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Marathi text

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Poona, India
Language: Marathi
Date: July, 1965

parst̥ṣi sanskruti-d̥ze bharat-iyā sanskruti-~~h~~ir parinam
foreign culture-of India-(adj) culture-on effects

- 1 bharat-iyā sanskruti hi farats dzuni ahe // 2 parantu v̥l̥i-
India-(adj) culture (un) very old (aux). however time-

kala pramane ti na badalya gelyamule titse parinam
our accordingly it (neg) change (aux) (fem.rel.pr.) effects

farats ~~h~~ait dzale // 3 parst̥ṣi sanskruti mand̥ēi kai //
very bad (aux). foreign culture mean (ques).

- 4 parst̥ṣi sanskruti-tse vit̥sar he dharna-pramane ahet //
foreign culture-(poss) thought (conj) religion-accordingly (aux)

- 5 parantu bharat-iyā sanskruti-tse vit̥sar hindu dharna-pramane
however India-(adj) culture-(poss) thoughts Hindu religion-

ahet // 6 hindu dharna-ta tatvo he
accordingly (aux). Hindu religion-(poss) principles (conj)

ek kahits niraale ahe // 7 ani halit̥sa yha d̥zagat hindu
one different (aux). and present time this world Hindu

sanskriti kaṣi badlavi ha mota vit̥sar aapalya pudhari-am-
culture how change this-big thoughts our leader-(pl)-

pudhe ahe // 8 sanare tsaudaṣya tsali
in front of (aux). approximately fourteen hundred A.D.

Christian sanskriti-madhe b̥rets badal dzhale // 9 dze kahi
Christian culture-in many change happen . those some

badal dzale te tsaangalya-karta dzhale // 10 parantu
change happen those-good-for happen ; however

aapalya hindu sanskriti-madhe ase kahi badal dzhale
our Hindu culture-in (rel.pr.) some changes happen

nahit // 11 dze kahe don hazar varṣa purvi gaḍale
no what something two thousand years before happened

tets lokani-puḍhe dzalu tevāle // 12 aṇi tīṅmule
(rel.pr.) people-before continue keep and because

aapalya sanskruti-maḍhe dase ekhaḍa stir oḍha asto tia
our culture-in like one still rivulet ease that

pramane aapalya sanskruti stir rahaili // 13 aṇi yha puḍhe
like our culture still remained. and this in front-

aapalya puḍhe dzaila pahidze// 14 sanskruti-maḍhe kahi
of our before go want culture-in some

vitṣar baḍal-e pahidzet 15 parstṣi sanskruti-maḍhe dze
thoughts change want foreign culture-in those

kahi baḍal dzale ahet te sagalets tsangale ahet ase
some change happened (aux) those all good (aux) (neg.

nahi // 16 parantu apan ti-atil kahi guṇ udzale
idiom). however we then-from some good character lift

pahidzet// 17 aṇi te apan aapalya hindu sanskruti-maḍhe
must and those we our Hindu culture-in

nishalun ek navin sanskruti nirman keli pahidzi// 18 don
mix one new culture create do must two

hazar vorṣapurvi aapali lokasankya farats kami hoti// 19 aṇi
thousand years ago our population very less was. and

ata lokasankya farat ahe // 20 aṇi lokasankya-la daḍun apan
now population very is and population-to catch we

aapalya sanskruti-maḍhe kahi baḍal keli pahidzet// 21 dze
our culture-with some change do must those

baḍal hotil tyatse duri parinan pan lakṣat
changes happen their far effects also consideration

ghitale pahidzet// 22 ani dse kahi don hazar vorṣa-maḍhe
take must and those some two thousand years-in

gaḍale nahi te apan yha ṣatka-maḍhe gaḍale-atse ahe //
happen not (rel.pr.) we this century-in happen-(un) (aux).

23 ani halitṣa pudhari-an-puḍhe kiḇa lahan mul-an-puḍhe
and present leader-(pl)-in front of or small child-(pl)-in

kiḇa striy-an-puḍhe mota praśnī ahe //
front of or woman-(pl)-in front of big problem (aux).

24 aapalya sanskruti-maḍhe saru-bat ek bait gosti-maṇḍzi dzat-i //
our culture-in all-of one bad system (id.) caste-(pl).

25 dzat-i mule barets vorṣa aapalya-ala faidha dzhale //
caste-(pl) because much years our-(reflex) profit happen .

26 parantu tyatse dur parinaṁ matriḇa it dzhale // 27 kahi
however their after effects (un) bad happen . some

lok-ani yha dzatin-tsa faidha ghitale // 28 ani tyatse
people-by this caste system-of profit take. and their

parinaṁ bait dzhale // 29 gaḍib lok gaḍib rahaili //
effects bad happen . poor people poor lived.

30 tana tantṣa ayuṣa-maḍhe kaḍihi bauba milala nahi// 31 ani
they there life-in never opportunity get not . and

Ṣrīmaṇṭi lok Ṣrīmaṇṭi hot gele// 32 dzat-i-bīr
rich people rich (aux) went. caste-(pl)-on

paṇḍeṣi lok-ani barets tikha keli// 33 dzat-i-mule
foreign people-by lot of criticism did. caste-(pl)-because

aapalya hindu-stana-maḍhe anki kahi dharna nirṁana dzhale//
our Hindu-place-in more same religion created happen.

34 ani pahili gosti maṇḍzi apan dzat-i naṣṭa kelia pahidzet//
and first story means we caste-(pl) destruction do must.
(system)

- 35 yha yug-at audyogik dande nirman dzhale ahet // 36 tya
 this age-in industrial business create happen (aux-pst). that
- mule eki|i kutumba rahaine a-sakyi dzhale ahe //
 because joint family live im-possible happen (auxppres).
| |
- 37 eki|i kutumba tikabaitse asel tir aapalya sanskruti-madhe
 joint family preserve (un) (conj) our culture-in
| |
- barets badal karabe laktil //
 lot of changes to do have to.

The Effects of Western Culture on Indian Culture

1 The Indian culture is very old. 2 Because it did not change with time its effects were very bad. 3 What is Western culture? 4 Western culture is Western Christianity. 5 Indian culture is based on Hindu philosophy. 6 The Hindu philosophy is quite different (from Western philosophy). 7 How to change the Hindu philosophy in the present world is a problem facing the leaders.

8 Around the fourteenth century Christianity underwent a reformation. 9 Whatever changes took place were for the good. 10 But there were no such changes in the Hindu philosophy. 11 Whatever was observed two thousand years ago continued to be observed. 12 Our culture became sluggish just like a slow-moving stream.

13 We must make progress for the future. 14 We must make changes in our culture. 15 Not all the changes that have taken place in Western culture are good. 16 We must adopt good changes from them. 17 We must blend these changes into our culture and create a new one. 18 Two thousand years ago our population was very small. 19 And now the population is very large. 20 We must change our culture taking into consideration the present population. 21 We must consider the long-range effects of these changes. 22 In this century we must achieve what has not been achieved in the last two thousand years. 23 There is a big problem facing leaders, women, and young people.

24 One bad thing in our culture is the caste system. 25 Because of caste we benefitted alot. 26 But the long-range effects were very bad. 27 Some people took advantage of the caste system. 28 And their influence was bad. 29 The poor remained poor. 30 They did not get any opportunity in life. 31 The rich kept becoming richer. 32 Foreigners criticized the caste system alot. 33 Because of caste more religions were created. 34 The first thing we must do is to destroy the cast system.

35 In this age industry has been created. 36 Because of that it is impossible to live as a joint family. 37 We have to make a lot of changes in our culture if we want to preserve the joint family.

NOTES

Morpheme division is indicated by a hyphen.

Word division is indicated by a space.

Full stop is indicated by parallel oblique lines.

The key to symbols used in translation is:

adj--adjectivalizer

pl--plural

un--uncertain

aux--auxiliary verb, usually 'to be'

neg--negative

fem.rel.pr.--feminine relative pronoun

ques--question word

poss--possessive

conj--conjunction

rel.pr.--relative pronoun

reflex--reflexive

pst--represents past tense; pres.--represents present tense.

Key to the orthography: The orthography is relatively phonetic except for the following changes:

p, k --represent aspirated and unaspirated voiceless stops.

t--represent aspirated alveolar and dental t

t--represents dental t or unaspirated alveolar t

r--represents flap r.

e--represents the open counterpart of e

a--represents a

A line above sibilants is substituted for a wedge; e.g.

ś represents ś.

A line under consonants represents fronted or dental sounds.

ṽ represents nasalization.

n before g represents ṅ

y or i following stops indicates palatization.

Submitted by: Sandra K. Gordon
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 Poona, India
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1. mi d̥ēva,n lahan hot-6 tya vīr-li palta-palta
 I when small was-(masc.sp.) that time-(prep.?) while running
- mi padal-o // 2. mad̥za pai-alal mō,t-e kam
 I fell down-(masc.sp.) my leg-(?) big-(masc. s.) wound
- zaa-li // 3. tya kartaa malaa mumbue-t̥sa eka
 (aux.v.?)-(?) that because of I Bombay-(pos.) one
- ḍoktor karre zawe lagele // 4. mi rahanara puni-atsat //
 Doctor to go (aux.v.) I live Poona-(prep.)
5. ani tya vīr-li mi mumbai pahaniāla milal.e mumbai
 and that time-(pres.?) I Bombay to see to get to Bombay
- he mō,t-e ṣahar // 6. tithe kup mō,t-ya b̥ildings
 that big-(masc.s.) city ? many big-(fem.pl.) buildings
- ahe-ø // 7. kup mō,t-ø doktor ahe-ø //
 are-(pres.) many big-(masc.pl.) doctor are-(pres.)
8. ani tya malaze malaa mumbai pahaniāla milal.e // 9. tsakum
 and this because of I Bombay to see got to wound
- ti zali lovkarats bari zahali // 10. ani yha zakme
 it got to be soon it was healed and this wound
- mulei malaa mumbai pahaniāla mil.āli //
 because of I Bombay to see got to

Free Translation

1. When I was small I hurt myself while running. 2. I had a big wound on my leg. 3. I had to go to a doctor in Bombay.
3. I stay in Poona. 5. I got the chance to see Bombay.
6. Bombay, the big city. 7. There are many big buildings.
8. There are many well known doctors. 9. Because of this, I saw Bombay. 10. My wound was healed very quickly.

- ~~North Dakota~~ he amerik-et̥sa uthtar relaa ahe-ø //
 North Dakotathis America-(poss.) north toward is-(pres.)
2. yethe hival.a zaval.-zaval.dha meihenēne astho // 3. yethe
 here winter nearly-(?) ten months lasts here
- kup gahu hohto // 4. yethil lok sabhawane tsangele
 a lot of wheat wheat here people nature-by good

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- ahe- $\emptyset$ // 5. malaa ite yeun dha meihen^{ne} tsaale //
 are-(pres.) I here come ten months (aux.v. past)
6. maza ^azenma pune ite tsala // 7. pune ^{sa}har
 my birth Poona in happen (pres?) Poona city
- hindustana-t^{sa} past^{sim} kinarria zaval. ahe- $\emptyset$ // 8. he
 India-(poss.?) west coast near is-(pres.) this
- ^{sa}har mumbei pasulna ^{sa}bhar maila ahe- $\emptyset$ // 9. puna^{sa}
 city Bombay from one hundred miles is-(pres.) Poona-(poss.)
- wasti sumare dha lak ahe- $\emptyset$ // 10. mad^{ze}
 population about ten lak (100,000) is-(pres.) my
- ^{si}k^{su}n pune ite zale // 11. pune he vidhe-tse
 education Poona in happened Poona this education-(poss.)
- maher gar ahe- $\emptyset$ // 12. mi ^{si}senas-ati
 girl's parents home house is-(pres.) I education-(prep?)
- mumba^{sa}-la gelo // 13. mi mumbei madhe saha wor^{se} kadali //
 Bombay-(prep.) went I Bombay in six years spend
14. mumbei he far mo^t-e ^{sa}har ahe- $\emptyset$ //
 Bombay this very big-(masc.s.) city is-(pres.)
15. mumbei madhe mo^t-e karkane ahe- $\emptyset$ //
 Bombay in big-(masc.pl.) factories are-(pres.)
16. mo^t-ya gernya ahe- $\emptyset$ // 17. mumbei madhe
 big-(fem.pl.) mills are-(pres.) Bombay in
- mo^t-ya imarat-i ahe- $\emptyset$ // 18. kup lok
 big-(fem.pl.) building-(pl.) are-(pres.) a lot of people
- ahe- $\emptyset$ // 19. mumbei sumudra kinarria zaval. ahe- $\emptyset$ //
 are-(pres.) Bombay sea coast near is-(pres.)

1. North Dakota is toward the north of America. 2. Winter lasts for nearly ten months here. 3. A lot of wheat is grown here. 4. People are good-natured. 5. I have been here for 10 months. 6. I was born in Poona. 7. The city of Poona is situated near the western coast of India. 8. This city is one hundred miles from Bombay. 9. The population of Poona is around a million. 10. I was educated in Poona. 11. Poona is a well known education center. 12. Then I went to Bombay for further education. 13. I stayed nearly five years in Bombay. 14. Bombay is really a big city. 15. There are big factories in Bombay. 16. There are big mills. 17. In

Marathi

Bombay there are big buildings. 18. There are lots of people.
19. Bombay is near the sea coast.

1. nemi-pramanhe vīsunte-rau uthile// 2. to,da
as (?) usual-(?) personal name-(f.) got up mouth

dhutīlea-lantar tyani apelea baikō-la t̄sha anaila sanghitāla//
washing ater he his own wife-(prep.) tea bring asked

3. praruntu t̄sha tanda hota// 4. t̄sidun te apelea
But tea cold was getting angry he his own

biko-ka manahale t̄sha agdiz tanda ahe-~~o~~ //
wife-(prep) said tea extremely cold is-(pres.)

5. umavahinin-tsa t̄śaka-pasun kahits tikh salut
name of wife-(poss.) morning-since anything right to walk

6. tsaka-li gavīli uśirra ala // 7. nemi
morning-(prep.) milkman late came as(?)

-pramanhe vīsunte-rau-want̄si ofisi-la zaan̄it̄si
-usual (?) personal name-(f.)-(poss.) office-(prep.) to go

gahani suru tsahali // 8. tya-madhe bundut̄si
haste begin (aux.v. past tense?) this-(prep.) name of son

tsakalt̄si śalā // 9. ghahe-ghahene vīsunte-rau
in the morning school quickly-? personal name-(f.)

d̄zuvule// 10. poli kat̄si hoti// 11. bhahad̄zimode
he ate flatbread not baked was In the curry

math d̄zasta hote // 12. bhahth nith śisla no-hota //
salt too much was rice well cooked (neg.?) -was

13. sumare dhavavasta vīsunte-rau ofis-la zavea+la
about ready personal-(f.) office-(prep.) at ten o'clock?

nigale// 14. praruntu tyat̄si bas tsu'a-li // 15. ofis-la
to go? But his bus missed-(?) office-(prep)

potsaila tana ekh-tas lagala // 16. muhg saihaba-t̄si
reach he one-hour (aux.v.) Then boss-(poss.)

bolani kawi laga+li // 17. ahs ofis madhe barets kam
scolding eat (aux.v.?) Today office in lot work

hote // 18. dupar-t̄sa vīrle-la t̄sha-sati
(aux.v.?) afternoon-(prep.?) time-(prep.?) tea-(?)

baher gele// 19. upurgarah-madhe tana ehk zunaa mitra
out went hotel-(prep.) he one old friend

Marathi

neg. ---negative	pres. ---present
pl. ---plural	(?) ---uncertain as to grammatical
poss. ---possessive	function
prep. ---preposition	? ---uncertain as to meaning

1. ramu egda eka gawawun dustria gawa-la nihala// 2. wate mode
Ramu once one town another town to started way on

saltasalta tya-la watseru betola// 3. boltabolta
while walking he fellow traveller met while talking

te mitra zale// 4. ani tamba eka zala kali viṣṭranti
they friends became and halt one tree down rest

genyasati doge tambole// 5. dughani anelia nyaharia kalea//
for talking both halted both brought breakfast ate

6. ani te zopigale// 7. itakyat tikaduna ale aswol//
and they went asleep after a while from there came bear

8. ramu brobrortsa vartseru tavortop zaḍa dawort
Ramu with him fellow traveller immediately tree on top

tsadala// 9. aswol egdum ramutṣa zawuḷ ale// 10. ramu
climbed bear suddenly Ramu near came Ramu

ghaborla pun tala palta ale nahit// 11. mahga ramu-ne
afraid but ? run come not then Ramu himself

melya-tse sḡga kele// 12. ani ramu tites pardun rahiḷa//
dead of pretend did and Ramu there lying remained

13. aswol ramu-tṣa zawuḷ ale// 14. tyani ramu-la hunkale//
bear Ramu to near came he Ramu to smelled

15. aswolala wartele ki ramu melela ahe// 16. mahga aswol
bear to thought that Ramu dead was then bear

nigun gele// 17. mahga ramu-tṣa parobar aslela wartseru
went away then Ramu with accompanying was fellow

zaḍa-tṣa kali utarla// 18. ani ramu-la manahla
traveller tree down climbed and Ramu to said

ki aswol kai manahle// 19. ramu manahla aswolane madṛa
what bear ? say Ramu said bear my

kana-t sangitle aslea lokanṣi maitri karu nokos//
ear in said like these people friendship do not

Free Translation

1. Once Ramu started from one town to another. 2. On the way while he was walking he met a fellow traveller. 3. They became friends while they talked. 4. And they both stopped to take a rest under the shade of a tree. 5. Both ate the breakfast they had brought. 6. And they went to sleep. 7. After a while there came a bear from there. 8. Ramu with his fellow traveller immediately climbed up a tree. 9. Suddenly the bear came near to Ramu. 10. Ramu became afraid but could not run. 11. Then Ramu pretended he was dead. 12. And Ramu remained lying there. 13. The bear came near Ramu. 14. He smelled Ramu. 15. The bear thought that Ramu was dead. 16. Then the bear went away. 17. Then Ramu with the accompanying fellow traveller climbed down the tree. 18. Then the other traveller said, "What did the bear say?" 19. Ramu said, "The bear said in my ear, 'Do not make friendships with people like this'".

Submitted by: Bob Hoppe

Informant: Vijay Purandare

Language: Marathi

Date: July 1965

Text I Sasa an.i Khaso

Hare and Tortoise

- 1. ek-e kali eka d̄zunl-ath / ek khaso an.i ek sasa
one-(?) period one jungle-in one tortoise and one hare
- rahath hoth-e // 2. mulan.-o khaso ha-pran.i athenta
to live were-(?) boy-(pl) tortoise this-animal extremely
- munda gatini tsalat-o // 3. an.i sasa ha-prani faruts
slowly speed walks-(?) and hare this-animal very
- tsapal. asto // 4. pun khaso-wala tiats̄a t̄slan.i-
active is in spite of tortoise-himself his walk-
- ats̄ kadis hewa wata-la nali // 5. parantu sasa-la apal.a
to never envy feel-to (neg) but hare-himself his own
- palan.la-tsa bhankha hoth-e // 6. ekhada sasa-s̄.i an.i
activeness-(pos) very much was-(?) once hare-(pos) and
- khaso-watsi bhet tshali // 7. sasa mhanal-a khi tu faruts
tortoise-(pos) meeting it happened hare said-(?) that you very
- munda khaine tsalat-os // 8. Khaso mhanal-a sasa tu-la tud̄zha-
slow speed walk-(?) tortoise said-(?) hare you-to your-
- bad.a gad.awa tsola-la ahe // 9. sasa mhanal-a ma-la gad.awa malidz
self pride climb-to is hare said-(?) me-to pride (e-neg)
- nahi / parantu tudza-s̄i ma-la seriath la-wadzi ahe //
(neg) however your-self me-to race to-plant is

- 10. kaso-ane s̄ayeti-mad.e bhaga gahinat̄s̄e
tortoise-himself race-center:participation to take
- tharavi-le // 11. an.i dogh-ani s̄ariath-karta tayari
decide-(pt) and both-(?) race-for get ready
- kheli // 12. taralha-pramane dogh-ani ek-a
did to agree upon-accordingly both-(?) one-(?)
- zage-war- ubhece rahath-la_ // 13. dogh-ani tharavi-le
place-on top standing live-to both-(?) decide-(pt)
- khi lamba ek-a tekha-di-var d̄zo adhi potzel /
that farway one-(?) hill-(?)-on top one who before reach
- toṣ s̄eriath d̄zingkh-e // 14. an.i dogh-an.i pal.anias
that one race win-(ft) and both-(?) running
- sudavat kheli // 15. sasa faruts d̄zalat gatini phaal.ath /
beginning did here very fast speed ran
- khaso manda gatini phal.anian salawat kheli // 16. don
tortoise slow speed running beginning did two
- tin minat-anatar sasa-n.i maghe baghit-le // 17. parantu
three minute-after here-himself behind see-(?) however
- khaso tela mul.its disa-le nahi // 18. sasa mhan-ela khi
tortoise himself at all see-(?) (neg) here said-(?) that
- khaso faruts lamba she // 19. sasa mhan-ala khi don tin
tortoise very far is here say-(?) that two three
- minat viṣaranti ghehu // 20. mhanuna sasa dzhoph-gali //
minute rest take because of that here sleep-(pt)
- 21. todia-vera n.e sasa-la faruts ghardh dzhoph-gali // 22. eka
small-time some here-to very deep sleep-(pt) one

- tasanaa-tur sasa-la ekedum tsag ali / an.i thiani bagh-itle
hour-after hare-to suddenly awake come and he see-(pt)
- khaso ek-a tasa-modhe tekna-ditsa-var postla // 23.
tortoise one-(?) hour-center hill-(?)-on top reach
- an.i sasa-n.i baghit-lo khi apan hi seriath
immediately hare-himself see-(?) that himself this race
- harl.o // 24. mulan.-o yeha ghosti-made apan khai siklha
lost boy-(pl) this story-center we what learned
- svata-badal. // 25. kedi hi ghamenda karu nahi //
about-oneself never you boasting do (neg)

Free Translation

1. Once upon a time in a certain jungle there lived a tortoise and a hare. 2. Boys, the tortoise is an animal which moves very slowly. 3. And the hare is a very active animal. 4. But the tortoise never envied the hare because of his speed. 5. But the hare was very, very proud of his quickness. 6. Once it happened, that the hare and tortoise met. 7. The hare said to tortoise, "You run very slowly." 8. The tortoise said to the hare, "Hare, you are becoming very proud of yourself." 9. The hare said, "I am not proud of myself; however, I want to have a race with you." 10. The tortoise agreed on having a race." 11. And both of them got ready for the race. 12. As planned, both of them came together on a particular spot. 13. They decided that the one who climbed the top of the hill quickly will win the race. 14. And both of them started running towards the hill. 15. The hare started running very fast; the tortoise started running very slowly. 16. After two or three minutes, the hare looked back. 17. However, he was not able to see the tortoise. 18. The hare said to himself, "The tortoise is really behind." 19. The hare said that it would be worth while to rest for two or three minutes. 20. Because of that, the hare went to sleep. 21. After some time, the hare went fast asleep. 22. After one hour the hare suddenly woke up, and he saw that the tortoise reached the top of the hill with in one hour. 23. Immediately the hare came to know that he had lost the race. 24. Boys, what have you learned in this story? 25. You should not be proud of yourself.

Text II Garakhi an.i Kolha

Shepherd and Wolf

- 1. ekhada ek-a kerigha-wat / ek garakh-i hoth-a // 2.
once one-(?) village-in one shepherd-(?) was-(?)
- tiatsa-kare baiats mendh-ia hoth-is // 3. parantu tiala
he himself-(pos) many sheep-(?) had-(?) but he
- lokh-an-tsi cessa koria-tsi farats vhiith kod. hoth-i //
people-(?)-(?) fun do-(?) extremely bad habit had-(?)
- 4. tho roz sakali apalhat mendh-ia saata-var zat.he // 5.
he every morning his own sheep-(?) farm-on top go
- an.i the mothi-ane orad.at.h khi kolha ala kolha ala // 6.
and he loudly-(?) shout-(?) that wolf come wolf come
- an.i he aikun saghale lokh tiatsa madati-fartha iyet // 7.
and this hear all people his help-for come
- parantu tithe kahidz ne-hoth-e // 8. makh garakhi
but there nothing (neg)-was-(?) afterwards shepherd
- math-lane haseth // 9. ekhada khai tsale khi karats ek kolha
big-(pos) laugh once what happen that truly one wolf
- tet ala // 10. garakhi math-iane orad.a-l.a kolha ala kolha
there came shepherd big-(pos) shouted-(? wolf come wolf
- ala // 11. parantu tiatsa madati-kartha kuani ale nahi // 12.
come but his help-for one-no come (neg)
- an.i kolha-ni ek mendh-eri palali // 13. yaha gosti-madhe apan
and wolf-by one sheep-(?) runaway this story-center we
- khai sikala mulan.-o // 14. kakih kanhatsi tsaisa karu nahi //
what learn boy-(pl) never anybody fun do (neg)

Free Translation

1. Once upon a time in a village there lived a shepherd. 2. He had many sheep. 3. But he had a very bad habit of making a fool of other people. 4. Every morning he would go to the field with his sheep. 5. And he would shout loud in the field, the wolf has come, the wolf has come. 6. People heading to help, would go to him to help. 7. However, there was no wolf there. 8. Then the shepherd would laugh loudly. 9. Once it happened that the wolf actually came. 10. The shepherd cried loudly, "The wolf has come, the wolf has come." 11. However, no one came to help him. 12. And the wolf took away one of his sheep. 13. Boys, what have you learned in this story? 14. Never make fun of others.

Text III Kaol.a an.i Kolha

Crow and Wolf

- 1. ekhada dzungl-at ek kohla not.h-o // 2. kolha ha prani
once jungle-in one wolf was-(?) wolf this animal
- faruts labar ast-o // 3. ekhada ek kaol.a-la ek ma'antsa-t̃sa
extremely cunning is-(?) once one crow-(?) one meat-of
- tukad.a tsparda-lat // 4. an.i kaol.a tshara-war basta // 5. te
piece found and crow tree-on top sat that
- kolh-ine baghit-le // 6. tabatoba kolha mhanal-a kaola-ai
wolf-himself saw-(?) immediately wolf said-(?) crow-flatter
- tudzhi tsots faruts tsagali she // 7. tuze dol-e faruts
your beak very beautiful is your eye-(pl) very
- sand.ar she-th // 8. tadzhe pai pan sand.ar she-th // 9.
beautiful is-(pl) your legs also beautiful is-(pl)
- an.i tu pan tsagali gates // 10. tu akhe-the khane manh-a
and you also good sing you song-(?) song sing-(?)
- thako // 11. he aikun kaol.a faruts kas̄ t̃shala / an.i
show that hearing crow very pleased became and
- tho khane manh-u lagala / kaokao // 12. karth-ats mansa-tsa
he song sing-(?) began caw caw doing-(?) meat-of

- takarda kali padala // 13. tarbartop kolha-ne to
piece down fell immediately wolf-himself that
- tukara apalia tonda-th ghatalath // 14. an.i kolha-ne to
piece his mouth-in put and wolf-himself that
- tukarda kahana takal-at // 15. mulan.-o yaha gosti-madhe khai
piece ate put-(?) boy-(pl) this story-center what
- ṡikalat // 16. nusetia statia-la bhalun tṡa naka //
learn empty praises fall for go (neg)

Free Translation

1. Once in a certain jungle there lived a wolf. 2. The wolf is a very cunning animal. 3. Once the crow found a piece of meat (in the jungle). 4. And the crow sat on the tree. 5. The wolf saw (the crow on the tree). 6. Immediately the wolf said, "Crow your beak is very beautiful." 7. "Your eyes are beautiful." 8. Your feet are also beautiful. 9. And you also sing very well. 10. Sing a song." 11. Upon hearing this the crow became very pleased and he started singing. "Caw Caw." 12. The moment crow started singing, the meat piece fell down. 13. Immediately the wolf put the piece in his mouth. 14. And the wolf ate that piece. 15. Boys, what have you learned in this story? 16. Don't get carried away by false praises.

Notes: Morpheme division is indicated by a hyphen; word division is indicated by a space. The following symbols indicate:

pos	Possessive	e-neg	Emphatic negative
n	Neuter	ft	Future tense
pl	Plural	(?)	Uncertain
neg	Negative	/.	Pause
pt	Past tense	//	Final pause

All sounds are symbolized according to the system of Kenneth L. Pike (Phonemics, Ann Arbor, University of Michigan Press, 1947.)
Exceptions:

- a =
a period on the line after a consonant is retroflexion
an underlined consonant means it is fronted
a line over a consonant is a " "
a comma immediately following a vowel is nasalization.
the same vocoid written twice equals length
h = following a consonant is aspiration