

***'DYI/*'GYI, *MA'- AND *AM IN NON-KHOISAN AFRICAN
LANGUAGES**

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1. Barth (1866), perceptive as usual, says that Bagirmi "water" *man*, *manē*, *á-man* "... is one of those terms which are common to a considerable number of African languages". A century later VOORHOEVE and DE WOLF (1969) proposed *ma* as gender marker for the liquids class of Proto Benue-Congo, a single class, having no corresponding plural class. Greenberg and others showed this to be much wider, and it is suggested here that *(a)m(a)*, used as an affix, could, at some earlier stage or stages, either have preceded or followed the root, or both. In fact, for P. "Chadic", NEWMAN has, simply, *am "water". In many languages there is an additional marker of plurality. Cf.

Gwandara	<i>amiši</i>	"swimming"
P. Berber	*am + <i>an</i>	"water"
Arabic	* <i>am</i>	"swim"
Ethiop. Sem.	<i>hammasa</i>	"swim"
P. Semitic	* <i>tihām</i> + <i>at</i>	"sea" (Akkadian <i>tāmtu</i>)
Egypt. (BUDGE)	<i>tehem</i>	"water (vb.)"
P. Cush.	* <i>c</i> am + ...	saliva, mucus, sap, spit (vb.)

2. Other "Chadic" reconstructions where the /m/ could be relevant as affix or part of collocation are:

kədəm* "crocodile" (kər-* / **ada* "dog") cf. Kanuri *karam* "crocodile", *kəri* "dog"; Longuda *karim* "crocodile";

**kəzəm* "thirst" cf. Tuareg *egzi* "mourir de faim";

**ami* "honey (bee)" cf. Hausa *amūniya* "beehive"; Bedauye *au* "honey", *wiu* "bee"; Ron-Fyer *ham 'āwan* "honey"; Ghadames *izzi n taməmt* "bee" (P. Ber. **iz(z)i* "fly");

d-*()-*m* (not Newman) "blood" cf. P. Cush. (EHRET) **di(i)m-* / **du(u)m-* "red", (ty-g-* "blood", P. Sem. **dam-* "blood". Newman prefers **bar* (cf. P. Cush. **bAl-*, Bedauye *bə'* "bleed", Kanuri *bu* "blood".)

3. If (a)m(a) was affixal, what was the root for "water"? Suggested reconstructions are:

P. W. Sudanic/Nigritic	*g(h)j(a) "water, blood"
P. W. Nigritic	*ni(a)- "rain" (not marked for prefix)
	*lingi "water" ? < li + ngi
	*mani "dew" ? < m- + ni
P. BC	*izi "water"
P. Plateau	*za "rain"
	*si "water"
P. Jukun	*dzum
Common Bantu	*ji, *di-, *yi "water", *-ni "rain"
	*di + "eye" = "tear"
	-yi- / -ya- involved in "blood"
N. Bauchi	*ts-war- "water, rain"
	*madzi "river" < ma + dzi
P. Cushitic	*dz-w(H)- "rain"
? P. Sem.	*z-n-m/b "rain"
P. E. Cush.	*da' "rain (vb.)"
P. Highland E. Cush.	*ṭēna "rain"
P. S. Cush.	*ṭih- "get wet"
P. Sem.	*di ^c + at "sweat"
	*dimi ^c + at "tear" (*cayn "eye")
Bura gp.	*yimi "water"
Mafa-Mada	*yam "water"
N.E. Sem.	*yamm "sea"
? P. Sem.	*y-m-n "right hand, south (see below)"
P. Cush.	*y-m(m)- "water, river"
Bata gp.	*'gir- "river, waterhole"
Mandara gp.	*yiw-, *'iyw- "water"
P. Koman	*yi'i

4. Mande has *gyilgyu* and *dyildyu* apparently interchangeable for "water". DELAFOSSE speaks of (n)ky > gy, also gy > y and dy > y as common synchronic changes. For Kanuri, LUKAS has *nji* "water", while BARTH and BENTON have *nki* "water, rain" (cf. Songhai *nkirinyi* "rain"). Perhaps relevant here is a consonant reconstructed for P. Chadic by Newman, whose reconstructions, I believe, are significant also for languages other than those called "Chadic". He says "This consonant was probably a glottalized palatal stop [...] In present day

Chadic languages this proto-phoneme is variably realized as d'y, 'gy, 'g, k', 'w, 'y, ', or zero."

5. For this wider survey, we need to allow for the possibility of // being replaced by /V/ or /N/ as part of the root, regardless of prefixes. So Bulu (Cameroun) *mendim* < m + ndim; Kissi (S. Leone) *mendan* < m+ ndan; Ijaw *mingi* < m + ngi; Cibak *miŋyi* "dew"; Tiv *mgerem* < mger + em, Bura, Ngwaxi *manda* "lake" etc., etc. Also the possibility of affricate or fricative replacing stop. So, dzi, nzi, ezi etc. etc.

6. In individual languages we have further evidence for a proto-root:

Sem.	Gurage	<i>diyä</i> "rain" (also "outdoors")
	Harsusi	<i>ṭewi</i> "water well"
	Shuwa Arabic	<i>'ine</i> "heavy rain"
Cush.	Bedauye	<i>d'i</i> "natural reservoir"
Berb.	Tuareg	<i>izim</i> + <i>an</i> "eau saumâtre à fleur de sol"
	Egypt. (FAULKNER)	<i>š</i> "lake, pool, garden"
	(BUDGE)	<i>d3i</i> "ferry across water, water"
		<i>sha</i> "lake, pool, cistern, tank"
		<i>tchai</i> "valley, lake (?)"
		<i>tchai</i> "boat, cross river in boat"
Omoti NS	Benc	<i>sd</i> "water"
	Songhay	<i>mundey</i> "tear" ? < mu + ndey (<i>mo</i> "eye") <i>isa</i> "river"
	Kənzi (Nile Nub.)	<i>essi</i> "water"
	Berta	<i>'tēli</i> "ocean, sea"
	Kanuri	<i>nji, nki</i> <i>nyamnyami</i> "shower of rain"
	Teda, Daza	<i>yi</i>
	Maban	<i>nji</i> "water"
	Mimi (Bura Mabaŋ)	<i>engi</i> "water"
	Mundu, Banziri	<i>ngu</i> "water"
	Otoro	<i>ŋ + au</i> "water"
	Amira	<i>nyi</i> "water, blood"

Amira and Otoro are Kordofanian, for which STEVENSON (1962) reported some languages as having noun classes, others not. For Otoro, η - marks liquids (a single class), e.g. $\eta+au$ "water", $\eta+an$ "milk", $\eta+ila$ "oil", $\eta+mad$ "friendship". Stevenson gives kw(u)-, gw(u)- as the markers for persons (cf. P. Benue Congo *gu-), and η -, ny- for liquids in four groups.

NC	Mande, Bambara,		
	Soninke	<i>ji</i>	
	Fula	<i>ndiyam</i> (<i>ndi</i> +() <i>am</i>) "water" ' <i>dyi</i> ' <i>dyam</i> , ' <i>i</i> ' <i>am</i> , <i>y</i> ' <i>am</i> "blood"	
	Buli (Ghana)	<i>nyiām</i>	
	Mano	<i>yi</i>	
	Gurma	<i>nyima</i>	
	Gbaya	<i>yi</i>	
	Twi	<i>nsu</i>	
	Igbirra	<i>enyi</i>	
	BC	Tarok (Yergum)	<i>ndiq</i>
Fyam (Gyem)		<i>njin</i>	
Egyptian	(BUDGE)	<i>im</i> , <i>um</i> "sea, river" <i>āmen</i> "right side, west"	
	(FAULKNER)	<i>ym</i> "sea", <i>imn</i> "west, right"	
C. Chad.	Tera (Pidlimdi)	' <i>dyim</i> ' "water" <i>mijima</i> "lake"	
	Cibak	<i>minyī</i> "dew"	
	Higi Ghye	<i>nyeme</i>	
	Musgu	<i>jem</i> , <i>yem</i>	
	Daba	<i>yim</i> "water"	
	Moloko	<i>yam</i> "water, east"	
	W. Chad.	Geji	<i>ziye</i>
		Seya, Dwot	<i>ža</i>
		Tsagu (NB)	<i>zawe</i>
		Miya (NB)	<i>madzi</i>
Bole-Tangale		* <i>awci</i> "river"	
Bedde, Ngizim		<i>duwa</i> "lake, well"	
Plateau Chadic		* <i>Tuŋ</i> "lake, river"	
Hausa		<i>tsima</i> , <i>tsōma</i> "soak, dip in water" <i>yamma</i> "west" ? < <i>yam</i> + pl. <i>cad</i> "east" ? < the lake)	
(cf. Ngizim			

E. Chad.	Kujarke	<i>šiya</i> "water"
	Bidiya	<i>zilānya</i> "larme"
	Dangaleat	<i>zūlany</i> "larmes"
	Mokilko	<i>zumirso</i> "larme" (' <i>ersa</i> "oeil")
		<i>mizzi</i> "pluies"
		' <i>osso</i> "puits"
	Sokoro	<i>ocu</i> "Fluß"
	Kera	<i>sula</i> "mer, grande eau permanente"
		Tumak
	Lame	<i>iže</i> "river"

7. Perhaps the affricate was the earlier. However, there are many languages and reconstructions that seem to have the root reduced to /l/, vowel length, or indeed, if *ma* like *am* signified "water", may never have had the 'DZI. Here are some:

NS	Tirma	<i>ma</i>
	Me'en	<i>mā</i>
	Daju gp. (Kordof.)	* <i>ma(y)</i>
	Kwegu	<i>mūa</i>
	Zilmamu, Murle	<i>mam</i>
	Temein gp.	<i>m'uq</i>
P. W. Nigritic	Bagirmi	<i>man(e)</i>
		*- <i>mani</i> "dew"
	BC	<i>ma</i> + <i>m(a)</i> "water"
	P. Sem.	* <i>māy</i>
P. Cush.	(EHRET)	* <i>ma'</i> , * <i>mi'</i> "be wet"
	(DOLGOPOLSKI)	* <i>m-w(')</i> - "water, be wet"
	Somali	<i>ma'ai</i> , <i>mayai</i> "long lasting rain"
Egyptian	Irakw	<i>ma'ai</i> "water"
	(BUDGE)	<i>mā (mi, mu)</i> "water"
	(FAULKNER)	<i>mw</i> "water", <i>mḥi</i> "swim"
W. Chad.	Pəlci	<i>mā'</i> "water"
	Tsagu	<i>mo'oyi</i> "dew"
	Angas	<i>mwe</i> "sap", <i>yət mwe</i> "tears"
	Sura	<i>yit mwān</i> "Träne"
	(P. W. Nigritic *-yic- "eye")	

	Ankwe	<i>mwa nši</i> "honey" (<i>nši</i> "fly")
C. Chad.	Gude	<i>ma'in, ma'inə</i>
E. Chad.	Tumak	<i>muləI</i> "larme", cf. Bedaueye <i>mile, melo</i> "tear", <i>mi</i> "wet", <i>lii</i> "eye" (P. Cush. * <i>ciI-</i> "eye")
NC	Yoruba	<i>omi</i> ? < <i>o</i> + <i>mi</i>
	Bini	<i>ame</i> ? <i>a</i> + <i>me</i>
	Common Bantu	*-mi, *-me "dew"
	Fula	<i>māyo</i> "river" (<i>māy</i> + <i>o</i>)
	Dyola	<i>mōm</i>

8. "Blood" has hardly been quoted in the data from contemporary languages. However, the suggested reconstruction at para. 2 above has initial /d/ and final /m/. "Rain" is often "water sky" or "sky water", cf. Mande *san dyi* (? > Hausa *sanyi* "damp cold"). "Tear" has been shown above often to be "water eye" or "eye water". This supports the hypothesis that, whereas *bar/ *bal is the underived etymon for "blood", *d-()-m might be a derivation from "body water". Newman reconstructs *zi + k- "body" and *zem (? < zi + m) "skin". Other relevant data are:

P. Cush.		*j-q- "body, corpse, meat"
		*ty'-g- "blood"
P. Highland E. Cush.		*tēga "blood"
P. Sam.		*dgm "blood"
	Afar	<i>iqdīme</i> "have blood let"
Plateau Chadic		*T-K-M "blood"
	Longuda	<i>tu + ma</i> "blood"
	Fula	<i>tu'am</i> "blood, bleeding from nose"
	Karekare	<i>dowən</i> "blood"
	Geez	<i>zom</i> "blood, broth"
	Syriac	<i>zūm</i> "blood, broth"
	Akkadian	<i>dāmu</i> "blood"
	Ari (Omotic)	<i>zom'i</i> "blood" (<i>zēmi</i> "red") (P. Omotic *zok'- "red")
	Mocha (Omotic)	<i>dēmo</i> "blood"
	Tamazight	<i>azy</i> "skin (vb.)"
	Tuareg	<i>azu</i> "skin", <i>az(e)ni, ažni, ašni</i> "blood"

Egyptian	(BUDGE)	<i>tche-, sha</i> "body"
	(FAULKNER)	<i>ḡ-</i> "body, self"
P. Semitic		* <i>ṭi'r</i> "carne"
	Kanuri	<i>tigə</i> "body"
	Mande	<i>sogo, sugu</i> "chair, viande"

There are also examples of "water body", especially in C.Chadic, e.g.

	Bura	<i>mamši</i> "blood", <i>mamza</i> "red"
	Gudu	<i>məməši</i> "blood"
	Vame	<i>məmže</i> "blood"
	Padoko	<i>muza</i> "blood"
Talodi gp. (Kordofanian)		* <i>ɲišuk</i> "blood", * <i>ɲir</i> "water"

Am frequently collocates with *bi*. So:

N. Bauchi		* <i>am + bi</i> "water" (n.b. not "rain")
	Ankwe	<i>hambeya</i> "lake"
		(cf. <i>haṅgide</i> "water")
	Bacama	<i>haḃyi</i> "water"
	Njanye	<i>mbi'i</i> "water"
	Peve	<i>yāmbi</i> "lake", <i>mbi</i> "water"

These come from five different language groups. The possibility of these deriving from "water ground" is supported by:

P. E.Cush		* <i>biy-</i> "earth"
P. Cush.		* <i>bu</i> "ground"
C.Chad., E.Chad. (JUNGRAITHMAYR & SHIMIZU 1981)		* <i>b-y-</i> "fields, farm"
	Somali	<i>biyo</i> "water"
P. Sem.		* <i>bu'r</i> "fossa (per attingere l'acqua)"
	Tuareg	<i>ablu</i> "petit quantité d'eau"
	Fula	' <i>bul-</i> "well"
	Tiv	<i>mbor</i> "spring of water"
Egyptian	(Budge)	<i>bar</i> "well"
	Kanuri	<i>baram</i> "well", (<i>bεla</i> "country, <i>bəla</i> "hole in the ground")
	Berta	<i>buli, bulo</i> "river"

10. It is even conceivable that the DZI/GYI was itself at a very early stage a modifier to the central idea of "water", but the only possible evidence, other than the apparent priority of "rain" to "water" in the P. W.Nigritic reconstructions. is the interesting gloss for the Gurage *diyä* "rain, outdoors" which obviously intrigued LESLAU. Gurage, like the Nimbria dialect of Gwandara, Tsagu (N.Bauchi) and, of course, Bedauye – for which Margaret SKINNER's unpublished 1976 paper made out an incontrovertible case to be classified as "Chadic" by Newman criteria – all seem to be good evidence for archaic survivals.

11. I am not sure whether Tiv can be added to this list of good sources for archaisms, but the following list shows that it is a good source of /m/ affixes marking – among other things – liquidity:

<i>mgerem</i> "water"	<i>mliyam</i> "tear"
<i>mdzelam</i> "juice"	<i>mnyandem</i> "urine"
<i>mdorom</i> "moisture"	<i>msorom</i> "beer"
<i>mkurem</i> "oil"	<i>mningem</i> "latex"

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