

I'm human



## Tupis english

Tu-pi or Tupi (too-pé) n. pl. Tu-pis or Tu-pi also Tu-pis: 1. A member of a group of South American Indian peoples living along the coast of Brazil, in the Amazon River valley, and in Paraguay. 2. The Tu-pi language spoken by this people. Tupi, also known as Old Tupi or Classical Tupi, is a Tupian language that was spoken by the indigenous people of southeastern Brazil, particularly along the coast. Its first recorded use dates back to 1842. The language belongs to the Tupi-Guarani family and has a rich history, with written records from the 16th to 18th centuries. Tupi was used as a lingua franca throughout Brazil during the colonial period, and its literary usage declined over time. Today, it is the sole living descendant of the language, with its unique characteristics and distinctive features, such as its typology and linguistic structure, which have been studied by scholars. Tupi is an SOV language influenced by Portuguese's SVO structure. It features a unique vowel symmetry system where each of its six phonemic oral vowels has a nasal counterpart. For instance: *li, li, li, li, li, li*. The consonant inventory is considered relatively small and doesn't fit into any specific category, such as isolating, fusional, agglutinative, or polysynthetic. Nouns in Tupi do not distinguish between number, case, or gender, nor do they have marks of definiteness. However, it does include both inclusive and exclusive first-person plural forms ("we" that includes the listener vs. "we" excluding the listener). The early Christian missionaries played a crucial role in preserving Tupi as a written language. They produced original work and translated literature into the tongue, with notable figures like José de Anchieta writing over 4,000 lines of poetry and authoring the first Tupi grammar. Luis Figueira's second Tupi grammar was published around 1628, marking a significant milestone in the language's development. As the Portuguese clergy embraced Tupi as their own, it became the de facto national language of Brazil, albeit rarely used in writing due to the Church's monopoly on literacy. However, with the expulsion of Jesuits by Marquis Pombal in 1759, Tupi's usage declined rapidly as few Brazilians were literate in it. The influx of Portuguese immigrants from the early 18th century, drawn by gold and gem discoveries, further contributed to the language's wane. Despite this, Old Tupi persisted as a spoken tongue among European settlers and indigenous populations in isolated inland areas for over a century. Initially, the Portuguese and Jesuit priests had adopted a convenient approach of proselytizing in the natives' own languages. This led to the study of Tupi by these early Europeans, who modeled their analysis after Latin grammars due to their prior knowledge. The first Tupi grammar, penned by José de Anchieta in 1595, reflects this structural influence. Although not optimal, it served its purpose for Catholic priests familiar with Latin grammars. Tupi's written legacy includes a Jesuit catechism of 1618 and another published in 1686, as well as works by Luis Figueira, an anonymous dictionary from 1795, and Antônio Gonçalves Dias' 1856 dictionary. These publications highlight the significance of Tupi in Brazil's linguistic heritage, despite its eventual decline. Tupinology is the study of the tupi language and literature, which originated in Brazil in 1901 with the work of Theodoro Sampaio. A person who dedicates themselves to this field is known as a tupinologist. The tupi language has some unique features, such as a small inventory of consonants and a large number of pure vowels. This led to a Brazilian pun that native speakers do not have faith, law, or king, as these words cannot be pronounced correctly. Tupi also has nasal vowels that are fully vocalic and can be pronounced with the mouth open. The language has a complex phonology system, with various consonants and vowel sounds. Some sources suggest that the actual pronunciation of certain sounds may vary depending on the dialect. The phonetics of Tupi were not accurately represented by Anchieta's grammar and dictionary. The language had a wide geographic distribution, making it possible to reconstruct its phonology through the surviving Amazonian Nhengatu and Guarani correlates. These materials allow for an approximate reconstruction of Tupi, suggesting that Anchieta either oversimplified or overlooked the actual phonetics. The writing system employed by Anchieta is still the basis for most modern scholars, featuring tilde indications for nasalization (e.g., a – ã), circumflex accents for semivowels (i – i), acute accents for stressed syllables, and unique spellings such as x for /j/ and yg/gu/j for specific sounds. Tupi also features clusivity, with a distinction between inclusive and exclusive first-person pronouns. Personal pronouns come in two series: the 1st series (ixé, xe, i, endé, nde, you singular) is used alone or with verbs of the 1st class, while the 2nd series (fandé, we inclusive; peé, you plural) is used in various cases such as alongside adjectives or with verbs of the 2nd class. Old Tupi verbs are divided into two classes: conjugated and non-conjugated. The first class of verbs is conjugated, with person markers at the beginning of the word. This type of verb does not express time; instead, the future tense is indicated by adding the particle -ne to the end of the sentence. First-class intransitive verbs, such as karu (to eat) and guatá (to walk), are conjugated with person markers: - I: akaru, aguatá - You: erekaru, eregiatá - He: okaru, oguatá - We (exclusive): orokaru, orogiatá - We (inclusive): iakaru, iagiatá - You (plural): pekaru, pegiatá - They: okaru, oguatá Non-conjugated verbs are used with pronouns of the second series. For example: - I remember: xe ma'endurar - You cough: nde u'u - She gives birth: i membyra - We fail: oré rambüer - We forgive: iandé nyhō - You moan: pe poasem - They breathe: i pytu Old Tupi objects may come in various positions relative to the verb. For instance, an object can be placed before, after, or incorporated into the verb. When incorporated, it comes after the person marker but before the root. Examples include: - A-pirá-kutuk (I poke the fish) - A-i-kutuk pirá (literally: the fish, I it poke) Monosyllabic verbs use -io- or -nho- instead of -i-, and a few others use -s- instead. For example: - Pirá a-i-kutuk (the fish, I it poke) - Ere-io-sub oré (you visit us) - A-io-mim u'ubá (I hide the arrow) - São Pedro itangapema o-s-ekyí (Saint Peter pulled the sword) The verb ekýi requires -s- instead of -i-. In Old Tupi, the language has a complex system of verb conjugation and mood expressions. The verb begins with "i" since it starts with this sound, which is not present in most other languages. To express future actions, the clitic "-ne" is added to the last word in a sentence, regardless of its grammatical class. Examples include: \* Aker pytunane: I will sleep at night. \* Abá kori ka'ape osone: The Indian will go to the woods today. \* Oro'u onhemongyraba'eramane: We shall eat what fattens us. Tupi verbs are divided into two main categories: verbal and nominal forms. Each form has its own set of verb moods, including indicative, permissive, imperative, gerund (intransitive), and gerund (transitive) forms. For example: \* INDICATIVE MOOD: + First person singular: ixé a-guatá (I walk) + Second person singular: xe guatá (you walk) + Third person singular: a'e o-guatá (he/she walks) + First person plural (exclusive): oré guatá + First person plural (inclusive): iandé guatá + Second person plural: peé guatá \* PERMISSIVE MOOD: + First person singular: ixé t'a-guatá (may I walk) + Second person singular: xe iuká (you kill me) + Third person singular: a'e t'o-guatá (he/she may walk) + First person plural (exclusive): oré t'oro-guatá + First person plural (inclusive): iandé t'a-guatá + Second person plural: peé t'e pe-guatá \* IMPERATIVE MOOD: + Infinitive (you singular): e-giatá! + Infinitive (you plural): pe-giatá! \* GERUND: + Intransitive verbs: ixé gú-i-guatábo / gú-i-rhana (I walking/running) + Transitive verbs: ixé Pedro iukábo/yma (I killing/burying Pedro) This complex system of verb conjugation and mood expressions allows for nuanced expression of meaning and context in Old Tupi language. Old Tupi language features a unique grammar system where nouns typically end in vowels. When verbs or adjectives are substantivized, the suffix -a is added if they do not already end in a vowel. For example, "Sem" means "to exit," while "Sema" refers to "the going out" or "exit." Similarly, "Pererek" means "to jump," and "Perereka" signifies "the jump" or "leap." In Old Tupi, the tense of an action is expressed by the noun rather than the verb. There are three tenses: future, past, and unreal (similar to the future perfect in Portuguese). These tenses are indicated by adjectives -ram, -püer, and -rambier respectively. For instance, "ka'a-ram-a" means "forest that will be," while "ka'a-püer-a" signifies "forest that was." The language also employs suffixes to indicate the degrees of a noun (augmentative and diminutive). The diminutive is formed with -i or -i, and the augmentative with -úasu or -usu. Examples include 'Ygúasu (big river) and Pitangi (little child). Old Tupi has only numerals from one to four, both cardinal and ordinal. Cardinal numbers can come before or after the noun they refer to, while ordinals only come after. For example, "mokoï pykasu" means "two pigeons," and 'ara mosapyr means "third day." Tupi has two types of postpositions: unstressed and stressed. Unstressed postpositions are attached to the previous word, while stressed postpositions are written separately. Examples include: - suicide: tpw is deprecated for a person (leader) - supécode: tpw is deprecated in, to (place) (went) - pupécode: tpw is deprecated inside, with (instrumental) (boy is in the boat) - resécode: tpw is deprecated for, in favor of (father looks at his son) Certain verbs require specific postpositions. For example: - sykyiécode: tpw is deprecated requires suicide: tpw is deprecated (Peter is afraid of his mother) - ma'écóde: tpw is deprecated requires resécode: tpw is deprecated (father looks at his son) Negating sentences in Old Tupi involves changing the postposition or adding a clitic. There are different rules for negating verbs, adjectives, nouns, and adverbs. Rules include: - Negating verbs in the indicative mood with -n - Using na before a vowel to negate verbs - Negating adjectives by adding -i - Negating adverbs with -ne Tupi had an interesting grammar system where person and aspect were denoted through prepositioning subject or object pronouns, while tense and mood weren't. All verbs were in the present tense. Nouns were inflected for aspect but not gender or number. They were classified into two types: "high" for humans and spirits, and "low" for animals or inanimate objects. Adjectives couldn't be used as nouns. Pronouns played a key role with subject pronouns like "a-" signifying control, and object pronouns like "ke-" indicating lack of control. Word order was flexible but often SOV, with the presence of pronouns making it easy to identify subjects and objects. Temporal inflection was indicated through adverbs or suffixes on nouns and adjectives. For example, "abá" meant "man", while "abáüera" meant "he who was once a man". This system allowed for complex expressions of aspects regarding who did what to whom and formed a fully functional verbal system. The Lord's Prayer in Tupi, as recorded by Anchieta in his Catecismo na lingua brasílica. The text includes phrases such as "Oré rub, ybakype tekoar" (Our Father in heaven), "Tour nde 'Reino" (May your kingdom come), and "Oré remi'u, 'ara iabi'õndüara" (Give us today our daily bread). The translation is provided alongside the original Tupi text. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Takúakesétyba: place where bamboo knives are made; Itaúna: black rock; Jaguariúna: small black jaguar; Pacaembu: valley of the pacas. Paraiba: bad to navigation or "bad river"; Paranaiba: dangerous sea; Paraná-mirim: salty lagoon (literally: "small sea"); Pindorama: palm country. Piracaia: fried fish; Pirai: "fish water". Umuarama: where the cacti will grow. Among many Tupi loanwords in Portuguese, some noteworthy examples include abacaxi (pineapple), jacaré (caiman), mirim (small or juvenile), perereca (small frog), peteca (badminton game), piranha (carnivorous fish), pipoca (popcorn), piroca (bald), pororoca (tidal phenomenon). Notably, two distinctive Brazilian animals - the jaguar and tapir - are best known in Portuguese by non-Tupi names. Many Brazilians have Tupi names as well: Araci (mother of the day), Bartira/Potira (flower), Iara (lady of the lake), Jaci (moon), Janaína (type of black bird), Ubirajara/Ubiratá (lord of the trees/lance). Tupi is a significant part of Brazilian culture and history. In the 1930s, Brazilian Integralism adopted Tupi phrases and terminology as its own, using them in catchphrases like "Anáde" (meaning "you are my brother") and "irundyk" (a way to say "four"). However, there was no exact translation for the number "four", so it wasn't commonly used. Tupi has been studied by scholars such as Eduardo Navarro, who has written books on the subject. His work includes a dictionary of Tupi language and a method for learning the language. Other authors have also contributed to the study of Tupi, including José de Anchieta, who wrote about grammar and poetry in the Tupi language. Tupi is also associated with the names of some Brazilian states and cities, which were named after indigenous words or phrases. For example, the state of São Paulo has many place names that come from Tupi. Overall, Tupi is an important part of Brazil's cultural heritage, and its study can provide insights into the country's history and language. Note: I removed the citations and references as they are not necessary for a paraphrased version. I also reorganized the text to make it flow better. Let me know if you have any further requests! Given text here: List of publications on the Tupi language, including books by Edelweiss, Frederico C. A. Lemos Barbosa, Aryon Dall'Igna Rodrigues, Teodoro Sampaio, and others. Also mentions resources such as Wiktionary's Old Tupi language category, Swadesh-vocabulary list, elementary courses in Old Tupi, and websites like TuLaR (Tupian Languages Resources) and Ancient Tupi Home Page. Describes transitive and pronominal verbs, uses of the word "tupir," including compacting woolen fabric, packing tight cotton bales, making a beard thicker, blocking drains, stuffing oneself with food, getting embarrassed in Colombia. When I caught on how ridiculous my previous statement was, I felt a bit silly.6. A phrase that's often used in everyday conversations (e.g., skinny, grandma).(colloquial) (to get muddled) In some countries like Bolivia and Ecuador, when someone gets confused because everyone is talking to them at the same time.

Tupis in english.
Тупий на англ.
Тупе.
Tup english.