Reduplication System of Hatam:

Form and Function

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Abstract

Hatam is one of the vernaculars spoken in Papua which is categorized into West Papuan phylum and Eastern bird Head sub phylum of Papuan islands.
This article aims to discuss the reduplication system of Hatam in relation to how the reduplicated words are formed, and also to describe Hatam reduplication types, function and the meaning of reduplicated words denote in Hatam. Descriptive qualitative method was employed to analyze the collected data.
The research finding shows that the reduplication systems of Hatam are formed through free morphemes. There are two types of Hatam reduplication:Full and Partial reduplications. Morphologically, Hatam full reduplication derives concrete nouns from nouns and partial reduplication functions to derive nouns from adjectives and nouns from verbs. Syntactically, the Hatam reduplication system appears as Subject, Verb, Object, Adjective/Complement and Adverb. Semantically, the Hatam reduplication reveals plural form, intensification, collectiveness, no action and resemblance.

Abstrak
Bahasa Hatam adalah salah satu bahasa daerah di Papua yang dikelompokkan kedalam fila Papua Barat dan sub fila Kepala Burung di kepulauan Papua. Artikel ini membahas sistem pengulangan kata dengan melihat bagaimana kata-kata tersebut terbentuk dan juga mendeskripsikan jenis-jenis pengulangan kata, fungsi dan arti dari kata-kata yang mengalami pengulangan.Metode kualitatif digunakan untuk menganalisa data yang terkumpul.Hasil penelitian menunjukan bahwasistem pengulangan kata bahasa Hatam terbentuk melalui morfem bebas. Ada dua jenis sistem pengulangan kata;pengualangan utuh dan pengulangan sebagian. Pengulangan utuh berfungsi untuk mengubah kata benda ke kata benda konkrit dan pengulangan sebagian berfungsi untuk mengubah kata sifat menjadi kata benda dan kata kerja menjadi kata benda secara morfologi. Secara sintaksis, pengulangan kata berfungsi sebagai subjek, kata kerja, objek, kata sifat, dan kata keterangan. Secara semantik, pengulangan kata menunjukkan bentuk jamak, intensifikasi, kelompok, tidak ada aksi,dan kemiripan.

Key words: Hatam, reduplication, partial and full reduplication,functions, forms.

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1. INTRODUCTION

Hatam or Atam is one of the tribal languages spoken in Papua. This language is categorized as West Papuan phylum and Eastern bird Head sub phylum and it is spoken in northeast of Manikion, south and southwest of Manokwari(Grimes, 2000).Reesink (1999) asserted that the numbers of Hatam speakers are about 16000 people living in the Arfak mountains, south of Manokwari in the Bird's Head area of Papua in Indonesia.

This language, according to Reesink(1999) as a member of East Bird's Head sub phylum comprises five dialects: Tinam, Miriei(Moillei), Adihup, Uran and Moi.Tinam and Adihup are virtually the same, Moille and Uran are similar to each other , but clearly distinct from Tinam, and Moi(*Mansim*) is quite different. Moi language variety which also known as Moi Bra was identified as a mixture of two languages: Hatam and Biak spoken by a small group of people. For example, the word 'rice' in Hatam,*'pas'* , Biak, '*fas*', the word 'day' in Hatam, '*las'*, Biak, '*ras'* and other words such *sansun*,'clothes' and wonggor'crocodile'. The major difference between Miriei and Tinam is a regular correspondence between /s/ and /h/ as in Miriei '*sab'* and in Hatam*'hab'* for 'bird', '*sum'* and '*hum'* for fire. From the five dialects have mentioned above, my research only focused on Tinam dialect.

The original name of Hatam is questionable. However, Pouwer(1958:40 in Reesink, 1999) suggested that the word is derived from Numfor word: *atam*, meaning 'thatch of pandanus leaves'.The languages closest to Hatam language spoken areas are Sougb, and Meyah. The Sough are called *Tuig* in Hatam, while the Meyah are called *Sreu* (Reesink, 1999).He then, revealed that typologically, Hatam, Sough, Meyah seem to be very similar to each other through their syntactical word order: Subject(S), Verb(V) and Object(O)

Concerning the previous studies of Hatam, very little research has been done on the language. Some linguists have studied about this language such as Mark Donohue(1997) provided Hatam phonology and grammatical notes, Richard Griffiths(1994) presented The

Hatam language dictionary, Preliminary study on some aspects of Hatam people in Arfak mountain by The Cenderawasih University Environment studies center (1989), Hatam New Testament has been published by *Lembaga Alkitab Indonesia*(Indonesian Bible Society) in 1993, Geer P. Reesink added Grammar of Hatam in 1999, Merry Sulaisfraim composed her skripsi on Hatam Personal Pronouns in 2007 and Faculty of Arts students outreach program report on Hatam Language Typology and Mandacan Etymology in 2008.

2. REVIEW OF RELATED LITERATURE

2.1.Reduplication: definition

Bauer argues that reduplication is a morphological process in which a root /stem or part of it is repeated or the part of the word which is repeated may be added to the end or the beginning of the base (2003). The following data illustrate reduplication process in the Maori as quoted in Bauer (2003).

amper 'nearly'   amper.amper   'very nearly'

dik   'thick'   dik.dik   'very thick'

tau   'man'   ta.tau   'men'

mero   'boy'   me.mero   'boys

2.2. Types of reduplication

Based on the reduplicated forms, the reduplication process is mainly divided into two major parts(O'Grady,et.al., 2001): full reduplication and partial reduplication.

2.2.1. Full reduplication

O' Grady (1996) defined full reduplication as the repetition of the base or the whole word . The following examples illustrate this process as shown in Biak language.

base	*meaning*	*reduplicated form*	*meaning*
Biak			
ras	'day'	ras-ras	'days'
kyor	'three'	kyor-kyor	'three parts'
romawa	'son'	romawa-romawa	'sons'

2.2.2. Partial reduplication

Partial reduplication copies only part of the word (O'Grady, et.al., 2001). The following examples in Biak language as quoted in Fautngil, et.al. (2002) present the partial reduplication process emerging in the initial position(prefix), in the middle (infix) and in the final position(suffix) of the base form.

base	*meaning*	*reduplicated form*	*meaning*
Biak			
-sur	'grow'	**sar**-sur	'growth'
-swar	'love'	**sa**-swar	'love,kindness'
mamun-	'fight'	mamun-**mun**	'fighting','war'
far-kor	'teach'	'far**kar**kor'	'lesson'

2.3. Function of the reduplicated forms

In accordance with the reduplicated forms, the function of reduplication can be categorized into two aspects: morphological function and syntactical function.

2.3.1. Morphological function

Morphologically, reduplication can function as a classifier/identifier by adding some morphemes to the base, and the word class will change. This phenomenon can be found in Biak language in which the addition of several morphemes as the affixation process to the verb and adjective will change into the noun.

base	*meaning*	*reduplicated form*	*meaning*
Biak			
fas(verb)	'write'	fas-fas	'writing'(noun)
pyum(adjective)	'good', 'beautiful'	payamyum	'beauty','kindness'(noun)

2.3.2. Syntactical function

Syntactically, the reduplication process can function as Subject, Object and Complement. Some

sentences in Biak illustrate this phenomenon as shown in the following examples:

a. _Ko buk farsarser_ faro-Mansern-i
      S- V- O
  We(1 pl.marker)-give-offerings-to-God-(3 person marker)
 'We give our offerings to God'

b. _Fyoro-fyoro muraido s-mam-ko-ba_
       S   V   O
  Forever   just they see we-not
  'They do not care of us for a long time'.

2.4. Reduplication meaning in terms of semantic view

The meaning of certain words as a result of reduplication process in a language can show several

aspects as follows:

2.4.1. Reduplication indicates plural forms

The following example in Biak presents plural forms of the reduplication process

base	meaning	reduplicated form	meaning
Biak			
rum(singular)	'house'	rum-rum(plural)	'houses'

2.4.2. Reduplication conveys intensification or increase
Some examples in Biak language intensifies adjectives and nouns through reduplication process
as follows:

base	meaning	reduplicated form	meaning
Biak			
fyoro	' long time'	fyoro-fyoro	'forever'
ras	'day'	ras-ras	'days','everyday'

2.4.3. Reduplication signifies collectiveness

Some examples in Biak indicate collectiveness as presented below:

base	meaning	reduplicated form	meaning
Biak			
kyor	'three'	kyor-kyor	'in three parts'
mnuk	'piece'	mnuk-mnuk	'pieces','parts'

2.4.4.Reduplication refers to resemblance

Some examples in Indonesian reveal resemblance of reduplication process

base	meaning	reduplicated form	meaning
Indonesian			
kuda	'horse'	'kuda-kuda'	'horses'
langit	'sky'	'langit-langit'	'attic'

Ruben menendang perut Rudi sebelum dia memasang kuda-kuda

Ruben kick   stomach Rudi before he take position horse-horse

'Ruben has kicked Rudi's stomach before he took position like a horse'

3. RESEARCH METHOD

This research employs qualitative-descriptive method. Djadjasudarma(1993:15) pointed out that descriptive approach is a characteric description of the data that is done accurately based on data naturalistic. The collection data was based on what'Hatam people actually say'(descriptive) and not on what'people ought to say'(prescriptive approach). Populations of this research were the whole reduplicated words in Hatam language. Samples of this research were only 25 words of reduplicated forms.

The techniques used in collecting data were:

(1). data elicitation comprised words list of reduplication and simple sentences,

(2). interview(ask some questions related to reduplicated words in Hatam) ;

(3). library research to find some references regarding papuan languages in general and Hatam language in particular.

In analyzing the collected data, the following techniques were applied:

(1). Word paradigm to determine the language elements found in Hatam such as phoneme, morpheme, word, clause and sentence,(2)Item and Arrangement to determine the grammatical form horizontally in order to develop the structure. Therefore, to analyze and compose the

collected data the procedure suggested by Bauer(2003) is employed and an example taken from Sulaisfraim(2007:32) illustrates the procedure:

Source language: *dani-di-cun*

English grammatical gloss:I (1st person.sing)-det 1st.sing.adjective.marker-short

Free translation: 'I am short'

4. FINDINGS

4.1.Form

Data analysis reveals that Hatam reduplication systems are formed into free morphemes such as, *iy→'house'→iy-iy:'houses'* in which the morphemes stand alone without attaching to prefix or suffix as bound morphemes.

The types of Hatam reduplication are categorized into two parts: Full reduplication and Partial based on the reduplicated words.

4.1.2. Full reduplication

Hatam language recognizes full reduplication in which the morhemes ('*iy*': house) is fully repeated ('*iy-iy*': houses), *munggwom* (child) becomes *munggwom-munggwom*(children)'as can be seen in the table below:

base	*meaning*	*reduplicated form*	*meaning*
Hatam			
iy(singular)	'house'	iy-iy(plural)	'houses'
munggwom(singular)	'child'	munggwom-	'children'
srat(singular)	'book'	munggwom(plural)	'books'
		srat-srat(plural)	

The morphemes which are fully reduplicated in Hatam are presented in sentences(1) and (2) as follows:

(1). *iy-iy   ei Wirsi sigom   kiney lew   mumpuwey*

　　house-house at Wirsi pl.marker ruin because earthquake

　　'All houses ruined at Wirsi because of earthquake'

(2). *munggwom-munggwom dima ipim njap kin mun*

    child-child   that   cry day and night

   'Those children cry day and night'

4.1.3. Partial reduplication

Hatam also applies partial reduplication in which only parts of the words are reduplicated. For instance, the base form '*inkek ndok*'-(naughty) , the final morpheme '*ndok*' is partially reduplicated in the reduplication process. This morphological pheneomenon in Hatam is presented beneath:

base	*meaning*	*reduplicated form*	*meaning*
Hatam			
ingkek ndok-	'naughty'	ingkek **ndok**-ndok	'naughtiness'
biyeingat-	'fruit'	biye**ingat**-ngat	'fruits'
-kannyen	'feel'	kan-**kan**nyen	'feelings','senses'
dikei-	'fine'	di**kei**-kei	'fine'

These partial reduplicated forms are exemplified in the sentences (3) and (4):

(3).   *Munggwom ei minu   Sidey ingkekndok-ndok*

     child   at   village Sidey naughty-naughty

     'The child at Sidey is very naughty'

(4).   *biyeingat-ngat nya mang lew   Prafi*

     fruit-fruit   suffix   many from Prafi

     'Many fruits are transported from Prafi'

4.2. Function

4.2.1. *Morphological function of the reduplication process*

Morphologically, Hatam full reduplication functions to derive concrete nouns from nouns while partial reduplication derives nouns from adjectives and nouns from verbs. For instance, the base form 'iy'(house) a noun, changes to 'iy-iy'(houses) as a noun, whereas, partial form '*kei*'(beautiful), adjective form becomes noun in '*kei-keibibor*' meaning' beauty'

This phenomenon is found in Hatam as described as follows:

base	*meaning*	*reduplicated form*	*meaning*
Hatam			
iy (noun)	'house'	iy-iy(noun)	'houses'
kei(adjective)	'beautiful'	kei-keibibor(noun)	'beauty'
inonyam(verb)	'fight, to have a war'	inonyam-inonyamtu(noun)	'wars'
afas(verb)	'write'	afas-afaskepti(noun)	'writings'

This morphological process in relation to partial reduplication is illustrated in the sentences(5-6) and the full one is shown in the sentence (7):

(5).   *misop dima kei-keibibor ba dani dingon prikep*

　　　　girl　that　beauty　　make　me　fall　　love

　　　　'The beauty of that girl makes me falling in love'

(6).   *tunggwatu imang imai lewo　inonyam-inonyamtu　ei Wasegi*

　　　　people　　many　die　because　war-war　　　　　at　Wasegi

　　　　'Many people died because of wars at Wasegi village'

(7).   *iy-iy　　　ei Wirsi　sigom　kiney　lew　　mumpuwey*

　　　　house-house-at Wirsi　all　　ruin　because　earthquake

　　　　'All houses ruined at Wirsi because of earthquake'

4.2.2. Syntactic function of reduplication process

Syntactically, the Hatam reduplicated words in morphological process can be functioned as subject, verb, object, complement/adjective and adverb in a sentence.

As Subject

The reduplicated words as a subject are illustrated in the sentences (8) and (9).

(8). *ninguw-ninguw   ei   Minyambouw   jei   bibor*

  mount-mount at Minyambouw high very

  'The mountains at Minyambouw are very high'

(9). *iyari-iyari   gini   tihtu   lewo   hem   tenbibor*

  church-church this ruin because wind strong

  'These churches ruined because of strong wind'

The reduplicated words '*ninguw-ninguw*' in sentence (8) and '*iyari-iyari*' in sentence (9) function as subject because they are introduced first in the sentences, then having said something about them and their roles are also as actors /agents or as doers.

As a Verb

Hatam reduplicated word occurs as a verb as shown in sentence (10) and (11)

(10). *Hermanus   mrap-mrap   nyen   ei ningon   ti*

  Hermanus talk-talk progressive marker at heart inside

  'Hermanus keeps talking in his heart by himself'

(11) *nani   bikwop   jikui-jikui ei nai   meja   gima*

  you always get on-get on at above table that

  'You always keep getting on that table'.

The reduplicated words '*mrap-mrap*' in sentence (10) and '*jikui-jikui*' in sentence (11) function as verbs because they follow the subject and express the actions or events.

As Object

The reduplicated words as an object can be seen in sentences (12) and (13).

(12).   *noni yok   srat-srat ei meja dib*

      they   put   book-book on table above

    'They put the books on the table'

(13).   *Tou rino yai mityei-mityei ei meja   dib gini?*

      Who take   money-money on table above this?

      'Who takes some money on this table?'

The repeated words '*srat-srat'* in sentence (12) and '*mityei-mityei'* in sentence (13) function as objects because they follow the verb and what the subjects do(patients)

As Complement/Adjective

The reduplicated words as a complement can be seen in sentences (14) and (15).

(14).   *minyei-minyei ei Papua   jei-jei*

      river-river   in Papua   long-long

      'The rivers in Papua are long'

(15).   *dani ei iypey   dikei-kei   hak*

      I   at house   fine-fine just

      'I am fine at home'

The repeated words '*jei-jei'* in sentence (14) and '*mityei-mityei'* in sentence (15) function as complement/adjective because what is given after the verb relates back to subjects, describing their states and that is why the adjective is also known as subject complement.

As Adverb

The reduplicated words appear as an adverb can be seen in sentences (16) and (17).

(16).   *nyeni iyum bupati ngruk-ngruk bibor*

      We   meet regent very-very   difficult

      'It is very-very difficult to see the regent'

(17).   *dani jit-jit   dikantut mun dijeni jipai biy*

          I   really-really know   what you   say   not

          'I really-really do not know what you say'

The repeated words '*ngruk-ngruk bibor*' in sentence (16) and '*mityei-mityei*' in sentence (17) function as adverb of frequency because they show the frequency or the how often the subjects do something as routines.

4.3. Semantic function of reduplication process

The reduplication meaning in accordance with morphological process in Hatam language can refer to:

Plural forms

Hatam reduplication turns singular form to plural form as shown below:

base	*meaning*	*reduplicated form*	*meaning*
Hatam			
munggwom(singular)	'child'	munggwom-munggwom(plural)	'children'
srat(singular)	'book'	srat-srat(plural)	'books'
biyeingat-(singular)	'fruit'	biyeingat-ngat(plural)	'fruits'
nibou(singular)	'leader'	nibou-nibou(plural)	'leaders'

The Hatam plural forms of reduplication are illustrated in the sentences (18) and (19)

(18).   *munggwom-munggwom   dima   ipim njap kin   mmun*

          child-child   that   cry   day   and   night

          'Those children cry day and night'

(19).   *noni yok srat-srat ei   meja dib*

          they put book-book on table above

          'They put the books on the table'

The repeated words '*munggwom-munggwom*'(children*)* in sentence (18) and '*srat-srat(*letters*)* in sentence (19) have plural meaning deriving from the singular form '*munggwom*' and '*srat*'.

Intensification or increase

Hatam reduplicated words intensify adjectives as exemplified in sentences (20) and (21).

(20).   *nani   hainjai-hainjai   ambut lew   iybey*

      he/she quick-quick   go   to   house

      'He quickly goes home'

(21).   *munggwom ei minu Sidey   ingkekndok-ndok*

      Child   at village Sidey naughty-naughty

      'The child at Sidey village is naughty'

The repeated words '*hainjai-hainjai* in sentence (20) and '*inkekndok-ndok*' in sentence (21) have the meaning of degree to show how quick the person is doing something and the bad behaviour of the child(intensification).

Collectiveness

The reduplicated words signify collectiveness as presented in sentence (22) and (23).

(22).   *Andi   kin Simson ima   roti   gom-gom*

      Andi   and Simson (pl. marker) cake   one-one

      'Andi and Simson are given cakes one by one'

(23).   *yoni ibram   yamibou   ningai-ningai*

      they march adverb. marker   three-three

      'They march in three groups'

The repeated words '*gom-gom*' in sentence (22) and '*ningai-ningai*' in sentence (23) have the meaning of how the distribution of the cakes is done to the persons and how the march is formed.

Resemblance/similarity

The following reduplicated word in Hatam signifying resemblance is shown in the sentence (24).

(24).   *oto-oto   nya   mang   itri   ei   pasar   ti*

          car-car   suffix   many   sell   in   market   adverb marker

          'Many toy cars are sold in the market'

The meaning of repeated words '*oto-oto*' in sentence (24) denotes the similarity of the real car model with the car toy (comparison).

No action

The following reduplicated word in Hatam signifying no action is shown in the sentence (25).

(25). dani *digwam-gwam   ei   sikyouw*

      I   sit-sit   in   yard

      'I sit in the yard'

The repeated words '*digwam-gwam*' in sentence (25) denotes the meaning of the person has nothing to do, just sits over there all day without nothing to do.

5. CONCLUSION

From the research findings, the discussion of this article is concluded as follows:

1. Hatam reduplication systems are formed through free morphemes.

2. There are two types of Hatam reduplication: full reduplication and partial reduplication.

3. Hatam reduplicated words can appear in the sentence as subject, verb, object, adjective, and adverb from the syntax perspective point of view.

4. From the semantic perspective, reduplicated words in Hatam also denote plurality, collectiveness, resemblance, intensification or increase and no action.

Through my short article, I would like to prompt other linguists to do further studies in depth on Papuan languages in both linguistics field and literature field that have not been explored yet and this small aspect of linguistics field of this paper can encourage other linguists to do more studies on this language or other tribal languages of Papua because Papua is known as the laboratory of languages and cultures in the world.

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