1965

Marathi

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Language: Marathi
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parstā sanskruti-dže bharat-iya sanskruti-bār parīnam
foreign culture-of India-(adj) culture-on effects

1 bharat-iya sanskruti hi farōts dzuni ahe // 2 parāntu vāli-
India-(adj) culture (un) very old (aux). however time-
kala pramanē tī na bāдолāya gelymule titse parīnam
our accordingly it (neg) change (aux) (fem.rel.nr.) effects
farōts bēit dzale // 3 parstā sanskruti mandāi kai //
very bad (aux). foreign culture mean (ques).

4 parstā sanskruti-tse vitāgar he dharm-pramane ahet //
foreign culture-(poss) thought (conj) religion-acconrdingly (aux)

5 parāntu bharat-iya sanskruti-tse vitāgar hindu dharm-pramane
however India-(adj) culture-(poss) thoughts Hindu religion-


6 hindu dharma-tā tāhīvo he
accordingly (aux). Hindu religion-(poss) principles (conj)
ek kahits nircle ahe // 7 anī kalītā yha dzagat hindu
one different (aux). and present time this world Hindu
sanskruti kāsi bādlavi ha mōta vitāgar aapgley. pūdhari-am-
culture how change this big thoughts our leader-(pl)-
pūdhe ahe // 8 senare tsaudēṣya tsali
in front of (aux). approximately fourteen hundred A.D.

Christian sanskruti-maḍhe bārets bādol dzhale // 9 dze kahi
Christian culture-in many change happen. those some
bādol dzale te tsaṅgalya-karta dzhale // 10 parāntu
change happen those good-for happen; however

aapgleya hindu sanskruti-maḍhe ase kahi bādol dzhale
our Hindu culture-in (rel.pr.) some changes happen
nabhit // 11 dse kehe don hasar varā purvi gaḍale
no what something two thousand years before happened
tets lokani-pudhe dailu tevgale // 12 ani iyamule
(rel.av.) people-before continue keep and because
aapalya sanskruti-ngāče dse ekhada stir ocha esto tia
our culture-in like one still rivulet ease that
preene aapalya sanskruti stir rahiili // 13 ani yha pudhe
like our culture still remained, and this in front-
aapalya pudhe dailu pahidze// 14 sanskruti-ngāče kahi
of our before go want culture-in some
vitār bāgal-e pahidzet 15 parśta sanskruti-ngāče dze
thoughts change want foreign culture-in those
kahi bāgal daila ahet te aapalya tsangale ahet ase
some change happened (aux) those all good (aux) (neg.
nabhi // 16 parṣta apan ti-stil kahi guṇ udzgle
idiom). however we then-from some good character lift
pahidzet// 17 ani te apan aapalya hindu sanskruti-ngāče
must and those we our Hindu culture-in
nishalun ek navin sanskruti nimen keli pahidzi// 18 don
mix one new culture create do must two
hazar vorēvarvi aapli lokasankya ferets kami hoti// 19 ani
thousand years ago our population very less was, and
sta. lokasankya feret che // 20 ani lokasankya-la daḍun apan
now population very is and population-to catch we
aapalya sanskruti-ngāče kahi bāgal keli pahidzet// 21 dze
our culture-with some change do must those
bāgal hotil tyatse dur̄ parinam pān lakṣat
changes happen their for effects also consideration
Language: Ikrothi

ghitale pahidzet// 22 ahi dsæ kahi don hazar vorsa-madhe
take must and those some two thousand years-in
gadale nahi te apan yha satha-madhe gadale-atse ahe //
happen not (rel.pr.) ve this century-in happen-(un) (aux).

23 ahi kalitæa puchari-an-pudhe kia lahen mul-an-pudhe
and present leader-(pl)-in front of or small child-(pl)-in

kia striy-an-pudhe note prasæ ahe //
front of or woman-(pl)-in front of big problem (aux).

24 aanglyæ sanslruti-madhe saru-bat ek baï gostë-mandzi dzat-i //
our culture-in all-of one bad system (id.) caste-(pl).

25 dzat-i mule brets voræa aanglyæ-ala feighæ dzhale //
caste-(pl) because much years our-(reflex) profit happen.

26 parantu ñyatse dur parinan matri bæ it dzhale // 27 kahi
however their after effects (un) bad happen . some
lok-ani yha dzatin-tea saidha ghitale // 28 ahi ñyatse
people-by this caste system-of profit take .

29 ggæib lok ggæib rohæili //
effects bad happen . poor people poor lived.

30 ñate ñanæa ayuæa-madhe kadihi acuba milala nahi// 31 ahi
they there life-in never opportunity get not . and

Êrigñi lok Êrigñi hot geæ// 32 dzat-i-bir
rich people rich (aux) vent. caste-(pl)-on

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

aanglyæ hindu-stana-madhe anki kahi dharme nirvana dzhale//
our Hindu-place-in more some religion created happen.

34 ahi phæili gostë mandzi apan dzat-i nañta kelia pahidzet//
and first story means ve caste-(pl) destruction do must.
(systen)
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 a lot. 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 a lot. 33 Because of caste more religions were created. 34 The first thing we must do is to destroy the caste 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---adjective
- pl---plural
- un---uncertain
- aux---auxiliary verb, usually 'to be'
- neg---negative
- fem.rel.pr.---feminine relative pronoun
- que---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 o

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

A line under consonants represents fronted or dental sounds.

ŋ represents nasalization.

n before ŋ represents ŋ.

y or i following stops indicates palatalization.
1. mi dēva,n lahan hot-ō tya vīr-li palta-palta
   I when small was-(masc.sp.) that time-(prep.?) while running

2. madža pai-alal mo,te kam
   I fell down-(masc.sp.) my leg-(?) big-(masc.s.) wound

3. tya kartaa malaa mumbue-tša eka
   that because of I Bombay-(posa.) one

4. mi rahanara puni-atsat //
   I live Poona-(prep.)

5. ani tya vīr-li mi mumbe pahaniala milaIe mumbei
   and that time-(pres.?) I Bombay to see to get to Bombay

6. tithe kup mo,t-yā bildings
   that big-(masc.s.) city many big-(fem.pl.) buildings

7. kup mo,t-e doktor ahe-ō //
   many big-(masc.pl.) doctor are-(pres.)

8. ani tya malaze malaa mumbe pahaniala milaIe// 9. tsakum
   and this because of I Bombay to see got to wound

9. ti zali lovkarats bari zahali// 10. ani yha zakme
   it got to be soon it was healed and this wound

10. mulei malaa mumbe pahaniala milaIe//
    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 më 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.
1. नोर्थ डाकोटा अमेरिकेच्या उत्तरांद्रेष्टील आहे. 2. विंटर ह्याचे लग्नस्थान 10 महिन्यांसाठी अशी म्हणजे, ह्याची अंतिक जमीन येथे आहे. 3. येथील साखे मध्ये एक दिशा मध्ये विकसित झालेले साखे आहेत. 4. लोक अचूकचित्त असतात. 5. मी ह्याचे दृष्टिकोन देखील लागेल. 6. मी ह्याचे नगरांतून दिसतो. 7. मी ह्याचे नगरांतून दिसतो. 8. ह्याचे नगर भारताच्या विकिटक्षेत्रात आहे. 9. ह्या शहराच्या विकिटक्षेत्रात 100,000 मंडळ आहेत. 10. मी ह्याचे शहरांतून विद्याभूत करतो. 11. मी ह्याचे शहरांतून विद्याभूत करतो. 12. मी ह्याचे शहरांतून विद्याभूत करतो. 13. मी ह्याचे शहरांतून विद्याभूत करतो. 14. मी ह्याचे शहरांतून विद्याभूत करतो. 15. मी ह्याचे शहरांतून विद्याभूत करतो. 16. मी ह्याचे शहरांतून विद्याभूत करतो. 17. मी ह्याचे शहरांतून विद्याभूत करतो. 18. मी ह्याचे शहरांतून विद्याभूत करतो. 19. मी ह्याचे शहरांतून विद्याभूत करतो.

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

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

dhutilea-lantar tyani apelea baiko-la tsha anaila sanghitala// washing ater he his own wife-(prep.) tea bring asked

3. praruntu tsha tanda hota// 4. taidun te rapelea
But tea cold was getting angry he his own
biko-ka manahale tsha agdiz tanda ahe-@ // wife-(prep) said tea extremely cold is-(pres.)

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

6. tsaka-li gavili uเสรี ra // 7. nemi
morning-(prep.) milkman late came as(?)

1. pramanhe visunte-rau-wantei ofisi-la zaamit@i -usual (?) personal name-(f.)-(poss.) office-(prep.) to go
gahahi suru tsahali // 8. tya-madhe budaauti haste begin (aux.v. past tense?) this-(prep.) name of son
tsakalt@i Sal@ // 9. ghahe-gahene visunte-rau in the morning school quickly?- personal name-(f.)
dhuvule// 10. poli kat@i hoti// 11. bhaadadimode
he ate flatbread not baked was In the curry

math d@asta hote // 12. bhaad nith @isla no-hot@a // salt too much was rice well cooked (neg.?)-was

13. sumare dhavavasta visunte-rau ofis-la zaveal@a
about ready personal-(f.) office-(prep.) at ten o'clock?
nigale// 14. praruntu tya@i bas tsu@-a-li // 15. ofi-la
to go? But his bus missed-(f) office-(prep)
potsaila tana ekh-tas lagala // 16. muhg saihaba-t@i
reach he one-hour (aux.v.) Then boss-(poss.)
bolani kawi lagal@i // 17. ahs ofis madhe bares kam
scolding eat (aux.v.?) Today office in lot work
hote // 18. dupar-t@a virle-la tsha-sati
(aux.v.) afternoon-(prep.?) time-(prep.?) tea-(?)
baher gele// 19. upurgarah-madhe tana ekh zumaa mitra
out went hotel-(prep.) he one old friend
Free Translation

1. As usual Vusunterau got up on the morning. 2. After having a wash, he asked his wife to bring tea. 3. However, the tea was cold. 4. Getting annoyed he said to his wife, tea is very cold. 5. From the morning was going right with his Úwawahini, 6. The milkman came late in the morning. 7. As usual Vusunterau was in a hurry to go to the office. 8. Then there was Bundu's school in the morning. 9. He ate very quickly. 10. The bread was not baked enough. 11. The curry was too salty. 12. The rice was not cooked properly. 13. He was ready to go to the office at ten o'clock. 14. But he missed his bus. 15. He took one hour to get to the office. 16. He got a telling-off from his boss. 17. There was a lot of work today in the office. 18. In the afternoon at tea time, he went out. 19. He met an old friend of his in the restaurant. 20. He had to pay the bill. 21. In the evening he came home tired. 22. While sleeping in the night he gave a sigh of relief and said, "What a day!"

Key

Symbols are as given in Pike's Phonemics
Morpheme division by hyphen
Word division by space
Final pause indicated by //

Retroflexion indicated by . immediately following consonant
Nazalization indicated by comma immediately following vowel
One line under vocoid signifies its open counterpart
One line over vocoid signifies its rounded counterpart
One line over consonant represents inverted carat
aux. v. ---auxillary verb
f. ---formal
masc. s. ---masculine singular
masc. sp. ---masculine speaker
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 viśtranti 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 ramutā zawul 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 sōga kele// 12. ani ramu tites pardun rahila// dead of pretend did and Ramu there lying remained
13. aswol ramu-tā zawul 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-tā parobar aslela warte seru went away then Ramu with accompanying was fellow
zaḍa-tā kali utarla// 18. ani ramu-la manahla traveller tree down climbed and Ramu to said
ki aswol kai manahle// 19. ramu manahla aswolane madza what bear ? say Ramu said bear my
kana-t sangitle aslea lokani 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'".
Text I Sasa an.i Khaso
Hare and Tortoise

1. ek-e kali oka dzunl-ath / ek khaso an.i ek sasa
one- (?) period one jungle-in one tortoise and one hare

rahat hoth-e // 2. mulan.-o khaso ha-prani 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 tiatsa tslan.i-
active is in spite of tortoise-himself his walk-

ats kadis hewa wat-la nali // 5. parantu sasa-la apala
to never envy feel-to (neg) but hare-himself his own

palan.la-tsa bhankha hoth-e // 6. ekhada sasa-s.i an.i
activeness- (pos) very much was- (?) once hare- (pos) and

khaso-watsi bhet tsalal // 7. sasa mhanal-a khi tu faruts
tortoise- (pos) meeting it happened hare said- (?) that you very

munda khine tsalat-os // 8. Khaso mhanal-a sasa tu-la tudzhah-
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)

aahi / parantu tudza-si ma-la seriath la-wadzi ahe //
(neg) however your-self me-to race to-plant is

Submitted by: Bob Hoppe
Informant: Vijay Purandare
Language: Marathi
Date: July 1965
- 10. kasu-ona sayeti-mu.d.e bhaga ga.hinatse
tortoise-himself race-center participation to take
- tharavi-lo // 11. an.i dogh-ani sri.igh-karta tayari
decide-(pt) and both-(?) race-for get ready
- kholi // 12. taralha-pramane dogh-ani ek-a
did to agree upon accordingly both-(?) one-(?)
- zage-war ubhase rahath-la // 13. dogh-ani tharavi-lo
place-on top standing live-to both-(?) decide-(pt)
- khi lamba ek-a tokha-di-var dzo adhi potzel /
that farway one-(?) hill-(?) on top one who before reach
- tos seri.ath dzin.kh-ko // 14. an.i dogh-an.i pal.anias
that one race win-(pt) and both-(?) running
- sud.gvat kholi // 15. sasa faruts dzalat satini phal.nath /
beginning did here very fast speed ran
- khaso manda satini phal.anian salwet kheli // 16. don
tortoise slow speed running beginning did two
- tin minat-anatar sasa-n.i maghe baghit-le // 17. parnatum
three minute-after hare-himself behind see-(?) however
- khaso tela mul.its disa-le nahi // 18. sasa mhan-ela khi
tortoise himself at all see-(?) (nog) here said-(?) that
- khaso faruts lamba she // 19. sasa mhan-ela khi don tin
tortoise very far is hare say-(?) that two three
- minat viقارanti ghehu // 20. mhan.xa sasa dzhoph-gali //
minute rest take because of that hare sleep-(pt)
- 21. todia-vera n.e sasa-la faruts gher.dh dzhoph-gali // 22. eka
small-time some hare-to very deep sleep-(pt) one
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-vat / ek garakh-i hoth-a // 2.
   once one-(?) village-in one shepherd-(?) was-(?)
2. tiatsa-karre baits mandh-ia hoth-is // 3. parantu tiala
   he himself-(pos) many sheep-(?) had-(?) but he
3. lokh-an-tsi cesstha korania-nts farats vhiith kod. hoth-i //
   people-(?)-(?) fun do-(?) extremely bad habit had-(?)
4. tho roz sakali apalhiat mendh-ia sakta-var zat.he // 5.
   he every morning his own sheep-(?) farm-on top go
5. an. i the mothi-ane orad.at.h khi kolha ala kolha ala // 6.
   and he loudly-(?) shout-(?) that wolf come wolf come
6. an. i he aikun saghale lokh tiatsa madati-fartha iyet // 7.
   and this hear all people his help-for come
7. parantu tithe kahidh ne-hoth-e // 8. makh garakhi
   but there nothing (neg) was-(?) afterwards shepherd
8. math-tane haseth // 9. ekhada khai tsale khi karats ek kolha
   big-(pos) laugh once what happen that truly one wolf
9. tet ala // 10. garakhi math-tane orad.a.l.a kolha ala kolha
   there came shepherd big-(pos) shouted-(? wolf come wolf
10. ala // 11. parantu tiatsa madati-kartha kuani ale nahi // 12.
   come but his help-for one-no come (neg)
11. an. i kolha-ni ek mendh-eri palali // 13. yaha gosti-madhhe apan
   and wolf-by one sheep-(?) runaway this story-center we
12. khai sikala mulan.-o // 14. kakih kanhat-si tsaiista kari 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,ha-ko // 2. kolha ha prani
   once jungle-in one wolf was-(?) wolf this animal

3. faruts labo ast-o // 3. ekhada ek koala-la ek ma'antsa-tsa
   extremely cunning is-(?) once one crow-(?) one meat-of

4. tukad,a tsparda-lat // 4. an,i koala tsharz-war bastla // 5. te
   piece found and crow tree-on top sat that

6. kolh-ine baghit-le // 6. tabataka kolha mhanal-a kaola-a
   wolf-himself saw-(?) immediately wolf said-(?) crow-flatter

7. tudžhi tsots faruts tsagali aho // 7. tuze dol-e faruts
   your beak very beautiful is your eye-(pl) very

   beautiful is-(pl) your legs also beautiful is-(pl)

10. an,i tu pan tsagali gates // 10. tu akhe-the khane manh-a
    and you also good sing you song-(?) song sing-(?)

11. thako // 11. he aikun koala faruts kag tshala / an,i
    show that hearing crow very pleased became and

12. tho khane manh-u lagala / kookao // 12. korth-ats mansa-tsa
    he song sing-(?) began cow cow doing-(?) meat-of
Once in a certain jungle there lived a wolf. The wolf is a very cunning animal. Once the crow found a piece of meat (in the jungle). And the crow sat on the tree. Immediately the wolf saw the crow on the tree. Immediately the wolf said, "Crow your beak is very beautiful." Your eyes are beautiful. Your feet are also beautiful. And you also sing very well. Sing a song." Upon hearing this the crow became very pleased and he started singing. "Caw Caw." The moment crow started singing, the meat piece fell down. Immediately the wolf put the piece in his mouth. And the wolf ate that piece. Boys, what have you learned in this story? 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
pl Plural
neg Negative
pt Past tense

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

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 vowel written twice equals length
h = following a consonant is aspiration