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Assamese text

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Ehomoyat ezon manuh thoni hobolawi issa korisil. Têô dukhia asil
 one time a man rich be to wish made he poor was

kintu hawt darmik aru isso - r phoi kora manuh asil. E - din-
 but honest pious and god to fear doing man was one day

akon têô sagoli -r gakhir besi- bo -r karone eta sagoli kini-
 the he goat of milk sell future to for the reason one goat buy

sil . Proitek rathipua têô sagoli - tu khiraisil aru gau - or manuh-
 past each morning he goat the milk -past and village to man

ok gakhir besi -bo -lui goy -sil. Têô poâ toka têô -r
 accusative milk sell future to go past he to get money he of

karone zcetestaw n-a - sil. Têô gakhir besi gute toka
 for the reason that enough not be past he milk selling all money

hasi -sil. He karone he toka -re têô eta gheru kini -sil. Agor dore
 save past so that money with hi one cow buy past before like

proitek rathipua têô gakhir besi - bo -lui goy -sil. Gauolia bilak-
 each morning he milk sell future to go pat villager plural

-e manuh -zon -ok pal phai -sil,
 marks subject nouns of trans. verbs man the object good get past (Liked)

karone têô hihotok pâl gakhir besi - sil. Kintu manuh -zon - e
 because he them good milk sell past but man the tr. v. mkr.

têô -r uparson -ot honthusto hoa n- a -sil. Tetia têô phabi-
 he of income with satisfy to become not be past then he think

sil têô -r zodi besi ghoru takhilhoi têô besi toka kori- bo
 past he of if more cow would have had he more money make future

par -il -e - hetin. He karone e - din têô tinita pal ghoru
 can past-3rd pers- conditional so one day he three good cow

kini - sil. Têô zotestaw ghoru -r gakhir phai - sil. Ke mamman
 buy past he enough cow of milk get past few months

pisawt têô prai pasko toka phai -sil. Kintu têô tat - koi besi - r
 after he about 500 rupees get past but he that than more with

karone issa kori - sil. Teo -k awkawl besi toka lagi -sil
 so, because wish make past he object just more money want past

karone awhawt aru issor -ok phoi kora manuh - zon awhawto - lui
 so honest and god object fear doing man the dishonest to

phoriborton hoy -sil. He horbar têô adha panni aru adha gakhir
 a changing become past next time he half water and half milk

miholai panni - a gakhir gauolia -bilak -ok besi -sil. Gauolia bilak-
 mixing water in milk villager plural object sell past villager plural

-e pal gakhir poa na - sil zodiū teoluke apothi kora n-a -
 tr. v. mkr. good milk to get not be past altho they complaints doing not be

-sil. Gau -ot gakhir -or nathoni asil zihoke phai -sil tēōloke
 past village in milk of scarcity be past whatever get past they

take kini -sil. Olop homoy -ar pitawr - ot manuh -zon - e
 continued action bby past short time in after ? man the tr. v. mkr

prai ekhasar toka hasi - sil. Tēō bor hukhi hoy -sil karon tēō zihor karone
 about 1000 rupees save past he very happy become past because he what for

issa kori-sil take phai -sil. Toka -kini sai tēō
 wish do past continued action get past money a divided thing looking he

thoni nize phabi -sil. Tēō hodai teo -r toka - kini -r logawt hoy-
 rich himself think past. he always he of money a determiner with become

-sil aru tēō zoluīke goy -sil toka -kini -r logawt ni -sil. E -din-akon
 past and he wherever go past money determiner with carry past one day the

tēō tēō -r toka -kini du -phagh kori -sil. Tēō pasho toka eta mun -ot
 he he of money det. two parts do past he 500 rupees one bag in

toy -sil aru ōin pasho toka antu. Tēō -r toka -r muna duta loi tēō
 put past and other 500 rupees another he of money in bag two to he

nodi -t ta -bo -lui goy -sil. Tēō tēō -r muna -duta nodi -r parot
 river in bathe -future- to go past he he of bag two river of bank

toy -sil aru tēō panni -t nami -sil. Eta kaurie muna -duta dekhi -sil.
 put past and he water in got down past a crow bag two see past

Hukhi manuh -zon -e gathui takute zani -bo -lui issuk hoa kauri -tu-
 happy man the tr. v. mkr. bathing while be curious to ? to become crow the

-e eta toka -r muna loi uri goy -sil. Gathu -ar heh
 tr. v. mkr. a money of bag with ? go past (flew) bathe with finish

hoar pisawt manuh -zon -e khuri dekhi -sil ze eta toka -r muna
 become after man the tr.v,mkr. turning see past that one money of bag

nu - hua hoy -sil. Tēō "konubae mor toka - kini sur kor- ile"
 not present become past he somebody my money det. steal do recent past

buli siori -sil. Khisu homoy -ar pisawt hokolu tēō -r duh buli
 cry past short time in after all he of fault

tharona kori -sil. Tēō panni - a gakhir besi ōin- ok tokai - sil.
 realization do past he water in milk selling others obj. cheat past

Aru tēō adha toka panni besi phai -sil zikini gakhir -or lawgawt zugh
 and he half money water selling get past which milk with with ?

bisil. He karone tēē sur kora pasāo toka bua -r zuikota n- a -sil.
 added so he steal doing 500 rupee getting worthy not be past

Manuh -zon -e tēē -r awhawt kamo -r karone onutap kori -sil
 man the tr.v.mkr. he of dishonest action because of repentance do past

aru ako oinok no - toka - bo -lui hawpawt kaisil.
 and again others not cheat future to promised

KEY TO SYMBOLS

All symbols are equivalent to North Dakota SIL's use of them with the following exceptions:

bh = bh	dh = dh	gh = gh	r = r	aw = mid hi rounded vocoid
ph = ph	th = th	kh = kh	rh = rh	h = pharyngalized h

A GREEDY MAN

Once a man wished to be rich. He was a poor but honest, pious, and god-fearing man. One day he bought a goat to sell goat's milk. Every morning he milked the goat and went to sell the milk to the villagers. He saved all the money he got from selling milk. The money he got was not enough for him. So with that money he bought a cow. Like before, each morning he went to sell milk. The villagers liked the man because he sold them good milk. But the man was not satisfied with his income. Then he thought if he had more cows he could make more money. So one day he bought three cows. He got enough cow's milk. After a few months he got about 500 rupees. But he wished for more than that. Just because he wanted more money, the honest and god-fearing man became dishonest. Next time he mixed half water and the other half milk and sold the water in milk to the villagers. Although the villagers did not find the milk good as before they did not complain. Because there was a scarcity of milk in the village, the people bought whatever they got. In a short time the man saved about 1000 rupees. He became very happy because he got what he wished for. Looking at the money he said to himself that he was very rich. He always slept with his money and he carried it wherever he went. One day he parted his money into two parts. He put 500 rupees in one bag and 500 rupees in another bag. Taking his two money bags he went to take a bath in the river. He put his bags on the bank of the river. A crow saw the two bags. As the happy man was taking a bath, the curious crow flew away with one bag of money. After finishing his bath, the man turned and saw one money bag was missing. He cried, "Somebody stole my money!" After a while he realized it was all his own fault. He cheated others by selling water which was added to the milk. So he deserved getting the 500 rupees stolen. He repented for his dishonest action and promised not to cheat other again.

The End

Submitted by: Helen Lawrence
Informant: Mrs. Sarma
Language: Assamese
Date: August 1966

1. aehəmoiaet aezan mēnu-he etae səkori phəbo-lui bər sesthae
Once a man - that a job get - to very try
khori ae-sil. 2. teo khub rethipua-t-e uti -sil aeru
do is -(3 pt) he early morning-in-this getup-(3 pt) and
teor khoiniāxo-kh khoi-sil ze moi səkori bisaeri-ba -lui
his wife -(obj s) tell-(3 pt) that I job search-(inf)-to
z -au 3. mēnu-zan zotiu dukhiaē ae-sil teo hōdai daemi
go(1 ps) man -the although poor is-(3 pt) he always costly
posəkh pindhi-sil aeru etae sata lui teor prōmon -or
dress wear -(3 pt) and a umbrella taking his journey-of
karane zaetraē kori-sil 4. bohu-dur xas khor -an pisath
for set out do -(3 pt) many-distance walk doing-(?) after
he -dinə-khan aebeli teo kau -khan pai-sil
that-day -the (inan s) afternoon he village -the (inan s) get-(3 pt)
5. tot teo ekan horu dokhan-khan -o -lui koi-sil aeru
there he a small store -the (inan s) -(?) -to go-(3 pt) and
dōkhan-khan-or porisələkh-zan -e teok etae səkori
store-the-(inan s) of manager -the(ani s) -(sub) him a job
di -bo pare -niki hudi-sil 6. zodiac mēnu-zan
give-(3 fut) would-whether ask-(3 pt) although man -the (an s)
hikhido nə-sil teo teor upədhi S.S.O liki -sil mēnu
educated (neg) (3pt) he his title S.S.O.write (3 pt) man
-zan -or seherae aeru upədhi-bur dekhi dokhan-khan
the(an.s.) (poss) appearance and title the(pl) looking store the
-or porisələkh-zan handusta hoi -sil 7. porisələkh
of manager the(an.s) satisfied become (3 pt.) Manager
-zan -e teok bohuth kəm kori-bə -lui di -sil
the (an. s.) (sub.) him a lot work do (inf.) to give (3 pt)
8. mēnu -zan bər elehuaē ae-sil 9. teo homoi-məthe teor
man (an. s.) very lazy is (3 pt) he time in his
kəm heh khori-bo phorae nə -sil 10. edin
work finish do (3 fut) could neg (3 pt) one day

Assamese

porisaləkh-zan bər adoidza hoi -sil l0b teo mēnu-zan
 manager the(an.s.) very impatient become (3 pt.) he man the(an.s.)

-okh hudi-sil kəm -bur dom hoi aese tumi ethiau kio
 (obj) ask (3 pt) work the (pl) piling is (3 ps) you yet why

eko heh kor-a nai ll. əko porisaləkh-zan -e
 anything finish do (2 ps) (neg) again manager the(an.s.)(sub)

mēnu-zan -ə -kh khi-sil zodi kəm. khori-bə hoarə
 man the(an.s.) (?) (obj) say (3 pt) if work do (2 fut) can not

ei uṗedi-bur kihor karəne rakis-a l2. mēnu-zan -e
 this title the (pl) what for put (2 ps) man the(an.s.)(sub)

hēhi nukare teor sokhi-khan-o -t auzi -sil aeru ahəngkar
 smile with face his chair the (?) in lean back(3 pt) and pride

-ere uthor di -sil moi lik -a uṗedi S.S.O. mēne khebal
 with reply give (3 pt) I write (1 ps) title S.S.O. meaning simply

bohi təkho kormasari
 sitting (prog) officer.

FREE TRANSLATION

1. Once a man was trying very hard to get a job 2. One day he got up very early in the morning and told his wife "I am going to look for a job".

3. Although the man was poor he always wore costly dress and taking an umbrella he set out on his journey. 4. After walking for a long distance he reached the village. 5. There he went to a small store and asked the manager of the store whether he could give him a job. 6. Although the man was not educated he wrote the title S.S.O.. Looking at the man's appearance and titles the store manager became satisfied. 7. The manager gave him a lot of work. 8. The man was very lazy. 9. He did not finish his work in time.

10. One day the manager became very impatient. He asked the man "the work is piling up, why haven't you finished anything yet?" 11. Again the manager said to the man "If you can not do the work what are these titles for?" 12. The man with a smile leaned back in his chair and replied proudly. "The titles S.S.O. are for 'simply sitting officer'."

Symbols used: 1, 2, 3, --first, second and third person markers respectively, poss.-'possessor', pt-'past', ps.-'present' fut.-'future', prog.-'progressive marker', neg.-'negative', obj.-'object marker', sub.-'subject marker', s.-'singular', pl.-'plural', inan.-'inanimate', an.-'animate', inf.-'infinitive', ?-'uncertain'.

Key to Orthography. The orthography is the standard N.D., S.I.L. phonetics except for the following; ae represents æ, h on the line following a stop is aspiration, ng represents ŋ and if o follows e, or u follows a they are nazalized.

Submitted by Alfred Schulz
Informant: Mrs. Sorma
Language: Assamese
Date: August 3, 1966

THE THIRD BIHU

Bihu oxomiar eta uttsob Parotot dukhon ponjika bebohar
Bihu of Assam a festival in India two calendars used

kora hoi. Tat notun bosor Eprilor bis ba ekois tarike arompho
do are . There new year in April 20 or 21 date begin

hoi. Pharotio ponzikamote oxomiai tinita Bihu
is. Indian calendar according to the Assamese three Bihu

uttsob palon kore. Moi azi tritio Bihutur Bihuie kom.
festivals observe do. I today third Bihu's Bihu will tell.

oxomiai ei Bihutu Zanurarir heh hoptahot palon kore.
The Assamese this Bihu January of last week observe do.

Ei mahot manhuhe hitkalor notun hoiso pai. Bihut
This in month people of winter season new crop get. In Bihu

thoni dukhia hokolue notun hoisore bohut rokomor pitha toiar
rich poor all new with crop many kinds cake bake

kore. Bihur agdina rata thoni dukhia hokolue bor danor phoz
do. Bihu berore night rich poor all very large feast

khai. Hedinakhon rati kisuman marhu dalhoi phoz khai.
eat. That day night some people by a group^{ing} feast eat.

Deka lorabilake ketiaba belege dol goton kore aru ketiaba
Young boy s sometimes separately group form do and sometimes

teaoluke danor manuhor logot log hoi. Protekdole teaolukor
they big people with join are Each group them

phitorot tokha poisa tule. Hei tokhare protekdole puzor
among dollar change raise. That money with each group feast

karone postu khine. Protekdole potharot bha aru kherere
for thing buy. Each group in field bamboo and sith straw

eta khor haze. Bihur agrati protekdole ratitu hei khortut
a house build. Bihu before each group the night that house in

kotai tat teaoluke ahar khoar pisot gan bazana kore. Protek-
spend there they meal eat after song music play. Each

dole ratitu khontekia khortut kotuar bisot pis dina ratipua
group the night temporary house in spend after next day morning

teaoluke khortut zui logai die. Gathuar pisot teaoluke mandirot
they house in fire start put. bath with after they at shrine

gohaik partona kore. Tar pisot teaoluke agbelar prothom
god pray do. That after they forenoon the first

phozon khai. Hei dina lora suali aru boichia manhue teaolukhor
meal eat. That day boys girls and older people their

oporiazonor phorit pori teaolukor pora ahirbad loi. Teao-
superior one at feet falling them from blessing take. They

luke teaolukor usorsuburia aru hambontheta bilakok kabolui nimontron.
their neighbors and relative s to eat invite.

Zodiu Bihu asolote edinhe edore saripasdinoluike manh-
Although Bihu actually one day in this way four five days people

ue Bihu uttsob palon kore.
Bihu festival observe do.

Symbols used are equivalent to those used by N. D. S. I. L.
with the following exceptions:

p ^h = ph	t ^h = th	tš ^h = ts	k ^h = kh
b ^h = bh	d ^h = dh	dž ^h = j	g ^h = gh
əə = eao nasal	n ^h = nh		ŋ ^h = ŋh
o = low back close unrounded vocoid	r ^h = rh	x = relaxed velar fricative	

THE THIRD BIHU

The Bihu of Assam is a festival. In India two calendars are used. There the New Year is April 20th or 21st. According to the Indian calendar the Assamese observe three Bihu festivals. Today I'll tell about the third Bihu. The Assamese observe this Bihu on the last week of January. In this month the people harvest the new crop for the winter season. In the Bihu rich and poor alike all eat a very great feast. That night certain people eat a feast in a group. Sometimes the young boys form groups separately and sometimes they join in with the older people. Each group raises money among themselves. With that money each group buys things for the feast. Each group builds a house in a field with bamboo and straw. The night before Bihu each group spends the night in that house; there they sing and play music after their meal. After spending the night in the temporary house, the next morning they start the house on fire. After taking a bath they pray to god in the shrine. Then they eat breakfast. That day children and older people put their heads at the feet of their superiors and receive a blessing from them. They invite their neighbors and relatives to eat. Although Bihu is actually only for a day, the people observe Bihu for four or five days in this way.

Submitted by • Dellene Stucky
Informant • Mrs. Sarma
Language. Assamese
Date. August, 1966

eta gorokta lora aru eta bagxor gelpa
the cow-boy and the tiger story

1. ehəmoieθ eʒən gorokhia lorai goru sari asil//2
once a cow -boy cattle look past

tətia lora-tu-i tʃsphurtir karəne usoror manubilakəkh
then boy the SM fun for near by man pl OM

phoi kuab -əlui tʃstər kor-isil// 3. prətəməte hi usorath
frighten to decide past at first he near by

kunuba manu asilnəki sai-sil// 4. lora - tu - i təkako
someone man whether look past boy the SM anybody

ne- dekhi manuhəkh poi kuab-əlui arəmpa korisil// 5 hi
neg see people to frighten to start did past he

misaiu tar usar-əlui eta bagx əhabuli "bagx/bagx/" buli
pretended that near to a tiger came saying tiger, tiger, saying

sior-isil// 6. tətia usor- suburbiai loratu-k həsakoie
cry past then near neighbors boy the OM really

bagx-e kua bəli pab-isil aru hihəθ lora - tu - r
tiger SM eat saying think past and they boy the IOM

usor-əlui dori ah-isil // 7. manu-bilakh lora - tu - r
near to runing come past man pl boy the IOM

usor-əlui ahi lora-tu- i misaiu siorabuli zan-ibo
near to coming boy the SM pretend cry to know fut

parisil // 8. tətia manu-bilakor bor kəp ut-isil aru
good past then man pl very angry become past and

hihəte lora-tu- kh əkəle eritōi goisil //9. kisu homoiōr
they SM boy the OM alone leaving go past some time

pisəθ hasakoie eta bagx lora-tu-r user-əlui ah-isil//10
after really a tiger boy the IOM near to come past

- tetia bagx-tu dekhi poiets lora-tu -i/ "bagx:/
 then tiger the see fear in boy the SM tiger
- bagx/"buli sior - isil// 11. kintu usoror manu-bilak -e
 tiger saying cry past but nearby people pl SM
- lora-tu-i agor dore misaiu siora buli pabisil //
 boy the SM before like in pretence cried saying think past
12. hekarune lora - tu - r usor -elui kono oha na-sil//
 so for boy the IOM near to anybody come neg past
- 13 ei hemoiote bagx -tu-e lora-tu-k akhreman hor-isil//
 this time in tiger the SM boythe OM attack did past
- 14 hetate lora-tu-r sior besi huat manu-bilak edhoije
 suddenly boy the IOM cry increased man pl impatiert
- hoisil aru ki hoise sabelui lora-tu-r phale
 become past and what happening lack to boy the IOM toward
- kuz kar-isil// 15. manu-bilak lora-tu-r usor pai dekisil
 walk past man pl boy the IOM reaching see past
- ze Lora-tu bagx-tu-r darai bor beakol aghat pua
 that boy the tiger the IOM by very badly hurt get
- hoisil// 16. kintu bagx-tu-i manu-bilak-ek dekhi hihete
 was past but tiger the SM man pl OM see they
- takh aghath koror agee khetana hua taid pora polaisil//
 him hurt before scene (place) from flee past
- 17 manu-bilak-e aghat pua lora-tu-k daktor kan-elui koriai
 man pl SM wounded boy the OM hospital to carry
- nu-sil// 18 tetia lora-tu-i misa kua karene manu-bilak-or
 past then boy the SM lie telling for men pl
- usaret koma kuzisil aru tenekua thegami agolui
 near forgiveness ask past and like that cheating again to
- no-kor-ibo buli hepeth kaisil//
 neg will fut saying promise past

Free Translation

The Story of the Cowboy and the Tiger

1. Once a cowboy was looking after the cattle//2. Then just for fun the boy decided to frighten the near by people//3. At first he looked whether there was someone around//4. Not seeing anybody, the boy started to frighten people//5. He pretended that a tiger came near him and cried, "Tiger, Tiger"//6. Then the neighbors thought the tiger really was trying to eat the boy and they came running to the boy//7. Coming to the boy, the men came to know that the boy pretended//8. Then the men became very angry and they went away leaving the boy alone//9. After some time a tiger really came near the boy//10. Then seeing the tiger, the boy cried in pretence like before//12. So nobody came near the boy //13. In the meantime the tiger attacked the boy//14. As the boy's crys increased, suddenly the men became impatient and walked toward the boy to look what was happening//16. Reaching the boy, the men saw that the boy was very badly bitten by the tiger//17. But seeing the people, the tiger fled from the scene before they could hurt him//18. The men carried the wounded boy to the hospital //18. Then the boy asked forgiveness of the men for lying and promised that he would not do that kind of cheating again.

ABBREVIATION KEY

pl -plural
 past -past tense
 SM -subject marker
 OM -object marker
 IOM -indirect marker (object)

SYMBOLIZATION

Aspirization is written as
 a separate phoneme /h/
 dž = j
 ř = r
 o = ə
 ə = ò