TEXTS
Both in the analysed texts and in the running translation of the other texts, the translation is as close to the original as possible. This is particularly to be seen in -

i) The use of pronouns like he, she etc., for animals;

ii) The use of tenses which often violate the rules of the sequence of tenses in English.

iii) The use of direct and indirect constructions, which often get mixed up.

iv) And a number of idioms which are foreign to English, but are translated word to word from original.
ek šiw ani ek šòsò

/ek šiw ani ek šòsò /  t - ɔ
one lion and one rabbit-(Mas.Sg.). That (Mas.Sg.)
šiw matar-ɔ  ja - l - ɔ  /  tɔ - j -
lion old-(Mas.Sg.) become-(p.t.)(Mas.Sg.) Him-(Gen1)-
yà - ni  kas - a - k  ɔs - p - a
-(obl.Sg.-by hunt obl.sg. to go-to-(obl.sg.)
ja - n - ɑs - l - ɔ /  jayt - ɔ
happen - not - be-(p.t.) (Neut.Sg.). Many -(Neut. Sg.)
jònɔwr  ah - - ɔ /  te - ni san - l - ɔ
animal be-(p.t.)-(Neut.Sg.). Him - by say-(p.t.)-
apum ek ek - l- ya - k  fa-ti-ɔ
(neut.Sg.) I (self one- one(Gen2)-(obl.Sg)-to eat-will
mum /  tɔ - j - ɔ borek sogl-ɔ
-(mas.sg.) thus. He-(gen1)-(obl.sg) near all(neut.pl)
jònɔwr - ɑ  etal - ɪ /  tos-ɔ
animal-(neut.pl.) come-(past.habit.)-(neut.pl.). Same
w  šòsò - ya  ɔs - p - a jay-
way -(neut.sg.) rabbit-(obl.Sg.) go-to (obl.sg.) need
-ɑs - l - ɔ /  šòsò - ya - n  ek
-be (p.t.)-(neut.sg.). Rabbit -(obl.sg.)-by one
tokl - i  kal - ɔ - l - ɔ /  sòsò - ya - n
trick (fem.sg.) take-(p.t.)-(fem.sg.). Rabbit-(obl.sg.) by
san' - l - ᵀ  ᵀ = ṭ-ana  ṡapṉ - aṅ - k
say-(p.t.)-(neut.sg.) come-(pr.t.)-while me-(obl.sg)to
ek wat - e - r  tu - ḫ - ya - bāsēn
one way-(obl.sg.)-on you (gen₁)-(obl.sg.) like
oll - c  śiw ṭś - l - c /  ṡśiv
big-(mas.sg) lion meet-(p.t.)-(Mas.sg). This lion
pikar ja - l - ə  anā ṡapṉ - a-g - oyeēn
angry happen-(p.t.)-(mas.sg,) and me-(obl.sg.)-to-than
oll - c  śiw as - a  mūn - p - a
big-(mas.sg,) lion be -(III P.Sg.) say-to-(obl.sg.)
lag - l - c /  sōs - ya - n  san' l- ᵀ /
begin-(p.t.)-(Mas.sg.). Rabbit -(obl.sg.) by say-(p.t)
tu - ḫ - ya - ḫ - oyeēn  bōr - c
-(neut.sg,.). You-(gen₁)-(obl.sg.)to - than good(mas.sg)
usər / śiw - a - n  san' l- ᵀ  fūy
clever. Lion-(obl.sg.) by say-(p.t.)-(neut.sg,) where
as - a  t - ṡ  ṡapṉ - aṅ - k  dak - oy /
be(III P.sg.) he-(mas.sg,) me (obl.sg.) to show-(caus).
sōs-c  dak - ow - p - a - k  i-l-c /
Rabbit-(mas.sg,) show-(caus.)-to-(obl.sg.) to came -
dak - ow - p - a - k  i - l - c/
(p.t.)-(mas.sg,) show-(caus.)-to-(obl.sg.) to came
muntəkət ek bāy as-l-ı /
(p.t.)-(mas.sg,), therefore one well be-(p.t.)-(fem.sg.)
sōs - ya - n  sañ - l - ñ/  ∼  bāy-n
Rabbit-(obl.sg.)-by  say-(p.t.)-(neut.sg.).  This well-in
as - a  mun/  tā - f - ñ  rup
be (III.P.sg.) thus.  He-(gen1)-(neut.sg.) reflection
tā - ka  diśi  pol - l - ñ/  sīw - a-n
him -to sight  fall-(p.t.)-(neut.sg.).  Lion-(obl.sg.)
kas  gay - l - ñ/  mun tokot
(mas.sg.) roar  put-(p.t.)-(mas.sg.).  Therefore
t - o  awaj  bāy - n  gum - l - ñ/
that (mas.sg.) voice  well - in  roar-(p.t.)(mas.sg.).
anī  sīw - a - n  somjo - l - ñ
and  lion-(obl.sg.)-by  understand-(p.t.)-(mas.sg.)
kīt - ñ  apun  os - on  tā - ka  mat -
what-(neut.sg) - I go - having  him - to  kill -
tol - ñ  mun/  sīw - a - n  bitory
will - I.P.(mas.sg.).  thus.  Lion -(obl.sg.) by in
ud - i  mal - l - i/  sīw  me - l - ñ/
jump-(fem.sg.) take -(p.t.)-(fem.sg.);  Lion  die(p.t.)-
sōs - o  coy - at
(mas.sg.).  Rabbit (mas. sg.)  see-(imp.pl.)
tokl - e - n  kīl - o  ušar
head-(obl.sg.) by  how-( mas. sg.) clever
t - o /
he -(mas. sg.) .
There was a lion and a rabbit. The lion became old. He could not go for hunting. There were many animals. He said, 'I will eat you all one by one', all the animals. In the same way, rabbit had to go too. He thought of a trick. He told the lion, that while he was coming he met a big lion on the way. This lion became angry and asked, 'Is there any lion bigger than me'. The rabbit said, 'He is even clever than you.' The lion asked him to show where he was. There was a well. The rabbit came to show it to him. The rabbit said, 'He is in this well.' The lion climbed up and looked in. The lion saw his own reflection. The lion roared and the voice echoed in the well. What did the lion think? He thought, 'I will go and kill him.' So he jumped in and died. See how clever the rabbit is!

..

ek dadulọ ani ek gadù

/ek dadul-ọ / ts - kọdẹ ek gadù as-lẹ
One man-(mas.sg.) him to one donkey be (p.t.)-
   ts  gadw - a - ć - er
(neut.sg.). That donkey-(obl.sg)-(gen₁)-(obl.sg.) on-
mi/t  dọw-on  t-ọ  sódà  bajor - a
salt keep-having he -(mas.sg.) daily market(obl.sg)
oy-tal-o / bajar nuy-ć-e
go-(past habit.)-Mas.sg.). Market river-(gen₁)-(obl.sg)
paltoč-e ah-l-ć / bajr-a-
other-side-(obl.sg.) be-(p.t.)-(mas.sg.). Market-(obl.sg.)
-oar oy-ćya nuy-nt-l-ya-n oy-ćya
in go-to river-in-gen₁-(obl.sg.)-in go-to
ja-sl-s / ek dis-a-g
need-be-(p.t.)-(neut.sg.). One day (obl.sg.)-to
gadw=a-ć-e fat-i-r mit
donkey-(obl.sg.)-(gen₁)(obl.sg) back-(obl.sg.)-on salt
dow-on t-o oy-tal-o /
keep-having he-(mas.sg.) go-(past.habit.)(mas. Sg.)
št gadu pāy misro-l-o ani bos-l-št/
This donkey leg slip-(p.t.)-(mas.sg.) and sit-(p.t.)
bos-tri mit-tswal-on ššt-l-št/
(neut.sg.). Sit-after salt-dissolve-having go-
gadw=a fat-i-r
(p.t.)-(neut.sg.). Donkey-(obl.sg.) back (obl.sg.)-on
ojon tod-s jal-št / dusr-ya
weight last (neut.sg.) happen-(neut.sg.). Next-(obl.sg)
dis-a gadw-n čint-l-št
day-(obl.sg.) donkey-(obl.sg.) think-(p.t.)-(neut. sg)
šnš bos-l-yan jod ojon tod-s
I sit-(p.t.)-(condit.) having weight less(neut.sg.)
ja - tol - ə / gadən cint - un nuy
happen- will (neut.sg.). Donkey think - having river
-nt - l - ya - nuy - nt
bos - l - ə /
in-(gen₁)-(obl.sg.)- river-in sit-(p.t.)-(neut.=sg.).
pətt - ə mit aykoči tətl - on js - l - ə /
Again salt once more dissolve-having go-(p.t.)-
sə - ə soda jaw - p - a
-(neut.sg.). Like this daily happen-to-(obl.sg.)
lag - l - ə /
dadl - ya - k wayt dis-l-ə
begin-(p.t.)-(neut.sg.). Man-(obl.sg.) to bad feel
mit təw - on js - l - ə
(p.t.)-(neut.sg.) salt dissolve-having go-(p.t.)(neut.sg)
ja - l - yar t - o wink - tol - ə
happen-(p.t.)-(Condit.) he-(mas.sg.) sell - will -
kit - ə kay / dudə mel - ə t
(mas.sg.) what -(mut.sg.) some . Money get - will
pəy - ə - ya - n anik t - o fa - təl - ə
where (gen₁) -(obl.sg)-by and he-(mas.sg.) eat- will
kit - ə /
te - ni cint - l - ə
(mas.sg.) what (neut.sg.). He - by think(p.t.)-(neut.sg.)
apə - a - ə - ə sark - ə kor-
me- (obl.sg.)-(gen₁)(neut.sg.) straight (neut.sg.) do
-unə jəy / te - ni tokl - ı kal - l - ı
should want. He- by head (fem.sg.) take-(p.t.)(fem.sg.)
There was a man. He had a donkey. He used to go to the market every day, keeping the salt on the back of the donkey. The market was on the other side of the river. To go to the market, one had to pass through the river. Once, he was going through the river, keeping the salt on the back of the donkey. The donkey slipped and sat down. The salt was dissolved in the water and the weight on donkey's back became very little. Next day, the donkey thought, 'If I sit in the river the weight will be lessened.' Thinking this he sat in the middle of the river and again the salt was dissolved.
It began to happen like this every day. The donkey was sitting in the water and the salt was dissolving. The man felt sorry. If the salt dissolved, what would be sell, from where would he get the money and what would he eat? He thought that his donkey should be set aright. He thought of a trick of putting the cotton on the back of the donkey. Next day, the donkey again sat in the water and the cotton got soaked in the water and became heavy. From the next day, the donkey began to go properly.

/ek kòwulo/ tèka udkacì tan lagli/ to ̃tana ek aydenant tèka udo dišì pollì/ tì udo aydenant boret sòkol ahì / tejì cóc pawna jali/ tenì kitì këlì / fator skìny këlì anik aydenant bitory uboylë/ itlyamòdë udo oyr eylë/ udo oyr eylë munìkot to udo pilo anì fëlo/

There was a crow. He was thirsty. While coming, he saw some water in a pot. That water was quite low in the pot. His beak did not reach it. So, what did he do? He collected some stones and put them into the pot. Mean while the water rose up. He drank it and went away.

There was a husband and a wife. They had seven sons. All those seven fought among themselves. The father did feel good about it. The father said to his wife, 'All the seven of them are fighting, what should be done for their good?' The wife told him, 'Prepare seven sticks, tie them together and give it to them?' The father made the seven sticks and gave them to all the seven sons to break them. But they could not break them. The father did not feel happy-about it. He made all the sticks separate and gave each one to all the seven to break it. All of them broke the sticks easily.
The father told them 'you are fighting among yourselves. If you do not fight among yourselves, no one is going to trouble you.' All of the seven thought, that what their father said was true.

My name Francis. My village is Fatodda. I am from a household there. I work with my father. I work on machine which runs on electricity, and I do other special work also. I have one brother and two sisters. I have come to Poona to speak Konkani. Everything here is disgusting and costly. It is quite our place Madgaon. So, I want to go home. There are some buildings to be seen here, but the rags of clothes are put on them drying. I am awaiting for the day, I would go.
/ek ran ahī/ tā ranan ek dadlo jelo jolu
marpa/ to skdom gorib/ to nuyēs degek jolū katotts-
tana tejīs kuradī nuynt pollī anik apun kitī kottelo kay
mīn to rīdī laglo/ rogī nagnaka tingacē dēwsar eylo ani
3 burgya tū kitya roțta kay mūn incarpak laglo/ to
sanpa laglo ki apnālī kuradī nuynt pollī mīn / dēwsar
kallo nuynt dōwlo ani kuradī kalī bāngreē / 3 tujī /
na apnēs nuy/ dusri āykodē dōwlo ani rupyaēs kalī/ 3
tujī na tenī sanī apnāē nuy/ apnāē kuradī loknaē /
āykodē dōwlo dēwsar nuynt ani kuradī loknaē kalī / 3
tujī/ oy apnāē munpa laglo/ tī tini kuradī dīlī tēka
ani dālī / to dālī anik apnālya gara eylo anik sanpa
laglo/ santsānā jayto lok eylo anik tēka m eowpa laglo/
tesot ani ek ahī/ tē tēnīlī eylo anik apnāī kitī
mētālī mūn tē bașnī kam korpa laglo/ nuyēs degēk
boslo anik ruk katottsānā kuradī muddom nuynt mallī /
ha burgya tū kitya roțta mūn dēwsar incarpak laglo/
tenī sanī apnālī kuradī nuynt pollī / dēwsar kallo
nuynt dōwlo ani bāngreē kalī / 3 tujī / oy mūnpa
laglo/ anik kalī rupyaēs kalī / 3 tujī / oy mūnpa
laglo/ ani loknaē kalī / 3 na mūn pa laglo/ tini ka
kuradī kalī dēwsaran oylī/ anī tēka bāştot dāneylo/

There was a jungle. A man went, in that jungle
to cut the wood. He was quite poor, while cutting the
wood on the bank of the river, his axe fell into the river. "What will I do now" saying this he began to cry. While he was crying, the angel of the place came there and asked 'O son, why are you crying'. He said that his axe had fallen into the river. The angel dived into the river and took out one golden axe, and asked him, 'Is this yours? 'No not mine' he replied. Again the angel got down into the river and took out a silver axe, and asked him 'Is this yours?' No', he said, this is not mine. My axe is made of iron. Again the angel went into the river and brought one iron axe, and asked him whether that was his. He said 'yes, that is mine.' The angel gave him all the three axes and sent him back. He came home and told about it. People gathered around him when he was telling it.

Another man went into the same jungle and thought, that he would also get some thing from there. So he started behave in some manner. He sat on the bank of river and started cutting the wood. After a while he purposely threw the axe into the river and began to cry. The angel of the place came again and asked him why he was crying. He told him that his axe had fallen into the river. The angel got down into the river and took out an axe of gold, and asked him 'Is this yours', 'Yes', he said, 'it is mine', Again, he
went into the river and brought the silver axe and asked, 'Is this your', 'Yes,' he said. Now the angel again dived into the river and brought one iron axe. He said, 'it is not mine', What did the angel do then? He took all the three axes and sent the man away without giving him anything.

/don majrā ahli/ ti ḏogāni ḏoḡdō laglī ki tēńka
ek bakri meļi/ tī ḏoḡṭtastāma ek makoḏ eylo/ ani
incerpā laglō tumī kitya ḏoḡṭtay/ tē mumpā laglī apnā
poynī meļīa ani tē mumpā laglī apnā poynī meļīa mūn /
makdan kaļā don kuďkē keś ānī ek ọļo keśo/ tō mumpā
laglō ek ọļo jala mūn/ apnū gaś matta- kuďko kaṭṭa/
1 ọļo jalo sō kuďko kaṭṭa/ 0 ọļi jalo sō kuďko kaṭṭa/ ə sə kon kon kon kon bakri kabur jayt eyli/ illo
so ụllo/ makoḏ mumpā laglō apnā fi na/ ani ụllo to
faylo /

There were two cats. They began to fight for a piece of bread that they had found. that they had found. While they were fighting, there came a monkey. He asked them, 'why do you fight'. The one started saying that she got it first. The monekey cut the bread into two peices and made one piece bigger. He said, this one is
bigger and I 'll bite a piece from it'. saying this he ate a piece from it. 'Now, this one has become bigger' he said, and ate a piece from another one, too. 'Now this one is bigger' and ate a piece from this one. In this manner the bread was almost finished. The monkey asked them, 'Won't I get my fee', saying this he ate the remaining piece also.

As for the game of football, it appears to us interesting. The boy in our village regard this game of football as very good. They make team of eleven and we also make up a team of eleven. Standing on one side they beg-an to play. The time was three quarter of an hour. After the interval when the two goals were scored, the third goal was hit. All, the people go home without seeing it. After interval having hit three more goals than that of their's, the game gets finished.
A fox, a dog and a crow.

The fox used to steal gold from the people and keep it in his cave. He stayed near his cave so that some one may not carry his gold. The crow knew that the fox has gold. One day he told the fox that there was a feast in the town. The fox became happy and told about it to the dog also. The crow the dog and the fox began to go. The crow told the dog to eat as much as he wanted and the fox started eating. The crow told them that his stomach was full. The fox told him to go back. The crow came home and went into the cave of fox and carried away all his gold. The fox came back and saw in his cave. The fox began to cry because someone had taken away his gold. Thus the crow
cheated the fox.

/ek kummar aslo/ tē kummarak ek put aslo/ anik tēkōdē ek gadū aslē/ tē kālle gādwak inkpak mun orpa laglē/ tē bajran oytastana ek dadlo mewlo anik tēnka incarpak laglo/ arē tumkōdē gadū astana kitya colon oytay/ tē jēlo ani eni dadlyan kummaran kālle apnalē ōdēya gādwācēr bosoylo/ bosoylo munţokot oytay oytay ani ek dadlo mewlo anik tēnka incarpak laglo/ arētētujo bapey morē ani tū gādwācēr boson oytay/ tē kātta burgo anik sokol dēwtta ani k bapey bosta/ bapey bosta anik oytay/ oytay oytay anik dadlo mewota ani tē santā/ arē tē jānto jayn tē gādwācēr bosta/ tūjo put colon ēta/ putak bosonk jayna, munţa/ tē kātta apnalē putak bin bosoyta anik oytay/ oytay oytaya baj rak pawt eyle/ ani ek dadlo mewlo anik tē incatta arē tē jonowr jalyar kitē jālē resē/ dogoy gādwācēr boson oytay tē/ dogoy dēwtay/ ani ek santā tēnka arē gadū morē jonowr tumi fandar uban orpačēs munţa/ tē munţokot tē kātta dogoy banditay ani oytay lātīay/ oytay oytay ek nū mētta/ nūyčer sakā oylān oytastānā tēnēs gadū mod jata/ mod jayn sokol mūnt potta anik udon oytay/ kummar munpa laglo apun dusryacē āykon apnalē gadū jēlo/
There was a potter. He had a son and he had a donkey. They went to sell the donkey. While they were going to the market they met a person on the way. He asked them, 'In spite of having a donkey with you, why do you walk?' He went away and this man the potter, made his son to sit on the donkey. As they were proceeding further they met one more person. He asked them, 'He is your father isn't it? and yet you are sitting on the donkey?' The boy dismounted from the donkey and the father sat on it. Thus they went along. While on the way, they again came across a person who asked the father, 'In spite of being elder you sit on the donkey, and the poor son is walking? Can't you make your son sit on the donkey? Now, he made his son also to sit on the donkey. They had almost reached the market and they met one more person--He asked them 'It is an animal no doubt. But what should it matter? Should you both sit on it and go on?' Both of them got down. Again another person told them to carry it on the shoulder. So, they tied the donkey and started going further on the way. They came across a river. While going over the bridge of the river, the donkey became agitated. It slipped from their hands and fell into the river, and was drowned. The potter said, 'I have listened to others and I have lost my donkey.'
Jeju was a child. He was born in the stable. Jeju went into the stable with a stick. There the young Jeju began to cry. The sheep, the cows, the camels, all sat near him. His mother also stayed there with him. The sheep and the cattle began to play with him. He began to laugh in the cradle. The sheep were caressing him by placing their mouths into his mouth. His mother saw this and was surprised. Meanwhile Jeju came and all his people came. They took him to the Church and kept him there in the Church. All the sheep and cows and camels were also kept there, and his mother stayed near him.
Then they celebrated the day of his birth. Many people came there. They kissed him and went home, and thus they started celebrating his birthday every year.

There was a monkey. On the bank of river he used to eat figs from the fig-tree. He always ate sweet figs. There lived a crocodile in the river. It came up and stayed under the tree. 'What did the crocodile think?' He thought, He eats so many figs, how sweet will his heart be?' The crocodile thought, ' I will have a dinner at my
place,' and the monkey said that he would go to attend it. The monkey sat on the back of the crocodiles as (One sits) on a horse and thus they went. They reached in the middle of the river. The crocodile told the monkey 'O! monkey, I will eat your heart.' The monkey asked him, 'Why didn't you tell me before? I would have brought it with me. I have kept it in the hollow hollow of the tree. So they went back and the crocodile let the monkey go on the bank of the river. The monkey climbed on the tree and began to laugh loudly. He asked the crocodile whether it was ever possible to take out one's heart?
There was a brahmin. He had a son and a mongoose. The brahmin had to go out somewhere. He told the mongoose to keep a watch on his son for a while. The mongoose said, 'alright'. He went out and the mongoose sat near the boy. As he was sitting there, there came a snake. The mongoose saw it and killed. And the bāsād was seen on his mouth. He came out and there came the brahmin. He saw it and thought that he had eaten up his son. He became angry and killed the mongoose. Then he went in and saw that his son was laughing and a death snake was lying near by. He felt sorry and thought, my son is quite safe, I have unnecessarily killed my mongoose.'
fatat ani dodiyaracő paylar pusun təş toklen fator mewta/ sangot dodiyaragoyeön beyman/ tə dərunk jələə jalyar kətə layta/ sungot kitlə əstimosacő/ soglyə porə sungot misak ahə/ anik ki dəwaçə cəq aykən xyn teni sunən sanlı ki ləp anik dodiyarə anik Sangot ki tumka dəwaco mogna/ teni incəllə ki tuka sunətak ədd mog aha/ teni sanlı ki apun tuməya basən ni/ ki tuməs tigaçə təndək coy/ tuməs tolek dəwan fator həla/ ani dəwan sanlı ki apun sungot əkdəm kapad bərə mun/ akkə torran ki sunəcəq nistə kon sogna/ dodiyaracə nistə ki barə-bara dis astat rəpın pollolo/ təka maiti jəta ki dəwan sanəlo lø ki tů aykənaqalyar tujə toklen fator kottolo mun/

We all the Christians and all the fishes went to the mass. Only fishes called 'dodiyarə' and 'l3p' stayed behind. When the 'l3p' was asked whether it would go to the mass, it made a very face. When 'dodiyarə' was asked about it he said that he would not go. The fishes called 'sungot', 'hamələ', 'bando', all these loved god very much. But fishes 'l3p' and 'dodiyarə' were bad. People eat the flesh of 'dodiyarə' and 'l3p' and they get stones in their head. The fish called 'sungot is still more cunning. It pricks with its bone when it is caught. The fish called
'sun'got' is really praiseworthy. This 'sun'got' was ahead of all the fishes at the mass, and after listening much about god, it came to 'lep' and 'dodiyar'o that they did not love god. They asked it whether it loved the god more. 'Sun'got' said, 'I am most like you. Look at your faces. The god has made stones in your head.' The god said that 'sun'got' was very clever and good. In the whole world no one leaves sun'got' fish, but the 'dodiyar'o lies in the fishing net even for twelve days. He comes to know that god had told him that if he did not listen to God, stones will be made in his head.

"ek matari ahli/ tṣek konna/ təsći jaytī batā ani bēsā ahli/ o burgya yo yo munon te mataren tya burgya apown oylō/ anik ki təjī nawar soglā kəlā/ to burgō jēb jalō/ tuka konna kāy mun incarpāk laglo/ tən sanlā ki apñaŋ konna/ idus matarai soglā təjər din anik ek gawan jēli/ baya tū inga yo yo munō mataren tə cōdwaŋ apown allā/ anikki dōgayō dawar kəlā/ intumōdē dogani kajar jalī/

There was an old woman. She had no relatives. She had many paddy fields and property. 'O, boy, come' saying like this she called up the boy, and made
everything in his name. The boy was very much surprised. He asked whether she had no relative. She said that she had no relation. Once this old woman went to another village, giving every thing to the boy. There also she called a girl and brought her home, and made every thing in the name of both the persons. Meanwhile both of them got married.

/sk boyn/ t3 bawan sanle boyink tu utra got cht/ boyin sanle tu sangok kon/ t3 boyin tond akde kaile anik ki ti boyn ajum pusum rostyan bowenk lagli tond kaile korun/ pun coy bawak boynice kitol meg to/ anik boyink mogna bowaco/ ti waryar apnak jay tezi bowenk lagli/ ani t3 gara kibad kelo/ kon kajar jawn, dasak ani sinemak oson teni apnak3 muy pasan dis sall3/ pun poyay t3e bawani tunyco boyne asat jalyar/ to baw tond jswon gawan bowe makahlo jalo/ pun ti sango apun sudron mun/ pun gawdi ahlo3 sudir jowenk motie kustar/ tinco baw coy aj akko medgawa potaro corun bowlo anikki gowak sofun dur3 koko lagi kajar jali/ 1 cintun poyay boynan anik itlya bawak tumi tond dowrinay ki tumi to borobase3n rawlyar ani tumka kon lagona/ ani baw ahlo3 t3 rogat k3danat seprad jayna kitol wayt3 ani dusman jalo
There was one sister. Her brother told her to think properly of what he said. The sister asked him, 'who was he to tell her?' She made a ṭenv face and continued with her previous behaviour. But look, how the brother loves his sister and the sister does not care for her brother. She behaved according to her own will. She married someone, and began to go for dance and cinema; and thus she passed her days gradually, spoiling the name of her family. 'But, See, O brother, have you any sister of this type? The poor brother could not go out. She used to say that she would behave properly. But Gaudā people are very difficult to correct. The brother had to correct. The brother had to move in the town hiding his face, as he left her husband and married some Kokni man. 'O sisters why don't you think, how you bring disgrace to the brothers? If you behave properly no one is going to blame you. The brother, however bad he may be, is related to you by blood, and blood relation is never forgotten. So --
'0 sister think what I say, and get improved. Do not spoil your youth. No one will give you back the honour you have lost, so stay with your mother and father passing your days happily.

/ek raja ani rani/ ti dogani eka pola sind rawtal/ to ek kuwor dusro/ to ek ranan eylo anikki bodmallolo to te kuwrano elo/ ki 2 bodar boroylo ki kuwores barar kon udo adunk oyta teka kuwoy metta mun/ illyan to kuwor boro ojab jalo ki apnakod 3 kam jayna ki ek too ahlo/ are tooya mull 3 teni kuwrano tu hit 3 kotta/ to munpa laglo payank apun kudk 3 banta mun/ kityak ka mun 3 laglo kuwor/ to sangu laglo ki apun pas minthani pott 3 san bomoy at 3 mun/ intu med 3 kuwor boro ufar jalo/ ane ek teje mukar dogor feloytalo/ te stay mun te rostyan doni atani dogor feloylo ane to boro kam kotta mun kuwrano cint 3/ ha munpa laglo kuwor ha dogor feloytolya tu ek kam kossi munpa laglo/ apun munpa laglo kam koccyo kotta pun apnak tu metta munpa laglo/ teni oy mull 3 ki ek pola ejyjan ubaru 3k jayt/ to munpa laglo oy apnae 3n jata/ ane ek ahlo to dotrek kan down ayktao ki apnae 3 gawan 3 es 3 kit 3/ te kuwrano teka kon down ayktana coylo/ coytana kuwrano teka mull 3/ o kit 3 kotta/ teni saa 3 apnae 3 gawan kit 3 jata te apun aykota/ kuwor intumed 3 ojab jalo ki apnaco tisro munis jalo mun
s kũwran teka allo ki apnači magńi sangun/ to ek apnač
sodde jenlan śiwnįi-mattalo/ to sta-sta kũwor, teka
mattalo to disti półlo/ teni sanlį apun ς śewnyak matta
mun/ kũwran incallį tũ apnač ek kam kośsi/ apun laglo
kočya kotta tũ apnak menśi mullį teni/ yo mullį teni
apnačs barbär/ ani ek ahlo ek ranam tamdi topi galun
ek samko dũwor oso sottalo/ itlyan tẽ cog sktāy jala/
ētā- stā kũwory polaśintli bayr sōrńk lagli/ atin
tambyo dörun tĩ ospak lagli/ kũwor těnka incatta ars
tumi kitį kottay/ intumodos kũwran tōtyak sanlį ars
tōtya tũ osna/ tōto bawdī apnačs payank bontre' gutloyta/
kũwory tambyo boron odde waťek pawli/ awoys tuka
- tōtyan sanne ek daw marun te kũworīcs mukar eylo ani
ogot nidlo/ intumodos kũwory pawt eyli/ duşyak kũwor
incarpak laglo ars tō tōto fûy pawla kāy mun/ kan down
ayktolyo mun laglo tũ kitį jala tẽ san/ tẽ kan down
ayktoloy sanço laglo ki tōto ek jadamulan koťter nidla
mun/ ani kũworin tōjo tambyo waroyla mun/ intumodos
kũwor pikar jalo/ far mattolya mun laglo tōs sanše
kottēk far mar munpa laglo/ teni tẽ kottēk far man
tōtyak uṭoylo/ intumodos kũwory ek iškad colli ki kũwor
pikar jalo/ kũwran ek daw malle apnank i kũwory melúcina
mun/ intumodos tōtyan uṭon kũworićya samko mukar colo
laglo/ tōto jógdo laglo rajakodō tũ apnank kũwory
dita dina/ tẽ sanšo raja tuka kũwory jay tũ mun laglo
There was a king and a queen. They used to stay in a palace. There was another prince. He came to a jungle and saw a board put there. He read it and found, that it was written on the board that whoever goes and brings water earlier than the princess, would get her. The prince was surprised to know that he could not do it. There was a lame person. The prince asked him, 'O lame man! what are you doing?' He said that he was wrapping rags on his feet. He said that he could come back from Bombay within five minutes. The prince was happy that he got a helping hand. Further on the way they met a person who was playing with big stones. He played with them nicely, when he saw them coming,
'O said the prince 'will you do my work?'. Certainly, said he, 'if you take me along with you'. The prince asked him whether he could lift a palace. He said that he could. There was another man, whom the prince saw while he was listening to something putting his ear on the ground. The prince asked him what he was doing. He said that he was listening to what was going on in his village. The prince brought him also, telling him his need. There was a hunter who used to hunt birds. He hit the bird very cleverly and the prince saw him. He asked him whether he could go with him. He said he would if he were taken. 'Come with me,' said the prince. There was another man with a red cap who could produce a good deal of smoke. As they were coming the princess came out from the palace with her jar. The prince asked the lame person. 'O lame person why don't you go?' The poor lame was wrapping the rags around his legs. Now the princess had reached half the way after filling the jar. The lame person ran so fast that he reached ahead of the princess and he slept on a shell under the tree. The princess had almost reached the place. The prince asked the person, who heard everything by placing his ears on the ground, to find out what had happened. He said that the lame man was sleeping under the tree and the princess had emptied her jar. The
prince told the hunter to hit the arrow right on skull which he was sleeping, and to wake him up. The lame man was made to wake up. Meanwhile the princess had climbed one step. The prince was restless as he thought that he was not going to get the princess. But the lame man, who had got up by now or entered the palace before the princess. But the king refused to give the princess to the lame person. All the persons started fighting with the prince whether he would bring the princess or not. The king put them all in a room and tried to kill them by suffocating them with the gas. The prince asked the red-capped one to stop it. He stopped it and they came out. They asked the king whether he was ready to give the princess or not the king said that he would not give the princess to the lame man. The prince asked the person who could play with stones to lift the palace. He lifted the palace and started shaking it. The king got scared and asked them to take away the princess. Now they all came to the sign boards and began to fight. The lame man said that he should get the princess, while red-capped one said that she must go to him and the hunter claimed his right too. But can tell us who really deserves the princess?
The game of seven tiles. There is a small ball and seven tiles. They should be arranged and broken. Then the ball should be taken on the body. This ball cannot be hit only on the legs and hands and not on the body. If the tiles are again arranged into seven, one can beat the opposite party.

There was a shepherd. He had many cattle—sheep, goat etc were in plenty. What did he do? He took them for grazing. Having taken them for grazing he waited there till they finished. Once he started shouting saying 'the tiger has come'. All the people came
running. They asked 'him' who has come? They looked for the tiger everywhere and found that there is no one. Once really a tiger came. He went on shouting for help. He had to stay on a tree. The tiger ate all his sheep and goats etc. He shouted a lot, but where are the people?

There was a person called Darasing. He had a washerman. That washerman used to wash the clothes day and night. There was a girl in the jungle. He went there to fight because of her. That girl did not understand his language. He used to talk like a wild man. That girl taught him the language and got married to him.
But he went to his village and forgot her completely. The girl came to the same village, began to cry. The tiger went to eat her. The girl shouted aloud 'come and help me.' The tigers began to climb on her body. Meanwhile he came there holding the roots (hanging down from the tree), and killed the tigers and got married in the real sense.

/ami oros kottay/ ame ek munțu janra jalolo jayt /
tē disa ami janra dis kottolē/ tēdēnā jaytē lokak ami saṁtay amēya ćēswalē oros nalyar ćēswalē/ jaytē lok sagwad aṭṭay ti ditay/ ami tênka kēlē ani udey tênēya ājyan gattay ami ćajir tē gara ćyṭay /

We celebrate our birthdays. Suppose some one of us is born in January. That day in January we will celebrate as our birthday. Then we invite many people telling them it is our son's or daughter's birth-day. Many people come. They bring presents and give it. We put bananas and the smelling sticks in the apron of their sari. We take the things given by them and in return give our presents.

/ek sōsē ani ek kāsud/ sōsyan ćintlē kitē āw itu dawtē/ kāsda sañlē aj ami dogani res marya/ ā mullē apun
to itu dawtoh/ kāsūd apna faṭī gayt kāyμuṅ laglo sōsc/ dogoy ek āiskecēr ubrawlē, dāwya muṅ lagla ani dawlē/ sōsc boro mukar pawlō/ mukar pawlō ani samkē muṅta
kāsūd, soka ñta/ soka ñta muṅṭokēt sōsc kālē aṭer nīlō/ aṭer nīlō muṅṭokēt kāsūd oyte- oyte- pawlō/ coy muṅ
laglē kāsūd/ utolō sōsc ani soglya cowpa laglo kāsūd
kalē pawlō/ kāsḍan muḷḷē kitē ñw pawlu nimullē/ tu
ullo muṅ laglo/

There was a rabbit and tortoise. The rabbit thought that he runs very fast. So he told the tortoise to let us run a race today. 'Alright!' said the tortoise. I will run nicely.' Will this tortoise defeat me? ' I thought the rabbit. So they stood on a line and began to run. The rabbit went quite shed, and thought that this tortoise is useless. It is coming so slowly. As the tortoise was coming slowly, he slept on the way. The tortoise kept on proceeding gradually it reached the goal. 'Look here!', said he. The rabbit got up and saw around and found that tortoise had already reached the goal. The tortoise teased him saying, ' I reached the goal. Didn't ?? You were left behind. '
There was a lion. He slept and a mouse climbed on him, and started scratching all over his body. He got up and caught him with both the hands and said, 'I will eat you up'. Poor mouse, he began to cry and pleaded to the king saying thus, 'Please do not eat me, I may be of some use to you in future'. 'How will you be useful to me?' saying it the lion laughed and set the mouse free. There was a jungle. The lion went for hunting there. In the same way there was a hunter. He spread the net and caught the lion. The lion started roaring
loudly. The mouse heard him and thought "He did not eat me, I will go and save his life." saying this he went to the lion and cut the netz and freed him. The lion said, 'I thought you are so small how are you going to save my life ?