1958

Tamil texts

Naryanan Ganesan
Wayne Bierer
SIL-UND

Follow this and additional works at: https://commons.und.edu/sil-work-papers

Recommended Citation
DOI: 10.31356/silwp.vol02.04
Available at: https://commons.und.edu/sil-work-papers/vol2/iss1/4

This Language Text is brought to you for free and open access by UND Scholarly Commons. It has been accepted for inclusion in Work Papers of the Summer Institute of Linguistics, University of North Dakota Session by an authorized editor of UND Scholarly Commons. For more information, please contact zcheinbyousif@library.und.edu.
1. o'ru ma'rē:-tin me:l o'ru 'ka:xem ut'ka:r-ndē iṟi-nda'ā// 1 a tree of on top a crow sit-(past) it/be-(past prog.)
2. a'dēn va:'il o'ru var'dey vay'tre iṟi-nda'ā // 2 its mouth-in a donut hold (past) it (past prog.)
3. ia-'ey o'ru na'rī part-a'ē // 3 this-(obj) a fox see-(past) 4. end-'ē vardey-'ey ar'deye a:s-'ey part-a'ē // 4 that-(adj) donut-(obj) to get wish-(obj) get-(past) 5. ka:'xe-terdem na'ri sole-'tre // 5 crow-with/of fox say-(past) 6. 'aha ya-verla'vī arehi-'a paṟeva-'ey // 6 (quest)-how much beauty-(adj) bird-(obj) 7. a'dēn kuṟēl kūrt'kī ya-verla'vī ini'dāy iṟi-'kim // 7 its voice listen(inf) (quest) how much sweet it be-(fut) 8. vay tre-'ndē pa:rda:'iō // 8 mouth open(past inf.) sing-(fut. doubt) 9. 'murd-e ka:xem iāy ka:r-'ti peṟum-'ey part-a'ē // 9 fool-(adj) crow this listen-(past) pride-(obj) become-(past) 10. pa:rda'vadat'kī va:y-'ey trenda'ē // 10 sing-(inf.) mouth-(obj) open-(past prog.) 11. kuṟ'ey varī-'ndē vardey-'ey urden-'ey na'rī kēv:-i kond-a'ē // 11 down fall(past inf.) donut-(obj) at once(obj) fox snatch-(inf) it(past prog) 12. e:ma:-'ndē 'ka:xem varday-'ey iṟi-nda'ā // 12 deceive-(past inf.) crow donut-(obj) lose-(past prog.)

Explanatory Notes

Key to symbols used in these texts:

// Pause
( ) encloses a grammatical signal
(?) meaning unknown

- 93 -
Orthography:

All symbols have the same equivalence in sound as those given in Pike's Phonemics, EXCEPT the following:

- `\~` - ^
- `:` - indicates length
- `'` - indicates stressed syllable

Note:

The data given here is not Tamil as spoken but is in its written form. The spoken form is contracted and changes somewhat from this in its grammatical structure.

Free Translation

1. A crow was sitting on a tree. 2. In its mouth it was holding a donut. 3. A fox saw this. 4. It desired to get that donut. 5. The fox said to the crow 6. "What a beautiful bird!" 7. "How sweet will its voice be to listen to!" 8. "Won't it open its mouth and sing?" 9. Listening to this the foolish crow became proud. 10. He opened his mouth to sing. 11. The fox at once snatched the fallen donut. 12. The stupid (deceived) crow lost the donut.

1. o'ru ka:r-\~tįl na:mxǐ erįdįxèl varl?xi-ndaē // 1 a forest-in four bulls live-(past prog.) 2. av-ey mix-\~e o'trumaya:x-\~e erį-nda-'na // 2 they-(?) very(adj) united-(adj) it/be-(past-?) 3. b'ru na'ri i:vε'tr-aεy ko:n-'dri tine a:s-ey part-\~a // 3 a fox these-(obj) kill-(inf.) to eat desire(obj) saw-(past) 4. a:nai l eɾįdįxèl ondįxav'ẽ: erį-nde ma:y'āl naį-\~yen a:s-ey pu'likεvįl-ey // 4 but bulls always together they/be-(past) because fox-(poss) desire-(obj) did not materialize-(obj) 5. ineše: naį'ɛ o'ru 'yukti sey'iđ-a ē // 5 therefore fox a plan make-(past) 6. eɾįdįxèl ma:'im pul verliy-\~tįl po:y pu:1-ey ar'it-\~a //
6 bulls grazing grass ground-in go grass-(obj) spoil-(past) 7. pin
ovuru ekider-demem poi pulverliy-ey ma'tre yerla'i ar'it-e'dax-'e ko'r
soli-tri 7 then each bull-(?) go grass-ground-(obj) other bull spoil-
as-(adj.) complaint tell-(past) 8. 'muird-e eridixel na'i-'yen soi-e
nambin'e // tangerl-uk:urli sarn-ey t'i konda-'na // 8 fool-(adj) bulls
fox-(poss.) word-(obj) believed. themselves-within fight-(obj) made
(past prog)-(?) 9. pirind-'e eridixel-ey 'kon-dr' na'ri tan ase:'ye ti:yi'ti
kond-ad // 9 disunited-(adj) bulls-(obj) kill-(past) fox its desire
fulfilled it be-(past)

Free Translation
1. Four bulls lived in a forest. 2. They were very united. 3. A fox
wanted to kill (and) eat them, 4. but because the bulls were always to-
gether the fox's desire did not materialize. 5. Therefore, the fox made
a plan. 6. He destroyed the bulls' grazing grass. 7. Then he went to
each bull and complained that the other bull destroyed the grazing ground.
8. The foolish bulls believed the fox's word, fought among themselves.
9. Killing the disunited bulls the fox accomplished its desire.
1 yeniatam oru payena irrukkurate 1 me have one pen is 1 yenkuttu
oru payena irrukku 2 avanotaye viltu kuritu 2 he has home big 2
avan viltu purusu 3 avanukku irantu kolantaykul irukkintrane 3 him
to two child (plural) (plural) 3 ananukku rantu kolantaykul 4
yenakku natraku paarte mutiyum 4 me to well to sing can 4 yenakku
nalle paarte mutiyum 5 yarukku parnum virndum 5 who to money require
5 yarukku parnum vurnum 6 nun vuttal irruten 6 I house in was 6
na vurttla irrunte 7 nan vuttukup pakkattil irruten 7 I house to
near in was 7 na vuttuku pakkattla irrunte 8 nan vuttin mayl
irrukkuren 8 I house the on I am (is) 8 na vuttu mayla irrukke 9
nan vuttin ole irrukkuren 9 I house the inside am 9 na vuttukkule
irrukku 10 yeli vuttin kule irrukkuratu 10 rat house the under is
10 yeli vuttukkukkule irrukku 11 maye vettay patukakurotay 11 dog
house(possessive) watch (responsible) 11 nay vutta patukkolutu 12
indu vuttil yarr irrukkuraraku 12 this house in who is 12 induvittla
yarru irukkkanku 13 moorukan mikaoom nalavan 13 proper name very good
man 13 morumam rompu nalavan 14 yenkul narttil oru satura mayilukku
ayinoru makku yasikkaakhulu 14 our country in one square mile 500
people living 14 yenke nartla oru satura mayilukku ayinoru
(h)irukkiraangul
Explanatory Note

The people of Tamil speaking countries talk in a colloquial tongue. All their writing is in a grammatical form. My first idea was to analyze the spoken form, but after trying to gather material it was discovered that the helper (and we found this to be true among other Tamil speakers) could not maintain the spoken form but on repetition slipped into the grammatical. From the little information on spoken Tamil I have set up this paper with the first line being the Grammatical. The next line the literal translation. The third line the spoken form. There seems to be many similarities between the two. Further investigation might show that the language as spoken every day could be derived from the grammatical form.

Free Translation

1 I have a pen.  2 His home is big.  3 He has two children.  4 I can sing very well.  5 Who wants money?  6 I was in the house.  7 I was near the house.  8 I am on the house.  9 I am inside the house.  10 The rat is under the house.  11 The dog is to watch the house.  12 Who lives in this house?  13 Marhum is a very good man.  14 In our country there are five hundred people living per square mile.
'Vivey'koonan'darñ

Vivikandundu

1 a'meři'kaa-vat'-ku 'indu-sameye-'teypa'tri mo'del-mo'del viři-'vaaka
'urdutu wu'reyt-aveś sw'aami 'vivey'koonan'darñ// 1 America (nom.) to Hindu religion about (emphatic) first in detail to-take the-teller (nom.) reverend (title) Vivikandundu// 2 i'ver-adu-'varlke see'rditerum řey'vevan ma'kkarl-pal 'kartum a'ľulukam o'ľu at'pudumaana 'erdatu'kartu// 2 he (near) posses. life history God (Supreme) people toward act of showing love (highest, from a superior) one wonderful testimony// 3 i'ver 'kalkka'ttal 'pal-kaley ka'rekat-il pa'rdit-a'ver// 3 He (near) Calcutta many arts lyceum at/in the studier (nom.)// 4 e'rlenkyerku-'ley 'yittu-yurlatta 'naastika 'korlkay-kurl'-il mi'ku 'iirda'pardu wa'rdeyaveľa'ku 'iirindaăr// 4 young men (obj.) gravitate pull atheistic beliefs (those?) in very involvement who had was// 5 řamakruš'nař 'deyva-dař'isinam pe'trava-'ren'draam a'rubaa'tţal pe'trava-ren'draam purarl pa'vi vi'vikoonundu-'reyum urtiadey// 5 Ramakrushna divine vision one-(who)-had (that) power of divine love one- ( ) -had (that) fame spread to Vivikandundu also reached// 6 a'den unmay-'ley a'riiley řamakrušnař iřikum iř'cata(ř)tku Vivikoonan'darñ sen'dråñ// 6 Its (possess.) truth (obj.) to know Ramakrushna residing place (to?) Vivikandundu speak (honorable form)// 7 řamakrušnař'ley 'partadu-'mey (emphatic position) vivi'koonandař pu'du 'uřevi ardendu-vartař// 7 Ramakrushna (obj.) saw as soon as Vivikandundu new birth got accomplished action (to leave)// 8 'rlanum 'seydu siri'ku 'vand-aver řamakrušn'ařuku mi'rladu 'ardamey 'aki-vartař// 8 scoffing to make to love the coming one (nom.) Ramakrushna to irrevocably slave become accomplished action (to leave)//
Explanatory Note

- = morpheme boundary (space) = word break (tentative)
' = stress on following syl. Nom. = Nominalizer (tentative identification)
/ = alternate forms Posses. = Possessive indicator
// = end of utterance/sentence Obj. = Objective ending (tentative)

Free Translation

1 The first (man) to tell to America expansively about Hinduism was Swami Vivikandundu. 2 His life history is a wonderful testimony to God's love towards (His) children. 3 He studied at the Calcutta University. 4 He was very much immersed in the atheistic beliefs which attracted young men. 5 The fame that Ramakrushna was one who had the Divine vision and the power of Divine love spread and reached Vivikandundu also. 6 To know its truth Vivikandundu went to Ramakrushna's place. 7 As soon as he saw Ramakrushna, Vivikandundu was reborn. 8 He who came to scoff remained as irrevocably slave of Ramakrushna.

Conversation Text

Q 1. What time did you get up this morning? R 1. kaley-'ur-marnaku
1 morning 7 hour Q 2. How long did you sleep? R 2. 'aũ-mani-'neũam
2 6 hours time Q 3. How many people live in your room? R 3. iũ'tandu-
per 3 two people (masc.) Q 4. What did you have for breakfast? R 4. řuti pari-tšaũa kafe 4 bread fruit juice coffee Q 5. What are the ages of your children? R 5. kr'ttu antũi mumu 5 eight five three Q 6. How many boys and how many girls? R 6. mundu-'peũon pay'ençaũ 6 three all boys Q 7. When do you expect to see them again? R 7. inum řũv 'varu-til 7 more one year in Q 8. How long since you have seen them? R 8. řũv 'varum 8 one year Q 9. What is your home built of? R 9. senku-tšu'naambu sim'andu 9 brick lime cement (borrowed)
'kapu-ley 11 ship (?)

Free Translation
1. Seven o'clock. 2. Six hours. 3. Two people. 4. Bread, fruit
juice, coffee. 5. Eight, five, three. 6. All three are boys.
1 ootruumay

1 unity

2 nan oru suru kaṭey soll-e poo-kir-een // 2 I one small story tell-inf
go-pres.-I 3 inte kaṭey ootruumay-ee valakku-kir-adu // 3 this story unity-
obj illustrate-pres-it 4 kaṭey ina-ventraal // 4 story what-like that
5 oru ul-iil oru kal-aavaan iru-nt-aan // 5 one place-in one old-he be-past-
he 6 aavaan-ukku aayintu payyen-kal in-nt-aar-kal // 6 he-to five boy-pl
be-past-3rd-pl 7 aante aayintu payyen-kal-uum saataa santay potțaa-kal //
7 that five boy-pl.-def always fight past-pl. 8 aaver-kal-itum ootruumay
iilay // 8 he (pol)-pl-in unity neg 9 iitu aante vaayettaane kal-aavaan-ukku
pāṭiike viiley // 9 it that oldness old-he-to like-inf neg 10 oru naal aavaan
oru otaaraanam kaṭṭ-ii ootruumay-ee vaḷekki-n-aan // 10 one day he one example
show-by unity-obj explain-past-he 11 oru kaṭṭu kaampu yeṭu-ṭtu aṭṭay oṭṭi-
kke moyer-cii see-tarr // 11 one bundle stick take-inf that break-inf try-nom.
do-pol 12 aaver-aal oṭṭi-kke mutiiye viillary // 12 he (pol)-with break-inf
can neg 13 pim aante kaṭṭ-ay piru-ṭtu taniyee oru kaampu yeṭu-ṭtu aṭṭay
leesaa-ke oṭṭi-ttaa // 13 then that bundle-obj separate-inf individ. one stick
take-inf that ease-adj break-past 14 inte otaaraan-ttay kaṭṭ-ii payyen-kal-
itum ootruumay-ee vaḷekki-n-ar // 14 this example-obj show-by boy-pl-to
unity-obj explain-past-he (pol) 15 inte kaṭey yiḷ-inte-ru ootruumay-in oyeruvu
teri-kir-atu // 15 this story conn-this-from unity-pcpl importance realize-
pres-it

Explanatory Note

In the above data, retroflexed phonemes are symbolized by a subscript dot
(t, n, l). The backed retroflexed lateral is symbolized as /\l/, the alveolar flap as /r/ and the alveolar trill as /\r/. The alveopalatal grooved affricate is represented by /c/. Symbols used in the translation are:

- inf: infinitive
- pres: present tense
- obj: object marker
- past: past tense
- pl: plural
- def: definitive marker in demonstrative phrases
- pol: polite form of pronoun showing respect
- neg: negative
- adj: adjective-forming suffix
- conn: connective morpheme
- pcpl: suffix indicating 'the principle of'
- mod: modifier-marking suffix
- num: prefix marking use of a numeral in connected speech
- nom: nominalizing suffix
- poss: possession
- pass: passive (?)

**Free Translation**

1 Unity. 2 I'm going to tell you a short story. 3 This story illustrates unity. 4 The story will be as follows: 5 In our village lived an old man. 6 He had five boys. 7 These five boys were always fighting. 8 They had no unity. 9 The old man did not like it (their fighting). 10 One day he explained unity by showing a specific example. 11 He took a bundle of sticks and tried to break it. 12 With all his strength he could not break it. 13 After this he took one stick alone and he broke it very easily. 14 He showed this example to his boys and explained unity. 15 From this story the
importance of unity is easily seen.

1 veeyi-il-lum kaatru-m
sunlight-and wind-and

2 oru naal veeyi-il-lukku-m kaatru-kku-m pala-ttte aatam yer paa-tt-atu //
2 one day sunlight-to-and wind-to-and strong-mod discussion cause see-past-it

3 yiivay yirandu-m taan taan palamuull-aavaan yentru soollii-ne //
3 these num-two-def they they strength-possess-he like-that tell-past-they

4 aante saamayya-ttiil oru maaniitan teru-viil pooy kontu-ru-nnt-aan //
4 they time-in one man street-in go neg-be-past-he 5 veeyi-il-lum kaatru-m

5 taan taan pala-ttay kaat-t-e moyer-ci-tt-aane // 5 sunlight-and wind-and they

6 they strength-obj show-inf try-nom-past-they 6 mootaliil kaatru tan-nuutaaye

7 pala-ttay kaat-t-e yenni-tru // 6 first-in wind it-poss strength-obj show-inf

8 want-past 7 tannaal mutiy-um maattum veekam-aake viissi-ttu // 7 as far as

can-pres only speed-adj blow-past 8 it-naal aante maanitan-utaaye aatay-kal

9 yellaaam kaalay-int-aaluum aavaan-ukku oru seeramam-am yer pate-viillay //
8 it-because that man-poss clothing-pl all disturb-pass-though him-to one

difficulty-all-of cause to have-neg 9 piraaku veeyi-il taan pala-ttay kaatti-

10 yetu // 9 then sunlight its strength-obj exhibit-past-it 10 veeyi-il miikke

kaatum-ay-aake iru-nt-aataal aante maaniitan viiyecrvay taankaamal tan-

11 nutaaye aataay-kal-lay yeelaam niikkiive-t-taan // 10 sunlight excess unbear-

ableness-adj be-past-because that man sweat could not bear it-poss clothing-

11 pl-obj all remove-past-he 11 itay kaantu kaatru tan-nuutaaye pala-viinaa-tyy

11 this seeing wind it-poss strength-neg-obj

seeing shame have-past-it

Free Translation

1 Sunlight and wind. 2 One day there was a vehement argument between sunlight

and wind. 3 These two were saying that each was stronger than the other.

4 During that time a man was passing by that way. 5 The sunlight and wind

wanted to show their might. 6 First the wind wanted to show its strength.
7 The wind was blowing at its maximum. 8 Because of it the clothes of the 
man were disturbed very much; still the man did not feel it as a big dis-
turbance. 9 Then the sun showed its strength. 10 Because of the very strong 
sunlight and the consequent sweating, the man removed all his clothing.
11 Seeing this, the wind accepted its weakness and became humble.