An Assessment on Spelling Rules and Punctuation Marks of Latin based Anywaa Orthography

Okello Ojhu Ogud
Lecturer, Department of English Language and Literature, Faculty of Humanities and Social Sciences, Gambella University, Gambella, Ethiopia

Abstract: Anywaa, which is locally called dha Anywaa, is a Western Nilotic language, is natively spoken by the Anywaae in Gambella, Ethiopia and South Sudan. Many years ago, the language was not used for schooling, but since 1995, Anywaa has been used as a medium of instruction in Gambella, Ethiopia, by using Latin based alphabet modified in 1994. However, there was no study conducted to describe and design spelling rules and punctuation marks of the current Latin based Anywaa orthography. Thus, it became worth conducting study to capture the spelling rules and punctuation marks of Anywaa. Because designing spelling rules and punctuation marks cannot be captured numerically, the present study used qualitative method applied through elicitation and document analysis. The documents analyzed evidenced that the alphabet of the current Latin based Anywaa orthography is composed of 29 letters out of which 19 are consonants and 10 are vowels, which are further classified into breathy and plain. A breathy vowel has 2 dots above it and it is read with voice like sighing but its plain counterpart does not have dots above it. In Anywaa orthography, gemination and lengthening are distinctive and both are marked by doubling the same form of letter. The spelling rules of Anywaa require the merging and separation of roots depending up on the meaning. The present study designed full stop, question mark, exclamation mark, comma, colon, semi-colon, quotation marks, ellipsis, hyphen and parentheses as the appropriate punctuation marks for the current Latin based Anywaa orthography. The spelling rules designing revealed that there are words with more than one spelling rules. Therefore, because the study was not comprehensive, further study or discussion is needed to standardize the orthography.

Keywords: Anywaa, orthography, spelling, punctuation marks, capitalization

1. INTRODUCTION

The Anywaa are Lwoo Nilotic people who live both in Ethiopia and South Sudan along Sobat (Baro), Giol, Akobo, Alworo and Oboth rivers. This must be the reason for which many researchers sometimes describe the Anywaa as riverine people. The tribal name Anywaa was derived from the root nywaak ‘sharing’. The people therefore named themselves Anywaa (Pl. Anywaae) to mean a sharing tribe. In fact, as their real life reveals, sharing food, clothing, shelter, acting communally and fighting against an enemy are part of the Anywaa custom. The Anywaa refer to a person who is not their tribe as jur (Pl. juure).

Genealogically, the Anywaa are closely related to Shilluk, Acholi, Päri, Jur, and Luo. Most of the Anywaa believe that the Päri, who live near Lafon Hill, in South Sudan nowadays, were the Anywaa who migrated there. The Anywaa had their ancestor Giol and the shilluk had their ancestor Nyikaanga; the two people were brothers (Perner, 1994). According to Perner (1994) and Evans-Pritchard (1940) the original homeland of Anywaa was Rumbeck in the center of the present day South Sudan. And the Anywaa call this homeland Tingdir. The livelihood of the Anywaa is cultivation which mainly takes place along the rivers and the crops cultivated mostly consist of abây (maize) and beel (sorghum). With maize or sorghum, the Anywaa prepare their common food kwön ‘porridge’. Although the degree of cattle rearing has declined when compared to that of the early time, the Anywaa still rear cattle, goat, sheep and chicken. Gold mining, which mostly takes place in Dima, particularly in Dambala and the small scale business activities are also used to support the life of the Anywaa.

In earlier times the Anywaa were genealogically tied by their clans and this prevented marriage among members of similar clan ancestor. While naming the clan, first the jø ‘people of’ is mentioned; next wäät
'sons of' follows and finally the name of the founder of the clan follows. Based on Evans-Pritchard (1940), the followings are the major clans of Anywaa.

**Jo Wäät Cwääy**: This clan descended from Cwääy, who is believed by the Anywaa as their ancestor, the first chief and the first man created on the earth. The honorific title of the clan is Waracwääy/ Acwääy.

**Jo Wäät Naadh**: The ancestor of the clan was found in the calabash together with a lizard which the Anywaa call digwii wäät Naadhi ‘the Naadhi lizard’. Naath was the ancestor of Nuer; that is why many Anywaa people believe that the Anywaa whose ancestor was Naath descended from Nuer. The clan has the honorific title Waranaath/ Anaath. In fact the earlier name of Nuer was Naath, which literally means the real people and today the Nuer are still proud of this name and they express their pride as Kon nei ti Naath “We are the exact/the real people.”

**Jo wäät Määro**: The clan descended from Määro, Cwääy’s sister. Their honorific title is Waracwääy/ Acwääy.

**Jo wäät Jäängö**: Descended from Jääng, which is the earlier name of the current tribal name Dinka. The clan has the honorific title Warajääng/ Ajääng.

**Jo wäät Maalö**: This clan originated from maal ‘sky’. To reach down the earth, they climbed down from their ancestral palm tree locally called tuun kwaro.

It seems that nowadays the recognition of clan among the Anywaa is not very strong because members of similar clan ancestor can marry each other. In fact, marriage among the Anywaa is endogamy.

Around 70 years back, Christianity was introduced into the Anywaa land by the American Church Missionaries and this resulted in the conversion of many Anywaa into Protestants preaching in the churches of Anglican, Evangelical, Assemblies of God and United churches today.

However, prior to the coming of Christianity to the Anywaa land, the Anywaa did believe in the supreme sky God, which they call Jwök Nyingola Bwöö. This is the God of favorable things as opposed to jwök nyoodungngö, which kills or harms people. Dung means kill severally and frequently in English. The Anywaa also have local gods like Googo, Nyigwöö, Atuk, Okidi, Bey and others, which are worshiped by one person or a group.

The traditional administrative system of Anywaa consists of two leadership types: the chiefdom call kwär and the nobility call nyec. The headmanship is led by kwäärō (Pl. kwäärī) ‘chief’ and the nobility is led by nyeyya 'king' (Pl. nyeyye). The first leader of the Anywaa was the chief called cwääy being the ancestor of the Anywaa. The ancestor of the king is believed to have originated from the river. Unlike chief, a king cannot be removed from his throne.

Today the administrations of both king and headman are still in function among the Anywaa, but the administration of king is still in practice among fewer villages like those of Jor, Adongo, Obwodi, Okwaa and Omiila (Okello et al, 2015).

According to Reh (1996) Anywaa, which is locally called dha Anywaa, is a Western Nilotic language belonging within East Sudanic under Nilo-Saharan Super-family. Within Lwoo branch, Anywaa belongs to Northern Lwoo together with Shilluk, Päri, Thuri and others. Based on Anderson (2017), the detailed genetic position of the language can be given as follows:

![Figure 1:The Genetic position of Anywaa](image-url)
Lusted (1976) classifies Anywaa dialects into four regional dialects: Openo, Lul, Chiro and Adongo, which are also true of the present study. Members from the different dialect regions have mutual intelligibility except for fewer cases caused by pronunciation or lexical variation.

Hirut (2005) and Okello and Mekonnen (2017), cited in Okello (2017) mention that many years ago Anywaa was not used for schooling, but in 1994, the alphabet which was devised in Akobo, South Sudan, in 1940’s, was modified by Abala Omot, Ojulu Cham, Cham Adhom and an American Church missionary, Marie Lusted (Nyaaajak) under the sponsorship of the Educational Bureau of the Region. Since 1995, Anywaa has been used for medium of instruction in Gambella, Ethiopia. Although the activities which were started so far reveal evidences of success and favorable beginning, the researcher’s teaching experience reveals that nowadays there are still problems which decline the teaching-learning process through Anywaa. These problems are lack of qualified teachers, lack of reference materials, lack of descriptive research or pedagogical research, lack of institutional assistance and the attitude of the natives themselves.

Bailey and Denstaed (2005) state that correct spelling rules and punctuation marks help to express ideas clearly and keep the relationship of ideas clearly. Languages like English have clear punctuation marks and spelling rules, which make their readers read fast and understand the message clearly. However, since the use of Anywaa as the language of teaching in Gambella, Ethiopia, no study analyzed or described the spelling rules or punctuation marks of Anywaa. Most of the pedagogical Anywaa books written in Gambella Educational Bureau do not have punctuation marks. In Poul (2005), for example, there are very few punctuation marks but their use is not well analyzed and stated. While the researcher was teaching basic writing skills of Anywaa, he faced many challenges like appropriate spelling, which initiated him to conduct the present study. The present study was therefore designed to analyze, describe and design appropriate punctuation marks and spelling rules for Anywaa.

Due to time, energy and financial constraints, the present study was confined to the description and analysis of punctuation marks and spelling rules of Anywaa. Thus units like word categories, phrases, clauses, sentences, paragraphs and essay were not dealt with in detail or directly. As far as the study is concerned, it will be used by the native teachers for teaching-learning process. Also the present study opens rooms for discussions on Anywaa orthography, prescriptive and descriptive grammars of Anywaa so that the language will be standardized through further studies or conventions. Furthermore, researchers and trainers can use this paper as reference material.

In the present study, qualitative method was applied through elicitation and document analysis. Because the data were varied in their forms or natures, they were organized in three different forms: enumeration, tabulation and texts so that arrangement and provision of data became easy and appropriate. The elicited data were checked with Alfred Okuc and Omel Ojulu, who teach Anywaa in Gambella Teachers’ Education and Health Science College, and Abala Omot, who taught Anywaa in different grade levels and is currently Anywaa textbooks writer.

In this study, the alphabet used is the Anywaa Alphabet, which is based on Anywaa and it is currently used for schooling. The translation used mostly consists of free translation. The use of Anywaa alphabet makes reading and other pedagogical activities easy for the native users.

### 2. The Anywaa Alphabet (Göörë mo dha Anywaa)

Based on the analysis of different documents, it was found out that the Anywaa alphabet has 29 letters out of which 19 letters are consonants and 10 are vowels. The number of letters in Anywaa orthography corresponds to its phonemes. For the detail segmental phonology of Anywaa, see Reh (1996) and Okello (2014). Based on voice quality, the vowels are further classified into plain and 1 breathy, with each category containing 5 vowels. Like that of English the alphabetical order of Anywaa consists of both capital letters (göörë moa døøngø) and small letters (göörë moa therø). The following letters were taken from NRP- Book 1 (1998: 25) and further checked with Alfred Okuch and Omel Ojulu, the college instructors.

#### Table 1: Alphabetical order Capital Letters of Anywaa

<table>
<thead>
<tr>
<th>Capital Letters</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Göörë moo cung dwøl</td>
</tr>
<tr>
<td>B</td>
<td>Göörë moo døøngø</td>
</tr>
<tr>
<td>C</td>
<td>Göörë moo cïp dwøl</td>
</tr>
<tr>
<td>D</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>E</td>
<td>Göörë moo cwiol ni cwaak ojalyø</td>
</tr>
<tr>
<td>F</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>G</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>H</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>I</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>J</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>K</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>L</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>M</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>N</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>O</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>P</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>Q</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>R</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>S</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>T</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>U</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>V</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>W</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>X</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>Y</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
<tr>
<td>Z</td>
<td>Göörë moo cwaak ojabø</td>
</tr>
</tbody>
</table>

2 In Anywaa, breathy vowel is called göörö mano cwøl ni cwaak ojabø and plain vowel is called göörö mano cwøl ni cwaak ojabø. The consonants are, in Anywaa, called göörë moo cung dwøl regi and the vowels are called göörë moo cip dwøl.
In this section the principles of Anywaa are discussed so that each major part is touched point by point.

**Graphotactics**

- All root initial consonants can be labialized and a labialized consonant consists of pure consonant + w
  - Examples: lw as in lwangngø ‘fly’, gw as in gwök ‘dog’, dw as in dwøl ‘word’, etc
- When writing a word in block letters, every grapheme including all symbols of digraphs are capitalized.
  - Examples: THAAL’ ‘cooking’, NGEEWE’ ‘buy’, DHAK ‘femaleness’, etc
- The conjunction ki ‘and’ is spelled based on assimilation and to make this very clear, ki is spelled/ realized as ka before <a> as in ka Ariet ‘and Ariet’, ko before <o> as ko Ojulu ‘and Ojulu’ and ki elsewhere as in ki Caam ‘and Cham’, ki ge ‘and them’, ki maal ‘and sky’, etc. Similar cases are seen with yi ‘in’ being ya ‘as in ya Akadø ‘in Akado’, yo as in yo Opēēnì ‘in Openo’ and yi elsewhere.
- Consonant gemination and vowel lengthening are indicated by doubling letters. Both consonant gemination and vowel lengthening are distinctive as the following examples illustrate.
  1. (a) mac ‘borrow’ versus maa‘fire’
  2. (b) lak ‘teeth’ versus laak ‘bloom’
  3. (c) mänō prevent versus mänō ‘hate’
  4. (d) nyämō ‘chew’ versus nyāmmō ‘molar, chew once’
  5. (e) jäängō ‘satisfaction with food’ versus jäängngō ‘to send’
- But when starting a new sentence only the first part of digraph is capitalized. See examples below.
  1. (a) Dhaagø apâdhø.
     ‘The woman fell down.’
  2. (b) Thaal beer
     ‘Cooking is good.’
- Aspiration, nasalization and palatalization should not be marked in the present orthography because they are predictable and can make reading and writing difficult if marked. This fact has been supported by Chomsky and Halle (1968).

**Spelling Rules**

In this section, different word categories which are mostly difficult to spell are discussed point by point so that clarification will be identified clearly and reasonably.
When spelling a word with more morphemes with no pause or juncture, all morphemes of the word are merged. Consider the following examples, which were adapted from Reh (1996).

(a) apieththangööri ‘hummingbird’
(b) adipøøda ‘slippery’
(c) adhegööt ‘elephant snout’
(d) atuungecel ‘rhinoceros’
(e) adilig ‘bat’
(f) amääththangesom ‘lip bear’
(g) pereleth ‘important’

The following words contain ng but the it is not heard loudly during reading; yet its presence can be understood from the modified form of the word.

(a) loongo ‘big testicle’ (loong ‘big testicle of’)
(b) koongo ‘beer’ (koong ‘beer of’)
(c) moongo ‘flour’ (møng ‘difficulty of speech while eating floury food’)
(d) læøngö ‘singer, composer’ (løøng ‘singer, composer of’)
(e) ngaanga ‘durra bundle’ (ngaang ‘bundle of’)
(f) tøøngø ‘egg’ (tøng ‘egg of’)

Most of the honorific titles (paae) roots and kin terms are merged as the following examples reveal.

(a) Waracwääy ‘honorific title for jø wäät cwääa clan’
(b) nyiwiwuö ‘half- sister’
(c) Jey mo reyyø reyyø ‘short short girls; cëëgö = ‘short for many things or bad people’
(d) Gena thøw na aciel aciel ‘They died one by one. (aciel ‘one’)
(e) mään mo cëëgö cëëgö ‘short girls’ (Literally, short short girls; cëëgö = ‘short for many things or plural’)

Compound conjunctions with pauses among their constituents are not merged, because each word contributes to the clarification of linking ideas or expressing meaning. The followings data were adapted from Poul (2005).

(a) kiper maŋøø nø ‘therefore, because of this, due to this’
(b) kɔøre nø ‘after that’
(c) kiper nee ‘in order to’
(d) kar kanyøøø nø ‘at this time’
(e) kar kaaca nø ‘during that time’

However, there are exceptions like ninää ‘if’ doonaa ‘if, imaginary and impossible’, kaamar ‘like’ and kaateeng ‘such as’. These conjunctions should not be confused with clauses/ phrases like ni näk ‘when he/she killed…’, kaa mår ‘first born of’ and dʊø naa ‘his’/her teeth should be removed.

Although breathy vowels and plain vowels impose their breathiness or plainness on personal pronoun suffixes or any other complementary phonological condition caused by consonant, these pronouns should not be spelled based on the voice, because this makes reference difficult during reading and meaning will not be clear morphologically. Therefore, the underlying forms of personal pronoun suffixes should be used for spelling. Below, see the examples adapted from The Bible in Anyuak (2013).

(a) dëëre ‘his, her, its body’ (wrong)
(b) dëëre ‘his, her its body’ (right)
Here, e is the reduced form of eni, so it is not è
(11a) mari ‘yours’ (wrong)
(b) mari ‘yours’ (right)
Here, i is the reduced form of yĩĩ ‘singular you’. Its grammaticalization process is yĩĩ > yĩ > i. The symbol > means changes or grammaticalizes to.

The examples from (10)-(11b) reminds us of using bange to, it, him, her (not baange) and bængø ‘zero but not (bængœ). In both of these words the basic roots are bæng ‘zero, and bang to’

Reduplicated adjectives or adverbs are not merged during spelling because they have distributive and emphatic references as the following elicited construction examples illustrate.

(c) Jey mo reyyø reyyø ‘bad people’ (Literally, bad bad people)
(d) Gena thøw na aciel aciel ‘They died one by one. (aciel ‘one’)
(e) mään mo cëëgö cëëgö ‘short girls’ (Literally, short short girls; cëëgö = ‘short for many things or plural’)

When spelling compound words or compound nouns whose roots bring juncture during reading, the roots should not be merged as the following examples illustrate.

(12) cäng ‘Jwök ‘Sunday’ (13) jø wäät Maalø ‘Anyawa clan who originated from sky (maal ‘sky’)
(14) cääg ninää ariew ‘Tuesday’ (15a) øt jaath ‘clinic, hospital’
(15b) wo Caam ‘Cham’s son’ (15c) wa Ariet ‘Ariet’s son’ (15d) nyi Caam ‘Cham’s daughter’

Jwök ‘God’ should be distinguished from jwök ‘god’ for both spelling and meaning.
Onomatopoetic compound nouns are spelled by merging the sound roots as they express single entity or concept. See the following onomatopoetic compounds in Table3.

### Table 3: Illustrating Onomatopoetic Compound Nouns

<table>
<thead>
<tr>
<th>Compound Noun</th>
<th>Gloss</th>
<th>Source/Origin of Compound Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>awïrwïr</td>
<td>helicopter</td>
<td>The sound wïrwïr… produced by rotor during flight</td>
</tr>
<tr>
<td>lwïylwïy</td>
<td>a kind of bird</td>
<td>The sound lwïylwïy.. produced by the bird</td>
</tr>
<tr>
<td>tuuytuuy</td>
<td>a kind of floating plant</td>
<td>The sound tuuytuuy… produced when this plant is stepped on</td>
</tr>
<tr>
<td>atattività</td>
<td>motorcycle</td>
<td>The sound tattività… produced by motor cycle</td>
</tr>
<tr>
<td>ataaytayyi</td>
<td>sandals</td>
<td>The sound taaytaay… produced when walking with these shoes</td>
</tr>
<tr>
<td>kwïïlwïïl</td>
<td>a kind of bird</td>
<td>The sound kwïïlwïïl produced by the bird</td>
</tr>
</tbody>
</table>

**Source: Okello and Mekonnen (2017)**

- Words which have overlapping use of <w> and <u> and <y> and <ï, ï> at their ends should end in w or y for ease of grammatical derivation or inflection. The following data were adapted from Poul (2005).
  
  1. laaw versus laau 'saliva'
  2. lääy versus lääy 'animal'

In (21a), the correct spelling is laaw 'saliva’, because it is, for example, easy to attach the definite marker or second person singular {i} or {ï} to this word as in Mooi a laawi. ‘This is your saliva.’ Similarly, in (21b), the correct spelling is lääy because, it is for example, easy to attach the definite marker i or ï to this word as in Dhaanhø anäk lääyi 'The person was killed by the animal.' Therefore, { ï} is the definite marker attached to lääy 'animal'

- In addition to the interface between Onomastics and orthography as illustrated in (16a)-(20b), creating space between words or morphemes and merging them changes meaning. To be more specific here, when roots are combined, they become compound words and become phrases when separated. The following table provides data for illustration

### Table 4: Illustrating Phonemicity in Anywaa orthography through merging and Spacing Roots

<table>
<thead>
<tr>
<th>Merged Roots</th>
<th>Gloss</th>
<th>Spaced Roots</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>kanymør</td>
<td>maybe, perhaps</td>
<td>kany mør</td>
<td>another place</td>
</tr>
<tr>
<td>gïnmør</td>
<td>something (unusual)</td>
<td>gin mør</td>
<td>another thing</td>
</tr>
<tr>
<td>gïrpiny</td>
<td>thing</td>
<td>gir piny</td>
<td>washing material</td>
</tr>
<tr>
<td>mannø</td>
<td>each</td>
<td>man nø</td>
<td>this one (emphatic)</td>
</tr>
</tbody>
</table>

**Source: Adapted from Othiiri (1997)**

Other cases similar to those of Table 4 are dicamø 'edible' versus di camø 'will, should, be eaten.' There are also words with challenging spellings, because the speech reveals that the root consonants are geminated but the underlying words suggest the spelling without geminating the root consonants which is also true of the present
investigation. Academic books like Abala (2013) and Poul (2005) have such variations, but do not provide reasons for the variations. For example, bëët ‘life, condition’ (but not bëëtö) is a better spelling because with this form (bëëtö), the modified form bëët ‘life of, condition of’ as in bëët mëër ‘peace life’, can be derived. Similarly, øttø ‘house’ is a better spelling than øttø because with the former form, it is easier to make modification for compounding like øt ‘house of’ as in øt göör ‘school’, which literally means writing house. Further challenging cases also are to be faced with the forms like cöka or cökkä ‘my sibling’, cöki or cökkki ‘his, her sibling’, etc, in which the former spellings seem to be appropriate for the principle of economy and underlying morphology or basic combination. The researcher’s experience of teaching Anywaa in Gambella Teachers’ Education & Health Science College and listening to the readers in churches indicate that whether the root consonant is geminated or not while spelling a word with such cases does not violate enunciation. However, with such variations and challenges, a better suggestion is to discuss the issue with native users and other experts so that the accepted spellings by the present investigation will be approved by convention.

4. Capitalization and Punctuation Marks
This section of the study is (comprehensively) devoted to the analysis of the capitalization and punctuation marks in Anywaa orthography. So far, no study or any other academic work which adequately described or analyzed capitalization and punctuation marks in the current Latin based Anywaa orthography. Punctuation marks in the current Latin based Anywaa orthography are nearly close to those of English. The conceptual discussion of punctuations marks below is based on Grammar and Composition (2000).

Capitalization
1. The first letter of a sentence should be capitalized.
(22) Göör perleth. (göör ‘education’, perleth 'important')
Abala (2013)
’Education is very important.’
2. The first letter of proper names of villages, countries, continents, oceans, lakes, cities, seas and currency should be capitalized regardless of their places in a sentence, but the first letter of a reduced personal pronoun is capitalized only when it is the first word of a sentence.
(23a) Naama Kwaar ajoottwa (Naama kwaar ‘Red Sea’, naama kwaar ‘river with red water, river which is red’)
’We saw the Red Sea.’
Here Naama kwaar ‘Red Sea’ should not be confused with naama kwaar ‘the river whose water is red’. In fact, Naama Kwaar ‘Red Sea’ is the reduced form of naam mana kwaar, in which the relativizer mana ‘which ’ has been morphologically reduced to {a} ‘which’ and attached to naam ‘river’.
(23b) Gwelø mar Amîrka cwöl ni Döölår.
’The American currency is called Dollar.’
(24) A têédõ emné: kwaanë a ëmmë ki jõ tâwê.
’I am now cooking; later I will visit the patients.’
Ojulu ena ngat Apîrîka ‘Ojulu is an African’
(25) Bääät Gîlî yö da Anywaae mo thöoth.
’Many Anywaa live along the Gilo River.’
(418) Opëënö bee naam mana dwöng ki ya atut Gambëëla.
’Baro/ Sobat is the largest river in Gambella Region.’
(26) Adîcääba ena pääny mana dwöng ki Ithoopia.
’Addis Ababa is the capital city of Ethiopia.’
3. The first letter of proper disease name or tree should not be capitalized except when the disease or tree name is the first word of a sentence. This helps not to confuse peoples’ names with proper disease / tree names.
(27a) aröppa ‘lumbago, pneumonia’
(27b) ajaana ‘yellow fever’ ( Ajaana is a name of person.)
4. Proper names of ships, planes or cars should have capital letters in their beginning letters.
(28) Waana öö ki Böömbaarder.
’We came by Bombarder plane.’
5. The first letters of titles and proper names should be capitalized when the title is before the proper name.
(29) Nyeyya Agada ena nyeyya mo perleth døc na bëëde.
’King Agada was a very important king.’
(30) Wa manynya man cäänwa ki Kwäärô Okwöm.
’We want to talk to Chief Okwom.’
(31) Gena roømмø kî Doktor Omään.
’They met Doctor Oman.’
6. When the compound nouns are the result of reduction of the preposition mar ‘of’, the letter of the first name should not be capitalized except when it is the first word in a sentence. Only the letter of the proper noun is capitalized.
(32) Jey mo thöoth athö wî leny Adhiith.(leny mar adhiith = leny Adhiith ‘Adhiith battle’)
Many people lost their lives at the battle of Adhiith."

Wenykut ena nyeny Adööngö. (neyya mar Adööngö = nyeny Adööngö 'Adongo king')

'Wenykut is the king of Adongo.'

A kӓla bӓӓt naam Alwørø. 'I came from Alworo River bank. (naam Alwørø 'Alworo River')

However, The Bible in Anyuak (2013) capitalizes the first letters of both the noun which is the head and the other one which is a complement as in 'Kín Ararat' 'Mountain Ararat.' The compound noun Kín Ararat is the reduced form of kïdï mar 'Mountain of Ararat' (mar 'of, kïdï 'mountain'). For emphatic use, the spelling of such compound also acceptable though.

7. When denoting nationality, only the first letter of country, village or continent should be capitalized.

Ariet ena nyi-jø- Abwöbö. 'Ariet is a native of Abwobo.'

Ariët aöö yaawӓӓrë. 'Ariet came yesterday.'

According to Alfred and Cham, who were born and brought up in Adongo, "The battle of Adhiith was fought between the Anywaa and Murle circa 1988; Adhiith is a river found near Otalo in Adongo Region."

'Are you a teacher?'

Excalman Mark (!) = Ngũ mar Jwödö

An exclamation mark is used to express strong feeling having different meanings.

Kadø man met döc! (satisfaction)

'This stew is very delicious!'

'Ah! I will not go there!

The use of exclamation mark with interjections depends on the emotion of the speaker: if the emotion of the speaker is not very strong, comma can be used after the interjection.

Comma (,) = Ngũ mar Jwöm

Comma is used to

(a) separate vocatives from the independent clause

You (FEM), come.' (FEM = feminine)

'Omot, aai ennø.

'Omot, go away now.'

'Boys, Let us run away!'

(b) separate series of items listed

Arëën, gwök, ateea ki gӓӓngngö gena lӓӓy paac. 'A Donkey, dog, goat and camel are domestic animals.'

Omøt ko Ojulu ki Caam ka Abwöla gena jø wï-maac. 'Omot and Ojulu and Caam and Abwola share the same fireplace.'

In (49a), there is only one coordinating conjunction ki 'and'; in (49b) there is no coordinator but the items are still conjoined by comma and in (49c), there is no comma but the places of comma have been taken by the coordinators ko, ka and ki 'and'. The type of conjoining in example (49a) is called syndetic coordination and that in the example (49b) is called asyndetic coordination; the type of coordination in the third example (49c) is called polysyndetic coordination, which is used for continuation (See Cosse, 2005).

(c) to separate clauses before conjunctions

'A don't drink beer, but Omot does.'

(d) to separate if clause from the main clause when the if clause comes first as there is pause between the if clause and the main clause.

If there is no rain, the land will dry.'

Punctuation marks (Ngïïcë mo Ciik Göör)

Full Stop (.)= Nywenynyø

We use full stop or period

(a) at the end of sentences

Ariet came yesterday.'

(b) in abbreviations

Very useful for dates

(a) Kwään Ithoopia = K. I

'Ethiopian Calendar = 'E.C'

Question mark (?) = Ngũ mar Piëc

Question mark is used at the end of an interrogative sentence.

'What is your name?'

'If there is no rain, the land will dry.'

Impenal Journal of Interdisciplinary Research (IJIR)  
Vol-3, Issue-9, 2017  
ISSN: 2454-1362, http://www.onlinejournal.in

Imperial Journal of Interdisciplinary Research (IJIR)  
Vol-3, Issue-9, 2017  
ISSN: 2454-1362, http://www.onlinejournal.in

"Many people lost their lives at the battle of Adhiith."
(53) Doonaa Ariet a cĩã, a doo ngēëö jĩre ko ogut warkey. 'If Ariet were my wife, I would bought her a gold ring.'

(e) in separating non-defining relative clause from what it modifies when the speaker speaks slowly due to reasons like emphasis, cursing or blessing.

(54) Ajulu, na nãk nyaara, anywom. = Ajulu na nãk nyaara anywom.

' Ajulu, who is my daughter, was married.'

(f) to separate the exact words of the speaker from the reporting words

(55) Ajulu na nãk nyaara anywom.

' Ajulu who is my son was married.'

(e) after the conjunctions like kiper manøgø nø 'therefore'

(56) Ariet tuu; kiper manøgø nø, e kãr ci õt göör. 'Ariet is sick; therefore, she did not go to school.'

(f) to separate the exact words of the speaker from the reporting words

(57) Omăm akõõ na, “A ba câmĩ ki caak.”

' Oman said, “I don't eat milk.” The direct speech in (57) can be reported as Omăm akõõ nee ba câmĩ ki caak. 'Oman said that he doesn't eat milk.'

(58) “Wec aani,” köö Ariet. 'Leave me,’ said Ariet.

(g) before tag questions

(59) Ocalã ena dipööy, paa dipööy?

'Ochala is a teacher, isn’t he?'

(h) in writing dates

(60) Dwääy 1, 1, 2009 'September 11, 2016' = Dwääy 1/1/2009

Semicolon (;) = Nywenynye Ariew

Semicolon is used to:

(a) separate two main clauses which are related to each other.

(61) Wïï kãr wïl ka aleengngã, pïny da kôō. 'Don't forget the sheet; it is cold.'

(62) Caam ena nyilaar göör mo teek; e jïttö ki maaki mo beyyö. 'Cham is a clever student; he scores good grades.'

(b) to replace connective/ conjunction

(63) Yi cwiir man puur atïmö ni raac; kãc dagø. 'This year the cultivation is not good; there is famine.'

Here the conjunction kiper manøgø nø, 'therefore, so' has been replaced by semicolon.

(c) to correct comma splice

(64a) Acãäp ena wëëlö mo pereloth, bëëtö mar jey di wiilo kï jïëththë ma teengngi teengi. 'Math is an important subject, it changes peoples' life in many different ways.'

(64b) Acãäp ena wëëlö mo pereloth; bëëtö mar jey di wiilo kï jïëththë ma teengngi teengi. 'Math is an important subject; it changes peoples' life in many different ways.'

Colon (:)= Nywenynye Ariew

Colon is used to:

(a) introduce items after an independent clause.

(65) Ariet mëër ki jamiî adãk: leek, thaal ki dwöc. 'Ariet likes three things: pounding, cooking and plaiting.'

(b) show statement introduced by bee ge ii 'the following', as follows.

(66) Jiëththë mo kwâñynöy bee ge ii: cii õt göör ni kïththi kwâñynöy mari bãät tîc. 'The ways to get knowledge are as follows: go to school and make your knowledge applicable.'

(c) introduce quotation that follows introductory independent clause.

(67) Nyeyya dwöre acaane ni tiir: “A manynya dhãk ariew ki dimuuy ãpaar." 'The king expressed his word clearly: “I need two cattle and ten dimuuy beads strings.”'

(d) Ocaap: Wëël Taam 'Math: A study of calculation'

After the verb bee’ is , are' the colon is not used because it links the subject and complement.

(69) Joosta twöc bee: Obala, Olok ë kï Chîbî. (obøth) 'The people who were imprisoned were: Obala, Olock and Chibii.' (wrong)

(70) Joosta twöc bee Caam Olok ë kï Chîbî. (kare, tiir) 'The people who were imprisoned were Cham, Olock and Chibii.' (right)

(f) In Expressing time

(71) 2: 30 ( caae ariew ki thäängö) 'half past two'

(g) to separate chapter from verse

(72) Joon 1: 8-9 (Joon tielø aciel: tãk luup abãra këël abîingween) 'John 1: 8-9 (John chapter 1: verse 8 up to 9)'

(h) In Formal letter salutation

(73) Ongatbeer: Ojulu Ocala 'Dear (Mr.): Ojulu Ocala'

Quotation Marks = Ngãï mar Dwôr Ngata Câãnö

Double quotation mark is used to quote the actual words of the speaker.

(74) Ariet akõõ, “A manynya man jooda nyeyya mar Anywaae.”

Ariet said, “I want to see the Anywaa king.”


Single quotation mark is used to:

(a) enclose titles

(76) Wëëlö mana nãk ogööröni’ Tãgö mar Nyec mar Anywaa yiï kwaañö? 'Have you read the book entitled ‘The Origin of Anywaa Nobility?’'

(b) indicate foreign words

(77) Waana ngëëö ki ‘möompïuter’
'We bought a computer.'
(c) enclose quotation within quotation
(78) 'Cidër aпēё na,“ A nga na kōō ni, ‘Wa ba ci ɑŋ t ɡōør. '" R
The old woman asked, “Who said, ‘We will not go to
Ellipsis ( ... ) = Nywenyne adāk
Ellipsis is used to express unfinished statement or
numbers.
(79) A mēёр ki yïïnï, ba ... 'I love you, but ...'

Hyphen (-) = Ngïï mar Gāābō
Hyphen is used to:
(a) to join words to make a compound word but,
such a use is mostly optional because an excess use
of hyphen makes reading and writing boring.
(80) wi- po- wāät- Alaam ( wī po wāät Alaam) ' homeland of Alam's sons'
(81) øt-gōör ( øt gōör) 'school'
(b) Ranges and links
(82) bøøge 34-56 'Pages 34-56'
(c) to cut words between syllables or morphemes
(83a) di-pööy' teacher' (b) akattajōö' shrew
mouse' = a-kat-ta-jōö (c) a-ngøøth-tha-geel' bird (sp)'
When prepositional phrase is used as a compound
noun, it becomes obligatory to use hyphen so that it
will be transparent to distinguish the prepositional
phrase from a compound noun. Read the following
eamples.
(84) Bāät- jaath angōt. 'The tree branches were cut.'
( bāät 'branches , jaath 'tree')
Here, bāät-jaath 'tree branches' is used as a compound
noun because the two words or roots are linked with
hyphen and bāät- jaath 'tree branches' has been used as
the subject of the passive voice.
(85) Wa ena bāät jaath. 'We are on the tree.' (bāät
'on', jaath 'tree')
Here bāät jaath, 'on the tree' is clearly a
prepositional phrase, because the words bāät 'on' and
jaath 'tree' are not joined with hyphen and the verb ena
'be somewhere' collocates with locative prepositions
like bāät 'on', piny 'down', etc.
Parentheses ( ) = Ngïï mar Điet
(a) used to supply references
(86) (Rang bøøge 32) ' (See page 32)
(b) used express similar meaning
(87) 2000 ( kumë ariew) ' 2000 (two thousand)'

5. Summary, Conclusions and
Recommendations
In the present study, an attempt has been made to
analyze and design spelling rules and punctuation
marks for the current Latin based Anywaa
orthography. The alphabet of Anywaa consists of 29
graphemes, in which 19 of them are consonants and
10 are vowels. Consonants are divided into clustered
and unclustered. While the clustered consonant is
digraph, the unclustered one is represented by only
one symbol. Vowels are further divided into breathy
andplain based on voice quality. A breathy vowel
has 2 dots above it while the plain counterpart does not
have any diacritic above it. In Anywaa orthography,
consonant gemination and vowel len\ntheing are
distinctive and both are marked by doubling the same
form of a grapheme (letter). Merging roots,
separating roots and an interface between
orthography, semantics, syntax, phonology,
morphology and onomastics play an enormous role in
applying spelling rules of the current Latin based
Anywaa orthography. The present study has designed
full stop, question mark, exclamation mark, ellipsis,
colon, semi-colon, quotation marks, hyphen and
parentheses as the appropriate punctuation marks of
the orthography under the investigation. The analysis
of many documents indicated that for one word there
are more than one spellings; in addition, some
cases of spelling require convention. These and other
issues have not been captured desquately by the present
study. Hence, further study or discussion is needed
to make the description of the orthography
comprehensive.

6. References
(1) Abala Omot. 2013. The Student’s text of Grade 7
Anywaa. Addis Ababa: EMPDE.
Part Noun in Jumjum (Western Nilotic): An Areal
Feature? Aalborg University.
(3) ... 1998. Anuak NRP- - Book 1 Latin Script [ Luup
Destinations: An Integrated Approach to Writing
Companies, Inc.
(5) Cahil, Mickhel and Karan, Elke. 2008. Factors in
Designing Effective Orthographies for unwritten
Languages. SIL International.
(6) Chomsky, Noam and Halle, Morris. 1968. The Sound
Guide. University DE CARABOBO.
(8) Crystal, David. 1997. The Cambridge Encyclopedia of
Language (2nd ed.). Cambridge: Cambridge University
Press.
(9) Evans-Pritchard, E.E. 1940. The Political System of the
Anuak of Anglo-Egyptian Sudan. (vol.4). Oxford:
Oxford University Press.
Appendices

Appendix I: Ethiopic (Amharic) scripts based Anywaa Graphemes

In the following tables, the Amharic based or Ethiopic based Anywaa scripts were taken from The Anuak New Testament (1965). Because Amharic uses syllabic writing or because each symbol has seven different shapes, more than one consonant graphemes or vowels can be used to represent the grapheme in the current Latin based Anywaa orthography. This is one indicator that the Ethiopic script based Anywaa orthography is not standardized.

Table 1: Ethiopic Scripts based Anywaa Consonant Graphemes

<table>
<thead>
<tr>
<th>Current Script</th>
<th>Anywaa Consonant</th>
<th>Ethiopic script based consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>ḏ, ḋ</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>ቲ, ግ</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>ፀ, ፱</td>
<td></td>
</tr>
<tr>
<td>dh</td>
<td>ኧ, ከ</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>ጴ, ጵ</td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>ጻ, ጻ</td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>ህ, ሄ</td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>ኪ, ካ</td>
<td>ጶ, ጷ, ጸ, ጹ-</td>
</tr>
<tr>
<td>m</td>
<td>ኳ, ኲ</td>
<td></td>
</tr>
<tr>
<td>nh</td>
<td>ኮ, ክ</td>
<td></td>
</tr>
<tr>
<td>ng</td>
<td>ኲ, ኳ</td>
<td></td>
</tr>
<tr>
<td>ny</td>
<td>ኬ, ኵ</td>
<td></td>
</tr>
<tr>
<td>p</td>
<td>ኪ, ከ</td>
<td>ኸ, ኷</td>
</tr>
<tr>
<td>r</td>
<td>ኳ, ኲ</td>
<td>ኸ, ኷</td>
</tr>
<tr>
<td>t</td>
<td>ኳ, ኲ</td>
<td>ኸ, ኷</td>
</tr>
<tr>
<td>th</td>
<td>ኳ, ኲ</td>
<td>ኸ, ኷</td>
</tr>
<tr>
<td>w</td>
<td>ኳ, ኲ</td>
<td>ኸ, ኷</td>
</tr>
<tr>
<td>y</td>
<td>ኳ, ኲ</td>
<td>ኸ, ኷</td>
</tr>
</tbody>
</table>

Table 2: Ethiopic Scripts based Anywaa Vowel Graphemes

<table>
<thead>
<tr>
<th>Amharic based vowel script</th>
<th>Current vowel script equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>አ</td>
</tr>
<tr>
<td>ā</td>
<td>አ</td>
</tr>
<tr>
<td>e</td>
<td>ቀ</td>
</tr>
</tbody>
</table>
Appendix II: Conditional Clauses, Relative clauses and Voices

This section of appendices deals with conditional clauses, relative clauses and Voices. The discussion here is made mainly for pedagogical description of these three grammatical concepts, but it takes Yule (2006) as a point of departure for theoretical concepts; however, the illustrations are the researcher’s own.

(a) **Conditional Clauses**

Conditional Clauses are clauses which state the condition needed or to be fulfilled for the action in the main clause to take place. Therefore, what happens in the main clause depends on the conditional clause. In Anywaa, conditional clauses are introduced by ninӓk, noo, nee doonaa or deenӓk.

1. *Ninӓk Omøt öö, aano aay.*
   *If Omot comes, I will go.*

2. *A doo paath doonaa aano kwääňö dıc.*
   *If I would have if I had studied very* I would have passed the exam if I had studied hard.

Types of Conditional Clauses

**Probable Condition (Type I)**

This clause states that if the condition in the if clause is fulfilled, there is possibility or probability of something to occur in the main clause. The clause is introduced by ninӓk, nee or nii.

1. *Nee da køth, puur tïmö ni beer.*
   *If exist rain farming become good*

2. *Ninӓ k nywëënyö oleenyø, tïmö ni jööm.*
   *If metal melted become soft*

3. *Ariet ooay nee ge kweer.*
   *Ariet will go if they refuse*

**Imaginary Condition (Type II)**

In Anywaa, this conditional clause, as its name suggests, shows wish or imagination. Although the tense in the conditional clause is past or present perfect, it does not necessarily mean the event took place in past or recent time. Rather, the event can take place in the past or at the moment but the conditional clause implies present or past unreality as the examples below illustrate.

1. *Doonaa aana wenyö, a doo mӓӓttö ennø.*
   *If I were bird I would fly now*

2. *Doonaa nyaara daa pwödö.*
   *If my daughter would I beat*
‘If she were my daughter, I would beat her.’
The implication here is that she is or was not my
daughter, so I can’t or didn’t beat her, but I wish she
were my daughter. Although time is not clearly
indicated in conditional type II, adverbials like kar
kaaca ‘that time’ and ennø ‘now’ can specify past and
present times. Anywaa conditional type II is
introduced by doonaa or deenӓk.
Conditional Type III (Impossible Condition)
This conditional clause expresses two things which
did not happen in the past; The impossible condition,
which expresses past perfect, is introduced by
doonaa, deenӓk, kaa or na and the main clause is
introduced by doo or di. Consider the following
examples.
(8) Ojulu doo thøw doona ojoot   Ajïïbë.
   ‘Ojulu would die if they had+ see the Murle
   ‘Ojulu would have died if the Murle had seen him.’
The implication in (8) is that Ajïïbë Ojulu kӓrge
joodø; kiper manøgø nø,
   ‘The Murle did not see Ojulu, so they did not kill him.’

(9) Deenӓk geno kwӓӓnö, doo
   ‘If they had read would be good
   ‘If they had studied, it would have been good for
   them.’
The implication in (9) is that they did not study, so
they failed and this in turn implies that it is not good
for them now as the result of the past failure.
(b) Relative clauses
Relative clause or adjective clause modifies noun or
pronoun; it is introduced by man (a), mano (for
singular head and mo (o) and moa (for plural head).
But mo (o) can also be used for singular head. The
relativizer na is used for both plural and singular
modified.
(10) Dhaagø mana lwaar  athøw.
   ‘The woman who give birth died
   ‘The woman who gave birth died.’
   Here the relative clause is mana lwaar ‘who gave
birth’ and it modifies the noun dhaagø ‘woman.’

(11) Jey moa rwäanyö gena joot.
   People who got lost they find
   ‘The people who got lost were found.’
   Here the relative clause moa rwäanyö modifies the
   plural noun jey ‘people’
(12) Ngat mo göödö cwøl ni digöödt.
   Someone who write   linker writer
   ‘Someone who writes is called writer.’ (mo göödö
   ‘who writes’ modifies the pronoun ngat ‘someone.’)
In Anywaa, defining relative clause is marked by
mana, mano, moa and non-defining one is marked by
na or na nӓk. Moo ‘who, which’ can mark non-
defining relative clause using comma and vice versa.

(13) Dhӓk moa kwal gena duu   paac.
   ‘The cattle which they raid returned home
   ‘The cattle which were raided returned home
   (centripetal).’
(14) Dhӓk na kwal gena duu   paac
   ‘The cattle, which they raid returned home
   ‘The cattle, which were raided, returned home
   (centripetal).’
Example (13) is defining or specific: it implies that
not all the cattle were raided and only those raided
returned home. But example (14) has non-defining
relative clause marked by na. It implies that all the
cattle were raided and they all returned were the
speaker was.
In spoken Anywaa, relativizers can be reduced or
grammaticalized as {a} or {o}; in doing so the word
to be modified is changed or modified and these
reduced relativizers are attached to the word. The
followings are examples.
(15) jur mana tar > juna tar  ‘the tribe who was white’
(16) cwiir mano ööï > cwiino ööy  ‘the year which
will come’
   The data provided from (10)-(16) gives us the
deduction that the typology of relative clause in
Anywaa falls in the category of Head-Modifier
and it can be clearly given with an example as:

<table>
<thead>
<tr>
<th>Table 3: The Typology of Relative clause in Anywaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head- modifier</td>
</tr>
<tr>
<td>Nyilaal mo jwööngö dûc cwøl na agweda</td>
</tr>
<tr>
<td>Child who cry degree call as aggressive</td>
</tr>
<tr>
<td>‘The child who usually cries is called an aggressive child.’</td>
</tr>
</tbody>
</table>

(C ) Voice
In Anywaa, voice expresses whether the subject
directly does the action and in passive voice, an
action is done to subject. To change active voice to
passive, make the object of the active voice the
subject of the passive voice and you may add the
definite marker {i, ï} to the moved subject of active voice if it ends in consonant and here the order may be Subject- Verb- Object. The attaching of definite marker is possible for both word orders. If the order is Subject-object-verb, make the object of the active voice the subject of the passive voice and move the subject of the former to last part of the sentence. In both word orders, the word which should be put in the last part of passive voice may be deleted. See the examples below.

(17a) Ojulu gwel akwale. (active)
Subject Verb Object
Ojulu money stole
'Ojulu stole the money.'
(b) Gwel akwal (Ojulu). (passive)
'The money was stolen by Ojulu.'
(18a) Ariet otëëdö ki kwön. (active)
Subject Verb Object
ˈAriet has cooked porridgeˈ
(b) Kwön othaal (Ariet). (passive) = Kwön othaalö
Porridge has been cook Ariet
'The porridge has been cooked by Ariet.'

In such a context, (where the verb contains breathy vowel in active voice), the vowel should be changed to plain one. Thus, otëëdö ‘has cooked’ in (18a) has become othaal ‘has been cooked’ in (18b).

Appendix III: Anywaa Jewelleries
The Anywaa jewelleries mostly consist of tii ‘beads’ and oguudî ‘rings’; in the following naming of the jewelleries (left to right), first, the bead or ring name is mentioned; next the English gloss follows. Then the body part in which the jewellery is worn follows. Finally, the English gloss for the body part is given. The table below provides detail of Anywaa jewelleries.

<table>
<thead>
<tr>
<th>Jewellery</th>
<th>Gloss</th>
<th>Where it is worn</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>ogut cenø</td>
<td>bracelet</td>
<td>cenø</td>
<td>hand</td>
</tr>
<tr>
<td>gwent idhi</td>
<td>ear ring</td>
<td>ñth</td>
<td>ear</td>
</tr>
<tr>
<td>amããâthhangøøm</td>
<td>lip ring, lip bead</td>
<td>dhok</td>
<td>lower lip</td>
</tr>
<tr>
<td>ongweëro</td>
<td>head bead</td>
<td>wic</td>
<td>head</td>
</tr>
<tr>
<td>manydhaale</td>
<td>anklet</td>
<td>telø</td>
<td>leg (above ankle)</td>
</tr>
<tr>
<td>ogut lweedø</td>
<td>finger ring</td>
<td>lweedø</td>
<td>finger</td>
</tr>
<tr>
<td>tiin ngäc</td>
<td>back bead</td>
<td>pier</td>
<td>waist</td>
</tr>
<tr>
<td>tiin jeth</td>
<td>necklace</td>
<td>ngut, jeth</td>
<td>neck</td>
</tr>
<tr>
<td>cängeca</td>
<td>wrist bead, bracelet</td>
<td>cenø</td>
<td>hand, wrist</td>
</tr>
<tr>
<td>arwøde</td>
<td>knee bead</td>
<td>ocung</td>
<td>knee</td>
</tr>
</tbody>
</table>

Source: Abala Omot (60 yrs, story teller, Anywaa textbooks writer)

Appendix IV: Loan Words of Anywaa
Anywaa borrowed many words from different languages; the following table provides data for loan words of Anywaa. In doing so, the data have been provided from left to right. In the first column, the word borrowed by Anywaa and nowadays being its word is given. Then the English gloss is follows. Next to this, comes the original word which was borrowed (and modified) by Anywaa. Finally, the language from which the word was borrowed is given.

<table>
<thead>
<tr>
<th>Anywaa Loan Word</th>
<th>Gloss</th>
<th>Original Word</th>
<th>Source Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>gubayyø</td>
<td>mug</td>
<td>kubayya</td>
<td>Amharic</td>
</tr>
<tr>
<td>caabuun</td>
<td>soap</td>
<td>samunna, caabuun</td>
<td>Amharic (Arabic)</td>
</tr>
<tr>
<td>peen</td>
<td>pen</td>
<td>pen</td>
<td>English</td>
</tr>
<tr>
<td>dïppa</td>
<td>hundred</td>
<td>dibba</td>
<td>Oromifa</td>
</tr>
<tr>
<td>kuruma</td>
<td>dance type</td>
<td>kuruma?</td>
<td>Murle</td>
</tr>
<tr>
<td>kuma</td>
<td>thousand</td>
<td>kuma</td>
<td>Oromifa</td>
</tr>
<tr>
<td>cınıärö</td>
<td>cartridge belt</td>
<td>zinar</td>
<td>Amharic</td>
</tr>
<tr>
<td>dïldïla</td>
<td>bridge</td>
<td>dïldïla</td>
<td>Amharic</td>
</tr>
</tbody>
</table>

Source: Fatuma (Oromifa), Birkinessh (Amharic) & the Researcher’s Elicitation
### Appendix V: Mathematical Symbols

#### Table 6: Illustrating Mathematical Symbols

<table>
<thead>
<tr>
<th>Symbol</th>
<th>English</th>
<th>Anywaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>=</td>
<td>equals to</td>
<td>diët ki</td>
</tr>
<tr>
<td>≈</td>
<td>approximately equals to</td>
<td>kare căăn ki</td>
</tr>
<tr>
<td>×</td>
<td>multiplication</td>
<td>tiel</td>
</tr>
<tr>
<td>↓</td>
<td>decreases</td>
<td>døø piny</td>
</tr>
<tr>
<td>↑</td>
<td>increases</td>
<td>mëëttö</td>
</tr>
<tr>
<td>%</td>
<td>percent</td>
<td>percen</td>
</tr>
<tr>
<td>+</td>
<td>addition</td>
<td>dwal</td>
</tr>
<tr>
<td>-</td>
<td>subtraction</td>
<td>kän wøk</td>
</tr>
<tr>
<td>÷</td>
<td>division</td>
<td>päängngö</td>
</tr>
<tr>
<td>≠</td>
<td>not equals to</td>
<td>ba diët ki...</td>
</tr>
<tr>
<td>≤</td>
<td>less than or equals to</td>
<td>thiinh wala diët ki...</td>
</tr>
<tr>
<td>≥</td>
<td>greater than or equals to</td>
<td>dwøng wala diët ki ...</td>
</tr>
<tr>
<td>&lt;</td>
<td>less than</td>
<td>thiinh ki ...</td>
</tr>
<tr>
<td>&gt;</td>
<td>greater than</td>
<td>dwøng ki ...</td>
</tr>
</tbody>
</table>

Source: Adapted from Crystal (1997)

### Appendix VI: Cardinal and Ordinal Numbers (Table 7)

<table>
<thead>
<tr>
<th>Arabic Numeral</th>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>bänggø</td>
<td>-</td>
</tr>
<tr>
<td>1</td>
<td>aciel</td>
<td>mana dikwøng</td>
</tr>
<tr>
<td>2</td>
<td>ariew</td>
<td>rietge</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>3</td>
<td>adäk</td>
<td>dääge</td>
</tr>
<tr>
<td>4</td>
<td>angween</td>
<td>ngweerge</td>
</tr>
<tr>
<td>5</td>
<td>abüic</td>
<td>büige</td>
</tr>
<tr>
<td>6</td>
<td>abiciel</td>
<td>bicierge</td>
</tr>
<tr>
<td>7</td>
<td>abiriew</td>
<td>biriertge</td>
</tr>
<tr>
<td>8</td>
<td>abära</td>
<td>bäyge</td>
</tr>
<tr>
<td>9</td>
<td>abingween</td>
<td>bingweerge</td>
</tr>
<tr>
<td>10</td>
<td>apaar</td>
<td>paayge</td>
</tr>
</tbody>
</table>

Source: Researcher’s elicitation