

MORPHOPHONEMICS OF THE ADZERA LANGUAGE

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1. TERMS OF RELATIONSHIP AND BODY PARTS

Noun (N) stems *rama- father*, *gudzu- head* to it are added obligatory possessive suffixes:

- | | | | |
|-----|------------------------|----------|------------------------------------|
| -ŋʔ | 1. pers. sing. and pl. | rama-ŋʔ | <i>my, our father</i> |
| -m | 2. pers. sing. and pl. | rama-m | <i>your father</i> |
| -n | 3. pers. sing. and pl. | rama-n | <i>his/her father their father</i> |
| -ŋʔ | 1. pers. sing. and pl. | gudzu-ŋʔ | <i>my, our head</i> |
| -m | 2. pers. sing. and pl. | gudzu-m | <i>your head</i> |
| -n | 3. pers. sing. and pl. | gudzu-n | <i>his/her head their head</i> |

2. POSSESSIVE SUFFIXES WITH OTHER NOUNS

N stems *oŋar house*, *badzab corpse*, *bintip chair, stool*, *antim ladder*, *gai tree*, *biʔ blood*, *ampan family*, *ampoŋ wooden sword*.

a) After a word, which ends in a consonant, except alveolar and velar nasals and /ʔ/, we have the following set of suffixes:

- | | | | |
|------|------------------------|---------|----------------------------|
| -aŋʔ | 1. pers. sing. and pl. | oŋaraŋʔ | <i>my, our house</i> |
| -am | 2. pers. sing. and pl. | oŋaram | <i>your house</i> |
| -an | 3. pers. sing. and pl. | oŋaran | <i>his/her/their house</i> |

badzabaŋʔ	badzabam	badzaban
bintipaŋʔ	bintipam	bintipan
antimaŋʔ	antimam	antiman

b) After a word, which ends in a vowel or alveolar, velar nasal or glottal we have the following set of suffixes:

gaŋʔ	1. pers. sing. and pl. :	gai gaŋʔ	<i>my, our tree</i>
gam	2. pers. sing. and pl. :	gai gam	<i>your tree</i>
gan	3. pers. sing. and pl. :	gai gan	<i>his/her/their tree</i>

biʔ gaŋʔ	biʔ gam	biʔ gan
ampoaŋ gaŋʔ	ampoaŋ gam	ampoaŋ gan
ampaŋ gaŋʔ	ampaŋ gam	ampaŋ gan

Alveolar nasal n assimilates if a velar voiced stop follows, see also 4.

3. THE COMPLETE POSSESSIVE PRONOUN SET

Takes the personal pronoun in front of the word, with which it stands:

dzi	oŋaraŋʔ	<i>my house</i>
ago ~ o	oŋaram	<i>your house</i>
-	oŋaran	<i>his/her house</i>
agi	oŋaraŋʔ	<i>our house (incl.)</i>
aga ~ agai	oŋaraŋʔ	<i>our house (excl.)</i>
agam	oŋaram	<i>your house</i>
-	oŋaran	<i>their house</i>

Parallel to this set go the other two - 1) the set for Relationship and Body Parts, and 2)b) the set after vowels and alveolar and velar nasals and the /ʔ/ glottal:

	-ŋʔ	-m	-n
and	gaŋʔ	gam	gan

Adzera has no separate form for the 3. pers. sing. and pl. of the personal pronoun. It uses instead auxiliary words:

3. pers. sing.: aranan *already known,
as mentioned*

and 3. pers. pl. : ribigi *rib? igi =
those ones*

Sometimes the word gan *his/her, their* is also used.

One can therefore see and hear:

gan onaran *his/her house*
their house

Plural can and must be signified only with the relationship terms. The plural-word rusa- takes the same suffixes as the set for relationship:

dzi	raman? rusan?	<i>my fathers</i>
ago ~ o	ramam rusam	<i>your fathers</i>
-	raman rusan	<i>his/her fathers</i>
agi	raman? rusan?	<i>our fathers (incl.)</i>
aga ~ agai	raman? rusan?	<i>our fathers (excl.)</i>
agam	ramam rusam	<i>your fathers</i>
-	raman rusan	<i>their fathers</i>

There is also a short form: ruas, which is not declined, but is the same for all the persons. It expresses a more general - not blood-relation - plural:

rain? ruas *my brethren* as address in the Christian congregation used.

Then also Napoa? ruas 'Napoa' (a person's name) *and those, who are with her*'.

This short form is also used to express a plural in the sense of *all the different...* e.g.

jafas ruas *all the different fish*
apo dzufan ruas *all the different birds*

4. NOUNS

nam *thing* \Rightarrow nan, if a voiced velar stop follows.

nan *talk* \Rightarrow nan, if a voiced velar stop follows.

Thus:

nam igi *that thing* \Rightarrow dzi nan gan? *that my thing*

nan igi *that talk* \Rightarrow dzi nan gan? *that my talk*

The context makes clear, which is meant.

For a few years though, there is more and more the tendency to change that and use the possessive pronoun suffix set as 2)a) given for *nam thing*.

Thus: namaŋʔ, namam, naman.

But it is not generally used yet. Therefore it is just mentioned here.

5. VERBS

The suffix of the participle -dan ~ with -an. -dan stand after vowel and the alveolar nasal n. Thus:

fofi-dan to become/be old
foarin-dan to stir up

After the other consonants and the /ʔ/ glottal stop stands -an. Thus:

tip-an to do, to repair
kiraʔ-an to untie, loosen

The -n of the participle suffix -dan ~ -an is dropped, if an object, particle, or a second verb follows:

naŋa gum to work
isa funub to kill, murder
oda badan (take-come) to bring

The prefix of the present tense i- ~ j-. The prefix i- standing before an initial vowel of a verb-root changes to j-:

ba-dan to come i-ba he comes
amos-an to touch j-amos he touches

The prefix of the present tense i- > o- in the second person singular. The personal pronoun of the second person singular ago ~ o exercises strong pressure and assimilates the prefix i- > o-. Thus:

dzi ini I said > ago ~ o o-ni you said

Two verbs gadan *to eat* and fadan *to go* have the peculiarity, that they take an n phrase-ending in all the tenses, except the participle, where it is already. Thus:

i-rim nam da i-ga-n gave food and ate
i-ni nan da i-fa-n said (talk) and went

6. PRONOUNS

a) Personal Pronouns

ago 2. pers. sing. ~ o 2. pers. sing. Thus:

ago ~ o	o-jun aampi	<i>you pay a visit</i>
ago ~ o	rinun gam	<i>your master, trading partner</i>

Third person singular and plural has no special personal pronoun in the language, as stated before (page 14). Auxiliary words are used instead. Araṅan for 3. pers. sing. and ribigi for 3. pers. pl.

First Person plural exclusive aga we ~ agai we. Thus:

aga itsaṅan ago	<i>we (excl.) saw you</i>
wani nan da agai	<i>speak to us (excl.)</i>

agai we (excl.) is used chiefly phrase ending.

b) Demonstrative Pronouns

The demonstrative pronoun nani *this* (near me), nigi *that, that one* (near you), nogo *that*, (near him), and naga *that, that one* (far away) ~ alternate with ani, igi, ogo, aga especially, if a nasal precedes.

c) Reflective Pronouns

The reflective pronouns have the same set of suffixes as the words, which end in a vowel, and have to correspond with the form of the personal pronoun. Thus:

rungan?	<i>myself</i>
rungam	<i>yourself</i>
rungan	<i>himself, herself</i>
rungan?	<i>ourselves</i>
rungam	<i>yourselves</i>
rungan	<i>themselves</i>

There is another set of forms with the same meaning, and the additional meaning of the reciprocal. This set has the suffixes as given under 2)a) for a word, which ends in a consonant. Thus:

ruaṅ?	<i>myself</i>
ruam	<i>yourself</i>
ruan	<i>himself, herself</i>
ruaṅ?	<i>ourselves, to one another</i>
ruam	<i>yourselves, to one another</i>
ruan	<i>themselves, to one another</i>

This set of forms is also mostly used in reflexive verbs.

N E G A T I O N

4	3	2	1	Verb-Root	1	2
ro- 'durative'	wa- 'negation'	boŋ- 'present perfect'	i- 'realis'	-gari- <i>to weed</i>	-dan 'participle'	o
			na- 'hortative II'	-taŋin- <i>to give</i>	-an	
			da- 'conjunctive'	-saŋ?- <i>to correspond with</i>	(see remark on previous page)	
			boŋ- 'perfect-present'	-ram- <i>to measure</i>		
			ma- 'imperative'			ma'
			anuŋ? 'negation of realis and participle'			o

