

## Free Speech

### 1) Chainu Ram Rana

a) ज़ब म्ने कक़े च़ा प़ाच़म प़रज़त ऱहू त़ो मेरे ग़ढ़ दूि तिन ल़ूज़़ा, लक़िंपुर सेहर मे स़रक़रि सुक़ मे, ATS मे प़ढ़ेन अे वो ब़ताे हूा क़ानु मिल् ह़े ओ क़र्रो मिल् ह़े ओ प़ढ़ेि ह़ो ह़े ब़ढ़ेिा. तो म्ने अ़ने द़दा से क़हो मोहु ब़हेज़ दे प़ढ़ेन. त़ब वो मोे त.च क़त़ाे के अ़दमिसेन क़रान ल़ाि तो हूा प़र प़ि़र त़ेस ह़ो तो ह़म प़ाच़ च़ेढ़े ल़ूज़़ा ग़ढ़ से अे उनमे म़ािसे सिरप़ ह़म दूि ल़ूज़़ा इंत़रव्िु प़ास क़रे ओर प़ढ़ेिाि सुरु क़रे तो प़ढ़ेिाि सुरु क़रके च़ेत़वे सतवे अ़त़वे प़ास ह़ोते ह़ोते ज़ब म्ने B.A 2nd yr प़ास क़रू त़ब ज़ग़हा निक़ि पुलि कि ओर मुज़़हे मोे पुलि ब़रदि पेहिना ब़ेद़ह़ेम अ़च़ह़ो ल़ग़ेत ऱह़े. म्ने ब़हुत फ़िलिम देक़ेत ऱहू ज़ुन मे ज़ुन फ़िलिम मे पोस़त़र मे दिक्क़ावे व़रदि प़हिने ह़े हेरो वो फ़िलिम ज़रुर देक़ेत ऱहू. तो ऩुक़रि मे ज़ग़हा निक़ि ओर म्ने प़ारम द़ालु तो प़ह़ि ब़र मे ब़रति हुि ग़ो पुलि मे, ब़रति ह़ने के ब़द मे क़हुब त़रेनिंग़ ब़ेि क़े के ओर ब़हुत क़हुसि ब़ेि मेरे मोह क़हुसि ब़ेि ओर मेरे ग़र व़ालो को ब़ि क़हुसि ब़ेि क़हुब रिस्तेदरि मे क़हुसि ब़ेि क़ुकि प़ुरे च़ेत़रे से प़ेतिस से क़लि ल़ूज़़ा अे ऱह़े उनमे म़ािसे क़ह़लि म्ने इक्क़ल्लो ब़रति हु. तो ब़हुत क़हुसि ब़ेि प़ुरे इलके मे क़हुब च़रका ब़ेि ओर अ़ ब़ि म्ने ऩुक़रि प़ाने के ब़द मे सिरप़ म्ने ऩुक़रि ऩहि क़र ऱहू हू म्ने ओर ब़ि स़म़ाजिक़ क़म क़र ऱहू हू स़थ मे अ़ने त़ारु ब़ेिओ के लिजे ब़ेिओ के त़हि त़कि उनकि ज़िन्दग़ेि ज़ब ह़म प़ढ़ेन अे ऱह़े त़ब ब़हुत दिक्क़ेत ऱह़े ग़र मे ग़रिबि ऱह़े ब़हुत प़ैसा ऩे ऱह़े जिसे ह़मारे ब़ते द़दा प़ढ़ेि ऩे प़ाि लेकिन वे सोचि कि ज़के ज़रुर प़ढ़ेह़वे ह़म ओर त़ोरि अ़ग़ु ब़ेिे. तो अ़िसे क़रके म्ने प़ते प़ते ऩुक़रि प़ाे ग़ो ओर म्ने ब़हुत क़हुस ह़ू जिसे मेरे ग़र व़ाले ब़ि स़ब क़हुस ह़े ऩते रिस्तेदर क़हुस ह़े स़ब ओर अ़च़े अ़च़े क़म क़र ऱहू हू म्ने ज़ैसे कोि अ़दमि उद़र मेरे च़ेत़रे को बिमर ह़ोके अे ग़ो हिा लक़नू मे इलज़ क़राने के लिजे मेदिक़ल क़लेज़ मे ओर दुसरे ह़स्प़ेतल मे तो म्ने ज़रुर ब़कि म़ेद़ेद क़रत हू, ब़रति क़रव़ाने मे, क़ह़ाना प़िना देने मे ज़ितना मोहसे ह़ोि स़क़ेत ह़े तो ज़े स़ब क़म क़रके मुज़़हे ब़हुत क़हुसि ह़ो ह़े अ़गे म्ने ओर क़ह़ेत ह़ू कि म्ने ओर ब़ते ब़ते क़म

kəru jisse mere tharu səmaj ke jitne log hae səkka bhāla hoe əur əpne əise admi d̪und̪ rəho hū  
jo mere sath mere səng kam kər səke.

(When I was studying in class 5 then from my village 2-3 boys had come to Lakhimpur town to study in government school, ATS. They told me that the school provides food, clothes and the teaching is also good. So I told my brother to send me there for studies. He then arranged for transfer certificate and took me there for admission. There was an admission test. There were around 5-6 boys from my village. Out of them we two boys cleared the interview and started our studies. I finished my schooling. When I completed B.A 2<sup>nd</sup> year there was vacancy announced in the police force. I liked to wear the police uniform very much. I saw many films and the ones which had police in the film's poster I would surely watch that film. So I filled in the application form and in the very first attempt got admitted into the police force. After admission there was strict training. I was very happy. My family members, relatives were all very happy because out of 35-40 boys, it was only me who got admitted. So, there was lot of discussion in my village. Today apart from my job I also do social work for my Tharu brothers. When I was studying there were lots of problems in the village. Due to financial crisis my elder brother couldn't study but he wanted me to study and progress. So like this I got my job. I am very happy, also my family members, relatives everyone. I am doing good work. If someone from my place gets ill and comes to Lucknow for diagnosis in medical college or any other hospital, I help them in getting admitted, provide them with food, I try to do as much as I can. Doing these works gives me a lot of happiness. In future I want to do something bigger for my Tharu community so that things are easier for my Tharu brothers and I am looking for some men who can join me in this task.)

b) jəb məe nəukri ma aū təb beḍhəm əg<sup>h</sup>hi nəu məhina trening kərwai gəi əur məe trening  
me bimar pəri gəo peḷ me pət<sup>h</sup>ri hui gəi həspətəl me bhərti rəho sat din p<sup>h</sup>ir ḍaktər hūa se  
rae bəreli se lək<sup>h</sup>nəu bhəj dei medikəl kalej me bəre ḍaktər ke pas ḍaktər kəhi ki tumhe  
apreḷən kərana pəḷegato mae kəho ḍaktər sahəb həm to cunav ḍuṭi jae rəhe həi  
uttərak<sup>h</sup>ənd̪ əur jəun tarik<sup>h</sup> tae ho vo tarik<sup>h</sup> me nae a səkət hae təb vo kəhi ki cəlo koi bat  
nae təb tək dəwai k<sup>h</sup>ao jəb cunav ḍuṭi se wapəs ae jao to apreḷən kərwae lio.

(When I joined service we had to undergo a very strict training for 9months. And during that training I fell ill. I had developed stone in my stomach. I was admitted to hospital and remained there for seven days. Then from Rae Bareli doctor sent me to Lucknow medical college and referred me to a bigger doctor. Doctor told me that I have to undergo operation. But I said that doctor I am going to Uttarakhand for election duty and the date which you are giving me I won't be able to come on that day. Then he said, it's ok no problem. Till then you can have medicine. When you come back from election duty you can undergo operation.)

## **2) Munna Lal (Rana)**

### **1. Muhavra/Proverb**

a) cukṭi kaṭnewala koi na jane

əur bəkoṭo pḥaṭnewale səb koi jane

(When children fight amongst themselves playing, one child pinches the other and then the other one beats the one who pinched him. Seeing this, their mothers utter the proverb. The one who pinches, nobody comes to know about him, but the one who beats everybody comes to know about him.)

### **2. ṭənəuni /paheli**

a) car cirəĩ cəmpa cirəĩ bole mədḥuri ben,

sat səmundər lara mar ke upər maṅge pani

(to make ‘mṭḥa’, which is formed from milk, the milk has to be stirred well. For stirring there is a wooden handle with four hands at the bottom. While stirring it makes a sweet sound ‘ghar ghar, ghar ghar’. And then a thick layer starts forming on the top. Then it needs some water. Once some water is given and after rigorous stirring ‘ghee’ starts to form slowly.)

b) cḥani cḥavəe gḥər cucijavəe, to bəndḥi bḥəĩs kḥərkhavəe

agu dəhi ṭəməvəe picḥu dohnək javəe

(Process of making alcohol)

c) bḥəĩsi bəndḥi pahaṭ me, bacḥa bəndḥa cirag

to dohni dḥəri ret me to həe səmundər par

(Process of making alcohol)

d) kaṭḥ ki bəni kəṭḥəuṭi nəuse bḥəĩsia hḥe

əur mera səĩja əisa nirmohĩ əur mṭḥa moṭ le kḥae

(alcohol)

3. Say something about farming, your routine as a farmer, your experiences etc.

-- h m k eti k r t h e (gao) me h me p aeda b hut k m hot h e j ise  b m zdur log h   wo b hut p isa let h e j ise  b 120 rup ija leb rei lei jat h e wo  ur pani c ic an p r t h e to isse m tlab b hut k m b c t hota h e.  ur j ise man lo 100 % h e miln k h e to wo h me usme se k ms m w hi  g r s b l e d i ke  rne ap k re h e s b t o ta t ik h e t o ta bake ad o b c ego m tl b lag t nik l jaegi.

k eti w ise to t ik hi lag t h e baki w ise ba me k hub k et m kam h m k r t h e to m tl b s rir jo h e kiuki b hut t gro kam h e, k rro kam h e  ur tin t im h m k anu k at h e, j ise s bere k ae l e,  ur ek dupah r ke,  ur ek sam ko. tin t im b oj n hot h e.  ur sam ko j ise rat k b d ia nind ae jat h e. k anu k ae t o i der ke bad h m log soen e  ram se. koi cinta nind  isi jor ki s tati h e  ur caro t r p  h mre b n h e d to t a o p ro h e  ur bic me h e to k bo ko j ng li janb r ae jat h e, je h t ia h e, s uja h e, sora h e, je h mre k et ko uyar det h  . d an ki p s l n st k r det h e, k arab k r det h e  ur t b une b cane ke lie h m c o i c o i k eto me m r ia b nae at h e, b n ke t ik ra j ise man lo h m b nae ae to w han rat b i ruk t h e  ur r ssi band  det h e caro t r p  dur dur t k  ur wo m r ia me rah t h e to  g r janb r ae to wo r ssi h m k h cte h e, k  c det h e t b wo t e halat h e j huka j ise to be hot h e j ise s uja t b i b ag jat h  . to is t rike se h m h ia b ri ap t hot h e w ise dek a j e j ng l ke bic me b ra ap t b i h e  ur w ise aram b i h e t o i ap t to h i e h e, t ik e h e.  b seh r ke  pek a dek o to h ia s be cij h e, t klip  h e j ise man lo p resani.

( I do farming but in villages there is very less profit. The labour is costly there. If we do everything including the work of the labour, the sprinkling of water etc. then we can save a bit. Farming needs good strength. We take food three times a day. Once in morning, once in afternoon and once in the evening. And at night we have sound sleep. After having our dinner we go to sleep. The villages are surrounded by forests. Sometimes wild animals like elephant, wild pig, etc. do come and destroy the crops. They ruin the paddy. So, to take care of our crops we

build a small hut and stay there at night. We also tie ropes round the hut and if any wild animal comes we pull the rope and they run away. Though there are various problems staying in that hut, yet its very comfortable. Its in the middle of the forest. If you compare it to a city, there is evrything available there but at the same time there are also various troubles, worries etc. )

#### 4. Stories about the supernatural, devil/sorcery etc.

-- ज़ैसे वो हमरे गाढ़ मे अब तो काम रहिगै, पहले तो बहूत बहूत रहै. अब तो नै पता चलैत है. अब तो अैसे अधि हूि गै है बहूत से हि बेहतर. पहले जो है बहूतवा एक बार ज़िदा तो नै हमी गै रै रक़्वालि के ज़ैसे रात को ज़ैसे सम को मरज़िया बनाए अ है क़ैतम तो निल गै है गेहू अण्गण है ज़ैसे रातक चुगैत है तो वो क़ैत गेहू ज़ैसे चो़ो चो़ो होत है तो वो क़ैत जात है तो उनहे ब़ेकान हम गै तो बहूतवा व़ह़ा प़र हम ज़ेब म़न्द़री के ब़ित़र ज़ेब ग़ुसि गै दूि अधि रहै एक ब़ैक़ता रहै हमारे ग़ै का वो उसी उमर त़ी करिब़न उस स़मै म़ै त़ा प़ेक़िस सल के तो वो रहै उस स़मै प़ेक़िस सल को. तो हम दूो मे गै ऩेदिक ऩेदिक ज़ैसे क़ैत है ज़ैते ज़ैते क़ैत है तो दूो अधि गै तो व़ह़ा प़ूच़े तो वो बहूत जो है हमे द़रपाने ल़ेगा, हमने देक़ा तो ऩहि उसी अ़ाज़ हमने सुनी, अ़ाज़ वो जे क़रता त़ा (makes a sound) अैसे क़क़ता त़ा उसी ज़ेहि अ़ाज़. अ़र हम चो़े त़े त़ो़ा व़ै प़ेक़िस सल के त़े अ़र वो तो त़ो़ा (unclear) त़ा. क़हे बहूतवा है रे जे बहूत है स़रि च़लैत है तो अ़त़ द़स ब़रि वो (makes the sound again) अ़र इस्के ब़द क़हे की ज़ैसे म़ै क़ी द़रप़ता है तो हम क़ेते की हम ज़ान्ते है तुज़को सले तु बहूतवा है तो स़रे बहूत है, उसके उ़र अैसे त़ुक़े है- त़ुी त़ुी सले ज़ा ब़ैक़ोद, त़ेरे उ़र हम प़िसप प़िर द़ेण्गे मुत दे है, प़िसप प़िर द़ेण्गे सले ज़ा. अ़र वो ब़ैग़ता ऱहे त़ेब वो ह़नुमान की व़हि च़ूप़ाी (unclear) की- लल दे ललि ल़ेसे अ़र लल द़़रे ल़ण्ग़ुर अ़र ब़रि दे द़ाऩेब द़ैल़ ज़े ज़े ज़े क़ेब सो. अ़ैसे. जे च़ूप़ाी म़ैल़ेब क़े के द़िल़ा म़रे. तो ब़ेस क़ैतम. प़िर रात ब़ैर हम ल़ेग़ सोे अ़र सुब़ा च़ैले गै.

बहूतवा ब़स़तव मे जो हमने देक़ा की हम प़ानि द़ालने गै क़ैते मे अ़र म़ै ज़ेब क़ैत से प़ानि द़ालके ज़ेब च़ैला तो सुद़ि़ा, सुद़ि़ा बोलते है ज़ैसे जे प़ाजा ह़ोता है कारप़ाी का तो उनमे सुराग़ ह़ोतै है कार, तो वो सुराग़ से कार सुराग़ से ल़प़ैत़ ऩिक़ैला है वो म़ैच़ैवा बहूतवा ल़े ह़ोता है अ़र अ़ैसे ल़ेके च़ैला है. तो उस स़मै सुद़ि़ा बहूत त़ी अ़ैसे सम को ज़ैसे अब अ़र ऩिक़ैते रात को करिब़न त़िस सल पहले

ki bat, je sūdhia thī soidiṭ, əcc<sup>h</sup>a wo jəb mæ k<sup>h</sup>et se pani ɖal ke ae raha mera k<sup>h</sup>et t<sup>h</sup>a kəribən ek  
kilomiṭər mere g<sup>h</sup>ər se dur to mæ wahā pani ləgae raha t<sup>h</sup>a to pani ləgate ləgate ho gəja  
ənd<sup>h</sup>era, ənd<sup>h</sup>iaro hui gəo to mæ hūa se cəlo to ad<sup>h</sup>e me jəise mæ pəhuc gəo ad<sup>h</sup>o mero g<sup>h</sup>ər  
dur hæ əur ad<sup>h</sup>i duri me hūa əise cəohəddi rəhæ ek həmre hot hæ gaḍ me b<sup>h</sup>ūiā ek k<sup>h</sup>ūṭa gəra  
hota hæ usme əisi k<sup>h</sup>əɖd<sup>h</sup>i bəni hoti hæ to wo sadi beah kərte hæ to ba me jo hæ puja kərte  
hæ ek din pəhile kəjṭe jəise ek din pəhile hūa puja kərte hæ, jahā jəise məndiro me jat hæ əur  
həmre hīa ek din pəhile sam ko hūa usbo pəhile puri kəcəori jo kuc<sup>h</sup> dena hæ usko pəhile  
cəɖ<sup>h</sup>ae ate hæ gaḍ me jəise gaḍ ki b<sup>h</sup>ūiā, həm usko b<sup>h</sup>ūiā kahət hæ. to wə b<sup>h</sup>ūiā ke samne ek  
əise rasta t<sup>h</sup>i rasta rəhæ to mæ ao əise k<sup>h</sup>et se dək<sup>h</sup>in se to ai ke bəhe rasta t<sup>h</sup>ini (unclear) wo  
ekdəm mere jəure ai gəi əur sən se c<sup>h</sup>iri gəi ləbləbləbləb gəi, kəribən hīa se jada dur nai hīa se  
itna hi fərək hæ jəise itti dur mæ pəhuco jəise wo diwar. itna hi p<sup>h</sup>əisəla. əur kuc<sup>h</sup> nae dik<sup>h</sup>ai  
de wo k<sup>h</sup>ali məcəo wo b<sup>h</sup>oṅgb<sup>h</sup>oṅgb<sup>h</sup>oṅgb<sup>h</sup>oṅg (unclear) jae rəho. (unclear) mæ to bəhut ɖər  
gəja. p<sup>h</sup>əruha mæ əise sid<sup>h</sup>e əise d<sup>h</sup>ər lia məine kaha tuj<sup>h</sup>ko əgər aega to mar deṅge, to wo ərna  
cəla gəja. je to həmari ak<sup>h</sup>o dek<sup>h</sup>i mətləb bat hæ. əur kəi b<sup>h</sup>utwa jo hæ əise c<sup>h</sup>əlte hæ c<sup>h</sup>ələt hæ  
həmre hīa bəhut c<sup>h</sup>ələt hæ. əbte bəhut kəm.

əb jəise koi jəise əkal mrit hui gəi jəise ərne mən se məri gəo, b<sup>h</sup>əgwan ke hīa se (unclear) nae  
b<sup>h</sup>əi əur wo məri gəo təo bo (unclear) hridəe me rəhi jat hæ təb wo jəe hi nəhi rahat b<sup>h</sup>ut bən  
jat hæ. b<sup>h</sup>ut bəne ke karən təb wo b<sup>h</sup>ūk<sup>h</sup>ə rəhta hæ ek bar ki bat hæ həmre bau rəhæ gəiā  
me gəiāro həmre jəise ap əb ərne pita ke bəṭe b<sup>h</sup>ai ko həm bau kehte hæ. to wo bau həmaro  
gəiā cugat rəhæ to hūa gəud<sup>h</sup>im rahət rəhæ gəud<sup>h</sup>i me rəho kəræe to maha pus ko məhina rəhæ  
jəise ṭ<sup>h</sup>əndə məhina to əur daru piət rəhæ jidd<sup>h</sup>a to əu bake dost dilbər log rəhæ nepal me  
nədia rəhæ k<sup>h</sup>ali krasṅ əur baki nədia ke bo par nepal hæ ɖəṭə pəro to hūa wo dilbərano kəre  
pəre hæ, dilbər jəise mit dost log hūa təb bo gəiā ərne bənd<sup>h</sup> kər dəi hīa sar me kətiae dəi əur  
bed<sup>h</sup>a wo jo bed<sup>h</sup>a ləgai ke əur ərna gəo, to wo cəud<sup>h</sup>əri gaḍ me wo cəlo gəo ɖəṅguren gaḍ me.  
təo hūa bek jāṭ (unclear) wo jāṭ əur daru k<sup>h</sup>ub piāi bake k<sup>h</sup>ub piāi kəs ke jəise ek ai gəo jəise

pəuna k<sup>h</sup>atirdari kərət həe hər admi to bake piāi dāi daru to hui gəi rat to wo a<sup>h</sup> nəo bəje hūa se k<sup>h</sup>anu unu k<sup>h</sup>a ke əur cəl pəro. to wo nədia naŋgət (unclear) naŋg<sup>h</sup>i cukorət t<sup>h</sup>o<sup>t</sup>i rəhi gəi ittək pani rəhəe to bəh me wo nəsa ke jada nəsa ke halət me hui gəi əur wo gir gəo itgəd pani me. pani me girne ke bad giri gəo to wo rat b<sup>h</sup>ər t<sup>h</sup>əndək me pran c<sup>h</sup>o<sup>t</sup> dāi, k<sup>h</sup>ətəm hui gəo. k<sup>h</sup>ətəm hone ke bad əb həm səb gəe rəhe g<sup>h</sup>ās ka<sup>t</sup>ən jəise g<sup>h</sup>ās ko kehte həe jəise desi me p<sup>h</sup>us kehte həē jəise c<sup>h</sup>ani jəise c<sup>h</sup>əppər c<sup>h</sup>aja jata həe to (break of 2mins) subah həm gəe rəhe p<sup>h</sup>us ka<sup>t</sup>ne itəe nərsəri me pəta cəlo ki wo to k<sup>h</sup>ətəm hui gəo həe əur səb log to həm jəb p<sup>h</sup>us ka<sup>t</sup>ək ae to p<sup>h</sup>ir həm log gəe maha pus wahī dəp<sup>h</sup>ən kərne səb log g<sup>h</sup>ər ke wo to həmare gaō se kəm se kəm car kilomī<sup>t</sup>ər dur jəŋgəl me jəŋgəl ke bo par jəise man lo nədi ke kinare gəud<sup>h</sup>i gəōā rəhne wala usko həm gəud<sup>h</sup>i kahat həe to gəud<sup>h</sup>i bəni rəhəe to k<sup>h</sup>ana dana ləi jat həe jəise camər umər wahī wo bənata rəhe əpna k<sup>h</sup>ata rəhe. to pəta ləgo ki wo k<sup>h</sup>ətəm hui gəo həe to p<sup>h</sup>ir həm səb pure pərivar ke gəe əur dəp<sup>h</sup>ən kəre dəp<sup>h</sup>ən kərke cəle ae to baki əkal mritju hui gəi wəise (unclear) məri gəo puri məut nae b<sup>h</sup>ai to baki ek həmri bəhinia jəise baki ləū<sup>t</sup>ia idka bə<sup>t</sup>i rəhəe (unclear) to wo k<sup>h</sup>ətəm hui gəo bau həm log. to k<sup>h</sup>ətəm hone ke bad təb wo ao jəise əb həmare hīa alu boe rəhəe alu əur muli, muli jo səp<sup>h</sup>ed səp<sup>h</sup>ed nəhi hote həe jəmin ke əndər se nikəl<sup>t</sup>e həe muli həe alu to bo ao to bo b<sup>h</sup>i rəhəe rək<sup>h</sup>wali ke wo həmri ləlo jəise (unclear) ləū<sup>t</sup>ia (unclear) k<sup>h</sup>et me gəi rək<sup>h</sup>wali ke təb bo səi<sup>t</sup> ai gəo əpne jəise pəhile bəno rəhəe (unclear) k<sup>h</sup>əbər rəhi gəo ki ja mere dəua ai gəo həe gəōn se ao həe to kəi la bi<sup>t</sup>ija pear jədd<sup>h</sup>i kərət rəhəe ba se c<sup>h</sup>o<sup>t</sup>i ləū<sup>t</sup>ia rəhəe bək nao həe bəldia, kəhe bəldia be<sup>t</sup>a lah mohke muri dāi de to dui tin muri wo noc dāi əur noc ke (unclear) pə<sup>t</sup>əun gəi jəise gəd<sup>h</sup>əia ek hūa həmare gon gəd<sup>h</sup>əia nam prəsīd<sup>h</sup> həe c<sup>h</sup>o<sup>t</sup>i si tələija həe to bəs gon gəd<sup>h</sup>əia keh det həe usme gon məri rəhəe pəhile bud<sup>d</sup>ha log jəise ek k<sup>h</sup>əlla t<sup>h</sup>a usme g<sup>h</sup>as ləga g<sup>h</sup>at də<sup>t</sup>ore təva me janbər əre to səb g<sup>h</sup>umte rahət həe (unclear) gon mar dāri gon jəise d<sup>d</sup>əia jəise nəhi hota həe gon to usko we mari ne to pəir səb k<sup>h</sup>ate həe həmare hīa səb k<sup>h</sup>ate rəhəe to usko mar dāri to usko busk<sup>h</sup>əlle ka nam gon gəd<sup>h</sup>əia kəhi dāi to wo gon gəd<sup>h</sup>əia ke əise age jaike usko t<sup>h</sup>o<sup>t</sup>a alu, muli əur wo dāi əur iske bad kəe əb məe bi<sup>t</sup>ija

cəlo əb məe cəlo beʃa to ʃake hos ai (unclear) gəo muli uli səb ləike to ʃake (unclear) əre mere to dəua məri gəo rəhəe (unclear) əb ɖərane ao bʰəgi to ai ke gʰəre bətai əur wo muri ʃo toʃi rəhəe uska ɖəntʰa to wo hūi pəro rəhəe kəe məe tin muri nocək dəi do məe dəua ko wo gəiən gəo həe əise mətləb kəi kəhe tin muri noco (unclear) ek alu mətləb kʰot do to wo səidiʃ mətləb ərne hatʰən se dəi əur həm log ɖʰuʃ marne to həm kəhe cələē dekhəe to gəe to bastəv me hūa muri ke ʃo həe wo pəre həe ɖəntʰəl upər ka hissa hmm pətti səb pəri həe əur baki muri wo ləi gəo (unclear) əur təb wo cʰəlo kərət rəhe gəō me pəula pəhin le

kʰət[kʰət[kʰət[kʰət[ɖəʃ[kʰət[ɖəʃ[kʰət[ɖəʃ (unclear) to gəō wale ʃəise dʰūməs səpʰed səpʰed səpʰed dikʰata həe bʰut əur uske muʃ nae hota həe muʃ nae dikʰai deta həe bəs wo səpʰed ʃəise səpʰed pura ɖʰəka hua is tərīke se əise səb səpʰede həe, kʰoʃi nae dikʰai deti həe muʃ na hot həe əur pəuli je ulʃa hoi ʃat həe əise picʰe. həmne wəise to nəi dekʰa həe lekin bətate həe logo ne dekʰa həe ki unki pəuli ulʃa hoi ʃat həe kjuki həmare me ʃəb dəpʰnate həē to gʰubʃa gʰubʃa kər dete həe ʃəise logo ko gʰupʃa (upside down) əur lediʃo ko əise sidʰa, is tərīke se unko dəpʰnate həe əur cita me bʰi cita me to səjəd mere kʰəjal se sidʰe sidʰa ki ulʃe hən ulʃe kər dete həe cita me. /interviewer- wo əisa kju rəkʰte həe? \ wo je to əbo hūa bəʃe bəʃe purvəʃo se hi bat milegi. je to əbbʰi əise hi dete həē ag həe to usko (unclear) əur usko pəʃ. əur ʃəmin me ʃəise dəpʰnaenʃe təb bʰi əise. /interviewer- kəm umər ke əgər hue, bəcce ho gəe.. \ hā to nər ʃo həe usko usi hisab se əur mada ko mətlab (unclear) /interviewer- əur ʃanwəro ki ʃəb məut hoti həe to unka kja kərte həe? \ wo to unko to kʰiʃ die. kʰeto me ʃəise əur bahir kʰiʃ die unko kutta həe əur ciʃijā həē je gid həe gidda je kʰae ʃate həē.

( Nowadays there are very few ghosts but previously there were many. However, in todays time people are more dangerous than the ghosts. Once I had gone to the field at night to make a small hut. Wild animals come at night and they destroy the crops. So i went there to make an arrangement for the night. after completing the arrangements i entered the hut. There was a man of fifty inside the hut. I was twenty-five at that time. Then we both went to the field. There a ghost started scaring us. We couldn't see him but we could hear his voice. I was young at that

time, the man with me said that this is a ghost. He made a queer voice 8-10 times. When the ghosts try to to scare us we say- we know you are a ghost and we'll spit on you and piss on you. The man with me uttered some prayers and then we went to sleep and in morning left the place.

One day however, I saw a ghost in real. I had gone to water my crops. My field was about 1 km from my home. This happened about thirty years back. After watering my crops i was returning home. It was quite dark. On the way there comes a spot where we offer puja one day before some marriage. It is a wooden log placed on the ground. There is a hollow space around that. Here we offer puri, kəcəori etc. Like people go to temples to offer their prayers, we come here. So, when I reached that place, suddenly someone came in front of me and fell down. He started making weird noises. I got very scarred, and I thought if it comes nearer I'll hit him. Then after some time he went back. This is my first hand experience. In our villages there are lots of ghosts wandering around. But nowadays their number has reduced.

Now if someone comits suicide, or has an untimely death he becomes a ghost. And ghosts are hungry. One day my 'bau' (father's elder brother) had taken the cows for grazing. It was the month of maha-pus, cold weather. His friends were on the other side of the river i.e in Nepal. So he tied the cows to a post and went to another village. There along with his friends he drank a lot. Around 8/9 pm, after having his dinner he left the place. He was inebriated, and while crossing the river he suddenly fell into the water. He was not in his senses and he stayed in the water for the whole night. Thus, he died because of the cold. Next day morning when we went to cut grass in a nursery, we came to know of his death. Then after cutting the grass we all family members went to bury him in the forest. It was around 4kms from our village. After burying him we came back.

Later in the day, a young girl, like our daughter went to the field to look after the vegetables, like potato, radish etc. there my 'bau' came in front of her suddenly. Her name was Baldia. My bau called her and said- Baldia, give me few radishes. She plucked 2-3 from the field and gave him. He took them and went ahead. There is a slope and a small pond near the field. The animals would come there to graze. So my bau went there and fed the vegetables to the animals. Then he said Baldia, I'm going back now. After some time she got back to her senses and realized that the man has already died yesterday. She got scarred and came back running. She told us everything that happened and we decided to go to the place. After reaching there we saw the left over of the vegetables lying on the ground. Later he used to walk in the village wearing a wooded sandal. He used to be covered in a white cloth and his head could not be seen. His feet were also on the opposite side. I have not seen myself but people say. When we bury a dead body we make it lie upside down if it is a man, and if it is a woman the body is laid facing the sky. Even while burning them we follow the same practice. /interviewer- why are they kept in that way? \ You have to find this out from our ancestors. /interviewer- what do you do with the carcasses? \ Animals, after they are killed are eaten by dogs, birds, wild animals etc.)

5. Stories about the origin myth of the community.

-- hã je to hãmara sajəd gađ sãĩtallis me b̄asa h̄ae sãĩtallis me p̄əcp̄̄ɽa gađ, /interviewer- je s̄əbse p̄əhla gađ t̄ha ja iske p̄ehle dusre k̄əi gađ t̄he? \ nae to əur gađ t̄he p̄ehile to je n̄əj̄oɽa me rehte r̄əh̄ae əur b̄ərb̄əɽa to ut̄ae t̄əmam gađ h̄ae j̄əise gađ ke nam h̄əē je hã w̄əhi s̄əmj̄h̄lo əb iski t̄hos j̄ankari h̄əm apko w̄əhĩ denge kuc̄h buj̄rəkō se p̄əta k̄ərke əur iske bare me apko h̄əm w̄əhĩ b̄ətaen̄ge hã kjuki əb̄hi h̄əm bol de ka p̄əta p̄hir h̄ūa ja ke ḡələt hui j̄ae ka p̄h̄aeda. iske bare me h̄əm apko w̄əhĩ milvaen̄ge b̄hi əur unke samne apko bat̄ b̄hi k̄ərvaen̄ge purane logo se j̄əise to bo s̄əb bat̄ apko b̄ətae de h̄əē əur ek ledīj̄ c̄əhije apko bat̄ k̄ərne me.

( Our village p̄əcp̄̄ɽa was probably set up in the year 1947. /interviewer- was it the first village or there were others before? \ no, there were other villages before. However, i can let you know properly after you visit our place. I'll ask some of our elders and then give you the correct information. If I say anything now it may turn out to be false. After you go there I'll make you meet few old men and women, you can talk to them and they will be able to tell you everything. )

6. The process of marriage in Tharu community.

--h̄əmare h̄ĩa to əise hoti h̄ae sadi beah j̄əise p̄əhile əb to dusra sistəm ho gea, p̄əhile ki bat̄ h̄əm b̄ətae r̄əhe h̄ae p̄əhile to h̄əmare h̄ĩa əisi sadi hot r̄əh̄əē j̄əise əb l̄ɽki k̄əh sadi əb ap b̄əhut ḡərib h̄əē j̄əise man leo əur l̄əũɽa walo t̄hik h̄ae j̄əise s̄əmp̄ənn̄ə h̄ae to k̄əhe jar b̄hai s̄əmd̄hi l̄ɽke wale ke bap se əur l̄ɽki ka bap bolega ke s̄əmd̄hi dui kuin̄ɽəl d̄han c̄əhije j̄əise dui kuin̄ɽəl cawəl c̄əhije əur ek ɽipa tel c̄əhije əur j̄əise koi k̄əmi h̄ae t̄əb wo maŋg let h̄ae l̄ɽke wale se to p̄h̄ere to wo l̄ɽka walo ke b̄ərait leike to j̄əise to pic̄h̄əuso j̄əise aɽ̄h̄ din.. barah din p̄əhile pic̄h̄əuso hui jat̄ r̄əh̄ae m̄ətləb m̄əc̄ri dene ke ate h̄ae ek bar ja to wo puc̄h̄ən j̄əise l̄ɽka walo l̄ɽki wale ke h̄ĩa ki s̄əmd̄hi t̄ə beah k̄əre h̄ae ki nah t̄əo / interviewer- sal ke do m̄əhine me hota h̄ae? \ je maha pus me sadi j̄ada t̄əur se hoti h̄ae, pus me puc̄h̄na suru. to kehto hã s̄əmd̄hi ki m̄ə əb beah k̄əre h̄əũ p̄ər mere b̄hai je je cīje k̄əmi h̄ae j̄əise ke mere tel n̄əhi (unclear) den p̄əre h̄ae əu p̄hir m̄əe toe d̄əi de h̄əũ ja ki ja nae h̄ae ki t̄əe moe s̄əb d̄əi de h̄ərəp̄ k̄ər de m̄əe k̄h̄əeo na j̄əise man leo mere

t<sup>h</sup>ini hæe nae to p<sup>h</sup>ilhal tæe dæi de æur tero mæe wo kærjidar hæu mæe nip<sup>t</sup>æe de hæu æise pear se  
 mætlæb. to wo jo jo kæmi huiti tæo wo ditto lætka walo tæo tæe ki iske bad wo jæise bat tæe hui  
 gæo ki hæ p<sup>h</sup>ælane din ke pic<sup>h</sup>æuso to pic<sup>h</sup>æuso jo hæe bærait se barah din pæhile hota hæe hæmare  
 hiã ki barah din pæhile jæise unko pic<sup>h</sup>æuse me kja hota t<sup>h</sup>a ki mæc<sup>h</sup>ri late t<sup>h</sup>e jæise bis kilo hæe,  
 dæs kilo hæe, pændra kilo hæe jæise, jæise jæise koi ki pusak hæe wo isi wo ditto sadi me..  
 pic<sup>h</sup>æuse me æe to læt<sup>h</sup>ia læike ek d<sup>h</sup>uska camær læito jæise æur nun mirca ba me jo jo jæise jæise  
 det ræhæe purane to sæb cij mætlæb nun mirca se læike sæb wo ditte pic<sup>h</sup>æuse me tæb wo.. læt<sup>h</sup>ia  
 læike jat ræhæe pic<sup>h</sup>æuse me to ek rat (unclear) dui car admi æur dui car læundæ jate c<sup>h</sup>o<sup>t</sup>e c<sup>h</sup>o<sup>t</sup>e to  
 p<sup>h</sup>ir sæbere k<sup>h</sup>anu k<sup>h</sup>aike æur wo cæle jæite sæb sæman læike to uske æur barah din æb wo bærait ke  
 hæe uske bad jæise æb brispæt ke hæe to brispæt su:k sæni cæitbar summar mængæl bud<sup>h</sup> brispæt  
 su:k sæni cæitbar summar mængæl bud<sup>h</sup> brispæt jæise hæ itvar ke jæise æe pic<sup>h</sup>æuso hæe itvar  
 summar mængæl bud<sup>h</sup> brispæt su:k sæni cæitbar hæ nai æt<sup>h</sup>varo hæ æe jæise pic<sup>h</sup>æuse ke æt<sup>h</sup>varo æt<sup>h</sup>  
 din bad sadi æite beahænki to hæm log jat ræhæe jæise æb dællop læike jæite us sæmæe lahtu bænae  
 ræhæe c<sup>h</sup>o<sup>t</sup>e c<sup>h</sup>o<sup>t</sup>e bærd<sup>h</sup>a mæci æe æur dæs gearah lahtu sæbad me bæit<sup>h</sup>e hæe log æe log, bæiar nae  
 jaŋgi. to læt<sup>h</sup>ki wale ke hiã pohöcte to jæise æb ek d<sup>h</sup>ol walo hot ræhæe hæm pæhle dærjia rækk<sup>h</sup>æt  
 ræhæe gað ke pure log dærjia dærji jæise kæp<sup>t</sup>a si:nne wala wo dærji rahæt rehæe wo p<sup>h</sup>æt<sup>o</sup> purano  
 si:n let ræhæe æur usko hæm sæb g<sup>h</sup>ær g<sup>h</sup>ær se jæise bært<sup>o</sup> g<sup>h</sup>ær hæe to ba pæcas kilo dæi dæi æur c<sup>h</sup>o<sup>t</sup>o  
 g<sup>h</sup>ær hæe tæo bis kilo æise mætlæb uska bæd<sup>h</sup>a ræhæe sæb sæo g<sup>h</sup>ær se æise præbænd<sup>h</sup> ho raha hæe  
 jæise sæo jæise hæmre gað me sæo g<sup>h</sup>ær hæe to sæbke g<sup>h</sup>ær se wo pæito æur wo d<sup>h</sup>olu bæjæito jæb  
 bærait me jæise læu<sup>t</sup>ra bærait hæe to wo d<sup>h</sup>ol bæjæito læu<sup>t</sup>ria ke bærait hæe tæo d<sup>h</sup>ol wo bæjæito æur  
 bæk ek læu<sup>t</sup>ra bo tibri bæjæito tæb wo beah ko bake ælæg milto k<sup>h</sup>ærca jæise camær hæe, æur rupæija  
 hæe, pæisa hæe jæise bake wo ælæg ditte jæise sadi me, ek sadi me jæise man leo bake cær pac din  
 ko k<sup>h</sup>anu mil jat ræhæe k<sup>h</sup>anu to wo wæh<sup>i</sup> k<sup>h</sup>at ræhæe hæ jæise usko camær det ræhæe k<sup>h</sup>urak wo  
 ælæg det ræhæe to bake sæmnj<sup>h</sup>lo tin car din ko k<sup>h</sup>anu wo dæi dete hæe æur sæo dæerso rupæija baki  
 ek sadi me bæk ja præfit<sup>t</sup> ælæg ræhæe æur k<sup>h</sup>anu k<sup>h</sup>aito wo ælæg wo ta behæn k<sup>h</sup>a koi bat na hæe ja



tumko kəhte hae je pəkba hae, ja jət muri hae əur tumhare parəs me əise rəkk<sup>h</sup>a hae əur car car puri, puri d<sup>h</sup>arte əur alu əur nəmək əur guṭ miṭ<sup>h</sup>ai.. kəcci miṭ<sup>h</sup>ai jo guṭ hoti hae, guṭ ap dek<sup>h</sup>e hae na.. ek d<sup>h</sup>eli jəisi bəni hae.. itti itti bəṛi to usme t<sup>h</sup>oṭa usko itti itti səbke jəise parəs me jəise pəṭta əb jəise man lia jəise pəṭta hota hae jəise d<sup>h</sup>əka hae d<sup>h</sup>əka ek brikk<sup>h</sup> hota hae jo bəhut p<sup>h</sup>ul sare ləgte hae tēsū lal usse ap pəta nəhi kja kehte hae ap ke c<sup>h</sup>etrə me hae ki nəhi bəki jəṅgal me jəise man leo əur həmare hīa wo d<sup>h</sup>əka bolte hē to uske pəṭta itte bəṛe bəṛe hote hae to un pəṭto mē əur əb wo pəṭta nae to je purəin ka pəṭta purəin ka pəṭta je hui jat rəhəe to talab se wo purəin ka pəṭta le le wəhi səb toṭ ke dāi deo səbke rəkk<sup>h</sup> dət usi me puri, jət muri, pəkwa, əur miṭ<sup>h</sup>ai səbke əbe k<sup>h</sup>ao koi nae rəkk<sup>h</sup>e rəhəo, əur jəun k<sup>h</sup>ae le to dəndḍ pəre hae pədh<sup>h</sup>na dəndḍ det rəhəe, wo hūa pər pədh<sup>h</sup>na, b<sup>h</sup>əlmənsa je dui jati hae təo je kəura uṭ<sup>h</sup>ati hae kəura ka mətlab səbse pəhile wo k<sup>h</sup>əite təo bad me cəlite ki kəura uṭ<sup>h</sup>i gəo hae hā səb k<sup>h</sup>abo əur əgər tum age se k<sup>h</sup>əi le təo təme bis ana dəndḍ jidd<sup>h</sup>i na hae bis ana dəndḍ pəto, bis ana mətlab ek rupəija car ana juṭwana to həmare hīa je mukkk<sup>h</sup>ə t<sup>h</sup>a ki bis ana dəndḍ dəike əur iske bad kuār kali cugan jate wo to ləṭkewala jata hae kuwār kali cukane ko kuār kali jəise cukat hae prədh<sup>h</sup>an ke hīa pədh<sup>h</sup>na ke hīa dui botəl ləṭkiwala ek botəl de hae əur ləṭkawala dui botəl ləṭkiwala əgər pəcas rupəija deta hae to ləṭkawala səo rupəija de hae əise. je wo aṭ b<sup>h</sup>i hae əise botəle to əb nae cəlte hae pəisa cəlne ləga hae pəhile botəl cəlti nəhī daruəe ləi jat hae to bo daru ko itəe bahnoija log jate be pite əur hūa ke jo pədh<sup>h</sup>na g<sup>h</sup>ər ke be pite əur gaḍ ka je be pite əise to hūa pər.. kuār kali usko kəhte t<sup>h</sup>e kuār kali həmare b<sup>h</sup>asa me kuār kali cukan ke to hīa ləṭṭawale ke hīa ate to je pəncajət hoti to pəncajət ke bad kəura pədh<sup>h</sup>na b<sup>h</sup>əlmənsa uṭ<sup>h</sup>ate t<sup>h</sup>e ki səb log k<sup>h</sup>ate puri jənta to c<sup>h</sup>oṭa bəcca hae təo nae əb pure əb jəb tək pura (unclear) nae jata əur jəb tək tum d<sup>h</sup>əre rəho cahe kitto ṭ<sup>h</sup>əndā hui jae koi mətlab nəhi to əise rəhəe pəhile həmare purane pərəmpəra is tərike se.

( Nowadays the marriage system has changed. But previously thye took place in a different way. Suppose if the girl's family is poor and the boy's family is well off then the girl's father speaks to the boy's father and says brother we need two quintal rice, some oil etc. Whatever shortage they have they can ask from the boy's family. Twelve days prior to the day of marriage a function is held, we call it 'pic<sup>h</sup>əuso'. On this day the groom's family along with the 'barat'

comes to the bride's house. They bring fish along with them and ask the bride's family whether they want to get their daughter married. / interviewer- when does all these take place? \during the month of maha-pus most of the marriages take place. In the month of pus bride searching begins. And if the bride's family is weak they used to ask whatever they needed and the groom's family would give. They would hence remain indebted to the groom's family.

In 'pic<sup>h</sup>əuso' the groom's family would bring fish, (around 10, 20, 15 kgs) rice, salt, chilli etc. They would stay there for the night and next day morning after having food they would leave. After eight days of 'pic<sup>h</sup>əuso' a marriage date was fixed. On that day we go to the bride's house. Around ten-eleven laddus are prepared. People sit together outside. However there are no women. We fix a drummer who would also stitch our old clothes. He would get clothes from every house of the village. He would play drum from the groom's side as well as from the bride's side. Another person would play an instrument called 'tibri'. In return he would get rice, dal, some money etc. He would also have his food in the house for four-five days. And after the function gets over he would be given Rs.100-150 separately. Along with him there would be dancers who would dance in the 'bərait'. The groom used to be taken to his in-laws place in a 'pəlkia'. He would sit inside and the 'pəlkia' would be covered and decorated with an umbrella, peacock's feathers etc. Once you go there I'll show you everything. The umbrella is still there. The 'pəlkia' would be carried by the groom's brother-in-laws. They would carry the 'pəlkia' on their shoulders and take the groom to his in-laws place. The brother-in-laws would do everything after reaching there. From the bride's side there would be many women and children. The bride would also be carried in a 'doli'. The groom's 'bərait' would go ahead and the bride's 'bərait' would go behind. In the 'bərait' people do lot of fun and make noise. The groom has to hold the 'pəlkia' and sit otherwise he would fall down. Lot of boys would be unruly. They don't listen to anyone. We call them 'gundā'. In the panchayat, the groom's family would cut a goat and cook it. Along with it they would give puri, potato, salt, jaggery etc. to the panchayat. All these were given on a big leaf that we collected from the jungle. 'purəin' leaf can also be used for this purpose. We get the leaves from small ponds. Once the food is served before the panchayat, the 'pədhna' or 'b<sup>h</sup>əlmənsa' would taste it first and give a signal, after that everyone can eat. If someone eats before he would be punished. He has to give Rs. 1.25 as penalty. In another practice, both the bride and the groom's family would give liquor to the 'pədhna'. If the bride's family gives one bottle, the groom's family would give two bottles. Nowadays instead of liquor money is given. If the bride's family gives Rs. 50, the groom's family would give Rs. 100. These were the practices in earlier times.)

#### 7. the ritual of child birth/ naming.

-- təo sət<sup>h</sup>i. to uske jəise lətke ka jənəm hua jəise man lo əb uski kūr<sup>i</sup> c<sup>h</sup>uṭegi jəise lar jəise tin car  
din me təo əb həmare hua jəise man leo g<sup>h</sup>ər me bəcca pəida to həmnə jəb uski kūr<sup>i</sup> səb lar

(unclear) se wo pitto ho gəi nahae d<sup>h</sup>oenge to pure gaḍ ko həm invait kəreŋge ki ao sət<sup>h</sup>i hae. sət<sup>h</sup>ario sət<sup>h</sup>i b<sup>h</sup>at k<sup>h</sup>anu mət<sup>l</sup>əb pure gaḍ me cillana. /interviewer- kitne dino bad hota hae je? \ je jəise man lo jəise əbo je jo hae lar ke upər hae je jəb c<sup>h</sup>u<sup>t</sup>jae uski jo nar jo lagi hoti hae wo jəb c<sup>h</sup>u<sup>t</sup>əegi təbəe hi (unclear) ho sət<sup>h</sup>i /interviewer – lar? \ jəise apən ki gḍ<sup>t</sup>i jo hae isme lar rəhi jati hae jo ga<sup>t</sup>hi band<sup>h</sup>tī hē dai ma to usme kuc<sup>h</sup> ləmba wo lətkəta rehta hae itna /interviewer- wo jəb c<sup>h</sup>u<sup>t</sup>əga us din \ hā usi din to nahaeŋge d<sup>h</sup>oenge wo səb təb sət<sup>h</sup>i hoegi əur jəbe tək wo ləgi rəhəe təb tək sət<sup>h</sup>i na hoe hae əur jəise koi jəise din pəkətke jəise əb həmare hīa brispət hae bəḍ<sup>h</sup>ia din, summar din jəise k<sup>h</sup>əridən ke nae sət<sup>h</sup>i u<sup>t</sup>hi kərət hae jəise məŋgəl hae usko nae sət<sup>h</sup>i kəre hē, itvar ko sət<sup>h</sup>i kər dē hae jəise əise brispət ko sət<sup>h</sup>i kər de hae budd<sup>h</sup>o kər le hē sət<sup>h</sup>i pər məŋgər ko jada təur se sət<sup>h</sup>i nae kərte hae məŋgər ke din, məŋgər hae, sənīcər hae.

( This ritual is called ‘sət<sup>h</sup>i’. The day when the cord of the child is cut the whole village is invited. The family members will have bath. One of the members will shout and inform the villagers to come to their house and have food. /interviewer- after how many days does it take place? \it depends on the cord. When the child is born, some of it remains stuck to his body. The day it will fall that day ‘sət<sup>h</sup>i’ would be organized, not before that. That day everyone will have bath. We consider Sunday, Wednesday, and Thursday auspicious for this occasion and we avoid days like Monday, Tuesday and Saturday.)

## 8. Death ritual/ funeral

-- təo usko sudd<sup>h</sup>ə kəhite hae jəise əb məri gəo to usko həm log səb gəe jəise kiria kərəm kərvae jəise səb log ae dju<sup>t</sup>i dene ristedar wəgera səb ae to bole ki ap əb ae gəe ho əb p<sup>h</sup>ir kahā itti dur durəse ae ho cələo əje səb kər de hē (unclear) sudd<sup>h</sup>ə mət<sup>l</sup>əb sudd<sup>h</sup>ə me jo jo jəise wo k<sup>h</sup>at hae jəise man leo jon məri gəo hae jəise səb sikar ukar k<sup>h</sup>ate to sikar ukar səb lai je hae bəhe din jəise əur lai ke səb gin ke əur jo bal hae jəise əb həmare bujruk hae jəise to həm bal dāi de bal de hē əur uske lie bəit<sup>h</sup>ne lie pətuli bənae de hē cə<sup>t</sup>tī jəise pəula /interviewer- kon bə<sup>t</sup>həga ? \ jo cəla gəja hae to bo jəise əb k<sup>h</sup>ana həmne usi din k<sup>h</sup>ana b<sup>h</sup>i kər die ki je jo ae hae bahari log to

je əb səb b<sup>h</sup>oʒən kərke dusre din cəle jaē jəise man lo rat b<sup>h</sup>ər soi rəhē hae əur koi koi rate cəlo  
 jat hae əb to səbke sad<sup>h</sup>ən hui gəo moʒər saikəl hae əur əpna ae əur əpna cəle gəe. to əur bəhut  
 der hui gəi jəise sam hui gəi to naho kərət hae to dusre tisre din itvar hae uske məŋgəl hae əise  
 budd<sup>h</sup> hae əise (unclear) wo hae sudd<sup>h</sup> hae sudd<sup>h</sup>i kərən, tumhre me sudd<sup>h</sup>i kərən kahət hae  
 həmre hīa sudd<sup>h</sup> k<sup>h</sup>anu kahət hae. to bənaeŋge wo jəise kəḏ<sup>h</sup>ia roʒi usko kehte hae kənd<sup>h</sup>əia roʒi,  
 kənd<sup>h</sup>əia roʒi k<sup>h</sup>an cəlio pure gaḏ me cillae deŋge. pure gaḏ me cillae deŋge to səb pure gaḏ ke  
 jəise gəe hēē (unclear) əur ʒo nae gəo hae wo (unclear) cillae pure gaḏ b<sup>h</sup>eʒ deŋge. əur təe ki  
 usko bənaʒa jəe hae bənaeke to k<sup>h</sup>ana səb me se nikaleŋge je pətri me əur ʒo ʒo aiʒəm hae ləḏḏu  
 hae, peʒa hae, ʒo ʒo dena hae k<sup>h</sup>ilane ke (unclear) təo wo səb usi me rək<sup>h</sup> le jaeŋge ɖələia me ləi  
 jake gaḏ ke bahər dui car pac admi usko dene godi bic<sup>h</sup>ae deŋge godi bic<sup>h</sup>ae ke ek ɖəndə le  
 jaeŋge itna ləmba wo ɖəndə əise rək<sup>h</sup> deŋge loʒa ləi jaeŋge t<sup>h</sup>ali loʒa t<sup>h</sup>ali usko k<sup>h</sup>ana rək<sup>h</sup> deŋge  
 godi ke samne rək<sup>h</sup> ke əur keh de b<sup>h</sup>əiʒa k<sup>h</sup>ae leo. to hūa bəiʒ<sup>h</sup>e rəhe hēē t<sup>h</sup>oʒi derək əur ʒo əc<sup>h</sup>i  
 əc<sup>h</sup>i cij hae (unclear) ke əb k<sup>h</sup>ae lei gəo (unclear) k<sup>h</sup>ae le hae. to ba me ek ad je k<sup>h</sup>anu ləgi k<sup>h</sup>ae  
 ləe ʒəuno əc<sup>h</sup>i əc<sup>h</sup>i cij k<sup>h</sup>ae ləi gəo. hūa ek ghəntə kəm se kəm bəiʒ<sup>h</sup>e hae pərsa (unclear) to je to  
 pehle mərne ke ek dui din bad je əisa hoi jata hae əur nae to turənt hi hui jata hae jəise..  
 kiriakərəm kəri ae səbere to sāŋ<sup>h</sup> le kəhi səb roʒi pani ɖəi deo jəise man leo kənd<sup>h</sup>iək roʒi wo  
 ɖəi det hae.. əur jəise ap məri gəi jəise iske bad p<sup>h</sup>ir rəh gəja ghəʒa to wo jəise məhine me jəise  
 wo əbo wəise həmare hīa wəise to nema ənusat to hoja kərta t<sup>h</sup>a ghəʒa utəe ʒeʒ<sup>h</sup> me ʒeʒ<sup>h</sup> ke  
 məhine me əur utəe pḏar ke məhine me, dui məhina me ghəʒa.. ʒeʒ<sup>h</sup> əur ek əgəhən me hae tin sal  
 b<sup>h</sup>əre me tin məhina je lək<sup>h</sup> rəhəē ghəʒa ke lie tin məhina je to ghəʒa hae mərə mərəike na ghəʒa  
 ghəʒa balo əur sadi beah ke lie həmare jəhā ka kevəl maha pus, maha pus me hi sadi ap kər  
 səkte hae əur baki sal me na hae (unclear) əur məŋgni bəisak<sup>h</sup> me məŋgni bəisak<sup>h</sup> me kərte hae.  
 /interviewer- sadi ke bad kja ləʒki əpne papa ke ghər a jati hae wəhi pe do sal rəhti hae? \ nəhi  
 ae jati hae, papa ke ghər a gəi jəise əb gəi to ninharo sat aʒ<sup>h</sup> din ruki ai jəise sadi hui to koi caro  
 pac din rokət hēē koi aʒ<sup>h</sup> ɖəs din ruki ai təe ki wo p<sup>h</sup>ir cəli jəti hae ghəʒe (unclear) /interviewer-

to wapəs əpne səsural kəb jaegi? \ to səsural wo p<sup>h</sup>ir jaegi je jəise əb sadi hui gəi jəise mah me mah me sadi ho gəi əur a gəi sat a<sup>t</sup>h din rəhi ke to wo p<sup>h</sup>agun me jəise holi hīa g<sup>h</sup>ər me k<sup>h</sup>eli mənai əpna t<sup>h</sup>ik əur iske bad wo həmare cārāi hoti həe holi ke bad to usme səb nai dulhin ko bulaja jata həe to wahā p<sup>h</sup>ir jajegi, bəisak<sup>h</sup> ki cārāi me ləi jate həē. wəise cārāi dui hoti həe ek cəite me hoti həe cəit ki cārāi me nae le jate həe bəisak<sup>h</sup> ki cārāi me nəi dulhin ko ləi jate həē. /interviewer- cəit ki cārāi me kja hota həe? \ cəit ki cārāi me je wəhi misəula usəula bənate həe mi<sup>t</sup>ha cawəl həe əur papəṭ həe papəṭ bəgerah tirati həē wo ləi jati həē əur papəṭ pəre jəb nəhi mənati həe to misəula mi<sup>t</sup>ha cawəl mi<sup>t</sup>ha cawəl k<sup>h</sup>ali bəne həe. əur məc<sup>h</sup>li jəise koi məc<sup>h</sup>ri man lia mas əur koi nae to wəisei sade həmne jəisa həe wəisa.

( This ritual is called ‘sudd<sup>h</sup>ə’. All the relatives are given some or the other duties to look after. In ‘sudd<sup>h</sup>ə’ we arrange food for the departed. Whatever he used to like eating we arrange for that. We also make a sitting arrangement. On this day we can also organize the food for the villagers. Nowadays people have their own vehicles like motor cycle. So after dinner they go back home. And those who stay far leave the next day or the day after. One person will shout and inform the villagers about the ritual that is to be held. On this day we specially make ‘kəd<sup>h</sup>əia roṭi’. Few people will take all the items (laddu, pəṭa etc) in a ‘dələia’ and go out of the village. Along with them they will take a long stick, waterpot and a plate. They’ll arrange the food in a plate, keep the stick on the side and say- brother have the food. They’ll sit there for sometime like 1 hr and eat the items that they like. This ‘kiriakərəm’ can take place immediately or after 2-3 days. This ritual is performed mainly in the month of ‘je<sup>t</sup>h, pōar and əgəhən’. Marriages take place only in the month of maha-pus. In the month of ‘bəisak<sup>h</sup>’ engagement is possible. /interviewer- after marriage does the bride comes back to her father’s home and stay there for two years? \no, they come and stay for 8 days. Some stay for 4-5 days while other stay for 10 days and then go back to their husband’s home. They come to play holi and enjoy a lot. After holi we have a celebration called ‘cārāi’. ‘cārāi’ takes place two times a year, once in the month of ‘cəit’ and other in the month of ‘bəisak<sup>h</sup>’. In this ‘cārāi’ all newly wed girls are invited. However they are not taken to the one that takes place in the month of ‘cəit’. They go in the month of ‘bəisak<sup>h</sup>’. In this ‘cārāi’ we make sweet rice, ‘papəṭ’ etc. If we get fish then it is also prepared, otherwise only sweet rice.)

### 3) Anita Devi (Kathariya)

#### SHORT STORY

##### 1. q̣hela əur pətta

ek rəhe q̣hela ek rəhe pətta. wo dono mi:t mi:t rəhe. əu jəb ek din q̣hela (wo) pətta kehne ki əgər pani bərsi təu (mm..) q̣hela kəhəl ki pətta həi tum mohke uṛha lio, mətləb q̣hək lio. əur u kəhəl hān. əu jəb pətta kəhəl ki jəb āndhi ai təb muhke tum cəp lio. to kəhəl hān. to əise kərət kərət ek din āndhi ail təu u jəise cəp ləhəl əu ek din pani ail to u q̣hək ləhəl. əise kərət kərət ek din jo rəhe āndhi pani səŋge ai gil. pəttae uṛae ləi gil əur q̣hela gəl gil.

(There is one piece of mud and one leaf. They are friends. One day the piece of mud said to the leaf, if rain comes then cover me. And he said ok. And then leaf said that when storm comes then hold me. And he said ok. Like this one day storm came and he held him and one day rain came and he covered him. Like this one day storm and rain came together. It blew away the leaf and dissolved the piece of mud.)

##### 2. təmaṭər, alu əur pejaṭ

ek rəhe təmaṭər, ek rəhe alu, əu ek rəhe pejaṭ. əu u tino jəne jait rəhe. jait jait alu tṛək ke təre q̣əb gil əur pejaṭ əur alu kʰub ruine. (pejaṭ əur təmaṭər) hān pejaṭ əur təmaṭər kʰub ruine əu dusra din jait jait əb təmaṭər q̣əb gil, to pejaṭ ikil rəi gil. pejaṭ kʰub roil kʰub roil əu u kəhəl ki əb uine q̣əb gine to mæ ruimu əb mæ mər jāu to kəun roi! to məndir me cəl gil, məndir me jake bʰəgwan se kəhəl ki əb uine mərnu əb mæ ruinu, əb mæ mərnu to kəun roil? to bʰəgwan ji kəhəl ki ja tohke jəun koi kaṭi ui roil.

(There is one tomato, one potato and one onion. Three of them are going together. While going potato comes under a truck and the onion and tomato cry a lot. Next day while going the tomato is crushed and now the onion is left alone. The onion cried and cried and said that now that he is crushed I have cried, and now if I die who will cry! So he goes to a temple and asks god now that

he has died I have cried, now if I die who will cry? Then god said that go whoever will cut you will cry.)

### 3. uddu əur puddu

ek rəhe uddu ek rəhe puddu. uddu puddu cīrāi. əur dəgrəm jait jait ek səri mərə hua səra səri billi pai gine. əu uddu kəhəl məi k<sup>h</sup>əin əur puddu kəhəl məi k<sup>h</sup>əin əur lətai kərət kərət j<sup>h</sup>əgra kərət kərət cəl gine. əu j<sup>h</sup>əgra kərət kərət təbe une g<sup>h</sup>əre ai gil. əu nae uddu k<sup>h</sup>ae pail na puddu k<sup>h</sup>ae pail.

(There are two birds- Uddu and Puddu. While going on their way they find a dead cat. Uddu said that I'll have it and Puddu said that I'll have it. Quarrelling and fighting they reached home. And neither could Uddu have it nor could Puddu have it.)

### 4. cuni muni məchri

ek cuni muni məchri i:t pani me k<sup>h</sup>ic ləhəl əur baba pəkrəl dae bənael, mətləb nid<sup>h</sup>əl əu səb jəne mil ke k<sup>h</sup>ae lie bəre məja ail.

(Father caught a small fish from the water, cooked it and everyone had it and liked it very much)

### 5. masa

ek rəhe məcc<sup>h</sup>ər, mətləb masa əu dusre masa se kəhəl dusre masa ohke kəhəl ki əre aj kəl tum bəhut kəmjor hui gilo. to kəhəl han, kəhəl jəun pərivarek k<sup>h</sup>u:n custu u pərivare həgni pəkət ləi.

(One mosquito is telling the other mosquito that nowadays you have grown very weak. The other mosquito said yes, the family from whom I used to suck blood has got diarrhea.)

### 6. masa-jugnu

ek mənəi rəhe, bəs se jait rəhe əur jait jait jait uhke bəs bigər gil təu ek dusra admi se kəhəl tum kja əpna ghər rək<sup>h</sup>əibo təu kəhəl hān cəlo təu u kəhəl ki tumhər ghər masa to na həe to kəhəl hān

mæcc<sup>h</sup>ær dani ʃāŋg denŋe təu kəhəl æcc<sup>h</sup>a cəlo cəl gil təu rāt me bətata hæ mæcc<sup>h</sup>ær to næe g<sup>h</sup>us næe  
jugnu ail əur uhke mæcc<sup>h</sup>ær dani b<sup>h</sup>itər g<sup>h</sup>us gil təu u kəhe bəcao bəcao ʃəldi bəcao to kəhe ki ka  
hui gil ka hui gil to kəhe ki jəhan k mæcc<sup>h</sup>ær ʃarc leke d<sup>h</sup>urt hæ

(One man was going by a bus. While going, the bus had some trouble. Then the man asked another person if he would take him to his house. The person said ok lets go. The man then asks if there are any mosquitoes at his home. The person says yes but I'll put on a mosquito net. The man agreed and then says ok lets go. At night there are no mosquitoes but a fire-fly gets inside their mosquito net. Then the man shouts please save me, save me. The person asks, why what happened? Then the man says, the mosquitoes here have got inside along with a torch.)

### **ʃənəuni (paheli/ Riddle)**

a) cuni muni ləʃka bəde ruk<sup>h</sup> cəʃna - ciʃi

(A small boy climbing a big tree – ant)

b) hərihər bəʃula səfed b<sup>h</sup>a:t k<sup>h</sup>ao ləʃko hate hat – nibu

(Green bowl white rice boys have it in their hands- lemon)

c) ek pura g<sup>h</sup>ər b<sup>h</sup>ər c<sup>h</sup>āi – dipək

(One bundle of grass covers a whole house- oil lamp)

d) g<sup>h</sup>ənia bən saf məidan əu sud<sup>h</sup>e ʃəgər dui kūa – muh

(Dense forest, clean field, one straight path, two wells – face)

e) bin bin bin binəitu rəkət pike cəl ʃəitu – masa

(It makes music, has blood and goes away – mosquito)

f) ek p<sup>h</sup>ula hæ kəria rəŋg ka əur muria me u k<sup>h</sup>ub suhait ʃor se u g<sup>h</sup>am bərsāt me p<sup>h</sup>uləʃ c<sup>h</sup>āhi: me  
u kulmula ʃaiʃ - c<sup>h</sup>ata

(It blooms during the summers and rainy season and withers in winters – umbrella)

g) ek d<sup>h</sup>ela me sat<sup>h</sup> p<sup>h</sup>ul – muʃ

(Seven flowers in a piece of mud – face)

h) d<sup>h</sup>ire d<sup>h</sup>ire nengtu nae kuise d<sup>h</sup>erætu əu nae wəhke rok koi paet – səmæ

(It crawls slowly, never scared of anyone and no one can stop it- time)

i) gā<sup>h</sup>i gā<sup>h</sup>i lij gun huina

əng əng d<sup>h</sup>ila huina – buq<sup>h</sup>apa

(Joints getting stiff, body parts loosening up – old age)

### **cutkula/ (Jokes)**

a) ek ləŋra kəhəl dai mor mit əvəija hæ g<sup>h</sup>əre əb mor k<sup>h</sup>iləuna səb lukwa de dai kəhəl tor mit

cutta hæ təu ləŋra kəhəl ki nai u əpən k<sup>h</sup>iləuna cin lihi.

(One boy says, mother my friend is coming to my home so now hide all my toys. So his mother asks why? Is your friend a thief? Then the boy says no, he will identify his own toys.)

b) am p<sup>h</sup>əlo ke raja həĩ əur jət<sup>h</sup> əsar me ai<sup>h</sup> hæ k<sup>h</sup>ətto mi<sup>h</sup>o mi<sup>h</sup>o k<sup>h</sup>ətte səb jəni hən bed<sup>h</sup>əb

bə<sup>h</sup>ia lagət koi jəne ka<sup>h</sup> ke k<sup>h</sup>ai<sup>h</sup> hæ koi jəne cu:s ke k<sup>h</sup>ai<sup>h</sup> hæ am p<sup>h</sup>əl ke raja həĩ

(Mango is the king of fruits. It comes during May and June. Sweet and sour, everyone likes it a lot. Some people cut and have it while other people suck and have it. Mango is the king of fruits.)

c) jonha mama jəb ai<sup>h</sup> nila bədri me həsət həmre səb jənən bed<sup>h</sup>əb bə<sup>h</sup>ia lagət təb<sup>h</sup>i həmre jonha

mama kəh<sup>h</sup>i kəbu cunni hui jaet kəbu bə<sup>h</sup>na hui jaet təbu ekdəm həsət rəhət.

(When the moon comes and smiles behind the blue cloud everyone likes it a lot. Then at times our moon becomes small and at times becomes big still it keeps on smiling.)