 414, 456, 459 (as auxiliary to other verbs:)
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- koṇḍu pogippuṇa to bring into etc.
- koṇḍu pōppuṇa to take away
- koṇḍu barpuṇa to bring with
- kottekāṇa* [cf. Männer: kotte trash] (nom.), uproar (?) battue (?), 155
- koppu* [Männer: koppu] (nom.), a kind of ear-ornament, worn on the upper part of the ear, 361
- kopyalu* (adj.), hard, 442
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- kōṇe* [Männer: kōṇe] (nom.), room
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kōṇeta (gen.), 280
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- kōppa* [Männer: kōpa] (nom.), anger, violent, temper, 121

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giṇḍeni (acc.), 183
giṇṇe [Männer: giṇṇalu] (nom.), bowl
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 (Note: *giṇḍe* is a brass vessel of different sizes, maximum ca. 2 liter, above the ball-shaped or egg-shaped body there are a narrow neck and a wider mouth; synonym with *cem-pu* 'copper, copper pot, goblet, from copper or brass; — *giṇḍi* is a similar vessel but with a spout; — *giṇṇe* is a small cup-shaped semispherical bowl from metal or burned clay; — *kuṭappāna* is a big vessel from brass or copper for carrying water from the well, ca. 5 – 10 liters.)
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- jakka* [Männer: cokka neat] (adj.), clean
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tare buduppōpuna to loosen the hair
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