

Some Notes and a Short Vocabulary of The Anywak Language.

By DIEDRICH WESTERMANN.

The Anywaks inhabit three separate districts within the Sobat river-system:

a) About thirty miles along the Sobat river bank northwest of Nasser; some are found as far up river as Nasser, living among Nuers.

b) In Abyssinia, on the Baro (or Ufeno), extending east of 34° 10' to the mouth of the Baro river gorge at the foot of the Abyssinian hills. In this district lies a small enclave, which is leased to the Sudan Government, the chief place of the enclave being Gambela.

c) A district between the rivers Gelo and Akobo in Abyssinia.

The Anywaks differ from their neighbours the Nuers and Shilluks by being agriculturists and not cattle-feeders. Their chief occupation is tilling the ground, they have as domestic animals goats and sheep, and only occasionally a few cattle. Another difference is that of character: they are, unlike the Nuers and Shilluks, peaceful and industrious. They are frequently engaged by Europeans for carrying loads, which would hardly be possible with a Nuer or Shilluk. Numerous Anywaks serve as slaves in the Nuer country.—Physically they are not so tall as the Nuers, and show more muscular development than the latter.

The Anywak Language is one of the divisions of the Shilluk language¹. But its nearest relation is not the Shilluk proper, but the Acholi or Gang dialect, which is spoken north of the Victoria Lake. In its grammar as well as in its vocabulary it is almost completely identical with Gang. In phonology it represents a less developed stage than Shilluk, its sounds being in most cases more original than those in Shilluk. Whilst Shilluk has frequently changed the original *p*, *ch*, *ʃ* and *ʒ* into *f*, *sh*, *ʒ* and *ʒ*, Anywak has throughout preserved the original forms. The material shows only in one single case a *p* changed into *pf*, and a *ch* into *sh*.—On the other hand Anywak has *achyel* for "one", whilst Shilluk has the older form *akyel*.

During my journey on the White Nile from Khartoum to Dolcib Hill on the Sobat, in August 1910, and back again to Khartoum in October and November 1910, each time there was an Anywak boy on the steamer,

¹ On Shilluk and its divisions vide the author's: *The Shilluk People, their Language and Folklore*. Berlin and Philadelphia 1912.

who gave me, by kind permission of their masters, an opportunity to write down some words and sentences of their language. One of these boys was from near Nasser, the second from one of the Anywak sections living in Abyssinia. The dialectical differences between both were but slight. When travelling back to Khartoum I was, by my study of the Shilluk language, able to converse with the Anywak boy in Shilluk.

The Sounds.

The designations of the sounds and tones are the same as in the preceding study on the Nuer Language.

In Anywak, as in Nuer, final mute consonants are frequently pronounced with a closing of the larynx, so that sometimes the final consonant is not pronounced at all, only the closing of the larynx being audible. These sounds are designated thus: *k'*, *t'*, *p'*, *ch'*.

Changes of Sounds.

The material is not nearly sufficient to show the changes of sounds in any completeness. It may, however, be remarked that on the whole the changes of sounds correspond to those in the Shilluk proper. The following few examples may serve for illustrations.

Vowels.

nal to butcher, *nud_o* to cut, *n_ol* to cut

po_ol_o and *pe_l* to fall

nāgo to kill, past *ne_k*

kwā_ol_o and *kwet_o* to steal

gwāi, *gwā*, and *gwō_ol_o* to beat

b_oar and *b_or* good

mēt and *met* slow

kwā_or_o and *kwō_or_o* chief

A final *o* is frequently weakened into *e* (*e*).

dā_ol_o and *dā_e* man

Semivowels.

l_et and *ly_et* hot

k_om and *kwō_m* chair

Consonants.

kwā_ol_o and *kwet_o* to steal

n_ol * *nud_o* to cut

je_onk * *je_on_i* to cry

māch' * *māy_o* fire

nyē_ol_o * *nyē_ol_o* to milk

mak_o * *mai* to catch

n_elat * *n_elā_re* child

cf. also *kw'* and *kw_re'* not.

Nasalisation of a vowel is in most cases the remnant of a nasal consonant.

rĕñ and *rĕ̃* to run
kŏniŋ = *kŏ̃* merisa
gŏyo to scratch, Shilluk *gŏniŋ*
wĕyo bird, • *wiŋŋ*.

The Noun.

The *singular-ending* *ŋ*, which is frequent in Shilluk proper and Gang, but is seldom used in Nuer and Dinka, is much employed in Anywak.

The *plural* is in most cases formed by suffixing *i* (or *e*), before which sometimes a final consonant is dropped:—

- | | |
|--------------------------------------|-----------------------------------|
| a) <i>átĕrĕ</i> — <i>átĕri</i> arrow | <i>daŋ</i> — <i>dai</i> pot |
| <i>jāŋ</i> — <i>jen̄i</i> tree | <i>nū</i> — <i>nūwò</i> lion |
| <i>ogót</i> — <i>ogōdi</i> ring | <i>òpĕlò</i> — <i>òpĕlò</i> knife |
| <i>òtò</i> — <i>òtò</i> house | <i>rĕŋ</i> — <i>rei</i> fish |
| <i>tŏni</i> — <i>tŏni</i> spear | |

Other formations are:—

- b) by dropping the singular suffix:—
gwĕŋŋ — *gwĕŋ* fowl, *pwòŋŋ* — *pwòŋ* field
bòbà — *bòp* water-buffalo
- c) by change of vowel:—
òjò — *ùjĕdi* road, *jei* — *jiri* boat
gwòk — *gũ* dog
- d) by suffixing *k*: *dyeŋ* — *dyeŋk* goat
- e) " " a nasal consonant: *kwach* — *kwánié* leopard
- f) " changing the last mute voiced consonant into the corresponding voiceless one, and replacing the last vowel by *g*:—
bĕŋi — *bĕŋe* fish-spear
jĕbi — *jĕge* buffalo

All these formations, except the suffixed *g* in f), the Anywak has in common with Shilluk.

The Pronoun.

The Personal Pronoun.

Absolute	Subjective	Objective and Possessive
<i>ana</i> I	<i>a</i>	<i>ŋe'nia</i> my cow
<i>yini</i> you	<i>i</i>	<i>ŋe'ni</i> your "
<i>ena</i> he	<i>ŋ</i>	<i>ŋe'ne</i> his "
<i>wan</i> we	<i>wa</i>	<i>ŋe'ni wa</i> our cow
<i>wun</i> you	<i>wu</i>	" <i>wu</i> your "
<i>gin</i> they	<i>gi</i>	" <i>gin</i> their "
[<i>jen?</i>] they		

Sometimes *r* is inserted: *wu* father, *wura* my father.

The Possessive Pronoun as a Noun.

<i>māra</i> mine	<i>mār wa</i> ours
<i>māri</i> yours	<i>mār wu</i> yours
<i>māre</i> his	<i>mār gi</i> theirs

The Adjective.

When used attributively, the adjective generally has the prefix *ma* or *mu*: *keñ malet* a hot, a sore place.

The Numeral.

The Numerals are:—

<i>áchyélò</i> 1	<i>ábichyél</i> 6
<i>áréú</i> 2	<i>ábiregu</i> 7
<i>ádágò</i> 3	<i>ábárá</i> 8
<i>ánwénò</i> 4	<i>ábínwén</i> 9
<i>ábiyú</i> 5	<i>ápár</i> 10

The Verb.

Most—probably all—verbs have in the present the ending *ò*. In the past this ending is either dropped or replaced by *i*. Sometimes the past is expressed by *che* or by *ádin*. In the present the auxiliary verb *a* “to be” is sometimes used. In the imperative either the simple stem is used, or *i* “you” is suffixed. Negation is expressed by *kú* or *kuré*, and by *pa*, *paí*.

Some examples.

- a chótò* he is going home
ku chótò he did not go home
ḡānò manche arén a gwai man this donkey strikes
arén kúré gwai he does not strike the donkey
manche paí not this one
ḡāne manche pa wura this man is not my father
cha reñ (*cha* < *che a*) I ran; *che reñ* he ran
gin che chama ke byél they ate (with) dura
chuní keñ stay here! *maki* hold fast!
kòḡ a poḡò rain is falling; *yina ná* who are you?
an Anwák I am an Anywak
ḡāne mán gò pa Anwák that man is not an A.
kòḡ māyo make (blow) a fire
chwoḡ nelāre gò call that boy; *tíe pach'* he is in the village
chame ke byél he is eating dura
gi pfen marach' a nwai ádin I smelt a bad thing before
ḡān nek náne a man was killed by a crocodile
nan ḡāne mai the crocodile has seized a man
manche adí is this your house?
pwòḡ manche māra this farm is mine.

Überreicht vom Verfasser.

Sonderabdruck

aus den

Mitteilungen

des

Seminars für Orientalische Sprachen zu Berlin



Jahrgang XV



Abteilung III

Afrikanische Studien

Berlin 1912

Gedruckt in der Reichsdruckerei