

[ No. 8.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARATHI.

KONKAN STANDARD.

KŌLI DIALECT.

(BOMBAY TOWN AND ISLAND.)

## SPECIMEN I.

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वाँटा माना देस। तदें बापास-जून धन वाँटिल्लें। तदें थोद्या दिसाँशी धाकल्या सोकखान त्याच्या वाँव्याला जवरें आलतें तवरें जकलें कवलिलें आन दूर बिजा गाँवा जेला आन तटे रेला न त्याचे मेरे जवरें होतें नोतें तवरें जकलें उदलिलें। याचे मेरे अदीं पुन नोती नी त्या गाँवांत मोटा दुकाल आयला नी तदें त्यातो खावाचे हाल होवें लागले। मगशीं तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवल झाला। तदें त्या सावकारान त्याला धारलन शेता-वर डुकरें चारावाला। डुकराँला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोट भरलें असतें। पुन त्याला कोन देवाला नाय। तदें त्याचे डोले उघरले तदें तो जापिते। माझे बापासचे घरा कवरे चाकराँला पोटभर रोटी लाभते न मी अटे इन रोटी मरताँय। आताँ मी अटेशीं उटताँय न बापासचे घरा आताँय न त्याला निमगिताँय, रोय बापुस मीन परमेसराचें तुज देकत पाप केलेंय। तवाँ आजशीं माना तुजा सोकरा नय बोलवये। प्रन माना तूं आजशीं चाकर लेख। अवरें जापुनशीं तो त्याचे बापासचे घरा जेला। जदें त्याचे बापास-जून लांबशीं बगिलें माभा सोकरा येते तदें तो धाँवत जेला न सोकख्याला आँटी मारली। तदें सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचें पाप केलें न आजशीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकराँला सांगितलें, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशीं जापुन जेवाचें मांडु नी मजा करूं। माजा सोकरा मेलता तो बिजुन जिता भायला न ती नाय भालता माना लाबला। तदें ते जकले नाचावा लागले ॥

ते वकताला त्याचा मोटा सोकरा शिता-वर जेलता । तो घरा आयला । तो घरा मेरे पोचला तदें त्यानँ बगिलँ लोक नाचतान वाजवितान कनाला । त्यानँ एक चाकराला मेरे वारतलँ न निमगिलँ बला येँ का । तदें तो चाकर जापिला तुजा भाव आयलाय नी तुजे बापासला तो बिजुन लाबलाय तदें लोकाँला जीवन मांडलाय । अवरँ ऐकिलँ न त्याला राग आयला न तो घराँत जायना । त्यातो त्याचा बापुस बेना आयला न त्याची समजी करावा लागला । तदें तो बापासला बोलते । बगुँ गा बापुस मिन अवरँ वरसँ चाकरी केली । तुजा सबद कदुन नय मोरला । तरी पन तूँ माना कदुन तरी भाग्याँ संग बैसुन खुशिर्शी बोकल खावाला नय दिलास । न ज्या तुज्या सोकखान तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मोटँ जीवन करतेस । तदें बापुस जापला रोय अटे बग तूँ जकला टेप माजे मेरे असतेस तदें माभ्याँ मेरे हाय तें तुजँच । पन तुजा भाउस मेलता तो बिजुन जिता भायला न भासलाता तो लाबला । त्यातो आज हीस न मौज करावाची ॥

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## MARĀṬHĪ.

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(BOMBAY TOWN AND ISLAND.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lā dōn sōk'rē hōtē. Tyā-man-tsā dhāk'lā sōk'rā bāpās-lā  
 One man-to two sons were. Them-in-of younger son father-to  
 dzāp'lā, 'bāpus, mādzā dhanā-tsā vāṭā mā-nā dēs.' Tadā bāpās-dzūn  
 said, 'father, my wealth-of share me-to give.' Then the-father-by  
 dhan vāṭilā. Tadā thōryā disā-sī dhāk'lyā sōk'rān tyā-ohyā  
 the-wealth was-divided. Then a-few days-by the-younger son-by him-of  
 vāṭyā-lā dzav'rā ālatā tav'rā dzak'lā kav'lilā, ān dūr  
 share-to what-much had-come that-much all was-collected, and far  
 bijā gāvā jēlā. Ān taṭē rēlā, na tyā-tsē-mērē dzav'rā  
 another to-village he-went. And there lived, and him-of-near whatever  
 hōtā-nōtā tav'rā dzak'lā ud'lilā. Yā-tsē-mērē ardi pun  
 was-and-was-not that-much all was-squandered. This-of-near a-pie even  
 nōti. Ni tyā gāvāt mōṭā dukāl āy'lā, ni tadā tyā-tō  
 was-not. And that into-village great famine came, and then to-him  
 khāvā-tsē hāl hōvā lāg'lē. Mag-sī tō tantse-ts ēkā  
 eating-of distress to-be began. Afterwards he that-very-place-of one  
 sāv'kārā-tsē gharā jēlā, na tyā-tsē-dzaval rhālā. Tadā tyā sāv'kārān  
 rich-man-of to-house went, and him-of-near lived. Then that rich-man-by  
 tyā-lā dhār'lan sētā-var duk'rā tsārāvā-lā. Duk'rā-lā jī bhūṣī  
 him-to it-was-sent a-field-in swine to-graze. The-swine-to which husk  
 lābhē tyā-man-chī tyān khuṣī-sī khāv'n pōṭ bhar'lā astā.  
 was-got that-in-from him-by gladly having-eaten belly filled would-have-been.  
 Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē dōlē ughar'lē. Tadā  
 But him-to anyone give-to was-not. Then his eyes opened. Then  
 tō dzāpitē, 'mādzhē bāpās-tsē gharā kav'rē tsāk'rā-lā pōṭ-bhar rōṭī  
 he says, 'my father-of at-house how-many servants-to belly-full bread  
 lābh'tē, na mi atē in-rōḷī mar'tāy. Ātā mi atē-sī ut'tāy  
 i s-got, and I here without-bread die. Now I from-here rise

na bāpās-tsē gharā dzātāy na tyā-lā nim\*gitāy, “rōy bāpus, min  
*and father-of to-house go and him-to I-say, “O father, by-me*  
 Par\*mēs\*rā-tsā tudz dēkat pāp kēlāy. Tavā ādz-sī mā-nā  
*God-of thy in-sight sin is-made. Therefore to-day-from me-to*  
 tudzā sōk\*rā nay bōlava-yē. Pan mā-nā tū ādz-sī tsākar  
*thy son not to-call-is-proper. But me-to thou to-day-from a-servant*  
 lēkh.” Av\*rā dzāpun-sī tō tyā-tsē bāpās-tsē gharā jēlā. Džadā  
*consider.” Thus having-said he his father-of to-house went. When*  
 tyā-tsē bāpās-dzūn lāmb-sī bagilā, ‘madzhā sōk\*rā yētē,’ tadā tō  
*his father-by from-distance it-was-seen, ‘my son comes,’ then he*  
 dhāvat jēlā na sōk\*ryā-lā āṭi mār\*li. Tadā sōk\*rā bōltē,  
*running went and son-to embracing was-struck. Then the-son speaks,*  
 ‘rōy bāpus, min tudzē dēkhat Par\*mes\*rā-tsā pāp kēlā, na ādz-sī  
*‘O father, me-by thy in-sight God-of sin made-is, and to-day-from*  
 mā-nā tudzā sōk\*rā nay bōlava-yē.’ Tyā-tsē bāpās-dzūn tsāk\*rā-lā  
*me-to thy son not to-call-is-proper.’ His father-by servants-to*  
 sāngit\*lā, ‘yā-lā āngān ghālāvā ēk āngar\*khā hānā nī dyās, tyā-tsē  
*it-was-told, ‘this-to on-body to-put-on one coat bring and give, his*  
 hātān āngut\*li na pāyān dzōrē ghālāvās dyās. Mag-sī āpun jēvā-tsā  
*on-hand a-ring and on-feet shoes to-put give. Then, we dining-of*  
 māṇḍu, nī madzā karū. Mādzā sōk\*rā mēlatā, tō bidzun  
*shall-begin, and merry shall-make. My son was-dead, he again*  
 jītā dzhāy\*lā; na tō nāy-dzhālatā, mā-nā lāb\*lā.’ Tadā tē  
*alive has-become; and he was-lost, me-to was-obtained.’ Then they*  
 dzak\*lē nāchāvā lāg\*lē.  
*all to-dance began.*

Tē vak\*tā-lā tyā-tsā mōṭā sōk\*rā sētā-var jēlatā; tō gharā  
*That time-at his elder son the-field-in had-gone; he to-house*  
 āy\*lā. Tō gharā-mērē pōts\*lā tadā tyā-nā bagilā, ‘lōk nāch\*tān  
*came. He house-near reached then him-by it-was-seen, ‘people dance*  
 vādzavitān kanā-lā!’ Tyā-nā ēk tsāk\*rā-lā mērē vārat\*lā na  
*play why!’ Him-by one servant-to near it-was-called and*  
 nim\*gilā, ‘balā, yē kā?’ Tadā tō tsākar dzāpilā, ‘tudzā bhāv  
*asked, ‘O, this what?’ Then that servant said, ‘thy brother*  
 āy\*lay, nī tudzē bāpās-lā tō bidzun lāb\*lay tadā lōkā-lā  
*has-come, and thy father-to he again is-obtained therefore people-to*  
 jēvan māṇḍ\*lay.’ Av\*rā aikilā na tyā-lā rāg āy\*lā, na tō  
*a-feast is-spread.’ This-much was-heard and him-to anger came, and he*  
 gharāt dzāy-nā. Tyā-tō tyā-tsā bāpus bēnā āy\*lā, na tyā-ohi  
*into-house did-not-go. Therefore his father out came, and his*

sam<sup>ji</sup> karāvā lāg<sup>lā</sup>. Tadā tō bāpās-lā bōl<sup>tē</sup>, 'bagū, gā bāpus,  
*entreaty to-make began. Then he father-to says, 'see, O father,*  
 mi-na av<sup>ri</sup> var<sup>sā</sup> tsāk<sup>ri</sup> kēli, tudzā sabad kadun nay mōr<sup>lā</sup> ;  
*me-by so-many years service was-done, thy word ever not was-broken ;*  
 tari-pan tū mā-nā kadun-tari bhāgyā-saṅga baisun khuṣi-śī  
*still (by)-thee me-to ever-even friends-with having-sat pleasure-with*  
 bōkar khāvā-lā nay dilās ;' na jyā tujyā sōk<sup>ryān</sup> tudzā dhan  
*a-goat to-eat not was-given ; and which thy son-by thy wealth*  
 nāsīlā tō gharā āy<sup>lā</sup> tyā-tō tū av<sup>rā</sup> mōṭā jēvan kar<sup>tēs</sup>.'  
*was-wasted he to-house came therefore thou so great a-feast makest.'*  
 Tadā bāpus dzāp<sup>lā</sup>, 'rōy, aṭē bag, tū dzak<sup>lā</sup> tēp mādzē-mērē  
*Then the-father said, 'O, here look, thou all time of-me-with*  
 as<sup>tēs</sup> ; tadā mājhyā-mērē hāy tē tudzā-ts. Pan tudzā bhāus  
*art ; then of-me-with is that thine-alone. But thy brother*  
 mēlatā, tō bidzun jitā dzhāy<sup>lā</sup> ; na bhās<sup>lātā</sup>, tō lāb<sup>lā</sup>.  
*was-dead, he again alive became ; and was-lost, he was-obtained.*  
 Tyā-tō ādz haus na maudz karāvā-chī.'  
*Therefore to-day gaiety and merriment is-to-be-made.'*

# LINGUISTIC SURVEY OF INDIA

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