

TUKO Group. It is spoken roughly by 10,000 persons (Tucker & Bryan 1956:108) and called *lotúxò* by the Lotuko people (but cf. Tucker & Bryan, loc.cit.).

From a number of publications on Lt the most useful sources are those of Father Muratori (1938, 1948). My own data derive from information received from Mr. Martin Oleha, then 22 years old; he was born in Iloli Village near Torit where he also lived until the age of 13. He then was sent to primary schools, first in Uganda, and later in Nairobi, Kenya, where he also attended secondary school. Since his return to the Southern Sudan in 1977, Mr. Oleha has been employed as a youth officer in the Ministry of Youths and Sports in Juba. He speaks English, Arabic, Swahili, and Acholi.

7.1.15. *Ongamo (On)*

The language name *on* is used here in accordance with its speakers' own name *oggámò* (sg *oggámónì*). Tucker & Bryan (1956:112) estimated their number (following Fosbrooke 1954) to be about 1,000. This figure is certainly far too high. Since only elderly people are able to speak *on* - young people grow up with Chagga as their first language - one may assume that merely two or three hundred people, if not less, have maintained some practical language knowledge.

Probably, at the time when the sociologist H.A. Fosbrooke collected first notes on *on* in the early 1950s, the language started dying out gradually. A short word-list compiled by Fleming (1965), and single words scattered over a number of pages in Ehret (1971, 1974a) were then incorporated into data presented by Heine & Voßen (1975-76) who conducted field research during a short visit in February/March 1975. These data appear here throughout, but occasional reference is also made to an unpublished vocabulary by Ehret (1967).

7.1.16. *Maasai (Ma)*

This is the most important and widespread dialect of *Maa*,

spoken by more than 350,000 people. *Ma* consists of 20 to 30 local variants (Voßen 1977) which will be dealt with in a later publication and should not be distinguished for the purpose of a general comparative study of Eastern Nilotic languages. When talking about their own language, the Maasai, like their kinsmen, the Sampur and Camus (see below), refer to *ɔl-maa*, i.e., *Maa* is considered one linguistic unit, whereas the principal economic and cultural features of its speakers, not to speak of their historical origin, may be different.

Field research on *Maa* (as a whole) has most extensively been carried out, independently from one another, by B. Heine and by myself. Informants, who helped in collecting data, were too numerous to be singled out here. Their names and other personal information will be given in later studies devoted especially to *Maa*. To convey an idea of the geographical origin of the data, our informants' homes have been compiled on Map 16.

So far, *Maa* (*Ma*) is probably the best documented Eastern Nilotic language. It goes without saying that Tucker & Mpaayei's *Maasai Grammar* (1955) should be given priority in the present study. Further material is taken from Hohenberger 1958a, Tucker and Bryan 1966, and in very few cases from Mol 1978.

7.1.17. *Sampur* (*Sa*)

According to Heine (1980a:57), *sa* is spoken by approximately 60,000 people. All data used here are taken from Heine's and my own field-notes. As in the case of *Ma*, assistance was received from people who are too many to be named individually, except for Mr. John Kamau L e r e c h, aged 20 (in 1976), from Wamba, who has been Heine's main informant, and Mr. N k a m b u n i, then c. 35 years old, born and grown up in Nkurunit.

7.1.18. *Camus* (*Ca*)

The Camus, who are better known by the names of Tiamus and Njemps (or Njanusi), number about 7,000 (cf. Heine (1980a:57). Together with *sa*, their dialect forms a northern sub-division

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