The aim of the paper is to show that words meaning 'water' in almost all Chadic languages go back to one and the same Common Chadic root and to present Chadic glosses for 'rain', 'river', 'boat' and 'fish' with parallels in Semitic and Egyptian.

1. 'WATER'

1.1. Only a few Chadic languages still preserve reflexes of the Common Afrasian (CA)¹ *ma'-/*may-/*maw- 'water' (WCh: Guruntum maa, Geji maa; CCh: Fali Mucela (Kr) ma', Gude (Kr) ma'in). CCh Logone muu 'dew' and Fali Kiriya (Kr) wowa 'river' obviously go back to the same root attested in all the branches of Afrasian (Semitic: Akkadian muu, Ugaritic my, Hebrew mayiim (pl.), Arabic maa', 'amwaah- (pl.), Sabaic 'mwh (pl.), Ge'ez maay, Harari mii, miiy 'water'; Egyptian my, mw 'water'; Cushitic: Iraqw ma'ay, Asa ma'a, Dahalo ma'a 'water', Bedauye mu 'liquid'; Common Berber a-ma-n (pl.) 'water').

1.2. In a large number of Chadic languages the word for 'water' goes back to *am/m/a (WCh: Montol ham, Sura am, Gerka xam, Bolewa amma, Maha amma, Ngamo ham, Tangale am, Fyer 'aam (coll.), Bokkos ham, Kulere 'aam; CCh: Boka (Kr) ama, Hwona (Kr) am, Logone am, Kuseri am, Gulfey am, Buduma amay, Mbara 'am; ECh: Dangla ammi, Jegu 'am, Bidiya 'amay (coll.), Migama 'ammi (pl.), Mubi aame. The same root has a ka-prefix in Kera-Nancere groups (Kwang kaam, Kabalay kaama, Lele kaama <- *ka-'ama). Our hypothesis is that Chadic *am/m/a reflects old Common Afrasian pl. of the above-mentioned CA *ma'-/*may-/*maw- 'water' (note, that the former is plural in several Chadic languages). Chadic *am/m/a, as well as Arabic 'amwaah- and

¹ Abbreviations

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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>CA</td>
<td>Common Afrasian</td>
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<tr>
<td>CCh</td>
<td>Central Chadic</td>
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<td>ECh</td>
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<td>WCh</td>
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<td>Kr</td>
<td>Kraft</td>
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<td>coll.</td>
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Sabaic 'mwh, reflects one and the same 'apraas (or 'aCCaC) model of 'broken plural'. In Semitic languages "for monoradical and biradical nouns extra consonants are obligatorily supplied in plural formations" (RATCLIFFE), in our case -h is added in Arabic and Sabaic. In Chadic an assimilation *amwaa -> 'amma is quite probable. There is one more example of the plural pattern in Chadic: Bokkos re 'man', pl. 'arya. In Southern Semitic the 'apraas-model, according to P. Corrente, is the most ancient type of broken plural.

1.3. CCh *yVm- 'water' (Gabin yeme, Cibak yimi, Margi 'imi, Fali Kiriya yamu, Higi Nkafa yemi, Higi Kamale yemwi, Fali Jilbu yimu, Daba yim (Kr), Moff yam, Giziga 'yam, yam, Balda yam, Musgu yem, iym), as well as Higi Ghye nyeme, Gudu nya(m) (Kr), ECh Somray niimi 'water' all go back to *niyam. The first element is probably preserved in CCh Masa (Kr) nii, nina 'water' and has a good parallel in Egyptian n.t (Pyramid) 'water'. The second one—*yam—is related to or borrowed from Semitic *yam 'sea' (Ugaritic ym, Hebrew yym, Arabic yam). Note, that Egyptian ym is a Semitic loan. Original *niyam- -> *nyim -> yim accounts for -e-i-i- in almost all CCh languages. The semantical shift must be 'water-of-sea' -> 'water'.

1.4. Chadic *amb- 'water' (WCh Pa'a ambii, Siri ibi, Mburku abi, Kariya aabi, Jimbin imbi; CCh Njanye (Kr) mbi'i, Lame mbi; ECh Sokoro mbo) may in our opinion go back to the same Common Chadic *ma- 'water' with a prefixed determinative *ab- originating from a word for 'thing' (Hausa abu, Pa'a avu, Mburku vu, Tsagu vey). Note, that in Warji languages *-b- yields -v-, but *-mb- either preserves, or gives -b-. The same determinative is attested in Warji languages in the word for 'thorn': Warji vâlay, Diri avitiya, Pa'a vagwe, Miya avelî, Jimbin avagiya, Tsagu baagiya. Compare Hausa làya 'thorn'. In Mafa the same determinative looks like va- (going back to *VbV, while the initial *b- yields b-) and is incorporated into the root. That is why initial va- in Mafa nouns usually corresponds to zero in other languages, for example Mafa voyokw 'locust'—Tera (dialect.) yog-di, Zexwana mi-yako (Kr); Mafa vatâk 'thorn'—Glavda taka, Gava toka; Mafa varadza 'scorpion'—Glavda 'ardza, Mandara rrdza (Kr).

The *amb- -> *amb- metathesis is caused by the fact that in Chadic only sonorant-obstruent consonant clasters are permitted (i.e. mb, nd, ng, nk, but not bm, dn, gn, km). So, if V is lost in a -CVN- sequence, -CN- gives -NC-. Compare the following data from South Bauchi languages: Guruntum bimasi, Tala mbasi, Polci basli, Zeem mbazli 'chest' with a *bm- -> mb- metathesis. Also a *kn- -> -nk- change is typical to different Chadic languages. For example: Kariya jokan-Jimbin jingaya 'to change'; Ngizim jiga- Geruma jangu-mu 'chin' (the original consonantal order is preserved also in Arabic
**dhaqan**- ‘beard’; Warj *sukən, Pa’a *səkin* ‘to swallow’—Geji *singe* (Kr) ‘to swallow’, Hausa *sunğa* ‘to put into the mouth more than is correct’.

The last *-i* in *ambi, abi, etc.* may originate from a contraction (*ab-mayi → 'ab-miyi → 'ab-mi → 'ambi, compare Semitic Harare *miiy, miī* ‘water’). So the *ab-may-origin for Chadic *ambi seems quite probable.

### 2. ‘RAIN’

2.1. Egyptian *b"r* (Pyramid) ‘Gewässer am Himmel’ is certainly related to CCh Gidar *buuna* ‘rain’ and ECh Migama *bun* ‘rain’, Dangla *bun, Mubi bun* ‘sky’, Jegu *bon, Bidiya bun* ‘sky, God’. CCh Lame *bun-or* ‘rain’ may be derived from the same root.

2.2. A Proto-Chadic word for ‘rain’ is probably *fuwan* (WCh: Angas *firm*, Sura *fwan, Ankwe *fiuaa, Kir *fwan, Zaa *vwan*, etc.; CCh: Gude (Kr) *vəna, Giziga *van, *vun, Daba *van, Musgum *fan, ECh: Kera *pepen*). It can not be excluded that *fuwan* is related to *bun* (*fu-bun → fu-vun → (f)vun → fvun → fwan*). The first element of the composita then has the same origin as WCh Gera *fiu* ‘to pour’ and Fyer *fu*, Bokkos *fə-fu* ‘rainy season’. Viewing that *bun- is rather ‘sky’ than ‘rain’, *fu-bun (→ fwan) should be interpreted as ‘pouring down from sky’ → ‘rain’. Kera *pepen* seems to result from regressive assimilation of -b- (*N-bVn → pVbVn → pVpVn). Up to now there is no explanation for WCh Gerka *frn* ‘rain’.

2.3. Hausa *ruwaa* ‘water, rain’ and Zime *ru* ‘rain’ are related to Arabic *riwāy-* ‘abundant water’ and Hebrew *rc* ‘moistening’.

2.4. WCh Siri *hwii* ‘to rain’ and ECh Sibine *wa* ‘to rain’ may be compared with Egyptian #w.t (Pyramid) ‘rain’ and #wy ‘to rain’.

### 3. ‘RIVER’

A lot of Chadic words have parallels in Egyptian and Semitic, but no Common Chadic root as such can be reconstructed.

3.1. *bVl- ‘river, rivulet’ (WCh: Zul *bullai* ‘river’, CCh: Buduma *fəl* ‘river’, Gulfei *belle, Logone *fej* ‘rivulet’; ECh: Somray *be11a1i* ‘short rivulet’). An Egyptian cognate is *wbn* ‘spring, source (in the oasis)’, also *bnbn* ‘to flow’.

3.3. *arVw/y- ‘river’ (WCh: Geruma ara, Galambu rwa; CCh: Musgu eree, Mbara ree) – Egyptian ir.t (late) ‘water’.


3.5. CCh *kuf-: Ga’anda kufa, Hwona kufa-ra ‘river’, Gabin kufa, Cibak kufa ‘lake’ (Kr) – Akkadian kupp ‘water spring’.

3.6. ECh Kera suľa ‘sea’ – Egyptian sn (Pyramid) ‘sea’.

3.7. WCh Pero turo ‘river’ and ECh Migama tarro ‘water-flood’ are related to Egyptian itrw(old) ‘river, Nile’.

3.8. The main Egyptian word for the Nile h”py (Pyramid) also has a cognate in Chadic – WCh Pa’a h’riti ‘lake, pond, stagnant river’.

4. ‘SHIP, BOAT’

CCh: Logone g’oam, Musgum h’olum, Mbara holam ‘boat’ are definitely related to Akkadian Hallimu ‘raft’. Egyptian Hmr.ty (Old Kingdom) ‘ship’ may also be a metathetic variant of the same Afrasian root.

There are also two isolated Chadic words probably having parallels in Egyptian, namely CCh Zime lum ‘boat’ – Egyptian (OK) imw ‘kind of ship’ and WCh Ankwe shik ‘boat’ – Egyptian sk.ty ‘kind of ship’.

5. ‘FISH’

5.1. A Common West and Central Chadic word for fish is *kirop- (WCh: Hausa kijiti, Montol shiep, Gerka kirrup, Ankwe sharrp, Bolewa kerup, Karekare charafu, Dera shuruwo, Ngamo kerfo, Gerka keruia, Siri këri, Polci chîr, Kulere kiri, etc.; CCh Margi kulfa, Cibak kwulfa, Kilba kalf, Higi Putu kulp, Higi Ghye kulubi, Fali Kiriya kurupu’, Glavda kilfa, Daba kili, Mandara kulfa, Mafa kles, Lame kiri, Banana kulwa (Kr), etc. A possible cognate may be Egyptian p’qr ‘fish’.

5.2. CCh *kurif ‘fish’ (Tera (dial.) hirivi, Gudu hirifu, Mwulyen hurifi, Gude xurfin, Njanye wurfi, etc., Musgu h’elif (Kr) is not related to 5.1 *kirop. (Bacama h’ and Musgu h’ never go back to Proto-Chadic *k- and it is likely that we may reconstruct different labials at the end). Note also Cushitic Warazi hare and Gawwata xaare ‘fish’.

5.3. WCh Bokkos gushe, Sha gwaseh, Zeem gishi, Sayanci gwushi ‘fish’ may correspond to Egyptian fs ‘fish’ (with a palatalization of initial g-).
5.4. CCh: Musgu *tum* ‘fish’, Mbara *tum* ‘to fish’ have a good parallel in Egyptian *tmt* ‘kind of fish’.

5.5. A WCh word *wah'- ‘to fish’: Tangale *oi, oyi* ‘to fish, to catch’, Sha *ma-mu-wah'-a-gwashe* ‘fisherman’ corresponds to Egyptian *wh"* (OK) ‘fisherman’, *wh"* (new) ‘to fish’.

The data given in part 1 prove in our opinion that we may reconstruct a single Proto-Chadic word for ‘water’, namely *ma'-, a reflex of a Common Afrasian *ma'-/*may-/*maw-. Different Chadic languages preserve its singular (1.1), plural (1.2) or prefixed (1.4) form. The case of Chadic *amma*, reflecting probably an ancient Afrasian broken plural is of special interest and needs further investigation.

Numerous Egyptian parallels to Chadic data (as compared with that of Semitic) account for closer affinity of these two branches within the Afrasian family.

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