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Assamese

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Bhomoyat ezon manuh thoni hobolawi issa korisil. Tėē 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 tėē sagoli - r gakhir besi - bo - r karone the he goat of milk sell future to for the reason one goat buy

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

ok gakhir besi - bo - lui goy - sil. Tėē pcâ toka tėē - r accusative milk sell future to go past he to get money he of karone zetestaw n-a - sil. Tėē gakhir besi gute toka for the reason that enough not be past he milk selling all money

hasi - sil. He karone he toka - re tėē eta gheru kind - sil. Agor dore save past so that money with hi one cow buy past before like proitek rathipua tėē 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 tėē hihotok pal gakhir besi - sil. Kintu manuh -zon - e because he them good milk sell past but man the tr. v. mkr,

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

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

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

kini - sil. Tėē zonestaw ghoru - r gakhir phai - sil. Ke makaman buy past he enough cow of milk get past few months

pisawt tėē pra - pasho toka phai - sil. Kintu tėē 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 korbar tėē adėa panni aru adėa 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 zodiua teoluke apothi kora n-a -
tr. v. mkr. good milk to get not be past altho they complaints do not be
-sil. Gau -ot gakhir -or nathoni asil zihoke phai -sil tēloke
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
issakori-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 zoluike 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 pasko toka eta mun -ot
he he of money det. two parts do past he 500 rupees one bag in
toy -sil aru ēnin pasko 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 tā -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 he to become crow the
-e eta toka -r muna loi uri goy -sil. Gathu -ar ēkē
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 duk buli
cry past short time in after all he of fault
tharona kori -sil. Tēō panni - a gakhir besi ēnin-ok tokai - sil.
realization do past he water in milk selling others obj. cheat past
Aru tēō adka toka panni besi phai -sil zikini gakhir -or lawgawt zugh
and he half money water selling get past which milk with with ?
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. aehemoiaet aezan mēnu-he etae sēkori phēbo-lui bor sesthae  
   Once a man—that a job get—to very try

2. teo khub rēthipua-t-e uti -sil aeru do is (3 pt) he early morning—in-this getup—(3 pt) and

3. mēnu-zan zotiu dukhiaae ae-sil teo hodai daemi go (1 ps) man—the although poor is—(3 pt) he always costly

4. bohu-dur xas khor—an pisath for set out do—(3 pt) many—distance walk doing— (?) after

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

6. zodiāu mēnu-zan give—(3 fut) would—whether ask—(3 pt) although man—the (an s)

7. porisalēkh-zan —e teok etae sēkori store—the—(inan s) of manager—the (an s)—(sub) him a job

8. mēnu—zan bor elehuae ae-sil

9. teo homoi-mēthe teor man (an. s.) very lazy is (3 pt) he time in his

10. edin work finish do (3 fut) could neg (3 pt) one day
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. 7. Looking at the man's appearance and titles, the store manager became satisfied. 8. The manager gave him a lot of work. 9. The man was very lazy. 10. He did not finish his work in time. 11. One day the manager became very impatient. He asked the man, "The work is piling up, why haven't you finished anything yet?" 12. The man, with a smile, leaned back in his chair and replied proudly, "The titles S.S.O. are for 'simply sitting officer'."


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 nasalized.
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 aronpho
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
uttso palon kore. Moi azi trito 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 ronomor pitha toiar
rich poor all new with crop many kinds cake bake
kore. Bihur agdina ratā thoni dukhia hokolue bor daŋor phoz
do. Bihu bē're night rich poor all very large feast
khai. Hedinakhon rati kisuman marhu dalhoi phoz khai.
eat. That day night some people by a group thang feast eat.

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

tealuke daŋor manhuhor logot log hoi. Protekdole tealukor
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 tealuke ahar khoar pisot gan bazana kore. Protek-
spend there they meal eat after song music play. Each
do le ratitu khontekia khortut kotuar bisot pis dina ratipua
group the night temporary house in spend after next day morning

teaaluke khortut zui logai die. Gathuar pisot tealuke mondriot
they house in fire start put. bath with after they at shrine
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: Bellene Stucky  
Informant: Mrs. Sarma  
Language: Assamese  
Date: August, 1966

the cow-boy and the tiger story

1.  PREFACE  

The cow-boy cattle look past

2. Ehamoiath  

Once  

the cow-boy cattle look past

3. Pretemete hi usorath  

Boy the SM fun for near by man pl OM

4. Pratamate hi usorath  

Someone man whether look past at first he near by

5. Hi  

Near people to frighten to start did past he

6. Tettia usor-suburiai loratu-k hasakoie  

Near neighbors boy the OM really

7. Usor-alui dori ah-isil  

Near to running come past man pl boy the IOM

8. Tettia manu-bilakor bor kep ut-isil aru  

Good past then man pl very angry become past and

9. Kisu homoioir  

They SM boy the OM alone leaving go past some time

10. Piseth hasakoie eta bagx lora-tu-r usor-alui ah-isil
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 anybc:y 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 hastate lora-tu-r sior besi huat manu-bilak edhoi je suddenly boy the IOM cry increased man pl impatiert

hoisil aru ki hoisc 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 hihat was past but tiger the SM man pl OM see they

takh aghath koror agec khetana hua taid pora polaisil// him hurt before scene (place) from flee past

17 manu-bilak-e aghat pua lora-tu-k daktor kane aelui koriai man pl SM wounded boy the OM hospital to carry

nul-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 tnakua thegami agolui near forgiveness ask past and like that cheating again to

no-kor-ibo buli hapath 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. Then just for fun the boy decided to frighten the nearby people. At first he looked whether there was someone around. Not seeing anybody, the boy started to frighten people. He pretended that a tiger came near him and cried, "Tiger, Tiger." Then the neighbors thought the tiger really was trying to eat the boy and they came running to the boy. Coming to the boy, the men came to know that the boy pretended. Then the men became very angry and they went away leaving the boy alone. After some time a tiger really came near the boy. Then seeing the tiger, the boy cried in pretence like before. So nobody came near the boy. In the meantime the tiger attacked the boy. As the boy's cries increased, suddenly the men became impatient and walked toward the boy to look what was happening. Reaching the boy, the men saw that the boy was very badly bitten by the tiger. But seeing the people, the tiger fled from the scene before they could hurt him. The men carried the wounded boy to the hospital. Then the boy asked forgiveness of the men for lying and promised that he would not do that kind of cheating again.

ABBREVIATION KEY

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>pl</td>
<td>-plural</td>
</tr>
<tr>
<td>past</td>
<td>-past tense</td>
</tr>
<tr>
<td>SM</td>
<td>-subject marker</td>
</tr>
<tr>
<td>OM</td>
<td>-object marker</td>
</tr>
<tr>
<td>IOM</td>
<td>-indirect marker (object)</td>
</tr>
</tbody>
</table>

SYMBOLIZATION

Aspiration is written as a separate phoneme /h/

*dʒ* = j

̣ = r

o = ə

ə = ó