

Some Notes and a Short Vocabulary of The Anywak Language.

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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*, *ɬ* and *ɕ* 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.

niəl to butcher, *niudq* to cut, *niql* to cut
poql and *pex* to fall
nāgo to kill, past *nek*
kwālq and *kwetq* to steal
gwāi, *gwā*, and *gwōtq* to beat
bear and *bēr* good
mēt and *met* slow
kwārq and *kwōro* chief

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

dāne and *dāne* man

Semivowels.

let and *lyet* hot
kēm and *kwēm* chair

Consonants.

kwālq and *kwetq* to steal
niql * *niudq* to cut
jwēk * *jwēm* to cry
māch' * *māyo* fire
nyēdō * *nyēdō* to milk
makq * *mai* to catch
nielal * *nielāre* child
 cf. also *kw'* and *kwē'* not.

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

reñ and *rē* to run
kñiq * *kñ* merisa
gñyo to scratch, Shilluk *gñiq*
wñyo bird, " *wñiq*.

The Noun.

The *singular-ending* *a*, 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>átérē</i> — <i>átérì</i> arrow	<i>dak</i> — <i>dai</i> pot
<i>jāq</i> — <i>jeñi</i> tree	<i>nú</i> — <i>núwè</i> lion
<i>ogót</i> — <i>ogōdì</i> ring	<i>òpêlò</i> — <i>òpêlè</i> knife
<i>ôq</i> — <i>ôqè</i> house	<i>reñ</i> — <i>rei</i> fish
<i>tñ</i> — <i>tñi</i> spear	

Other formations are:—

- b) by dropping the singular suffix:—
gwēñq — *gwēñ* fowl, *pwòqò* — *pwòq* field
bòba' — *bóp* water-buffalo
- c) by change of vowel:—
òjò — *ùjédi* road, *jei* — *jiri* boat
gwók — *gù* dog
- d) by suffixing *k*: *dyeł* — *dyełk* goat
- e) " " a nasal consonant: *kwach* — *kwáñé* leopard
- f) " changing the last mute voiced consonant into the corresponding voiceless one, and replacing the last vowel by *g*:—
bēqì — *bēte* fish-spear
jrobi — *jrofe* 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>qéñia</i> my cow
<i>yini</i> you	<i>i</i>	<i>qéñi</i> your "
<i>ena</i> he	<i>ē</i>	<i>qéñē</i> his "
<i>wan</i> we	<i>wa</i>	<i>qéñi 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>jēñ</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>āchyélō</i> 1	<i>ābichyél</i> 6
<i>ārédū</i> 2	<i>ābiregu</i> 7
<i>ādāgō</i> 3	<i>ābārā</i> 8
<i>ānwēnō</i> 4	<i>ābīnwēn</i> 9
<i>ābiyū</i> 5	<i>āpār</i> 10

The Verb.

Most—probably all—verbs have in the present the ending *ə*. In the past this ending is either dropped or replaced by *i*. Sometimes the past is expressed by *che* or by *ādin*. 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 *kū* or *kuré*, and by *pa*, *pať*.

Some examples.

a chôtō he is going home
ku chôtō he did not go home
qānō manche arēn a gwai man this donkey strikes
arēn kuré gwai he does not strike the donkey
manche pať not this one
qāne 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
chunī keñ stay here! *maki* hold fast!
koť a poťō rain is falling; *yina na* who are you?
an Añwāk I am an Anywak
qāne mār gō pa Añwāk that man is not an A.
kō māyo make (blow) a fire
chuoť nēlāre gō call that boy; *tiē pach* he is in the village
chame ke byél he is eating dura
gi pñēn marach a *nwai ādin* I smelt a bad thing before
qān nek nāne a man was killed by a crocodile
nān qāne mai the crocodile has seized a man
manche qdi is this your house?
pwodō manche māra this farm is mine.

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