Survey on Oral Anywaa Literature

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Abstract: This article examines and describes the oral Anywaa literature and its role among the Anywaa. The study used an interpretive approach to identify the forms and meanings of oral Anywaa literary elements. To obtain data, qualitative method was applied through elicitation, introspection, structured interview and document analysis. The analyses and interpretations revealed that the basic elements of oral Anywaa literature are figures of speech, riddles, euphemisms, cursing expressions and blessing expressions. Furthermore, it was found out that among the Anywaa, oral literature plays pedagogical, normative and aesthetic roles. As the study was not detailed, further detailed study on oral Anywaa literature is needed so that the oral literature of the language will be captured adequately.

Keywords: Anywaa, literature, figurative speech, cursing and blessing.

1. Introduction

Anywaa is a language spoken in the National Regional State of Gambella in Ethiopia and Boma State of South Sudan. The language is locally called dha Anywaa. According to Reh (1996:14), cited in Okello (2014:1), Anywaa is classified to be a member of Western Nilotic within East- Sudanic under Nilo-Saharan Phylum. Many years back, Anywaa was not used for schooling, but since 1995 the language has been used as medium of instruction in Gambella, Ethiopia as the result of opportunities given by the the Federal Democratic Republic of Ethiopia's constitution to regional states to develop their languages (Okello, 2017 & Hirut, 2005).

“Documenting the oral part of culture is significant for understanding its tradition and keeping people’s identity. Africa today is classified as basically an oral society, because bulk of its literature and traditions are still oral. If we exclude the ancient Nile and Islamic civilization, the whole of Africa has been a continent of oral art for a long time (Bukenya et al. 1994:6).”

The challenges like distinguishing among oral literary elements faced by the researcher while teaching Fundamentals of Literature in Anywaa in Gambella Teachers’ Education & Health Science College initiated the researcher to conduct the present study on oral Anywaa literature. Furthermore, extensive studies like Reh (1996) were devoted to grammatical description of Anywaa. This study therefore, was designed as an attempt to describe and analyze the basic elements of oral Anywaa literature and their significance among the Anywaa.

Due to financial, energy and transport constraints, the study did not include larger literary units like tales, myths, poems and clan genealogy. As far as the study is concerned, it will be used as a reference by native teachers, researchers and/or scholars. In addition, the study contributes to linguistic, cultural and historical documentation. To obtain data for the present study, qualitative method was used based on interpretive approach to analyze and understand the form, meaning and structures of the oral literary elements. In doing so, elicitation, introspection, structured interview and document analysis were applied. The elicited data were checked with Alfred Okuch and Omel Ojulu, who teach Anywaa in Gambella Teachers' Education & Health Science College and have their first degrees in English language and Literature. Structured interviews were carried out with Abala Omot (60 yrs, textbooks writer), Omot Oway (70 yrs, story teller) and Phillip Omot (65yrs), who is the headman of Okuna Village in Abwobo District. The data were analyzed and organized in the forms of texts, list or enumeration and table depending on the nature of the data. In transcribing the data, Anywaa alphabet was used so that native users of the language can use and understand the glossing and morpheme boundaries easily. The translation of Anywaa data into English consists of both literal and free translations for it will be easy to infer the implied meanings. Though tone is phonemic in Anywaa, it is not marked in the present study because in Anywaa orthography tone is not marked and tone is not the problem of this study; hence native readers can use their tacit knowledge and contextual clues to understand meanings.

2. Basic Elements of Oral Anywaa Literature

Based on the elicitation, the interviews, document analysis and discussion with the college instructors...
and the three old men, the following oral literary elements were found out to be the basic elements in oral Anywaa literature.

**Figures of Speech**

Cain and Barnet (2009:223) define figurative language as “Saying one thing in terms of something else.” Thus there is implying of meaning in the use of figures of speech. The followings are the major figures of speech in Anywaa. The figures of speech were elicited by the researcher.

**Simile**

In this figure of speech, two different things are compared to share similar attribute or feature.

1. Ariet tied kaamar maac
   Ariet burn like fire
   (Lit. Ariets burns like fire.)
   'Ariet is red like fire.'
2. Dicwoø caala jøng maac
   man like heating oneself fire
   'Living with male is like warming oneself with fire.'
3. Ojulu col kee luuth awaanga
   Ojulu black like lungfish of burn
   'Ojulu is black like the lungfish of burned place.'

**Metaphor**

The word metaphor comes from Latin meaning to transfer; metaphor transfers the quality of one thing to another from one word without using comparison words (Kalaidjian, et al, 2004: 727). In Anywaa, metaphor can be used with degree words such as døc ‘very’, kiree ‘really’ and møn ‘factually’ comparison words may make hyperbole to be exaggerated; it may use comparison words but the degree exceeds the normal one although exaggeration.

4. Omøt ena nguup
   Omøt be lion
   'Omot is a lion.'
5. Cì Ojulu gwök døc
   wife of Ojulu dog very
   (Lit. Ojulu’s wife is very dog.)
   'Ojulu’s wife is a dog.'
   What is implied here is high degree of lack of generosity from Ojulu’s wife.
   (6a) Yìïna läāy kiree.
   You be animal
   'You are really an animal.'
   The implied meaning here is lack of good thinking from the person addressed.
6. (6b) Miëø Jwøk
   mother God
   'Mother is God.'
   In (6b) mother has become God for the care they take of their children.

**Personification**

According to Klaidjian (2004: 734), “When using this figurative speech, inanimate things are given human attributes”; thus in Anywaa these objects speak, feel, complain, etc.

   rain its mind forgot to rain Rema
   (Lit. The rain forgot that it rained at Rema Village.)
   'It forgot that it rained at Rema Village.'
   Here, forgetting, which is possessed by human being, has been given to the inanimate thing køth ‘rain.’
   monitor lizard said that pride on this river bank
   The monitor lizard said, “There is no pride walking on this river bank.”
   (9a) Tøng a-wääyö.
   spear pst -speak story
   (Lit. The spear has told the story.)
   'The war secret was heard.'
   (9b) odïëk a-köö ni, “Muudhö gir kwara;
   dwääy caara wanga-a.”
   hyena past say c, darkness thing of my ancestor moon reflects eye of-1sg
   The hyena said, “Darkness is my ancestor’s; moon light weakens my sight.”
   The data in (7)-(9) give us interpretations of what really happens in real life situation. The forgetting of rain (7) also is related to someone who forgot the usual place it practices thing; in (8) what has been said by the monitor lizard gives people advice that life is full of joy and sorry or challenges, but does not remain uniform; in fact the monitor lizard lives on river bank and when it sees people walking around, it jumps into water to protect itself.
   Similarly, in (9a) the story told by the spear implies that the war which was supposed to be secret attack has been heard by the enemy but who told it was unclear. The implied meaning in (9b) is that it is good for someone to use what is usual to him or her. The usualness of darkness to the hyena makes analogy.

**Hyperbole**

In this figure of speech, the actual feature is exaggerated; it may use comparison words but the degree exceeds the normal one although comparison words may make hyperbole to be understood like simile (Barnet and Cain, 2009: 352).

10. Ariet odwat na cöö keere
    Ariet be thin as bone only
    'Ariet as become thin as bone.'
    Here, Ariet is meant to be too thin as a result of disease or famine, but it is exaggerated because nobody becomes thin as bone.
11. A-caan-a jï-ge kwöre ma dïppa.
    pst- tell -1 sg to- 3pl times det hundred
    'I told them hundred times.' (Time
is exaggerated)
(12) Yi di pwödö ni bøth-a leeb-į
2 sg aux beat c miss -foc tongue of -2 sg
'You will be beaten without missing any part of your body with stick except your tongue.'
In (12) what is implied is that the person will be beaten seriously, but in reality not only tongue will be missed but other body parts also will be missed; thus beating has been exaggerated.

Oxymoron
What Galperin (1977:162) states that oxymoron combines two words with clashing meanings holds true in Anywaa. In Anywaa, a noun may be used with adjective or verb with noun or noun with noun.
(13) cwør mo nëënö
blind who see
'A looking blind'
(14a) guu dhaanñò
dog of human
'A human dog'
(14b) dhaagø mo dicwøø
female det male
'a male female'
(15) Nyilaal a-thøw ni kwøw
child pst-die c alive
'The child died while it was alive.'

Irony
In ironic use of language, the word spoken has the opposite of the intended meaning. In the following examples, the words in bold have opposite meanings.
(16) Kwön man dwøng døc.
porridge this big deg
'This porridge is very big.'
The implied meaning is that the porridge is small (thiïnh).
(17) Nyaanecë mïërö døc
that girl beautiful deg
'That girl is very beautiful.'
The intended meaning here is Nyaanecë raac 'That girl is ugly.'

Apostrophe
In the use of apostrophe things which are not human are addressed to do things or stop them (Pink and Thomas, 1970: 164). In Anywaa, this figure of speech is used when people are bored of things which are not human for what they do or absence of change.
(18) Naam, i døø-i wänd!
river, 2sg return-2sg when
'River, why don’t you return away!'
(Lit. River, why don’t you return away!)
(19) Dëër-a ëë tal-į tal-į naa døøa naam ëë.
body of- 1 sg voc dry-2 sg pur return cenf river voc
'My body, dry, dry so that I will return to river.'

In (18) the speaker is complaining to the river because of the longer time it took without reduction of water volume. Due to this, activities like movement and cultivation must have been stopped by the overflow of the river. Similarly, in (19), ðëel 'body' is addressed to dry so that the addressee could return to the river soon. This utterance is a part of children's song sung by standing in the sun after coming from swimming. Therefore, because children like swimming, they tell their bodies to dry so that they can soon return to swimming again.

Idioms
In Anywaa idioms are composed of two or more words, but their intended meanings cannot be literally inferred from the given words. The following idioms were elicited by the researcher and discussed with Omel Ojulu, Anywaa language instructor.
(20) mëëy lak
love of teeth
(Lit. teeth love)
'Untrue love'
(21) jwøk bëër
cry mosquito
(Lit. mosquito cry)
'crocodile’s tear'
(22) nyeng-e thööth
eyes of -3 sg many
(Lit. A girl with many eyes)
'promiscuous girl'
(23) anääng-cungñø
defender of- black ants
(Lit. A woman who kills black ants)
'lazy woman'
(24) wang-e teek
Eye-3 sg hard
(Lit. someone whose eye is hard)
'confident person'
(25a) cøl cïïn
blackness of intestines
(Lit. Blackness of intestines)
'greed, lack of generosity'
(25b) cøl cwïny
blackness of liver
'loss of appetite, disliking sth'
(25c) Cïïr-e tar
intestines of-3 sg white
(Lit. someone whose intestines are white)
'generous person'
(26) wïï-e leer
Mind of-3 sg clean
(Lit. Someone whose mind is clean)
'Wise person, intelligent, genius'
(27) Gwök o-but yi këënnö
dog perf-sleep in hearth
(Lit. The dog has slept in the hearth.)
'There has been no food prepared for dinner.'

(28) Tier-e o-nang gwök-i
   Leg of-3sg perf lick dog-def
   (Lit. someone whose leg has been licked by dog.)
   'someone who wanders'

(29) cer-e beth
   hand of-3sg sharp
   (someone whose hand is sharp)
   'someone who is good at hitting target'

(30) wïï-e o-gwaar olwiith-i
   head -3sg perf- scratch falcon-def
   (Lit. someone whose head was scratched by falcon)

(31) Köör-e liëth
   chest of-3sg hot
   (Lit. someone whose chest is hot)
   'someone whose wives/husbands die'

Proverbs

Akiavaga and Odaga (1982) define proverb as “A short saying of wisdom in general.” The following proverbs (32-40) were told by Abala Omot.

(32) Gwök ba guyyï jaak
   Man is known by his dressing.
   (Its legs.)
   (Lit. a dog which catches an animal is known by
   dog rel     catch animal see with its legs
   (Lit. a dog which catches an animal is known by
   its legs.)
   'Man is known by his dressing.'

(33) Gwök ba guyyï jaak
   dog neg bark simply
   (Lit. a dog does not simply bark.)
   'There is no smoke without fire.'
   (Lit. a dog does not simply bark.)
   'There is no smoke without fire.'

(34) Gïn da wänëni ba gëënni
   Thing exist father neg built for barn
   (Lit. Don’t built a barn for a cow which has an
   owner.)
   'Fast bind ; fast find.'

(35) Thsö liëng
   death hearable
   (Lit. Murder is hearable.)
   'Murder is hearable.

(36a) Anywaa a jööm ka ngweny gwök,
   the Anywaa be bored of anus of dog
   (Lit. The Anywaa have become bored of dog’s anus.)
   'Familiarity breeds contempt.'

(36b) Dhök cam-a gïn mo liëth,
   mouth eat-foc thing det hot
   (Lit. Mouth eats hot thing.)
   'There is no venom like that of tongue.'

(37) Thsïëng caala twöc ngaanga.
   fire'. Mythetically, the Anywaa also believe that
   what is today called gwök 'dog' was in earlier or
   ancient time called medho when it shit maac 'fire'.
   (Lit. spear like tie durra bundle)
   'War affects both sides.'

(38) Ateea dhee jiewwa koodhô
   Goat its mouth dread thorn
   (Lit. Goat’s mouth dreads thorn.)
   'A burnt child dreads fire.'

(39) Ajaany ba mëği dëël
   insult neg stay in body
   (Lit. An insult does not stay in the body.)
   'Silence is gold.'

(40) Cwök ngaala thar wänëni
   Cheating cut butt of its father
   (Lit. Cheating cuts the butt of the
   cheater himself/herself.)
   'Evil betrays itself.'

(41) Dher nywaak ba wëëk dhöødhô.
   (Poul, 2005)
   Cow of sharing neg give suckling milk
   (Lit. The group’s cow’s milk should not be given to
calf to suckle it.)
   'Many hands make the work light.'

Riddles

In Anywaa, a riddle, which is called ogwanyangø (pl. ogwanyanyak), is a puzzle asked as part of joke or play. To start a riddle the challenger may ask a person or a group for playing with riddles; then if this is allowed. The challenger starts with ogwanyanyak with the literal English equivalent what? If the respondent answers the riddle, the puzzle continuous, but if the respondent fails to answer the riddle, the challenger unfolds the answer. The challenger thinks that he or she is older not because of the age but because of knowing the answer.

The following riddles were collected at night (3P.M), because in Anywaa tradition, riddles are not allowed to be played during the day time because it is believed that anyone who plays the riddle during the day time gets lost when he or she visits the maternal uncle’s home. This belief is still retained among the Anywaa. The challengers for the riddle were Sunday (grade 10 student) and Pwoc (grade 6 students) and the respondents were Abang and Apotti, housewives.

(42) C sûr kany; sûr kany thare odadô.
   'It goes here and there and has a flat butt.'
   Answer: ilmunw 'needle'

(43) Naa pëña nyaare, aana joo piny.
'While I was about to pick its child, it pushed me down.'
Answer: liăngö 'Nabaq tree'

(44) Tiere opîî ya akwöny Jwîk.
'It its root has reached the God’s sand.'
Answer: twôöa 'palm tree'

(45) Kwôn kwônga e bel.
'It tastes the porridge before the people.'
Answer: gweeyy 'stir'

(46) Ki wäär ngëëte ena maal; ka antööla nyoore.
'What is pregnant at night and childbed in the morning?'
Answer: aluuthïa 'mosquito net'

(47) Kupuki ee twôö ni ba ci bang leny.
'It ties a cartridge belt, but does not go to war.'
Answer: bääla 'banana plant'

(48) Päär maal ka lôngngne.
'It jumps up with its big testicle.'
Answer: ajøøga 'durra bird chaser'

**Euphemisms**

These are words or phrases used in place of taboo items (Archibald & O’ Grady, 2000; 616). In Anywaa, euphemisms are mostly single words and their meanings are easily understood from literal senses. The following table provides the detail of Anywaa euphemisms.

<table>
<thead>
<tr>
<th>Taboo word</th>
<th>Gloss</th>
<th>Euphemism</th>
<th>Literal meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>amӓӓn</td>
<td>menstruation</td>
<td>pïïn piny</td>
<td>sitting down</td>
</tr>
<tr>
<td>pieö</td>
<td>shit</td>
<td>ciin wøk</td>
<td>going out</td>
</tr>
<tr>
<td>ciëdhö</td>
<td>faeces</td>
<td>laac døøngngø</td>
<td>big urine</td>
</tr>
<tr>
<td>cul</td>
<td>penis</td>
<td>jaath</td>
<td>wood, stick</td>
</tr>
<tr>
<td>mur</td>
<td>vagina</td>
<td>nyïm</td>
<td>front</td>
</tr>
<tr>
<td>nywøl</td>
<td>give birth (for animal, plant)</td>
<td>lwaar</td>
<td>embrace</td>
</tr>
<tr>
<td>gat</td>
<td>eat (for dog)</td>
<td>lwödø</td>
<td>taking</td>
</tr>
<tr>
<td>ngwøth</td>
<td>having sexual intercourse</td>
<td>niine</td>
<td>sleeping</td>
</tr>
<tr>
<td>ngwenny</td>
<td>anus</td>
<td>thaw, ngïc</td>
<td>butt, back</td>
</tr>
<tr>
<td>jaac</td>
<td>pregnant</td>
<td>Ngëëte ena maal</td>
<td>Her ribs are up</td>
</tr>
<tr>
<td>ñhö</td>
<td>death</td>
<td>pädho, dhïërø</td>
<td>fail, be confused</td>
</tr>
<tr>
<td>kwôdhö</td>
<td>farting</td>
<td>jwïëy, kål jamø wøk</td>
<td>breathe</td>
</tr>
<tr>
<td>meerö</td>
<td>to become drunk</td>
<td>jäängö</td>
<td>to be satisfied</td>
</tr>
</tbody>
</table>

*Source: Abala Omot and Alfred Okuch*

**Cursing and Blessing**

Among the Anywaa, cursing (called acëëï in Anywaa) is perceived as the wish of something unfavorable to happen to someone or something and blessing locally called gwïëth, is the wish for something favorable to happen to someone or something good to be obtained by someone. Regarding how and when cursing and blessing happen, the Okuna headman Philliph Omot elaborated as:

In order for cursing and blessing to succeed, the blesser or the curser tells his or her words to supreme God, which the Anywaa call Jwôk Nyí Ngøla Bwöö 'God of good things'. This God judges the universe and punishes a person who has actually committed mistake regarded as part of raay 'sin'. Except when being with many people, the curser or the blesser tells the God the same thing everywhere and any time he likes by repeating the same words that a bad thing has been done to him or her devoid of his or her mistake or someone must be blessed for his or her good deeds. With the same thing repeated to God by the curser or blesser, God will make judgment so that the cursing or blessing will succeed. It takes longer time for blessing to happen because longer interpretation by God is needed so that blessing will reach the body of the clearly identified person, but for cursing even if the curser wants the cursing to happen after three months, it can happen. Blessing usually succeeds after one or two years. People who bless others choose a trustee called in Anywaa lïngï. This person tells the other people what the deceased person said and wanted to be done after his death. So the trustee facilitates the activities and tells the people the things which should be avoided and those which should be performed during funeral.

To illustrate that cursing and blessing really do happen, William Omot, who grew up in Jor and knows the villages of Abwobo District, narrated that a long time ago there was a man who lived in Abwobo and pregnanted a woman. When he was asked for certainty, he denied pregnanting her while the villagers and the woman were evidentful.
Then after the woman died, he was cursed to suffer from the disease which swelled his belly and this was perceived by the villagers as being pregnant so that he would face the difficulties of being pregnant. Alfred Okuch said, "In Anywaa Region called Adongo, where war with the Murle is frequent, many Anywaa are blessed by their parents or relatives not to be killed by being shot with a gun."

An old Anywaa story teller, Omot Oway, added that Anywaa cursing is not limited to people; natural objects like rivers, trees, regimes and animals like lion, crocodile and leopard can be cursed. The Anywaa have two other spiritual attacks called lam (cursing while alive) and thïëth 'bewitching'. While bewitching is caused by the spirit of evil eye (wang cïjwøk), lam can be done by anybody who is not an evil eye. Both lam and thïëth happen without the death of the wisher. Bewitching happens sooner than lam. When the evil eye looks at the person he wants to be bewitched with his blue eyes, something negative can happen to that person within very short time even half an hour. Example, if an evil eye bewitches someone swimming in the river, he can be taken and eaten up by a crocodile after little time of bewitching.

The researcher usually hears that to protect oneself from cursing and to make someone not to be blessed, a person may go to witch, locally called ajwøøa and the witch can protect the person from cursing or he makes someone miss being blessed. In Anywaa, this is called ngol dhok (Lit. cut the mouth of the curser or blessing). But if the words of the blesser or the curser were very strongly accepted by God, both the witch and the person who went to the witch for stopping cursing or blessing will die.

Moreover, the researcher usually hears most Anywaa saying that among the regions of Anywaa, cursing in Openo Region, which is found along Baro or Soba River, is the most powerful one. In expressing cursing, both direct and an indirect language can be used. For example, the curser may use positive sentence although his intention is negative. As blessing is the wish for favorable thing, its language is almost always direct and positive to the blessed person or people. Below are cursing and blessing expressions; most of the cursing and blessings were told by Abala Omot. Interpretations were made with the assistance of Omel Ojulu, the Anywaa instructor.

Blessing expressions

(49) Yïïno jïttï ki nyilaal mo cïïngngö.
(Lit. You will have a male child.)
'May you have a male child.'

(50) Gïño ò ngïlà paac ba dòök. (Okello, 2014:87)
(Lit. What comes to the back of the river will not go back.)
'May you defeat your enemy.'
Here it is said that an enemy will not go back, because they will die and remain at the back of the village they attacked as they are defeated and nobody will be able to carry the wounded members and those who died.

(51) Băng gïn cam ï.
(Lit. Nothing will eat you up.)
'May you stay safe.'

(52) Yïïno kony Jwøki.
'May God help you.'

(53) Yïïno dɔønŋŋï nïm meru ki wïrï.
'May you grow up in front of your mother and father.'

Cursing expressions

(54) Yi thïw ni lagi' poot tar
(Lit. May you die while your teeth are still white.)
'May you die while you are still young.'
The cursing here is targeted to young person who might have done something wrong to an old person. Example, beating the person, laughing at the person, etc.

(55) Wi pääri ba jwïc ko okwarï.
( Li't. Your home will not be swept with broom.)
'May you and any person related to your blood line die.'

In this cursing lineage is intended to die so that nobody will come to clean the dirts at home.

(56) Yi nibooth nyïm meru ki wïrï. (Okello, 2014:88)
(Lit. You will slip in front of your mother and father.)
'May your mother and father miss you accidentally.'

(57) Yi thïw na lïrï.
( Li't. You will die without knowing the murderer.)
'May you die unknowingly.'

(58) Akwömu caïïthha nïyïme.
(Lit. Your regime will go ahead.)
'May your regime stay longer.'

(59) Yïïno kony Jwïkï.
'May God help you.'
Even though their sentences are expressed positively, the cursings in (58) and (59) are indirect or ironic: in (58) the curser intends the downfall of the regime due to its dictatorship and in (59) the curser intends something wrong to be done by God to the person cursed.
3. Significance of Oral Literature among the Anywaa

The analysis, interpretation and the discussion made with the college instructor Alfred Okuch have implied and clarified that oral literature is important for the Anywaa. In the first place, oral literature among the Anywaa plays a pedagogical role. The elements of oral literature analyzed in the present study can be used for teaching native speakers of Anywaa in different levels of education. These elements also serve as the backbone for developing written literature of Anywaa. According to Melakneh (1999: 10), “Oral literature has been exploited as a source of written literature from which the plots of some masterpieces like Oedipus Rex, Illiad and Odyssey have been drawn.”

Secondly, oral literature plays a normative significance among the Anywaa. For example, due to cursing and blessing young Anywaa, especially those residing in countrysides, respect old people in order not to be cursed or they will be blessed. In addition, oral literature reflects the image of woman, men and children. For example, the euphemisms used for women reveal that women are respected among the Anywaa. Understanding the community values and being wise are also normative values among the Anywaa. Understanding riddles and proverbs makes people wise, work hard, understand the world and pass the tradition from generation to generation by identifying good from bad. What the researcher has stated here coincides with what Penfield (1998:18) states as “(Oral) literature helps for record of culture, insight into life and an expression of values.”

The third significance of oral Anywaa literature is the aesthetic use of language. The figures of speech analyzed in the present study illustrate the use of beautiful language. With the aesthetic use of literature, the Anywaa can become orators and good writers of poems, plays and novels.

4. Summary, Conclusions and Recommendations

In the present study, the oral Anywaa literature has been described and analyzed. The analyses and interpretations of the data revealed that the basic elements of oral Anywaa literature are figures of speech, proverbs, riddles, euphemism, cursing and blessing expressions. Among the Anywaa, oral literature plays aesthetic, normative and pedagogical roles. These elements have been analyzed and interpreted to be basic because they mostly occur in daily life speeches or conversations and they are syntactically not complex. Because the present study did not include larger parts of oral literature like tale, further detailed study is needed so that the language will have detailed description of oral literature. Furthermore, this paper should be presented for discussion so that its analysis and interpretation will be robust and improved with the help of native speakers or literary experts.

5. References


Appendix: Abbreviations and Symbols

1. first person
2. second person
3. third people
aux. auxiliary
c. connective
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>English Meaning</th>
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<tr>
<td>cenf</td>
<td>centrifugal</td>
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