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Grammatical Influence of Telugu on Hyderabad Tamil

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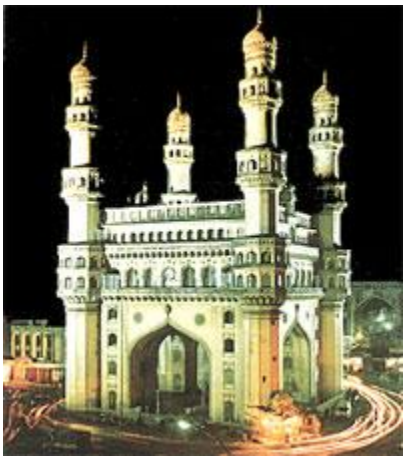

Charminar Towers in Hyderabad

Introduction

When two languages come into contact, it is natural that one language influences the other. The situation when two languages come into contact is called bilingual contact situation. When more than two languages are in contact that situation is called multilingual contact. Linguistic changes may take place in the language in three major levels, that is, phonological, morphological, and lexical levels.

Aim of the Paper

The present paper aims to bring out some of the grammatical changes that occur in the speech of the Tamils who are settled in Hyderabad due to the influence of the major language Telugu and other languages such as Dakhini Urdu and Hindi.

About the Tamils in Hyderabad

The Tamils who are settled in Hyderabad are permanent settlers. They have migrated from Tamilnadu more or less 300 to 400 years ago. They live as a packet. One set of people lives in the outskirt of the city like Bolaram, Thirmalgiri, Venkatapuram, etc. They are mostly manual labourers. Some of the other Tamils live in the Railway Nilayam, Regimental Bazaar, NamalgunDu, MeTTuguDam, LalaguDam, etc. They are mostly railway employees. In KoTi, New NallakunTa, West Maratpally, Liberty, Sanathnagar etc., the Tamil Brahmins and Mudaliars are prominent. They are mostly the white collar job employees.

While Dakhni Urdu dominates the linguistic landscape of Hyderabad-Secunderabad, Tamils settled in Hyderabad-Secunderabad seem to borrow grammatical processes more heavily from Telugu. This is possibly due to the ease with which they can relate to another Dravidian language, with similarities in idiomatic and other expressions. There are also many lexical similarities in their construction between Telugu and Tamil. This also may contribute to the situation of greater borrowing from Telugu in the speech of Hyderabad-Tamils.

Identity

These settled Tamils identify themselves as 'Indians' first, then as 'Hyderabadi'. They never identify themselves as Tamils alone. They call themselves as 'Hyderabad Tamils'. This way of naming themselves show how deeply they have acculturated with the Telugus of Hyderabad. They have the title 'Rao' with their names as Ananda Rao, Padma Rao, Iswar Rao like the names of Telugu people, Umamahesvara Rao, Ramarao, ctc. They have the house name "Ponneeri" and call themselves as Ponneeri Ananda Rao, etc like Telugu people call themselves as "Pratala Ravi," etc.

Method of Migration

The migration of Tamil people took place in three phases. In the first phase, the Tamils came with the British Regiments as manual laborers and settled in the cantonment areas in Hyderabad. The second phase of Tamils came as employees in different recruitments like in the Railways, colleges, etc. The third phase of Tamils came to Hyderabad to improve their economic condition by taking jobs in various companies, businesses, etc.

Social Background of the Tamils

The migrant Tamils try to co-operate with the Telugus as "when you are in Rome, be a Roman" to create peaceful conditions of living. The migrant Tamils use invariably Telugu in all the primary and secondary domains except in the house and among the close relatives. The medium of instruction in the schools and colleges is generally in Telugu or English. So the Tamils select either English or Telugu as the medium of instruction for education. Previously there was one Zilla Parishad school where Tamil medium was up to 5th class. Now, as far as the author's knowledge goes, Tamil teaching is available only in Key's High School, Secunderabad. While attending the interviews for jobs they identify themselves as Telugus if the interviewing authority is Telugu or as Tamils if the interviewing authority is Tamil. This type of identification helps them to lead a peaceful life.

Before describing the grammatical interference of Telugu in the speech of Hyderabad Tamils, it is better to have some theoretical background about grammatical interference.

Theoretical Background

Western scholars have two opposite views about the grammatical interference. Meillet, a great European linguist, is certain that "the grammatical system of a language will brook no intrusion from that of another". Sapir, a great American linguist, is equally certain that "only superficial morphological influences are possible". On the other hand, Schuchardt claims that "Even close knit structures like inflectional endings are not secure against the foreign material". Bazell also supports this view and seems to think that "in principle there could be no limit to the influence that the morphological system of one language can have another".

Data

Data for the present paper was obtained from the survey which was done for the author's research project "Language maintenance and Shift among the Hyderabad Tamils". For this project the author prepared a questionnaire.

The questionnaire contains two parts: one is personal data and the other is sociological and linguistic data. The personal data contains the name, age, sex, occupation, income, place of stay, etc. This information helped to select the informant for the study. The sociological and linguistic questionnaire contains the questions related to the language use in different domains, identity, medium of instructions, and the basic vocabularies, the questions related to natural conversation, etc. This questionnaire helped to know the language use in different domains, the lexical interference, and grammatical interference from the natural conversation. In addition, the author observed the Tamils talking in Tamil, and wrote down the interference feature in her notebooks.

Analysis of the Data

The collected data is transcribed and analyzed carefully. The following grammatical items are found in the speech of Hyderabad Tamils. There are some of the verbs like naDu "to walk", iwwu "to give", digu "to land", tiiyu "to take" which are found in the speech of Tamils due to the influence of Telugu.

The Verb naDu

Generally in Tamil spoken in Tamilnadu, the verb ooDu "to run" is used to refer to the movement of the buses and trains, etc. For example, bus ooDutu "the bus running". But the Hyderabad Tamils (hereafter HT) use the verb naDu "to walk" due to the influence of the major language Telugu.

HT innikki bas eduvu naDakkale
Te ii rooju bassulu eevi naDusta leevu
Ta inniki bas ooDale/pookale
"To day there is no bus is running"

HT neettu railu naDakkale
Te ninna railu naDavaleedu
Ta nettu railu ooDale/pookale

"The train did not run yesterday"

The Verb digu

In Tamil to refer the person's new entrance to a house, the verb kuTi poo "to enter the new house to live in" is used. But in Telugu the verb digu "to land" is used. The HT in Hyderabad also uses the equivalent Tamil verb irangu "to land" due to the influence of Telugu.

HT innikki taa inta viiTTule erangi irukkoom
Te ii rooje ii inTloo digaamu
Ta innikki taa inta viiTTukku kuTi vandu irukkoom
"To day only we entered this [new] house to live in"

The verb ivvu

In Tamil, to appear for any exam, the verb 'ezhutu' "to write" is used. But the HT uses 'kuDu "To give" following Telugu pattern iccu "to give"

HT inta varusam Taipu exam kuTuttirukke
Te ii samvatsaram Taipu exam icceenu
Ta ii varusam Taipu exam ehzuti irukke
"This year I wrote typewriting exam."

The verb kalus

The HT people use kalandu "to meet" following Telugu pattern 'kalus' "to meet" instead of the Tamil verb 'canti/paar' "to meet".

HT engammave kalandu paarunga
Te maa ammanu kalusi cuuDanDi
Ta enga ammave paarunga
"Meet my mother and see."

HT aananda raaav kalandu paarunga
Te aananda raavunu kalusi cuuDanDi
Ta aananda raave paarunga
"You just meet Andanda Rao"

The verb tiiyu

The equivalent Tamil verb for Telugu verb 'tiiyu' "to take" is 'vaangu' "to take" is used to take injection, etc. in HT following the Telugu pattern instead of the Tamil verb 'pooTu' "to place [a shot of injection], etc.

HT injeksion vaankii vaankii kaiyella noovutu
Te injeksion tiisukoni tiisukoni cey anta noppi veestudi
Ta injeksion pooTTu pooTTu kaiellaa valikkutu
"The hand is painful by taking repeated injection"

The verb occu

The translated version of the Telugu verb 'occu' "to come" is 'vaa' "to come". This 'vaa' is used instead of 'kiTai' "to get" for getting a job, etc.

HT enakku udyoogam vandu irukku
Te naaku udyoogam occindi
Ta enakku veele kiTaicirukku
"I got a job."

HT ippakulle udyoogam varaadu
Te ippaTloo udyoogam raadu
Ta ippakulle veele kiTaikkaadu
"The job won't come soon."

In Telugu when one is hearing any news first time, he or she expresses avunaa? "Is it?" But in Tamil the word appatiyaa "is it yes?" is used. The HT uses the translated version of 'avunaa' that is 'aamaavaa' "is it yes" following the Telugu pattern.

HT avalukku kalyaaNam aaccu teriyumaa!
aamaavaa teriyadu.
Te aamekku pelli aindi telusaa!
Avunaa teliidu.
Ta avalukku kalyaaNam aaccu teriyumaa!
appaTiyaa. teriyaatu
"She got married, you know. Is it? I don't know."

The HT uses the post position kiTTe "near" instead of the case marker il/le following the Telugu pattern.

HT amma enga irukkaangoo?
amma kaTaikiTTe irukkaangoo
Te amma ekkaDa undi?
amma koTTu daggira undi
Ta amma enge irukkaangoo?
amma kaTele irukkaanga
"Mother is in the shop."

The HT uses ennaanna "whatever" in their speech following the Telugu pattern eemainaa "what ever" instead of enna veenumunaalu "whatever" in Tamil.

HT niinga ennaanaa collungoo naa namba maaTTeen
Te miiru eemainaa ceppanTi neeug oppukoon u,
Ta niinga enna veenumnaalu collunga naa namba maTTeen
"Whatever you tell, I won't believe."

In Telugu, to imply "rareness," they use 'leekaleeka' the negative form. The HT also uses illaama illaama following the Telugu pattern instead of the Tamil form 'iruntiruntu' "rarely."

HT Niinga illaame illame vandiigoo
Te Miiru leekaleeka occaaru

Ta Niinga iruntiruntu vantu irukkiinga
"You came rarely to my house"

In Tamil, when the verbal participle 'vandu' is there, the stative verb iru "be there" also is present to indicate the near past tense as vantirukkaanga "They/She (honorific) came". But HT uses 'vandaango' "They/She (honorific) came" most probably following the Telugu pattern.

HT Amma aanTi vandaangoo
Te Amma aanTi occeeru
Ta Amma aanTi vandu irukkaanga
"Mother, Aunty came."
HT appaa ankil poonaangoo
Te naannaa ankil velli pooyaaru
Ta appaa ankil pooyiTTaar
"Daddy, uncle went off."

The connective markers like koosam, kanTe, kanna Kanisam are borrowed from Telugu and used in Hyderabad Tamil speech, instead of the Tamil forms aaga, viDa, kuRainttatu.

koosam

HT avanukoosam naa poone
Te vaaDikoosam neenu veLLaanu
Ta avanukkaaga naa poone
"I went for the sake of him."

kanTe/kanna

HT enakkanna avane periyave
Te naakanna vaaDee pedda
Ta ennayaviDa avantaa periyave
"He is elder than me."

kanisam

HT Kanisam ave enkiTTe kuuDe collale
Te kanisam aame naadaggira kuuDa ceppaleedu
Ta kuRainttatu ave enkiTTe kuuDa collale
"At least, she did not tell me."

The HT uses the Tamil endings borrowed from Telugu and Urdu words.

HT enakku reehituccu
Te naaku reehindi
Ta enakku koovo vandudu
"I got angry."

HT engappa dildaar
Te maa nanna daireyavandulu
Ta engappa dairiyasaali
" My father is courageous"

In the above examples, the HT borrowed the lexical items from Urdu And Telugu and added the Tamil suffix daar with them.

The HT borrowed some of the lexical item and used these in simple sentences.

HT vaana varudu
Te vana vastundi
Ta mazhai varudu
"The rain is coming."

HT nalla varudu
Te nalla vastundi
Ta taNNi varudu
"The water is coming."

HT enakku dable kirikiri aahu paarunga
Te naaku dable kirikiri avutundi cuuDanDi

Ta enakku dable cuttu aahu paarunga

"It is double roaming, isn't it?"

Conclusion

The above mentioned are some of the grammatical changes that took place in the speech of the Tamils who settled in Hyderabad due to the influence of Telugu the major language of Hyderabad.

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