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SUDAN GOVERNMENT

REPORT
OF THE
REJAF LANGUAGE
CONFERENCE, 1928

Published by the Sudan Government

LONDON, 1928

Obtainable at the Office of the Sudan Government, Wellington House, Buckingham Gate, London, S.W. 1; The Education Department, Khartoum; and The International Institute of African Languages and Cultures, 22 Craven Street, London, W.C. 2

Price 2s. net

REJAF LANGUAGE CONFERENCE, 1928

REPORT
OF
PROCEEDINGS

Held at Rejaf, Mongalla Province, Sudan,
9th to 14th April, 1928

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REJAF, MONGALLA PROVINCE,

SUDAN.

15th April, 1928.

HIS EXCELLENCY THE GOVERNOR-GENERAL OF THE SUDAN.

YOUR EXCELLENCY,

I have the honour to submit the report of the proceedings of the Rejaf Language Conference, 1928.

The keynote of the Conference was the spirit of harmony that prevailed, and there was a genuine desire on the part of all present to reach agreement on the various questions discussed.

On my return to Khartoum I hope to submit my recommendations as to the steps which should be taken to give effect to the resolutions of the Conference.

I have the honour to be,

Your Excellency's obedient servant,

J. G. MATTHEW,

Secretary for Education, Health, etc.

EXTRACT FROM MEMORANDUM ON THE OBJECTS OF THE CONFERENCE.

SECRETARIAT FOR EDUCATION, HEALTH, ETC.,

KHARTOUM.

30th October, 1927.

It is proposed to hold a Language Conference at Rejaf in Mongalla Province consisting of representatives of Government and of the various Missionary Societies interested in educational work in the Southern Sudan.

The date selected for the opening of the Conference is 9th April, 1928, and the probable duration of the Conference will be about a week.

This Conference will be known as the "Rejaf Language Conference, 1928".

The objects of the Conference are the following :—

(1) To draw up a classified list of languages and dialects spoken in the Southern Sudan.

(2) To make recommendations as to whether a system of group languages should be adopted for educational purposes and, if so, what languages would be selected as the group languages for the various areas.

In this connection the following considerations will arise :—

(a) Whether owing to their kinship two or more languages or dialects can share a single literature.

(b) Whether a local vernacular can be expanded, particularly in the matter of borrowing words from foreign sources, to convey new meanings.

(c) Whether any particular vernacular is worth adopting and developing on the grounds that there is a definite demand for education among the people speaking it.

(3) To consider and report as to the adoption of a unified system of Orthography.

It is suggested that the most practical means of attaining this end is to consider and report as to whether the Memorandum issued by the International Institute of African Languages and Cultures can be adopted with or without modification.

(4) To make proposals for co-operation in the production of text-books; and the adoption of a skeleton grammar, reading books, and primers for general use.

It will be seen that in many respects this Conference will be carrying on the valuable work initiated at the Conferences held at Arua in 1918 and Aba in 1924.

I hope very much that it will be possible to make the Conference fully representative.

Through the good offices of the International Institute of African Languages and Cultures we have been fortunate enough to arrange that Professor Westermann, one of the Directors of the Institute, should be present at the Conference as our expert adviser.

J. G. MATTHEW,

Secretary for Education, Health, etc.

LIST OF THOSE ATTENDING THE CONFERENCE.

GOVERNMENT REPRESENTATIVES.

SUDAN.

Mr. J. G. MATTHEW, O.B.E., Secretary for Education, Health, etc. (*Chairman*).
 Mr. S. HILLELSON, Assistant Director of Intelligence.
 Mr. N. B. HUNTER, Resident Inspector, Southern Education.
 Mr. A. G. HICKSON, Inspector, Southern Education (*Secretary*).
 Major R. G. C. BROCK, O.B.E., Acting Governor, Mongalla Province. Representing Mongalla and Bahr el Ghazal Provinces.

UGANDA.

Mr. E. R. J. HUSSEY, Director of Education.
 Mr. E. B. HADDON, Provincial Commissioner, Northern Province.

BELGIAN CONGO.

Baron VAN ZUYLEN VAN NYEVELT, Administrateur Territorial, Faradje, Ituri District.

MISSION REPRESENTATIVES.

AFRICA INLAND MISSION.

Rev. J. BATSTONE, Dungu, Belgian Congo.
 Mrs. BATSTONE, Dungu, Belgian Congo.
 Miss L. MCCORD, Todro, Belgian Congo.
 Rev. G. F. B. MORRIS, Arua, Uganda.
 Mrs. MORRIS, Arua, Uganda.
 Mr. K. RICHARDSON, Adi, Belgian Congo.
 Miss S. STIRTON, Mahagi, Belgian Congo.
 Mr. E. A. WINSOR, Aba, Belgian Congo.

AMERICAN MISSION.

Rev. W. J. ADAIR, Nasser, Sudan.
 Rev. J. A. HEASTY, Doleib Hill, Sudan.
 Miss R. HUFFMAN, Nasser, Sudan.

BRITISH AND FOREIGN BIBLE SOCIETY (East and Central African Sphere).

Mr. W. J. W. ROOME, Kampala, Uganda.

CHURCH MISSIONARY SOCIETY.

Rt. Rev. A. L. KITCHING, Bishop on the Upper Nile.
 Ven. Archdeacon SHAW, Malek, Sudan.
 Rev. P. O'B. GIBSON, Yei, Sudan.
 Rev. F. G. LAVERICK, Meridi, Sudan.
 Mrs. LAVERICK, Meridi, Sudan.
 Rev. H. G. SELWYN, Juba, Sudan.
 Mr. G. O. WHITEHEAD, Juba, Sudan.
 Mrs. KITCHING, Ngora, Uganda.
 Mr. S. H. H. WRIGHT, Budo, Uganda.

ITALIAN CATHOLIC MISSION.

Rt. Rev. Monsignor ZAMBONARDI, Prefect Apostolic of the Bahr el Ghebel, Sudan.
 Rev. Fr. GAMBARETTO, Isokke, Sudan.
 Rev. Fr. MOLINARO, Lerua, Sudan.

Rev. Fr. L. M. SPAGNOLO, Rejaf, Sudan.
 Rev. Fr. G. CISCO, Muppoi, Sudan.
 Rev. Fr. F. N. OLIVETTI, Kajok, Sudan.
 Rev. Fr. I. P. CRAZZOLARA, Yoynyang, Sudan.
 Rev. Fr. P. B. KOHNEN, Tonga, Sudan.

SUDAN UNITED MISSION.

Mr. D. N. MACDIARMID, Heiban, Sudan.
 Mrs. MACDIARMID, Heiban, Sudan.

THE WHITE FATHERS MISSION.

Rev. Fr. R. P. SCHOOLMEESTERS, Aba, Belgian Congo.

Profesor D. WESTERMANN, Director, International Institute of African Languages
 and Cultures.

CLERK TO THE CONFERENCE.

Mr. J. J. BROOKS, Sudan Government.

PROCEEDINGS OF THE CONFERENCE.

FIRST DAY.—*Monday, 9th April.*

AFTERNOON.

His Excellency the Governor-General's Message. (*Read by the Chairman.*)

"It is a great pleasure to me to know that such a representative Conference is to meet at Rejaf, and I take this opportunity of extending a cordial welcome to the representatives of the neighbouring territories of Uganda and the Belgian Congo, and also to Professor Westermann, who has come so far to advise us.

"The problems with which you will deal are admittedly difficult. The selection of the most suitable languages for educational purposes from the large number of dialects which are now in use in the Southern Sudan is no easy task. As regards Orthography there are, I know, many and varying opinions, but the adoption of some common system seems essential if there is to be a full measure of co-operation in the production of school literature. I hope, therefore, that the existence of individual divergences of opinion will not stand in the way of an agreement.

"I wish the Rejaf Language Conference success in its endeavours to settle questions which are of such paramount importance to all engaged in administrative and educational work in Tropical Africa, and look forward with great interest to reading the report of its deliberations."

CHAIRMAN'S OPENING STATEMENT.

We in the Sudan do indeed extend a very hearty welcome to the representatives from other territories. Bishop Kitching, though living in Uganda, is, I feel, one of us, as so much of his diocese lies in our country. We are particularly glad to see Mr. Hussey, who has served so many years in the Sudan, and we offer a cordial welcome to Mr. Haddon, Provincial Commissioner of the Northern Province of Uganda, and also to Mr. Roome, the Secretary of the British and Foreign Bible Society in Uganda who played such a prominent part in former Conferences, and Mr. Wright. We welcome Baron van Zuylen van Nyevelt, the Government Representative from the Oriental Province of the Belgian Congo, and also members of the Africa Inland Mission and the White Fathers Mission.

As regards the Sudan, it is a matter of great regret that Mr. Willis, the Governor of the Upper Nile Province, was at the last moment prevented from coming. We should have been very glad to see Major Wheatley, the Governor of the Bahr el Ghazal Province, who has done so much during the last seven years for education there, but he has just proceeded on leave prior to retirement. Major Brock, who is to succeed him, is still in Mongalla Province owing to the illness of Mr. Skrine, the Governor, whose absence we also deplore, and it will fall to Major Brock to represent both his old and his new province.

I wish that it had been possible for Bishops Silvestri and Stoppani to make the journey to Rejaf, and I much regret the absence through illness of several prominent Church Missionary Society representatives.

I think, however, that the Conference may be considered as very representative in a country where distances are so great and where all are so fully occupied.

I wish to take this opportunity of publicly expressing my thanks to the Chairman and Council of the International Institute of African Languages and Cultures, through whose good offices we were enabled to obtain the services of Professor Westermann, whose presence here we all so much appreciate. As the author of two valuable books on the language and ethnology of the Shilluk, Professor Westermann is not unknown in the Sudan, and in a wider field he is recognized as one of the greatest authorities on African linguistics. I should be lacking in gratitude if I did not pay a special tribute to Mr. Hanns Vischer, the Secretary of the Institute, for assistance and advice so readily given. I had hoped that he, with his wide experience of educational matters in Africa, might have found it possible to be here with us, but he was unable to be absent for such a long period from his duties in England.

May I also thank those who found time to answer with such care the questionnaires circulated with my Memorandum in October.

The objects of the Conference are, I think, familiar to you all. I propose to refer to each in turn and suggest what our procedure should be.

The first is to draw up a classified list of languages and dialects spoken in the Southern Sudan.

This Conference provides an unique opportunity of compiling such a list, but it must, I think, be realized that the attempt to make this list complete in every particular is an end in itself rather than a means to an end, because many of the languages recorded will not come within the orbit of any educational system owing to the paucity of numbers of people using them. The correct grouping of the main languages is, however, an essential preliminary to the second object of the Conference.

A preliminary list of languages and dialects and their distribution has been compiled from the replies to the questionnaire and other sources. I suggest that the Conference in full session should consider the main features of this list and discuss it, if necessary, on general lines. I would then ask Professor Westermann and Mr. Hillelson to revise this list in the light of information gained at the Conference, and to submit the result of their inquiries at a later stage.

The second object of the Conference is to make recommendations as to whether a system of group languages should be adopted for educational purposes and, if so, what languages should be selected as the group languages for the various areas.

In this connection the following considerations will arise :—

(a) Whether owing to their kinship two or more languages or dialects can share a single literature.

(b) Whether a local vernacular can be expanded, particularly in the matter of borrowing words from foreign sources to convey new meanings.

(c) Whether any particular vernacular is worth adopting and developing on the ground that there is a definite demand for education among the people speaking it.

In making the choice of languages for educational purposes it is, I think, necessary that we should be clear as to the basic principles. I venture to quote the following passage from *Education in East Africa*, a report published after a tour of a Commission in 1924, under the auspices of the Phelps-Stokes Fund, as being particularly applicable to our problem :—

“The elements to be considered in determining the languages of instruction are (1) that every people have an inherent right to their Native tongue ; (2) that the multiplicity of tongues shall not be such as to develop misunderstandings and distrust among people who should be friendly and co-operative ; (3) that every group shall be able to communicate directly with those to whom the Government is entrusted ; and (4) that an increasing number of Native people shall know at least one of the languages of the civilized nations. In determining the weight of each of these elements, it is of course necessary to ascertain the local conditions. It is clear that there is comparatively little if any advantage in the continuation of a crude dialect with practically no powers of expression. It is also evident that the need for a *lingua franca* is not essential to a large group of people speaking the same language and living under conditions that do not require much intercommunication. It may even be true that some one of the Native languages may be so highly developed as to make possible the translation of the great works of civilization into that language. With due consideration for all these elements and the modifying circumstances, the following recommendations are offered as suggestions to guide Governments and Educators in determining the usual procedure in most African Colonies :—

“ (1) The tribal language should be used in the lower elementary standards or grades.

“ (2) A *lingua franca* of African origin should be introduced in the middle classes of the school if the area is occupied by large Native groups speaking diverse languages.

“ (3) The language of the European nation in control should be taught in the upper standards.”

I take it that the principle that the tribal language should be used in the lower grades will be generally accepted at this Conference. There are obvious exceptions. The first, as stated in the passage quoted above, is that dialects with practically no powers of expression should be excluded ; the second, that if a language is spoken by a very small number of people it is impracticable to use it ; the third, that if two vernaculars are so closely related that people speaking one can without serious difficulty understand the other, one of the two should be adopted for educational purposes.

There is little doubt that some of the tongues conventionally enumerated as separate languages are in reality local variants of a common form of speech, and that the names by which they are known are tribal rather than linguistic. This may be held to apply to the names enumerated in our list under the headings of Bari, Latuko, Madi, and no doubt others. In such cases it ought to be possible, though it may be difficult, to reduce the multiplicity of tongues by selecting one of the dialects as the basis of a literary medium for the whole group, and we should not be deterred from the attempt if we find that the divergences are at first sight very considerable. The analogy of the process by which the literary languages of modern Europe came into being should afford guidance in this matter, as it should also in connection with the problem of expanding and strengthening the resources of a primitive form of speech.

I now pass to the third stage in the recommendations of the Phelps-Stokes Commission, as this I think can be dismissed in a few words. It is the policy of the Sudan Government that English should as soon as possible become the language of official correspondence in the Southern Sudan, and steps are being taken to put this into effect as circumstances permit. It therefore follows that English should be taught in the upper standards.

It is the second stage that is full of difficulties and gives much food for thought. Whereas East Africa has Swahili and West Africa Hausa, both languages with a respectable literary tradition and capable of further development, the Southern Sudan has nothing really corresponding to them, though practical necessities have led to the increasing spread of pidgin Arabic, a jargon severely limited in its means of expression and therefore incapable in its present state of fulfilling the functions of a language of intercommunication.

It is a matter for consideration whether it will fulfil these functions in the future, or whether any other language could take its place, or whether indeed there is any necessity in the Southern Sudan for the second stage at all, at any rate as far as our educational system is concerned. It is possible that the adoption of some of the larger group languages, which themselves may be found closely akin to each other, and a more general use of English, may provide a sufficient means of intercommunication for the present; and that in any case with all the work which lies before us in the teaching of the vernaculars and of English it would be a mistake to attempt to introduce a third language in our schools. Time will show whether it will become necessary for the future. *Solvitur ambulando*.

In any case I wish to remove a misapprehension which seems to pervade the correspondence which has taken place from time to time during the last decade about a *lingua franca* for the Southern Sudan. Many seem to have thought that the adoption of a so-called *lingua franca* would prove a remedy for the existing confusion of tongues and do away with the necessity of teaching and using the tribal vernaculars. The problem is not so simple of solution. A *lingua franca* or, as I should prefer to call it, a language of intercommunication

can never become a substitute for tribal speech either in the usage of the people or in the schools ; its proper function is to serve as a second language to the speakers of tribal vernaculars, and where such a language exists or can readily be found it has its legitimate place in the intermediate stage of an educational system. As far as the immediate needs of the Southern Sudan are concerned, this is the stage which I think least important. It should not be forgotten also that when thinking of a *lingua franca* for the Southern Sudan one generally envisages some language which has been, or is to be, introduced from outside the area with which we are concerned and is therefore to that extent unnatural and unsuitable. One would be more inclined to welcome the gradual spread of one of the languages indigenous to the area.

I have put forward these views merely as a basis for discussion, and advise that, before proceeding to consideration of the details of the group language system, the Conference in full session should endeavour to arrive at some agreement on the main principles.

If agreement is obtained, a series of committees could then consider the question of group languages.

The third object of the Conference is to discuss the possibility of the adoption of a unified system of orthography.

I do not intend to take up your time at this juncture with a lengthy disquisition on a subject about which Professor Westermann will speak in detail and with full knowledge, but will merely attempt to indicate some of the general issues involved in this admittedly thorny question.

We are not, I think, aiming at a system of orthography which will be scientifically perfect from the point of view of phonetics, but one which will fulfil the practical needs of the teachers and speakers of the vernaculars, and it may be argued that there are languages, such as English, in which no inconvenience is felt from the use of an unscientific orthography. Nevertheless I submit that it would be wrong to introduce an illogical and confusing form of writing for languages which are now for the first time being reduced to writing. It may be said that during the last twenty years much has been done already to reduce our Southern Sudan languages to writing, but with all honour to those who have given themselves unsparingly to this task, I think we must admit that as yet the surface only has been scratched and that by far the bigger portion of this task lies ahead. This being so, we should not hesitate to jettison some of the good work already done for the sake of the larger interests involved.

I think that all would agree that we must use one letter for one phoneme and employ the Roman characters as the basis of our alphabet.

The problem that remains is how to write phonemes that are not accurately represented by any letter of the Roman alphabet. This may be approached in three ways :—

(1) Certain distinctions may be disregarded, and it may be left to the reader to recognize from the context which of two similar sounds is appropriate to the meaning ;

(2) existing letters in the Roman alphabet may be used with dots and diacritical marks ;

(3) additional letters with new shapes may be introduced.

It is the third system that is embodied in the Memorandum of the International Institute of African Languages and Cultures prepared by Professor Westermann.

The replies to my questionnaire show that in some quarters it is feared that the multiplicity of signs introduces unnecessary complication and it is pointed out that some are not required at all. It seems to me that the inclusion of signs not required in the Southern Sudan should not be a factor in condemning the system, as those not required need not be used.

The system of orthography contained in the Memorandum has, I believe, been accepted favourably in other territories, and I earnestly recommend its acceptance by this Conference, even if its adoption should involve some sacrifice on the part of those who have already produced literature.

I must not further anticipate what Professor Westermann will say himself and, as I have not had an opportunity of consulting him, I do not ask him to subscribe to all that I have said on this subject.

When he has addressed us I suggest that the Conference should discuss the matter in full session and that at a later stage it should be referred to committees with special reference to its applicability to the various languages.

The fourth and last object of the Conference is to make proposals for co-operation in the production of text-books and the adoption of a skeleton grammar, reading books, and primers for general use.

In this connection we should, I think, not only consider the educational requirements of the native, but also the needs of the Government Official and the Missionary studying a vernacular. We urgently require a series of grammars and vocabularies to assist the ever increasing number of those wishing to learn native languages, and it must be clear to all that time and effort and money will be saved if under expert advice we can agree on a more or less uniform pattern which might be followed by all engaged in the production of such books.

Again, in the matter of text-books for vernacular schools—such as readers and books on arithmetic, geography, hygiene, etc.—there are obvious advantages in adopting a series of standard texts, to be agreed on by those most qualified to speak on the educational aspect, and then translating these into the different vernaculars. We should thus ensure a more or less uniform standard for all vernacular schools throughout the Southern Sudan. This is not only desirable in itself, but will enable us to fix a definite entrance qualification for schools providing a higher form of education.

I think that the Conference sitting in full session should have an opportunity of making suggestions as to how these ends may best be attained.

A committee might then be set up to consider both aspects of the text-book problem, the educational and the linguistic. A list of

existing literature has been compiled from replies to the questionnaire and from other sources of information which this committee should check and complete.

It will thus be seen that I recommend that our four main issues should first be discussed at full sessions of the Conference and then referred to individuals or committees for further investigation.

The Conference should then meet in full session to agree on its final recommendations.

I suggest that for dealing with the details of the group language question and orthography it will be found most convenient to set up committees representing the various groups of languages as we at present believe them to exist. Some five or six committees would be required for this purpose.

The Text-book Committee has already been referred to.

For the successful working of these Committees it seems to be desirable that their constitution should not be too rigid and that any committee should when necessary consult members of the Conference who are not actually serving on it, and that every opportunity should be taken for informal discussion to supplement the formal sittings.

I suggest also that as a matter of procedure minutes of the proceedings of each day should be submitted to the Conference next morning in draft form and also that even when our general sessions are suspended for committee work we should meet for a few minutes every morning to take stock of progress made.

In conclusion, I hope that concrete results will ensue from the recommendations that this Conference may be able to make. I realize that this must depend largely on the measures taken by the Department which I represent to follow them up, but I also know that I can count on full assistance from all Missions.

I look upon this Conference as a significant sign of that spirit of co-operation between Government and Missions which I believe to be a definite result of the recommendations made in 1924 by Mr. J. W. Crowfoot, to whom we owe a debt of gratitude.

While anxious that our recommendations should lay down as definitely as possible what our next steps should be, I think that at the same time we must recognize that the experimental stage has not yet been passed, and that the time may come when some of our decisions may need modification. Perhaps if this is realized it may help us to come to an agreement now, an agreement which with goodwill and the desire to reach the goal at which we are all aiming, that is to say the betterment of the Natives of this part of Africa, I am confident is possible.

I will not detain you longer from the serious work which is before you except to say that I personally count it a great privilege to preside over the Rejaf Language Conference, 1928, which I now declare open.

BISHOP KITCHING expressed the pleasure of members of the Church Missionary Society at being present, noted the necessity for

pooling experience on occasions such as the present, and made reference as an example to the Conference on Mission Policy at La Zoute. The Arua and Aba Conferences had dealt with subjects similar to those of the present Conference but on a restricted scale. All present wanted the uplift of the African native, a work needing all the talents we possess. Only Government could succeed in calling a conference to tackle such problems as those now before the meeting and in carrying out its suggestions. Members of the Arua and Aba Conferences had therefore suggested such a Government Conference.

The speaker referred to Professor Westermann's presence and the value of his help. The Conference had not met a moment too soon; co-operation would become more and more difficult in future. Orthographists in Uganda were not popular, as each wished to plough his own particular furrow; a combined effort like the present would help much to ensure co-operation. The Government in Uganda and in the Southern Sudan were now definitely shouldering educational responsibilities. The speaker offered grateful thanks to the Sudan Government for arranging the Conference and making such excellent provision for the comfort of the delegates.

Committees for the following language groups were constituted :

Dinka Nuer.
Shilluk Acholi.
Bari Latuko.
Bahr el Ghazal Languages, excluding Dinka.
Madi.

It was announced that Professor Westermann would be available for consultation with any committee.

A Text-book Committee was also formed.

It was agreed that there should be morning and afternoon sessions.

SECOND DAY.—*Tuesday, 10th April.*

MORNING.

The Chairman called upon Professor Westermann to make a statement on the subject of orthography.

PROFESSOR WESTERMANN: We are dealing with a definite group of African languages spoken in a circumscribed geographical area and also for the larger part within one administrative unit. Many of the languages are interrelated and a number of them have sounds peculiar to them only. These reasons, apart from others, make it desirable that, as far as it is possible, a uniform system of script and of orthography should be aimed at for these languages.

The script we want to introduce is intended for use by Africans, not for use by Europeans who want to learn the language. We should keep this constantly in mind. It means that we should try to look at the problems from the African's point of view, not from our own.

His difficulties are not always ours ; we are to remember that our views on orthography are always hopelessly restricted by the historical orthography of our European languages. Let me give an example. We are inclined to regard the close and open *o* (*o* and *o*) as almost identical sounds, simply because we happen to write them or rather seem to write them by the same letter : and we are inclined to do the same in African languages in order to make reading and writing easy for the African. Now there are languages in which the distinction between the close and the open *o* is unessential, e.g. Swahili, but in others the distinction is essential, and a distinction must be made, just as we do make the distinction in English ; cf. words like " hope " and " hop ", " note " and " not ", " road " and " rod ". No one would seriously suggest that, as the final *e* in " note " and " hope " and the *a* in " road " are not pronounced, these vowels should be dropped in order to make reading and writing easy for the English child, and then strengthen the argument by saying the context would always show which pronunciation and meaning was to be attributed to a given word. The vowels *e* and *a* are essential to demonstrate the value of the *o*. The same is true in many African languages. To neglect an essential vowel quality is not making reading and writing easier, it makes it more difficult.

We should try to find out which sounds are essential in each language and language group, and we should express each of them by a proper symbol (letter). The script must be simple, we all fully realize that, but simplicity does not mean neglecting distinctions that are felt by the Africans to be important.

The basis of our script will, of course, be the Roman alphabet. To this we may have to make a few additions to express sounds peculiar to our group of languages. As Mr. Matthew has already said, there are two ways to express these. One is by using diacritical marks added to Roman characters. This system was designed as early as 1850 by Professor R. Lepsius, of the University of Berlin, at the request of British Missionary Societies. It has undergone in the course of time some alterations and is to a certain extent in use in Africa. The second is the so-called phonetic script, as originally proposed and introduced by the Association Phonétique Internationale and adapted to African languages in the Memorandum on Orthography published by the International Institute of African Languages and Cultures. The principle of the phonetic script is to use new letter forms instead of diacritical marks. The reasons for adopting new letters in preference to diacritical marks are set forth in the Memorandum just mentioned, and I need not dwell upon them here. These reasons seem to me to be convincing. They are confirmed by my personal experience, and therefore I recommend the adoption of this system and the principles laid down in the Memorandum.

The script has been adopted for the languages on the Gold Coast ; books have been printed in it and are being printed now. It has also been adopted for Nandi-Kipsigis and Jalu, both in Kenya. The adoption seems to be sure for the two main language groups in

South Africa, viz. Zulu and Soto. I am in correspondence with a number of Missionaries and other people residing in Africa who have the Institute's advice with regard to the introduction of the phonetic script. The script is taught at and recommended by the School of Oriental Studies in London.

If we are to adopt the phonetic script here it would mean that in most of our language groups we shall have to introduce two or three new letters. As far as I see we have three possibilities before us : (1) we adopt the Lepsius system ; (2) we adopt the phonetic system ; (3) we make a compromise by taking some letters of the Lepsius system and some of the phonetic script, choosing in each case the letter which seems to be the most suitable.

I recommend that we should not discuss the question of the two systems as a whole because we should in that case have to deal with a large number of letter forms which do not affect us at all because they do not occur in our languages. I would prefer that we should discuss each letter as it comes under our consideration.

A common script is necessarily a compromise : it can only be brought about by a willingness to make concessions. It may in some cases mean a real sacrifice, but I believe it would not be right if, in discussing our problems, we were always to have in our minds the sacrifices or inconveniences which a proposed alteration may mean to us. We should approach the problems by simply asking ourselves : " Does this particular letter appear to be good and practical for the African or not ? "

One point I would like to emphasize : we should seriously aim at coming to conclusions which promise to be permanent. There may be cases in which the sound system of a language has not yet been studied exhaustively and where on future investigation close distinctions of sounds may prove to be necessary. These will be exceptions, and on the whole I believe it to be quite possible to attain permanent results and it is simply necessary.

Before we proceed to deal in smaller circles with the orthography of each language, it seems necessary that we should come to an agreement on some general principles and on the letters for those sounds which occur in more than one language group.

Professor Westermann then took the main features of the orthography submitted.

A number of uncontroversial proposals were agreed to by the Conference without discussion.

On other points there was a discussion.

Long Vowels and Consonants.

PROFESSOR WESTERMANN : The principle is to indicate these by writing the letter twice. Long consonants occur, e.g. in the Bari word *avaddu* or the Italian *anno*. The distinction between short and long vowels does not need to be expressed in most languages, but cases do occur as in West African *kaa*. The conventional way of

writing *kā*, etc., in such cases introduces an avoidable diacritical mark.

BISHOP KITCHING : A distinction is required between the long vowel and the case of two short vowels occurring together.

PROFESSOR WESTERMANN : In the latter case a glottal stop intervenes between the two vowels, and therefore the sign ' may be used to indicate the glottal stop.

BISHOP KITCHING's objection that the sign ' was already in use to indicate elisions, e.g. in verse and in hymns, was met by the suggestion that it would be preferable not to indicate elisions at all. In any case the problems presented by the composition of hymns did not arise in connection with the present discussion.

ARCHDEACON SHAW felt a difficulty about accepting the proposal on the ground that it was undesirable to commit the Conference to decisions arrived at piecemeal.

No decision was taken at this stage.

Nasalized Vowels.

PROFESSOR WESTERMANN : These should be indicated by the sign ~ above the letter, thus *ã* would express the sound of the French word *an*. As far as the languages represented at this Conference were concerned, the sign was required only in one, viz. Zande.

Professor Westermann promised to deal in Committee with a difficulty raised by Mr. Batstone.

The Glottal Stop.

PROFESSOR WESTERMANN : This, in cases where it is essential that it should be indicated, would be expressed by the sign ', as in Madi *'bi* hair as distinct from *bi* oar.

No objection was raised to the use of the sign ' for this purpose, but a discussion took place as to whether it should precede or follow a consonant, i.e. whether the Madi word for hair should be written *b'i* or *'bi*.

PROFESSOR WESTERMANN pointed out that the theoretical question as to whether the sound followed or preceded that of the consonant had not been satisfactorily settled ; in the case of voiced consonants it seemed to precede, and he suggested that the sign for the glottal stop should therefore be written before the consonant.

The case was not the same as that of the voiceless consonants referred to on p. 6 (v) of the Memorandum.

Tones.

PROFESSOR WESTERMANN : In certain languages it was necessary to indicate tones. Thus in Madi a distinction must be made between *di* head, and *dí* (high tone) arm ; *ti* mouth, and *tí* cow ; *ogu* back, and *ogú* thief. There might be other tones in addition to the high and low tone, and it was customary to indicate the low tone by a grave accent and the high tone by an acute accent. In Madi only the high tone need be marked ; what distinctions were necessary would have to be discovered in the case of each language.

FATHER CRAZZOLARA : Pointed out that tones existed in Nuer.

PROFESSOR WESTERMANN, in reply to Archdeacon Shaw's question whether these tone marks were used in West Africa, replied in the affirmative and added that he proposed to include them in the next edition of the Memorandum.

The Central Vowel.

PROFESSOR WESTERMANN : This was the vowel usually written *ö* in Bari and it corresponded to the second vowel in the English word "father". He believed that it was necessary to indicate it in Nilotic languages where it was generally written either *ö* or *ë*. It did not approximate to an *o*, but was somewhere between *a* and *o*.

MR. BATSTONE thought that in Zande *a* was preferable for grammatical reasons, and Father Crazzolara expressed a preference for *ë*.

The Open Vowels.

PROFESSOR WESTERMANN : It was proposed to use the symbols *ɔ* and *ɛ* to indicate the open vowel sounds which occur, e.g. in English *rod* as distinct from *road*, and French *mère* as distinct from *été*. These symbols need be used only where the distinction is essential.

MONSIGNOR ZAMBONARDI further illustrated the distinction through Italian *farò* as compared with *faro*.

The Velar Fricative.

PROFESSOR WESTERMANN : It is proposed to use the symbol *ɣ* (gamma) for this sound, which is found variously written *gh* and *rh* and *r* and *q*. It corresponds to *g* in German *Lage*.

In the course of the discussion it was pointed out that the use of *q* was open to objection on the ground that in Arabic it was required for a totally different sound.

ARCHDEACON SHAW drew attention to the undesirability of taking decisions piecemeal and referred to the inconvenience which the use of non-Roman symbols would cause to the users of typewriters.

Palatalized Consonants.

PROFESSOR WESTERMANN : The Memorandum suggests the symbols *c*, *j*, and *ny* for these sounds.

BISHOP KITCHING felt a difficulty about the use of *ny*, especially at the end of a word, owing to the confusion which might result from the different usage in English.

PROFESSOR WESTERMANN : There would be no difficulty for the African who had learnt that *y* has a consonantal value only, and no difficulty was actually found in West Africa, where *ny* was universally used.

As compared with the sign *ñ* recommended for this sound at the Aba Conference, the use of *ny* saved a diacritical mark.

FATHER CRAZZOLARA : The findings of the Aba Conference, which favoured ñ, could not be held to be binding, as it was not fully representative and as no authority for the recommendations was quoted.

BISHOP KITCHING : No such claim was put forward for the Aba Conference, but that Conference had consulted the best authorities available, and these authorities had been quoted in the course of the proceedings.

The Interdental Sounds.

PROFESSOR WESTERMANN : It was proposed to use the symbols **th**, **dh**, **nh** in preference to *ṭ*, *ḍ*, *ṇ*, of the Arua system.

These sounds only exist in Dinka, Shilluk, and possibly Nuer, and were not discussed in detail at this stage.

The Velar n.

PROFESSOR WESTERMANN : The symbol **ŋ** was proposed to express the sound variously written *ng*, *ng'*, *ñ*, and *ṇ* ; it occurred e.g. in Bari *ŋwan* four, *ŋutu* man. This symbol was necessary only in languages where both *ŋ* and *ng* existed ; where the combination *ng* could only be pronounced in one way the symbol **ŋ** need not be used.

l and r.

PROFESSOR WESTERMANN : In some African languages there was no essential difference between *l* and *r*, though pronunciation might be affected by a following *i*. In such cases it did not matter whether *l* or *r* was written.

In so far as the matter was of special interest in Zande, it could be discussed in detail by the committee dealing with that language.

BISHOP KITCHING suggested that before the Memorandum was further discussed certain definite principles should first be agreed on by the Conference.

AFTERNOON.

THE CHAIRMAN put forward the two following principles as a basis of the orthography to be adopted.

(i) One sound one symbol as far as possible, though exceptions might be necessary.

(ii) Avoidance of diacritical marks as much as possible, particularly those below the line.

In the course of the discussion the question of the permissibility of digraphs and the use of diacritical marks below the letter were examined in detail.

ARCHDEACON SHAW and BISHOP KITCHING both felt it to be inconsistent on the part of those responsible for the Memorandum to object to diacritical marks below the letter while using such symbols as the glottal stop, the mark indicating nasalization, etc.

THE CHAIRMAN : The question before the Conference now was whether the Memorandum should be adopted as the basis of our orthography. It had already been adopted in other parts of Africa,

and it was to be feared that by rejecting it we would fall behind the times. If this Conference found itself unable to adopt it, it should have weighty reasons for such a refusal.

MR. HUSSEY asked the Conference to accept the Memorandum. Committees would have an opportunity of discussing its applicability to the various groups of languages, and the Conference could amend it if necessary.

PROFESSOR WESTERMANN: It would be a great step forward if the symbols η , τ , ϵ , and σ were adopted.

ARCHDEACON SHAW: Before committing the Conference to the orthography proposed, he found it necessary to examine the history of the problem. He was of the opinion that the alphabet was based on that of the International Phonetic Association; that is to say, on an alphabet produced by scientists for the use of scientists, in which Greek letters were used and other letters were turned upside down, etc. In 1912 the Protestant Missions were conscious of the necessity of adopting a uniform alphabet for African languages. There was a meeting in Khartoum with officials of the Sudan Government, but this led to no decisive results. In 1918 the Missions studied the question of adopting the alphabet of the International Phonetic Association and some assent was given to it. Considerable doubts arose, however, and there was no expert available to solve these doubts. They therefore devised the simple system now used by them. They realized that it was not exhaustive, but the benefits resulting from its use were immediately felt. Before its adoption the system had been submitted to Professor Daniel Jones who, while feeling bound as a member of the International Phonetic Association to favour the alphabet of that Society, realized the practical difficulties involved in using it, and could suggest nothing better than the Mission system for their use.

The alphabet contained in the Memorandum was said to be practical, but he suggested that it contained the same difficulties as the alphabet of the International Phonetic Association, that it was only intended for scientists and not sufficiently practical for their needs. He had no desire to be dogmatic, and he was prepared to yield even on points which had proved successful in use, but on examining the new alphabet he could discover no scientific principle underlying the choice of the new letters proposed. Some of his objections he had already exposed in a memorandum attached to his reply to the questionnaire. He would here mention the absence of italic forms and the fact that letters which historically were only different shapes of the same symbol were here used as separate letters. It would have been desirable to take the advice of experts in calligraphy so as to arrive at letters suitable not only for scientists but for ordinary people writing in an ordinary way. There was a danger of introducing into Native writing the difficulties experienced in our own, as for example in the letters *u* and *n*. The history and evolution of calligraphy ought to be examined before choosing new symbols but circumstances appeared to be forcing a decision before this had been done.

The principles of orthography adopted at Arua in 1918 were as follows :—

- (i) To be as simple as possible from the Native point of view.
- (ii) To represent each separate sound by one letter only.
- (iii) To introduce as few special signs as possible in order to avoid the necessity for extra type.
- (iv) To be guided by the generally accepted meaning of signs.
- (v) Where special signs are used these should be suggestive.

The Natives themselves had pointed out to them the necessity of certain diacritical signs which they had hoped to avoid. The Arua system could easily be used on typewriters and had the further advantage of making it possible for them to use the English copy-books. He had thought it necessary to point out these disadvantages of the system proposed, and though holding no brief for diacritical marks he was not anxious to abandon them unless he could feel certain that the change would be for the better.

As for the argument that the orthography of the Memorandum had been successful in West Africa, he felt that it had not been in use long enough to be certain of this point. It was said to be in general use, but there was no general agreement as to its suitability, and he felt that this Conference should be very careful in its scrutiny before committing the Southern Sudan to the use of the proposed orthography.

PROFESSOR WESTERMANN: Much of the last speaker's remarks was not applicable to our problem, and it would take too long to deal with the speech in detail. It was true that the alphabet of the International Phonetic Association was not specially designed for Africans, but it was not intended for scientists only and was in fact largely used in Europe as a means of teaching modern European languages. If it were seriously suggested to go into the history of calligraphy the present Conference was years before its time.

ARCHDEACON SHAW deprecated postponement of a decision, but doubted whether the proposed system was really suitable for Africans.

The discussion on cursive writing and the evolution of letters was continued by several members of the Conference.

ARCHDEACON SHAW further referred to the disadvantages caused by the fact that the proposed orthography made no provision for capital letters.

PROFESSOR WESTERMANN agreed that capitals need not be abolished.

THE CHAIRMAN, after some further discussion on the procedure to be adopted for the examination of the problem with a view to arriving at an agreement, suggested that the question of orthography should now be referred to the Group Committees for discussion, as the Conference was unable to make further progress until the sounds required in the different languages had been agreed on by those Group Committees.

The Conference agreed to this suggestion.

THE CHAIRMAN passed to the question of languages, taking as a basis the three recommendations quoted in his opening statement.

(1) That elementary education should be in the vernacular in the lower grades as a general principle.

(2) That English should be the language for higher instruction.

(3) That the teaching of a language of intercommunication (*lingua franca*) in the intermediate stage was not necessary at present.

As regards the first two points, principles which are already recognized in the area were re-affirmed.

There was general agreement on these principles.

As regards the third point, the general feeling of the meeting appeared to be that the use of a language of intercommunication (*lingua franca*) in schools for educational purposes was not called for at present.

In this connection a discussion took place on the use and spread of Arabic in the area during which the following points arose :—

Several speakers drew attention to the undesirability of the spread of this language.

It was pointed out that the agencies fostering the spread of Arabic were :—

(i) Government offices.

(ii) Soldiers and policemen.

(iii) Arab traders.

THE CHAIRMAN again drew attention to the fact that it was the policy of the Sudan Government gradually to replace Arabic by English as the language for correspondence and accounts in Government Offices in the Southern Sudan.

Some speakers pointed out that, even though correspondence, etc., were conducted in English, unless administrative officials spoke the local vernacular, Arabic would still retain its prestige as the language by which the Native would obtain justice, though this might be mitigated by using local boys with a knowledge of English as interpreters. The supply of such boys would depend on the progress of the higher schools.

ARCHDEACON SHAW : As regards soldiers and police, just as Bangala had followed the Belgian Flag so Arabic had come in with the advent of the present administration and had even ousted Bangala in a large part of the territory formerly administered by the Belgians.

Some speakers made the point that if Southern Arabic were to be recognized as the general means of intercommunication it would be necessary to improve it considerably.

BISHOP KITCHING expressed the opinion that the whole essence of a *lingua franca* was that it should be extremely simple and easy to learn and that if enriched it would lose its chief function.

A discussion then ensued as to the possibility of fostering the use of some other language as the common language of intercommunication. The languages mentioned in this connection were Bangala, Swahili, and English. With regard to the latter, it was felt that English used

in this way would almost certainly degenerate to something approaching the pidgin English of the West Coast.

THE CHAIRMAN: This question has been thoroughly ventilated in discussion, and the Conference appears to be satisfied that there is no necessity to develop any language of intercommunication (*lingua franca*) as a literary language at present in the Southern Sudan.

When Arabic was under discussion the point was brought out that it existed in the area not only as a *lingua franca*, but in certain districts as the vernacular of a community.

ARCHDEACON SHAW stressed the point strongly that in such districts it was necessary to use Arabic as the medium of instruction in the elementary schools in order to find a method of approach to these communities. He referred to a decision arrived at at a meeting in Khartoum in 1927 that whereas schools might be provided for these Arabic-speaking areas, boys should not be admitted to such schools if a school was available in which their own mother tongue was taught.

There was general agreement on the part of the Conference that the group language system should be adopted, and the CHAIRMAN proposed that on the following day the Conference should break up into Committees to draw up lists of languages for this purpose; to report on the applicability of the proposed orthography; and to suggest an alphabet for each group.

THIRD DAY.—*Wednesday, 11th April.*

MORNING.

The terms of reference for the Language Committees were passed as under:—

Terms of Reference for Language Committees.

(1) To check and complete the list of languages and dialects circulated and the number of people speaking each and to complete the information with reference to areas outside the Sudan.

(2) To consider whether all the languages and dialects comprised in each group can be served by one literary language and if so, to select the most suitable, and if not to suggest which others are required.

(3) To consider the Memorandum of the International Institute of African Languages and Cultures with reference to the discussion which has taken place and to report on its applicability to the languages included in the group. An alphabet for the languages concerned should be drawn up by the Committee.

THE CHAIRMAN asked Mr. Roome to give information to any Committee desiring it as to the distribution and numbers outside the Sudan of any of the tribes concerned.

The rest of the morning was devoted to Committee work.

AFTERNOON.

Devoted to Committee work.

FOURTH DAY.—*Thursday, 12th April.*

MORNING.

Devoted to the Group Language Committees.
The Text-book Committee also sat.

AFTERNOON.

MR. HUSSEY read the minutes of the Text-book Committee, which are attached as Appendix II to this report.

The report of the Committee was taken by stages.

Minute 1. Aims.

This was agreed to by the Conference.

Minute 2. Method.

Some discussion took place as to the participation by Mission authorities in the choice of material and the exact functions of the Education Officer.

THE CHAIRMAN suggested that in a resolution adopting the minute it should be stated that the Education Department should work in collaboration with the Mission authorities.

The Conference felt that inquiries should be made as to where printing could be most conveniently and cheaply done. It might prove that Khartoum would not be the cheapest place.

ARCHDEACON SHAW suggested that there might be societies in England which would assist.

Minute 3. Text-books Required.

The Conference passed this minute subject to certain alterations agreed to by the Text-book Committee.

Minute 4. Linguistic Expert.

The Conference discussed this question in connection with Minute 6, and it is referred to below.

Minute 5. News-sheets.

The Conference accepted this minute.

Minute 6. Grammars, etc., for non-Natives.

This minute and that dealing with the linguistic expert were discussed at length.

As a result of this discussion it appeared that for the purpose of producing grammars and vocabularies for the use of Missionaries and Officials, which the Conference thought desirable, a linguistic expert would be of great use, but, as pointed out by PROFESSOR WESTERMANN and MR. HILLELSON, a linguistic expert for this purpose should be a man who was acquainted with African languages generally and who had been trained in the principles of phonetics, the science of linguistics and anthropology, and not necessarily one who possessed a detailed practical knowledge of all the languages with which he might deal.

The question of compiling grammars for the use of Natives studying their own language was also discussed.

The Conference was of the opinion that this work would be most efficiently done by those in the country who already have a good practical knowledge of the language.

The existence of a model grammar would be of great assistance to them, and they would also derive great benefit from consulting the linguistic expert mentioned above.

PROFESSOR WESTERMANN : A model grammar could be produced by the International Institute of African Languages and Cultures, and he would assist.

Minute 7. Text-books for Intermediate Schools.

The Conference accepted this minute.

MR. HUNTER initiated a debate on the problems connected with the introduction of foreign words into the vernaculars and their transliteration.

The record of this debate, which was not concluded on this occasion, appears in the proceedings of Friday, 13th April.

FIFTH DAY.—*Friday, 13th April.*

MORNING.

THE CHAIRMAN submitted resolutions arising out of the recommendations of the Text-book Committee which were adopted with slight amendment.

The reports of the Group Language Committees were then discussed.

THE CHAIRMAN suggested that the amended lists of languages should be submitted to Professor Westermann with the request that he should draw up a revised list to be attached as an appendix to this report.

This was accepted.

After discussion the Conference expressed general agreement with the conclusions of the Committees as regards group languages.

The use of Arabic in certain schools in the Southern Sudan was again discussed.

FATHER CRAZZOLARA deprecated the existence of an Arabic teaching school at Malakal and thought that there should be no school there except one using Shilluk as the language of instruction.

THE CHAIRMAN explained why Malakal required a *kuttab* of the Northern type.

ARCHDEACON SHAW referred again to the necessity of an Arabic-speaking school at places like Mongalla, and possibly Juba and others, as a means of approaching certain communities. If no teaching was offered to them by other agencies, these communities would start schools of their own which would be of a less desirable type.

MR. HILLELSON mentioned the border country between Bahr el Ghazal and Darfur as an area probably requiring teaching in Arabic if there was to be any education at all. It was impossible to draw a rigid line between North and South and the political and administrative connection with the Northern Sudan could not be disregarded.

THE CHAIRMAN pointed out the difference between places like Malakal, where there was a definite need for *kuttabs* of the Northern type, and those like Mongalla, with its miscellaneous population using Arabic as a convenient means of communication. He had no desire to introduce *kuttabs* of the Northern type in these places, and the existence of other schools would make it easier to resist pressure to do so.

Several speakers emphasized the importance of using Roman script for the teaching of Arabic in such schools.

MR. HILLELSON: The teaching of Arabic in Roman script entailed certain difficulties with reference to orthography and the type of language. These difficulties might not be insurmountable, but the problem required further study.

The Conference proceeded to consider the reports of the Group Language Committees on orthography.

The tabulated list of alphabets suggested for the various languages was examined in detail, with particular reference to cases where suggestions differed from the orthography of the Memorandum or from that used by various Missions at present.

The Inter-dental Sounds.

ARCHDEACON SHAW repeated his plea in favour of representing these sounds by dots under the letters in preference to *th*, *dh*, and *nh*, which had been accepted by the Shilluk Committee and the Nuer part of the Dinka Nuer Committee. This was a violation of the principle "one sound one symbol".

He himself had originally tried to represent these sounds by the *th*, *dh*, and *nh*, but after the Arua Conference had adopted *ṭ ḍ ṇ* and had found them much more convenient in practice.

FATHER CRAZZOLARA: As a matter of principle a single sign was preferable, but dots under letters were unsatisfactory and, if the principle had to be maintained, satisfactory single signs for the inter-dentals would have to be invented. In teaching Shilluk at Tonga *dh*, *th*, was used and no difficulty was experienced.

MISS HUFFMAN: Nuer pupils who were acquainted with both methods seemed to prefer the dotted letters, but this might be due to the fact that they were more used to them.

A suggestion to the effect that the signs recommended in the Memorandum for retroflex cerebrals which did not occur in Nilotic languages might be used for the inter-dentals, was objected to on the ground that there would then be no corresponding symbol for the inter-dental *n*.

The same objection applied to the Greek θ and δ .

Several speakers urged that dots below the letters would frequently be omitted by Native writers and presented typographical difficulties.

ARCHDEACON SHAW said that in his experience the Dinka who had been taught to use the two dots showed no tendency whatever to omit them.

MR. HILLELSON suggested that experience on this point was limited, as the number of Dinka literates and the amount of written matter in Dinka were still very small. The case of Arabic illustrated the danger. Here dots were essential for the differentiation of certain letters and great inconvenience was caused by the fact that writers constantly omitted or displaced them.

MR. GIBSON said that Archdeacon Shaw, who before adopting the dotted letters had used *dh* and *th*, was convinced of the superiority of the dotted letters. He did not know of any case in which the converse change had been made.

Further discussion referred to the fact that the combination of two letters to form the single sound *th* presented no difficulty to English children. The inconvenience of changing over from an already established system to a new one was also discussed, but this was not held to be very serious.

THE CHAIRMAN then put the question to the vote, and the proposal to use the *th*, *dh*, and *nh* was carried by 24 votes to 12.

ARCHDEACON SHAW was unconvinced of the merits of this decision, but expressed his willingness to accept it for the sake of uniformity.

The Velar n.

The use of *ŋ* for this sound had been recommended by the majority of Group Committees.

BISHOP KITCHING drew attention to the fact that this symbol had not been adopted in the proposed Zande alphabet although the sound admittedly existed in the language. This was a violation of the principle.

It was generally agreed, however, that if there was no necessity to represent a sound when writing for Natives the symbol need not be included in the alphabet.

The Velar Fricative.

After a short discussion the use of *ɣ* (gamma) was adopted.

AFTERNOON.

Open Vowels.

It was generally agreed that for the use of Natives it was not necessary as a rule to indicate open vowels, but that it was necessary to observe this distinction in the case of books intended for non-Natives learning the languages.

ARCHDEACON SHAW maintained that, this being so, marks on the letters were preferable to the phonetic signs proposed: such

marks could be used or omitted at will, and non-Natives would then have less difficulty in reading literature printed for the Natives.

After some discussion a vote was taken and by a majority of 18 votes to 6 it was decided that *ɛ* and *ɔ* should be introduced in the alphabet for use when necessary.

The Central Vowel.

There was some discussion on the use of *ə* in preference to the *ö* recommended by most of the Committees, particularly on the ground that the use of *ö* violated the principle of avoiding diacritical marks.

THE CHAIRMAN pointed out that the choice was between violating the principle and adding a new sign. The Conference had on many occasions deprecated the use of more new signs than could be helped. It was therefore a choice of evils, and convenience should prevail.

The question was then put to the vote and the use of *ö* adopted by a large majority.

Tones.

The Conference agreed that tones should only be distinguished by the use of an acute accent for high tones, and that even this should only be used when definitely necessary.

Vowels.

The principle of expressing long vowels by writing the vowel letter twice was discussed and adopted.

ARCHDEACON SHAW wished to record a warning to the effect that in Dinka the apparent *ai* diphthong before the palatalized consonants *c, j, ny, y* should be written as an *a* and not as a diphthong. He agreed that the discrimination of the different values of the vowels (open and close vowels, etc.) was unnecessary when writing for Natives but, as it was essential in books intended for the non-Native, confusion between the two methods would result.

In the course of a discussion, in which MR. HEASTY, MISS HUFFMAN, and others took part, general agreement was reached to the effect that the signs for the open vowels should be adopted for use where necessary. Only detailed examination of a language could show whether such a necessity existed.

Capitals.

The Conference recommended that capitals should be used.

There was some discussion as to the form of the capital to be adopted for *e* and *ɛ* respectively, and it was eventually agreed that the ordinary capital **E** should be used for *e* and a larger form of *ɛ* for the capital form of that letter.

ARCHDEACON SHAW : If the orthography now recommended were adopted, Missions would be put to a considerable expense in printing

new text-books which they could not easily meet. He desired to know whether Government would assist them.

THE CHAIRMAN asked for some estimate of the sums involved, and upon figures being quoted did not think they were very formidable.

The Conference then adopted a resolution on the subject of orthography, proposed by the CHAIRMAN.

ARCHDEACON SHAW : He, and the minority which he represented, though accepting the recommendations of the Conference for the sake of uniformity, would still like to record their lack of conviction as to the merits of the alphabets adopted.

THE CHAIRMAN suggested that if he wished to do this, a minority resolution might be appended to the main resolution.

ARCHDEACON SHAW : Said he would consider this.

The following is a short record of the debate begun on the previous day on the problems connected with the introduction of foreign words into the vernaculars for the purpose of expressing ideas new to the Native.

English being the language of higher education in the Southern Sudan, it was obviously indicated as the source from which such terms should be derived, though a compromise might be necessary in the case of languages also spoken in Belgian and French territories, e.g. Zande.

There was also the problem whether words borrowed from English should be represented in the phonetic spelling of the Native language or whether they should retain their English forms. This point was also of importance in connection with the spelling of proper names, especially geographical.

MR. BATSTONE : The Society to which he belonged had adopted the principle of borrowing words from whichever adequate African language was nearest geographically ; this in the case of the Zande of his area was Swahili.

BISHOP KITCHING : In Uganda the practice of rendering English words in vernacular phonetic spelling was found to be unsatisfactory for more advanced terms and had to be abandoned.

It was further represented in the course of the debate that the principle of phonetic spelling was not easily applicable to geographical names on maps, and that the use of the English spellings would necessitate the employment of letters not found in the Native alphabets. In text-books the difficulty might be solved by using the English spelling followed by a transcription into the vernacular.

The problem of forming the higher numerals in African languages was also discussed.

Various questions of detail affecting particular languages and special words arose, and it was the feeling of the Conference that the matter was not yet sufficiently advanced to make it possible for a general recommendation to be made. At present the problem was confined to a few text-books, and experience would show what principles were most convenient in practice.

At the same time the Conference strongly recommended that different Missions working in the same linguistic and geographical area should consult together and agree on a uniform practice both in the matter of notation and the introduction of foreign words.

SIXTH DAY.—*Saturday, 14th April.*

MORNING.

The Conference passed the following resolutions :—

First Resolution.

The Conference, having noted the amendments to the list of languages and dialects circulated, as presented by the Group Languages Committees, recommends that Professor Westermann should be asked to draw up a revised list on the basis of this additional information and from other sources accessible to him which should be attached as an appendix to its report.

Second Resolution.

The Conference is of the opinion that the following group languages are suitable for development and that the preparation of text-books in these languages for use in the elementary vernacular schools of the Southern Sudan is a matter of urgency :

Dinka.	Bari.
Nuer.	Latuko.
Shilluk.	Zande.

Acholi and Madi are in a different category, as only a very small proportion of the people speaking these languages live in the Sudan. Literature for these languages must therefore be drawn from elsewhere.

It is recognized that in sub-grade schools the use of other vernaculars may still be necessary

Colloquial Arabic in Roman script will also be required in certain communities where the use of no other vernacular is practicable.

Third Resolution.

The Conference, having considered Memorandum I of the International Institute of African Languages and Cultures on Practical Orthography of African Languages, recommends the adoption of the alphabet given in Appendix III of its Report for use in the languages represented at the Conference. It does not record any opinion on those portions of the Memorandum which do not affect the orthography of these languages.

A minority, representing about one-third of those present, wish it recorded that in their opinion in the alphabet adopted principles had been in some cases disregarded, and that certain symbols seemed on trial to have proved not the best for the practical use of the African Native.

Fourth Resolution.

The Conference adopts the minutes of the Text-book Committee, whose report is attached as Appendix II, and adds the following recommendations :—

(i) In the selection and compilation of text-books the Education Department should work in collaboration with the Mission Educational Authorities.

(ii) The Education Department should endeavour to find out where the printing of text-books for Elementary Vernacular Schools could be most conveniently and cheaply undertaken.

(iii) It is a matter of first importance that books for the study of the important group languages should be available for Missionaries and Officials, and for this purpose the appointment of a specialist for a certain period is indicated.

(iv) Though it is obvious that, as recommended by the Text-book Committee, the preparation of vernacular grammars for use in schools should be undertaken by those already in the field, the existence of a model grammar and the advice of the specialist would have the effect of speeding up the work.

THE CHAIRMAN expressed his thanks to all who had united in bringing this Conference to such a successful conclusion. He was particularly grateful to those who had come from other territories and helped him in solving problems more particularly pertaining to the Sudan.

He thought all would agree that much credit was due to those who had made the local arrangements, and particularly to Mr. and Mrs. Hunter.

He wished to thank those who had worked untiringly in secretarial capacities.

He also owed much to Mr. Hussey, and Mr. Hillelson had assisted him greatly both before and during the Conference.

He paid a special tribute to Professor Westermann, who had been the central figure of the Conference and who throughout the week had been at everyone's beck and call. He proposed a hearty vote of thanks to Professor Westermann.

The Conference had been marked by goodwill throughout, and he thanked those who had been willing to waive personal predilections for the sake of unanimity.

It would be his pleasant duty to report the results of the Conference to the Sudan Government, and he hoped that at no distant date the recommendations would be put into effect.

The week had been one of great pleasure to him not only because such successful results had been obtained, but because it had given him the opportunity of making the personal acquaintance of the various delegates.

MR. HUSSEY, on behalf of the Uganda representatives, expressed his thanks to the Sudan Government. He thought the decisions taken

would have far-reaching effects. They had particularly appreciated the opportunity of meeting Professor Westermann.

BISHOP KITCHING proposed a vote of thanks to the Chairman who, in the opinion of all, had held the scales with impartiality.

He thought that, though the time for the absolute stabilization of orthography had not yet arrived, great strides had been made at this Conference.

MONSIGNOR ZAMBONARDI seconded the vote of thanks to the Chairman, and expressed the pleasure which all felt that such satisfactory conclusions had been reached and also thanked the Sudan Government for having convened the Conference.

He thought it marked a new era in educational development in the Southern Sudan.

MR. BATSTONE, on behalf of the Africa Inland Mission, wished to associate himself with the views expressed by previous speakers.

APPENDIX I.

Reports of Language Committees.

THE DINKA NUER COMMITTEE.

Mr. J. G. MATTHEW (*Chairman*), Secretary for Education, Health, etc.
 Venerable Archdeacon SHAW, Church Missionary Society, Malek.
 Rev. Father OLIVETTI, Italian Catholic Mission, Rejaf.
 Rev. Father CRAZZOLARA, Italian Catholic Mission, Yoynyang.
 Rev. W. J. ADAIR, American Mission, Nasser.
 Miss R. HUFFMAN, American Mission, Nasser.
 Mr. D. N. MACDIARMID, Sudan United Mission.

(1) The Committee checked and passed the language list. There are only two languages concerned—Dinka and Nuer. They do not extend beyond the Sudan.

Dinka.—As regards dialects the following are some of the Dinka dialects, but the list is not complete as it does not include the Northern and Donjol Dinka.

Upper Nile Province.

Bor	.	.	.	Church Missionary Society.
Thaing	.	.	.	" " "
Twī	.	.	.	" " "
Nyarweng	.	.	.	" " "
Chich	.	.	.	" " "
Aliab	.	.	.	" " "

Bahr el Ghazal Province.

Agar	.	.	.	Church Missionary Society.
Gok	.	.	.	Italian Catholic Mission.
Rek	.	.	.	" " "
Malwal	.	.	.	" " "
Twich	.	.	.	" " "

Nuer.—There are two main dialects, but differences are very slight. Atwot is a Nuer dialect, but some sections of the Atwot tribe have adopted Dinka as their vernacular.

(2) The Committee were unanimously of opinion that the differences between Dinka and Nuer were so great that there could be no question of combination; and that as each served a large tribe they must both be retained as literary languages.

The Committee discussed the question of dialects as affecting text-books, etc., and made the following recommendations:—

(a) That in order to pool resources each Mission should not attempt to translate all the text-books which would be necessary into its own dialect, but that such translations might be distributed among the various Missions, each taking one or two books. The result would then be pooled for use in each Mission. The position would therefore be that in each Mission Station text-books in perhaps more than one dialect would be in use. This would tend

to familiarize the boys with dialects other than their own and might gradually lead to the adoption of a common dialect.

(b) When in one dialect two words are used for the same meaning, while one only is used in another, in translating books into the former care should be taken to employ the word which is common to both.

(3) For consideration of the applicability of the Orthography Memorandum the Committee agreed to split up into two groups, i.e. Nuer and Dinka.

Reports of the two groups follow :—

REPORT OF THE SUB-COMMITTEE ON NUER.

Rev. Fr. CRAZZOLARA.

Rev. W. J. ADAIR.

Miss R. HUFFMAN.

The differences in dialect are practically negligible at the present time.

We approve the use of *th*, *dh*, and *nh*, instead of the diacritical marks for use in Nuer, the final inter-dental *t* and *d* sounds always to be written *th*.

For practical purposes the majority of the Committee prefer the *q*, but for the sake of harmony are willing to accept the character *y*.

c shall include all *ch* and *sh* sounds.

In cases where it is necessary, the vowels shall be doubled to indicate the long sound of same.

We would ordinarily leave the vowels unmarked, but agree to use the *ö*, also the symbols of the open *e* and *o* as we find them necessary.

The Nuer alphabet includes the following :—

b, *d*, *k*, *l*, *m*, *n*, *p*, *t*, *w*, with their recognized values as in English.
g, hard value as in "get".

j, as in "jet".

r, strongly trilled.

y, as in "yet".

ŋ

ny

th

dh

nh

y or *q*.

c as *ch* and *sh*.

a

e

i

o

u

ö

ε

o

REPORT OF THE SUB-COMMITTEE ON DINKA.

Ven. Archdeacon SHAW.

Rev. Fr. OLIVETTI.

Mr. D. N. MACDIARMID.

The Sub-Committee discussed the question of the applicability of the Orthography to Dinka.

As regards the *th*, *dh*, *nh*, Father Olivetti would adopt these, but Archdeacon Shaw would prefer to retain *t*, *d*, *n*.

As regards *y* or *q*, the Sub-Committee prefer *q* for convenience, but realize the difficulty if there is to be Arabic teaching in schools. This would involve the use of the usual Arabic orthography in which *q* is used for an entirely different sound. The only alternative therefore would be the *y*.

Recommend the use of *ny* for *ñ*.

Recommend the use of *ŋ* for *ñ*.

As regards vowels *ö* does not seem to be wanted.

The Committee think that no special vowel signs are required for the natives, but a system would be required for Europeans learning the language.

The system of writing long vowels with two letters is accepted.

The Dinka alphabet will therefore include the following:—

b, d, k, l, m, n, p, t, w, with their recognized English values.

g

j

r

y

ŋ

ny

t̄ or *th*d̄ or *dh*n̄ or *nh*

y or *q* See above.

c

a

e

i

o

u

ö if necessary.

THE SHILLUK ACHOLI COMMITTEE.

Mr. E. R. J. HUSSEY (*Chairman*), Director of Education, Uganda.

Rt. Rev. A. L. KITCHING, Bishop on the Upper Nile.

Rev. Fr. MOLINARO, Italian Catholic Mission.

Rev. Fr. P. B. KOHNEN, Italian Catholic Mission, Tonga.

Rev. J. A. HEASTY, American Mission, Doleib Hill.

Mrs. M. E. MORRIS, Africa Inland Mission, Arua.

Miss S. STIRTON, Africa Inland Mission, Mahagi.

Mr. S. H. H. WRIGHT (*Secretary*), Church Missionary Society, Uganda.

PART I.

Amended Table of Distribution of Languages and Dialects.

<i>Tribe.</i>	<i>District.</i>	<i>Number.</i>	<i>Remarks.</i>
<i>(a) In the Sudan.</i>			
SHILLUK . . .	Upper Nile Province. . .	90,000	
„ . . .	N. District, Bahr el Ghazal Province . . .	5,000	
ANUAK . . .	Upper Nile Province. . .	40,000	There are an unknown number of Anuak in Abyssinia.
JUR & BOLANDA	Wau District . . .	13,000	
DOMBO . . .	Northern District, Bahr el Ghazal Province . . .	2,500	
JUR . . .	„ „ . . .	1,500	
SHATT . . .	„ „ . . .	1,000	
ACHOLI . . .	Mongalla Province . . .	12,000	
BERI OF LAFON.		2,300	
<i>(b) Outside the Sudan.</i>			
ACHOLI . . .	Lango, Eastern Province, Uganda . . .	207,000	
„ . . .	Gulu and Chua, Northern Province, Uganda. . .	163,000	
BADAMA . . .	West of Mt. Elgon on Kenya Border . . .	52,000	
JALUO . . .	Nyanza Province of Kenya	375,000	
ALUR . . .	West Nile District . . .	60,000	
„ . . .	Congo . . .	77,000	
KISII . . .	On East of Lake Victoria, Kenya . . .	130,000	

PART II.

Group Language.

The Committee are agreed that Shilluk should be the Group language for all the above tribes in the Sudan, with the exception of the one Acholi group in the Mongalla Province, who should draw their literature from the Acholi of Uganda to whom they more properly belong and whose literature is already used among the Lango.

PART III.

Orthography.

The Committee discussed the representation of sounds as set forth in the Memorandum I of the International Institute of African Languages and Cultures, and arrived at the following conclusions:—

(The numbering below refers to the Sections in the Memorandum.)

(1) The language should be written on a Romanic basis.

(2) (i) **b, d, h, k, l, m, n, p, t, w**, shall have their English values. The inter-dental *d* and *t* shall be represented by **dh** and **th**.

(ii) **g** shall have its hard value.

r shall have the value as stated in the Memorandum.

y shall have its consonantal value as stated in the Memorandum.

ty, dy, ny, ly, to be used to represent palatalized consonants.

ky, gy, to be used to represent fronted *k* and *g*.

kp, gb, to be used to represent the labio-velar consonants.

(iii) The sound of *ng* as in "singer". The Committee agree that a separate symbol must be used and prefer the *n*, but they are quite willing to adopt the *ŋ* if it is adopted by other Committees. The reason for their preference for the *n* is that it is already being used by the majority of the Committee.

c to be used to represent *ch*, even when it approximates to *sh*.

ɣ to be used for the velar fricative as in the German *Lage*.

(iv) *j* to be used with its English value.

(4) The vowels *a*, *e*, *i*, *o*, *u*, shall have the Italian values. The Committee does not consider that a distinction between different sounds of these vowels is necessary in this group, with the exception of the special sound between *o* and *a*, known as "central vowel". This shall be represented by *ö*, which method has the advantage that it can be easily dropped when the elementary stages of learning are completed.

In the event of further distinctions being made the Committee prefers the underlining of the vowel to the adoption of new symbols.

(7) Long or doubled sounds shall be represented by doubling the vowel or consonant.

N.B.—Diphthongs should be used at the discretion of the translator.

THE BARI LATUKO COMMITTEE.

Mr. N. B. HUNTER (*Chairman*), Resident Inspector, Southern Education.

Rt. Rev. Monsignor ZAMBONARDI, Italian Catholic Mission, Rejaf.

Mr. K. RICHARDSON, Africa Inland Mission, Adi, Congo.

Rev. H. G. SELWYN, Church Missionary Society, Juba.

Mr. G. O. WHITEHEAD, Church Missionary Society, Juba.

Rev. Fr. SPAGNOLO, Italian Catholic Mission, Rejaf.

Rev. Fr. GAMBARETTO, Italian Catholic Mission, Isokke.

Rev. P. O'B. GIBSON (*Secretary*), Church Missionary Society, Yei.

The Committee considered the terms of reference, and record their recommendations on the points raised as under :—

I.

Amended Table of Distribution of Languages and Dialects.

<i>Tribe.</i>	<i>District.</i>	<i>Number.</i>	<i>Remarks.</i>
<i>(a) In the Sudan.</i>			
BARI	Rejaf and Mongalla .	30,000	
FAJELU	Rejaf and Yei . . .	20,000	
NIANGBARA	Rejaf and Amadi . .	20,000	Includes Shir.
KAKWA	Yei	20,000	
MANDARI	Amadi	7,000	
LOKOYA	Rejaf and Torit . .	12,000	
LATUKO	Torit	35,000	
LOFIT	„	8,000	
DONGOTONO (LANGO)	„	18,000	
<i>(b) Outside the Sudan.</i>			
BARI	Congo	8,000	
KAKWA	Congo and West Nile District, Uganda .	15,000	
DONGOTONO (LANGO)	Uganda		Probably tribes using kindred dialects exist, but no definite information available.

Note.—The Didinga and Taposa are not included in the table on page 37.

II.

The Committee feels that Bari is the most important language in the group, but recognizes that it could only be used as the medium of instruction in schools amongst the Bari themselves, the Niangbara, Mandari, and possibly the Kuku for the present. It should be possible in time to replace Kakwa also by Bari, while as regards the Fajelu either Bari or Kakwa could be used as the medium of instruction at once.

The Committee feels that of the group Latuko-Lofit-Lokoya-Dongotono, Latuko is the most important, and that it is unnecessary that any of the other languages should be used as media of instruction in schools.

The Committee saw no immediate prospect of Bari replacing Latuko.

III.

The following alphabets are proposed :—

Bari-Kakwa.

Latuko.

a	a
e	e
i	i
o	o
u	u
ö	w
w	y
y	b
'y	c
b	d
'b	j
d	g
'd	k
j (in Congo Kakwa z).	l
g	m
gw	n
kw	ŋ
k	p
l	r
m	s
n	t
ŋ	ny
p	x (as in Latuxo, the name of the tribe).
r	
s	v for bi-labial v.
t	
ny	

Lengthened vowels and consonants to be expressed by doubling the letter, e.g. lengthened *a* is written *aa*.

The above letters to have the values given them in the Memorandum of the International Institute of African Languages and Cultures, or as recommended in Professor Westermann's address to the Conference on 10th April, as the case may be.

The Committee does not recommend the use of tone marks except when necessary to distinguish the meaning.

The Committee feels that in the interests of uniformity the signs adopted where letters of the Roman alphabet do not exist, should if possible be the same as are adopted in the other languages dealt with by the Conference.

THE COMMITTEE ON THE NON-DINKA LANGUAGES OF THE BAHR EL GHAZAL PROVINCE.

Mr. S. HILLELSON (*Chairman*), Assistant Director of Intelligence, Sudan Government.

Baron VAN ZUYLEN VAN NYEVELT, Administrateur Territorial, Faradje, Belgian Congo.

Major R. G. C. BROCK, Acting Governor, Mongalla Province.

Rev. Fr. OLIVETTI, Italian Catholic Mission, Kajok.

Rev. Fr. CISCO, Italian Catholic Mission, Nuppoi.

Rev. F. G. LAVERICK, Church Missionary Society, Meridi.

Mrs. LAVERICK, Church Missionary Society, Meridi.

Rev. J. BATSTONE, Africa Inland Mission, Dungu, Congo.

Mrs. BATSTONE, Africa Inland Mission, Dungu, Congo.

Mrs. MORRIS, Africa Inland Mission, Arua, Uganda.

(1) The Committee considered the list of languages and dialects and completed and corrected the information contained therein with reference to Zande and Mundu.

Questions relating to the Ndogo group and to the languages of the Western District enumerated under numbers 16 to 23 were referred to Father Olivetti, who contributed valuable information. Other points involving corrections of the list emerged in the course of the discussion with regard to item two of the terms of reference.

The information thus obtained is embodied in Appendix "B".

The Committee found itself unable to identify and classify certain of the languages of the Western District and of Rumbek District.

(2) The questions forming number two of the terms of reference were considered from the point of view of each of the Mission stations represented with the following results.

Meridi, Church Missionary Society.

The pre-dominant language is Zande. There are some 13,000 Baka in the District, amongst whom the use of Zande is spreading, and it is not proposed to use any language but Zande for educational purposes.

Yambio, Church Missionary Society.

In the district served by this station only Zande is spoken. Bukuru, the language of a very small tribe, has died out.

Tembura, Italian Catholic Mission.

The position is as in Yambio. Nothing but Zande is of any importance and the minor languages of the district (Pombia, Barambo, Baré, and Huma) are disappearing.

Raffile, Italian Catholic Mission.

The people of this district are called Bor. This is the tribe usually referred to as Bolanda and their language is of the Shilluk type.

At present the Mission uses the Bor dialect, in which books have been published (Catechism, Primer, Reader, etc.). On linguistic grounds these people might use a Shilluk group language, but on administrative and cultural grounds it is proposed that they should eventually be absorbed in the Zande group. The administrative point of view, as put forward by Major Brock, is that in future there should only be two languages in the Bahr el Ghazal Province, viz. Dinka and Zande, and that the addition of Shilluk for the purposes of a single unimportant tribe would introduce an unnecessary complication. Moreover, as the Mission concerned with this tribe belongs to a different organization from those interested in Shilluk, it would have considerable difficulty in arranging for the teaching of Shilluk. It is further pointed out that the Bor (Bolanda) whose original home is in Tembura District whence they migrated not very long ago, are in cultural contact with the Zande and would not have any objection to the Zande language, and that on the other hand, they have no intercourse with the Shilluk speaking tribes.

There are also in the district served by this Mission some 1,000 Bongo who have a language of their own. There would be no difficulty in bringing these under either of the two group languages (Zande or Dinka) proposed for the Bahr el Ghazal Province.

Kayango, Italian Catholic Mission.

This Mission is attended by Ndogo, Baré, Kreish, Biri, and Golo. Ndogo is the language of instruction and is readily understood by the Baré.

Mboro, Italian Catholic Mission.

The position is as at Kayango.

Cleveland, Italian Catholic Mission.

The people served by this Mission are mainly Luo (Jur) though there are some Bolanda (Bor). The language used is Luo (Jur), which presents no difficulty to the Bolanda.

Deim Zubeir, Italian Catholic Mission.

This station originally used Ndogo as the language of instruction, but as this was found inadequate it is beginning now to introduce Kreish and Banda.

Kajok, Italian Catholic Mission.

This is a Dinka area and does not concern the present Committee.

It is therefore found that within the non-Dinka area of the Bahr el Ghazal Province, the following languages and dialects are used in schools: Zande, Bor (Bolanda), Luo (Jur), Ndogo, Kreish, and Banda. The Zande areas are compact, and the minor languages found within them are of no importance and should not be developed. In the Western District there is a great confusion of tongues, and none of the tribes are either large or important. The recommendation of the Committee is that in future the whole of the Bahr el Ghazal Province shall be served by two group languages, viz. Dinka and Zande, though this might not be applicable to Arabic speaking communities at Wau, and to the Western District. Bolanda and Ndogo should follow Zande, while Jur (Luo) might come under Dinka.

As education is extended to tribes not yet touched, the question as to which of the two group languages is suitable will have to be considered separately in each case.

The Committee does not think that dialectical differences in Zande are of importance. At the same time confusion in spelling might result if each Society interested in Zande were to work independently of the others, and the Committee recommends that the different bodies concerned should consult together for the purpose of arriving at a uniform literary language.

(3) The Committee fully discussed the question of orthography, and under the guidance of Professor Westermann adopted for submission to the Conference the Zande alphabet shown in appendix "A". It is satisfactory to note that a number of diacritical marks used in some Zande publications were found to be unnecessary, and that the alphabet presented does not in any particular deviate from the principles expressed in Memorandum I of the International Institute of African Languages and Cultures.

APPENDIX "A".

Zande Alphabet.

Vowels.

a, e, i, o, u, to have their Italian values.

All vowels may be nasalized by the use of the sign ~ over the vowel.

Where ambiguity might occur ö may be used for the central vowel corresponding to the second vowel of the English "father", e.g. in Zande *dundukö*.

Open and closed vowels do not need differentiation so far as had been found. Should the necessity arise, the system in Memorandum I to be followed.

Consonants.

b, d, j, h, k, m, n, p, r, s, t, v, w, z, shall have their English values.

g shall have its hard value as in "get".

y shall have its consonantal value as in "yet".

The velar n, which occurs only before g, shall be written ng.

Notes.—The r sound often approximates to l. s and z are palatalized before i.

APPENDIX "B".

Corrections to List of Languages.

4. JUR . . . The name by which these people call themselves is Luo.
 BOLANDA . . . The correct name is Bor ; by the Zande this tribe is called Ambaridi.
11. ZANDE . . . Tembura . . . 65,000
 Meridi . . . 33,600
 Belgian Congo . . . 500,000
 French Equatorial Africa . . . 50,000
12. BAKA . . . Meridi . . . 13,000
 Belgian Congo . . . 4,000
13. MUNDU. . . Meridi . . . 2,000
 Yei . . . 2,000 to 4,000
 Belgian Congo . . . 2,000
 There is also a tribe in the Belgian Congo called Bangba (40,000 to 50,000) whose language is identical with that of the Mundu.
15. NDOGO . . . A monosyllabic language with a fully developed system of tones, of a type similar to Madi ; Baré and Biri are dialects of Ndogo, but Shaire and Faroghe are distinct. Most of the Faroghe speak Arabic. Ndiri and Mangaiya remain unidentified.
16. KREISH . . . Also known as Mandabba.
24. The "Jur" of Rumbek District call themselves Aluo. They are distinct from the "Jur" (Luo) referred to under number 4 (Shilluk, etc.), and were found unable to understand Luo.
26. MAKARAKA . . . Speak Zande.
- 26a. In North-West of Meridi District there is a small tribe (150) called Banga with a language of its own.

THE MADI COMMITTEE.

Mr. E. B. HADDON (*Chairman*), Provincial Commissioner, Northern Province Uganda.

Rt. Rev. Monsignor ZAMBONARDI, Italian Catholic Mission, Rejaf.

Rev. Fr. MOLINARO, Italian Catholic Mission, Lerua.

Miss L. W. McCORD, Africa Inland Mission, Todro, Congo.

Rev. G. F. B. MORRIS, Africa Inland Mission, Arua, Uganda.

(1) The following appears to be a complete list of languages and dialects with the number of people speaking each, in the Sudan and neighbouring territories.

SUDAN	Opari Madi	12,000	
	Moro-Miyo	20,000	
	Vukaya	200	
	Kaliko	4,400	
			36,600
BELGIAN CONGO	Lugbara	100,000	
	Logo	60,000	
	Kaliko	2,500	
			162,500
UGANDA	Madi (Gulu)	30,000	
	Madi (Aliivu)	40,000	
	Lugbara	100,000	
			170,000

The Belgian Congo and Uganda figures are only approximately correct.

(2) The Committee would point out that only 36,000 Sudan people, or say 5,000 boys of school age, speak languages of this group, and that far greater numbers are in the Congo and in Uganda.

In Uganda Swahili will become the medium of instruction in Elementary Vernacular Schools, in the Congo the question is yet to be determined, but most of the Congo tribes have recently been transferred to the Ituri district and presumably will adopt Swahili.

On the other hand, for many years in Uganda and the Congo elementary education will take place in the vernacular, and by such time as the transition to Swahili takes place, the standard in the sub-grade schools will so be raised that they will be using the elementary books in Madi.

The Committee are advised by Monsignor Zambonardi that from the Sudan point of view the Madi of Moyo, Uganda is a purer form than the Opari Madi, and accordingly wishes this to be adopted for educational purposes in the Sudan.

(3) Vowels have the Italian values.

a

aa, etc. (to be written when necessary to distinguish words).

e

ε (in dialects where necessary).

i

o

ó (ö) (in the dialects where distinction is necessary, the accent is already in use and a different symbol seems unnecessary).

u

High tones may be marked by an acute accent in certain cases where a distinction is necessary.

Consonants have their English values unless otherwise stated.

Alphabet Recommended.

b

c

d

f

g

gb

h

j (the dz sound).

k

kp (as required in dialects).

l

m

η

n

ng

ny

p
r
s
t
ts
v
w
y
z

(to include the *ch* sound of some dialects).

APPENDIX II.

REPORT OF THE TEXT-BOOK COMMITTEE.

- Mr. E. R. J. HUSSEY (*Chairman*), Director of Education, Uganda.
 Rev. H. G. SELWYN, Principal, Juba School, Church Missionary Society.
 Rev. Fr. L. SCHOOLMEESTERS, The White Fathers Mission, Aba School.
 Rt. Rev. Monsignor ZAMBONARDI, Italian Catholic Mission, Mongalla Province.
 Mr. A. E. WINSOR, Director of Education, Africa Inland Mission, Aba.
 Mr. W. J. W. ROOME, Secretary, British and Foreign Bible Society in Uganda.
 Mr. D. N. MACDIARMID, Sudan United Mission, Heiban.
 Rev. W. J. ADAIR, American Mission, Nasser.
 Mr. N. B. HUNTER, Resident Inspector, Southern Education.
 Mr. A. G. HICKSON, Inspector, Southern Education.
 Miss R. HUFFMAN, American Mission, Nasser.
 Mr. H. S. H. WRIGHT (*Secretary*), Church Missionary Society, Uganda.

(1) *Aims.*

It was agreed that the primary object of this Committee should be to make suggestions as to the compilation of suitable text-books for use in the elementary vernacular schools of the various language groups. The languages concerned are those which will be selected by the Conference as group languages.

A number of text-books already exist as shown in the list of text-books. The books to be compiled are intended as complementary to these.

(2) *Method.*

It was suggested that an Education Officer should be responsible for ensuring the production, at first in English, of text-books for translation into the group languages. The translation would be undertaken by arrangement with various Missionaries in the different groups. Within each group, one Missionary might be selected for each book and the complete series might then be reviewed by all the selected translators of the group. The Committee advised that the printing should be undertaken by the Government printers either at Khartoum or at a local branch in the South. The Committee assumed that one advantage of the Government undertaking the printing of text-books would be a reduction in cost.

(3) *Text-books Required.*

The following books are required for immediate use :—

- (a) Readers for 2nd, 3rd, and 4th classes of Elementary Vernacular Schools.

It was thought that simple Primers for 1st year classes could be better arranged for locally. The subject matter for these readers could be obtained partly from local sources and partly from existing African text-books, of which many samples are to be found both at the Colonial Office and at the offices of the International Institute of African Languages and Cultures.

(b) An Arithmetic book to cover the syllabus comprising oral and written exercises. Material is available on which such a book might be based.

(c) *Hygiene*.—It was recommended that Blacklock, Part I, might be translated without alteration. This book has been specially recommended for use in African Schools by the Advisory Committee on Native Education in Tropical Africa.

(d) *A Geography and History Book*.—This would have to be drawn up with reference to the syllabus; some material can be obtained from text-books in use in other countries.

(e) *A Grammar for each Group Language*.—This book for use of native children in schools will of course have a different form from the grammars written for the benefit of foreigners learning the language. Arrangements might be made for the production of grammars by one or more of the Missionaries of each language group.

(f) *Agriculture*.—It may be impossible to compile a useful text-book until local conditions have been further studied.

(g) *Drill*.—A short manual on drill and games which would include descriptions of various native games which have already been found suitable in schools in various localities.

In some cases it may only be necessary to produce teachers' copies of books, when such books are compiled in the form of lectures to be delivered by the teachers to the class.

(4) *Linguistic Expert.*

The Committee felt that if a linguistic expert were available for giving advice to translators of text-books and compilers of grammars it would be of the utmost value.

(5) *News-sheets.*

The Committee expressed the view that apart from the translation of text-books, further translation and composition should be encouraged. One method of providing literature in the native languages, which has been adopted by the Africa Inland Mission and elsewhere, is the publication of news-sheets. The Committee felt that this plan should be followed wherever possible.

(6) *Grammars, etc., for Non-Natives.*

Mr. Hillelson urged the necessity of providing grammars and vocabularies in the group languages for the use of officials and missionaries. He suggested that Professor Westermann might be

asked to draw up a short statement showing the best method of compiling such books on a common basis. He also alluded to the value of the assistance which might be obtained from some language expert if such a person were available.

The Committee were in agreement with Mr. Hillelson's views.

(7) *Text-books for Intermediate Schools.*

The Committee discussed the selection of English text-books for use in Intermediate Schools, but were of the opinion that the matter should be left to the Education Authorities of the South who would be in close touch with all Intermediate Schools.

APPENDIX III.

Alphabets Adopted by the Conference.

Shilluk.	Nuer.	Dinka.	Bari.	Latuko.	Madi.	Zande.	Values.
b	b	b	b	b	b	b	as in English.
d	d	d	d	d	d	d	" "
					f	f	as in English, sometimes bi-labial; see also under <i>p</i> .
g	g	g	g	g	g	g	as in English "go" and "got".
h						h	as in English.
k	k	k	k	k	k	k	" "
l	l	l	l	l	l		" "
m	m	m	m	m	m	m	" "
n	n	n	n	n	n	n	" "
p	p	p	p	p	p	p	as in English; in some languages <i>p</i> and <i>f</i> are interchangeable, but only <i>p</i> will be written.
r	r	r	r	r	r	r ¹	trilled lingual r.
			s	s	s	s ²	as in English "sit".
t	t	t	t	t	t	t	as in English.
				v ³	v	v	as in English, sometimes bi-labial.
w	w	w	w	w	w	w	as in English "water".
y	y	y	y	y	y	y	Consonantal as in English "yet".
					z	z ⁴	as in English "zeal"
c	c	c		c	c		palatalized <i>t</i> , almost as <i>ch</i> in "church".

¹ In Zande *r* and *l* are interchangeable, but *r* should always be written.

² In Zande *s* and *z* are palatalized before *i*.

³ In Latuko *v* is always bi-labial.

⁴ In Zande *s* and *z* are palatalized before *i*.

Shilluk.	Nuer.	Dinka.	Bari.	Latuko.	Madi.	Zande.	Values.
j	j	j	j	j	j		palatalized <i>d</i> , resembling <i>dy</i> and sometimes approaching <i>j</i> in "judge".
dh	dh	dh					inter-dental <i>d</i> .
th	th	th					inter-dental <i>t</i> .
	nh	nh					inter-dental <i>n</i> .
ny	ny	ny	ny	ny	ny	ny	palatalized <i>n</i> , as <i>gn</i> in French "Boulogne".
ŋ	ŋ	ŋ	ŋ	ŋ	ŋ	ŋ ¹	velar <i>n</i> , as <i>ng</i> in English "singer".
ɣ	ɣ	ɣ					velar fricative voiced resembling Arabic "ghain".
				x			velar fricative unvoiced as <i>ch</i> in Scotch "loch".
					dz		affricate, voiced.
					ts		affricate, unvoiced.
			(gb) ²		gb	gb	labio-velar, voiced.
			(kp) ²		kp	kp	labio-velar, unvoiced.
							glottal stop. ³

Vowels :

a	a	a	a	a	a	a	as in Italian.
e	e	e	e	e	e	e	" "
i	i	i	i	i	i	i	" "
o	o	o	o	o	o	o	" "
u	u	u	u	u	u	u	" "
ɛ	ɛ	ɛ	ɛ	ɛ	ɛ	ɛ	open <i>e</i> , as in French "père".
ɔ	ɔ	ɔ	ɔ	ɔ	ɔ	ɔ	open <i>o</i> , as in English "not" as distinct from "note".
ö	ö	ö	ö	ö	ö	ö	central vowel, resembling <i>e</i> in English "father".

NOTES.

(1) The above table is believed to be complete for this group of languages. If other sounds are found to exist, the symbols to express them shall be taken from the Memorandum on Orthography. (International Institute of African Languages and Cultures.)

¹ In Zande *ŋ* need not be written, as the sound occurs only before *g* and *k*.

² In Bari *gw* and *kw* are generally substituted, and may thus be written.

³ The glottal stop, when occurring in connection with *b*, *d*, and *y*, shall be placed before the consonant.

(2) Long or doubled sounds, both consonants and vowels, shall where necessary be represented by doubling the letter.

(3) The symbols for the open vowels need only be used where the distinction between the open and the close sound is essential.

(4) Diphthongs shall be written as a combination of the letters composing them, e.g. *au*, *ai*, etc., but the diphthongal sounds *ua*, *ia*, etc., should be written *wa* and *ya*.

(5) Where distinction of tone is essential, the high tone shall be represented by an acute accent, e.g. Madi *di'* - arm (high tone) as distinct from *di'* - head (low tone).

(6) A nasalized vowel shall be indicated by the sign $\sim$ above the vowel letter, e.g. *ã* for the sound of the French word "an".

APPENDIX IV.

List of Vernacular Literature.

1. DINKA.

- | | |
|-------------------|--|
| Grammars . . . | J. C. Mitterutzner, <i>Die Dinka Sprache in Central Afrika</i> , Brixen, 1866.
G. Beltrame, <i>Grammatica della lingua Denka</i> , 1870.
id., <i>Grammatica e vocabolario della lingua Denka</i> , Rome, 1881.
MS. Grammar prepared by Church Missionary Society. |
| Vocabularies . | MS. prepared by Church Missionary Society, Malek, 1925. |
| School Books . | Animal Stories in various dialects. Church Missionary Society. (In the Press.)
Blacklock. <i>Elementary Course in Tropical Hygiene</i> , Part I. Translated by Church Missionary Society.
Primer. Church Missionary Society.
Primer I. Italian Catholic Mission. |
| Scripture, etc. . | Genesis i and ii. Translated by Church Missionary Society. (Bor dialect.)
St. Mark. Translated by Church Missionary Society. (Bor dialect.)
St. Luke. Translated by Church Missionary Society. (Bor dialect.)
Acts (MS.). American Mission.
St. Luke. B.F.B.S. (Chich dialect.)
St. John. " "
Sacred History. Italian Catholic Mission. (In preparation.)
Prayer Book and Hymns. Translated by Church Missionary Society. (Bor dialect.)
Diglot Catechism. Malek, 1920. (Bor dialect.)
Prayer Book. Italian Catholic Mission.
Catechism. Italian Catholic Mission. (In preparation.) |

2. NUER.

- | | |
|----------------|---|
| Vocabularies . | C. H. Stigand, <i>Nuer-English Vocabulary</i> . Cambridge University Press, 1923.
H. C. Jackson (in MS.).
D. Westermann, <i>The Nuer Language</i> . <i>Mitteilungen des Seminars für Orientalische Sprachen</i> , Berlin, 1912. |
| School Books . | Set of five graded Readers in MS. prepared by American Mission.
A B C Ke dhog Naadh. Italian Catholic Mission.
Folk Stories. Prepared by the American Mission. |

- Scripture, etc. . . Selection of Bible Stories. Prepared by the American Mission.
3. SHILLUK.
- Grammars . . D. Westermann, Short Grammar of the Shilluk Language. Board of Foreign Missions, Presbyterian Church, U.S.A. Philadelphia, 1912.
D. Westermann, The Shilluk People, their Language and Folklore. Ibid., 1912.
F. B. Kohnen (in MS.). Italian Catholic Mission.
McCleery (in MS.).
- Vocabularies . . Kohnen, Dictionary. Shilluk-German. (Printed Khartoum, 1923.)
D. S. Oyler (in MS.).
- School Books . . Fables. Prepared by Italian Catholic Mission.
Set of Graded Readers (in MS.) Prepared by American Mission.
A B C. Italian Catholic Mission.
Primer. " "
Primer I. " "
- Scripture, etc. . . St. John. Translated by the American Mission.
St. Matthew. " "
St. Mark (in MS.). " "
St. Luke (in MS.). " "
Acts (in preparation). " "
Selected Portions from the Gospels. Translated by the American Mission.
Sunday Gospels. Italian Catholic Mission.
Bible History. " "
Small Prayer Book. " "
Catechism of Christian Doctrine. Italian Catholic Mission.
Catechism (in MS.). American Mission.
The Four Gospels (in MS.). Italian Catholic Mission.
Small Prayer Book.
- General . . . W. Hofmayr, Die Schilluk, Geschichte, Religion und Leben eines.
Niloten-Stammes. Vienna, 1927.
4. BOLANDA (LUO).
- School Books . . Primer, Italian Catholic Mission.
- Scripture, etc. . . Sacred History. Italian Catholic Mission.
Catechism. " "
Prayer Book. " "
Hymn Book Supplement. " "
5. BANGALA.
- Grammar . . . Welle Tutor and Vocabulary. R.T.S., 1916.
6. ACHOLI.
- Grammar . . . A. L. Kitching, Outline Grammar of the Gang Language. Christian Knowledge Society, 1907.
- School Books . . Two Primers. Italian Catholic Mission.
Fables. " "
Reading Book. " "
- Scripture, etc. . . Sacred History—Old and New Testaments. Italian Catholic Mission.
Two Catechisms. Italian Catholic Mission.
Prayer Book. " "
Hymn Books. " "

7. BARI.

- | | | |
|-----------------|---|---|
| Grammars | . | J. C. Mitterutzner, Die Sprache der Bari in Central Afrika. Brixen, 1867. |
| | | R. C. R. Owen, Bari Grammar and Vocabulary. London: J. and E. Bumpus, 1908. [English translation of Mitterutzner's book.] |
| | | Grammar (in preparation). Italian Catholic Mission. |
| Vocabularies | . | Dictionary, Bari-Italian. (In preparation.) Italian Catholic Mission. |
| School Books | . | Two Primers. Italian Catholic Mission. |
| | | First Reading Books. Fables and Stories. (In preparation.) Italian Catholic Mission. |
| Scripture, etc. | . | Sacred History. Italian Catholic Mission. |
| | | Abridgment of Bible History. (In preparation.) Italian Catholic Mission. |
| | | Catechism. Italian Catholic Mission. |
| | | Prayer Book. " " |

8. LATUKO.

- | | | |
|-----------------|---|--|
| Grammar | . | Lord Raglan, The Lotuko Language. (In Bulletin of School of Oriental Studies, Vol. II, London, 1921-23.) |
| School Books | . | Primer. Italian Catholic Mission. |
| | | A B C. " " |
| | | Reader. " " |
| | | Hymn Book. " " |
| | | Reading Book. " " |
| Scripture, etc. | . | Sacred History " " |
| | | Sacred History Old and New Testaments. |
| | | Bible History for Children. (In preparation.) Italian Catholic Mission. |
| | | Bible History Advanced. Italian Catholic Mission. |
| | | Catechism " " |
| | | Catechism for Beginners. " " |
| | | Catechism about the Sacraments. Italian Catholic Mission. |
| | | Prayer Book. (In preparation.) Italian Catholic Mission. |
| | | Prayer Book. |

9. MADI.

- | | | |
|-----------------|---|--|
| Grammar | . | Grammar. Italian Catholic Mission. (In MS.) |
| School Books | . | Primer I and II. Italian Catholic Mission. |
| | | Three Graded Readers. " " |
| | | Notes on Geography and Arithmetic. (MS.) Italian Catholic Mission. |
| Scripture, etc. | . | Sacred History. Italian Catholic Mission. |
| | | Catechism Primer I and II. " " |
| | | Explanation of Catechism. " " |

10. MORU.

- | | | |
|-----------------|---|--|
| School Books | . | Primer. (In preparation.) Church Missionary Society. |
| Scripture, etc. | . | St. Mark. (In preparation.) Church Missionary Society. |
| | | Catechism. Society for Promotion of Christian Knowledge. |

11. ZANDE.

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|----------|---|---|
| Grammars | . | C. R. Lagae, La langue des Azande. Gand, 1921, etc. |
| | | A. C. Gore. (In MS.) Church Missionary Society. |

School Books .	Primer I and II.		
	Reading Book I.	Africa Inland Mission.	
	Reading Books II, III, and IV.	(In preparation.)	
	Africa Inland Mission.		
	Fables.	Africa Inland Mission.	
	The four Gospels.		
	Genesis.		
	A Catechism.		
	Prayer-book.		
	Hymn Book.		
Scripture, etc. .	Romans.	Church Missionary Society.	
	Ephesians.	" "	
	St. John i, ii, and iii.	Church Missionary Society.	
	Sacred History.	Italian Catholic Mission.	
	Catechism.	" "	
	Prayer Book.	" "	
12. NDOGO.			
Grammars .	Rev. Fr. Ribeiro.	Italian Catholic Mission.	
School Books .	Primers I and II.	Italian Catholic Mission.	
Scripture, etc.	Sacred History.	" "	
	Catechism.	" "	
	Prayer Book.	" "	
13. JUR MADDÁ.			
School Books .	Primer I and II.	Italian Catholic Mission.	
Scripture, etc. .	Sacred History.	" "	
	Catechism.	" "	
	Prayer Book.	" "	
14. ARABIC.			
School Books .	A B C.	(Awaiting publication.)	Italian Catholic Mission.
	I Reader.	(Awaiting publication.)	Italian Catholic Mission.
Scripture, etc. .	Bible History.	(Awaiting publication.)	Italian Catholic Mission.
	St. Mark.	Translated by Church Missionary Society.	
	(B.F.B.S.)		
	Catechism.	(Awaiting publication.)	Italian Catholic Mission.

APPENDIX V.

*List of Languages Spoken in the Southern Sudan.**Note.*

Our present knowledge of the linguistic situation is not sufficient to justify a definite grouping of the various language units found in the Southern Sudan. Though certain languages are evidently related to each other, others seem to be isolated, while of a considerable number little more is known than the names.

Dinka, Nuer, and Shilluk are closely related in phonetics as well as in structure and vocabulary, and it is probable that Burun also belongs to this group. Similarly, Bari, Latuko, and Dongotono are clearly interrelated, and while forming a group of their own, they also show a distinct affinity with the Dinka-Nuer-Shilluk group. Both groups are generally included in the term "Nilotic" and it is one of the

main distinctions between the two that Bari-Latuko-Dongotono in certain points of grammar (e.g. the distinction of gender) show Hamitic features.

Groups IV and V are of a different character; they resemble in many of their features the West African type, especially the Kwa group of Western Sudanic languages. Many of the word stems are monosyllabic, consisting of one consonant and one vowel, whereas in the Nilotic Group consonantal ending is the rule. Words are distinguished by tone, e.g. in Madi *ti* with a low tone means "mouth", and with a high tone "cow". In the genitive case the possessor precedes the thing or person possessed. The sounds **gp** and **kp** are of frequent occurrence.

GROUP I.—(NILOTIC.)

1. DINKA.

Upper Nile Province.

Northern and Donjol Dinka (Renk and Melut)	. 46,000
Southern and Bor Dinka (Bor and Duk Faiwil)	. 64,000
Aliab, Atwot, Chich (west of the Nile)	. 50,000–100,000

Bahr el Ghazal Province.

Northern District	. 190,000
Central District	. 150,000

The following are Dinka dialects:—Bhor, Thaing, Twi, Nyarweng, Chich, Aliab (Upper Nile Province), and Agar, Gok, Rek, Malwal, Twich (Bahr el Ghazal Province); there probably are other dialects as well.

2. NUER.

Upper Nile Province.

Garjok, Garjak, Jekiang (Nasser District)	. 200,000
Lau (Abwong District)	. 100,000
Gaweir (Fanjak District)	. 30,000
Lak and Thiang (Zeraf Island, Fanjak District)	. 40,000
Western Nuer (Yirrol District)	. 60,000

The Atwot speak a Nuer dialect, but some sections of the tribe have adopted Dinka as their vernacular.

3. SHILLUK AND ALLIED DIALECTS.

Upper Nile Province.

Shilluk (Northern District)	. 90,000
Anuak (Anywak)	. 40,000

Bahr el Ghazal Province.

Shilluk (Northern District)	. 5,000
Jur or Luo (Wau District)	} . 13,000
Bolanda or Bor (Wau District)	
Jur or Luo (Northern District)	. 1,000
Dombo and Shatt (Northern District)	. 4,000

Mongalla Province.

Acholi (Opari District)	12,000
Beri (Lafon Hills)	2,300

Outside the Sudan.

Acholi (Lango, Eastern Province Uganda)	207,000
Acholi (Gulu and Chua, Northern Province Uganda)	163,000
Badama (West of Mt. Elgon on Kenya border)	52,000
Jaluo (Nyanza Province, Kenya)	375,000
Alur (West Nile District, Uganda)	60,000
Alur (Belgian Congo)	77,000
Kisii (East of Lake Victoria, Kenya)	130,000

4. BURUN.

Upper Nile Province	5,000
Fung Province	?

GROUP 2.—(NILOTIC.)

5. BARI AND ALLIED DIALECTS.

Mongalla Province.

Bari (Rejaf and Mongalla District)	30,000
Fajelu (Rejaf and Yei District)	20,000
Niangbara (Rejaf and Amadi District, also including Shir)	20,000
Kuku (Kaji Kaji District)	20,000
Mandari (Amadi District)	7,000
Kakwa (Yei District)	20,000

Outside the Sudan.

Bari (Belgian Congo)	8,000
Kakwa (Belgian Congo and West Nile District, Uganda)	15,000

6. LATUKO, ETC.

Mongalla Province.

Latuko (Torit District)	35,000
Lokoya (Rejaf and Torit District)	12,000
Lofit (Torit District)	8,000
Dongotono or Lango (Torit District)	18,000

Uganda.

Dongotono or Lango	?
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It is probable that there are other tribes using kindred dialects, but no definite information exists.

GROUP 3.—(EASTERN GROUP.)

7. Didinga (Mongalla Province) ?
 Longarim (Mongalla Province) ?
 Beir or Ajibba (Upper Nile Province) 5,000–10,000
8. Taposa (Mongalla Province) ?

The Didinga, Longarim, and Beir speak one language to which Taposa does not appear to be related.

GROUP 4.—(MADI, ETC.)

9. Madi and allied Dialects.

Mongalla Province.

Madi (Opari District)	12,000
Moru-Miyu (Amadi District)	20,000
Kaliko (Yei District)	4,400
Vukaya (Meridi District)	200

Uganda.

Lugbara	100,000
Madi (Gulu)	30,000
Madi (Aiiyu)	40,000

Belgian Congo.

Lugbara	100,000
Logo	60,000
Kaliko	2,500

It is possible that the so-called Jur-Lori of Rumbek District, Bahr el Ghazal Province, speak a dialect belonging to this group.

GROUP 5.—(ZANDE, ETC.)

10. Zande.

Mongalla Province.

Zande (Meridi District)	33,600
Makaraka (Yei District)	?

Bahr el Ghazal Province.

Zande (Yambio District)	80,000
Zande (Tembura District)	65,000
Zande (Central District)	500

Outside the Sudan.

Zande (Belgian Congo)	500,000
Zande (French Equatorial Africa)	50,000

GROUP 6.—(WESTERN GROUP.)

11. Mundu (Meridi District)	2,000
Mundu (Yei District)	2,000-4,000
Mundu (Belgian Congo)	2,000
Bangba (Belgian Congo)	50,000
12. Baka (Meridi District)	13,000
Baka (Belgian Congo)	4,000
13. Ndogo (Wau District)	2,000
The Baré and Biri dialects are closely related to Ndogo.	
14. Kreish (Western District, Bahr el Ghazal Province)	8,000
15. Banda and Golo (Western District, Bahr el Ghazal Province)	6,100
16. Binga or Yula (Western District, Bahr el Ghazal Province)	2,700
17. Kara (Western District, Bahr el Ghazal Province)	1,200
18. Bongo (Wau District, Bahr el Ghazal Province)	1,000
19. Jur (Aluo) (Rumbek District, Bahr el Ghazal Province)	13,000
20. Faroghe (Western District, Bahr el Ghazal Province)	4,000

It is not suggested that the languages enumerated in this group are related. Definite information as to their linguistic position is lacking.

Note.

In addition to the languages enumerated above, there are a number of languages spoken by very small groups of people and rapidly giving way to Zande. The following list of such languages is probably incomplete :—

Pombia, Barambo, Huma (Tembura District, Bahr el Ghazal Province), Bukuru (Meridi District, Mongalla Province), Banga (Meridi District, Mongalla Province), Shaira, Ndiri, Mangaya, Bego (Ngulguli) Togoyo, Aja, Dongo (all in Western District, Bahr el Ghazal Province).

