Guarani Ñandéva

Overview

Guarani Ñandéva also known as Ava-Chiripa, Ava-Guarani, or awa-katu-ete is a language spoken by indigenous communities from Guarani origins in Mato Grosso de Sul, Parana, and São Paulo, Brazil and east of Paraguay.
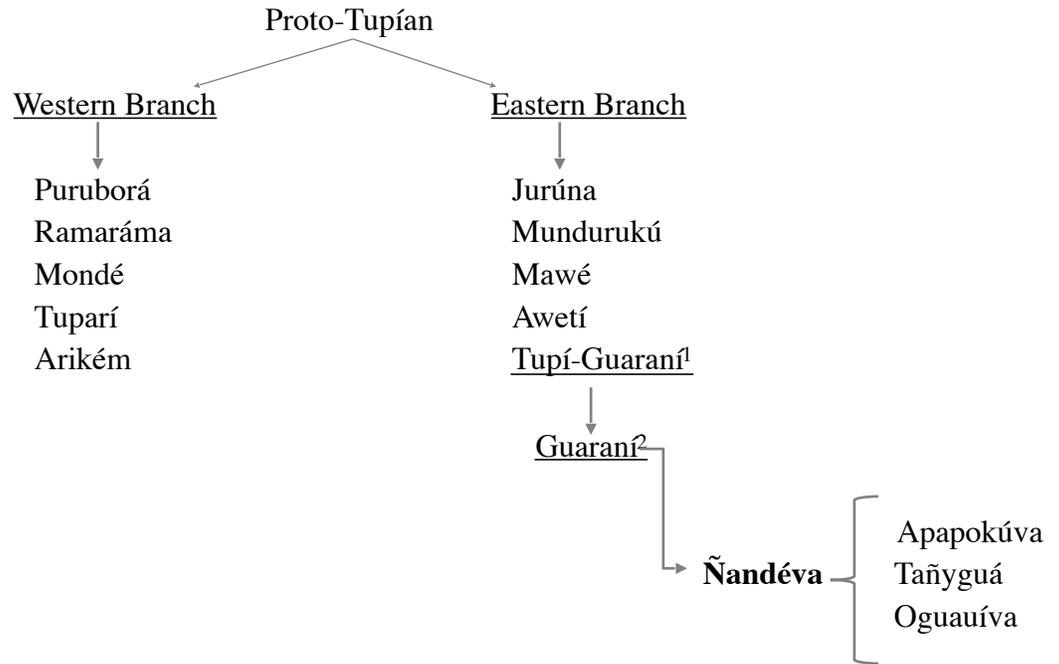
Even though "Guaraní" was a generic name used by European settlers in the 16th and 17th century, the indigenous communities developed their individual identities, dialects and traditions to differentiate from each other. The name Ñandéva means "we" and/or "all of us" (Thomaz & Mura, 2017) and is used by those who speak Ñandéva or any of its subdialects. Many ethnologists have stated that it is difficult to know or produce an exact description of Ñandéva because it is often mixed with Mbyá and Paraguayan Guaraní (Dietrich, 2013) and Portuguese. Ñandéva stands at a level 6 of endangerment as it is "used for face-to-face communication within all generations, but it is losing users" (Ethnologue, 2017). The population in Brazil is of 13,000 speakers according to the FUNAI 2008 census (Thomaz & Mura, 2017).

Much of the history of the Ñandéva speaking communities in Brazil is related to the conflict faced by other Guaraní communities who were victims of assimilation, slavery and displacement (reserves and reductions) during colonization and were forced to spread along the country in order to survive. Nowadays, the Guaraní communities still struggle to survive as violent ranchers steal their lands and murder them without facing legal charges. (FUNAI, 2017)

Linguistic Information

Language Family Stock

Guarani Ñandéva belongs to the Tupi-Guarani group of the Eastern branch of the Proto-Tupían linguistic stock (Rodrigues & Cabral, 2012, p. 496). Which composed of ten families: Puruborá, Ramaráma, Mondé, Tuparí, Arikém, Jurúna, Mundurukú, Mawé, Awetí, and Tupí-Guaraní. The different Tupí families emerged due to migration and diversification throughout the years and although the languages have been individually classified, there is constant interaction between the families that results in different dialects and subdialects. Based on Rodrigues (1964, p. 102) and Cabral (2012, p. 496), the following diagram seeks to illustrate Ñandéva's (and its subdialects) place in the Proto-Tupian family tree:

```
                              Proto-Tupían

          Western Branch                    Eastern Branch

             Puruborá                           Jurúna
             Ramaráma                           Mundurukú
             Mondé                              Mawé
             Tuparí                             Awetí
             Arikém                             Tupí-Guaraní¹

                                               Guaraní²

                                                              Apapokúva
                                      Ñandéva                 Tañyguá
                                                              Oguauíva
```

Apapokúva, Tañyguá, and Oguauíva are dialects of Ñandéva that share the same structure but have prosodic differences (Dooley, 2008, p. 6). Words in Oguauíva are paroxytonic[3] while Apapokúva and Tañyguá are oxytonic[4].   As well, Nimuendajú (1987) highlighted that Oguauíva speakers had a more prominent pronunciation of ç and ch when compared to the other two dialects.

Linguistic Literature & Documentation

　　　　There are no documentation projects for Guarani Ñandéva. The Endangered Languages Project website provides information on Ñandéva but does not mention any active or possible projects for the language. It is important to note that documentation has been done to other types of Guaraní, which has provided information about Ñandéva.

　　　　Some of the linguistic literature on Guarani Ñandéva was done by German ethnologist Nimuendajú (Unkel) Curt, who migrated to Brazil and lived among the indigenous communities for 44 years. He wrote "*As Lendas da Criação e Destruição do Mundo como Fundamentos da Religião dos Apapocúva-Guaraní* (1987)" (*The Legends of Creation and Destruction of the World as Religious Foundation for the Apapocúva-*

---

1 The Tupi-Guarani branch has eight sub-branches (Guaraní, Guarayó, Tupí, Tenetehára, Xingu, Kawahíb, Kamayurá, and Northern) but for the sake of this article only the Guarani branch will be included in the diagram.

² The Guarani branch has more family members in its branch, some of which include Mbyá and Kaiwá. Still, for the purpose of this article only Ñandéva is present in the diagram.

³ Stress falls on the penultimate syllable.

⁴ Words that are stressed on their ultimate syllable.

Guaraní) where he not only described the religious beliefs of the Apapokúva, but also made observations that provided an enormous amount of information about the linguistic properties of Ñandéva. In addition, linguist Wolf Dietrich wrote "*A Língua Apapokúva-Guarani Registrada por Nimuendajú* (2013)" (*The Language Apapokúva-Guarani Registered by Nimuendajú)* a comparative analysis based on Nimuendajú's data and contrasted Ñandéva to other Tupí-Guaraní languages.

"*Apontamentos Preliminares sobre Ñandéva Guaraní Contemporâneo*" (Preliminary Notes About Contemporary Guarani-Ñandéva) written by Robert A. Dooley (2008) also compared Guarani Ñandéva to other Guaraní dialects and added morphosyntactic information unique to the language. There are also other diachronic and academic articles that study Ñandéva, but are few when compared to how much study has been done to other indigenous languages.

Phonology:

Guarani Ñandéva has a phonetic inventory composed of 13 consonants and 12 vowels. (Costa, 2003, p. 3-4).

Vowels:

Oral	Nasal
ɪ ɨ u	ĩ ɨ̃ ũ
ɛ a ɔ	ɛ̃ ã ɔ̃

Consonants:

Obstruents	p t ts tʃ k kw ʔ
Sonorants	mb nd ɾ j ɰ w

A feature that differentiates Ñandéva from its closest relatives Guarani Mbyá and Kaiwá, is the non-existent /h/ phoneme which appears in initial and intermediate position in Kaiwá and word initially in Mbyá. For instance, (Dietrich, 2003, p. 7):

Translation	Kaiwá	Mbyá	Ñandéva
Green	*he'ẽ*	*he'ẽ*	*e'ẽ*
Three	*mbohapy*	*mboapy*	*mboapy*
She went'	*o-ho*	*o-ó*	*o-ó*

It is thought that Ñandéva's lack of the /h/ phoneme resulted in constant homonymy. The /h/ phoneme has also been seen as an evolutionary feature in Guaraní languages; /ts/ > /s/ > /h/ from Proto-Tupí.

Morphology:

An important aspect of Ñandéva's morphology is its complex plurality. Given that Guarani Ñandéva is an agglutinative Tupi language, (Hualde, Olarrea, & O'Rourke, 2012, p. 75) words are composed of morphemes "without much fusion between them, each part giving its contribution to the whole" (Geocities, 2017). Unlike the other members of its family, Ñandéva does not have a morpheme that marks plurality or collectivity after nouns (Dooley, 2008); regardless of whether entities are animate or inanimate.

Instead, plurality is expressed through certain verbal roots and modifiers that entail plurality, such as '-pa or -ma' (all) and 'ɲo'a' (all together). Dooley (2008, p. 23) provides examples with the two modifiers:

A) omae'ma ɲa'gʷa —> all the jaguars arrived

B) oɲepopete ɲo'a —> everbody clapped

Furthermore, numerals and sometimes bi-silabic reduplication can indicate plurality as well. For instance, 'gʷɨra porã _ete été_' 'truly beautiful birds' (Dooley, 23). Lastly, Ñandéva has two dual-meaning morphemes that among their meanings indicate plurality 're'ta' (which means 'many'); restricted to animate entities and unnecessary when plurality can be inferred through context, and the suffix '-kʷe/-gʷe' which acts as past tense and plural marker.

Interestingly, Guarani Ñandéva does not have 3rd person plural pronoun like Mbyá and Kaiwá (Dooley, 24) and thus, the third person plural form is not specified.

Syntax:

Word order and person hierarchy in Ñandéva follow the standard Tupí-Guaraní structure where sentences follow SVO order when subject is specified and SOV when subject is underspecified (Campbell & Grodona, 2012). Person hierarchy follows the pattern of 1>2>3 in which agreement between transitive verbs depends on the position of the subject and object (Freitas, 2011, p. 8) and the nucleus of the predicate occupies the highest place in the hierarchy.

Specifiers: Even though specifiers in Ñandéva need further research, Dooley (2008, pg. 25) mentions the demonstrative adjective '_ko_' (this); used when referential object is closer the speaker and the listener, to explain that '_ko_' is used as specifier in nominal expressions in Mbyá and in nominal and adverbial phrases in Ñandéva, Kaiwá, and Avañeem.

Conjunctions: Guarani Ñandéva as noted by Nimuendajú (1987) lacks coordinative conjunctions, since there is not an exact word for 'and' supplementation of demonstrative pronouns[5] ('_a'épy_ 'on this , in

---

[5] Dietrich (2013, p. 19) noted that demonstratives were used by Nimuendaju as coordinating conjunctions during his recording of ritual texts in Ñandéva.

that' and '*a'égui*' 'from this') (Dietrich, 2013, p. 19) and adverbial constructions[6] (Dooley, 2008, p. 28) are the only way to entail coordination.

Semantics:

Expression of evidentiality: According to Dietrich (2013, p. 15) and Nimuendaju (1987), Ñandéva has an affirmative particle[7] *-ma*; opposite to the interrogative particle *-pa*, to accentuate the truth value of an utterance.

Serial verb constructions: Serial constructions occur in Ñandeva in order to break down motion verbs into two or even three separate actions, where movement is the goal of the sentence and the construction forms a "unit of predicate" (Dietrich, 2013, p. 18). For example, to say 'he made them' '*oj-apó ma o-ó-vy*' the verb "make" is be broken down into '*oj-apó ma*' (3rd - make [+evidentiality expression]) and '*o-ó-vy*' (3rd - go [GER]) and the sentence would literally mean 'he went to make [them].'

Useful Vocabulary:

Portuguese	English	Guarani Ñandéva
árvore	tree	ywyra
cidade	city	tetã
bonito	beautiful	porã
cama	bed	tupa
porta	door	õkẽ
garfo	fork	kutxãtĩ
plantar	to plant	djaty
mulher	woman	kumã
sol	sun	Kwaray
pimenta	pepper	kỹ'ỹĩ
fome	hunger	ambyay
colher	spoon	kutxa
ontem	yesterday	kwee

---

[6] The adverb '*aße'i ~ a'ße*' 'too' occurs in positions where coordination is needed.

[7] The role of particles is to indicate compatibility or "degree of relation" of an utterance they occur in, with an earlier contextually given one." (Turco, 2014, p. 1)

References

Campbell, Lyle & Gordon, Veronica. 2012. The indigenous languages of South America: A comprehensive guide. Germany: Walter de Gruyter GmbH & Co.

Costa, Consuelo Do Paiva. (2003). Fonologia do Nhandewa-Guarani Paulista-Paranaense. Campenas, SP: LIAMES 3. Retrieved from: https://periodicos.sbu.unicamp.br/ojs/index.php/liames/article/view/1414

Dietrich, Wolf. (2013). A língua apapokúva-guarani registrada por Nimuendajú/The apapokúva-guarani language documented by nimuendajú. *Tellus, 13*(24), 77-98. Retrieved from http://myaccess.library.utoronto.ca/login?url=https://search-proquest-com.myaccess.library.utoronto.ca/docview/1626833552?accountid=14771

Dooley, Robert A. (2008) Apontamentos preliminares sobre Ñandéva Guaraní contemporâneo. Brasilia: Arquivo Lingüístico -SIL Brasil. Retrieved from: https://www.sil.org/resources/archives/42117

Endangered Langauges Project. 2017. Ñandéva. Alliance for Linguistic Diversity. Online. Retrieved from: http://www.endangeredlanguages.com/lang/2920

Freita, Maria Luisa de Andrade. (2011). *Hierarquia de pessoa em Avá Guarani: aspectos sintáticos e morfológicos*. Considerações a partir da morfologia distribuída. Dissertation (Master in Linguistics) -, Campinas: Universidade Estadual de Campinas. Online.

Geocities. (2017). Léxico Guaraní, dialeto Mbyá. Online. Retrieved from: http://www.geocities.ws/indiosbr_nicolai/dooley/intr.html

Retrieved from: https://periodicos.sbu.unicamp.br/ojs/index.php/liames/article/view/1494/1484

FUNAI. (2017). Guarani. Online. Retrieved from: http://www.survivalinternational.org/tribes/guarani

Hualde, Jose Ignacio; Olarrea, Antxon & O'Rourke Erin. (2012). The Handbook of Hispanic Linguistics. Wiley-Blackwell.

Nimuendajú (Unkel), Curt. (1987). As lendas da criação e destruição do mundo como fundamentos da religião dos Apapocúva-Guaraní. Translated by Charlotte Emmerich & Eduardo B. Viveiros de Castro. São Paulo: Hucitec and Editorial of São Paulo University.

Rodrigues, Aryon Dall'Igna. (1986). *Línguas brasileiras*. Para o conhecimento das línguas indígenas. São Paulo: Loyola.

_____. (1964). A classificação do tronco linguístico Tupí. Brasilia. Online. Retrieved from: http://etnolinguistica.wdfiles.com/local--files/biblio%3Arodrigues-1964-classificacao/rodrigues_1964_classificacao.pdf

_____. & Cabral, Ana Suelly. (2006). *Tupian:* chapter in The indigenous languages of South America: A comprehensive guide. Germany: Walter de Gruyter GmbH & Co.

Thomaz de Almeida, Rubem & Mura, Fabio. (2017). Ñandeva. Online from: Enciclopédia dos Povos Indígenas no Brasil - Instituto Socioambiental. https://pib.socioambiental.org/en/povo/guarani-nandeva

Turco, Giuseppina. (2014) Contrasting opposite polarity in Germanic and Romance languages: Verum focus and affirmative particles in native speakers and advanced L2 learners. (PhD Thesis) Nijmegen:

Radboud University Nijmegen. Online. Retrieved from: http://ifla.uni-stuttgart.de/files/ Turco_PhD_final.pdf