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THE
SHILLUK PEOPLE
THEIR LANGUAGE AND
FOLKLORE
BY DIEDRICH
WESTERMANN

WITH EIGHT PLATES
AND A SKETCH MAP

PHILADELPHIA, PA.
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DIETRICH REIMER (ERNST VOHSEN) BERLIN

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NOTE OF APPRECIATION.

The Board of Foreign Missions of the United Presbyterian Church of N. A. desires to express to the Trustees of the Arthington Fund its profound appreciation for financial help which made it possible to carry on linguistic investigations in Southern Sudan and then to give publicity to their findings by the publication of this book.

PREFACE.

In the summer of 1910 the Prussian Board of Education provided me with the means to undertake a journey to the Northern Sudan. My object was to make linguistic studies. During my stay in the Sudan the material for this work was collected. My studies in the Shilluk language and people are due to a request made to me by the Reverend C. R. Watson D. D., of Philadelphia Pa., Corresponding Secretary of the Mission of the United Presbyterian Church of North America. Mr. Watson, having heard of my intended journey to Egypt and the Sudan, asked me to visit the United Presbyterian Church's Mission on the Sobat, and to study the language of that district which lies within the sphere of their activity. By supplying the necessary funds for this part of the journey and for my stay in the Sudan, I was enabled to carry out this proposition, which was at the same time of importance for my linguistic studies.

I left for the Sudan at the beginning of August 1910, where I staid in Khartum and on the Sobat till the middle of November.

The results of my work obtained during this comparatively short time would not have been possible had it not been for the extremely active and kind support rendered me everywhere in the Sudan by the American missionaries. Not only was I able to profit by their kind hospitality, but they also most generously placed at my disposal their extensive knowledge of the country, people and language. I owe my practical introduction to the language to Dr. Thomas A. Lambie, medical missionary at Khartum, in whose house I was privileged to stay for over a month. In addition to the contributions signed by him he also supplied me with several native texts from his collection which will be found incorporated in this book.

The missionaries on Doleib Hill, Mr. C. B. Guthrie and the Reverend D. S. Oylar also helped me on all possible occasions; above all they introduced me to the Shilluks and put me into touch with those natives who were necessary and useful to me in my researches. Both these gentlemen and the Reverend E. McCreery and Mr. R. W. Tidrick have supplied me with very valuable information in answer to questions addressed to them since my return to Germany, some of which appears as signed contributions. Part of it has been included in the introduction. During the winter of 1911 I had the pleasure of receiving the Reverend McCreery while he was in Berlin, and thus had an opportunity of discussing grammatical questions with him.

I must express my sincere thanks to all those who have assisted me in their

cooperation and by placing the necessary funds at my disposal, which enabled me to complete this work.

I am indebted to the Arthington Trustees, who by their financial support made the printing of this book possible.

My gratitude is also due to Mr. L. Hamilton of the Oriental College, Berlin, who has read and corrected the English text.

The Reverend C. R. Watson was kind enough to read and correct that part of the work which relates to Folklore.

Berlin, August 1912.

DIEDRICH WESTERMANN.

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Bernhard Struck LXIII

ABBREVIATIONS.

<p>a. = adjective adv. = adverb A. E. S. = The Anglo-Egyptian Sudan; vide "Authors Quoted" interr. = interrogative n. = noun, also verbal noun prep. = preposition rel. = relative v. = verb v. a. = verb active v. n. = verb neuter verb. n. = verbal noun</p>	<p>ff. = and the following * before a word means that the word or form is not really existing, but hypothetical - standing between two nouns designates the first of the two as a singular, the second as a plural, e. g. <i>àdĕrò-àdĕr</i> means: <i>àdĕrò</i> is the singular, <i>àdĕr</i> the plural < means: is derived from > means: changes into.</p>
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The verb in the present tense has generally low tone on both syllables, therefore the tones are not designated in this case.

Names of Languages and Dialects abbreviated.

Al. = Aluru	Ju. = Jur
Any. = Anywak	La. = Lango
Ba. = Bari	Nu. = Nuba
Bo. = Bongo	Nr. = Nuer
Di. = Dinka	N. = Nupe
E. = Ewe	Shi. = Shilluk
Ef. = Efik	T. = <i>Twi</i>
G. = Gã	Y. = Yoruba
Ga. = Gang	V. = Vai
Ja. = Ja-Luo (Nyifwa).	

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INTRODUCTION

I. DESCRIPTION OF THE COUNTRY AND ITS PEOPLE.

NAME The inhabitants are called: *óchôlô*, "a Shilluk", plural *wate chôl*, "children of Shilluk", "Shilluks"; the country is called *fôlê chôl* "country of the Shilluks." The word *chôl* perhaps means "black", vide below. A second name of the people is *okânô*, "descendants of *kânô*," this name is connected with Nyikang, the national hero of the Shilluks. The name "Shilluk" (singular Shilkawi) is given to them by the Arabs, and has now become their common designation; it is of course derived from *ochôlô*. Other appellations, which are in use among the neighbours of the Shilluks, vide page 44.

**EXTENSION
OF THE
COUNTRY**

The Shilluk country is situated on the western banks of the White Nile, from Kaka to Lake No, that is from about 10°5' to 9°5' northern latitude, a length of nearly 350 km, and a width of 5 to 6 hours. Near the mouth of the Sobat (Bahr El Asraf, "Yellow River") a number of Shilluks live on the eastern shore of the White Nile, on both sides of the lower Sobat, chiefly on its northern bank. They extend about 35 miles up the Sobat, the last Shilluk village up river being Nagdyeb. There is also a group of Shilluk settlements at Shakwa El Shilkawi (= Shilluk), near Bahr El Zeraf, on the right bank of the Nile, and on Khor Atar, south of Tonga (*Tûnô*). North of Kaka the first Shilluk settlements are found on Aba Island, on the north- and south-end of which there is a small Shilluk village each. Near Masran Island there is also a Shilluk village on the right bank of the Nile. Again single settlements are met with on Masran Island, Wad Dakona Island, and on the north-end of the Gezira Wad Beiker.

The Shilluks themselves designate the extension of their country by naming the most northern and the most southern village and district of their Kingdom, viz. Mwomo and Tonga (*Mwômô*, *Tûnô*), which term corresponds exactly to the expression of the ancient Hebrews: from Dan unto Bersheba.

In former times the country of the Shilluks seems to have been larger than it is now. According to older reports it not only extended farther northwards, whence they were driven back by Arab tribes, but they are also said to have, in the 17th century, inhabited both sides of the White Nile south of Kawa; Kawa is situated a little south of El Dueim; so, provided this report is right, they owned at that time a tract of territory nearly three times as great as that they inhabit to-day.

CLIMATE From January to April the climate of the country is dry and warm. April is

the hottest month of the year. June to September constitutes the rainy season, and from October to December the larger part of the country is flooded with water, but the marshes and smaller Khors¹ all dry up by April. From November to April the climate is not unhealthy for Europeans. During the wet season mosquitoes are numerous. Malaria and black water fever are the diseases most dangerous to white people.

The country is a plain with only inconsiderable elevations, on which the vil- SOIL
ages of the natives are built. The soil is black and fertile near the river and the khors, back from the water courses it is in most places poorer, sometimes sandy.

The chief vegetation is high grass, interspersed with shrubs. A light forest of VEGETATION
acacia trees is found mainly along the Nile. The acacia is the chief representative of the tree-flora: heglig (*Balanites aegyptiaca*), sont-acacia (*Acacia arabica*), Talh (*Acacia Seyal*), different kinds of gum-acacias, etc. A characteristic feature of the landscape are groups of deleib- and dom-palms (*Borassus flabellifer* and *Hyphaena Thebaica*); a beautiful tree is the mahogany tree (*Khaya senegalensis*); it is most useful as timber, but seems to be rather rare in the Shilluk country; other notable trees are: different kinds of *Ficus* (*Sycomore* fig), the ardeib tree (*Tamarindus indicus*), nabag (a fruit tree) etc. The vegetation on the river is most luxuriant. Though this is not the region of the sudd, yet the river is at most times largely covered with single plants and swimming islands, formed of papyrus, ambach (*Herminiera Elaphroxylon*), several kinds of reeds, lotus, Umm Suf (*Vossia procera*), Potamogeton, *Ottelia*, and many others. The floating vegetation often serves birds for a fishing place. Trees are much hampered in their growth by the fires which the natives light while the grass is dry; the reason for burning the grass is to hunt up game, and to get the ground cleared for cultivation.

The country being thickly populated, game is not very numerous. But at ANIMALS
some distance from the settlements large animals are still frequent, chiefly near the river towards Lake No; the neighbourhood of Kaka and north of it are also rich in game. Elephants, giraffes, buffaloes are met with, though not very frequently; antelopes and gazelles abound: bushbuck (*Tragelaphus scriptus*), reedbuck (*Cervicapra bohor*), white-eared cob (*Cobus leucotis*), ariel (*Gazella soemmeringi*), dorcas (*G. dorcas*), isabelline gazelle (*G. isabella*), oryx, waterbuck (*Cobus defassa*), Mrs. Gray's waterbuck (*Cobus maria*), gazella rubifrons, roan antelope (*Hippotragus equinus bakeri*), hartebeest (*Bubalis jacksoni*), tiang or Bastard Hartebeest (*Damaliscus tiang*), Oribi antelope (*Ourebia*) etc. Of the carnivorous family the most notable are: lion, leopard, jackal, hyena, fox, Zorilla (a little black-and-white animal resembling the American skunk),

¹ Khor (Arab) = water course drying up in the rainless season.

ichneumon (mangouste). The natives also hunt the hare, porcupine, ground-squirrel, rat, and hedgehog. The rivers and khors, and chiefly their sidearms, are populated by crocodiles, hippos, and numerous fish, some of which weigh up to lbs. 200. The birds are mainly riverain: cranes, storks, herons, egrets, fish-eagles, marabouts, pelicans, ibises, ducks, geese; the guinea-fowl is very common; numberless swarms of dura-birds (*Pyromelana franciscana*) are a great nuisance to the farmer; besides them quails, pigeons, turtle-doves, hawks, crows, swallows, owls, and starlings are frequent. Of snakes the largest is python; of poisonous species the puff-adder and some others occur; harmless snakes are numerous.

POPULATION

The population amounts to about 60 000 souls,¹ who live in a little more than 1200 villages, and 10 000 "domiciles", each of which consists of three to five huts. Accordingly the average number of people living in a village is 50, and one domicile is inhabited by about six persons. The largest village is Atwadoi in a district of the same name north of Kodok; it consists (1903) of 120 domiciles. The villages generally lie in the belt between the swamp of the Nile-bank and the forest. There are, however, eight groups of villages 12—22 miles inland, away from the river. The country is, for its size, and considering the fact that only in the higher parts settlements are possible, thickly populated. "Right away from Kaka to Lake No is a continuous string of villages lying about a mile from the river. There are only two points in the whole of this distance, at which the interval between villages exceeds two miles, and these are the points where grazing is bad, between Akurwar and Nun, and between Nielwag and Nyagwado." A. E. S., p. 193.

According to Schweinfurth, the population was much larger formerly. In 1871, when the Egyptians had conquered the country, a census was taken; the villages on the left bank of the Nile were almost exactly 3000. The inhabitants of this part numbered one million, each village consisting of 45—200 huts, a hut comprising four persons. No part of Africa, not even of the world, is so densely populated. "The whole western Nile bank, as far as the boundaries of the country reach, is like one single village, whose parts are separated by a distance of only 500 to 1000 steps. The hut-clusters are built in an astonishing regularity, and are so crowded together that from a distance they look like a cluster of mushrooms."

The statement of a population of more than one million is probably too high; the Shilluks have doubtlessly suffered cruelly from wars and raids, but in spite of this a decrease from one million to 60 000 within a time of forty years is hardly thinkable.

Since the time the people live under the peace of Anglo-Egyptian rule, they

¹ This is the number of the White Nile and Sobat Shilluks only; if all the Shilluk speaking people are included, the population will amount to several hundreds of thousands.

are increasing in numbers. The average number of children reared in one family may be from three to four. The number of children born by one woman is not low; women with ten children are no exception. But as a rule no more than three or four children grow up to maturity in one family, the rest dying from want of reasonable nursing. If in course of time the natives are taught to take better care of their children, the population will no doubt strongly increase. A cause of the low birth rate in many families is the fact that a man is not supposed to have intercourse with his wife while a baby is nursing, that is, till the baby is from two to two and a half years old. They consider it a great shame for a woman to become pregnant before this time has elapsed. If such a case happens, they generally will say that the woman has committed adultery.

The Shilluks are tall in figure, the average height of the men being nearly 1.80 m.¹ They are generally lean, rather narrow in the shoulders, and have but thin calves; their arms and legs are long, especially the legs below the knees and the forearms; hands and feet are small. A characteristic posture of the Shilluk man is to stand on one leg, and bending the other, press the sole of his foot against the inner surface of the knee, while one hand holds a spear stuck into the ground; he will stand thus for hours, looking admiringly at his cattle. They are very clever in running and jumping, and are capable of sustaining considerable fatigue.

Their skin is dark, almost black; albinos seem to be rare. The physical appearance of the Shilluks is not that of pure negroes, they might rather be called negroids, in spite of their dark colour. Most of them have a fierce, sometimes a proud, haughty look. The cheek-bones and lips are protruding, but not excessively; the nose is flat, but high noses are not infrequent. Young people of both sexes are finely built, while in old age they generally become very thin and bony. Their gait is erect and elastic.

What makes the Shilluks look most ugly and almost frightful in the eyes of a newcomer, is their habit of smearing the whole body. While the lower part is covered with ashes, the breast and head are painted with red earth or with chalk, or, if they can afford it, with oil or butter. Sometimes the whole body is painted white or red, and lines or figures are drawn across the face.

Like most Nilotic negroes the Shilluk remove the lower incisors; this is done in early childhood; its omission would, in the belief of the natives, cause sickness; for instance, a case occurred where the teeth were taken out to cure sore eyes; a woman who had just had them removed from her child, said that unless they were taken out, her child would undoubtedly be deformed in some way, when it grew to maturity. Another explanation for extracting the teeth

OUTWARD
APPEARANCE
OF THE PEOPLE

PAINTING
THE BODY

EXTRACTION
OF INCISORS

¹ five feet ten inches.

is, that this will keep them from using abusive language. — Some natives say, members of the royal family do not remove the incisors; but of this I am not sure.

TRIBAL MARKS

The tribal marks of the Shilluks, women as well as men, are from three to five rows of dots across the forehead. The regular instrument for tattooing these dots into the skin is a crude iron similar in shape to our scalpel. But not infrequently individuals are met with who have not these marks. Sometimes women have from one to three rows of small scars across their foreheads. These are in most or all cases simply caused by wearing bands of buttons drawn tightly across the forehead. Tattoos on other parts of the body are seldom.

SHAVING

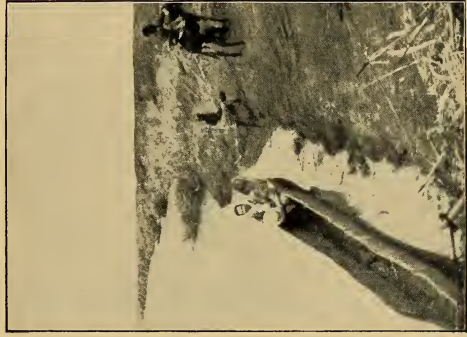
The women wear either no or only short hair on the head; they shave their heads with a razor consisting of a straight piece of thin iron, whose edge is sharpened, or with a short piece of iron with one side beaten out to a thin edge. But lacking a razor they use almost any metal instrument they can get hold of for this purpose. Both sexes scrupulously remove any hair on the body by pulling it out with a kind of pincers; the men even pull out their beard and eyelashes. — They do not circumcise.

HAIR-DRESSINGS

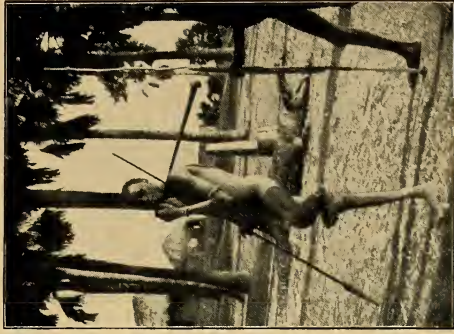
The men, chiefly youths, indulge in elaborate hair-dresses of varied forms. Such hair-dressing takes several hours to arrange, and has to last for weeks, the natural occasion for renewing it being a village-dance, where everyone wants to appear at his best; in dressing it, the hair is first loosened with a stick, which serves at the same time for scratching the head. Then it is twisted and brought into the right form by means of a mixture of gum, mud, and sometimes cow-dung; from time to time oil or butter is poured on it. In order not to spoil the hair-dressings while sleeping, the neck is supported by neck-supports. Sometimes the hair is bleached either yellowish-red or grey. Bleached hair is generally not twisted or dressed, but is left standing out in all directions "like the feathers of a fighting cock." Bleaching is done by smearing a thick plaster of ashes, chalk and cow-dung on the hair and leaving it there for about two or three weeks. Another mode of bleaching is to rub the plaster well into the hair, then gathering it up from the back, and bringing it forward, forming it into the shape of a horn. While in this state, they must be very careful not to break it, lest the hair is broken off. The same result is obtained by washing the hair continually with cow-urine. These processes take the kink as well as the colour out of the hair. This bleached bristle-like hair together with their tall, thin body covered with ashes or brick-dust, and the want of eyelashes sometimes gives the people, in the eyes of one who has never seen them before, a rather frightful appearance. Boys wear their hair in little knobs, formed with red earth and fat. Cowrie-shells, in strings or single, are often twisted into the hair, and



1. The Goldencrested Crane, the most beautiful Bird in the Sudan



2. Shilluk Dug-out



3. Typical Shilluk pose. In the background a killed crocodile



4. Young Warriors with Clubs and Spears



5. The Marabou-stork

young men are very fond of adorning their hair with ostrich or other fine feathers.

The men and generally also unmarried girls go naked. In recent times many men wear a cotton cloth, which is knotted on the left shoulder, and slung round the right hip; chiefly people living near the mission have partly adopted this clothing; the desire to possess such a cotton-cloth is a stimulus for many a Shilluk to work for a few days or weeks in the mission-compound; the number of those who do so is apparently increasing. Animal-skins are generally not worn by men as an every-day dress. Women, and sometimes girls are dressed in cow, calf, or antelope skins, which are either wrapped round the body, or hung over the shoulder.

CLOTHING
AND
ORNAMENTS

[The full dress of a woman is described by Mrs. Giffen in "The Egyptian Sudan" as follows: First of all there is a small apron. This is a piece of coarse cloth — originally white — about two feet long and eighteen inches wide. It is made of two thicknesses, and it is tied by strings fastened to two corners around the waist, but just below the abdomen, and falls down to the knees.

Then there are two skins, of sheep, goat, calf, gazelle or whatever it may be, tanned with the hair on, and worn with the hair side out. One of these is tied around the waist, using one foreleg and one hindleg of the skin for strings to tie with. The tail and the other two legs — or the skin of them — dangle and flap around the legs as ornaments. Indeed these are sometimes ornamented with beads, brass or iron rings. This skin is tied in front so as to show the white apron underneath.

The other skin is worn on the upper part of the body. The fore and hind legs on one side are fastened together at their very tips; this is then slipped over the head, the legs of the skin thus tied together resting on the right shoulder, and the other side passing under the left arm. This is the full dress of a woman. Of course in addition to this they may wear as many beads and other ornaments as they can afford; strings of beads around the waist, neck, and arms, and armlets, of brass; sometimes as many as ten or twelve brass or iron rings, weighing several pounds, and extending from the hand half way to the elbow. These are not loose, but drawn tight to the flesh, and each made fast by the blacksmith. Similar rings of iron are often worn by the elder women on the ankle. These are very heavy and produce great knots in the flesh.

The little girls wear the apron only, and when a little older, put on the shoulder skin, and when full grown wear the skin about the waist.]

When meeting for a dance both sexes are richly dressed. While present at

a great dance. I have noted the ornaments and clothings worn by the young men and girls on the occasion. They are *a*) for the men: above the ankles a strip of sheep or goat skin with the hair on it outside; the same just below the knee; above it are the knee-bells, a number of metal bells each consisting in a hollow, oblong piece of iron, in which a small iron ball moves, thus producing a rattling noise; about the loins there is a skin of leopard, gepard, wild cat, or jackal, suspended on a eight to twelve-fold girdle of ostrich egg shells; the girdle may also consist of European beads; on the wrist a bracelet of brass or iron, above the elbow an ivory ring, above it a six- to eight-fold ring of ambach; about the neck they wear one or more necklaces of beads; on the head ornaments of horse-tail or other long hair, and ostrich feathers; round the forehead strips of red or white bristles are fastened; each man holds two lances, two clubs, one club-shield, the lances generally being adorned with ostrich-plumes; sometimes the skin-cloth round the waist is adorned with bells or iron chains. Face, arms, and the upper part of the body are smeared with red earth, over wick melted butter is poured and stripes of ashes are drawn. Several, if not all, of the dancers carry a dancing-stick, a long stick, bent at its upper end like the handle of a walking stick, and covered with brass or some other metal. *b*) The girls present the following appearance: above the ankles a bundle of heavy iron rings, on the loins a large antelope- or more frequently calf-skin suspended by a bundle of ostrich egg shell chains; round the neck and hanging down on the breasts a large bundle of blue or green beads; on the wrists bracelets of beads; round the forehead a string of beads; the hair is sometimes dressed on the occasion; in the hair an ostrich or some other good feather is stuck, in one or two cases I saw even flowers instead of a feather; the girls are not painted, only anointed with oil.

The most characteristic adornments of the men are thick, heavy bracelets and armlets of iron, brass, ivory, twisted ambach, tree-bark, and cowrie shells. A wreath consisting of a strip of skin with the hair on the outside is laid round the head. Rings of metal, ambach, cowrie or bark are worn above the ankle. Women and girls also wear armlets, but not ivory ones. The legs below the knee are loaded with heavy metal rings. Men as well as women, but chiefly the latter, pierce their ears at the top, and wear rings of brass or iron in them; sometimes merely a piece of metal or a stick is fastened in them. Both sexes wear strings of ostrich egg shells about the loins; besides these chains of cowries, of river shells, of leather, and of varied beads are frequent. Many grown-up men and youths wear a necklace of a peculiar kind of small, well-shaped, and marble-like stones, which have about the size of a pigeon-egg; they are very much valued, and the natives always ask an ox in exchange for them. These

stones are collected by the Arabs of Kordofan about the numerous mountains there. The amount of labour required to work them into the proper shape accounts for their high value, as well as their scarcity among the Shilluks.

A Shilluk man hardly leaves his home without carrying a spear or two, and a club. They have two kinds of spears, one whose blade has the form of a laurel-leaf, another with a cylindric blade, ending in a sharp point, the surface being either smooth or barbed. The shafts are of common wood without any ornaments. The spears often have a tuft of short ostrich feathers or of wool, near the butt. The cylindrical (round) spears are used not only as arms, but also in fishing. Besides the spears, they have two species of clubs, at least one of which a man always carries with him. One is simply a thick stick about one meter long, and heavy at one end. The other is about two feet and a half long, made in one solid piece of hard, heavy wood, with a big round knob at one end. ARMS

The Shilluks are a haughty, proud people. They are much inclined to consider themselves and everything belonging to them as superior to the strangers, including the white men. "The things of the Shilluks are good, and the things of the strangers are bad", is a common saying among them. They do not in any way want the foreigners and their mode of life. This strong disinclination is not only due to their innate character, but also to the evil experiences they have had with Arabs, Turks, Abyssinians, the Dervishes etc. CHARACTER

The well-founded feeling of suspicion and even of contempt for white people will grow less intensive or may disappear altogether in consequence of the peaceful intercourse they now have with the representatives of the white race. In conversing with a white man they at the best treat him as their equal, but hardly ever as their superior. It requires therefore considerable tact to deal with them. Once having gained confidence they are frank, open-minded, and always ready for a joke, but they are also quickly offended.

As warriors the Shilluks are brave; they make excellent soldiers in colonial troops, and are renowned as the best soldiers in the Sudan; generally they become really attached to their leaders, whether white or black.

Working for the white man is done only in times of dearth, when no food is obtainable in other ways. But in spite of this difficulty the mission has, during the last few years, had remarkable results in educating the natives to regular voluntary work. — If one sees a Shilluk standig for an hour or longer almost without ever moving, except now and then scratching his head or chewing his tooth-stick, or if one meets them lying in the ashes of the village place for hours together, one might believe them to be an extremely lazy people. But this would be only partly right. Indeed during the dry season they have not much work

to do except hunting, fishing, building or repairing the houses, or practising some craft: their chief occupation in this time is idling about, seeing friends, dancing, etc. But in the rainy season all people, including women and children, are engaged in farm-work; during these months they are really hard-working.

To give an opinion on the mental abilities of the natives would require a long and intimate acquaintance with them. From my personal experiences I can only say that I feel an admiration for the few men who have been working with me during my studies. They were never tired in giving explanations, in procuring folklore and helping me to acquire a thorough knowledge of the language. Whenever their store of tales was exhausted, they used to go to their families in the evening to get new informations; historical reports being provided by old men, chiefly from those belonging to the royal family, while for stories, riddles, etc. women were the best source. Though we were at work day after day, which meant for them a considerable and quite unaccustomed mental exertion, they never showed any unwillingness, but were really interested in the work. I consider them an intelligent, quick-witted people. This is confirmed by their folklore. They have a decided sense and predilection for historical traditions, being the only black people of the Eastern Sudan who are able to trace back their own history for centuries. The fact that they have had, up to the European occupation of the country, a kingdom with a well-ordered provincial government, shows no doubt certain political capabilities.

II. OCCUPATIONS.

HOUSEBUILDING Vide page 96 and 97.

The homestead is surrounded by a fence of dura-stalks. The villages are built in a circle, the open space in the centre containing sometimes a meeting-house for the men, and a small, narrow hut which is dedicated to Nyikang or some other ancient king.

AGRICULTURE Vide page 99.

CATTLE-BREEDING The favourite occupation of the Shilluks is cattle-breeding; cattle mean wealth and a social position, while the cultivation of the ground is merely the means of procuring daily food. Besides cattle goats and sheep are kept. The number of cattle has in earlier times undoubtedly been much larger than it is to-day, the desire of robbing cattle being one of the chief reasons for the raids of Arabs, Turks, and other enemies. The cattle census of 1903 showed 12 173 head of cattle and 63 473 sheep and goats, which is very little compared with that of the Dinkas. But the number of cattle is increasing now.

The cattle are of the zebu race, with a hump behind the neck; they are tall.

with rather long legs, a slender body, and large horns. The horns, while young, are dressed into most manifold strange forms, this being the business of a particular craftsman, the "dresser of horns". Sometimes in a large herd one sees hardly any cattle with the horns in their natural shape. An illustration of how cattle are cherished and almost regarded as personal beings is the fact that they have about 40 different names for cattle, according to their colour, the configuration or size of the horns, etc. Vide page 107. — Domestic animals are not butchered, except when sick or exceedingly old. Oxen and goats are killed on festal occasions, such as funeral or marriage meals, or as sacrifices to Nyikang and Jwok. Neither do they sell cattle; for a stranger it is practically impossible to purchase a cow or an ox. The price of a cow is about £ 5; an ox is half the value of a cow which has calved; a young heifer has double the value of a cow. — Slaying a cow is done by stabbing it with a spear in the nape, so that the aorta is pierced. The blood is collected and cooked as food.

The cows are milked morning and evening, usually by boys, sometimes also by old men, but not by women, the latter having nothing to do with cattle. The quantity of milk obtained is but poor. A gourd is the usual milk vessel. These are washed with cow-urine, which gives the milk an unpleasant flavour. They also wash their hands in cow-urine; but they do not mix the milk with it, as is the custom with Dinkas and Nuers.

Each village possesses a common cow-shed, but into it the herd is put at night during the rainy season only, when the mosquitoes are very bad. The rest of the year they are kraaled in the open yard, where they are tied with ropes to short pegs driven into the ground. This cattle-court is a semi-circular enclosure; at the entrance to it there is a small circular place built of corn stalks and covered with ashes, in which the young men who watch the herd sleep. A fire of dried cow dung is kept smouldering all night in this place. Sick cattle are nursed in the cow-shed during the daytime, to keep them out of the sun and away from food, but not in the night, unless it is the season when all the cattle are housed. Many cattle die every year, from intestinal worms and other diseases. A considerable number of cows are barren.

The cattle are herded by young men and boys. As soon as the dew has dried off the grass, the herd is driven into the pasture. During the dry season, when grass is getting rare, the herds migrate into the lower and swampy parts of the country, where the grass is still flourishing; the Shilluks along the White Nile cross over to the east bank; likewise the cattle of the Sobat Shilluks descend to the lagoons south of the Sobat. So in both cases they have to cross the rivers, which is, on account of the many crocodiles living in them, not undangerous, and is therefore done with much care and accompanied by

weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

GOATS The Shilluk goats have rather high legs, they almost invariably look thin and not well fed; their colour is mostly grey, but black ones too are not un-

SHEEP frequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair.

FOWLS Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen

DOGS by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

HUNTING Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 125; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will persecute it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by privates only by special permission of the king. A lion's skin is considered as evil, and is not worn.

Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

FISHING Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

HANDICRAFTS The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

A list of craftsmen and their trade vide page 105. A few words may be added here on some particular crafts. They have skilful blacksmiths; these make spears, hoes, axes, harpoons, picks, arm-rings of brass and of iron, bells, chains. Their handicraft, which is carried on chiefly during the dry season, is a travelling one; they take their tools and go about from one place to another. While among the Dinkas the blacksmiths are considered a low, despised class of people, who live separate from the villages in the bush, with the Shilluks they are respected persons, and accordingly their pay is good. The employer has to support the blacksmith working for him, and pays him a sheep beside. Iron is not found in the Shilluk country. Previous to the opening up of the country to the traders the iron secured by the Shilluks came from the Dinkas and Nuers, who seemed to buy it from the natives of the Upper Nile regions (Jurs, Bongos), where iron is smelted; some may also have come from Darfur through Kordofan. In recent years, however, nearly all of it is procured from the north, and is of European origin. A remarkable proof of the growing willingness on the side of the natives to work for wages is the fact that during the last two years the American missionaries have introduced and sold to the natives some thirteen tons of raw iron, together with a great number of good iron tools, as axes, etc. Not only the raw material, but even the finished articles of native manufacture are gradually being replaced by European imports. Their good spears are still made by their own blacksmiths, but many cheap spears are bought from the traders; so are their crude axes, mattocks and hoes. Iron bracelets and other ornaments are made by their blacksmiths from iron rods. If the rod is too large, it is heated and beaten out. Whatever the Shilluk blacksmith makes, is superior to the imported article that he gets from the Arab or Greek trader. It may be mentioned that the word *bōdō*, which means originally and properly "blacksmith", has also the wider sense of "craftsman", and has become a designation for all other crafts they practise.

BLACKSMITHS

An important craft is that of the thatch-maker. The roofs of the Shilluk houses are of a peculiarly neat description. While the Dinkas generally leave the roof with the appearance of being unfinished, the grass not being smoothed down and cut at the ends, the Shilluk thatcher makes his thatch with a neatness which really excites admiration. The framework of the roof is always made on the ground and placed on the circular wall like a great conical cap.

OTHER CRAFTS

Plaiting is practised by both sexes. Men make the large, coarse mats for enclosing yards, and also the large grain baskets. Women plait small fancy mats for covering food, and also very nice small coloured baskets, sieves, etc.

Most of the men make their own ostrich shell girdles. The shells are first broken into irregular pieces, which are pierced in the center with an awl-

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS

Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

MUSICAL
INSTRUMENTS

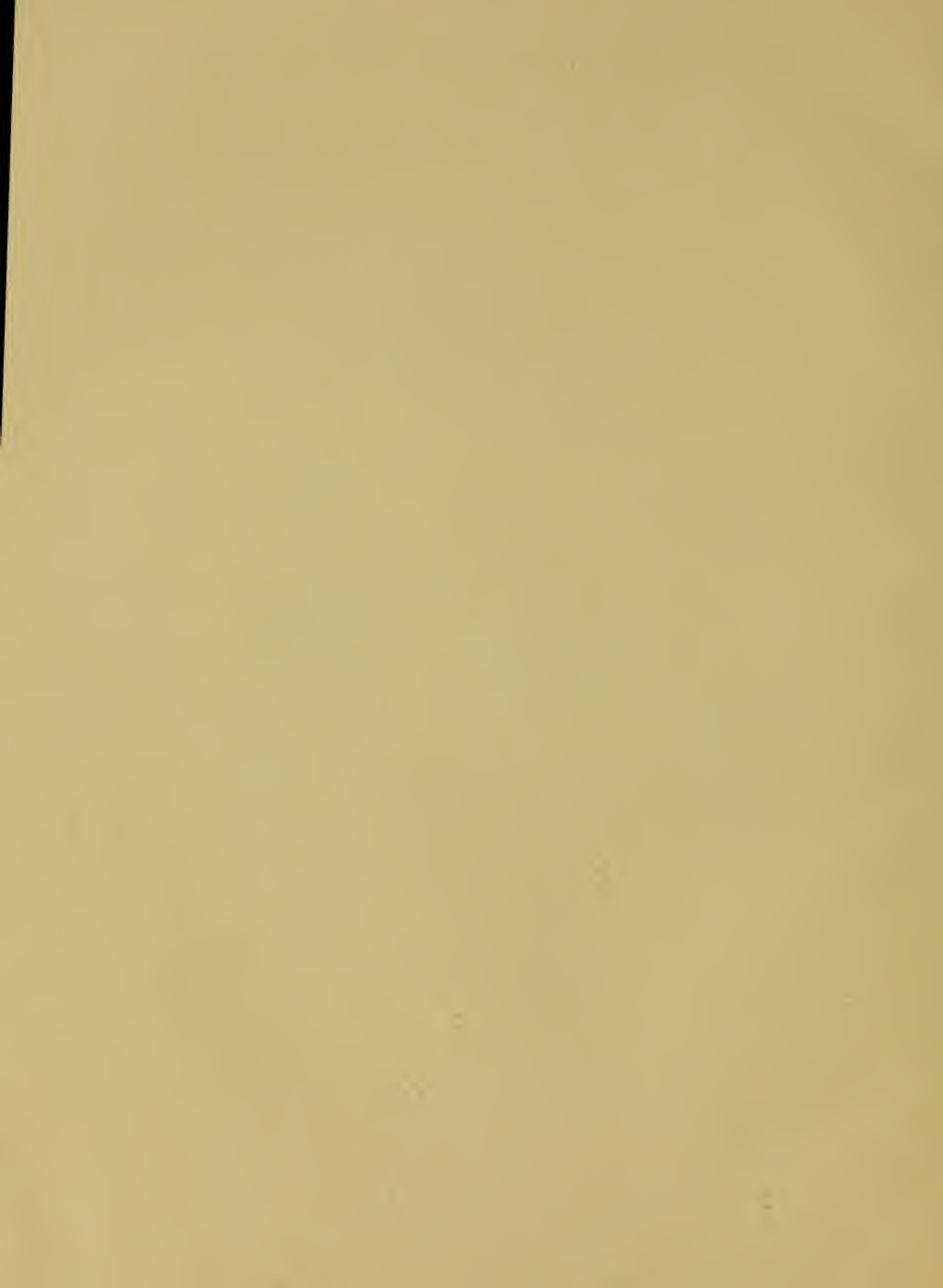
Their musical instruments are small and large drums, a stringed instrument called *tom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *tom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wettening these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

POTTERY

Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,



A Typical Shilluk, showing head dress



mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a long, thick, hollow reed of about 1½—2 cm in diameter. The juncture between the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND
CHEWING OF
TOBACCO

In cases of sickness the doctor is called. His chief means of curing consists in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented by Nyikang." They are carved of wood, and are made to resemble the forms of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *neawo*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time "selling" another thing; he exchanges one thing for another. In trading with the Arab or Greek merchant they have, however, learnt the use of money;

here articles of purchase and sale are calculated in silver currency.

The daily work of the women is cooking, carrying water, cleaning the house and yard, etc. During the time of farmwork they help the men in cultivating the fields.

FOOD The staple food is *dura*. It is cooked, baked into a bread (*kwen*), roasted, brewed and, when green, eaten raw. For different kinds of food vide page 102. Their diet is rather monotonous, *dura* being its constant chief component. The *dura* is pounded and ground. The mortar is either a log of wood hollowed out, or a flat excavation in the ground, limed out with clay. The mill-stones — a large and a small one, with the latter the grinding is done — are secured from districts west of the Shilluk country. — Fire is made by twirling a hard stick on a soft piece of wood.

Besides *dura* they eat sesame, *duchn*, maize, beans, some onions, various grass seeds, the seeds of the lotus plant and of some kinds of nymphaeae. The fruit of several trees, as *deleib*, *nabag*, etc. also serve as food; they even rob ant hills to procure the winter store of hoarded seeds. White ants, when in the winged state, are a delicacy to them. — Milk is used in the household in many ways: it is drunk fresh, sour, or boiled, or *dura* meals are prepared with it. They also make butter, by shaking or rolling the milk in a gourd. — As domestic animals are almost never slain, meat forms no part of the daily food, but is rather an exceptional delicacy, which is, however, sought for with eagerness; of game they hardly leave any piece uneaten, skin and bowels not excepted; they do not even despise dead animals. The blood of killed animals is kept and cooked, but they do not tap the blood from living cattle, as is the custom with the Bari and Masai. — Generally they prefer the meat of castrated animals.

Two chief meals are taken daily; one from nine to ten in the morning, and the second at sunset.

**BREWING OF
BEER**

A large quantity of the *dura* the people reap is used in cooking *merisa* or beer. The grain is put into jars and water poured on it. Thus it is left till the grain begins to sprout. Then it is spread in the sun to dry, and then pounded or ground; this wet meal is mixed with flour from the fresh grain and put a second time into jars which are filled with water. After stirring and mixing well, a little dry meal is sprinkled on it; the jars are covered with small mats and allowed to remain a day or two, until it begins to ferment, when a little more water and meal are added. When the whole mass is well fermented it is filtered through a grass funnel, and the following day is ready for use. It will keep about a week. Though this drink is slightly intoxicating, it does not seem to do great harm; it is very nourishing, and the natives regard it rather as a food than a beverage.

III. FAMILY LIFE.

When a young man wants to marry, he himself asks the girl he has selected; MARRIAGE if she assents, she directs her lover to her parents and the old people of the village; if these also do not object, they ask him to bring the dowry, which consists of cattle. From four to six head of oxen and one milch cow is the ordinary price for a woman, besides a number of sheep and goats. But the whole of this dowry is in most cases not paid to the father-in-law at once, before the marriage takes place. One ox is paid to the elders of the village when they arrange the marriage business, one or more at the celebration of the marriage, another when the first child is born. The ox which is slaughtered at the marriage festival is driven to the village of the bride by all the young men of the bridegroom's village. They decorate this ox by tying tassels of cows' tails on the top of the horns. In case the horns have not a good shape for tying these tassels, they are pierced and the tassels are fastened in the holes. A young man in buying an ox is always particular about the shape of the horns for this reason. On the marriage festival vide page 109. — A man cannot reach a social position without being married, and he cannot get a wife without cattle; so every young Shilluk's highest ambition consists in procuring cattle in order to buy a wife. But, as already mentioned, they usually marry before the full dowry is paid, and in such a case the debts of the young husband may become the source of quarrels between husband and wife, and still more between husband and father-in-law. As long as the price is not paid, the father has a legal right to take his daughter back from her husband; but this, though often threatened, is seldom done. Those who have sufficient means will as a rule not be satisfied with one wife, but marry a second and a third; only a very few exceed this number.

A young man may not marry a girl from his own division or clan, (vide page 127 ff.) but from any other division; the girl may live in the same village or in any other village, but they prefer to marry in a distant village. These marriage laws are a well established tribal custom, and people fear to break them, lest death follow marriage.

The position of the woman is no doubt a higher one than with most Moham- POSITION OF
WOMEN medan peoples of the Sudan. She is generally well treated and is shown remarkable respect. The women sometimes take part in public assemblies with the men, discuss the affairs that interest them and partake in dances and religious ceremonies. Even in their war-dances the women play an active rôle, vide page XXXIX. — If refractory or lazy, the man may give his wife a thrashing with a rope.

On the average number of children in a family vide page XXIII. The birth of twins is regarded as the greatest of good fortune.

Affection of parents for their children is not wanting. The mother often places the infant in a long basket or bed made of grass; this she carries on her head or covers with a mat in some secure place, while the child sleeps. Education is limited to teaching the children the work and skill which the parents command.

The naming of the children is done by some member of the family, in most cases by the parents or grandparents. The name generally has some connection with circumstances attending the birth. The name *Atou* ("she died") is often given when the birth occurs in close proximity to a death in the family. *Nawailo* is a very common name; it indicates that the mother of the child has prayed for a child by sweeping a sacred house (a temple of Nyikang or of some other ancient king) with a bunch of straw. Men often acquire a second name when grown up; this one is in most cases called after the name of a cow or an ox.

When the boys are from thirteen to fifteen years old, they start the cultivation of a small field of their own, for the result of which they try to acquire cattle. — The boys and young men of a village born in the same year form a companionship, all member of such a "class" having a common name. The young men of a village do not sleep in their parents' houses, but their common sleeping place is in the cow-shed of the village. The act of sleeping in the barn is called "sleeping in the ashes" from the fact that they during this time sleep in the ashes of the fire kept smouldering in the barn.

SLAVES The Shilluks have some slaves secured before the present régime. Some of these are Shilluks, others are from the Kordofan and also from farther up the Nile. They were secured in war or purchased from the Arabs. In single cases Shilluk parents sold their children for food in time of famine, or gave them away to chiefs.

BURIAL When a grown-up man dies, he is buried in or just before his hut. An ox is killed as a funeral feast, and its horns are planted on the grave so that they are visible from without. Women and children are buried in the bush. — For a description of a burial vide pages 111 and 135.

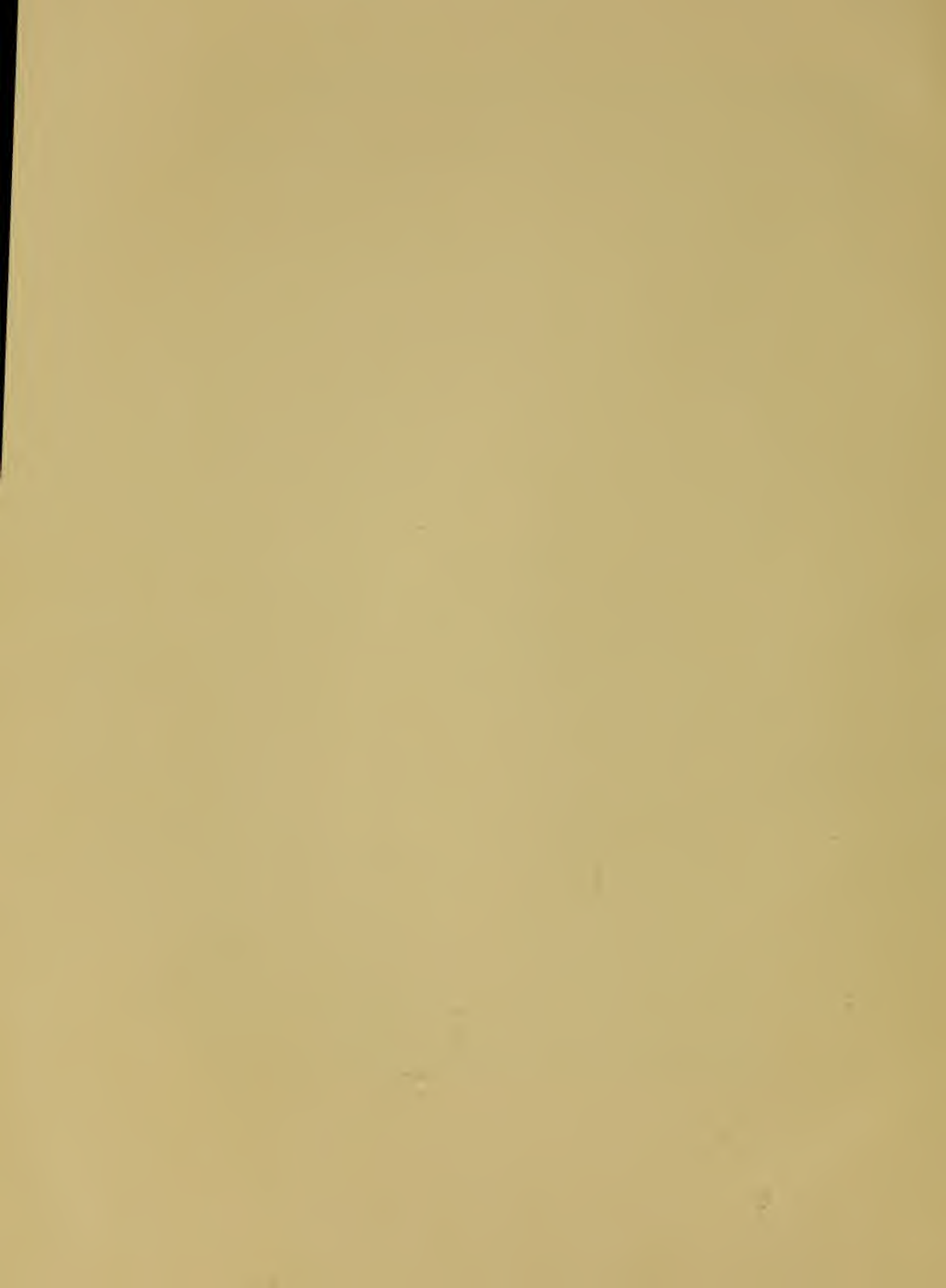
Some time after the death of a man a funeral ceremony is held; it takes place when the property of the deceased is divided among his heirs; this may be from about one month to one year after the person has died. The warriors of the neighbouring villages are invited. An ox is killed on the occasion. The ceremony consists in dancing, making displays of arms, feasting on the meat of the slain ox, and drinking merisa. The women also partake in it. Whether any religious actions are connected with it, I do not know.



1. 2. Boys and Maidens Dancing; the Maidens in cow skins
3. View of Sobat River with Doleib Hill in the distance



Shilluk war dance at Doleib Hill



The sons inherit the property of their father. The wives of the deceased father are divided among the children, who may, and in most cases do, marry them, except their own mother. It is said that sometimes, when a husband is very old and infirm, his wives put him to death, in order to get a younger companion. On inheritance vide page 113. INHERITANCE

Their chief amusement is dancing. The houses of a village are built in a circle, leaving an open place in their midst. Here the inhabitants assemble in the evening, stretching themselves in the warm ashes or on a skin, or squatting on a piece of ambach; several small fires of cow dung are burning and spread a smoke of strong smell, which is the best protection from mosquito-stings. The events of the day are discussed here, the tobacco pipe and merisa pot going from hand to hand. In the middle of this open place the trunk of a large tree is erected, in which the drums are suspended. With them signals are given in times of danger, but more frequently they are used to accompany the dances of the young people. These public dances are among the greatest events in the lives of the young Shilluks; even old men and women, though not taking an active part, are highly interested in them; sitting before the huts in front of the dancers they constitute a chorus, who accompanies the transactions of the younger generation with loud acclamations or blamings. The dances generally take place during the dry season; they begin at about four o'clock in the afternoon, or, in case there is moonshine, later in the evening, and last from three to five hours or longer. As a rule one village invites its neighbours by a drum signal given in the early morning of the day fixed for a dance. On hearing this signal the young people show a great zeal in preparing their body, hair-dress and the ornaments worn on the occasion. They go to the village in groups or single, men and girls separately. Usually the youths perform some war-dance in full arms at first, in which the girls do not partake; they form a large circle in four or two rows, and while the drum is being beaten, begin dancing and singing war songs. The dance consists in jumping on the toe and at the same time moving slowly forward. These rhythmical movements are from time to time interrupted by a group of dancers violently rushing out of the circle, howling and shouting aloud, brandishing their spears with fierce looks, and performing mock fights or playing pantomimes, in which they exhibit very remarkable ability. Scenes from the hunting, pastoral and agricultural life are represented with such a dramatic vivacity that they richly deserve the applause they earn. DANCING AND WAR-PLAYS

On a given signal, spears, clubs and shields are laid aside and put together in one place, and now the second part, in which the girls partake, begins. The latter have till then been waiting in a separate place, where the female lookers-on are gathered. Each girl selects her own dancer. First the men form again a

circle. Then the girls rush into this ring, each looking out for the man she intends to favour. She draws up in front of him, so that they look each other in the face; again two or four rows are formed, and the same dance begins anew, accompanied by drumming and singing.

The dances are in many cases repeated on four successive afternoons or nights; on the fourth day they frequently end in quarrels or real fights. The cause of this is the young men of one village casting their eyes on the girls of another village, and thus arousing jealousy. In such fights clubs are used, in exceptional cases also spears.

[Of a great war-play which was performed in honour of the missionaries, Dr. Giffen in "The Egyptian Sudan" gives the following description: "The first intimation we had of their coming, or rather of their presence, was a whoop and the sound of a horn that sent a chill, and kept it shooting up and down the spinal column. We rushed out on the veranda, and saw at the foot of our hill, and only a few rods away, that the clans had assembled. There were about one hundred men and boys with their spears and war clubs, their bodies shining with oil, and their spears shining from vigorous rubbing, while their faces were hideous with white and red paint of brick-dust and ashes. They kept leaping in the air, yelling and blowing that soul-sickening horn. Little by little they came toward us, stooping low, hiding behind trees, gliding back and forth until they were in front of the house. Then I stepped out and smiled at them, while suddenly with a yell that was not earthly, they sprang in the air, the first line made as if throwing the spear, and suddenly dropped down for the following ranks. Again they all sprang up into the air, yelling, dancing, singing, and brandishing spears, then circled around the house and attacked from another quarter.

These manoeuvres were kept up for some time, and they grew more excited and more wild all the while. Then, at a command from their chief, they ceased and began to dance. Dancing with the Shulla (Shilluk) means jumping up and down in the same spot, accompanied with a sort of chanting sing-song, throwing the arms over their heads and flourishing spears and clubs.

Again they formed in line of battle, five ranks deep, with a front of twenty, each man with spear and shield. The horn sounded the advance, and away they charged to the Doctor's house. They seemed to get the very spirit of murder in their faces. They charged in good order; the front rank, striking at an imaginary foe, dropped to their knees to allow the other ranks to strike over their heads, and then the horn sounded the

retreat. Around our house they went in a regular stampede, and forming in a line again in front of the house for another charge.

This they repeated a number of times. Then a crowd of women, who had followed their husbands and sweethearts to battle, acted the part of foe, only to be overcome by the brave warriors and driven back. This part was very amusing. One old body with great bravery marched out and charged, using her pipe as her weapon. The men were a bit rough in driving her back, and she was evidently afraid her dear pipe would come to grief, so she took it inside our house and when next we saw her she was in the thick of a fray with a long weed as her weapon of offence and defence“.]

The dry season is also the time for travelling. Relatives pay mutual visits, and marriageable young men go to the Nuers and Dinkas with spears, wire, stuffs, and dura, which they exchange for sheep and calves.

IV. RELIGION.

In the religion of the Shilluks three components are clearly distinguishable: 1. Jwok (*juòk*) or God; 2. Nyikang (*Níkàniò*), the progenitor and national hero of the Shilluks; 3. ajwogo (*àjuògò*), the witch doctor or sorcerer. These three do not exist separate from each other, but have many relations amongst one another. There are still other forms of religious service, but they are not so prominent as the three mentioned.

”Jwok (*juòk*) is a supreme being, residing above“. Whether he is regarded as creator is not sure. According to the sayings of some natives he surely is, but it seems probable that this belief, if there is such a one, is young, and must be traced back to Mohammedan or Christian influences. — On certain occasions an ox is killed as a sacrifice to Jwok, though this is done more frequently to Nyikang; prayers are also offered to Jwok, but according to my information, they have only one prayer to Jwok (for which vide page 171), while to Nyikang there are many. ”Praying“ to Jwok is expressed by a different word from that which serves for designating a prayer to Nyikang; the first is *lāmo* ”to pray“; its original meaning is probably: to conjure. In praying to Nyikang *kwachò* ”to ask for, to beg“ is used. While the prayers to Nyikang are sung, and accompanied by dances, that one to Jwok is only spoken, not sung, and not accompanied by dancing. Jwok has no visible symbols or temples, nor are the prayers to him offered by a priest or sorcerer, but by the chief or village-elder.

In the heart and mind of the Shilluk Jwok does not possess a deep-rooted rank. In some way they do attribute good and evil to him, and chiefly the

latter; when a person is ill, they may say: *ere jwok* "Why, Jwok?" The sudden and violent death of a man is regarded as being caused by Jwok. But I do not think there is any ethical motive in our sense underlying this belief; Jwok has simply killed the man for having offended him, probably without knowing it. The name of Jwok is used in a favourable sense in the following phrases of salutation: when a person arrives, he is saluted: *yi kāl jwok* "you have brought Jwok"; to one starting on a journey they say: *yi m̄te jwok* "you may hold fast Jwok". — Jwok has also the meaning of "sickness"; and the reason for this is the conviction that Jwok is the causer of sickness; "he is sick", they express by "he has Jwok", "Jwok is upon him".

Although the Shilluk does certainly not connect with the word Jwok the same notion as we do with "God", Jwok is doubtless the only word fit for being used in the Christian sense. It is true the word occurs in stories in rather a disrespectful sense, any being with more than natural powers being called a Jwok; but this is so in analogous cases with many African peoples, and will almost always be so in heathen languages; it can therefore not form a real obstacle for using the word in Christian preaching and literature.

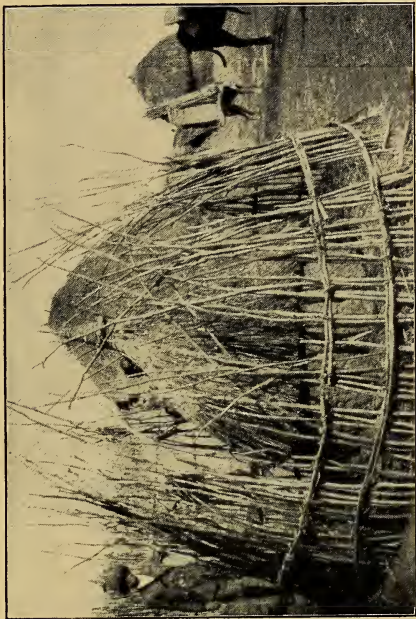
[In older literature the name Kelge appears as that of the "creator of the Shilluks." I have never heard this name].

NYIKANG, AND
THE ORIGIN
OF THE
SHILLUKS

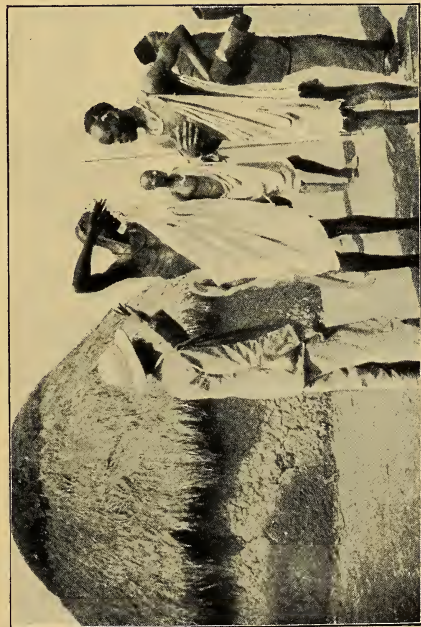
The tradition on the origin of man or rather of the Shilluks leads to the second and most important part of the religious practice of the people, viz. the worship of Nyikang. This tradition runs thus: A white or rather greyish cow, *deañ aduk*, came out of the river; she brought forth a gourd; when this gourd split, a man and animals came forth out of it (vide page 178). The name of this man was *Kōlō*; *Kōlō* begat *Omarō*, who begat *Wat Mōl* ("son of *Mōl*"); *Wat Mōl* begat Okwa. Okwa used to go to the riverside; here he met repeatedly two maidens who had come from out the water, they were very beautiful and had long hair, but the lower part of their bodies was like the form of a crocodile. One day Okwa seized the girls and carried them away. Their screams brought out their father, who till then had not been seen by Okwa. His face and the left side of his body were like human, but his right side was green of colour and had the form of a crocodile. When asked he declared his name to be *Odiļil*, he protested against his daughters being taken away by force, but afterwards consented. Okwa married the girls. The names of the two maidens were *Nyakayo* and *Ongwat* (*Nakāyo* and *Ōnwāt*). One of *Nyakayo*'s sons was *Nyikang*; according to some this was the eldest child, while others say he was the youngest. *Nyakayo* had more children beside *Nyikang*; of one son the name is known, he was *Omoi*; the names of her daughters are (according to A. E. S.) *Ad Dui*, *Ari Umker*, and *Bunyung*. Okwa's second wife *Ongwat* gave birth to one son, *Ju* or *Bworō*. Okwa married



1.



2.

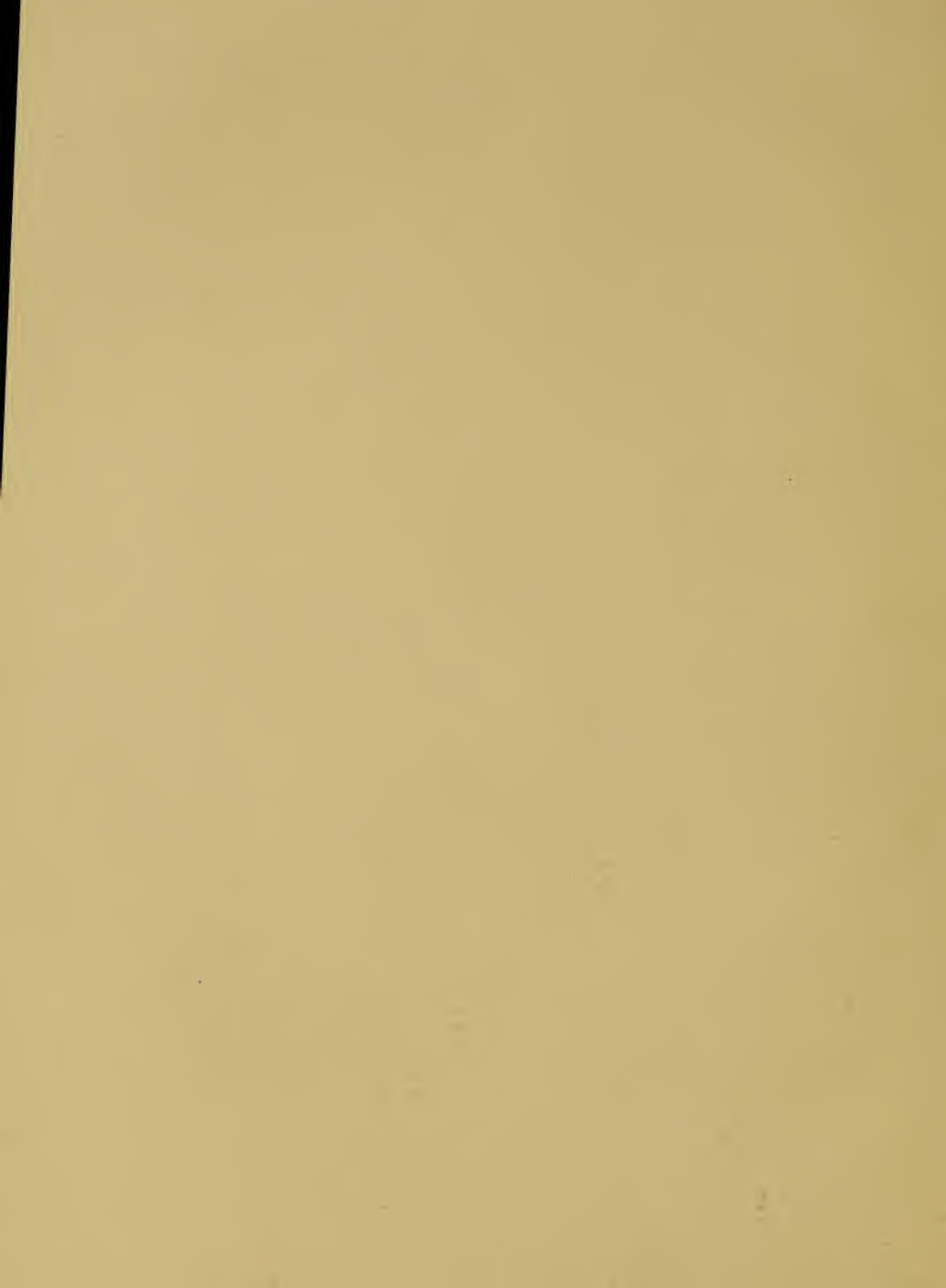


3.



4.

1. Village scene
2. "House of Nyikang"
3. A Shilluk giant
4. Typical group of Shilluks; bodies covered with ashes; at the left a Shilluk dog



a third wife, whose eldest child, a son, was called Duwat (*Duwāt*). The name *Dimo* also occurs as that of a son of Okwa, but I could not make out who his mother was. Nyikang was in form partly a man, and partly a crocodile.

[The exact pronunciation of Nyikang is *Nīkànò*, but the final *o* is often omitted: *Nīkàn*; the form *Nākàn* also occurs; in older literature the name is written Nyakam, Nyekom. *Nīkànò* is a composition from *nī, nā* "son" and *Kānò*, which is probably a proper name; thus *Nīkànò* means: "son of *Kānò*." The name *Kānò* occurs also in *Okānò*, which is composed from *O* and *Kānò* and means "descendant of *Kānò*; *Okānò* is another name designating the Shilluk people. But about *Kānò* the traditions, as far as they are known, say nothing. — Frequently Nyikang is simply called *rit* "king".]

Nyakayo (*Nākāyo*), the mother of Nyikang, exists up to the present time. Her residing place is about the junction of the Sobat and the White Nile. This is remarkable, as according to the tradition she did not emigrate with her son Nyikang, and yet does not now live in her original place, but in the Shilluk country. She sometimes appears from out the river, generally in the form of a crocodile, but at times in other forms. No worship or sacrifices are offered to her, but when a man or animal is taken by a crocodile, this is attributed to *Nākāyo*. When she does this, the people must not complain; it is rather an honour, when she takes her sacrifice from a village.

NYAKAO, THE
MOTHER OF
NYIKANG

In dubious judicial cases Nyakayo is resorted to as judge. The accused one is tied in a river, and a goat is bound and laid on the river-bank near by. This latter is done to allure a crocodile. If the accused one is taken by the crocodile (i. e. by Nyakayo), he was guilty. But not infrequently the delinquent, from fear of being lacerated by the crocodile, confesses his crime.

Between Nyikang and one of his brothers, probably Duwat, there arose a quarrel after their father's death; according to some, about who should follow the father in the chieftainship, others say it was a quarrel about cattle. As they did not come to an agreement, Nyikang together with *Omoi*, his brother, and his half-brother Ju (and his three sisters), left the country,¹ seeking for a new abode; when he started, *Duwāt* threw a digging stick after him, wherewith to dig the ground (or to bury the dead). Several tribes whom he met on his way, joined him, thus increasing the band of his followers. Nyikang settled about the mouth of the Sobat, and here founded the kingdom of the Shilluks. To increase the population of his new foundation, he changed animals and fabulous beings whom he found in the place, into men, built villages for them, and made them his subjects.

NYIKANG'S
EMIGRATION

While residing in the Shilluk country, Nyikang fought many wars, among

NYIKANG'S END

¹ "acquiring wings and flying away to the mouth of the Sobat", A. E. S.

others one against the sun and his son; vide page 159.

When he felt his end approaching, he assembled all the chiefs of his kingdom for a splendid festival. While all were merry, suddenly a great wind arose, and scattered all those present. In this moment Nyikang took a cloth, wound it tightly round his neck, and thus choked himself.¹

But many Shilluks firmly believe that Nyikang is still alive. The Rev. Oyler writes to me: "When I asked how Nyikang died, they were filled with amazement at my ignorance and stoutly maintained that he never died. If he dies, all the Shilluks will die. He, *Dāk*, and five other kings ascended to heaven, where Nyikang prays for the Shilluks (!). They say that he disappeared as the wind".

HOW NYIKANG
IS ADORED.

Nyikang is the ancestor of the Shilluk nation and the founder of the Shilluk dynasty. He is worshipped, sacrifices and prayers are offered to him; he may be said to be lifted to the rank of a demi-god, though they never forget that he has been a real man. He is expressly designated as "little" in comparison with God.

In almost every village there is a little hut dedicated to Nyikang, or to some other ancient king. In form it is like the common houses, but much smaller and more slender. On its walls sometimes rough drawings in white, red, and black colour are seen, consisting simply in line-ornaments or representing animals. These drawings are made by women, with white, red and black earth, and are renewed every year before the chief prayers are offered. These huts are commonly called *keñ rit* "place of the king" i. e. of Nyikang. Besides these small huts they have a number of greater temples, which are in form like the Shilluk-hut, but of much larger size. They are found in most of the villages devoted to Nyikang. These "sacred villages" are, Akuruwar, Wau,² Fenyikang, Nyibodo (*Nībōdō*), *Otono*, Nyelwal, *Oshāro*, *Otiqo*, *Didiqo*. These houses, the small as well as the larger, are the places where Nyikang is worshipped. In them, at least in some, a number of reliques are preserved, which are considered holy and are held in great veneration. Among these are a statue of Nyikang made of ambach-wood; the holy spear, drum, and shield of Nyikang, a digging stick, ancient metal ornaments and clothes, etc. Spoils from wars are also dedicated to Nyikang, and are preserved in the temples.

In times of need, when sickness or war are threatening, but above all when rain does not come in due time, the people assemble round the house of Nyikang and pray to him. This is done by dancing and at the same time singing prayers. At the beginning of the rainy season, when they are about to plant dura, the regular chief prayers take place; on this occasion an animal is slain as a sacrifice to Nyikang. Before the transaction of any serious business the elders of the village assemble around the temple of Nyikang, to ask for his counsel.

¹ Till the subjection of the Shilluks by the British all succeeding Shilluk kings have finished their lives by the same form of death.

² This Wau is not the place in the Bahr Ghazal Province, but is situated on the left bank of the White Nile between Taufikia and Kodok.

By Nyikang also oaths are sworn. The expressions mostly used in swearing an oath are: *Nikañ shet!* i. e.: "Nyikang indeed", "by Nyikang!" *Nikañ anan!* i. e. "Nyikang here!" or: "Nyikang now!" Another form is to couple his name with any of the sacred villages, as *Nikañ a Wau!* i. e. "by Nyikang of Wau!" Likewise *Nikañ a Nelwal*, etc. In their conversations they are constantly using these oaths; they often make promises under oath, which they, however, readily break without any fear of penalty. They swear also by Dak, or any other of the ancient kings.

SWEARING
OATHS BY
NYIKANG

Another mode of swearing, which is used in judicial cases only, is to swear by the holy spear (of Nyikang): the *ajwōgō* who keeps the spear, sacrifices a sheep and puts the blood upon the accused and the accuser, and offers a prayer that justice may follow. Now the accuser or the accused or both swear by the holy spear. If a person perjures himself, death is sure to follow as penalty.

Nyikang at times appears in the forms of certain animals, as ichneumons, rats, snakes, lizards, or in birds. The tree on which such a bird alights, is considered holy, and is henceforth dedicated to Nyikang; beads and pieces of cloth are suspended on its branches, sacrifices and prayers are offered below it. When once the Turks felled such a tree without knowing its destination, terror fell on the by-standing Shilluks; they walked in procession round the tree, filled the air with lamentations, and killed an ox to propitiate their ancestor.

HOW
NYIKANG
APPEARS

Though Nyikang is considered inferior to Jwok, sometimes the names of both are called simultaneously in the same prayer. In some prayers the name of Dak, a son of Nyikang, is also invoked beside that of Nyikang; but this is not frequent. It seems, however, that in some measure the nearest descendants of Nyikang, or rather the ancient kings of the Shilluks, enjoy some kind of veneration, though perhaps this may not be called religious. They sometimes talk about the *rōr*, which is the plural of *rit* king, and has in this connection the meaning of "Prophets", or one analogous to that of the "Judges" of the ancient Hebrews. In several villages there are huts, like those of Nyikang, dedicated to one of these ancient kings or "*rōr*".

NYIKANG AND
THE
"PROPHETS"

In the political, religious and personal life Nyikang takes a far more important place than Jwok. Nyikang is the national hero, on whom each Shilluk feels proud, who is praised in innumerable popular songs and sayings; he is not only a superior being, but also a man. He is the sublime model for every true Shilluk; everything they value most in their national and private life, has its origin in him: their kingdom and their fighting as well as cattle-breeding and farming. While Nyikang is their good father, who only does them good, Jwok is the great, uncontrollable power, which is to be propitiated, in order to avoid his inflictions of evil.

JWOK AND
NYIKANG

The natives frequently speak of the "cows of Nyikang". This expression is used in two different meanings, one mythological and one real.

Once Nyikang caught a cow in the river in a fish-net. It had no ears or horns. This cow was the beginning of a sacred herd; if anyone touched them who was not of their attendants, he died. They live in the river and come out to feed at night. This herd was carried away; some say the Dervishes took them, while others affirm that it was the Turks. From the dung of this herd the "ashes of denying" were gained. The ashes were made by burning the dung of the sacred cattle. They are preserved at Wau and other villages dedicated to Nyikang, and are applied in ordeals, when cases of adultery are to be tried. When the woman has confessed, but the man denies, they take recourse to the "ashes of denying". An old chief, taking a spear in his hand, stands erect and offers the following prayer: "You Nyikang, the ashes are yours! If this man has not had intercourse with this woman, may he escape! But if he has had intercourse with the woman, may he die! If this woman accuses falsely, may she escape!" After this the chief takes some of the ashes on his hand and strikes the man with it. Then the one who has sworn falsely, will die.

The other application of the term is to cows devoted to Nyikang by the king. Each year the king gives a steer and a cow to the villages in which the cows of Nyikang are kept. The male is killed and used for food. If any person not belonging to the attending herdsmen, eats of the meat of these animals, he becomes a servant of Nyikang, and must take up his residence in that village. The female is kept for breeding purposes. The *Kwa Ob̄ḡḡ* (vide page 130) herd these cattle. The chief of these villages of Nyikang seems to be Wau. If an outsider tried to milk one of these cows, he would die.

The third factor in the religion of the Shilluks is the *àjwǒgǒ*, and what is connected with him; *àjwǒgǒ* is the witch doctor or sorcerer; the word is probably derived from *jwǒk* "God", and would then mean: "one who is dependent on God", or "who has to do with God". As his most prominent business is to procure rain, Europeans generally call him rain-maker. He is the mediator between the people and Nyikang; he leads the dances and prayers to Nyikang, and presides at the sacrificial ceremonies. He heals also sicknesses by administering charms. Sick people apply to him with the present of a sheep or goat, or even an ox; the animal is killed, and the contents of its stomach are laid on the sick person's body; or the skin of the animal is cut into strips and these are fastened below the knee of the patient. This is also applied as a protection against dangers on a journey. When in the dry season the cattle are brought across the river, the sorcerer has to prepare charms to protect them from being seized by crocodiles. Besides this he is able to perform miracles, to kill

a man by witchcraft, to prevent rain, and to cause the cattle to be barren. — There exist two kinds of sorcerers, the one whose functions are just mentioned, who plays an important and mostly beneficent rôle in public life and the official religion of the community, and another one whose doings are secret and who works for mischief. If this latter is convicted of his evil doings, he may be severely fined, or even sentenced to death. — Besides these the word *jal yat* "man of medicine" is sometimes used; whether this is a synonym to *ajwāgō*, or whether it designates still a third class of "witch"-, or ordinary "doctor", I do not know.

When possessed by a spirit (or by *Jwok*?) the sorcerers become ecstatic; ECSTASY the same seems to be the case with a newly elected king; here it seems to be the spirit of *Nyikang*, which falls on his follower, vide page 149.

The texts contain many mythological tales and allusions, which may in former MYTHOLOGY times have formed part of the strictly religious belief of the people, but exist now merely as historical traditions, without having any active meaning to the present generation; this domain of their mental life is, however, not sufficiently known as yet to allow a decisive judgment. A reminiscence of sun-service is evident from 55, page 166. The Nile and Sobat are populated by water-people, who in figure are partly like men, partly like crocodiles or fish. They had, in the past, many intercourses with men. — According to some older writers the spirits of the Nile are worshipped. They have their own cattle-herds, which live with them in and on the banks of the Nile. They often dive up from the water, chiefly in misty weather. When a cow is fished out of the river, it is placed under the protection of the Nile-spirits and the sun-god¹.

The Shilluks have two expressions which may be translated by "soul" or SOUL, SPIRIT "spirit" of a living person: *wei* and *tipō*; *wei* means "breath", and is the life-giving factor in man; the meaning of *tipō* is "shadow" of a man, or "image", as seen when looking into clear, still water. — The spirit of a dead person is called *anēko*; the word is derived from *nāgō* to kill; *anēko* probably means "one who kills", or "who is killed". The *anēko* is feared.

On the abode of deceased persons the Shilluks have but vague ideas; in one ABODE OF THE DECEASED of the texts the dead are called "the people of the village of God", *jē pā jwōk*. Whether they have a general belief in a life after death, is not known.

ISLAM
Islam does up to now not find much sympathy with the Shilluks. They prefer their own religion to that of foreigners. Only a few people who have for a longer time lived in close touch with Mohammedans, chiefly those who have served as soldiers, adopt the religion of Mohammed, or at least wear Mohammedan amulets beside their own charms. It is admirable that these people, Shilluks, Dinkas Anywaks, and Nuers, though having lived for centuries side

¹ This doubtlessly relates to the cows of *Nyikang*, vide the preceding.

by side with Arabs and other Mohammedan people, should have preserved their own heathen form of worship, and should, with a few exceptions, look down rather with contempt on the religion of the foreigners. Partly this is explained by their conservativeness and self-confidence, and partly by the fact that their intercourse with Mohammedans was almost exclusively hostile. Whether now that the Pax Britannica makes slave-dealing and raiding impossible and new ideas slowly penetrate the country, Islam will make greater progress, the future will show. A gradual peaceful conquest of the country by Islam is not improbable, because civilisation, as it comes to these people, wears an outspoken islamic stamp.

On Christian Mission work among the Shilluks vide the end of Introduction.

V. POLITICAL INSTITUTIONS.

RESIDENCE
OF THE KING

The Shilluks are the only people of the Sudan who have a Kingdom¹. The king resides at Fashoda. His residence consists in a large number of huts for himself, his numerous wives and other members of his family and for guests. He possesses large herds of cattle, goats and sheep. When a person of some respect pays him a visit, the king presents him with an ox. — The royal robe consists in a leopard skin. They have also a coronation robe of leopard skin and ostrich feathers, which has been handed down from many generations. The present king has a gorgeous red robe presented by the governor, which he wears on occasions when he meets the higher English officials.

ELECTION

The kingdom of the Shilluks is hereditary in so far as the king must always be a member of the royal family, that is, of the descendants of Nyikang, and only a person whose father has been a king, may be elected. There are three houses of the royal family, and the king is elected from each of these royal branches in turn. If there are several brothers in the branch whose turn it is to have the kingship, upon the death of the king one of these brothers will be elected. But in case there is no vacancy during the life of these three brothers, then the sons of the eldest will be in line for the throne.

Fadyet is the present king. He is of the house of Kwat Ker. When he dies, the kingship will pass to the house of $Y\bar{u}$; at the death of the king from the house of $Y\bar{u}$ it will be the turn of the house of *Nedok*. Thence it will return to the house of Kwat Ker, but not to a son of *Fadyet*, but to one of the king's brothers. When it has gone around the circle again, it will be the turn of a son of *Fadyet*. There seem to be two branches of each house, so that when a king dies, it will be the turn of his eldest son to become king, after five kings have reigned and died. There have been other royal houses, but they have lost their

¹) "king" is in Shilluk *rīt* or *rēt*; in older literature the word "bondu" is given as the Shilluk name for king. By Europeans the king is commonly called mek, which is a contraction of the Arab malik.

right to the throne. If all the sons of a king die, before it is the turn of one of them to become king, that family loses its royal prerogatives. A left-handed or otherwise deformed man cannot be crowned. When from such or a similar reason the son of a king fails to be crowned, his posterity loses the right to the throne.

As a rule only a man can be king; though once a queen reigned, she apparently did not command a great authority, vide page 149; and it is characteristic that in the lists given by Banholzer and Dr. Giffen her name is not mentioned.

The way in which the king is elected, vide page 122 ff. Of course frequently party intrigues are at work on these occasions, and it may have been not quite an uncommon occurrence that there were several candidates for the throne, supported by different factions; sometimes there were even two kings, residing in different places of the country.

The power of the king was, previous to the British occupation, absolute; he disposed on life and death of his subjects. The subjects had to pay heavy taxes in cattle, dura, boats, skins for clothes, and under certain circumstances, in persons also.

POWER OF
THE KING

All judicial cases may be brought before the king, with whom lies the final decision. They have an unwritten code of law, providing fixed penalties and fines. Cattle thieves were formerly killed on the spot by the owner of the stolen property. If the thief escaped, but was located with the stolen thing, the owner demanded it. In case the thief refused to give it up and the owner was unable to get it by force, he then reported to his chief, and if he failed there, the matter went to the king, who punished the man perhaps by taking his property and some girls from his village for himself.

JURISDICTION

In the case of certain infractions of the law the convict became the slave of the king, and could no more return to his home. These slaves are known as *tyeñ orok* ("men of crime") or *adēro*. The king gives to such a man a wife. Their children are slaves at the royal court and are called *adēro*. To the male descendants of such the king gives wives, and the females are taken to be given to male members of the *adēro* class as wives. If the king does not have enough girls in the *adēro* class to supply all the young men with wives, he buys free girls for the purpose, their descendants become also slaves.

In some cases the criminal becomes the slave of a chief; these are also called *adēro*.

Murder cases were tried by a court of chiefs and the king. If the man was condemned, he was disgraced in many ways before the people. Sometimes he was led about the village with a cow-rope around his neck, and then executed by hanging. If a man was executed on account of a crime, his whole family

and everything he possessed became the property of the king.

DIVISION OF
THE COUNTRY

The country is divided into 63 districts (vide page 127), every one of which is presided by a district chief; each village again has its own chief. The district and village chiefs are appointed and may be deposed by the king. Quarrels and law-suits may be judged by the local or district chief, but an appeal to the king is always possible. Common affairs of a village and minor judicial cases are judged by the local chief together with the old men of the village. They sit on such occasions in a circle in the village yard, in the shade of a tree, if there is one. If the meeting is secret, or if the weather is bad, they assemble in the cow-house.

VI. ETHNICAL COMPONENTS OF THE SHILLUK PEOPLE.

EARLY
INHABITANTS
OF THE
COUNTRY

When Nyikang arrived in what is now the Shilluk country, the latter was inhabited by other tribes, who probably were partly of dark, and partly of fair colour. These inhabitants were either expelled or subdued and then incorporated into the Shilluk nation. This process is clearly reflected in the traditions. Among others Nyikang found the "red strangers" in the country, which he either defeated and made them tributary, or drove out of their residences (vide page 163 ff). These "red strangers" seem to be Arabs. But apart from them the traditions speak of fabulous beings who were partly man and partly animal; Nyikang fought with them, and when defeated, transformed them into real men and settled them in villages. They are probably the original negro inhabitants of the present Shilluk country, who up to this day form the essential part of the Shilluk people, a discrimination being made between them and the "people of Nyikang."

SOCIAL
ORGANISATION

The latter form, so to say, a nobility. The first in rank is the royal family and all members of it, that is all persons who can claim descendency from Nyikang. The male members of the royal family bear the title *Kwa rit* "descendant of the king", and are shown special deference. In several of the historical traditions the king or the royal family expressly distinguish themselves from the common Shilluks; in these connections the name "Shilluk" is even used in an abusive way: "merely a Shilluk", vide page 233. Probably the name of the Shilluks *chōlq* means "black"; in some nearly related languages the word has this meaning. This makes it probable that Nyikang and his people, or, the members of the royal family, were originally of lighter colour, as only this would give them a reason for calling the population they found inhabiting the country, "blacks".



1. Shilluk Girls showing the way they wear the skin dress
2. Lotus flower along the Sobat River

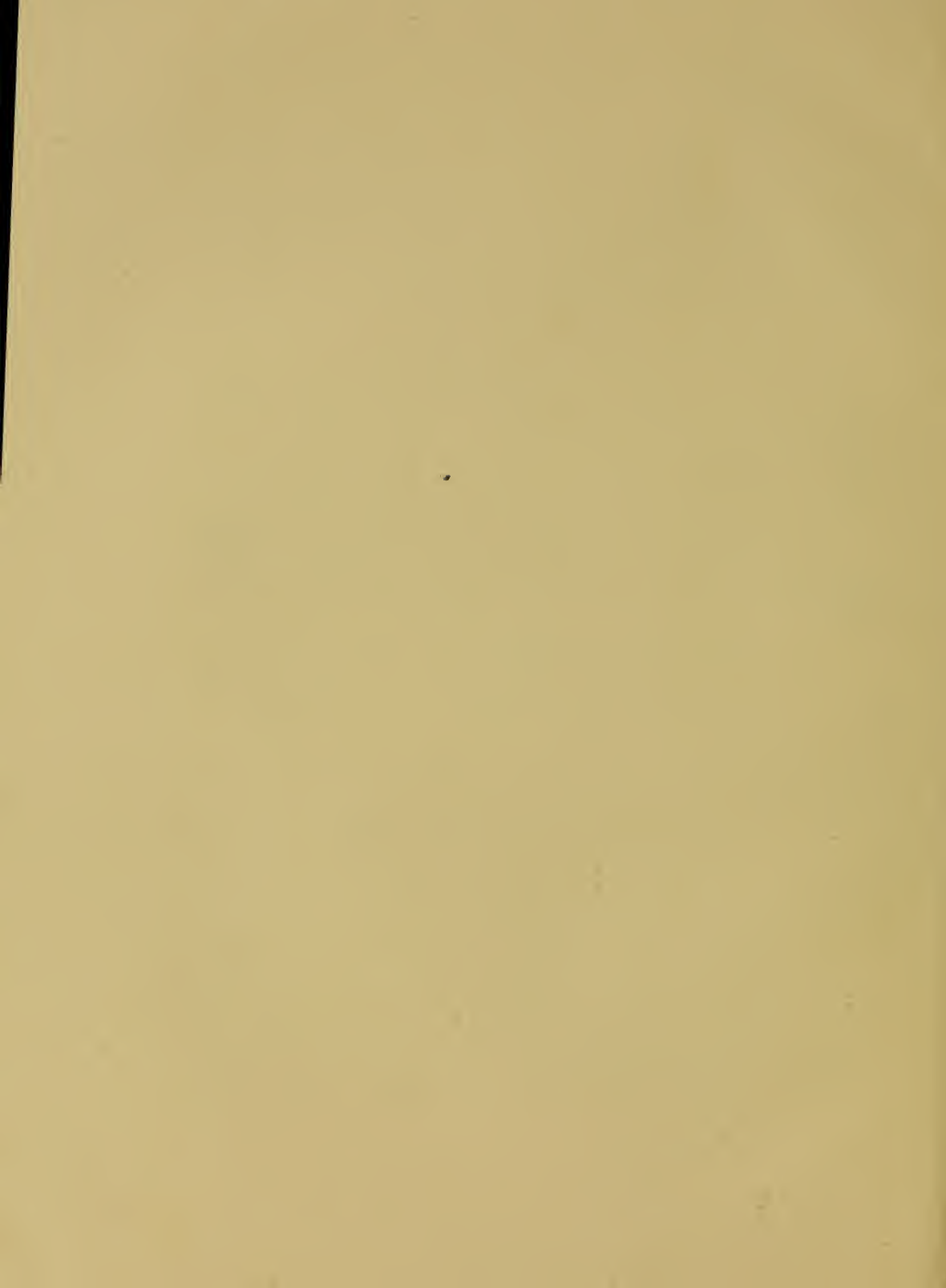




1. Group of Native Huts

2. Group of Boys

3. Girls Sewing School at Doleib Hill



So the coming of Nyikang into the Shilluk country would in fact mean an immigration of light-coloured people into a region already inhabited by black tribes. — Probably the word *Okāñò*, which, as is shown on page XLI, is connected with *Nìkàñò*, and means a descendant of *Kāñò*, also designates only or mainly members of the royal family, and not the common Shilluks; on the Sobat the word is rarely used; but it is well known at Fashoda, the seat of the royal court.

There live among the Shilluks a number of "Nubians", called by them *Dòñ*; the word is derived from Dongola, and designates the Nubians (and perhaps other tribes) living west of the White Nile. These Nubians came into the country as captives, during wars, others came as fugitives. They are exceptionally numerous in Faina, a sub-district of Nyagir; they are known here as good cultivators of dura. Originally these were driven into this district by the Khalifa's people, and inhabit five villages, consisting of 104 domiciles; they are subject to the Shilluk chief of the district. — The Nubians play a certain rôle in the election of the king, vide page 122 ff. They bear the title *Nádwai*.

RELATIONS
WITH THE
NUBIANS

The Shilluks do not, as a rule, agree well with the Dinkas, their northern and eastern neighbours. The Dinka possesses more cattle than the Shilluk, and therefore looks down on the latter rather contemptuously. The Dinkas are said to have formerly lived on the right bank of the lower Sobat, but were driven inland by the Shilluks. Incited by Arabs, the Shilluks in former times frequently raided the Dinkas and carried away their women and cattle. They however live peaceably now, thanks to the fear they have of the new Government. The two tribes now and then pay mutual visits and also intermarry occasionally; a certain amount of trade is carried on between them.

RELATIONS
WITH THE
DINKAS

There are a few Selim Baggara in the neighbourhood of Kaka, but these people appear to visit the district only after the harvest to purchase dura from the Shilluks, which they are too indolent to cultivate themselves. The Kenana Arabs occupy the wells at Atara. They are disliked by the Shilluks on account of their dirty habits. Another branch of the Kenana Arabs inhabit a village close to Fadiang (*Fa ðeāñ* "village of cattle").

RELATIONS
WITH THE
ARABS

VII. MIGRATIONS AND HISTORY.

South of the Shilluk country there live, under different names, a number of tribes who likewise speak the Shilluk language (vide page 30 ff.), and who, in their physique, show strong resemblances to, and in some cases identity with, the Shilluks of the White Nile. It must be supposed that originally all these tribes lived in one place. Some of them still have traditions pointing to a common

ORIGINAL
SEATS OF THE
SHILLUKS, AND
WANDERINGS

origin and a common home. The southern mass of the Shilluk speaking people, the Gang, pretend to have come from north (vide Schweitzer, Emin Pascha; Berlin 1898, page 155), and, as will be seen below, the White Nile Shilluks have migrated into their present seats from south; so the original habitat of the whole people will have been in the country situated about the middle of their present seats, that is, along the shores of Bahr el Jebel. Here one division of the Shilluks, the Beri (*Bēri*, also written Beir), are still living. The rest of the Shilluks were forced to emigration probably by the arrival of more powerful and warlike tribes coming from east, viz. the Bari and Latuka, who up to the present time inhabit this country. The Shilluks, being thus expelled from their seats, emigrated in three directions: south, north-east, and north-west. The division wandering southwards are now known as Gang or Acholi, Shuli (on the identity of the names Acholi, Shuli, and *Chōlō* vide page 31); the north-eastern branch are the Anywaks (Anuaks). These two branches, viz. the Gang and the Anywak, have practically almost no differences in their dialect; they may be said to speak the same dialect, which differs from the rest of Shilluk dialects by the relative primitiveness of its sounds; to give one example, they have generally preserved *ch* and *p*, where other dialects have adopted the younger corresponding sounds *sh* and *f*. So these two may be regarded as direct branches of the original stock, who both must have branched off about the same time. That Gang and Anywak have been separated from the north-western section at an earlier period than that in which the latter was again divided into different sub-groups (vide below), is evident from the fact that all these north-western sub-groups still know of their common origin, whereas I have never met with a tradition pointing to relationship with the Anywaks and Gang.

The Anywaks have again been divided into three sections, whose residences vide page 30. From the Gang a number of smaller divisions have branched off into south-west, south and south-east: the Lur, (Aluru), Jafalu (*Jafalu*, *Japalu*), Lango, *Ja-Lu* (Nyifwa Kavirondo), Wagaya.

The third division first wandered north-westward, crossing the Bahr el Jebel, and subsequently probably resided in a place situated about the 10° eastern long. and 7° northern lat. That they have settled and lived in this region for a considerable time, is practically proved by the fact that on older maps a number of villages are situated here whose names begin in *Pa*, *Fa*; e. g. Fatil in the Dinka district *Rōl*; Fayot, Fawer, Fayak, in the Dinka district Kich, and Fagak, in the Dinka district Twi (Twich). *Pa*, *Fa* is a word of the Shilluk language meaning village, home (Many villages in the Shilluk country have this same prefix *pa*, *fa*, vide 80; it is also frequent in the Jur country: Famir, Fabuchak,

Fashien, and in the Acholi country: Fanyikuara, Fandikir, Faggeir, Fadjulli, Fadibek (from Schweitzer, Emin Pascha). This district is now inhabited by Dinkas, and their occupation of the country no doubt forced the Shilluks to emigrate once more. From here they went in north-eastern direction and thus came into their present seats on the White Nile and Sobat. *These last wanderings were carried on under the leadership of Nyikang*; they form the object of the traditions on pages 158 ff. Another part of this north-western section went westwards and formed the Ber (= Beri, vide 87) and Belanda or rather *Bor*, vide page 44. The third part of this branch are the Jurs and the Dembos. Jur is a nickname given to the people by the Dinkas, it means "uncivilised tribe", "bushman". They call themselves *Lug*, a name which occurs again among several southern Shilluk tribes, vide 89; by the Bongos they are called Ber (vide above), thus showing in their very names the near relationship they have with other Shilluk divisions. — The Jurs have no cattle, they are renowned as iron smelters.

According to Schweinfurth (page 63) the Jurs themselves say that they are a part of the Shilluk people who (on account of over-population) emigrated from north (i. e. The White Nile region) into their present habitat, and that they call the name of their ancestor Oshuola = *Ochōlo*. But on the other hand, Hofmeyer states that the White Nile Shilluks call the Jurs *Odimo*, that is descendants of *Dimo*. Now *Dimo* is a brother of Nyikang, whom the latter left. All the Shilluk traditions are unique in the assertion that Nyikang did *not* go northwards together with Dimo. So this would mean that the Jurs never wandered into the White Nile country, but went their way directly westward into their present seats.

[The suggestion on the migration of the north-western section, viz. that of the White Nile Shilluks, Jurs, Dembos, Belandas and Bers, as it has been outlined above, is in a remarkable way supported by traditions of the White Nile Shilluks, which Hofmeyer gives; according to these the origin of the nation was in the far east (i. e. east of the Bahr el Jebel). Nyikang led his people *from the east towards north-west*. After a long march *they crossed the Nile* (i. e. the Bahr el Jebel) and came into that region which is now called Bahr el Ghazal. From here the Belanda went westwards, the rest, after some time, travelling farther northwards.]

While nothing is known concerning the *time* of the earlier Shilluk migrations, we are able to fix the approximate date of the wanderings which resulted in the final settlement of the "Proper Shilluks" on the White Nile and Sobat. Mr. B. Struck, by taking into consideration all the available (written or unwritten) chronicles of African dynasties, has made a calculation on the average duration

THE RULING
ELEMENT
AMONG THE
SHILLUKS

of the reign of an African ruler. The number of years thus reached at is between 13 and 14 for each king. Now from the reign of Nyikang, who was the first Shilluk king, till to-day the Shilluks have had 28 to 30 kings; 29 multiplied with $13\frac{1}{2}$ leads back to the first quarter of the sixteenth century. About this time, then, the Shilluk kingdom was founded, or, in other words, during this period a probably fair-skinned tribe or clan became in some manner united with the Shilluks, and made itself the ruling factor among the latter. The first of these leaders and rulers was Nyikang, or possibly Nyikang is only a personification — the heros eponymos — of the foreign element in the Shilluk population. From those early days up to the present never a "Shilluk", i. e. a member of the original population, has been king, solely the "descendants of Nyikang" forming the royal family, from which the king is elected. Even to-day the descendants of Nyikang do not intermarry with the "Shilluks", they live in districts and villages of their own and enjoy certain privileges, thus forming the aristocracy of the nation. Second in rank are those Shilluks which migrated into the country together with Nyikang as his "followers" or "servants." They also possess several social privileges and state functions. The lowest class of Shilluks are the natives found in the country, when Nyikang and his adherents arrived. They may be designated as the "common people", the "subjects" in the state community. The second and third categories, and also the first, have no doubt been mixed by intermarriage. From the earlier centuries of the Shilluk dynasty but scanty historical data are known. The only reports we have are the list of kings (vide page 135), and a considerable store of traditions, dealing with prominent acts of single kings and important events which occurred during their reign. Some of these native records are printed on pages 141 ff.

RELATIONS
WITH THE
FUNJ

The first time the Shilluks enter history is about the beginning of the sixteenth century, that is at the same time when they took possession of their present seats. Beginning at this period they have, during almost two centuries, played an essential part in the history of the *Funj* people. The question of the origin of the *Funj* is as yet unsettled. In order to introduce the reader into the problem, I shall give a short survey of this remarkable people and their history.

The most common form of the name is *Funj* or *Fonj*, and *Fung*. *Funj* is in phonetic writing probably *Foñ*, ending in a palatal *n*, and *Fung* = *Fuñ*, ending in a velar *n*. Of these two forms I suppose *Fonj* = *Foñ* to be the older one. Foreigners who are not used to a palatal *n* standing at the end of a word, find its pronunciation difficult, and frequently substitute *ñ* for *ñ*, a mispronunciation which I myself have often heard in the Sudan. This *Funj*, *Fonj* is probably identical with the Shilluk word *bwoñ* "stranger"; in Shilluk as well as in Nubian *b* and *f* are interchanged; in Nuer the word for "stranger" sounds *foñ*, and in

the Funj language the word "bunj" means "Arab", i. e. stranger; the identity of this bunj with Shilluk bonj, Nuer fonj and the name Funj can hardly be doubted. Now Bruce gives the singular of the name by "fungo", and the plural "fungi". *This is a pure Shilluk form;* *o* being in Shilluk the ending of the noun in singular, and *i* that of the plural. The meaning of the word "fungo" Bruce renders by "free citizen". (R. Hartmann [Die Nigritier] identifies the word Funj with the Ptoemphanae of the ancients, and moreover compares it with a great number of African names of similar sounding; but his deductions have not convinced me.)

The present Funj are a negro people living in Sennar. Their colour is dark, but somewhat lighter than that of the Shilluks; they are of a strong, tall figure, with thin legs. Both sexes wear most artful hair dresses. They have leather shields in form almost like those of the Shilluks; their fighting arms are swords and missiles. The huts of the Funj consist in round walls with conical roofs. Their chief occupation is agriculture, but they have also some cattle. They are clever in smelting and working iron and other metals.

Their religion is Islam, but the older records are unique in stating that at the end of the 15th century they were heathens, and even when Bruce was in the country, many pagan practices had survived; it almost seems that at that time the people still were in their hearts rather pagans than true followers of Islam, though the latter had long before become the official religion.

The Funj country, Dar Fung, stretches on both sides of the Blue Nile. Its present boundaries are: on the north, Jebels Gereiwa and Rera; on the east, Jebel Agadi and the Fazogli district. Southwards, it extends to the Abyssinian frontier, and including the district of Keili and the northern Burun country, extends westwards towards the Dinkas of the White Nile. In the days when the Fung were a great power of the Sudan, their country included parts of Abyssinia, and large districts west of the White Nile.

About the beginning of the 16th century the Funj appear in history. At this time they founded the kingdom of Sennar, which, from then till about the end of the 18th century, was governed by a Funj dynasty.

Since the early days of their history the Funj must have lived in some connection with the Shilluks. This fact is stated by all travellers and explorers who have been in the country and have written on the subject. Sir James Bruce, a distinguished English traveller and writer, who visited Sennar in 1770, asserts *the identity of the Shilluks and Funj*. In his Travels into Abyssinia he says that in 1504 a hitherto unknown negro nation, which had till then inhabited the western shores of the Bahr el Abiad about the 13^o northern lat., landed in canoes in the Arab provinces of the Gezira; they defeated Wed Ageeb, the

king of Sennar, and forced a treaty upon him by which the kingdom of Sennar became subject to the Funj, who subsequently took possession of the whole Gezira. "This negro nation is in their own country called Shillook".¹ In 1504 Amru, the son of Adelan, who was the first of their regents, founded his monarchy on the eastern shores of the Blue Nile, and built Sennar, which ever since has been the capital. "From this period until the time of my sojourn (1770) 266 years had passed, during which twenty kings had reigned".² When the monarchy was founded, *the king and the whole nation of the Shillook were pagans*. Soon after they accepted Mohammedanism, and took the name Fungi, which they sometimes translate by "lord" or "victor", and sometimes by "free citizen" . . . but this term should be applied to those born east of the Bahr el Abiad only".

So the essence of James' report is this: The Funj are a portion of the Shilluk people, which, in the beginning of the 16th century, crossed the White Nile, conquered Sennar, founded a kingdom there, and henceforth were called and called themselves Funj. The source from which Bruce got this information, was the executioner of the royal court, whose chief office it was to put the king to death, as soon as in the opinion of the state ministers he was, from old age or on account of his misdoings, no more apt to govern the country. This same practice has been in use with the Shilluks up to the nearest past, with the sole difference that the Shilluk kings were strangled by their chief wife, not by an official. Bruce, having cured the executioner from a severe disease, gained the full confidence of this important person, who no doubt was well acquainted with the history of his people. Bruce also mentions the presence of Nubian (heathen) priests at the court of Sennar, who were, according to the executioner's statement, "great conjurers and sorcerers". From these Nubians Bruce heard of the "large mountains Tegla and Dyre" (= Jebel Tagale and Jebel Eliri in south-eastern Kordofan), from which their, the Nubians', forefathers had come into this country a long time ago, after they had been escaped there from a great flood.

According to the report given in The A. E. S. the rise of the kingdom of Sennar began in 1493. In that year Amara Dunkas (= Amru of Bruce?), the Sheikh of a sub-section of the Fung, either through the fortune of war or his superior capacity, succeeded in getting himself declared king of all the Fung tribes. These districts were inhabited by negroes belonging to the Nuba tribes, some of whom after the conquest remained in the country, while others emigrated into the mountains of Fazogli and Kordofan. Those who remained, embraced Islamism, intermarried with their conquerors, and, losing their language and nationality, were soon lost in the tribes known collectively under the name

¹ Bruce has never been in the Shilluk country, and had probably never before heard the name "Shilluk", he can only have learned it in Sennar from the natives.

² Thus the average reign of each king was a little more than thirteen years! vide above.

of Fung. King Baadi Abu Dign, who reigned from 1635—1671, *attacked the Shilluk negroes and took a large number of slaves.* The Shilluks at that time inhabited the country on both sides of the White Nile south of Kawa. Thence he invaded the mountains of Tagale and destroyed Kordofan, where he again took a large number of slaves. On his return to Sennar he built a number of villages in that district for his prisoners. The prisoners named these villages after those they had left, hence the number of villages now near Sennar with names similar tho those in Jebel Nuba, Tagale, and other districts about Kordofan. In time these slaves supplied the kings of Fung with recruits for their armies. — In 1719 a king whose name was *Gaadi Abu Shilluk* ascended the throne.

In the first half of the 18th century the Fungs drove the Darfurians back, which had at that time dominion over the country east of the White Nile as far as the Atbara; the Fungs then again established their own authority on the banks of the White Nile. In 1770 they even wrested the province of Kordofan from the Darfur kings, but it was retaken by the latter five years later. This was about the time when the Dinkas emigrated from the Bahr el Ghazal and took possession of the right bank of the White Nile, under their great chief Akwai Chakab; by them the Fungs were expelled from the eastern shores of the White Nile into the Blue Nile region.

According to Cailliaud, a French writer, who was in Sennar about 1820, the "Foungi" came from the Sudan, crossed the White Nile and arrived at "Arbaguy" (= Herbagi of Bruce); here a great battle was delivered, in which the Funj were victorious, so that they became lords of the country; "they gave their name to a part of the Sennar kingdom in the Bouroum (= Burun) country, called also Jebel Fungi, *where the soldiers of the mek live*."

R. Hartmann, who visited the country in 1859/60, is of the opinion that the original home of the Funj is in Sennar. "They recruited their (black) soldiers from their military colonies, which were situated at the foot of the Sennar hills, and from Kordofan Nubas." "Between 1499 and 1530 the christian state of Aloa (Alwa) succumbed under the invasion of the Funj, who broke forth from the south of Sennar, and *whose military force consisted partly of Shilluks*." "*The Shilluks are relatives of the Funj, whose intimate allies they were during the conquest of Sennar in the 16th century.*"

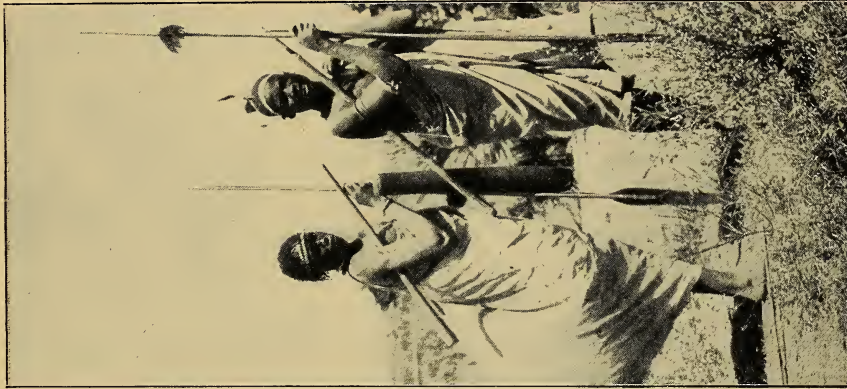
Cailliaud and the A. E. S. as well as Bruce give a list of the Funj kings, which, though differing in several items, is on the whole consistent. Bruce fixes the beginning of the dynasty in the year 1504, Cailliaud in 1484, and A. E. S. in 1493.

Leaving the question of the provenience of the Funj alone, the following can

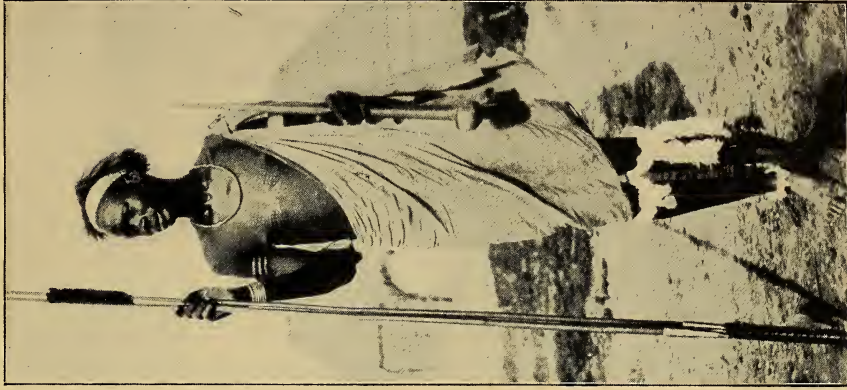
be regarded as sure: 1. The kingdom of Funj was founded in the beginning of the 16th, or at the end of the 15th century. 2. the political influence of the Funj extended at times westward beyond the White Nile, as far as Darfur and Kordofan; consequently the Shilluks must also have been under the dominion of the Funj, as their country is situated on the way to Kordofan. 3. All writers confirm that the Funj have repeatedly transplanted great numbers of Shilluk and Kordofan prisoners into the Funj country, where they were settled, formed large colonies of their own, and finally submerged in the "Funj" nation. It was these large numbers of new settlers who formed the bulk of the Funj armies and enabled them to carry on their great conquests. 4. But it is not at all improbable that portions of the Shilluk people should have emigrated into Sennar of their own will; the coincidence of the arrival of the Shilluks in the White Nile region and the foundation of the Funj kingdom is remarkable; both events took place about the beginning of the 16th century; at that time the Shilluks inhabited *both* shores of the White Nile as far north as Kawa; consequently they lived in close contact with the people of Sennar, and it seems not unlikely that parts of them should have pushed forward into Sennar, the more so as they had only just arrived in the country and were not yet finally settled; such an emigration would also explain their now being limited to a relatively small district compared with the former much larger size of the Shilluk country. 5. The Shilluks themselves tell in their traditions of repeated and severe fights against the people of Sennar; they call the place where these wars were fought, Chai, and say it is close to Roseires on the Blue Nile, that is *east* of Jebel Gule, where the old capital of the Funj was situated. 6. Cailliaud in his book "Voyage à Méroé, names 50 villages beginning in *Fa*, in the Bertat and Fazoql country on both sides of the Blue Nile; as shown above, *Fa* is the characteristic prefix of Shilluk villages, being an abbreviation of *fa, pa* "village". It seems evident that these villages are originally settlements of the Shilluks who emigrated into these regions. 7. The Shilluks living in Sennar called the aboriginal inhabitants "*bwoñ* or *fwoñ*" (= Fonj, Funj) that is "strangers", just as to-day they call every one who is not a Shilluk: *bwoñ* (= *bwonj*), and finally this became the name of the "Funj nation". 8. It is possible that this Shilluk population in Sennar came to political influence and took part in the government of the state. This becomes even highly probable by a very curious remark of Bruce; where he translates the name *Fungi* by "free citizen" he continues: "Methinks they should not boast of the title "free citizen", because the first name of nobility in this country is that of 'slave', indeed they have no other title except this. If a man in Sennar feels himself not sufficiently respected, he will ask at once: 'Do you not know who I am? Do you not know I am a



Shilluk Women in arms for a mock-fight, carrying clubs, spears and a "club-shield"



Two men in arms



A Shilluk Warrior with two spears and a club; below knee strips of sheep-skin. Note the tattooings on the breast

slave? Connecting with this word the same notion of pride, as one in England would say: 'Do you not know I am a peer of the kingdom?' All titles and offices are not respected, if they are not in the hands of a man who is a slave. Slavery is in Sennar the only true nobility". This subversion of social ranks becomes intelligible, if we assume a state of facts as suggested above, viz. that the Shilluks, and perhaps also, in a limited number, the Nubians, who lived in the country as a kind of military caste and still were designated as slaves, had in fact become the ruling race. They may even at times have possessed the throne, as the name of one of the Funj kings indicates: Gaadi Abu Shilluk. — Thus we understand also the report of the executioner from whom Bruce got his information: he was a descendant of the Shilluk immigrants, and considering the position the latter held at that time, he was not wrong in saying the Funj were originally Shilluks. The same is to be said of the Nubian priests, who claimed for their home the region of the Eliri mountains. 9. The present language of the Funj, of which Marno gives some 150 words, is not identical with the Shilluk language, but it shows unmistakable signs of a connection with the latter, a number of words being common to both, notably

Funj.	Shilluk.
<i>bunj</i> Arab	<i>bwoñ</i> stranger, Arab
<i>ibibia</i> ant	<i>bî</i> white ant
<i>kamas</i> to eat	<i>chāmō</i> to eat
<i>ñan</i> hippo	<i>ñan</i> crocodile
<i>lei</i> giraffe	<i>lai</i> game
<i>jok</i> God	<i>jwok</i> God
<i>kzlu</i> star	<i>kyzlo</i> star
<i>mine</i> dumb	<i>mîn</i> dumb
<i>kaj an</i> to-day	<i>kach an</i> this time
<i>ko-song</i> spear	<i>ton</i> spear
<i>luss</i> stick	<i>lot, loğ</i> stick, club.

Thus out of a number of about 150 Funj words given by Marno 11 are Shilluk words; and, what is remarkable, these eleven words the Funj has *not* in common with its neighbouring languages Tabi and Bertat, they can therefore not be borrowed from these languages.

In 1786 the kingdom of the Funj totally disappeared. King Adlan was deposed by the Hameg (Hamej), a tribe living south of Roseires. Anarchy prevailed throughout the country, and the kings succeeded each other in such rapid succession that in the year 1788 four kings successively reigned. During the succeeding 33 years of anarchy the Hameg continued supreme, and under Sheikh Nasser they devastated the northern and eastern part of the Sudan with

fire and sword.

In 1820 the Turkish-Egyptian troops under Ismail Pasha occupied the country and defeated the Funj in the battle of Abu Shoka.

Apart from these expansions towards the Blue Nile the Shilluks of the White Nile have frequently waged wars against the Dinkas and Nuers, of which their traditions tell. More severely they suffered from never-ending raids by Arabs and Turks, undertaken for the purpose of stealing cattle and slaves.

a) By the Turks. As early as 1820—1830 the Sudan was conquered by the Turko-Egyptian government, and was considered as part of the Turkish empire; but this hardly affected the political situation of the Shilluk kingdom, the Turkish rule not being strong enough to make its influence felt, except in levying at intervals heavy taxes in cattle and corn, and in making slave raids.

b) By the Baggara Selim. In 1861 the Baggara Selim under Faki Mohammed Kher invaded the Shilluk country and plundered it thoroughly. Mohammed Kher married the daughter of the Shilluk king and practically made himself the ruler of the country. —¹ In the same year Sir Samuel Baker started for his expedition into the Sudan. His description of the Sudan at this period gives a melancholy picture of the results of Egyptian rule. He describes the provinces as utterly ruined and only governed by military force, the revenue unequal to the expenditure, and the country paralysed by excessive taxation; the existing conditions rendered these countries so worthless to the State that their annexation could only be accounted for by the fruits of the slave trade. — On this expedition Baker founded the military post of Taufikia on the right bank of the White Nile, near the mouth of the Sobat; this place has since then consistently been continued as a station for troops.

On Ismail Pasha coming to the throne in 1863 orders for the suppression of the slave trade were issued and on Baker's return journey in 1865, he found an Egyptian camp of 1000 men established at Kodok in the Shilluk country for the purpose. — Khartum was at that time the headquarters of the slave traders, who carried out their traffic under the cloak of legitimate commerce. The traders organised armies of brigands, and formed chains of stations, of about 300 men each, throughout their districts, which they had leased from Government. Raids were made on native tribes, who were obliged to submit, fly the country, or ally themselves to the slave hunters, to be used against other tribes.

In 1871 the Shilluk country was finally conquered by the Egyptians and became a province of the Turkish empire.

In 1874 Charles Gordon was appointed Governor of the Equatorial Provinces, and at the close of the same year he could report to the Egyptian Government that the slave trade on the White Nile had received a deadly blow.

¹ The following data have with few exceptions been taken from The A. E. S.

CONQUEST OF
THE SHILLUK
COUNTRY

SIR SAMUEL
BAKER'S
EXPEDITION

CONQUEST BY
THE EGYPTIANS
1871

During Gordon's absence in 1875, the Shilluk tribes in the neighbourhood of Kodok rose in rebellion against the oppression of the Government, and, had it not been for the presence of Gessi, an Italian adventurer who had joined Gordon's staff, Kodok would probably have been lost.

REBELLION
OF THE
SHILLUKS
1875

A great cause of disturbance in the Sudan was the appearance of the Mahdi Mohammed Ahmed, a native of Dongola; he began his career in 1881. The Shilluks and their country were in many ways affected by these troubles; not only did they with their own troops fight against the Mahdi, but their young men also formed a considerable and valuable part of the Anglo-Egyptian army.

DISTURBANCES
OF THE MAHDI,
BEGINNING
IN 1881

The Mahdists extended their invasions far into the Sudan and took possession also of the Shilluk country. But in 1890 the Shilluks rebelled against their oppressors: an Emir of the Mahdi Zeki, Tumul, was sent thither to quell the rebellion, with a force chiefly consisting of the Gallabat men who had fought bravely against the Abyssinians in 1889. During the whole of 1891 the war against the Shilluks continued, the Mahdists ("Dervishes") on more than one occasion being heavily defeated, and the communications between Omdurman, the residence of the Khalifa, and Bahr el Jebel being completely interrupted. Two steamers had stuck in the sudd in the winter of 1888, and had been taken by the Shilluks; desperate efforts were now made by the Dervishes to effect their recapture. In August, 1891, the Nuers were used as allies by the Dervishes, and succeeded in killing the king of the Shilluks. Soon afterwards, however, the Nuers turned against their allies and expelled them from the country south of Kodok, whilst the Shilluks inflicted a severe defeat on their enemy near Kodok, in December, 1891, and again in January, 1893. The war was waged with indecisive results till 1894, when the Dervishes finally crushed the Shilluks and murdered their king's wife. After that the Dervishes merely kept a small tax-collecting outpost at Kodok.

On the 10th September, 1898, Kitchener left Omdurman for the south with five gunboats and troops, and having destroyed a Dervish force of 700 at Renk, arrived at Kodok on the 19th, where he found the French expedition under Marchand. He left a garrison at Fort Sobat. This place has been relinquished since as a military post.

On 19th January, 1899, an agreement was signed between Great Britain and Egypt, defining the status of the Sudan, and laying down broad principles for its government.

In the same year, on the 24th November, the power of the Khalifa Abdallah, who was the successor of Mohammed Ahmed, was utterly defeated by the Anglo-Egyptian army at Um Dubreika; the Khalifa himself was killed. This victory finally stamped out the Dervish dominion in the Sudan.

FINAL
DEFEAT OF THE
KHALIFA 1899

EXPEDITION
OF THE
ABYSSINIANS
1898

In summer 1898 an Abyssinian force came down the Sobat. It arrived at Sobat mouth at the end of June, but, owing to the death of the leader, the expedition returned almost immediately, without having a hostile encounter with the Shilluks.

LATEST
EVENTS

In April, 1903, the Shilluk king Kur Wat Nyedok (*Nēdōk*) was deposed for malpractices; his successor, Fadyet Wat Kwat Ker (*Kēr*), is now limited in power, and is subservient in most things to the Governor of the Upper Nile Province, a British officer resident in the town of Kodok (Fashoda). Gradually the whole Shilluk population was now brought under the more direct control of the Anglo Egyptian Government. The election of their king is now subject to the approval of the Governor General.

CHRISTIAN MISSIONS IN THE EGYPTIAN SUDAN.

BY CHARLES R. WATSON, PHILADELPHIA.

The "American Mission" of the United Presbyterian Church of North America and the Church Missionary Society of Great Britain are the two missionary agencies representing Protestant Christendom in the Egyptian Sudan. Both Missions began their work after the opening up of the Sudan through Kitchener's victory over the Mahdi forces at Omdurman: the Church Missionary Society in 1899 and the American Mission in 1900. In Northern Sudan they labor alongside of each other in a spirit of comity and cooperation, each developing such missionary work as the other may not have taken up at each station occupied by both societies.

The stations occupied by the American Mission in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: An ordained American missionary; a native ordained native pastor; an organized native congregation with 142 members; a boys' school with an enrolment of 210; regular congregational services; a clinic; a boys' orphanage or home.

Khartum North: Two unmarried American women missionaries and an American doctor; a girls' boarding school with an enrolment of 133 in both day and boarding departments; a boys' day school with an enrolment of 143; a clinic; regular preaching services.

Omdurman: An ordained American missionary; a boys' school with an enrolment of 80; regular preaching services.

Wad Medani: A colporteur evangelist with regular preaching services; a mixed school with an enrolment of 8 boys and 12 girls.

Atbara: A boys' school with an enrolment of 87; also informal services.

Wadi Halfa: A girls' school just opened, and informal services.

Port Sudan, Merowe, Suakin and Dueim: There are native Evangelical Church members at these centers, and informal services are held at the first three places.

The stations occupied by the Church Missionary Society in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: One unmarried English missionary; four native Christian women workers; a girls' school with an enrolment of 68.

Omdurman: A medical English missionary; two unmarried English women missionaries; three native Christian women workers; a girls' school with an enrolment of 51; a hospital and a clinic.

Atbara: An unmarried English woman missionary; two native Christian women workers; a girls' school with an enrolment of 38.

In Southern Sudan, among the pagan tribes, each Mission labors in a distinct territory. The American Missions's sphere of work and influence lies along the Sobat River; that of the Church Missionary Society lies along the upper reaches of the White Nile.

The American Mission opened work at Doleib Hill, in 1902 on the Sobat River just six miles from where this river empties into the White Nile. The American force here consists of two industrial missionaries, an ordained missionary and a doctor. A regular Sabbath morning service is held, and those engaged in industrial work, ranging in number from ten to two hundred, attend daily morning service. Evangelistic itinerating is done in adjoining villages. A boys' school has been maintained but with some irregularity. Some 3600 clinic patients have been treated. Agricultural and industrial training forms the chief feature of the Mission's work. The population of this region is from the Shilluk tribe, but Dinka and Nuers are also reached. The Mission is about to open another station farther up the Sobat River in the vicinity of Nasser, and a doctor and an evangelistic missionary have been appointed to this task.

The Church Missionary Society began its work at Malek, on the White Nile, about 1000 miles south of Khartum, in 1908. The British missionary force consists of two ordained men, a lay worker, and a doctor. The work is chiefly among the Thain, Bor and inland Dinkas.

The following sketch of the early missionary efforts of the American Mission will be of interest. In 1899, the Rev. Andrew Watson, D. D., and the Rev. J. K. Giffen, D. D., were commissioned to visit the Egyptian Sudan and investigate the possibilities for missionary work. This missionary reconnaissance resulted in a recommendation that the American Mission, whose work in Egypt

extended from Alexandria to Assuan and whose Evangelical Church members and adherents were going into the Sudan in considerable numbers as Government employes, should extend its work to the Sudan. Accordingly, the Rev. J. H. Giffen, D. D., and Dr. H. T. McLaughlin were commissioned as the first missionaries of the proposed Mission. They reached Omdurman in December, 1900. For some time, a rigorous prohibition of the Government forbade all missionary work among the Moslems of Northern Sudan. The work was therefore limited to the Evangelical and other Christian communities. In March, 1902, work was begun at Doleib Hill, among the black tribes of Southern Sudan. In establishing this mission station practically everything remained to be done. Houses needed to be provided; at first of mud, later of burnt brick, and later still of concrete. Provisions needed to be secured and gardening became a necessity, for no vegetables or fruit were to be had unless grown by the missionaries themselves. Problems of health became acute, as life and work were thus undertaken in a region and a climate where hitherto no white community had established itself. To these difficulties were added those of safety from wild animals, and especially innumerable snakes which infested the place until the land was somewhat cleared by agriculture. There were also the problems of establishing just and sympathetic relations with the people of the neighborhood. The early attitude of suspicion which prevailed is well illustrated by the following incident narrated by the Rev. Dr. Giffen in his interesting book "The Egyptian Sudan."

"We had been there for some months, and thought we had gained much confidence from the people. We had a friend visiting us and this chief, Ariu, had called in honor of our guest. After some conversation, our friend said to Ariu: 'Now you have a good and righteous Government; it will protect you, and will help you; it will fight your battles if need be. And these missionaries will teach your children, will help you to cultivate your lands, will find a market for your grain, and they have The Book and will teach you of God; you ought now to be quiet and peaceable. Till your lands and care for your herds.'

"After a good deal of deliberation and smoking, Ariu laid his pipe aside and replied: 'Master, you speak well. We had here the Turks (the old Egyptian Government) and they said, "Be submissive to us; we will protect you, we will fight your battles for you, we will teach you of God.'" But they took our cattle, they destroyed our villages, and carried our women and children into slavery, and they are gone. Then came the Ansar (the Mahdists) and they said: "Come with us, we have a great army; we will care for you and protect you; we will give you plenty to eat, and a good place to live; we have The Book and we will teach you of God". But they slew our men, and right here

where these missionaries built their houses many of our men fell fighting for their women and children. They took away our cattle, destroyed our villages, carried off our women and children, and they too have gone. Now you come and say: "We will care for you; we will protect you; we will fight for you; we have *The Book*; we will teach you." Master, you speak well; but we will see.'

"This brief, pathetic story, a review of their whole history, reveals everything."

The supreme problem in the new work was, however, the language, for the Shilluk language had never been reduced to writing, neither was any grammar of the language in existence. The missionaries sent to the Southern Sudan mission field labored successively to reduce the language to writing and to work out its grammar and vocabulary, but they were greatly hampered both by the burden of other work and by an entire lack of acquaintance with cognate African languages. However, the Rev. Ralph Carson and the Rev. Elbert McCreery especially were able to bring together considerable material bearing upon the structure and vocabulary of the Shilluk language, but it remained for the efforts with which this book is connected to set forth with adequate definiteness the grammatical structure of the language. These efforts became possible through a generous grant made by the Trustees of the Arthington Fund, to the Board of Foreign Missions of the United Presbyterian Church of North America under whose care the American Mission in the Sudan is operated.

Among the successes of missionary work during the brief period of about a decade which has elapsed since this work was begun, may be enumerated the following important achievements: the ministry to the religious life of many Christians, Egyptians, Levantines and Europeans who entered the Sudan in Government service; the establishment of preaching centers and of both educational and medical missionary institutions whose Christian influence is steady and far-reaching; the solution of problems of health, of residence and of agricultural possibilities; the solid foundations laid for the mastery of the language; the winning of the sympathy of the people; and, finally, a hopeful beginning in the winning of some to Christianity and in the awakening of a spirit of inquiry in a much larger circle.

The most serious problem is the rapid advance of Islam into pagan territory through the aggressive efforts of Moslem traders and the pervasive influence of military posts at which are stationed Moslem troops.

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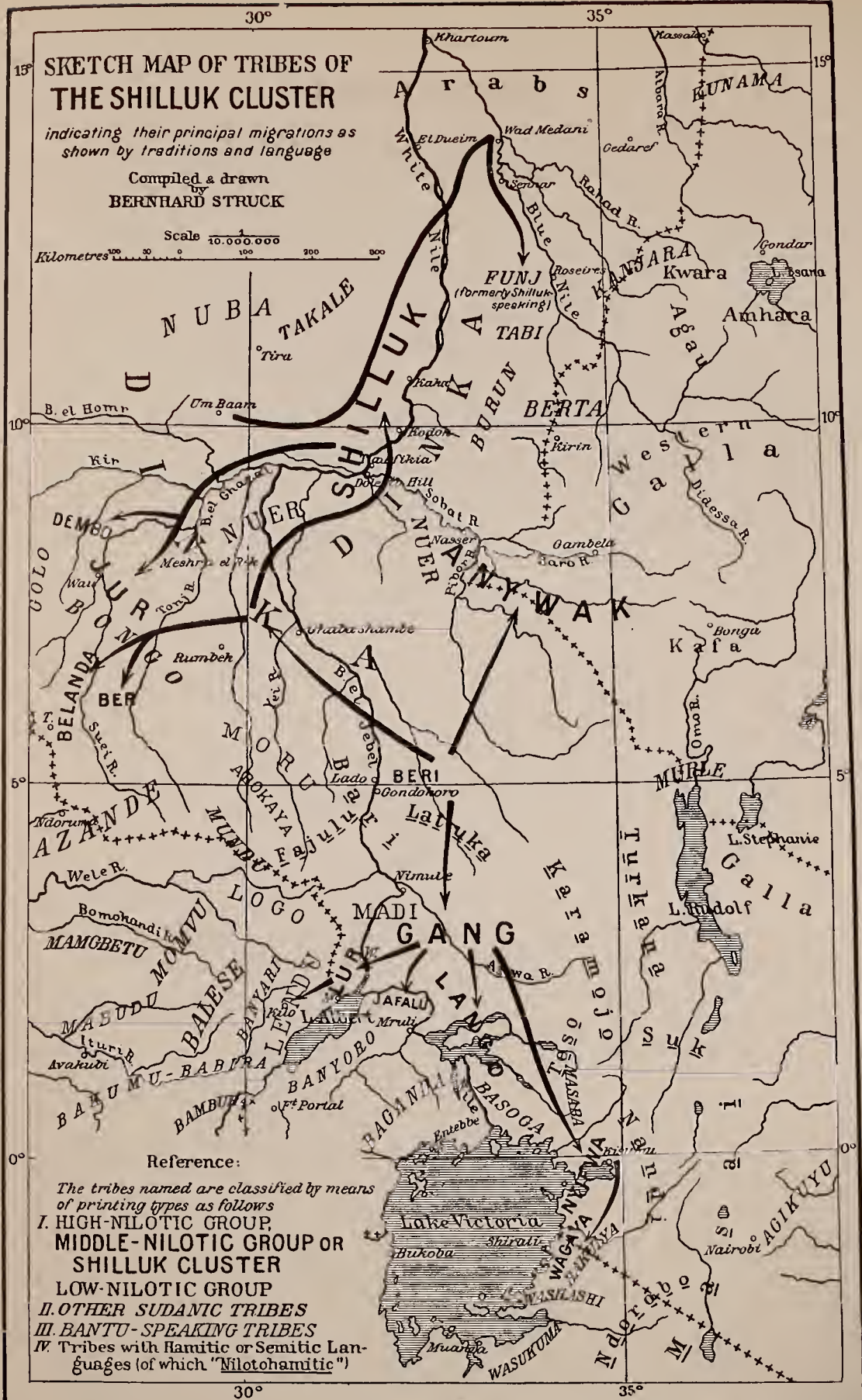
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SKETCH MAP OF TRIBES OF THE SHILLUK CLUSTER

indicating their principal migrations as shown by traditions and language

Compiled & drawn by **BERNHARD STRUCK**

Scale 10,000,000
Kilometres 100 50 0 100 200 300



Reference:

The tribes named are classified by means of printing types as follows

- I. HIGH-NILOTIC GROUP
- MIDDLE-NILOTIC GROUP OR SHILLUK CLUSTER
- LOW-NILOTIC GROUP
- II. OTHER SUDANIC TRIBES
- III. BANTU-SPEAKING TRIBES
- IV. Tribes with Hamitic or Semitic Languages (of which "Nilotohamitic")

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FIRST PART
GRAMMAR

 FIRST SECTION: THE SOUNDS.

THE VOWELS.

Enumeration of the Vowels and their Pronunciation.

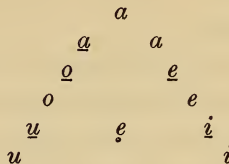
1. The *quality* of vowels is marked by signs *below* the letters, the *quantity* is marked by signs *above* the letters. *Long* vowels are marked by a line, thus: \bar{a} = long *a*. All vowels which have no mark above, are *short*.
2. *a* is the pure short "Italian" *a*, the same sound as in English *father*, only *short*, while *a* in *father* is long. The short pure *a* does not exist in English, but in French, as *ami*, and in German *hatte*. Ex.: *kal* fence, *mak* catch!
- a* is a little narrower than *a*, but wider than \underline{e} . The Shilluk *a* sometimes, especially when pronounced rapidly, has a tendency to turn into *a*, for instance *nia* "child", and *ma* "which", when standing in compound words, are generally spoken *nia*, *nie* or even *nie*; *ma*, *me*.
- \underline{e} (Bell *ae* low-front), as in English *fat*, *man*, perhaps a little more tending towards *e*, as in English *let*, *well*. Ex.: *ket* go! *bet* fish-spear.
- e* (Bell *e* mid-front) as in French *été*. This sound is not frequent. Ex.: *atet* ichneumon.
- \underline{e} (Bell *eh* mid-mixed), a very short, and almost voiceless sound, like *e* in *below*, *fishes*, or like *a* in *idea*. It is the so-called 'helping vowel'. The short *e* does not occur at the end of a word, whereas \underline{e} very often finishes a word. In all these cases *e* is written instead of \underline{e} . Thus *e* at the end of a word is always to be read \underline{e} . Only where \underline{e} stands in the middle of a word, it is marked \underline{e} ; ex.: *nek* killed.
- \underline{i} (Bell *i* high-front) like *i* in *bit*, *pity*; ex.: *witi* arrived, *kinau* thus.
- i* as in *beer*, *keen*, *he*, but *shorter*; ex.: *abikyel* six.
- \underline{a} (Bell *a* mid-back), a sound between *a* and \underline{a} , like *u* in *but*; ex.: *gat* river.
- \underline{a} (Bell *a* low-back), as in *not*, *folly*; ex.: *ga* him, *gal* court, *niol* cut. If \underline{a} stands at the end of polysyllabic words, it is pronounced very faintly, so that often merely an \underline{a} is heard. But on close attention one will in most cases hear the \underline{a} . In analogy with \underline{e} , this \underline{a} ought to be written \underline{a} , but as it occurs at the end of words with more than one syllable only (and \underline{a} never occurs here), I always write \underline{a} instead of \underline{a} .
- o* like *o* in *note*, *mote*, but shorter and narrower, and without the final sounding of *u*, which the English *o* in *note* has. In French *seau*, German *so*, ital. *dolore*. Ex.: *lot* club.

u (Bell *u* high-back), as in English full, put, ex.: *bu* to have not.

u like Engl. fool, mood, but *shorter*. French sou. Ex.: *kud_o* to be silent.

System of the Vowels.

3.



Long Vowels.

4.

All vowels, including *ɛ*, may be long.

ā (Bell *a* mid-back) engl. father, ital. padre, German Vater.

ā between *ā* and *ō*, almost as *u* in further; ex.: *fā_o* to fall.

ē almost as *a* in careful, *ai* in laird, *ei* in heir; ex.: *tē_o* people, *nē_o* much.

ē as *a* in save, bale; ex.: *yē_o* to sweep.

ē: *yē_t* roads.

ī: *chī_n* bowels.

ī (Bell *i* high-front) as in meal, bear; ex.: *rī_o* to run.

ō (Bell *o* mid-back), as *o* in mole, note, but narrower, and without the final sound of *u*, which is peculiar to this English *o*; ex.: *chō_i* it is finished.

ū: *nū_t* not yet.

ū as *oo* in fool, cool; ex.: *rū_o* to think.

Remarks.

5.

1. The vowels are pronounced with a soft aspiration (the so-called gradual glottid).
2. *i* and *u*, when standing in a closed syllable, that is a syllable ending in a consonant, generally are pronounced almost *ī* and *ū*.
3. In forming *u* and *ī* the mouth is wider opened than in the formation of *u* and *i*; *u* and *ī* may therefore be called wide vowels, while *u* and *i* are narrow. (In forming *u* the hind-part of the tongue is raised, in forming *u* it is lowered; likewise in the formation of *i* the forepart of the tongue is raised, and in forming *ī* it is lowered).
4. According to their place of formation in the mouth *u*, *ū* and *o* are back (or velar) vowels, *i*, *ī*, *e*, *ɛ* are front (palatal) vowels.
5. The language has no nasal vowels.
6. *o* and *ɔ*, *e* and *ɛ* are not so strictly distinguished as is done in some other languages.

Diphthongs.

6. *ai* as *y* in *spy*. *au* as *ow* in *fowl*. *oi* as *oi* in *oil*.
ou as *o* in *note*, but the *u* sound is more distinct than in the English *o*.
ei almost as *ei* in *eight*, but the *i* is heard more distinctly than in English; *ei*
and *ou* are almost two-syllabic.
7. The sounds *ch*, *j*, *sh* and *ń*, when following a vowel, generally have a slight *i* sound before them, which combines with the preceding vowel to a diphthong. This *i* sound is, however, not expressed in writing, because 1. it occurs regularly before the said consonants, and 2. some individuals pronounce it so slightly, that in some cases one may doubt, whether it really exists. Thus *pach* "home" is to be pronounced *paich*; *goch* "beaten": *goich*; *bańo* "to refuse": *bańo*.

This *i* sound is best heard in those cases, where the preceding vowel is *a*, *o* or *e*.

If, however, a vowel follows the above mentioned consonants, so that the word does not end in a consonant, but becomes two-syllabic, the *i* sound sometimes disappears altogether. The reason for this is, the connection between the first vowel and the second consonant not being so narrow here as is the case in a monosyllabic word. Thus "*goch*" is pronounced "*goich*", but *gōjō* hardly has any *i* sound. Likewise "*lach*" = "*laich*", but *lājō* = *lā-jō* without an *i* sound.

Semivowels.

8. *y* as *y* in *yes*; it has never the vocalic value as in the English *spy*.
w as *w* in *well*; *w* is sometimes pronounced with almost unrounded lips.
y and *w* are unsyllabic *i* and *u*.

When following a vowel, also when beginning a word, *y* and *w* have a slight *i* and *u* sound before them; thus *yēyō* to believe almost sounds *iyēyō*, *war* night and *awa* yesterday almost sound *uwar*, *auwa*. These *i* and *u* sounds are not expressed in writing.

Combinations of consonant and semivowel are very frequent.

THE CONSONANTS.

Enumeration of the Consonants and their Pronunciation.

9. *b* as in English; Ex.: *bańo* to refuse.
ch is a palatal *t*; in phonetic writing *t'*; it is therefore not quite the same sound as in *church*, *child*. The sound is articulated *further back in the mouth*, and therefore is *thinner*. Ex.: *chol* Shilluk. See also *j* and *sh*.

d as in English; Ex.: *dēmo* to fall; when standing between two vowels, it is hardly distinguishable from *r*.

ḍ is an interdental *d*; put the tongue between the teeth-rows, so that it is visible from without between the teeth, then press it lightly against the upper teeth, and pronounce a *d*. Ex.: *ḍok* mouth.

f as in English; sometimes *ḥ*, that is, an *f* pronounced with both lips (while *f* is formed by pressing the lower lip against the upper teeth, in forming *ḥ* both lips are pressed together) is used instead of *f*. Ex.: *ḥāno* to divide.

g always hard, as in garden, gold, never as in George. Ex.: *gon* him.

h occurs only in some exclamations; it is sounded a little stronger than the English *h* in he; e. g. *búh* exclamation of surprise (*u* followed by a strong aspiration).

ḡ might be called a fricative *g*; it is in the same relation to *g*, as *v* is to *b*. It might be compared with the Arabic Ghain, but is much softer, and its place of articulation does *not lie so far back in the throat* as that of Ghain. Ex.: *ḡen* him, *ḡam* thigh. In forming *ḡ* the *back* part of the tongue has nearly the same position as in the pronunciation of *u*, but the lips are of course not rounded.

j is a palatal *d*; in phonetic writing *d'*; it is therefore not quite the same sound as the English *j* in jest, just. It is articulated a little *further back in the mouth*, and therefore sounds thinner. Ex.: *jāgo* chief. — *ch* and *j* have the same place of articulation; the middle of the tongue's back is pressed against the hind-part of the hard palatum.

k l m n are as in English. But *l*, when standing at the end of a word, is rolled, almost as the English pronounce the *ll* in well.

ñ is a palatal *n*; it is pronounced like *ñ* in cañon, or like Italian and French *gn* in signore, seigneur. Its pronunciation is somewhat difficult, if it stands at the end of a word; here sometimes foreigners pronounce *ñ* instead of *ñ*. This can easily be avoided by adding the so-called 'helping vowel' to *ñ*; instead of saying *leñ* war, say *leñe*. Compare also such French words as Compiègne, Champagne, where also *ñ* ends a word. Ex.: *ña* child.

ṅ is an interdental *n*, pronounced by putting the tongue between the teeth, as in *ḍ*. Ex.: *yaṅ eni* this tree.

ṇ is a velar *n*; it is pronounced like *ng* in singer, or like *n* in Con-go. Its pronunciation is only difficult at the beginning of a word. Divide: si-nger, and pronounce "nger" only; this *ng* is exactly the sound of *ṇ*. Ex.: *ḥāno* to divide, *ṇālo* to cut.

p as in English.

r is formed with the tongue's end. It is not rolled (trilled), but pronounced

very slightly, so that often between two vowels, *r* and *d* are hardly distinguishable.

sh is formed farther back in the mouth than the English *sh*. It is nearly the same sound as the German *ch* in "ich, dich"; in phonetic writing ʃ . When *ch*, *sh* and *j* stand before the vowels *a* *o* *u*, they are accompanied by a hissing sound, so that they tend somewhat more to the English *ch*, *sh* and *j*, but they are never identical with them.

ʒ is an interdental *s*, it is pronounced as the sharp *th* in *thing*.

t as in English.

ṭ is the interdental *t*; it is formed just in the same way as ḍ , only the tongue is pressed more tightly between the teeth, and thus a *t* is produced.

ẓ is an interdental *z*, like *th* in these.

IO.

System of the Consonants.

	Mutes		Fricatives		Liquids	Nasals	Semi-vowels
	Voiceless	Voiced	Voiceless	Voiced			
Velars	<i>k</i>	<i>g</i>	—	ɣ	—	ŋ	—
Palatals	<i>ch</i>	<i>j</i>	<i>sh</i>	—	—	ɲ	<i>y</i>
Alveolars	<i>t</i>	<i>d</i>	—	—	<i>r l</i>	<i>n</i>	—
Interdentals	ṭ	ḍ	ʒ	ẓ	—	ɳ	—
Labials	<i>p</i>	<i>b</i>	<i>f, f̣</i>	—	—	<i>m</i>	<i>w</i>

Remarks.

- II.
1. The consonants *m*, *n*, *l* and *r* may form a syllable, thus having the quality and function of a vowel; in these cases they are designated thus: *m*, *n*, *r*, *l*; they may then also have their own tones.
 2. The consonants *g*, *k* may have a twofold pronunciation. When standing before a velar vowel they are articulated further back in the mouth than before a palatal vowel; the *g* in *gu* and *k* in *ku* lie farther back than the *g* in *gin*, and *k* in *kinau*; but this difference in pronunciation is not marked by different signs.
 3. Double consonants are rare, but are sometimes pronounced, for instance the *l* in *Cholo* "Shilluk" is frequently pronounced distinctly long: *Chollo*; I also heard *ponno lum* to weed grass, besides *pono*; *kòṭ é mmòkò* it is raining.

CHANGE OF SOUNDS.

The change of sounds takes a large and important part in the *grammar* of the Shilluk language.

I 2.

In order to show the changes which certain sounds have undergone, it is in some cases necessary to take the neighbouring related languages into consideration; they in many instances help to clear up transformations of sounds and to demonstrate older forms of sounds which from the Shilluk alone cannot be seen.

Change of Vowels.

Quantity.

I 3.

Long and short vowels are in Shi. not always so strictly distinguished as is done in other Sudan languages. There is, in certain cases, some liberty in using a long or a short vowel; but in other cases again the lengthening or shortening of a vowel means different grammatical functions. The most important of the changes will be given here.

Frequently a vowel is long when standing in an open syllable, that is, a syllable ending in a vowel, but it becomes short, when standing in a closed syllable (a syllable ending in a consonant) *of the same word*: *yán* I, but *yá* I; *yín* you, but *yí* you; *nál* boy, *nāra* my boy; *jal* man, *jālo* man; *fà* not, *fàt* not.

The demonstrative *n* (see 138) causes the preceding vowel to become long. The reason for this may be that *n* was originally an independent word (*én*), with a vowel of its own, the quantity of this vowel being added to the vowel preceding *n*: *nate* man, *nān* this man.

A vowel may be lengthened at will, in order to intensify the meaning of a word, e. g.: *é kùdò* he was silent; *é kùdò* he was silent for a long time, he remained in a deep, musing silence; *é tìgò* he is strong, *e nùdò* he is (something) in a high degree; *é tìgò yì rājo*, or: *é nùdò yì rājo* he is very, very strong in badness, he surpasses everything in badness, is exceedingly bad. Chiefly some adjectives may lengthen their vowel exceedingly, so that instead of one line above the vowel, two or three ought properly to be written: *kéch* strong *kéch* very strong, *ràch* bad, *ràch* or *ràch*, very bad; often when such an adjective is said twice (see 151), the second time the vowel is lengthened: *kéch kéch*, *ràch ràch*.

Interjections also may have short, long or very long vowel according to the degree of excitement which is to be expressed.

In fluent speech frequently a vowel is shortened, which is pronounced long, if the word is spoken alone.

In the vocative case the (last) vowel becomes long: *nàtè* man, *nàtè* o man! (see also 129).

I 4.

Regular changes of vowel-quantity take place in forming singular and plural of nouns, and in forming the tenses of the verb. Of these only a few examples are given here, for more see 123, 156 ss.

Singular short vowel	Plural long vowel
<i>òkòk-òkòk</i> egret;	<i>òròk-òròk</i> astuteness.
Singular long vowel	Plural short vowel
<i>óbògò-óbòk</i> albino;	<i>gójì-góchì</i> sword.

In Verbs:

<i>yâ gôjò</i> I am beating	<i>yâ góch</i> I was beaten	<i>yâ nâgò</i> I kill
	<i>yâ neka dān</i> I killed a man.	

Frequently a change of quantity coincides with a change of quality; see below.

Quality.

I 5.

Here again the changes in the formation of singular and plural and in the tenses and modes of the verb are of prominent importance; a few examples will suffice here; for more see 124.

It is particularly to be observed in the following examples that, as mentioned above, frequently change of quality and of quantity coincide, and that in some cases a change of tone is added to these two. No doubt these changes have influenced each other, one causing, or cooperating in causing, the other.

I 6.

A most prominent change is that of a long or short *a* or *ā*, and in some cases *e*, being reduced to *ε*:

a > *ε*: *agàk-agékì* crow *ògwàl-ògwélì* frog *òywàk-òywékì* crane
òlāk-òlékì a fish.

ā > *ε*: *òlām-òlémì* sycamore *fāl-fēt* spoon *kwàrò-kwérì* pole.

a > *ε*: *raṭ* king (older form), *riṭ* (properly *reṭ*)¹ king (present form); *raṭ* is still used in a composition: *raṭ lābò* king of the people, and when possessive pronouns are added: *rāda* my king.

waṭò and *wεṭò* to arrive; *waṭ* heads, *wεṭe niu* heads of lions; *daḵ* third, *adeḵ* three. Here always *a* represents the older, *ε* the younger form.

<i>ā</i> > <i>ε</i> : <i>bāgò</i> to boil	past <i>bêk</i>	<i>fādo</i> to be tired	past <i>fēt</i>
<i>fāno</i> to hide	past <i>fēnì</i>	<i>kādo</i> to bring	past <i>kêl</i>
<i>kāgò</i> to ache	past <i>kêk</i>	<i>kādo</i> to twist	past <i>kêl</i>
<i>nāgò</i> to kill	past <i>nêk</i>	<i>kābò</i> to take	n. <i>képò</i>
<i>pāno</i> to fill	and <i>pεkò</i> to fill	<i>kādo</i> to bring	and <i>kεlò</i> to bring
<i>fādo</i> to be tired	and <i>fεdo</i> to be tired		
<i>kādo</i> to twist	and <i>kεdo</i> to twist.		

¹ In some words my materials give *ṛ*, where *ε* was to be expected; this is doubtless misheard. For "king" *riṭ* being introduced already, I keep this orthography instead of writing *reṭ*, which would be more correct.

$e, \bar{e} > e$: $\acute{o}d\acute{e}k-\acute{u}d\acute{e}k\grave{i}$ a mat $\acute{o}t\acute{e}t-\acute{o}t\acute{t}\acute{i}$ a pot $\acute{o}tw\acute{e}l-\acute{o}tw\acute{e}l\grave{i}$ a fish
 $al\acute{e}b\acute{o}-al\acute{i}p\grave{i}$ a bird $\acute{o}l\acute{e}t-\acute{o}l\acute{e}t\grave{i}$ hawk.

In all these cases except a few, the vowel e has high or high-low tone. Even in the verbs with double forms, e. g. $f\acute{a}d\acute{o}$ and $f\acute{e}d\acute{o}$ to be tired, the second form originates from a form with high tone, see 188. It is therefore hardly to be doubted that *the high tone is the cause of the vowel being reduced to e* .

$\acute{o} > \acute{e} > e$. The singular of the noun, and the present tense of the verb end in \acute{o} , which was no doubt originally \acute{o} . This \acute{o} is very often pronounced e . The reason for this is that the emphasis (stress-tone) always lies on the stem-syllable, consequently the pronunciation of \acute{o} (\acute{e}) is neglected and is reduced to e .

In the first instances it is the high tone, in the last the absence of a stress, which causes the reduction of a full vowel to e .

A short, pure a , when lengthened, often becomes \bar{a} ; there is a general tendency in the language to pronounce a long a as \bar{a} , so that it is sometimes difficult to decide, whether one ought to write \bar{a} or \bar{a} ; often there are no doubt individual differences.

$\acute{a}chw\acute{a}t-\acute{a}chw\acute{a}t$ guinea-fowl $k\acute{a}l-k\acute{a}l\grave{i}$ fence $d\acute{a}k-d\acute{a}k$ pot
 $ch\bar{a}b\acute{o}$ to mix past $chapa$ $l\bar{a}g\acute{o}$ to inherit past $laka$.

But mark the opposite: $n\bar{w}\bar{a}l\acute{o}$ to touch past $n\bar{w}at\acute{i}$ $n\bar{a}r\acute{o}$ to gnarl past $n\bar{a}r\acute{i}$.

Long or short a or $\bar{a} >$ short e . Here the coincidence of change of quantity with change of quality is the rule: a long \bar{a} or \bar{a} becomes a short e . The shortening of the vowel is probably the prius; its consequence was a and \bar{a} becoming e .

$m\acute{a}$ and $m\acute{e}$ which	$n\acute{a}$ and $n\acute{e}$ child
$kep\bar{a}$ and $kepe$ because	$j\bar{a}g\acute{o}$ and $je\acute{k}\acute{o}$ to rule
$k\bar{a}d\acute{o}$ and $ke\acute{d}\acute{o}$ to go	$kw\bar{a}l\acute{o}$ and $kw\acute{e}t\acute{o}$ to steal
$lw\bar{a}n$ and $lwe\acute{n}$ poor, worthless	$gw\bar{a}n\acute{o}$ to err, past $gwe\acute{n}$
$gw\bar{a}r\acute{o}$ to snatch, past $gwer$	$m\bar{a}-m\acute{e}k$ aunt
$ya\acute{t}-ye\acute{n}$ tree	ya and $ye\acute{n}a$ (from $ya\acute{n}a$) to be
$l\bar{a}g\acute{o}$ and $le\acute{k}\acute{o}$ to dream	$y\bar{a}b\acute{o}$ and $ye\acute{b}\acute{o}$ to open
$p\bar{a}n\acute{o}$ and $pe\acute{k}\acute{o}$ to fill	$l\bar{a}b\acute{o}$ and $le\acute{p}\acute{o}$ mud.

But mark: $r\acute{a}ch$ bad $r\bar{e}n\acute{o}$ to become bad; $at\acute{e}n-at\acute{a}n$ hat; $ye\acute{i}-y\bar{a}t$ boat.

In the double forms of verbs the form with \bar{a} is the primitive, from which that with e is derived; see 188.

a and \bar{e} change in: $n\bar{a}j\acute{o}$ and $n\acute{e}j\acute{o}$ to know.

e and \acute{e} change in: $\acute{a}t\acute{e}t-\acute{a}t\acute{e}t$ mangouste $an\acute{e}n\acute{o}-an\acute{e}n$ red ant $\acute{o}w\acute{e}t-\acute{o}w\acute{e}t$ a mat.

i and e change in: $w\bar{i}d\acute{o}$ to exchange past $w\acute{e}la$

$l\bar{i}b\acute{o}$ to come stealthily past $l\acute{e}pa$.

vice versa: $y\acute{e}t-y\acute{i}t$ scorpion, $y\acute{e}t-y\acute{i}t$ a well.

17.

18.

19.

i and *e* change in: *rĩn̄o* to run; past *a ren̄*.

o and *u*, *u* change in: *goro* and *guro* to tattoo, *rōmo* and *rūmo* to meet

ðkòdò-òkùtì hedgehog *mogo-mukì* beer *koch-kuchì* axe.

vice versa: *kudò* to pull out, past *kola*, *fudò* } to pull
nudò to cut, past *nola* *fona* } out
lūgò to turn past *logi*; *rum-orom* nose.

o and *o* change in: *ánòñ-anòñì* a knife *chòr-chòr* vulture

bòr-bòr boil; and: *toch-toach* gun; this last example suggests that *o* was changed into *o* by an inserted *a*.

o and *u* change in: *kòdò* to fasten n. *kùdò*; *chudò* and *chòlò* to avenge,

kuno and *kòdò* to blow up.

20. The vowels *e* and *o* can in many cases be shown to be not primitive.

e < *a*.

<i>lek</i> tooth	Any. <i>lak</i>	<i>wèlò</i> to travel	Ba. <i>wala</i>
<i>keno</i> gourd	Ju. <i>kano</i>	<i>kech</i> } bitter,	Nu. } <i>kagal</i>
<i>nwech</i> smell	Any. <i>nwai</i>		} sharp } sharp
<i>nenò</i> to sleep	Nu. <i>nalu</i>	<i>nèno</i> to see	Nu. <i>nale</i>
<i>kwèn</i> bread	Ju. <i>kwon</i> Nr. <i>kwàn</i> , Bo. <i>koā</i>	<i>nèno</i> much	Nr. <i>nwan</i>
<i>kyen</i> horse	Ju. <i>akaja</i> Ga. <i>kaña</i> ;	(<i>chwe</i> fat	Nr. <i>chwat</i>)
<i>anwen</i> four	Nr. <i>nwān</i>	<i>nyen</i> metal	Ju. <i>gaña</i> .

In these words the form with *a* is doubtless the older one; in Shi. *a* has, from reasons not known, changed into *e* (or *e*).

21. *e* < *ia*.

<i>pēk</i> to be heavy	Any. <i>pyak</i>		
<i>tēk</i> to be hard	Di. <i>tyek</i> (<i>tyek?</i>)	Bo. <i>tigo</i>	
<i>pēcho</i> , <i>pyēcho</i> to ask	Ba. <i>pija</i>		
<i>rēmò</i> blood, Ba. <i>rima</i> ,	Bo. <i>trama</i> ,	Nr. <i>ryem</i> .	

These words have originally the vowels *ia*, of which *i* probably is the oldest; see Bo. *tigo* and Ba. *pija*, *rima*, here the second vowel, *a*, is not yet added. When *a* was suffixed, the first vowel, *i*, became unsyllabic, that is, it turned into *y*; this form is preserved in *pyak*; *a* was then assimilated to *i* (*y*) and thus turned into *e*: *tyek*, *pyēcho*, *ryem*; finally in Shi. the *y* was absorbed wholly by *e*, and *ē* remained; but, as the examples show, in many words both forms, *ē* and *ye*, are still existing.

22. *o* < *wa* or *ua*.

w or *u* preceding an *a* has often assimilated the *a*, so it became *o*; in certain cases the *u* or *w* has then been wholly absorbed by *o*, so that *ua*, *wa* > *wò* > *o*.

Compare the following examples:

wá and *wó* we; *wá* is the primitive, *wó* the influenced form; likewise: *gwānò*

and *gwōnō* to scratch, *nudō* to cut, *nālō* to butcher, *notō* to cut.

<i>tō</i> to die	Ba. <i>tuan</i>	<i>rōnō</i> to dive	Di. <i>rwan</i>
<i>ywōnō</i> to cry	Ga. <i>ywak</i>	<i>lwōkō</i> to wash	Nr. <i>lah</i> Ba. <i>lalaju</i>
<i>bōrō</i> afternoon	Ga. <i>abwar</i>	<i>rōdō</i> thirst	Ga. <i>orwar</i> Ju. <i>ryau</i>
<i>abwōk</i> maize	Any. <i>abach</i>	<i>nwōlō</i> } to bear, Ga. <i>nwala</i>	
<i>kwōrō</i> cotton	Ga. <i>waro</i>		} beget
<i>gōjō</i> to beat	Any. <i>gwai</i> Bo. <i>gba</i>	<i>ānō</i> what	Nr. <i>nu</i> , Di. <i>ena</i>
<i>chwou</i> man	Ga. <i>chwa</i> Nr. <i>chau</i>	<i>yō</i> road	<i>yu toch</i> narrow road
<i>chwotō</i> to call	Nr. <i>chal</i>	<i>ogwōk</i> fox	Nr. <i>gwak</i> .

In these words *ō* is evidently an original *a*; in Shi. the *a* has in all cases been assimilated by the preceding *u* or *w*, while in other languages the primitive *a* is preserved. In Shi. *nudō* "to cut", the vowel, *a*, is not yet added; in *nālō* "to butcher", the suffixed *a* has dropped the *u*; here is no assimilation, but simply the elision of *u*; whereas in *notō* both vowels are contracted to one; an analogous case is *ānō* what; the primitive vowel is *u*: Nr. *nu* what; later an *a* was added; before this *a* the primitive vowel *u* dropped in Di.: *ena* what; in Shi. both vowels were first assimilated and then contracted: *nō* (the beginning *ā* does not belong to the stem, see 124) what. Note also *yō* road, but *yu toch* narrow road, and *yu Fakōi* the way to F., from original *yu*; this older form is preserved in connections of the word with a determinative; later an *a* was added, which united with *u* to *ō*.

Compare also the following words:

<i>omōrō</i> roan antelope	Ju. <i>omar</i>
<i>yōmō</i> wind	Ga. <i>yamo</i>
<i>okōk</i> blossom	Di. <i>gak</i> .

23.

These either have the same origin as the examples given above, the *w*, *u* having been dropped in both respective languages, or the original vowel is simply *a*, which, for reasons unknown, has become *ō* in Shi.

It is of course probable that, in analogy with the development shown above, many, if not all, words with *wō*, *yō*, and perhaps also those with *ō*, *ē* had the original vowel *a*, or *ua*, *ia*, though this *a* may no more be visible now in any of the related languages.

Some of these words show that the first of the two vowels (*ia*, *ua*) was *i*, *u*, and that the *a* was added later; compare *nudō*, *nālō*, *notō*; and *atudō* goose, Di. *twol* (*twōl*?), Nr. *twor*; *nudō* and *atudō* are the eldest forms; then *a* was suffixed, see above; in Nr. *twor*, *ua* became *uō* > *wō*, whereas in Shi. *atudō* was preserved, no second vowel being added here.

If *a* is a secondary vowel, it must of course have been added for a certain purpose, by adding it the meaning of the word must undergo a change; this is

24.

the case in *nud*_o to cut and *nālo* to butcher. For more examples of the addition of a second vowel see 70.

A good example for *w* being dropped altogether in Shi. is this: *māgo* to catch, Ga. *mako*, Ba. *mok*, Di. *mwok* < **mua* or **mwa*.

25.

A different evolution have *twon* male, Di. *wton*; *chōn*_o to heap up, assemble, Di. *wchān*. Here again the primitive vowel is *a*, as is evident from *wchān*; now an *u* — in Di. preserved as *w* — was prefixed to the stem, and in Shi. was received into the stem, so *wchān* > *chwōn*, *wton* > *twon*. See also the formation of the passive 173 ss.

So we have two forms of adding a second vowel to the stem:

a) consonant + vowel + vowel: *t + u + a* > *twa*, *tw*_o, *t*_o;

b) vowel + consonant + vowel: *u + t + a* > *wta*, *twa*, *tw*_o, *t*_o.

Assimilation of Vowels.

26.

Some assimilations are treated above: *ia* > *iē*, *yē*; *ua* > *u*_o, *w*_o. Others are: *wich* head and *wuch*; *wi*_o to arrive, and *wu*_o: *i* has been assimilated by the preceding *w* and thus become *u*;

ya ū "I shall" is often pronounced *yo u*, *ya u*;

bugin "there is not", and *bigin*;

bū "not to be", and *bogon* "there is not" < *bū + gon*;

*yig*_o to become, and *yog*_o;

tyel foot, *tyāla* my foot;

bānén it is, and *bēnén*;

kī rē "with its body" becomes *kē rē*;

yī rē why you, but *ē rē*, why he;

kē "and", but: *wū kī bōd*_o you and the smith: *i* is assimilated to the preceding *u*. *ān* this, *ēnī* that; an *i* has been affixed to *an*, and has turned the *a* to *ē*. (Note the change of tone in this last example: the low tone designates the nearer, the high tone the farther distance).

27.

Contraction and Elision of Vowels.

Some have been shown above: *ia* > *ya*, *yē* > *ē*; *ua* > *wa*, *w*_o > *o*. Others are: *yī ū* "you will" > *yū*. *mī en* his mother > *mēn*. *wī en* his father > *wēn*.

Where two vowels of different words meet together, generally one is dropped:

kwāro a my grandfather > *kwāra*.

kwāro i thy grandfather > *kwāri*, and likewise all these connections.

afoachi ak these rabbits > *afoach ak*.

*yī gwōk ān*_o what are you doing > *yī gwō n*_o?

*yī kōb*_o adi what do you say > *yī kōb adi*, or: *yī kō di*?

In the nasalization of final consonants a final vowel is dropped: *jāgo* chief > *jān*; see 127.

Change of Semivowels.

In forming the singular and plural of nouns and the tenses of verbs, frequent changes of semivowels are to be observed. As is said above, the semivowels *within* a word are probably original vowels, *w* < *u*, *y* < *i*. In many of those cases where the *u* or *i* had a *high tone*, it has not become a semivowel, but has retained its original form. If the *u*, *i* with a high tone did become a semivowel, its tone was transferred to the following vowel; it is sometimes difficult to decide whether one ought to write *úò* or *wó*.

A few examples of the changes may be given here; for more see 124^{14 15}.

o and *wó*: *gōgō* to work passive *gwók* *kōbō* to speak passive *kwóp*
ógwòk-ógòkì jackal *ótòn-ótòn* cock
kōtō and *kwotō* to drive *okwòr-ókòrì* serval.

vice versa: *mòk-mwòk* dog-head fish.

o and *wó*: *kōnó* and *kwōnó* to help *notó* and *nwotó* to spit.

vice versa: *kwòt-kòt* shield.

wó, *wo* and *uó*, *uo*: *nwoto*, *nwotó* and *nuto* to show.

The vowel *u* has been preserved in:

kúòñò to taste, past a *kwóna*; *kwòjò* to sew, n. *kúòjò*.

nwòbò to knead, n. *núòbò*;

gwòk-gúòk dog; *kwòm-kúòmì* chair; *tòjò* and *túòjò* to tie.

Changes between *e* and *ye*:

gēdō and *gyēdō* to build; *kēdō* and *kyēdō* to dig

fyèr-fèrì back-bone; *nēro* to let the milk down, *nyēdō* to milk.

The vowel *i* has been preserved in:

gētō to sacrifice, and *gítò*; *òbèch-òbíèch* reed

lyèch-líèch elephant; *kyédō* to refuse, n. *kièdò*.

y < *w*: *yèi* soul Di. *wei* *gwēlō* and *gyēlō* ring

gyēnō fowl Any. *gwēnō* *kyédō* to refuse Ga. *kwero*

lyēlō to save Nr. *lwēl* *fyou* heart Di. *pwou*

kyèñ horse Any. *okwèñ*.

In most of these words the cause of *w* being transformed into *y* may be the following vowel *e*, *e*, which, being palatal, assimilated *w* into the palatal *y*.

Elision of an original *w*:

wōrō and *ōrō* to send, *órò* relative by marriage Ga. *wor*.

lèñ war Ga. *lweñ* Ju. *lwiñ* *jē* people Ba. *gwea*

dēl skin Ga. *odwel* *ton* egg. Nr. *twon*

nēnō much Nr. *nwan* *māgō* to catch Di. *mwok*

nēnō is probably < **nyèñ* < **nweñ* < **nwan*.

28.

29.

30.

31.

32.

33.

In many of these examples it is to be noted that often a vowel preceded by a semivowel is short, but when the same word appears without a semivowel, the vowel is long: the quantity of the semivowel is added to that of the vowel.

34.

Elision of γ : $\gamma\acute{e}n$ and $\acute{e}n$ he.

Change between w , γ and r . — Though r is not a semivowel, it is to be treated here.

In a considerable number of words these three sounds may be interchanged at will. Compare what is said of the nature of γ in 9. γ and w are closely related (they are interchanged in just the same way in Ewe); now the friction which is produced in forming γ is, by some individuals, transferred from the back-mouth to the point of the tongue, the velar friction becoming a lingual one, that is, instead of γ an r is pronounced.

wot , γot , $rwot$ house	$w\bar{u}mo$, $\gamma\bar{u}mo$ and $r\bar{u}mo$ to finish
$w\bar{u}mo$, $\gamma\bar{u}mo$ and $r\bar{u}mo$ to cover	$w\bar{o}mo$, $\gamma\bar{o}mo$ and $r\bar{o}mo$ to carry water
$\gamma\bar{e}jo$ and $r\bar{e}jo$ fish	$w\bar{o}r$ and $r\bar{o}r$ kings
wa , $w\bar{o}$ we, Di. γok	$\gamma\bar{o}n\bar{o}$ and $r\bar{o}n\bar{o}$ to elect.

γ does not stand before i , o , and seldom before u ; here w takes its place: $\acute{n}\alpha\gamma o\bar{o}l\bar{o}$ - $\acute{n}\alpha wul\bar{i}$ axe; $\gamma\acute{e}r$ and $w\acute{o}r$ a season, $\gamma\bar{o}d\bar{o}$ and $w\bar{i}d\bar{o}$ to pound.

In $\gamma\acute{e}r$ - $w\acute{o}r$ the change from γ to w has caused a change from e to o .

35.

Change between y and γ :

$y\acute{e}$ and $\gamma\acute{e}n$ he;	$y\acute{a}$ I	Di. γa .	
y sometimes corresponds to j in Nr. and Any.:			
yan I	Nr. $j\acute{a}n$	$ya\ddot{t}$ tree	Nr. $ja\ddot{t}$
$y\acute{i}n$ you	Nr. $j\acute{i}n$	$yie\bar{p}$ tail	Nr. $j\acute{i}p$
$y\bar{o}$ road	Any. $j\bar{o}$	$y\bar{o}m\bar{o}$ wind	Any. $ja\bar{m}\bar{o}$
$yw\bar{o}n\bar{o}$ to cry	Any. $jw\bar{o}k\bar{o}$ and $j\bar{u}n\bar{o}$.		

Here probably j is the older sound; compare the analogous case, where in Shi. a j turns into y : 46.

36.

When a noun ending in u receives a vowel-suffix, a w is inserted between both; $\acute{n}u$ lion $\acute{n}uw\bar{i}$ lions; or, if u is part of a diphthong, it becomes w : $fy\acute{o}u$ heart, $fy\acute{o}w\acute{a}$ my heart; see 135.

Change of Consonants.

Interchange.

37.

Some consonants may be interchanged at will, one individual preferring the one, another the other consonant; often the same individual in the same words now uses the one, a little while later the other consonant. The younger generation of the people, and chiefly all strangers speaking the language, prefer the fricative sounds.

These consonants are :

ch and *sh* *ḡ* and *ḗ* *ṭ* and *ṣ* *p* and *f* or *f̣*.

According to the general laws of evolution in African languages, *ch ṭ ḡ p* are to be regarded as the older, *sh ṣ ḗ* and *f̣ f* as the younger sounds. — *t* never changes with its corresponding sound, which would be *s*; the natives are not able, unless expressly taught, to pronounce an *s*.

Assimilation.

The consonants *k ch ṭ p*, when standing at the end of a word, can be pronounced in two ways. They are voiceless, that is a real *k ch ṭ p* is to be pronounced, if 1. the word stands alone or at the end of a sentence; 2. if it is followed by a voiceless consonant. They are voiced, that is, they are to be pronounced *g j d ḡ b* 1. if they are followed by a voiced consonant, 2. if they are followed by a vowel (an exception to this rule see 139 and 143). *But these consonants are always written voiceless.* This rule is suggested merely by practical regards: it would, for instance in school-practice, be troublesome, to write the same word with different sounds.

Real pronunciation

ḡog jal
ḡok ṭero
riṭ labo
riṭ ṭo
kwob obwoñ
kwop ṭero

Usual writing

ḡok jal the cattle of the man
ḡok ṭero the cattle of the people
riṭ labo the king of the people
riṭ ṭo the king died
kwop obwoñ the talk of the stranger
kwop ṭero the talk of the people.

If one consonant of a word is interdental, the rest of the consonants in the same word, if *t*, *d* or *n*, become in most cases likewise interdental:

ḡāñ man, *ḡiḡo* to make straight, *ḡōḡin* hot season, *ḡōḡo* to suck, *ḡuodḡo* to rise, *ṭaṭedi* a pole for pulling boats; in some connections even the consonant of another word may become interdental: *yaḡ* tree, *ḡuon* large, *yaḡ ḡuon* a large tree; between *n* and *ḡ* the tongue does not change its position. But observe: *ṭa tȳlo* heel, literally "base of the foot", here each of the two words is still felt as independent, therefore no assimilation takes place.

Assimilation is also to be observed in the law of nasalization :

k + n > ñ *ch + n > ñ*
t + n > n *ṭ + n > ṇ*
p + n > m *ḡo + n > ñ*
j̄o + n > ñ *d̄o + n > n*
ḡo + n > ṇ *bo + n > m*

Examples see 140.

38.

39.

40.

Consonants influenced by vowels.

41. a) A mute voiceless consonant standing between vowels generally shows a tendency of becoming voiced. Thus nearly in all verbs in the present tense the second consonant is voiced: *kādo*, *gōdo*, *gōgo*, *kōbo* etc.; and in those which have preserved a voiceless consonant, often, when the word is spoken rapidly, the consonant is pronounced almost voiced, or at least not as *k t* etc., but as a somewhat hard *g, d*, etc. (what in German phonology is called "voiceless lenis").

b) See 38.

42. Change between voiced and voiceless consonants.

1. See 26, Assimilation.
2. See 41, Consonants influenced by vowels.
3. Sometimes the consonant beginning a word shows a change between voicedness and voicedlessness:

Bachōdo and *Pachōdo*, Fashoda
bā and *pā*, or *fā* not

dākāgì and *tākāgì* dura-stick

dok mouth Any. *tok*; *dāk* pot Nr. *tāk*

gé they, probably reduced from *kwé*; see 131.

4. In the formation of plural a voiced consonant often turns voiceless: *afudo* pl. *afuti*; see 107.

43. Combination of Consonants.

The Shi. does not combine two or more consonants in a word without an intervening vowel. A consonant may be combined only with one or more vowels or with a semivowel, never with a second consonant.

44. If in the connection of noun and possessive pronoun or in the formation of plural two consonants meet together, one is always dropped:

nal boy *nal ra* my boy > *nāra*

yino fisherman plural *yit* < **yint*

nal ri thy boy > *nāri*

yech belly plural *yēt* < **yecht*

pach village *pach re* his village > *pāre*

dyel goat plural *dyek* < **dyelk*

wich head plural *wat* < **wacht*

lwol gourd plural *lōt* < **lwolt*.

An *n* has been dropped in certain cases of genitive-formation, *dok n tēro* becoming *dok tēro*; see 127.

45. If two consonants of two different words meet together,

- a) both consonants may be preserved; this is generally the case, when the first of the two consonants is a liquid or a nasal one; *jal mēko* some man; *Gol baño* a proper-name, *Agun jwok* a proper-name; but *āgòn gén* "where are they" becomes *āgò gén*; and *kal wun* your fence > *kal ūn*.

- b) the 'helping vowel' is inserted: *lech* tooth, *leche lyech* the tooth of the elephant; see 127.

c) a mute consonant is sometimes dropped:

ḍok cattle, *ḍo riḥ* cattle of the king
pach village *pā riḥ* village of the king
bat arm *ba jal* arm of the man.

d) *ch* turns into *y*, that is, an unsyllabic *i*:

wich head *wiy pām* head of the table
yech middle *yey nam* middle of the river.

Changes of single consonants.

46.

k. An original *k* is dropped in:

<i>wa, wḡ</i> we	Nr. <i>kon</i> < * <i>kwon</i>	<i>warḡ</i> shoe	Nu. <i>kwari</i>
<i>wiṅḡ</i> bird	Ba. <i>kwen</i>	<i>orāp</i> spider	Nu. <i>korābe</i>
<i>um</i> nose	Ju. <i>kum</i>	<i>wūmḡ</i> to cover	and <i>kūmḡ</i> < * <i>kwumḡ</i> .

The opposite state is in:

kwōrḡ cotton Ga. *waro* *kōṅḡ* to pour out Ga. *oṅḡ* < **kwōṅḡ*.

Perhaps the primitive state in all these words is a beginning *kw*.

An original *k* has turned into *ch* in

chātḡ to walk Di. *kat, kawt* *kēch* bitter Nu. *kagal*, stem **kak*
kwach leopard Bo. *kogo*, Ba. *koka*.

An original *k* has turned into *t* in *alilit* bat, Di. *alich*, Ga. *olik*; here *k* > *ch*
 > *t*, *k* being the oldest, *t* the youngest form.

g. A primitive *g* has turned into *j*:

jě people, Ba. *gwea* tribe.

ch. *ch* has become *y* in connections described in 127.

j. *j* has become *y* in *wājḡ* aunt, and *wāi* (*wāy*).

t *d*, and *t* *ḍ*.

1. At the beginning of a word; *t* > *r*.

rēmḡ blood Bo. *trama* *rōmḡ* and *tōmḡ* to fetch water, Ga. *twomo*.

t > *r*: *tumḡ* and *rumḡ* to finish.

2. Within or at the end of a word.

t > *r*: *dwatḡ* and *dwerḡ* to wish, *tyetḡ* and *tērḡ* to carry; *gor* and *got* corner.

t, *d* > *l*: *kētḡ* and *kēlḡ* to throw *kwātḡ* and *kwālḡ* to steal

kwotḡ to drive past *kwola* *lētḡ* to shave and *lyēlḡ*

notḡ to spit past *nol* *yādḡ* to curse and *yālḡ*

gōdḡ to scratch past *gōl* *gwidḡ* to wink with the lips, *gwēlḡ* to wink.

t, *ḍ* > *r*: *nētḡ* to laugh, n. *nyērḡ* *yiedḡ* to cut, past a *yier*

riḥ king pl. *rōr*, *obēt* and *byerḡ* womb

rōḍḡ thirst Ga. *orwor*

wat steer, but *ware got*, and *war nam tai* a certain kind of steer.

Concerning $t > r$ (and $ṭ > r$?) it may be remarked that in Nr. a final t is followed by a strong hissing sound, which sometimes turns into a rolled r , and thus makes the t disappear altogether. In the same way t may have become r in Shi., the tr in Bo. meaning an intermediate stage between t and r .
 $ṭ ḍ > l$: $ṭāḍḍ$ to cook, past $t̄āl$ $wīḍḍ$ to change, past $wēla$.

More examples for these changes are to be seen in 182; there also the functions of some of the changes are described. The changes of consonants into the corresponding nasal sounds are treated in 140.

The changes of $ṭ ḍ$, $ṭ ḍ$ to 1. r , 2. l , and 3. n are doubtless to be traced back to different causes. — Observe also that $ṭ$ at the beginning of a word change into r only, in the middle or end of a word they may change to r or to l .

INTONATION.

47. As in other Sudan languages, the intonation is an important and essential part in Shilluk grammar. Without paying close attention to it, it is not possible to master the language. Intonation is not to be confounded with *accentuation*, which means the stress laid on a particular syllable or word. Intonation means exclusively the highness or lowness of a syllable compared with other syllables. Each syllable has its own tone, which cannot, as is the case in European languages, be changed at will, but is altered only under certain conditions.

The tone can lie on vowels, and on consonants which have the function of vowels: $ṇ ṃ ḷ ṛ$. If in diphthongs only the first vowel has a tone-mark, it is understood that the second vowel has the same tone.

48. The Shi. has three original tones: a high tone, marked thus: $á$, a low tone: $à$, and a middle tone: $â$. Two tones, and in some cases even three, may combine on one syllable. Generally it is the high and the low tone, which unite on one syllable; so we have the combinations low-high $ǎ$ (rising tone) and high-low $â$ (falling tone). In the first case the vowel begins with a low tone and then rises; in $â$ it is the reverse: at first a high tone, which is lowered at the close of the sound. According to my observation in both cases the high tone is of longer duration than the low, and it seems to me that a particular stress lies on it (see below).

There are also combinations of the high and middle tone $â$, these are fairly frequent, while I have not met with a middle and high tone. One example of three tones on one syllable is given below.

49. The rising and the falling tone generally occur on syllables with a long vowel, but they are also met with on short vowels, just the falling tone often does so.

In this case the high tone is clearly prevalent, only just before the sound is stopped, the tone is lowered.

It is difficult to describe the tones or to give analogies for their pronunciation from European languages. In this particular case it is still less advisable, as the author of this book does not write in his own language, and does not feel sufficiently acquainted with English to give examples from it for illustrating the pronunciation of the tones.

[The English as well as other European languages does have different tones, one syllable or word being pronounced higher than others. The difference between European and Sudan languages is, that in the first the observation of the tone is not indispensable in speaking, the meaning of a word is not altered, whether it be pronounced with a high or a low tone; but in Sudan languages the tone is just as essential and integral as are vowels and consonants. Two words with the same sounds, but different tones, are quite different words, which in their etymology and meaning have nothing to do with each other, the conformity in the sounds is in this case to be considered as mere accidental. — On the other hand in European languages the *stress* or *strength* laid on a word is essential, it distinguishes the syllable or word which conveys the chief thought from those which are less important.]

Only some examples of each tone and combination of tones are given here; their pronunciation must be acquired by hearing them from the natives. The student should let a native pronounce these and other examples repeatedly, so long till he is not only able to hear the differences, but to imitate them to the satisfaction of the native. (To do that, one must really try to wholly quit the European mode of pronouncing a word; to give one example: When we pronounce a single word, or, the last word of a sentence, we generally lower the tone of the sound; the Shi. cannot do so, unless the word has a low tone; if it has a high tone, he will pronounce it high, whether it stands at the end of a sentence or not; just mark the first examples which follow here.)

Examples.

High tone: *lén* war, *fén* ground, *yán* I, *gén* they, *dyél* goat, *óbói* foam.

Low tone: *tèrò* people, *ànàn* now; *dèàn* cattle, *pì* water. The high and low tone are easily distinguished, when both meet together: *ákyèl* one, *ádèk* three, *tyèlò* foot, pl. *tyél*; *ká è kò* and he said; *ják àk* these chiefs.

Middle tone: is not so easily distinguished, and may be confounded with the high tone. Examples: *ótẁòṅ* cock; the second tone is a little lower than the first, yet it is distinctly not low; *gát* pl. *gât* riverbank; *kífá* in order that.

Rising tone: *gé bĕn* all of them, *ótẁòṅ* hyena; (these examples are easy, be-

50.

51.

cause a high tone precedes the rising one, the tones are like this: ~; mark the difference between "cock" and "hyena"!); *fūk* a water-pot, *yǒ* road, *Dāk* a proper-name.

Falling tone: *é tōk* he is absent, *tēk* is hard. When a high tone is followed by a low tone in the following syllable, the high tone itself sometimes is lowered at its end, so that instead of **ábà*, sometimes **ábà* is heard.

High and middle tone: *áwên* when? *wú kí mên* you and who? *é* yes.

High-low-high tone: *dút* dowry.

In the texts and dictionary the high-middle tone is generally rendered by high-low tone.

52.

Examples of words which have the same sounds but different tones :

<i>ótṵwòṅ</i> cock	<i>ótṵwǒṅ</i> hyena	<i>léu</i> hot season	<i>lèu</i> a small lizard
<i>lānó</i> nebbak-tree	<i>lānò</i> to spend the night	<i>má</i> which	<i>mǎ</i> aunt
<i>láu</i> skin	<i>lǎu</i> spittle	<i>màr</i> green	<i>már</i> because
<i>lélè</i> flint-stone	<i>lèlè</i> to be smooth	<i>ókòk</i> a fish	<i>òkòk</i> egret
		<i>wàn</i> year	<i>wán</i> eye.

53.

But such words are not nearly so frequent here as they are in western Sudan languages; this is so chiefly from three causes :

1. the words consisting of only one consonant and one vowel, which prevail in the western Sudan, are not numerous in the eastern languages, these last having augmented the primitive stem by prefixes and chiefly by suffixes; see 63. These additions were in most cases a sufficient means for distinguishing the stems from each other, thus the distinction by tone became in many words superfluous, and consequently disappeared, or was mechanized.

54.

2. In the eastern languages, at least in some of them, the tone developed into quite a different function, which the western Sudan languages do not have. Here the tone is exclusively *etymological*, that is two or more words which have the same sounds but are of quite different etymology, are distinguished from each other by different tones. In the eastern languages this function is also preserved, but it is almost being suppressed by the *grammatical* function of the tone, that is, *grammatical categories are expressed by difference of tone*. Copious examples for this rule, which is a characteristic feature of the Shi., are given in 122 ss.

55.

A few illustrations will suffice here :

a) singular and plural by different tones :

<i>kyén</i> pl. <i>kyén</i> horse	<i>dàk</i> pl. <i>dāk</i> pot
<i>byèlò</i> pl. <i>byél</i> dura	<i>jàch</i> pl. <i>jách</i> shoulder
<i>bói</i> pl. <i>bòi</i> net	<i>ótòr</i> pl. <i>òtòr</i> ford
<i>dók</i> pl. <i>dòk</i> mouth	<i>alùn</i> pl. <i>alùn</i> somersault.

- b) the vocative always receives high tone on the last syllable :
bòḍḍò smith, but in addressing: *bòḍḍó!* o smith!
màyò mother, but in addressing: *màyó!* o mother!
niàtè man, but in addressing: *niàté!* o man!
Dāk a proper-name, but in addressing: *Dági!* o Dāk!
- c) The personal pronouns have high tone; see 130. Note also the mechanized tone in the possessive pronouns and the numerals, 134, 152.
- d) the tenses and modes of the verb are distinguished by tone :
to eat: present active *chàmò*, passive *chám*, verbal noun: *chám*
to work: present active *gḍgḍ*, passive *gwók*, verbal noun: *gwók*.
3. Into the Shi. the accentuation or stress (the dynamic tone) has, probably by hamitic influence, been introduced, and it is often difficult to distinguish intonation from accentuation. This is not so much the case in single words, but in groups of words, in which stress is laid on a particular word; generally this is a word with high tone, so that high tone and stress unite on the same word or syllable; and on the other hand, a stress falling on a low tone, raises the tone of the syllable.

56.

Change of Tones.

57.

The intonation is in Shi. not of that regularity which is found in the western Sudan languages. Though most changes obey fixed laws, yet many seem rather arbitrary, and I have sometimes met with the baffling fact that a word or a connection of words were, at different times, pronounced with different tones. Generally a word, when pronounced single, has its fixed tone, but in connection with other words the intonation changes very strongly, adapting itself to or contrasting with, its neighborhood (*rhythmical* tone).

Most of the changes may be classified under two headings, viz. assimilations and dissimilations.

Assimilation of Tones.

58.

yít pl. *yèt* ear; but *yíté* *kyén* ears of the horse
òkòk pl. *òkòk* flower, but *òkòkí* *yaṭ* blossoms of the tree
àṭṭṭ pl. *àṭṭṭ* bag; but *àṭṭṭé* *niàtè* the bags of the man.

In all these words the plural has low tone; but in connecting the words with a genitive, a high-toned *é* is added; the high tone of this *e* causes the preceding syllable to become also high.

gúòk dogs *á* my, *gúóká* my dogs; this is analogous to the preceding examples. *ká* "and", *é* "he", *kò* "said" but connected: *ká é kò*.

yá I *gḍgḍ* work, *yá gḍgḍ* I am working; the low tone of *gḍgḍ* causes the *á* of

yá to add a low tone to its high tone; this low tone on *â* is, however, pronounced but very faintly, sometimes only *á* is heard.

Dissimilation of Tones.

59. *gìn* thing *àn* this, but *gín* *àn* this thing, *gík* *àk* these things.
nàn crocodile *àn* this, but *nán* *àn* this crocodile.

Here the reason of the low-toned noun becoming high-toned is the stress which is laid on the noun.

Many references to intonation will be found in the following paragraphs, they are treated there together with the grammatical functions they exercise.

Accentuation.

60. In words with more than one syllable the accent (or stress) lies on the stem-syllable. When a syllable with low tone has the accent, this low tone frequently becomes high.

SECOND SECTION:

FORMATION OF WORDS.

The stems of the Shilluk-words are monosyllabic. A word may consist in

1. a vowel.

á sign of the past, *â* it is, *â* which, *ú* forming the future; and the personal pronouns when suffixed: *a*, *i*, *e*; but these last, being unseparably connected with another word, are not independent words; and the rest are likewise mere particles; no noun or verb in Shi. consists in a vowel only.

2. a consonant and a vowel.

This is the oldest form of the word in the Sudan-languages (comp. Die Sudansprachen, page 14), but is not very frequent in Shi. now. Examples: *bâ*, *fâ* not, *bĕ* in order to, *bŭ* to have not, *cha* time, *cha* to be going to, *chi* wife, *che* to begin, *chū* bones, *dà* to have, *dè* sign of perfect, *dĕ* but, *ga* piece, copy, *gé* they, *gə* him, *gū* a big fish, *jĕ* people, *kā* to go, *kā* place, *kí* with, *ko* to say, *kū* thief, *mă* aunt, *ma* because, *mi* mother, *ná* as, *nè* as, *ní* to use, *na* child, *nu* lion, *pi* water, *rè* why, *wá* we, *wú* you pl., *yá* I, *yí* you, *yĕ* road.

Not in all these words the primitive form, consonant + vowel, is original, some are apparently shortened from longer forms, but in others it is not clear, whether the short forms are mutilated from longer ones, or whether the words consisting in more than one consonant and one vowel have evolved from the corresponding primitive forms. Compare these examples:

<i>bâ</i> , <i>fâ</i> not, <i>fât</i> it is not	<i>chi</i> wife — <i>chye</i> k wife
<i>bĕ</i> in order to, probably from <i>bia</i>	<i>che</i> to begin — <i>chāgə</i> to begin
to come	<i>chū</i> bones, sing. <i>chōgə</i>
<i>bi</i> to come — <i>bia</i> to come	<i>gi</i> thing — <i>gin</i> thing
<i>bŭ</i> to have not — <i>bŭniə</i> to have not	<i>kā</i> place — <i>kāch</i> place
<i>cha</i> time — from <i>chan</i> "day, sun"	<i>kā</i> to go — <i>kāđə</i> to go
<i>cha</i> to be going to — <i>chamə</i> to be	<i>ko</i> to say — <i>kōbə</i> to say
going to	<i>ma</i> because — <i>mar</i> because.

3. a consonant and a diphthong.

bai buttermilk, *bei* mosquito, *bói* net, *lai* game, *láu* cloth, *láu* far, *lau* spittle, *nau* thus, *nau* cat, *yēi* boat, *yēi* hair.

4. a consonant and two vowels.

bia to come; this is probably derived from *bi* to come.

5. a consonant, vowel, and consonant. This is by far the most fre-

61.

62.

63.

64.

65.

66.

67.

quent form; it may be called the characteristic form of the word in Shi., about 90 % of all stems of the language having this form.

bāt arm, *bāk* fence, *bān* a cow, *bān* behind, *bar* long, *bech* bundle, *beṭ* spear, *bol* a mat, *gol* fence, *kal* fence, *koṭ* rain, etc.

68.

In my comparative study "Die Sudansprachen", I have shown the original word in Sudan to consist in one consonant and one vowel, all other elements in a word being later additions. As is seen under 2., this original form is not frequent in Shi., the standard form being here consonant + vowel + consonant. Accordingly these words ought to be demonstrated as having evolved from words with one consonant and one vowel only; the second consonant should be traced as a later element. That is, however, until now possible only in a small minority of cases. This may be explained from the fact that the eastern Sudan languages have, for a comparatively long time, had their own development, separate from that of the western languages, and under the influence of languages of different character.

I have found, however, a number of words which, being identical in their first consonant and vowel, and differing only in the second consonant, have the same or a similar meaning, which makes it probable that they are of one origin, and consisted originally in one consonant and one vowel, but differentiated their meaning by adding a second consonant. In some of the examples there is a semivowel between the first consonant and the vowel, which, according to 21, 22, has arisen from a vowel, so that here two vowels are to be supposed.

69.

Examples.

<i>bāgo</i> to make a fence	} < * <i>bā</i>	<i>fēcho</i> ,	} to ask	} < * <i>fe</i> , * <i>fia</i> , with the supposed meaning of "to say"
<i>bājo</i> to tie together		<i>fyēcho</i>		
<i>bāno</i> ,	} to make a mistake	<i>fēmo</i> to gainsay	} < * <i>fo</i> , * <i>fua</i>	}
<i>bāno</i>		<i>fēdo</i> to lie		
<i>bājo</i> to err		<i>fōgo</i> to be bruised		
<i>chōk</i> it is finished	} < * <i>chō</i>	<i>fōjo</i> to rub, brush	} < * <i>gō</i> , * <i>gua</i>	}
<i>chōṭi</i> it is finished		<i>gōdo</i> to loosen		
<i>chwōbo</i> to pierce	} < * <i>chua</i>	<i>gōno</i> to loosen	} < * <i>kā</i>	}
<i>chwayo</i> to pierce		<i>kāgo</i> } to ache, pain		
<i>gōdo</i> to scratch, dig	} < * <i>gua</i>	<i>kājo</i> to bite, ache, pain	} < * <i>kē</i>	}
<i>gōno</i> ,		<i>kēto</i> to throw		
<i>gwanō</i> } to scratch		<i>kēto</i> to dash, shatter, split		
<i>gōbo</i> to scratch	} < * <i>fā</i>	<i>kā</i> to go	} < * <i>kā</i>	}
<i>fāgo</i> to be sharp		<i>kādo</i> , <i>kedo</i> to go		
<i>fālo</i> knife				

<i>kōdō</i> to blow	} < * <i>kō</i>
<i>kōñō</i> to blow	
<i>kwōdō</i>	} pole < * <i>kuā</i>
<i>kwārō</i>	
<i>kū</i> thief	} < * <i>ku, kuā</i>
<i>kwālō</i> to steal	
<i>kwāñō</i> to take	} < * <i>kuā</i>
<i>kwōgō</i> to take	
<i>kwayō</i> to herd	} < * <i>kuā</i>
<i>kwodō</i> to drive, herd	
<i>mwōnō</i> to plaster	} < * <i>mu, muā</i>
<i>mūlō</i> to plaster	
<i>má</i> because	} < * <i>ma</i>
<i>már</i> because	
<i>awa</i> yesterday	} < <i>awa</i>
<i>awar-awa</i> the day before yesterday	

<i>ñōgō</i> to vomit	} < * <i>ñua</i>
<i>ñoto, ñvoto</i> to spit	
<i>kāgō, kētō</i> split	< * <i>kā</i>
<i>fwōjō</i>	} to thank < * <i>pua</i>
<i>pākō</i>	
<i>rōbō</i> to string beads	} < * <i>rō</i>
<i>rotō</i> to sew	
<i>tēnō</i> to pour out drop	} < * <i>te</i>
by drop	
<i>tēñō</i> to strain beer	} < * <i>tua</i>
<i>tōnō</i> to pick	
<i>twārō</i> to pick, gather,	} < * <i>tua</i>
clean	
<i>wōdō</i> to pull out	} < * <i>wo, wua.</i>
<i>wōrō</i> to pull out	

6. Consonant, semivowel, and vowel, which may again be followed by another augment.

These forms are also very frequent.

kwā grandfather, *kwi* some, *kwot* shield, *gwok* work, *kwóp* talk, *lwak* cow-house, *lwol* gourd, *kwach* leopard, *kwālō* to steal, *kwakō* to embrace, *kwāñō* to swim; *fyechō* to ask, *kyedō* to refuse, *gyēñō* fowl, *tyēlō* foot, etc.

In 21, 22 I have, with the help of related languages, tried to show that in many, if not in all, cases the semivowel is to be traced to an original vowel, so that here also the primitive stem would be one consonant and one vowel.

Compare:

<i>ñudō</i> to cut	} < * <i>ñu + a</i>	<i>kū</i> thief	} < * <i>ku + a</i>
<i>ñālō</i> to butcher		<i>kwālō</i> to steal	
<i>ñolō</i> to cut		<i>kwāñō</i> to swim	
		Nu. <i>kuḡe</i> to swim	< * <i>ku + a.</i>

For more examples see 69.

7. The forms 5 and 6 may have a vocalic suffix, which consists a) in the vowel *ō*; it is added to the verb in the present tense, and to the singular of many substantives.

gōgō to work, *kādō* to go; *jāḡō* chief, *jālō* man, *obwōñō* white man, *añéñō* an ant, *àchwàtō* loin-cloth, etc.

In certain words this *ō* may be pronounced or dropped at will: *obwōñō* or *obwōñ*, *jālō* or *jal*; moreover it is sounded so slightly, that one very often

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71.

overhears it. — In the Nuer language *o* is a suffixed demonstrative pronoun; it may originally have had the same meaning in Shi.

In the following cases a verb is formed from a noun by adding *o*: *wich* head, *wij_o* to make a roof ("a head") *lach* urine, *lāj_o* to piss.

b) in the vowel *i*: stem *rūm* to cover, *rūmi* a cover; stem *chām* to eat, *chāmi-chami* a bait; stem *goj* to strike *gōj_i-gòch_is* word.

c) the plural-suffixes see.

72.

8. Words with prefixes.

The Shi. has two vocalic prefixes, *a* and *o*. In most cases these prefixes have a distinct function: *by prefixing a or o to a verb, the verb becomes a noun*. This is a law prevailing in very many Sudan languages, eastern as well as western.

73.

Examples.

<i>bú</i> to have not — <i>àbú</i> poor	<i>bugo</i> to press the bellows —
<i>chāgo</i> to compose a song —	<i>òbùk</i> bellows
<i>achak</i> poet	<i>chōdo</i> to break off — <i>òchōdò</i> a
<i>chemo</i> to make straight, to aim	cow whose horns are
— <i>àché_m</i> straight	broken, a hornless cow
<i>gētō</i> to bless — <i>àgētō</i> blessed	<i>diko</i> to darken (said of the sun)
<i>gwēno</i> to pick up — <i>àgwén</i> a	— <i>odino</i> cloud-shadow
bastard child (a child	<i>rōgo</i> to hollow — <i>órōgò</i> hollow
"picked up")	<i>tino</i> to raise, lift up — <i>ótino</i>
<i>kāro</i> to branch off — <i>akar</i>	stones raised up, dam
branch	<i>tōro</i> to make a ford — <i>ótōr</i> ford
<i>kworo</i> to winnow, <i>àkwōr</i> husk	<i>dōlo</i> to swing — <i>òdōlò</i> swinging
<i>lūno</i> to be turned upside down	<i>kōgo</i> to blossom — <i>òkòk</i> flower
— <i>alūn</i> somersault	<i>kono</i> to stimulate — <i>òkòn</i> stimu-
<i>māt</i> (to be) slow — <i>ámāt</i> a	lating
stork	<i>rōno</i> to be astute — <i>òròk</i>
<i>nāgo</i> to kill — <i>ánékò</i> spirit of	astuteness
a deceased person	<i>tewo</i> to wag — <i>òtèu</i> wagging.

The prefix *o* often designates persons as descendants of other persons, as members of a tribe or nation:

<i>wāj_o</i> sister <i>owāj_o</i> the child of the	<i>māyo</i> the mother's sister <i>omāyo</i>
sister	the mother's sister's child
<i>nāyo</i> the mother's brother, <i>onāyo</i>	<i>Dāk</i> name of a king <i>Ódāk</i> the
the mother's brother's child	son of <i>Dāk</i> .
<i>chōl</i> Shilluk <i>òchōlò</i> a Shilluk man	<i>bwoj_i</i> foreign <i>obwoj_o</i> a stranger,
<i>jāno</i> Dinka <i>ojāno</i> a Dinka man	foreigner.

In some cases *a* or *o* are prefixed to a *noun*, thus giving it a peculiar sense:

lwēdo finger — *alwēdo* a dura
which has four ears, like
the four (long) fingers of
the hand

mal front — *àmálò* the first
tuñ horn — *atuñakyeł* "uni-
corn" : rhinoceros.

Not all words with a prefix can be derived from words without a prefix, for example:

àbàch a certain cow, *ábáń* hammer, *ábích* five, *àbúrò* bushbuck, and many others.

In some words the prefix may be omitted at will:

atēgo and *tēgo* bead *oyīno* and *yīno* fisherman.

There are some other words beginning with a vowel, but here apparently the vowel is not a prefix:

àk these, *àn* this, *àchà* these, *áfà* in order that, *én* he, him, *ōrò* to send, *órò* relative by marriage, *ánò* what?

In some of these a beginning consonant can be shown to have been dropped: *én* < *ɣén*, *ōrò* to send < *wōrò*; *órò* relative by marriage is in Ga. *wor*; in *ánò* "what" *á* is evidently the deictic particle: "it is".

9. Reduplication is very rare. I have only met with one single example: *yíyí* to be possessed by a spirit.

The Shilluks like to repeat a word or grammatical form which is to be emphasized: *é kēdò, kēdò, kēdò* he was going, going, going: was going on for a long while; *gē bēnò bēnè bēnè bēnè* they came all, all, all: all of them came; *láu láu láu* very far away; *é chákí chákí* he approached slowly, stealthily; *yá nèn, yá nèn* I looked closely.

Recapitulation.

The word in Shi. may have the following forms:

1. *a*, 2. *ba*, 3. *bau*, 4. *bia*, 5. *bat*, 6. *bwa*, *bwat*, 7. *batò*, *bwatò*, 8. *obat*, *obato*, *obwatò*; 9. *baba*.

COMPOSITION OF WORDS.

Nearly all compound words in Shi. consist in two or more nouns, which stand to each other in genitive relation; they are, properly speaking, no compound words, but two distinct, independent nouns; compare:

<i>wan ágàk</i>	"eye of the crow"	a kind of red dura
<i>wan Níkàn</i>	"eye of Nyikang"	east
<i>wan ñu</i>	"eye of lion"	a kind of red dura
<i>wiy ñu</i>	"head of lion"	story, tale
<i>wiy kyeñ</i>	"head of horse"	riddle

<i>wàì wòt</i> "eye of house"	window
<i>ṭa tyèlò</i> "basis of foot"	heel.

78.

Sometimes the single part of combinations cannot be identified:

<i>wá jàl né nàrò</i> a kind of red dura	<i>ṭatèdì</i> a pole for pulling boats
<i>wàì wure lwal</i> south	<i>ṭákúgì</i> a little axe (these last three
<i>ṭàyè dè gāk</i> a cow, black with white throat	are compounds with <i>ṭa</i> "basis").

Proper-names are often compounds: *Kwaṭ Ker*, *Koyikwón*, *Áṭwòḍwòì*, *Akùrù-wár*, *Awarejwòk*, *Óbàyàbwíjèp*, etc.

Many of these combinations are no doubt whole sentences, which have been united into one word.

79.

Some nouns, being frequently combined with other words, help to form certain grammatical categories:

na, in compositions often *né* "child, young one" forms diminutives, it frequently also designates nouns with a certain quality, similar to the Arab *abu* "father":

na yaṭ a small, young tree *na rōjò* a young heifer, a calf

na riṭ son of a king, prince *na kōrò* cotton seed

na gól "child of the enclosure": wife

na bán "child behind": slave, servant, liege-man

na kwách, *na let*, *na fèlwot* names for cows;

Nèlwák, *Nèntàró*, *Nèjwàdò*, *Nègèr*, *Nelyech*, proper names of persons and places.

80.

pá < from *pách* "village, settlement, home" is frequently used in forming names of places:

Páchòdò, *Fámat*, *Fádèt*, *Fátáù*, *Fábúr*, *Fàdèàn*,¹ *Fanìkàn* (also *Fenìkàn*), *Fákàn*, etc.

81.

jal, pl. *jòk* "man" may designate the acting person or a possessor, it can be combined with a verbal noun or an original noun:

<i>jale lwòk</i> "man of washing"	washerman
<i>jal nàl</i> "man of butchering"	butcher
<i>jal léni</i> "man of war"	warrior
<i>jal yaṭ</i> "man of tree"	medecine man, doctor
<i>jal kéré</i> "man of richness"	rich person.

82.

nate, pl. *tyèñ* man, person, is used in the same way as *jal*:

<i>nate nèk</i> "man of killing"	murderer
<i>nate kwâyò</i> "man of herding"	herdsman
<i>nate nàl</i> "man of butchering"	butcher
<i>nate kéré</i> "man of richness"	rich man
<i>nate jwòk</i> "man of sickness"	sick person.

¹ Note the assimilation of tone!

83.

A peculiar kind of compound nouns is formed by *nān*, the nasalized form of *nate* "man, person"; *nān* is properly "the man", "this man", see 138. It may be combined with a noun, or, what is more frequent, with a verb in the present tense, and with a verb in the passive:

<i>nān e dācho</i> , <i>nān a dācho</i>	"the person is a woman"	the woman
<i>nān lōjo</i>	"the man (is) black"	a black man
<i>nān chwor</i> , <i>nān e chwor</i>	"the man is blind"	a blind person
<i>nān e lēdo</i> , <i>nān lēdo</i>	"the man (he) is shaving"	one who is shaving
<i>nān e kōk</i>	"the man (he) is hired"	a hired person.

84.

In the following compound nouns the first part of the composition is known, but no more existing independently in the language.

tedigo a red-brown cow, *teduk* a grey cow, *tetañ* a black cow, from **te* cow; compare Nu. *ti* cow, Ba. *ki-tei* cow. Compare also: *deañ* cow < **de yañ*, Nr. *yañ*; *ḍok* < **ḍe ḡok* cows, Nr. *ḡok*. In both cases the word in Shilluk has two components: **de* and *yañ*, *ḡok*.

85.

The last consonant of the ruling noun undergoes a change in these words:

<i>warnamtai</i> a certain cow	} from <i>wat</i> "steer".
<i>waregòt</i> a certain cow	
<i>wātyébyék</i> a certain cow	

THIRD SECTION:

GENEALOGICAL RELATIONS OF THE SHILLUK LANGUAGE.

THE DIALECTS OR DIVISIONS.

86. The Shilluk language is not confined to one single territory, but is spoken in different parts of the White Nile region, some of which are situated at considerable distance from one another. The largest section of Shilluk-speaking people live in what is generally called the Shilluk country, and only this part is known under the name of Shilluk people. The rest of the tribes speaking the same language have each their own name, both for people and language, but their languages are essentially one in structure and vocabulary with the Shilluk proper. There are, of course, dialectical differences, which are the natural consequences of the language being separated into locally different branches, so that each branch had its own way of development, and was in some measure influenced by its respective neighbour; but the following examples will make it evident that they are to be regarded as dialects of one language. It is to be noted that not only the selection of words given below are identical, but, as far as I have been able to judge, about 90% of all words in these dialects are uniform, and so is the grammatical structure; the only remarkable deviation is that Gang (Acholi) has a noun-forming prefix *la-*, pl. *lu-*, which is Hamitic and corresponds to the Masai "article" *ol* pl. *il*.

87. The dialects or divisions of the Shilluk language are:

1. *Shilluk* proper.
2. *Anywak* (*Añwak*, also *Anuak*); it is spoken a) on both sides of the Sobat between the Dinka Tribe Gnok (*Nok*) and the Nuers, south-east of Abwong; b) in Abyssinia on both sides of the river Baro; c) in Abyssinia between the rivers Gelo and Akobo.

The Anywak has been somewhat influenced by its neighbour, the Nuer; some grammatical formations coincide with those of Nuer. But during my stay in the Shilluk country I have convinced myself that it is possible without considerable difficulty to converse with an Anywak man in Shilluk. The Abyssinians call the Anywaks Jambo.

3. *Jur*; is spoken between the 7th and 8th degree of n. lat. and about the 28th and 29th degree of eastern longitude.

4. *Dembo*; is spoken to the north-west of Jur, on both sides of the Bahr Dembo.
5. *Belanda*; is spoken south to south-west of the Jur, the habitat of both being separated by the Bongo or Dōr.
6. *Ber* (*Bēr*); is spoken south of the Bongo country and east of the Belanda, on the right bank of the Suē river.
7. *Beri* (*Bēri*) is spoken in the province of Mongalla, on the right bank of the Nile, north-east of Lado.

On the map of A. E. S. the Beri ("Berri") are also called Beir; from this it is probable, that Beri and Ber are identical, Beri being the plural form of Ber. Again according to Schweinfurth¹ the Bongo designate the Jur by the name of "Behr", and on the map of A. E. S. in the habitat of the Ber the name "Jur" is put in; this seems to show the very near relationship of Jur, Ber and Beri; and as Belanda lies close to Ber, these two can also be nearly or totally identical.²

8. *Gang* (*Gan*) or Acholi; is spoken in the country situated east, north-east and north of the Nile between Lake Victoria and Lake Albert. — The name Acholi, also Shuli, is evidently identical with the name of the Shilluk: *Chōlo*, the *i* in Acholi, Shuli denoting the plural.
9. *Nyifwa* (*Nifwa*) or Ja Luo, also called Kavirondo; is spoken in part of the Kavirondo-country, in the north-east coastlands of Lake Albert, round the Kavirondo-bay.
10. *Lango* (Kitching: Umiru); is spoken in the Bukedi district, north and north-east of Lake Kioga. Kitching in his Grammar of the Gang Language page VII says: "The northern Bakedi or Lango seem to be distinct from the Umiru, and their dialect is unintelligible to the Acholi." But the words which Johnston gives under "Lango", are clearly a dialect of Acholi and Shilluk proper.
11. *Aluru* (Kitching: Alur); is spoken in the country north and north-west of Lake Albert and west of the Nile.
12. *Chopi*; is, according to Kitching, spoken between Bunyoro and the Victoria Nile. Sir Harry Johnston does not mention this name in "The Uganda Protectorate", but he says that the name *Luo*, which is given to several Shilluk dialects, also occurs in the north of Unyoro.
13. South of Nyifwa, on the eastern shore of Lake Victoria, lives a small tribe called *Gaya*; they seem also to speak a dialect of Shilluk; but it is not sure.
14. The same is to be said of the *Jafalu*, who live to the north-east of Lake Albert.

These are the dialects or divisions of the Shilluk which are known to-day. It is, however, to be observed that the word "dialect" is not employed here quite in its usual meaning, as of some "dialects", chiefly Ber, Beri, Belanda,

¹ Linguistische Ergebnisse einer Reise nach Central-Afrika (Berlin 1873) p. 61.

² Compare also B. Struck "An Unlocated Tribe on the White Nile", in Journal of the African Society 1908, pages 75, 78.

Dembo, it is not known whether they do at all differ from each other, or whether they are rather divisions of one identical dialect. The distinctions which do exist between some of the divisions will best be seen from the examples following in the list below. In this list most of the dialects or divisions are illustrated:

Anywak from my own unpublished materials;

Jur in Schweinfurth, *Linguistische Ergebnisse*;

Ber is represented by a few words¹ in Petherick, *Egypt, the Sudan and Central Africa*, p. 481:

forehead	<i>wiy</i>	Shilluk	<i>wich</i>	} The orthography of the original has been retained.
eye	<i>wang</i>	Shilluk	<i>wan</i>	
nose	<i>koum</i>	Shilluk	<i>wum</i>	
lip	<i>dack</i>	Shilluk	<i>dok</i>	
tooth	<i>lack</i>	Shilluk	<i>lek</i>	
tongue	<i>laeb</i>	Shilluk	<i>lep</i>	

Gang in Kitching: *An Outline Grammar of the Gang Language*, London 1908.

Nyifwa in O. Baumann, *Von Masailand zur Nilquelle*, also in Sir H. Johnston, *The Uganda Protectorate*.

Lango and *Aluru* in Johnston, *The Uganda Protectorate*.

Of *Dembo*, *Belanda*, *Beri* and *Chopi* I have not found any materials. *Dembo* and *Belanda* I include amongst the Shilluk dialects on the strength of Schweinfurth's statement ("Im Herzen von Afrika" page 63): north of the Jurs the more numerous Dembo and some smaller tribes of the same origin have their residence; and the Belanda live 80 (German) miles south of the Jur; they, in spite of the great differences in their habits, which have evidently been influenced by the Bongo, still have preserved the Shilluk language in a more or less pure form." The native traditions also designate the Belanda as belonging to the Shilluks.

Of *Beri* Emin Pasha says that they speak the same language as the Shilluks.

Chopi is mentioned by Kitching as belonging to the Shilluk group.

89.

It is remarkable that many dialects bear the same name. As stated above, Acholi, also called Shuli, is doubtless identical with *Chōlō*, the name of the Shilluk proper. Likewise the name Luō occurs repeatedly: the Jurs call themselves Luō; the Aluru of Albert Lake, according to Johnston, more often pronounce their name Aluō, and this form appears again in the north of Unyoro and among the Ja-Luō (*Nyifwa*). Note also the names *Bēr*, *Bēri*, *Bār*, (this last name is given to the Shilluk proper by the Dinkas), and *Bōr*, which is the proper name of the Belanda.

¹ These words are also given by Struck, *An Unlocated Tribe*.

THE POSITION OF SHILLUK AMONG OTHER AFRICAN LANGUAGES.

The Shilluk belongs to a clearly circumscribed group of African Languages, which is usually styled "Nilotic Languages". It is difficult to give the characteristic marks of the languages belonging to this group, as sufficient materials of all of them are not available. Some chief points are:

1. Mute and fricative sounds are in some cases interchangeable, chiefly *p* and *f* are often so.
2. Many, if not all, of the languages have interdental sounds (*t̪ d̪ n̪*). I have found them in Shilluk, Anywak, Nuer and Dinka, and according to some German authors Masai and Ndorobo also have them.¹
3. The stem in most cases consists in a consonant, vowel, and consonant, generally ending in a consonant.
4. Stems with a semivowel between the first consonant and the vowel are frequent. The stem-vowel is often a diphthong.
5. Probably in most of them intonation plays an important rôle.

The Nilotic languages consist of two sub-divisions:

- a) The Niloto-Sudanic group.
- b) The Niloto-Hamitic group.

It is probable that the Nilotic languages originally belong to the family of the Sudan-languages (vide below 95). The phonology, the form of the word and some grammatical peculiarities in all Nilotic languages point to this common origin. The vocabularies of all of them have certain sudanic elements. But at a certain former period all these languages have more or less strongly been influenced by languages of a different character, which are generally called Hamitic languages. They differ from the Sudanic languages chiefly in the grammatical gender, in the prevalence of accentuation instead of intonation, and in their more extensive possibilities of expressing formative elements. Rudiments of the grammatical gender are found in Shilluk also, see 126; likewise accentuation exists in Shilluk, but the means of forming words are scanty. On the other hand numerous Shilluk-words, which most probably are Sudanic, are found in languages generally counted as Hamitic.

So the line between Niloto-Sudanic and Niloto-Hamitic languages is not easy to define; they all have components of Sudanic and of Hamitic origin, only that in some cases the first is prevalent, in others the latter. But nevertheless the groups may be distinguished; the languages belonging to the Niloto-Sudanic group having a large number of words common to all of them, and

¹ See for instance Meinhof on Ndorobo in *Mitteilungen des Seminars für Orientalische Sprachen*, Band X, 111; and Struck in „Die geographischen Namen im Gebiet der ostafrikanischen Bruchstufe“. Reprinted from *Mitteilungen aus den deutschen Schutzgebieten*“, Nr. 2, 1911.

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91.

many of which are clearly genealogically connected with the Western Sudan languages. In the formation of words and in the structure of their grammar they are essentially uniform; they have not the grammatical gender or only faint traces of it. On the other hand the Niloto-Hamitic group has not nearly so many words in common with the Sudanic group, as the idioms of the Sudanic group have with each other; in formation of words and in the wealth of formative elements they considerably deviate from the Sudanic group; and they have the grammatical gender. Whether accentuation is more, and intonation less prevalent in them than in the Sudanic group, is as yet unknown, but it is probable.

92.

To the Niloto-Sudanic group belong:

a) Shilluk with its divisions or dialects.

b) Dinka and Nuer.

c) Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru.

Dinka is spoken a) in the northern part of the Bahr Ghazal province, b) on both sides of the White Nile between the 6th and 7th ° n. l. (Bor), c) on both sides of the lower Sobat, d) on the right bank of the White Nile from near the mouth of the Sobat to Jebelein. Bahr Ghazal and Bor are probably the eldest seats of the Dinkas, from here they emigrated northwards. The dialect of Bor (*Bōr*) seems to differ considerably from the dialects of the north. Dinka has in its vocabulary remarkable similarity with Bari; in accordance with this the Dinkas seem in their bodily appearance and their culture to be more strongly influenced by Hamitic tribes than the Shilluks are.

The *Nuers* live a) on the White Nile north of Bor, b) south of Tonga and of the lower Sobat, c) on both sides of the Sobat near Nasser.

Dinka and Nuer differ in their phonology and structure but slightly from the Shilluk dialects; they have, in common with Acholi and Anywak, the particles *chi* and *bi* for expressing past and future; these particles are not found in Shilluk proper. A great, probably the greater part of the words of both languages are essentially the same as in Shilluk, but to a considerable extent the vocabularies differ, so that both are to be considered as separate languages. They are nearer related to each other than to Shilluk.

c) Some tribes lying between the upper course of the rivers Rohl and Suē speak languages which seem to be in some broader way connected with the Niloto-Sudanic group, so that they are perhaps to be regarded as a sub-group of these. To this sub-group belong: Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru. According to Schweinfurth and A. E. S. the six first-named of these tribes have really one language, which differs only dialectically, so that individuals of the different tribes understand each other.

In their vocabularies these languages considerably distinguish themselves from the Shilluk dialects as well as from Dinka and Nuer.

According to their topographical situation the three groups of Niloto-Sudanic languages may be designated thus :

- a) The High Nilotic Group, comprising Mittu, Madi, Madi-Kaya, Abo-Kaya, Abaka, Luba, Wira, Lendu, Moru.
- b) The Middle Nilotic Group, comprising the Shilluk cluster.
- c) The Low Nilotic Group, comprising Dinka and Nuer.

The *Niloto-Hamitic group* may, according to B. Struck,¹ be divided into the sub-groups of Bari-Masai and Nandi-Tatoga. To the first belong: Masai, Ngishu, Elgumi, Teso, Suk, Karamojo, Turkana, and Bari; to the latter: Tatoga, Ndorobo, Nandi, Kamasia, and Burkeneji. All these languages are situated in British and German East-Africa.

93.

The *Niloto-Sudanic languages* are a sub-group of the *Eastern Sudan Languages*, to which belong Nuba in the north, Kunama in the north-east, most languages of the southern Gesira (between White and Blue Nile), and others.

94.

The Eastern together with the Central and Western Sudan-languages form the family of the *Sudan Languages*, which extend from near the Red Sea and Abyssinia through the whole continent to the Atlantic Ocean from the northern Cameroons to Senegambia.

95.

In order to demonstrate the genealogical connection between Shilluk, the Niloto-Sudanic group and the Eastern Sudan languages on one side and the Western Sudan languages on the other side, the chief characteristics of the Sudan languages, as shown in my "Sudansprachen" may be given here :

96.

- 1. they are monosyllabic, each word consisting in one syllable ;
- 2. each syllable or word consists in one consonant and one vowel ;
- 3. they are isolating, that is they have no inflection, and only few formative elements ; the "class-prefixes" of the Bantu-languages and of some Hamitic languages are absent ;
- 4. they have no grammatical gender ;
- 5. intonation is prevailing in a higher degree than it is in Bantu- and Hamitic languages.

These characteristics are not preserved in their pure form in all Sudan languages, almost all of them showing some marks of development from the primitive stage to a more developed state, chiefly by adding augments to the original stem ; this is still more the case, where a language has been strongly influenced by an idiom belonging to a different family. But in each Sudan language it will, to a certain extent, be possible to trace the later additions to a stem as such, that is to show that these words were originally simple stems

¹ B. Struck, Über die Sprachen der Tatoga und Irakuleute. Reprinted from the "Mitteilungen aus den Deutschen Schutzgebieten", Ergänzungsheft 4, 1910.

consisting in one consonant and one vowel, to which certain elements were added at a later time.

97.

In Shilluk the characteristics mentioned above can easily be traced:

1. the stems are monosyllabic; see 61;
2. though the majority of the words do not consist in one consonant and one vowel, it is shown in 68 that a number of stems can be traced to the original primitive form;
3. the language has no inflection; the vowel-changes occurring in the verb and noun, which come near to what might be called inflection, are most probably of Hamitic origin. The nouns have no class-prefixes;
4. grammatical gender is absent; the rudiments of it which do exist, are of Hamitic origin;
5. Intonation dominates in the language.

Comparative Lists of Words.

98.

Their object is to show in a number of words:

- a) the identity of Shilluk proper and its dialects or divisions.
- b) the genealogical relation between Shilluk and other Niloto-Sudanic languages, viz. Dinka and Nuer.
- c) the genealogical relation between Shilluk and other Eastern Sudan languages. Of these Nuba is treated in the list; it has a good number of words in common with Shilluk; in other Eastern Sudanic languages such common words are rarer.
- d) the genealogical relation between Shilluk and Bongo; this language, though having its habitat amidst the Shilluk languages, shows remarkable connections with Central Sudanic languages, particularly with Bagirmi. Some of the Bongo-words which it has in common with Shilluk, may of course be loan-words.
- e) the genealogical relation between Shilluk and a Niloto-Hamitic language, viz. Bari.
- f) the genealogical relation of Shilluk and some other Eastern Sudan languages to the Western Sudan-languages.

a)—e) are comprised in one group; f) forms a group for itself. Both groups might without difficulty have been multiplied, but the examples given will suffice.

[In order to show more fully the affinities in vocabulary between the Niloto-Sudanic and the Niloto-Hamitic group, a number of words common to languages of both groups are given in their Hamitic form in the *Dictionary*. It will be seen that the conformities with Shilluk are more nume-

rous in the Bari-Masai than in the Nandi-Tatoga group. The Dictionary contains also some hints regarding the very few words which are identical in Shilluk and in the High Niloto-Sudanic group.]

In the comparative lists some letters are used, which do not occur in Shilluk, and need therefore an explanation.

ø is the German ö in nötig "necessary"; it is pronounced in rounding the lips as if pronouncing an o and then saying an e. — Mitterutzner's å I render by ø. ~ is the mark for nasalization: ã is nasalized a as in French an "year". ĵ is a palatal g, it sounds almost like j. In Nuer and Anywak the pronunciation of final mute consonants and even of y is in certain cases followed by a pressing of the larynx, so that the consonant sounds very abrupt, and is sometimes hardly audible. These sounds are rendered by ' : ḳ, y', etc. (Some divisions of Shilluk as well as Masai and Nandi have the same sounds; see Johnston page 888.) — Kitching frequently writes "or" at the end of a word, where other languages have ø; I suppose that here "or" simply expresses ø, "or" being frequently used by English speaking authors for ø.

Most of the authors quoted do not distinguish o and ø, e and ø, some not even long and short vowels; none has marked interdental sounds; thus the differences between Shilluk and the other languages look greater than they really are, the difference being only one of orthography.

The following remarks belong to the second group only.

u, i are narrow vowels; y, ɨ are wide vowels.

ɖ and ɗ are cerebral sounds; they are formed a little further back in the mouth than where the usual d and l are articulated.

ḱ is a transformed k; the changes which it undergoes in certain languages are different from those of the usual k.

χ is the German ch in "ach".

v is the English v.

ɥ is an i with rounded lips, as in German "übt".

ɰ is y with a following short y.

First Group.

Shi. <i>bār</i> long	Any. <i>bat</i> arm	Ju. <i>bət</i> sharp, pointed
Ga. <i>bor</i> long	Ju. <i>bat</i> arm	Any. <i>bedi</i> sharp, pointed
Ju. <i>bār</i> long	Ja. <i>bāt</i> arm	Di. <i>bit</i> fish-spear
Di. <i>bar</i> long	La. <i>bāt</i> arm	Nr. <i>biṭ</i> fish-spear
Nr. <i>bār</i> long	Shi. <i>bət</i> fish-spear	Shi. <i>ábich</i> five
Shi. <i>bāt</i> arm	Ga. <i>bit</i> sharp	Ga. <i>abich</i> five
Ga. <i>bat</i> arm	Ju. <i>bedi</i> fish-spear	Ju. <i>abich</i> five

Any. <i>abiyù</i> five	Di. <i>cha</i> milk	Ju. <i>adak</i> three
Ja. <i>abich</i> five	Nu. <i>ichi</i> milk	Any. <i>àdágò</i> three
Al. <i>abi</i> five	Shi. <i>chāmò</i> to eat	Ba. <i>bu-dòk</i> eight, that is: five and three
Ba. <i>bu</i> five	Ga. <i>chamo</i> to eat	Ja. <i>adek</i> three
Shi. <i>bōdò</i> artist, smith	Ju. <i>shame</i> to eat	La. <i>adek</i> three
Ju. <i>bōdo</i> artist, smith	Any. <i>chama</i> to eat	Al. <i>adek</i> three
Bo. <i>boro</i> artist, smith	Nr. <i>cham</i> to eat	
Ba. <i>bōdo</i> artist, smith	Ja. <i>chamo, chyemò</i> to eat	Shi. <i>dāk</i> pot
Shi. <i>būl</i> drum	La. <i>samò</i> to eat	Ga. <i>dak</i> pot
Ga. <i>bul</i> drum	Di. <i>cham</i> to eat	Ju. <i>dak</i> pot
Ju. <i>būl</i> drum	Shi. <i>chul</i> penis	Any. <i>dak</i> pot
Any. <i>būl</i> drum	Ju. <i>shul</i> penis	Nr. <i>tāk</i> pot
Nr. <i>būl</i> drum	Any. <i>chul</i> penis	Ba. <i>dāk</i> pot
Ja. <i>būl</i> drum	Nr. <i>chul</i> penis	
La. <i>būl</i> drum	La. <i>sūl</i> penis	Shi. <i>dān</i> man
Al. <i>vūl</i> drum	Al. <i>chūl</i> penis	Ga. <i>dano</i> man
Shi. <i>bur</i> ashes	Ba. <i>toluto</i> testicles	Jur. <i>dano</i> man
Ga. <i>buru</i> ashes	Nu. <i>sorot</i> penis	Any. <i>dān</i> man
Ju. <i>bur</i> ashes	Di. <i>chul</i> penis	Ja. <i>dānò</i> man
Nu. <i>obur̄ti</i> ashes	Shi. <i>chun̄, chwin̄</i> liver	La. <i>dano</i> man
Bo. <i>buruku</i> ashes	Ga. <i>chwin̄</i> liver	Al. <i>dano</i> man
Shi. <i>butò</i> to lie down	Ju. <i>shwin̄</i> liver	Di. <i>ran</i> man
Ga. <i>buto</i> to lie down	Nr. <i>chwon̄</i> liver	Nr. <i>rān</i> man
Ju. <i>budo</i> to lie down	Di. <i>chwen̄</i> liver	
Any. <i>butò</i> to lie down	Shi. <i>chūnò</i> to stop	Shi. <i>dòk</i> mouth
Di. <i>but</i> to waylay	Ga. <i>chunò</i> to stop	Ga. <i>dok</i> mouth
Shi. <i>byél</i> dura	Ju. <i>chun̄</i> to stop	Ju. <i>tio</i> mouth
Ga. <i>bel</i> corn	Any. <i>chūnò</i> to stop	Any. <i>dòk</i> mouth
Ju. <i>bēl</i> dura	Nr. <i>chun̄</i> to stop	Ja. <i>dōk</i> mouth
Any. <i>byél</i> dura	Shi. <i>chwor</i> vulture	La. <i>dok</i> mouth
Nr. <i>bēl</i> dura	Ga. <i>ochur</i> vulture	Al. <i>dok</i> mouth
Di. <i>bel</i> dura	<i>achut</i> vulture	Di. <i>wtoch</i> mouth
Shi. <i>chāk</i> milk	Ju. <i>achut</i> vulture	Nr. <i>tok</i> mouth
Ga. <i>chak</i> milk	Nr. <i>chwôr</i> vulture	Nu. <i>ak</i> mouth
Ju. <i>chak</i> milk	Di. <i>chwor</i> vulture	Bo. <i>ndu</i> language
Any. <i>chāk</i> milk	Shi. <i>ádèk</i> three	Ba. <i>ka-tok</i> mouth
Nr. <i>châk</i> milk	Ga. <i>adek</i> three	Shi. <i>gājò</i> to beat
		Ju. <i>goi</i> to beat
		Any. <i>gwai</i> to beat

Ja. <i>gōjō</i> to shoot	Al. <i>jok</i> God	Any. <i>koṭ</i> rain
Bo. <i>gba</i> to beat	Di. <i>ajyek, ajok</i> demon	Ja. <i>kōt</i> rain
Ba. <i>gwai</i> to beat	Ba. <i>ajwok, jwek</i> demon	La. <i>koṭ</i> rain
Shi. <i>ogwal</i> frog	Shi. <i>kābō</i> to take away	Al. <i>koṭ</i> rain
Ga. <i>ogwal</i> frog	Ga. <i>kabo</i> to bring	Nr. <i>koṭ</i> rain, God
Ju. <i>ogwal</i> frog	Ju. <i>kābi</i> to bring	Ba. <i>kudu</i> rain
Any. <i>ogwal</i> frog	Di. <i>kap</i> to bring, take	Shi. <i>akur</i> pigeon
Nu. <i>guḡlati</i> frog	Nr. <i>kāp</i> to take	Ga. <i>akuri</i> pigeon
Shi. <i>gwok</i> dog	Shi. <i>kādō</i> salt ¹	Di. <i>kure</i> pigeon
Ga. <i>gwok</i> dog	Ga. <i>kado</i> salt	Nr. <i>kūr</i> pigeon
Ju. <i>guok</i> dog	Ju. <i>kada</i> salt	Nu. <i>kuru</i> pigeon
Any. <i>gwok</i> dog	Any. <i>kadō</i> salt	Ba. <i>gure</i> pigeon
Ja. <i>gwok</i> dog	Nr. <i>kādē</i> salt	Shi. <i>kwālō</i> } to steal
La. <i>guōk</i> dog	Shi. <i>kāgō</i> to split	<i>kwetō</i> }
Al. <i>guōk</i> dog	Ga. <i>kak</i> to split	Ga. <i>kwalo</i> to steal
Di. <i>jo</i> dog	Nu. <i>kage</i> to split	Any. <i>kwetō</i> to steal
Nr. <i>jók</i> dog	Ba. <i>kagu</i> to split	Ja. <i>kwalo</i> to steal
Ba. <i>dyon</i> dog	Shi. <i>kēch</i> bitter	La. <i>kwalo</i> to steal
Shi. <i>gyēnō</i> hen	Ga. <i>kech</i> bitter	Di. <i>kwal</i> to steal
Ga. <i>gweno</i> hen	Ju. <i>kēch</i> bitter	Nr. <i>kwal</i> to steal
Ju. <i>gyeno</i> hen	Any. <i>kech</i> bitter	Ba. <i>kola-nit</i> theft
Any. <i>gweno</i> hen	Nu. <i>kag-al</i> sharp	Shi. <i>kweno</i> to count
Ja. <i>gweno</i> hen	Di. <i>kech</i> bitter	Ga. <i>kwano</i> to count
La. <i>gwēno</i> hen	Bo. <i>ke</i> bile	Ju. <i>kwēno</i> to count
Al. <i>gwēno</i> hen	Shi. <i>kich</i> bee	Nr. <i>kwēn</i> to count
Bo. <i>ngono</i> hen	Ga. <i>kich</i> bee	Di. <i>kwēn</i> to count
Shi. <i>jě</i> people	Ju. <i>kich</i> bee	Ba. <i>ken</i> to count
Ga. <i>jĩ</i> people	Any. <i>kich</i> bee	Shi. <i>kwānō</i> to swim
Any. <i>jō</i> people	Ja. <i>kīch'</i> bee	Ga. <i>kwānō</i> to swim
Bo. <i>jī, gī</i> people	La. <i>kits</i> bee	Ju. <i>kwān</i> to swim
Ba. <i>gwea</i> tribe	Al. <i>kīch</i> bee	Any. <i>kwāl</i> to swim
Shi. <i>jwok</i> God	Di. <i>kyech</i> bee	Nu. <i>kuḡe</i> to swim
Ga. <i>jok</i> demon	Nu. <i>kit, kuti</i> bee	Shi. <i>kwōrō</i> cotton
Any. <i>jwok</i> God	Ba. <i>chi, chiwo</i> bee	Ga. <i>waro</i> cotton
Ju. <i>jwok</i> fortune	Shi. <i>koṭ</i> rain	Ju. <i>wara</i> cotton
Ja. <i>juogi</i> ghost	Ga. <i>kot</i> rain	Ba. <i>waro</i> cotton
La. <i>zok</i> God	Ju. <i>kot</i> rain	

¹ salt made of grass-ashes.

Shi. <i>kwāro</i> grandfather	Shi. <i>kyén</i> horse	Any. <i>aligá</i> bat
Ga. <i>kwaro</i> grandfather	Ga. <i>kana</i> horse	Di. <i>alich</i> bat
Ju. <i>kwā</i> grandfather	Ju. <i>akaja</i> donkey	Ba. <i>lukululi</i> bat
Di. <i>kokwar</i> grandfather	Any. <i>okweñ</i> horse	Shi. <i>lwōko</i> to wash
Nr. <i>kwāro</i> chief	Ja. <i>kañima</i> horse	Ga. <i>lwoko</i> to wash
Ba. <i>na-kwari</i> grandchild	Bo. <i>akasa</i> horse	Ju. <i>lwok</i> to wash
Shi. <i>kwāro</i> red	Nu. <i>kach</i> horse, donkey	Any. <i>lwok</i> to wash
Ga. <i>kwar</i> red	Ba. <i>kaine</i> horse	Di. <i>lok</i> to wash
Ju. <i>kwar</i> red	Shi. <i>lach</i> to piss	Nr. <i>lah</i> to wash
Nr. <i>kwâr</i> red	Ga. <i>layo</i> to piss	Bo. <i>dogu</i> to wash
Nu. <i>kor-gos</i> yellow	Ju. <i>alach</i> urine	Ba. <i>lalaju</i> to wash
Shi. <i>kwach</i> leopard	Any. <i>la</i> to piss	Shi. <i>māch</i> fire
Ga. <i>kwach</i> leopard	Ja. <i>lāch'</i> urine	Ga. <i>mach</i> fire
Ju. <i>kwach</i> leopard	La. <i>lās</i> urine	Ju. <i>mach</i> fire
Any. <i>kwach</i> leopard	Al. <i>lāch</i> urine	Any. <i>māyo</i> fire
Ja. <i>kwach</i> leopard	Di. <i>lach</i> to piss	Ja. <i>mach'</i> fire
La. <i>kwach</i> leopard	Ba. <i>lode</i> urine	La. <i>māch</i> fire
Al. <i>kwach</i> leopard	Shi. <i>lai</i> game	Al. <i>māch</i> fire
Di. <i>kwach</i> leopard	Ga. <i>le</i> game	Di. <i>mai</i> fire
Nr. <i>kway'</i> leopard	Ju. <i>lai</i> game	Nr. <i>māch</i> fire
Bo. <i>kogo</i> leopard	Any. <i>lai</i> game	Shi. <i>mādo</i> to drink
Ba. <i>koka</i> } leopard	Nr. <i>lei</i> game	Ga. <i>mato</i> to drink
<i>kwaru</i> }	Ba. <i>lai</i> game	Ju. <i>māde</i> to drink
Shi. <i>kwen</i> bread	Shi. <i>lāmo</i> to pray	Any. <i>mādo</i> to drink
Ga. <i>kwon</i> bread	Ga. <i>lamo</i> to sacrifice	Ja. <i>madō</i> to drink
Ju. <i>kwen</i> bread	Di. <i>lam</i> to pray	La. <i>matō</i> to drink
<i>kwon</i> bread	Nr. <i>lam</i> to pray	Di. <i>mat</i> to drink
Any. <i>kwon</i> bread	Bo. <i>loma</i> God	Nr. <i>māṭ</i> to drink
Nr. <i>kwān</i> bread	Ba. <i>lom</i> to insult	Shi. <i>māgo</i> to catch
Bo. <i>koā</i> bread	Shi. <i>lén</i> war	Ga. <i>mako</i> to catch
Shi. <i>ákyèl</i> one	Ga. <i>lwen</i> war	Ju. <i>mau</i> to catch
Ga. <i>achel</i> one	Ju. <i>lwiñ</i> war	Any. <i>mak</i> to catch
Ju. <i>akyelo</i> one	Ja. <i>luèñ</i> war	Di. <i>mwok</i> to catch
Any. <i>àchyèlò</i> one	Any. <i>leñ</i> war	Nu. <i>māge</i> to catch, steal
Ja. <i>achyel</i> one	Bo. <i>lañ</i> gun	Ba. <i>mok</i> to catch
Al. <i>achyel</i> one	Shi. <i>alilit</i> bat	Shi. <i>māno</i> to hate
Bo. <i>kotu</i> one	Ga. <i>olik</i> bat	Ga. <i>mon</i> to hate
Ba. <i>bu-ker</i> six = five + 1		

Di. <i>man</i> to hate	Ju. <i>ńgo</i> }	Any. <i>reo</i> fish
Nu. <i>mōne</i> to hate	<i>ńaya</i> } to know	Ja. <i>rech'</i> fish
Ba. <i>man</i> to hate	Ja. <i>ńeyo</i> to know	La. <i>rech</i> fish
Shi. <i>māt</i> slow	Any. <i>ńa</i> to know	Al. <i>rech</i> fish
Ga. <i>mot</i> slow	Nr. <i>ńech</i> to know	Di. <i>rēch</i> fish
Ju. <i>māde</i> slow	Shi. <i>ánò</i> what?	Nr. <i>rech</i> fish
Di. <i>māt</i> slow	Ga. <i>anor</i> what?	Nu. <i>ka-rē</i> fish
Nr. <i>māt</i> slow	Any. <i>ánò</i> what?	Shi. <i>rēmō</i> blood
Bo. <i>mēt</i> slow	Di. <i>ńo, ńu</i> what?	Ga. <i>remo</i> blood
Ba. <i>madan</i> slow	Nr. <i>ńu</i> what?	Ju. <i>remo</i> blood
Shi. <i>nēno</i> to sleep	Ba. <i>ino</i> what?	Any. <i>remō</i> blood
Ga. <i>ńino</i> to sleep	Shi. <i>peń, feń</i> earth	Ja. <i>remō</i> blood
Ju. <i>nen</i> }	Ga. <i>pin</i> earth	La. <i>remu</i> blood
<i>nendo</i> } to sleep	Ju. <i>pin</i> earth	Al. <i>remo</i> blood
Di. <i>ńin</i> to sleep	Any. <i>feń</i> earth	Di. <i>ryam</i> blood
Nr. <i>nyen</i> to sleep	Ja. <i>pin</i> earth	Nr. <i>ryem</i> blood
Nu. <i>nalū</i> }	La. <i>pine</i> earth	Bo. <i>trama</i> blood
<i>nēre</i> } to sleep	Di. <i>pin</i> earth	Ba. <i>rima</i> blood
Shi. <i>nenō</i> to see	Nr. <i>peń</i> earth	Shi. <i>rīnō</i> meat
Ga. <i>nenō</i> to see	Shi. <i>pi</i> water	Ga. <i>riño</i> meat
Any. <i>nēna</i> to see	Ga. <i>pi</i> water	Ju. <i>riño</i> meat
Ja. <i>nenō</i> to see	Ju. <i>pfí, fi</i> water	Any. <i>rīnō</i> meat
Nr. <i>nēn</i> to see	Any. <i>pi</i> water	Ja. <i>riño</i> meat
Nu. <i>nale</i> to see	Ja. <i>pi</i> water	La. <i>riño</i> meat
Shi. <i>ńan</i> crocodile	La. <i>pi</i> water	Al. <i>riño</i> meat
Ga. <i>ńan</i> crocodile	Al. <i>pi</i> water	Di. <i>riń</i> meat
Ju. <i>ńan</i> crocodile	Di. <i>pi</i> water	Nr. <i>rīń</i> meat
Any. <i>ńan</i> crocodile	Nr. <i>pi</i> water	Nu. <i>arich, arji</i> meat
Ja. <i>ńan</i> crocodile	Ba. <i>piom</i> water	Shi. <i>rōđo</i> thirst
La. <i>aki-ńan</i> crocodile	Shi. <i>fānō</i> to divide	Ga. <i>orwor</i> thirst
Al. <i>ńan</i> crocodile	Ga. <i>poko</i> to divide	Ju. <i>ryau</i> thirst
Di. <i>ńan</i> crocodile	Ju. <i>pań</i> to divide	Any. <i>ryo</i> thirst
Nr. <i>ńan</i> crocodile	Nu. <i>fage</i> to divide	Di. <i>rou</i> thirst
Bo. <i>ńana</i> crocodile	Bo. <i>eke-bake</i> to divide	Ba. <i>rođu</i> to wither
Ba. <i>ki-ńon</i> crocodile	Shi. <i>rējō</i> fish	Shi. <i>rōmō</i> sheep
Shi. <i>ńājō</i> to know	Ga. <i>rech</i> fish	Ga. <i>romo</i> sheep
Ga. <i>ńeyo</i> to know	Ju. <i>rēyo</i> fish	Ju. <i>rōmō</i> sheep

Any. <i>rom̄o</i> sheep	Nu. <i>ora, ore</i> twenty	Nr. <i>wār</i> night
Nr. <i>r̄m</i> sheep	Ba. <i>gri</i> two	Nu. <i>awar</i> night
Bo. <i>romb̄o</i> sheep	<i>bu-ryo</i> seven = five + two	Shi. <i>wēko</i> to give
Shi. <i>r̄om̄o</i> to meet		Ga. <i>weko</i> to give away
Ga. <i>romo</i> to meet	Shi. <i>tēk</i> (to be) hard	Di. <i>yek</i> to give
Ju. <i>romo</i> to meet	Ga. <i>tek</i> hard	Ba. <i>yek</i> to give
Di. <i>rom</i> to meet	Ju. <i>tēk</i> hard	Shi. <i>wēlo</i> to travel
Nr. <i>r̄m</i> to meet	Any. <i>tēk</i> hard	Ga. <i>wel</i> to travel
Ba. <i>rum</i> to meet	Di. <i>tyek</i> hard	Ba. <i>wala</i> to travel
	Bo. <i>tigo</i> hard	
Shi. <i>ruḡo</i> to dress	Shi. <i>tēn</i> , pl. <i>tōn̄o</i> small	Shi. <i>wiño</i> bird
Ga. <i>riko</i> to dress	Ga. <i>tidi</i> small	Ga. <i>wiño</i> bird
Di. <i>ruk</i> to dress	Any. <i>tēn</i> small	Ju. <i>wiño</i> bird
Ba. <i>ruk</i> to dress	Ja. <i>tēn</i> small	Any. <i>wēyo</i> bird
	Nu. <i>tīn, tūn</i> small	Ja. <i>wēn̄o</i> bird
Shi. <i>wūm</i> nose	<i>tod</i> small	La. <i>wēn</i> bird
Ga. <i>um</i> nose	Shi. <i>tow̄o</i> to die	Al. <i>wiñ̄o</i> bird
Ju. <i>hum</i> nose	Ga. <i>tor</i> to die	Ba. <i>kwen</i> bird
Ja. <i>um</i> nose	Any. <i>tou</i> to die	
La. <i>um</i> nose	Ja. <i>t̄o</i> to die	Shi. <i>wōr̄o</i> to sing
Al. <i>um</i> nose	La. <i>t̄o</i> to die	Ju. <i>wor</i> song
Any. <i>óm</i> nose	Di. <i>tou</i> to die	Ga. <i>wer</i> song
<i>wum</i> nose	Ba. <i>tuan</i> to die	Ja. <i>wir</i> song
Di. <i>um</i> nose		La. <i>wer</i> song
Nr. <i>rum</i> nose	Shi. <i>wār̄o</i> shoe	Al. <i>wer</i> song
Bo. <i>homo</i> nose	Ga. <i>war</i> shoe	Nu. <i>owe</i> to sing
Ba. <i>kume</i> nose	Any. <i>war</i> shoe	Ba. <i>yoyu, yolo</i> to sing
Shi. <i>áryàù</i> two	Di. <i>war</i> shoe	
Ga. <i>aryor</i> two	Nr. <i>wár</i> shoe	Shi. <i>yei</i> boat
Ju. <i>aryau</i> two	Nu. <i>kwarī</i> shoe	Ga. <i>yeya</i> boat
Any. <i>àréàu</i> two		Ju. <i>yei</i> boat
Ja. <i>areio</i> two	Shi. <i>war</i> night	Any. <i>yai</i> boat
La. <i>arīo</i> two	Ju. <i>war</i> night	Ja. <i>njie</i> boat
Al. <i>arīo</i> two	Any. <i>war̄o</i> night	La. <i>yede</i> boat
Di. <i>rou</i> two	Ja. <i>wor</i> night	Al. <i>yei</i> boat
		Bo. <i>yēi</i> boat.

Second Group.

The words in the first line designate the "original Sudanic form", which has been gained by comparing the sounds of a word in the different languages, and thus finding out those sounds which may be considered as the most primi-

tive. This "original Sudanic form" is of course merely hypothetical. For more on this see my "Sudansprachen", from which the greater part of these words are taken.

<u>S. <i>bia</i> to come</u>	V. <i>bar</i> large, open place	Y. <i>kp̄ō</i> to carry on the back
E. <i>vá</i> to come	Nu. <i>bud</i> place before the house	Nu. <i>kat</i> to envelop
<i>bá</i> to come	Di. <i>bur, abora</i> market place	Di. <i>kwak</i> to embrace
T. <i>ba</i> to come	Shi. <i>bura</i> open place	Shi. <i>kwak̄o</i> to embrace
<i>obra</i> coming into the world		Ga. <i>kwaka</i> to embrace
G. <i>ba</i> to come	<u>S. <i>ga</i> place</u>	<u>S. <i>kuagi, kuigi</i> leopard</u>
<i>bla</i> coming into the world	E. <i>gà</i> place	E. <i>kp̄ō</i> leopard
Y. <i>ba</i> shall, should	T. <i>gha</i> this place	T. <i>etwi</i> leopard
Ibo <i>bia</i> to come	N. <i>ga</i> this, that	Ef. <i>ekpe</i> leopard
Isoama <i>bia</i> to come	Nu. <i>aga, agar</i> place	V. <i>korì</i> leopard
Eafeng <i>ba</i> to come	Shi. <i>ga</i> this	N. <i>ekū</i> leopard
Abouré <i>va</i> to come	<i>agak</i> these	Ku. <i>uñka</i> leopard
Alaguiang <i>va</i> to come	<u>S. <i>gaga</i> cowrie</u>	Di. <i>kwach</i> leopard
Avikam <i>ba, iba</i> to come	E. <i>àgàgà</i> cowrie	Shi. <i>kwach</i> leopard
Mékyibo <i>ba</i> to come	Di. <i>gak</i> cowrie	Ga. <i>kwach</i> leopard
Di. <i>abi</i> prefix of future	Shi. <i>gāgō</i> cowrie	Ju. <i>kwach</i> leopard
Nu. <i>bi</i> prefix of future	Ga. <i>gagē</i> cowrie	Any. <i>kwach</i> leopard
Shi. <i>bi, bia</i> to come	Nr. <i>gak</i> cowrie	Ja. <i>kwach</i> leopard
Any. <i>bi</i> prefix of future	Bo. <i>gaki</i> cowrie	La. <i>kwach</i> leopard
Nr. <i>bi</i> prefix of future	<u>S. <i>guan̄i</i> antelope</u>	Al. <i>kwach</i> leopard
Ga. <i>binō</i> to come	E. <i>gbàgbà</i> antelope, "unicorn"	Di. <i>kwach</i> leopard
<u>S. <i>buagi</i> to fear</u>		Nr. <i>kway'</i> leopard
E. <i>v̄ō</i> to fear	G. <i>niman̄</i> } antelope,	Bo. <i>kogo</i> leopard
Ef. <i>bak</i> to fear	<i>nima</i> } "unicorn"	Ba. <i>koka</i> leopard
Shi. <i>bōkō</i> to fear	<i>niman̄ma</i> }	<i>kwaru</i> leopard
<i>bwōkō</i> to frighten	Y. <i>agban̄-rere</i> "unicorn"	<u>S. <i>kuani</i> bread, pudding</u>
Any. <i>bwok</i> to fear	Shi. <i>anwak</i> waterbuck	E. <i>akpl̄é</i> pudding of maize
<u>S. <i>buḷa</i> open place</u>	<u>S. <i>kuagi, kual̄i</i> to embrace</u>	Shi. <i>kwén</i> bread
E. <i>ablō</i> open place	E. <i>kplà</i> to embrace	Ga. <i>kwon</i> bread
F. <i>abō-nten</i> } main	T. <i>kwan̄</i> to wind around	Ju. <i>kwon</i> } bread
<i>abro-ntsen</i> } street,	G. <i>kplā</i> round about	<i>kwon</i> }
} open place	Ef. <i>ukwan̄</i> winding	Any. <i>kwon</i> bread
G. <i>blō</i> street	<i>kpan̄</i> to fold (hands)	Nr. <i>kwan̄</i> bread
		Bo. <i>kōā</i> bread

<u>S. <i>kuanì</i> to count, read</u>	Shi. <i>ḍwōḍo</i> to suckle	Di. <i>chek</i> to be hard
E. <i>χlě</i> to count, read	Ga. <i>doto</i> to suck	Shi. <i>tēk</i> to be hard, strong
T. <i>kañ</i> } <i>kane</i> } to count, read	Ju. <i>dot</i> to suck	Ga. <i>tek</i> to be hard
G. <i>kane</i> to count, read	<u>S. <i>pagi</i> to divide</u>	Ju. <i>tēk</i> to be hard
Y. <i>ka</i> to count	E. <i>afā</i> part, half	Any. <i>tēk</i> to be hard
V. <i>kara, karanì</i> to learn	T. <i>pae</i> to split	Bo. <i>tigo</i> to be hard
Di. <i>kwen</i> to count	G. <i>afā</i> half	<u>S. <i>tij</i> hand</u>
Shi. <i>kwēno</i> to count	Y. <i>apa</i> part	E. <i>ashí</i> hand
Ga. <i>kwano</i> to count	Ku. <i>fak</i> to split, divide	Ku. <i>shi-ma</i> hand
Ju. <i>kwēno</i> to count	Nu. <i>fage</i> to divide	Di. <i>chin, chyen</i> hand
Nr. <i>kwen</i> to count	Shi. <i>pāno</i> to divide	Shi. <i>chyēno</i> hand
Ba. <i>ken</i> to count	<u>S. <i>pyu</i> to beat</u>	Ju. <i>shyeno</i> hand
<u>S. <i>nḷi, nḷua</i> to lick, suck</u>	E. <i>fo</i> to beat	Any. <i>shyeno</i> hand
E. <i>dó</i> to lick, suck	T. <i>po</i> to beat	<u>S. <i>tij</i> to bear a child; wife</u>
<i>dúḍó</i> to lick	Ef. <i>foi</i> to beat	E. <i>ashi</i> wife
Y. <i>adun</i> } <i>adon</i> } taste	Plaoui <i>po</i> to beat	Ku. <i>shi</i> to beget, bear
Nu. <i>duge</i> } <i>dach</i> } to lick	Téoui <i>po</i> to beat	<i>shā</i> begetting
Shi. <i>ḍōḍo</i> to suck, lick	Shi. <i>pwōḍo</i> to beat	Nu. <i>ash, ashi</i> daughter
	Di. <i>pwot</i> to beat	Di. <i>tik</i> wife
	<u>S. <i>tiagi</i> to be hard</u>	Shi. <i>chi</i> wife.
	E. <i>sē</i> to be hard, strong	

Appendix.

Some Names of Languages, Peoples, and Rivers, as they are in use among the natives.

The Shilluks call themselves: *Óchólò* a Shilluk man, pl. *Chól*, or *wate Chól* "children of *Chól*"; their country: *fḍtè chól*; their language: *ḍò chól*. The Shilluks are called by the Arabs: Shilluk, by the Dinkas: *Bār*, by the Nuers: *Tēt*.

The Anywaks call themselves: *Añwak*, they are called by the Nuers: *Bálâk*, by the Dinkas: *Pálâk*, by the Abyssinians: *Jambo*.

The Dinkas call themselves: *Jāne*; they are called by the Shilluks: *ójānò* pl. *jānì*; by the Arabs: *Dinka*, or *Denka*.

The Nuers call themselves: *Gánâṭ* a Nuer man, pl. *Kégânâṭ*; their language: *tok Nâṭ*; they are called by the Shilluks: *Nuér*, by the Dinkas: *Núâr*; by the Arabs: *Nuér* or *Nawár*.

The Jurs call themselves *De-Luq* or *Luq*, by the Shilluks they are called *Odimò*, "descendants of *Dimò*", by the Bongo: *Bēr*. The Belanda call them-

.....
selves *Bor*. *Belanda* is a Bongo word, *landa* = stone, hill; so *Belanda* is probably "hill-country".

The Nubians are in all three languages called: *Doni*, from "Dongola". According to Schweinfurth in Golo the Nubians are called *Turuku*, in *Jur Oturu*, in *Bongo Turu*; these names are doubtlessly derived from "Turk".

The *Bahr Zeraf* is called in *Shilluk*: *Onel*, in *Nuer*: *Fau*, in *Dinka*: *Piau* The *Bahr Jebel* is called in *Shilluk*: *Ker*; in *Dinka*: *Ker*, in *Nuer*: *Konam*; the *Khor Filus* is called in *Shilluk*: *Otut*, in *Dinka*: *Pelut*, in *Nuer*: *Pulut*.

FOURTH SECTION:
THE PARTS OF SPEECH.

THE NOUN.

Singular and Plural.

102. Singular. Many nouns have in the singular the suffix *o*; in some nouns it may be dropped at will; on this and on the original meaning of *o* see 71.

Some nouns denoting a plurality, are in their form singular, and are treated as such; e. g.: *lābo*, *tēdo* people.

102a. Plural. The Shilluk is remarkable for its manifold means of forming the plural of nouns. These means may be divided into three principles; they are: plural-formation

a) by affixes,

b) by change of tone,

c) by change of vowel.

Generally in forming the plural of a noun, not only one of these means is employed, but several.

103. a) Plural-formation by affixes. In most Sudan languages the plural of nouns is formed by affixing to the singular a particle, which in most cases originally is a noun or a pronoun: "people, they". In Shi. this formation is represented by several vocalic and consonant affixes.

1. The most frequent plural-affix is the suffix *i*. Although by no means all nouns have this suffix in the plural, yet it is a question of feeling with the natives that they prefer it; if a foreign word is introduced into the language, it receives *i* in the plural; and on the other hand there are numerous genuine Shilluk words which sometimes are used with *i*, and sometimes without it in the plural. This leads to the supposition that possibly the ending *i* was formerly more employed than it is now, and that it may be the oldest and originally only ending for the plural. — The plural-suffix *i* occurs also in Masai and in Nuba and Kunama; in Kunama *i* is the personal pronoun of the third person plural: "they". It may be that the suffix *i* is of common origin in all these four languages.

Besides the vowel-suffix, there are several consonants which serve in forming the plural:

104. 2. *k*; *gin* thing pl. *gik*; *k* may be shortened from the demonstrative pronoun *ak* "these"; in Di. the plural is formed in the same way, viz. by adding the

demonstrative pronoun *ke* "these".

3. ξ ; ξ is possibly identical with the Anywak word $\xi\xi$ "many"; so that originally the word was common to both languages, but in Shi. it was exclusively retained for forming the plural, a different word being employed for "many". In Anywak the plural is frequently formed by simply adding "tot". In some cases the plural is formed by adding *t* instead of ξ ; whether this is misheard by me, or whether there is really a class with *t* in plural, I do not know. — Di. also has the plural in *t* (ξ ?): *puou-puot* heart.

4. A nasal consonant; some nouns form their plural in changing their last consonant into the corresponding nasal one, according to the rule given in 40; here doubtlessly a nasal consonant has been suffixed, which may be shortened from the demonstrative pronoun *an* "this, these".

While ξ is used very much, and may, in a certain measure, be employed at will, *k*, ξ and the nasal consonant are restricted to a small number of nouns.

5. Words whose second consonant is a voiced mute followed by a vowel, change this consonant into the corresponding voiceless one in the plural: *áfúðò* pl. *áfútì*. In connection with this it is to be remarked that in those nouns which in their plural end in a mute consonant, *this consonant is always voiceless*, even when a vowel follows: *lek* teeth, *leka* my teeth, *lek ak* these teeth; this is contrary to the rule in 38; perhaps this voicelessness is the rest of a voiceless consonant which was suffixed for forming the plural, but assimilated itself in all cases with the preceding consonant.

6. Many nouns form their plural by dropping the singular-suffix *o*: *gyēno* hen pl. *gyen*.

7. A few nouns with the prefix *o* drop this prefix in plural; such are names of persons as belonging to a nation (patronymica): a Dinka man, a Shilluk man; here the plural-form may be the first, noting the nation as a collective mass, from this the singular was derived by prefixing *o*, which probably means: "he" or "one": "he a Shilluk". The opposite formation see in *rím* pl. *óròm* nose.

8. A peculiar kind of plural-formation in nouns designating relatives is that of prefixing *né* in the plural; *nà* (also *nè*) means "child"; it is low toned, but when expressing the plural, its tone rises. Examples:

ákāyò-nékāi nephew; or: *nàkāi-nékāi* nephew.

[The partial conformity of the plural-affixes in Shilluk and Masai is remarkable. Just as in Shilluk one of the most frequent plural suffixes is ξ , so it is also in Masai. Likewise *k*, *t* and a nasal suffix (*n*) are found in both languages. The plural-formation by dropping the final vowel *o* of the singular (see 108) has also its analogy in Masai, where a final *a* or *o* (ξ ?)

105.

106.

107.

108.

109.

is dropped: *ol abura* plural *il abur* "froth"; *ol kurto* pl. *i kurt* "caterpillar".

Hollis is probably right in supposing that in these words the plural is the original form, from which the singular was formed by adding *o* or *a*.

— According to Hollis, Masai has no plural-distinction by tone. See Hollis page 18 ss.]

I I O.

- b) Plural-formation by change of tone. As stated above, the predomination of intonation is a characteristic of Sudan languages; but in none of these the change of tone is known to be a means of distinguishing singular and plural. In the western languages, of whom a greater number is thoroughly known, this function of the tone is sure not to exist; but it may be expected that on close investigation it will be found in other eastern Sudan languages.

By the change of tone the nouns are grouped into classes, a certain tone or group of tones in the singular always corresponding to a certain tone or group of tones in the plural. There do not seem to be very many nouns without the distinction of tone in singular and plural.¹

This distinction is probably younger than the plural-formation by affixes. Though the intonation is no doubt genuine Sudanic, this particular employment of it, viz. the distinction of number, may be of foreign origin, a foreign element getting into the population and using the tone in quite a new way, which, until then, was not known to the primitive inhabitants. This is the more probable, as the change of tone is a process analogous to that of the change of vowel, which will be shown below. It might be supposed that both are of the same foreign origin, i. e. Hamitic. The older plural-formation by affixes seems gradually to be suppressed by the modern means, viz. change of tone and of vowel.

It is to be remarked that, as a whole, in plural the low tone is more frequent than in the singular, the low tone, together with the long vowel (see the following) conveying the notion of greatness or plurality.

- c) Plural formation by change of vowel.² A plural-formation likewise unknown in western Sudan languages is that by changing the quantity or quality of the stem-vowel. This vowel-change is common in Semitic and Hamitic languages, and is in Shilluk probably to be traced to Hamitic influence. How far it is spread in the eastern Sudan group, cannot be stated now, but the Di. also has it. Quite of Hamitic character is the interchange of certain vowels in this way: the vowel-changes in one group are contrary to those in another group; the first group has long vowel in singular and short in plural; a second group short vowel in singular and long in plural; likewise the quality changes: one group has *o* in sing., *u* in pl.; a second group *u* in sing., *o* in pl.; this peculiarity was first shown by Meinhof as existing in

¹ According to Kitching in Gang most nouns have the same form for singular and plural; is it not possible that a distinction is made by tone, which has not been noted?

² Plural-formation by change of vowel-quantity and quality is also largely used in Dinka; see Mitterutzner page 15.

the Hamitic languages, and has been called by him "polarity".

The same tendency of interchange is to be seen in other formations, see for instance 119: singular prefix *o*, plural no prefix, and 119: singular no prefix, plural prefix *o*.

Though this formation be probably foreign and relatively young, it may contain some primitive principle of language building: It is worth noting that the large majority of nouns have short vowel in the singular and a long one in the plural; this may lead to the supposition (which is supported by results of studies in other African languages. In Ewe for instance adjectives with long vowel and low tone designate large things or beings, the same adjectives with short vowel and high tone express small things or beings.) that in an early stage of language the long vowel is expressive of the idea of "much, big, great".

Examples illustrating the different ways of forming the plural.

a) Plural-formation by Affixes.

- | | | |
|----------------------|------------------------------|----------------------------|
| 1. Suffix <i>i</i> . | <i>ákól-ákólì</i> drum-stick | <i>ámát-ámàtì</i> a stork |
| | <i>ánòn-ánònì</i> a knife | <i>áywóm-áywòmì</i> monkey |
| | <i>áchùnd-áchùnì</i> an ant | <i>pàm-pàmì</i> board |
| | <i>ɣèrò-ɣèrì</i> a bead | <i>kàl-kàlì</i> fence |
| | <i>nù-nuwi</i> lion | <i>lew-lewi</i> lizard. |

For more examples see below.

The ending *i* has in most cases low tone; where the tone is middle, the stem-vowel too has middle tone, that is, the tone of the suffix is assimilated to that of the stem.

- | | | | | |
|----------------------|---------------------------|-----------------------|--------------------------|--------------------|
| 2. suffix <i>k</i> . | <i>pi-pik</i> water | <i>gin-gik</i> thing | <i>dyeł-dyek</i> goat | <i>jal-jok</i> man |
| | <i>lèjo-lek</i> tooth | <i>mā-mek</i> aunt | <i>men-mok</i> this one. | |
| 3. suffix <i>t</i> . | <i>táú-tât</i> buttocks | <i>wich-wát</i> head | <i>yèi-yāt</i> boat | |
| | <i>yino-yit</i> fisherman | <i>yech-yet</i> belly | <i>keu-kōt</i> breast | |
| | <i>(hwol-lōt)</i> a gourd | <i>(yo-yēt)</i> road. | | |

When in a noun with a consonant plural-ending the stem also ends in a consonant, the final consonant of the stem is dropped, the consonantal suffix taking its place; see 44.

4. nasal consonant as suffix.

- | | | |
|------------------------------|----------------------------|--------------------------------|
| <i>tāgò-tānì</i> dura-basket | <i>kwàch-kwàní</i> leopard | <i>ànàdò-ànànì</i> breast-bone |
| <i>yàt-yén</i> tree | <i>àtābò-àtām</i> tobacco | <i>tābo-tāmì</i> dish. |

Vice versa: *wāno-wach* paper.

111.

112.

113.

114.

115.

116.

- I 17. 5. voiced mute consonant becomes voiceless.
áfúḍò-áfútì a fish *átúḍò-átútì* a wild goose *bòḍò-bòṭì* blacksmith
gòjì-gòchì sword *búḍò-bútì* a melon *dàkágì-dàkákì* dura-stick
òkòḍò-òkòṭì basket.
- Vice versa: *fúk-fúgì* tortoise *órók-órógì* bell *lwòp-lwòbbì* company.
- I 18. 6. dropping the singular-suffix *o*.
fālo-fāl knife *gyèṅò-gyèṅ* hen *byèlò-byél* dura
wínò-wín bird *tòṅò-tòṅ* egg *gwèlò-gwèl* ring.
- I 19. 7. dropping the prefix *o*.
obwoṅò-bwoṅ white man *òchòlò-chòl* Shilluk-man *òjàṅò-jàṅ* Dinka-man.¹
Vice versa: *rúm-òròm* nose.

I 20. b) Plural-formation by Change of Tone.

For completeness' sake the nouns which do *not* change their tone in plural, are also enumerated here. — Nouns with prefixes and those without them are separated, as they show differences of tone.

In some cases nouns with a slight deviation of tone have been grouped under the same heading; this has been done, because the differences do not seem to be essential and perhaps have been misheard. On the difference between ' and ^ see 51.

Some nouns have two plural-forms.

Nouns with prefixes.

- I 21. 1. *àchwàṭò-àchwàṭì* loin-cloth *àmàlò-àmàlì* camel
òkòk-òkòk egret *òkòk-òkòk* flower
òkwòk-òkwòk a goose *òmèḍò-òmèṭ* fire-fly
òròk-òròk craft.
2. *àḍèrò-àḍèr* arm-ring *òchòyò-òchòyì* melon
òpàrò a gourd *òṭwòl* blue
àlútò-àlútì fist *àwák-àwàk* a bird.
3. *òbàu-òbàwì* lungs *ògwòrò-ògwòrì* } blue heron.
òbèr-òbèrì feather *ògwèrì* }
4. *àkúr-àkúrì* pigeon *àṭérò-àṭérì, àṭér* a spear
àwóch-àwóch a shell *òlólé-òlólé* duck
ògwól-ògwól a bird.
5. *àchút-àchút* arm-ring *àgwén-àgwèn* bastard child.
6. *àkyén-àkyèn* gun-cock *òbíró-òbír* a pot
àbúrò-àbùr bush-buck *àchwát-àchwàṭ* guinea-fowl
àḍèrò-àḍèr donkey *àṭép-àṭép* bag.

¹ In one example the plural is formed by suffixing *r*: *rìṭ-ròr* king.

7. òkòdò-òkùtì hedgehog òlèlò-òlèlì club
 ònìwàṅò an ant ònìwèrò whip òtòlò a white dura.
8. ówàṅò-ówàṅì heron òkwàṅò-òkwàṅì broom
 òtyèṅò-òtyèṅ a fish òtāgò-òtāṅì a fish
 ówājò-ńéwājò cousin òròk-òròk small bell
 óyìṅò crocodile-hunter.
9. áchǎn-áchàn a fish áchwìk-áchwìk anus
 ákwàn-ákwàn ear-lap álùṅ-álùṅ somersault
 ámàt-ámàtì a stork ánòṅ-ánòṅ a knife
 átèt-átèt mangouste áywòm-áywòmì monkey
 òràt-òràt a snake òmǎ brother òmèn his brother
 òlwè-òlwè marabout òfwǒn-òfwùn loaf
 ògìk-ògìk buffalo òkòk-òkòk a fish
 òkwól-òkwòlì gourd òkyèl-òkyèlì an ant
 ònyèṅ-ònyèṅì a snake òpǎp-òpǎp hip-bone
 òtwǒṅ-òtwòṅì hyena òtwòṅ-òtòṅ cock.
10. ábǎn-ábán hammer ákòl-ákòlì drum-stick
 òkwǒr-òkòrì serval òlǎk-òlèkì a fish
 òtwèl-òtwèlì a fish òlām-òlémì sycamore
 òlèt-òlétì hawk òtèt-òtítì a pot.
11. ágàk-ágékì crow álèṅò-álèṅì a fish
 áchùṅò-áchùṅì an ant ádàlò-ádàlì a gourd
 ádòlò-ádòl a fish áfùdò-áfùtì a fish
 òdèk-údíkì a mat ógṅò-ógṅì bracelet
 ógwàl-ógwèlì frog óywàk-óywékì a crane.
12. átùdò-átùtì wild goose áyòmò-áyòm tin
 áfédò-áfèt skunk ágèrò-ágèr a hair dress
 ágòrò-ágòr neck-bone ánèṅò-ánèṅ a red ant
 átwàk-átwàk a bird áyìer-áyìerì quail
 òdèrò-òdèr kiddie ógwòk-ógwòkì jackal
 òmèrò red dura òmòdò a cow
 ònògò a cow òràp-òràp spider
 òtòr-òtòr a ford òwàù-òwàù ibis
 òwèt-òwèt a mat òròch-òròch ram
 ònwòk-ònwòk male goat òmòrò-òmòr roan antelope
 òmāyò-òmāi cousin òbògò-òbòk albino
 òbwòyò-òbwùì a shrub òdèlò-òdèl a cow

- | | | |
|-----|-----------------------------------|--------------------------------------|
| | <i>óḍḍìbò-óḍḍìp</i> blanket | <i>ógál-ógál</i> mule |
| | <i>ógálò-ógálì</i> mule | <i>ónāyò-ónāi</i> cousin. |
| 13. | <i>ókòḍò-ókòḍì</i> basket | <i>órók-órògì</i> bell. |
| 14. | <i>óchyènò-óchyèn</i> loin-cloth. | |
| 15. | <i>ógwé-ógwé</i> bow. | |
| 16. | <i>álèbó-álìpì</i> a bird | <i>ónèlò</i> red earth. |
| 17. | <i>ádínò-ádìn</i> a fish | <i>átén-àtàn</i> hat |
| | <i>òkwón-òkòḍn</i> feather | <i>òkwèk-òkwàk</i> goose |
| | <i>ókòk-òkòk</i> egret. | |
| 18. | <i>áchyèno-àchyèn</i> an ant | <i>áywàk-áywàk</i> crest |
| | <i>òrò-òr</i> ant-hill | <i>òrò-òr</i> relations by marriage. |

Perhaps in these last two examples *ò* and *o* are not prefixes, but vowels of the stem, the first consonant (perhaps *w*) having been dropped; see 33.

- | | | |
|-----|--|--------------------------------|
| 19. | <i>ókót-òkòt</i> bell | |
| 20. | <i>àkòḍn-ákòḍnì</i> gazelle
(<i>àtábó-àtām</i> tobacco). | <i>ànàḍò-ánānì</i> breast-bone |
| 21. | <i>àjwògò-àjwòk</i> sorcerer. | |
| 22. | <i>òtyém-òtyèm</i> dragon-fly. | |
| 23. | <i>òlèt-òlètì</i> hawk | <i>òbèch-òbíèch</i> reed. |

I 22.

Nouns without prefixes.

- | | | |
|----|-------------------------------|---------------------------------|
| 1. | <i>bòlò-bòl</i> face | <i>bòḍnò-bòḍnì</i> lizard |
| | <i>bòt-bòtì</i> bachelor | <i>bwòḍnò-bwòḍnì</i> a fish |
| | <i>byèrò-byèr</i> root | <i>chòr-chòr</i> vulture |
| | <i>chùt-chùt</i> tooth-brush | <i>chwàì-chwàyì</i> broth |
| | <i>chwàk-chwàk</i> ambassador | <i>chwàrò-chwàr</i> bug |
| | <i>dàtò-dàt</i> hoof | <i>dèn-dènì</i> jaw-bone |
| | <i>fàlò-fàl</i> knife | <i>gàt-gàt</i> river-side |
| | <i>gìn-gìk</i> thing | <i>gòk-gòk</i> ring |
| | <i>gwèlò-gwèl</i> ring | <i>gyèk-gyèk</i> water-buck |
| | <i>kwòm-kòm</i> back | <i>kyèt-kyèt</i> a fish. |
| 2. | <i>gèlò-gèlì</i> slope | <i>gâgò-gâk</i> cowry |
| | <i>bùḍò-bùt</i> a shell | <i>bùḍò-bùtì</i> melon |
| | <i>chámì-chámì</i> bait | <i>dàkàgì-dàkàkì</i> dura-stick |
| | <i>dòrò-dòrì</i> axe | <i>fàl-fèt</i> spoon |

- | | | |
|----|------------------------------------|--------------------------------------|
| | <i>fôdò-fồt</i> country | <i>fồlò-fồl</i> cloud |
| | <i>jâgò-jâk</i> chief | <i>kwét-kwét</i> dung-hill. |
| 3. | <i>gèlò-gồl</i> bight | <i>ɾèrò-ɾé̀rì</i> a bead |
| | <i>kàl-kầlì</i> feneo | <i>kèdò-kè̀t</i> a fish |
| | <i>kwàch-kwà̀nì</i> leopard | <i>pâm-pâm̀ì</i> board |
| | <i>fudò-fù̀t</i> lame person. | |
| 4. | <i>chògò-chòk</i> a fish | <i>fùk-fùg̀ì</i> tortoise |
| | <i>fyér-fyér̀ì</i> back-bone | <i>gânò-gâǹ</i> button |
| | <i>jòp-jòp̀ì</i> buffalo | <i>kân-kâǹì</i> trumpet |
| | <i>kâwò-kâẁì</i> beam | <i>kìt-kìt̀ì</i> rock |
| | <i>kù-kùẁì</i> thief. | |
| | <i>fúk-fúk̀ì</i> pot | <i>gút-gút̀ì</i> hammer. |
| 5. | <i>byèlò-byél̀</i> dura | <i>byèrò-byér̀</i> belly |
| | <i>pâr-pér̀ì</i> hippo | <i>kyén-kyéǹ</i> horse |
| | (<i>dèl-dè̀l</i> skin). | |
| 6. | <i>bóì-bò̀ì</i> net | <i>bòr-bò̀r</i> boil |
| | <i>chârò-chùr̀</i> a fish | <i>dók-dòk̀</i> mouth |
| | <i>gòjì-gòch̀ì</i> sword | <i>gúlò-gù̀l</i> cannon |
| | <i>gút-gút̀</i> navel | <i>òrò-ò̀r</i> relations by marriage |
| | <i>kwânò-kwà̀nì</i> solo-singer | <i>kòch-kùch̀ì</i> axe |
| | <i>kwón-kwò̀n</i> report | <i>kyèlò-kyè̀l</i> star. |
| 7. | <i>gyèlò-gyè̀l</i> ring | <i>bàk-bâk̀</i> fence |
| | <i>bânò-bâǹ</i> locust | <i>bòdò-bò̀tì</i> blacksmith |
| | <i>chùl-chùl̀</i> penis | <i>dân-dâǹì</i> dancing-stick. |
| 8. | <i>bànò-bâǹì</i> meat on the skin | <i>bât-bât̀</i> arm |
| | <i>chugò-chúk̀</i> charcoal | <i>dàk-dâk̀</i> pot |
| | <i>fyèn-fyé̀nì</i> skin | <i>gwòk-gúòk̀</i> dog |
| | <i>gyè̀nò-gyé̀ǹ</i> hen | <i>jàch-jách̀</i> shoulder |
| | <i>kè̀nò-kè̀ǹì</i> gourd | <i>kwàrò-kwé̀rì</i> pole |
| | <i>kwòt-kòt̀</i> shield | <i>kwòm-kùòm̀ì</i> board. |
| 9. | <i>kwòtò-kwò̀t</i> farting | <i>fàró-fà̀rì</i> mat. |

c) Plural-formation by vowel-change.

Change of the quantity of the stem-vowel.

1. Singular short vowel, plural long vowel.

òkòk-òkò̀k igret*òròk-òrò̀k* craft*òkòk-òkò̀k* flower*àwák-àwầk* a bird

<i>brók-brók</i> a small bell	<i>chùt-chùt</i> tooth-brush
<i>gat-gât</i> river-side	<i>chwàk-chwàk</i> ambassador
<i>ðkwòk-ðkwàk</i> a goose	<i>ògwól-ògwól</i> a bird
<i>àchút-àchùt</i> arm-ring	<i>àgwén-agwèn</i> bastard
<i>àchwát-àchwát</i> guinea-fowl	<i>ótùh-ótùh</i> cock
<i>átwák-átwák</i> a bird	<i>óráp-óráp</i> spider
<i>ówét-ówét</i> a mat	<i>ónwòk-ónwòk</i> male goat
<i>ógál-ógál</i> mule	<i>átén-átén</i> hat
<i>ðkwón-ðkwón</i> feather	<i>ðkót-ðkót</i> bell
<i>dàtò-dàt</i> hoof	<i>kàl-kàl</i> fence
<i>fyér-fyér</i> back-bone	<i>bák-bák</i> fence
<i>dak-dák</i> pipe.	

In the first eight examples the short and long vowel are the only distinction between singular and plural.

2. Singular long vowel, plural short vowel.

<i>chámì-chámì</i> bait	<i>ògwòrò-ògwòrì</i> blue heron
<i>òlám-òlémì</i> sycamore	<i>òlèt-òlétì</i> hawk
<i>òbògò-òbòk</i> albino	<i>òchyèh-òchyèn</i> loin-cloth
<i>ájwògò-ájwòk</i> wizard	<i>òlèt-òlétì</i> hawk
<i>chòr-chòr</i> vulture	<i>byèlò-byél</i> dura
<i>pàr-pérì</i> hippo	<i>bòr-bor</i> boil
<i>gòjì-gòchì</i> sword	<i>kyélò-kyél</i> star
<i>gyèh-gyèh</i> hen	<i>kwàrò-kwérì</i> pole.

Only in the first word the plural is distinguished from the singular by the short vowel only.

I 24.

Change of the Quality of the Stem-vowel.

1. The stem-vowel of the singular turns *e* in plural.

<i>ágàk-ágékì</i> crow	<i>pàr-pérì</i> hippo
<i>ògwàl-ògwélì</i> frog	<i>ódèk-údíkì</i> a mat
<i>òywàk-òywékì</i> crane	<i>òtwél-òtwélì</i> a fish
<i>ólák-ólékì</i> a fish	<i>òtèt-òtétì</i> a pot
<i>òlám-òlémì</i> sycamore	<i>álèbó-álìpì</i> a bird
<i>fâl-fèt</i> spoon	<i>òlèt-òlétì</i> hawk
<i>kwàrò-kwérì</i> pole	<i>ògwòrò-ògwèrì</i> blue heron.

In some words the vowel in plural is not *e*, but *e* or *i*; as these are closely related to each other, and perhaps *e*, *i* are misheard for *e*, I have classed them together.

In all these nouns the stem-vowel has high tone in plural; probably the

high tone and the reduction of the vowel to *e* are in some causal connection; vide 16.

2. The stem-vowel of the singular — mostly *a* — turns *ā* in plural.

<i>àchwát-àchwàt</i> guinea-fowl	<i>kàl-kālì</i> fence
<i>bák-bāk</i> fence	<i>dàk-dāk</i> pot, pipe
<i>òkwòk-òkwāk</i> a goose	<i>òkwèk-òkwāk</i> a goose.

Here the short vowel of the singular becomes long in plural; the lengthening of the vowel may be the reason of its turning into *a*; see 17.

3. singular <i>a</i> pl. <i>e</i> .	<i>mā-mēk</i> aunt	<i>yat-yen</i> tree.
4. singular <i>e</i> pl. <i>a</i> .	<i>átěń-átān</i> hat	(<i>yēi-yāt</i> boat).
5. singular <i>a</i> , pl. <i>o</i> . <i>rat</i> (<i>rít</i> , see 16) - <i>rōr</i> king.		
6. sing. <i>e</i> pl. <i>e</i> .	<i>gyèt-gyèt</i> waterbuck.	
7. sing. <i>e</i> pl. <i>e</i> .	<i>átèt-átèt</i> mangouste	<i>ánénò-ánèn</i> red ant
	<i>ówét-ówèt</i> a mat	<i>yech-yet</i> belly.
8. sing. <i>e</i> , pl. <i>i</i> .	<i>yèt-yèt</i> a well	<i>yèt-yèt</i> scorpion.
9. sing. <i>i</i> pl. <i>a</i> .	<i>wich-wat</i> head.	
10. (sing. <i>a</i> , <i>e</i> , <i>ē</i>) pl. <i>o</i> .	<i>jal-jok</i> man	<i>mēko-mōko</i> some
	<i>tēn-tono</i> small	<i>ánò-ōnò</i> what
	<i>mēn-mok</i> these.	

The plural-vowel *o* is remarkable, as it does not correspond to a certain vowel in singular, but is a class of its own; it not only forms the plural of nouns, but also of pronouns and adjectives. Note also *ānò-ōnò*; *ā* is the deictic pronoun "it is"; but here it is treated like a radical vowel and thus changed in plural.

11. sing. <i>o</i> , pl. <i>u</i> , <i>u</i> .	<i>ńarolo-ńawulì</i> an axe	<i>kòch-kùchì</i> an axe
	<i>òkòdò-òkùtì</i> hedgehog	<i>mogò-mukì</i> beer.
12. sing. <i>u</i> pl. <i>o</i> .	<i>rúm-òròm</i> nose.	
13. sing. <i>o</i> pl. <i>o</i> .	<i>ánòń-ánòńì</i> a knife	<i>bōr-bòr</i> boil
	<i>toch-toach</i> gun; see 22	<i>chòr-chòr</i> vulture.
14. sing. <i>o</i> pl. <i>wò</i> .	<i>mòk-mwòk</i> dog-head fish.	
15. sing. <i>wò</i> , <i>wo</i> pl. <i>o</i> , <i>o</i> , <i>u</i> .	<i>ótòn-ótòn</i> cock	<i>òkwòr-òkòrì</i> serval
	<i>ógwòk-ógòkì</i> jackal	<i>òkwón-òkòn</i> feather
	<i>hwol-lòt</i> a gourd	<i>twol-tòlì</i> snake
	<i>kwòm-kòm</i> back	<i>kwòt-kòt</i> shield
	<i>ófwón-ófùn</i> loaf.	
16. sing. <i>wo</i> pl. <i>uo</i> .	<i>gwòk-gùòk</i> dog	<i>kwòm-kùòmì</i> board.
17. sing. <i>yē</i> pl. <i>e</i> .	<i>fyér-fèrì</i> backbone.	
18. sing. <i>yē</i> , <i>e</i> , <i>i</i> pl. <i>iē</i> .	<i>lyech-lièch</i> elephant	<i>yèt-yèt</i> neck
	<i>òbìch-òbíèch</i> reed.	

Gender.

I 25.

Gender is expressed in the noun only, not in pronouns. The natural gender may be marked in two ways:

a) by different words.

<i>chwou</i> man	<i>ḍācho</i> woman	<i>wat</i> bull	<i>ḍeañ</i> cow
<i>ónwók</i> male sheep or goat		<i>dyél</i> female goat.	

b) by adding *ótʷòŋ* for the male, *màt* for the female gender.

<i>nù</i> <i>òtʷòŋ</i> male lion	<i>nù</i> <i>màt</i> or <i>màt</i> <i>nù</i> female lion
<i>tòñí</i> <i>nù</i> male lions	<i>màtí</i> <i>nù</i> female lions
<i>kyèñ</i> <i>òtʷòŋ</i> or <i>kyèñ</i> <i>à</i> <i>tʷòŋ</i> male horse	<i>kyèñ</i> <i>a</i> <i>màt</i> or <i>màt</i> <i>kyèñ</i> female horse
<i>kyéñ</i> <i>à</i> <i>tòŋ</i> male horses	<i>kyéñ</i> <i>à</i> <i>màt</i> female horses

tʷòŋ *ómórò* male roan antelope, pl. *tòŋ* *ómórò*

màt *ómórò* female roan antelope, pl. *màt* *ómórò*.

I 26.

In one single word, however, the Shilluk expresses the gender by phonetic means: *na* child *nal* boy *nan* girl.

Here evidently *l* and *n* are added to the word *na* in order to mark its gender, *l* for the male, *n* for the female gender.

[That this case is not merely accidental, will be clear from the fact that by the same means gender is expressed in the Bari language; here it is not the nouns, but demonstrative pronouns which receive the affixes *l* and *n*:

<i>lo</i> this m.	<i>lu</i> that m.
<i>na</i> this f.	<i>nu</i> that f.
pl. <i>chi-lo</i> these m.	<i>chi-lu</i> those m.
<i>chi-ne</i> these f.	<i>chi-nu</i> those f.
<i>lu-yu</i> that one yonder m.	<i>chi-lu-yu</i> those yonder m.
<i>nu-yu</i> that one yonder f.	<i>chi-nu-yu</i> those yonder f.
<i>li-o</i> my m.	<i>il-ot</i> your m.
<i>ni-o</i> my f.	<i>in-ot</i> your f.

In the noun, feminine is distinguished from masculine by the suffix *et*.

The same distinction by the same means has Masai.

The distinction of a grammatical gender is surely not Sudanic, it is not known in other Sudan languages; so we have doubtlessly Hamitic influence here. The Shilluks must have been in contact with (a Hamitic) people who expressed in their language the grammatical gender by *l* and *n*, but this contact was not long or strong enough, to make the distinction of gender a living factor in the language; so only a faint trace of it was left. There is one more *Sudan language*, which has a similar distinction: the Songhai (on both banks of the middle Niger). This language has, in

the same way as Bari and Masai, a kind of article, *di* for living beings, *ni* for inanimate things. I believe that *di* is identical with *li*, *l* and *d* often changing in African languages; vide the examples in the comparative Lists of Words in Third Section. If this is right, the Songhai (in which, though, this distinction will not be original, but borrowed from some Hamitic language) represents an elder stage in the development of grammatical gender: living > masculine, inanimate > feminine or neuter (which may originally be the same, as with primitive men woman is rather a thing, a merchandise, than a person).]

A second way of distinguishing gender by phonetic means is represented in the following word:

I 26 a.

ógwél an ox with the horns turned toward the eyes
ágwélò a cow with the horns turned toward the eyes.

Case.

Genetive.

The ruling noun is a singular.

1. The genetive follows the noun determined by it. The noun ends in a consonant; in these cases the two nouns unite without any connecting element or phonetic changes:

I 27.

<i>wot</i> house;	<i>wot jâgò</i> house of the chief
<i>lot</i> club;	<i>lot obwoñ</i> club of the stranger
<i>atêp</i> bag;	<i>atêp jal eni</i> bag of this man
<i>okok</i> blossom;	<i>okok yan eni</i> blossom of this tree
<i>yit</i> ear;	<i>yit kyèñ</i> ear of the horse.

There are, however, a few exceptions, chiefly if the final consonant is *k* or *ch*, and the next word begins with a consonant;

a) sometimes the "helping vowel" is inserted:

<i>kidò</i> colour;	<i>kite lôjò</i> black colour
<i>nêdò</i> rib;	<i>nête jal</i> rib of man
<i>lêch</i> tooth;	<i>lêche lyech</i> tooth of the elephant
<i>mogo</i> beer;	<i>moke fôte won</i> beer of our country
<i>bôdò</i> artist.	<i>bôte ton</i> one who makes spears.

These are treated like nouns in the plural.

b) *ch* and *k* may be dropped:

<i>pāch</i> village;	<i>pā rit</i> village of the king
<i>kêch, kach</i> hunger;	<i>ka jal eni</i> the hunger of this man
<i>dok</i> cattle;	<i>dò rit</i> the cattle of the king.

c) *ch* softens into *y*:

mach fire;

may kwōro "fire of cotton"; see 45.

One word changes its vowel before a genitive:

yō way;

yu Fakoi the way to F.;

likewise when an adjective follows: *yu toch* a narrow way; see 22.

2. Nouns which have the final vowel *o*, and whose second consonant is a voiced — in some cases also a voiceless — mute (*g_o, j_o, d_o, ɖ_o, b_o*), drop, when followed by a genitive, the *o*, and turn the consonant into the corresponding nasal one: *g_o* > *ḡ*, *j_o* > *ḡ*, *d_o* > *n*, *ɖ_o* > *ṅ*, *b_o* > *m*; see 40.

jāg_o chief;

jān fōte won the chief of our country

afoaj_o rabbit;

afoan̄ n̄al tēn̄ the rabbit of the child

tēd_o people;

tēn̄ fān̄ eni the people of this village

ómōḍ_o a cow;

ómōṅ̄ rit̄ the cow of the king

tāb_o plate;

tām̄ n̄an̄ the plate of the girl

mut_o neck;

mune ḍean̄ the neck of the cow.

This nasalization is caused by a nasal consonant, *n*, which is no doubt identical with the demonstrative *n* (vide 138), and has originally the meaning "that": *jāg_o n pāch* "the chief, (namely) that of the village". There are some examples which show the *n* in existence at the present time: *lāu* cloth, *lān ḍāch_o* the cloth of the woman; here *n* is preserved, the *u* having dropped before it; *rit̄* king, an older form *rāt̄*, see 16; *rāṅ̄ lāb_o* the king of the people; here the *n* is preserved, though the word ends in a consonant; this is generally not the case; it is evident that after a vowel the *n* is easily preserved, *jāg_o n pāch* offers no difficulty in pronouncing, but in words ending in a consonant the *n* was liable to disappear, the more so, as the consonant was voiceless, and *n* is voiced; thus *ḍok n tēd_o* > *ḍok tēd_o*, but *jāg_o n tēd_o* > *jān̄ tēd_o*. This *n* has high tone.

[This *n*, originally probably always a demonstrative pronoun and serving to express the genitive relation, exists in a great number of central and eastern Sudan languages. In Di. it effects the same changes as in Shilluk, besides it is found in Nuba, Logonē, Mandara, Tedā, and also in Hausa and Ful.]

The ruling noun is a plural.

If the ruling noun is a plural, the *n* does not appear, but when the noun ends in a consonant, the 'helping vowel' is suffixed to it. When the plural ends in *i*, this *i* is generally preserved. A change of tone is to be noted here: while the plural-forming *i* (see 103) and the helping vowel have low tone in those cases where no genitive follows, they receive high tone when standing before a following genitive. *This high tone most probably indicates the lost*

genitive-forming *n*, the sound *n* itself having disappeared, but its tone (see 127) was perserved. — Examples :

<i>pāch</i> village,	pl. <i>myer</i> ;	<i>myeré rít</i>	villages of the king
<i>wot</i> house,	pl. <i>wòtì</i> ;	<i>wòtì rít</i>	houses of the king
<i>yít</i> ear.	pl. <i>yít</i> ;	<i>yíté kyèn</i>	ears of the horse
<i>mogo</i> beer,	pl. <i>mukí</i> ;	<i>múkí fòte won</i>	beers of our country
<i>okok</i> blossom,	pl. <i>òkòk</i> ;	<i>òkòkí yať</i>	the blossoms of the tree
<i>atép</i> bag,	pl. <i>atép</i> ;	<i>atépé niate wèlo</i>	the bags of the traveller
<i>kech</i> hunger,	pl. <i>kání</i> ;	<i>kání fòte won</i>	the famines of our country
<i>jāgò</i> chief,	pl. <i>jāk</i> ;	<i>jāké fòte won</i>	the chiefs of our country.

In my materials I find one exception to this rule: *gwòk-gùòk* dog; *gùòkè jal eni* the dogs of this man; but this may be a misunderstanding.

The Objective Case.

I 28.

The direct object or accusative follows the verb: *á chām byél* he ate dura. Sometimes the particle *kí* "with" is added: *á chām kí byél* he ate (with) dura.

But when *ká* "and" begins a sentence, the object always precedes the verb: *ká byél chām* and dura ate (he).

What in European languages is an indirect or dative object, the Shilluk transforms into a direct object, and what we would call the direct object, is in this case always introduced by *kí*; instead of saying: "he gave money to the child", they say: "he presented the child with money": *a wēkí nāl kí nyen*.

But in very many, probably in most cases the direct and indirect object are not expressed at all, the passive voice being used instead, "I saw him" is expressed by "he was seen by me"; "he gave the child milk" by "the child was given milk by him". — On the passive voice see 173.

The Vocative Case

I 29.

is formed by lengthening the (last) vowel, by raising the tone, and sometimes by adding *i* "you": *nàtè man, nàtè o man! Dāk* a proper name, *Dāgi o Dāk!*

THE PRONOUN.

The Personal Pronoun.

Connected Form, standing before the verb.

This form is generally used as the subject of verbs.

I 30.

<i>yá</i> I	<i>yí</i> thou	<i>yé, é (ò)</i> he
<i>wá, wó</i> we	<i>wú</i> you	<i>gé</i> they.

The forms are often pronounced with a short vowel. *yé* and *é* (sometimes *é*), likewise *wá* and *wó*, are used promiscuously, but *é*, apparently the younger

form, is employed more frequently than *yé*; *ò* is seldom used; in the 3rd person *gò* also occurs, but it is very rare as a subject. Note that *ò* and *gò* have a low tone, but all other personal pronouns have a high tone.

131.

[It is at least remarkable that in two West African Sudan languages the personal pronouns of the 3rd pers. sing. are the same as in Shilluk: Ewe *é* and *wò*, Twi *e* and *o* (In Ewe even the tones are equal to those in Shi.); Ewe makes some distinction in the use of *é* and *wò*, while in Shi. they seem to be employed at will. Gang too has *e* and *o*, apparently without making any distinction between the two.

On the *form of the pronoun* note the following remarks:

The corresponding forms for the singular and the plural seem to have originally the same vowels, only *yí* and *wú* being different. But besides *yí*, *yú* also occurs, and in Nuer the possessive pron. of the 2nd pers. sing. is *du* (*d* is prefixed), so it seems probable that the original vowel was *u*, which was assimilated by the palatal semivowel *y* and thus became *i*. This palatalization must, however, have taken place at an early period, as neighbouring languages — with the exception just stated — have *i* and *yí* for the 2nd pers. sing. So we get as primitive vowels of the personal pronoun: *á*, *ú*, *é*, which were differentiated into singular and plural by certain prefixes.

a) Singular.

In all three persons the pronoun begins with *y*, but the 3rd person has a third form, which is not mentioned above: *ɣén* (*n* marks the absolute form, see 132, so the form is properly *ɣé*); *ɣé* I regard as the older form of *yé* (on the change between *y* and *ɣ* see 35); in Dinka and Nuer the pronoun of the first person is *ɣa*, which is likewise the older form for Shilluk *ya*; from this it is probable that the 2nd person also originally began with *ɣ*, though, as far as I can see, it is nowhere retained. Thus we get these (hypothetical) primitive forms: *ɣa*, *ɣu*, *ɣé*; *a*, *u*, *e* designating the persons, and *ɣ* the singular.

b) Plural.

In plural all persons begin with *w* except *gé*. What is the origin of this *g*? In Nuer the 1st pers. is *kó*, the third *kén* and *kyén*, in Dinka *ke* (probably *ké*); *kó* is evidently contracted from *kwa*, see 22; analogous to this *kyé* may be derived from *kwé* (*kwé* > *kyé* see 32), and the 2nd person, *wú*, would be originally *kwu*, but, as in the singular, here the hypothetical form seems nowhere preserved. So the primitive forms of the plural would be: *kwa*, *kwu*, *kwé*; *a*, *u*, *e* again designating the persons and *kw* the plural. (As for the prefixing of *k* note that in Dinka the personal

pronouns in the absolute form suffix a *k*!). — The evolution of *g_e* in Shi. would then be thus: *kw_e* > *ky_e* > *ke_e* > *g_e*. While in the first and second person the *k* before *w* was dropped (see 46), in the 3rd pers. *ke_e* turned into *g_e*. The changing of a voiceless into a voiced consonant is not so uncommon in the Eastern Sudan languages, see 42; here the process was facilitated by *g_e* being a much used word, whose pronunciation may easily be slighted. — Hence perhaps *gò* "he" may also be explained. It may be formed from the primitive pronoun *ò* "he", by prefixing to it, in analogy with *g_e*, a *g*, and to make the analogy perfect, the vowel *ò* was also pronounced wide, that is *ò*, in accordance with the *e* in *g_e*. This is, indeed, a mere hypothesis, but it is supported by the fact that *gò* and *ò* both have low tone, while all other personal pronouns have high tone.]

Absolute Form.

<i>yán</i> I, me	<i>yín</i> thou, thee	<i>én, rén</i> he, him	<i>gò</i> he, him
<i>wán, wón</i> we, us	<i>wín</i> you	<i>gén</i> they, them.	

These differ from the connected form only by a suffixed *n*; *én* and *gén* are used promiscuously; *gò* occurs frequently as objective, but seldom as subjective pronoun. The suffixed *n* may be identical with the deictic *n* mentioned in 127 et passim; so that *yán* really means: "it is I".

These absolute or separable pronouns do not stand immediately before a verb, they are used when the person is to be emphasized. They are employed as subjective and objective alike. When they emphasize the subject, the connected form of the pronoun has to follow them: *yán yá chàm* (it was) I (that) ate.

The absolute pronouns may again be emphasized by adding *á*: *yána, yína, éná*. This has the meaning of "it is", and is often used in addresses: *éná Pách-òdò* that is Fashoda; *yína jwòk* "thou art God" "o God".

If a personal pronoun in the singular is connected with another pronoun or noun, the plural form is always used instead of the singular: *wó k_i yin* I and you; *wú k_i mén* you (sing.) with whom?

Objective Form.

It is suffixed to the verb. Example: stem *chwòl* to call.

Common form.

<i>á chwòlà</i> he called me
<i>á chwòlì</i> he called thee
<i>á chwòlè</i> he called him
<i>á chwòlì wón</i> he called us
<i>á chwòlì wín</i> he called you
<i>á chwòlì gén</i> he called them

With more emphasis.

<i>á chwòlà yán</i> or <i>yána</i>
<i>á chwòlà yín</i> or <i>yína</i>
<i>á chwòlà én</i> or <i>éna</i>
<i>á chwòlà wón</i> or <i>wónà</i>
<i>á chwòlà wín</i> or <i>wínà</i>
<i>á chwòlà gén</i> or <i>génà</i> .

132.

133.

The first *á* is the sign of the past; in the second form the final *a* of the verb marks the verb as being followed by an object.

Note the change of the tone in the objective form. *The objective form has low tone, whereas the subjective form has high tone.*¹

I 34.

Possessive Form.²

This form is also always suffixed. Example *wòt* house pl. *wòtì*.

<i>wòdá</i> my house	<i>wòdì</i> thy house	<i>wòdè</i> his house
<i>wòt wón</i> our house	<i>wòt wín</i> your house	<i>wòt gén</i> their house
<i>wótá</i> my houses	<i>wóti</i> thy houses	<i>wóte</i> his houses
<i>wóti wón</i> our houses	<i>wóti wín</i> your houses	<i>wóti gén</i> their houses.
<i>gwògá</i> my dog	<i>gwògì</i> thy dog	<i>gwògè</i> his dog
<i>gwòk wón</i> our dog	<i>gwòk wín</i> your dog	<i>gwòk gén</i> their dog
<i>gúóká</i> my dogs	<i>gúókì</i> thy dogs	<i>gúókè</i> his dogs
<i>gúóké wón</i> our dogs	<i>gúóké wín</i> your dogs	<i>gúóké gén</i> their dogs.

If the final consonant of the noun is a liquid or nasal, the *w* in *wón* and *wun* is often omitted: *kal ūn* your fence; *tyēn un* your people.

If both the possessor and the thing possessed are a singular, the possessive pronoun has a middle tone, if either of them or both are a plural, the poss. pr. has a high tone.

I 35.

In the connection of noun and pronoun the rule given in 40 is to be observed, as these examples show:

jāgò chief, *jānà* my chief *afoaǰò* rabbit, *afoañà* my rabbit
but in pl.: *jāk* chiefs, *jāká* my chiefs *afoačì* rabbits, *afoačá* my rabbits.

If the final vowel of the noun is *u*, it turns into *w*; if *u* is the sole stem-vowel, a *w* is inserted: *fyóu* heart, *fyówá* my heart; *nù* lion, *ñuwa* my lion.

In some few cases the possessive pronoun is prefixed by *r*: *ra* my, *ri* thy etc. Before this *r* the final consonant of the noun drops:

nal boy *nāra* my boy *pach* village *pāra* my village, etc.

This *r* is a shortened form of *ré* "body, self."

I 36.

As the intonation shows certain irregularities in the connection of nouns with possessive pronouns, some more examples may be given.

<i>ówèt</i> mat	pl. <i>ówèt;</i>	<i>ówédá</i> my mat;	<i>ówètá</i> my mats
<i>yít</i> ear	pl. <i>yít;</i>	<i>yídá</i> my ear;	<i>yítá</i> my ears
<i>kòt</i> rain	pl. <i>koñi;</i>	<i>kođá</i> my raining;	<i>kóná</i> my rainings
<i>lyech</i> elephant	pl. <i>líech;</i>	<i>lyéjá</i> my eleph.;	<i>líechá</i> my elephants
<i>àtép</i> bag	pl. <i>àtép;</i>	<i>àtébá</i> my bag;	<i>àtépá</i> my bags
<i>kwòm</i> chair	pl. <i>kúòmì;</i>	<i>kwómá</i> my chair;	<i>kúómá</i> my chairs
<i>rēǰo</i> fish	pl. <i>réch;</i>	<i>rēñá</i> my fish;	<i>réchá</i> my fishes

¹ In Ewe *e*, the pronoun of the 3rd pers. sing. has high tone, when subjective, but low tone, when objective; the same is the case in Yoruba: *ó* he, *ò* him; see Crowther page (4) and (8).

² The suffixed subjective form see 160.

<i>yě</i> neck	pl. <i>yíě</i> ;	<i>yědà</i> my neck;	<i>yíětè wón</i> our necks
<i>kwāch</i> leopard	pl. <i>kwāní</i> ;	<i>kwājā</i> my leopard;	<i>kwāná</i> my leopards
<i>nù</i> lion	pl. <i>niwí</i> ;	<i>núwà</i> my lion;	<i>núwá</i> my lions
<i>rì</i> king	pl. <i>rór</i> ;	<i>rādà</i> my king;	<i>rórà</i> my kings
<i>òkòk</i> blossom	pl. <i>òkòk</i> ;	<i>òkògà</i> my flower;	<i>òkòkà</i> my flowers.

In all personal pronouns the singular is not unfrequently used instead of the plural of the corresponding person.

Sometimes the possessive pronoun of the 3rd person sing. is employed instead of the first plural, chiefly in names of relatives: *wāñe* "his" and "our" grand-mother.

The possessive pronoun can also be affixed to an adjective: *wú bì bēnú* (instead *bēn wu*) have all of you come?

Some much used nouns have shortened forms, when they are connected with possessive pronouns:

<i>wích</i> father	<i>mā</i> mother
<i>wíyá</i> my father	<i>máyá</i> my mother
<i>wóu</i> thy father	<i>máyí</i> thy mother
<i>wén</i> his father	<i>mén</i> his mother
<i>wě</i> our father	<i>máy wón</i> our mother
<i>wiy wun</i> your father	<i>máy wún (māyu)</i> your mother
<i>wiy gén</i> their father	<i>máy gén</i> their mother
<i>dèàn</i> cow	<i>mí</i> mother
<i>dè</i> my cow	<i>míá</i> my mother
<i>dě (dèi)</i> thy cow	<i>míu</i> thy mother
<i>dè</i> his cow	<i>mén</i> his mother
<i>ómí</i> brother	<i>námí</i> sister
<i>ómíá</i> my brother	<i>námíá</i> my sister
<i>ómíou</i> thy brother	<i>námíou</i> thy sister
<i>ómén</i> his brother	<i>námén</i> his sister
<i>ómě</i> our brother	<i>námí yí wón</i> sister
<i>ómí wu</i> your brother	<i>námí yí wún</i> sister
<i>ómí gén</i> their brother	<i>námí yí gén</i> sister.

The *én* in *wen*, *om-en* etc. is the absolute pronoun *én* he.

<i>re</i> body, self	
<i>rea</i> myself	<i>re yí wón</i> ourselves
<i>rei</i> thyself	<i>re yí wun</i> yourselves
<i>re</i> himself	<i>re yí gén</i> themselves.

In names of relatives the possessive pronoun of the 2nd person sing. (and plural) is generally *u*, *wu*:

I 37.

kwāyu your grandfather *māyu* your mother *mūu* your mother.

The Possessive Pronoun as a Substantive.

It is formed by the help of *mé* pl. *mok* or *gìn* pl. *gìk*; *gìn* is "thing", *me* probably has a similar meaning.

Singular of the thing possessed:

<i>méá</i> mine	<i>méí</i> thine	<i>mê</i> his
<i>mèi</i> (<i>me yi</i>) <i>wón</i> ours	<i>mèi wún</i> yours	<i>mèi gén</i> theirs
<i>gíná</i> mine	<i>gíní</i> thine	<i>gínè</i> his
<i>gìnè wón</i> ours	<i>gìnè wún</i> yours	<i>gìnè gén</i> theirs.

Plural of the thing possessed:

*móká*¹ mine *mǒ wón* ours *gìké wón* ours *gìká* mine.

Demonstrative Pronouns.

I 38.

In connecting nouns in the singular with demonstrative pronouns, the rule described in 40 obtains, with the one difference however, that here not only the nouns ending in a vowel change their last (mute) consonant, but also the nouns whose final sound is a mute consonant; accordingly the rule given in 40 is to be enlarged thus: final *g* and *k* > *n*, *j* and *ch* > *n*, *d* and *t* > *n*, *q* and *t* > *n*, *b* and *p* > *m*.

These consonant changes, without any further addition, represent the simplest form of the demonstrative pronoun. The changes are no doubt caused by suffixing an *n*, which possesses a demonstrative power. It is employed in nouns ending in a mute consonant or in *g*, *j*, *d*, *q*, *b* only, at least I have not heard it used in others (as for instance in *jal* "man", which would become **jaln* or rather *jan*, see 44).

The meaning of this primitive form is a reference to a person or object just mentioned or just spoken of. It has somewhat the character of the definite article in English (as in such a sentence: we saw a man walking in the bush; *the man* called to us).

<i>gwok</i> dog,	<i>gwón</i> the (identical) dog, the dog just spoken of
<i>jāgq</i> chief,	<i>jān</i> the chief just mentioned
<i>māch</i> fire,	<i>mān</i> the fire just mentioned, this fire
<i>lēj</i> tooth,	<i>lēn</i> the tooth just spoken of, this tooth
<i>wot</i> house,	<i>won</i> the house just spoken of, this house
<i>yiēp</i> tail,	<i>yiēm</i> the tail just spoken of, this tail, etc.
<i>tyēn fōn</i> the people of this country, from <i>fōtē</i>	
<i>tyēn won</i> the people of this house, from <i>wot</i>	

¹ *móká* also is heard.

yēi gwoñ the hair of this dog, from *gwok*

yīte yañ the leaves of this tree, from *yať*

kā place, *kān* this place, here

đuki to-morrow, *đun* this to-morrow, the next day.

Besides these the Shi. has several demonstrative pronouns denoting different distances between the speaker and the person or object spoken of.

Singular: *àn* this, *éni* that, *àchà* that over there.

Plural: *àk*, *àn*, *àgàk* these, *éni* those, *àchà* those over there. *àn* and *éni* are probably of the same origin; *i* was suffixed to *an*; *a* has become *e* by assimilation to *i*; see 26.¹ Note the difference of tone, the low tone designating the object near by, the high tone that one in some distance.

To mark a great distance, they use *chínê*; this is pronounced with an exceedingly high tone, and the last vowel may be lengthened at will, according to the greatness of the distance.

Be it noted that according to 138 the changes of the final consonants take place only in singular, never in plural; in the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ť* *p*.

Some examples of nouns connected with demonstrative pronouns (The intonation-marks in my materials are incomplete here).

<i>jāgò</i> chief;	<i>jān àn</i> this chief,
<i>jān éni</i> that chief,	<i>jāk</i> chiefs;
<i>jāk àk</i> these chiefs,	<i>jāk éni</i> those chiefs,
<i>jān àchà</i> the chief over there	<i>jāk àchà</i> the chiefs over there
<i>ājwògò</i> sorcerer;	<i>ājwòñ an</i> this sorcerer
<i>ājwòk</i> pl.;	<i>ājwòk àk</i> pl.
<i>chwak</i> voice;	<i>chwàn àn</i> ; pl. <i>chwak</i> ; <i>chwak àk</i>
<i>kwach</i> leopard;	<i>kwān àn</i> ; pl. <i>kwāni</i> ; <i>kwān àk</i>
<i>afoajò</i> hare;	<i>áfóàn àn</i> ; pl. <i>afoachi</i> ; <i>áfóach àk</i>
<i>rít</i> king;	<i>rāñ àn</i> ; pl. <i>rór</i> ; <i>rór àk</i>
<i>kòť</i> rain;	<i>kòñ àn</i> ; pl. <i>kóñ àk</i>
<i>yít</i> ear;	<i>yín àn</i> ; pl. <i>yít</i> ; <i>yít àk</i>
<i>àťép</i> bag;	<i>àťém àn</i> ; pl. <i>àťép</i> ; <i>àťép àk</i>
<i>đuki</i> to-morrow,	<i>đuné chínê</i> the day after to-morrow
<i>ówét</i> a mat;	<i>ówēñ àn</i> , <i>ówēñ éni</i> pl. <i>ówét</i> ; <i>ówét éni</i> , <i>ówét àchà</i>
<i>tèđò</i> people;	<i>tēñ àn</i> .

The last example, though virtually a plural, is treated as a singular.

Nouns ending in other consonants or in vowels, have no changes:

<i>rôr</i> kings;	<i>rôr àk</i> these kings	<i>gìn</i> thing;	<i>gín àn</i> this thing
<i>lén</i> war;	<i>lén àn</i> this war	<i>pì</i> water;	<i>pì àn</i> this water.

¹ It is, however, difficult to distinguish the beginning vowels in *àn* and *éni*; *àn* sometimes sounds *an* or even *en*, and *eni* is sometimes heard as *ani*.

141.

The demonstrative pronoun standing for a noun.

mén àn this one *mók* àk these ones.

Interrogative Pronouns.

142.

They imply the same consonant-changes as the demonstratives Pronouns.

ánò what, which? pl. *òníò*; on this plural see 124.*â* which?*àmén* (also *ámén*) who?pl. *àmók* (*ámók*).

Examples:

Singular.

<i>ogwòk</i> jackal;	<i>á ogwòk ánò</i> which jackal is it?
<i>lyéeh</i> elephant;	<i>á lyéeh ánò</i> which elephant is it?
<i>wot</i> house;	<i>á wòn ánò</i> which house is it?
<i>yaɬ</i> tree;	<i>á yaɬ ánò</i> which tree is it?
<i>rìt</i> king;	<i>á rān ánò</i> which king is it?
<i>atēp</i> bag;	<i>á atēm ánò</i> which bag is it?
<i>gin</i> thing;	<i>á gin ánò</i> which thing is it, what is it?

Plural.

143.

In the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ʃ*, *p*; see 139.

<i>wotì</i> houses;	<i>á wòt ónò</i> which houses are they?
<i>rōr</i> kings;	<i>á rōr ónò</i> which kings are they?
<i>yeɲ</i> trees;	<i>á yeɲ ónò</i> which trees are they?
<i>ógòkì</i> jackals;	<i>á ogòk ónò</i> which jackals are they?
<i>atēp</i> bags;	<i>á atēp ónò</i> which bags are they?
<i>lyéeh</i> elephants;	<i>á lyéeh ónò</i> which elephants are they?
<i>gik</i> things;	<i>á gik ónò</i> which things are they?

àmén á bì who has come?*àmók á bì* who have come?*jal amên* which man?*jok amók* which men?

144.

amén á á wòrì yín? who (is it that) sent you?*wá rōní méná* whom shall we elect?

[this?]

wòn an á wot mén this house is house whose? whose house is*wot ak á wotì mòk* whose houses are these?*wòn â* which house?*rān â* which king?*ogwòk â* which fox?*ógòkì â* which foxes?*mén* (*amén*) and probably also *â* are no original interrogative pronouns, but are demonstratives; see *mén* in this sense 141; *á* is probably the deictic element

"it is", see 196; both both are in the same time employed as interrogative, and *mén* even as a relative, see 145; originally it was: "this man!" and then, just as in English: "this man?" likewise: "it is a tree!" and: "it is a tree?" Here not even the position of the words is changed, but only their *tone*; just so in *Shilluk*; only the changing of tone goes the opposite way, the interrogative tone being low; see 206.

Relative Pronouns.

- a) What we express by a relative sentence, the *Shilluk* generally says in a simple sentence. Instead of saying: "the man who came yesterday, was my father" they say: "the man came yesterday, he was my father"; (compare the English "the man I saw" instead of "the man whom I saw").

jal á bì áwà the man came yesterday, or: the man who came yesterday; *á* is not a relative pronoun, but a particle denoting the past tense;

wot a gèrè wón the house (which) was built by us;

dean á nékè yì tēdo the cow (which) was killed by the people.

- b) In a similar sense *mén* is employed; *mén* is "this, this one", see 141, but it serves also in expressing relative sentences:

yá fá dwátá mén é lòjò, yá dwátá mén à tàr literally: "I do not want this one, it is black, I want this one, it is white" that is: "I do not want the one which is black, I want the one which is white".

mén may also be employed in a local sense: *e mādo pi, mén àn lūm bogon* he drank water in a place, where there was no grass.

- c) A real relative pronoun seems to be *má* who, which:

jal má bi the man who came *ken má bēn* the time which comes.

But this has rather the meaning of a participle: the coming time, the man having come. It is frequently used in connection with adjectives, see 149.

The Reflexive Pronoun.

It is formed with the help of *ré* pl. *rei* "body".

réd my body, that is: myself

rèi thy body, that is: thyself

ré his body, that is: himself

rèi wón our body, that is: ourselves

rèi wún your body, that is: yourselves

rèi gén their body, that is: themselves

á neka ré he killed himself

145.

146.

gé nẹka rei gén they killed themselves.

They say also:

a nẹka chwakẹ he killed his throat: himself.

"I myself" is expressed in a similar way:

á gwókè yá kí rẹ̀dà "it was done, I with my body": I myself did it;

á gwókè yí kí rẹ̀lì "it was done, you with your body": you yourself did it;

á gwókè é kẹ̀rẹ̀ he himself did it

á gwókè wó kí rei wón we ourselves did it

á gwókè wú kí rei wún you yourselves did it

á gwókè gé kí rei gén they themselves did it

or with *kẹ̀te* "alone":

á gwókè yá kẹ̀tá I did it myself

á gwókè yí kẹ̀tì you did it yourself

á gwókè é kẹ̀tẹ̀ he did it himself

á gwókè wó kẹ̀tẹ̀ wón we did it ourselves

á gwókè wú kẹ̀tẹ̀ wún you did it yourselves

á gwókè gé kẹ̀tẹ̀ gén they did it themselves.

This has also the meaning: I did it alone.

And: *yá kí chwáká* I with my throat: I myself; *yi kí chwaki* etc.

The Reciprocal Pronoun.

147.

wó fòta rei wón we beat each other

gé fòta rei gén they beat each other.

THE ADJECTIVE.

148.

Most adjectives do not distinguish between singular and plural, there are, however, a few which have different forms for both, and, what is very remarkable, the plural always has the ending *ò*, which, in the noun, is the specific ending of the *singular*.

dúón pl. *dùnò* big, great

tẹ̀n pl. *tẹ̀nò* small, little

chyek pl. *chyèkò* short

bar pl. *bàrò*, *bẹ̀rò* long

ràch pl. *rèchò* bad.

Note that all the plural-forms have low tone, and some, whose vowel in singular is short, have a long vowel, see 110.

Many adjectives have two forms, one denoting the gradual entering of a state, the growing into a state, and the second denoting the accomplished state.

d̀̀ǹ̀ becoming big, growing up;
r̀̀ǹ̀ acting badly, growing bad;
l̀̀ǹ̀ becoming hot, feeling not;

d̀̀ǹ̀ big, great, grown up
r̀̀ch bad
l̀̀t hot.

When adjectives are connected with nouns, the final consonant of the noun undergoes the changes described in 138.

In this connection, however, the adjective may be prefixed by the relative pronoun *má* (often *mé*) "which", in this case no changes take place; but it is to be noted that *before má the final consonant of the noun is, contrary to the rule in 107, to be pronounced voiced, whereas in all other connections the voiceless consonant is the characteristic of the plural.* This deviation from the common rule is analogous to the fact stated above, that the plural form of the adjective has the ending of the singular of nouns. In order to set forth the difference between the form without *má* and that with *má*, in the following examples the voiced final consonant is written voiced (contrary to the rule 38).

Note: *má* (*mé*) has always distinctly high tone. The adjectives with *má* are in their meaning more emphatic than those without *má*: *duon* large, *maduon* very large, large indeed.

<i>wot</i> house pl. <i>wot̀̀</i> .	<i>won</i> <i>d̀̀ǹ̀</i> big house	pl. <i>wot̀̀ d̀̀ǹ̀</i>
	<i>wod</i> <i>má d̀̀ǹ̀</i> big house	pl. <i>wod má d̀̀ǹ̀</i>
<i>yat</i> tree pl. <i>yen</i> .	<i>yan</i> <i>t̀̀ǹ̀</i> small tree	pl. <i>yén t̀̀ǹ̀</i>
	<i>yad</i> <i>má t̀̀ǹ̀</i> small tree	pl. <i>yén má t̀̀ǹ̀</i>
<i>rit</i> king pl. <i>rô</i> .	<i>rān</i> <i>d̀̀ch</i> good king	pl. <i>rô d̀̀ch</i> [<i>má d̀̀ch</i>]
	<i>rid</i> <i>má d̀̀ch</i> good king	pl. <i>rô má d̀̀ch</i> , or
<i>at̀̀p</i> bag pl. <i>at̀̀p</i> .	<i>at̀̀m</i> <i>l̀̀ch</i> broad bag	pl. <i>at̀̀p l̀̀ch̀̀</i>
	<i>at̀̀b</i> <i>má l̀̀ch</i> broad bag	pl. <i>at̀̀b má l̀̀ch̀̀</i>
<i>òk̀̀k</i> flower pl. <i>òk̀̀k</i> .	<i>okon</i> <i>kẁ̀r̀̀</i> red flower	pl. <i>òk̀̀k̀̀ kẁ̀r̀̀</i>
	<i>òk̀̀g</i> <i>má kẁ̀r̀̀</i> red flower	pl. <i>òk̀̀g má kẁ̀r̀̀</i>
<i>lyech</i> elephant pl. <i>lièch</i>	<i>lyen</i> <i>l̀̀j̀̀</i> black elephant	pl. <i>liech̀̀ l̀̀j̀̀</i>
	<i>lyej</i> <i>má l̀̀j̀̀</i> black elephant	pl. <i>liej má l̀̀j̀̀</i>
<i>gwòk</i> dog pl. <i>gúòk</i> .	<i>gwòn</i> <i>t̀̀r</i> white dog	pl. <i>guok̀̀ t̀̀r</i>
	<i>gwòg</i> <i>má t̀̀r</i> white dog	pl. <i>guóg má t̀̀r</i>
<i>mogò</i> beer pl. <i>mok̀̀i</i> , <i>myk̀̀i</i> .	<i>mòn</i> <i>mèt</i> sweet beer	pl. <i>mòk̀̀i mèt</i>
	<i>mog</i> <i>mámèt</i> sweet beer	pl. <i>mok̀̀i má mèt</i>
<i>yit</i> leaf pl. <i>yit</i>	<i>yin</i> <i>bél</i> bitter leaf	pl. <i>yit̀̀i bél</i>
	<i>yid</i> <i>má bél</i> bitter leaf	pl. <i>yit̀̀e má bél</i>

<i>rějō</i> fish pl. <i>rech</i> , <i>rechī</i>	<i>reñ chyèk</i> short fish	pl. <i>rechē chyèkō</i>
	<i>rej máchyèk</i> short fish	pl. <i>rej machyèkō</i>
<i>yēt</i> neck pl. <i>yièt</i> .	<i>yen̄ bar</i> long neck	pl. <i>yiētē barō</i> (<i>berō</i>)
	<i>yed̄ mábâr</i> long neck	pl. <i>yiēd̄ mábârō</i>
<i>lējò</i> tooth pl. <i>lek</i> .	<i>len̄ tar</i> white tooth	pl. <i>lekī tar</i>
	<i>lej mâtâr</i> white tooth	pl. <i>leg mâtâr</i>
<i>yǒ</i> road pl. <i>yēt̄</i> .	<i>yū toch</i> narrow road	pl. <i>yētē toch</i>
	<i>yō matoch</i> narrow road	pl. <i>yēd̄ matoch</i> .

150.

All the connections without *má* may have two meanings, viz. 1st attributive, as they are rendered above: *a big house*, etc.; 2nd predicative, *the house is big* etc., that is, the adjectives have the quality of verbs, and are treated as such, they may be conjugated like any verb; but the adjectives with *má* are only used in an attributive sense.

Comparison.

151.

The means of comparing an object with another are rather scanty, the people not feeling the need of comparison as we do. They simply say: this thing is big, and that one is not big, or: is a little big.

a) The most common way of expressing a higher degree of quality or quantity is to lengthen the vowel, and at the same time to raise the tone.

But generally this is only possible in words which have the high or middle tone, not with the low-toned ones; with these the low tone is so essentially connected that a high tone would be incompatible with them. Examples of adjectives whose tone may be raised, are: *dōch* good, *gír* many, *tēn* small, *tóch* narrow.

b) Words with low tone may be intensified in their meaning by still lowering their tone, as for instance *ràch* bad, *dēnò* big, *nēnò* much, many.

Other means for expressing a higher degree of an adjective are:

c) lengthening of a vowel only: *mèdò* sweet, *mèdō* very sweet; *nēno* many (the first vowel to be lengthened).

d) repetition of the adjective: *ràch* bad, *ràch ràch* very bad. In these repetitions generally the vowel in the second word is long.

e) the word is repeated and the second gets the prefix *ma*: *dōch mádōch* "good which is (really) good": very good, exceedingly good.

f) "rach" is very much used in this sense; e. g. *ràch kī dōch* "bad with goodness" that is: exceedingly good; *rach kī lau* "bad with being far": very, very far.

- g) by adding *wok* "outside": *tɛ̃n wok* "small outside", that is "small beyond anything", very, very small.
- h) *chàr, chàrò* "very" may be added.
- i) by *fòdò* "to surpass"; this form together with those under *k* expresses a real comparison: *yé dà dɔk máfòt̃ dɔk pyàrò* "he has cows surpassing cows ten": he has more than ten cows; *jě á t̃òu, gé jòdò jě ádèk* "people died, they surpassed people three": more than three people died.
- k) *rũné á mál, rũná yà chán* "his years are above, my years are behind": he is older than I;
yá mòlá bèn é tók "I was first coming he was absent": I came earlier than he;
ba duṛni nè yán (he is) not (so) old as I.

THE NUMERALS.

Cardinal Numbers.

152.

<i>ákyèl</i> 1	<i>áryàù</i> 2	<i>ádèk</i> 3	<i>ánwèn</i> 4
<i>ábích</i> 5	<i>ábíkyèl</i> 6	<i>ábíryàù</i> 7	<i>ábídèk</i> 8
<i>ábínwèn</i> 9	<i>pyàrò</i> 10	<i>pyàrò wíy ákyèl</i> 11	
<i>pyàrò wíy áryàù</i> 12		<i>pyàrò wíy ádèk</i> 13	
<i>pyàrò wíy ánwèn</i> 14		<i>pyàrò wíy ábích</i> 15	
<i>pyàrò wíy ábíkyèl</i> 16		<i>pyàrò wíy ábíryàù</i> 17	
<i>pyàrò wíy ábídèk</i> 18		<i>pyàrò wíy ábínwèn</i> 19	
<i>pyàr áryàù</i> 20	<i>pyàr áryàù wíy kí ákyèl</i> 21		
<i>pyàr áryàù wíy kí áryàù</i> 22		<i>pyār ádèk</i> 30	
<i>pyār ánwèn</i> 40		<i>pyār ábích</i> 50	
<i>pyār ábíkyèl</i> 60		<i>pyār ábíryàù</i> 70	
<i>pyār ábídèk</i> 80		<i>pyār ábínwèn</i> 90	
<i>pyàr pyàr</i> 100	<i>pyàr pyàr wíy kí ákyèl</i> 101.		

Only the numerals from one to five and ten are primitive, all the rest are compositions. The beginning *á* in the names for one to five is secondary, and is probably identical with *á* "it is"; the ordinal numbers do not have it. Mark the mechanical intonation in the numbers from one to four. *pyàrò* pl. *pyàr* is a substantive; *ábíkyèl* is of course 5 + 1; *pyārò wíy ákyèl* means "ten, on its head one" i. e. ten, added to it one; this is still more evident in the following forms, which are also used: *pyàrò wíjé dà ákyèl* "ten, its head has one", or: *pyàrò wíy kí ákyèl* "ten, (its) head with one".

153.

The numeral follows the noun: *wot áryàu* two houses; often *ga* "copy" is inserted between both: *chàn gá pyāro* ten days.

Ordinal Numbers.

154. They are rarely used. In forming them the prefix *á* is dropped and the simple stem is used, with the exception of "the first", which is formed from *mal* "above".

ámálò the first

ryàu the second

dàk, dèk the third

nwèn the fourth

bích the fifth

pyāro the tenth.

THE VERB.

155. The stem of the verb is uniform. It always consists in a consonant, a vowel, and a consonant, or a consonant, a semivowel, a vowel, and a consonant. But the sounds of the stem may undergo certain changes, on which see 187.

Conjugation of the Verb.

156. The verb has two principal modes or tenses:

1. The Present Tense. This denotes an action as going on, as being done just now, as one not yet finished. This action may be going on in the present as well as in the past or future; the emphasis does *not* lie on the time, but on the fact that the action is *not finished*, but is being done, it "has not become", but "is becoming".

Generally the Present in Shilluk corresponds to the English Present, but it may also describe the Past or the Future: "I am going", "I was going", "I shall be going".

2. The Perfect denotes the action as complete, it describes that which "has become", a state, an accomplished fact. While the Present means: "he is going" the Perfect is: "he is gone", "he is away".

[These same two tenses with exactly the same meanings are found in the Semitic languages, they are there called Imperfect and Perfect. I have retained the name "Present" because it is introduced already, and a new term might lead to confusion. In these two forms there is another conformity between Shilluk and Semitic languages: in Hebrew the verb in the Imperfect (= Shilluk Present) is always preceded by the subject, in the Perfect the subjective pronoun follows the verb; in Shilluk the verb

in the Present (= Hebrew Imperfect) is preceded by the subject, in the Perfect the subjective pronoun or noun may precede *or follow* the verb. In Nama (Hottentott) and Fulfulde, two Hamitic languages, the subject may also precede *or follow* the verb.]

Besides these two the verb has the following modes:

3. The Future;
4. The Habitual; it denotes action which is done repeatedly, usually, habitually, either in the Present or in the Past.
5. The Imperative.
6. The Verbal Noun; is a real noun, corresponding to the English "going", "eating".
7. The Noun Agent; denotes the doer of the action expressed in the verb. There are two forms, one for expressing an occasional, and the other the habitual doer.
8. The Passive Voice.

Examples showing the conjugation of the verb.

157.

The Verb without an Object.

Stem: *cham* to eat.

Present.

<i>yá chàmò</i> I am eating	<i>yí chàmò</i> you (s.) are eating
<i>é (yé) chàmò</i> he is eating	<i>wá chàmò</i> we are eating
<i>wú chàmò</i> you are eating	<i>gè chàmò</i> they are eating.

The verb in the present always ends in *ò*; this *ò* is sounded very faintly, see 2.

Nearly all verbs have in the present exactly the same form: the first vowel is long, and both syllables have a low tone. There are only a few exceptions to this rule, viz.

- a) the first vowel may be short; in this case the vowel is often high: *kédò* to go; but at the same time: *kàdò* to go; *ryèrò* to come forth.
- b) the first vowel, being long, may have the falling tone; in connection with it the second vowel has sometimes middle, but generally low, tone: *gwânò* to dig, *gôtò* to be vexed. As this is the form and intonation of the infinitive (see 170) these "present forms" may properly be infinitives, these having taken the place of the low-toned present tense.

In most cases the second consonant, if mute, is voiced.

A second form of the present tense is formed by putting *dè* between the subject and the verb:

yá dè chàmò I am (or was) engaged in eating, I have been eating.

158.

Perfect.

<i>yá chàm</i> I ate	<i>yá kêt</i> I went
<i>yí chàm</i> you ate	<i>yí kêt</i> you went
<i>á chàm</i> he ate	<i>á kêt</i> he went
<i>wá, wú, gĕ chàm</i> we, you, they ate	<i>wá, wú gĕ kêt</i> we, you, they went
<i>yá ñèṭṭì</i> I laughed	<i>wá ñèṭṭì</i> we laughed
<i>yí ñèṭṭì</i> you laughed	<i>wú ñèṭṭì</i> you laughed
<i>á ñèṭṭì</i> he laughed	<i>gĕ ñèṭṭì</i> they laughed.

159.

Characteristics of the Perfect are:

1. the vowel *á*; appears in the 3rd p. sing. only; the personal pronoun is then dropped.
2. the final vowel *ə* is dropped.
3. With a few exceptions the second (mute) consonant, which in most cases is voiced in the Present, becomes voiceless.
4. The Perfect ends either in the second consonant, or the vowel *ì* is added to the stem.
5. As a rule the tone of the stem-vowel is low; the vowel has, however, not unfrequently a high or falling tone.
6. On vowel- and consonant-changes in the Perfect vide below 182, 187.
7. While in the Present the subject, whether noun or pronoun, always precedes the verb, in the Perfect the subjective noun or pronoun may follow the verb, and very often does so. In this case the tone on both syllables, that is on verb and noun, is high, in the singular; where the suffixed pronoun is a single vowel, the final vowel of the verb, if there is one, is dropped; in the plural a final vowel of the verb is preserved; if the verb ends in a mute consonant, and has no final vowel, the "helping vowel" is sometimes inserted; the same is the case when the subject is a noun beginning in a mute consonant.

This form retains *a*, the sign of the Imperfect, through all persons, *but its tone is low* (contrast-tone, see 59). — The second consonant, if mute, becomes voiced again, except where the helping vowel is inserted.

<i>à rĕná</i> I ran	<i>à rĕní</i> you ran
<i>à rĕné</i> he ran	<i>à rĕn wá</i> we ran
<i>à rĕn wú</i> you ran	<i>à rĕn gĕ</i> they ran
<i>à nĕgá</i> I killed	<i>à kĕḍḍá</i> I went
<i>à chwólí</i> you called	<i>à gwĕḍé</i> he wrote.

If the subject is a noun, sometimes the helping vowel is added to the verb, and sometimes not:

<i>à kĕṭ obwoñ</i> the stranger went;	<i>à kĕṭ óṭwǒñ</i> the hyena went;
<i>à gĕché rĭṭ</i> the king struck;	<i>à bĕn ñal</i> the boy came

but: *nal e bēno* the boy is coming *obwoñ e keđo* the stranger is going.

Sometimes the subjective noun is placed at the head, the corresponding subjective pronoun following the verb:

đāñ ken à tówé a man, when he dies: when a man dies.

8. Verbs who have instead of the second consonant a semivowel.

a) *y*. No *i* is added in the Perfect. The *y* unites with the preceding vowel to a diphthong: *toyò* to pierce, perfect *toi*.

b) *w*. Here likewise generally no *i* is added: *towo* to die, perfect *tou* (also *tò*). *ñeau* to trade, perfect *ñeau*, seldom *ñeawi*.

Sometimes the subjective pronoun is employed twice, before and behind the verb; for the last not the suffixed, but the emphatic or the subjective form are used; note the changes of the tone!

yí rè gwàl yìn why [re] are you *é rè gwàl èn* why is he (so) thin?
(so) thin? *wú rè gwàl ùn* why are you (pl.)

gé rè gwàl gèn why are they (so) (so) thin?
thin? *yí rè kété* or: *kéđí* why did you go?

é rè kéđé why did he go? *wú rè kéđùn* why did you go?

wá bèn wà we came *gé bèn gén* they came

gé kéđ gé ken where did they go? *wú kéđ wú ken* where did you go?

If *kā* "and" introduces a sentence, the subject, if a pronoun, always follows the verb, and the object always precedes the verb.

kā kyèn gǒjá and I struck the *kā kyèn gǒjí* and you struck the
horse horse.

Future.

The characteristic of the Future is the particle *ú*,¹ which is placed before the verb. In most cases the present form of the verb is used, but not unfrequently that of the Perfect as well, but in this last case with a slight changing of tone: if the tone is low in the Perfect, it becomes middle in the Future.

yá ú chàmò I shall eat *wá ú chàmò* we shall eat

yí ú, or *yú chàmò* you will eat *wú chàmò* you will eat

ú chàmò he will eat *gé ú chàmò* they will eat

yá ú ñétí I shall laugh *wá ú kété* we shall go.

As the Present, so too the Future has a second form, with *dè* placed between pronoun and verb: *yá ú dè chàmò* I shall eat. There may be (or at least may have been) a difference of meaning between the two forms, but I have found none.

Habitual.

The *Habitual* is formed by putting the auxiliary verb *ñí* "to use to" between subject and the Present form of the verb.

¹ In Masai the Future is formed by suffixing *u*. Hollis page 59.

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yá ní chàmò I use or used to eat

gé ní kédò they use or used to

é ní gwèdò he uses or used to write.

go

Imperative.

I 64.

chàm eat!

két, kédí go!

bì kédò come, (let us) go!

pl. *chàmùn* eat! ¹

pl. *kédùn* go!

chàm wà let us eat!

két wà, kédè wòn let us go! *chùní* be quiet! pl. *chùnùn* be quiet.

In the singular *i*, the suffix of the 2^d p., may be added or not.

I 65.

The Verb with a Noun as Object.

Present.

The second vowel receives a middle tone.

yá chàmò byél I am (or was) eating dura.

yá kédò gat I am (or was) going to the river-bank.

Perfect.

I 66.

If the Perfect ends in *i*, this *i* is retained, if it ends in a consonant, an *a*, in some cases *í*, is added. I am not quite clear as to the tones; "a" always seems to have a low tone, "í" has sometimes a middle, sometimes also a low tone.

yá chàmà byél I ate dura

yá lìù kwof I heard a talk

yá kètà pach I went home

yá màtí (màdì) pi I drank water.

Future.

I 67.

The final vowel has a middle tone.

yá ú chàmò byél I shall eat dura

yá ú kètí pach I shall go home.

Habitual.

I 68.

Follows the rules of the Present.

Imperative.

I 69.

In the 2nd p. sing. almost always *i* is added; the 2nd p. pl. has *u* suffixed instead of *un*.

chàm byél } eat dura!
chàmi byél }

pl. *chàmú byél* eat dura!

chàm wá byél let us eat dura!

nèk wá nárōjò let us kill a calf!

kédè wá pach let us go home!

māde wá pi let us drink water!

Verbal Noun (Infinitive).

I 70.

The Verbal Noun occurs in two chief forms:

- without the final vowel; the stem-vowel has a middle tone;
- with the final vowel *ò*; the stem-vowel has a falling, and the final vowel a low tone.

Deviations from this rule do occur, but are not frequent. Sometimes a semivowel occurs. Examples:

yá gògò I am working

n. *gwòk* working

¹ This *un* is of course the personal pronoun of the second person plural.

<i>yá gwèdò</i> I am writing	n.	<i>gwét</i> writing
<i>yá chwòtò</i> I am calling	n.	<i>chwòt</i> calling
<i>yá nàgò</i> I am killing	n.	<i>nèk</i> killing
<i>yá rùmò</i> I am thinking	n.	<i>rùmò</i> thinking
<i>yá tàbò</i> I am cheating	n.	<i>tâbò</i> cheating
<i>yá mādò</i> I am drinking	n.	<i>mât</i> drinking.

In adding a genitive, or an adjective pronoun to the verbal noun, the changes described in 138 occur: *gwèn àn* this working.

Noun Agent.

The language distinguishes two kinds of noun agent, one for the person who does something just now or occasionally, the other denoting the habitual doer of the action.

The first is formed by a connection of words which is really a sentence: *nān e gōgo* "this man is working" (see 83), *nate* + the demonstrative *n* is connected with the present tense of the verb; this means "one who is working just now". In the second form *nate* without a pronoun is combined with the verbal noun: *nate gwok* "a man of working", a man whose habit or calling it is to work, a workman.

nān e mādo a man drinking just now
nate mât one who drinks habitually, a drinker.

The Passive Voice.

The Shilluk forms a Passive Voice, whose chief characteristic is the high-low (the falling), and in some cases the high tone. It consists merely in the stem, no final vowel being added. The stem-vowel is a little shorter than in the Present and Perfect, it may be described as half-long, but is marked as short in this book. In some cases a semivowel is inserted between the first consonant and the vowel.

Probably the Passive Voice was originally an intransitive form of the verb, denoting a state: from *gōgo* to work, *gwok* "worked", *á gwók* "it is worked"; *chàmò* to eat, *châm* "eaten"; *byel á châm* the dura is eaten, properly "is an eaten one"; *fòdò* to beat, *fwót* "beaten", "a beaten one"; so we can hardly speak of passive tenses, it is rather a mood, an accomplished condition or situation. But nevertheless the form clearly conveys the meaning of a real Passive, which is best shown by the fact that the doer of the action is added to the verb, so its grammatical construction corresponds exactly to that of the Passive in European languages; sometimes, though not frequently, even a Future of the Passive is formed by prefixing *ú*.

The doer of the action may be expressed by a noun, or by a pronoun.

a) by a noun.

I 71.

I 72.

I 73.

I 74.

Here always *yè* "by" is added :

byél a chám yè jál éni the dura was eaten by this man
niál á fwót yè jâgò the boy was beaten by the chief.

The original meaning of *yè* "by" is not known; perhaps it is some deictic pronoun "it is": "he was beaten it is the chief" (who did it); it can be identical with *yè* "towards".

I 75. b) by an absolute pronoun.

The 'helping vowel' is added to the verb. In this case the stem-vowel has a high tone, the 'helping vowel' being low. Perhaps the 'helping vowel' here is the shortened *yè*.

á chámè yán it was eaten by me *á chámè yín* it was eaten by you
á chámè gén it was eaten by them.

I 76. c) by the suffixed pronoun.

Sometimes *yè* is also used here: *á chám yè én* it was eaten by him.

Here a very peculiar distinction between singular and plural is made: for both numbers the pronouns of the singular are used, but if the doers are a plurality of persons, the last consonant of the verb becomes voiceless; this is of course only possible in verbs ending in a mute consonant; in the rest no distinction is made; but if a distinction seems necessary here, the plural of the pronoun may be employed.

á gwôgà it was worked by me, *á gwôkà* it was worked by us
á kwôbà it was spoken by me, *á kwôpà* it was spoken by us
á mádà it was drunk by me, *á mátà* it was drunk by us
á gwêdì it was written by you sing., *á gwêtì* it was written by you, pl.
á lédè it was seen by him, *á létè* it was seen by them.

[The verbs following in their intonation the rule demonstrated here, are in the majority; but besides them some examples have been written down by me which deviate in their tones:

á chwòlà he was called by me, *á lwògà* it was washed by me,
á nòdá it was cut by me, *á líná* it was heard by me,
á nǎgá it was killed by me.

But these are possibly misunderstandings.]

I 77. Most foreigners have considerable difficulties in distinguishing the active voice from the passive, the difference between both lying in most cases solely in the intonation. Misunderstandings are easily possible, where the imperfect (active) has a high tone, as *yótò* to find. — The natives generally prefer to speak in the passive voice; therefore the foreigner can best avoid misunderstandings by using the passive voice as much as possible and by supposing that what a native tells him, to be passive, and not active.

The chief characteristics of the passive have been given above; the following examples may serve to illustrate the difference in sounds and intonation between active and passive:

- yǎ gǎchà jal an* I beat this man
yǎ gǎch yì jal an I was beaten by this man
yǎ gǎchà yín I beat you
yǎ gǎchè yín I was beaten by you
yǎ chàmà nàtè I cheated somebody
yǎ chám yì nàtè I was cheated by somebody
á chàmà yán he cheated me
á chámè yán he was cheated by me
yǎ chàmì én I cheated him
yǎ chámè én or *yì én* I was cheated by him
á chwòlà nál he called the child
á chwól yì nál he was called by the child.

Doubling of a Verb.

In order to intensify the meaning of a verb, it can be doubled; examples for this have been given in 75; a particular kind of doubling a verb is this: the verb is pronounced twice, the first being high toned on its first syllable, the second being low toned on both syllables:

- yǎ chámò chámò* I shall surely eat;
yǐ nǎgà nǎgò I shall surely kill you;
yǐ chámè chámò you will by all means be eaten.

Different tones has: *á dǒyì dǒyó* it increased gradually, by and by. Mark the long vowel in the second verb.

Change of Sounds in Verbs.

Many verbs undergo certain changes of sounds in their conjugation, these have not been treated in the preceding pages.

The changes may be classified thus:

- a) changes in the second consonant.
 - b) changes in the stem-vowel.
 - c) changes in the semivowel preceding the stem-vowel.
- a) Changes in the second consonant.

The second consonant, if mute, may change in the perfect, passive and verbal noun. Not all mute consonants change, and in some the form with a changed consonant is employed besides the unchanged form, both having exactly the same meaning. There is no rule to show when the second consonant does change, and when not.

I 77 a.

I 78.

I 79.

I 80.

A List of Verbs in their different Forms.

English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
tell lies	e fèdò	fèt, fyèt	ú fèdò	—	yì ky fèt	fyèt, fyen an	nān e fèdò nate fyèt
beat	yá fòdò	yá fòt	ú fòdò	fwòt	fòt, fòdun	fùdò	nān e fùt
beat the horse	é fòdò kyén	é fòt k.	ú fòdò k.		fòt k.	fùdò k.	
hoe, till	fùrò	fúr	ú fùrò	fúr	fúr, fúrún	fúr	nān e furo
hoe the field	fùrò fwodò	fúrà f.	ú fùrò f.		fúr f.		nate fúr
build	gèrò	gér	ú gèrò	gér, gyér	gér, gerun	gyér, gyen an	nān e gèrò
build a house	gèrò wot	gèra wot	ú gèrò wot	gér wot			nate gyen
write	gwèdò	gwèt	ú gwèdò	gwèt	gwèt, gwèdun	gwèt	nān e gwèdò
write a book	gwèdò wano	gwèdò w.	ú gwèdò w.		gwèdò w.	gwèdò w.	nate gwèt
work	gègò	gèk	ú gègò	gwòk	gòk, gwòk	gwòk	nān e gègò
go	kédò	két, kèt	ú kèt	—	gògùn	gwòk gwòk an	nate gwòk
speak	kòbò	kóp	ú kòbò	kwóp	két, kédán	kédò, kèp an	nān kèbò
speak a word	kòmò kwóp	kòmò k.	ú kòmò k.		kòp, kòbún	kwóp, kwóm an	nate kwóp
hear	lìnò	lìn	ú lìnò	lìn	lìn, lìnùn	lìnì	nān e lìnò
hear a talk	lìnò kwóf	lìn k.	ú lìnò k.	lìn k.			nate lìnì
see	lètò, lèdò	lèt, lètì	ú lètì	lèt	lètì, lètun	lètò, lèt an	nān e lètò
see a bird	lètò wìnò	lètà w.	ú lètì w.		lètì w. lètì w.		nate lètò
wash	lègò	lègì	ú lègò	lwòk	lwòk	lwòk	nān e lègò
wash a cloth	lègò tau	lwókà tau	ú lègò l.		lègùn lwòk l.	lwòk lwòk an	nate lwòk
drink	màdò	mât	ú màdò	mât	mât, màdùn	mât	nān e màdò
drink water	màdò pi	màdì pi	ú màdò pi	(not mât!)	màdì pi	mât	nate mât
give	tòtò, màjò	tòtè	ú tòtò	tòt, màch	mùch, tòt,	tòtò, màjò	nān e mùjò
give money	tòtò nyenì	tòtò n.	ú màjò		muy n., tòtì n., tòtù n.	mùn an	nate mùch

Continued.

English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
kill kill a sheep	nàgò nàgò dyél	nèkà nèkà d. nèkì d.	ú nèkà ú nèkà d.	nèk	nàk nàgrùn nàk d. nàgu d.	nèk nàn àn	nān e nàgò nate nèk
sleep	nénò	nèn	ú ménì	—	nēni nēnun	nénò	nān nēn
laugh	nèkò	nèkà	ú nèkì	—	nèkì, nèkùn	nèkò, nìyèto nìyér àn	nān a nèkò
hew	nùdò nùdò yaŋ	nùt nùdì y. nòta y.	ú nùdò ú nùdò y.	nòt, nòl	nùdì, nùdun nòti y. nòtu y.	nòt nòn an	nān e nùdò nate nòt
eat eat dura	chàmò chàmò byél	chàm chàmì b. chàmà b.	ú chàmò ú chàmò b.	chàm	chàm chàmun chàmì b. chàmù b.	chàm	nān a chàmò nate chàm
call call a child	chwòtò chwòtò n.	chwòtì chwòtì n. chwòtò n.	ú chwòtì n.	chwòl	chwòtì chwòtun	chwòt	nān e chwòtò nate chwòt
run	rìnò	rèni	ú rèni	—	rèni, rènin	rènd	nān a rènd
buy	nèàwò	nèàù	ú nèàwò	nèàù	nèàù nèàwin	nèàù	nān e nèàù
bring, carry bring a tree	tèdò tèdò yaŋ	tèt tèra y.	ú tèdò ú tèdò y.	tèr, tìyèr	tèr, tèrù	tèr	nān e tèdò nate tèr
play	tígò	ták	ú ták	—	tùkù	tùgò, tùn àn	nān e ták
search search a cow	yàbò yàbò deani	yàp yàfà ð.	ú yàbò ú yàbò ð.	yàf	yàf, yàbùn yàf ð.	yàbò, yám àn	nān e yàbò
sweep sweep a house	yèjò yèjò wot	yèch yèchà wot	ú yèjò ú yèjò wot	yèch	yèch, yèjùn yey wot	yèch, yèni àn	nān e yèjò nate yèch
find find a thing	yòtò, yitò yòtò gin	yitì (g.) yòtò g.	ú yòtò (g.) ú yitì (g.)	yòt, ywòt		yòdo yon an	nān e yitò

Present	Imperfect	Passive	Verbal Noun
<i>t, d > l</i>			
<i>bato</i> to throw	<i>á bala gin</i>	<i>bâl</i>	
<i>budo</i> to roast	<i>á but, or á bul</i>	<i>búl</i>	
<i>chudo</i> to compensate	<i>á chût, á chól</i>		<i>chôlò</i>
<i>chwoto</i> to call	<i>á chwota,¹ á chwola</i>	<i>chwól</i>	
<i>d̄odo</i> to brew	<i>á dwola</i>	<i>dwól</i>	<i>dwól</i>
<i>ḡodo</i> to scratch	<i>á ḡola</i>	<i>gól</i>	<i>gól</i>
<i>k̄ado</i> to bring	<i>á k̄adi</i>	<i>kêl</i>	
<i>kudo</i> to pull out	<i>á kola</i>	<i>kól</i>	<i>kól</i>
<i>kwato</i> to steal	<i>kwati, kwāla</i>	<i>kwâl</i>	
<i>kwoto</i> to drive	<i>kwoti, kwola</i>	<i>kól</i>	<i>kól</i>
<i>l̄edo</i> to shave		<i>lyêl</i>	
<i>n̄wato</i> to touch	<i>n̄wati</i>	<i>n̄wâl</i>	<i>n̄wâtò</i>
<i>n̄ado</i> to cut	<i>n̄at</i>	<i>n̄âl</i>	
<i>n̄odo</i> to cut	<i>n̄ot, n̄òl</i>	<i>n̄ól</i>	
<i>w̄odo</i> to pound	<i>w̄ola</i>	<i>wól</i>	<i>wól</i>
<i>ȳiedo</i> to save		<i>ȳiêl</i>	
<i>t, d > r</i>			
<i>tyeto</i> to carry	<i>tyeti, tēra</i>	<i>têr</i>	
<i>t, d > n</i>			
<i>yeto</i> to curse	<i>yeni</i>		<i>yên</i>
<i>t, d̄ > l</i>			
<i>t̄ado</i> to cook	<i>t̄ala</i>	<i>t̄âl</i>	
<i>w̄ido</i> to change	<i>w̄ela</i>	<i>w̄êl</i>	<i>wil</i>
<i>t, d̄ > r</i>			
<i>n̄eto</i> to laugh	<i>n̄êtì</i>		<i>nyêrò</i>
<i>ȳiedo</i> to cut	<i>ȳieti, yiera</i>	<i>ȳiêt ȳiêr</i>	
<i>t, d̄ > n</i>			
<i>n̄wodo</i> to be weak	<i>n̄wòn</i>		
<i>b > m</i>			
<i>libo</i> to be cold	<i>l̄imi</i>		<i>l̄ibò</i>
<i>k̄abo</i> to speak	<i>k̄omà kwóp</i>	<i>kwóp</i>	<i>kwòp</i>

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In these words the forms with a mute consonant are doubtlessly primitive; from them the present tense was formed by suffixing *o*, so the primitive mute consonant is preserved here in the present; in a later period the mutes were, by different influences, transformed; the primary cause of their transformation was perhaps their position at the end of a word. See note in 46 concerning *t > r*.

In frequent cases, however, the consonant was also changed in the present tense; but in these cases the unchanged form of the present also exists beside the changed one; thus many verbs have two present (and perfect) tenses.

¹ In the forms ending in *a* a noun as object is to follow.

different in their form, but uniform in their meaning; sometimes not only the second consonants, but also the vowels of two forms differ, the vowel of the changed form always being identical with that form of the primitive verb which has the changed consonant, so that one can say: *from the changed form of the primitive verb a new verb has been formed*; an example will illustrate what is meant: Present *chwòto* to call, past *chwòt*, *chwòti*, or *chwòl*, passive *chwòl*; now from the form *chwòl* the present of a new verb is formed: *chwòlò* to call, past *chwòl*, passive *chwòl*.

Double forms in which the second verb is derived from a tense or mood of the first:

{	<i>chudò</i> to compensate	perf. <i>chât</i> and <i>chól</i>	n. <i>chól</i>
{	<i>chòlò</i> to compensate	perf. <i>chól</i>	n. <i>chòlò</i>
{	<i>dòdò</i> to brew	perf. <i>dwòla</i>	pe. <i>dwòl</i> n. <i>dwòl</i>
{	<i>dwòlò</i> to brew	perf. <i>dwòla</i>	pe. <i>dwòl</i>
{	<i>gèrò</i> to build	perf. <i>gera</i>	pe. <i>gyêr</i>
{	<i>gyêrò</i> to build	perf. <i>gyera</i>	pe. <i>gyêr</i>
{	<i>kādò</i> to bring	perf. <i>kādi</i> , <i>kāl</i>	pe. <i>kêl</i>
{	<i>kālò</i> to bring	perf. <i>kāl</i>	
{	<i>kudò</i> to pull out	perf. <i>kòla</i>	pe. <i>kòl</i> n. <i>kòl</i>
{	<i>kòlò</i> to pull out	perf. <i>kòla</i>	
{	<i>kwātò</i> to steal	perf. <i>kwati</i> , <i>kwāla</i>	pe. <i>kwâl</i>
{	<i>kwālò</i> to steal	perf. <i>kwāla</i>	
{	<i>lédò</i> to shave		pe. <i>lyél</i>
{	<i>lyélò</i> to shave		
{	<i>ńwatò</i> to touch	perf. <i>ńwati</i>	pe. <i>ńwâl</i>
{	<i>ńwālò</i> to touch	perf. <i>ńwāla</i>	
{	<i>nādò</i> to butcher	perf. <i>nât</i>	pe. <i>nât</i> , <i>nâl</i>
{	<i>nālò</i> to butcher	perf. <i>nâl</i>	
{	<i>wòdò</i> to pound	perf. <i>wòlà</i>	pe. <i>wól</i>
{	<i>wòlò</i> to pound	perf. <i>wòlà</i> .	

I 83.

Some verbs have double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their second consonant unchanged through all tenses and modes. The meanings of the two verbs are in most cases identical, but in some there is a difference.

- dègò* and *dānò* to move into
- lugò* and *lūnò* to turn
- dwatò* and *dwerò* to search, want, wish
- gwidò lep* to "wink" with the lips, and *gwèlò* to wink
- fudò* and *funò* to pull out

I 84.

kōdō and *kunō* to blow up a fire
fōdō to pass and *fōnō* to pass
nyēdō to milk and *niēnō* to let the milk down.

185.

Those verbs which are virtually adjectives (see 150), have some peculiarities. Example: *ràch* "(to be) bad"; this form corresponds in its sounds and its meaning to the Perfect of the common verbs: it ends in a mute consonant, and it designates a state, not an action; this form as such does not change the final consonant; a regular present may be formed from it (though not from all verbs of this kind): *rājō* "to become bad, act badly"; but besides this regular form of the present it has a second, in which the second consonant turns into the corresponding nasal one: *rēnō* "to become bad, act badly".

<i>nōk</i> little	<i>nōnō</i> to become little or few
<i>tēk</i> hard	<i>tēgō</i> and <i>tēnō</i> to become hard, feel hard
<i>dōch</i> good	<i>dōjō</i> and <i>dōnō</i> to become good, act well
<i>kēch</i> strong	<i>kēnō</i> to become or be strong
<i>ràch</i> bad	<i>rājō</i> and <i>rēnō</i> to become or be bad, act badly.

In one case, however, such a word has the nasal consonant in the adjective (perfect) form already:

<i>duñi</i> big	<i>dōnō</i> to become big, grow up; here a form with a mute consonant does not exist.
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b) Changes in the Stem-vowel.

186.

Here the very same process as in the change of consonants is to be observed. Present *a* > *e* in perf. and passive.

<i>kādō</i> to bring	pe. <i>kêl</i>	
<i>bāgō</i> to boil	pe. <i>bêk</i>	
<i>fādō</i> to be tired	pe. <i>fêt</i>	
<i>fano</i> to ride	perf. <i>a fani</i> and <i>a feni</i>	
<i>kābō</i> to take by force		n. <i>kèpō</i>
<i>kādō</i> to twist	perf. <i>kêt, kêl</i>	
<i>kāgō</i> to ache		n. <i>kêk</i>
<i>kāgō</i> to plant	perf. <i>kêk</i>	
<i>nāgō</i> to kill	perf. <i>nêk</i>	

<i>bājō</i> and <i>bājō</i> to tie	pe. <i>bêch</i> and <i>bêch</i>
<i>dēnō</i> and <i>dāgō</i> to scatter	perf. <i>dēn</i> .

Present *ā* > *a* in imp. and passive.

<i>chābō</i> to mix	perf. <i>chapa</i>	pe. <i>châp</i> and <i>châp</i>
<i>fāgō</i> to be sharp	perf. <i>fâk</i>	
<i>kābō</i> to take by force	perf. <i>kapa</i>	pe. <i>kâp</i> n. <i>kèpò</i> .

lāgō to inherit perf. *laka* pe. *lāk* n. *lāk*.
 Present *a* > *ē* in perf. and passive.

bājō to tie perf. *bēcha* pe. *bēch*
gwānō to tie perf. *gwen*

gwārō to snatch n. *gwarō*
 Present *i* > *e*: and *gwero*

wīdō to change perf. *wēla*.

Changes between *o*, *o* and *u*.

tugō to crush n. *tōk*

lūgō to turn perf. *logi* n. *lōk*

kudō to pull out perf. *kōla* pe. *kōl* n. *kōl*

nōnō to become little, *nōk* little

kōdō to fasten n. *kūdō*

chudō to compensate perf. *chōl*.

Double forms with different vowels; the second verb is derived from a tense or mood of the first:

I 87.

{ *chudō* to compensate perf. *chōl*

{ *chōlō* to compensate perf. *chōl*

{ *fādō* to be tired perf. *fēt*

{ *fēdō* and *fīdō* to be tired perf. *fēt*

{ *fēdō* to raise n. *fīdō*

{ *fīdō* to raise

{ *kābō* to take by force n. *kēpō*

{ *kēpō* to take by force

{ *kādō* to twist perf. *kēt*

{ *kēdō* to twist

{ *kāgō* to plant pe. *kēk*

{ *kēgō* to plant

kudō to pull out perf. *kōla* pe. *kōl*

kālō to pull out.

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel unchanged through all tenses and modes. The meaning of the two verbs is in most cases identical, but in some there is a difference:

I 88.

dāgō and *dēgō* to move into *dwānō*, *dwēnō* and } to evaporate
dwatō and *dwotō* to want, wish *dwunō*

gorō and *guro* to tattoo *gwañō* and *gwoñō* to scratch

kādō and *kēdō* to go *mōtō* and *mītō* to hold fast

nājō and *nējō* to know, recognise *nādō* to butcher, *nūdō* to cut

pāno and *peko* to fill

kwālo and *kweto* to steal.

c) Changes in the Semivowel.¹

189.

The Semivowels *w* or *y* are inserted in the stem in order to form certain tenses or modes of the verb.

<i>dōdo</i> to brew beer	perf. <i>dwola</i>	pe. <i>dwól</i>	n. <i>dwòl</i>
<i>fōjo</i> to make butter		pe. <i>fwóch</i>	
<i>gōgo</i> to work		pe. <i>gwók</i>	
<i>gōño</i> to scratch	perf. <i>gwóna</i>		n. <i>gwônò</i>
<i>kōgo</i> to stick		pe. <i>kwók</i>	
<i>kōto</i> to drive	perf. <i>kwoti, kwola</i>	pe. <i>kól, kwól</i>	
<i>kōbo</i> to speak		pe. <i>kwóp</i>	n. <i>kwòp</i>
<i>lōdo</i> to wade	perf. <i>lwót</i>	pe. <i>lwót</i>	
<i>lōgo</i> to wash [forth]	perf. <i>logi, lwoka</i>	pe. <i>lwók</i>	
<i>nōdò</i> to bear, bring	perf. <i>nòt, ñwòl</i>	pe. <i>ñwól</i>	n. <i>ñwòdò</i>
<i>ñomo</i> to marry	perf. <i>ñomi</i>	pe. <i>ñwóm</i>	
<i>noto</i> to spit	perf. <i>ñwoti</i>		
<i>rōmo</i> to fetch water	perf. <i>rwoma</i>	pe. <i>rwóm</i>	n. <i>rwòm</i>
<i>tōdo</i> to tell lies	perf. <i>twota</i>	pe. <i>twót</i>	n. <i>twót</i>
<i>yōbo</i> to bewitch	perf. <i>ywoba</i>	pe. <i>ywóp</i>	
<i>bōko</i> to fear,	<i>bwōko</i> to make one fear, to frighten		
<i>ḍòḍò</i> to suck,	<i>ḍwòḍò</i> to suckle a child		
<i>dōgo</i> to go back	<i>dwōgo</i> to come back		
<i>fēcho</i> to ask	perf. <i>fēcha</i>	pe. <i>fyéch</i>	
<i>fēdo</i> to lie	perf. <i>fēt</i>	pe. <i>fyét</i>	n. <i>fyét</i>
<i>fēmo</i> to gainsay			n. <i>fyèm</i>
<i>gēro</i> to build	perf. <i>gēra</i>	pe. <i>gyér</i>	
<i>gētò</i> to sacrifice	perf. <i>gyeta</i>	pe. <i>gíét</i>	
<i>kēro</i> to dig out		pe. <i>kyér</i>	
<i>lēdo</i> to shave	perf. <i>lél</i>	pe. <i>lyél</i>	
<i>mēno</i> to twist	perf. <i>myen</i>	pe. <i>myén</i>	
<i>ñētò</i> to laugh [guest]	perf. <i>ñéti</i>		n. <i>nyérò</i>
<i>rejò</i> to receive a	perf. <i>recha</i>	pe. <i>ryéch</i>	
<i>tēno</i> to strain beer	perf. <i>tyèná</i>	pe. <i>tyén</i>	n. <i>tyén</i>
<i>tēdo</i> to bewitch	perf. <i>tyét</i>		n. <i>tyét</i>
<i>nēro</i> to milk	<i>nyēdo</i> to let the milk down.		

190.

In these examples the infixed semivowel has a function analogous to that of the changing of the second consonant and of the vowel: it is a means of forming tenses and modes of the verb; in most cases the passive, and in some also the imperfect and infinitive differ from the present by the infixed semi-

¹ Only the semivowels standing between the first consonant and the stem-vowel are meant here, not those beginning a word.

vowel. In a few examples — *bwōko*, *dwōdō*, *dwōgo*, *nyēdō*, — a causative form (or a form of similar meaning) is formed from the common form by infixing a semivowel.

Double forms, the one with a semivowel, the other without it; the one verb is derived from a tense or mood of the other:

191.

{ <i>dōdō</i> to brew beer	perf. <i>dwōla</i>	pe. <i>dwōl</i>	n. <i>dwōl</i>
{ <i>dwōlō</i> to brew beer	perf. <i>dwōla</i>		
{ <i>jājō</i> to make butter		pe. <i>fwōch</i>	
{ <i>fwōjō</i> to make butter		pe. <i>fwōch</i>	
{ <i>gōñdō</i> to scratch	perf. <i>gwōña</i>		n. <i>gwōndō</i>
{ <i>gwōñdō</i> to scratch			
{ <i>kōnō</i> to help	perf. <i>kwōña</i>		
{ <i>kwōnō</i> to help			
{ <i>kōtō</i> to drive	perf. <i>kwōti</i> , <i>kwōla</i>		
{ <i>kwōtō</i> to drive			
{ <i>lōdō</i> to wade	perf. <i>lwōt</i>	pe. <i>lwōt</i>	n. <i>lwōtō</i>
{ <i>lwōtō</i> to wade			
<i>lōgō</i> to wash	perf. <i>lwōka</i>	pe. <i>lwōk</i>	
<i>lwōgō</i> to wash	perf. <i>lwōka</i>		
{ <i>ñdōdō</i> to bear, bring forth	perf. <i>ñdōt</i> , <i>ñwōl</i>	pe. <i>ñwōl</i>	n. <i>ñwōdō</i>
{ <i>ñwōlō</i> to bear, bring forth	perf. <i>ñwōl</i>		
{ <i>ñōmō</i> to marry	perf. <i>ñōmi</i>	pe. <i>ñwōm</i>	
{ <i>ñwōmō</i> to marry	perf. <i>ñwōmi</i>	pe. <i>ñwōm</i>	
{ <i>notō</i> to spit	perf. <i>notā</i> , <i>ñwōtā</i>	pe. <i>ñōl</i>	
{ <i>ñwōtō</i> to spit	perf. <i>ñwōtā</i>	pe. <i>ñōl</i>	
{ <i>yōbō</i> to bewitch	perf. <i>ywōba</i>	pe. <i>ywōp</i>	
{ <i>ywōbō</i> to bewitch	perf. <i>ywōba</i>	pe. <i>ywōp</i>	
{ <i>fēchō</i> to ask	perf. <i>fēcha</i>	pe. <i>fyēch</i>	
{ <i>fyēchō</i> to ask	perf. <i>fyēcha</i>	pe. <i>fyēch</i>	
{ <i>fēdō</i> to lie	perf. <i>fēt</i> , <i>fyēt</i>		n. <i>fyēt</i>
{ <i>fyēdō</i> to lie	perf. <i>fyēt</i>		n. <i>fyēt</i>
{ <i>gētō</i> to sacrifice	perf. <i>gyētā</i>		n. <i>gīēt</i>
{ <i>gītēdō</i> to sacrifice			
{ <i>kērō</i> to dig out		pe. <i>kyēr</i>	
{ <i>kyērō</i> to dig out	perf. <i>kyera</i>	pe. <i>kyēr</i>	n. <i>kyērō</i>
{ <i>mēnō</i> to twist	perf. <i>myēn</i>	pe. <i>myēn</i>	
{ <i>myēnō</i> to twist			
{ <i>rejō</i> to receive a guest	perf. <i>recha</i>	pe. <i>ryēch</i>	
{ <i>ryejō</i> to receive a guest	perf. <i>ryēcha</i>		

	{ <i>tēḍo</i> to bewitch	perf. <i>tyêt</i>	pe. <i>tyêt</i>
	{ <i>tyēḍo</i> to bewitch.		

192. Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel or semivowel unchanged through all tenses or modes. The meanings of the two verbs are identical:

bōḍo and *bwōḍo* to cast iron
kōḍo and *kwōḍo* to blow up fire
fējo and *fyējo* to pull.

193. The function of the inserted semivowels *w* and *y* are evident from the preceding examples: they serve in forming certain tenses or modes of the verb, and from these modes and tenses new verbs are formed, just as in the changing of the last consonant.

In by far the most cases the infixed *w* (which must originally have been *u*, see 22) forms the Passive and the Perfect of the Verb.

[It is remarkable that in Hamitic languages *u* or *o* have the same function:

Haussa:	<i>fashe</i> to break	f <u>as</u> <i>u</i> broken
	<i>būḍe</i> to open	b <u>ūḍ</u> <i>u</i> open
	<i>buḡa</i> to beat	b <u>uḡ</u> <i>a</i> beaten
Ful Fulde:	<i>omo nana</i> he hears	<i>omo nan<u>o</u></i> he is heard
	<i>omo wara</i> he kills	<i>omo war<u>o</u></i> he is killed.

In both these languages the forms in *u*, *o* correspond to the Shilluk Passive as well as to the Perfect, as they express an accomplished state, as opposed to action.]

It is evident that this last process was chiefly liable to lead to many confusions in the use of *w* and *y* (and the same holds good for the changing of the second consonant); once the second verbs, derived from the imperfect or passive of the first verb, came into use, it was scarcely avoidable that the semivowel should not enter the present or any other tense of the first verb, where it did not belong; and again it was easily liable to be dropped where it ought to stand, viz. in a form of the second verb; this was the more possible, as in almost all cases the meanings of the two verbs are absolutely identical. And indeed the natives often do confuse the two verbs, using the one for the other, when asked for the different forms of a verb.

How the semivowel was infixed into the verb, is not clear (but see 25); as they do not always have the same function, the way on which they got into the word may also have been different.

Now it is remarkable, that in all cases, where the *passive* or *past* are formed by infixing *w* or *y* (active present *kōbo* passive *kwôp*, active present *fēchō* passive

fyêch),¹ *w* occurs exclusively before *o*, and *y* exclusively before *e*, so that we have only these combinations: *w**o* and *y**e*. The combinations *wa*, *w**e*, *w**i*, *ya*, *ye* with preceding consonant² do also occur frequently, but never in the said function, viz. where the Passive or Perfect are formed from the Present by infixing a *w* or *y*. This leads to the conclusion that there are two different groups of semivowels which have entered the stem, probably at different periods and for different purposes. The second group has in by far the most cases retained the original vowel before *w* and *y*. But the first group has in all cases the same vowel: *o* after *w* and *e* after *y*; this can in my opinion be explained only by assimilation; it is not at all probable that here the original vowels were solely *o* and *e*, and that always before *o* a *w* was infixing and before *e* a *y*. I suppose that here originally only one semivowel was infixing, viz. *w*, and this *w* partly assimilated the following vowel to itself and partly itself was assimilated to the vowel, in this way: *wa* > *w**o*, *w**o* > *w**o*, *w**o* > *w**o*; *w**e* > *y**e*, *w**e* > *y**e*. If verbs with the stem-vowel *i* or *u* infixing a *w* in order to form the passive or perfect, this *w* must have been assimilated to the following vowel *i* and *u*, so that *w**i* > *y**i* > *i*, and *w**u* > *u*.

Auxiliary Verbs.

da "to have".

é dà nyen he has money; *yá dà jwok* I have sickness: I am sick.

"To be".

"To be" is rendered by different words, but in most cases it is not to be translated at all; all adjectives are treated as verbs, and therefore are not connected with "is": "you are great" is rendered *yi duǵi*. If the predicate is a noun, and the subject is a pronoun, generally the subject is put before the pronoun without a copula: *yá riǵ* I am king; *yána riǵ* I am king; or the demonstrative *á* is employed: *én á riǵ* he is king.

But frequently the particle *bá* (*fá*) or its emphatic form *bánǵ*, *bánén* is placed between subject and the predicative noun:

ya ba riǵ I am king; *jal eni ba riǵ* this man is king; *fanǵ riǵ* (this one) he is king.

I suppose *bá* does not originally mean "to be", but is the negative particle "not", and the sentences in which it is employed, are properly questions: Am I not king? Is this man not king? The negro generally likes to express an assertion by a negative question.

If the predicate is an adverb, *yá*, *yènà* ("to be") or *bédò* ("to stay, remain") are used; *é ya ken* where is he? *gé yena mal* they are above; *yá bédò wot* I am, stay, in the house. Sometimes *bédò* is also employed, when the predicate is a noun.

¹ This group is called 'first group' in the following.

² This group is called 'second group' in the following.

194.

195.

kámá and *chámá* "to be going to, to wish, want"; they are used only in the past form.

e kama (also *komo*) *bēnò* he is going to come, he says he will come, wants to come.

e chama fādo he is near falling, going to fall; *chama* is often shortened into *cha*.

In a similar sense *dwata* "to wish" is often employed.

"Can"

may be expressed by *yēyo*: *ya ba yēi bēn* I can (could) not come; but its negation is generally expressed by *bu kén* "there is not a place" (an opportunity): *bu kén à bēná* "there was no place for me to come": I could not come.

196.

The Negation of the Verb.

1. *bā*, *fā* not;
2. *nūti* not yet, not; hardly a distinction is made between the two; both of them negate the indicative of the verb; *a fa ket*, *a nūti ket* he did not go.
3. *fāt*, *fāte* negates a single word: *fāte yan* not I; *fāte riḡ* it is not the king; but it may also negate the verb "to be": *fāte yan riḡ* I am not the king; *fāte ki wot* he is not in the house; *fa jal maduon* he is a great man; *fāḡ ki jal maduon* he is not a great man.
4. *bu*, *buñò*, to have not, to be not;
5. *bógòn*, *bógìn* there is not; *nyen bógòn kí yā* "money is not with me": I have no money; *yā bú nyen* I have no money.
6. *tōk* to be absent; *nal tōk* the boy is not here.
7. *kú* is prohibitive: *kú kēt*, *yí kú kēt* do not go! *kú wēr*, also: *yí kú wēr* do not be angry! The personal pronoun may also be suffixed: *kú kweti* do not steal! Plural: *wú kú kēt* do not go! You must not go! *kú bì* he shall not come.

Sometimes *kú* is employed where we do not see a prohibition: *wá kú kēt* shall we not go? But also: *wá fa ket? nān kú nwoł kí tòn gyèndò, nāgà nāgò* the man who does not lay a hen-egg, I shall surely kill.

ADVERBS.

197.

Most adverbs are originally nouns or verbs.

Adverbs of Place.

The adverbs which are mostly employed are *ken* and *kūn*; both are nouns and mean "place". Their primitive forms are *kēch*, *kach* and *kū*, both have affixed a demonstrative *n*, *kēch + n > ken*, *kū + n > kūn* according to 40. They may as adverbs have different meanings: 1. of place: this place, that is: here; 2. then interrogative: where? On the different tones of these two meanings

see 205ss. "Where is he" is in Shi. literally: "is he here?" *ken* does not really mean "where", but simply "this place".

Bi ken come here.

keti wok ki ken go out from here.

kā "place": there.

e bēda kā he is there;

a lēte yán kā he was seen by me there.

mal "heaven", "the upper place", serves for "above, ahead":

a reña mal he ran upward, upstairs, ahead.

kundō (from *kū* place) direction: there.

chuni kundō stop there.

chām left hand, *kech* right hand, *ànàn* here, *chínē* there, yonder, *chán* behind, *lōn* this side.

Adverbs of Time.

Here again *ken* "this place" takes the first place, the notion of "time" having its origin in "place"; *ken a bi* when he came; *kān* "this time" from *kāke* time: while: *chuni kan chām wa* stay while we eat; *tin* soon, at once; *ànàn, ànàn ànàn* presently, at once, this very moment; *chon* formerly; *de chan tin* to-day; *dukī* to-morrow; *awa* yesterday; *awar awa* the day before yesterday; *ki chan* daily; *ki de chan* at daytime; *ki war* at night.

Kén á bì when did he come? *én awēn á nwólè yin* when were you born? *wó nēnà yō yeti chan adək, ká è bēn* we were on the road reached three days, then he came: when we had been on the way three days, he came; *ka duókī wón, chuñe a yiga māmēt* when we told him that, he became glad; *ká lēttí wón, ka é nēttò* when he saw us, he laughed; *ka lin wa men an, ka chuñe wón yiga māmēt* when we heard that, we became glad.

Adverbs of Manner.

ne, neya thus; *kínáù* just so; *ádì* how? *tyau* also; *chet* just, very, surely; *shāre* very; *kètè, ákyèl* alone. Much used is the adverb *kine* thus: it always introduces the direct speech; it does not only follow the verbs which express speaking, but frequently also those expressing "to mean, think, wish, ask":

riṭ e ko kine, kēt the king said thus: go!

e fēchō kine, ágòn én he asked: where is he?

duoki kine, e bēnō tell him, he may come!

e dwata kine, wu kedō wu ki én he wants to go with you

ya dwata kine, wō chām byél I wish that we may eat dura.

Frequently an English adverb is in Shilluk rendered by a verb, e. g.:

jiwān kedō hurry going, that is: go quickly;

a rūmī chámè yá it is finished was eaten by me: I have already eaten;

198.

199.

ket̄, k̄ān a n̄ūti b̄ēno kot̄ go, while rain has not yet come: before it rains;

wa ked̄o ch̄āk̄i pach we went approached the village: we came near the village.

Adverbs of Cause

and Causal Sentences.

200.

Bu ken a b̄zn̄a yik̄á d̄ē r̄éa jwok I could not come, because I was sick; *bu ken did̄á, yika b̄ūn̄i w̄ànd̄o yá* I cannot learn, because I have no book; *ya bugin māga r̄ējo, yika b̄ūn̄i ab̄āt̄ k̄i yá* I cannot catch fish, because I have no hook; *tyen̄ Nwār ch̄ūn̄é ḡén r̄ājo k̄i w̄ón, k̄i yika k̄āla d̄ǒ ḡén* the Nuer-people hate us, because we (I) have taken away their cattle; *byél w̄on rech̄o, k̄i yika b̄ūn̄i kot̄ k̄i rei ḡén* our dura is bad, because it did not rain on it; *ba ȳēi gwok t̄in, m̄aré* (or *m̄aré*) *dà jwòk* he cannot work to-day, because he is sick; *ba kw̄óp̄è r̄én, m̄áé b̄òk̄ò* he does not say it, because he is afraid; *yá bú d̄ǒr̄ó, b̄ēn̄én á d̄álé yán yi gwok* I have no adze, therefore it is impossible for me to work; *tyélá lét̄, b̄ēn̄én à bà k̄éd̄á* my foot was sore, therefore I did not go.

Sometimes a causal relation is expressed without a causal particle: *yá fá ch̄iḡi ch̄āto k̄ét̄, yá f̄èd̄ò* I shall walk no more, for I am tired; *wa ket̄i wot̄, f̄en̄ a ȳiḡà m̄òd̄o* we went home, because it grew dark.

Conditional Sentences.

201.

Ken chw̄ólé yin, yi ku ket̄ if he calls you, do not go; *ken yik̄ ya u t̄ēt̄i k̄i nu, ú n̄ék̄è yán* if I see a lion, I shall kill him; *ú yók yū b̄i, yú u t̄ǒt̄á nyen̄* if you come, I shall give you money; *u yik̄ yí f̄á ḡòḡò yi ú fw̄ót̄è yán* if you do not work, I shall beat you; *ká yik̄ u fyéché w̄ón, w̄ò kw̄óné én* if we ask him, he will help us.

The Condition in the unreal case is expressed by *ré*: *ká l̄óḡó é yá m̄án̄at̄, w̄ó ré kw̄óné én* if he were here, he would help us; *ká l̄óḡí yá dà ḡin ch̄ám, yi ré t̄ǒt̄á* if I had food, I should give you; *ka lo go f̄en̄ dé yá m̄ád̄òch, w̄ó ré d̄è b̄ēn̄ò* if the weather had been fine, we should have come.

Intentional Sentences.

202.

Yá k̄ét̄i w̄òk b̄é yáf k̄i d̄oga I went into the bush, in order to search my cattle; *wò k̄āl̄e d̄ò w̄ón ḡé m̄ūj̄é w̄ón bw̄ón, k̄í f̄á k̄ine w̄ó t̄ǒt̄i byél* we gave our cattle to the strangers, in order to get dura; *jwání r̄ēno, k̄íp̄á yí k̄ú chw̄ón* run quickly, lest you be late!

Interrogative Sentences.

203.

In a question the position of words is the same as in an assertion. To designate a sentence as a question, either interrogative adverbs are employed, or a change of tone takes place. Those cases are difficult particularly, in which an adverb may have a positive meaning as well as an interrogative one, for instance *ken̄* "place" may mean "here", and "where". Here the distinction can be made by the tone only.

The most important rule is this: if the last syllable of a sentence has a high or middle tone, a low tone is added to it; this low tone expresses the question:

é kwàlà byél he stole dura *é kwàlà byél* did he steal dura?
é lètà kwá he saw my grand- *é lètà kwá* did he see my grand-
 father father?
gél lètà rít they saw the king *gél lètà rít* did they see the king?

But frequently the question is expressed in quite a different way, by laying a high tone, and a strong stress on the word which is questioned; this is particularly the case with *kén*:

é yén kén where is he? *é yà kén* he is here
gél yén kén where are they *gél yà kén* they are here
rít yén kén where is the king? *rít yà kén* the king is here
á bì áwà he came yesterday *á bì áwà* did he come yester-
jal an ye da nyén this man has money day? (the first *a* in
jal an ye da nyén has this man mo- *awa* has a very
 ney? (The *é* in *nyén* strong emphasis)
 with very strong emphasis).

If the sentence contains an interrogative adverb, the tone does generally not change:

yè dà òk ádì how many cows has he?
é gwó nò what does he do?
a fyéch kí yì én, kine: ágòn én mádí he asked him: where is your friend?
á wot mên whose house is it?
kípanò à bókí why are you afraid?
ápanò a ket why did he go?

In questions introduced by "shall", the subjective pronoun is suffixed and the low interrogative tone is added to the high tone of the pronoun: *kédá* shall I go? *gwédé* shall he write?

PREPOSITIONS.

They are likewise originally nouns and verbs.

Nouns:

wich head: on, upon, for, instead of:

wiy wot on the house, *wiy yať* on the tree, *wiy rít* instead of the king.

bān back: behind, after, besides: *bāna* after me, *bān wot* behind the house;

bāne besides him; *kwom* back: on, upon: *kwom adēro* on a donkey.

bāl and *nim* face, front: in front of, before, at the head of: *bāl nam* in front of the river; *nim tēro* before the people, at the head of the people.

kélé middle: in the midst of, amidst, among: *kélé jě* amidst the people.

nāch back : behind : *nāch jal eni* behind this man ;

būtō side : beside : *būte wot* beside the house ;

yech belly : in : *yey pi* in water ;

dyer, often shortened into *di*, middle : amidst, in, *di nam* in the water.

ta the base, the lower part : under, below : *ta yat* under the tree.

Verbs :

witō to reach : *witē awa a ba bi* reaching yesterday he did not come : until y . . .

gitō to reach : *gitō duki* till to-morrow.

Particles which cannot traced back to nouns or verbs :

kī may have very different meanings ; its original meaning is : with ; *kī men* with whom ; *kī ton* with a spear ;

yī towards, by : *a nek yī jal an* he was killed by this man ; *keti yī jal duon* go to the master ; *yī* is connected with personal pronouns as follows : *ya* to me, *yī* to you, *ye* to him, *yī won*, *yī wun*, *yī gen*.

Salutations.

205.

Some of the most used forms of salutations are given here. A. is the villager, B. the stranger.

Instead of our knocking the door, the Shilluks, before entering a courtyard, say : *yā nēn* I am waiting (may I come in ?) A. answers : *bi* come ! If the salutation is going on in the open place of the village, as is usual, this phrase is not said.

A. *yī bi* you have come ?

B. *yá bi* I have come, or : *yá nút*.

A. *yī kál jwòk* you have brought God.

B. *yī mí t̄i jwòk* you have held fast God.

A. *yī n̄n* did you sleep (well) ?

B. *yá n̄n* I slept (well).

A. *yī kwai* (meaning not known).

B. *á*, *yá bi*.

A. *wotōnō nút* are the little ones well (existing) ?

B. *Nút* they are well.

A. *tyēn gól ún* your women (are well) ?

B. *Nút* they are well.

A. *Tērō bēdi yau* ? Are the people well ?

B. *Nut* they are. — These enquiries after the well-being of the people in the house can be extended at will, to grandparents, grandchildren, cousins etc.

On leaving :

B. says : *yá kedo fach* I am going home.

A. *két* go ! or : *kāli jwòk* go with God !

SECOND PART
FOLKLORE

I. OCCUPATIONS.

1. Housebuilding.

Tyele wot kyér, ka ték (ték), ka lābo kāl, ka lēn tyèl, ka mogo kón tyel wot, ka chwách, maka tyel anwen, ka doge dól, ka gér. Ka maka chán ábíkyèl, ka wije léù, ka kwèr dwai, ka ge ráù, ka ge méch fén, ká tègùtì nòt, ka dól kót, ka tyele kyér, ka tyel ték, ka teguti kwón, ká wòt māk, ká dól kítì. Ka dyèñ kèt, ka tát, ka teguti wòrò wòk. Ka wot tìn, ká lèpò gùlè cháp, ka kiti, ka shèné twóch, ká tát, ká lùm nár, ká bōdò dwai, ka yeṭa mal, ka tól mágè, ka lum kítì, ka e wije. Ka wañ kājò e dèñò, ka e káno ki kwèr, men nàk wañ kājò, ka wañ kājò nêk, ká dyèl wèkè bōdò. Ka wiy wot twák, ka chēne wot nól, ka tádtòt (tēde wot) tyén, ka wot tór, ka mwón, ka tigò gwòk, ka kal tát, ka jē déká yeje. Ka gyēno kāl, ka gāch feñ, ka jē deña yey wot.

The foundation trenches of the house are dug out, and are smoothed off. Mud is brought, and thrown into the foundation trenches; and beer is poured into the foundation trenches. Now the walls are built; after four days the door-opening is made round; then they build again, and when five days have passed, they begin to make the roof. Poles are brought, they are burnt (to make them hard), and then cut, so that they are of equal length. Roof-sticks are cut, and they are tied up in a circle, and a circular ditch (corresponding to the poles tied together) is dug, and the ends of the roof-sticks are put into it, and buried. Now the roof is constructed; grass is twisted into a rope, with which the poles are tied together. When this is done, the roof-sticks are taken away, and the roof is lifted upon the wall. The junction between the wall and the thatch-poles inserted into it is made tight with mud, the lower roof-ends are tied to the wall, and are tied together. Then grass is cut, and the craftsman¹ is sent for; he climbs on the roof, takes a rope, and binds the grass on the poles. Thus he makes the roof, till only the point of the roof is left. The proprietor of the house now brings a hoe, which is for the making of the roof-point. (When he has given it to the craftsman), the roof-point is made. Then a sheep is given to the craftsman. The surface of the roof is beaten smooth, the dripping-eaves are cut even, a door is made, the floor of the house is filled up with mud, and is made hard and even. A door is worked, the fence is constructed, and then the people move into the new house. A fowl is brought, and left on the ground (as a sacrifice), and the people move into it.

¹ thatch-maker.

A Second Report on Housebuilding.

By R. W. Tidrick, of Doleib Hill.

Housebuilding among the Shullas¹ is a trade which comparatively few men learn, whether it is because apprentices are discouraged from learning it, or whether they do not want to learn, or cannot learn the trade well, I do not know. A well constructed tukl is neat and of really fine appearance. Dwelling houses are usually of the same size, conical in shape, walls of mud, sometimes reinforced with poles or corn stalks. The roofs are thatched with two kinds of grass. Family class prescribes which kind may be used in thatching the house.

Every adult member of the family as a rule has a part in construction. The women cut and carry in the grass and corn stalks and bring the water for mixing the mud for the walls. The men bring in the poles for the roof, make the rope, mix and carry the mud and do the real building of the house.

The material is usually collected for some time beforehand. Grass is cut and cocked, poles are brought from the timber and by wetting and heating are brought into the proper shape for rafters. Large circular bands for bracing the rafters and tying the thatch and grass to are made of withs of long coarse grass wrapped closely with rope. The rope for their use and for tying the grass down is made from a tall grass that has a long sheath. The grass is cut and brought in, and these sheaths are stripped off and after being soaked in water are bruised with clubs until the fiber comes apart easily. It is then dampened and twisted into rope. The rope maker sits on the ground holding the rope between his toes, and forms the rope by constantly adding new fiber and rolling the rope between the palms of his hands. It is made two-ply about one fourth of an inch thick.

The mud is prepared by mixing manure, ashes or fine broken dry grass with sandy earth. The mixing is done with the feet. The first step in construction is naturally the foundation. This is made by digging a shallow circular trench where the wall is to stand. The men carry the mixed mud in their hands, which must be quite stiff, and drop it in the trench. The builder forms it into the desired shape with his hands. A layer about six inches deep is put on at a time. But two or three layers a day are added. A little above the foundation an elliptical band of grass about three feet in depth is put in place to form the door. As the wall is built up the mud is built against this, which retains its form leaving the door the desired shape. Later the grass is removed. Toward the top the wall is flanged out like the mouth of a bell to receive the roof. Few houses have windows; when windows are made, they are scarcely six inches in diameter. In forming the roof the first step is the same as for the wall: a shallow circular trench is dug with the same circumference as the inner

¹ i. e. Shilluks.

circumference of the finished wall. About two feet inside the trench are set forked stakes about two feet high and four feet apart. The rafter poles are now placed with heavy end in trench and resting in the forks of these poles, their tops are brought together and securely tied. The heavy grass bands are now fastened both above and under the poles at regular distances from bottom to top of roof. Corn stalks or cane are woven in between the bands and poles thickly. The roof now has its final conical shape. The roof is ready to be raised and is picked up and placed evenly upon the wall. A layer of mud is then put over the lower end of the rafter poles, to keep it firmly in place. The first work in thatching is to put on what the Shullas call the apron of the house. A short layer of grass is put around the top of the wall and tied securely to the thatching. The thatcher then starts his course straight up the roof and works around the house, finishing the entire length of the roof as he goes around. The grass is tossed up to him in small bundles, which he places in position several at a time and removes the bands and ties then down tightly. With a paddle-shaped stick he evens up the ends of the grass, so that when the roof is finished nothing but the but ends of the grass are exposed, and these lie as evenly as though they had been laid separately by hand. At the top the grass is brought together like a spire and wrapped with rope and rope bands. The grass lies on the roof from six inches to a foot thick, and if kept free from white ants, will last for five or six years.

2. Different kinds of Soil.

<i>Dòdò</i> black, rich earth	<i>ánán</i> brownish earth as found
<i>kwòjò</i> sandy ground	on river-banks, used for
<i>ónèlò</i> red earth as found on ri- ver-banks, used for ma- king pots	making pots
	<i>àněkò</i> red sand
	<i>àyéché</i> sand, dust.

3. Field-produce.

<i>byél</i> dura	<i>òkwóól</i> an eatable gourd
<i>nímò</i> sesame	<i>kěno</i> a gourd for calabashes, not eatable
<i>nèrò</i> bean	<i>òsháyó</i> melon
<i>kwòrò</i> cotton	<i>àtábò</i> tobacco
<i>búdò</i> a small, sweet gourd, is eaten.	<i>abwok</i> maize.

4. Different kinds of duras.

The common name: *byél*. The common name for white dura: *ágónò*.

Kinds of white dura.

dòl is very long in ripening. *àbwòk* maize.

mèr has a longer ear than *dòl*. *ràwò* Duchn (panic grass).

àlwèdò "finger", has four ears, which stand upright like the fingers of the hand.

lèk-déni, *shàlò*, *àdùròk*, *ofyèt lyech* ("kills the elephant"), *otolo*, *álál*, *olāch-māch*, *némèk*, *awèt*, *chètānd*, *ákách*, *òwě*.

The stalks of many of the white duras are sucked like sugar cane.

Kinds of red dura.

The common name for red dura is: *lwàlì*.

òtòrò, *wájàl-fá-dímò*, *wájàl-fá-nénàrò*, *òdòni* ("the Nubian"?) , *nàdèi-fèni-dwai*, *nákèndò*, *òtòì*, *atābò*, *nwèch*, *náfégýèndò*, *àkwól*, *bwòndò* ("of the white man"), *ókwenfí*, *ómèrò*, *wānù* ("lion's eye") *wānágàk* ("crow's eye") *wòrdu*, *nàchólò*, *nàyómà-bwòk*, *àvài*, *nàfèlwót*, *yiebròmò* ("sheep-tail"), *yiepkyeñ* ("horse-tail"), *nāyo*, *àdúkè*.

Agriculture Among The Shullas.¹

By R. W. Tidrick, of Doleib Hill.

The Shullas have hardly begun their agricultural life. Scarcely one half century ago they were purely a pastoral people. Only within the last decades has his lordship, the Shulla man, begun to assume the burden of providing for his family. In those earlier days the task of tilling the small patch of ground planted annually in dura fell to the woman. Her hoe was made from the shoulder blade of a giraffe or buffalo, or sometimes from the shin or rib bones of these animals.

Boys tended the large herds and flocks, young warriors danced, went on the chase and raid. The old men idled their time away in the village.

But they say the cattle plagues became more prevalent. The Turk and Arab came and took away not only slaves, but cattle, and so necessity forced the Shulla to a larger tillage of the ground.

The change came naturally first in the northern end of their territory, where they came earliest in contact with the murderers and plunderers from down the Nile.

One man when questioned as to the food of the people in his boyhood days said: "We used to eat grass like cattle". There was as much truth as sarcasm in this statement. For even yet when the crop fails, the Shulla women gather grass seed from the swamps and plains. They rob the ants of their winter's provision of seeds. A little sugar is obtained by bruising and boiling a certain reed, which grows in the swamp.

¹ i. e. Shilluks.

The Shulla has not yet learned to grow a very large variety of plants. His one main crop is dura, the kaffir corn of America.

All planting except tobacco, which is planted in small plots on the river bank during the dry season and watered by sprinkling the ground from a water jar, is done in the beginning of the rainy season.

A small amount of Indian corn is grown, most of which is eaten when in hard roasting ear. With the dura they plant a few beans, pumpkins, squashes, sesame and occasionally peanuts. No fruits of any kind are grown, and as there are no wild fruits worthy the name, the Shulla has never known fruit until he has recently seen it in our garden or at the government stations.

The Shulla plants his dura in the same field year after year, until his crop fails once or twice. Then he hunts for a piece of high dry ground, preferably in the timber, for his early dura, and a low plain growing a certain rank wild grass for his late variety. He clears off the timber and digs up the grass for his new field which he tills, till another failure comes; if by that time his former field is growing of grass, he will return to its tillage.

His methods of farming are extremely crude, but in some respects accomplish good results. He has neither plough nor spade and never uses the mattock except to dig up the grass and bushes from new ground.

He prepares his ground by raking up the old stalks into piles with a deleib palm limb and burning them.

As soon as the rainy season opens and sufficient rain has fallen to soften the ground, he puts his seed to soak over night, so it will sprout the quicker, and thus more likely escape being eaten by white ants. With a long slender pole which has one end shaped like the bowl of a spoon, he opens up the ground, and drops in the seeds. As he steps forward to make another hole, he presses down the earth over the seed with his foot. The hills are made promiscuously, but are usually some eighteen inches apart in all directions. He plants a large number of seeds in a hill, and later thins out and transplants where hills are missing.

Often he has to replant, for there are many enemies of the sprouting grain. Some years pests of rats devour it, even after it is several inches high. The golden-crested crane also pulls up much of the grain as it comes through the ground. And as before mentioned the white ant destroys the grain in the ground unless it sprouts quickly. But under normal conditions the grain comes up very soon after planting. And the warm rains and tropical sun cause the crop to shoot up like Johnnie's bean pole. Weeds come on quickly too, and so the Shulla begins hoeing his fields at once. It is the only real cultivation he does. His hoe is either a thin circular or rectangular piece of iron with a short

wooden handle. The hoer sits on the ground or squats on one knee or both, as he chooses, and catching the grass with one hand cuts it off just under the surface with the hoe. Shaking the dirt from the roots of the weeds he throws them into piles, leaving the ground clean and smooth. It is a good surface cultivation, suitable for this soil and climate, and when the season is favorable, the yield for the amount of ground tilled is very good.

The Indian corn grown by the Shullas is a small early variety, which is in roasting ear a fortnight before the early dura is ready for parching. But before any grain is harvested a sort of first fruits' sacrifice is made, an old man and woman go to the various fields of the village and bring in some of the ripening ears of corn and heads of dura, and place them by the sacred house of the village. Some is later taken and ground and mixed with water and plastered on the side of the sacred tukl, the rest is taken by the people and some put on the door of their own houses, and some is carefully tied up within. When the dura is ready for harvesting, the heads are cut off short with a clam shell and heaped upon a rack made of poles resting upon forked posts about two feet above the ground. After drying a month it is flailed out with heavy clubs by the men and winnowed by the women and carried to the village, where it is stored in large barrel shaped bins made of coarse grass. The bottom of the large basket granary is oval, a grass band wrapped with rope is formed about the small base and resting in the forks of short stakes driven in the ground bears the weight of the filled basket and keeps it off the ground and free from ants.

There are very many varieties of dura. One man gave me the names of thirty-two varieties. It is probable however that the same variety has different names in different localities.

Dura is eaten in a variety of ways. The earliest heads are simply thrown on the fire and roasted. It is often merely boiled till softened and eaten so. A great deal is made into a mild beer and used as a regular food diet. The popular way of cooking it is to grind it into a fine meal and cook it into a mush and eat it with milk, or cook it up with meat. It is sometimes boiled with beans, and sesame is often eaten with it. A sort of dura bread is also made.

The Shulla retains all of his pastoral instincts and prizes his flocks and herds above all else. His sheep are very inferior in size and have no wool where wool ought to grow. His goats are small and few are good milk producers. His cows are also generally poor in milking qualities, but are fair in size and in beef conformation. They belong to the Indian breed of cattle, which have the hump on the wethers.

Tribal custom forbids the Shulla from riding upon a donkey, so he never possesses one. Cattle are never used for draught or carrying purposes, so he has no beasts of burden, and perhaps never will so long as women are plentiful.

The villages are full of hunting dogs. Unlike the Nuers and most of the Dinkas the Shulla raise chickens. They are a degenerate Mediterranean strain. Eggs are eaten only by women and children.

Animal life must be well guarded and carefully housed at night most of the year. If an animal loiters on the river bank it most likely becomes the food of a crocodile. If one strays off into the woods it probably becomes the prey of a hyena, leopard or lion. Myriads of flies and numerous varieties of ticks also prey upon the flocks and herds, tormenting them by night as well as by day, and transmit the germs of various diseases also. Texas or tick fever is nearly always present, and a trypanosome not so fatal as the one of dreaded tsetse fly is also prevalent. The plague is a frequent visitor too and the mouth and foot diseases often attack the cattle toward the close of the dry season. The annual loss from all these enemies of animal life is very heavy, but as no females, unless barren, are ever killed for food or sold, and grass is plentiful, on the whole there is an increase in the number of live stock raised.

As to the possibilities of agriculture in the Shulla land obstacles to be overcome have been mentioned. What the mission has done shows that many varieties of fruits and a considerable number of vegetables may be grown. Future generations may have lumber, if the right varieties of forest trees are planted. Cotton is not a sure rain crop, but with irrigation it has few enemies. Sugar-cane and rice can be grown in favorable places. The soil of this part of the Sudan is not generally deep, is deficient in nitrogen and very poor in humus. Nitrogen may be restored with legumes, but the humus problem is difficult, for the white ants devour very quickly all manure, mulch etc. spread upon the ground.

The Shulla in sticking to the one main crop of dura has after all adopted the grain which is naturally adapted to the soil and climate and yields best to his methods of farming.

5. Foods and food-stuffs.

<i>kwén</i>	a kind of dura-bread or mush.	<i>àdóló</i>	a food of dura (prepared after Arab fashion).
<i>àkéló</i>	a food of dura.	<i>mǎnanár</i>	a food of dura with fat, eaten without anything else.
<i>àpótó</i>	a food of dura.		
<i>àréyó</i>	a food of dura (prepared after Arab fashion).	<i>mókébètì</i>	a common dura-food.

<i>ótět</i> a food of dura, dainty.	<i>ṭàbò</i> dura, soaked, and then kept till it sprouts; for making beer.
<i>móké nàkè</i> a food of dura.	
<i>àńóch</i> cooked dura.	<i>àṭòbòbò</i> beer before it is strained.
<i>àbék</i> green roasted dura.	<i>mogo</i> beer.
<i>òmòt</i> dura roasted, then soaked and mashed.	<i>mòni àṭṣínò</i> strained beer.
<i>àwách</i> dough.	<i>yávò</i> a kind of beer.
<i>mònàbúr</i> a dura-food	

6. The seasons of the year.

<i>yéy jèrà</i> about September, harvest of red dura.	<i>léu</i> hot season, January—February	} no field-work
<i>ánwóch</i> about October; end of the harvest, people are waiting for the white dura to ripen.	<i>ḍḍḍḍ</i> about March	
<i>águwèrò</i> about November—December; harvest of white dura begins.	<i>ḍḍkòt</i> about April, "mouth of rain", beginning of the rains.	
<i>wùdò</i> December—January. Harvest of white dura continues.	<i>shwèr</i> about May—July, time for planting red dura.	
	<i>ḍḍrìá</i> about July—September, beginning of harvest.	

7. The months.

1. <i>yéy, ór</i> (<i>wor</i>) about September.	4. <i>kól</i>	5. <i>akoch, akon duon</i>
2. <i>kón gák</i>	7. <i>áduón</i>	8. <i>àṭṭbór</i>
6. <i>akon tēn</i>	10. <i>bél duon</i>	11. <i>bél tēn</i>
3. <i>nyet</i>	8. <i>àṭṭbór</i>	9. <i>àkól dít</i>
7. <i>áduón</i>	11. <i>bél tēn</i>	12. <i>lál.</i>

8. The day-times.

<i>wóu è rùwò</i> the first morning-twilight becomes visible.	<i>chan a kēchì</i> the sun begins to sink, after noon.
<i>bar</i> morning dawn	<i>bòrò</i> afternoon;
<i>mwól, mól</i> morning;	<i>fen fa b.</i> it is afternoon.
<i>fen fa mwól</i> "the earth is morning"; it is morning.	<i>a díkì wóu</i> the sun is setting.
<i>dè chàn</i> noon.	<i>wan tyénò</i> the sun has set.
<i>chán yà màl</i> the sun is in the zenith.	<i>fen fa war</i> it is night;
	<i>kì war</i> at night, midnight.

9. Names of stars.

<i>dwai</i>	moon	<i>ákwòshékán</i>	appears after the sun has set.
<i>némân</i>		<i>kyèlè jòp</i>	a star ahead of the Venus.
<i>àdǎk</i>	three stars, the Uranus.	<i>kyèlè rìwòu</i>	Venus.
<i>nìwòl</i>		<i>wèr</i>	
<i>ábán</i>	"4 northern stars".	<i>gyè̀nè</i>	"hen", Pleiades.
<i>shúrò</i>		<i>àyé̀p</i>	comet.
<i>táfè̀rò</i>			

10. Household-things.

<i>tèdè̀t</i>	a stick to fasten the door with.	<i>kèdò</i>	large basket for preserving dura.
<i>tèt</i>	the lower part of the	<i>dónò</i>	basket for dura etc.
<i>tigò</i>	door. [door.	<i>àwé́ch</i>	a small <i>kèdò</i> .
<i>túk</i>	hearth-stone, hearth.	<i>adudò</i>	a basket.
<i>fè̀l</i>	grinding-stone, whet-stone.	<i>ótǎ̀gò</i>	pot for cooking food.
<i>àdàu</i>	small whet-stone.	<i>fúk-fúkì</i>	water-pot.
<i>tǎ̀nì</i>	neck-bench or support.	<i>átì</i>	big pot for cooking large meals or beer.
<i>pyèn</i>	skin to sleep upon.	<i>tàbò</i>	dish.
<i>pàn, pèn</i>	hole for pounding dura.	<i>fàró</i>	a mat for covering food in pots, dishes.
<i>teanò</i>	dura-stalk.	<i>lùì</i>	a sieve for sifting dura.
<i>dwayò</i>	a frame on which spears are put, to protect them from the white ants.	<i>lèk</i>	pestle for pounding dura.
<i>dólò</i>	a grass ring on which the <i>kèdò</i> is placed.	<i>fâl</i>	spoon.
<i>lwol</i>	calabash, gourd.	<i>fâlò</i>	knife.
<i>ádàlò</i>	gourd for churning milk.	<i>gwé́ch</i>	stick for stirring food.
<i>tầgì</i>	small calabashes for drinking water.	<i>òbì̀vò</i>	small pot for preserving beer.
<i>àbì̀n</i>	a spoon made out of a gourd, for taking the hot food out of the pot.	<i>òkwầnò</i>	broom.
<i>árè̀t</i>	leaf of deleib or dom-palm, and basket made of it.	<i>tòl</i>	rope.
		<i>kàdì</i>	a rope on which clothes, dancing-sticks, etc. are hung.
		<i>ówè̀t</i>	mat of Arab making, to sleep on.
		<i>òdè̀k</i>	fence-mat.

ókèndò a kind of mat made of
ambach, as a seat for
chiefs only.

dìm a sieve of cloth, for strain-
ing beer.

wíjì grass for stopping up
cracks in the wall, to
keep out mosquitoes.

atíwí a pot.

tègò?

tyel?

11. Handicrafts.

bòdò means a skilful man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation, except perhaps in the case of the worker in metal. His is a trade held in high esteem, so that he has become the *bòdò* par excellence; if the natives simply speak of a *bòdò*, they mean the smith or metal-worker. He does not practice his craft in one place, but goes from village to village. The other craftsmen practice their craft only occasionally. But as a rule one man knows and practices only one of the arts enumerated below.

bòtè tòn maker of spears; plural: *bòtè tòn*.

bòtè tyek kí tòn the man who files spears.

bòtè teen kí ból tòn the man who makes the spear-handles straight.

bòtè dak tobacco-pipe maker.

bòtè yét kí búl tòn the man who makes spear-handles.

bòtè twoch kí púk potter, generally a woman.

bòtè gwéte lôt who carves, makes figures on gourds.

bòtè yèr kí tyél who makes the string on which the gourds are hung.

bòtè wich who makes the roof of huts.

bòtè kwâdo kí lân who makes skin-clothes.

bòtè ógòt who makes cotton clothes.

bòtè teen carpenter.

bòtè táí who tattoos.

bòtè teen kí loť who makes clubs.

bòtè chók kí kôt shield-maker.

bòtè teen kí kwêr who makes shields to protect against clubs.

bòtè rot kí lân tailor, sewer.

bòtè teen kí bùl drum-maker.

bòtè kwóchè bùl who covers the drum with a skin.

bòtè fwótè bùl who beats the drum.

bòtè leu kí tégò who polishes beads.

bòtè fích kí rek who makes ostrich shell beads.

- bōte nálení* who beats the small drum "nálén".
bōte gét kǐ jè who knocks out the lower incisive teeth.
bōte twéeh who cups.
bōte nát kǐ wáť who dresses the horn of cattle.
bōte róch who castrates bulls. [naments.
bōte nér who pierces the ears of cattle and men, to put in or-
bōte kwânò wúr the leader in singing.
bōte kúdò kǐ dǎn who makes the dancing-sticks.
bōte teen kwom who makes chairs.
bōte tǎnì who makes the neck supports or rests.
bōte káké lwól who makes, carves calabashes, gourds.
bōte twoy kál lùkò who makes giraffe-tail necklaces.
bōte teen kǐ dọke dđt who makes mat-doors.
bōte shwoy kǐ bǒyè net-maker.
bōte shwoy kǐ tẹgè door-maker.
bōte shwon kǐ áyòm salt-maker.
bōte tókè tẹáú maker of iron bracelets.
bōte fièdò lót one who plaits stripes of skin at the end of the club-
handle, to prevent the club from slipping from the hand.
bōte kyere tyéle wot who makes the foundations of huts.
bōte wúnò diver.
bōte dók kǐ yei hair dresser who fashions the hair into small lumps.
bōte mēt hair dresser who makes the large artificial hair-dresses.
bōte nékè fàrò hippo-huntsman.
oyĩno crocodile hunter.

12. Tools of the bodo, or metal-worker.

- | | |
|--|--|
| <i>ábán</i> hammer. | <i>dàkábì</i> thongs. |
| <i>kíkít</i> anvil. | <i>tùón</i> chisel. |
| <i>táyújí</i> file. | <i>tàrék</i> an instrument with which
to pierce a hole into the |
| <i>óbùk</i> bellows. | spear-handle, to put the |
| <i>chūr</i> a cover for the pipe of
the bellows, to prevent
its growing hot. | spear in. |

13. Clothing and ornaments for the body.

- | | |
|---|---|
| <i>láu</i> skin-cloth, now also used
for cotton-cloth. | <i>obánò</i> front-cloth for women. |
| <i>óchyè̀nò</i> loin-cloth for women. | <i>dút</i> skin-cloth for dancing
worn by both sexes |

<i>yâr</i>	skin cut into small stripes or fringes, worn round the waist.	<i>bâkó</i>	a kind of beads.
<i>áyómò</i>	ear-rings of tin.	<i>ádémòt</i>	a kind of beads.
<i>gwêlo</i>	metal ring worn on arm, wrist, feet.	<i>adék</i>	a kind of beads.
<i>gwêle yî</i>	ear-ring.	<i>ápíu</i>	a kind of beads.
<i>yîl</i>	bracelet for the wrist.	<i>óbóu</i>	white beads.
<i>gôk</i>	knee-ring of skin.	<i>tâtân</i>	black beads.
<i>ógôñò</i>	brown ambach-ring, worn on the upper arm.	<i>kên ówêdò</i>	blue beads.
<i>gyelo</i>	ivory ring	<i>γêrò</i>	red beads.
<i>achót</i>	ivory ring.	<i>ádwògò</i>	yellow beads.
<i>wê</i>	ivory ring carved in conical form.	<i>wán ágàk</i>	"crow's eye", a big bead. ¹
<i>owêdò</i>	ivory ring, a small strip.	<i>gāgò</i>	cowry shell.
<i>órómò</i>	ivory ring, big.	<i>tàmyàgò</i>	a string for tying together clothes. [the hair.
<i>orok</i>	knee-bells, used in dancing.	<i>gani</i>	a kind of button worn in
<i>ótyan</i>	a small bell. [ing.	<i>wênù</i>	brown giraffe-tail hairs.
<i>átútúm</i>	bell, similar to <i>orok</i> .	<i>óchîrò</i>	white giraffe-tail hairs.
<i>òlòlòlé</i>	dancing-bell	<i>achùt</i>	tooth-brush.
<i>òkòt</i>	cow-bell, used in dancing.	<i>dwóp</i>	a head-dress.
<i>agyer</i>	small cow-bell.	<i>óchòch</i>	a head-dress.
<i>têgo, tee go</i>	a common name for beads.	<i>dēm</i>	a head-dress.
<i>amanjâr</i>	blue beads, worn by women.	<i>mèt</i>	a head - dress, "like a shield".
<i>rêk</i>	ostrich shell beads.	<i>agêrò</i>	a head - dress, "like a shield".
<i>gór</i>	big beads, worn on the neck by men.	<i>nwar</i>	bleached hair, long.
<i>bol tēno</i>	a kind of beads.	<i>áshishwèl</i>	a chain, worn as ornament.
<i>tédò</i>	a kind of small beads.	<i>gánkù</i>	rattle, made of leaves of the deleib, tied on leg or loin.
<i>yèlò</i>	green beads, round, small.	<i>ógòñò</i>	} arm-ring of ambach.
<i>àbàtârò</i>	a kind of beads.	<i>adérò</i>	
<i>ónyèr</i>	a kind of beads.	<i>wál</i>	loin-ring.
<i>dèn</i>	a kind of beads.	<i>shul gwok</i>	"penis of dog" arm-bracelet of brass.
		<i>nwan</i>	iron bracelet.

14. Names for cows.

dèni cow; common name. Plural: *dòk* cattle.

wat bull.
rōjò heifer.

¹ There are many more beads, each of which has its own name.

<i>narōjo</i>	calf.	<i>wâ (wat)</i>	} (ox) with white feet.
<i>ólék</i>	grey-white spotted.	<i>tyél rék</i>	
<i>néyóm</i>	head white, body black or yellowish.	<i>àyòkàk</i>	black with white tail.
<i>ógâk</i>	belly and neck white, back and head black.	<i>óchôdò</i>	hornless cow.
<i>nàbék</i>	one leg white, the rest of the body yellowish.	<i>wárègèt</i>	an ox with one horn directed forward, the second backward.
<i>tàkyèch</i>	flanks white, the rest of the body black.	<i>òbyèch</i>	a cow with ordinary, non-dressed horns.
<i>nàjàk</i>	head yellowish, brown spots on the back, the rest white.	<i>òdêlò</i>	a cow with horns turned down.
<i>nàjók</i>	head black, black spots on the back, the rest white.	<i>ògwél</i>	an ox with horns turned towards the eyes.
<i>nàkèr</i>	flanks black, belly and back white.	<i>òdúlò</i>	a cow with horns pointing forward.
<i>nàdñi</i>	brown-black, small spots.	<i>nát</i>	a cow with horns cut off.
<i>ólút</i>	brown-white, small spots.	<i>àgwògnòm</i>	a cow with horns directed straight upwards, like a goat's.
<i>ólén</i>	brown-white, large spots, females only.	<i>bán</i>	a cow with one horn directed upward, the second downward.
<i>teduk</i>	grey.	<i>àbàch</i>	a cow with horns directed straight sideways.
<i>nàkwách</i>	black-white.	<i>wárnàmtài</i>	an ox with horns directed straight backward.
<i>àjàlón</i>		<i>ónôgò</i>	a cow with horns directed straight backward.
<i>tédigò</i>	red-brown.		
<i>tàbúr</i>	ash-coloured.		
<i>tetañ</i>	black.		
<i>nàbón</i>	white.		
<i>nénán</i>	striped white and red.		

II. SOCIAL INSTITUTIONS AND SCENES FROM DAILY LIFE.

15. Marriage.

Kwope nwòm.

Dān e wājò kì nāne dācho, ka kópì kine: yá wèlì yì! Kine: bẹ̀ nò? Kine: ya dwata kwof kì yin! Kine: yí kòmó nò? Kine: ya dwata kwope nwòm. Kine: dé yì rẹ̀ fa kẹ́tí fach yì tyén dōnò? Ka kẹ́ta fach, ka tyén dōnò kòpé. Ká gé kò: wó bà kwòfé wón. Ká é dúúgò, ka e kádo dyel men kwòbe òge. Ka tyén dōnò ko: wá yèi kí kwópi, kẹ́t, kòl òk. Ka dānò bènò, ka ò (òk) kòl, ká é dúúgò; ka kòfì kìnè: kẹ́t, kál dúú! Ka dut kẹ́l, dute tyén fà jwòk. Ka mogo tyén, ka tẹ̀ro chwól. Ka wát wòbò kòl yì tẹ̀rò bènè, ka tẹ̀ro kẹ́dò, ka wát dwai kì tòn, mèn kwànì wúnò, ká tẹ̀rò kẹ́tá fach. Ká tẹ̀rò chòndò. Ka nále nwómì ka kítò wot kí jál tòn. Nān a dācho yà gól gén kì òy tòn. Ká tẹ̀rò chòndò, ká nál a nómì ká kál wòk yì wáté gén. Ka nān a dācho kál wòk yì wáté gén. Ká tẹ̀rò chòndò bènè; ka òy nẹ̀k, mèn chám yì tẹ̀rò; tẹ̀rò gír, kí mògò bènè, kí kwèn, é gír, kwèn ka chwópé kì mau (mou).

Ká tẹ̀rò dánídò, tẹ̀ro bia fach, ka jal nwòm chyé kífà dān. Ka kópì kine: kaní jám! Kál wèn, kí lāu, kí yiel, gen a tóji! Ka mogo tẹ̀r, tẹ̀r fa jál, ka ge fẹ́ka fál be ní bènò fach. Ka ge dwai fál kí dyèl, ká gé bènò, ká ge bání kẹ́tè kal. Ka kwèrì kál, ka lèn fén; ka ge kẹ́ta kal. Ká gé chòndò màl, bání yèchò fén. Ká kwèr kál, ka chíkè lèn fén. Ká gé yèchá fén. Ka nāne nwòm dōna dá kál. Ka dyel fẹ́ch, ka kẹ́ta kal. Ka ge pẹ́ká fén kí kál. Ka yit dyèl nól, ká gé kẹ́tá wót. Ka é bánídò kí búto. Ka nyén kál, men búte, ká é búto. Ká dyèl kál kì mwól, ká dyèl nẹ̀k, ka wómán é gòpò kúbjò. Ka kal mwón, ká é rùmò kì mwónò, ka ge ká (kẹ́ta) wót bé chám. Ka nān eni é bánídò kẹ́te. Ka nyén kál, ká é chàndò. Duki ká gé dwatò yúk. Ká gé bèn, ká gé tònò, ka ge laña wár gé tādò. Ka ge rumò tàl, ká gé tènò; ka kal mwón kẹ́tè, ge kì wot. Ka òy tẹ̀ro bènò bènè be màt kí mògò. Ká búl góch, ká tẹ̀rò chòndò.

Chóté, ka ónwók kál, ka ónwók nẹ̀k, ká chám yì wómán. Ká gé ògò, ka nān eni e dònò kí wái gén. Ka wékè nál eni, ká gé bédò. Ka wái gén ògò.

Ka yájé, ka kẹ́l kí òy. Tyén gén kófì kine: dān á rén, ka wiyé wèrò kì máyè. Ká òy kál, ká chúné gén mìnò. Ka ge ko: òkú kí ná gól ún! Ka ge dúúgò. Ka rei gé witi fì. Sha mēko kamá faje fén wékè tyén gén.

A man talks with a girl, and in the course of their conversation he says: "I have come to you." She asks: "What for?" He replies: "I want to talk with you." She asks: "What do you want?" He replies: "I want to marry you."

She says: "But why do you not go into the village, to the old people?" Then he goes into the village, and talks with the old people. They say: "We have nothing to say against it." Now he returns home, and brings a sheep, as a present for the old people. The old people say: "We accept your proposal, go, and bring the cattle!" The man goes, and procures the cattle, he returns with it to the old people, and they say: "Go, and bring the rest of the dowry!" And the rest of the dowry is brought, the part for the people in the village of God.¹ Now beer is strained, and the people are called. The ox of dowry is brought by all the people; the people go, and fetch the ox, and a spear, which is (a present) for the man who held fast the rope of the ox. The people go into the village. And the people dance. The bridegroom is put into a hut together with the arranger of the marriage; the bride stays with her family together with the woman-arranger of the marriage. While the people are still dancing, the bridegroom is led out by his friends, the bride also is brought out by her friends. All the people continue dancing, and a cow is killed, which is eaten by the people; and they drink plenty of beer; and they eat bread, bread which is mixed with butter. There are many people present.

At last the people scatter, and go home. The bridegroom is now instructed with regard to his wife (that is, he is told how much cattle etc. he has still to give). They say to him: "Bring goods, bring giraffe-tails, and skin-cloths, and bracelets for tying."

And (the next day) food (beer, and different foods prepared of dura) is brought; it is carried into the village of the bridegroom. The men who carry it, sit down outside in the bush before going into the village. The people of the bridegroom now bring a goat into the bush (to the carriers, as a present); after that the carriers come into the village, but they refuse to go into the yard of the bridegroom. Now hoes are brought forth, and are thrown on the ground (as a present for the carriers), and they go into the yard; they stand still in the yard with their food on their head, and again refuse to put their loads on the ground. So once more hoes are brought, and thrown down before them. Now they put their loads down.

The bride also, when she is brought by her friends into the home of the bridegroom, remains outside the yard. And a goat is led out (to those waiting outside), and then she enters the yard. They (she and her friends) sit down in the yard. The ear of the goat is cut off, and after that they enter the hut. — But the girl refuses to lie down; and metal ornaments are brought, which are to cause her to lie down, and then she lies down. The next morning a goat is brought, the goat is killed. The women dig for mud which is used in building; and the enclosure is besmeared with mud (is repaired). When they have

¹ for the deceased ancestors.

finished this, they go into the hut to eat. But the girl again refuses to eat. And metal ornaments are brought, and then she eats. The next day the women go out to bring fire-wood. When they come back, they put food on the fire, and spend the night in cooking. When they have finished cooking, they strain beer, and once more they besmear the enclosure with mud, and the hut also. The next day all the people come to drink beer. The drum is beaten, and the people dance.

That is all; and a ram is brought, the ram is killed and eaten by the women. Now they (the female relatives of the bride) go home, and the bride remains (in the house of her husband) together with her aunt. She is given to her husband, and they live together. The aunt too goes home.

When the wife is with child, a cow is sent to her relatives by the husband. Before this is done, her relatives (parents) say: "He (our son-in-law) is a bad man," and her father and mother are angry. But when the cow is brought, they are happy. And they say to the people who bring the cow: "Return to your family!" And they return. And they are sprinkled with water. And when the time comes that she is to be confined, she is brought to her family (to her parents; the child should be born in the home of the mother's parents).

16. Burial.

Dān ken a tówé, ka tēro dwai, ka gyēno kwan, ka gôch feñ, ka gyēno t̄ò, ka lén tátyél, ka gyēno mēko mák, ka gôch feñ, ka t̄ān wiy dān; ka dyel k̄âl, ka gochí¹ loṭ, ka wei bude ki kal. Ká wàt̄ k̄âl, ka chwóp, ká jè chùkò, ka jam kwēr gwach. Ka d̄órò k̄âl, ka toñ k̄âl, ka kwér k̄âl, ka atēgo k̄âl, ka t̄au k̄âl; ka tyen̄ kedo be ñote kwodo, men tāt pēm; ka tēgo twoch tyele gén. Ká gé kédò, ka ge ñùdò kwódò, ka kwodo k̄âl ge pach, ka wèkè tyen̄ kwon, ka tyen̄ kwon ko: k̄âl kòch! Ka kòch k̄âl, ka ge ko: romà dān! Ka reti kót, ka dān róm, ka rete k̄âl, rom key bür dān. Ka dān e kwón, ka jē mōko ye kwonò dān, ka jē mōko yéché deàn. Ká pyen̄ k̄âl, ka r̄er (rér), ká tāt pēm, ká kite feñ (tabate). Ka dān dwai k̄âl, ka chyege chwól, u m̄ite tyeli dān, ka dān kite wiy tabate. Ka nà gól gén yéché tyeli dān, ka newèn chwól, u l̄nè t̄úk. Ká b̄il k̄âl, ka dyel k̄âl, ka dyel góche loṭ; ka b̄il góch. Ka jē ywonò; a tini tēro fa ywon, ka jē wùchò. Ka yài shām, ka dān é rùmò kí kwónò. Ka bak e kót, ka tēro lwoké gat, ka tēro duogo fach. Obwòyò k̄âl kí gyèndò, ka jē fwót ki obwoyo. Ka jē keti fach. Ka f̄âl rép mach, ka k̄âl, ni ḡash b̄olé jé; jē e t̄áyò, ka jē r̄ijo chán gén ánwèn. Ka mogo dwól, men kite kwom dān ki kúbjò. Ká deàn k̄âl, ká mògò tyén, ka mogo k̄âl, kon kwom dān. Ka kúbjò dwai, ka kite kwom dān, ká mwón ki fi, ka mogo chiki k̄âl, ka chiki kòn, ka wàt̄ chwóp, ká b̄il fwót, ka tēro e wìchò, ká yài shām, ka tēro t̄áyò. Ka dwan f̄âr, ka tēro k̄obo kí

¹ goch yz loṭ.

kwofe ywòk. Ka mogo gwàch yi tēro bèn. Ka wól, ká wáté gén dwai. Ka mogo tyen, ka búl góch kè b̀̀r̀ò. Ka waf chwóp, ká dyèk ǹ̀k; ka jē ǹ̀nò. Dukì ka ywògè ywòk, ká òk ánwèn ká ǹ̀kè kál, ka òk ánwèn ǹ̀kè de (der) fach. Ka tēro b̀̀nò b̀̀n b̀̀n b̀̀n; Chól g̃r! Ka f̃n yí g̃ó b̀̀r̀ò, tēro ywò, ka òk ánwèn ǹ̀k k̃ f̃l yi tēro. Ka p̀̀k̃ yèch, ka bur g̃n kwón k̃ b̀̀t̃ wiy ð̃n. Ka at̃w̃ áryàu k̃ lwòl k̃ obírò k̃ f̃rò, k̃ t̃m̃ áryàu, ka g̃ ǹ̀k k̃ yey bur. Ka t̃nè òk ka g̃ k̃l, kwón f̃n, g̃ l̃t̃è yi tēro. Ka ywoke e ð̃nò. Ka k̃l t̃t̃è yi r̃m, ka k̃l t̃t̃è yi bat, ka r̃nò p̃nè b̀̀nè. Tyen a kwón ð̃n k̃l̃ ch̃n, k̃ w̃ch, k̃ tyel, k̃ m̃t̃ò.

When a man dies the people of the village are sent for; a fowl is taken and thrown on the ground, so that it dies; it is then thrown into the corner of the hut. Another fowl is seized and thrown on the ground, so that it dies; this one is put on the head of the dead man. A goat is brought, and beaten to death with a club, and then left in the yard. An ox is brought, and speared. And the people assemble, and the things necessary for burial are collected (from the people). An adze is brought, and a spear, and a hoe, and beads, and a skin-cloth. Then the people go to cut thorns with which to tie together boards (trees). And beads are tied round the feet of the men who do this work. They go and cut thorns, bring the thorns into the village, and give them to the grave-makers. The grave-makers say: "Bring an adze!" When the adze is brought, they say: "Measure the dead man!" And corn-stalks are tied together for a measure; now the man is measured; then they take the measure, and measure the place (size) of the grave.

The man is buried thus: Some men dig the hole, and some men skin the cow (which has been killed). And the hide is brought, and cut into stripes, and a bier is tied together with them, and the bier is put on the ground. The dead man is carried into the yard, his wife is called, she is to hold the feet of the dead man, and the man is laid on the bier. His wife (or: the women belonging to the family) sweeps the place where his feet lie; and a female relative of the dead man is called, she throws away the hearth-stones lying there. A drum is brought, a goat is brought, the goat is killed with a club; the drum is beaten, and the people begin to weep (mourn); as soon as the weeping stops, the people dance mourning-dances. Then the people assembled go around in a procession dancing. Now the burial of the man is finished.

A fence is made around the grave; the people wash themselves in the river, and then go back into the village. Oboyò (a plant) is brought, and a fowl, the people are beaten (touched) with the oboyò. The people go back into the village. The eating-tools of the dead man are burnt, and the people rub the ashes on their forehead; the people now scatter and stay away four days. After that time beer is made, the beer for rubbing mud on the back of the dead

man.¹ An ox is brought, the beer is strained, the beer is brought, and poured on the back of the dead man (on his grave). Mud is carried, and put on the back of the dead man; the mud is prepared (made wet) with water. Again beer is brought, and again is poured on the grave. The ox is speared; the drum is beaten, the people take their arms and make war-plays, and go around in procession. When it is finished, the people scatter.

After one month has passed, the people talk about the mourning-festival. Dura for beer is collected from all the people, the dura is pounded, and the relatives are invited. The beer is strained, and in the afternoon the drum is beaten. An ox is speared, goats are killed. Then the people go to sleep. The next morning the mourning begins; four cows are killed in the yard, and four cows are killed in the middle of the village. Then all, all, all the people come, a great many of Shilluks. When it is afternoon, the people mourn, and four cows are killed by the people in the bush. Cooking-pots are carried out, and a hole is dug for them (and for the other household-things of the dead man) near the place where the head of the dead man lies. And two pots, and a gourd, and a small pot for beer, a mat for covering food, and two dishes, all these things are broken, and thrown into the hole. The horns of a cow are brought ("and the horns of cattle, and they are brought"), they are buried in the ground (on the grave), so that they may be seen by the people. Now the mourning-meeting disbands; one of the families receives a shoulder (of one of the butchered cattle), one receives a fore-leg, and all the other meat is also divided. The people who have dug the grave, receive the bowels, the head, and the feet, and the neck.²

17. Inheritance.

Dān ken a tō, wate nāt, ka jámè kwán yi nāl duon, ka nāl tēn wòté bēdò. Ká ðòk kwán yi nāl duon bēn, ka nāl duon u yigé dōch, ká ðòk fānè én, u yigé rach, ka ðòk kwán yi nāl tēn. Ka ge nāko, ka ðòk kwán yi nāl tēn. Tēro bēno bēne bēne, ka kwop kōmi, ka ye kine: é, ere wuo, ena a túóní; yi chama nò kētì kí ðòk? fānè ðòk! u bēno kwor, u chòlè yi kēti? Ka ðòk fānè tēro; ka nāl duon wèkè mógé, ka nāl tēn wēke mógé. Ka kwop kōm chyè, ka ge rep kí ákyèl, ka fi kón fén, ka ge rēpo. Nāl duon wèkè mánèndò, kifa éná ján kál; ka mánók wèkè nāl tēn. Ka ní bēn kwor gòní, chòlè, ka nāl tēn e bēdò, fa chùdò. Nāl tēn ðoge nómé kí dachò. Chòtì, fēka fén.

Tyen gole ka owiy jal eni e bēno, ka e kapo kí akyèl, ka ómèn e kapo kí akyèl; nwolí gen fa mōk jal eni, wate jal eni, dān duon; mayi gen e bēdò kí jal duon; kinau chèt.

When a man dies, and he has children, his property is taken by the eldest

¹ That is: for besmearing the grave with mud and smoothing the surface.

² Not everybody is buried so ceremoniously as this report tells, but only old, respected or rich people, chiefs of families or villages. — In almost every village one sees the horns of an ox buried projecting from the ground; this is the burial-place of such a man. *The Burial of a king vide page 128.*

son; the younger son (or sons) remains without anything. All the cattle too are taken by the eldest son; and if the eldest son is good, he divides the cattle between himself and his brothers, but if he is bad, he keeps all the cattle for himself. In this case they fight, and the cattle is taken away (by force) by the younger brother (or brothers). But then all the people come, and they talk about the matter, and they say (to the younger brothers) thus: "Why, your elder brother, he refused to give you cattle, and now *you* want to keep it all? What for? If later on any debts (which your father may have contracted or which may fall on you) appear, you being his sole heir, will have to pay all; so the people divide the cattle; the elder brother gets his part, and the younger one gets his part. After that they again hold a big palaver, and they make friends; water is poured on the ground, and so they are reconciled. The eldest son gets many cows (or property), because he is the chief of the family, the younger one does not get so much. And if afterwards any debts are to be paid, the elder one will pay them, the younger remaining free. The younger brother marries a wife with his cattle; that is all, thus the matter is settled.

The wives of the dead man are treated (done with) thus: the elder brother of the dead man comes and takes one, and the younger brother also comes and takes one.¹ And if they beget children from these wives, they belong to the family of the dead man; they are (like) his (own) children (they live in the house of the eldest brother.) The eldest wife of the deceased, the mother of the children, remains with the eldest brother. — So is it exactly.

18. Murder.

Dān lépè, ywóde, e bié wòk, ka kèl, ka chíkì kèlò, ka ñan eni e réndò, ka bié be kwóp: yá nẹka dān a war! Ká búl góch, ka tēro bié wòk, ka tyen a man ketè be yéké jam, gè kán. Ka tyèkè bēno, leñ rit; ka fach yák, gyen mák, ka byel kèl. Ka tēro bēno, dok a kâl fôte Jan. Ka ní u dok leñ rit, ká dok dùk. Ka dok aryau gón yi jāgo, ka mūje rit, ka rit e wērò, ká è kò: kèt, chól! Ka tēro chùdò, ka men e kāno deań, ka men e kāno deań, ka dok e tūmò, ga pyāro. Ka chwok wūr, ka e bēno, ka bié yi jāgo, kine: kwóp bēdà ò? Kine: kwof á tūm. Ka dok kâl, ka ge tyér, ka ge mūjo kì dyek, mok kwache tyen rit. Ka tyen rit yiñò, kine: dān rach! Ka nẹkè kì deań mēko, ka dok kâl, ka tyen rit e bēno, keta Fashōdo kì tyen dān, tyen dāno tôte dok abich. Ka rit kālò dok abich, waṭ akyel ywok nál éní.

A man hides in an ambush; when he perceives his adversary, he comes out and stabs him, and he stabs him a second time. Then this man (the murderer) runs away home, and comes to tell the people of his village: "I have killed a man last night." Then the drum is beaten, the people come out from their houses, and

¹ The sons marry their father's wives, but not their own mother.

the women start to carry the valuable things away and hide them; the cattle are driven into the Dinka-country. Now a company of warriors come, the "army of the king"; they rob the village, all the fowls are seized, and the dura is carried away by them. When the "army of the king" turns back, they bring the cattle back from the Dinka-country. Two cows are loosened by the chief, and are given to the king. But the king is angry, he says: "Go, and pay (greater) amends!" Then the people pay; one gives a cow, and another one also gives a cow, till there are ten; then the cows are brought to one place. Now an ambassador from the king comes, he comes to the chief, and asks: "How is the matter?" The chief answers: "The matter is settled." The cows are brought and shown to the ambassador for examination. And besides they give some sheep to the ambassador and to the other people of the king (who have come with him), to please them. The people of the king take them, saying: "The matter of the man is bad! (that is: the gifts are not sufficient)". Now another cow is killed (and given to the ambassadors of the king). After that the cows (the ten cows mentioned above) are brought, and the people of the king go to Fashoda (with the cows), together with the family of the murdered one. The family of the man who has been murdered, receive five cows. The king gives them five cows and an ox, as a mourning (a mourning-fund) for their dead relative.

19. Blood Revenge.

Jal mēko, jal Mwomō, jal mādōch, ka nēkè yì rīt Yō. Ka tyēn gén é ywònd. Ka jē nī lui yì fōtē wōn, ka gē nī make, ka gē chon wot, ka jē e lógò pyar abí-kyél, ka muke fān, ka gē dwol; ka gē rumo dwol, ka gē tyēn; ka gē rumo tyēn, ka bül kāl wok, ka dān kāl, ka nēk, mēn gōy bül; ka bül tīn wot kī bar, ka bül tīn wot, ka dānō kāl, ka nēk; ka ywoge ywok, ka pyar abi kyel kāl wòk, ka gē nēk, (kēn) dān a nēkè yì rīt. Kā eni anan, ka Chol e buogo bēne.

A certain man, a man of Mwomō, a very good man, was killed by king Yō. His relations mourned for him. — At that time people (Shilluks) used to run away from the country of the whites (i. e. Arabs), these were caught by the relations of the dead one, they were all put into a house, and when they numbered sixty, then beer was brewed, and it was mixed with flour; when they had finished mixing it, they sifted it; when they had finished sifting it, a drum was brought out, and one man was brought, and was killed; he was the one for beating the drum. Early next morning the drum was put into the house; when they had put the drum into the house, again a man was brought out and killed; and he was mourned. Thus all the sixty men were brought out and killed, in the place of the one man who had been killed by the king. That was the reason why the Shilluks were much afraid.

20. A Quarrel between Husband and Wife.

Jal mēko e n̄wom̄o. Ka n̄an a d̄ach̄o bēno, e k̄āno p̄i; ka jal eni w̄êr̄ò, k̄ine: à, ga pi n̄o? Ya bu kech. Ka n̄an a d̄ach̄o ka kw̄ona wok. Ka ge neno, ka ge t̄oro yi kech; chama n̄i buto feñ, ka n̄ine b̄aná m̄èj̄ò yi kech.

Ka ge ked̄o b̄e kw̄ato k̄i byel, ka n̄an a d̄ach̄o l̄óna wot (ɣot), e k̄āno gin cham. Ka ge bēno, ge k̄āto byel, ka ge p̄ēka p̄en; n̄an a d̄ach̄o k̄úch̄è ḡén, n̄an a d̄ach̄o paño k̄i gore wot. Ká ḡè n̄àm̄ò, ka n̄i ko: á, ówá, che (cha) duon a wañ m̄ēyi (m̄ēi), n̄wāl éná! Ka go n̄wāle. Ka ge ȳūjo k̄i byel. Ka n̄an a d̄ach̄o f̄ēch̄o k̄ine: n̄ím̄ia, a k̄idi? a ya re wa ree? Jal e ko: é n̄awo-tyau! gon̄ d̄oga! K̄ine: k̄ipaño? K̄ine: ch̄á re a w̄eke ya kech? ko: é, faṣe ȳin a k̄ób̄i awa k̄ine: ga pi n̄o? Ka n̄al eni keṭa wok; ka wen chw̄ól, ka e bēno; e ko: á, pyeche ná wun, w̄eke ya d̄oga! k̄ine: k̄ipaño? K̄ine: é, pyeche yau! A pyey n̄ān eni, k̄ine: n̄ān! á k̄idi? A k̄op n̄ate, cha w̄èk̄e ye d̄oge! K̄ine: é, k̄úch̄è yán! N̄a tyau, t̄e kw̄óp! Ya k̄āla pi awa; a k̄ób̄i k̄ine: ḡen a pi n̄o? Keñ eni anan; éna (ɣena) k̄éd̄á. K̄ine: n̄ò! A t̄ore yi kech, a keṭi ge b̄e kw̄ále byél, a k̄iṭa gin cham wot, ge t̄òk. Faṣe keñ eni anan? a b̄ēni, a k̄ób̄i k̄ine: ówá, cha duon a wañ byeli! a n̄ām ḡén, éná k̄ób̄á, k̄ine: yá n̄èn! A k̄ób̄i: ná tyau! gon̄ d̄oga! A k̄oba k̄ine: búh! na ȳin a kyet áwá, k̄ine: ga pi n̄o? Faṣe keñ eni a b̄ēn anan? A k̄āla gin cham; a ȳád̄é. A k̄obe wiy n̄ān éni: yi kwata kapaño? Adi? ch̄ól byélá a kw̄āl yi ȳin! A k̄obe k̄ine: k̄ipaño? Yā de, a w̄eke ya kech! Yi cha (yá) k̄iwa! d̄ogi ḡóna yin. A ked̄o, a k̄ale wat, men l̄ógé, a l̄ógé wooge órè, a ṭum̄i kwop.

A certain man had married a woman. One day his wife came and brought him water (to wash his hands, as is the custom before eating). But the man was angry, and so he said: "What is that water for? I am not hungry." Thereupon the woman went outside, she too was cross. When they went to sleep, they were troubled by hunger (both having eaten nothing). The man tried to lie down, but his eyes refused to close on account of hunger.

In order to get something to eat, the man with a friend (who lived in the same house) went to steal dura. But in the meantime the woman had prepared food and came into the house, after the men had gone. After some time they returned, bringing with them the stolen dura. They sat down in the house, but did not know that the woman too was there; she hid in a corner of the house. And the two men ate. They talked to each other: "Ah, brother, you have a thick ear of corn there, just let me touch it!" And he touched it. So they ate the corn from the ears. Suddenly the woman asked: "My brothers, how? Why do you bring such shame upon me (by stealing corn and not eating the food I have prepared)?" Then the man said: "You cursed woman, loosen my cattle."¹ She asked: "Why?" He said: "Why do you leave me hungry?" She

¹ This is the formula for: "I will be divorced from you." Loosen the cattle (give back the cattle) which I have paid your father for you.

replied: "Not so! did you not say yesterday: what is the water for?" The man went out, he called his wife's father. When the father came, he said to him: "Ask your daughter (what has happened), and then give me my cows." The father asked: "Why?" He said: "Just ask her!" He asked the girl, saying: "Girl, how is this? The man says he wants his cattle back!" She replied: "I don't know." The father said: "You cursed girl, tell me all about it!" So she told: "Yesterday I brought water, then he said: 'What is that water for?' That is the matter. Then I went out." The father said: "All right." The woman continued: "In the night he was troubled with hunger, therefore they went to steal corn; in the meantime I brought the food, and saw that they were gone. Is not that the matter? And then, when they were eating, one said to the other: 'Brother, what a big corn-ear you have!' Then I said: 'Here am I!' And he said: 'You cursed woman, loosen my cattle!' And I replied: 'Dear me, was it not you who refused yesterday saying: what is the water for?' Is not that the whole matter? I brought food, and he cursed!" After that the father of the girl said to the husband of his daughter: "Why did you steal? How is that? Restore me my corn which you have stolen!"¹ The man said: "Why? why was I left hungry?" The father only replied: "You are a thief! I will give you back your cattle." — When the husband heard that, he brought an ox for reconciliation, with that he reconciled, he reconciled his father-in-law, and so the matter was settled.

21. The Husband who wanted to cook.

*Jal mēko ni bēda gwālo; ka kōpa dāne gólè kine: é, nān, ya lōna žal!*² *Ka niane dachō ko: dōch! Ka e ko: búh, žal dōch én! dān yiga máchwé yi žal. Ká è tādō. Ka e kedō, ka kwēn lēwé, ka óbói twara mal, ka go ni yārè, ka go ni kōni pañ. Ka kwēne chēgo, ka wiy pañ rum yi pyen, ka kwēn tōke, ka wól duon tōke ná-gol gen. Ka men a gōpe wótòndò; ka e bēdo gan óbói.*³

Ka gin cham e tum kí chām, e bēdi yau, ka nān a dachō keta wok, ka pañ nūwāle, ka go yódé e tōk, oboi twowo. Kine: ból, u ya tich adi? Ka ni buto pén, ka ni dwoṭa mal, ka ni gāyo, kine: búh, hē! Kwop a bañ dwôgò. Ka na gol gen ko: á gin ānò? Kine: é, fate gin ni kwop! mī ná-dān, chwola: ni chwé chwola yi ni chām óbói, ka tala gin cham a tin, a tōga oboi pañ. Keñ eni anan, de chwola yin chwé yi oboi. A kōbi nān a dachō kine: wiy nāra, yi neke mare nò chôn? Ya fa dōge žal kēte. Keñ eni anan; a dwoṭi nān a dachō mal, a tane gin cham, a chāmi, ka chuné mēndò.

A certain man was very thin, and he said to his wife: "I say, my wife, I will cook in place of you." The woman said: "All right!" He said (to himself): "Why, cooking is a good thing, a man grows fat from cooking." So he cooked.

¹ The man had — without knowing it — stolen the dura of his father-in-law.

² "I will come later", or: "do later, cooking": I will cook after, instead of you.

³ He remained thinking of the foam.

He went and poured much water on the flour (to make bread), so that the foam floated on the surface. He skimmed the foam off and put it into the hole near the grinding-stone. When the bread was done, he covered the hole with a skin, and the bread he put into a large gourd for his wife, and what was left (in the pot), he scratched out for the children. (He did not take any food for himself, because) he was thinking of the foam. (He thought the foam was the best of the food, therefore he reserved it for himself).

When his people had finished eating, he sat quite still, waiting till his wife had gone out. Then he uncovered the hole and saw that the foam had gone, it had dried off! He said: "Dear me! what shall I do now?" He lay down, he got up again, he was quite perplexed. He could not say one word ("talk refused to return"). His wife asked: "What is the matter?" He answered: "Why, it is not a thing to be told; mother of my children, I thought because you are so fat, I thought it was because you used to eat foam, so I cooked the food to-day, and I put the foam into the hole. That is the matter. I thought you were so fat from eating foam. His wife said: "Father of my child, what greediness has been troubling you?" He replied: "I shall never cook again." That is it. The woman arose and cooked food, he ate, and was pleased.

III. SICKNESS.

22. Treatment of Sick People.

Dān ken māgé yí jwòk, ka jē dwai, ka jē kófì kine: dān a lanì war kí jwòk? Ká jè è kòbò: dān e māgé kidi yí jwòk? Ká dyèl dwai, ka tēro lāmò tāma jwòk, ka yit̄ dyèl nól, ka pi weti re, ká dyèl e nēk, remo keḍo feñ, ka chám yì tērò. Ka tēro táyò. Ka ḍun u bēt jwòk é duón kí re, ka ajwōgò dwai. Ka ajwōgò bēno, ka e kōbo kine: k̄ani kí kwēr, ka e ko: k̄ani kí bēt, ka e ko: k̄ani kí t̄au, ka e ko: k̄ani kí dyèl! Ká dyèl k̄al, ka dān e kiṭe f̄al, ká dyèl chibi wij ḡrò, ka dyel yeje kák, ka yeje wumà kàgò; ka dān kiṭa fach, ká jwòk é wánò.

When a man is seized by sickness, people are called for, and the people ask: "Does he spend the whole night with sickness (is he troubled by night, so that he does not sleep)?" Again they ask: "How did the sickness come?" And a goat is brought, and the people pray, pray to God; then the ear of the goat is cut off; spittle is sprinkled on the body of the sick person; the goat is killed, its blood flows on the earth; the meat is eaten by the people. Now the people scatter (go home). If next day the sickness is still bad on him, a sorcerer is sent for. When the sorcerer comes, he says: "Bring a hoe!" and: "Bring a fish-spear!" and: "Bring a skin-cloth," and: "Bring a goat!"¹ When the goat is brought, the sick man is brought into the bush. The goat is put on the top of a white ant hill; its belly is cut open; when this is finished, the man is carried home, and the sickness disappears.

23. Another Report on Sickness.

Jwón mēko nīne fá dwālò. Ka ajwōgò dwai, ka ajwōgò bēno, ka e ko kine: k̄ani kwēr, men kwoñ yaṭ. Ka dyel k̄al, ka t̄au k̄al, ka onwòk k̄al, ká pàlò k̄al, ka bēt k̄al, ka yech k̄al, ká lui k̄al, ká kēnò k̄al, ka onwòk bōt̄ féñ kí tàdòt, ka yeje t̄ar mal. Ka dāno k̄al, dān fēka yeje, ka ná gól gén chíp nājè, ka ná wádè chíp nīme; ka onwòk mīt̄, ka onwòk e t̄ò. Ka gē ḍwótà mál, ká dyèl yéjé kák, ka wái ḡach réi gén; ka mènè nól, ka chíné nól, ká datè nól, ka gē kwon wiy t̄t̄. Ka yaṭ tók, ka n̄wópè pí, ka wēkè n̄an éni, ká gò mātè én. Ka atēgò róp, mákwàrò, nīne ṛèrò, ka gò twóch nājè, ká lui kák, ká luiòl kák, ka yech kwán, ka kiṭe p̄al yí yó, ka lēnè yì yó, ka pi kiṭe yey lwol, gē chād̄ féñ; ka bēt kwánì én, ka kwēr kwánì én, ka f̄alò kwánì én, ka riño kwánì én, ká dyèl kwánì² én.

Another sickness is called *dwālo*. When this falls on a man, the sorcerer is sent for. When he comes, he says: "Bring a hoe to dig medicine with." Then

¹ These all are the fee of the witch-doctor.

² *kwán yè én.*

a goat is brought, and a skin-cloth, and a ram, and a knife, and a round spear, and a certain (kind of) grass, and a fan, and a gourd. The ram is laid on the earth at the door of the hut, with its belly turned upwards. Then the sick man is brought, he sits down on the belly of the ram, his wife is placed behind him (on the ram), and his youngest son in front of him; thus they hold the ram fast, till it dies. Then they rise, the belly of the ram is cut open, the contents of the stomach are taken out and smeared on their bodies (of these three persons). The heart also is cut out, and the bowels. The hoof is cut off, and these things are buried at the door of the hut. Now the medicine is crushed, it is mixed with water, it is given to the sick man, and drunk by him. And they string beads, red ones, their name is *γ̄ēro*, they are tied about his back. The fan is cut in pieces, and the gourd too, and the grass is taken, and brought into the bush on the pathway, it is thrown on the pathway; water is poured into the gourd and thrown on the ground. The round spear is taken by the sorcerer, so are the hoe, the knife, the meat, and the ram.

24. Sicknesses.

<i>dwālo</i>	the abdomen is swollen, pains, diarrhoea.	<i>ajankobyet</i>	the skin peels off.
<i>tóni</i>	heart - ache, pulmonary	<i>l̄er</i>	caries.
<i>ánḡnò</i>	cold, catarrh. [disease.	<i>vàn</i>	a kind of light leprosy.
<i>ánékò</i>	insanity, lunacy.	<i>kwèm kwèm</i>	swelling of the shin-bone.
<i>owin wich</i>	giddiness.	<i>kamír</i>	salt-rheum, "lupus".
<i>átògò</i>	teeth fall out, pains in the bones.	<i>ajḡgò</i>	small-pox.
<i>àlüt</i>	dropsy, hydropsy.	<i>àbîp</i>	a sickness manifesting itself in strong fevers, generally mortal, chiefly children suffer from it.
<i>àdòn</i>	pains in the buttocks.	<i>gi bwónò</i>	"thing of the stranger", that is: of the Arab; siphylis.
<i>ákágó</i>	rheumatic pains, chiefly in the legs; feeling cold.	<i>kájéjò</i>	inflammation of the finger-joints; parts of the finger rot off.
<i>tédu</i>	guinea worm, Ferendit of the Arabs; filaria medinensis.	<i>ánâch</i>	inflammation of the joints; of the toes.
<i>àmwoł</i>	swelling of knees and	<i>ánún</i>	gonorrhoea.
<i>lái</i>	leprosy [elbows.	<i>bòr</i>	boils.
<i>nónò</i>	a disease of the head, the hair comes out in consequence of ulcerous inflammation.		

- shòlṭík* the same as *àmwòl*, but
it is curable, *amwòl* is
uncurable.
- áwúḍḍ* a kind of leprosy on the
foot, takes a long time
to heal.
- míèṃ* the skin becomes rough,
squamous.
- tàwó-shín* diarrhoea.
- ràm* diarrhoea.
- chòrò* blindness.
- nei-nèni* eyelashes get red, fall off.
- nḍòlò* lameness.
- ákòn* thigh-bone is affected, it
is mortal.
- duon* disease of the outer ear,
chiefly of children.
- gwòṅò* itching.
- àdwan* "a cripple who never
walks".
- àtàkò* hunch-backed.
- byér* a disease of cattle and
men, pains in the back.

IV. POLITICAL INSTITUTIONS.

25. The Election of a King.

Ron rit.

Ken ron (ron) rit, ni dwái kwáre ðòndò, ka wēlí na rit, ka ge môt, ka jē kedò fôte ðonò, ka lèlè kâl, ka kite mach, ka búk. Ka wēlò lēndò, len yi mach, ka mach bēdò lôch, fate rit; ka chiki mēko lenò mach, ka e lyeli nok, fate rit, ka chiki lenò mach, ka e lyelò duon nok, fate rit; ka mēko chiki len mach, ka mach e tō, fate rit; ka mēko len mach, ka e lyel lyel duon, ka pōtò mal, ka tēro nētò, rit anan! Ka tēro bēndò, ka nēna pâl. Duki ka jē bēno, ka jē waṅo pach; tyen lēl a bi, ka ge ni tōna pān, ka ni gētí dean; ka ge bēno waṅi pan, ka gētí dean. Ka ge wita Báchôdò, ka jañe duon e pēchò kine: amen a kwán yi lèlò? kine: na rit nate.

Chōtí, ka jâk dwái, ka ge dwai Mwomó ki Tūno. Ka e bēno bēne, ena jâge bēne, ka kwôf kôm, ka tēro kédò, tēro keṭa fāre, ka pāre tyék, tyek ákyèl. Ka jē nēndò pâl. Ka har eni ka jē bēno, ge keṭa pach. Ka ton kwáni chúné, ka jē keṭa kal, ka tyēne man é ywòndò. Ni rāṅ eni bēdo wot; ka jake, kwā rit, a chwól, ka ge keṭa kal. Ka tedet nólé ki ton; ka ge poṭa wot, ka na rit kwán ge wok ki wot. Ka e mujò dean, ka dean nēkè yi jâk, ka ge chama dean. Ka kèl ka tērò ká Tàbàlò, ka jāgò é kánò ki atút, ka atút chòndè rit, ka kwop kómè chē.

When a king is to be elected, they bring the descendants of the Nubians,¹ and the sticks of the princes are broken. And some people go to the Nubian country, and bring some flint stones; they are put into the fire; then the fire is blown up; and a stick (of the princes) is thrown into it, into the fire; if the fire remains black, then that one (the prince or pretendent who threw his stick in) is not the king. Another stick is thrown in (by another prince); if the fire burns (flames up) a little, then this one is not the king. Again another stick is thrown in; if the fire burns a little high, that one is not the king. Another stick is thrown in; if the fire dies, that is not the king. Another one is thrown in, and if the fire burns with a big flame, and blazes up, then the people laugh: "This is the king (the prince who threw in this stick, he is to be king)."

[Hofmeyer says concerning this: "According to an ancient use which existed before Nyikang's time, a number of little stones according to the number of princes which have been proposed for election are thrown into a fire. Each stone has its name; now the one whose stone remains in the fire without cracking becomes king. This test is repeated so long till only one single stone is left.]

After that the people come (from different villages); they sleep in the bush,

¹ The Shilluks say: "When Nyikang brought his people into the Shilluk-country, he brought some Nubians with him; these Nubians live in several villages among the Shilluks up to this day; they are known by the Shilluks, but in their outward appearance they do not differ from the Shilluks." According to the report given above they seem to play or to have played rather an important rôle in the constitution of the Shilluk dynasty. It appears that the Shilluks have been in some political connection with the Nubians.

the next morning they come near and enter the village. The people of the stones (those who brought the stones) come and turn to a certain village, and a cow is sacrificed; they go into the next village, and a cow is sacrificed (in each village which they pass, a cow is sacrificed). So they come to Fashoda. On arriving there, the great chief asks them: "Who has been elected by the flint stone?" They answer: "This or that prince" (calling the name of the elected one).

That is all, and then the chiefs are brought (are sent for); they all are brought, from Mwomō to Tūngō (the chief from each district, from the extreme north [Mwomō] to the south end [Tūngō] of the Shilluk country is sent for). And they all come, that is, all chiefs come, and they talk about the matter. Then the people go to the village (of the newly elected king), they surround his village all around; after that they pass the night in the bush. Early next morning they go into the village again. Their spears are taken from their hands. They go into the enclosure (where the new king lives). The women cry. The king remains in the hut. The chiefs, the descendants of the kings, are called, they too go into the enclosure. The door-stick (of the hut) is cut off with a spear. They rush into the hut, and take the prince (the new king) out. He gives them a cow, the cow is killed by the chiefs, and they eat the meat. Then they take the new king to Tabalō, and they adorn him with beads, with dancing beads of the king. And they hold a long palaver.

26. A second report on the Election of a King.

Jāk dwai; ka tēro bēno, ka ge chuko, ka kwop kómì. Ka riṭ māk, dwai fārè, ka kāl fān duon, ka rón dok kāl, ka kiṭi gol Nikañ, gol duon. Ka tēro lāmò, ka jwok lām, ka Nikañ lām; riṭ de mètò. Ka rūmí, ka pi lēn re yi tēro bēn, ka kiṭi kal, ka lwok yi bāne riṭ. Ka e rūm, ka re kiṭi lau, lāne jāgo, ka tón jāgo ká wèkí, ka keṭa mal yech atùtè-wish; keṭa mal, ka e rùd. Ru wou tēr dwai, ka tyen Nikañ ka ge dwai Akuruwar, fay Nikañ. Ka ge bēn, ge kāla Nikaño ki Dāk, é gwôgò ki okwon wudo ge gīr; ge twojo rye àbòbò, ge kāl. Tēro ko: Nikañ a bi. Ka dok kâl, ka jal mēko yāp, ka kâl, ka lau lón wòk, ka twóch, ka chip feñ ki yo. Ka tēro bēno bēne bēne, riṭ ya dir, ka tēro kelá kwom jal eni, é dè kàtò. Ka rūmí, ka tyen Nikañ bēno, gé kālò onwéro, ka tēro reñ, riṭ e mīto ki nan a dācho, ge rīno kifa tyen Nikañ, kifa go u fwót yi tyen Nikañ, fwōtì tēro bēne; nan a góch, ká chip wāi, ka nāne ní góch ka chip wāi. Ka riṭ chyeti. Ka ge reña wot, ka deaṅ kâl, ka deaṅ chwôp, ka riṭ kâl wòk, ka tēro e bēno bēne bēne bēne, jāgo bēne; ka chip dok gol duon, ka tēro lām. Ka chyék: yi ku gók ki gí ràch! Yí kú nàk kí jè! Nāch feñ jāgo māt! Ka riṭ dwota mal, ka tēro fēka feñ, re bōde bēnè; de bān riṭ ya

būte. Ka e kōbō kine: Shóló, nēnē yán bēne! fā fā wà kífá kwá! yú nēnē kī riá kī dōch. Ka dān ye: wud wud wud bēne. Ka deān kāl, ka shwop kifa kōbe rit. Ka dok kāl, wèkè tyēn Nikañ. Ka jal eni gón, ka e keđo. Ka deān shwop, mén tùmà kwóp. Ka rit e kiti kī lān mēko, lān duon, lāne jāgo. Ka tēro e kētò, men keđo fōte gen, men keđo fōte gén

The chiefs are sent for; and the people (together with the chiefs) come, they assemble and talk about the matter. And the king is seized, and brought (back) into his own village. He is brought to a large place, and there he is (publicly) elected outside the courtyards. They assemble in the court of Nyikang, the large court; and the people pray, they pray to God, and they pray to Nyikang too; during this time the king is held fast. When this (praying) is finished, water is sprinkled on his body by all people; he is brought into a yard and is washed by the wives of the king. After that his body is covered with clothes, with royal clothes, and a royal spear is given to him; then he goes up to his royal hut, he goes up into it, and stays there one year.¹ When the year is passed, the people (the chiefs) gather, and the people of Nyikang are sent for. They are brought from Akuruwar, the village of Nyikang. They come and bring (the wooden statues or) Nyikang and (of) Dāk, they are beautifully adorned, many ostrich feathers are tied to them. When they are brought, the people cry: "Nyikang has come!" Now cattle is brought, and a man is sought, they bring him, strip his clothes off him, and bind him. He is laid on the ground in the midst of the road. And all, all the people come, the king in their midst, and the people pass over the back of this man, they step over him. When that is done, the people of Nyikang come, and bring a whip, and the people run away; — the king catches hold² of a girl — they run³ away because of the

[According to Hofmeyer (Anthropos V, page 333) this girl is always taken from the clan of the Kwa-okāl: "The Kwa-okāl come from the Bahr el Ghasal; their ancestor was a relative of Nyikang; but a crime committed by one among them against the house of Nyikang, reduced the clan. They were declassed to ordinary Shilluks, and as a punishment for their crime they were sentenced to pay a girl to the king. This contribution has to be delivered whenever a new king is elected, but in course of time it has become an honour and a profitable business . . . This girl always stands at the king's side during the ceremonies of election. For this tribute the clan receives clothes, beads, bells, lances, and harpoons. A hole in the ground near Fashoda is filled with sheep; besides cows and oxen are driven into it, as many as may find place; these also belong to the relatives of the girl. This girl is now called nya kwer (i. e. child belonging to the authority. W.).

¹ or: "one day"?

² or: "is held fast by"?

³ vide page 128, 2 a.

There are several other clans which have the privilege of performing certain ceremonies in connection with the election of a king. One has the duty of fanning the king with a feather of the king of birds, another has to secure the dura sticks with which the party of the king defeats the party of the enemies.“]

people of Nyikang, lest they be beaten by the people of Nyikang; for they (the latter) beat all people, and every one who is beaten, is put into a separate place and has to pay a fine to the people of Nyikang. All the people try to run into a house.

Now a cow is brought, the cow is speared, and the king is brought out. All the people come, all the chiefs, and they place the king outside the door of the great court; the people pray. The king is given these commandments: "Do not do any wicked things! Do not kill people! Govern the country of the chiefs in peace!" And the king rises, and all the people go down, they kneel on the earth, but the wives of the king kneel beside him. And he says: "Ye Shilluk people all, look at me! This is the country of my father and my grandfathers; you will live a peaceful life through me!" And all the people say: "Our father, our father!" A cow is brought, and is speared on account of the prosperity (for the good speed) of the king. And cattle are brought, and given to the people of Nyikang. And the man (who was bound) is released, and goes home. Another cow is speared, which finishes the matter. And the king is covered with certain clothes, big clothes, royal clothes. Now the people scatter, each one goes to his own country.

27. How Clothes are secured for the Royal Court.

Ka tēro ká bè dwàr kì lai, lai kwèr, gyèk. Ka tēro e keḍo bēne, gé gír, ka jāk e làmò: yina yik ḍāṅ, kwóbé péni ànàn, lai tyek, lai kwer chē, u de tūn u twoye, u chudo chē. E lāmò: yina yik Níkāño, keñ an páyà yî, wò ku tôte kí kwóp! E ko: é, kwaye ḍāṅ, nak lai kì ḍòch, u kur boñ é gòn; nêkè ḍòch, káji-tè-bāño! Ka dyel kâl, ka chwop, ka gyēno kâl, ka nòl, ka dwar e keḍo, ka tūn dwar kél, ka gyek nêk ge gír, ka tēro bēno, ka jāk e chuko, ka lai tyér, ka ge rūmo tyēro, ka jāne duoni, ka lai gòché, ka e ko: jâgí, kél mòk, ka e ko jāk nate: kèl mòk, nèn. Ka ge nèn. Ka ge rumo nēno, ka ge kèl, kité be tyero; ka jāgo ko kine: nò? E ko: é, de wa bà kádo gén? Ka e ka po deani, ka deani kél, ka jāk chón, ka ge keḍo ka Bachōdo. Ka rit nāch, ka ko: jāk á bi. Kine: wuo, wò bi! Wu kālì nò? Wò kālì jamé kwer. Kine: gé ádi? Kine pyār abikyel. E ko: ḍòch! Ka rit e kano wañ (rwan) duoni, ka wêkè jāk, ka nêk. Ka jāk e ríjò, gé chàndò kì deañ. Ka ge nêchò. Kine: wuo, bá wítò? Kine: é, mítú jwòk! Ka jāk e bēdo, ka muki tyen, ka ge ríjò, gé mādo.

Kine: à, dōch, ket, kālú jwok! Ka ge bēno. Ka ge waŋe fōte gen, ka búl gōch, ka tēro chōnō kí búl. Ka ge lōgō: wuna yik tēro, ê, wó dúdòk, de bēt peñ māt.

The people go hunting game, a game for the king, a gyek-antelope. And all the people go, they are many, and the chiefs address them: "O ye people, (hear) a commandment of the king, concerning the gyek-antelope, which belongs to the king: if any man let the game escape, he shall surely be fined!" Then they pray: "O Nyikang, this matter is under your auspices! Do not suffer us to have any mishap! You grandfather of man, kill the game well, so that we may incur no debts! May it be killed well, o Nyikang!" Then a goat is brought, it is speared; a fowl is brought and cut up. Now the hunting-party arises, each part (goes) in a different direction. And when many antelopes have been killed, the people come back, and the chiefs assemble, and the game is brought before them; when they have brought it all, the big (district-) chief divides the animals, and says: "This chief shall take this, and this one shall take that;" then he says: "Tan it!" And they tan it. When they have finished tanning, the skins are brought before the chief for examination. The chief (when he has examined them) says: "All right!" Again he says: "Shall we not bring them (to the king)?" He seizes a cow, which they take with them (to Fashoda); all the chiefs assemble, and go to Fashoda. When they arrive there, they ask for permission to enter (the royal court). It is said to the king: "The chiefs have come." They greet the king: "Our Lord, we have come." He asks: "What do you bring?" They answer: "We have brought royal goods." The king asks: "How many?" They reply: "Sixty." He answers: "Very well." Then the king brings a big steer, and gives it to the chiefs. The steer is killed, and the chiefs stay to eat it, together with a cow. Then they ask the king for permission to go: "Our lord, shall we not go now? (we will go now!)" The king answers: "Why, hold fast (to) God (that is: stay!)" So the chiefs remain; and beer is strained, and they stay to drink. Afterward the king says: "Well, all right, go now with God!"

When they come home and approach their villages, the drum is beaten, and the people dance to the drum; then they address the people; "O ye people, we have returned; may the country live in peace!"¹

28. Making Boats for the King.

A ket tēro be ñwot kí yat, yete kwèr, ka tēro ñùdò, ka yat kâl, ká tērò bēnò, ka tēro wapi fach. Ka jāgò chwól, ka yat tyer ká è nēno, ka e ka pò mē, ka e ko: kwani yet ak! Ka kwân, ka e ko: mok an ba mok rit, ka mok an tyen, ka ge kwóch, ka ge bēno gin keau Bachōdo.

¹ The dyek-antelope belongs to the king, out of its hide clothes for the king's wives are made.

The people go to cut boats, boats for the king; and the people cut them, and bring the boats, all the people come (with the boats), and when they approach the village, the chief is called; the boats are put before him for examination. He looks at them, and seizes some, saying: "Take these boats!" They are taken, then he says: "These belong to the king"; they are hewn (carved), are sewn together, and after that they row them to Fashoda.

29. Provinces of the Shilluk country beginning from south.

- | | | |
|------------------------|----------------------|--------------------------|
| 1. <i>Tûnò</i> | 2. <i>Ñejwàdò</i> | 3. <i>Dèné</i> |
| 4. <i>Dor</i> | 5. <i>Ñelòwák</i> | 6. <i>Wòbò</i> |
| 7. <i>Dyèl</i> | 8. <i>Fènikàn</i> | 9. <i>Aryékèr</i> |
| 10. <i>Agunjwòk</i> | 11. <i>Ajògò</i> | 12. <i>Fàkàn</i> |
| 13. <i>Obàyàbwíjòp</i> | 14. <i>Obai-Dégò</i> | 15. <i>Adìdean</i> |
| 16. <i>Fènidwái</i> | 17. <i>Owòshì</i> | 18. <i>Twòró</i> |
| 19. <i>Awáu</i> | 20. <i>Dur</i> | 21. <i>Adòdò</i> |
| 22. <i>Dòt</i> | 23. <i>Adòkòn</i> | 24. <i>Awàréjwòk</i> |
| 25. <i>Kwògò</i> | 26. <i>Obwá</i> | 27. <i>Málákál</i> |
| 28. <i>Famât</i> | 29. <i>Ogòt</i> | 30. <i>Wáu</i> |
| 31. <i>Fádèt</i> | 32. <i>Fátâu</i> | 33. <i>Bòt</i> |
| 34. <i>Ñénàrò</i> | 35. <i>Ból</i> | 36. <i>Fábúr</i> |
| 37. <i>Béó</i> | 38. <i>Agòdó</i> | 39. <i>Yón</i> |
| 40. <i>Lul</i> | 41. <i>Kwòm</i> | 42. <i>Pàchòdò</i> |
| 43. <i>Agwòrò</i> | 44. <i>Ñegèr</i> | 45. <i>Gòlbánò</i> |
| 46. <i>Fàdeàn</i> | 47. <i>Lēmo</i> | 48. <i>Kódók</i> |
| 49. <i>Gòlò</i> | 50. <i>Kwòchàn</i> | 51. <i>Alèl</i> |
| 52. <i>Dètòwòk</i> | 53. <i>Bùrbèk</i> | 54. <i>Mál</i> |
| 55. <i>Abyénài</i> | 56. <i>Ogòn</i> | 57. <i>Fànikàn-Otègò</i> |
| 58. <i>Ñélyèch</i> | 59. <i>Atwòd̀wòì</i> | 60. <i>Tùrò</i> |
| 61. <i>Tòmòt</i> | 62. <i>Akùruwâr</i> | 63. <i>Abúr</i> |
| 64. <i>Mànò</i> | 65. <i>Mwòmó</i> | |

The Clans or Divisions of the Shilluk People.

The Shilluks are divided into a number of clans or tribes, each of which is traced back to a common ancestor. In most cases this ancestor is a man, but some of the clans claim descendency from an animal.

The following names of the clans and all the remarks added have been procured by *Reverend D. Oyler, of Doleib Hill*, who collected them from an assembly of natives, and had them afterwards examined by some Shilluk men who

are known for being well versed in the history and traditions of their people.

The names are given in the succession in which the natives enumerated them. If there are two different traditions of a clan, the second is introduced by: "Diff."

The word *Kwa* means "descendant."

[Hofmeyer in "Anthropos" enumerates 13 clans and gives some remarks on four of them.]

1. *Kwa-Ajal*, was founded by Jal, one of the men who came with Nyikang from his earlier home. They live at Nyelwak. They lay out the circle for building the house of Nyikang. — Diff.: the clan was founded by Milo, who named it after his son Jal. Milo waged war with the sun, and got a cow. When Nyikang saw it he was pleased and asked, where he got it. On learning it had been gained from the sun, he sent Milo back for more. The latter managed to steal several; but the sun became angry and burnt Milo and his people. Eventually a battle occurred, in which the sun succeeded in killing all the cattle except a pair of calves, which Milo saved by wrapping them in his cloth. He got them safely to earth.

2. *Kwa Mal*, was founded by a man and a woman who came down from above (*mal*). They left their children on earth and ascended again. — Diff.: they died on earth; their home is Malakal.

2a. *Kwa Lek*, was founded by two celestial beings, a man and his wife. It gets its name from the large wooden pestle that the Shilluks use in crushing their dura. They quarrelled over a lek; the man wanted to use it to stir the cow dung, at the same time the woman said she needed it for crushing dura. Neither would yield to the other. Seizing the lek they fought over it. So violent was their quarrel that they fell to earth. Nyikang captured them and told them to settle at Malakal. The woman taught the people to make beer. Later they escaped and returned to the skies. At the crowning of the king their descendants strike the people with whips of sheep skin. The lek over which they quarrelled, is now at Malakal. — Diff.: they died at Malakal; and this is the same division as No 2, and should not be counted as a separate division. —

[This last remark is no doubt right, as both 2 and 2a are of the same "celestial" origin; moreover Hofmeyer in "Anthropos" gives a description of the *kwa Mal* which is identical with that of our *kwa Lek*. W.]

3. *Kwa Oman*, was founded by a woman who was a wife of Nyikang. They do not appear to have a special function; live at Ogot. — Diff.: was founded by a man named Oman; they help to build the house of Nyikang. Oman was found by Nyikang in the Shilluk country.

4. *Kwa Mon*, was founded by Mon; Mon was found in the Shilluk country

by Nyikang and became his servant. They help to build the house of Nyikang at Wau. They live at Ogot. — Identical with 3?

5. *Kwa Ju*, or *Kwa Jok*, was founded by Ju, a half-brother of Nyikang on his father's side. Ju built the house for Dak. The Kwa Ju build the three houses of Dak in Filo on the White Nile. When they have finished building the house, an ox is killed by a half-brother of the king.

They live at Mainam.

6. *Kwa Nyadwai*, was founded by Nyadwai, an ancient king of the Shilluks; he was the son of Tugo. They are found at Apio and Adit-deang. They help to build the house of the king. — The son of Nyadwai was a servant of Abudok.

7. *Kwa Gwar*, was founded by Gwar, a servant of king Dokot. They build the houses of Dokot in three villages. They give the skins of Mrs. Gray's waterbuck to the king. Their village is Chet-Gwok.

8. *Kwa Nyikang*, was founded by Nyikang, a servant of king Nyikang. They help to build the house of Nyikang. Their village is Fakang (the village of Kang). — Diff.: it was founded by Olam, a servant of Nyikang. Olam was captured by Nyikang in the river, and brought out. Nyikang settled him in the country. Olam is said to have been a man of tremendous appetite.

9. *Nwon*, was founded by a hippo-hunter named *Nwon*. He was found near Doleib Hill by king Abudok. The name *Nwon* means to walk in a stealthy manner. They help to build the house of Abudok. Their village is Twara.

10. *Kwa Ret* (or *rit*, i. e. king), was founded by Nyikang. They all go to the crowning of a king. Their village is Filo.

11. *Kwa Tūki*, was founded by a person that Nyikang discovered by the river. They taught the Shilluks to build the tuki (hearth-stones). It is made of three small pillars of mud built in a triangular shape. On the tuki the cooking vessel is placed. Before the Shilluks were taught to build the tuki, they used to dig a little hole in the ground for the fire. The Kwa Tuki help to care for the cattle of Nyikang. They live at Didigo.

12. *Kwa Chwal*, was founded by Chwal, who was found in the Shilluk country by Nyikang. They live in *Fone* Nyikang, and help to build the house of Nyikang. — Diff.: Chwal was found on his way here.

13. *Kwa Jan Nyikang*; he had a Dinka wife, her people founded this division. They live at Ojodo, and help to build the house of Dak. — Diff.: it was founded by a Dinka, who was the son of Gok, and came of his own free will.

14. *Kwa Tūga*, was founded by Tuga, a foreigner. They say he was an Arab. Nyikang married Tuga's sister, and her brother followed her.

15. *Kwa Kēlō*, was founded by *Okēlō*, a servant of Nyikang. He taught the

Shilluks how to prepare the mud for the tuki. They live at *Fone* Nyikang, and help to build the house of Nyikang at *Fone* Nyikang. — Diff.: Okelo was a Nuba, whose sister was married by Nyikang. Vide 11.

16. *Kwa Ogūti*, was founded by *Gūti*, a servant of Nyikang. He came into this country. They live at Twara and tear down the old houses of Nyikang.

17. *Kwa Dāk*, was founded by *Dak*, a servant of Nyikang. They cut the first dura stalks for the house of Nyikang; they live at Owichi. — Diff.: *Dak* was the son of Nyikang; they build the house of Abudok.

18. *Kwa Oshollo*, was founded by *Oshollo*, a servant of *Odak*. They build the houses of *Odak*, and live at Malakal. — Diff.: *Oshollo* was the son of *Dak*; they build the house of *Oshollo*, and also the king's house.

19. *Kwa Nēbōdō*, was founded by Nyikang's blacksmith (*bōdō*). He furnishes the name for skilled workmen. They live at Nyelwak, and help to build the house of Nyikang at *Fone* Nyikang. Each year they give the king dried hippo meat.

20. *Kwa Gūga*, was founded by a man who once sat near Nyikang like a buzzard watching for meat. They live at Nyelwal and help to build the house of Nyikang.

21. *Kwa Obōgo*, was founded by *Obogo*, a servant of Nyikang that had come with him. When they arrived at the Nile, the current was blocked up with sudd, so that they could not find a crossing. Then *Obogo* told Nyikang to kill him. He was consequently thrust with a spear. When his blood touched the sudd, it parted, and a clear passage was furnished for Nyikang and his party. *Obogo's* self-sacrifice took place "at the end of the earth." They live in *Fone* Nyikang, and help to build the house of Nyikang. Vide 51.

22. *Kwa Ogekō*, was founded by *Ogek*, a servant of Nyikang. They get their name from the fact that they were the herders of the sacred cow that Nyikang got from the river. They are found at Wau.

23. *Kwa Nēmwal* ("the crawlers"), used to be a part of No. 10, but Nyikang became angry with them and said they could no longer belong to the *Kwa Ret*. They help to build the house of Nyikang and furnish hippo meat to the king. — Diff.: it was founded by *Uwal*, who was a member of No. 17. The division was effected peaceably, because the *Kwa Dok* had become too large for convenience. They help to build the house of *Chal*. Their residence is at *Tonga*.

24. *Kwa Okēl*, was founded by people that Nyikang found in the Shilluk country. They first dug in the ground. They help in building the house of Nyikang. When a king is crowned, the chief of this division gives one of his daughters to the king. — Remark. This division seems to be the same as Hofmeyer's

Kwa Okal, of whom he says, "They have come from the Bahr Ghasal; their ancestor was a relative of Nyikang. But a crime which they committed became the cause of their clan being decimated. They became common Shilluks, and as a punishment for their crime they had to pay a girl to the king. This tribute is repeated at each new election. The girl is called *nya Kwer*" (i. e. girl of the authorities, girl of taxes). Vide also 15.

25. *Kwa Lōbo*, or *Oshū*, was founded by Oshu, the son of Lobo, a servant of Abudok, who was found in the Shilluk country. They help to build the house of Abudok, their residence is in Owichi. — Diff. it was founded by Okola, the husband of Lobo; they were the parents of Oshu; servants of Nyikang.

26. *Kwa Buña* (*Buñō?*), was founded by foreigners who have come in. To become a member in good standing it was necessary for the member of each family to give a daughter to the king. The ancestors of the division were strangers who married Shilluk women and took up residence in the Shilluk country. They are found at Nyigir.

27. *Kwa Orōrō*; are the same as 23 (?) Are found at Yonj.

28. *Kwa Dokot*, was founded by *Dokot*, a servant of Dak; they were found in the Sobat region by Nyikang. According to some they are the descendants of Dokot. They build the house of Dak. Their residence is at Gur.

29. *Kwa Nimōñō*, was founded by *Nimōñō*, who was found here by Nyikang, who married his daughter. They live in Gur.

30. *Kwa Owen*, was founded by a man who tried to deceive Nyikang. The name Owen means deceiver. They are servants of Nyikang, and help in building his house. Nyikang brought them from a distance; they live in *Fone* Nyikang.

31. *Kwa Orētō*, was founded by *Orētō*, whom Nyikang found in the Shilluk country. They help to build the houses of Nyikang and Dak. Their residence is in Nigu and Wubo.

32. *Kwa Wūñ*, was founded by a man who tried to hide all the fish of a certain kind (*eshura*) from Nyikang. When Nyikang asked for them, he said there were none; but his treachery was found out. If any of this division eat of this kind of fish, he will die. They are found at Tonga and furnish fish and other water animals to the king. They also help in building the house of Nyikang.

33. *Kwa Nishine*, was founded by a man that Nyikang found near Tonga. They live at Tonga, and help to build the house of Nyikang.

34. *Kwa Nai*, was founded by Nai, a servant of Dak. They help to build the house of Dak that used to be on the mission ground at Doleib Hill. They are found at Obai and Abijop.

35. *Kwa Dwai*, was founded by Dwai, a servant of Dak. They help to build the house of Dak and are found at *Foꝛe Nyikang*. — Diff.: Dwai was a servant of Nyikang. He was a Nuba, who came into the country and was taken by Nyikang.

[This last remark is probably right, as the Nubians are generally addressed: Nya Dwai.]

36. *Kwa Agōdo*, was founded by *Agōdo*, a servant of Nyikang. He was a foreigner that Nyikang found here. They live in Obuwa, and help to build the house of Nyikang. — Diff.: they build the house of Oshollo in Ditong.

37. *Kwa Nideari*, was founded by a Dinka who came into the Shilluk country. They live at Obai, and build the house of Dak.

38. *Kwa Nīkōgo*, was founded by *Nīkōgo*, a servant of Nyikang. Nyikang found him in this country. They build the house of Nyikang; their residence is at Didigo.

39. *Kwa Duni*, was founded by *Adui*, a Dinka, who was a servant of Abudok. They are found at Owichi. — Diff.: he was a servant of Nyikang.

40. *Kwa Okwai*, was founded by Okwai, an ancient fisherman found in this country by Nyikang. They live at Adodo and build the house of Nyikang. — Diff.: he was a Dinka, and was found by Duwat.

41. *Kwa Jalo*, was founded by Jalo, a servant of Odak. They live at Aditdeang, and build the house of Odak. — Diff.: he was a son of Duwat.

42. *Kwa Ogwat*, was founded by Ogwat, a servant of Odak. They build the house of Odak. Tonga is their home.

43. *Kwa Omal*, was founded by Omal, a servant of Odak. They build the house of Odak; their residence is at Malakal. — Diff.: They are the same as No. 2, and should not be counted as a separate division.¹

44. *Kwa Wan*, was founded by *Wan*, who crowned Nyikang. Wang was found in the Shilluk country. They live at Okun and Dur; they have a part in the crowning of the king.

45. *Kwa Okōno* was founded by *Okōno*, a servant of Nyikang, who was found in the country by the latter. They live at Kakugo, and help to build the house of Nyikang. — Diff.: They build the house of Dak.

46. *Kwa Duwāt*, was founded by Duwat, a servant of Dak. They are the chief of the servants of Dak; they live at Filo.

47. *Kwa Kū*, was founded by Oku, a servant of Nyikang. Nyikang found him on the bank of the river in the Shilluk country. They build the house of Nyikang. Their home is Arumbwut.

48. *Kwa Yōdo*, was founded by *Oyōdo*, a servant of Nyikang, found in the Shilluk country. They help to build the house of Nyikang. Their home is in

¹ They may, however, be a subdivision of 2, as Omal means "descendant of Mal."

Fone Nyikang. — Diff: Nyikang brought Oyodo from a distance.

49. *Kwa Okōgi*, was founded by *Okōgo*, a servant of Nyikang. He was brought from the Nuba country. They help to build the house of Nyikang. Their residence is at Detwuk. — Diff.: he was found in the Shilluk country.

50. *Kwa Mūi*, was founded by *Omūi*, a Nuer servant of Nyikang. They live at Adit-deang.

51. *Kwa Obōn*, was founded by *Obōn*, a servant of Nyikang. He was found in the Shilluk country. He ate the meat cleaned off the skin of Nyikang's cattle. They live at Nyelwal. — Diff.: Obon was brought here by Nyikang.

52. *Kwa Chwai* ("soup"),¹ was founded by Chwai, a servant of Nyikang, who was found here. Their functions are the same as the preceding, except that when an ox of Nyikang is killed, they get the soup. They live at Nyelwal.

53. *Kwa Rīno*, ("meat"), was founded by *Rīno*, a servant of Nyikang, who was found in the Shilluk country. At the killing of an ox of Nyikang they get the meat.

54. *Kwa Fyēn* ("skin"), was founded by *Ofyēn*, a servant of Nyikang found in the Shilluk country. They get the skin of Nyikang's cattle. They live at Nyelwal.

55. *Kwa Wich* ("head"), was founded by *Owich*, a servant of Nyikang found in the Liri-country (Kordofan). They get the head of Nyikang's cattle. Their home is at Nyelwal. — Diff.: *Wich* was a Dinka.

56. *Kwa Shīn*, ("intestines"), was founded by *Shīn*, a servant of Nyikang. They get the intestines of Nyikang's cattle; live at Nyelwal.

57. *Kwa Nīlēno*, was founded by *Olēn*, a Nuer servant of Nyikang. They help to build the house of Nyikang. Their residence is Tonga.

58. *Kwa Nyīdok*, was founded by *Ođok*, a servant of Dak. They help in building the house of Nyikang. Their home is Dur and Obai.

59. *Kwa Ayādo*, was founded by *Ayādo*, a servant of Dak. They make a preparation of bean leaves and give it to the king, who puts it on his body. They are found at Dur. — Diff.: he was a servant of Nyikang, they help to build the house of Nyikang at Malakal.

60. *Kwa Anūt*, was founded by *Anūt*, a servant of Nyikang found in the Shilluk country. They taught the Shilluks to make fire by friction. At the crowning of the king they make fire. They are found at Fotou.

61. *Kwa Nyerit*, are descendants of Nyikang. They are the royal class. The king is chosen from among them. Their village is Yoyin. Vide 10.

62. *Kwa Doñ*, was founded by *Ođoñ*, a Nuba, who came into the country. He was a servant of Nyikang. They help to build the house of Nyikang. Their village is near Tonga.

¹ These and some of the following as well as of the preceding names are apparently not really names of ancestors.

63. *Kwa Odeño*, was founded by *Odeñ*, a servant of Abudok. They help to build the house of Abudok. Their village is Twara. He came into the country.

64. *Kwa Wūbō*, was founded by *Wūbō*, a servant of Nyikang. He was a brave man, who was never afraid. When the cows of Nyikang got into his dura, he watched them, and killed one cow. Nyikang told him that something bad would happen to him. As a result his village was attacked by the Nuers, and a large part of his descendants were killed; so it is a small division now. Wubo was very skilful in the use of weapons. — They do not rub ashes on their faces and bodies. They help to build the house of Nyikang. They live at Ajwogo.

65. *Kwa Nīkai*, was founded by Kir, a servant of Nyikang. He was found at a distance. At the death of the king they beat the drum. They live in Gur. — Diff. he was found in the river by Nyikang.

66. *Kwa Yō*, was founded by *Yō*, a servant of Odak. They help to build the house of Odak. Their village is Obwo. — Diff.: he was a servant of Nyikang; they help to build the house of Oshollo.

67. *Kwa Gau*, was founded by *Ogau*, a servant of Odak. He was from the Anywak country. They help to build the house of Odak. Their residence is at Tonga.

68. *Kwa Mwal*, was founded by Mwal, a servant of Nyikang. He crawled away from battle. They do not eat of the flesh on the knee-joint. They help to build the house of Nyikang. Their home is at Ogot. Vide 23.

69. *Kwa Kam*, was founded by Kam, a servant of Nyikang. He was a fish which Nyikang caught and changed into a man. They are found in *Fone Dwai*. — Diff.: he was brought in by Dak, and was his servant.

70. *Kwa Okaṭi*, was founded by *Okaṭi*, a son of Dokot. They help to build the house of Dak. Their home is at *Fone Dwai*. — Diff.: he was of Arabic descent. When a king is crowned, and the king starts to Tonga, they sweep the beginning of the road with a hen.

71. *Kwa Bel*, was founded by Bel, a servant of Nyikang. He was an Anywak. They are at Mainam. They help to build the house of Nyikang. — Bel once fought against Mui.

72. *Kwa Nīyōk*, was founded by *Oyōk*, a servant of Nyikang. At the crowning they ring the bells.

73. *Kwa Nēyōk*, was founded by *Oyōk*, a servant of Nyikang. At the crowning they ring the bells. They live at Fashoda.

74. *Kwa Netyen*, was founded by *Otyen*, a servant of Nyikang. He was sent on an errand by Nyikang and forgot; thus he got his name. They are found in *Fakan*; they help to build the house of Nyikang in *Fakan*.

30. The Shilluk kings.

- | | | |
|-------------------|------------------------|--------------------------|
| 1. <i>Níkàñò</i> | 2. <i>Dǎk</i> | 3. <i>Shál</i> |
| 4. <i>Anǎnó</i> | 5. <i>Odák</i> | 6. <i>Duwāt</i> |
| 7. <i>Bwoch</i> | 8. <i>Dókòt</i> | 9. <i>Abúdòk</i> (queen) |
| 10. <i>Túgò</i> | 11. <i>Okwón, Okōn</i> | 12. <i>Nádwaì</i> |
| 13. <i>Nádòkè</i> | 14. <i>Kúdít</i> | 15. <i>Nákwàchò</i> |
| 16. <i>Anèi</i> | 17. <i>Akwòt</i> | 18. <i>Awén</i> |
| 19. <i>Akòch</i> | 20. <i>Nèdók</i> | 21. <i>Kwatker</i> |
| 22. <i>Ajan</i> | 23. <i>Kwòyìkwón</i> | 24. <i>Yòr</i> |
| 25. <i>Akol</i> | 26. <i>Kúr</i> | 27. <i>Padyēt.</i> |

A. E. S. has the following list (according to Father Banholzer at Lul, and Dr. Giffen at Doleib Hill).

- | | | |
|-------------------|--------------------------------|----------------------------------|
| 1. <i>Nyakang</i> | 2. <i>Dag</i> | 3. <i>Odage</i> |
| 4. <i>Kudit</i> | 5. <i>Dokodo</i> | 6. <i>Boj</i> |
| 7. <i>Tugo</i> | 8. <i>Nya Dwai</i> | 9. <i>Nya Ababdo</i> |
| 10. <i>Muko</i> | 11. <i>Nya To</i> | 12. <i>Nyakong</i> |
| 13. <i>Okun</i> | 14. <i>Nya Gwatse (Nkwaji)</i> | 15. <i>Nyadok</i> |
| 16. <i>Akwot</i> | 17. <i>Ababdo</i> | 18. <i>Awin</i> |
| 19. <i>Akoj</i> | 20. <i>Nedok (Nyadok)</i> | 21. <i>Kwad keir</i> |
| 22. <i>Ajang</i> | 23. <i>Gwin kun (Kwoe kon)</i> | 24. <i>Yor Adodit</i> |
| 25. <i>Akol</i> | 26. <i>Kur Wad Nedok</i> | 27. <i>Fadiet Wad kwad keir.</i> |

31. The Burial of a King.

Rit ka ni wánì, ni kítè wot. Ka ðeàn chwòp, ka fyeni yèch, ka rêr, ka wumì rēro, ka yen dwai, ka ge nòt, gén á tákúgì kāl, ka ge kwon feñ. Ka ðel eni ká gò tàdì tát tabate. Ka ge rumo kì tādò, ka rit kāl; e kúchè tēro, ka kítè wot, ka ruk kì lāno kwan. Wòmān aryau ka ge kāl, ka ge kítè wot; ka mēko mīto wije, ka mēko mīto tyele; ka men tōte kì atábó kí dāk, ka nān tōte kì atābo kì dāk. Ka wot mūl, de bu yo men yeje kālè yòmò. Ka ge bēdo wot, maka dwat aryau. Ká gé tì, ka kōno, ka rei ge yókì tēndò. Ka ge kèlè wiy wot; rin á tūm, ka go ðōna chū. Ka jāk dwai bēn wuṭe¹ Tūno, ka wuṭe¹ Mwomo, jāgì bēn bēn. Ka ge keḍo, men e kátò ðeàn; u wañe gen, ka ðok eni chôn kách ákyèl, ka ge chwòp.² Ka ge kine: rit a wañ. Ka tēro ywon, ka ðeàn mēko yèch, ka fyen e nēn, en atēp. Ka shū rit kítè yech atēp, ka kón feñ; á kán, ka ywòk ywòk. Ka tēro bēno bēne bēne bēne. Ka ton shôn ge gīr, ka ge twóch, ka ge kítè yì yei, ka okot kítè yì yei gīr, ka tēk kítè yì yei gīr, ka pukì kítè yì yei, kì tāmì, kì lôt. Ka jē kāl, gen aryau, men akyel nāne dach, men akyel nāne jal, jē moge ðóch, ka ge kítè yì yei, ge tújò, chyen gen fá à tóchó, kì tyelì gén fá à tóchó; mēko ya ta yei, mēko ya yet yei. Ka yei keau, ka

¹ *wuṭe*; reaching T., and reaching M., i. e. from T. unto M.

² generally: *chwòp*.

wutí de nam, ka yei ne twóyè u fi kete ge yéjé. Ka yâ keau kete yi yei mēko, ka yei a twoye, e mudó kí jè kí yejé, kí jam bñn, ka ge towa nam.

When the king disappears (that is, dies),¹ his body is laid in a hut. A cow is speared, its skin removed, and cut into strips. When they have finished this, trees are brought, they are hewn with a certain ax, and then they are driven into the earth. With the strips (of skin) they unite these trees to a bier. When the bier is ready, they bring the body of the king — but without the people knowing it — lay it on the bier, and put it in the hut again. The body is adorned with a leopard-skin. Two girls are brought, and are put into the hut, where the body of the king is. One holds his head, and one holds his feet. Each of the girls is given tobacco and a pipe. Now the hut is walled (all openings are walled with mud), so that there is no way for the air to enter. They (the two girls) remain in the hut, and die there. The people wait two months; about this time the worms (who have eaten the flesh of the three bodies) have turned into bugs, and they come crawling out through the roof of the hut. Now (the people know that) the flesh (of the three corpses) is consumed and only the bones remain. Then all the chiefs of the Shilluk country are summoned, beginning from Tūngo,² and reaching to Mwomó; all, all the chiefs. And they come, each one brings a cow; when they come near Fashoda, they gather these cows at one place; and the cows are speared. Now it is said publicly, "The king has disappeared." And the people weep. One of the cows is skinned, the skin is tanned and made into a bag. The bones of the king are put into this bag; and they are buried in a secret place. But still the mourning goes on, all, all, all the people mourn. And spears are gathered, a great many; they are tied together, and put into a boat; and cattle-bells are put into the boat, and beads, and pots, and dishes, and gourds. And two people are brought, a man and a woman, fine people, they are laid into the boat, they are bound, their hands and their feet are bound; one is laid in the back part, and one in the front part (of the boat). The boat is rowed into the middle of the river, there the boat is pierced, so that water enters into it. The men who row the boat, get into another boat, and the boat which they have pierced, sinks down with the people in it, and all the goods, together with the people, perish in the river.

32. The Man who took the Law into his own Hand.

Jal mēko, na rit, chwola Buk Dē Jok Buñ Dānimo, ka ge gōñó. Buk dōch; wat bāñe chwola Okaño. A gwōñ kí Ayík. Ka ge gōñó kí Bure Nakwachó. Ka wat bāñe pāra bōle, ka kēl yi Ayík kí tón, ká è tō. Ka Agwōrō chēte yi rit, ka iwole mák, a kâl Ayík Detañ.

¹ Of a king it is not said: "he dies", but "he disappears". — It is said: the king does not die of his own accord, but when he is very old, or sick, and the people think that his death is near at hand, his chief wife strangles him with a cloth.

² = Tonga.

A certain man, a prince, whose name was Buk Dē Jōk Buin Dānyimō, carried on a law-suit. Buk was a good man; he had a slave, whose name was Oshango. He carried on the law-suit with Ayik, in the court of king Nyakwachō. And his servant ran in front of him (or: came instead of him, viz. of his master), and was stabbed by Ayik with a spear, so that he died. (As a punishment for this misdeed) the village Ogwōro (which was the village of Ayik) was destroyed by the king; the children (of the village, or of Ayik) were caught, and Ayik was brought (banished) to Detang.

33. A killed Crocodile is the Property of the Magistrate.

Ken mak nam, ka tēro keḍo¹, ka tēro nīni gat, ka bōi mēn peñ, ka rech e bēno, ka bōi māgo ki rech, ka jē tādō, ka jē chāmō. Ka wou rū, ka maye bēno, ka tēro māgo, ka nan ka kēl, ka e makō ki dān. Ka tēro reña wok, ka tyēñ tēk e dōno, ka dān kāl ge wok, ka nan nēké. Ka tēro kã wok, ka jãke bēno, ka ge pēcho: nan a gwōk edi? Kine: e nēk! Kine: de e ya ken? Kine: nut. Yech! Ka yech. Ka e ko: nōlé, bā gik lāgo. Ka kite pach lāgo, ka tēro bēno chē, ka nan tāt yi jāgo, nāne lāgo. Ka e chwoto jē, ka jāk dwai, ka e chām; tēro ko: o, nan an dōch. Dukī mēko ka nan mēko kwān, ka chām yi tere yau.

Ka jāgo e chwoto, ka tēro bēno, ka e pēcho kine: wuna yik jāk, ya peña giche mēko, enā kwānu ki yey nam kã; kine: á gin ániò? Ya peña kwāl. Kine: é, kúchè wón! Kine: é, faṭe nan a chām ki pay nate? Kine: é, e chāmō, nwole nan tōno. Kine: é, chōlá! Ka e kyedo, kine: ya ba chudo. Kine: é, wa kã Bachōdo. Kine: é, wa keḍo.

Ka ge keḍo, ka ge wiṭa Bachōdo, kã gè gōnò, kine: wuo (wue), yá dālè yi kwóp kwofe nate; kwāl a chāmè én, kwāl lāgo. Kine: ē, yi chama ño, nate? Kine: wuo, kúchè yán. Rit e ko: ere, (rédé), ket chōl ki dok gá pyàro, ki dān! Ka e bēno, ka e chudo dok gá pyàro, ki dān; ka ge kól kōle rit, u tere líne², ka ge rūmo.

It was at the time when the river was barred (shut up for fishing), and the people slept on the river bank, and the net was sunk down on the bottom of the river, and the fish came, and the net caught fish, and the people cooked and ate them. And when it grew morning, the fishermen came, and the people went fishing again, then a crocodile was speared, and it seized a man; the people became afraid, and ran away, but those among them who were brave, remained; they brought the man who had been bitten by the crocodile out on the river bank. Then they killed the crocodile, and went out of the river (taking the crocodile with them). The chiefs came, and asked, "What about the crocodile?" They answered, "It is killed." They asked again, "But where is it?" Answer, "It is still here." The chiefs said, "Skin it!" And it was

¹ "When the river was caught, and the people went".

² that the people might hear.

skinned. The chiefs said, "Cut it up! It is the property of the magistrate." So the meat was put into the house of the magistrate. All the people came; the crocodile was cooked by the chief, the crocodile of the magistrate. He called all the people, and invited the neighbouring chiefs too; they ate the crocodile. The people said, "Ah, this crocodile is good!" Some days later they again caught a crocodile, and it was eaten by the people.

But the district chief had heard about the matter. He called all the chiefs of his district together; they came, and he began, "You chiefs, I want to ask you something, it is the thing which you got from the river there." They asked, "What do you mean?" He replied, "I am asking for some animal you killed." They said, "We do not know!" He asked, "Why, has not a crocodile been eaten here in somebody's village?" They answered, "Yes, that is true, it has been eaten by the little children." He said, "Make amends for it!" But they refused, saying, "We will not do that." Then he said, "Well, we will go to Fashoda (to bring the matter before the king)." They said, "All right, let us go!" So they went, and arrived at Fashoda. There they told their case, saying (the district-chief speaks first), "My lord, I am in difficulty about some matter, the matter of a certain man, he has eaten a killed animal, an animal belonging to the magistrate." The king asked the accused one, "Why did you eat it, man?" He answered, "My lord, I did not know." The king said, "Why! go, and make amends! You are to give ten cows and a man." The chief brought what was asked, into the enclosure of the king, so that all people heard it, and learned to be careful.¹

34. How Fashoda became the Royal Residence.

Ka jāk riṭ Tugò, jāk a p̄aré, chwola N̄ewājo. Ka wāṭ ka gē ní bēno, gē bē² ga wāṭe chôt, ka gē ní gwoto wiy pach k̄i chāno. Ka riṭ e kōbo kine: búh, gē re ru wāṭ, a réi gèn gwōto? Kine: tyere pān eni. A gēr pān eni, a Pachōdo; a dege Tugo yeje, a kōbi Tugo kine: fān eni u chōk á pà rōn! A bāne ní rōn tēdo yeje. A r̄um é jàgò, a kōbi kine: ka wāda u rōn, a rōné.

King Tugo reigned, he reigned in his own village, which was called Nyewājo. And there were oxen, they used to come (to some place), they were oxen without horns, called chod, they used to dig the ground of that place with their heads every day. When the king saw that, he said, "My! why are the oxen always digging the ground?" He said, "They like this place." So a village was built there, it was Pachōdo. Tugo moved from his place into this new village. He said, "This village shall always remain the village of election (the village of the king)." Since that time the people elect the king in it. When the

¹ Crocodiles belong to the king ("to the authority, magistrate,") nobody is allowed to eat them without permission of the king or the district chief. Here the chiefs of the villages try to usurp the privilege of the district chief.

² From *bēdo* "to be".

king (Tugo) had finished his reign, he said, "My son shall be elected!" And he was elected.

35. A Law-suit about Dowry.

Keñ ket̄ jē be p̄dò, ka jē kedò, ka jē p̄ka pen̄. Ka p̄an eni chôn, ka d̄an u¹ p̄chò, kine: yā p̄dò káché jám! Kine: káché jam kúché yán!² Kine: yi n̄tí k̄pò? Kine: yi men an? Kine: yi wóu. Keye rot kúché yán! Kine: kipaño kuche yin? Kine: jal toñ amen? Kine: jal toñ nate. Kine: kwán jám! Ka jame kwán. A, nate, yi re a p̄ém? dok paṭe dyer? Ka jē ket̄i be gón. Ka jē kedò, ka rit̄ e yôt, ka gón gón kine: wuo, wò ch̄āṭi ká nál àn. Kine: wu koma kwof año? Wò koma kwofe dok. Ató, gōnun! Kine: é, wuo, wó bì, cha wò pyéjé én k̄i kwofe dok, d̄é é kyèt, cha dok kújé. A chónà j̄è, a chôn j̄è, a kómà kwóp, a kwán jam, ka dok p̄ka káché gén. Ka jē yēyo, jòk d̄d̄n; de chaka ker yau. É, are tóné gón. Kine: wa tou ya t̄en; de dok kache gén kújà, de n̄tí k̄b̄i. Kén éni ànàn, a b̄an kyédá. Ka rit̄ e l̄ko chyē, kine: r̄ú, kinau, yi ba wéi jàl a k̄er! yi re kére dok t̄ero? Kwófi rach! k̄ét, ch̄údi k̄i d̄an! jal, ka yú³ m̄tch k̄i dok abich. Ka e m̄uj̄o k̄i d̄an, ka go k̄alé, ka tyen̄ p̄an eni chôn, kine: yá ch̄údi k̄i d̄an, keñ eni anan. D̄och! A k̄édé, a tyeni mogo, a chwol tyen̄ eni, a b̄en, a tyére d̄an t̄erè gén. Ka ge yēi chyè, kine: d̄och, wá bà wát. A ket̄ gén, a k̄òl dok, ka d̄an m̄kè gén.

At a certain time the people went to ask for indemnities, they went to the village (where the debtor lived), and sat down. The people of the village assembled. When the man began to ask, "I want indemnities for certain goods," the debtor replied, "I do not know anything about goods (which I owe you)." The man asked, "Have you not been told?" He replied, "By whom?" The man said, "By your father." The debtor said again, "I do not know of anything concerning debts." The man said, "Why do you not know it?" Then it was asked, "Who is the judge?" The answer was, "That man is judge." He aid, "Count the goods (which you claim from this man)." All the goods were enumerated. The judge said tho the debtor, "Man, why do you deny? Is it not true what he said?" And the people went to bring the matter before the king. They found the king, and the matter was told. They said, "Our lord, we have come with this man." The king asked, "What a palaver do you have?" They answered, "We have a palaver about cattle." "Well," said the king, "tell me!" The accuser said, "Well, our lord, we came to ask him (the debtor) about the matter of the cattle; but he refused; he said, he did not know anything about cattle. So I assembled the people, and when the people were assembled, I talked to him, and enumerated the goods, and the cows (which I said he owed me) were found right; the people consented (to my statement), the old people. He refused again to acknowledge it." After

¹ *u* is here conditional: "when".

² "the place, i. e. the matter, of goods is not known by me".

³ < *yí ú* "you will".

that the king said (turning to the accused one), "Well, now you also tell your talk!" He said, "My father died while I was a little child; but the cows, I do not know anything about them. I was not told; that is the reason, therefore I refused to give them." Then the king gave his judgment thus, "Well, so it is, you are a man who refused (to give what is due); why did you refuse to give the people their cows? Your matter is bad. Go, and pay a girl as amends, and you (turning to the accuser), man, give him five cows!" The debtor gave the girl, he brought her to the village (of the accuser). When the people of the village had assembled, he (the accuser) said, "I have been indemnified with a girl; thus is the matter now." The people say, "All right." Then he goes to strain beer; and he calls the people. They come; he presents the girl to the people to be examined (whether it is a sufficient pay). And they consent, saying, "Very well, we are friends now."

They go away, the cows are brought, and the girl is recognised by them.

[A man has married somebody's daughter; after some time the girl, his wife, dies; now the father of the girl has to return part of the dowry which has been paid to him for his daughter. But in the meantime the father of the deceased wife has died too, and his eldest son has become his heir. The husband of the dead wife goes to this man, the brother of his dead wife, and wants his cattle back. But this man denies knowing anything about the matter, pretending his father did not tell him before his death. They therefore go before the king, who decides: the heir has to give his brother-in-law another girl instead of the deceased one; and in return the brother-in-law is to give the heir five five head of cattle, which is about half the usual price for a wife.]

V. HISTORICAL TRADITIONS.

36. Nyadwai.

Ŋa riṭ mēko, chwólá Ŋadwai, ní māyo rech. Ka rech mēko dyéré rén, jal mēko níne ba Ogam. A kōbì Ogam kine: kipaño? Kine: bate ná riṭ? Kine: ó¹ rón yí men? Wíje duòn! Kine: dōch yàù. A bédé.

Ŋadwai a róné, Ogam ya Māño. A líní kine: Ŋadwai rónó. A kōbì kine: búh! Ko: a pēl Ogam! A kōbì Ŋadwai kine: dwai Ogam! A dwái, a tōtè kì dōk, a gēri pāre, a nómì mán, ka pāre dōño. Ka e íwoli íwol mágír. A chwólé, a nágé kì nwole bēn yí Ŋadwai, a paṭi pāre péh.

A certain prince called Nyadwai, was fishing. And he wanted a certain fish, the fish of Ogam (a fish which Ogam had caught). Ogam asked, "Why (should I give my fish to the prince)?" The people replied, "Is he not a prince?" Ogam said, "By whom will he ever be elected? He has such a big head!" The people replied, "Well, all right (do as you think best)." He refused.

But Nyadwai was elected king, while Ogam was at Manyo. There he heard the talk, "Nyadwai has been elected." When he heard it, he said to himself, "Dear me!" (But Nyadwai) said (to himself), "This cursed Ogam!" Some time later Nyadwai sent word, "Bring Ogam!" Ogam was brought; the king gave him cattle, built him a village, he married a woman, and his village became large; he got many children. But one day he was called by Nyadwai, Nyadwai killed him and all his children, and he destroyed his village.

37. Golit.

Ŋa riṭ Golit ka e bēnò, ka pēka wiy Píjo, ko: ya dwata yey nam. Ka jáne tãgo² e kyedo kine: nam yeje konò kì yá! Kine ya kyet. A mújé dān; a witi yaṭe pi, a kédé, a pēka yey nam bē mánò kì dōk. A mān wāde, a mágé je bēn, a kédé; a giti Lwándēn, a mágí gàn, a kōl dean pach bēnè, a kālì jan Nōk a chíbì gò ka, a gērè pāre Ŋejòk, ní kábo kì dō tēro.

The prince Golit came, and settled at the mouth of the river Píjo; he said (to the chief there), "I want to settle (on the island) in the middle of the river." But the chief who ruled there refused, saying, "I myself like the island in the river, I refuse!" Then the prince gave him a man (slave), and on that the chief sprinkled the boats with water (that is, gave them permission to go on the island). The prince went on the island, and settled down there to steal cows. He sent his son to capture people (and their cattle), he captured all the people

¹ instead of the usual *ú*.

² "the chief of the magistrate", i. e. the ruling chief.

there, and after that went to Lwangdeng, and captured this village, he brought all the cows into his village. After that he brought Dinkas of Ngok,¹ and settled them in the place (of the village Lw.), he built them the village of Nyejök; and those people too used to steal the cattle of the people.

38. Nyimo.

Ná rit Nímo, ge kí ná rit mēko, ka ge ní chwol, ka ge ní ryéch,² ka lođe wēi gēn, ka lođe Nímo ní káp, kape yi ná rāṅ eni. Ka Nákwach e wērò, ka ní dōgo kēte.

Ka pāre kyer, á tàdìr, Otudi, pa wāt Nákwach. Ka e jāgo e dōch, de ba war, ka dōge ní káp yi níwēn; a kōbi rit kine: u tich adi? A tōte kí bān mánñò, men gēne re, kifa ka bōké; go³ ní kòn gò³ én.

The prince Nyimo was, together with another prince, invited to a meal. They had their clubs with them, and (in the course of the festival) the club of Nyimo was taken away from him by force, it was taken away by that other prince. When his father, king Nyakwach (who was also present at the festival) saw that, he was very angry,⁴ and he went home alone.

He built for his son a big village, Otudi, this was to be the village of the son of Nyakwach. And he (the son) reigned well, but he was a coward. His cattle used to be robbed by his brothers. The king said, "Ah, what is to be done?" He gave him a great number of slaves to protect him, on account of his fear. They were to help him.

39. Nyadoke.

A rōn Nàdōké, a jāgé, a kōbi kine: á, ya gēra fāra wok! A gēre pā Pābò. Weya bēdà bute Dōn! A gēra pāre Dōn. A bēt gen kí Dōno, a jāgé, a ní nāgi lyech, a ní chámà yi Dōno, a ní kwáchè yi Dōno. Ka Dōn ní tōte lyech, a bēda rāṅ (rāṅ) Dōno. Ka ní tōk kot, ka Dōn ní tōjo kí jamé, chamí ká wak, ka kot ní mōkò. A ní koni bür, men chek lyech, ka lyeñe lító yèy bür, ka Dōno ní yàn, a chōga rāṅ dōch.

Nyadoke was elected. While he was reigning, one day he said, "Well, I will build my village in the bush!" He built the village of Pōbo. Again he said, "Let me reside beside the Nubians!" He built a village in the Nubian country. He lived together with the Nubians, being their king. He used to kill elephants, the Nubians used to ask him for the elephants' meat, he gave it to them, and they ate it. So he was the king of the Nubians. — When the Nubians are without rain, they are accustomed to put on all their adornments, and go out into the

¹ *Nok*, A Dinka-District south of the Sobat.

² "and they were called, and they were invited."

³ *go* relates to the slaves, it has therefore the

meaning of a plural.

⁴ because his son allowed his club to be taken away from him.

bush; then it begins to rain. — Nyadōke used to dig holes for catching elephants, and the elephants tumbled into the holes. Thus the Nubians were satisfied, he continued to be a good king.

40. King Dokot.

Riṭ Dókòt ká è mǎnò, mǎnò fòṭe Dòn, ka ḍāl yi Dòn, Dòn ni rǎná mál wiy kit. Ka e ko: búh, de Dòn a ḍálí yán, u tǐch èdì? ẽ rei (rei) wá ṭàch! Ka ṭày rǎi, ka e ko: yey kit! Ka kit e yèch, ka ḍogo kóné feñ. A māgi Dòn, a kǎlì gòn, a gǎri gò pǎré, gò logo bǎné; a chǎgé nǎne fǎn eni gò Adòkòn.

A kǎlé mǎr, a nwan gò bwónò, ka bwoño mǎgé, kǎlì gòn, a logo bǎné, a gǎri pach, gòn Awarejwòk. Ka Chólò kòbo kine: a rǎne nò, a rich mǎn? A ko kine: búh! Kine: Chól, bené kwópi ànàn? A kwan mǎr, a lǎn gò nàm, ka Cholo e wan kí yù mǎr kí bòle pǎré.

Pay mǎko chwólá Onògò, ka Chol ni kǎtò kí jur, ka Chole ni chyétì. Ka rǎn e rón, Chól de chyétò; a ron Akwot. Ka Akwot e mǎno; ka lén chyétè, ka e bènò, ka e ko: búh, wá gògò dí? A bǎní bol Onògò, a chóní bǎne Dókòt, a pyeje gin kine: mǎr e lǎnè kén? A kòbi jal mǎko kine: u tǐch edi? Kine: u dwodi nám! Kine: búh, Akwot, dǎ bá gǎn? yi ku wane keje? A kòbi kine: yá bà wán! Kine: nò! A keau yǎt, a keau gen. A kǎl ḍòk, a mak ḍeàn Onògò, a kǎl ḍeàn mǎko, a māgi Wajwòk, a kǎl ḍeàn mǎko, a māge yi Adòkòn, a kǎl ḍeàn mǎko, a keti tǎro gat, a lǎmí, a chwóp ḍeàn. A keti Akwot fén, a ron ṭa pi, ká é chwónò. Ka Cholo kòbo kine: riṭ tǎk, ba bi kǎte! Ka chan wano mal, chan e kǎchò, ka riṭ bǎno, ka mar kǎlé kí ṭa pi. A kòbi kine: tǎn lén! A keti lén, a mǎn Diijol, a nǎgé, a mǎn nwole, ka ḍok e kòl kí mǎné. A maña Agèr, a mañi Chai, a mǎk peñ bènè, a kòbi Chólò kine: a rǎne nò, a chògò kípa lén? A ko: búh, kwópi, yina Chólò! A kwan mǎr, a lǎn gò nàm.

King Dokot went out to conquer, he went conquering into the Nubian country. But he failed to defeat the Nubians, because they used to escape upon their mountain. He said, "Why, the Nubians are too much for me! What shall I do? Well (he says to his people), make a pot ring!"¹ And a pot ring was made. Then he said, "Carry the mountain away!" So the mountain was carried away and put on the ground upside down. In this way he conquered the Nubians, he brought them (into the Shilluk country), he built them a village, and they became his subjects.² He called the name of this village Adòkòng.

He brought the silver pot³ and swung it against (the army of) the strangers; thus he conquered the strangers, he brought them to his country, and they became his subjects; he built them a village, this is the village Awarejwòk.

But the Shilluks said, "What a king is this, that he is always conquering?"⁴

¹ a ring of grass, which is laid on the head for carrying water pots. The mountain was carried away like a water pot.

² This shows how Nubian colonies came into the Shilluk country.

³ This pot is said to be an old heirloom, it

was to be filled with "holy water" (*pi jwòk*), which was used for different religions rites. The possession of this pot was supposed to give fortune and victory.

⁴ The Shilluks were tired of waging war, or they were jealous of the victories of the king.

The king replied, "Why, ye Shilluks, is that your talk now?" He took the pot and thrust it (angrily) into the river. Thus the pot ("the way to the pot") was lost to the Shilluks in the front of the village of the king.

There was another village, called Ongogo; the Shilluks (of this village) fought with some foreign tribe, and were chased. Another king was elected, but again the Shilluks were chased. Then Akwot was elected, and Akwot went out to conquer (this tribe). But his army was defeated. When he came home, he exclaimed, "Why, what shall we do?" He came towards Ongogo, and the wives of Dokot, he asked them, „Where has the silver pot been thrown into the river?" Some man replied, "Why do you ask?" He said, "It is to be brought out from the river." The man exclaimed, "Oh dear, Akwot, is that true (is that what you are going to do)? Will you not miss the place where it lies?" The king said, "I shall not miss it." The man replied, "All right." They rowed boats, they rowed them towards the place where they were. Cows were brought, one cow was caught and given to the village of Ongogo, another cow was caught and given to Wajwok, another was given to Adokong.¹ Then another cow was brought, and the people went to the river, a prayer was spoken, the cow was speared (sacrificed), and Akwot went to the bottom of the river, he dived under the water; he stayed there a long time; the Shilluks said, "The king is away, he does not come back." The sun was rising, and when it began to sink, the king came from out of the water, he had brought the silver pot from the bottom of the river. He said, "Now raise an army!" The army was to defeat Dingjol (the Dinka country near Renk). They destroyed it, its children were captured, the cattle was taken away together with the women. He conquered Ager too, he conquered Chai (near Roseires), he defeated the whole country. When the Shilluks saw that, they said, "What king is that, that he is always continuing in warfare?" He replied, "Oh dear! is that now your talk, ye Shilluks?" He took the silver pot, and thrust it into the river.²

41. Nyakwach.

Riṭ Nākwach ka e jékò, ka wate Nādwai nāgé kipa atèr; ka núwèn wate mane Nādwai nāgé; ka e chwoto kine: wuna a yik núwà, bi tēro! Ka tēro bēno, é kató tonè; ka e buogo, ka chōga kal. Ka e chwoto kine: bi tēro! Ka tēro bia yiè. Ka e ko: yā (yān) gól, á kidi? A chātu kinau? Kine: wò wèrò! yi nēka ñò kī jē? Kine: ere (redè) a ba nāgé gén? Kine: ba nēka kī atèr; gōle ka chyeta wa, a bāne nāgé gén. Kine: dúki mēko³ ú lōne gen kī jàgò, wa, wa nēkè nàgò! Paṭe en, a bañe nāge gen? Kine: ñò, é, doch! Wiy gol gen a fāte feñ. Kine: Nākwache, a bañi chôn kī jàgò. Wò tēr an u chōl yi men? A dwok tēro.

¹ The cows were offered as sacrifices, one by the village Ongogo, and so on.

² From that time the silver pot is irreparably lost to the Shilluks.

³ "some to-morrow", that is, in future time.

A *kōbi* *Nakwach kine*: *gér féri kè dōch*. Ka *namāta*, *watè níwà*, *chwol ga ná rit*. A *chwole ge (gi)* *Bachōdo*; a *ket gen (gin)*, a *yen kélé gin*, a *kwané kwi gin*, *mok jak gèn ki Bachōdo*.

Ka *jal mēko* e *kedo kēte*, ka *bané rit ní yàjè*, ka *kur ní kâlè*, ka *ní chōl*. Ka *ní chika kāno*, ka *ní chōl*. A *būt ko (kōr)* *na rit*, ka e *ko: búh!* u *tích adi? ê dōch yau!* A *chika kāno ki kur*, a *māk dok yi rit*, a *kōl ge Bachōdo*, ka *pach e dōno é liú liú*.

Ka *wāde náal duon* ka e *kedo*, ka *dok yódé yí tār*, ka *dok kójé*. Ka *rit e fēchō kine*: *dok ere* a *kêl?* *yik Nakwach*. *Kine: búh*, u *nal a gwok edi?* *ê, kwofe rach*. *Dōch au*, *wei kedé gen*.

A *kólé gen*, a *pēche wiyé kine*: *dok kôl gé kén?* *Kine: kōlá Bachōdo*. *Kine: ô!* a *chōni wāte*, a *kōpi gin kine*: *nan náal eni!* A *ket jē*, a *chēte*, ka e *reño*, ka *nan an ní wité re*, *go ní kélé kèlò*; ka *ní pādo*, ka *go ní kōpé kine*: *rín!* A *bēn náal duon*, a *kēle gon*, a *nāgé gòn*. A *bēna pach*, a *pyey gen kine*: *yā (yān) gol*, a *kidi?* *namāyo* e *tije wun edi?* *Kine: e nêk!* *Kine: yi mén àn?* *Kine: yi náal duon*. *Kine: búh!* *wāda a tēnùn?* Ka e *dwōdo*, ka *ká wot*, ka e *rījo*; e *fa chāmo ki gin cham*, e *ywono*. A *bēni wok*, a *chōn gin*, a *kōbi kine*: *nal*, *bané yin* a *nēk wāda?* *Yi u chōk*, *gólí nāgi tón!* *Chwòlá yin* a *rei náal nemāyó*, *de e tón!* *Ko: ô*, *chwòlá yin náal duon*, a *yeji dide kwop!* *ê, yi rach*. A *keti yi dok*, a *ní kochi gin*, *gin ní kōlo pān akýèlò*, a *gin ní kāne*.

When King Nyakwach reigned, he killed the children of (his brother) Nyadwai, because he feared their enmity; and his brothers who had been born by the women of Nyadwai's village, he also killed. Then he called out, "You, who are my real brothers, you people come!" The people came carrying their spears. When Nyakwach saw that, he was afraid and remained within his enclosure. Again he called out, "Come, you people!" And the people came to him. He asked them, "My children, how is it that you are walking thus (armed)?" They replied, "We are angry, why do you kill people?" He answered, "Why should I not kill them? I killed them because of their enmity, (and do you not remember that) their family chased us away? Therefore I have killed them. If at a future time they should have come to power, surely we should have been killed. Is it not for this reason that I killed them?" The people replied, "Well, eh, all right, their family has perished." Again they said, "Nyakwach, you formerly refused to be elected as king.¹ By whom should we have been avenged (if not by you)?"

The people returned home. Nyakwach said, "Restore the town well; and my nephews, the children of my brothers, shall be called 'children of the king'." He called them (his nephews) to Fashoda.² They went, and he picked some from among them, and the rest he took to be chiefs of Fashoda.

A certain man (one of these nephews of the king) went one day and slept with

¹ This seems to point to the preceding story.

² The chief town of the Shilluk country, and residence of the king.

the wives of the king. He paid the fine for adultery. But again he did an evil thing, and had to pay a fine. At last the king got tired of this, and he said, "Why, what is that? eh, never mind!" When this man once more did mischief, the king had all the cattle of that (man's) village seized and brought to Fashoda; so the village was left without a single cow.

The eldest son of this man (of the evildoer) went and found the cattle (of his father) in a pasture.¹ He separated those belonging to his father from the rest and drove them home. When the king heard that the cattle were away, he asked, "Why have the cattle been taken away?" So said Nyakwach. (When he heard that this same man's son had taken them) he exclaimed, "Why, what shall we do with this boy? eh, his affair is very bad! Well, never mind, let him go with them."

When the boy came home with his cattle, his father asked him, "From where has the cattle been brought?" He answered, "I have brought it from Fashoda." The father said, "All right." He assembled his sons and told them, "Kill this boy!" The people went away, they chased him, he ran away. And the pursuers came close to him, they were just near enough to stab him, then the boy (stumbled and) fell down. They told him, "Run!" (They did not want to kill him). But his eldest brother stabbed him, and killed him. When they came home, the father asked them, "Children, how is it? How did you deal with your brother?" They said, "He is killed!" The father asked, "By whom?" They answered, "By his eldest brother." The father exclaimed, "Why, my son has been killed by you?" He rose up, went into his hut, and remained there. He did not eat any food, he wept. And he came out again and assembled his sons, saying to the eldest, "My son, is it not you who killed my son? Your descendants shall always be killed by the spear! I thought you would protect your brother, and you have killed him!" Again he said, "Oh, I thought, you, the eldest one, had a heart which was wise! no, you are wicked."

Then he went to the cattle, he separated them: some he brought to another village, and some he hid.

42. The False Prophets.

Wañ a bēni rōr, ka gē chon; rāñ akyēlo chwola Okwā, rāñ akyel chwola Dāk, rāñ akyel chwola Nīkāno. Ka gē bēno, ka Choli ní kwàchò, chwola rit; kī yī rit Ku. Ka tēro chōno, ka gē kēdo Bachōdo, ka rit e ko: búh! u rōr tīch edí? Ka gē kēdo, ka bāne rit kápé, ka rit wije mūm, ka rit e nāno; ka dok kápé, ka rit chuné rēno, ká è wējò kī mwol, ka atēgo gōdé yedé, ka gyēlo bodi bāde, ka otyen kīte chine, ka ton kwān, ka toch kwān, ká é kédò, keti yī gin. Ka jal a Dāk gōjé mach,

¹ where they had been brought by the king's people.

ka paṭi peñ, e t̄ō; ka jal a Okwâ ka k̄êl, ka e t̄ō; ka jal a k̄ōbi Nikaño, ka e p̄āro, é t̄on̄i ȳn̄ò; ká b̄ul ḡoch, ka t̄ero sh̄ōño.

Ka wudo ch̄ōdo, ka byel e wāño, a māk Cholo yi kech; a keti t̄eri p̄ōte Nuar, a neau t̄ero byele Nuar; ka Cholo ni p̄ôtè yi Nuar key k̄êch, ka Cholo ko: kwe ywach yi kech, ka m̄êko n̄are ní lw̄òkì. A chyek byél, a boṭi t̄ero tjè.

At a certain time the "kings" came, they used to dance (the dances of Nyikang); one "king" called himself Okwā, one called himself Dāk, and the third called himself Nyikang. And they came (into the villages of the Shilluks); the Shilluks used to pray to them, calling them "king", — it was in the time of king Ku —, and the people danced.¹ They (the "kings") went to Fashoda. The king said, "Why, what is the matter with these kings?" And they (the would-be kings) went, and took the wives of the king by force. The king was much perplexed, he was in great confusion. They stole cattle too. Then the king became very angry, he sang a war-song early in the morning, he tied his bead-necklaces round his neck, put his arm-rings on his arm, fastened bells about his wrist, he took a spear, he took a gun, and he went, he went towards them. And the man who called himself Dāk he shot with the gun, he fell upon the ground and died. And the man "Okwā" was speared, and he died; the man who was called Nyikang fled, he turned towards the bush. Then the drum was beaten, and the people danced (for joy).

(About this time) a north wind blew, and the dura was burned, the Shilluks were seized with hunger. The people went to the Nuer country, to buy dura of the Nuers. And the Shilluks were beaten by the Nuers, in the time of this strong famine. The Shilluks say, ("In this time) some were starved, and some gave away their children for dura." — But when the next dura-harvest was brought, the people were relieved.

[In the first part of this story it is related, how some impostors pretend to be the ancient kings, who have come into this world again; the people believe in them and pray to them, and the "false prophets" take advantage of this to rob the people, till their proceedings are brought to an end by the king.]

43. The Prince who refused to be King.

N̄a rān duon̄, chwola Alékè, ka dwai yi u r̄on̄, ka e ban̄, ka t̄ôtè, a keḍe, a p̄aré p̄ōte Doñ ki n̄iwén. Ka ge ni r̄òd̄ò (r̄odo) kí ḡin chám; nan nal t̄en̄ ní k̄òpè t̄ómé p̄i. Ka ná riṭ m̄êko ni kyed̄o k̄ine: wei b̄ēde. Ka ge dido ki kwofe Doñ; a b̄ne pach, a ḡéde ki f̄āre, a chāḡi f̄āre gon a Fwot. A p̄eka peñ. A k̄ōbi: é, yá kyèt ki jāgo, ba dwata yán. A r̄on̄ (r̄on̄) w̄ādé, a jāgo yàu. A t̄ōmi leke lyech, a t̄ōmi

¹ Thus worshipping them.

gyelo. Ka riṭ e wérò, ka nàk kâl gé gîr, ka ðok chōl ga pyār anwen, kí jè gá pyāro; riṭ kēch; a dwok chwak, a chike chōl ké ðòk, kí jè, a kōbì riṭ kine: wei bēde, tūnà yè kēr.

The eldest son of a king whose name was Aleki, was brought to be elected king. But he refused, and when he was informed secretly that they were going to elect him by force, he went away and fled to the Nubian country, he with two of his brothers. And (during their flight, or in the Nubian country) they used to pound dura for food; the youngest of them was told (compelled) to bring water. (When they had gone) one prince (in the Shilluk country) said, "Let them stay there (in the Nubian country)." And they learned the Nubian language.

He came home again, and built himself a village, wich he called Pwot ("beaten"). He settled there, but he still continued saying, "No, I refuse to be chief; I don't want to." So his son was elected, and he reigned. He carved bracelets out of elephant-tusks.¹ When the king (at Fashoda) heard this, he became angry, and he sent an armed body to him, a great one. And he (the prince) had to make amends with fourteen cows and ten men; for the king was very much offended. Again an ambassador of the king was sent to the prince, asking for more cattle and men as compensation. Then the king said, "Now let him alone, the reason for his being so haughty as to cut ivory-bracelets was his wealth, and we have taken that from him."

44. The Cowardly King.

Jal mēko Akúnò Bākò, ka e bēno, chama riṭ, e chyēk, ka Cholo yēi, mēn an ka bēda riṭ anan; wa yēi kī en. Ka jal mēko kyedo: é, fate riṭ! A rān āno? A chyeki nau, yá kyēt! Ka jal eni e bēno, ka pēka tūn yò, bē lepe gòn. Ká gò lépé, ka Akúnò Bākò bēnò, ka e buogo, ka e reñ. Ka jal eni ko: yi reña ken? Ma yi kōba yin, che yina riṭ? yi chyete ño kēte? Ka tēro ko: á, wa chén ènà yi ðāne nau? Ka Akúnò-Bākò e bēno, ka tōna fān, ka ye yíyí. Tēro kudi yau. Goy tōm! Tēro kudi yau. Ka jāgo kōbo: gōñe wunò! Ka wunò gōñ yañ tōno. Ká é réñò, ka Cholo ñtò: á, fate riṭ! Ka Cholo ko: nek! Ka tōna yino, a par.

A man whose name was Akūnyo Bāko, came and wanted to become king. He was a short man. The Shilluks consented, "This man shall be king now, we are satisfied with him." But one man refused, saying, "No, he is not a king! What kind of king is he, this short man? I protest!" This man came and sat down on the side of a road, to lie in wait for the new king. While he was lying in wait for him, Akūnyo Bāko came. When he saw the man, he was afraid and ran away. The man asked, "Why do you run away? Was it not you who said,

¹ Formerly only the king was authorized to wear ivory bracelets.

he wanted to become king? What is chasing you?" When the people heard this, they said, "Ah, shall that man (this cowardly king) bring evil upon us?" And Akunyo Bāko came, he turned towards the village, and he behaved like one possessed by a spirit.¹ But the people remained silent. Then he said, "Beat the holy drum!" But the people remained silent. One of the chiefs said, "Loosen a rope!"² And a rope was loosened by a child. When he saw that, he ran away. And the Shilluks laughed, "Indeed, he is not a king!" The Shilluks said, "Kill him!" He ran towards the bush fleeing.

45. Queen Abudok.

Keñ Dókòt ka feñ e bèdò e bu rit; ka Cholo wije mùm; rit bogon. Ka tēro bēno yi Abúḍòk, ka e ko: é wite won a mum yi buñe rit. A kōbi kine: kwāni rit! A kwāni, a rōni. A keḍo, en Abudok, a dwai tēno, a māji, a wūdli, a pégi yete tēp; ka a tēme duon, a pégi, ka atēp e chēgò, e ba pañ. A kāl atēm tēn, a pégi, a pāni; a keti Bachōdo, a wei go feñ. A kōbi kine: é, Cholo u nūni yi kwa rit. A bāne nēne kwa rit. A kōbi: é, kwa rit re u lógó mùgò, ka ni gēdi ki būte pāri, fāri ni doyi dōyó, ka e nuño. U nēn bat kēno, u nēn pāl. A bāne nūwoli a nēni. — Kwon Abúḍòk.

In the time of Dókòt the country was without a king. And the Shilluks did not know what to do, because there was no king. And the people came to (queen) Abudok, saying, "Alas, we are in confusion from not having a king!" She said, "Take this one (pointing to one of her younger brothers) for a king!" So he was taken, he was elected. Abudok went away. She brought seeds of the water-lily, spread them out in the sun, and ground them. She put them into a bag, the bag was very big, so that, when she put the seeds in, the bag remained unfilled. Then she brought a small bag, poured the seeds in, and it was filled. Now she went to Fashoda with the bag, and put it down there. She said, "Ah, the Shilluks will be decreased by the descendants of the king. In future time the descendants of the king will become many. She said again, "Eh, the descendants of the king will be like a sickness (to the Shilluks), if they build their village beside your (the Shilluks') village, your village will become very small, it will decrease. But they (the royal family) will become many, just as the branches of the calabash plant become many in the bush." Therefore the descendants of the king have become so many. — This is the story of Abudok.

[*Explanation given by the man who told this story:* "Abudok was a bad queen, and the Shilluks did not like her; they wanted a king. So Abudok presented to them one of her two younger brothers, whom she raised (educated), saying, "Take this one for your king." Abudok went away

¹ When the new king is elected, the spirit of Nyikang takes possession of him; this is manifested by a shaking of the body, singing, etc.

² loosen a rope to thrash him!

angrily, she collected certain seeds, dried and pounded them, and brought them to Fashoda as a symbol, to show the Shilluks how they would be surpassed in number and in power by the descendants of the royal family. "This story again shows that the royal family is not originally Shilluk, but of foreign origin. — But perhaps it was simply because she was a woman that the Shilluks did not want her to rule them. In the list of kings given by Banholzer Abudok is omitted.]

VI. WAR STORIES.

46. War.

Ka wo wēlo, ka wo néné ki yǒ, ka jē dwogo, ka wo waño yǒ, ka wo yôtè jal mēko, ga lyau, lyawe len, ka e ko: wu k̄āla keñ? Wo k̄āla fōte bwoñ. K̄ine: wun a ya keñ? K̄ine: wa yá Penidwai. K̄ine: fān ānò? Wo ya pache Chén. K̄ine: yi Agōdo? K̄ine: àwó! K̄ine: dōch! A k̄āl wón, a chip won pach mēko, Duwāt, a k̄āl wón Agōdo, a yôt jāgo, a nute yi won kí dyèl, a lwòk wón, a néné ki Bukyen, a bēna duki, ka wo waño ki bōrò, a nute yá kí dyèl; a bēt tēdi yau.

A kewu len, a ket tēro, a kēte len ki Atāro, a nāk Chólò yi bwoñ, a chyete tēro, a wiñi bwoñ Tūno. Ka Gokwach, jāgo é yòmò. Ka chip feñ yi bwoñ, k̄ine: dóch yàù, wa fa wāt. A duok bwoñ, a tōna ki bōle Nélwāk, tōna mùchò, a buti ki mùchò, a nāgé, ka chyēt nam, e ḡr.

A bēné, a pēké Óbán, a bēdi yau, ka neke dwat adék, a ketē, a lēbé Tūno, a nāgé gòn, a mágé gòn, a dwógé, a tōnē Tāro, a māge Tāro, a bēné, a tōn Kō-Bèlūt, a mágé jē, a giti Wū, a māgi Wū, a giti Nòk, a mágí Nòk, a dwogi Nòk, a pēki Winahwal.

A dōgó fōte Joñ, a jádí, a dwógé, a pēke wiy Pich, a tōnē pach, a pēka Tedigo, a yómé Detim, a gwaje ki dok, kí jē. A kedò, a dōgi Pađeāñ; a t̄ábé Dinjol, ka Dinjol é yòmò. A nāge gon, a māge nwole gon, a kédé. A māge Mwomo, a don pōte Chol, é t̄égò yi ràjò (ràjò), dyel bogon, ñeāñ bogon, giēne bogon, byel bogin, pyen bogon, kwot bogon, wot (rot) bogon, lwak bogon; pen é dōnò, é nūđò yi rājo.

A roñ rit, rit Akol, a kēte len, len Ger, ka Lwak chēte. A bēn bwoño, Alanṭāro, a t̄abe rit, a mágé gòn, a kiñe jē Bèl, a chōge kún àn, a dōn rite Kū, é jàgò, a bēn Lir, ka gyēne kálé, ka ñeāñ kálé, ka dyel kálé. A jāge rit Kū ki jañe dōch; ka dok e nēno, ka gyeno nēno, ka dyele nēno.

A līne kwop yi bwoñ mēko, a bēno, yiga bwoñ mátêk, yé bēnò, yé kètò kí Alanṭār, ka Cholo nētò; k̄ine: n̄inē ānò? yiga Túrùk, ge ki N̄inèlêt,¹ ye Alanṭāro nēké nàgò.

Yik bwoñ mēko kálá wak, yiga Bākádí;² ka Bakadi bēno, ka tōna gat ki Tóbèt; a tōn gat, ka Chol reña pach.

Ka tēro dwogo, ka kwop līn: Alanṭāro nàgò! Ká b̄ul ḡch, ka Cholo choño b̄ul; chuñe m̄ino. A bēn Turuk, a fēka feñ.

We were travelling, we slept on the road, and when the people (whom we had sent to look for the way) came back, we (found out that we) had lost our way. We found a man, a spy, a war-spy. He asked, "Where do you come from?" We answered, "We come from the country of the Shilluk people." He asked, "From which district (of the Shilluk-country) are you?" We replied, "From Penidwai." He (asked), "From which village?" We (replied), "From

¹ that is, English.² The Abyssinians.

the village Chen." He said, "Do you belong to Agōdo? We replied, "Yes, we do." He said, "All right." He took us and brought us to some other village, Duwat, then he brought us to Agōdo. He found out the chief, who (received us and) killed a goat for us, and then he accompanied us. We slept at Bukyeny. When the next day came, and it had become afternoon, he killed again a goat for me; the people (my companions and I) sat down.

A war signal was given. The people went, and there was a fight at Atāno, Shilluks were killed by the strangers, the Shilluks were chased throughout the country till the strangers came to Tonga. And the chief Gokwach surrendered; he was left alive by the strangers, they said, "All right, we are friends." The strangers turned back, and marched straight towards Nyelwāk. There they turned on an island (in the Nile), and while they were sleeping there, many of them were killed by the Shilluks, and many too were chased into the river, a great number.

After that they came and sat down at Obang; they remained quiet there for three months, then they went and attacked Tonga (again), some of the people they killed, and some they caught as slaves; they returned and marched towards Tāro; they captured Tāro and came marching towards Khor Filus, they caught people there; they came to Wū, they captured Wū, they arrived at Ngok and captured it; from Ngok they returned and sat down at Winyalwal.

They returned to the Dinka country, but there they had no success, and so went back, and sat down at the mouth of the river Pich. They turned to the next village, and then went (across the river) to Tedigo. The chief Detim surrendered, he paid tribute in cattle and men. From there the enemy turned back to Padeang. He cheated (the Dinka chief) Dingjol, and Dingjol surrendered. He was killed, together with his children. The enemies went away and captured Mwomō. While they remained in the Shilluk country, the country suffered very much, there were no goats left, no cattle, no fowls, no dura, no clothes, no shields, no drums, no houses, no cow houses; the land was ruined to exhaustion.

In that time a king was elected, king Akol, he fought a war, the war of Ger, and the people of Lwak (with their king Akol) were chased. Then came the strangers, the Ansars,¹ they outwitted the king and caught him. They arrived at Bel, and remained there. The (Shilluk-) king Kū² continued reigning during this time. And the Lir-people³ came and brought fowls, and cattle, and goats. The king Kū² reigned well, so that the cows, and fowl, and goats became many.

About that time the fame of some other white people was heard of; they were coming, they were very strong white people, they came and fought the Ansars; when the Shilluks heard that, they laughed;⁴ and it was asked, "What is their name?" And they turned out to be the Turks and the English. It was said, "The Ansars will surely be killed now."

¹ the people the Dervishes.

² = Kur.

³ The Kordofan Nubas from Jebel Eliri.

⁴ for joy.

And again there came white people, from the interior, they were Abyssinians. The Abyssinians came, and marched towards the river, the Sobat; the Shilluks ran away to their villages.

And the people returned to their villages, because there was a rumour, "The Ansars have been killed." Then the drum was beaten, the Shilluks danced to the drum, they rejoiced. The Turks came and remained in the country.

47. Tribal War.

Kal akyel e bēno bia pāl, ka kal akyel e bēno, ka leñ kētò. Ka dāñ e kēl, ka dāñ ní fādò, ka dāñ mēko ní chiki kēlò, bēr (bēdo) jē ge gīr, ka leñ reño, ka jē nēk chyē, dāñ chòp. Leñ dēñ, tyēñ a man bia bē tēro dāñ, ka ge tēro pach. Bu dāñ ma kēte ma ní bēdo wok ki war. Jē ní bia bē lēlò ki war. Jē ní lācha wot ki yey lwol.

One family comes and goes out into the bush, and another family comes, and they begin fighting. And a man is speared, and falls down; again another man is speared, (so they go on till on both sides the dead are) many. At last one army runs away: many people are killed, they are speared. Now the warriors scatter. The women come to carry the dead home. No one is left out in the bush during night-time.

(After a war) the people come to lie in wait during the night.¹ — The people are accustomed to urinate in the house, in a gourd.²

48. The War of Nyeker.

Jal mēko chwolá Nēkēr, wade Dor, tēk, tēk, ka e kēdo, ka toña Toñoro bē māño. Ka Toñoro nāgé, ka go māgé. Ka ñoye yi Yōdīt, ka e lōño ki leñ, ka māña Dinjōl, ka leñ chyēt yi Dinjōl; ka leñ gǎché nam, ka leñ nēk; ka bia pach, ka e yewo.

Some man whose name was Nyekēr, the son of Dor, was very, very brave. He went and turned towards Tongoro (in the Dinka country) to capture. He destroyed Tongoro and seized it (its people and cattle). And he was imitated by Yodit, he too raised an army and marched against Dingjol, but his army was chased by Dingjol, he drove the army into the river, so that they died. Yodit went home and repented what he had done.

49. The War of Deng.

Jal mēko chwola Deñ, ka fāre é kētò ki Duwāt; fa Ywéldīt. Ka lén tìn, tìn Yon, ka leñ e kēto, ka jē nēk ga pyāro. Ka Ojāño dwai, ka e tēdò, ka e ko: lén a ní kēta mwol, ki mwol chēt. Ka e mōlo, ka e buto kí yǒ, ka jē kā wok, ka kome

¹ This is blood revenge; if one tribe has more dead than the other, it tries to kill some people of the hostile village.

² for fear of being killed when going out.

gén pâr, ka gē nek, ka leñ keta pach, ka e kēto, ka jē nek ga pyār anwen. Ka Deñ kwachō, kwachō leñ, ka tyek e bēno, ka logō bán gòn, ka fān eni e chuñō. Ka tyek chēte, ka gō nāgé; a kédé, a tōña wok, fōte riṭe Jani.

There was a certain man with the name of Deng, his village fought with Duwat; the name of the village was Yweldit. The war began, it began at the village Yonj, the army fought, and ten men were killed. Then a Dinka man (a sorcerer) was brought, he made a charm, saying, "The war must be fought in the morning, early in the morning." So Deng arose early in the morning, and laid an ambush on the way; and when the people (the enemies) came out, he attacked them and killed (many of) them. The army of the enemy went back into the village, and when they came again, they killed fourteen men of Deng's. Then Deng begged, he begged for auxiliary troops; and an auxiliary army came. With them he went after the enemy, and the village (of Duwat) stopped fighting.

VII. TRADITIONS ON NĪKĀŃO.

50. Nyikang's Parents.

Oshyāni ye Okwa, ye n̄ma nam ki mayi Nīkai, Nīkai, na Ke. Ka jē ni keta nam. Omya Nīkai fana n̄an, bēdo ki dān. Ka jē ni tugo kwome, kine: wānō yau! A ket Dak, a kwañ na n̄an, a n̄gé gōn, a búl, a yāb, a kōbi Dak kine: á búl à yàn! Kine: è t̄tch yí edi? Kine: a chāmá! Kine: Nīkayo, kwárá a chām yi kwári! Kine: a chāmè ren? Kine: yu k̄lā ken? Kine: ú námò! Kine: é! yí lōni yi ren kí chāmò, sha jē lwóká nam. Ka dān mákè yí n̄an. A kōbi n̄an kine: nam ba k̄lī yin k̄tí! Dè fa mādo fi! Kine: dí dérè! u ywóda yin, yí búda wòk yí k̄lā k̄lò. Yi fa ni n̄nà wòk yí ni n̄wola wòk. A f̄at lenò, a ni b̄en n̄an wok, che d̄oke kwánò. Ka gē mákè n̄an. Ka chak m̄nò yí d̄ānò kí n̄an.

In ancient times Okwa (the father of Nyikang) married the (woman of the) river, the mother of Nyikang, Nyakae, the daughter of Ke. And the people used to go to the river. The brother of Nyakae was the crocodile, it lived with the men; and the people used to play on its back saying, "Our grandmother, eh!" One day Dak went, he took the children of the crocodile, he killed and roasted them. When the children were searched for, Dak said, "I have roasted them." Nyikayo (the brother of Nyakae) said, "How is that?" He replied, "I have eaten them." Then the mother of the crocodile said, "Nyakayo, my grandchildren have been eaten by your grandchildren." He replied, "Have they really been eaten by them?" He asked, "Where will you go now?" The woman replied, "I will remain in the river." Nyakayo said, "No, because you (and your children) will in your turn also be eaten by it (the crocodile), when the people (your children) come to wash." So the men now are caught by the crocodile. The crocodile said, "You (men) can never pass a river again, and you never will drink water from the river." Then Nyakayo (the man) said, "All right, if ever I find you (crocodile) lying outside the river, I shall surely stab you. You shall never sleep outside the river, you (shall only have sufficient time to) lay your eggs on the river bank." And a harpoon was made. During the time when the crocodile comes out of the river, the cows swim across the river; but (often) they are seized by the crocodile. This is the beginning of the enmity between man and the crocodile.

[Another Report on the Descent of Nyikang and on the origin of the Shilluk people, given in A. E. S. page 197:

In the beginning was Jo-uk (*jwok*), the Great Creator, and he created

a great white cow, who came up out of the Nile and was called Deung Adok (*ḍean̄ aduk*). The white cow gave birth to a man-child whom she nursed and named Kola (*Kōlō*); Kola begat Umak Ra or Omaro (*Omarō*), who begat Makwa or Wad Maul (*wat māl*), who begat Ukwa (Okwa). These people lived in a far-off country, nobody knows where.

Ukwa was one day sitting near the river when he saw two lovely maidens with long hair rise out of the river and play about in the shallows. He saw them many times after that, but they would have nothing to do with him and merely laughed at him. It should be mentioned that their lower extremities were like those of a crocodile.

One day Ukwa found them sitting on the banks, so he came up behind and seized them. Their screams brought their father, Ud Diljil, out of the river, to see what was the matter. Ud Diljil, whose right side was green in colour and in form like a crocodile, whilst his left side was that of a man, protested mildly, but allowed Ukwa to take away his daughters and wed them, merely giving vent to a series of incorrect prophecies regarding them.

Nik-Kieya (*Nyakae*), the elder sister, gave birth to two sons and three daughters, and Ung-wad, the younger, to one son only, named Ju, or Bworo. The eldest son of Nik-Kieya, was called Nyakang (Nik-kang or Nyakam, = *Nīkān*) and inherited the pleasing crocodilian attributes of his mother and grandfather. Meanwhile Ukwa married a third wife, whose eldest child, a son, was named Duwat.

On Ukwa's death there was a furious quarrel between Nyakang and Duwat as to who should succeed Ukwa. It ended by Nyakang, with his sisters Ad Dui, Ari Umker, and Bun Yung, his brother Umoi and his half-brother Ju, acquiring wings and flying away to the south of the Sobat. Here they found the Shilluk country inhabited by wicked Arabs, so they drove them out and founded a most successful Kingdom. According to their genealogy this would have been about 1200 A. D., or later.

Nyakang had a creative power which he used greatly to the advantage of the Kingdom. In order to people the vast territory more quickly, he proceeded to create a people from the animal life he found in the forests and rivers. From crocodiles, hippopotami, and from wild beasts and cattle, he created men and women. When these had brought forth many children, the parent stock was removed by death, so that the children might not know of their origin.

The new creation and their offspring form the Shulla race or common people, in distinction from the direct descendants of Nyakang's family.

The latter continue to bear authority and fill the priestly function to this day. All outside the royal and priestly line are accounted Shullas.

Nik-Kieya still exists. She never died and never will. The western part of the Sobat and part of the White Nile is her favourite abode. She often appears, usually in the form of a crocodile, but at times in different forms and always in the river or on its banks. No sacrifices are ever offered to her. When she wishes, she takes what is required from among men and beasts; and when it is so, the people must not complain; indeed, it is an honour when Nik-Kieya is pleased to take her sacrifice of man or beast from a family.]

The Origin of the Shullas¹.

By Dr. T. Lambie, of Doleib Hill.

Nyikang, Duwad, Ju, Okil, Otin, and Moi were the sons of Okwa. Okwa was the son of Omara from heaven. Nyikang's mother was Nyikaya, Okwa's other wife was Ungwet. Nyikang and Duwad were twins, they lived far away to the south. Okwa was lost and his village was deserted, so the people asked, "Whom shall we elect king?" Part of the people said, "We will elect Nyikang," others said, "We will elect Duwad," so it came to pass there was war and the people were divided. Nyikang came and turned aside to the country of the Dim, and there he married the mother of Dak, and Dak was born. Dak was wicked and killed some people of the Dim, and the Dim said, "Booh! all the people are being killed!" So they agreed to kill him, saying, we will kill Dak. "Another man, called Obogi, kept silence there at the council when they spoke, and when the people asked him, "Did you not understand our talk?" he said, "Ah!" like a deaf and dumb person. And they struck him and said, "This fellow dit not hear." Then Obogi went to Nyikang and told him about the plot. Nyikang replied, "Ah! very well, we shall see." So the father came and brought a wooden figure and put it up. And his son Dak played on the tom (stringed instrument), and when he had finished playing, he took off his bracelet and put it on the image in his house, and the Dim people came to his house and speared the figure. And when they thought they had finished killing it, they said, "He is dead, good!" They went away, and all the people came and began to lament saying, "Dak is dead." They killed a dog, and when they had finished, Dak came, while the people were dancing his funeral dance. Dak came in and saw them. And Nyikang said, "We will separate from you, we go to look for corn." So they came and stopped here in the home of the Shullas.

¹ i. e. Shilluks.

51. The Early Wanderings of Nyikang and his People. His Fight with the Sun.

Ka bēn jē kāké duon, fōñ eni ba Kéràu, fōñ a bēni Níkàn; a dēn gèn, ge ki Dūwāt. A kōbi Duwāt kine: Níkàn, yi keṭa keñ? Kine: ya keṭa kún àn. A kōbi: Níkàn! Kine: lide nájí. Ka Níkàn e lidi nájé, ka dékúgí, ká gò tēné Níkàn. Ka Níkàn u bēno, a pyechi Níkàn kine: ã gè nò? A kóbé kine: kēt, é ní kón fārì! A bēn Níkàn, a pēka fōṭe Tūrò, fōṭe nēyá Dāk.

Ka Dāk ni bādo wiy buro, é tōmo tòm. A kōbi néyí gēn kine: fén é tērè yi Dāk. A keṭ nēyí gēn, a tyèké tòn. A tótè Dāk kine: yí dwàtà nàgè yí neyo. A keṭ Níkàn, a dwai abōbò, a yiede bōbò, ka tóté chyēne gòn. A keṭ Dāk, a fēki keñ eni, a tūmì tom. A bēn neyí gēn, a kēli, en abōbò. Dāk keṭa kal. A bēn Níkàn, a kóbé kine: nārà é nāgò yí néyí gēn. Ka neyí gēn e buogo. A kōbi kine: é, riy ḡāñ chān ánwèn! A ríjì chān ánwèn, a ywógí.

Duki ká tēdò bēnd bēne, gé g̃r, ka Dāk bià wòk kí kál. Ka keṭa yi mādò. Ka neyí gēn e rēnò, ka ywòk é rúmò.

Ka Níkàn e ko: ya keḍo! Ka e bēno, ka kālā yi nam, nam mēko, chwólá Faloko. Ka jē pēka nam eni. Ká deàn è lōyò, de Níkàn, kifa wáté, wáté ní cháká chwòbò yi Níkàn; ká é kéḍò, ka keṭi fōṭè chān; ka ójúl é kéḍò, ka deàn ywóde, kélé do (ḍok) chān. Ka e ko: yá yáfá deàn. Ka Gáró, wāt chān, ká è kòbò kine: jál, yí yàpà nò? Kine: yá yàpà deàn. Kine: á de mén? Kine: de Níkàn. Kine: de bēda keñ? Kine: kālā fōṭe Níkàn. Kine: é! pat! pate de Níkàn. A dúógé, én ójúl; a kópé Níkàn kine: Níkàn, deàn a yòtè wón; de nāl mēko, bār (bār), pepe Dāk, chyene dá atēgò. A kōbi Níkàn kine: tìn lén, a yót ḍòk! A kēt Dāk, a māgí Gáró, a táyé gòn fén; a nòle chyene gòn, a káp yiél wòk; a chyeti lén. A bēn chān, a chyete len Níkàn, a nāgé gòn; a bēn Níkàn, a kwan nēṙòlò, à nwaní chān; ká chān ḍògò mál. A keṭ Níkàn, a kwáné tēgò, a pwòdé jē, a pārò jē mál.

A bēn tēdò, a bēn wiy nam, ka jē ḍwoḍo, ka ge bēnò, ka ge waṙo máné nàm. Ka nam yòt, á tik. A kōbi Níkàn kine: go kālā keñ? A kōbi kine: á kèdì? A wánè yò. A pāro Obògò mál; a kōbi kine: Níkàn, yá wūmì yi chám. Chwóbì yán ṭa tik. A kōbi kine: Níkàn, u dé kún, u kētì yi tik, ka yi kālè bán tik. A chwóbì tá tik, a pyete tik, a bēno pách gé kí tik.

A pēké Achyete-guok, a yòt fén, e da bwōno, a dúok tēdò lòn, a pēki wiy Pijò, a poñi Dāk, a poñi wiy Páló. A keṭi len pach. A chyete lén, a kēt tēdò.

A géré Nelwal, a gēri Pépwójò, a gēri Adúéló, a gēri Tédígò Pálo; a keṭ tēdo, a gēri Wau, Ochōro, Peníkan Otēgo, Akonwá, Mārò, Óryàn; myere Níkàn á tùm. A keḍo, ena Níkàn, a kōbi: é, Cholo dōno.

A jágí Dāk, a keḍe, a jágí Ódāk, a kédé, a lát yìndò, a ṭou. A múm tēdò, kine; e gwok èdì? A duok Níkàn, a kōbi kine: kál deàn. men yik gí tabate. A wúmé, a

lóní Duwát kí jàgò. A rúmí, a lóní Bwóch kí jàgò; a lóní Dókòt kí jāgò; a lóní Tugo kí jāgò; a lóní Okwon kí jāgò, a lóní Kúdít kí jāgò; a lóní Nkwachò kí jāgò.

In ancient times the people came to the country Kerau, this is the country into which Nyikang came. Here they separated, he and (his brother) Duwat. Duwat said, "Nyikang, where are you going?" He replied, "I am going to that place there." Again he said, "Nyikang, look behind!" And Nyikang turned round, and looked back, and he saw a stick for planting dura, which Duwat had thrown to him. When Nyikang came back to take it, he asked, "What is that?" Duwat replied, "Go, that is a thing with which to dig the ground of your village!" And Nyikang came, and sat down in the country of Turo. This is the country of his son Dak.

And Dak used to sit on the ashes of the village and to play the tom (a stringed instrument). But his uncles (the brothers of Nyikang) said, "The country is to be ruled by Dak alone? (being jealous of him). His uncles went to sharpen their spears. But it was told to Dak, "You are going to be killed by your uncles!" Then Nyikang went to fetch an ambach, he hewed it, and made for it hands (so that it looked like the statue of a man). Dak went and sat down in the same place again, and began playing his instrument. His uncles came and stabbed him — that is, the ambach statue; Dak went into his enclosure (unhurt). Nyikang came and said, "My son has been killed by his uncles." His uncles were afraid saying, "Let every man stay at home four days. When four days have passed, we may mourn him." The morning after four days were gone, all the people came (to mourn), there were a great many. Suddenly Dak came out from his enclosure and went to dance the mado dance. When his uncles saw this, they ran away, and the mourning was finished.

Nyikang said, "I will go!" And he came and went along a river, a certain river called Faloko. And the people settled on this river. Here the cow ran away, the cow of Nyikang, because of her calves, her calves used to be speared by Nyikang.¹ She went and came to the country of the sun. And Ojul ("the grey hawk") went to search for her; he found the cow among the cows of the sun. He said, "I am searching for a cow." Garo, the son of the sun, said, "Man, what do you search for?" He replied, "I search for a cow!" He asked, "What cow?" Ojul said, "The cow of Nyikang." Garo asked, "Where has it come from?" He answered, "From the country of Nyikang." Garo replied, "No, never! Here is no cow of Nyikang." He, Ojul, turned back and told Nyikang, "Nyikang, we have found the cow! among the cows of a certain man, he is awfully tall, just like Dak; on his hands he has silver bracelets." Nyikang said, "Raise an army, and find the cow!" Dak went and attacked Garo, he threw

¹ Whenever Nyikang came to a new place, he killed a calf.

him on the ground. He cut off his hands, pulled the bracelets off them, and chased the enemy's army; he came to the sun. But there the army of Nyikang was chased, and it was utterly destroyed. Then Nyikang himself came, he took an adze and aimed it towards the sun. He hit the sun, and it returned to the sky. Nyikang went and took the bracelet, with it he touched the dead of his army, and they returned to life.

The people came, they came to the head (source) of a river, there they arose and approached the junction of the river (in boats). They found the river full of sudd. Nyikang said, "Where does this come from? what shall we do?" Their way was barred. Then Obogo¹ arose saying, "Nyikang, I have finished eating. Spear me under the sudd!" He said again, "Nyikang, thus I shall part asunder the sudd, and if you come to any place where the sudd is, you just follow after it." So Obogo was stabbed under the sudd, and the sudd broke asunder, so they came to their place together with the sudd.

He settled (with his people) in Achyete-guok, but he found the country occupied by the white people, therefore the people returned to this side of the river. They settled at the head of the Pijo (i. e. *Sobat*), Dak passed on to Wij-palo. The army went home (it scattered because the war was finished).

He, Nyikang, built the following villages: Nyelwal, Pepwojo, Adwelo, Tedigo, Palo. The people went on and built Wau, Oshoro, Penyikang Otego, Akuruwar, Moro, Oryang, these are the villages of Nyikang. Nyikang went saying, "Ah, there are still Shilluks left!"

Then Dak ruled, he went away;² (after him his son) Odak ruled, he went away² while hunting game. The people were perplexed, and they said, "What is that?" Nyikang returned saying, "Bring a cow, that we may make a bier." When that was finished, Duwat ruled after him; when he had finished, Bwoch ruled after him, after him Dokot ruled, then Tugo, then Okwon; then Kudit, then Nyakwacho. (For the complete list see page 135).

[A somewhat different report of this warfare is given by P. W. Hofmeyer in "Anthropos", 1910, V, page 332; it runs thus:

Nyikang heard of a country in which all ornaments and even the tools were made of silver. He made up his mind to go into this country with his sons and numerous armed people. The name of this country was wang garo i. e. the country where the sun sets and sleeps, and where the sun is so near that it may be seized with the fingers.

Nyikang arrived in the miraculous country; in truth, numerous cattle-herds were grazing here, and the young people were richly adorned with silver rings and silver sticks. Nyikang and Dag entered a hut, where a young woman was working. She was exceedingly beautiful; the Shilluk

¹ Obogo means "albino"; vide also page 157.

² i. e. he died.

heroes had never seen her equal. Dag asked the woman, whether she would like to marry him and go with him into his country. The woman was frightened, she sprang up, cursing the black fellows. But Dag replied, "Though we are black, and without silver ornaments, we shall show you that our arms are stronger than those of your men and that we may well venture to ask you for marriage." Thereupon the woman showed them the direction where her husband with his servants herded the cattle. Nyikang and Dag turned thither.

It was just growing dark and the herds were coming from the bush, the men with their costly silver ornaments following. Dag at once rose, went to meet them, and soon a great fighting was going on. The man who wore the heavy silver rings was defeated, and Dag stripped the ornaments off him.

In the heat of the fight and on account of the scorching sun all the Shilluks fell down. Nyikang ordered water to be brought, with which he sprinkled his fallen warriors, and they all came to life again. Even the sun he sprinkled that it might not burn so hot, and presently it ceased burning. Finally the Shilluks were victorious and drove away the cattle and men of the enemies. These people are the Quadshal (Kwa Jal).

When they had arrived in the Shilluk country, Dag once more proposed to the woman to marry her; but he was again rejected.

Nyikang offered the prisoners in his country cattle, but they declined. He offered them Shilluk women, but again they declined. So he gave them the privilege to seize and keep a number of Shilluk girls and to collect spears, sheep, and fat in the whole Shilluk country, as often as a new king would be elected. As this was a lasting privilege, they consented to accept it.]

52. Different Doings and Adventures of Nyikang.

Níkàño ní ká (kèdò) tòn gat. Ka jē mōkò ní bēno, gé màyò kí yèi. Ka yèi ní róna fén. Ka ní lédì Nìkàn, ka Nìkàn dālì, ka e bēno, ka e ko kine: Dāk, ya dālì yì jē mōkò. Ka Dāk e kédò, ka Dāk dālè, ka Dāk e bēno, ka e ko: yá dāl yì jòk èní. Ka Nìkàn ko: é, nàrà! gè di (rì) jē a ní wèi gèn? Kine: é, yèi ní wàna fén! A dōgè Dāk, a bēn yì jòk èni, gé màyò kí yèi. A lòk Dāk e ókòk, ka pēka yey nam. Ka jòk èni e bēno, ka gè kàla bũte Dāk; ka gè māk, ka gè kiti fach.

Ka jòk èni e bēdò kí fach. Ká wòt gēr yì Nìkàn, ka gè kōbò kine: Nìkàn, bènè wòti agak? Kine: wote wa fa ní bēdò nàu. A kōbì Nìkàn kine: é, de wòt ní gēr edi? Kine: wote wa ní gēr kí dān! A kyedi Nìkàn kine: dān bogon. Kine: é, dān á gēr kí yì bènè! A kōbì Nìkàn kine: é, bogon. A kēde, chwola Ólólò. A kōbì kine: kál dān! Ka Nìkàn é bàndò. A ket jal èni, a kàli nàre, a chàbì lèbò, a kyeri

wot, a chyek lābo, ka tyele wot tá gé. A kōbo kine: chunūn! A māgi nāre, a gǒchí gòn kí átár, a ṭowe. A kōbi Níkañ kine: búh! Kine: é, Oloalo, kwofi rach! ere ḍāñ a nāgi? Kine: ṛédé? Kine: é, u chók á gí fāré ànèn: ka ní kyere wot Níkañ, ḍāñ e ní ṭò kifa Ólóálò. A bēt tēro, a kōbi Níkañ kine: é! Oloalo jēi u chògé ṭò yí wōn eni. Ka Oloalo kine: dédé (de ere), u nyén, ba ṭumi.

A wéké jame kwér yí Níkañ, a ní kyere wot. Ka e ko kine: wot ní kyel kí aṛō jo nítāño, ní chām a wār, ní laña war, é chāmò. Ka gōl ákyèlò ge kele bāne Níkañ, ní chama chwai; ka gōl ákyèlò chama riño, gōl ákyel chama bāne. A rūmi, mók àn a ṭum.

Ka Níkañ ní ka wi kyer, ka jē mōko ní yôt ge tādò, jal eni kí nēmen. Ka Níkañ bēno, ka ge ní reña nam. Ka Níkañ ní dālél, ka Dāk dwai, ká é bānò; ka kwách. Ka Níkañ e keḍo, ka nāre wēki Dāk, chòl key maye Dāk. A yēi Dāk, a keḍo, ka jok eni yòdé. Ka ge reña nam, ka Dāk kēla nam kí yēi; ka ge gēno wok, ka ge riña nam, ka nūn eni māgé, ka go kiti yí yēi. Ka e bēno, ka ómēñ lúgá bāñé. Ka ge bēdo kí pach. E ńwolé kí wāḍé. A kwalí rēi gén, ge kí nēmen. A don wāde.

A ket ḍoge nam. A ket Níkaño be chék, ka jal mēko ní chòtí ṛén kí nam; nínié chwola ga Ochwá. A keḍo, ena Níkañ, a kóné jóch, joch Ochamḍor, a yieri gon, a kiti Odop, a kiti moñ ópūn, kiti ḍok odop, a māgé, a bēna wok, a ḍāñ. A bēn nēmen bāne. A bēda pach; a ní chāmo ṛòch, ṛòche Níkañ, a ní chām moñ adāt. A wēri Níkañ, a kōbi Níkañ kine: kyau kējo wiy Tor, jók kùn chāmé kí jōp. A ní chāmi jōp. A ket nēmen, a kōbi: ṭòṭe yán kí riño! Ka e wérò kí nēmen, ka ge nāko. Ka ge nēlí nam, ka gēlò, ka go mōge nam, ka ge keti nam.

Ka jok mōko ní ká be māi, ge bia kí Olam, ka Níkañ ní dālél, ka Dāk e keḍo. Ka ge romo kí gin; ka ge māgé. Níkañ ko: wēki yan, ka Dāk é bānò, kine: bāná! Ka ge kālí Dāk, ka ge kēta fach, ka ge wéki ḍòk ḍèñò; ka ge wéki tòn alòḍó, go ní gúté deań. Kāl deań kí Bachōdo, go ní lógò mó gén.

Ka jok mōko bēda, ga kwar bwoño, ka ge ní keḍo, ka ní na bań; ka ge ní wéki gyèndò, tyēne a yót péń, ka ní kâl Níkañ kí Akuruwar; ge ní maki gyèno, go ní gach kí feń kí yey ḍók. Chòtḗ, mok eni á ṭum.

Jok mōko ba yít, ge ní keti ge yí nam, yí nam Abúḍòk; ge ní chamí ńwole par. Nam eni chwólá Nèwèk. Ka Abúḍok e bēno, ka e péchò kine: wúné jò kún? Kine: wó bà yít. Ka Abúḍok kudo. Ka ge chāmo kí riño; ka lwāño ní pēka wiy riño, ka jok eni e baño; e ñoño. A kōbi Abúḍòk kine: wu re a bān wún? Kine: wó bòkò. Kine: yí ño? Yi lwāño. Kine: wí cháká ńwòndò! Kine: wó fa ní chāmò gin kwome da lwāño. A kiti gen pach yí Abúḍok. A kōbi Abúḍok kine: wí chók, wuna kwāre ńwòndò! A bédé, ena bān Abúḍok, a wéki kál.

Nyikang used to go to the river-bank. And some people also used to come there, they were fishing in a boat, and suddenly the boat used to sink to the bottom. Nyikang saw it, but he did not know what to do (with these people),

therefore he went home, and said (to his son), "Dak, there are certain people, I do not know what to do with them." Dak went, but he too could not manage them. So Dak came home saying, "I do not know what to do with these people." But Nyikang said, "My, why did you let the people go?" He answered, "Well, the boat went down to the bottom!" Dak returned and found the people again fishing in a boat. Dak turned himself into an egret and sat down in the middle of the river. The people came and were driven to the side of Dak; so he caught them and brought them into a (his) village (settled them).

These people now lived in a village. And Nyikang was building a house. They asked, "Nyikang, are these your houses? Our houses (the houses of our father) are not thus." Nyikang replied, "Eh, how then are (your) houses built?" They replied, "Our houses are built with human beings." But Nyikang protested, saying: "I have no human beings (for that purpose)!" They replied, "Why, you have a lot of people here with you everywhere!" But Nyikang said, "No, there are none!" The man (the chief of these water-people) went; — his name was Oloalo. — (But he came again) saying: "Bring a man!" But Nyikang refused. The man went and brought his own son; then he mixed mud, he marked the place where the house was to be built, he prepared the mud and dug out the foundations of the house. He said, "Bring mud!" And it was brought. He said, "Stop now!" He seized his son and struck him with a club, until he died. When Nyikang saw this, he said, "Ah, Oloalo, you are doing a wicked thing! how can you kill that man!?" Oloalo replied, "Why?" Nyikang said, "Well, it now will remain a custom of your village, always when a house of Nyikang will be built, a man will die because of Oloalo." The people remained there. Nyikang said, "Ah, Oloalo, your people will always die in building this house!" Oloalo replied, "Never mind, they are many, they will not be used up."

Nyikang gave him certain goods belonging to himself, with which to build the house (of Nyikang). And he said, "The house shall be built with a black heifer, which shall be eaten in the night; during the night it shall be eaten." One family — they are followers of Nyikang — eat the broth, and one family eat the meat, one family eat the meat on the skin. It is finished; this report is at an end.

Nyikang used to go to the river junction (of Sobat and White Nile), there he used to find some people who were cooking, a man with his sister. When Nyikang came near, they ran away into the river. Nyikang did not know what to do, and he called Dak. But Dak refused. He begged him. Then Nyikang went, and gave his daughter to Dak, as an indemnity for the mother of Dak. Now Dak consented, he went and found the people. They ran into the river, but Dak also drove a boat into the river and he drove them out onto the bank. They attempted to escape into the river again, but he seized the girl; he put

her into his boat and came home. But her brother followed her, and they both remained in the village. (Dak married the girl), and she bore a son. After some time they stole away, the man and his sister. Her son was left in the village.

One day Nyikang went to fish with a hook. And a man (below the water) always used to break the fish-hook in the river, the name of this man was Oshwa. He, that is, Nyikang, now went to dig out the joch-plant, the joch of Ochamdor, he twisted it into a rope and tied the fish-hook to it, he fastened a piece of bread to the point of the hook, and so he caught the man in the river, he came out — it was a man! His sister came after him. They remained in the village, they used to eat calves, the calves of Nyikang, and they used to eat the corn which was cooked for making beer. At last Nyikang became angry, and said, "Row this man to the place of Witor, a place where he may eat buffaloes." (He was rowed thither, and) ate buffaloes. His sister also went there and she used to say, "Give me some meat!" He became angry with his sister, and they fought. And (while fighting) they rolled into the river, they tumbled down a steep slope, and so went into the river again.

Some people used to go fishing, to a place called Olam. Nyikang got into difficulties with them, and Dak went. He met them, and they were caught by him. Nyikang said, "Give them to me!" But Dak refused, saying, "They are my slaves." Dak took them along with him and brought them into his village. He gave them big cattle, and the spear Alodo with which to kill the cows. — When people bring cattle to Fashoda it is their (these people's) property.

There were some people, descendants of the white men; they became slaves. They used to give fowls. They were people found in the country before Nyikang was brought from Akuruwar. They used to catch hens, and to offer them to Nyikang as a tax, in the middle of Dok. — That is all, this report is finished.

Some people were fishermen, they used to go to the river, to the river of Abudok, they used to eat the calves of hippos. The name of this river was Nyewek. When Abudok came, he asked them, "From which place are you people?" They replied, "We are fishermen." Abudok was silent. And while they were eating meat, flies settled on the meat; but these people would not suffer it, they were proud. Abudok said, "Why do you refuse that meat?" They replied, "We are afraid." He asked, "Of what?" They answered, "Of the flies." He said, "You are proud, are you not?" They replied, "We do not eat anything on whose back there are flies." These people were taken home by Abudok. And Abudok said, "Ah, you will continue thus! You are the descendants of pride." They stayed there, they became adherents of Abudok, he gave them a settlement.

53. The Man who sacrificed Himself.

Keñ a b̄n̄ N̄ikān̄, a keṭi Atulfi k̄i wate bāne, a ywoda nam ē r̄igò ȳi tik. Ka N̄ikān̄ e jād̄o ȳō. Ka jal ma ób̄gò e f̄ech̄o k̄ine: N̄ikān̄, ȳi r̄è ch̄in̄? Ȳi jat̄i k̄i ȳō? Ye ko: àwò, yá jat̄i ȳo. Ka e ko: keñ ya r̄ūm̄i k̄i cham, yá u b̄i, ka ya chw̄ōp̄ k̄i t̄on̄, ka rém̄à mólá nām, tik u ch̄ôt. Ka N̄ikān̄ chw̄ōb̄i jal eni, ka reme mola nam, ka tik e ch̄ōd̄o. Ka N̄ikān̄ yiti k̄i ȳo.¹

When Nyikang came, he went to the Khor Atulfi with his followers; he found the river was shut up by the sudd, so that Nyikang did not find a passage. And a certain man who was an albino,² asked thus, "Nyikang, why do you stop? Is it because you do not find a passage?" He replied, "Yes, I do not see a way where to pass." The man said, "When I have finished eating, I shall come, I will be killed with a spear, my blood will flow into the river, and the sudd will break away." And Nyikang speared the man, his blood flowed into the river, and the sudd broke away. Thus Nyikang found a passage.

54. Nyikang and the River-people.

A keṭa N̄ikān̄ wak, a mán̄í, a yōde ȳèi, r̄ina wok ȳi lyek, a kōb̄i k̄ine: jok, wei kátá (kétá) ȳi ȳei wun! jok eni ko: k̄ipaño? K̄ine yau. A káté, che ȳei ní t̄ōna pen̄, ka ḡo ní d̄ēd̄í ȳi N̄ikān̄. A b̄n̄, a mágé gin, a k̄āle ge pach, a lāme gin, a loḡo bāne, a wei ge t̄on̄, ḡo ní lām gen. A loḡe tyen̄ lām, a wei ge N̄ib̄ōd̄o; ka ní b̄ōt̄i N̄ikān̄. Chw̄ol ḡá kwar Wan̄, kwāre ȳei lyek.

Nyikang went into the bush capturing; he saw (at a distance on the river) a boat, he ran from the high grass to a place where the grass was burned, then he called, "People, let me get into your boat!" The people asked, "Why?" He replied, "Just let me go in." When he got into it, the boat went to the bottom (was about to sink, this being caused by the witchcraft of the people in the boat); but Nyikang pushed it up again; then he came and caught them. He brought them into a village; he taught them to pray; they became his slaves (his subjects); he gave them the spear and taught them to pray. So they became the people of prayer. He let them reside at Nyibodo; they keep the (religious) things belonging to Nyikang. They are called the descendants of Wang, the descendants of the boat of the grassless plain.

55. The Lost Cow.

Kwajul e kwayi d̄ok, d̄ok N̄ikān̄, ka deān̄ akyel e wān̄, ka e keḡo kal d̄o Dimo. Ka e b̄n̄o: deān̄ agon̄? K̄ine: deān̄ t̄ok! Ka N̄ikān̄ w̄ero, ka e ko: yap deān̄! Ka

¹ Vide 51.

e kedō kun de chañ, ka ye kedō, ka ye kedō, ka mákì wun; a kedō, a witi fōte Dimo. Ka deaṅ ywode e witi fach, ka fẓkì tá ryek; a fyechē: yi k̄ala kun á? K̄ale fōte Nikañ bē yafe deaṅ. Ka duki mol a keti kale dok, ka de Nikañ, ka go kólè én. Ka e bēn, waṅo fōte Chol. Ka deaṅ kólè kal dok. Ka fyech Nikañ kine: deaṅ a kólè yin? Ka e ko: deaṅ á waṅi fach. Chwól ena Kwajul, bāne Nikañ.

Kwajul herded cattle, the cattle of Nyikang; and one cow disappeared, she went into the cattle-yard of Dimo. When Kwajul came home, Nyikang asked, "Where is the cow?" He replied, "The cow is away." Nyikang became angry, he said, "Search for the cow!" So he went westwards ("to the place of the sun"), he walked and walked, till he had been on his way a year; he arrived in the country of Dimo. There he found the cow, she had gone into the village, and was lying within the yard. They asked him, "Where do you come from?" He replied, "I come from the country of Nyikang, to search for a cow." The next morning he went into the cattle yard, and drove the cow of Nyikang away. And he came and approached the Shilluk country. He drove the cow into the cattle pen. Nyikang asked, "Have you brought the cow?" He replied, "The cow is here in the village." Therefore he was called Kwajul, the servant of Nyikang.¹

56. The Liar.

Ojulo bēda ga māṭ, ka ni wēla keñ, ka ni bēno, ka ni tōdò; ka ni wēla fōne, ka ni bēn, ka ni tōdo. A kōbi Nikañ, a fyechi kine: Ojulo, yi re chōk kifa tōdo? Ko: á, māṭ, tōdi ya! bené gin ni yóni yá. Ka Nikañ e nēto, e ko: jal, yi u chōk, yina twot. A chōgi anan, a túdt, a neau tōdo ki fach; a wēki go én.

Ojulo was a friend (of Nyikang). When he went somewhere and came back, he used to tell all kinds of stories (lies) to Nyikang. Whenever he came to a country, he brought home a lot of stories. One day Nyikang asked, "Ojulo, why do you always lie so much?" Ojulo replied, "Ah, friend, let me lie! That is what makes me feel well." And Nyikang laughed, he said, "Man, you will always continue in this, you are a liar indeed!" And so he continued, he used to tell stories, he bought the story-telling with the shoulder of game, which he gave to Nyikang.²

57. Nyikang's Quarrel with Duwat.

Nikañ wèn Okwá, omen Duwāt, fōte Shólò fā Tūrò, yeña kách ákyèl. Kā Niekān e wērò ki Duwāt, Niekān wāde Dāk, Duwāt wāde Dimò. Ka Dāk e nāko ki Dimò ki bán rōch Niekān, chama byel, byel Duwāt; Dimò fwòt rōch. Niekān wērò ki Duwāt. — Niekān e kedō, e ko: Duwāt, dēn! yá kèdò! Ka Niekān e kedō,

¹ Compare with this story No. 51.

² By giving the shoulder of the game he had killed, he "bought" from Nyikang the privilege to tell lies. (This is meant as a joke).

é *chātō*. Ka *Duwāt* *reña* *bān* *Niekañ* *kine*: *Niekañ*, *shùnì!* *Niekañ* *é* *bān*. *Kine*: *lìtì!* *Niekañ* *lìtì*. Ka *tákáǵì* *lèñì* *kine*: *Niekañ*, *kwàn* *tákáǵì* *bē* *kwon* *jèi!* *Bēn* *Niekañ* *fōtē* *Shólò*, *fa* (*fach*) *Niekañ* *ki* *wádè* *Dāk* *ki* *Shal*, *wāte* *aryau*. — *Wa* (*Wat*) *Niekañ* *akyel* *é* *yìgì* *nān* *ní* *māi* *kí* *rech*.

Nyikang, his father is Okwa, and his brother is Duwat. The country of the Shilluks was (at that time) Turo; there they lived in one place. And Nyikang became angry with Duwat: Nyikang had a son whose name was Dāk, and the son of Duwat was Dimo. And Dak quarrelled with Dimo behind (or: on account of) the calves of Nyikang; they (the calves) ate the dura, the dura of Duwat, and Dimo beat the calves. Therefore Nyikang became angry with Duwat. Nyikang went away. He said, "Duwat, stay here! I go." And Nyikang went away walking. Duwat ran after Nyikang, saying: "Nyikang, stop!" But Nyikang refused. Again he called, "Look!" And Nyikang looked behind, and Duwat threw a digging stick towards him, saying: "Take this stick to bury your people with!"¹ Nyikang came into the Shilluk country, (and it became) the home of Nyikang and his son Dak and Shal; he had (these) two sons. — One son of Nyikang became a man who used to fish.

58. The Fish Ocholo.

Jal *mēko* *nínē* *chwola* *Ochôlo*, *bēda* *wat* *bān* *Nikañ*. *Keñ* *lwoke* *Nikañ* *nam*, *ka* *ní* *lógí* *rējo*, *ka* *ní* *dwañ* *kine*: *búh!* *Ka* *Nikañ* *ní* *nān*, *ka* *e* *bia* *pach*, *ka* *e* *tādō* *kí* *kāk*, *ka* *wije* *kiñi* *ki* *apēr*, *ka* *keṭa* *nam*; *ka* *e* *dwañ*, *kine*: *búh*, *ka* *ní* *kēle* *Nikañ*, *ka* *rējo*, *ka* *gō* *ní* *bāje*. *Jal* *e* *bēda* *jwok*. *Ní* *chika* *dwañ*, *ka* *gō* *ní* *bāje*. *Ka* *Nikañ* *e* *pidō*, *ka* *bia* *pach*, *ka* *jal* *eni* *yōdì* *gō* *bēn* *pach*, *dē* *twāro* *wéré* *ḍok*.

Duki *ka* *Nikañ* *dogi* *gat*. *Ka* *jal* *eni* *e* *tōgi* *kēte*, *e* *chika* *dwañ*, *kine*: *buh!* *Ka* *ní* *kēle* *yí* *Nikañ*, *ka* *bach*, *ka* *e* *gito* *bōro*, *ka* *Nikañ* *bia* *pach*. *Ka* *Dāk* *chwōle*, *ka* *e* *ko*: *Dáǵí*, *na* *ḍāñ*, *da* *rējo* *maduon* *ki* *yey* *nam* *kā*; *ya* *ḍālì* *ḍalè*, *ka* *ní* *kélé* *en*, *ní* *ḍalò*. *Dāk* *e* *ko*: *é*, *a* *rech* *āñō* *ki* *nam* *tēñ*? *Ko*: *ě*, *u* *tēte* *yin* *yau!* *Rējo* *ma* *chwakē* *duon* *chāro*; *ka* *ní* *kēle* *en*, *ní* *bājò* *bājó*, *dē* *ya* *ḍalì* *én*, *na* *ḍāñ*.

A *keṭ* *Dāk*, *ka* *gē* *ka* (*keṭ*) *nam*; *ka* *e* *dwañ*, *kine*: *búh!* *Ka* *e* *kēlì* *en*, *ka* *e* *bājo*; *ka* *e* *bia* *pach*, *ka* *e* *ko*: *ya* *ḍālì* *én!* *Ka* *Nikañ* *ko*: *é*, *áwēn*, *yí* *núttì* *ḍālì* *en!* *Ka* *bol* *kāk* *ḍāde*, *ka* *e* *keḍo*, *ka* *e* *dwañ* *kine*: *búh!* *Ka* *e* *kēle* (*o* *kēle*) *wiṭe* *pí* *gòn*, *ka* *kāk* *paṭe* *re*. *Ka* *jal* *eni* *ḍwoṭa* *mal*, *ka* *e* *ko*: *hē*, *Dáǵí*, *kwofi* *rach*, *yí* *ba* *wēn*. *Ka* *keṭa* *pache* *gon*, *e* *logo* *bān*, *a* *gēre* *fāre*, *a* *chān* *nínē* *Atēñō*, *a* *gēra* *tok* *ḍok*.

A certain man whose name was Ocholo (that is "Shilluk") was a slave of Nyikang. When one day he accompanied Nyikang to the river, he became a fish and he lifted his head above the water, saying, "buh!"² Nyikang did not know what to do; he went home, made a fish-spear (a harpoon), and tied a fish-line

¹ Vide page 159.

² a much used exclamation of surprise.

to its end. He went to the river again, the fish lifted his head above the water, saying, "buh!" Then Nyikang stabbed the fish, but he missed him; — this man was a jwok.¹ He once more lifted his head out, and Nyikang tried to stab him, but again missed him. At last Nyikang was tired, and he went home. When he came home, he found this same man gathering cow dung.

The next day Nyikang returned to the river bank; this man also returned; he lifted up his head out of the water, crying, "buh!" Nyikang stabbed him, but he missed him, so he went on till the afternoon, then Nyikang went home. He called Dak, saying, "Dak, son of man, there is a big fish in the river, I have failed to catch it, I tried to stab it, but I failed." Dak replied, "Well, what fish can there be in that small river?" Nyikang said, "Well, you just go and see it, it is a fish with a very strong voice. I stabbed it, but I always missed it. I do not know what to do with it, son of man."

Dak went, he went to the river. The fish lifted up its head, saying, "Buh!" He stabbed it, but missed it. He came home, saying, "I do not know how to stab it!" But Nyikang replied, "Oh, my cousin, you have not yet tried properly." Dak made his spear handle straight, and went again. The fish lifted up its head, saying, "Buh!" In this moment Dak threw the spear at the place where the splashing of the water was, and the spear fell on the fish (hit it). Then the man (the fish) arose, and said, "Ah, Dak, your talk is bad, you are a cunning one!" He (the fish-man) went home, he became a subject (of Nyikang), he (Nyikang) built him a village, and called its name Alengo, he built it beside the brook Dok.

59. Nyikang and the Sorcerers.

Nìkan̄ ka e mān̄o, ka e keḍo fōṭe mēko, ka e ko: ẽ, wa kōbi ādi? Jē bēdi gē ajwòk, ka Nìkan̄ a ḍali, ka e ko: búh, u jē tich adi? Ko: ẽ! Ka e loḡo yōmō, ka Nìkan̄ loḡo òdiño, ka peñ nīme, ka jē eni bēno, ka gē māgé. Ka gē kāle pach, ka gē gēte pā gin (gen).

Bēr ga kwa wōmān, gēr Twolan̄. Ka wēkē dean, de nam, ogégò.

When Nyikang was capturing (men), he went to a certain country, and he said, "Ah, what shall we say?" Because these people were witch-doctors, and Nyikang got into difficulties (trying to capture them). Again he said, "Why, what shall I do with these people? Ah, I have found out!" And he turned into a wind, and then he turned into a cloud-shadow, and covered the earth (so that it was dark and the wizards could not see anything); so he caught them. He brought them, and built them a village.

These are the descendants of the woman, they live at Twolang. Nyikang gave them a cow, a cow of the river, an ogego.

¹ jwok = "God".

60. A War against Turtles.

Rìt m̄kò chwólá Mói, omyen Níkañ. Ka e jékò; ka keṭa be māno fòṭe jure m̄kò, chwola B̄lò. Ka go m̄n̄, ka go n̄ágí.

Ka pòṭe m̄kò chwola Ót̄on, ka Oton m̄n̄. Ka e loḡo p̄uk. Ka feñe gòlé. Cha ḡāno p̄éká pen, ko go ní kájì; ka len̄ n̄kè p̄uk. A b̄no pach a dwai Dāk; a kōbì Dāk kine: a gin ān̄? Jal eni ko: len̄ m̄kò, ya ḡálì én̄ (ḡén), de ná nem̄i ḡān, len̄ k̄ch, ḡān̄ ní kájì k̄jò. K̄tá gòn, e ko: e b̄t̄ āno? K̄ne: é, kúchè yán. A ko Dāk kine: é, faṭe gin lweñ au? E ko: ñot aṭ̄er̄! A tyen̄ ḡen, a ṭ̄āḡi beṭ, a tiñ len̄. Ka Dāk e ko: wa keṭa mal! Ka keṭa mal, ka t̄ro kōpe b̄ne b̄ne kine: kòk pen! Ka t̄ro ch̄āṭo kōka pen. Ka kwòkè Dāk, ka go ḡalè wok, ka len̄ é n̄k, duḡo pach.

Ka ch̄ika len̄ m̄kò tiño, tiñ fòṭe B̄lò, ka len̄ e keḡo, ka len̄ k̄ṭo war ka o m̄dò b̄ne b̄ne; poṅ eni e loḡo m̄dò. Ka ní ḡeme yi ḡān, ka ḡān̄ ní t̄ò. Ka Dāk ch̄iki len̄ tiño k̄ṭe, ka Dāk e kōbo kine: kōde ḡéḡò! Ka ḡeḡi k̄t, ka len̄ f̄ka feñ k̄i bute f̄an̄ eni, ka e loḡo m̄dò k̄ṭe, ka e b̄no, ka Dāk e ko: chwoñ mach! Ka ḡeḡe chwoñ mach, ka om̄ido b̄no, ka ní ḡocha mach yi Dāk. Ka ḡāḡò m̄dò, ka len̄ n̄k yi Dāk, ka mak b̄ne.

A b̄n̄ t̄ro pach, a kōbì Mói, omya Níkañ, a kōbì kine: D̄gí kwan̄ l̄au! A kwan̄ l̄au yi Dāk. Yina r̄imé n̄n̄ò; a n̄jì kwop̄ b̄n̄, a jéké. A tiñe len̄, a māñi jur m̄kò, a māgé gòn, a loḡo b̄n̄é.

A gera wot e t̄òk, a kōbì Níkañ kine: D̄gí, wot a ḡer yi t̄òk, de yi jet k̄i kwàrò. A kōbì kine: ḡeḡe (de ere)? woda u ḡèrè yan yau k̄i l̄an̄ó. A ní ḡere kwāre l̄an̄ó.

A certain king called Moi, a brother of Nyikang, ruled the Shilluk country. He went out to conquer some people called Belo (near Chai = Roseires). He conquered the tribe, and destroyed it.

Again there was another country, a country called Oton, he went to conquer this too. But the people of Oton turned into turtles, they buried themselves in the ground. And when the people of Moi sat down, they bit them; thus the turtles were victorious. Moi went home, and called for Dak. Dak asked, "What is the matter?" Moi said, "I have been defeated, I do not know what to do with them, you son of the sister of man! It was a very hard war indeed, my men were awfully bitten in the rear." He asked, "How so?" Moi answered, "Eh, I do not know." Dak replied, "Ah, is not that a simple matter?" He said "Cut sticks!" He sharpened the sticks, he made them like fish spears. Then he raised an army. Dak said, "Let me go ahead!" He went ahead, and he told all the people in the army, "Prick the ground!" So all the people, while they were walking, pricked the ground; thus Dak had the whole ground pricked, and the turtles came out, and the enemy was defeated, and they returned home.

Again he raised an army, he raised it against the country of Belo. The army

went; it came to fighting during the night, the air was full of fireflies. It was the country of the fireflies. They fell upon the men, and the men died. When Dak fought against these people, he told his warriors, "Make grass torches!" They made grass torches; when the army came near the village and sat down there, the fireflies came; Dak said, "Light the torches!" They set fire to the torches, and when the fireflies came, Dak had the grass torches thrown at them; thus the enemy was destroyed by Dak, he caught them all.

When the people (the warriors) came home, Moi, the brother of Nyikang, said, "Dak, take the royal cloth (become our king)! You are a man of many thoughts, you know all matters!" Dak took the cloth, and he ruled.

He raised an army to wage war against a certain tribe, he destroyed them, and they became his slaves.

While Dak was absent, a house was built (by Nyikang and Moi); and when he returned, Nyikang told him, "Dak, we have been building a house (for you) during your absence, but there are not sufficient poles." Dak replied, "But what does that matter? I shall build my house with nabag poles." So it became a custom for the people to build with nabag poles.

61. Praising Nyikang.

Ka kwāye ka e chwou, ka tūn leñ tyek, ka e keḍo, ka e kḗto. Ka leñ nḗgé. A bēn tḗro, a māge ḍok, a kḗl ḍok, a gḗr peñ. A wume gḗro, a chip jḗ kúrò, mok chip Mwomo, mok chip Tūn.

Our grandfather,¹ he roared, and he surrounded the enemies on all sides, and he went, and fought. He killed the enemies; then the (Shilluk) people came, they caught the cattle (of the enemy), they brought the cattle. They built houses in the country; when they had finished building, he appointed watchmen (men who had to watch the boundaries of the Shilluk country against their enemies), some on the northern boundary at Mwomo, and some on the southern boundary at Tonga.

¹ i. e. Nyikang.

VIII. PRAYERS AND RELIGIOUS CEREMONIES.

62. A Prayer to God.

Málá yín, yina jwok, de go kwàchà yín kì war. A kór jè kídí chái bèn. Ka chāṭí kì kélé lūm, chāṭá ré, a nēní kì wot, nēná ré. Dé gò málà yín kì gin cham a ní wékè jè, kì pik a ní māt, kì wèi a kòrè yín. Bùn an fòḍé wíjì, yina jwok; yina lok kwa Níkānò; fané wún a chāṭí kì jwok; yina lok kwá, kì nāri Dāk. A yíge ryak, ryak fa mūjé yín? Nami à chúní éná dèàñ, fā tḍ, reme fa keté yi; yina jwok, de gō ní lāmè mēn? fate yin, yina jwok, kì ena yik Níkān, kì nāri Dāk? De wèi fa mógi chē? Fane yin u tini mál.

Chōṭí, ká deaṅ chwóp, ká wàì kwán, ka lēn re nane a re da jwok, kì pí wete re. Ka yít dèàñ nól, tway tyzlo, ka bàt yán nól, ka tál ànàñàñ; fa bél yì jè. Ká chwàì móṭónó, ka kon feñ, mok jwok.

"I implore thee, thou God, I pray to thee during the night. How are all people kept by thee all days! And thou walkest in the midst of the (high) grass, I walk with thee; when I sleep in the house, I sleep with thee. To thee I pray for food, and thou givest it to the people; and water to drink; and the soul is kept (alive) by thee. There is no one above thee, thou God. Thou becamest the grandfather of Nyikango; it is thou (Nyikango) who walkest with God; thou becamest the grandfather (of man), and thy son Dak. If a famine comes, is it not given by thee? So as this cow stands here, is it not thus: if she dies, does her blood not go to thee? Thou God, to whom shall we pray, is it not to thee? Thou God, and thou who becamest Nyikango, and thy son Dak! But the soul (of man), is it not thine own? It is thou who liftest up (the sick)."

That is all; and the cow is speared; and the contents of her stomach are taken out, and are thrown on the body of the man who is sick ("is with God"); and water is poured on his body. And one ear of the cow is cut off, (it is cut into strips, these are tied together and the whole) is tied round the leg (of the sick one). And the right foreleg (of the cow) is cut off, and it is cooked at once; the people are not allowed to taste of it. They make a little broth out of it; that is poured on the ground: it is the thing (property) of God.¹

63. A Prayer for Rain and the Ceremonies connected with it.

Tyen a mán ní bēnò, ka gē bēn bēn bēn, keṭa bē góp kì kúḍjò, ka gē bēno, ka rít e wâr, ka gē mwono, ka gé gwèḍò kì bur kwāro, kì bur lōjo, kì bur tar, kì chilo. Ka rúm gē gwét, ka gē chòñò, ka byel e gút, ka deaṅ kâl, ka deaṅ chwóp,

¹ This is said to be the only prayer to jwok. It is prayed on any occasion when a trial, as sickness, famine, war, falls on the people. The prayer is said by "old people", by the chief, or some other respected person of the village. The Shilluks were taught it by Nyikang.

ka tom kâl wok, ka Chólò (Chollo) bēno bene bēne, ká tērò chòrò, ka wēni kī war, ka tērò chōnò, ka rīṭ a kwach:

Ya kwache kī máṭónó, má kála dogá. Peñ e rēñ júr, Lén-dáró che de wēlo. Yá kṛtá yī máyé bańda na Nídwai, Akolo, nañ Níkāño.

The women come, all of them go to scratch the ground for mud, then they come and besmear the temple of the "king", they prepare the mud, and make stripes on the temple with red ashes, and with black ashes, and with white ashes, and with soot. When they have finished this drawing, then they dance. After this dura is pounded, a cow is brought, the cow is speared; they bring out the little drum of Nyikango, and all the Shilluks come, and the people dance, and when the night comes, they continue dancing, and (while dancing) they pray to the "king":¹

"I beg for some little things (food), to put into my mouth. The earth has been spoiled by the people; Lenydaro² is travelling (on the earth). I go to our grandfather, the chief of the daughter of Nyidwai, to Akolo, the children of Nyikango."

64. A Religious Ceremony.

The people went, the tom (the small drum belonging to Nyikang) was beaten, they danced to the tom; and the people were beaten by the king;³ it was a very strong drum. When it was finished, the people put the drum on the ground; then they told stories about Nyikang. After that, the people went into the house of the women (or the slaves) (of the king). The spear of Nyikang was brought out, and the people bowed their heads. A sheep was brought, it was killed; the spear of Nyikang was washed with water; the people ran to the river bank. They beat the tom vigorously, then the people came back to dance. After that they scattered. The next day they beat the tom again, the people came again to dance, and after four days they dispersed.

65. How the Cattle is brought across the River.

When the chief of a village wants to talk about the cattle, he assembles the people, and addresses them, "Ye people, the grass is finished now, what shall we do concerning the cattle?" The people reply, "Ah, that is your business!" He says, "Well, bring the wizard!" The sorcerer comes, and a goat, a spear, and a hoe are given to him. And he says, "Milk the cows!" And the cows are milked, early in the morning. Then he says, "Loosen the cattle!" They take the ambach boats, and the cows come (are tied) behind the ambach boats. The sorcerer ties grass together, and he ties it a second time on the side of the river

¹ the "king" is Nyikang or any other ancient king, to whom the temple is dedicated.

² "the army of Daro", perhaps a mythical allusion.

³ that is, they turned into a state of trance, being possessed by the spirit of the deceased king.

enemy, it is said: "The country (of the enemy) will be defeated;" that is the talk of the sorcerer. But if the head of the he-goat points towards their own army, they say, "It is a bad war!" In this case the sorcerer makes his witchery once more, grass is brought, and is tied on a rope, and after that it is tied again; then the sorcerer goes to bring another he-goat, it is killed, and its head is again thrown, and when the sorcerer sees (that it is in the right direction now), he says, "All right! Let all the people come!" The people come, the contents of the stomach are taken, and are thrown on the bodies of the people. Then the sorcerer goes. The head of the he-goat is buried in the ground; and water is put on the fire, and sprinkled on the people.

Now the army goes to fight. And people are killed, the army is defeated. The people come and bury their dead. Then they remain (in arms). Another sorcerer is sent for; cattle are given to him. And he works (his witchery), he is a most powerful sorcerer. When he has finished his doings, the army goes to fight again. Now they defeat the enemies and kill many people; after that they come and return home; they are satisfied. The people go to the king, a royal ambassador is called (and sent to the chief of the enemies), the people make amends for the men they have killed, they pay twenty cows; they go to loosen them, then they return home, and sit down.¹

¹ After a war (among different Shilluk tribes) each army makes amends to the hostile tribe for the people that have been killed; these amends consist in a number of cattle.

IX. STORIES ABOUT SORCERERS.

67. The Cruel King.

Ka riṭ mēko Nwo-Bābo, ka e jāgo, kēch, e nāgo jē, nān a dachō ká gò nāgé. Ka e ko: gēr wot! Ka ṛot (wot) gēr. Ka ṛot dōge mūl, ka riṭ e keṭa wot kī nān a dachō májūr. Ka rān eni ko: tuk dō wot! Ka Chólò bàndò. Ka nī wurō: Chól a bān! Ka e tō.

Ka riṭ mēko rōn, chwola Nātō, kēch. Ka jāk dwai; ka e fēcho kine: ere (rédé) ówá á nāgí? Jāgo ko: ê, kúchè wón! Ka jāk nāgé.

A certain king called Ngwo-Babo, reigned; he was very, very cruel; he killed people, even women he killed. One day he said, "Build a house!" And a house was built. When the door of the house was plastered (when it was finished), he went into it together with a young girl. (Then the door was walled up).¹ The king said, "Open the door!" But the Shilluks refused. The king began to sing, but the Shilluks refused; so he died.

And another king was elected, whose name was Nyato, he was very cruel. He caused all the chiefs to come, and asked them, "Why did you kill my cousin?" They replied, "Ah, we do not know." He killed all the chiefs.

68. King Nyadwai trying the Sorcerers.

Rōn Nādwai, e jagi; a kwóni fēn, a kitī yēn fēn, a kāli nōr, a tálí. A chóní ájwòk, ájwogo bēne, a pyechi gin, kine: wate jāk, yá dólè yí gine wū (rū) fén. Ka ájwogo mēko nī bēno, ka nī lino, ko: gwátá pach. Nādwai ko: pēk péñ! Ka mēn nī bēno, ka nī lino, ka nī ko: gwátá pach. A bēn jal Ájwogo, a bēn jal Adokōn, ka riṭ ko: à! A bēn jal Nínárò, a kōbi kine: ê, kál pi! Ka pi kál; ka e lōgo, lōgí chíne kī pi, ka byel kwáné, ká è nāmò. Nādwai ko: nāgé ájwòk! Ka gē nēk.

Then Nyadwai was elected, and he reigned. One day he had a hole dug into the ground, he ordered wood to be put into it, and to set it on fire (and to cover the whole with earth). Then he ordered beans to be brought and to be cooked. He assembled all the witch doctors, and asked them, "You children of chiefs, I do not know what this humming in the earth is!" (meaning the noise caused by the boiling of the beans). One of the witch doctors came, he listened and then said, "That is something bewitching (or cursing) the village." Nyadwai replied, "Sit down there!" Another came listening; he too said, "It is something bewitching the village." Then came the man (the doctor) of Ajwogo, after him

¹ In this way the Shilluk kings are buried. The king wanted to try his people, whether they were faithful to him.

the man of Adokong,¹ and the king said, "Ah!" Then came the man of Ningaro, he said: "Well, bring water!" And water was brought. He washed himself, he washed his hands (as a preparation for eating food); then he took the beans out and ate them. Nyadwai said, "Kill all the other witch-doctors!² And they were killed.

In the time of the reigning of king Yo, some Dinka man whose name was Lengyang, came into the Shilluk country, and lived there. He was a sorcerer. Towards the end of his reigning Yo ordered the sorcerer to be brought, and he killed him (on account of his sorcery). On that a war arose with the Dinkas, and they fought at Tonga; Tonga was destroyed. Then the king said, "The whole army shall go!" And the Dinkas ran away.

69. The Vision of the Sorcerer.

There was a certain man whose name was Wet Kwa Oket, he was also called Agweratyep, a very strong man; he was a sorcerer. One day he had a vision, and he said, "The white people come!" And the white people came, the country was destroyed by them. And he died, and was mourned; but before he died, he said, "Ah, the chieftainship shall be taken over by Ajalong after my death. But the man who kills me by his witchcraft, he too shall die after me." And he was mourned, and his steer fell under the dom palm.³ And the man who had bewitched him, was struck by lightning, and died; for he had been cursed by the sorcerer. And all the people believed in him, saying, "Agweratyep is a strong man indeed!" The medicine men were afraid, and so the village lived in a peaceful condition.²

70. Agok.

Jwok chwola Agok, mānī ton jal yaṭ. Jal mēko bēda ajwogo, ka deaṅ ywobe, ka deaṅ ye tayi féñ. Ka jē reña kal, ka jē ko: é, Agòk, deaṅ a tou. Kìne: e neke yi ño? Kìne: kújà. Chôn jè! Ka jē chôn; ka e ko: naté, faṭe yin a ywop deaṅ? Kìne: yan! Kìne: kípaño? Kìne: yá pàñi yín! Kìne: hē, yi ba pyēlo, wat tyau, ñiñi lôch! yi re chók yi yòbò kí dǒ tēro? Yá fañe yin àu, má kěch. Kìne, é, de wā tum! Keṭ, chól! A chólí kí dok ádèk.

Ka jal eni e kédò, ka bē gōte yi pwoḍo. Ka jal eni tük yi Agok, kine: naté, keṭ jal yaṭ chíné! Ká è bēdo, chwola gon a lāk. Ka mwol ka e keḍo, ka gin eni ywode yi fwoḍo. Gō gól féñ, ka bia pach. Ka e kōbo kine: giche mēko e gól yi fwoḍo yi jal yaṭ. E ko: dápònò pyéjì yán? Yi cha kópò kópò kine: keṭ, jal yaṭ a yip pwoḍo! Kìne: keṭ! Kìne: yi re bàñ? Kìne: chwola ga lāke yau! Kìne: â, chôn tērò! A chôn tērò, a pèché kine: jal yát, yin neka ño jē? A tyek

¹ They did not know the cause either, except the last, who found out the cause of the humming.

² The "medicine men" are the "bad sorcerers", who try to kill people by their witchery. They are called here "je yeñ" "men of medicine", as opposed to the *ajwogo*, who is supposed to work for good.

³ vide Introduction.

There was a jwok¹ who was called Agok; he was manifested by a certain wizard. A certain man was a wizard. He bewitched cows, so that the cows fell down. And the people ran to the house (of Agok) saying, "Ah, Agok, a cow has died." He asked, "By whom has it been killed?" The man said, "I do not know." Agok ordered, "Assemble the people." And the people assembled. Agok asked (the wizard), "Man, is it not you who bewitch the cattle?" The wizard answered, "Yes, it is I." Agok asked, "Why?" The wizard replied, "Because I want to try you (whether you are able to find out who did it)." Agok said, "Ha, you are a cursed one! You cursed black-eyed one! Why are you always bewitching the cattle of the people?" He answered, "Only to try you whether you really are strong." Agok said, "Well, we have met. Now go and make amends!" He made amends with three cows.

Then the man went away and planted (a charm) in a field. The proprietor of the field was (while sleeping) wakened by Agok² with the words, "Man, go, there is a wizard in your field." But the man did not go, he thought he was dreaming. The next morning, when he went to the field, he found the charm which the wizard had put into the earth. He came home saying, "Something has been planted into my field by a wizard." Agok said to him, "Why do you ask me about this matter? I have told you already saying, 'Go, the wizard has planted a charm into your field. Therefore go!' Why did you refuse?" He replied, "I thought I was only dreaming." Agok gave order, "Assemble the people!" When all the people were assembled, Agok asked, "You wizard, why have you (tried to) kill people? you are going to kill the whole village" (.,you surround the village with killing"). He answered, "It is not I." But Agok replied, "You cursed one, I will surely kill you!" And he killed him. When the witch doctors saw that, they all repented, and they were much afraid. Then the people scattered.

And Agok was called king by the people. The people listened to his words (were obedient to him). They used to say, "If any man becomes sick, he goes to Agok, that he may be helped." He gives him (that is, the one who wants help gives to Agok) cattle, two cows, one cow is speared (sacrificed), and one he keeps alive, it becomes the cow of jwok.

¹ "god".

² It is not meant that Agok went to wake him, but he wakened him in a vision.

X. CREATION.

71. The Creation of Men.

Dēan fanē wānē,¹ a n̄wólà k̄n̄n̄. Wiyē fanē jwok. Wá n̄wolé jwok gen áryáu, mén à l̄òjò, m̄ar yì m̄áyē, mén à t̄ar, o ch̄ét. Keñ b̄ēn jwok, e n̄ōt̄i mén à t̄ar, mén a l̄òjò, n̄i k̄án. A k̄ōb̄i jwok k̄ine: éré k̄ání? K̄ine: b̄ógòn!² A k̄ōb̄i jwok k̄ine: é! wólé yin k̄ā k̄āne yau! Yan m̄árà mén à t̄ar, tyēn̄ à l̄òjò, u j̄ákè mén à t̄ar. A k̄āll̄i wok, ena mén à l̄òjò. A k̄ōb̄i jwok: éré (r̄édè) k̄áll̄i? K̄ine: é, cháká ká k̄āle yáu. A w̄ékè wān̄o b̄wón̄o, a w̄ékè twoch b̄wón̄o, a w̄ékè ḡójí, a w̄ékè jam b̄ēn, a m̄árè yì jwok. A j̄ák tyēn̄ a l̄òjò yì obwón̄ anan.

The cow is our grandmother, she bore a gourd. Our father is God. We were two of us born by God, (a black one and a white one). The black one was beloved by his mother; but the white one was hated. When God came, she showed him the white one, but the black one she hid. God asked, "Why do you hide him?" She said, "For nothing." Then God said, "Well, do but hide him, I like the white one." The black people shall be ruled by the white people. On that she brought the black one out too. God asked, "Why do you bring him out?" She said: "Oh, I just brought him out (without any special reason)."

To the white one were given the book, and the gun, and the sword, and all kinds of goods, he is loved by God. So now the black people are governed by the white.³

71 a. On Totemism.

Wud̄o k̄í àgàk k̄i D̄ēn̄ k̄ák k̄i yey k̄ēn̄, ḡén a chw̄èk. Ka D̄ēn̄ bia pach, ka wud̄o k̄eta f̄āl, ka agak e f̄ārò, ka a n̄wólè w̄ón yì D̄ēn̄. A b̄ēn Akw̄oe k̄i rei D̄iw̄āt, a b̄ēne f̄ōte Ch̄ol, a yēn̄ j̄ē r̄it̄. Ka n̄ēn̄ w̄on, ka m̄ōko k̄eti Fēnikān̄ Odur̄ōjò, a d̄ōn̄à k̄i Fēnidw̄ai, fanē déh̄è w̄ón. Kwá fa Jon̄an̄, wat̄ N̄abil, ka b̄ēne f̄ōte Ch̄ol, ena a n̄wom̄ Aton̄, e n̄i r̄it̄, ena Adef̄āl̄o anan.

Wud̄o k̄í àgàk w̄āt w̄on, fa ch̄ām yì w̄ón k̄i fa dw̄āl̄o.

The ostrich and the crow and *Dēn*⁴ were split⁵ out of the gourd, all three are three-twin children. *Dēn* went into a certain village, the ostrich went into the bush, and the crow flew up. We were born by *Dēn*. *Akw̄oe* (the son of *Dēn*) came in the time of *Duw̄āt* (a brother of *N̄ikān̄o*), he came into the Shilluk country to the people of the king (that is to Fashoda). And when we became many, some went to *Fēnikān̄ Odur̄ōjò*, but some remained at *Fēnidw̄ai*.

Thus we separated from each other. Our grandfather was *Joñani*, a son of *Nabil*, he came into the Shilluk country; it is he who married *Atōni*. He was king. That is the beginning of (the village of) *Adefālō*. — The ostrich and the crow are of our family. They are not eaten by us on account of the *dwālō*-sickness.

¹ *wāñé* "our grandmother". Here, as is sometimes the case, the pronoun of the third person sing. has the meaning of the first person pl.

² There is not, viz. a reason.

³ With the exception of the first sentence this report is recent, because it relates to *white and black men*.

⁴ These three are the "parents" not of the whole Shilluk people, but only of the tribe *Fenikan*, which lives at the mouth of the Sobat. Each tribe has its own "parents", which generally are animals.

⁵ This means: the cow (see page 156) brought forth a gourd, the gourd split, and out of it went forth the ostrich, etc.

XI. ANIMAL STORIES.

72. Hare and Hyena.

Áfóájò é¹ wèlò kí jwók, è bèdò kí tá yát, jwók é nènò, ká áfóájò
 Hare he travels with *jwók*,^{1a} he stays in under tree, *jwók* he sleeps, and hare
 é *bèdò mál. Ká jè bènò, gé gír; afoajo ko: dwoòtí mál, len²*
 he stays upright. And people come, they many; hare says: rise up, war
 á *bì. Jwók è kò kìnè: bèdì yau. Ká lén é bènò, kámá mak*
 has come. *Jwók* he says thus: stay just. And war it comes, begins to seize
afoajo kí jwók. Jwók è ko: afoajo, mak tyálá,³ ká tyàlè mák, ká
 hare and *jwók. Jwók* says: hare, seize feet my, and feet his seized, and
jwók é wánù. Ká lén é kédò, ká jwók è ko: afoajo, kètí! Ka afoajo
jwók he disappears. And war it goes, and *jwók* says: hare, go! And hare
kédò, afoajo kètí⁵ yí ótṣòṅ, kō: ótṣòṅ! kine: ẽ? kine: wá fá wéḷi?⁴
 goes, hare went to hyena, says: hyena! thus: eh? thus: we not shall travel?
 é *kò: àwó! Ká gé kédò. Ká gé kètí⁵ tá yát, ká lén é bènò,*
 he says: yes! And they go. And they went below tree, and war it comes,
afoajo é nènò, ótṣòṅ bèdò mál, ótṣòṅ e ko: afoajo, lén é bì! e ko:
 hare he sleeps, hyena stays up, hyena he says: hare, war he came! he says:
bèdì yáù! Ká lén é wànò, afoajo ko: mak tyálá! ka afoajo
 stay just! And war he approaches, hare says: seize my feet, and hare
ní gòchà wije fén; fén tḗk, ka afoajo rên, ká
 continually struck his head ground; ground was hard, and hare ran, and
ótṣòṅ mák, ka otṣon pwót, ka pwót kí dōch. Ká
 hyena was caught, and hyena was beaten, and was beaten thoroughly. And
wéi, ka wékè deaṅ kí wát. Ka afoajo bènò, kine:⁶ ótṣòṅ!¹ kine:
 got free, and was given cow and bull. And hare comes, thus: hare! thus:
 ẽ? *kine: jwók é kò neya; kine ẽ? kine: wèkí yán wát. É kò:*
 eh? thus: *jwók* he says thus; thus: eh? thus: give me ox. He says:
kí fòṅò? kine: yá pwót tyàu. Ka wadè wèkí; ká gé kédò. Ká gé
 why? thus: I was beaten too. And ox gave; and they go. And they
kàṅó lwòl, men nyét deaṅ; ka afoajo kàlá lwòlè, afoajo e
 bring calabashes, which milk cow; and hare brought cal. his, hare he
ko: yánà nyèdò. Ka lwòlé kǎlé, ká gò tòyé, ka lwòle kǎlé,
 says: I it, milks. And cal. his brings he, and it pierces he, and cal. brings he,
ka lwòle otṣon chíp mál, ka lwòle afoajo yeṅa fén, ká nì
 and cal. of hyena was put above, and cal. of hare was below, and continu-
nyèdò, ká chàk nì kètá fén, yech lwòle afoajo, ka lwòle otṣon
 ally milked and milk cont. went below, middle of cal. of hare, cal. of hyena

ní fàṅò yì óbói. Óbói chàmì^s yì oṭwoṅ, afoajo ní mâtà chak. Afoajo
filled with foam. Foam was eaten by hyena, hare drank milk. Hare
chwé. Ka afoajo e ko: nêk wà ñarōjo! ka ñarōjo nêk, ka oṭwoṅ
became fat. Hare he said: kill we calf, calf was killed, hyena
e ko: amen u dôt?
he said: who will milk?

Afoajo e ko: yán! kine: dōch! Afoajo ko: u bèn óbói, ka ñean
Hare he says: I! thus: alright! Hare says: if comes foam, then cow
a nêr; óbói bògòn, ñean nùtí; ka chak ní dôt yì
has let down the milk; foam not, cow not yet; and milk was sucked by
afoajo bèn, afoajo chuñe mèdò. Chak bogon, men ní mât yì oṭwoṅ,
hare all, hare his liver sweet. Milk not which was drunk by hyena,
oṭwoṅ gwālo. Jwok e bēnò, ko: yí rē gwāl yin?⁹ Oṭwoṅ ko:
hyena was thin. Jwok he comes, says: you why thin you? Hyena says:
chak ní mate yì afoajo bèn. Jwok e ko: kwan wúnó ànàn, māk afoajo!
milk is drunk by hyena all. Jwok says: take rope now, seize hare!
wunò kâl ká māk afoajo, afoajo cha gônì, ká gôn,
rope was brought and seized hare, hare wanted release, and was released,
ka oṭwoṅ e bèn, ka óbói chàm é wani, ka afoajo tēl,
and hyena he came and foam wanted to disappear, and hare was tugged,
ka afoajo é pādò, kine: búh!¹⁰ yá rē nǎgé yán kifa chak?
and hare fell, thus: búh! I why kills he me because of milk?
oṭwoṅ ní kudo. Duki¹¹ ko: yá ká bē kwái. Ká e kédò.
hyena was silent. To-morrow said: I go for herding. And he goes.

Ka túní ñean chwáchì¹² én kì lābò. Ka é rìnò yie,
Horns of cow is formed by him with mud. And he ran to him,
ko: oṭwoṅ! kine: kēl tán àmàl, ñean a chān. Ka oṭwoṅ e
says: hyena! thus: spear waterbuck in front, cow is behind. And hyena he
bèn, ka ñean kēl ká é kò: búh! Yá kò: kēl tán
came, and cow speared, and (hare) says: búh! I said: spear waterbuck
a chān, wu chwak ànò kì ñean, a nǎgí, yu¹³ cham oño? Ka ye ko:
behind, you do what with cow, killed you, you eat what? And he said:
keṭ dóté mach! Kine: mach àgòn? Ká è kò: a chinè. Ka oṭwoṅ e
go fetch fire! Thus: fire where? And he says: it is yonder. And hyena he
keṭo, ka mach ywòdé é bógòn, ka e dúòk, ka rìnò ywòdé go
goes, and fire found he it was not, and he returned, and meat finds he it
kāl yì afoajo; ka afoajo e ko: yí rē dúòk? oṭwoṅ e ko:
was carried by hare; and hare he says: you why return? Hyena he says:
mach bógòn; kine: ñean á kâl yì jwòk; ka wìch kwón fén; ká
fire is not; thus: cow was carried by jwòk; and head was buried ground; and
è ko: kâl mén mè wók! Afoajo me a kwón yì én, ka oṭwoṅ me yìk
he says: pull which his out! Hare his was dug by him, and hyena his was

matèk, ka afoajo me kāl wòk, ka otwoṅ me á dàlì, ka otwoṅ kátá¹⁴
 hard, and hare his pulled out, and hyena his was difficult, and hyena went
 gólè, ka afoajo kátá gólè, ka otwoṅ wora wâdé, kine: ket, dwai
 home his, hare went home his, hyena sent son his, thus: go, bring
 mach gol afoajo. Ka na nel tēn e bēno, eko: yá kwàtjá mach, ka afoajo
 fire home of hare. And the little child comes, says: I beg fire, hare
 ko: bi dwani; ka afoajo eko: yí kú līt mál, jítētò ú dēm
 says: come, get; and hare says: you not look upward, pepper will fall
 wani, ka na nel tēn lídá mal, ka keti yi wiyé; e ko:
 your eye, and little child looked upwards, and went to his father; he says:
 riño gir ki wot afoajo. Ka otwoṅ é kópà loṭ ka wāde e kopa loṭ.
 meat much in house of hare. And hyena he took club and his son took club.
 Ka ge bēno, ka afoajo kedò tá pyèndò, ka kofa wāde ko: pwótè
 And they come, and hare goes under skin, and told his son, said: beat
 yán! Ka é ywòñ, e ko: faṭ ki yan kētá; wak otwoṅ. Ka otwoṅ é
 me! And he cried, he said: not with me alone me; also hyena. And hyena he
 rēn, reña pāl, ka otwoṅ ye bwògò, afoajo chuñe mēdò.
 ran, ran bush, and hyena he fears, hare his liver sweet.

The hare travelled with jwok. They rested under a tree; jwok was sleeping, and the hare remained awake. Then many people came and the hare said, "Arise! a war (an army) has come." "But", said jwok, "never mind." And the war came and was going to seize the hare and jwok. Then jwok said: "Hare, seize my feet!" He seized his feet, and suddenly jwok and the hare disappeared. The war passed by, and jwok said, "Hare, go!" The hare went; he went to a hyena and said to her, "Hyena!" "Eh!" said the hyena. "Shall we not travel together?" asked the hare. "Surely," replied the hyena. And they went. They went under a tree, and a war came; the hare was asleep, but the hyena was awake. "Hare", the hyena said, "war has come". "Never mind", replied the hare. When the war came, the hare said to the hyena, "Seize my feet!" The hare beat his head on the ground (wanting to disappear as jwok had done), but the ground was hard. The hare, seeing this, ran away, but the hyena was caught and was beaten pitifully. At last he got free; and they gave him a cow and a bull. Then the hare came, saying, "Hyena!" "Eh!" he replied. Said the hare, "Jwok has said thus". . . . "Eh!" replied the hyena. The hare went on, "You must give me the bull." "Why?" said the hyena. "Because", replied the hare, "I also was beaten." He gave him the bull, and they went their way. Then they brought calabashes, such as are used for milking cows. The hare brought his calabash and said, "I will milk." And he brought another calabash (the hyena's), and pierced it, and he placed the hyena's calabash above, so that his own was below. When he milked, the milk ran down into his own calabash, and the

calabash of the hyena became full of foam. The foam was eaten by the hyena, and the hare drank the milk. So the hare became fat. One day he said to the hyena, "Let us kill the calf!" And the calf was butchered. Then the hyena said, "Who shall suck now?" "I," answered the hare. "All right," said the hyena. "When the foam comes," replied the hare, "the cow has let down the milk; as long as there is no foam, it has not." (When the natives want to milk a cow, they let the calf suck the udder first, as without this the cow will not let down her milk. The hare wants to take the place of the calf, so that he may suck all the milk, leaving to the hyena only the small quantity of foam which comes out when the milk is finished.) So the hare sucked all the milk and was much pleased. But there was no milk left for the hyena, and he became thin. One day, jwok came and said, "Why are you so thin?" "The hare always drinks all the milk," said the hyena. Jwok said, "Take a rope and bind the hare." A rope was brought, and he bound the hare. The hare struggled to release himself, and he succeeded (but the loose rope was still round his neck. He ran to the cow and began sucking again). Then the hyena came, and when the foam was disappearing, he pulled the hare away by force, so that the hare fell on his back. "Oho," he said, "on account of a little milk he is going to kill me?" The hyena remained silent. The next morning, the hare said, "I am going to herd the cow." So he went. He formed cow-horns of mud (and placed them in the grass, so that they looked like the horns of a living cow). Then he ran to the hyena and said (pointing to the real cow), "Hyena, spear the waterbuck there in front! the cow is behind!" The hyena came and speared the cow; then said the hare, "Oho! (what have you done)! Did I not tell you to spear the waterbuck behind? What have you done with the cow? You have killed it! What will you eat now?" Then he said, "Go and fetch fire (that we may cook the meat)." "Where is fire?" asked the hyena. "Over there," answered the hare. The hyena went, but he saw there was no fire, so he returned. He saw that meanwhile all the meat had been carried away by the hare. "Why do you come back?" said the hare. "Because there is no fire," answered the hyena. Said the hare: "The meat has been carried away by jwok; but the head he has buried in the ground (as our portion)." And he said: "Let each pull out his part!" The hare pulled his part out, but the hyena's part was hard (would not come out). The hare got his part, but the hyena did not succeed in pulling his out. So he went home; the hare, too, went home. After some time, the hyena sent his son to the hare saying, "Go and bring fire from the home of the hare." The little child came and said, "Please give me fire!" The hare said, "Come and get it. But do not look up, lest pepper fall into your eye" (this was to prevent the child from seeing the meat of the cow which he had stolen and

brought home). The child looked upward and saw the meat. Then he went home to his father and said, "There is plenty of meat in the house of the hare." When the hyena heard that, he took a club and said to his child, "Take also a club!" When they came, the hare went under his sleeping-skin and said to his son, "Beat me!" And he cried, "It was not I alone, the hyena too!"¹⁵ When the hyena heard that, he ran away into the bush. The hyena was much afraid; the hare was very pleased.

73. The Monkey and the Lion.

Aywóm yà fāl; ká nù é bēnò ki yie bē māt ki pi, ka fādo yey bur. Ka lai bēno bē māt ki pi; ká nù yót ki péni ki yéy búr, ka lai é rēn. Ka aywom bēno, ká nù lítè én, ka e rēn. Ka nù ko: kālélá wók! aywom ko: yí dúòn! e ko: é, ya u (yo u) kāl wok i¹⁶ yín. E ko: kāl yiebi, u¹⁷ mákè yán tin, ká yí pā r māl, ka ya pāro māl bānì, ká wá biè wók. E kò dó (dē yi u) chāmí yan! E ko: é, yí fā chāmè yán, yín wotò¹⁸ di chōn, yi fa chāmè yán. Ka aywom yiebe kite péni, ká mák yí nù; ka aywom pāra māl, ka ge bia wok. Ká nù e ko: yá dá kēch. E ko: búte¹⁹ chañ ádèk, ya nūti chām. E ko: yí kámá chāmí yán, gik aywom. E ko: nē; kine: wá kédò yí ógwok, ogwok jānò duòn. Ka aywom e ko: ógwôgí!²⁰ Ye kudò,²¹ é chwotò: ógwôgí! Kine: ha! Kine: bi! Kine: áñò? Kine: bi! wa da kwóp! Kine: á gín áñò? Aywom ko: nù kálá wok, ka a kálé wók, dē che (= chaka) chāmè yán, dē bēd ádi ànàn? Ogwok e ko: é, fá dúòn? Kwách wa jwók ànàn ú chām. Ka ogwok chine tìné māl, ki aywom ki nù, ká ogwok é lámò, kwaché jwók, nēná māl. Ka ogwok e ko: yina jwók, lèni ki kwófá, fa yín a chwách nù é duòn kifa u chām won? Ká nù chyen ákyèl tina māl, chyen ákyèl mtté aywom; ka ógwok è ko: faṭ ki kinau, kwopa fa lín yi jwók, tìn chini māl bēn, ká nù chine tìne mal. Ka néká büt aywom, ka ógwok e lámò, kine: Dē fyech yín ye rēn kidi; wá jàṭ. Aywom kine: yán yá rēn kine, ka rēna māl wiy yaṭ. Ógwok è kò: àwó, kínáu. Ogwok rēna wot. Ká nù è dōnò kêté. Nù ko: ka dē nájá nau! ogwók dē mákè yán kine. Ka aywom mákè yán kine; ka ogwók chāmè yán ki tyel amalò, ka áywóm chāmè yán ki chán. — A tùmè.

The monkey was in the bush. And a lion came to him to drink water; and he fell into the well. Then some animal came to drink water; when it found the lion in the well, it ran away. The monkey came and saw the lion and ran away. The lion said, "Come to me." The monkey came, and the lion said to him, "Pull me out!" The monkey said, "You are heavy." He answered, "No, I want to be pulled out by you!" He said again, "Stretch down your tail, that I may seize it at once. Then you jump up, and I will jump after you; so we shall get out." The monkey said, "But then you will eat me!" He answered, "No, I will not eat you, you will live (stay) forever; you will not be eaten by me." So the monkey put his tail down, and it was seized by the lion. The monkey jumped up, and

the lion too jumped up, and they got out. Now the lion said, "I am hungry; I remained three days without eating anything." The monkey replied, "You are going to eat me!" Talk of the monkey. The lion replied, "Yes". "Let us go to the fox, the fox is a great judge, replied the monkey." (They went, and when they had arrived) the monkey called, "Fox!" He was silent. He called again, "Fox!" He answered, "Ha?" He said, "Come!" The fox said, "What is the matter?" He answered, "We have something (to propound)." The fox asked, "What? The monkey answered, "This lion I pulled out, and when he was pulled out, he wanted to eat me; but how is that now?" The fox said, "Is he not great?"²² (Then he said,) "Let us pray to God, (and after that) he may eat (you)." And the fox raised his hands up (praying). And the monkey and the lion and the fox, they all prayed; he (the fox) begged God, he looked upwards and said, "O God, hear my words! is it not thou who madest the lion to be big, that he might eat us?" And the lion lifted one paw up, and with one paw he seized the monkey.²³ Then the fox said, "Not so! or my prayer will not be heard by God; lift both your paws up!" The lion lifted both his paws up. And he moved towards the side of the lion. The fox prayed, saying, "We ask thee, how shall he run? (we pray thee, teach the monkey how to run) we do not know it." Then the monkey said, "As for me, I run thus." And he ran away along the top of a tree. The fox said, "Very well, just so!" and he ran home. So the lion as left alone. He said, "If I had but known about that, I would have caught the fox thus, and the monkey I would have caught thus, and the fox I would have eaten first, and after that I would have eaten the monkey." It is finished.

74. The Dog and the Fox.

The dog went into the bush; there he met the fox. And the dog said, "Friend, what are you doing in the bush? Go home (into the village)!" He said, "What shall we do in the village?" The dog said, "My master is accustomed to give one calf (whenever I come to him)." And he went with him. The dog went into the home, the fox remained outside the enclosure. The dog took some food, and he was beaten (by the people) with a club. He cried and ran into the bush. The fox asked him, "Why do you cry?" He answered, "O, I am (only) being educated (that's why I was beaten)." But the fox refused (to live with him), he ran away and ran into the bush, and he remained in the bush.

75. The Hare and the Hyena.

The hare went into the bush to make an ambach-boat. one for spearing fish. He sat down in it, pulled the fish out and roasted them. The hyena came and

said, "To-day I have found you"²⁴ ("you have been found by me"). "The hare said, "Sit down, taste the food, my (elder) brother!" And he gave him fins of the fish. He asked him, "From where have you brought them?" The hare answered, "I have brought them from the river;" then he said to the hyena, "Put one of your members into this hole (then you will get fish)." The hyena went and put one of his members into the hole, and he was bitten, and he cried. He lay down (being sick from his wound). When he had recovered, he went into the bush and found the hare. He said to him, "I have found you (at last)!" The hare said, "Keep still, keep still!" He climbed a Nabag-tree, and threw Nabag-fruit down; the hyena remained under the Nabag-tree and ate the fruit; the hare went away and left the hyena eating.²⁵

76. The Lion and the Fox.

Nù bènò, ye da nyén, bie yi bōdò, e ko: bōdò, ɬɬ tòná agàk! ká ógwòk é bènò, ye da nyén, bie yi bōdò, e ko: tòná agàk ɬɬ gén! Ká bōdò kò: nù tònè nùtí yá,²⁶ ká ógwòk è kò: nù fàtè²⁷ wát bàná? Kìne: wát bání kidi? E ko: kudi au, u bèn nù tìn kōpi kine: ógwòk è kò: yí fà wát bàné? Ká nù bènò, kine: bōdò!²⁸ Kìne: ere tóna chōgí, fa ɬɬtè yín?²⁹ Kìne: ógwòk fan en a kál tònè, yi ɬɬ mōtí. Ya kine: nù kú wér? (ógwòk) kine: é, fá wér, fa wát bàná? Ká nù kò: mók dòn? Kìne: nè. Nù kò: yá dwai én, u yik kwofi (e)ne fa fyet, yí chámè chàmò,³⁰ kófó bōdò. Ká bōdò kò kine: dōch, keɬ dwai. Ka nù keɬo, ka ogwōge yót, é buđò kí yó, e ko: che (= chaka) da jwok; ðè é chùdò. Ká nù ko: yí rè chuí (chúri)? nìne dá lén; yé kò: edí? E ko: áwèn? Kìne: áwà; kine kì mèn? Kìne wú kú (= wú kì wú) bōdò. Kìne: ɬwot! yú kwánè yán. Ká ɬwotá mál, ká nù kò: yèti kwómá. Ká è ko: pām má fát,³¹ e gwòk è dè? Kìne: kite kwómá! Ká è kò: áchichwél má fát, é gwòk èdè? E ko: kite dógá! Ka e kiti dógé, ká è ko: de del má fát, é gwòk èdè? E ko: kwán! Ka kwán yi ógwòk, ká yéti mál, kwòm nù. Ká gé bènò kí nù, ká gé kéđò; pach é chànò, ká nù góché yi ógwòk kí del, ká nù é rēnò, ka pwóté yi ógwòk, ká ge rìnò, rìnò yi bōdò, ká bōdò ɬwotá mál, ká ógwòk è ko: bōdò,³² tete (liti) yán! fàtè wát bàná? bōdò ko: àwó, wát bàní! yi kama òr. Ká gé kéđò, gé rìnò kun a de wot ógwòk, ká wot ogwòk é wànò. Ka ogwòk fàrá fén, ka ríná wot, ká mákè³³ nù kì yiebé, ka wiy yiebe é chòdò, ká nù kò: kèɬ, yí rúm kì tòtò kì néjì. Ká é bēdò. Ká nù keta fàré. Ká è kànò kì lai, ká lai tál, ká tērò dwái é bēnè. Ká tērò bēnò kì ogwòk, ogwòk gír bēno kì ogwòni eni, en á pwót nù, nùt tyàù. Ká gé keɬo yi pwódò, ká óchōyò ywót é gír, ka ógwòk a fwót nù, e ko ne, tōjò kì óchōyò kì yiepé,³⁴ ka ménò yiebé ní twóch ke ri óchōyò, ká ogwòni eni, me twóché én é lànò, ká e ko: rene tērò fá (= fach) nù. Ká gé rēnò, ka yiebe³⁵ bōdò, ká ógwòkè mene yiebe ní chòdò, ka yiepé gén é tùmò kí chōtò. Ká gé wànò, ká nù ywót kí tērò bēnè,

ká nù é pēchò kine: wú bì bēnà? Kine é; ka ogwōk nājè én, e ko: yí bì tyàù? E ko: é. E ko: wá u yèl wa mén? Ká é.kò: yá chàm ádí? Kine: faṣe yín a pwoṣi yán? Kine: é! áwèñ? Kine: ótyèpò; kine: é! yí chaka tōdò! Nù kò: yiebi nūti nòlè yan? Kine: ágòn én? Kine: ànánó! Kine: dè faṣe yan kēta! Kine: dá wú kí mén? Ogwōk e ko: faṣe wá bēnà? Kine: àrà, bí lèt! Ka nù bēnò, ká gè lèt, men yiebé chòdò, ká mén yiebé chòdò, ka gè bēn yiepe gen chòdò, ká nù wije mum, ye ko: botu. Ká gè wéyé. Ká rínò wéké tètò, ká chàm yí tērò. Chòtì, ká tètò é dánò, ká nù dōnò kí fāre.

A lion came with some iron to the smith and said, "Smith, make me these spears!" The fox too came, bringing iron to the smith, and said to him, "These spears, make them." The smith said, "The spear of the lion is still with me (unfinished)." The fox said, "Is he not my slave?" He said, "How your slave?" He replied, "You just keep quiet; as soon as the lion comes, tell him, 'The fox has said, you are his slave'." And the lion came and said, "Smith, why have you not yet finished my spear?" He answered, "The fox brought his spear (and said), 'Make it (= mine) first'. I said: 'Will the lion not be angry?' He said: 'No, he will not be angry; for is he not my slave?'" The lion replied, "Is that true?" The smith (said), "Yes." The lion (replied), "I shall bring him, and if your talk turns out to be a lie, I shall surely eat you;" this he said to the smith, and the smith replied, "All right, go, and bring him." So the lion went; he found the fox lying on the road; he pretended to be sick, he groaned. The lion said, "Why are you thus groaning?" — He, the lion, became angry ("his eye had war"). — He said to the fox, "How did you speak (to the smith)?" The fox asked, "When?" He answered, "Yesterday." The fox asked, "To whom?" The lion said, "To the smith. Get up, we will go!" He said, "I am sick." The lion replied. "Get up! I will help you." So he rose, and the lion said, "Climb upon my back!" The fox said, "There is somebody's saddle (there is a saddle, I do not know to whom it belongs), what shall I do with it?" He answered, "Put it on my back!" Then the fox said, "Here is somebody's chain (bridle), what shall I do with it?" The lion said, "Put it into my mouth." Again the fox said, "Here is somebody's whip, what shall I do with it?" The lion answered, "Take it!" So the fox took it, and he climbed on the lion's back. He came with the lion; they went along. When they approached the village, the fox beat the lion with the whip, and the lion ran. Again he whipped the lion, and they ran galloping to the house of the smith. The smith looked up ("arose"), and the fox cried, "Smith, is he not my slave?" The smith answered, "Surely, your slave is he, you have told the truth." They went on and ran to the place where the house of the fox was. When the house of the fox came near, he jumped down and ran into the house. But the lion caught him by his

tail, and the end of the tail broke off. The lion said, "Go, I have given you a sufficient mark."³⁶ He, the fox, sat down.

The lion went into his village, he brought game and cooked the game, and he brought (invited) all the people (that is, the animals).³⁷ The people came, and the foxes, many foxes came, and the fox who had beaten the lion was also present. (On the way to the lion's village) they came into a field and found plenty of melons, and the fox who had beaten the lion, said (to his companions), they should tie melons to their tails. So each one tied melons to his tail. And this particular fox tied the melons very loosely to his tail. Then he said, "People, run to the village of the lion!" And they ran. (While thus running) the melon slipped off his tail, but the tails of the other's broke off, all of them. When they approached, they found all the people with the lion. The lion asked, "Have you all come?" They replied, "Yes." And the lion recognized the fox and asked him, "You too have come?" He replied, "Yes." The lion, "By whom shall we be reconciled (how can we, being enemies, eat at the same table)?" The fox asked, "What is the matter ("what have I become")?" The lion said, "Is it not you who beat me?" The fox said, "What? you do lie!" The lion said, "Did I not cut off your tail?" The fox replied, "Where is it?" The lion said, "Here it is" (showing the cut-off tail of the fox). The fox replied, "But that is not I alone (i. e. the case with me only). The lion, "Who beside you ("you and who")?" The fox, "Is it not all of us? why, come and look!" The lion came and looked at them, this one's tail was cut off, and that one's tail was cut off, all their tails were cut off. The lion did not know what to say ("his head was giddy"), and he said, "You have escaped!" He let them go, and the people were given meat, and the people ate. That is all. — The people scattered, and the lion was left in his village.

77. The Starling and the Centipede.

Ówânò bēdá (bērá) rít; ye da deán, dē ywóp. Ka winò bēno bēne bēne, ka ówânò ko: yine tēro, dea ywóp, dē kwóp nán á ywóbé! Ká tērò mùmò; é kò: búh! ere (ede) tēro á mùmí? Ka tēro ko: ywóp kúchì wón. Ka ólyáú é kò: yá-kí-yán (yán?)-tēn néná³⁸ nát, ywop de kwóp yì yán! Ka rít e ko: tótu olyau kí nín; ká mēn ní bàndò. Ótòlè Kòt e ko: yi kwan níndá, ú gé lídè ywóp, ú rúmé, ká gé wēké yán. Ka olyau níne kwáné, ká lídò kún, ka chígè líhè³⁹ kún, ká lídò mál, ká lídò yì tēro, ka lídò yì túlò, e ko: túlò! Kíne: é? Kíne: éré de rít a ywóbí? E ko: áwèn? ya fa ywóp! Kíne yi re (ra) faḱ kí ywóp? Kíne: náyó kúchì yín? éná ywóp. Kíne: ná ámēn? Kíne: náyó bēt; éna ní néné rējò. E ko: faḱe en a châlè yín? Chòtì, ka tēro fàrá kwòmè, ká pwót yì tērò, ká é ketì é rìndò. Ka yoma wiy

yaṭ. *Á ní chògí e búḍó wíy yaṭ. Ká olyau é dúḍgò. Ká ótòl Kòṭ e ko: wēki yan níná! E ko: é, gé gwògé nò? Ka owānò ko: wēki nín olyau u gò ní tóné ywòp. Chòtí, ótòl Kòṭ é kédò nín bógìn. Ka ríṭ e ko: yú (yi u) chàtí kí dōch; é bógìn u chámè yín. Chòtí, a ní táuwé e kēte, e bogin chame, a gyet yi ríṭ.*

The heron was king. He had a cow which was bewitched. And all the birds came, and the heron said to them, "Ye people, my cow is bewitched, tell me who has bewitched it." And the people were perplexed. He asked, "Dear me! why are the people so perplexed?" They said, "We do not know the wizard." Then the starling said, "O my goodness, if only I had my eyes, I would name the wizard." The king said, "Give the starling eyes!" But each one refused. At last the centipede *Kòṭ* said, "Take my eyes, when the wizard has been found and the matter is finished, then give them back to me." The starling took the eyes, he looked in this direction and again looked in that direction; he looked upwards and looked at the people; and he looked at the owl saying, "Owl!" The owl replied, "Eh?" He said, "Why do you bewitch the cow of the king?" He said, "When? I am not a wizard." The starling replied, "Why should you not be a wizard? Do you not know your uncle? He is a wizard." The owl asked, "Who is my uncle?" He said, "The fish-spear is that uncle; it is he who sees the fish (in the water).⁴⁰ Does he not resemble you?" — That is all, and all the people (= the birds) jumped on his (the owl's) back, and he was beaten by the people; and he went away running. He fled to a tree. There he is accustomed to stay; on the top of trees.

When the starling returned, centipede *Kòṭ* said, "Give me my eyes!" But he said, "No, what for?" And the heron said, "Give (= leave) the eyes to the starling, that he may always make manifest the wizards." — That is all, centipede *Kòṭ* went away without eyes. And the king said to him, "Walk in peace! There is nobody who will eat you." That is all; he (the centipede) is accustomed to die of himself (not killed by other people, or through violence); nobody eats him. He is blessed by the king.

78. The Hare and Tapero.

Afoajo a keta mal bē ywótó búl; gò kí nān Tāpērò. Ka afoajo búl chôn, ká búl chôn kí mal. Ka Tapērò e dḍnò wòk, e pá dwái yi nān a dācho. Ka afoajo dwái yi nān a dācho; ka gē chônò búl, ka Tāpērò dḍnò wòk, é fa dwái yi nān a dācho; ka afoajo dwái à én; ka búl dān, ka afoajo é chwòtò kine: nān Tāpērò, wa fa ket? Tāpērò è kùdò, chunē rach kifa dwái afoajo. Ka Tāpērò bia fén, afoajo á dḍnò màl. Ka afoajo é lònò bēn, ka tyelē mak kí akét, e ko: yá kété fén, yá dḍgò fòtè wón. E ko: u yik yá ú wítè fén u jāk akét, ya witi fòtè wón. Aket chò nwòjò kí jàgò; é nùtí kí wite fén, ka afoajo dēmò, ka e kētò.

The hare went up (into the air) to find a drum; he and his uncle Tapero. And the hare danced to the drum, he danced up in the air. But Tapero remained outside (the ring of the dancers), he was not selected (for dancing) by a girl.⁴¹ But the hare was selected by the girls, and he danced with them. Again Tapero remained outside, he was not selected by a girl, but the hare was again selected, and danced. At last the dancers scattered. Then the hare called, "Uncle Tapero, shall we not go?" Tapero remained silent, he was angry because the hare had been selected. Tapero went down, but the hare remained above. Some time after the hare also came; he fastened his foot with a rope, and said (to Tapero?), "I am going down, I will return to our country." Again he said, "As soon as I come down to the ground and (I) pull the rope, I shall arrive in my country (at once)." But he pulled the rope too early, before he had reached the ground. So the hare fell down and was dashed to pieces.⁴²

79. Who is King?

Afoajo ñomò dachò, gé kí ótẁǒn; dachò mārò ótẁǒn, de afoajo chét yi dachò. Ká gé wèlò, ka ge ko kine: nènù wot dyék; ka ge neno, ka dyen⁴³ nêk yi afoajo, ka ótẁǒn e neno, ká wài ka ge wóǒlé⁴⁴ ótẁǒn; ka wou è wuò, ka afoajo ket, ka ótẁǒn dèndò, e nendò. Ka ñal tèn bēno, ka e ko: yá nèn! Ka otẁon dwoṭa mal, ka tite re, ka wài tite re, ka e ko: afoajo á kálí kén? Ka oré bēno, ká è kò: dyék á chám ge mèn?⁴⁵ Kine: dyék ba cham yi otẁon? Ka dèl è kál, ka otẁon pwót, ká ñomè tànò.

Ka otẁon e kédò, ka afoajo yótè yi én (yén), é bùdò rech, ka e ko: wíndá teau.⁴⁶ yí yótè yán! Ka e ko kine: dān ní bèlé gígé mótí, ka ókòk wēki otẁon, ka e ko: ówá, chà mèdò! Kine: ge mayi ge kídí? Kine: ge ní pādá (fāra) nam. Ka e ko: ket pā (pār) nám! Ka afoajo pārá nam; ka ná pyen deje wá nètè. Ka otẁon e loño pāre nam, ka nēkè okok bēne, ka e ywòndò. Ka e kedò, otẁon, weye go ywòndò.

Ka afoajo kedò é kējé,⁴⁷ ka ywoda lyech, go kuḍò kòḍḍò kí tyelè, ká è kò: ówá kolò kòḍḍò. Ka tyel lyech nyèmè wòk, ka lyech e kedò, ka è tò; ka afoajo keta yey lyech. Ka lyech, afoajo meje yéjé, ka èjàdò kí kèn kálé,⁴⁸ ká è kò: yí rè ba kwót? U ya kálá baì kótó! Ka lyech e kwòdò; ka bia wok.

Ka lyech ya rit, ka doge ní ñone (nwanè) kwet, ka átèt e ko: ere ḍò (ḍok) lyech a nwanè kwet kí chānò? Kine: patè ḍò rit? Ka atet e kédò, ká è tènò kí àtéròu, ka ká (= kedò) chān; ka lyech ká yìè, ka u kèlè kí ḍó gòn, ka lyech pādò, ká kál e kètò.

Ka ówānò ko: yá jékò, ya báné rit! Ka rón (ron), ka tērò ní ká (= keta) nám bè màì, ká lòt ní mena péñ, ka nam ní bédú tár, ka djè ní màì kí rech. Ka loṭ kwál yì ògwál, ka gon wéké kòt; ka kélè yì kòt. Ka okwóm ka pyech⁴⁹ yi owānò, kine: loṭ e kwal yì mèn? Kine: kúchì yán. Ka bōiò pyéech, kine: loṭ a kwál yi

seems to be good!" He asked again, "How do they catch it?" He answered, "They are accustomed to jump into the river (and thus catch it). The hyena said, "Go, jump into the river!" So the hare jumped into the river, but he bound a small skin around his waist (so that the thorns of the fish could not wound him). The hyena sprang after him into the river, but he was much bruised by the okok, and he screamed. And he (the hare) went away, he left the hyena screaming.

The hare went away to his place; he found an elephant who was taking a thorn out of his foot. The hare said, "My father is taking out a thorn." (He said to the elephant, "I will help you to take the thorn out", and) he cut the whole foot of the elephant off. Then the elephant went away almost dying from pain; the hare went into the belly of the elephant. The elephant shut the hare up in his belly, and he had difficulty in getting out. He said to the elephant, "Why do you not dung, that I may go out after your dunging?" The elephant dunged, and so the hare got out.

And the elephant was king. His cattle always scattered their dung on the road; and the ichneumon said, "Why do the cattle of the elephant always scatter their dung?" The people answered, "Are they not the cattle of the king?" And the ichneumon went and hewed a stick, and he went from behind to the elephant and stuck him in his trunk (stuck the stick into the trunk of the elephant); the elephant fell down (and died), and his house was destroyed.

Then the heron said, "I want to be king, I shall be king!" And he was elected, and the people went to the river to fish. They put a club into the river, which made the water clear, so the people used to catch fish. But the club was stolen by the frog; he gave it to the rain.⁵⁶ And the ibis was asked by the heron, "By whom has the club been stolen?" He said, "I do not know." Then the pelican was asked, "By whom has the club been stolen?" He answered, "The club has been stolen by the frog." Then the ibis was asked by the heron, "How could you say you did not know? Had you not seen it?" And he was beaten by the heron.

And to the waterbuck the frog said, "Let us run a race!" The waterbuck said, "Frog, your legs are short, but my legs are long." But the frog said, "(Never mind,) let us run!" And they ran. The one stood here, and the other stood there. But there were many frogs everywhere in the ground. And the waterbuck said, "I have beaten (surpassed) the frog!" But (always) a frog cried, "I have beaten the waterbuck." At last the waterbuck was tired, and he fell down and died on account of his running.

Then the hawk wanted to be king, and he was elected. He placed himself on an ambach-tree, and a cow was killed (on the occasion of the election of a

new king), and the hawk said: "Roast meat!" And meat was roasted. Then he said: "Bring meat!" And the meat came not quickly; so he called again for meat, and yet it did not come. He flew up and left the (royal) clothes on the ambach, he snatched the meat; (from that time) he has always remained in the habit of snatching meat.

The royal clothes were taken by the atwak, but he did not know how to behave in royal clothes, therefore he was driven away. Then the people said, "Whom shall we elect?" It was said, "Let us elect the cat!" (When the cat heard that) she spent a whole night in laughing, because of the plan of electing her. And her jaws swelled from laughing. When the next morning the people saw that her jaw was swollen, they said, "Why! what is the matter with the cat? Why is your jaw thus?" She answered, "I spent a night in laughing." The people replied, "Leave her alone, she is not to be elected." The people went away.

They looked for a king; there was no one who might become king. So the people came saying, "Whom shall we elect? Let us elect the crow!" And the crow was elected. He reigned very well. The game died in the bush. And the people were at a loss, they said, "Whom shall we call?" It was said, "Call the king." The king was called; he came, he, the crow. And the people said, "King, here is a game, taste the game!" He went to the game and took (picked) its eye out. Then he arose, and the people ate. He continued to reign well. And the people said, "The crow, he is a good king."

A drum was beaten. The people danced. And the drum was beaten again, and Tapero and the owl came, and he was selected by a woman for dancing.⁵⁷

80. The Hare.

Afoajo a wēli fōte rit, ka ywōdá nōr; nōr gīr, ka fēka fēn bē chám. Ká é rúm, ka gē chōn kání; ka atēp fan yi gēn. Ka amālò dwái, ka atēp kwan, ka gē chíp wich amal, ká gò gōchí, kine: chātí! Ka amalò (amolò) é bānò, ká gò chígí gōchò.

A keti afoajo kēti, a dwái kyèn, a yīj atēp, a kítí kwòm kyèn, à bān chātò. A gōchí gòn; chámó kédé a chígá fādò; a ko: búh! Afoajo kine: búh! atēp ú gwók édi? A dén kí kyèn, a kedo afoajo, a dwai dean, a yēj atēp wije. A léné atēp fén yi dean, a kōbò afoajo: yí rē lēni atēp fén? Ko: yí rē nágí jè? yá bēdò! A kēti, a dón afoajo, a nán afoajo, atēp ú tich édi? A chígí dōgò bē dwátò nù; a ywōdé en; a kōbì: yina nù! wá fà māt? Kó á, yínè mādá! Afoajo kine: yá dāl yè gèchè mèkò. Ye ko: á gìn ándò? Nōr a yōtè yán fōtè rit, gē gīr, a chámá, ká yá yànò, ká gē chōna. A kōp nù, yí cháká tōtò, wàlà a kwálè yín? Kò: á kwálè yán. Kò: yách! yá fà kētí! Kò: māt, bì kédò, koñ yán! Kine: yá tēñ, yí dúòn. A kētí nù, a yódi gín éni é pēk, a kyédé. A kēde afoajo tyau.

fetches by me, but they have refused. But now come and help me, and I shall give you part of the beans to eat." The cock went, (the hare) put the bag on the cock, and it carried it home. When they came near the house, it threw it down. The cock's back was bruised (from carrying the bag). The hare said, "What is to be done with the back of the cock?" He crushed leaves of a tree and placed them on the sore place of the cock's back.

And there sprang up a large tree (on the sore place of the cock's back, some seeds having got into the wound by putting the leaves on it). The hare saw the tree was very high on the back of the cock. The tree bore fruit; when the fruit was seen by the hare, he said, "Dear me! by what (how) are they to be thrown down?" He took a stone and threw at them. The stone fell into the middle of a river and became an island.

The hare went to plant some vegetables (on the island), and he planted melon seeds. Then there came a traveller, he said, "Give me something to eat (the traveller saw the melons, which in the meantime had ripened)!" But the hare refused saying, "Cousin, I have come in this very moment (so I am not prepared to give you food)." The hare looked back; he saw there were many melons. The hare arose, he took a knife and split a melon. The knife went into the middle of the melon, the hare was perplexed, he said to himself, "Where has the knife gone?" Suddenly it (the knife) cut his (the hare's) head off. He (the hare) went into the melon and found there many people, who were alive. When he was tired, he came out; he found his head carrying firewood. He called it, "You head, come!" But the head refused. He called it again, but it refused. Then he struck it with the flat hand. The head came and returned to its place.⁵⁸

[The Nubians have the same story; here, as in Shilluk, it forms part of a series of tales; only the part which coincides with the story in Skilluk is given here (translated from Leo Reinisch, *Die Nuba-Sprache, Erster Teil*, p. 232 ss). . . . The young man heaped up the eggs, squashed them, made a wind, and winnowed them, so that the wind blew away the egg-shells, and only the chickens were left. One of the chickens had a wound on its foot. They sent for the doctor, who said, "Take two ardeb of date-seeds, roast them and bind them on the wound, then it will heal. They did so. Now a date-tree grew out of the chicken's foot, it became large and bore fruit. When the fruit were ripe, a boy came and threw a stone at the tree; four fruit fell down. Thereupon the tree became angry, in its anger it fell down and formed an island. The owner of the island sowed sesamum on it; but afterwards he sowed melon-seeds. While they were still sowing, the melon-seeds germinated and grew large. Then a

Turkish soldier came and asked the owner, "Give me one of the melons." The man replied, "They are not yet ripe." The soldier said, "If you don't give me one, I shall cut off your head." Then the man went, cut a melon and gave it to the soldier. This one took his knife and stabbed it into the melon; but the knife escaped into the belly of the melon. Then he drew his sword and stabbed into the melon, but the sword too escaped into the belly of the melon. The Turk became angry, pursued the owner of the melon, cut his head off and threw it away. The trunk of the man crept into the belly of the melon. But the head searched its trunk in vain. At last it went away into a barber's shop. Here he had his hair shaved. In the meantime the man (the trunk) crept out of the melon and went away. When he came to the barber's shop, he found his head, took it, placed it on his neck and went his way.]

81. The Camel and the Donkey.

Jal mēko e ya da amalō, gé kí adēro, ge ní chók gé tyètò kí jam. De bogin ní chámè gén, de gé gwàlò gwàlò. Ka amalō ko: búh! Kíne: adēro! Ka adēro yēi kíne: é! Kíne: wá chà t̄ò! Kíne: àwó, wá chà t̄ò. Amalō ko: keñ u fārì wá, yu (yiu) yēi? Ka adēro ko: àwó! yá yēi. Ka e ko: fār wò!

Ka ge keḍo, gé chàtò; ka ge wiṭa kech malaulau; ká mūchò l̄tè gén, é yà dī nam, dī lūm gīr; ka ge ko: wa kédò di? Ka adēro ko: kújà! Ka amalō ko: wa u kwānì! Ka adēro ko: wa ku mūt? ⁵⁹ Kíne: é! Kíne: wa fa mut, gik amalō. E ko: jwòk duon! wa u wiṭi wòk. Ka ge keṭa nam, ka adēro keṭa bāne, ka ge kwāno.

Ka ge wiṭi wòk, ka ge keṭa wòk; de chuñe gén meḍo; mucho bu ḍān, ká gé chāmò, ka ge ní buto. Dukì ka ge ní chāmo, ka ní yūḍè wóu, ka ge ní búto; kinau cheṭ kí chāno. Ka adēro chwēyo, ka amalō chwēyo; de n̄ṭe gén fa tādèr; ka ge ní māṭa gat kí pi; ka ge ní bēno.

Ka adēro kōbo kíne: máṭ! Kíne: é! e ko; yi cha de gègò kí kech madoch; e ko: wija mūm; e ko: keñ de búñì yin, e ko: wá de t̄ou, gik adēro. Amalō ko: yi faṭe dék? e ko: kwop n̄tjè yín? e ko: fa kúchì yin? gik amalō. Ka ge bēdo chán àkyèlò; adēro ko: máṭ! — keñ chwólé amalō. Amalō ko: é! E ko: ya da níwól mótoño ⁶⁰ kí wija, de bēt éḍì? Amalō ko: búh! níwól mótoño ⁶⁰ ga mō ño? ⁶¹ Ká è kùdò. Ka ge nēno, ká chíká kwóf kíne: máṭ! Kíne: é! E ko: mok eni e níwèndò kí wija. Kíne wiji chaka wilo! Kúchì yin, keñ mak wa, ka wá ní pwót kí l̄t̄? De yí chwè, de da mó kómì. Ka e ko: ará, yá kùt. Ka e kudo. Dukì ka e ko: ya ḍalè chám yi gik eni, wíjā níwèndò. Amalō ko: búh! Ko: yik chwaki u líñè yàu yi tyen kálé nam. E ko: á, wei ywóna, gik adēro; kí níwól mótoño ² yau! Ka amalō ko: é, ywóni! ya fēt kí ȳt, t̄ò u bi kífa wá bēné, faṭe kífa yá kētá.

Ka adēro reño, ká è kwodo, ká é ywòndò kí ywòk mágîr, ka ñi kwodò; ká jè ma chàtí kí yey yei, kine: adēro ywòñe ken? Ka ge bia wòk, kine: mucho yeje da jè.⁶² Ka ge yābo kí kele lúm, jē bogon. Ka adēro yót, ka amalò yót, ka ge mak, ka ñi fwót kè lèt, ka amalò ko: yá ko kòp, yá ko: wa u yót; dè ànàndò, yi kōbo ádí? Adēro kudo. Ka ge kâl (kél), ká gé mákè kí wúnè yèi, yei fyéché gén. Ka amalò ka wune chòddé, ka e reño; ka tēro rīno bāñe, ka jē yómè én. Ka adēro dēno, ge kí bwoñ, ka ñi gōchè lèt; yei fēk, ka e tō.

Duñi⁶³ chinè ká àmàlò bia gat bē maṭ, ka adēro yódé, é tō ke yey pi; de kíuddò. Ka e ko: dwoṭi mál! gik amalò. Ko: dwoṭi, ywóni! Ótyèndò yá kò: yí kú ywòni! yí kò: dā gin ñwèndò wíjì; de dwoṭ! Adēro tō. Ka amalò keti bē maṭ kí pi, ka amalò dōga kel ùm.

Somebody had a camel and also a donkey; they used to carry goods every day, but they got nothing to eat, so they were very thin. One day the camel said, "Dear me!" Again he said, "Donkey!" The donkey replied, "Eh?" The camel said, "We are going to die!" "So it is," replied the donkey, "we are going to die." The camel said, "Suppose we run away, would you consent?" The donkey replied, "Yes, I would consent." Then he said, "Let us flee!"

And they went travelling. They arrived in a very distant place; there they saw an island in the middle of a river. There was much grass. And they said, "How shall we get there?" The donkey confessed, "I do not know." But the camel said, "We will swim." The donkey asked, "Shall we not be drowned?" "No", said the camel, "we shall not be drowned;" talk of the camel.⁶⁴ He said again, "God is great! We shall arrive safely." They went into the river, the donkey went behind the camel. And they swam.

When they came to the bank, they got out of the water. They were very glad; there were no men on the island. They ate and then lay down; the next day they grazed again (the whole day), and when the night came, they lay down. Thus they did every day. The donkey and the camel became fat; their bellies became thick. They used to drink water in the river; and from there returned to grazing.

One day the donkey said to the camel, "Friend!" He replied, "Eh?" The donkey said, "You have indeed succeeded in bringing us into a good position; I am quite surprised; if it had not been for you, we should be dead now!" Such was the talk of the donkey. The camel replied, "Are you not a stupid fellow? Do you know anything? Are you not an ignorant one?" So said the camel. One day later the donkey continued, "Friend!" — So he used to call the camel. The camel replied, "Eh?" The donkey said, "I have some thoughts ("little seeds") in my head; how may it be with them?" "Dear me," replied, the camel, "what may be your thoughts!" Then the donkey was silent; and they

went to sleep. But the next morning he began again, "Friend!" The camel said, "Eh?" The donkey said, "These things (thoughts) are still working in my head." "You begin to forget!" warned the camel; "do you not remember, when we were caught (every morning) and were always beaten with a club? But now you have become fat, you want to talk!" The donkey replied: "Well, I will be silent." And he remained silent. On the next morning he continued, "I cannot eat on account of this thing; my head is always wandering." The camel said, "Why, if you talk so loudly, the people who are travelling on the river will hear us." At last the donkey begged, "Let me bray just once; that is what is troubling me." Thus the talk of the donkey. The camel said, "Well, do bray! I am worn out by you. Death will come to all of us, not to me alone." And the donkey ran, snorting and braying exceedingly loud, and he snorted again. Some people who were travelling in a boat, heard him; they said, "Where does that donkey cry?" They went ashore saying, "There must be people on the island." They searched in the grass, but there were no people. At last they found the donkey and the camel. They seized them and beat them with clubs. The camel said, "Did I not tell you, saying: we shall be found? but now, what do you say?" The donkey was silent. They both were driven away and were bound with boat-ropes, in order to pull the boat. The rope of the camel broke, and he ran away. The people pursued him, but he outran them. So the donkey was left with the strangers. He was beaten with clubs; the boat was heavy, he died. Some days later the camel came to the river bank to drink; he found the donkey dead in the water; he was bloated. And he said, "Get up!" talk of the camel. He said again, "Get up and bray! formerly I told you, do not cry! But you said, something is ("working") in my head. Now get up!" But the donkey was dead. So the camel went to drink and then returned into the forest.⁶⁵

¹ The animals, when acting like men, have in the English translations always been treated as persons.

^{1a} In most of the texts the word "jwok" is rendered by "God", where, however, it is used in rather a disrespectful sense, "jwok" is kept in the translation.

² *leñ* is "war", and "the army, host of war".

³ *tyal*, more frequently *tyel* "foot".

⁴ the future form of the verb, but without the future particle *ú*.

⁵ Very frequently the present tense is followed by the imperfect of the same verb, the first introducing the action rather as a state, the second showing the action as going on, as being in progress. "They go, when they were going below a tree. . .

⁶ "he says" or "said" is: "*e ko kene*"; but in fluent speech *ko* "to say" is often omitted and only "*kene*" "thus" is said.

⁷ vocative! see Grammar.

⁸ *chámí* was to be expected.

- ⁹ The "yin" lays stress on the subject: why are *you* so thin (while the hare is fat)?
- ¹⁰ *büh*, an expression used most frequently, cannot be well translated into English; it may mean any degree and shade of surprise, very often, as here, angry surprise.
- ¹¹ *Duki* is not only "to-morrow", but simply "the next day".
- ¹² Instead of "chwäch yi én".
- ¹³ from *yi u*.
- ¹⁴ *kat*, more frequently *ket*, the stem for "go".
- ¹⁵ The hare wanted the hyena to believe that he, the hare, was being punished for his misdoings, and that the hyena, by coming near, might get a thrashing as well.
- ¹⁶ instead of *yi*.
- ¹⁷ in order that.
- ¹⁸ more frequently: *witō* to arrive.
- ¹⁹ "beside" = since.
- ²⁰ vocative!
- ²¹ commonly: *kudō*; here the *o* is long, as if to express the lengthened waiting for an answer — but all remained silent.
- ²² Is he, being great, not entitled to eat you?
- ²³ To prevent the monkey from secretly running away.
- ²⁴ Alluding to some old affair, for which he intended to take revenge now.
- ²⁵ Twice the hare escapes the threatened revenge of the hyena, and even injures him severely anew, taking advantage of the greediness of the latter.
- The same story is told in Marno, Reisen im Gebiet des Blauen und Weißen Nil, under „Geschichten aus dem Sudan.“
- ²⁶ the lion, his spear is still with me.
- ²⁷ *fa* and *fat* are most frequently used in this way, to emphasize a sentence: is it not so? that is: it surely is so.
- ²⁸ vocative! the last vowel with high tone.
- ²⁹ "why remains my spear not cooked (forged) by you?"
- ³⁰ see Grammar.
- ³¹ "a saddle which is not": a saddle of somebody who is not present, somebody's saddle, I do not know whose.
- ³² vocative!
- ³³ instead of: *make yi nu*.
- ³⁴ one would expect: *yiepe wun*.
- ³⁵ one would expect: *yiepe gen*.
- ³⁶ "You are finished with your mark". "Whenever I meet you again, I shall recognize you and take revenge." This story of the lion and the fox is also told in Marno, l. c. The Hottentots have it likewise.
- ³⁷ He expected the fox to come too, and so to find an opportunity for finishing him.
- ³⁸ *yá-ké* . . . an expression of assertion, the literal meaning is not clear; "I with my children?"
- ³⁹ from *lido!*
- ⁴⁰ The fish-spear is a wizard, because "he sees the fish in the water"; he is thrown into the water at hap-hazard, and yet hits the fish.
- ⁴¹ In dancing the girl selects her companion, not the man.
- ⁴² The story seems to have some mythological relation.
- ⁴³ from *dye!*
- ⁴⁴ "and them (the contents) smeared he".
- ⁴⁵ goats are eaten they (by) whom?
- ⁴⁶ a curse; its literal meaning not clear.
- ⁴⁷ "the hare went, he (to) his place".
- ⁴⁸ "he was in difficulty with a place of his going out."
- ⁴⁹ and the ibis, and (he) was asked.
- ⁵⁰ In many cases like this the meaning of *cham* can hardly be rendered.
- ⁵¹ abstain from electing her! *u* is used here because the act of election lies in the future.
- ⁵² the people ask: "whom shall we elect?" (one among them exclaims), "elect the crow!"
- ⁵³ generally the *lwak*, the "cow house", is the place where strangers pass the night.

54 Who that is, or why this designation is chosen, is not clear.

55 "First let us eat, and then hold our palaver!"

56 The frog is the friend of the rain.

57 A number of stories are strung together under this head, most of them reflecting the political and dynastic life of the Shilluks with its intrigues and vicissitudes; some are told not without a certain grotesque humour.

58 The mention of horse and camel in the beginning perhaps points to a foreign (Arab) origin of the story, or at least of the first part of it; though, of course, both horses and camels are not unknown to the Shilluks, as many of them have lived in contact with Arabs for a long time, in the north as well as in the west.

59 The use of *ku* here is rather strange.

60 more frequently: *mat*.

61 *mok a'io*.

62 "the island, its interior has people".

63 from of *duki*.

64 This formula is often added after a verbal quotation.

65 This story is evidently of Arabic origin.

XII. ADVENTURES BETWEEN MEN AND ANIMALS.

82. The Country of the Dogs.

Jē a kedō be dwar gá pyāro, ka wiṭa kùn à láu, ka áryàù é wán. Ká gé mákà chañ áryàù¹ wite gén á múm. Ká gé keti pach mēko, ka ge ywoda mán keté gén.² Ka chwou e bēno pāl ki dok, génà gwók, ka gé ní keti yeṭe kālì, ka jal mēko e péchò kine: chwou ágò gén? Gé kùdò. Ka chíkà fèchò kine: chwou ágò gen? Ka gwok mēko ka chuñé é rēñò, ka pārá kwòmē. Ká gò nǎgé, ka nál ákyèl e dōño. Ká mákà dwat (dwet) abich é bēdò, a pyéch yi gwok: yi kálá kún? Ka e ko: yá kálá fōṭe Chol; yá chàkà wàñò. Ka wéke dok gén ádèk, ka kèl yi gwok kite kwome, ká gwòk é rēñò, ka wiṭa bìtè fōṭe Chol, ka gwok e ko: fōṭe Chol á wañ, à chinè; u³ kédó pach, ká yí wāch: yá yéñà fōṭe gwok, mán fá jè, chwou fa gwók; yí kú kùt, u kút, yi tō (tōu). Ka nál éni è kudo, e fa kōbo; ká é bōkò ki war, ka é lēko, gwok e bēno, kine: nál, yi re fa wāch? Keñ ku wāch⁴ duki, yi tō! Ka nál duki mol (mwol) ka e wājò, kine: ka wánà ótyèñ, ya yéñà fōṭe gwòk kí mādà bēná, mán fa je, de chwou fa gwok, ka māda nēkì yi gwok, kefa jwano kí kwóp.

Some people went hunting; they were ten. And they arrived at a very distant place. Two of them lost their way, they walked for two days, then they became quite perplexed. They came to a certain village, where they found women only. After some time the men too came from the bush with the cattle, and they were dogs (the husbands of the women were dogs). They went into the enclosure (the homestead surrounded by an enclosure). And one of the men asked, "Where are the men (of your villages)?" They remained silent. He asked again, "Where are the men?" One of the dogs became angry⁵ ("his heart turned bad"). He jumped on the back of the man and killed him. So only one man ("boy") was left. After five months ("he seized five months") he was asked by the dog, "Where did you come from?" He answered, "I came from the Shilluk country; I had lost my way." Then the dog gave him three cows, he was taken by the dog and put on his (the dog's) back, and the dog ran away with him. When they got near the Shilluk country, the dog said, "The Shilluk country is coming near; it is over there. Now when you reach home, tell (your people), 'I was in the country of the dogs, there the women are (real) people, but the men (males) are dogs.' Do not be silent! If you remain silent, you will die!" But the man ("boy") was silent, he did not tell (his story). And during the night he became afraid, he dreamed, the dog came and said, "Boy, why do you not

speak? If you do not speak to-morrow, you will die." And the next morning he spoke saying, "I was lost some time ago, and I lived with my friend in the country of the dogs; there the women are (real) people, but the men are dogs, and my friend was killed on account of his being hasty in speaking (on account of his indiscreet questioning, "Where are the men?" whereby he made the dog angry)."

83. Akwoch.

Jal mēkò wate fa abidèk. Ka nal àkyèl dōch. Ká fèrè lùnè yì nù, ká nù màgò kí bēi, ká nù māgo kí lwan, ká gé kite yéj ádàlò, ka bei kite yej ádàlò. Ka e bēnò, ká è kò: yá nèàwò! Kine: yì nèàwò nò? Kine: é, nínié fà ní kwóp. Ka ní wēi kèdè; ka bié yì jál éni, kine: yá nèàwò! Kine: yì nèàwò nò? Kine: nínié fà ní kwóp. Ká è kò: lèdè éni! Ka wēke, ka dok ádàlò yižbè, ka bei riná wók, kine: wóóó; ka dok ádàl akyèlò⁶ ká gò yižbè, ká lwán riná wók, kine: wóóó. Ká è kò: búh! bēr gá lwán, gé kí bēi, e ko: yá fà kámá ñeau; — jal eni fa riž —. Ká nù kò: búh, fā dwok key gen? Ka jal eni ko: ge ywóda gén kí kén? Ká nù kò: fa chól? E ko: chól kí éni? Nu ko: fa chól kí dān? Ka wat bán dwái, ka chól, ka nū¹ bánò, ka ná bán dwai, ka chól, ka nū² bánò. Ká jam bēn dwai, ká gé báné, ka wat jal eni chól, ká nū bánò. Ka riž e ko: yì dwátá nò? ká è kò: yá dwátá Akwoch, — wat jal eni; ka jál éni é ywòndò. Ká nù chuñe mēdo kí fà nál éni, ká gò wēkì, ká gé kēdo kí gòn. Nu wāde bógon, ka Akwoch yigi wāde, ka nu chuñe mēdo.

Ka nu ní keṭa pāl, ka lai ní mákè éni, ka go ní kálé pach. Ka mē nal éni ka ní tál, ká gò ní wēkè, ka nal eni ní chám. Ka nal eni yì ga machwé, nu, chuñe mēdò. Ka ge ní wēlò kí nal eni, ní kēdo fa (= pach) wátè nu. Ká nájè yì nù bēne bēne bēne, de chuñe gén mēdò.

Ka chān àn chwòlà dōró; ye ko: màyó! Kine: é! Kine wēki yá dōró! Kine: é gwōge nò? Kine: u ñoda lōt. Ka wēkè, ka yaṭ maduon ñòtè éni. Ka ñòtè éni, ka e bēnò; ka dān eni ko: yì keṭa ken? Kine: ya keṭe bē ñót. Nu ko: lóṭè rúm? Kine: nùti. Ka duki é dōgò bē ñót kí bül. Ká gò tyén, ka e rúm, ká kâlè éni, de nù chuñe mēdo. Ká è ko: mã, kòmi pyén! Ka pyen kâl, ká gò kwójí bül, ka bül é rúm, ka Akwoch e kōbo kine: má! Kine: keṭ chwól tyén wún! Nu kēdo, ka kope tyén gén, ka e ko: bül a kwách yì wādà, de bi tēro duki! Ká è dōgò, ka bül kitì yì chān; bur máduon á kwón yì nál eni, ka yaṭ kitì yéjé. Ka mach (may) kitì yey yaṭ, ka go lēné yey bur, ka yey é ròpò kí yey bur. Ká bür rik yì nál éni. De mach lyelo kí péni. Ká bül gōch, ká nù e bēno bēne bēne, ka ní (yá) kine: nól, yì fa don? Kine: kí fánò a dōná? yá fà nòl kí wáná. Kine: chwōr, yì fa don? Kine: yá chwōrò kí yítá? Kine: de min, yì fa don? à dé mēn yàn, ya mēn kí níniá? Tēro bēno bēne, bu nan a dón kí pach.

Ka tēro bié bē bül, ka nal eni yeta wiy yaṭ, yaṭ maduon. Ka bül fwòtè éni, ká

tèrò bié be chón, ka nu e chónò. Ká ní dǎmá yèy búr, ka ge tum ki fafe yey bur. Ka dān eni dōnò. Ká kélé chán dǎmá yèy búr. Ka nǎt è dǎnò. Ka nǎl eni bia wok ki wiy yat, ka nǎt ní chor yey bur. Ka nu tǎ bēne. Ka e kedò, bān nù mákè yí nǎl eni kǐ dō (dók) nu; ká dēn a bu tūn ká ní nēk, ká dēn a tūne nut, ní kélé én. Ka wat bān men a yiebe nut, ka ní nēkè én, ka wat bān yiebe bogon, ní wér én. Ká gé tǔm, ka go dǎnò nù ákyèl. Ka e reño, reño wák. Ka ge kedò ki jamé ke dōge, ka keti fōte gén, ká è gèrò kǐ fàrè kǐ wāi.

Wen e ko: e á jal kén?⁸ a dōke gír kǐ bāni gír! Kuche wiyé, dè én, wiyé nǎdje.⁹ Ká gé bèdò, ka pen e yi gi kech, ka wen byel bogon ki ye, ka nǎl eni byel nǔtè ye, ka némèn ní bēn, ká è kò: ní tǔte ow ak, ka ge ní tǔte kǐ byel. Ka keti yí wen, e ko: wó tǔte byél. Wen e ko: yí mēn? Kine: yí jal e kune chinè. Ka duki woné kedò, kedò yí nǎl eni, ka ge tǔte byél, ka nǎl eni ko: wiyé wún nǔt? Kine é, nǔt; kine ka kǔf ùn kine: jal e wélò yí chwòlé, ka wone bēno, ka wiyé gen kǔfè gén, ka wiyé gén ye bēno, ka bia yí wǎnè chànò. Ka nǎl eni ko: yí rè bèdò wāni chānò? Kine: wāna chán yika kǎl wǎdà yè nù. Kine: de wǎdi ken ywòdi, ú nǎjè yín? Kine: nǎ! Kine: wǎdi nǎne mēn? Ka jal eni ko: nǎne Akwoch. Ká è ko: Akwoch nǎjè yín? nǎl eni ko: fafe yan Akwoch? Ka mákè yí wiyé, ka wiyé ywòno, ká è kànò kǐ nùwǎt, ka wiyé lyel, ka tǔte kǐ tǎno kwach. Ka tǔte dók, ka wiyé dōga fāre. E ko: bié kedé kach ákyèl. E ko: é, ya u bēdò ken. Ká gé bèdò, nǎl eni ya fāre, ká gé ní wélò kǐ reyí gen.

A certain man had three sons. One child was pretty, and his fame reached the lion. So the lion caught flies, and he caught mosquitoes too, he put them into a gourd and came saying, "I am selling!" The people asked, "What do you sell?" He answered, "Its name is not to be told." So they let him go. He came to this man (the man the story treats of) and said, "I am selling." He asked, "What do you sell?" The lion replied, "Its name is not to be told." And he said, "Look at it!" He gave him the gourd, and he opened it; the mosquitoes flew out with a loud buzzing; he opened the other gourd too, and the flies flew out with a loud buzzing. The man said, "Why, they are but flies and mosquitoes! I do not want to buy them." — This man was a king. The lion said, "Why, will you not (put them back in) their place?" The man replied, "Where should I find them?" The lion said, "Then will you not make compensation?" The man asked, "What shall I give for compensation?" The lion answered, "A man." So a slave was brought (and was offered) as compensation. But the lion refused him. Then a slave woman was brought and offered as compensation, but the lion refused her too. He brought all his goods, but they all were refused. (At last) a son of the man was brought, but the lion refused him. The man said, "What then do you want?" He replied, "I want Akwoch;" — he was the son of this man (Akwoch is the name of the pretty

boy whose fame had reached the lion). And this man wept. But the lion was glad because of this boy. He gave him the boy, and he went away with him. The lion had no child, and Akwoch became his child. The lion was very glad.

The lion used to go into the bush, to hunt game; and he used to bring it home. The portion of the boy he used to cook, and then give it to him. The boy used to eat it, and he became fat; the lion was much pleased. And they (the other people i. e. the other lions) used to walk with the boy and used to go into the village of the son of the lion (i. e. the village where the lion and his "son" lived). So all the lions knew him, and they all were much pleased.

One day the boy asked for an ax; he said, "Mother!"¹⁰ She said, "Eh?" The boy said, "Give me an ax!" She asked, "What for?" He said, "I will cut a club." She gave it to him; and he cut a large tree. When he had cut it, he came. (The next day) this woman asked him, "Where are you going?" He replied, "I am going to cut." The lion asked, "Is the club finished?" He answered, "Not yet." The next day he went again to cut a drum. He carved it; and when it was finished, he brought it; but the lion was much pleased. And he (the boy) said, "Mother, bring me a skin (to fasten on the drum)." And a skin was brought, and he stretched it on the drum. When the drum was finished, he said, "Mother!" he said again: "Go and call your people" (i. e. the people of all the villages around, belonging to the lion's family). The lion went, and he told all his people, "A drum has been made by my son, now all people shall come to-morrow." Then he returned.

The drum was placed in the sun (to dry). Then a big hole was dug by the boy, and he put a tree into it; he put a fire into the (hollow) tree and threw the tree into the hole. The tree caught fire in the hole. The hole was covered by the boy, but the fire was burning in the ground. Then the drum was beaten, and all the lions came; and the people said, "Cripple, will you not stay at home?" The cripple replied, "Why should I stay at home? My eyes are not crippled!" Then they said to the blind one, "Will you not stay at home?" He replied, "Are my ears blind?" They asked the deaf one, "Will you not stay at home?" He replied, "Though I am deaf, My eyes are not deaf."¹¹ So all people came, there was no one left at home. The people came for the drum. Then this boy climbed upon a tree, a big tree, and he beat the drum. The people (= the lions) came to dance, and the lions danced. And (while dancing and not heeding the hole) they fell into the hole; they all fell into the hole. And this man (viz. the lion who was the boy's father, or his wife) was left; and he too was fetched and fell into the hole. Then the cripples¹² were left, and the boy came down from the tree and pushed them into the hole. So all the lions died (were burned in the hole).

ḍān u wèkè yán ko-wén? Ká máyè ywòṅ, ka kōpa wíyè; ka wíyè e ko: kẹl muy (muj) gwok! Ka nān tẹn kẹl muy gwok.

Ka gwok e yót, é búḍò. Ka nān tẹn wéke. Ka gẹ dúḍò, ka gwok é kédò kí nān tẹn, ka gẹ kẹḍò kí gwok, ka gẹ kẹta fén; gwok bẹḍá jwok, ka kẹta wot gwok, yaṭ gír bènè, ka gwok e ko: ní chām kí re yan, ka yi ní kẹte gól! Ka gól ye ko: kẹti yeje! E ko: bān àgàk. Ka gwón éní é kédò, ka nān eni e dōño. Ka nān eni kẹta gól gwok, gól duon, won eni wot jwok.

Ka nān eni reña mal, ka e pāro, ka pen e pyèḍò. Ka nān éní bia wok, kẹti é rìnò. Ka gwok e liṭò, gwok e bēno é rìnò; nān eni reña wot kí nam, wot ma yeña nām, wot maduon. Ka gwok e bēno, ka é bèḍò kí tyele wot. Ka tyen won eni gen abírýàù, ga yogo chwou, ḍācho bogon kí kele gen. Gen ní chama lai, ní kẹti bē dwar.

Dān eni á fáné wot, ka jok eni (oni) e bēno, ká gé kò: amen a tāl gin cham? Ka gẹ nānò, ka gẹ kẹta bē yáf kí wot, ka nān éní ywòt, chūne gén mèḍò, e ko: yi yig namēi won. Ka gẹ bēdo, ka nān eni ko: yá chète yi gwok. Ka gé kò: àgòn én? Kíne: ya péni ta wot, ka gẹ líṭá péni, ka gwok líṭè gén, ka gwok góch kí toch. Ka gwok e tōu, ka wete fāl.

Ka maka wun ga abí ryàù, ka nān eni ko: yá dwátú kẹḍò bē líṭe chū gwok. Dān eni ko: bét, yí kú kẹ; nān eni ko: yá kẹḍò! Ka gẹ kẹḍò, ka nān éní é yābo, ká nẹkè chógó kí tyele, ka nān eni tō. Ka nān é ywòṅ, ka nān eni kwán yi gén kẹte nam; nān eni kẹl yi nam. Ka wíté fòṭè gén, ka ywote jō (= jōg) chyek. Ka nān eni kāl wok, ka rít kópè, ka rít é kàndò ḍáchò maduon, ka nān eni lwok kí pi, ka chōgo yót yi ḍān éní, ka kāl wòk, ka nān eni dwoṭa mal, é chàrò; ka rít kópè: ḍān a chér! Ka rít e bēno, ka pyech yi rít, e ko: yi kálá kén? Kíne ya kála wot ma yéna nām. Ka e ko: yi dwái yi ándò? E ko: yá wèkè gwòk yi wíya, de gwok é chátí yán, ya kẹta wót kí nam. Ka rān eni ká é ywòṅ: nārè! Ka men e bēno, ká é ywòṅ, ka dok kāl, dok gèḍè; ka kete wot. Chòtè, á tùm.

A woman was without child. She went into the bush and found a dog. She said, "O jwok! give me a ("my") child! (If you give me one) it shall marry the dog." And a child was given to her by jwok, and the her child grew up. And the child went into the bush; it found the dog; — this dog was a white one. The dog said, "Go to your mother and tell her, the dog says, 'When will the woman be given to me?'" The little girl came saying, "Mother!" The mother answered. The girl said, "I found the dog in the bush, and he said thus, 'Go to your mother and say to her thus, the dog says: when will the woman be given to me?'" Her mother wept; she told the (girl's) father; the father said, "Bring her to the dog." They found the dog lying. The girl was given to him.

And they (the dog and the girl) rose up, the dog went with the girl, they

went into the ground; — the dog was jwok; they went into the house of the dog; there were many trees there everywhere. And the dog said, "You shall always eat with me; and you shall go into this enclosure." The people of the enclosure said to the girl, "Go to the center." The dog said to the girl, "These are slaves." Then the dog went away, the girl was left. So the girl had gone into the enclosure of the dog, a big enclosure; this house was the house of jwok.

One day the girl ran up, she jumped up, and the ground split. The girl came out; she went away running. The dog saw her, he came running; the girl ran into a house in the river, this house was (in?) the river; it was a big house. And the dog came; he remained at the foot of the house (below the threshold). The people of this house were seven; they were males, there was no woman among them. They lived on meat, they used to go hunting.

The girl hid herself in the house; and the people came (home and found their food cooked), they said, "Who has cooked the food?" They were astonished. They went searching the house; the girl was found, they were very glad. They said, "You have become our sister." So they remained. The girl told them, "I am chased by a dog." They said, "Where is he?" She said, "He is in the ground below the house." They looked into the ground and found the dog. They shot him with a gun. The dog died, and they threw him into the bush.

And seven years passed, then the girl said: "I want to go and see the bones of the dog." The boys (i. e. the men in whose house she lived) said, "Stay, do not go!" The girl said, "I will go!" And they (all) went; the girl searched, and she was hurt at her foot by a bone; the girl died. The boys wept. Then the girl was taken by them and put into the river; she was carried away by the river and came to her native country. There fishermen found her; they pulled her out of the water and told the king (what had happened). The king brought an old woman, she washed the girl with water; and the bone was found (in the body of the dead girl) by the woman. She pulled it (the bone) out, and then the girl rose up, she sneezed (became alive again). The king was told, "The girl has sneezed." The king came, he asked the girl, "Where do you come from?" The girl said, "I come from the house which is in the river." The king asked, "What brought you there?" She answered, "I was given away to a dog by my father; but the dog chased me, so I went into the house in the river." And the king wept, She was his daughter! Her mother too came, and she wept. Then cows were brought, they were sacrificed. They went home. — That is all, it is finished.

85. Anyimo and the Lion.

Nan niñe Animo e dôch, ki ómèn Akwot, ki wiyé; maye gen bogon. Dò (dok) gen gîr, dyege gen gîr. Ká nù e liño, ká nù e yigi dāñ, ka nu bēnò, ka bia yi nal eni, ka ryéch, ka kiti wot. Ka Animo kofí ómèn kine: tòtí ki fik luogo chiné! Ka nan eni lítè yi nu, ká nù chiní mèdò. Ka nu nacho kine: yá kedò! Ka tôte kí byél, ka nal eni ko: Animo, lwok mādà! Kine: u witi ká chiné, ka yi dúòk! Ka ge kedò. Ka omia Animo e dōño bē twar ki wer. Ka nal eni (nu) kedò, ge chātí ki Animo. Ka nal eni ko: Animo, a ken āño en? Kine: ken ní kwai ki rōch. Ka ge keti, ge chātò. Ka tim maduon yót, ka nu ko: a ken āño en? Kine: ken ní kwai ki dok. Ka ge kedò ge chātò, kedò ken malaulau, kine: a ken āño en? Animo ko: ken eni kúchè yán. Kine: buh! ena faño a fyen yan?

Ka ge witi (woti) bũte tugo, tugo mábár; ka nu reño, e reña kele lúm, ka Animo ko ne: tuño¹⁶ kwai dāñ, butí ki fén, ya yetá wiji! Ka tugo búto, ka keta wiy tugo. Ka e ko: tuñ kwai dāñ, kine: dwoṭi mál. Ka tugo dwoṭa mal. Ka nu bēno, e riño, ka Animo yótè yi én, e tók. Ka nu nānò, ka e ko: Animo e keta ken? Ka yōmo níwáchè én; ka lídá mál, ká gò lídì mal; e ko: póe! yi fa tou tin? e ko: yí nāgà nāgò! nan eni ko: de ere (dêrè)? Ká nu gòdò ki fén; ka tugo ka ní bēní a kama fādò. Ka Animo ko kine: tuñ kwai dāñ, yí ku fāt! Dók keji! Ka tugo ní dōgi keje, ka nu ní gòdò kète.

Ka dok lítè yi nan eni, ka e ko: níwà ki nimia, yana Animo, a chámì yi nù èn. Ka yan eni é línò, a keta pach. Ká gé kò: nan mēko é chwòtò, kine: yana chámì nù èn. Ka ge ko: à, wú chágà tòdò. Ka nan dōño wúr, ka ge bēno, ge kwai ki dok, ka ge tete yi nān eni; kine: newà ki nímià, yana chám yi nù èn! Ka ge bia pach, ka Akwot kofe kine: nān mēko e kōbi kine: yana Animo, á chám yi nu en, de per ki Animo. Ka len tin, ka tēro bēno. Animo kama tō yi rōdò. Ka len létè én, ká è ko: níwà ki nimia, yana chám yi nu en! Ka tēro bēno gé rínò; ka yót nù é yà fén, é gòdò; len fa nēnè én, ka kèl, ka nu riño wok; ka ní kèl, ka nu eni fādò, ká è tō. Ka nān eni ko: tuñ kwai dāñ, buti, ya bia wók! Ka é búto, ka bia wok. Ka wiyé é kànò dok, dok ánwèn, mok chwóp ki ta tugo; ká chàk kâl ki gin cham ki pi, ka dok chwóp ki ta tugo. Ka Animo tote yi pi, ka e è mādò; ka tôte yi mogo, ká è chámò. Wen chuñe medo ki ómèn. Ka kâl pach; ka níwom ka dok kól pyar-ánwèn, wiyé chuñe medo.

There was a girl, her name was *Animo*; she was pretty; she lived with her brother *Akwot*, and her father; her mother was no longer alive. They had many cows and many sheep. The lion heard of her, and the lion turned himself into a man; he came to this boy (*Akwot*). He was received as their guest. When he came into the house, *Animo* was asked by her brother, "Give me water to wash his hands." So the lion saw the girl; she pleased him very much. After

some time he took leave, saying, "I am going." They gave him dura, and the boy told his sister, "Accompany my friend a little way, when you have come to that place there, then return." So they went. The brother of *Animo* remained at home, he was sweeping the cow-dung. The boy (viz. the lion) went away with *Animo*. While they were walking, the lion asked, "*Animo*, what place is this?" She answered, "It is a place for herding the calves of the people of *Akwot*." They went on and came into a great forest. Again the lion asked, "What place is this?" She answered, "A place for herding cattle." They went on walking and came to a very distant place. The lion asked, "What place is this?" She said, "I do not know this place; dear me, why are you always asking me?" They came to a deleib-palm, a very tall one. The lion ran away, he ran into the grass. Then *Animo* said, "Thou palm of the grandfather of men, lie down, that I may climb upon thee." The palm lay down, she climbed on it, and then said, "Palm of the grandfather of men, rise up!" The deleib-palm rose up. When the lion came running, he found that *Animo* was no more there. He was perplexed and said, "Where has *Animo* gone?" But her smell came into his nose, he looked up and saw her up in the tree. He said, "Póe! you will surely die in a moment!" Again he said, "I will kill you at once!" The girl asked, "Well, how?" The lion scratched the ground (round the deleib-palm), and the palm was beginning to fall down. Then the girl cried, "Palm of the grandfather of men, do not fall! return to thy place!" And the palm returned to its place. The lion began scratching again.

And the girl saw cows, and she cried, "My brother and my father, I am *Animo*, the lion is going to eat me!" The men heard it, they went home saying, "There is a girl crying, 'A lion is going to eat me.'" But the people said, "Nonsense, you are telling stories." Then the old men were sent for, they came herding their cattle (they drove their cattle near the place where the cry sounded); they were seen by the girl, and she cried again, "My father and my brother, I am going to be eaten by the lion!" They went home and told *Akwot*, "There is a girl crying, 'I am *Animo*, the lion is going to eat me.'" Her voice was like that of *Animo*." So an armed body was gathered, and they went. *Animo* was almost dying with thirst. When she saw the people, she cried, "My father and my brother, the lion is going to eat me!" The people came running; they found the lion scratching the ground; he did not see the people; he was stabbed; he ran away, but he was stabbed again, fell down and died. The girl said, "Palm of the grandfather of men, lie down, that I may get out." The tree lay down, and she came out. And her father brought four cows, they all were to be speared under the deleib-palm (as a sacrifice). And milk, food and water were brought, and the cows were speared under the deleib-

palm. They gave *Ánimò* water to drink, they gave her milk too to drink; then they gave her food to eat. Her father and brother were very glad. She was brought home. She was married for forty cows,¹⁷ so her father was much pleased.

86. An Adventure in the Forest.

E jal en ye keti yey tim, bē gwen ki lân, ka atēp aryau ká gi pànè, ka lwol ka go pàn. Ka lyech e bēno, ka dwoxi yey tēp, ká gò kòní chwāke, ka dwoxi rie tēm akyēlo, ka go kòní chwāke; ka nwole nín aryau ka gē dōno ki ta lwol, ka lwol dwo go fén, ka nwole nín eni é ywòndò ki yey lwol, kine: kór, kór, kór, kór. Ka jal é lítò, ka lyech létè én, ka e búògò, ka e reño, ka ní pāra kwom yaɬ, ka ní fyēt yi kwòt; kúchè én, á bwòk ki mēn duon, ka ní kélè kele kwòt, ka lāne ní fyēt yi kwòt.

Ka waɲa pach maduon, ka dachò máduon, máyù, ká gò yódé (ywóddé); ka e ko: wánò, tōxi ya ji! Kine: yi bia keñ? Kine: é, yá kú fyech, tōxi yan ki fi móté! Ka tōte fi móté. Ka lídí yi gwok, gwok mánòddó; ka e ko: mā! Kine: wat bēn á nwole? Ka gwok lídí yie, ka gwok é nārò; ka e ko: buh! Kine: fārá? Kine: u góché yán, yik yin fa káchè yán! Ka dān duon e ko: búh! wādà, yi bia keñ? Kine: kút, mā, yá chyeti¹⁸ lyéch, lyech maduon; fúké per ki mānè àgàk. Ka dachò ko: bó! yi bia keñ a bēdí yi per ki wuo! Ka e ko: wuo nājè yán; faɬ ki ena, atēne da yet? Ka e ko: é, két!

Ka e kédò. Ka gē rúòmò par; ka par e réndò, ka e réndò, ka feti yi kuojo, chwole en ena nam; ka é kwànò ki yey kúdjò. Ka tēro bēno, ka māk; ka kál pàch, ka fyewe e fùdò ki yey wārò, ká è tō.

A certain man went into a forest to gather Nabag-fruits. He filled two bags and one gourd. (While he was gathering the fruit) an elephant came, he lifted up one bag and put it into his mouth, then he lifted up the other bag and put it also into his mouth; at last the contents of the gourd as well. But two seeds were left in the gourd; they kept rattling, *kor kor kor kor*. When the man heard this, he looked up and saw the elephant. He was frightened and ran away, he jumped upon a tree. The thorns of the tree pricked him, but he did not heed it on account of his great fear. He got right into the thorns, his cloth was torn by the thorns. Suddenly he came near a great house. There he met a big old woman; he addressed her, "My mother, give me water!" She asked, "Where do you come from?" He replied, "No, do not ask me, give me water first!" So she gave him water first. Then he was seen by a dog, a dog with young ones. (He saw the young dogs, but not the old one, the mother). He asked the woman, "Are they all your children?" Then he saw the old dog, he was growling. He exclaimed, "Oh dear! shall I run away?" The dog replied, "If you beat me, I shall bite you." After that the big woman asked, "Why, my son, where

do you come from?" He answered, "Be silent, I am chased by an elephant, a big elephant. This pot is quite as large as his testicles."¹⁹ The woman replied, "Well, you do come just from the same place where my father has come from." The man said, "I know your father; is he not the one who has a neck on his necklace?"¹⁹ The woman said, "Now, go on!"

He went away and met with a hippopotamus. The hippo was running (towards him), so he too ran, he came to a place with white sand, thinking it was a river. He tried to swim in the sand. Then people came, they seized him and brought him home. But in the night his heart beat so violently (from excitement), that he died.

87. The Boy and the Hyena.

Nál mēko ge kī ówèn gé wèlò; ka wou é yúddò. Ka nál àkyèlò e ko: buh! e ko: mach u yòtè kèn? Ka ówèn e ko: kújà! Ka nál eni ko: ya fa yéfi (yáfi) mách? Kíne: u yānò? gi²⁰ nál àkyèlò. Kíne: yi fa don kī b̄ute jam? Kíne: búh! u chāmè yán yi ót̄wǒn! Kíne: é, yi fa chām yi ót̄wǒn. Kíne: yā b̄èdò. Ka nál eni ko: de yi re fa ket̄ b̄è yaf kī mach? Ká è kò: u chāmè yán yi ót̄wǒn. Ka kwof eni wèi. Ka e ko: de wá bútt! E ko: é, u chāmè yán yi ót̄wǒn; ka nál eni ko: ere, buti kī fén; ya buta kī kwòmì. Ka e ko: de u t̄ayí fén yi ót̄wǒn, kī ya chāmè én! Ka e ko: ere, bi, buti mál kī kwòmá, u kwán yán yi ót̄wǒn, ka yí wèi yi én. Ka nál eni ko: á! yí gwók èdì? Yè kùdò. Kíne: de yi fá k̄étí mál? Kíne: wiy yát? Kíne: àwó. Ka yet̄a mal. Ka nál eni à t̄èk, ká èbúdo kī fén.

Ka ót̄wǒn e b̄eno b̄ene b̄ene b̄ene; ka ot̄won e ch̄at̄ò kī ɾa yaɾ. Nál à t̄èk e n̄enò, ka ní n̄wách yi ot̄won, é n̄enò. Nál à mál n̄na fén ch̄ét, de b̄oko b̄oko; ká é d̄emò màl yi w̄àrd, d̄emò kwom ot̄won, ka ot̄won m̄akè én kī yit̄é, ká è kò: bó! yá kó k̄op kine: yu (yiu) m̄akè yán! Ka ót̄wǒn é ywònò; ka ot̄won ní kuodo, ka ní dyabo. Ka ot̄won e reno b̄ènè, ka ket̄a kech malaulau, ka ot̄won e t̄ò kī yey waro; nál eni b̄edò kī kwòmè, ka ní ko: bó! yá kó k̄op kine: yiu m̄akè yán! É k̄òbì k̄ètè.

Duki mwol ka owen d̄woɾa mal, ka lidá mál, nál eni tók! Ka e ywònò, kine: ówá chām yi ot̄won! Ka e d̄uòdò, ká é ch̄at̄ò yey ot̄won, ot̄won chete ḡir, ka e ket̄a ken malaulau, ka nál eni yòt̄é én, e k̄òbì k̄ètè. De b̄edò kwom ot̄won, de m̄iti yit̄e ot̄won, ot̄won t̄ò kī yey w̄àrd. Ka ówèn è kò kine: d̄wót! Kíne: é wèi yán! Yá kó k̄op, ya ko: yi u m̄agà! Kíne: wu kóbí kī amèn? gik owen. Kwop ówèn fa l̄inè én, ka m̄akè yi ówèn kī chyènè; chyène t̄ek kī rei yit̄ ot̄won, ka yit̄e ot̄won nól kī yi ówèn. Ka t̄in màl. Ka e d̄uodo, ka ge b̄eno kī owen, kine: nál, weti yit̄ ot̄won! Kwof owen fa l̄inè én; ka ní ko: bó! ya ko k̄òbì: yi u m̄agà. Ka ge waɾa pach, ka t̄ero b̄ènò b̄ènè, ka t̄ero n̄et̄i b̄ènè, ka lwété ḡot̄ kī rei yit̄ ot̄won; ka yit̄ ot̄won wètì.

A boy went travelling with his uncle. When the sun went down, the one said, "Why, where shall we find fire (for the night)?" The nephew said, "I do not know." The first said, "Shall I not go to look for fire?" "What shall I do in the meantime?" was the reply of the other one. His uncle said, "You stay here with our goods." "No," said the nephew, "I would be eaten by the hyena." He replied, "No, you will not be eaten by the hyena." But he said, "I refuse to stay here." Then his uncle asked, "Why will you not go to fetch fire?" But he replied again, "No, I would be eaten by the hyena." So they left this matter. His uncle asked, "Shall we not lie down now?" He replied, "No, I would be eaten by the hyena." His uncle said, "Well, you lie down below, and I will lie upon you." He replied, "But suppose you are rolled down in the night from upon me by the hyena? Then I shall be eaten by her." His uncle said, "Well, then you lie upon me, so I shall be taken by the hyena, and you will be spared by her." The boy said, "Ah! what are you going to do?" Then he was silent. Again his uncle asked, "Will you not go up?" He said, "On a tree?" The uncle replied, "Yes, on a tree." So he climbed on a tree, and the brave boy (the uncle) lay down on the ground.

In the night came all the hyenas; they walked below that tree. The brave boy slept. A hyena came and sniffed at him, but he was asleep (and so she left him undisturbed). But the boy on the tree was awake, he was looking down staringly, he was awfully afraid, and at once he fell down, and fell on the back of the hyena. He caught the hyena by her ears and said, "Ha! did I not say I would catch you?" The hyena cried, and she dinged, she dinged very much. She ran away with the boy to a very distant place. There the hyena died during that night.²¹ The boy was still on her back, and he still continued saying, "Did I not say I would catch you?" He said these words continually.

The next morning his uncle arose. He looked up, the boy was not there! He began to cry, saying, "My nephew has been eaten by the hyena." He arose and followed the way of the hyena. The dung of the hyena was on the whole way. He went to a very distant place. There he found the boy, he was still talking (the same words). He was still on the back of the hyena, holding fast her ears. But the hyena had died in the night. His uncle said, "Rise up!" But he said, "No, leave me alone! I did say, 'I would catch you (the hyena).'" He asked, "To whom did you say so?" He did not listen to the words of his uncle. Then his uncle caught his hands; the hands were tight around the ears of the hyena, so that the uncle had to cut off the ears of the hyena. Then he lifted him up, he arose, and they came. The uncle said, "Boy, throw away the ears of the hyena!" But he did not listen to his uncle's talk, he only kept repeating, "Well, I did say I would catch you." When they came near their home, all

the people came; they all laughed. They loosened his fingers from about the ears of the hyena and threw the ears away.

88. Nyajak.

*Day*²² *mēko yeje da dān, ka e n̄wolo, ka b̄ul ḡoch ki pach máláwí, de t̄ero ywoto b̄ul; fān eni fā fān nu. Ka dān a chet n̄wol; t̄ero ko: é, yi re kōbi? yi f̄en! E ko: é, ya kédò. Dān eni bēda jwok. Ka e kedò ki t̄ero. Ka kot é mòkò, ka ge neno gól n̄u. N̄u bēda dān; ka ki war owone é n̄enò, dān a chet n̄wol e n̄eno, n̄ājè én, ena n̄u. Ka n̄u chama yefa wot, ka nan eni ko: yin amén á? Ka n̄u ko: N̄ajak! Ka dān f̄en ko: é! e ko: yi n̄uti neno? K̄ine: ya n̄uti neno. K̄ine: yi da kech? K̄ine: awó! K̄ine: yi fa n̄ékè ki onwok?²³ K̄ine: awó! Ka onwok n̄ékè yì n̄u, ka t̄âl yì n̄u, ka w̄eke N̄ajak, ka kwán̄n̄ yì N̄ajak. Ka n̄u ko: N̄ajak! K̄ine: é? K̄ine: ka yi chām yau! Ka eko: awó! Ka yi nen yau! K̄ine: awó! Ka n̄u kedò, ka kálá b̄edò, ka e duogo, chama yepa wot. Ka N̄ajak ko: yin amén á? Ka e ko: N̄ajak, yi n̄uti neno? K̄ine: n̄é! K̄ine: yi da kech? K̄ine: awó! Ka e ko: yi fa n̄eke wat? Ka e ko: awó. Ka wat n̄ek, ka t̄ale én, ka w̄eki N̄ajak; ka n̄u ko: chām yà! K̄ine: awó! Ka yi neni ya! K̄ine: awó! Ka n̄u d̄ogo, ka e duogo, yefa wot, ka N̄ajak ko: yin amén á? K̄ine: N̄ajak, yi n̄uti neno? K̄ine: awó! E ko: yi dwata n̄o? Rei da kech? K̄ine: awó! N̄u ko: n̄eke yin ke dyel? N̄ajak ko: é, ya ku n̄ékè dyel; ya da r̄odò. K̄ine: de k̄an ki ándò? K̄ine: é, k̄ani ki donò. Ka rena gat ki donò, ka n̄i kepe ki pí, ka pí n̄i r̄ara pen̄, ka chwé n̄i d̄ona yeje, ki n̄wol rech; ka ge n̄i m̄uti yì n̄u, ka n̄i chika t̄omo, ka pí n̄i r̄ara pen̄. Ka n̄i f̄eka fen̄ b̄e m̄ut ki chwé, ki n̄wol rech.*

Ka N̄ajak w̄o gén t̄úkè én, ka ge d̄wot̄i mal, k̄ine: ándò? N̄ajak ko: n̄u fa kama w̄a chām? Ka e ko: chām̄un ki rin̄o anan! N̄u n̄aje N̄ajak fa chet b̄eno. Ka w̄o gen k̄ofè én k̄ine: ren̄un! Ka wom̄an e ren̄ò, rena f̄ote gén. Ka N̄ajak e d̄ono. Ka n̄u k̄ore e b̄udò,²⁴ ka e b̄eno, ká é chwòt̄ò k̄ine: N̄ajak! E kudo. K̄ine: N̄ajak! e kudo. Ka n̄u ko: adi? N̄ajak a n̄eni. Ka bia wot, ka e ko: N̄ajak! E kudo. Ka mach k̄ot, ka wom̄an ȳote én ge t̄òk. E ko: búh! N̄atyau N̄ajak! Wate gen a k̄ólè én! Ka N̄ajak ko: á, fate yan en? Ka f̄ara kwom̄ N̄ajak, ka N̄ajak e w̄ano. K̄ine: n̄atyau N̄ajak, e keṭa ken? Ka N̄ajak ko: fate yan en? Ka n̄u n̄i f̄ara kwom̄e, ka fa maké én, N̄ajak n̄i w̄ano. Ka n̄u k̄ore b̄udò. Ka N̄ajak e kedò, e kúchè yì n̄u.

Ka wone w̄ita pach, ka n̄u eni b̄eno, ka yìgì yaṭ mad̄och, maduon̄, en olam: chune gen medò ki en. Ka N̄ajak ko: wu ku n̄i keṭ ta yaṭ, yaṭ eni fa n̄u! K̄ine: é, N̄ajak e chaka fyet. N̄ajak ko: ó, ya rum ki kwop.²⁵ Ka n̄wole woṭaṇo n̄i keṭa wiy yaṭ, ka n̄u e f̄aro ki woṭaṇo. N̄ajak ko: á, kwofa a línè wún ch̄è, ka j̄e w̄ite ge m̄um, ka e kedò. N̄ajak keṭi yì n̄u, ka yìge dān maduon̄ yū yū yū. De e kwom̄o ki k̄emo; ka n̄u ko: ena n̄ate n̄o a yò én? E ko: nan kwache fi! Ka t̄ote ki fi; ka e

mādo, ka e diùgò, ká è dògò, ka e logi yējo. Ka ñu keta gat bē dwato (dweto) fi men t̄ale nan eni. Ka kòl yi N̄ajak, ka ge reno, ka ge waṇa fach.

Ka ñu bēno, ka e ko: buh! nan t̄en ge keta ge ken? Ko: fate natyau N̄ajak a kel gen? Ka e bēn ñu bia pach N̄ajak, ka e yigi n̄an madōch, bē wājo ki omia N̄ajak. Ka ñu ko: omia N̄ajak agòn? Kine: chwól! Ka omia N̄ajak chwól, ka ge wājo. Ka N̄ajak e bēno, e ko: búh! e ko: omia, yi re rach kinau? Kúchè yin ena ñu? Ka ñal eni ko: k̄et, yi rach ki fyet. Ka N̄ajak ko: mōgi, ya rum ke kwof. Ka N̄ajak e kudo. Ka ñal eni è n̄enò, ka wañ gól yi ñu.

Chōti, ka ñu keta fāre, ka duki omen ywode én, é ywònò. N̄ajak ko: yi re? Ko: wañ a gól. Ka N̄ajak ko: yá chá de kobo kine: men eni (ani) fané ñu; de anan yi kōbi adi? E kudo. Ka N̄ajak e kedò, ka yigi dāṇ duon, ka e bēn, é chātò keta fay ñu; ka wita (wuṭa) fach, ka e ko: w̄el a dá kàl én! Kine: k̄alí jwok! Ka e bēno, ka e ko: búh: onimia, yi n̄uti bēdo ken? Ka ñu ko: yin amen? Ka e ko: ya fate nimiau, a k̄elè yōmō kake duon? Ka e ko: ò, wija chaka wilo, ka ñu ywònò, chun̄e mēdo. Ka ge wājo, ge ki N̄ajak; kúchè ñu; e ko, chogo ne n̄imén. Ka N̄ajak l̄ida mal, ka wañ omen l̄t̄è én ki mal, ka N̄ajak e ko: n̄emia! Kine: é? Kine: ānò a yom f̄et ki wot? Ñu ko kine: fate wañ omia N̄ajak? N̄ajak e ko: á yôtè e yà ken? E ko: ku dwai àn, ka ria yiga nan a dachò. Ka ñu ko: a gōla wāne. N̄ajak e ko: éna k̄al én, ka de ere a fa kiṭi wok? Ka kiṭe wok; ñu ko: de ku gwârè agak? Kine: é, fa gwâr, ú k̄or yi wá. Ka N̄ikan̄ e f̄eṇhò ko: de kwon u t̄alè agòn? Ñu kine: a wól én! Kine: á, d̄och.

Ka ñu ko: nimia, ya keta gat bē dweto pi. Ka N̄ajak e ko: k̄et! Ka ñu e ko: kó k̄ot, kor wañ omia N̄ajak, ki fa ò gwârè agàk! wei ó t̄ad wà ki gin cham. Ka N̄ajak e d̄onò k̄i tedot, ka ñu keta gat, ka N̄ajak wañ omen kwánè én; ka rei ge agak, ka e f̄āro, ka d̄ogo f̄ote ḡén. Ka omen yôtè én, ka wañ omen kiṭe, ka omen e d̄onò.

Ka ñu bēni ki gat, ka wañe yode go t̄òk, ka d̄āṇ eni yôt e t̄òk. Ka ñu ywònò, kine: búh! yeña natyau N̄ajak! E ko: N̄ajak, kōra b̄ut̄ ki ye; ya fa d̄òk k̄ete! Chōti, ka N̄ajak wei yi ñu. Ka N̄ajak e d̄on̄ ge ki omén. Ñu e chōgo, fa chiki dwon̄.

A woman was with child, and she bore a child (which was named Nyajak). One day the drum was beaten in a village far away. The people went to dance to the drum, this village (where the drum was being beaten) was the village of a lion. And the child which had just been born (too wanted to go to dance). The people asked her (the child, a girl), "How, why are you saying, you also want to go? You are still so small!" She said, "Never mind, I will go." This child was a jwok. It went with the people. When they arrived there, it began to rain, so they went into ("slept in") the house of the lion. This lion was a man.²⁶ During the night the other girls (who had come with Nyajak) slept, but

the child which had just been born, was awake; she knew that the man was a lion. The lion wanted to open the hut (where the girls slept), but this child (Nyajak) asked (from within), "Who is there?" The lion replied, "Nyajak!" The child answered, "Eh?" The lion went on, "Are you still awake?" Nyajak said, "I am not yet asleep." The lion questioned, "Are you hungry?" "Yes, I am." The lion went on, "Would you not like to have a ram killed?" Nyajak answered, "Yes I would." So the lion killed a ram; he cooked it and gave it Nyajak; Nyajak took it. Then the lion said, "Nyajak!" She replied, "Eh?" "Do eat!" enjoined the lion. She answered, "All right!" The lion added, "And then sleep!" Nyajak replied, "All right!" The lion went away and waited some time. Then he returned, trying to open the house. But Nyajak again asked, "Who are you?" The lion replied, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion asked, "Are you hungry?" Nyajak replied, "Yes, I am." "Would you not like to have an ox killed?" asked the lion. Nyajak said, "Yes, I would." So an ox was killed and was cooked by him and given to Nyajak. The lion said, "Do but eat!" Nyajak replied, "All right!" The lion turned away. After some time he came back and tried to open the hut. Nyajak asked, "Who are you?" The lion said, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion inquired, "What do you want? Are you hungry?" Nyajak replied, "Yes, I am." The lion said, "Have a goat killed!" Nyajak replied, "No, I won't have a goat killed, I am thirsty." The lion asked, "In what shall I bring water?" Nyajak said, "Why, bring it in a basket!" The lion ran to the river-bank with a basket, he dipped it into the water, but the water streamed down on the ground, only leeches and small fish remained in the basket. He thrust them out and dipped the basket again, but the water flowed out on the ground, and the lion sat down a second time to pick out the leeches and the small fish.

In the meantime Nyajak awakened the other girls, and they arose asking, "What is the matter?" Nyajak said, "Is not the lion going to eat us?" Then she said to them, "Eat this meat (the sheep and ox which the lion had killed for Nyajak)!" Nyajak knew the lion would not come back quickly. When they had eaten, Nyajak said to the girls, "Run away!" They ran away home to their country. Nyajak alone remained. At last the lion was tired (of dipping water with a basket), and he came calling, "Nyajak, are you asleep?" He came into the hut saying, "Nyajak!" She remained silent. The lion lighted a fire, and he found that the girls had gone. He said, "This cursed Nyajak has led her comrades away." Nyajak replied, "Why, am I not here?" The lion sprang at Nyajak, but she disappeared. The lion cried, "This cursed Nyajak, where has she gone?" Nyajak replied, "Am I not here?" The lion sprang again at her,

but did not catch her, Nyajak had disappeared. At last the lion was tired, and Nyajak went away; but the lion did not know it.

The girls arrived home. And the lion came to them; he had turned himself into a beautiful big tree, an olam (a sycamore fig); the girls liked him very much.²¹ But Nyajak said, "Do not go under that tree! This tree is a lion!" They replied, "Why, Nyajak begins to lie!" Nyajak said, "All right, I shall say no more." The girls climbed on the tree; suddenly the lion seized them and fled away with them. Then Nyajak said, "Well, what did I say just now ("my talk has been heard by you exactly")?" The people were much perplexed; they went away. But Nyajak went to the lion, she turned into a very, very old man, she went limping on a crutch. When the lion saw her, he said, "What kind of man is this old person?" Nyajak replied, "A man begging for water." And he gave her water; then she went back. But presently she came back again, she had turned into a rat. The lion had just gone to the river-side to fetch water in order to cook the girls whom he had caught. Nyajak drove the children away and brought them home.

When the lion came back, he asked, "Why, where have the little children gone? Is it not this cursed Nyajak who has taken them away?" And the lion came into the village of Nyajak, he had turned into a very fine girl, he came to converse with the brother of Nyajak. The lion asked, "Where is the brother of Nyajak? Call him!" The brother of Nyajak was called, and they conversed together. But when Nyajak came, she exclaimed, "Oh dear, brother, how can you do such a wicked thing? Do you not know this is a lion?" The boy said, "Go away, you are a great liar ("you are bad with lying")." Nyajak replied, "It is your own affair, I shall say no more." And Nyajak remained silent. But while the boy slept, his eye was taken out by the lion.

That is all, and the lion went home to his village. But the next morning Nyajak found her brother weeping. She asked, "Why?" The boy answered, "My eye has been taken out!" Nyajak said, "Did I not tell you this man is a lion? what do you say now?" He was silent. Nyajak went away, she turned herself into an old woman, she went walking. When she arrived at the home of the lion, she cried, "Here is a traveller at the gate!" The lion replied, "Welcome!" She came in and exclaimed, "Oh, my brother, are you still here?" The lion replied, "Who are you?" Nyajak said, "Am I not your sister who had been carried away by the wind a long time ago?" The lion said, "Ah, my! I had almost forgotten!" The lion wept, he was very glad. And they talked together. The lion did not know that it was Nyajak, he believed her to be his sister. And Nyajak looked up and saw the eye of her brother. She said, "My brother!" The lion replied, "Eh?" She asked, "What is it makes such a bad

smell in the house?" The lion answered, "It is the eye of the brother of Nyajak." Nyajak asked, "Where did you find that?" He answered, "I brought it, I had turned myself into a girl, and so I took out his eye." Nyajak said, "As you have brought it, will you not take it down (and show it to me)?" The lion took it down, saying "But mind, lest it be taken by the crow!" Nyajak said, "No, it will not be taken, we shall watch it." Then Nyajak asked, "But where is flour for cooking?" The lion answered, "It is just being pounded." Nyajak said, "Ah, that is good."

After some time the lion said, "Sister, I am going to the river-side to fetch water." Nyajak said, "Go!" The lion said, "Take heed, watch the eye of the brother of Nyajak, lest it be taken by the crow; we will cook it together with our meal." So Nyajak was left in the house, while the lion went to the river. But in the meantime Nyajak took the eye of her brother and then turned herself into a crow; she flew up and returned into her native country. She found her brother, put his eye into its place, and so her brother was cured.

When the lion came back from the river, he found that the eye had gone, and he saw that the woman was also gone. He began crying, "Alas, you cursed Nyajak!" Then he said, "My heart is tired with this Nyajak, I shall never return to her." That is all. And Nyajak was left alone by the lion, she lived with her brother. The lion remained in his place, he never returned anymore.

89. Ajang.

Dachò m̄kò wâdê chwòlâ Ajani. Rach ki óròk, rok ḡir, de t̄erò bèn chuné gen rach ki en; fa ní furo byel ní cháká kwál. M̄aye yeje f̄et, e ko: n̄al eni gwòkè yán kidi? Ka e kedò, é chàtò ki n̄al eni, é kédò kí gòn, kédò kúndó gat. Ken eni lárwà chàrò ki pach, ka ge b̄edò ki t̄àne n̄am. Ka m̄ayé ywòndò, e ko: búh! Ya kòba kidi ki wâdà? A f̄ádé yeja! ere buné n̄an, mén bi gò wèkè én!

Ka jal m̄kò e b̄èndò, ká è kò: d̄ān, yí r̄è ywòndò? Kine: yeja f̄et yí wâdà, wada ní kwala jámé t̄èrò; de yan ya k̄ál én, u dé n̄an gò wèkè én. Ka jal eni ko: u wèké yán, u f̄ètè yán! Ka d̄áchò kùdò. E ko: yí kú b̄òkì, u f̄ètè yán, u ní t̄óté ki jámé, u fwóné yán kí gwòk. E ko: ken far dwai, e ko: ní bi, ka yí chwotí kine: wiy nam! E ko: ya u bi wòk. E ko: u jám, jámé wâdì, ge ní wèkà yín. Ka e ko: d̄òch yàù! Ka jal eni k̄étá n̄am, gé lwòtò ki ná n̄al éní, ka k̄eta nam. Ka ge r̄òndò.

Chòtí, ka d̄ān eni k̄eta pach; ka ná far dwai, ka d̄ān eni e b̄èno, ká é chwòtò: wiy nam! Ka jal eni yei, ka e b̄èno, ge ki ná n̄al t̄èr̄; n̄ál éní chwè chàrò; maye chuné mèdò. Ka ge maṭa ki maye, ka maye k̄eta pach; ka jal eni d̄ògá n̄am.

De d̄ān a dachò chuné medo ki ná n̄al t̄èr̄. Ka n̄al t̄èr̄ é d̄òndò, maye ní t̄óté ki jám kí chàñ, ka n̄al eni e didò ki d̄òch ki gwok jal eni; gwok jal eni b̄èné a kwáné n̄al éní.

Ka ñal eni t̄apè yi ná gól jál.éní, u ge k̄épè gén. Ka ge k̄épò ki ñal eni. Ka d̄āñ eni e ko: wá fa f̄ār? E ko: é, wá fa f̄ār! K̄ine: de anan, yi u (yu) ḡók èdì? K̄ine: é, kúchè yán! Ka ñal eni wiye m̄ùmò ki yi ȳ, men k̄étí wók.

Jal eni ket̄ b̄è wèlò. De dok ḡir ki ye, wate bañ ḡir ki ye, dyek ḡir ki ye, jám b̄en ki ye. Ka e ko: de ya k̄eda k̄idi? D̄āñ eni ko: kwan̄ l̄ot̄ jál énti, ka yi ket̄, yi u yite ki ȳ. E ko: u b̄éné, ȳ ká n̄k, u t̄owé, ka yi bì wá b̄édò. Ka ñal eni e kedò, ka maye ywode, ka fyech yi maye k̄ine: yi re b̄en? K̄ine: yá bì, chuña rach ki jal eni yá r̄um k̄i gwók. Ká è ḡèdò ki f̄aré, ka t̄ero ni bia ye, ka t̄ero bia (bie) b̄è neau ki fi ki ye, figé à yin̄ ye, e mèdò. Ka t̄ero t̄òdò k̄ine Ajan̄ ya f̄al kun a chiné. Ka jal eni e b̄eno, ka e yogo ob̄irò, ka e kit̄i fi, ka wèkè ñal énti, e kuche yi d̄āñ eni. Ka ñal eni e ko: máyó! K̄ine: é! K̄ine: f̄un̄ àn ku k̄al! Ka fun̄ eni w̄éi ki yi men. Ka ñal eni d̄wodo ch̄amá k̄eta wok, ka reyi ge e yígó d̄āñ, ka r̄ená bán ñal eni. Ka ñal eni e yigo ch̄òr, ká è f̄arò; ka jal eni e yigo ch̄òr, ka f̄ara b̄āne. Ka ge kedò, gé r̄inò. Ka reyi gen̄ ni máké, ka ge ni f̄ādo ki ñal eni. Ka ñal eni yik ágàk, ka jal eni yik ágàk, ka ge kedò k̄i gòn, ka ñal eni d̄émá nam, ka d̄āñ eni ton̄e a m̄èn f̄én yi ná gól gén, ka jal eni d̄émá kwòm ton̄; ka yeje t̄oyè yi ton̄, ka jal eni é t̄ò, ka rep̄ ki mach. Ka ñal eni k̄eta b̄è dwai maye ki jámé, ka ña gol jal eni yiḡi ch̄égé, ka b̄ané jal eni yiḡi mógé ki jam b̄en.

A woman had a son whose name was Ajang; he was very wicked and did many evil things. All people were dissatisfied with him. Whenever they planted dura and it began to ripen, he used to steal it. His mother was tired with him, she said, "What shall I do with this boy?" She went away with her son and came with him to some river. The place was very far away from their home. They sat down on the river-bank, the mother began to cry, saying, "Alas, what shall I say concerning my boy? My heart is tired with him. Why, if only a crocodile would come, I would give him the boy!"

Then a man came, he asked, "Woman, why are you crying?" She answered, "My heart is weary with my son; he has a habit of stealing other peoples' property; so I have brought him here (thinking), perhaps there might be a crocodile to whom I could give my son." The man replied, "Give him to me, I will educate him." The woman remained silent. The man said, "Do not be afraid, he will be educated by me, I will give him goods, I shall teach him to work, and each month you may come to the river and call me, 'Father of the river!' Then I shall come out and give you the goods belonging to your son." The woman replied, "All right!" So the man went into the river with the boy. They waded into the water, went towards the middle, and dived there.

That is all, and the woman went home. When one month had passed, she came and called, "Father of the river!" The man at once replied to her call and he came out with the boy. The boy was very fat; so the mother was

well pleased. They greeted the mother, and then she went home, and the man with the boy returned to the river.

The mother was very much pleased with her son; by and by he grew up, and each time (when she went to the river) the mother used to receive some goods; the boy was very diligent in learning the crafts of the man; he mastered all the crafts of the man.

But the wife of this man (of the father of the river) tried to persuade the boy to run away with her. She asked him, "Shall we not run away?" Again she asked, "What would you do here any longer?" The boy replied, "Why, I do not know." He was much perplexed, not knowing a way which might lead them out. — The man had gone on a journey. But he had plenty of cows, many goats, and all kinds of goods. — Now the boy asked, "But how shall I get out?" The woman replied, "Take the club of the man and go, and you will find the way. If he comes, kill him, so that he dies; then come back, and we will live together." The boy went; he found his mother and was asked by her, "Why do you come?" He answered, "I am very much dissatisfied with that man, I have stopped working with him."

The boy built a village, in which he lived; and the people used to come to him to buy water from him, because the water he had was sweet. But the people told the man (the father of the river), "Ajang is in the bush yonder." So the man came, he turned himself into a pot which he filled with water. The mother of Ajang gave him the pot, she did not know the pot was a man. But the boy warned his mother, "Mother!" She asked, "Eh?" He said, "Do not take this pot!" So every one left the pot alone. The boy arose to go out. Then the pot turned into a man and ran after the boy; the boy now turned into a vulture and flew away; the man also turned into a vulture and followed him flying. So they were flying in the air; the man seized the boy and fell on him. Then the boy turned into a crow, but the man also became a crow, always pursuing him; at last the boy fell into the river (in which the man's wife was still living, waiting for the return of the boy). The wife put her husband's spear into the ground, her husband fell on the spear, his belly was pierced by the spear so that he died; and he was put into the fire ("was seized by fire"). Then the boy went to bring some of the goods to his mother; and the wife of the man became his wife, the slaves and all the property of the man became his.

90. The Snake.

Ka jē mōko é wèlò, wèlò Māno, ka gē kédò, ka gē wìto, ka gē waño yě, ka gē tōna yu ñwel, ka gē fēka fen, ka gē ko : báh! u peñ tīch edi? Ka t̄wol e b̄no, ñwel,

ka jal akyēlo pāra mal, kine: ʒwɔl anan! Jal akyel ko: á, faʒe ʒwɔl, bā rít! Kine: faʒe ʒwɔl duon? Ka jal eni é rénió, ka pana gōdi yat; ka ʒwɔl e pēchò, kine: jal akyel a keta ken? Kine: kúchè yán. Kine: de yí rē dōn? Kine: jal e cha e kōbo kine: yina ʒwɔl, de yá kò: de yi ba rít, de e ko: yi ba ʒwɔl! Kine: é, ka go kájé, ka e tō. Ka ʒwɔl e kedò, ka jal e bēno e lépé lépò, ka keje kōné péni, ka nyēna péni. Ka ʒwɔl e bēno, ka e yābo, jal eni tōk, ka ʒwɔl e kedò, ka ʒwɔl kēle tón. Ka ʒwɔl pāra mal, ka jal eni reña péni, ka ʒwɔl e yābo, yapa jal eni, ka e bēno, ka duoga péni; ka gūde chōte péni, ka e tō.

Ka jal eni bia wok, ka keta pach. Ka e ko: ʒwɔl a nāgá. Jal acha a kájé! Ka jē ko: é, dān nékè yín! Kine: ku kōpè yà kōpo, kine: ʒwɔl a bia cha, de e reñ wa. Ka e ko: che gon a rít! Ka ya ko: ʒwɔl duon! A bēné, a nāgé dān, a kédá, a yóda dān á tō. A kwóná kējá, a bēn ʒwɔl, a kēla ki ton, a tówé. A kōbi jē: kede tēt wa. A ket jē, a yóde, é tō. A kōbi jē kine: ó, dōch, dwai wāt! A kāl wāt, a lámé, a chwōp gén, a gwēn chūwé, a kāl ki pach. A ywok dān, a dwai chū nūwél, a lógó wál.

Some people travelled to *Māno*. As they were walking and had reached a certain place, they lost their way. They turned aside at the trace of a snake. At last they sat down, saying, "Why, what shall we do in this country?" Then a snake came, a *nūwél*; one of the men at once jumped up, crying, "There's a snake!" The other one said, "Oh no, it is not a snake, it is a king!" His friend said, "Is it not a big snake?" This man ran away, he hid himself behind a tree. The snake said to the one who remained, "Where has the other man gone?" He answered, "I do not know." Again she asked, "But why do you remain?" He answered, "That man said you were a snake, but I said you were a king; he said again you were a snake." The snake only replied, "Eh?" then she bit him, and he died.

When the snake had gone away, the other man came crawling cautiously; he had dug a hole at his place; he made it deep in the earth. The snake came and searched, but the man was not there. While she was going away, she was stabbed by the man; she jumped up, the man ran into his hole. The snake was searching, she searched for the man. At last she came down, in falling her belly was thrown violently on the earth, and she died!

Then the man came out and went home. He told the people, "I have killed a snake! The man who accompanied me, was bitten by her!" The people replied, "Ah, you have killed that man." He answered, "Did I not tell him, 'there is a snake coming, let us run!?' But he said, 'No, it is a king!' I said, 'No, it is a great snake!' The snake came, she killed the man, I ran away, and when I came back, I found the man dead. After that I dug a hole in the place where I was, and when the snake came, she was stabbed by me with the spear, and she died." The people said, "Let us go and see it!" The people went and

found (him i. e. the man, or, the snake? probably the latter) dead. They said, "Why, all right, bring oxen!" And oxen were brought, they prayed, then the oxen were speared. They picked the bones of the man up, and brought them home. The women wept (mourned). They brought the bones of the snake too, they became a charm.

91. The Crocodile Hunter.

Nān mēko rach ki make jē; ka óyínò dwai; ka oyínò bēno, ka e kāno gwok, ka gwok māk feñ ki būte nam. Ka gwok e ywōnò ywōn, ka nān e línò, ka e chūu, ka e bēn e rīnò, cham é shānò, ká è rònò. Jal eni e budò ki yey lūm, ka nān pāra mal, ka kēl yi jal eni, ka nān fāra nam. Ka jē bēn, ka mákè yi tēro, ka tēl yi tēro, chama wape da (do) wok. Ka chíkè kēlò, ka ʔol shōte yi nān, ka e kēdò nān.

Ka jal eni e dōnò, chuñe rach. Ka nān e kēdò, ka jal eni e kēdò, e keau ki yei. Ka wīta pach mēko, ka e nēau ki gin cham, ka dōgé yi yei, ká é chàtò, ka nān yōt (yūt) e wīti fōte gén; nān bēda dān. Ka jal bia wòk, ka kēta pach, ka kēta gol nān. Ka e bēdò ki dá kàl, ká é chwòtò kīne: wēl a dá kàl en! Ka chwól kīne: bi kal! Ka e bēno, ka fēka feñ, ka ʔōte kí gin cham, ká é chāmò, ka ʔōte ki mogo gīr, ka e mādò, ka e butò. Ka līda mal, ka leño lēte én ki mal; ka leñ akyēlò tēte en ki mal. Chōti, ka nāl eni e fēcho kīne: nān, ka e yei. Kīne: jal gol un e kēte kēn? Kīne a kēte de pach! Kīne: chwól! Ka e dwai. Kīne: ya chwól yi mēn? Kīne: yi chwól yi wēl! Ka e bēno, ka gē mátdò. Ka e ko: ómyá, yi bia kēn? E ko: ya kēla fōte mátluláú; e ko: ya bi bē yafa leño. E ko: ya kēla nān, nān marach ki cham ki jē; e ko: ya chaka yaf, ko: fān en a tēda leño ki mal, ki mēn akyēlò. E ko: de shwola, nān a ʔò; de yi kōbì adi? fa wēkì yan? Ka jal eni ko: nān eni bēdā dān. E ko: fate yan en, ena kēle yin? E ko: tōn fa tēte yin ki wañ būta? Kī mēn akyēl a wañ ywōtá en! Ka jal eni e buogo, e dālì yi kwóp. E ko: yi u dōk bē neke nān kēti? E ko: é, ya fa dōk. Ka gē kwāno wok, ka gē wēkì. E ko: ná nān mañēn, e ko, kēn u nāgí, e ko: goli u tyékè yán. Ka jal eni ko: é, ya fa dōk ki neke nān. Ka nān e ko: ara, kēt! Chōti, ka nāl e kēdò. Dé é bōkò, e chōgo, fa chíka neke nān.

A crocodile was very bad in catching people (caught very many people). And a crocodile hunter was sent for. The crocodile hunter came; he took a dog and tied it to the ground on the side of the river. The dog began howling at once; the crocodile heard it and came to the surface. It came running, and when it was near enough, it dived again. The hunter was lying amidst the grass. When the crocodile jumped up (to catch the dog), it was stabbed by the man; the crocodile jumped back into the river. But people came, and the crocodile was caught by them and pulled out. When they were near the river

bank, they stabbed it a second time; but then the rope was broken by the crocodile, and it swam away.

The man was left on the river-bank; he was vexed. When the crocodile had gone away, the man also went; he rowed a boat and came to a village, and brought food, then he returned to his boat, and went on rowing. And he found out the crocodile had gone home to its own country. This crocodile was a man. And the man left his boat and went into a certain village. He went into the enclosure of the crocodile (but without knowing that it was the crocodile's). He remained outside the fence and called out, "A traveller is at the gate!" From inside some one called, "Come in!" He came and sat down. Food was given to him, and he ate, much beer was given to him, and he drank. Then he lay down. When he looked up, he saw a harpoon above (sticking in the roof of the hut); and he saw still another harpoon above. The man asked, "Girl!" She answered, and he went on, "Where has the man of your home gone?" (Only the girl was at home). She replied, "He has gone into the village." He said, "Call him." So she sent for him. The man asked, "By whom am I called?" He was answered, "By a traveller." He came, and they saluted each other. The man asked, "Brother, where do you come from?" The crocodile hunter answered, "I come from a very distant country, I have come to search a harpoon, I stabbed a crocodile, a crocodile which was famous for having eaten many people. When I was searching, I saw a harpoon in this place, above there; and I saw another one too. But I thought, the crocodile was dead (and now I find here my two harpoons with which I stabbed the crocodile)! What do you say of that? Will you not give them to me?" The man said, "This crocodile was a man! Is it not I who was stabbed by you? Do you not see the spear-wound in my side, and the other one in my arm-pit here?" When the man heard that, he was afraid; he did not know what to say. The other asked him, "Will you ever again go to hunt crocodiles?" He said, "No, I shall not do it again." Then the man took the harpoons down and gave them to him. But he said, "If you kill even a small crocodile child, I shall finish up your whole family!" But the crocodile hunter said, "No, I shall not kill crocodiles any more." Then the crocodile said, "Well, go!" That is all, the man went away. But he was afraid, he kept to his word, he never killed crocodiles again.

¹ "they seized two days" : they passed two days, two days passed.

² "they found women only them" : they found only women.

³ if (you) go home.

⁴ if you do not tell; in conditional negative sentences *ku* generally is used.

⁵ Taking the stranger's question for an insult.

⁶ "and the mouth of one calabash, and he opened it".

- 7 *nù* has low tone; here a high tone is added to it representing the *é* "he", which is dropped, but its tone is preserved.
- 8 "he is man where?" of which place is this man? *ken* originally means place.
- 9 "he was not known to his father, but he, his father was known to him."
- 10 Probably the wife of the lion.
- 11 This is to show that not a single person (lion), not even the cripples, the blind and the deaf, remained at home.
- 12 They were left because they could not dance, and so did not fall into the pit.
- 13 Who these slaves are, and why the cattle without horns were killed, is not clear.
- 14 The leopard skin is the royal robe.
- 15 This story vividly recalls that of Genesis chapter 37, and 42—46.
- 16 from *tugo*.
- 17 Such was the dowry in "the good old time."
- 18 instead of *chyete yz*.
- 19 of course he ought to have said, "his testicles are as big as this pot," and, "who has a necklace on his neck." Apparently from excitement and confusion the man misplaces his words.
- 20 *gik*.
- 21 From exhaustion.
- 22 from *dachq*.
- 23 will you not have killed a ram?
- 24 and the lion, his breast was tired.
- 25 I have finished with talking, that is: I shall say no more, (since you will not hear)!
- 26 Was a man who was able to change himself into a lion, and into a tree; see below.
- 27 The *olam* is a tree with a broad, beautiful shady crown.

XIII. ANECDOTES.

92. The Travellers.

Jok akyɛlɔ é wɛlɔ, ka ge mákè yi kɛch. Mogo nut ki yi gen, mɛn ye da atɛp, é fán, ka jal akyel chyɛnɛ tɛk, bɛda gôró, jal akyel ní chàm ki rei mɔke. Ka gɔ ní fyɛjɔ kine: ówà, yi fa tɔtɛ ki rei mɔki? Kine: é, ya ku tɔtɛ.¹ Ka jal eni e kudo. Ka ní wei bɛdo ki kɛch. Ka ní chika fɛcho duki, kine: jal ówà, yi fa tɔtɛ? Ka e ko: Kí rei mɔka wala ki rei mɔki? Kine: é, ke rei mɔki. Kine: ya ku tɔtɛ. Ka ní chiki fyɛcho kine: ówà, yi fa tɔtɛ? Kine: ki rei mɔka wala ki rei mɔki? Kine: é, ki rei mɔka. Ko: tɔtɛ yan ki ná-mátɛn,² ka tɔtɛ ki rei mɔke. Kuche en, gɔn a mɔke. E kɔmɔ tɔ; ká è chàmò, ka e yāno, ka e duodo, ka ní wājò, ka chika fyɛcho, kine: yi fa tɔtɛ yi mogo? Kine: rei mɔka wala rei mɔki? Kine rei mɔka. Ka tɔtɛ ki rei mɔke, ka e chāmo.

Ka duki ko; wá kɛt! Kine: àwó! Jal eni é chwè; chama níwal atɛbe, ka atɛbe yɔtɛ én, moge don e nok. Kine: é, mɔk a cham yi mɛn? Nal eni ko: mɛn an ní chámè yín ki chāni. Kine: é, ere mɔka nūti wei yin? Kine: é, kɛn de tɔu ki yi kɛch, mɔn eni fa re don ki feñ? yi re cham adi? Ká è kùdò.

Chōtí, ka keti fote gén, ka wita pach, ka tyen gole yòtè én, e nwol ki ná-wāde, ka nal akyel ná-gol yòtè gɔn nwolo ki ná-nāre. Tyen eni chune gen medo, ki rei e gen yoka (yoga) māt, kine: ná-wāda u dōno cha mɛko, ki nan nāri ke wei nōme rei gén, kifa wa māt.

A dōni nal tɛn, ka ge nwom, ka ge bɛdo ki gól gén, ka gol gén e yigi kyèl. A chōk.

Two men were travelling together. On their way they became hungry, but they had food with them; each had a bag full of food. But one man was stingy, he was a niggard. But the other man used to eat of his food. And he asked his companion, saying, "Brother, shall I not give you of your food?" He replied, "No, don't give me!" His friend was silent; he left his friend hungering. But the next day he asked him again, "Man, brother, shall I not give you?" He replied, "Of my food or of yours?" The friend answered, "Why, of yours." He replied, "Don't give me!" Again he asked, "Shall I not give you?" He asked, "Of my own or of yours?" He answered, "Well, of mine." Then he said, "Give me a little!" And he gave him of his (of the stingy one's). But the stingy one did not know that it was of his own. He was almost dying of hunger, so he ate. When he had had enough, he rose and began to talk. The next day his friend asked him once more, "Shall I not give you some food?" He replied, "Of mine or of yours?" The friend said, "Of mine." But he again gave him of

¹ "I will not be given"; "may I not be given".

² "a small child", that is: a little bit.

his (the stingy one's), and he ate. The next morning he said, "Let us go!" His friend replied, "All right." He had recovered his strength; he wanted to feel his bag. When he found that there was but a little left in his bag, he asked, "Why, who has eaten my food?" His friend said, "You yourself have eaten of it every day." He replied, "How, did you not leave untouched my food?" The friend said, "If you had died of hunger, for what reason should that food have been left? what should you have done with it?" The man was silent.

That is all, and they went into their country. When they arrived in their village, they found that both their wives had born children, one a girl and one a boy. So they were both very glad, and they became friends. The stingy one said to his friend, "Friend, some day when my son has grown up, then let him marry your daughter, because we are friends."

The girl grew up, and they married, and they lived in both their homes (inhabited the homes of both their parents), and their homes became one. It is finished.

93. A Goat-story.

Dyel a kâlò kî Tûnò kî Achete-gwok, ka kîta Akùrùwâr, ka dyel é lóyò, ka ní tóna fân, ka ní nénò, ka ní nwòlò. Ka òki dyel ní kédò, ní kédò fân, ka ní nwòlò, ka ní òwòdò, ka ní keta fân, ka ní nwòlò. Duki ka ní òwòdò kî nwòlò kî bānè, ka ní keta fân, ka ní nwòlò, ka ní neno, ka ní òwòdò kî nwòlò ke bānè, ka gíté Tûnò Achete-gwok, nwòlò gír.

A goat was brought from *Tûnò Achete-gwok*, it was brought to *Akuruwar*; there the goat ran away and turned to a certain village, there it stayed (for some time) and brought forth young ones. The next day the goat went away, it went to another village and brought forth young ones again. After that it arose, went to some village and brought forth young ones. The next day it arose, with all its young ones behind it; it went to another village, there it brought forth young ones; it stayed there for some time and then arose with its young ones behind it. At last it arrived again at *Tûnò Achete-gwok*, with plenty of young ones.

94. The Glutton.

Fen da kéch, kéch maduon. De jal akyzlo ye bu byel, de ní chama bup. Ka byel e ònò, ka byel e chégo, ka òke kéch gen kî byel, ka ní chām kî abwok, kî òr, kî ním. Ka byel chégo, ka ná gòlè kòfé kine: tādì gin cham maduon! Ka yi òch kî byel, ka yi bāk kî abwok, ka yi òch kî òr, ka yi kyet kî omòt, ka yi kyet kî ním, ka yi tèn kî maña májò! Ka ge tum, ka gik eni kâl, ko: chíp nima ká! Ka fàlò fákè én, ka e chàmò; ka ní chíkí chāmà kèn, ka ní cháká kèn. Ká è yānò, ka e ko:

cham! e kōbè kēte. Yeje bán chām, ko: yi t̄ō t̄in! Yeje bán. Ka fālō kwánè én, e ko: ótyèñ yi ní chama bup, de kōra b̄ūt̄ k̄i ȳt̄, é, chām! Yeje bañe cham; ka yeje chwópè én, ka e t̄ō.

There was a famine, a great famine. One man had no more dura, he used to eat mud. When the (new) dura had grown up and it ripened, and the time had come for the people to rub dura-ears in their hands, and they ate the new dura, and maize, and beans, and sesame, and the dura was quite ripe, then this man said to his wife, "Prepare a great meal, boil dura, and cook maize, and boil beans, and roast green dura, and roast sesame, and prepare vegetables too." When all these things were ready, the woman brought them. He said to her, "Put them before me!" Then he sharpened his knife and began to eat. He ate, now from this, now from some other dish. When he was filled, he said, "Eat!" — He said this to himself. — But his belly refused to eat any more, it said, "You will die at once!" His belly refused. Then he took the knife and said, "Formerly you (belly) used to eat mud, and I was tired with you, why, eat!" But his belly refused to eat. He took his knife and stabbed his belly, and he died.

95. Bachet.

Ye¹ jal má r̄it̄, ye da wat báné, nínié Bachet; wen chuñe m̄ēdo. Ka Bachet ḡēt̄e k̄i f̄āre, ká è b̄ēd̄ò w̄ái, en a j̄āḡò. Ká t̄ērò ch̄ùnè ḡén ȳí ḡí m̄árách k̄i Bachet; ka ge ní bié b̄ē ḡón. Ka Bachet ní chwól, ka e b̄ēno, é tyèt̄ò k̄i k̄òt. Ka ní fyét̄ ch̄é yi r̄it̄ k̄ine: ànd̄ a tyét̄i? K̄ine: wuo! K̄ine: ya bié b̄ē gyèr k̄i k̄al. Ká r̄it̄ è k̄ò: wat báná, wiji n̄t̄i w̄ìl̄ k̄i gyèr k̄i ḡòlà? Ka r̄it̄ chuñe ȳí ga m̄árách k̄i t̄ērò, k̄ine: wu chaga fyèt̄. Ka n̄al eni w̄èl̄ d̄ōḡé f̄ārè, ka k̄eta f̄ārè.

Ká t̄ērò ní f̄ót̄è én, ká jámé t̄ērò ní kápè én. Ka t̄ēro ní bié b̄ē ḡón. Ka ní chwól, k̄ine: k̄òf̄i Bachet, k̄ú bì é yà wiy kyèñ, ka k̄ú bì é ch̄àt̄à tyél̄é. Ka Bachet b̄ēn, e ch̄āto k̄i wiy kyèñ, ch̄à f̄ách é ch̄ānd̄, ká ȳíná w̄ók k̄i wiy kyèñ, ka tyèl̄ àkyèl̄ò weye wiy kyèñ, ká tyèl̄ àkyèl̄ò yeña f̄én, ka e b̄ēn é ch̄àt̄ò. Ka r̄it̄ e ko: á ḡìn ànd̄ à gwók k̄i ȳín k̄in̄àù? Ká è k̄ò: faṭe yin a k̄ōp k̄ine: yá k̄ú ch̄àt̄i k̄i wiy kyèñ, k̄ine: yá k̄ú ch̄àt̄i k̄i f̄én? A wéyá tyelá ákyèl̄ k̄i wiy kyèñ, a weya tyela akyel̄ k̄i f̄én. Ka r̄it̄ é n̄ēt̄ò, ká è k̄ò: yí b̄ōt̄, yí fa n̄ékè yán; k̄et̄ d̄ōk f̄āri!

Ka Bachet d̄ōgo. Ka d̄ōḡó yi kwópé, ka tyén̄ eni bié b̄ē ḡón yi r̄it̄. Ka r̄it̄ e ko: Bachet u n̄ékè yán de chañ tin! K̄ine k̄ed̄un! Ká gé k̄éd̄ò. K̄ine: k̄ànè m̄ēno k̄i t̄on̄ gyēno! wu b̄ēnd̄! Ka m̄en ní k̄ànd̄ (k̄ānd̄). Ka Bachet dwái, Bachet fa k̄ōpè yi r̄it̄. Ká è b̄ēnd̄, e bu t̄on̄ gyēno, má k̄ālè en. Ka r̄it̄ è k̄ò: n̄ān ku n̄wol k̄i t̄on̄ gyēno, n̄āḡà n̄āḡò! D̄woṭi mal! Ka d̄w̄oṭá ní d̄woṭá m̄al, ka t̄on̄ gyēno ní w̄èl̄ f̄én. T̄ērò b̄ēnè á d̄wòt̄i mal, ka Bachet è d̄d̄n̄. Ka r̄it̄ e ko: Bachet, yi re fa d̄woṭ? E kudo. K̄ine: Bachet, yi re fa d̄wòt̄? Ka Bachet d̄woṭa mal, ka t̄on̄ gyēno b̄d̄ḡon, m̄en d̄on̄

¹ Ye "he" has here rather the sense of "there was".

kì fén. Ka Bachet chyéné tēnè, ká é ywòn, kine: ó, ó, ô! Ka rit e fēcho kine! ànò, Bachet, en a gwókè yí kìnàu? Bachet kine: gyen ni ñwòlò gé kētè gén, gē bun ótṣwòṅ? fa ni ñwól! Ká è kò: ará (èrè), yá fá ótṣwòṅ? Ka rit e fò yì nyérò, e ko: yì bôt, ket, dōk fāri!

There was a man, a king, he had a slave whose name was Bachet. He liked him much. He built a village for Bachet at a separate place, where Bachet became chief. But the people of the village were dissatisfied with Bachet, and they came to the king to complain. Bachet was called by the king, and he came carrying thorns (such as are used in house-building). The king asked him, "What are you carrying there?" He answered, "My lord, I come to make a fence (for you)." The king replied, "Ah, my slave, you still think of building me a fence?" And the king became angry with the people and said, "You lie!" He let Bachet return, and he went to his village.

And (again) the people were beaten by their chief Bachet, and their property was taken by him. So they went again to complain of him. The king gave order to call him, saying, "Tell Bachet, he must not come on horseback, and he must not come on foot either." And Bachet came riding on horseback, but when he approached the village, he alighted from the horse; he left one foot on the horse, and one foot was on the earth. So he approached walking. The king asked, "What is that? why are you doing thus?" He answered, "Did not you give order, I must not come on horseback, nor on foot either? Therefore I left one foot on the horse, and am walking with the other." The king laughed saying, "You are a clever one! you shall not be killed, go, return to your village."

Bachet returned, but he went on in the same manner (troubling his people). The people came again complaining to the king. The king replied, "Bachet shall be killed this very day!" Then he said, "Go! every one of you bring a hen-egg, and then come back." So every one brought an egg. But this order of the king had not been told Bachet, and so he came without an egg. When they were all assembled, the king said, "Every one who does not lay an egg, shall surely die! Rise up!" So every one rose up, leaving his egg on the ground. All the people rose up, only Bachet remained seated. The king asked, "Bachet, why do you not rise up?" He was silent. Again he asked, "Bachet, why do you not rise?" Then Bachet arose, but there was no egg under him. Bachet stretched out his hands crying, "O o oh!" The king asked, "What is it, Bachet, that you are doing thus?" Bachet replied, "Do you think all these could have laid an egg by themselves, if there had not been a cock? Well, I am the cock!" The king almost died with laughing; he said, "You are a clever one, go, return to your village!"¹

¹ As the name of the hero shows, this story is of Arabic origin.

96. The Country Where Death is Not.

Jal mēko maye nut. De maye ko, chame bōko tō, chama dwata fwōne bu tō. Wade ko: fwōne bun tō e yen kun? Kine: é, kāl yan, nut! Dān eni ba yū.

Ka ge kédò, fōn eni laulaulau, fwoxe yey bu tō. Ka ní tōna pach mēko, ka ní kwacho pi, ka ge ní tōte, ka nāl eni pēchò kine: tō nut ki fōn? Kine: é, yi kála ken, ena fyene tō? Ka e ko: maya bōko tō; maya dwata fōne bu tō. Kine: é, kedun! Ka ge ní kedò, ka ge ní tōnā fān kēte, ka gé ní fēchò. Kine: é, yina nate nò, ena fyen tō? é, kedun; tō nut. Ka keta fódò máláuláú, ka e fēcho kine: fōte wun bēt adi? yeje da tō? Kine: é, jē fá ní tōu. Ka maye chuñe mìnò, e ko: dōch, wādà, yá kāl yi yín fōne fa ní tōu yeje.

Wāde mēko mādé, ka maye keti gol eni. Ka e ko: máyà ànàn, wei bēde kí yín; yá keti fōte wón, ya u makì run ge ádèk, fane kén u bēnà be létè wún kí maya. Maye chuñe medo.

Ka nāl eni e dōgò, dōgò fōte gén. Ka e bēdo fōte gén.

Ka dān eni wije kāgo; ká è kòbò: māt wādà, wíjā kāgo. Ka nāl eni dwodo, ka e dwato jē. Ka jē bēno, ka jē pēka péni, ka nāl eni ko: wú chwólé yán kifa maye māda anan. Wu gwacho ki nyen, mok u yōde wāde, de ko: wije kāgo, de riño u rēn; de fana fa kine: u nāl. Ka dān eni ywòn, kine: é, jwok bógon, wija fa kāgo! Tēro ko: é, māk, reje riño! Ka māk, ka kāl, ka táyi féni, ka nāl, ka riño pānì. Ka tēro chāmo ki riño. Duki ka nyen gwách, ka nyen kán yi made wāde.

Ka wāde bēno, ka fēka féni, ka tōte gin cham, ká è chāmò. Ka e pēchò kine: maya agon en? Ka māde ko: mādà, maye mākè yi jwok, wó gwājò nyen, de nyen ak; de nāl kifa riño u rēn; de won, tō bogon ki fōte wón, dān ken a māk yi jwok ní chaka nālo. Nāl eni ko kine: búh! ya neau māya!? eko: yá bēdò; ko: ya u keti yàu! Nāl eni ko: yí gōtò. Nāl eni ko: é, ya fa gōtí. Ka tēro bēno, kama cham ki nāl eni; ka lwók ki yi māde. Ka ge keta kun malaulau, kifa u (ó) chām. Ka tēro wítè mùm,¹ kine: e keti ken? Ka māde eduogo; ka e ko: keti, yi u cham tyau nami mayi. Ka nāl eni bia fōte gén, ka e kōbi kí pach kine: máyà a chām yè nù.

Chōti, ká tērò e ko: mayi fa ná-dái òròk. Tō fa nút ki yey féni bēnè? dá kun tók yi tō?

There was a man with his mother. The mother was much afraid of dying, therefore she wished to go into a country where there is no death. The son said, "Where is a country without death?" She answered, "Well, there is such a country, bring me there!" The woman was very old.

So they travelled into a very, very distant country, to (reach) the country where there is no death. They turned into a village and asked for water. When it was given them, the son asked, "Is there death in this country?" The people answered, "Dear me, where do you come from that you ask such a

¹ the people, (their) heads were perplexed.

question concerning death?" He answered, "My mother is afraid of dying, so she wants a country where death is not." The people said, "Why, go away!" They went and turned to another village. There they asked again and received the answer, "Why, what kind of man are you that you ask about dying? Go away! There is death here." Then they went to a very distant country and asked, "How is your country, is there death in it?" The answer was, "No, people do not die here." The mother was very glad, she said, "Well done, my son, you have brought me to a country where there is no death."

Her son had a friend in that town, and to his home he brought his mother. He said, "Here is my mother, let her live with you. I shall go to our country, and after three years I shall return to see you and my mother." His mother was satisfied.

So the boy returned to his native country and stayed there for some time.

But his mother became sick; she got a head-ache; she said, "Friend of my son, I have a headache." On that the boy arose and called the people together. The people came and sat down. The boy said, "I have called you because of the mother of my friend, who is here. Now collect money, that we may give it to her son (when he returns). For she says her head is aching; and because of that (because of her sickness) her meat (flesh) will spoil. For that reason," he said, "she must be killed (at once)." When the woman heard this, she began crying, "I am not sick! I have no head-ache!" But the people said, "Never mind, seize her, or her flesh will be spoiled." So she was caught, brought, thrown on the ground and killed; her flesh was divided among the people, and they ate it. The next day they collected money and brought it to the friend of her son.

And her son came back. He sat down, they gave him food, and he ate. He asked, "Where is my mother?" His friend answered, "My friend, our (your) mother was seized with sickness, so we collected money, — here is the money! — and killed her, lest her meat should be spoiled. For as for us, we do not die in our country, if a man is seized with sickness, we kill him." The boy replied, "Why, should I sell my mother? Never!" Then he said, "I will but go." His friend said, "You are angry?" He replied, "No, I am not angry." In the meantime the people came and wanted to eat the boy too. His friend therefore went to him saying, "Go, or you also will be eaten like your mother." He accompanied him into a distant country. When the boy came home, he said to his people, "My mother has been eaten by a lion."

That is all; and the people said, "Your mother was a sinful woman. Is not death in all the world, and should there be a place where there is no death?"

97. The King and the People.

Jal mēko bā rīṭ; kōp tērò: gèr wòt! Ká wòt ní gèr, ká yè ko: gèr kàl! Ká yè ko: fùr fwòḍḍó! Ká fwòḍḍó ní fúr, ká byél ní ch̀ègò. Ká gé ní kách. Ká é kò kine: kítí wí pàm (pèm)! Ká ní kò: mwon r̀arò! Ka ye kō ne: fwòt byél! Ká yè kò: chwách ókòḍḍò! Ka dwai nòt. Ká yè kò: chwách t̀ágò! Ká ké chān kínáù.

Ká wàn àkyèlò chámá dwāta fwòḍḍo kí māl. Ká tērò é kédò b̀è yáf kí yò, mén k̀eṭe māl. Ká tērò kámá dúḍk pach: ỳò bógòn. Ká ḍān máyú yòt, ka ḍān eni é f̀éché: wú k̀eḍu kun? Gé kò: fáté r̀íṭ yè kō, chámá dwátá fwòḍḍó kí māl? Dé ỳò bógòn. Ká ḍān dúḍn è kò: wá! wú fá ḍ̀èk! ỳò nút kí māl mo-chāne. T̀ínú t̀akáḡi māl, ka k̀òṭ l̀ènú māl bānè! O t̀ímé gèn, ká gé k̀èṭ gèn f̀ách.

Ká gé pỳech yi r̀íṭ kine: fwòḍḍé á yòt? Ǹè, á yòt. D̀è a k̀èk? Kine: ǹè, a k̀èk. D̀ukí ka t̀ero kédò b̀è f̀ur. Ka ḍān dúḍn ká yòt, ká fỳech: wó f̀ur wòn kidí? Furu māl ỳau! Ka tērò ní f̀urò māl yau. A dúḍk gèn, a f̀éché r̀íṭ, è kò: á r̀úm kí f̀urò? Kine: àwó! K̀eḍe kàchú byél! Ká námí àiwà.

Ka r̀íṭ ye ko: dúkí ya ká (= k̀eḍo) b̀è k̀émó kí fwòḍḍó. Ká tērò é b̀òkò. Kine: fwòḍḍé ágòn én? Wá j̀at kí ỳò mén k̀ét wòn māl. Wú ch̀aká fỳét. Wú r̀è f̀à k̀òbùn: fwòḍḍó bógòn?

A man was king; he said to his people, "Build a house!" And a house was built. And he said, "Make a fence!" Then he said, "Hoe a field!" A field was hoed, (dura was sown and) the dura ripened. They harvested the dura. Then he said, "Lay it on the drying-ground!" He said again, "Make a treshing-place!" After that, "Thresh the dura!" He ordered, "Make a corn-basket!" So pegs were cut for fastening the corn-basket. He said, "Make a cover (for the basket)!" And so (he troubled his people) every day.

One year he wanted to make a field up in the air. And the people went to look for a way which led up into the air. At last they turned back, there was no way. Then there was an old woman, she asked them, "Where are you going?" They answered, "Did not the king say he wanted a field up in the air? But there is no way!" The old woman said, "Dear me! how stupid you are! There has been since early days a way up into the air. Lift up your dura-stick, and throw up seeds after it!" (They did so). When they had done so, they went home. And they were asked by the king, "Have you found a field?" They answered, "Yes, it has been found." He asked. "Is it planted?" They said, "Yes, it is planted." The next day they went to hoe. They found the old woman and asked her, "How shall we hoe the field?" She answered, "You just hoe up into the air!" So the people just hoed up into the air. When they returned, the king asked them, "Have you finished with hoeing?" They answered, "Yes." Then he said, "Go and harvest the dura." And so on as on former days (so

he always found some new idea how to trouble the people).

And the king said, "To-morrow I shall go to look at the field." The people were afraid. He asked, "Where is the field?" They answered, "We could not find the way which leads up into the air." The king said, "You have been telling lies! Why did you not say, 'there is no way?'"

98. Wealth cannot be imitated.

Wi jân m̄kō chwòlá Ayômò, bēda jal ker, wādè chwòlá Awan; mārè én; ka waṭe pyau ki d̄d̄rè pyar abikyèl; kat waṭ m̄kō ka pyar ánwèn; ka ge kâl, ka wade ñd̄k ka ge kâl; ka waṭ pyau, ka waṅ akyel chwop, chiki chwopo, ka ge ch̄p bēn, ká gé r̄mò, ka d̄ok gón, mok kól bē ñwom, ka pyar abidèk. Ka jal de nāre é chwòù; kine: búh, ga d̄ò ñò, a kòle yáú ge gír nàù? O lok nāra u tówò, u līne nāra kí kún, ka ye kine: kipaño a ñwomi ki d̄ok gír? Ko: è, yá bèdò. dwōgun d̄ò¹ wún!

Ka nāl eni kyedò, kine: d̄ok ba dwok! Ka jal eni e yeyo, ka keti kélé d̄ok, ka kwaná pyar ánwèn, ka d̄ok bēn dwok. Ka waṭ ñèk, ga pyar ádèk, mok cham yi t̄rò. Ka nān eni ká wèkè, ka ge bēn kí gòn. Jal eni ko: nārà bá dòn; ka ñwom e tumo, a bēne p̄d̄tè gén.

A n̄oyi yi jāne m̄kō, chamé lūño, chamé pyauwe, chamò ñoye wāt Ayōmò. Ká èjàdò ki waṭ mon ñèk, ka wiṣe m̄m yi ñoke d̄ok. Ka wāne yi dyek. Ka Ayōmò ñt̄ò, kine: h̄o h̄o, chama ñōyo wada chon! ya ba duon! ya faṭe jal ker? De a nan p̄r wiṭe won? Ya ba gita kun, ko kómà ñiná, bāda ba bar! de yi re jāt anan? Ker ní ñoye ròù; kāka ba duon. Faṭe d̄ok ochāni?

There was a rich Dinka-man whose name was *Ayomò*; his son's name was *Awan*. He loved his son and pierced the horns of sixteen of his cows and stuck tail-hairs into the holes.² Again he brought fourteen more oxen, and rams he brought, and he put hairs through the horns of these oxen too. One ox he speared, again he speared another one, and when he had finished spearing them all (those which he had set apart for being speared), he loosened the cattle which were to be given as dowry; they were eighteen. When the man for whose daughter these cows were to be given, heard the cows mowing, he exclaimed, "Oh dear, what do all these cattle mean which are being driven to me? Why are they so many? If my daughter (should marry the son of this man, and after that she) should die, the name of my daughter would be heard all over the country,³ and the people will say, 'why was she married for so many cattle?' No, I don't consent; go home with your cattle!" But the boy (*Awan*, who wanted to marry the girl) said, "No, the cattle will not be returned." So at last the man consented. He went among the cattle and selected fourteen; the rest were sent

back. Then the thirteen oxen were killed as a feast for the people. And the girl was given to him, they came with her, her father said, "My daughter shall not stay with me any longer (because the dowry has been paid)." When the marriage-festival was finished, they returned to their country.

Now this man was imitated by a certain chief, who wanted to do the same thing; he too wanted to pierce the horns of his cattle, and wanted to imitate the son of *Ayomo*. But he lacked sufficient cows to kill, and he got into straits, because his cows were so few. He took goats instead of the cows, and when *Ayomo* saw that, he laughed, "H_o h_o, he really wanted to imitate my son! I am great! Am I not a rich man? Is there any one so rich as to attain to us? My fame has spread everywhere, all people know my name; my arm is long! Why do you try such a thing, being short of cattle? Wealth can never be imitated; it is not a thing of one day. I have been raising my cattle since a long time ago."

99. Increase of Cattle.

Jal m̄kō b̄da jal k̄er, b̄da kway Jónò, w̄t̄e ḡr, k̄k̄e ba ch̄ákí, ní chaka tíne mal, ka e ȳ, ka e r̄m̄o j̄āḡo, ka w̄t̄e chw̄ol̄e, ka e ko: ɹ t̄ówá, ya kú k̄ónè pach. T̄éré yán, t̄ere ya kál ðok, ka ya kw̄ón̄e yeje, ɹ ðok ní n̄w̄ol̄e.

A t̄ow̄e, a t̄er̄i kal ðok, a kw̄ón̄e yeje, ka ðok ní n̄w̄ol̄o, a ch̄ôk p̄an eni, a pa k̄er, Odwoj̄o.

A certain man was very rich, he was a descendant of the Dinkas; he had many sons. His time was not near (that is, he was very old); he was so old, that he was carried (he could not walk any longer). Because he was so old, he gave up his chieftainship, he called his sons and told them, "If I die, do not bury me in the village; carry me, carry me to the cattle place and bury me in the midst of it, so the cow will bring forth many calves."

When he had died, he was carried to the cattle fence and was buried in the midst of it, and the cattle brought forth many calves. This village always remained a rich village, it is *Odwoj̄o*.

100. The Haughty Prince.

Kwakadwai b̄da jal k̄er, ka e k̄ed̄o, ka e n̄ōm̄o, e n̄ōm̄o nan̄ rit̄. Ka ðok k̄ôl, ga pȳar ab̄ikȳèl. Ka ch̄íkí n̄ōm̄o kí pȳar ab̄ikȳèl.

Ka ní k̄ōt̄o T̄èr̄, ka l̄ūm̄ ní t̄um̄ò, ka k̄ōt̄o D̄òr. Ká ðok è yànò. Ka ná rit̄ e w̄l̄o, w̄l̄a yie, ka ge ryeje, ka alet̄o b̄ên, kí ch̄ák, kí kwen mau, kí r̄in̄o. Ka ná rit̄ m̄k̄o kyed̄o: ya ba dwata gik ak! Kífañò? A b̄ēt Och̄ôl̄ò, kére ḡr, ka e kw̄on̄o.

Keñ mōla kal mol, ka narōjo ñi ñêk, gō ñi chām. Ka e ko: wate dāñ, ñeku dāñ, ki ria u chōla! Ka wāde é ñèkò, ka gō chōle.

Kwakadwai was a rich man. He started to marry, and he married the daughter of a king. He brought sixty cows as a dowry. He married a second wife for sixty cows.

He used to drive his cattle to *Tōr* (a place of pasture), and when the grass was finished there, he drove them to *Dor* (another pasture).

One day some princes were travelling, and they came to him. He entertained them as his guests; dura and dried meat were brought, and milk, and bread baked in butter, and meat. But one of the princes refused, "I don't want these things!" "Why not?" (asked the people). "Because he is a (mere) Shilluk (not one belonging to the royal family), and yet he is so rich!" He did not touch the food.

This (rich) man, when he went to his cattle place early (every) morning, he used to kill a calf and to eat it. And he said to his people, "Sons of men, kill a man! I myself will make amends for him!"⁴ And they killed a man, and he made amends.

101. The Hyena with the Bell.

Ka jal mēko na rit, chwola Lwal Pōlkoe, ka dyeke chām yi ótwōñ. Ka burō kuōñé, ka otwōñ māk yey bur. Ka Lwal bēno, ka otwōñ kyēdo, ko: wei, ku ñêk. Ka wei, ka yēde gōn kitī mālo, ka otwōñ e kēdo ki mālo yēde. Chamī ñi maka lai, ka lai ñi ñeño, ka kōre būdo yi kech, ka e tō.

There was a certain man, a prince, whose name was *Lwal Pōlkoe*; his goats were being eaten by the hyena. Therefore he dug a hole and caught the hyena in the hole. When *Lwal* came, the hyena begged him, "Leave me, do not kill me!" So he let her go, but he tied a bell to her neck, and the hyena went away with the bell about her neck. But now whenever she wanted to catch game, the game (heard the bell ringing, and) ran away. At last the hyena became tired with hunger and died.

¹ *dok.*

² A sign that these cows were to be reserved as dowry for buying his son a wife.

³ If the wife dies, the dowry paid for her has to be returned by her family; in this particular case it would be difficult for the father of the girl to give back so many cows, as some would die or perish in some other way in the meantime, and so the affair would turn out a shame to the father and the girl.

⁴ to show his immense wealth; it was a bagatelle for him to pay a slave.

XIV. REPORT ON A HUNTING MATCH, AND A JOURNEY.

102. Elephant Hunting.

Wá kêt kí àkīm kī wāte chòl gén àbí-dèk, wāte bwoń gén áryàù kī Abat kī obwoń yei, ká wá kětá pōte Nuar, lūm gīr, ka wa kětá wok, Abat ye dōño nam kī obwoń yei; ká lyech ywótì wón, gén ádèk; ka wò pēka péni, ka yā tōte kī toch, ka Akwòkwan tōte yī toch, ka Nān tōte toch, ka toch (twoch) akīm mákè lūm, ka toch mwōjò; ká lyech é rēnò, ká wó dúdògò, lyey bógòn. Duki ka wò dōgo; ka lyech ywótè wón; ka wó rīnò, lyech fídè wón; ka yótè wón, é māđò pí men an lūm bogon. Ká wá keta yī lyech, wate bwón ádèk, wónè¹ chòl wón ádèk, ká wó kèđò, ka Akwòkwán é pánò, ka Aryañ ká é pāno, wó dōnò wón ánwèn; yán kī akīm kī wate bwoń ryeť, ká wó keti yī lyech e shákí shákí, ka akīm e kò: wá gòchà lyech ákyèl, ka wò gòchò, ka lyech é rēnò, ka yán reña bānè, lyech wón kámá tō, ka yá kedo, ya rīnò, ka gòchè yán tyel ádèk,² wó kedo kén, wó keta kele tīm, ka lyech e chūnò, yá bí, yá nèn, yá nèn, yēn gīr, ka lētè yán, ká yá lētè én, ká gójá kī mach. Lyech é ywòń, ka lyech e bēn, é rīnò, ka ya chyéte én, ka tyelá nékè yát, é kúché yán, fa rāmò. Ka lyech é chūnò, cha (= chama) yá gòchè én, ka é reñò, ká wó keti kī én, ka yá mák yī ródò, ká yá duogo, lyech á kêt, ya duogo, ya chāto; remo gīr, de yó kúché yán, ká yá kálá yī yu lyech, yá wań kī gén, láu bógòn kī dogo, pí bogon, ka ya pēka ta yať, lūm gīr; ka yá bwógó, ka yá đwođo, ka toch gòch yī akīm, ka toch línè yán láu láu láu, yá kedo, ya rīnò, ka toch ní gòch gé gīr. Ka ya bēnò, ka toch gòchè yán, ká toch lín yī gén. Chuńe gé mēdo, chuńa tyau mēdo; ká yá bēn, ká gé yótè yán, gé gòch anwak, ká yá tōte yī pí; ródò bańi tūm, ka ya tōte yī mogo (gin cham), ká chwáká é bánò; ka ya keta nam, ka ya budò kī yeje. Ká yá mákè yī kòjò, yá bēt kī đoch kī nam; ka ya ní māđò kī pí; ka yá bíà wòk, ká wó bēn wó bíà gat. Ka wó bēdo duki, ka wò bēn wó bíè fōte chòl, wó màk jem áryàù, wò bēnò, gin cham bogon, wó ní chámà rīnò e kēte, ka wò bia Atārò, ká tàn yótè wón gé gīr. Ká wó ketá wók, ká tàn pwót, ábí-dèk, mēk a gòchè yī akīm, gòtjè wiy tūne, ká è tō. Ka yéì é pānò yī rínò, ka wò bēn.

We went (by boat), the doctor, eight Shilluks, two white men, Abbas, and the white men of the steamer. We went into the Nuer country, there was much grass along the river. When we left the boat, Abbas remained near the river with the white men of the steamer. We found three elephants, when we saw them, we sat down on the ground, they gave me a gun, Akwòkwan and Nyani too received a gun. The gun of the doctor was entangled in the grass, and

¹ more frequently *wona*, see Grammar.

² "three feet", that is: three times.

it suddenly exploded. When the elephant heard it, it ran away; we returned because the elephant was no more (i. e. the elephants disappeared). The next morning we went again and found again an elephant. We ran pursuing the elephant. We found it drinking water in a place where there was no grass. We went towards the elephant. We were three white men and three Shilluks. While we were going, *Akwokwan* and *Anyani* stooped down (i. e. hid, being afraid); so we four were left, I, the doctor, and the other two white men. We went to the elephant and approached it closely, then the doctor said, "We have got one elephant!" We shot, the elephant ran away, and I followed it; our elephant had received a mortal wound. I followed it running and shot it three times. We ran into a place where there was a forest; there the elephant stopped, I came and looked and looked, there were dense trees; at last I saw it, and it saw me, and I shot it with the gun. The elephant cried, it came running, and I was chased by it, I knocked my foot against a tree, but I did not heed it, it did not make a wound. The elephant stopped and I intended to shoot it. It ran again, I ran with it; and I was seized with thirst; I turned back, the elephant ran away, I turned back and went; there was much blood. But I did not know the way. I went along the elephant's path, I was quite lost to my companions; there was no more spittle in my mouth (from thirst), I had no water. I sat down under a tree in the midst of much grass. I became afraid and arose. Then there was a gun fired by the doctor, I heard it very, very far off. I went running and heard them fire many guns. At last I too fired a gun, it was heard by them. Then they rejoiced, and I too rejoiced, and I came and found them, they had shot an anwak; they gave me water. My thirst would not cease, and they gave me food, but my throat refused to take it. I went into the river and lay down in the water. So I became cool, I lay in the water a long time. Then I drank water. At last I came out. And we came to the river-side. We stayed there till the next day, then we came back into the Shilluk country. We had been away two weeks. During our return we found no food, so we ate nothing but meat. We came to the river Ataro, there we found many waterbucks. We went out of the boat and shot eight waterbucks. One was shot by the doctor between its horns, and it died. The boat was quite full of meat; so we came home.

103. A Journey.

Ka wó wèlò, wèlò Tūño, ka wò ka pòtè Nuar, ka wò kélè yì nam mēko, chwola Neyerò, ka wò ka Teryau, ka wò tōna wok, ka wò budo rech, ka wò kedò, ka wò tōna kal riṭ, chwola Pèdò, ka wò tōna lwāge, ka e pēchò kine: wate Chólò, wu kāl

wu *ken?* wô kò: wa *kāla fōṭe Chólò!* *Kine:* wíh *apòño?* *Kine:* wa *chaka ñeau wò byél.* *Kine:* búh, a *tō wun yi kēch?* *E ko:* *ketu lwak!* *Ka wò kēta lwak,* *ka onwok kâl,* *ka nêk,* *ká chám yi wón;* *ka chak kâl,* *ka wò chàmò,* *ka ñyei a kále wón,* *ñeau kî byél.* *Ka wò bēno,* *ka keti yi yāt,* *ka wò bēno,* *ka yei mákè yè pàr,* *ka yei mudò,* *ka wò kwāño wok;* *a bēná,* *a tōña Nébôdò,* *a bēna pach,* *a bēna Peñidwai; kēch kēch!*

We travelled to *Tonga* and from there came into the *Nuer*-country; we were travelling on some river, whose name is *Ñeyero*. We came to *Teryau*, there we landed; we roasted fish. We went and turned to the home of the king, whose name was *Pedō*. We turned towards the cow-house. He asked us, "You *Shilluk* children, where do you come from?" We answered, "We come from the *Shilluk*-country." He asked, "What for?" We replied, "We want to buy *dura*." He said, "Why, are you suffering ("dying") from hunger?" Then he said, "Go into the cow-house!"¹ So we went into the cow-house. A ram was brought and killed, and was eaten by us; and milk was brought, and we ate. Then we brought forth money to buy *dura*. (After we had bought it and brought it into our boats) we went into the boats and returned home. But one boat was seized by a hippo, it sank, and we swam to the bank. So I came home turning towards *Ñebôdò*, I came home to *Peñidwai*; the famine was very great.

¹ the cow house serves as a residence for guests.

XV. SONGS.

104. War songs.

A chip tuñ lén, len a chip shin Anōño; Bal kēcho! Yana bān Níkan; che ya dón á bē; kōfá yín kī mok jwok; riṣ e kāl jwok. Wora dwoñ kwom lén! Yana bān Níkan! Len a chip shine kwáyé, kī Otēgo tuñ len Nábòdò. Níkan a yâti, kuro gōk Jan.

The wings of the army are drawn up; the army is placed in the hands of Anōño. Bal is strong. I am a servant of Níkan, I was nearly left desolate. I tell you the tidings of God; the king comes with God. The kings arose against the enemy's army. I am a servant of Níkan. The army is placed in the hands of our grandfather, in Otēgo, as far as Nábòdò war is raging.

Fāri u laki mēn, na Níkan? fāri u gēr kī tōn!

Who shall inherit your village, you son of Níkan? Your village will be built by spears!

Wei yiēgè yiēgò! Fa Níkan fa ní tūmí, lwáá á kyèt, kī Wurokwar á kyèt; lwáá fa tūgò! akyel a dōnò, ka lōko bān gēn, Areonidīn, fa wâte Gēnjwòk, fa wâte Abòl! wei yiēge yiēgo, fa Níkan fa ní tūmí.

Let them carry (people) away! The house of Níkan will never be finished, my people refuse (to surrender), Wurokwar refuses; my people are not to be played with! One will always be left; and he will follow them (the enemies), Areonidīn, from the village of the children of Gēnjwòk, the village of the children of Abòl. Let them carry away, the house of Níkan will never be finished.

Agōgjan Anōn-wán, wa teau átérúk. A wani, a wani yo, de kálá Fíjò. Mache ré fa dōgé ré, mache ré fa dōgé re. Akólé-Nákwè, a kál jwòk. Mache yo fa dōge re.

Agogjang Anongwan is cursing the Turks, they are coming near, they are approaching on the way, they come up the mouth of the Sobat. But the fire of their guns will return on themselves, their fire will return on themselves; Akole Nyakwe he comes (against them) with God. Their fire will return on themselves.

Yá fīt lya fò, ya fīt lya féá, Níkan, ya fīt lya fò, ya fīt lya fò, jal duon, ya fīt lya fò.

I am tired of being waylaid, I am tired of being watched upon, Níkan, I am tired of being waylaid, my master, I am tired of being waylaid.

Ká dé bun Ágwét, wát Jōk, ya re (de) lènì yinò, yá yíèlè Kèch Alál, yá yíèlè yí kwāyò, kèch Alal, wúrú Wāt.

But for *Agwet*, the son of *Jōk*, I should have left my country, and gone far away; I have been saved by the strength of Alal, I have been saved by our grandfather, the powerful Alal, the son of *Wāt*.

Ńá Dāk, yí kwacha ñò? Ya kwacha ñèdò! Ché ya keti kun, fura yán. Ya yíèlè yí kwá Ayàdò. Wanò Ńá Dāk gēro pach kí tūk, ówáú fa lén mēko.

You son of *Dāk*, what do you ask for? I ask for a hoe, for wherever I go I hoe the ground. I have been preserved by our grandfather *Ayādo*. The mother of the son of *Dāk* has built us a house under the deleb palms; the branches of the deleb are like an army.¹

Móké byel Ńakāyò, ya chàtì, ya yàndò, moke byel Abuk, man Dēn, ya chàtì yá yàndò.

By the dura-beer of *Ńakāyò* I walk, I am filled with it, by the beer of Abuk, the mother of *Dēn*, I am walking, I am filled with it.

Akōl a duok mal; yá nēna rē. Kì nēni gwach, rūme yéjá ñèndò. Dāk a shwou, shwou obwoñ Dòrò.

Akōl has returned. I live through him free from oppressors. The anxieties of my heart were many. But *Dāk* roared, he roared the white people away to *Dòro*.

Mēno kí gyèné, mēno kí gyèné, gyēne Dāk yò, mēno kí gyēne . . .

Each one has his own fowl, each one has his own fowl, but all fowl belong to *Dāk*.

Ya royi roi! ene gin āño? bwoño! Tēro ywogo mal. byel a kêt yí obwoñ. Kwaye fa tôk, ná Dāk a kāl jwok. Ńá gól kwané kót ún, wa kela wiy tuñ! Obwoñ chama yákà yán. Tēro bèn nùtí yàk èn. Ńan a tón yán? Yan a rāṭ lābò. Shàgè, dok lwāgi, yí ù nāké kí ñan mēkò.

I am fleeing away, shouting loud! What is the matter? "The white people!" the people are shouting loud. "The dura is being carried away by the white people!" — But our grandfather is not absent. The son of *Dāk* is coming with God. Ye people, take your shields! We will go this way! The white people want to take away all our property. Other people have not been robbed by them! Who ever dared to take away my goods? I, the king of the people! Ye Arabs, turn back your hosts, fight another tribe!

¹ The rustling of the leaves of the deleb palm is like the rustling of an army; so that when the enemy approaches the village, they imagine they hear an army, and flee.

105. Mourning songs, and others.

Abá ná Níkan, Amyele wá tók. Fà nńá ya dđńò twàlò. Lwon fan ótú, fà ján wón. Amyele lwon, wát Kwàjèrìù, de kál, don é twàlò, fay don é twàlò, fay don e yârò. Agùm-wél fane jâgò.

Aba, the son of *Níkan*, my father *Amyele*, is no more. Look at me, I am left poor. *Lwon* is away, he, our chief, *Amyel Lwon*, the son of *Kwajeriu*. Our family is left destitute, our village is left destitute, our home is left reproached. *Agum-wél*, he was a great chief.

Afyek wat Den, liawó tòr. Aryal-bék goń dean, u kwaya Ajwot-nímin.

Afyek, the son of *Den*, is waylaying in the grassy place. *Aryalbek* loosens a cow and gives it to *Ajwot-nímin*, to herd (= to possess) it.¹

Ayidòke, wat Ryal-áwét Wun-diârò, Ayíkó, Wúnè-gén-bèl, ya wan ki yú kun a kál én.

Ryalawet Wundiāro, *Ayiko*, *Wunegenbel Ayidoke*, I lost the way in which he went.

Akwónéyòr, yina mán júr, de ya dđń bér! Jínbék, Akwoneyor, kwāre fa towa pal. Ge ki rache weya don á bér. Akwot a lēnò fal; ya yafa jâgò Dúnkòk, ya yafa Okwoni, Ajāl-nabań gwan, Námáilài.

Akwoneyor, you captured people, but I was left poor! *Jingbek*, *Akwoneyor*, their grandchildren are dying in the wilderness. They live in misery, are left destitute. *Akwot* threw me out into the bush. I am searching for chief *Dunkok*, I am searching for *Okwoni*, *Ajalnyaban-gwan*, *Nyamailai*.

Akwoneyor, yi kiṭa ken ki lwāgi? Akwòtò nūti jâlò. Olām-beń a gēl chōr. Olam ná Níkan, Dulai wat Kēr, Kwālai a gēl chōr. Na Níkan ki mayi Bék.

Akwoneyor, where have you brought people? *Akwòtò* has never been cursed by his subjects,² *Olām-beń* is a preserver of men in the famine. *Olam*, son of *Nyikang*, *Dulai*, son of *Ker* is a preserver of people in hunger, a son of *Níkan* and of his mother *Bék*.

Agwēt-nanedon, feń a fât chyē, lwak a ren, Agwēt ná Níkan! De ywogò mal lābò táné chiné.

Agwetnyanedong, the country is starved, the people are dying. *Agwet*, son of *Nyikang*, they are mourning, stretching up their hands.

¹ A song of cattle stealing.

² has always been loved.

Adol-tuñ, yi keṭa keñ? Nuar a wañi, ya keṭa fǎné lánà jwok, Awen, na Yor.

"Adolung, where are you going?" "The Nuers are approaching, I am going to the town of God, oh Awen, son of Yor."

Akol Dāk na Nikañ, Kaye-Duro, Akoluku, Akol-Kwālai, na Ogāk Fōlo, kwai dān, ya yiélè yin, a yieda yin shôn kí dyèri, ya yiélè. Yákòl, maye Dàké, Amol na Ogāk (= Shal), lwagi ní fyèn ní fyèndò: Shal keṭa? Keñ ma wāno; nan ni gōni kòt? nane chiño ywodá kí Dénò, waṭé shwai ywoda, lwāk Amól, na Nikañ.

Akol, Dak, son of Nyikang, Kaye Duro, Akoluku, Akol Kwalai, son of Ogak Folo, you grandfather of men, I am preserved by you, I have been saved by you in ancient times, I have been preserved. Yakol, you father of Dāk, Amol, your people are continually asking me, "has Shal gone?" Hunger is approaching; where has he gone, he who preserves the descendants? Licking of hands¹ I found at *Deño*, eating of soup found I, you people of *Amol*, the son of *Nikañ*.

Aják-bàñ-wèl-jok, kwacha kwāre, kwacha tyen fa jwok, riṭ e duok mal. Kwacha kwaye yau. Tòm è gǔjò; yan da Nikañ, riṭ e duok mal; tóná fa yena shìná? Yan da Nikañ; feñ a yiél, a yiél é rèn; ya fura byél, ya fàkò, ya tána shina, Wuro-kwá, koñ bàdà!

Ajak-banweljok, I am praying to our grandfather, I am praying to the people of the place of God, the king² has returned. I am praying to our grandfather. The holy drum is being beaten, I am with *Nikañ*, the king¹ has returned to us. Is not my spear in my hand? I am with *Nikañ*. The country is saved, it is saved, though it was desolate. I am planting my dura; I thank (my ancestors), I lift up my hands, Wuro-Kwa, strengthen my arms!

¹ "licking of hands" is an expression for plenty of good food.

² *Nikañ*.

XVI. RIDDLES.

106. Riddles.

- Adùk gónó luyì: m̀n òfũn.* The gray one is going under a pond: Loaf of bread, which is put into the fireplace.
- nìn gúwà ǹné l̀k̀: táté kál.* my necklace is seen beyond the river: The unbarked, white fence sticks.
- ǹm̀ei kí rei gen fa gútè: tùné dean.* Brothers who never hurt each other: The two horns of a cow.
- Ajwògo lañ war, é yāwo: yiep dean.* which sorcerer spends the whole night in swinging?: The tail of the cow.
- Anor-nor kēmō wen Fashōdo: áléyò.* Anor-nor visits his father (the king) at Fashoda: The grass called *aleyò*, which is used in making ropes. When taxes, cows etc., are brought to the king at F., the rope with which the things are bound, gets to F.
- Fwót, fa fyél: b̀l.* It is beaten, yet is does not ease: The drum.
- A rik a rik, fera manì: tedét.* (Dinka-language, except the last word.)
- Akur jón deñ: ch̀ogo.* white pigeons: Bleached bones.
- A p̀ tok ná tyek ok̀odo: T̀o d̀an.*
- Adùk ob̀g̀ kwóté ǹgé: gỳno.* The gray one who is spotted is driving her little ones: The hen.
- Aduk ch̀r yì fwòdo: ot̀k.* The gray one is running towards the fields: The mist.
- Ǹjók gwotì fèn: dwèi.* The black-white cow is making white the earth: The moon.
- Ǹwoli yañ teno ch̀g̀ toke bur: yit.* Little children stand continually at the side of the heaps of ashes: The ears of man.
- nemèi doge l̀n fèn: Óròm.* Two brothers, their mouth is turned down: The nose.
- Adāle jwok yige l̀n fèn: tau.* The calabash of God which is turned downward: The fruit of the heglig-tree.
- Agar agar, yaṭ wiñ: lek.* A long row of trees full of white birds: The teeth. Along the rivers one sees frequently trees which are literally covered with snow-white birds.
- Wèt fèn, kōro fa t̄r: aǹn̄o.* Thrown on the ground, yet not broken: Mucus from the nose.

- Tetel pōte rate: chūl dān.*
Yēn lōn kī yēn lōn: wañ dān. It is on this side and on the other side: The eye of man.
- Ya wēli yi keti ken? tēpó dān.* I am travelling, where are *you* going?: The shadow of man.
- Wá dàgò, é bá kēt: búr.* We remove, he does not go: The ashes. If people leave a home-stead, the ashes remain behind.
- A rigi rik pere mani: Tedet.*¹

¹ Some of the riddles have not been translated, their meaning being obscene, some have for this reason been omitted altogether.

THIRD PART
DICTIONARY

SHILLUK ENGLISH.

Remark. Different dialectical forms of a word are not given here. If corresponding forms of a word in other languages than Shilluk are noted in the Comparative List in Part I, they are not repeated here.

A.

<i>a</i> my; see Grammar.	<i>ábíp</i> small-pox	<i>àchôyò</i> melon
<i>á</i> denotes the past tense.	<i>ábíryà</i> seven	<i>àchùwò</i> - <i>àchúwò</i> the small
<i>á</i> it is; <i>á gín áwò</i> which thing (what) is it?	<i>àbòbò</i> , also <i>àbwóbò</i> ambach, <i>Herminiera elaphroxylon</i> ; the plant as well as things made of it, as arm-rings, boats, statues	black house-ant
<i>â</i> which? <i>á jál â</i> which man is it?	<i>àbókò</i> - <i>àbòkò</i> a very poisonous snake	<i>àchút</i> - <i>àchút</i> arm-ring of ambach; syn. <i>ogwò</i>
<i>â</i> yes	<i>àbú</i> poor; <i>yá fà àbú</i> I am poor. see <i>bú</i> , <i>búnò</i>	<i>àchwàtò</i> - <i>àchwàtì</i> loin-cloth for women
<i>àbàch</i> a cow with horns directed straight side-wards	<i>àbúrò</i> - <i>àbùr</i> the bushbuck (Ba. <i>aburi</i>)	<i>àchwát</i> - <i>àchwát</i> guinea-fowl
<i>àbámach</i> a bird, living on fish	<i>àbwòk</i> maize, corn; <i>gé fúr a. kí fwòdó</i> they planted corn in the field	<i>àchwík</i> a bird
<i>àbán</i> - <i>àbán</i> hammer	<i>àbwonè</i> <i>toch</i> the butt of the gun	<i>àchwík</i> - <i>àchwèk</i> anus; syn. <i>opap</i>
<i>àbár</i> a kind of reed. <i>a. á yá nám</i> the <i>a.</i> is on the river	<i>àchà</i> that there, those there	<i>àchýè</i> - <i>àchýè</i> black winged ant, lives in houses, its bit is painful
<i>àbaraṭârò</i> a big worm, living on the heglig tree	<i>achak</i> - <i>achāk</i> poet	<i>àdàlò</i> - <i>àdālì</i> gourd, calabash
<i>àbát</i> (ar.) fishhook	<i>àchán</i> behind, back; see <i>chán.</i>	<i>àdèk</i> three
<i>àbàṭúrò</i> - <i>àbàṭūrì</i> the iguana-lizard	<i>àchán</i> - <i>àchàn</i> a fish	<i>àdèrò</i> - <i>àdèr</i> an arm-ring of ambach; syn. <i>ogwò</i>
<i>àbích</i> five	<i>àchém</i> straight	<i>àdèrò</i> - <i>àdèr</i> donkey; <i>a chātì wích adèrò</i> he rode on a donkey
<i>àbíðèk</i> eight	<i>àchíchwél</i> (ar.) chain	<i>adèrò</i> serf
<i>àbíkyèl</i> six		<i>ádí</i> , <i>ádì</i> , also <i>édì</i> how, how much? <i>chàn ádí</i>
<i>àbìn</i> a gourd out of which spoons are made		
<i>àbínwèn</i> nine		

how many days? (Di. di)	àgě̀tò blessed; see gě̀tò	about January, àkón
àdìmò-àdìmì beak	àgòn, gòn where? àgòn	ṭēn about February
àdìnò-àdìn an electric fish	én where is he? àgò	àkòkò a basket
àdòlò-àdòl a fish	gén where are they?	àkòl-àkòlì drum-stick
àdúdó-àdút a basket	àgónò general name for	àkòldít (Dinka?) a month,
àdúk grey	white dura	about May
àdúkè a kind of red dura	àgòrò-àgòr neck - bone,	àkòn-àkònì gazella rubi-
àdùòn, also àdùòn a month,	cervical vertebra	frons
about March	àgùèn - àgùèn bastard	àkúr (àkúró) - àkúrí wild
àdwarò-àdwarì a fish	child	pigeon; àkúr-jwàt a
àdwat chicken-pocks	àgùèrò a season, about	small bush - pigeon
àdát-aḍat (ar.?) bottle	November-December,	(Turkana akuri)
àdàù pistol	harvest of white dura	àkwáiròch a bird ("ithersd
àdédèk armour, armament	àgwólò-àgwólì a fish	the heifer")
àdùròk a kind of white	àgyèn ñwòn ñàm a small	àkwàn-àkwàn ear-lap
dura [son	bird with a white bill	àkwól a kind of red dura
àdùwèn an honourable per-	aròjò heifer; see ñaròjò	àkwòr husk
afa in order that	àjàlòni proper name for	àkyèl one; alone, single
àfèdò-àfèt stink-cat, skunk	men (also name for a	àkyèn - àkyèn cock or
àfèi, also àfi hail, hail-	cow?)	spanner of a gun
stone; a. dyèmò it is	àjúl grey hawk	atābò rice
hailing	àjwògò-àjwòk medicine-	àlál a kind of white dura
àfòàjò-àfòachì hare, rabbit	man, witch - doctor,	àlèbò-àlìpè a bird
àfòkè husk, as of cotton	sorcerer	àlèbòr a month, about
àfùdò-àfùtì a fish, with	àk these	April
big belly, four large	àkàch a kind of white	àlènò-àlènì a fish
upper and lower front	dura	àlètò a food: dura with
teeth	àkâl-àkâlì bird-trap	dried meat
àgàk these, those (Di.	àkánò verandah, shed	àlèyò a grass, used in
kak)	àkâr-àkâr a bird, eating	making ropes
àgàk-àgèkè crow; àgànè	dura	àlìlì bat
chwài a little black	àkàre yàt branch of a tree	àlòdò the (holy) spear
crow (Bo. gaki)	àkâyò-àkâyì the child of	of Nìkàn, which he
àgàk uncultivated land	my sister; niece,	brought into the Shilluk
àgèn lyech a herb with a	nephew	country, is said to be
blue blossom	àkèch the dura-bird	kept at Fènikàn
àgèrò-àgèr a hair-dress	àkèchmwól morning-dawn	àlìn-àlìn somersault
of the men	àkèn tyèlò calf of the leg	àlútò-àlútì fist; buffeting
	àkòch a month; àkòn duon	àlwédò a kind of white

dura, it has four ears, like four "fingers"; its stalk is chewed like sugar cane; see <i>lwēdo</i>	<i>ànékò</i> red sand	<i>Àtúlfì</i> the Sobat
<i>ama</i> because	<i>ánénò-ánèni</i> a small red ant, feeds on carrion	<i>àtúnò</i> wind, gale, blast
<i>ámàgák</i> a dance, accompanied by singing and clapping of hands, but without drum.	<i>ánò-ónò</i> what, which? (Teso <i>no</i> , Nr. <i>ny</i> what, Ba. <i>na</i> who)	<i>àtún-ákyèl</i> ("one-horned") rhinoceros
<i>amal</i> in front of; see <i>mal</i>	<i>anól</i> a mocker	<i>àtút</i> a bead, worn by the king
<i>ámálò</i> first; <i>tyèl a.</i> at first, the first time; see <i>mal</i>	<i>ánón-ánònì</i> a knife for cutting grass	<i>átwák-átwák</i> a bird
<i>àmàlò</i> (ar.) - <i>àmàlè</i> camel	<i>ánónò</i> snot, mucus	<i>àtábò</i> a kind of red dura
<i>àmàrò fārò</i> rhicinus	<i>ánwák-ánwákì</i> water-buck	<i>àtach ðon</i> a very tough grass
<i>ámát-ámàtì</i> a stork, black with white breast, nests on trees	<i>ánwèn</i> four (Nr. <i>nwān</i> , Masai <i>uivan</i> , Teso <i>wonono</i> , Ba. <i>uivan</i>)	<i>àtèdò</i> (foreign word?) bamia
<i>ámén</i> , (also <i>àmén</i>) - <i>ámók</i> who?	<i>àpèr</i> fish-line	<i>àtèi ðān</i> the buttocks
<i>ámwól-ámwólì</i> a large black fish	<i>àrá</i> well! why! by God! see <i>re</i>	<i>àtèp-àtèp</i> , also <i>àtèp</i> bag, sack (Di. <i>atep</i>)
<i>ànàn</i> , <i>ànàn-ànàn</i> , here, now, just now, presently, at once	<i>àròch-àròch</i> a shell	<i>àtèr</i> forever, for a long time
<i>ànanò</i> , <i>ànanò</i> = <i>ànàn</i> ; also: here it is	<i>arũ</i> an exclamation	<i>àtèrò-àtèrì</i> , also <i>àtèr</i> a small stick or spear of wood, such as were in use formerly; used in digging eatable roots etc.
<i>ànékò</i> spirit of a deceased person; <i>wijè da a.</i> he is possessed by a spirit, he is senseless, mad; see <i>nāgo</i>	<i>aryāu</i> two (Madi <i>erĩ</i> , Abokaya <i>iri</i> , Teso <i>arai</i> , Masai <i>āre</i>)	<i>àtíwì-àtíu</i> a small water-pot, in shape of a cooller
<i>ànón</i> quarrel	<i>àtábò-átām</i> (a foreign word) tobacco	<i>àtùtèwìch</i> a small hut for the new elected king(?)
<i>ànor-nor</i> a certain grass, used in making ropes	<i>átái</i> a slab	<i>àwà</i> , <i>àwà</i> yesterday
<i>àwān</i> brown earth	<i>átái-átái</i> a large pot	<i>àwàr-àwà</i> the day before yesterday
<i>àwóch</i> a season, about October, end of the red dura harvest	<i>átègò</i> , also <i>átègo</i> - <i>átèk</i> (finger-)ring of metal;	<i>àwàì</i> a kind of red dura
<i>àwādò-àwānì</i> breast-bone	<i>átèné duon</i> big ring (Nr. <i>tèk</i>)	<i>àwák-àwák</i> a bird
	<i>átèn-átàn</i> hat	<i>àwānīt</i> a bird
	<i>ater</i> enmity	<i>àwèn</i> when?
	<i>átèt</i> , also <i>átèt-átèt</i> man-gouste, ichneumon	<i>àwèt</i> a kind of white dura
	<i>átìnì</i> just now, to-day;	<i>àwó</i> yes
	<i>átó</i> well! [see <i>tìn</i>]	<i>àwóch-àwóch</i> a large, cylindrical shell
	<i>átudò-átútì</i> a wild goose (Di. <i>twot</i> , <i>atwol</i> , Nr. <i>twor</i>)	

àwòk nòm a cow with horns directed straight upwards, like a goat's
àwúnò marrow, as of bones

áyách bòr a bird
àyéché sand, dust [ridge
áyìèr-áyìèrì quail, part-
àyòlókàk a cow, black with white tail

áyòmò - àyòm tin, ornaments of tin
àywák-àywák tuft, crest of birds
àywóm-àywòmì monkey

B.

bá, bà 1. to be; 2. not.
syn. *fä*
Báchôdò, Páchôdò Fashoda
bāgò to make a fence;
pt. *á baka bak* he made a fence, pe. *bák*, n. *bák*
bāgò to boil (eggs, corn), to stew (meat); *a baka nvol gyèno* he boiled eggs; pe. *a bék*
bai buttermilk
bājò to tie together; pt. *á béchà lāu*, pe. *á béch*, *béch*, n. *béch*
bājò to miss; *yá báchà lai*
I missed the game
bák-bāk fence, palisade
bālò to throw; *a bāla gwok* he threw at the dog; see *bato*
bàné syn. *bèné*
bāno to make a mistake, to be confused, vexed; to scold; to dispute
bànò-bānì the meat on the skin of killed animals
bāno to roll up (?)

bān a cow with one horn directed downward, the other upward
bànò to refuse, to prohibit; pt. *á bànà gwok* he refused to work
bānò-bān locust
bān 1. behind, after, back, 2. slave, servant, person belonging to one; more frequently: *wat bān* (Nu. *abāk* hind part)
bāpò to ask for a thing, to beg; pt. *a bāpi gin cham* he asked for food; pe. *a bāp*
bār, also *bār* long, far
bār early in morning, morning-dawn
bārò to be long, far
bāt-bāt arm, fore-leg, trunk of the elephant
bātò to throw; pt. *a bala kit* he threw a stone, pe. *kit a bāl* the stone was thrown
báyò mosquito see *beyo*
bè for, in order to; from *bia* to come

bèch, also *bach* bundle
bēdò to remain, stay, be; to refuse; pt. *a bēda wot* he stayed in the house
bèi mosquito; see *beyo*
bējò to wring out; *lāu da pí, béch!* the cloth is wet, wring it out
bél a month, *bél tēn* July, *bél dúón* June
bēlò to taste; pt. *a bēlā gin cham*; pe. *a bēl*; n. *bēl* (Nr. *bēl*)
bēn, also *bènè* all, quite (Di. *eben*)
bèné that is, he is, that is why, from *bā* "to be", and *én* "he, it"
bēnò to come; *á bēn jal* a man came (Nr. *ben*)
bēr (ar.) flag, banner
bēr poor, destitute, wasted; from *bēdò*?
bēt 1. round spear, fish-spear. 2. (sharp?)
beyo-bèi mosquito
bì, bíà to come

<i>bî</i> white ant	<i>bòtì-bòtì</i> bachelor	<i>bùh</i> exclamation of surprise
<i>bìá</i> , <i>bìé</i> to come (Teso bia to come)	<i>bù</i> to have not, to lack	<i>bùl-bùlì</i> drum (Karamojo bur)
<i>bìgìn</i> = <i>bogon</i>	<i>Buda-Chol</i> native name for Taufikia; also <i>Bura-Chol</i> ; <i>Bura</i> is the same as <i>buro</i> "open place"; the meaning of the name is: "the open place of the Shilluks", Tauf. being situated in a free place, not covered with grass or bush	<i>bun</i> part
<i>bòch</i> barren; see <i>bwoch</i>	<i>búdò-bút</i> a shell	<i>bùnò</i> to have not, to lack
<i>bòdò</i> to cast iron, to work in iron; to be clever, to escape a danger; pt., pe. a <i>bòtì</i> ; n. <i>bòdò</i>	<i>bùdò</i> part, half	<i>bup</i> mud, Somal <i>bōr</i> hole
<i>bòdò</i> - <i>bòtì</i> blacksmith, craftsman	<i>búdò</i> , also <i>búdò</i> to lie, to lie down, to be sick; pt. <i>á bútì</i> ; n. <i>bútò</i>	<i>bār-būr</i> cave, well
<i>bógòn</i> (from <i>bù</i> and <i>gòn</i>) there is not	<i>budò</i> to roast, to bake; pt. <i>a but</i> he roasted; also <i>a bul</i> ; <i>a budì rēch</i> he roasted fish; pe. <i>rech a búl</i> (Nr. <i>bulo</i>)	<i>búr</i> <i>abwok</i> the blossom of the corn
<i>bói-bòì</i> net; <i>bói óráf</i> cobweb (Bo. <i>boi</i>)	<i>búdò</i> to be tired, troubled, vexed; to tire; <i>kòrá búdì</i> "my breast", that is "I, am tired"	<i>búr</i> ashes
<i>bòkò</i> to fear, to be afraid; pt. <i>a bòkì</i> (Kuamba <i>bokò</i>)	<i>búgìn</i> there is not; <i>wó gòk yetì chàni ádèk</i> , <i>bùgìn a wéki wón</i> we worked three days there was not a thing he gave us: he gave us nothing	<i>búrò</i> = <i>búr</i> ashes; also: free, open place in the village, covered with ashes (Di. <i>bur</i> , Nu. <i>but</i>)
<i>ból</i> a mat for closing a door; used by chiefs	<i>bùgò</i> to press the bellows; pt. <i>á búk kí óbúk</i> ; pe. <i>á búk</i>	<i>būte</i> side, beside; from <i>budò</i> to lie?
<i>bòlò-bòl</i> face, front, front-side, in front of; <i>bòl tóni</i> the shaft of the spear		<i>bwóbò</i> uncooked butter
<i>bòlò</i> to have misfortune, disaster, to be bereaved		<i>bwòch</i> sterile; syn. <i>bòch</i>
<i>ból tēnò</i> neck - ring of pearls		<i>bwòdò</i> = <i>bòdò</i> to be clever, pt. <i>a bòtì</i>
<i>bòmò</i> to be bent, crooked; <i>yaɣ á bôm</i> the tree is crooked		<i>bwògò</i> to frighten; pt. <i>á bwòk</i> ; n. <i>bwògò</i> , see <i>bòkò</i>
<i>bònò</i> to laugh; pt. <i>a bón</i> ; see <i>nētò</i>		<i>bwòñò-bwòñ</i> white man, European, Arab; <i>bwòñ jwòk</i> missionary (Nr. <i>bwòñ</i>)
<i>bònó-bòni</i> pelican		<i>bwòñò</i> a kind of red dura
<i>bònò-bòni</i> a small lizard		<i>bwòñò-bwòni</i> a fish
<i>bòr-bòr</i> boil		<i>bwòp-bwòp</i> the lower part of the belly
<i>bòrò</i> , also <i>bòr</i> afternoon; <i>tín kí bòr</i> this afternoon		<i>bwòrò</i> to make a mistake, to err; <i>lɛbe é bwòrò</i> he makes a mistake in talking; <i>ká yígí yá bwòrò, ní kòfí yán</i> if I make a mistake, tell me! pt. <i>bwòrì</i>

byéḍḍò to follow; pt. *a byéta* | *byél dura*; pl. of *byèlò* | *byèrò-byér belly, womb*
ḍān; pe. *a byēt*; n. *byèḍḍò* | *byèlò*, also *byèlò-byél dura* | *byèrò-byèr root*

Ch.

- chà*, probably short for *chan* "day"; sometimes used for "when", and in the composition "sha *mēkò*" some time, at some future time, in future
- chà* short for *chāgò*, *chaka* to begin, intend
- chābò* to mix, knead, tread; pt. *a chāpà* (*chàpà*) *lābò* he mixed mud; pe. *a chāp*, *chāp*; n. *chāp*, or *chāp*
- chābò* to kick; pt. *á chāpì* *gwok* he kicked the dog; pe. *a chāp*; n. *chāpò*
- chāgò wor* to compose a song, n. *chāk*
- chāgò* to approach, come near; to be near; *a chākí* he approached; *a ch. ken mēkò* he changed his place, residence
- chāgò* to begin, pt. *a chakí* (or *á chaka*) *gwok* he began to work, pe. *a chāk*
- chāk* milk; *ch. nōyo* cheese
- chākí* near; see *chānò* and *chāgò*
- chāl* wax
- chālò* to be similar, like; to resemble; pt. *á chālì yín* he is like you
- chālò* a kind of white dura
- chām* left, left handed (Di. *chām*, Nr. *chām*)
- chāmì-chāmì* (*chámì*) bait; see *chāmò* to eat; *ya kíta ch. ḍok abax* I put a bait on the hook
- chāmò* to eat; to outwit, cheat, deceive; pt. *á chàmà byél* he ate dura; pe. *á chām*; n. *chām*
- chamò* to be going to, to wish, intend, want; often shortened into *chà* or *chè*
- chán* behind, *ya kedò chán* I am going behind
- chán* (*chánò*)-*chánì* sun, day, time; *kì chán* every day, daily; *de chān tìn* to-day (Nr. *chan*)
- chānò*, also *chánò* to approach, to come or be near, pt. *a chānì*, or *chānì*; n. *chānò*, and *chākò*
- chānò* shallow place
- chánò* - *chánì* the upper part of the inner thigh
- chāo pi kì feñ* to pour water on the ground
- chāp* a rat
- chàrè*, or *chàrò* very, in a high degree
- chàrè mach* light of fire, beam
- chātò* (*chātò*) to move in a direction; to walk, go; to ride, drive; pt. *a chātì nau* he went naked (Di. *kat*, *chōt*)
- chayò* to blame, abuse, insult
- che* short for *chamò* to be going to, and for *chāgò* to begin
- ché* just, now
- chedò* (*chyedò*) to hate, pt. *a chetì ḍāchò* he hated the woman, pe. *chét*, n. *chét*
- chegò* (*chyegò*) to command, pt. *a chékà ḍān*, pe. *a chék*, n. *chék* (*chék*)
- chegò* to catch (fish with

a trap or hook), pt. *á chékà rech*, pe. *a chék*, n. *chék*; see *chìḡo*
cheḡo to be ripe, see *chyego*
cheḡo, *chyego* to be short
cheḡo to repeat, see *chìḡo*
chek, *chyeḡ* (to be) short
chèḡ straight
chemo toch to aim a gun
chéné wot dripping-eaves
chēno to curse, to kill by witchcraft
chēro to do or be done at once, just now, just before; *e chērò bēnò* he comes at once; *a chet n̄wól* he had been born just before
chèt straightway, just, exactly; see *chēro*
chēt, *chyēt* excrements of man or animals; *chēté gyēno* dung of fowls (Nr. *chyēt*); see *chìḡo*
chètánà a kind of white dura
chètè tyèlò foot-sole (?)
chì-măn wife
chìbo to put, place; pt. *a chip fūk feñ* he put the pot on the ground, *ya chípà atēp chyene* I put the bag into his hands
chìḡò to suffer from diarrhoe, pt. *a chīt*, n. *chēt*
chìḡo to lay a trap, to catch fish in a trap or

crawl, pt. *a chika rech*, pe. *a chyék*, n. *chyék*
chìḡo to repeat, continue, *a chika gwok* he repeated, continued his work
chìḡo, *chyego* to command
chālò dirt, soot (Bo. *shì*)
chínē over there, yonder
chīnò, also *chīnò-chīn* intestines, bowels (Nr. *chin*)
chín obāno "hands" i. e. string, of apron
chīu to come to the surface
chōdo, *chōdo* to break off, to rend, pt. *a chōta t̄ol* he broke the rope; pe. *a chót*; n. *chót*
chōdo to blow (of wind)
chodo to put (into), to push
chōḡo, *chōḡo* to remain, continue, go on; *a chók*, *a chōga (chōka) gwok* n. *chōḡò*; see *chìḡo*
chōḡo to abstain from; to stop, finish
chōḡò-chōk a fish, *n̄i chàm yì jě* it is eaten by people
chōḡò-chū bone (Nr. *chō-āk*)
chōjò to beat, wound with a sword; *a chōch jal eni* he wounded this man, pt. *a chōch*
chōk it is finished

Chól, *Chól* Shilluk; see *Ochōlo*
chōl dirty (Ju. *chol* black, Nr. *chōl* black)
chōlo to avenge, to give compensation, to pay a fine; n. *chōlò*
chôn, *chôn* formerly, sometimes
chônò dé kwòm the backbone; see *chōḡo*
chōnò to dance; *ḡe chōnò b̄ul* they are dancing to the drum
chōnò to assemble; to gather, pile up, store up; *jal duon a chōn̄a jē k̄i búrò* the chief assembled the people in the open place (Nr. *chwok*); see *chuko*
chōr blind; see *chwor*
chōr-chōr vulture
choro to move towards, to go into; *e chorò de fach* he goes into the village; pt. *á chēr*, n. *chōr*
chót a steer without horns
chōt̄ that is all! past tense of a verb whose present is not used
chudo to groan, moan
chudo = *chōlo* to make amendments; pt. *a chāt*, *a chól*, n. *chól*
chūdo to clean, polish; *chūdo lek* to brush, clean the teeth; see *chūt*

chùgò-chúk charcoal
chukò to assemble
chùl-chúl penis (Olukonyo
eisulu, Nu. *sorot*); *ch.*
gwok copper-bracelet;
ch. ótwòn a certain
 plant
chúnò liver, *chúnà mèdò*
 "my liver is sweet": I
 am satisfied, happy;
chúna rach I am vexed,
 unhappy
chún pl. *chón* s. knee (Ba.
konò, Karamojo *akun*,
Teso akungi)
chunò to stand, stop, wait,
 be quiet, be silent; pt.
a chúní; chúní, chúní!
 be quiet! (Nr. *chun*);
 compare *chōgò*
chunò to assemble; see
chukò and *chōnò*
churo to be bald; *wija*
chúr my head is bald
chúrò-chúr a fish
chute gin cham (?) to ask
 for food; from *chwoto*
chùt-chùt tooth-brush
chwāgò to absolve, justify,
 pt. *jāgò a chwàkà nán*
àn the judge absolved
 this man, pe. *á chwákè*
yì jāgò
chwàì-chwàyì soup, broth
 (Di. *chwai*); vide *chwé*
chwājò to form, create,
 make, build; pt. *a*
chwáchà tǎbò she made
 a pot; pe. *a chwách*, n.

chwách (Di. *chwech*,
chak)
chwàk-chwàk ambassador
 of the king
chwāk throat, voice, self
chwàrò-chwàr bug
chwayò to pierce, perfor-
 ate; pt. *á chwàì yaṭ*,
 pe. *á chwái*
chwé leeches
chwé (to be) fat (Di. *chwai*,
 Nr. *chwat*)
chwējò to suck out (a
 wound), to bleed a
 man; to absorb, suck
 up; *pi a chwéch yì péñ*
 the water was sucked
 up by the earth
chwék, chwok ambassador
 of the king; see *chwak*
chwēk twins
chwēlò to circumcise; pt.
a chwēla ḍān, pe. *a*
chwēl, n. *chwēl*
chwèr a season, about
 May-July; the dura is
 being planted
chwēyò to become fat
chwínò to begin to rot,
 decompose; pt. *rinò á*
chwìnì
chwínò liver; see *chunò*
chwōbò to be visible, clear,
 distinct, *kwofè chwóp*
 his speech is clear
chwōbò to mix, *a chwopa*
kwèn kí mau he mixed
 the bread with fat, n.
chwòp

chwōbò to spear, to pierce
 violently; pt. *gè chwopa*
ḍeàn they speared a
 cow; pe. *a chwóp*
chwògò-chù bone
chwōgò to stay, = *chōgò*
chwolo to call; see *chwoto*
chwōnò mach to light a
 fire
chwón chaff
chwōnò to be late, to stay
 behind, *yì rè chúnò*
 why are you late? n.
chwónò
chwor vulture
chwor blind (Nr. *chor*)
chworo to be blind
chwoto to call; to ask for;
 to mean; pt. *a chwota*
jal, or *a chwola jal*, pe.
jal a chwól (Nr. *chwol*,
 Di. *chol*)
chwou male, man (Nr.
chau)
chwowò to roar; pt. *a*
chwówì, n. *chwówò*
chyeḍò-chyèṭ excrement,
 dung; see *chēṭ*
chyeḍò to hate; see *chēḍò*
chyeḡgò 1. to ripen, to be
 well cooked, be done;
 2. to be short; pt. *á*
chyeḡk
chyeḡgò to shut, close
chyeḡgò lǎbò to knead
 mud for building
chyeḡgò to command (Di.
chyek)
chyeḡk short (Di. *chyek*)

<i>chye'k-män</i> wife, <i>chye'gé</i>	<i>chyeno-chyén</i> , <i>chín</i> hand,	<i>yát</i> to take snuff
<i>chwól</i> his wife was called, see <i>chi</i> wife	forearm (Di. <i>chyen</i> ,	<i>chyetō</i> to chase
(Nr. <i>chyek</i>)	Turkana <i>ekañ</i>)	<i>chyöu-chyowí</i> porcupine
	<i>chyēro</i> to sneeze; <i>chyēro</i>	

D.

<i>dà</i> to have, <i>yá dá</i> <i>dèàn</i> I have a cow	<i>dédót</i> door	nowledged with, to know; pt. <i>a dit kí dō</i>
<i>dafól</i> rat	<i>dēduk</i> grey; see <i>aduk</i>	<i>Chól</i> he learned the Shilluk language, n. <i>dìdō</i>
<i>dāgo</i> to move into another place, to emigrate; pt. <i>á dāk</i> ; n. <i>dāk</i> ; see <i>deño</i>	<i>dēgo</i> to move into, <i>e dēgo</i> <i>yey wot</i> he moves into the house; see <i>dāgo</i>	<i>diko</i> : <i>a díkí wóu</i> the sun is setting, darkening
<i>dāk-dāk</i> tobacco - pipe, small pot	<i>dēk</i> stupid; see <i>dēgo</i>	<i>dimo</i> to dry, to wipe; <i>á dím chyēne</i> he wiped his hands
<i>dāká-gì-dākákí</i> a stick for digging the ground or planting dura	<i>dékúgí</i> = <i>dākákí</i> , stick for digging the ground	<i>dìp-dìbì</i> a fish
<i>dāmo tón</i> (Di.) to avoid a spear	<i>dēl-dēl</i> skin, hide, whip, <i>dēl dók</i> lip, <i>d. nín</i> eyelid; <i>dēla bēn a fēt</i> "my whole skin is tired": I feel very tired (Ga. <i>odwel</i> , Di. <i>del</i>)	<i>dír</i> middle, truth, true, upright; see <i>dyér</i>
<i>dán</i> the gums (Somal <i>dān</i>)	<i>dēmò</i> to fall down, pt. <i>a dēm</i> , n. <i>dēmò</i> ; see <i>dyemo</i> ; perhaps <i>dēmò</i> is not properly a verb of its own, but the infinitive of <i>dyemo</i> (Nr. <i>dēmò</i> to rain) [bone	<i>dīt</i> (Dinka) large, big
<i>dāño</i> see <i>deño</i>	<i>dēn-dēnì</i> the lower jaw	<i>dōch</i> (to be) good, nice, agreeable, right; <i>yá bēt kí dōch</i> I remained a good (a long) time
<i>dārò</i> to be overtired, to break down, to be afflicted with, pt. <i>a dārì yì jwók</i>	<i>dēnò</i> , also <i>deño</i> to scatter, to part, to separate, pt. <i>dēn</i> , <i>dēnì</i>	<i>dōchō</i> to twist, to wring
<i>dàtò-dàt</i> hoof	<i>dēnè</i> , also <i>deño</i> to scatter, to part, to separate, pt. <i>dēn</i> , <i>dēnì</i>	<i>dōdō mogo</i> to brew beer, pt. <i>a dwola m.</i> ; pe. <i>mogo a dwól</i> ; n. <i>dwól</i>
<i>dé</i> forms the perfect tense	<i>dēnè</i> , also <i>deño</i> to scatter, to part, to separate, pt. <i>dēn</i> , <i>dēnì</i>	<i>dōdō</i> black earth; <i>nyēn a dōdō</i> iron
<i>dé</i> short for <i>dyér</i> middle, in, into	<i>dēnè</i> , also <i>deño</i> to scatter, to part, to separate, pt. <i>dēn</i> , <i>dēnì</i>	<i>dōgo</i> to go back, to turn back; pt. <i>a dōk</i> , n. <i>dōgò</i> , see <i>duogo</i>
<i>dē</i> but	<i>dēnè</i> , also <i>deño</i> to scatter, to part, to separate, pt. <i>dēn</i> , <i>dēnì</i>	<i>dógól-póu</i> chameleon
<i>dé chán</i> noon	<i>dētān-dētān</i> the spitting snake	<i>dōjō</i> to be good, to become good; n. <i>dōjò</i>
<i>dé chán tìn</i> to-day	<i>didō</i> to learn, to be ack-	
<i>dé chòn</i> forever		
<i>dēdō</i> to lift up, as a boat from the ground		

dòk gum-sap, caoutchouc
dòl circle
dòlo to make round, a circle; n. *dòl*.
dòlo mogo to make beer, pe. a *dwòl*; see *dòdo*
dòno to be or become good, well; see *dòjo*
dòno to remain, be left; pt. a *dòn* (Di. *don*)
dòno to grow up, become large; to be large, big, great (Nr. *dòn*)
dòro-dòr wall
dòró, dòrò-dòrì ax, adze
dòyò to decrease, be decreased, pt. a *dòi*
dúanò to evaporate, to steam away, to dry up; — to rise above the water; pt. a *dúan*; n. *dúònò*; see *dweno*
dúnò to smoulder, *mach e duño, fa lyel*, the fire is smouldering, it does not burn
dúògò to come back, to return back, to repeat, continue, to accept, *duogò wok* to miscarry; pt. a *dúòk*, n. *dúògò*; *ú dúòk kè dwén* when will he return? (Di. *dwok*, Nr. *jok*)
dúòkò, dúògò to ruminate; pt. *dean a duòkì lüm*
dúòn big, great, large, old, respected, *jal duon* honourable address to

a respected person
dùp-dùp a mouse
dút-dút loin-cloth of skin for men, worn in dancing
dút a present to the relatives of the bride; same as *dút* loin-cloth?
dútènè a skin-cloth; see *dút*
dúwát a herb, used as medicine against *dwālo*
Dúwát name of a brother of *Nikañ* [month
dwài (dúài)-dwát moon, *Dwai* Nubian; used in addressing
dwai to bring, see *dwāyo*
dwàr hunting
dwāro to hunt
dwāto to wish, to want; to call, pt. *dwátá*
dwāyo to bring, to carry; to send for, to let come, pt. *ge dwáyá*, or *ge dwái*, pe. a *dwái*
dwei moon; see *dwai*
dweno, or *duano* to be shallow, to evaporate
dwochò to wring (a cloth); pt. a *dwocha lāu*; pe. *lāu a dwóch*; see *dòcho*
dwōdo chyèn to cross the arms; pt. a *dwótá ch.*, pe. *ch. a dúòt, chyènè a dúòt èn* his arms are crossed
dwòlo to mix beer with flour, see *dòdo*

dwoto to seek, to want; pt. a *dwotì yák* he searched firewood, pe. *yúk à dwái*, n. *dwétò*; see *dwāto*
dwuno to dry out, to evaporate; see *duano*, *dweno*
dyebo to suffer from diarrhoe; pt. a *dyèp*; pe. a *dyèp*; n. *dyèbò*; *dòge dyèbò* he talks too much, is talkative
dyègo to rain a little: *koḡ e d.* it is raining a little, drizzling, syn. *nweyo*
dyél-dyek goat; *e kwayo kí d.* he herds goats (Nr. *àdèl*)
dyel jwòk "God's goat", butterfly
dyél wátè bòn a bird
dyemo to fall; pt. a *dyem*; *koḡ é d.* it rains in large single drops, *afei e d.* its hails; see *dêmò*
dyeñ a grass, used in tying the house-poles
dyér middle, truth, true, certain; often shortened into *dé* with the meaning of "in, into", (Nr. *dar*, Ba. *diri*)
diero to desire; see *dwāto*
dâchò-màn woman
dâkàù-màn woman
dâlò to fail, to be in difficulties, at a loss (Ba. *dāra*, Somali *dāl*)

ḍān, also ḍān man, person, human being, mankind; woman, mother, ḍān tēn baby
 ḍān n̄wōm bride
 ḍān-ḍānì dancing-stick
 ḍèàn, sometimes shortened to ḍè-ḍòk cow, cattle
 ḍēgō to be stiff, paralyzed, lweta a ḍék my fingers are paralyzed
 ḍēgō to be slow in talking or thinking, to be stupid, ignorant; pt. a ḍék, n. ḍēgò; see the preceding word
 ḍèno to vex one, pt. a ḍènì én he vexed him; pe. yá ḍènì én I was vexed by him, n. ḍènò
 ḍék, ḍēk stupid
 ḍe-twòró a dry place
 ḍìdō to make straight

ḍòḍin the hot season, about March
 ḍòḍò to suck (milk); pt. a ḍòt; a ḍòta chak; pe. a ḍòt
 ḍòk-ḍòk mouth, bill; border, edge, language;
 ḍò Chol the Shilluk-language; ḍò kal outside the yard, before the yard; ḍòk ákyèl one mouth-ful; with one mouth, at once, unanimous; (Nr. tok, Masai gu-tuk, Teso akay-toko)
 ḍòk reply to a call
 ḍò-kòt "mouth of rain", the beginning of the rainy season, April, May
 ḍòl a kind of white dura
 ḍòlō to swing n.; pt. a ḍòl, n. ḍòlò

ḍònò-ḍònì a big basket
 Ḍònò (from Dongola) Nubia, Nubian
 ḍòrà a season, July-September, the beginning of the red dura-harvest
 ḍùkì to -morrow; ḍùnè chinè the day after to-morrow
 ḍùḍò to rise, to get up; pt. a ḍwòtì mal, or: a ḍwòtá mal; n. ḍùḍò
 ḍùrò fén to destroy, pt. a dura fén, n. ḍùrò
 ḍwayō-ḍwái pegs, driven into the ground round the big dura-basket
 ḍwèn sorrow
 ḍwòḍò to suckle a child; pt. a ḍwòt náal tēn, pe. a ḍúót
 ḍwòr buffalo's hair hung on the horn of a cow

E.

ē his
 ē he, she, it
 ē no
 èdì, èdì how?

élì a grass out of which ropes are made
 én he, him, she, her, it, that one

éní = én
 éní this, that, these, those
 èrè why?

F.

fā 1. to be, 2. not
 fāch-myèr home, village,

settlement
 fādō to be tired, to be

loath of; p. fat, more frequently fet, some-

- times *fīt*, *yeja fet yi gwēt* my heart is (that is: I am) tired with writing, n. *fādo*
- fāḍo* to fall, fall down; to die (said of a chief); pt. a *fāt*, a *feti*; *wije fāt* his face fell = he was disappointed, a *fati feñ* she bore a child; n. *fāḍò*
- fāgò* to be sharp, to sharpen; pt. a *fāk* he sharpened, a *fāká fal* he sh. the knife, pe. *fal a fāk*
- fāk* sharp
- fāl* bush, desert, uninhabited and uncultivated land
- fāl-fēt* spoon (Bo. *fala, pali*)
- fàlò*, also *fàlò-fàl*, *fāl* knife
- fām-fāmì* 1. board, table; 2. saddle
- fàné* it is he, that is it
- fàḅò* to stoop down, to hide; pt. a *fani*, a *fèni*, n. *fàn*
- fāno* to try, test, examine, pt. a *fāni*
- fān*, *fān* full
- fāniò* to be full, to become full; to fill, pt. a *fāni ki pi*
- fāno* to divide, to distribute
- fār-féri* hippo
- fāro* to fly, to jump, to run away, to pass by, to flee; pt. a *fāra*, or a *fār kwomē* he jumped on his back (Di. *par*, Nr. *bar*)
- fāro* to remember; pt. a *fārà kwop*, pe. a *fār*
- fārò-fārì* a small mat for covering plates or dishes
- fāt* skin, peels of fruit; *fāte nwole yaḥ*
- fāt* it is not, not present, not here; no; *fātè én* not he
- fāyo* 1. to fear; 2. to make fear; pt. *ya fāya jal eni* I frightened the man
- fēcho* to ask; pt. a *fēchì én*; pe. a *fyēch*
- fēdo* to lie, tell lies; pt. a *fēt*, or a *fyēt*, n. *fèdò*
- fèdò* to plant, raise, grow; educate; pt. a *fētà byél*, pe. a *fēt*; n. *fèḍò*; see *fīdo*
- fèjò-fech* peg, nail of wood
- fējo* to lead (as a sheep); pt. a *fēcha dyel*, pe. a *fēch*, n. *fēch*
- fēk* (to be) heavy (comp. *fēko*)
- fēko* to sit, sit down, pt. a *fēkà feñ* he sat down, a *fēki*; a *fēka witi chòni* he sat down on his knees
- fēmò* to gainsay, denie; pt. a *fēm*, n. *fyèm*
- fén* earth, ground; down, below, *feñ e rú* one year passed
- fén gài* the first twilight (probably from *fén*)
- fér* equal, alike, identical, *fér bēn* it is (they are) all alike; *fér kí men* the same as that one
- féro* to catch, take hold of; pt. a *fèri én*, pe. a *fèr*, n. *fèrò*
- fèrò* to sweat, perspire; pt. a *fèr*
- fì-fìk* water (Somali *biyo*)
- fido* to be tired; pt. a *fīt*; *yá fiti yin* I am tired with you, see *fādo*
- fido* to follow, persecute, pe. *fīt*, n. *fidò*
- fido* to raise, educate; pt. a *fètà dān* he raised a man, pe. a *fēt*, n. *fìḍò*
- fìemò* to denie, to gainsay, n. *fyèm*; see *fēmò*
- fìerò* to be close together, to stand in a line
- Fìjò* the mouth of the Sobat-river
- fìjo mach* to rub fire, pt. a *fìchà m.*, pe. a *fìch*, n. *fìch*
- fìnò* to be pretty, beautiful, pt. a *fìn*
- fìnò* (*fìnò*)-*fìnì* cheek
- fīt* (to be) tired, see *fido*
- fòḍò* to surpass, to be

more than, pt. <i>a fōt̄</i> ; <i>a fōt̄i jal</i> he surpassed the man; <i>mach fōt̄i mal</i> the fire rose up (Ba. <i>put</i>)	<i>fūdō-fūt̄</i> a lame person	<i>fyārō</i> ten
<i>fōdō-fōt̄</i> country, <i>fōt̄e wōn</i> our country, <i>fōt̄e chol</i> the Shilluk country; see also <i>fwōdō</i>	<i>fudō</i> to be lame, to become lame; to palpitate violently, to be seized with apoplexy, <i>fyewe e fudō</i> his heart beat violently	<i>fyecho</i> to ask; see <i>fecho</i> (Ba. <i>pija</i>)
<i>fōgō</i> to be bruised, pe. <i>a fōk</i> , n. <i>fēgō</i>	<i>fujō yēi</i> to comb, dress the hair; pt. <i>a fucha yēi</i> , pe. <i>a fūch</i>	<i>fyedō</i> to lie, to tell lies, n. <i>fyēt</i>
<i>fōjō</i> to brush, rub, clean, pt. <i>a fōchà lāne jal duōn</i> , pe. <i>a fwōch</i> ; <i>fōjō chak</i> to make butter	<i>fūk-fūḡi</i> (<i>fūki</i> ?) tortoise	<i>fyēdō</i> to split, rend, break; to sting, hurt, prick, pt. <i>a fyēta tik</i> he broke the sudd, pe. <i>a fyēt</i> ; <i>fēn á fyēt</i> "the ground was split": the day broke, n. <i>fyēt</i>
<i>fōlō-fōl</i> cloud	<i>fūk-fūk̄i</i> pot; <i>fuke fi</i> water-pot	<i>fyējō yēi</i> to pull a boat; to lead; see <i>fējō</i>
<i>fōnō lūm</i> to weed grass, to pull out ill-weeds; pt. <i>a fōna l.</i> , pe. <i>a fōn</i> , n. <i>fōn</i>	<i>fūnō</i> same as <i>fōnō</i>	<i>fyēlō</i> cacare, <i>a fyēl̄i</i> , <i>a fyēl</i> , n. <i>fyēlō</i> (Nandi, Kamasia, Ndorobo <i>piek</i> excrement)
<i>fōt̄e</i> country, native country, home; this form used only when a genitive follows: <i>fōt̄e wōn</i> our (my) country; see <i>fōdō</i>	<i>fūrō</i> to till the ground, to plant, pt. <i>a fūr̄i fēn</i> ; (Somal <i>abūr</i> farming)	<i>fyēnō</i> , <i>fyēn-fēn̄i</i> skin, for clothing, sleeping on
<i>fudō</i> to pull out, as a pole; pt. <i>a fut̄i yat̄</i> , pe. <i>a fūt̄</i> , n. <i>fūt̄</i> ; see <i>fōnō</i>	<i>fwōdō-fwōt̄</i> place where the ground is tilled, field, farm	<i>fyēr-fēr̄i</i> or <i>fēr</i> backbone, <i>fyēr̄á á tōt</i> my b. is stiff, aches
	<i>fwōjō, fūōj̄ō</i> to praise, to thank; pt. <i>a fwōcha ēn</i> , <i>a fwōch̄i ēn</i> , pe. <i>a fwōch</i> , n. <i>fwōch</i>	<i>fyēt</i> a lie
	<i>fwōjō chak</i> to butter; pt. <i>a fwocha chāk</i> ; see <i>fōjō</i>	<i>fyēt</i> (to be) torn
	<i>fwōnō</i> to teach	<i>fyōu-fyēt</i> heart; <i>fyowa dwata kedō fōt̄e Chol</i> my heart wants to go to the Shilluk country (Di. <i>pwou</i>)

G.

<i>gà</i> piece, copy, number; it, they; <i>ga adi</i> how many (pieces, copies)? <i>jē ga adēk</i> "men they	three" = three men (Nu. <i>gar</i>)	<i>gài</i> an exclamation of surprise; see <i>gāyo</i>
	<i>gāgō</i> to belch; pt. <i>a gāk</i>	<i>gājō</i> 1. to touch; <i>g. fēn</i>
	<i>gāgō</i> — <i>gāk</i> cowrie-shell	to "touch the ground"

- with a sacrifice, to lay a sacrifice on the ground, to sacrifice; to leave a sacrifice on the ground; 2. to smear; chiefly in a religious sense, to smear mud on a building dedicated to *Nikan*; pt. a *gacha labo yi wot*, pe. a *gāch*, n. *gāch*
- gāmo* to hand, reach; *gami yán gín àn* hand me that thing!
- gāmo wóró* to accompany a song; pt. *gé gām*; see preceding [*gām*]
- gāmó* to capsize; pt. *á gāno*
- gāno* to think, to think of; to trust; to respect, honour; pt. a *gana jal eni*; n. *gānò*
- gānò-gān*, also *gānì* metal-button, worn as adornment in a string on the brow etc.
- gāt* (*gāt*)-*gāt* river, river-side, river-bank (Somali *gar*)
- gāyo* to be amazed, perplexed, astonished, to utter an exclamation of amazement; pt. a *gái*; n. *gāyè*
- gé* they, them
- gēdo* to build; see *gēro*
- gedo* to tickle; pt. a *get*
- gēdo* to chirp, twitter, warble, sing (of birds)
- gēlò chòr* to sustain people (in times of need); pt. a *gél*; n. *gél*
- gēlò-gēlì*, or *gēlì* a steep slope or river-bank; *gēl nam* steep river-bank; *gēl* (or *gēlo*) *wan* eye-brow
- gén* they, them (Nr. *kén*)
- gēno* to drive, drift, float; a *gēn*
- gēno* to besiege; pt. a *gēna pach*; pe. a *gēn*
- gēro* to build, to erect a building, to found a settlement; pt. a *gērò wot*; pe. *wot a gēr*
- gēt* red-brown stuff with which the face is smeared
- gēto*, *gīto* to besmear (the face); see preceding
- gēto* to kill, sacrifice; to treat a guest
- gì*, short for *gin* thing, only in compositions
- gì bwón* "thing of the strangers": siphilis
- gìchò* something (from *gin*, *gi* thing); *g. mēkò* something else, something
- gì chwak* ornaments of the neck
- gì chyén* misfortune, mishap; see *chyeno*
- gìdò* to be wanting (of teeth); pt. a *gìdì lek* he has no (or few)
- teeth; a *gēta lek* he pulled out teeth, pe. *lek a gēt* the teeth were pulled out (?)
- gìdò* to sacrifice (as a cow); to bless; to treat a guest; pt. a *giēta* (*gyēta*) *dean*; pe. a *giēt*; see *gēto*
- gì fēn* "thing of the earth": something
- gì gwēt* writing material, pen, pencil
- gì gwōn* bribery
- gìn-gik* thing
- gìn* sometimes instead of *gén*, and *gòn*
- gìn chám* food
- gìn díún* womb
- gìn lák* inheritance
- gìn māt* beverage
- gìn mūch* alms
- gìn múshānì* old, antique, ancient things
- gìn nāk* arms
- gìn tūk* toy, plaything
- gìn tēn* little thing, baby
- gìnò* to rub; pt. a *gínà en kī mau* he rubbed him with oil; *á gín* he rubbed; pe. *á gín*
- gír* much, many, plenty of
- gì róm* measure, ruler
- gìto* to reach, arrive, to last till; *gìto dukì* till to-morrow; *e gìto bōro* it lasted till afternoon
- giwĩ* stone

<i>gì wìch</i> head-ornament,	<i>gòn</i> he, him, it	<i>gōto</i> to dig, see <i>gōdo</i> and
<i>gè</i> he, it, him [hat	<i>gōno</i> to keep, preserve;	<i>gwoto</i>
<i>gōbo kwōjo</i> to scratch mud	pt. <i>a gōna jam</i> he kept	<i>gôtè</i> to be vexed, angry,
together (for building	the goods; pe. <i>a gôn</i> ;	to sit down vexed, not
etc.); pt. <i>a gèpà</i> or	n. <i>gôn</i>	saying a word; pt. <i>a</i>
<i>gèpì k.</i> ; pe. <i>a góp</i> ; n.	<i>gōno</i> to loosen; much	<i>gôti</i>
<i>gòp</i>	used in the sense of	<i>gũ-gũ</i> a big fish
<i>gōdo féñ</i> to scratch the	loosening a cow, that	<i>gudo</i> (<i>gudō</i>) to knock, to
ground, to dig; pt. <i>a</i>	is giving it away; pt.	hammer, to pound; to
<i>gèlà féñ</i> ; pe. <i>a gól</i> ; n.	<i>a gōnà lāu</i> he loosened	hurt, to kill; pt. <i>a gùtà</i>
<i>gòl</i>	the cloth; pe. <i>ḍok a</i>	<i>byél</i> he pounded dura,
<i>gōdo</i> to loosen (?); pe.	<i>gôn</i> the cattle was 1.	pe. <i>byél á gút</i> or: <i>a gúr</i> ,
<i>lwete gôt</i> his fingers	<i>gōno</i> to complain of, to	n. <i>gút</i>
were loosened	accuse, to carry on a	<i>gúk</i> (to be) blunt
<i>gōgo</i> to work, to do,	law-suit against one;	<i>gùl, gùlè wot</i> the corner
make, practise; pt. <i>a</i>	pt. <i>a gòn</i> ; n. <i>gòn</i>	between roof and wall
<i>gèkà wot</i> ; pe. <i>a gwòk</i>	<i>gōno</i> to scratch; pt. <i>a</i>	of the house, see <i>gôt</i>
<i>gòjì-gòchì</i> sword; from	<i>gwónà dēle</i> he scratched	<i>gùlè-gùl</i> (ar.) cannon
<i>gējo</i> (Nr. <i>gòjò</i>)	his skin; n. <i>gwônò</i> ; see	<i>guno</i> to bribe; pe. <i>a gún</i>
<i>gōjo</i> to strike, beat; to	<i>gwônò</i>	he has been bribed
fire a gun, to hit; pt.	<i>gon</i> a dry place (?)	<i>gùr-gùr</i> , also <i>gũr</i> a very
<i>a gòchà nāl</i> ; pe. <i>nāl a</i>	<i>gōno</i> to stoop down, to	large fish, weighing up
<i>gòch</i>	dive; pt. <i>a gòn</i> he	to 2—300 lbs.
<i>gòk-gòk</i> a ring of skin,	stooped down; <i>a gònì</i>	<i>gùr, kény gùr</i> tattoo, brand;
worn round the leg	<i>ṭa pyen</i> he hid himself	scar of tattooing; see
below the knee	under the skin; n. <i>gònò</i>	<i>gōro</i>
<i>gòl</i> enclosure, home,	<i>gōpo</i> see <i>gōbo</i>	<i>gūro</i> to tattoo, see <i>gōro</i>
homestead; family;	<i>gor</i> corner	<i>gút-gút</i> navel, umbellicum
<i>tyen gola</i> the people of	<i>gór-gòr</i> , or <i>gòrì</i> a kind	<i>gút-gútì</i> a wooden ham-
my family, belonging	of big white beads	mer
to me; espec.: "my	worn as necklace	<i>gwàch</i> taxes
wife"; <i>tyen gòl gén</i> his,	<i>gòró</i> niggard	<i>gwāi</i> rough; <i>yaṭ magwāi</i>
or their wife (Di. <i>gól</i> ,	<i>gōro</i> to tattoo, to make	a rough tree
Nr. <i>gól</i> , Somali <i>gola</i>)	incisions; pt. <i>a gōra</i>	<i>gwājo</i> to collect or to pay
<i>gòl</i> : <i>kèn gòl</i> boil, abscess	<i>jal</i>	taxes; pt. <i>a gwàchà</i>
<i>gòlò-gòl</i> side-arm of a	<i>gôt</i> corner, hiding place;	<i>nyen</i> ; pe. <i>a gwàch</i> ; n.
river, bay, bight	behind; syn. <i>gor</i> ; <i>a</i>	<i>gwàch</i>
<i>gòn</i> where? <i>a ket yì gon</i>	<i>fani gôt wót</i> he hid in	<i>gwālo</i> to be thin; pt. <i>á</i>
where did he go?	the corner of the house	<i>gwàl</i>

gwânò to scratch, see *gwòno*
gwāno to err, to make a mistake, to do something by chance, unintentionally; *e gwāno t̄d̄d̄* he told a false report, a lie; *kit chaka gwāno ́n* a stone hit him by chance; pt. and pe. *gwéni*
gwāro to snatch, snatch away; pt. *a gwāra r̄no* he snatched the meat; pe. *a gwār*; n. *gwáró*, or *gwéó*
gwato to bewitch, curse
gwāyo to bark, bay; pt. *a gwāi*
gwāyo to be coarse, rough; *kwome gwāyo* his back is rough
gwédo to carve, to write;

pt. *yá gwét* I wrote; *a gweta*, or *gweti wano*; pe. *a gwét*; n. *gwét*
gwéjo to kick; pt. *a gwecha d̄an*; pe. *a gwéch*; n. *gwéch*
gwélo to wink (with hands); *é gwélo kí chye-nò*; pt. *a gwél*
gwéló-gwél ring
gwéno to pick up, to gather, to collect; *a l̄t̄t̄ yán e gwéno yúk* I saw him collecting firewood; pt. *a gwéna yuk*, pe. *a gwén*
gwéro to peel off, as skin; *d̄zle gwéro* his skin peels off; pe. *a gwér*
gwét carvings
gwido l̄p to give a sign with the tongue, to "wink" with the ton-

gue; pt. *á gwit*; see *gwélo*
gwòk-gúòk dog (Karamajo *enok*, Elgumi *ekinok*, Teso *akinoko*)
gwók work; *é gwók èdì* what kind of work is that? what is here to be done? what shall we do? see *gōgo*
gwónò to scratch; pt. *yá gwóna rea* I scratched myself
gwoto to dig up the ground; see *gōdo*
gyèk-gyèk Mrs. Gray's waterbuck
gyélo-gyé ring of ivory; see *gwélo*
gyèndò-gyéñ hen, fowl (Mundu *ngo*)
gyéro to build; see *gēdo*

Γ.

rádò king; comp. *rit̄*, *r̄or*
r̄alo wok to bring out
rám-r̄ám thigh (Nr. *ram*)
r̄aro thrashing-place; *ge pwótà byél kí wiy r̄aro*
rédò-r̄edi grass-torch
r̄ejó fish; comp. *r̄ejo*
r̄ét̄, *wór̄* September

r̄èrò-r̄èri a red bead
r̄èrò to cut into strips; pt. *a r̄er pyeno* he cut the skin into strips
r̄et̄ spirit = *rit̄* king
r̄é well! all right!
r̄ōdo to pound; cf. *wīdo*
r̄ōjo to bask, to sun oneself; pt. *a r̄ōch*

r̄ōno to elect; see *r̄ōno*
r̄ōno fen to sink, to dive; pt. *a r̄ōn fen*; n. *r̄ōndò*
r̄órò-r̄òr relations by marriage, see *órò*; *r̄órè* his brother-, sister-, father-in-law
r̀̀t house; see *wot*

H.

há exclamation of fright

J.

<p><i>jâch-jâch</i> shoulder-blade <i>jâdò</i> to be in or to get into difficulties, to be at a loss, to be short of, to fail; pt. <i>a jatì nyen</i> he is short of money, also <i>a jet</i>; n. <i>jâdò</i> <i>jāgò ket</i> to pull a rope <i>jāgò</i> to rule, to govern, to be chief; <i>é jāgò fén</i> he rules the country; pt. <i>a jākà f.</i>, pe. <i>a jāk</i> <i>jāgò-jāk</i> chief; <i>jān duon</i> big chief, district-chief <i>jal-jòk</i> man; see <i>jālò</i> <i>jal fyét</i> a liar; <i>jal f. fēr kī kū</i> a liar is like a thief <i>jāl gəl</i> husband; <i>jāl gələ</i> my husband <i>jal gwòk</i> workman, labourer <i>jāl len</i> warrior, soldier <i>jale lwòk</i> washerman <i>jāl mót</i> robber, waylayer <i>jal nŵómì</i> bridegroom <i>jal nāl</i> butcher <i>jal neau</i> trader, merchant <i>jālò</i>, also <i>jāl-jòk</i> man</p>	<p>(vir); for the plural <i>tyen</i> is also used; in compositions the sing. is always <i>jal</i>, the plural, if the following word begins with a consonant: <i>jò</i> <i>jalò</i> itching <i>jālò</i> to curse <i>jal tōdò-jò t.</i>, or <i>tyen t.</i> liar <i>jal yaṭ</i> medicine-man; the "bad" wizard <i>jām, jám</i> goods, property, valuable things; <i>wú dà jam gír</i> you have plenty of goods <i>jame gwòk</i> tool <i>jame kwér</i> things belonging to the community, to the king, or which are reserved for religious purposes <i>jam len</i> 1. arms, armour for war; 2. booty, spoil <i>jānò</i> to lean against; <i>e. j. wot</i> <i>japo (jabo?) mogo</i> to stir the beer <i>jě</i> people; <i>jě fōn</i> the</p>	<p>people of this country <i>jeko</i> to reign, rule, govern; pt. <i>a jékè</i>; n. <i>jékò</i>, or <i>jàgò</i>; see <i>jāgò</i> <i>jem</i> (ar.) week <i>jèriá</i> a season: about September, the time of harvesting the red dura, <i>yey j.</i> in the <i>j.</i> <i>jet</i> to be short of; see <i>jādo</i> <i>jīmò</i> to have colic; <i>yēja j.</i> <i>jóch, jòch-jòch</i> a plant, its root is used in making ropes and fish-lines <i>jōgò</i> to turn something back, to prevent, to chase or drive away; <i>jógì dōk</i> drive the cattle away, pt. <i>a joka len</i> he turned the war back, prevented war <i>jòk</i> pl. of <i>jal</i>, men, people <i>jě nāk</i> warriors <i>jòp, jòup-jòpì</i> buffalo <i>jōr-jer</i> a small fly or gnat; a bug <i>jūdò</i> to be over-tired, perplexed</p>
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jùr, *jùr* people, tribe
(Ba. *jur* country)
jùt: *wou á jùt*, *chan á ket*
the sun has set, the

day is gone
juwāno to hasten, hurry;
to be hasty, rash, é
juwāno kwóp he is hasty,

without deliberation,
in his talking
juwòk-juwòk God; sickness;
é *dà juwòk* he is sick

K.

ká 1. place; 2. there, here;
chíp ká put it there;
3. and, and then; *chan*
aryau ka yi bi in two
days, then come again;
ká connects only sen-
tences, *kí* single words;
4. *ká*, *ká logo* if, when
ká = *kédò* to go; *yá ká*
bé gwok I go to work
kābo to take by force, to
rob; pt. *á kápà dean*;
pe. *dean á káp*; n. *kèpò*
(Somali *qab*),
kách = *ká*, *kéch* place; in
the place of, instead of
kādo salt (Masai *makat*)
kādo, or *kādo* to bring;
see *kāno*, pt. *á kát*, *a*
kādí gin cham, pe. *a*
kél; (Somali *qād* to
take)
kādo to twist, plait, braid;
pt. *a kát*; *á kādì lūm*
he twisted grass; also:
a kètà yei he plaited
the hair; pe. *yei á kèt*,
n. *kèt*
kādo to go, to step on;
syn. *kedo*

kāgo to cut open, to split;
to rend; pt. *a káká*
dean he cut open a
cow; *a kaka yaṭ* he
split the tree; *a kak*, pe.
a kák, n. *kák*
kāgo to plant; pt. *ya kaka*
yaṭ; pe. *a kák*
kāgo dok to gainsay, de-
bate, dispute; pt. *ya*
káká dok; the same as
kāgo to cut open?
kāgò bush-cat
kāgo sand-bank, chiefly
a small stretch of sand
uniting two islands
kāgo, sometimes *kāgo* to
ache, to pain violently,
wija kāgo my head
aches; pt. *á kák*, n. *kék*
kājò to pluck, to pick, to
gather, to strip off (as
dura-corns from the
ear); pt. *ge káchá byél*
they harvested dura;
pe. *a kách*; see *kājò* to
bite
kājò to bite, to sting; to
pain, ache; pt. *twol á*
káchá dān the snake

bit the man; pe. *dān*
a kách; *chīna á kách*
my bowels ache; n.
kách (Di. *kach*, Nr. *kach*)
kāk a fish-spear; see *bé*
káké time, chiefly the
ancient time, *k. fá chákí*
a time not near: a long
time ago; *k. fén* (long)
time; *k. dúon* the an-
cient time, the time of
old, a long time ago,
formerly
kál-kálí fence, enclosure,
court, court-yard (Di.
kal; Somali *qalo* castle)
kālo to carry, bring; to
be carried, brought;
to ride, drive; to come
from; *e kālo gin cham*
wot he carries the food
into the house; *ya kālo*
wich adero I am riding
on a donkey; *kāl ya*
wok carry, pull me out!
pt. *a kāl gin cham* he
carried the food; *yi*
kāla ken where do you
come from? *a kēla gin*
cham he carried the

food; pe. a <i>k̄l̄</i> it was carried	<i>k̄čh</i> strength, power; strong, powerful, severe; bitter, sour (Nu. <i>kagal</i> sharp, Nr. <i>k̄čh'</i>)	<i>keñ gwon</i> itching
<i>k̄ālo b̄ēdo</i> to wait		<i>keñ kwon</i> burial-place
<i>k̄ámá</i> (pt.) to be going to, to wish, to begin; <i>yá k. gwét</i>	<i>k̄čho</i> : <i>čan a k̄čhè</i> the sun is turning downwards, it is afternoon	<i>keñ-kwote</i> path of the cattle
<i>k̄án</i> while; see <i>k̄á</i> place	<i>k̄ēdò-k̄ēt</i> a fish	<i>keñ. l̄ēt</i> "hot place", wound, boil
<i>k̄āno</i> dom-palm (Nr. <i>k̄ān</i>)	<i>k̄ēdo</i> to twist a rope	<i>keño yaṭ</i> to shake a tree
<i>k̄āno, k̄āno</i> to bring (Somali <i>k̄ēn</i> bringing, Nr. <i>k̄ēn</i> to take)	<i>k̄ēdò</i> to go; pt. a <i>k̄ēt</i> ; a <i>k̄ēt̄i wot</i> "she went into the house": she is going to bear a child	<i>k̄ēno</i> to be strong; pt. a <i>k̄ēn̄i</i> ; n. <i>k̄ēnò</i> ; see <i>k̄čh</i>
<i>kāno</i> to hide; pt. a <i>kāna nyen</i> ; pe. <i>n̄. a k̄ān</i> ; n. <i>k̄ān</i>	<i>k̄ēgo</i> to plant, see <i>kāgo</i>	<i>keñ rit̄</i> — <i>kache rôr</i> "place of the king", a small hut where a deceased king is adored
<i>k̄ān-k̄ān̄i</i> trumpet (Nr. <i>k̄ān̄i</i>)	<i>k̄él, k̄élé</i> middle, midst, in the midst of, amidst, between, among; <i>k̄él t̄erò</i> among the people, <i>wat b̄ogòn k̄i k̄élé ḡen</i> there is no child among them; <i>k̄élé b̄at</i> the place between the shoulders	<i>keño</i> = <i>keñ rit̄</i>
<i>k̄ān</i> = <i>k̄āké</i> time; for inst., <i>k̄ān a t̄ini</i> some time	<i>k̄ēlo, k̄ēlo</i> to throw a spear, to spear, to stab, pt. a <i>k̄ēla d̄āṅ</i> , pe. a <i>k̄él</i> , n. <i>k̄ētò</i>	<i>k̄ēò-k̄ēò</i> boundary, border
<i>k̄āro</i> to have branches, to branch off; <i>d̄o Chol a k̄ār</i> the Shilluk language has many branches, i. e. is rich in structure	<i>k̄ēm̄o</i> crutch	<i>kepo</i> to take a thing out of a larger quantity, to choose, pick out; to take away, to steal; to whore, to prostitute oneself; <i>k̄ēpi</i> choose! pt. a <i>kepi</i> ; n. <i>k̄āp</i> ; see <i>k̄ābo</i>
<i>k̄āt̄o</i> to bring, pe. a <i>k̄āl</i> ; see <i>k̄ādo</i>	<i>k̄ēma</i> to visit; pt. a <i>k̄ēma d̄āṅ</i> ; pe. a <i>k̄ēm</i> ; n. <i>k̄ēmò</i>	pt. a <i>kepi</i> ; n. <i>k̄āp</i> ; see <i>k̄ābo</i>
<i>k̄āt̄o</i> to step over, see <i>k̄ādo</i>	<i>k̄eno</i> to stroke, caress, fondle	<i>keṛ</i> rich; <i>ya fa jal keṛ</i> I am a rich man; <i>ya faṭ k̄i jal keṛ</i> I am not a rich man
<i>k̄āw̄o-k̄āw̄i</i> beam for building a house	<i>k̄ēnò-k̄ēn̄i</i> gourd, calabash	<i>k̄ero</i> to dig out; pe. <i>tyele wot a kyér</i> the foundation of the house is dug out
<i>k̄āyo</i> address for a descendant of a king	<i>keñ</i> (from <i>k̄čh</i>) place; time; reason; here, where, when, if; Nr. <i>kān</i>	<i>k̄ēt</i> alone, self; again; <i>yá k̄ētá</i> I myself, I alone
<i>k̄āyò-k̄āi</i> elder brother; see preceding		<i>k̄ēt</i> rope, plait of hair
<i>k̄āyo</i> appetite, desire for meat		<i>k̄ēt̄o</i> to throw a spear, to spear, stab; to thrust; to fight; pt. a <i>k̄ēlā d̄āṅ</i> he stabbed a man; a <i>k̄ēt̄i t̄on̄</i> he threw a
<i>k̄ēch</i> hunger; <i>yá dà k. I am hungry</i>	<i>k̄ēn̄ b̄ol</i> itch, place where a gnat has stung, blister	

spear; pe. *tón à kēl*;
 n. *kētò*; see *kzlo*
kzto to dash, to shatter,
 to split; pt. *a kētì*, n.
kētò
kéú-kōt breast
kewo len to give a war-
 signal
kéwù edge, boundary
key bēdo a place for sitt-
 ing down (from *ken*)
key kwai pasture
key nēn sleeping place
kí fish-eagle
kí with, and; connecting
 words
kich bee
kídì, kídì how? (Nu. *kir*
 manner)
kido colour; *kite tojo* black
 colour
kífà in order that, on
 account of, because of
kífánò, kifànò why?
kîmò to lean the head,
 to be thoughtful, to
 ponder, meditate; pt.
á kîm; see *kēmo*
kínàù thus, like that, just
 so
kínè thus; often introduc-
 ing the direct speech
kínkín a fish
kirò to tremble, shiver,
dzla kir my skin shiver-
 ed (Nu. *kerkere*)
kít-kítì stone, rock, hill,
 mountain (Nu. *kit*)
kite colour; see *kido*

kito to put, to place, *a*
kitì jam wot he put the
 things into the hut
kò, kò short for *kōbo* to
 speak
kōbo to take
kōbo to say, to speak; pt.
a kōp; *a koma kwop*
 he said a word; pe. *a*
kwóp
kóch-kúchì a small ax
kōdò to fasten, tie; to
 wrap, as a wire round
 the spear-handle; *k.*
bak to make a fence,
 n. *kūdò*.
kōdò to blow, as an in-
 strument; *k. mach* to
 blow the fire; pt. *a*
kōdì mach; *a kōtì kàn*
 he blew the trumpet
kōdò-kōt, kōt seed
Kòdòk the town of Kodok,
 near Fashoda
kōgo to rent, hire (Nr.
kokh to trade)
kōgo to blossom
kòì breast of woman (a
 word used only in the
 royal court)
kòjò cold (Nr. *koch'*)
kojo to separate [man
kó kál-kōté kálì unmarried
kōko (kōgo?) fèn to stick
 into the ground; pe. *a*
kwòk
kó kót be quiet! take care!
kól a month, about De-
 cember

kolo to pull out, extract;
 pt. *a kola yat*; pe. *a*
kól; n. *kól*
kōlo to drive, as cattle
komo to be going to; syn.
kama
kōn-gàk a month, about
 October
kono to stimulate, affect,
 to excite desire; to be
 excited; *e kono fyowa*
 it stimulates my heart,
 I want it; *yeje kono* he
 is excited; pt. *a kuni*,
 n. *òkòn*
kōno worm
kònò-konì a niggard
kōno to help; *kòn àn* help
 me! pt. *á kònì én* he
 helped him
kōno, kōno to pour out;
 pt. *a kōnì fi* he poured
 the water on the ground
koño to dig; see *kwonò*
 (Nr. *kwon*)
kōno to blow; syn. *kōdò*
kōro to keep, preserve,
 to care for, to watch;
 pt. *a kórà gi fén* he
 kept the thing; pe. *a*
kór; n. *kòr*
kòrò cotton, see *kwōro*
kōto to drive, see *kwōto*
kòt rain; *k. e moko* it is
 raining (Madi *ikodì*)
kōt trumpet; see *kōdò*
kù-kuwì thief
kú not, prohibitive (Ba.
ako)

<i>kúchè</i> not to know, to ignore; past form of <i>kujò</i> ; generally this form is used, and almost always in passive; <i>kúchè yán</i> I do not know	<i>kùnè-d̀ò̀nò</i> pig (<i>d̀ò̀nò</i> = Nubia)	<i>kwāgo</i> to decompose, putrefy; pe. <i>rĩ̀nò</i> a <i>kwák</i>
<i>kudò</i> <i>kòdò</i> to pull out a thorn, pt. a <i>kòla k.</i> , pe. a <i>kòl</i> , n. <i>kòl</i> — see <i>kòlò</i>	<i>kúnò</i> - <i>kúnì</i> a younger child, younger brother	<i>kwàl</i> killed, butchered animal
<i>kudò</i> to be quiet, silent; pt. a <i>kùt</i> ; <i>kudì</i> be quiet! <i>yí kú kùt</i> do not be silent! (Nu. kite, huse)	<i>kũ̀nò</i> <i>mach</i> to blow up the fire; see <i>kòdò</i>	<i>kwālo</i> to remain, n. <i>kwāl gin an</i> ; pe. a <i>kwāla gin an</i> ; pt. a <i>kwāl</i> (Ndorobo <i>achor</i> thief)
<i>kujò</i> not to know, to ignore, <i>kújà</i> I do not know (Nr. <i>kuy'</i>)	<i>kúòdò</i> - <i>kúòt</i> tick; <i>k. ya yĩte gwok</i> there are t. in the ear of the dog	<i>kwānè chà̀n</i> watch, clock; from <i>kwānò</i> "to count", and <i>chàn</i> "sun, time"
<i>kūlo</i> to bow; <i>e kūlo wije peñ</i> he bows his head, pt. a <i>kula w.</i>	<i>kúòdò</i> to be swollen, bloated, as a dead body; pt. a <i>kúòt</i> ; n. <i>kúòdò</i>	<i>kwānì</i> a stick for scratching the head (probably a plural form)
<i>kūmò</i> to cover; pt. a <i>kuma dak kì t̄āgo</i> he covered the pot with a cover	<i>kúòjò</i> - <i>kúòch</i> a place with white sand in or near a river; mud for house-building	<i>kwā̀nò</i> - <i>kwā̀nì</i> solo-singer
<i>kùn</i> place; there, where; <i>yí kālì</i> (or <i>kāla</i>) <i>kun</i> where did you come from? (Nu. <i>kul</i>)	<i>kúò̀nò</i> to taste, to take first of the food; pt. a <i>kwò̀na gin cham</i> , pe. <i>á kwò̀n</i> , n. <i>kwò̀nò</i>	<i>kwā̀nò</i> to count, enumerate; read; pt. <i>á kwàn</i>
<i>kun de chà̀n</i> west	<i>kur</i> a fine (imposed by the king or magistrate)	<i>kwā̀nò</i> - <i>kwach</i> the fin of fish
<i>kun do</i> direction	<i>kũ̀ro</i> to watch, see <i>kòro</i>	<i>kwā̀nò</i> to take (Di. <i>kwā̀n</i> , Nr. <i>kan</i>)
<i>kun dwògo wañ Nìkañ</i> east ("the place from where returns the eye of N.", i. e. is the sun)	<i>kũ̀wājò</i> address for a foreigner [descendant	<i>kwā̀ndè̀n</i> a bird, eats fish
<i>kun dwògo wañ wude</i> north	<i>kwǎ</i> grandfather, ancestor;	<i>kwā̀nò</i> to be the first in doing something; <i>e kwā̀nò bḕnò</i> he comes first
<i>kun dwògo wañ wal</i> south	<i>kwach</i> fins of the fish, see <i>kwā̀nò</i>	<i>kwā̀nò</i> a very large red ant
<i>kun dwògo wañ odon</i> west	<i>kwachò</i> to beg, ask, pray, request; pt. a <i>kwacha d̄ā̀n</i> , pe. a <i>kwách</i> (Ba. <i>kwat</i> , <i>kwache</i>)	<i>kwā̀nò</i> to swim, pt. <i>á kwàn</i>
	<i>kwách</i> - <i>kwā̀nì</i> leopard	<i>kwa rĩ̀t</i> descendant of a king; from <i>kwā̀ro</i> grandchild
	<i>kwāgo</i> to embrace, to carry in the arms; pt. a <i>kwaka d̄ā̀n</i> ; pe. <i>á kwák</i> ; n. <i>kwák</i> (Di. <i>kwak</i>)	<i>kwārò</i> - <i>kwé̀rì</i> poles for making the house-roof
		<i>kwārò</i> red
		<i>kwā̀ro</i> - <i>kwār</i> 1. grandfather, ancestor; 2. grandchild, descendant (Nr. <i>kwār</i> chief)

kwātō to steal; see *kwālo*
kwāyō 1. to herd cattle;
 pt. *á kwài*; a *kwaya*
ḍok; 2. to be well, to
 have slept well
kwāyō-kwài grandfather,
 ancestor; see *kwá*
kwē some (Nr. *kwēi*)
kwēkò (*kwéékò*) to open
 the eyes; pt. a *kwéékò*
wané he opened his
 eyes; pe. *wána kwék*
kwēle rít the hair (of a
 king)
kwén a kind of bread or
 pudding (Nr. *kwán*)
kweno fingernail
kwēr: *jam kwēr* things
 belonging to the com-
 munity or the magi-
 strate, or the king, or
 which are reserved for
 religious purposes; also
 part of the dowry
kwēr poles for the thatch
kwērō-kwērì hoe
kwetō to steal; pt. a *kwètì*
 he stole, a *kwètà* (or
kwètì) *ḍeán* he stole a
 cow; see *kwālo*
kwét-kwēt dung-hill; cow-
 dung piled up
kwéyó wound
kwi some; see *kwē*
kwodō to drive, to herd
kwōḍḍō-kōt thorns, sticks,
 poles for house-build-
 ing
kwōḍō mach to make a

fire; see *kōḍō* and
kwōḍō
kwōḍō to fart, to ease
 oneself; pt. a *kwót*; *yí*
rè kwót? n. *kwót* (Nr.
kwót, kōt)
kwogō to sweat
kwōgō to take; pt. a *kwoka*
yaṭ, pe. a *kwók*, n. *kōḍḍō*
kwōjō to sew together, to
 tie by sewing or bind-
 ing; to stretch a skin
 on a drum; pt. a *kwòchà*
lāu, pe. a *kwóch*, n.
kwok sweat [*kúḍjò*]
kwòm-kòm back; on, upon
kwòm-kúòm board, chair,
 table
kwómō to carry on the
 hip; p. a *kwoma náal fēn*
kwómō to limp, lame,
 hobble; pt. a *kwòmì*;
 n. *kwòmò*
kwon flour
kwono to be sulky, cap-
 ricious, moody, to re-
 fuse eating
kwónè yít the place behind
 the ear
kwónō to bury, pt. a *kwóna*
ḍān; pe. a *kwón* (Nr.
kwón)
kwónō to help (Di. *kon*)
kwón-kwòn history, report
kwónō lwēdō fingernail
kwōnō to begin, pt. a
kwōnì
kwóp talking, talk, speech,
 word; matter, affair

kwor debts, fine; see *kur*
kwōrō-kōr cotton, thread
 (Masai *karash* cotton
 cloth)
kwōrō: *mach kw.* lamp,
 torch; see *kwōrō* cotton
kworo to winnow, to clean
 the corn by winnowing,
 pt. a *kwora byél*, pe. a
kwór, n. *kúḍḍō*
kwòt-kòt shield
kwotō to drive, lead; pt.
 a *kwoti ḍok*, or: a *kwola*
ḍok he drove the cattle,
 pe. *ḍok a kól*, n. *kòl*
kwotō to blow (wind), pt.
yōmō a *kwót*, or: a
kwoti the wind blew;
 pe. a *kól yí yōmō* he
 was driven by the wind;
 see *kworo* to winnow,
 and *kwotō* to drive
kwòtò-kwót farting
kyàù border, as between
 fields, see *kéwù*
kyawō to row a boat; pt.
 a *kyau*; n. *kèb*
kyèch right hand, on the
 right hand
kyedō byél to roast dura
kyedō to refuse; pt. *á kyèt*
 he refused, a *kyedi kēḍō*
 he refused to go, n.
kíḍḍō, kyér; a refuse is
 often expressed by
 clicking of the tongue
 (Ga. *kwero*)
kyēgō to cackle (fowls),
 pt. a *kyèk*

<i>kyél</i> together; <i>gé kedo</i> <i>kyél</i> they are going together; from <i>akyel</i>	<i>kyèn-kyéni</i> , or <i>kyén</i> horse (Madi <i>kainō</i> donkey, Abokaya <i>kaner</i> donkey)	<i>kyero wot</i> to mark out the (circular) funda- mental lines of a house; <i>a kyèrà</i> , or: <i>kyèrè kal</i> he marked the circle of a fence; pe. <i>a kyér</i> , n. <i>kyèrò</i>
<i>kyèlò-kyél</i> fence (?)	<i>kyer</i> the water of two uniting rivers	<i>kyèt-kyèt</i> 1. a fish, 2. the space between the cut- out teeth
<i>kyèlò-kyél</i> star	<i>kyero</i> to leak, trickle, drizzle, bleed; <i>remo k.</i> the blood is trickling;	
<i>kyēno</i> to squat, cower (lifting one knee higher than the other)	<i>rea kyero</i> I am bleed- ing; pt. <i>a kyèr</i>	
<i>kyeno yit</i> to listen, pay attention; pt. <i>a kyena y.</i>		

L.

<i>lābò</i> mud, clay; <i>l. ya yō</i> there is mud on the road	<i>lānò-lāni</i> , <i>lāni</i> the nabag- tree	n. <i>lébò</i>
<i>lābò</i> people	<i>lāno war</i> to spend the night waking; <i>a laña</i> <i>war</i> ; n. <i>lañe war</i>	<i>lēdo</i> to shave; <i>e l. tīga</i> he shaves my beard; see <i>lyel</i>
<i>lāch</i> urine (Turkana <i>alot</i> , Masai <i>galak</i>)	<i>lāno</i> to be loose, to be not strong, durable, to rend easily	<i>lēdo</i> , also <i>līdo</i> to see, pt. <i>a līta dān</i> , or: <i>a lēta</i> <i>d.</i> , pe. <i>a lēt</i>
<i>lach</i> broad, wide	<i>lāu-lāni</i> skin, cloth; <i>lāné</i> <i>dān</i> cloth of man (Bo. <i>lao</i> , Ba. <i>labo</i> , Turkana <i>elau</i> , Karamojo <i>elou</i>)	<i>lējò-lék</i> tooth; <i>lek lyech</i> ivory (Nr. <i>lech</i> , Nandi <i>kelek</i> , Ndorobi <i>kelek</i> , Masai <i>ala</i> , Somali <i>ilik</i>)
<i>lach</i> to be broad, wide	<i>lāu</i> spittle	<i>lèk dèn</i> a kind of white dura [see <i>lāgo</i>
<i>lāgo</i> to inherit; pt. <i>a lākà</i> <i>jam</i> ; pe. <i>a lāk</i> ; n. <i>lāk</i> (Nr. <i>lakh</i>)	<i>lāú</i> far away	<i>lèko</i> to dream, pt. <i>a lèk</i> ;
<i>lāgo</i> to dream; n. <i>lākò</i> (Nr. <i>lakh</i>)	<i>lāwè-lāwí</i> oar of boats	<i>lèlò-lèl</i> flint-stone (Di. <i>alel</i> , Ba. <i>lele</i>)
<i>lāgo</i> magistrate, authori- ty, community	<i>lāwò-lān</i> , also <i>lāni</i> skin, cloth, syn. <i>lāú</i>	<i>lèlò</i> to be smooth, even, pretty, nice, good, pt. <i>a lèl</i> , n. <i>lèlò</i>
<i>lāi-lāi</i> game	<i>lāwó</i> to be far away; pt. <i>a lāwí</i>	<i>lén</i> war, army, danger; <i>lén a tīn</i> an army was raised, a war arose;
<i>lāi yino</i> to be lost, to die (said of men only)	<i>lāyò: wije l.</i> he is asham- ed; pt. <i>w. á lāi</i> ; n. <i>lāi</i> <i>wich</i>	<i>nīnē da l.</i> "his eye has war": he is angry
<i>lājò</i> to piss	<i>lèbò</i> to lie in wait for; pt. <i>á lepà dān</i> , pe. <i>á lēp</i> ,	
<i>lākò-lāk</i> dream		
<i>lāl</i> a month, about August		
<i>lāmò</i> to pray to God, to worship; pt. <i>á lām</i> ; <i>á</i> <i>lāmà jwòk</i> ; pe. <i>á lām</i>		

lep̄o to become or feel hot; see lēt̄
 lēn̄o to throw; pt. a tēna tuk, or: a tēni tuk he threw a stone; pe. tuk á lēn̄
 lēp-lēp tongue (Di. lyep)
 lep̄o 1. the junction between wall and roof, 2. = lāb̄o mud
 lep̄o rek to crawl, creep, go stealthily
 lēt̄, also lēt̄ (to be) hot, sore, nina l. my eye is sore; feñ lēt̄ it is hot; rea lēt̄ I feel tired, unwell, feverish, am lazy (Nr. lēt̄)
 lēu the hot season, January-February
 lēu-lēw̄ (sing. also lēu) a small lizard (Di. aleu)
 lēw̄o wiy wot to make the upper edge of the roof even, smooth
 lib̄o to be cool, cold; pt. a limi; n. lib̄o (Ba. libi wet)
 lib̄o to steal upon, to come stealthily upon; pt. a tēpa nu, pe. a lēp, n. lib̄o; see lep̄o
 lēd̄o to see; see lēd̄o
 līn̄o to hear; pt. yā līn̄ I heard; a līna kwop, or līni kwop; pe. á līn̄ (Nr. līn̄)
 lūu lūu (to be) destitute, bereft, without cattle

(Nr. liu to die)
 lōch-lōjo black; tyēñ lōjo black people; bwon̄ l. black Arabs
 lōd̄o to wade in water; pt. a lwōt; pe. pi a lwōt
 lōgo to become, pt. a loka đāñ it became a man
 lōgo (lōko) to follow; e l. bāñ gēn he follows after him; pt. a lōk b. g., n. lōḡo
 lōgo (lōko) to answer, to interpret; pt. a lōk̄i kwóp, a lōk̄a kwóp; pe. kwóp á lōk; n. lōḡo
 lōgo to reconcile, compensate
 lōgo to wash, pt. a loḡi lāu, a lwōka lāu, pt. a lwōk [ing dura
 lōi-lōi a fan used for sift-
 lōjo to be black
 lōk̄o this side (Di. lon̄)
 lol deep
 loñ sticks
 lōno (lūno) to do a thing later, after somebody else, to follow one in doing something, pt. a lōna bēn he came later, after him; n. lōn̄o
 loño to pull out, pluck, as feathers, hair; to loosen; to get off (clothes); pt. a lōn̄a gyēno, pe. a lōñ (Nr. lon̄)

lōn̄ àn this side, lōne chiné that side; see lōk̄o
 lōt-lōt club
 lōyo to run away, flee; pt. a lōȳl, n. lōȳo
 lugo to come after somebody, to follow; e lugo bāñ gon he follows him; pt. a luk bāñ gon, a luka đāñ; pe. á lúk; n. lūḡo; see lōno
 lūḡo to turn, to be turned towards; a lōḡi lōḡi he turned (himself), he turned round; nāje é loge he turned his back; n. lōk; see lōgo
 lūm̄o-lūm grass
 lūno to turn (down), to be turned (down), alilit e lūno feñ the bat hangs upside down, pt. á lūn̄; n. lūn̄o, see lūḡo
 lūob̄o to be in company, to converse with a person, to have intercourse with, to deal with; pt. ge luōpa rei gen they conversed with each other; a luobi he c.; a luop
 luon̄ gwók the blossom of the dura
 lūt̄o to fall into (?)
 lūȳi-lūȳi pond, small lake
 lwák-lwāk cow-house (Di. lwak, Nr. lwak)
 lwak people

<i>lwàlì</i> the general name for red dura (probably a plural form)	<i>lwōgō</i> to exchange	<i>lwóp-lwóbì</i> company; see <i>lúòbò</i>
<i>lwānō</i> to be or have become poor, destitute, bereft	<i>lwōgō</i> to accompany; espec. to acc. a guest a short way; a <i>lwoka en</i> ; see <i>lōgō</i>	<i>lwoto</i> to wade in water; pt. a <i>lwòtì</i> , n. <i>lwòtò</i> ; see <i>lōdō</i>
<i>lwànò-lwàn</i> fly (Di. <i>lwan</i> , Nr. <i>lwan</i> , Ba. <i>alouño</i>)	<i>lwōgō</i> to wash (oneself or something); a <i>lwokì rē</i> he washed himself; a <i>lwoka dān</i> he washed a man; pe. a <i>lwók</i> , n. <i>lúògò</i> ; see <i>lōgō</i> (Teso <i>ake-longo</i>)	<i>lyawō</i> to spy, to lie in wait for
<i>lwèdò-lwêt</i> finger; l. <i>tyzlo</i> toe; <i>lwēn duon</i> thumb, <i>lwēn tēn</i> little finger	<i>lwól-lôt</i> a gourd, pumpkin, calabash	<i>lyèch-lièch</i> elephant
<i>lwēn</i> worthless, insipid, cheap, simple; see <i>lwānō</i> and <i>lwēnō</i>	<i>lwōnō</i> scrotocèle	<i>lyefō</i> to want something but being ashamed of asking for it
<i>lwēnō</i> to be insipid, tasteless, worthless, cheap, simple, senseless	<i>lwōn gwok</i> "molar tooth of the dog": the blossom (or the sprout?) of the dura	<i>lyek</i> a place where the grass is burned
<i>lwēnō</i> to be soft		<i>lyzlo</i> to burn, to flame; pt. a <i>lyél</i> , n. <i>lyél</i>
<i>lwījo</i> (<i>lwíjó</i>) to whistle		<i>lyzlo</i> to shave; pe. a <i>lyél</i> ; see <i>lédō</i> and preceding
		<i>lyēnō</i> cooked butter

M.

<i>má</i> because, for; whether	<i>māgō</i> to catch, to get hold of, to seize, to hold fast; pt. a <i>maka dān</i> ; a <i>maki dān</i> ; pe. a <i>mák</i>	God); pt. a <i>māla jwōk</i> , pe. <i>jwōk</i> a <i>mâl</i>
<i>má</i> which, who, rel. (Nu. <i>ma</i> , <i>man</i>)	<i>mājo</i> to spread out in the sunshine; pt. a <i>mâchà lāu</i> , a <i>mâchà lāu</i> , pe. a <i>mâch</i>	<i>mâlò-mél</i> , <i>mâl</i> bell
<i>mă-mēk</i> aunt, sister of the mother	<i>mâl</i> , or <i>mâl</i> , often short <i>mâl</i> heaven, the upper region, surface; above, on, onward, forward, at the head	<i>malo</i> to roast, broil; pt. a <i>mâlà rīnō</i> , pe. a <i>mâl</i>
<i>mach</i> fire (Nandi <i>māt</i> , Kamāsia <i>māt</i> , Ndorobo <i>māt</i> , Suk <i>mā</i>)	<i>mālō</i> to adore, to pray, to offer thanks (to	<i>mân</i> , <i>wòmân</i> women
<i>madiró</i> (ar.) Mudir, Governor		<i>mânò-mân</i> testicles; <i>mâné dān</i>
<i>mādò</i> a certain dance; first part of a dance		<i>mâné nam</i> junction of two rivers
<i>mādo</i> to drink; pt. a <i>mât</i> , a <i>mâtá pi</i> , pe. <i>pi</i> a <i>mât</i> (Teso <i>akai-mata</i>)		<i>māno</i> to hate, detest, to be inimicous, to wage war against; to forbid, prohibit; pt. a <i>māni</i> , n. <i>mânò</i>

mānò to capture, to besiege; pt. *a māna pach*; pe. *a mān*; n. *mānò*
mào fat, oil, see *mau*
mār green; *nini mar kifa nyen* your eye is green on account of money: you are greedy after money
mār, also *mā* because, because of, on account of
mār a silver pot which plays a rôle in the history of the Shilluks; it does not exist now
mārò to love; pt. *a mārì jal eni*; pe. *a mār*; n. *mādò*
mārò to thunder; pt. *mal a mārì* the heaven thundered, it th.; n. *mārò*
māt slow, slowly; also a form for excusing oneself or of asking attention or precaution: take care! excuse me!
māt-māt female
māt-māt friend; *māda* my fr. (Di. mat, Nr. *māt*)
māt to greet, salute; pt. *a māti en*, *a māta en* he saluted him; n. *mātò*, or *māt* (Di. mat, Teso akai - mala, Somali *mōd*)
mátónò small, little, a little

màu fat, oil, *m. dean* butter, *m. kich* honey, *m. chógó* marrow
may-kwor candle (from *kwōro* cotton)
mâyò-mài the mother's sister, aunt
māyo to fish, to catch fish
māyo mother?
me property; forms possessive pronouns; *mē tēro* common property of the people
mēdo to increase, augment, add; *met nyen* give more money
mēdo, also *mēdo* to be sweet, flavorful, savoury; agreeable, joyful (Nr. *meth* to taste)
mejo, mejo to shut up, shut in, to hide, to close; pt. *a mecha nin* he shut the eye; pe. *a méch*; n. *méch*
mējo to make straight, even, to pull, drag, tear; to adjust by pulling, tearing; pt. *a mēchà yat*, *a mēch*; pe. *a mēch*; n. *mēch*
mēkò-mēkò some, some other, someone, somebody else, *jal m.* some man, another man
mén his mother (from *mi en*)
mēn, mēn which, the one who, whose

mēno to put into, to stick into, to press into; pt. *a mēnà yat fen* he stuck the tree into the ground; pe. *a mēn*
mēno to twist; pt. *a myen*; *a myena weno* he twisted his beard; pe. *a myen*
mènò the one who, syn *mēn*
mēnò-mēnì heart
mēnò hind part of the head
mēnò to be pretty, beautiful; *bòl è m.* the face is pretty
mēno to be deaf; pt. *a mēn* (Nr. *mēn*)
mèr a kind of white dura
mèrè charcoal
mēro to be reconciled, to reconcile; pt. *ge mēr*; n. *mèrò*
met sweet
mèt-mèt big hair-dress of the men
mēt ótwòñ crest of the cock
mì mother; *mìd* my mother
mìnò to be pleased; *chunig m.* he is pleased, satisfied; n. *mìnò*
mìnò (mìnno?): *mal a mìnì, kot é mìnò* a heavy rain-shower is coming, it is going to rain heavily, it is getting dark; n. *mìnò*

- mèñ* deaf, deafness; see *mèñò* (Nr. *mèñ*)
- mìò* mother, see *mī*
- mī̀tò* to hold fast, to keep, *chyeñe tēk kī mī̀te ñyeñ* his hands are tight in holding fast money: he is close
- mòdò* to cohabit; pt. *á mèt*; *á mōta dācho*; pe. *a môt*, n. *môt*
- mōdò* to break (?), pe. *môt*
- mōdò* dark; *feñ fã m.* it is dark; see *mūdò*
- mògò* any food prepared of dura, dura-beer; *m. mātò* beer, *m. búr* flour, *m. gin cham* bread, pudding, *mōn* a wach dough (Di. *mou*)
- mōgò* to crumble off, as the bank of a river; to glide into; pt. *a mók*, n. *mògò*
- mōjò* to boast of, to be proud of
- mōjò* to give; see *mūjò*
- mók* these, these ones, see *mēkò* (Nr. *mok*) [fish]
- mòk-mwòk* the dog-head
- mók dōn* truth, true, verily, *mók* = pl. of *mēkò*, *dōn* pl. of *duon*
- mòkò* pl. of *mēkò*
- mòkò* (sometimes *mākò*) to rain, to drizzle, drop; *kòt é mòkò* it is raining, *kòt á mòkò* it rained
- mól*, *mwól* morning
- mòlò* to flow
- mòlò* to come early; pt. *a mól bēnò* he came early, n. *mòlò*
- mōnò* to swallow; pt. *a mōnia gin cham*; pe. *a mōn*
- moro* red ant (Nr. *mwor* *mwor*)
- mòt* adultery, see *mòdò*
- mòtò* to pick out, to gather, to pluck; pt. *dācho mōta abwok*, pe. *a môt*
- mòté*, *mòtí* first, at first
- mòtò* sterility (of the soil)
- mótálò* (foreign word?) onion
- mòtò* to hold fast; pt. *a mòtì*, pe. *a mōta yaɓ*, n. *mìtò*
- mùchò* island
- mudò* to drown, to be drowned
- mūdò* darkness; *m. e. bēnò* d. is coming; *feñ bá m.* it is dark, *feñ fáté m.* it is not dark (Bo. *mul*) [witchery]
- mùgò* disease caused by
- mūjò* to give, a *mūcha ñyeñ* (Nr. *moch*)
- muke* beer, see *mògò*
- mūlò* to creep, crawl (Di. *mol*, Nr. *mwāl*)
- mūlò* to plaster with mud, to wall, to wall up
- mūlò* to tame, to be tame, *a mūl kī fach* it was used to the house, it was tame
- mūmo* to be perplexed, confused; pt. *wija mūm* I am perplexed (Nu. *mumur* deaf)
- mūtò* neck; *mune dāñ* neck of man
- mwōjò* to be stingy (?)
- mwōjò* to explode; pt. *a mwòch*, n. *mwòjò*, *mwòche toch* the explosion of the gun
- mwól*, *mól* morning, *feñ fã m.* it is morning
- mwonò* to plaster with mud, to wall; *a mwona rāro* (Nr. *mun* mud)
- mwónì* scutiform cartilage
- mwónò* to whisper
- myer* pl. of *pach* village
- myerò* to be worth, to deserve, to be becoming; pt. *a myér*, n. *myérò*

N.

No word begins with ɲ

N.

nà (also *nà*) as, like, *nà éñ* like him
nāgò to kill, to hurt, to put out, extinguish; to break; *e nāgò tābò fèñ* he throws the dish on the ground; pt. *a nēka dāñ*, pe. *a nēk*, n. *nāgò*; *yí nāgò wun adí* how many years have you killed: how old are you? (Nr. *nakh*)
nām-námí river
námí as, like, just as
nāñò to lick; pt. *a nāñ*, n. *nāñ*
nau thus, without anything, without clothes, naked; *e chātò nau* he walks naked (Nr. *nó*)

nāyò, nēyò uncle, *nēyá* my uncle
né thus, as, just as, like *né jal eni* as this man (Nr. *ené* thus)
nēbò to be wet; pt. *a nēp*, n. *nēbò*
nēnò to look; *a nēnà mal* he looked up; pe. *a nēñ*, n. *nēñ*, n. *yò* to see a way, to hope
nēnò to wait
nēnò to live, *a nēn*
nēnò to sleep, *é nēnò* he is asleep; pt. *á nēñ*; *yí nēñ* did you sleep (well)?
nēyà thus
ndí right! all-right! very will!
nīmò to cover, to shade

nīnò to sleep; p. *a nīn*, n. *nēñ*; see *nēnò*
nīnò to move, to shake, be moved by the wind
nòk, nók (to be) little; a little
nokò to recover, to heal; pt. *á nòkì*, n. *nòkò*
nōñò to be or become little, to diminish; pt. *á nōñ*, n. *nūñò*; see *nok*
nūmò to lick, to kiss; n. *nūmò* [exists
nūt, nūt there is, there
nūtí not yet, not
nwajò mol to breakfast; pt. *a nwach kí mol*
nwāñò to aim at
Nwār The Nuer-country or people

N̄.

nà-nwólí child, young one, seed, egg; *ná* is also used in expressing a deminutive form; in these cases it is frequently pronounced *né* or even *ne*
nà bán slave, servant, person belonging to somebody; also "wife"

nà bôn a white cow
ná chóló a kind of red dura
ná dín a cow with small brown and black spots
ná dai chwou a whore
nàdát bottle (ar?); see *adát*
nádei fenidwai a kind of red dura
nà-fégyèndò a kind of red

dura
ná fèlwòt a kind of red dura
nà gín tēñ baby
ná gól-tyèñ gól 1. wife, people belonging to the family; 2. used in addressing a higher person, as a chief
ná (né-) róló an axe

<i>nà-jâgò</i> child of a chief	<i>na nan</i> young crocodile	<i>nén, nin</i> eyes; see <i>wan</i>
<i>ná ják</i> a cow with a fallow head, small brown spots on the back, the rest being white	<i>nàn-nánì</i> crocodile (Karamojo <i>agi-nan</i> croc., Elgumi <i>ati-nan</i> croc., Masai <i>ki-nan</i> croc., Lendu <i>na</i> hippo)	<i>nēno pēn</i> to make a deep hole into the ground
<i>na jók</i> a cow: head black, small black spots on the back, the rest white — same as <i>na ják</i> ?	<i>na omà tîr</i> a large duck	<i>ne tãno</i> black cow
<i>nakái-níkái</i> niece, nephew	<i>na pyen-nwól pyēni</i> a small hide or skin	<i>nēwá</i> female cousin
<i>na kēr</i> a cow: sides black, belly and back white	<i>narit̄</i> child of a king, prince	<i>nè yòm</i> a cow: head white, body black or bay
<i>na kìnò</i> a kind of red dura	<i>nāro lūm</i> to cut, mow grass	<i>ní</i> to use to; expresses the habitual form of the verb
<i>nāko</i> to struggle, wrestle, fight; pt. <i>á nàk</i> , n. <i>nākò</i>	<i>nārò</i> gums	<i>nìdò</i> to milk; pt. <i>a nìet̄</i>
<i>nà-kòrò</i> cotton-seed	<i>nāròjò-ròch</i> calf	<i>nìet̄</i> a month, about November
<i>nà kwách</i> a cow, speckled black white	<i>nau</i> hair on the genitals	<i>Níkànò</i> the ancestor of the Shilluk nation
<i>ná kwán rit̄</i> loose woman	<i>nau-náwì</i> cat (Di. <i>añao</i> , Nr. <i>nau</i> , <i>nau</i> , Masai <i>nau</i> cat, Lendu <i>nau</i> hyena)	<i>nim</i> genitals of woman
<i>nial</i> , also <i>nēl-nan</i> boy	<i>na waṭ</i> young bullock	<i>nim</i> face, in front of, facing (Nr. <i>nyam</i>)
<i>nial dúôn-nan dōno</i> young man, youth	<i>na wumètîr</i> a bird	<i>nimò-nim</i> sesamum (Di. <i>num</i> , Teso <i>ika-numu</i>)
<i>na lēn-nwól lîn</i> a small drum	<i>nayaṭ</i> a small tree, shrub, bush	<i>nín, also nin</i> name, <i>nini amēn</i> which is your name?
<i>na let̄</i> a brown or grey cow	<i>ná yóm àbwòk</i> a kind of red dura	<i>nin</i> eyes; see <i>wan</i>
<i>nàlì-nàlì</i> python	<i>nè</i> = <i>nà</i> child, young, little	<i>nin</i> small part, atom; <i>n. yaṭ a fàṭi waña</i> a chip of wood fell into my
<i>namāyo</i> brother	<i>nek</i> posterity, pl. of preceding	<i>nine chũ</i> joint [eye]
<i>namio-nemēk</i> sister	<i>nèkáyó</i> elder brother	<i>nôdò</i> to bear young ones; pt. <i>á nòt</i> , n. <i>nwòddò</i> ; see <i>nwòlo</i>
<i>nāmò</i> to chew (Bo. <i>na</i>)	<i>nemei</i> sister	<i>nódò</i> to show, see <i>nudò</i>
<i>na múdwèlò</i> a bird; syn. <i>okōge nam</i>	<i>némēk</i> a kind of white dura	<i>nôdò</i> to be soft; syn. <i>lwēno</i>
<i>nàn</i> , also <i>nàn-nwól</i> girl, daughter (Di. <i>nan</i>)	<i>nemia-nemēk</i> brother	<i>nóyólò-néwulì</i> an axe; see <i>narolo</i>
<i>nan fēn</i> small girl	<i>nemiâu</i> sister	<i>nōjò byél</i> to cook dura
<i>nan nwôm</i> bride	<i>nemie tyeñ gól</i> sister-in-law [striped]	<i>nômò</i> to marry; pt. <i>a nōmi dācho</i> ; <i>a nōma dācho</i> ; pe. <i>a nwôm</i>
<i>nan káyò</i> elder sister	<i>ne nan</i> a cow, white-red	
<i>nane dācho</i> , sometimes <i>nan a dācho</i> girl		

n̄ōnō to pound, crush; *e n̄ōnō lābō* he pounds, kneads the mud; pt. *a n̄ōni l.*, pe. *a n̄ōn*, n. *n̄ōn*
n̄ōnō to scatter, to tread on; pt. *a n̄ōna kwet̄*; pe. *a n̄ōn*; n. *n̄ōn*; same as the preceding
n̄ōn̄ see *n̄ūnō*
n̄ótyènd̄ some time, some days ago, the other day
n̄ud̄o to show; pt. *a n̄ótà wot̄* he showed the house; pe. *a n̄ót̄*; n. *n̄ód̄d̄*
n̄ūnō to rub (as a wall, to make it smooth); pt. *a n̄ūn̄i wot̄*; pe. *wot̄ a n̄ōn̄*
n̄ūd̄gò, *n̄w̄ōgò*—*n̄ūd̄k* louse
n̄wāgō to take part (in a

meal), to agree, consent, to be of one opinion; pt. *á n̄wàkà gin cham*; n. *n̄wàk*, *wá n̄waka kwop* we were of one opinion
n̄wālo to touch; pt. *a n̄wālà kwome*; *a n̄wat̄i kwome*, n. *n̄wat̄o*; see *n̄wat̄o*
n̄wañ—*n̄wañi* bracelet of metal, iron
n̄wañō to be able, clever, to be able to work with both hands, the left and the right, alike
n̄wat̄o to touch; pt. *a n̄wat̄i gin an*, *a n̄wāl gin an*, n. *n̄wat̄o*; see *n̄wālo*
n̄wayō to doze
n̄wèlò—*n̄wél̄i* earth-worm
n̄wēno to walk around

n̄weyō to rain a little, to drizzle; *kōt̄ e n̄weyō*
n̄wobō to knead, as mud, dough, to mix with water; pt. *a n̄wopa lābō*; pe. *a n̄wóp*; n. *n̄úd̄bò*
n̄wod̄o to be weak; pt. *a n̄wòṅ*
n̄wól̄i young ones, children, seed, *n̄wole jwok* twin-children
n̄wōlo to bear young or fruit; pt. *á n̄wòl*
n̄wōmō to marry; pt. *a n̄wōma en*; pe. *a n̄wóm*; n. *n̄wóm*; see *n̄ōmō* (Bo. *n̄o*)
n̄wonō to crouch, squat, cower; pt. *a n̄wòn*
n̄wot̄ weak; see *n̄wod̄o*
n̄wōt̄o to show; see *n̄ud̄o*

N.

n̄āch back, behind, backward; *ya ch̄āta n̄ājá* I went backward
n̄achō to take leave, to ask for permission to go; pt. *a n̄acha d̄āṅ*; pe. *á n̄āch*; n. *n̄āch* (*n̄āch*)
n̄ād̄o to cut, to butcher; *a n̄āt* (*n̄āt*); pe. *á n̄āt*, or: *á n̄āl*; see *n̄ālō*

n̄ād̄o to rely on, to trust; pt. *a n̄āt̄i en*
n̄ājō to know; almost exclusively used in passive: *a n̄āch̄è yán*; also: *a n̄ēch̄è yán* I know him; n. *n̄ājò*
n̄ālō to butcher; pt. *a n̄ālà d̄eān*, pe. *a n̄āl*, n. *n̄āl*; see *n̄ād̄o*
n̄āmō to yawn; pt. *á n̄ām*;

n. *n̄āmò* (Nr. *n̄ām*)
n̄ān, *n̄āne*, from *n̄āte* "man, person" often occurs in compositions, in plural generally *tyēn̄* "people" is used
n̄āne chwor blind person
n̄āne d̄āchō, also *n̄ān a d̄āchō* woman
n̄ān dwār hunter
n̄ān k̄ōk a hired person

<i>ñan kôr</i> guardian	<i>ñate kú</i> thief	to swoon; pt. <i>á ñèn</i>
<i>ñan kwài</i> shepherd	<i>ñate kwáchó</i> beggar	n. <i>ñênò</i>
<i>ñan kwal</i> thief	<i>ñate kwâyó</i> herdsman	<i>ñéño</i> to tan, to prepare a skin by tanning
<i>ñan lédò</i> barber	<i>ñate len</i> one who beats the small drum	<i>ñéño</i> (to be) much, many (Nr. <i>ñwan</i>)
<i>ñan lōjò</i> black man	<i>ñate mot</i> a lewd person	<i>ñér-ñér</i> the white-ear cob
<i>ñan lōk kwóp</i> interpreter	<i>ñate nek</i> murderer	<i>ñéro</i> to let the milk down (said of a cow); pt. <i>á ñér</i> ; see <i>nyedò</i>
<i>ñan máné ñd̀lò</i> eunuch	<i>ñate nál</i> butcher	<i>ñét</i> brain
<i>ñan mâr</i> beloved one, friend	<i>ñate ñênò</i> an unconscious, a swooning person	<i>ñétò</i> to laugh; pt. <i>á ñètì</i> ; pe. <i>á ñètì</i> ; n. <i>nyérò</i>
<i>ñan mârâch</i> a bad person	<i>ñate repe kwop</i> mediator, conciliator	<i>ñó</i> alright! well!
<i>ñan mên</i> enemy; from <i>māno</i>	<i>ñate tál</i> cook	<i>ñobo</i> to hang up
<i>ñan mûl</i> apprentice	<i>ñatè wêlò</i> traveller, stranger	<i>ñōdò</i> to cut; pt. <i>á ñòl</i> , <i>á ñòt</i> , <i>á ñola</i> (<i>ñota</i>) <i>ya</i> ; pe. <i>á ñòt</i> , or: <i>á ñól</i> (Nr. <i>ñot</i>)
<i>ñan ñwom</i> bridegroom	<i>ñatè yáf kí mán</i> one who seeks intercourse with women, lewd person	<i>ñōgò</i> to vomit, pt. <i>yá ñòk</i> (Nr. <i>ñok</i>)
<i>ñan ñâr</i> boaster	<i>ñate yát</i> an abuser	<i>ñól</i> a lame person, a cripple; from <i>ñōdò</i>
<i>ñāño</i> to be perplexed, astonished; pt. <i>a ñān</i>	<i>ñate yiedò</i> helper	<i>ñól-ñòlì</i> a large water-snake
<i>ñāro</i> (also <i>ñaro</i>) to gnarl, growl; to bluster, boast, brag; <i>a ñâr</i> , or: <i>a ñàrì</i> ; n. <i>ñàrò</i>	<i>ñâyó</i> a kind of red dura	<i>ñolo</i> to cut; see <i>ñōdò</i>
<i>ñát</i> a cow with horns cut off	<i>ñê</i> yes	<i>ñolo</i> to avoid; the same as <i>ñolo</i> , <i>ñōdò</i> to cut?
<i>ñàtè - tyén</i> man, person (Nr. <i>ñāk</i> , Ba. <i>notò</i>)	<i>ñeau</i> to trade, to buy, sell; pt. <i>a ñeau</i> , <i>a ñeau</i> <i>byél</i>	<i>ñòn</i> the rectum; <i>ñòní pyèlò</i> an invective, injurious word
<i>ñate bàpò</i> beggar	<i>ñēdo-ñêt</i> , <i>ñèt</i> rib; see the following	<i>ñòrò-ñòr</i> , also <i>ñòr</i> bean (Nr. <i>ñor</i>)
<i>ñate budò</i> a lying, a sick person	<i>ñèdò-ñêt</i> a hoe, made out of bones, now seldom	<i>ñòt</i> cripple; from <i>ñōdò</i> , see <i>ñól</i>
<i>ñate fach</i> inhabitant, citizen	<i>ñēgò</i> to bleed a person	<i>ñotò</i> to spit; pt. <i>a ñota</i> , or: <i>a ñola lãù</i> ; pe. <i>a ñól</i> ; see <i>ñwoto</i>
<i>ñate fwòn</i> teacher	<i>ñējò</i> a mark	<i>ñōyò</i> to curdle, coagulate
<i>ñate gwòk</i> workman	<i>ñejò</i> to recognise, see <i>ñājò</i>	
<i>ñate jwāno kwóf</i> one who is hasty, rash in his words, an arrogant person	<i>ñèlò</i> to roll; pt. <i>gé ñèlá nam</i> they rolled into the river; n. <i>ñèlò</i>	
<i>ñate jwòk</i> 1. a "man of God"; 2. a sick person	<i>ñēmò</i> to cut off, take off; pt. <i>a ñēma yi</i> ; pe. <i>a ñēm</i> ; n. <i>ñēm</i>	
<i>ñate kér</i> rich person	<i>ñênò</i> to be unconscious,	

n̄ōyō to imitate
n̄ū-n̄ūw̄l̄ lion
n̄udō to cut, to kill; see
n̄ōdō
n̄udō to surpass in something, to be too much:
e n̄udō yi rājō he is very bad
n̄ūw̄âṭ razor
n̄w̄ājō to smell v. n., *yōmō*
á n̄w̄áchì *en* the wind smelled towards him: he smelled the wind; n. *n̄w̄âjò* (Nr. *n̄w̄ech'*)

n̄w̄ānō to aim at; pt. *a n̄w̄ànì l̄ai*; pe. *a n̄w̄án*; n. *n̄w̄ān̄ō*
n̄w̄èch-n̄w̄èch a large lizard, lives in the water and on land
n̄w̄èch, also *n̄w̄èch* running
n̄w̄èch a kind of red dura
n̄wel a snake
n̄w̄ōjō to hasten, make haste, to be the first in doing something; pt. *a n̄w̄óch*; n. *n̄w̄ôjò*

n̄w̄onō to be prudish, coy, simpering, conceited, presumptuous, proud; pt. *á n̄w̄òn*, *a n̄w̄ònì*, n. *n̄w̄ón*, or: *n̄ônò*
n̄wotō l̄áù to spit; pt. *á n̄w̄òtì l̄*, pe. *a n̄ól*
n̄yèdō to milk; pt. *a n̄yèt̄*, *a n̄yèt̄l̄* *ḍeān*, or: *a n̄yèt̄l̄ ḍ.*; pe. *a n̄yèt̄*; n. *n̄l̄èḍḍò*
n̄yemō wok to cut off
n̄yèñ metal, money (Bo. *gaña*)

O.

óbánò front-apron of women
òb̄āu-òb̄āw̄l̄ the lungs
òb̄èch-òb̄ièch reed
òb̄èr-òb̄èr̄l̄ feather, wing
òbet̄ womb
òbíró-òbír a small pot for beer
òb̄ògò - òb̄òk spotted, speckled; an albino
òb̄óí foam, froth
òb̄òu lungs, see *òb̄au*
òb̄ùk bellows
òbw̄ónò - bw̄on stranger, foreigner; chiefly the white man, Arab, Turk, European; *òbw. wok*, *òbw. l̄ōjō* "white man of the bush", "black white man": Sudanese

Arab, black Arab
òbw̄órō grass for thatching
òbw̄óyò-òbw̄uì a shrub with thick, fleshy leaves, very frequent in the bush
òbyèch a cow with ordinary, non-dressed horns
òch̄òḍò a hornless cow, a cow with short horns
òch̄òl̄ò - w̄ate ch̄òl̄ or *ch̄ol̄* Shillukman
òch̄òyò-òch̄òȳl̄ melon
òch̄uñ liver; see *ch̄uñō*
òchyènd̄ - òchyèñ a loin-cloth, "back-apron", for women
òd̄àn ch̄yèñō the palm of the hand

òdèk-údíkì a large-mat (Nr. *òdèk*)
òḍl̄ò-òḍl̄ 1. a cow with horns turned down; 2. anchor; see *òḍúl̄ò*
òḍèrò-òḍèr kiddie, garth, crawl
òḍl̄b̄ò-òḍl̄p, *òḍl̄p* blanket
òḍl̄ñō cloud-shadow
òḍòñ west-wind
òḍúl̄ò a cow with horns pointing forward
òḍòñ a kind of red dura
òf̄āḍò a tree, its fruit is eaten by goats
òf̄āḍō lw̄ol̄ mask
òfw̄ón-òf̄ùn loaf of bread
òfyet̄ l̄yech a kind of white dura
òḡāk a cow: back and

head black, belly and neck white	<i>òkút</i> papyrus	<i>òlwě</i> a kind of white dura
<i>ógál-ógàl</i> (ar.) mule	<i>Ókwá</i> Nyikang's father	<i>òlwě-òlwě</i> marabou-stork
<i>ógàlò-ógàlì</i> , or: <i>ógàl</i> mule; see <i>ogal</i>	<i>òkwânò-òkwânì</i> broom	<i>ómâ</i> cousin
<i>ògèdḡḡt</i> a bird	<i>òkwèk</i> , also <i>òkwòk-òkwàk</i> a kind of goose	<i>ómâḡḡ-ńémâḡḡ</i> the child of my brother, niece, nephew, <i>ómâḡḡ</i> my n.
<i>ògégù</i> a cow; see <i>ógâk</i>	<i>òkwèn fì</i> a kind of red dura	<i>ómâyù-ómài</i> the child of my mother's sister, cousin, see <i>ómâ</i>
<i>ògìk-ògìk</i> buffalo	<i>òkwól-òkwòlì</i> an eatable gourd, is cultivated	<i>òmèḡḡ-òmèt</i> fire-fly
<i>ògḡnò-ògḡnì</i> bracelet of ambach	<i>òkwóm-òkùóm</i> the sacred ibis	<i>òmélò</i> (ar.) salt
<i>ógòt</i> a cotton-cloth	<i>òkwôn-òkḡn</i> long feathers, such as are used as ornaments in the hair	<i>óměn</i> his brother
<i>ògwàl-ògwélì</i> frog	<i>òkwòr-òkḡrì</i> the spotted serval, and its skin, worn as dancing-cloth	<i>ómèrò</i> a kind of red dura
<i>ogwal</i> calf of the leg; <i>o. bat</i> "calf of the arm": the fleshy part of the upper arm	<i>òkyèl-òkyèlì</i> black, grass-eating ant, they live in armies, build large hills	<i>ómì-ńémì</i> brother
<i>ògwé-ògwè</i> bow (for shooting)	<i>òlâch mäch</i> a kind of white dura	<i>ómḡḡḡ</i> a cow (or other animal) black and white spotted [lope
<i>ògwél</i> on ox with horns turned towards the eyes; female: <i>agwélò</i>	<i>òlâk-òlèkì</i> a fish [fig	<i>ómórò-ómòr</i> roan ante-
<i>ògwòk-ògḡkè</i> jackal, "fox"	<i>òlâm-òlémì</i> the sycamore-	<i>omòt</i> green dura
<i>ògwól-ògwòl</i> a black bird	<i>òléâu</i> the starling	<i>òndú-òndú</i> a snake, not poisonous, eats frogs
<i>ògwòrò-ògwòrì</i> , also <i>ògwè-rì</i> the blue (grey?) heron	<i>òlèk</i> a cow, grey and white spotted	<i>ònáyò-ònài</i> the child of my mother's brother, cousin
<i>òjânò- wate jân</i> Dinkaman, barbar	<i>òlèlò-òlèlì</i> a club ending in a ball, knob-kerry	<i>ònḡḡḡ</i> a cow with horns directed straight backward, like those of the young buffalo
<i>òkḡdò-òkḡtì</i> a big basket	<i>òlèn</i> (<i>òlèn?</i>) a cow with large brown and white speckles; see <i>òlèk</i>	<i>ònwànò</i> large black ant, eats termites, bites painfully
<i>òkòḡḡ-òkùtì</i> hedgehog	<i>òlèt, òlèt-òlètì</i> brown hawk	<i>ònèlò</i> red earth on river banks, used for making pots
<i>òkòk-òkòk</i> , also <i>òkòḡḡ</i> a fish with three thorns	<i>òlòé-òlòè</i> , also <i>òlélòè</i> duck (Di. <i>olului</i> , Nr. <i>lwélwé</i> , Ba. <i>wililì</i>)	<i>òniemia</i> my brother
<i>òkòk</i> (also <i>òkòk</i>) — <i>òkòk</i> egret, also name of the little white heron	<i>òlút</i> a cow with small brown and white dots	<i>òniò</i> to dive; see <i>ḡniò</i>
<i>òkòk-òkòk</i> flower, blossom (Di. <i>gak</i>)		<i>ònwì</i> drizzling rain
<i>òkòt-òkòt</i> bell; <i>o. e</i> <i>lòniò</i> the bell rings		<i>ònwók-ònwòk</i> male goat or sheep

ò n w ɛ r ó a whip
 ó n y è n - ó n y è n ì a green snake, not poisonous, catches chickens
 ó p ǎ p - ó p ǎ p the hip-bone
 ó p ǎ r ò a gourd
 ó p ǔ n - ó p ǔ n loaf; see ó f w ǒ n
 ó r ǎ p - ó r ǎ p spider (Nu. korābe)
 ó r ǎ t - ó r ǎ t a snake, not poisonous, eats chickens
 ó r ǎ t - ó r ǎ t calico-cloth
 ó r ò - ò r white ant-hill
 ó r ò (ó r ò) - ò r relatives by marriage
 ò r o to send; see w ǒ r o
 ó r ó c h - ó r ó c h ram
 ó r ó g ó hollow
 ó r ò k - ò r ò k craft, astuteness, wrong, sin
 ó r ó k - ó r ó k, ó r ò g i small bells worn round the knee in dancing
 ó r ó m ò male sheep or goat, see r ó m ò (Masai oro

he-goat)
 ó r w ó m ò - r w ó m male sheep or goat, see ó r ó m ò
 ó t ɛ t - ó t ɛ t ì a pot for water or beer
 ó t ɛ n ò - ó t ɛ n ì, ó t ɛ n stones heaped up, a dam, embankment, bridge
 ó t ɔ k mist, fog; f e n da o. it is misty
 ó t ɔ l ó centipede
 ó t ɔ l l ó a kind of white dura
 ó t w ɛ l - ó t w ɛ l ì a river-fish, resembling a snake
 ó t y ɛ m - ó t y ɛ m dragon-fly
 ó t y ɛ n ò - ó t y ɛ n a fish
 ó t y ɛ n bells
 ó t ɛ g ɔ - ó t ɛ n ì 1. a flat fish; 2. a gourd used as a dipper
 ó t ɔ r a kind of red dura
 ó t ɔ r - ó t ɔ r a ford
 ó t ɔ r ò a kind of red dura
 ó t ɔ u a humble, poor person
 ó t w ó l blue

ó t w ǒ n - ó t w ǒ n ì hyena
 ó t w ǒ n - ó t ɔ n 1. cock; 2. male animal (Di. wton)
 ó t y ɛ n old time, ancient time, a long t. ago
 ó w ǎ - n é w ǎ the child of my father's brother, cousin
 ó w ǎ j ò - n é w ǎ j ò the child of my father's sister, cousin
 ó w ǎ n ò - ó w ǎ n ì a heron
 ó w ǎ u - ó w ǎ u 1. the black ibis; 2. branch of deleibpalm
 ó w ɛ d ò - ó w ɛ t a fish
 ó w ɛ k a toothless person
 ó w ɛ t - ó w ɛ t some kind of mat
 ó y ɛ n ò crocodile-hunter
 ó y w ǎ i - ó y w ǎ i worm, caterpillar
 ó y w ǎ k - ó y w ǎ k ì, also ó y w ɛ k ì the golden-crested crane

P.

p ǎ c h - m y ɛ r village, home (Di. pan)
 p ǎ g o to sharpen
 p ǎ k o to thank
 p ǎ m - p ǎ m ì board, table, saddle (Bo. pam mill-stone); see p ɛ m
 p ǎ n ò to hide
 p ǎ n the hole below the

mill-stone
 p ǎ n o to trie a person
 p ǎ n full
 p ǎ n o to divide; pe. p ǎ k
 p ǎ n ò ear-wax
 p ǎ r - p ǎ r ì, p ɛ r ì hippo
 p a y o to depend on, to be under somebody's auspices or responsi-

bility
 p e g o to fill, to fill into; pt. a p e k a by ɛ l y e c h
 a t e p he filled dura into the bag; pe. a p ɛ k; n. f ɛ k; see f ǎ n o
 p ɛ k (to be) heavy
 p ɛ l - p ɛ l grinding-stone
 p e l o to drizzle; k o t e p.

<i>pèm</i> drying - place for dura, in the fields; thrashing-floor	<i>agipi</i> , Teso <i>aki-pi</i>)	<i>puk</i> turtle
<i>pēmo</i> to deny	<i>pīdō</i> to persecute, follow, to demand debts; n.	<i>pwōdō-pwót</i> a place pre- pared for a field, farm, field
<i>pēr</i> like, alike, similar	<i>pîdò</i>	<i>pwonō</i> - <i>pwòch</i> tendon
<i>pèr</i> news	<i>pīdō</i> to get tired	Achilles
<i>pèt</i> bad smell	<i>pīk</i> water; see <i>pī</i>	<i>pyàr-àryàù</i> twenty
<i>pì</i> , <i>pì-pik</i> water (Nandi <i>pek</i> , Somali <i>piyi</i> , Tur- kana <i>aki-pi</i> , Karamojo	<i>ponō</i> to pull out	<i>pyàrò</i> ten
	<i>ponō</i> to pass somebody; pt. <i>a pòn</i> , <i>a pōna</i> <i>én</i> ; n. <i>fōn</i> ; see <i>fōdō</i>	<i>pyēlō</i> to cack

R.

<i>ràch-rechō</i> bad, <i>r. kē rañ</i> <i>dúon</i> "bad with great badness": very bad; <i>rach</i> may also mean: very much, in a high degree (Di. <i>rach</i>)	<i>rou</i> , Nr. <i>rou</i> , Madi <i>robi</i> , Abokaya <i>arua</i> hippo; Lendu <i>ra</i> croc.)	<i>rēbō</i> to be thin, not strong, not durable
<i>rājō</i> to become or to be bad; n. <i>rājò</i>	<i>ràwò</i> duchn	<i>rēf</i> , <i>rēp</i> thin, not durable, see <i>rēbō</i>
<i>rám-rām</i> thigh; also <i>ram</i> (Nr. <i>ram</i>)	<i>rāwō</i> to blacken poles in order to make them hard; n. <i>rāu</i>	<i>rejo</i> to be bad, to spoil; see <i>rach</i>
<i>rām</i> diarrhoe	<i>re-rek</i> body, <i>rē lēt</i> his body, that is: he, is hot, feels unwell, is lazy (Nr. <i>rō</i> , Madi <i>rū</i> , Abokaya <i>amarū</i>)	<i>rējō</i> to receive a guest, to be hospitable; pt. <i>a recha dān</i> ; pe. <i>a ryèch</i>
<i>rāmò</i> to pain, ache; pt. <i>a rām</i> ; n. <i>rām</i> (Di. <i>rem</i>)	<i>rè</i> why? <i>yí rè kēt</i> why did you go? (Nu. <i>re</i> interrogative particle)	<i>rējō-rech</i> fish (Teso <i>aga- ria</i>)
<i>rānì-rénì</i> looking-glass	<i>ré</i> expresses casus irrealis	<i>rém</i> thigh; see <i>ram</i>
<i>rānō</i> to see by witchcraft	<i>rēbō</i> to bring together, mix, unite, associate, reconcile; pt. <i>á répà</i>	<i>rēmò</i> blood (Madi <i>ari</i> , Abokaya <i>ari</i>)
<i>rārò</i> a thrashing-place	<i>jě</i> he reconciled the people; pe. <i>jě á rēp</i> , also <i>a rēp</i> ; <i>a rēp yì</i> <i>mach</i> it was caught by fire	<i>rēnō</i> to become or be bad, to spoil; pt. <i>á</i> <i>rēn</i> , also <i>á rēn</i> ; n. <i>rēn</i> ; <i>chuñe r.</i> , <i>yeje r.</i> he is angry; see <i>rach</i>
<i>rārō</i> to run, to stream; to run a race; pt. <i>a</i> <i>rārò</i> ; n. <i>rārò</i>		<i>rēro</i> to cut into strips
<i>rārò</i> - <i>rār</i> sinew, nerve, vein		<i>rètò-rèt</i> corn-stalks
<i>rāt</i> <i>lābō</i> king of the people; see <i>rīt</i>		<i>reyō tach</i> to make a pot- ring
<i>rau</i> hippopotamus (Di.		<i>rīgō</i> to be shut up, barred,

- as the river by sudd ;
to fill up (as a hole),
to bury; pt. *a rika ḍāñ*
rĩjɔ to stay, remain; pt.
á rích; n. *rĩjò*
rĩño to run; pt. *á rēñ*
(Di. *rĩñ*, *ryan*, Nr. *rĩñ*)
rĩńó meat (Masai *aki-rĩñ*,
Teso *aki-rĩñ*)
rĩt (also *raṭ*)-*rōr* king
(Ju. *rwot*, Nu. *arti* god,
Somali *ga-rat* chief)
robɔ to string (beads);
pt. *a ropá tēgɔ*; pe. *a*
róp; n. *róp*
róbò (ar.) one shilling, 1/4
Riāl
ròḍó, *ròḍó* thirst; *yà dá*
r., *ya mákè yè r.* I am
thirsty (Teso *ako-rai*,
Nr. *rēt*).
rōgɔ to hollow, to scoop
out; pt. *a ròkà yaṭ*;
pe. *a rók*
rōjɔ-rōch heifer, see *na-*
rōjɔ
rōjɔ to castrate
ròk-ròk a small gourd
romɔ pi to fetch, to dip
water; pt. *á rwómà pi*;
pe. *á rwóm*; n. *rwóm*
romɔ to meet; to measure,
to weigh; to be suffi-
cient; to think, under-
stand; to overleap; pt.
a roma kwóp he pondered
on the word; n. *róm*
rómò female sheep
rónɔ to sink, to dive (Di.
- rwan*)
rōnɔ to elect (a chief,
king); pt. *gē rōña rĩt*;
pe. *a rôn*; see *rōnɔ*
ròńò-ròńì a large, poi-
sonous snake, eats rats
ròńò rain-bow; see preced-
ing
rōnɔ to be or do wrong,
to be astute, to sin; pt.
a rōñ, n. *òròk* (Ba. *lo-*
rok, *lo-ron*, Teso *irono*)
rōnɔ-rōñi kidneys
rorɔ to be sterile (of ani-
mals)
rotɔ (*rodɔ*) to sew; pt. *a*
rota láu
royɔ to spill; *a roya pi*
he spilled water; pe.
pi á rói, n. *rói*
royɔ to cry (in running)
away), n. *rói*
rùdò north-wind, the time
while it is blowing;
winter
rūgɔ to put on clothes or
ornaments, to adorn;
pt. *a rùkà láu*; pe. *a*
rùk
rùm-òròm, *wom* noose
rumɔ to turn (up); pt. *á*
rùm donɔ feñ he turned
the basket (on the
ground) upside down
rūmɔ to finish, be finished;
pt. *á rùm* it is finished
rūmɔ to measure, to think,
to be thoughtful, anxi-
ous; pt. *á rùm*; n. *rùmò-*
- rùmì*; see *rōmɔ*
rūmɔ yaṭ to tread over
a tree; to overleap a
tree; pe. *yaṭ á rôm*
rūn year (Di. *rwon*, Nr.
rūn)
rūrɔ to hum; *lwan e r.*
ruwɔ to pass away; *run*
ákyèl á rû one year
has passed away, n.
ruwɔ
ruyɔ: *a rúyè wóu* he went
after sunrise (?); see
ruwɔ
rwomɔ to catch with both
hands; see *womɔ*; same
as *rwomɔ* to meet?
rwomɔ to meet, measure;
see *romɔ*
rwòt house; syn. *wot*
ryàk (Dinka) famine
ryēbɔ to hire or rent for
money, to bribe; pt. *a*
ryepa jâgò he hired
(bribed) the judge; *a*
ryepa ḍāñ he hired a
man for work; pe. *wot*,
yèi a ryéf the house,
the boat was hired, rent
ryejɔ to invite, to receive
as guest, to entertain,
treat; pt. *a ryecha ḍāñ*,
pe. *a ryéch*, n. *ryèch*;
see *rējɔ*
ryek a mat, fence of mats
ryēmɔ to drive or to chase
away, to banish; pt. *á*
ryémà dean, pe. *á ryém*,
ryerɔ to hang up, to

suspend, to be hanging, suspended; *riṅo* r. *mal* the meat is hanging above; pt. a *ryera riṅo*

mal he suspended the meat
ryero to come forth, to rise; *chán* a *ryér* the

sun has risen; see the preceding
ryet both; see *áryàu* (Di. *rēk*, Ba. *mu-reke*)

T.

tábátè bier; *ge kiṭi dāṅ*
wiṭe t. they put the man upon the bier
tādo to tie boards or laths together; *ge tátà wot*; n. *tādò*
tādo-tátí sticks, laths for building a house; *táté wot*; t. *kal* fence-sticks
tádòt door
tagīte chain; *á túdchè én*
kí t. he was bound with a chain
tāgo to dig the foundations of a house
tākāgì planting-stick see *dākāgì*
tàkyèch a cow with white flanks, the rest being black
tálál-tálál brass, anything made of brass
tàlál-tàlál a reddish, poisonous snake; vide preceding
tānò roof
tāno to put on fire
tañ along, e *keḍo* t. *nam* he goes along the river
tān hartebeest

tañe nam river-side
tāno to stretch out (the hand)
tāno to be divorced, to divorce, a *tāna dācho* he was divorced from the woman, n. *tān*; see preceding
tār, *tār* white
tār pasture-place
tāro to turn (a thing); pt. *ya tāra mal* I turned upside; n. *tārò*
táté kál fence-sticks
tátyél the corner of the wall opposed to the door
tátwól a cow of bay colour
tāyo to throw, to scatter, v. a. and n., n. *tāyo*
tèbāmì (also *tēb.*)-*tèbāmì* girdle, belt
techo to be wet
tèdēt-tèdēt door-stick; see *tādòt*, an *dédòt*
tédigò a red-brown (bay) cow
teduk a gray cow
tēgo to be or become hard, strong; n. *tēgo*;

see *tēk*
tēgò-tēk chain, string of beads, ring
tégúdí - *tégútí* poles or sticks, about 2½ foot long, serving as supporters for the house-poles
tēk to be hard, strong, brave, tenacious, perseverant, cruel
tēk the cavity below the scutiform cartilage
tēko *wot* to dig out the foundation of the house, a *tēk*, n. *tēke wot*; see *tāgo*
tēko to smack with the tongue; a *tēk dyel* he called the goats by smacking
tēlo to pull, to pull out; pe. *lām á tēl* the grass was pulled out
tēmò to take without asking; n. *tēmò*
tēnò bug
tēno to pour out drop by drop; a *tēnì pi* he poured out the water

<i>tènò-tèn</i> oribi-gazelle	pt. <i>a tìn yaṭ</i> ; pe. <i>á tìn</i> ; n. <i>tìn</i> (Nr. <i>tuñ</i>)	n. <i>tònò</i>
<i>tènò mogo</i> to strain beer; pt. <i>á tyènà mogo</i> , pe. <i>mogo á tyén</i> ; n. <i>tyén</i>	<i>tìpò</i> 1. shadow of man; 2. an apparition in a dream, a spectre (Nr. <i>tif</i> , Masai <i>o-ip</i>)	<i>tón-tòn</i> , also <i>tón</i> spear; <i>jal-tón</i> (<i>ḡay tón</i>), the man (woman) who performs the wedding- customs for the bride- groom (and bride) (Di. <i>tòn</i>)
<i>tènò</i> to be hard, strong; <i>a tènì</i> , n. <i>tègò</i>	<i>tòbò</i> to be soft <i>toch-tòach</i> gun <i>toch</i> narrow	<i>tònò-tòn</i> , also <i>tòn</i> egg (Di. <i>twòn</i> , Nr. <i>twòn</i>)
<i>tènò</i> to stamp (with the foot), to shake, to clap (hands), to hew, carve; pt. <i>á téná lau</i> he shook the cloth; <i>a tènì chyèn</i> he clapped the hands; pe. <i>a tén</i> , <i>a tyén</i> ; n. <i>tén</i> ; see <i>tyènò</i>	<i>tòdò</i> to tell stories, to tell lies; pt. <i>a twòtà kwóf</i> , pe. <i>kwóf á twòt</i> , n. <i>tòdò</i> , or <i>twot</i> (Di. <i>twot</i>)	<i>tònò</i> to turn (towards, aside); <i>a tònì fāl</i> he turned into the bush; <i>tònò chán</i> to go to ease oneself
<i>tèr</i> straight, <i>yaṭ mâtèr</i> a straight tree	<i>togò</i> to castrate (as a goat)	<i>tònò</i> to pick; <i>wiño t. feñ</i> <i>kí adimò</i> the bird picks the ground with its bill (same as <i>tònò</i> to turn?)
<i>tèrò</i> , <i>tèdò</i> people (Ba. <i>tir</i> people, Nu. <i>ter</i> they)	<i>tògò</i> a grass growing in the river; papyrus? <i>togò</i> to hatch; <i>gyènò é</i> <i>tògò nwoólè</i> the hen hatches eggs	<i>tònò kwof</i> to tell the truth (same as <i>tònò</i> to turn?)
<i>tèrò</i> to carry; see <i>tyeto</i>	<i>tògò</i> the occipital bone	<i>tòr</i> , also <i>tòr-tòrì</i> water- pool, grassy place
<i>tèt</i> door; see <i>tédét</i>	<i>tògò</i> to wound (?)	<i>tòr</i> dust
<i>tétán</i> a black cow	<i>tògò</i> to put into	<i>tòrò</i> to trouble, to be troubled
<i>tèwidi-tèwiti</i> fish-hook	<i>tòjò mau</i> to rub with oil or fat	<i>tòrò</i> to break; pt. <i>a tòra</i> <i>yaṭ</i> ; pe. <i>a tòr</i> ; n. <i>tòr</i>
<i>tewò</i> to wag; pt. <i>á tèu</i> , n. <i>òtèu</i>	<i>tòjò</i> , <i>tòjò</i> to tie; pt. <i>a</i> <i>tòchi lùm</i> , pe. <i>á twòch</i>	<i>toyò</i> to pierce, perforate, to sprout, germinate
<i>tìdò</i> (<i>gin cham</i>) to covet after (food); n. <i>tìdò</i>	<i>tòk</i> to be absent, to be wanting (Di. <i>wtok</i>)	<i>túgò - tük</i> deleib - palm (Orunyoro, Oruhima, Luganda, Lunyara: <i>akatuqu</i> ; Lusese <i>katugò</i> , Madi <i>itu</i>)
<i>tìgò</i> : <i>e tìgò yì rājò</i> he is very bad, spoiled; <i>yò-</i> <i>mò tìgò</i> the wind, air smells bad	<i>tòk-tòkì</i> side, part, middle; <i>tòk nam</i> , <i>tòké nam</i> side of the river	<i>tugò wiño</i> to scare up birds; pt. <i>á tükà w.</i>
<i>tìjò</i> to do; pt. <i>a tìch</i> , n. <i>tìch</i>	<i>tòkò</i> to crush, to beat soft, to knead	<i>tugò lùm</i> to crush grass;
<i>tìk-tìk</i> 1. sudd; 2. chin	<i>tòmò lèke lyech</i> to carve ivory	
<i>tìl</i> (to be) clear; <i>pik tìl</i> the water is clear	<i>tòmò pi</i> to fetch, dip water; see <i>ròmò</i>	
<i>tìmò ḡān</i> seton, fontanel	<i>tònò</i> to rob, pillage; pt. <i>a tònà pach</i> ; pe. <i>a tón</i> ;	
<i>tìn</i> at once, soon, pre- sently, just now		
<i>tìnò</i> to lift up, to raise;		

pt. <i>á tük</i> , pe. <i>lūm á tók</i> , n. <i>tók</i> ; see <i>toko</i>	<i>twāgō wiy wot</i> to beat the roof of the house even; n. <i>twāgò</i>	pt. <i>a tyék</i> ; n. <i>tyék</i> <i>tyegō</i> to finish; pt. <i>a tyéki</i> <i>gin cham</i> ; n. <i>tyégò</i>
<i>tugō</i> to open; see <i>tuko</i>	<i>twālo</i> to be poor, helpless; pt. <i>á twàl</i> , n. <i>twàlò</i>	<i>tyék</i> company of warriors; army
<i>tùgò</i> to play; pt. <i>a tuk</i> <i>tük-tükì</i> stone, cooking- stone, hearth; <i>gê tàdò</i> <i>gin cham wiy t.</i>	<i>twārò</i> to snore, snort; pt. <i>á twār</i>	<i>tyèk</i> wedding ceremony
<i>tuko</i> <i>dédót</i> to open the door	<i>twarō</i> to float on the water, as foam	<i>tyeko</i> to continue in; <i>de</i> <i>chán àn bēne a tyékè</i> <i>yán yá chāto, dè ànàn</i> <i>yá nūti fèdō</i> this whole day I have continued walking, but I am not yet tired
<i>tuko</i> to awaken, to be awake	<i>twāro</i> to gather, pick up; to clean, to sweep; pt. <i>a twara wèl</i> he picked up, cleared away the grass, n. <i>twār</i>	<i>tyèlò-tyél</i> foot, foundation, basis, root; times, meaning; <i>tyéládèk</i> three times; <i>tyél amalō</i> the first time; <i>tyele wot</i> the foundation of a house (Ga. <i>tyeno</i> , Suk <i>kel</i>)
<i>túlò</i> owl	<i>twèjō</i> to be bald; <i>wije</i> <i>twèjò</i>	<i>tyén</i> people, persons
<i>túlō</i> to rise (sun); n. <i>túlò</i> (Ba. <i>tule</i>)	<i>twèl</i> fore-arm, lower fore- leg	<i>tyèñ leñ</i> warriors
<i>tūmō</i> to gather, assemble, v. n. and a.; <i>jē a tūm</i> the people assembled	<i>twēlō</i> to remain small, not to grow well	<i>tyèñ a mǎn</i> women
<i>tūñ</i> , also <i>twuñ</i> horn (Nr. <i>tuñ</i>)	<i>twēñ</i> ankle	<i>tyèño</i> to strain; s. <i>tēño</i>
<i>tūñ</i> side, end	<i>twolō</i> to bubble (as water)	<i>tyèño yei</i> to hew, carve a canoe; see <i>tēño</i>
<i>túdjò</i> to bind, tie; to dress (a wound); pt. <i>a túdchà</i> <i>keñ lèt</i> he dressed the wound; pe. <i>a twóch</i>	<i>twot</i> false report; n. of <i>tōdō</i>	<i>tyerō</i> to show, to present for examination, to ex- hibit; see <i>tyerō</i>
<i>túòndò</i> to withhold, detain from; to get nothing; pt. <i>á túòn gin cham</i> he did not get any food	<i>tyañ</i> corn-stalk	<i>tyetō</i> to carry; pt. <i>a tyetì</i> <i>yat</i> , <i>a tēro yat</i> he car- ried a tree; pe. <i>a tēr</i> ; — see <i>tēro</i>
<i>túónì-tùòndè</i> chisel	<i>tyau: wi ná tyau!</i> also: <i>ná tyau!</i> a curse	
<i>tùòndò-tùòndè</i> worm	<i>tyegō</i> to surround; pt. <i>ge</i> <i>tyeka lai</i> they surround- ed the game; pe. <i>á</i> <i>tyék</i> ; n. <i>tyégò</i>	
<i>tuòño</i> a small red insect; see preceding	<i>tyegō</i> to file, polish (the spear); pt. <i>a tyeka ton</i> ;	
<i>tút</i> matter, pus		

T.

<i>tǎ</i> the lower part, the hind- part; below, under,	behind, beneath (Nr. <i>tar</i>)	<i>tǎ (tǎu)</i> the heglig-tree and its fruit (Nr. <i>tau</i>)
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t̄ābo to cheat, outwit; pt. a *tapa dān*; pe. a *tāp*; n. *t̄ābò*
tāch a wreath or ring made of a cloth or of grass, laid on the head for carrying loads; also laid on the ground to put the pot upon
tādō to cook; to smelt metal, to forge; pt. a *tāla gin cham* she cooked food, pe. a *tāl* (Di. *wtal*, Nr. *tāl*)
tāgò-tānì a cover (mat) for the big dura-basket
tai wich the tattooing of the fore-head
tāk-tākè, also *tākè* (ar.) cap, hat
tākùgì a little ax
tānò chyen to stretch up the hands; pt. a *tāna ch.*, n. *tānò*
tānò-tānì the temples
tānò to put (under or on); pt. a *tāni yaṭ wiy dān* he put a tree on his head; pe. a *tān*; n. *tānò*
tar the buttocks
tátyèlò heel
tatédì a pole for pulling boats (rowing)
táu-tāt the buttocks; see

tar
tāu to die; see *tou*
tāyèdè gāk, also *tāyèt gāk* a cow, black with white throat
tādo to make a bad, hurtful charm; pt. a *tyét*; n. *tyét*
tēnò-tēn a water-lily, its seeds are eaten
tēnò-tīn the meat on the breast (of animals)
tēn-tōnò small, little; a little, few
tētēl dura-stick
téwò the current
tīdō to drizzle, to rain a little; *koṭ e t.*
tīgò-tīk a mat for closing the door-hole, a door
tīm trees, forest (Di. *tim*, Masai *en dim*, Nandi *timdo*)
tīnò-tīn woman's breast
tó buttocks; see *tāu*
tōch dew; *t. wiy lūm* dew is on the grass
tōl-tōl, also *tōl* rope
tòm-tòm 1. a musical instrument, guitar; 2. a small drum, dedicated to Nyikang (Di. *tom*, Nr. *tom*)
tōmō tom to play the guitar
tōmō to cut off, cut open

tōnō to put on fire for cooking or boiling
tōro to make even, smooth, by filling up with sand; to make a road, a ford; *ge tōra nam* the made a ford across the river
tōtō to give
tōwō to die; pt. *á tōu*, also *á tō* he died (Teso *twan-ary*, Ba. *twan*)
tùmò to be finished; pt. *á tùm*, *á tùmì*
tūrò-tūr mahogany-tree
twól-tólì snake, serpent;
t. a kachi dān the s. bit the man (Nr. *tól*)
twomo: *tyele tūdm én*, he sits on the ground with the knees drawn high
twono to blow one's nose; pt. a *twón*; n. *twónò*
twowō to dry, be dry; pt. *lūm á twòu* the grass is dry; see *towō*
tyàu also, likewise, too
tyàu-tyàu guinea-worm
tyedo to bewitch
tyero: *wani t.* the sun has set
tyero to show, exhibit for examination; pe. a *tyér*, n. *tyèr*

U.

ú sign of future and of conditional | únú-únwì a rat
| úwélè traveller, stranger

W.

<i>wá</i> we, us	book, mohammedan amulet	<i>wán</i> <i>nèdò</i> side of the human body
<i>wái</i> aunt; syn. <i>wájò</i>	<i>wānò</i> to be lost, to disappear; to die (said of a king only); to lose; pt. <i>juòk á wàn</i> the sickness disappeared	<i>wán</i> <i>nù</i> "lion's eye" a kind of red dura
<i>wàì</i> separate, by itself	<i>waxò</i> to approach, come near; pt. <i>á wàn, á wànì</i>	<i>wànò-wàn</i> grandmother;
<i>wài</i> , also <i>wái</i> the contents of the stomach	<i>pach</i>	<i>wānè</i> our grandmother
<i>wájàl fá díndò</i> a kind of red dura	<i>wàn-rùn</i> year, time; <i>wàn mēkò</i> some (future) time	<i>wānò</i> to smoke (tobacco); pt. <i>á wàn kí dāk</i> he smoked a pipe
<i>wájàl-nénànrò</i> a kind of red dura	<i>wán-nín</i> eye; direction; grain (Nr. <i>wàn</i> , Turkaua <i>ekòn</i> , Suk <i>koñ</i> , Elgumi <i>akoñ</i> , Teso <i>akoño</i>)	<i>wānò</i> to burn, be burned (Nr. <i>wān</i>)
<i>wâjò</i> to talk, converse, to tell stories; pt. <i>á wách</i> : a way <i>kwóp</i> , pe. <i>á wách</i> ; n. <i>wách</i>	<i>wāngu-níngu</i> a big-sized white bead	<i>wánò</i> = <i>wak</i> bush
<i>wájò-wách</i> father's sister, aunt (Nr. <i>wach</i>)	<i>wàn ágàk</i> "crow's eye", a kind of red dura	<i>wán ódòñ</i> west
<i>wak</i> outside, the bush, uninhabited country; <i>bwoño wak</i> Europeans or Arabs living far away in the interior	<i>wán àwàch</i> pl. <i>àwàchè</i> window	<i>wàn wot</i> window
<i>wàlà</i> or	<i>wán kájò</i> point of the roof	<i>wàn wure lwal</i> south
<i>wálo</i> to grind	<i>wàn-Nìkan</i> "eye of Nìkan", east	<i>wán ywòdò</i> arm-pit
<i>wālo</i> to boil (of water), v. a. and n.		<i>war-warì</i> night; <i>fen fa war</i> it is night, <i>kí war</i> at night (Suk <i>oruo</i> , Karamojo <i>akoar</i> , Teso <i>kwarì</i> , Masai <i>kawarie</i>)
<i>wálò-wàl</i> loin-ring, of ostrich egg shells etc.		<i>wár nàmtài</i> an ox with horns directed straight backward, like a buffalo's
<i>wāñ-èn</i> : <i>é w.</i> to squat		<i>wárè gòt</i> an ox, with one horn directed forward, the other backward
<i>wāño-wach</i> paper, letter,		

wārō to smear (with mud); pt. *a wara kēnō*
wārō-war shoe
wāsh talk, s. *wājō*
wāt-wātī, or *wāt* son, one belonging to our family, *wātī wón* those belonging to the family, the relatives
wát bān pl. *wáté bān* servant, slave
wātō to depart, start, set out; pt. *á wātī*; n. *wātò*
wā tyél ryék a cow with white feet
wāt-wāt steer, bull
waṭō *chwai* to eat soup
wau time (?)
wēḍō *chwai* to eat soup; pt. *a wēṭa chwai*; pe. *a wēt*; n. *wēt*; see *waṭō*
wēi-wēyì soul (Di. *wēi*, Nr. *yēi*)
wējō to sing a war-song
wēkō to give away
wēl piece, copy, number
wēlō to change; pt. *a wēlà* jam, *a wētà jam*
wēlō a stick (of the royal princes), which is used in electing a new king
wēlō to travel, to journey; *a wēlī* he travelled
wēlò-wēl traveller
wén his father
wèn, *kó wèn* (*kí ówèn*) when? *yì ketì fōṭe chol* *kó wèn?* when shall you go into the Shilluk

country?
wèn ábwók the hairs of the maize-ear
wèn ḍók bristles about the mouth
wēnī kí wár the night has come
wēnò-wèn hair, bristle, wire; hair of the giraffe-tail
wēnò to live in a foreign country, among a foreign tribe
wēnō to be cunning
wēr-wēr giraffe
wérò-wér dung of cows and goats; *were ḍok*
wērò to be angry; pt. *á wēr*; *ku wēr* do not be angry (Ba. *woran*)
weto (*wetō?*), also *wētō* to throw, throw away, fling; pt. *á wētī*; *á wētì gìn fén*, *á wètà gìn fén* he threw the thing on the ground; pe. *á wēt*, or *a wētì*, n. *wètò*, or *witò*
wēt-witì, or *wēt* arrow
weyō to leave, to let, let alone, let free, let go; *á wèi én*
wì, *wú* father
wích-wat, *wit* head, top, surface; *wija yót kí kwóf éní* "my head has found this matter": I understand this matter; *a ketì wija* "it went into

my head": I understand it; *wija tēk kí kwofe chol* "my head is hard in learning the Sh. language": I have difficulties in . . . ; *wija wil* I have forgotten; *wije dá mògò* "his head has beer": he is drunken (Nr. *wich*, Somali *wēj* face)
wichō to take weapons (?)
widō to exchange, borrow; pt. *a wēlà tón* he exchanged the spear, pe. *a wēl*, n. *wil*; see *wēlō*
wijō to make the roof of a house; n. *wich*
wil exchange, trade
wilo: *wija wil* I have forgotten
wino to be giddy, dizzy; *wija wīnō* my head is giddy
wi ná tyau a curse
winò-win bird
witō fi to sprinkle with water; pt. *a wītī fi*; pe. *fi a wēt*; n. *witō*; see *wetō*
witō, sometimes *waṭō* to arrive (Nr. *ṛet*)
wiy tók-witē tók shoulder
wiy kyèn "horse's head" riddle
wiy nù "lion's head" story, tale
wiy wot roof
wó, *wō* we, us

wòbò youth?	wòní- <i>wòní</i> the swallow	a noise, to talk much and noisily
wòcho (<i>wūcho</i>) to dance;	wor kings; see <i>riḷ</i>	wú, wuu father
pt. <i>á wóch</i> ; n. <i>wójò</i> ;	wór- <i>ḡórì</i> , <i>òrì</i> a pole in the	wú 2. p. pl. you; <i>wú nín</i>
see <i>chōni</i>	midst of the village,	did you sleep (well)?
wòdò <i>byél</i> to pound dura;	on which the drum is	= good morning!
pt. <i>a wólà byél</i> ; pe. <i>a</i>	fastened	wúch = <i>wich</i> head
<i>wól</i> ; n. <i>wól</i>	wòráu a kind of red dura	wùdò 1. north-wind; <i>w. e</i>
wòḡò- <i>wòḡi</i> buttocks	worò to send; n. <i>wór</i>	<i>chōdò</i> the n. is blowing;
wòḡò to pull out; pt. <i>a</i>	wòrò to sing (Teso <i>ayori</i>)	2. a season during
<i>wòḡa gin an wòk</i>	wòrò- <i>wòr</i> termite-hill	which this wind blows,
wòḡò to plaster, smear,	worò <i>wòk</i> to pull out, as	following <i>agwēro</i> ; har-
besmear; pt. <i>a wòḡi</i>	a pole; to take away;	vest of the white dura
<i>wòḡ</i> ; pe. <i>a wòḡ</i> ; n. <i>wòḡò</i>	n. <i>wór</i> , <i>òr</i>	wùdò- <i>wùt</i> ostrich (Di. <i>ut</i>)
wòḡúl- <i>wòḡúl</i> a fish	wòt- <i>wòḡi</i> house (Di. <i>ḡot</i> ,	wúé yes
<i>wòk</i> , <i>wòk</i> outside, out	Nandi <i>kòt</i>)	wúḡò to make a mock-
wól- <i>wòl</i> channel	wòt <i>dyek</i> goat-house	fight; n. <i>wúch</i>
wòlò to cough; pt. <i>á wòl</i> ;	wòté <i>wòm</i> the nostrils	wúm nose (Madi <i>om-va</i> ,
n. <i>wólò</i>	wòt <i>fwoño-woté fw.</i> school	Abokaya <i>omvò</i> , Bari
wòlò to lean	wòt <i>kich</i> bee-hive	<i>kume</i> , Masai <i>en gume</i> ,
wòlò to pound (dura);	wòtò to hollow; <i>yaḷ a wòt</i>	Teso <i>ekumi</i>)
pt. <i>á wólà byél</i> ; pe. <i>a</i>	the tree is hollow	wúmì, also <i>rúmì</i> a cover
<i>wól</i> ; n. <i>wól</i> ; see <i>wòḡò</i>	wòtòl, or <i>útòl</i> a kind of	wúmò = <i>rúmò</i> to finish
wómàn woman	reed	wún 2. p. pl. you
wòmò, <i>ròmò</i> to carry water	wòḡēn- <i>wòḡòḡò</i> child	wun-run year
wòmò, also <i>rwòmò</i> to catch	wòḡò to arrive; see <i>wiḡò</i>	wúnd- <i>wún</i> rope (for tying
with both hands	wòu the daylight; <i>w. a</i>	cows)
wón we, us	<i>yút</i> it is getting dark;	wúòrò, also <i>wūrò</i> to sing;
wòñ sly, cunning	<i>w. e rùwò</i> it is dawning	pt. <i>á wúòr</i> , n. <i>wúr</i>
wòño to be sly, cunning;	(in the morning); <i>w. a.</i>	wúr song
to outwit, cheat; pt. <i>á</i>	<i>wá</i> (or <i>rú</i>) it is light	
<i>wóna én</i> , pe. <i>yá wón</i>	wowò to be noisy, make	

Y.

yà to be somewhere or	<i>mal</i> God is above	<i>wot</i> ; pe. <i>a yáp</i> (same
somehow; seldom: to	<i>yá</i> I	as <i>yābō</i> search?)
be something; <i>jwòk ya</i>	<i>yābō</i> to open; pt. <i>a yābi</i>	<i>yābō</i> to search for; pt. <i>á</i>

- yâp*; á *yàbì* *ḍòk* he searched cattle; pe. a *yâp* (Di. *yap*)
- yâch-yâch* a person of equal age, contemporary, companion, friend; *yâche wón* my ("our") friend
- yādo* to curse, insult; pt. á *yèṭì*
- yāgo* to take away; to rob, pillage
- yâi* a company of people, espec. of warriors; vide *yâch*
- yājo* to be pregnant, be with child; pt. á *yâch*; n. *yêch*
- yālò* to curse; see *yādo*
- yán* I, me
- yāno* to boil v. n.; pt. *pì* á *yàn*
- yāna* = *yēna* to be
- yānò*, *yānò* to be full, filled; to be satisfied with food; pt. a *yân*; n. *yānò*
- yâr-yârì* a ring or wreath of (cow-, antelope-) hairs, worn in dancing
- yārò* to skim off
- yārò* to reproach, insult; pt. á *yâr*, n. *yârò*; see *yādo*
- yātò* to be merciful, gracious; *jwòk* á *yâtì*
- yât-yén* 1. tree; 2. medicine; *yàn éní* this tree (Nr. *yat, jat, Any. jat,*
- Teso aki-ya* medicine, Masai *jata* tree)
- yàu*, also *yáù* just, nothing particular, quietly, *bēdi yau* "you just remain quiet"; *bogon yau* there's nothing particular
- yāwò* to swing, wag; pt. á *yàu*; n. *yāwò*
- yé* he, it
- ye, yey* = *yech* middle, in *yèäch* oh no! never!
- yēbò* to open; pt. a *yēpa wot*; pe. a *yép*; see *yābò*
- yech-yet* the interior of the body, the belly; interior, inside, middle; in, amidst, among (Di. *yich, Nr. jach*).
- yêch-yêch* a grass used as medicine
- yēdò* to climb; *aywom yeta wiy yaṭ* the monkey climbed upon the tree (Di. *yit*)
- yēgò* *adālo* to clatter with a rattle; see *yēgo*
- yēgò* to carry many (little) things, to be laden with many things; á *yêkà yēṅ* he carried sticks; pe. á *yêk*
- yèi-yâṭ* boat, ship; *yèi mách* steam-boat; *y.wok* railway; *y. nam* river-boat
- yèi* hair; *y. ḍāṅ* hair of
- man; *y. tik* beard; *y. wan* eye-brow, eye-lashes
- yējo* to skin, to peel off; pt. á *yèchà ḍèàn* he skinned the cow; pe. *ḍèàn á yêch*, n. *yêch*
- yējo*, also *yējo* to sweep; pt. á *yèchà wot*; pe. á *yêch*, n. *yêch*
- yèjò-yêch* rat
- yējo* to help one in lifting a load on the head; also: to carry a load; pt. a *yêcha ḍāṅ* he helped the man; *yâ yêch atép* I carried a bag on my head
- yēṅ* (*yīṅ*) to dismount; a *yēna wok ki wiy kyēn* he dismounted from the horse
- yēno* to pick up, pick out, choose; pt. á *yēnà gi fēn*; pt. á *yēn*, n. *yēn*
- yēna, yēna* to be; syn. *ya* (Ba. *yēn*)
- yēto* to abuse, insult; pt. a *yānè (yēnè) én*, a *yānà én* he abused him, n. *yēn*; see *yādo*
- yèt-yèt* a well
- yèṭ-yèṭ* neck (Di. *yēt*)
- yèṭ-yèt* scorpion; á *kách yè yèṭ* he was bitten by a scorpion (Nr. *jēt*)
- yēto* to climb; see *yēdò*
- yēwò* to repent
- yey* often before a con-

sonant instead of *yech*:
 in, amidst of, among
yey yeríá a season, about
 October — December
tèrò ní kàjò byél y. y.
 the people use to har-
 vest in the autumn
yêyò to assent, believe,
 trust; pt. *yá yèi* (Ba.
yeye)
yêyò-yèi hair
yēyò, yēyò, to be able, to
 can; *yá ú yèi kí gwèdò*
 I am able to write
yè by, through, with; to-
 wards (Bo. *hì*)
yí you, sing.
yièbò to open; pt. *á yiépà*
wot he opened the
 house; pe. *a yiép*; n.
yiép
yièdò, also *yièlò* to arbi-
 trate, make peace, stop
 a quarrel; to save, de-
 liver, liberate; pe. *á*
yièl
yièdò to cut, chip, carve;
 to point, sharpen; pt.
a yièti yèi, á yièrà yèi
 he carved the boat;
 pe. *á yièti, á yièr*; n. *yèti*
yiegò to help one in lifting
 up a load; to carry;
 pt. *a yiegì lābò, á yieka*
lābò; pe. *a yiek*, n. *yék*;
 see *yēgò*
yiégò to breathe aloud,
 to moan, groan; pt. *á*
yièk

yièl-yièlì jackal
yièl-yièl (also *yièl-yìl*)
 bracelet, anklet; *y.tyèlò*
 anklet
yièlò, yèlò = *yiedò*
yièno to pick up; see *yèno*
yiep, tail *y. ròmò* "sheep-
 tail" a red dura, *y.*
wan the angle of the
 eye; *y. kyén* "horse-
 tail": a red dura
yierò to twist; pt. *á yièrà*
tól he twisted a rope;
 pe. *á yièr*; n. *yièr*
yigò to rattle with the
 rattle; pt. *a yeka kí*
ádàlò, pe. *a yék*; see
yegò
yígò to become; pt. *á*
yíká dān
yín you, sing.
yíná, also *yínà*, you, it is
 you
yìnd-yít fisherman
yìno far away, in the bush,
 outside
yìrò smoke; *y. kètá mál*
 the smoke rose up
yitò to find, pt. *a yiti gi*
fen he found some-
 thing; see *yòdò*
yít(yít)-yit ear, leaf; *yitè*
yaṭ leaves of the tree
 (Mundu *je* ear, Suk *yit*
 ear, Di. *yet, yid*, Nr.
yit)
yiyi to be possessed by
 a spirit, to be in ecstasy
yò old

yǒ-yèt road
yòbò to bewitch; pt. *a*
ywoba jal mēkò; pe. *a*
ywóp
yòdò to find; pt. *a yòta*
én; pe. *a yót*
yógó to become; pt. *a*
yóká dān; see *yigò*
yòlò to mix (?)
yòmò to surpass, beat one,
 to overcome, to be
 victorious; pt. *a yòm*;
 n. *yòm*
yòmò air, wind, weather,
y. é kwòtò the wind is
 blowing (Di. *yòm*, Suk
yomat, Turkana *eku-*
rwam, Karamojo *egu-*
wam, Kamasia *yòme*,
 Teso *ekwamu*
yá, yùòt-yùòtì person of
 old age; see *yò*
yú = *wú* you
yūdò to pass away (sun,
 time) to get dark; *yūdi*
wóu the day has gone
yú fyèl tìn an insult, an
 injurious (obscene)
 word; see *fyèlò, pyèlò*
yūjò to pluck off the
 grains from the ear
 with the teeth
yúk firewood; *é kéḍò bè*
gwēni yúk she goes to
 gather f.
ywachò to pull, drag, tear
ywachò to be starved
ywenò to step on, walk on;
 see *ywoñò*

<i>ywəbə</i> to bewitch, curse; see <i>yəbə</i>	comforted him	<i>á ywón</i> ; n. <i>ywón</i> .
<i>ywədə</i> to find, see <i>yədə</i>	<i>ywək</i> , <i>ywək</i> a cry, crying	<i>ywəni</i> to utter a loud
<i>ywəgə</i> to comfort, con- sole(?); <i>yá yəkì éñ</i> I	<i>ywónə</i> to tread underfoot, to step upon; pt. <i>á</i>	sound, to cry, weep;
	<i>ywónà dān</i> ; <i>á yúdn</i> ; pe.	to rattle; pt. <i>á ywəni</i>
		<i>ywəp-ywəpì</i> bewitcher

ENGLISH SHILLUK.

A.

abhor v. *māno*
 able, to be ~ *yēyo*
 above adv. *mal*
 absent a. *tōk*
 absolve v. *chwāgo*
 absorb v. *chwējo*
 abuse v. *yeto, chayo*
 accompany v. *logo, lwogo*
 accuse v. *gōrō*
 accuser n. *nate gon*
 ache v. *kāgo, kājo, rāmo*
 add v. *mēdo*
 adore v. *mālo*
 adorn v. *rūgo*
 adze see ax
 affair n. *kwōp*
 afraid, to be ~ *bōko*
 after prep. *bān*
 afternoon n. *bōr*
 again adv. *kēte*
 agree v. *nwāgo*
 agreeable a. *dōch*
 aim v. *nwāño, chemo (toch)*
 air n. *yōmō*
 albino n. *bbōgò-óbòk*
 alike a. *fēr*
 all a. *bēn, bènè*
 alms n. *gin mūch*
 alone *ákyèl, kēte*
 along, prep. *tān*

also adv. *tyāu*
 amazed, to be ~ *gāyo*
 ambach n. *àbōbò, abwōbo*
 ambassador n. *chwāk-
 chwāk*
 amidst prep. *kél, yech*
 among prep. *kél, yech*
 ancestor n. *kwá*
 ancient time n. *ótyèn*
 and conj. *ká, kí*
 angry a. *wèrò*
 anklet n. *yìél-yìèl*
 another *mēko*
 answer v. *lōgo, lwōgo*
 (*kwōp*)
 ant n., black house —
áchùnò - áchúnì; red
moro; black winged
achyèñò-àchyèn; white
bî
 ant-hill n. *òrò-òr*
 anus n. *áchwìk-áchwèk*
 apparition n. *tìpo*
 apprentice n. *nan mûl*
 approach v. *wāno, chāgo,*
chāno
 apron n. *óbánò*
 arise see rise
 arm n. *bàt-bât*
 armour n. *ádédék*

arm-pit n. *wān ywòdò*
 arm-ring of ambach n.
àchùt - àchùt, ogōño,
àdèrò
 arms n. *gin nāk*
 army n. *lén, tyek*
 arrive v. *witò, wato, gito*
 arrow n. *wét-witì*
 artist n. *bōdò-bōtì*
 as adv. *ná, námí [láyo*
 ashamed, he is ~ *wije*
 ashes n. *búr*
 ask v. *fēcho; ~ for kwacho,*
bāpo
 ass n. see donkey
 assemble v. *chuko, chōño,*
tūmo
 assent v. *yēyo*
 associate v. *rebo*
 astonished, to be ~ *gāyo,*
nāño, mūmo
 astuteness n. *òròk-òròk*
 at once adv. *tín, ànàn*
 augment v. *mēdo*
 aunt n. *wājò-wāch; mâyò-*
māi; mǎ-mēk
 avenge v. *chōlo, chudo*
 avoid v. *nolo*
 awaken v. *tuko*
 ax n. *dōrò-dōrì*

B.

baby n. *gín fēn*; *na gín fēn*
 bachelor n. *bòt-bòtì*
 back n. and adv. *kwòm-kòm*; *bán*; *nách*
 backbone n. *fyér-fèrì*
 backward adv. *nách*
 bad a. *rach*; to be ~ *rēnò*
 bag n. *àtēp-àtēp*, *àtēp*
 bait n. *chámì-chámì*
 bake v. *budò*
 bald a. *twēch*; to be ~ *churo*
 bamia n. *àtēdó*
 banish v. *ryēmò*
 banner n. *bēr*
 bar v. *rìgò*
 barbarian n. = Dinka
 barber n. *nan lédò*
 bark v. *gwāyò*
 barren a. *bwoch*
 basis n. *tyèlò-tyél*
 bask v. *γōjò*
 basket n. *àdúdó - àdút*; *ḍòḍò-ḍòḍì*; *àkókò*
 bastard n. *àgwén-àgwén*
 bat n. *àlilit*
 bay n. see bight
 bay v. *gwāyò*
 be *ya*, *yenà*, *bà*, *bēdò*
 bead n. *tégò-tèk*
 beak n. *àdimò-àdimì*
 beam (wood) n. *kāwo-kāwì*
 bean n. *nòrò-nòr*

bear (young ones) v. *nòdò*, *nwòlò*
 beat v. *fòdò*, *fwodò*; *gōjò*
 because conj. *má*, *már*, *ama*
 because of *kífà*
 become v. *logò*, *yigò*, *yogò*
 bee n. *kèch*
 bee-hive n. *wot kich*
 beer n. *mògò*
 beg v. *kwachò*
 beggar n. *nate bāpò*, *nate kwachò*
 begin v. *chāgò*, *kámá*, *kwōnò*
 behind adv., prep. *nách*, *bán*, *chán*
 belch v. *gāgò*
 believe v. *yēyò*
 bell n. *ókót-òkòt*; *mālò*
 bellows n. *óbùk* [*mél*]
 belly n. *yech-yet*
 below prep. *tā*; adv. *fén*
 belt n. see girdle
 beneath prep. *tā*
 bent, to be ~ *bōmò*
 beside prep. *būte*
 besiege v. *mānò*, *gēnò*
 besmear v. *wòdò*, *wāro*, *gēto*, *gājò*
 between prep. *kél*
 beverage n. *gín māt*
 bewitch v. *yōbo*, *gwato*, *chēno*, *tēdò*, *tyedò*

bier n. *tábátè*
 big a. *dúón*, *dōnò*
 bight n. *gèlò-gèl*
 bill n. *ḍòk-ḍòk*
 bird n. *wínò-wín*
 bird-trap n. *akâl-ákâlì*
 bite v. *kājò*
 bitter a. *kéch*
 black a. *lòch-lōjò*
 black man n. *nan lōjò*
 blacken v. *rāwò*
 blacksmith n. *bòdò-bòtì*
 blanket n. *ódìbò-ódìp*
 blast n. *àtúnò*
 bleed v. n. *kyerò*; v. a. *nēgò*
 blind a. *chòr*, *chwor*
 blind person n. *nan e chwor*
 blister n. *kèn bòl*
 bloat v. *kúddò*
 blood n. *rēmò*
 blossom n. see flower
 blossom v. *kōgò*
 blow v. *kōdò*; of wind: *chōdò*; to ~ the nose *tworò*
 blue a. *òtwól*
 blunt a. *gúk*
 bluster v. *nāro*
 board n. *kwòm-kúmì*; *pām-pāmì*
 boast v. *mōjò*
 boat n. *yèi-yāt*
 body n. *re*

boil v. <i>wālo</i> , <i>yaño</i> ; eggs, corn: <i>bāgo</i>	breakfast v. <i>ńwajọ mol</i>	<i>ógìk</i>
boil n. <i>ken lét</i> , <i>ken gdl</i>	breast n. <i>kéú - kòt</i> (wo- man's) n. <i>tìndò-tìn</i>	bug n. <i>chwàrò-chwàr</i> ; <i>tèndò</i>
bone n. <i>chògò-chù</i>	breast - bone n. <i>ànádò-</i> <i>ánânì</i>	build v. <i>gēdo</i> , <i>gēro</i>
book n. <i>wāno-wach</i>	brew v. <i>dōdo</i> , <i>dwōlo</i>	bull n. <i>wat-wat</i>
booty n. <i>jam lén</i>	bribe v. <i>guno</i> , <i>ryēbo</i>	bundle n. <i>bech</i> , <i>bach</i>
border n. <i>dók-dòk</i> ; see also boundary	bribery n. <i>gi gwōn</i>	burial-place n. <i>ken kwon</i>
borrow v. <i>widọ</i>	bride n. <i>dān ńwom</i> , <i>nan</i> <i>ńwom</i>	burn v. <i>lyēlo</i> , <i>wāno</i>
both <i>ryet</i>	bridegroom n. <i>jal ńwómí</i> , <i>nan ńwom</i>	bury v. <i>kwono</i> , <i>riro</i>
bottle n. <i>adát-adát</i>	bring v. <i>kādo</i> , <i>kālo</i> , <i>kāno</i> , <i>dwayo</i> , <i>dwai</i>	bush n. <i>fāl</i> ; <i>wak</i> , <i>wok</i>
boundary n. <i>kéd-kēó</i>	bristles n. <i>wēn</i>	bushbuck n. <i>àbúrò-àbùr</i>
bow v. <i>kūlo</i>	broad a. <i>lach</i>	bush-cat n. <i>kāgò</i>
bow n. <i>ógwé-ógwē</i>	broil v. <i>malọ</i>	but conj. <i>dē</i>
boy n. <i>ńal-ńan</i>	broom n. <i>ókwānó-ókwānì</i>	butcher n. <i>jal ńal</i> , <i>ńate</i> <i>ńal</i>
bracelet n. <i>ńwan-ńwanì</i> ; <i>yìl-l-yìl</i>	broth n. <i>chwai</i>	butcher v. <i>ńādo</i> , <i>ńālo</i>
brag v. <i>ńāro</i>	brother n. <i>ńamāyo</i> ; <i>ńemia-</i> <i>ńemēk</i> ; <i>ómì-ńémì</i> ; elder ~ <i>kāyò-kāi</i>	butt of the gun n. <i>ábwónè</i> <i>toch</i>
braid v. <i>kādo</i>	bruise v. <i>fōgo</i>	butter v. <i>fwojo chāk</i>
brain n. <i>ńét</i>	brush v. <i>fōjo</i>	butter n. <i>mau chāk</i> ; cooked ~ <i>lyēnò</i>
branch off v. <i>kāro</i>	bubble v. <i>twolo</i>	butterfly n. <i>dyel jwok</i>
branch of tree n. <i>akare yat</i>	buffalo n. <i>jōp-jōpì</i> ; <i>ógìk-</i>	buttermilk n. <i>bai</i>
brass n. <i>tálal</i>		buttocks n. <i>wòdò-wòtì</i> ; <i>tar</i> ; <i>átèi dān</i>
brave a. <i>tēk</i>		buy v. <i>ńearo</i>
bread n. <i>kwén</i>		by prep. <i>yì</i>
break v. <i>tōro</i> , <i>chòdo</i> , <i>fyēdo</i>		

C.

cack v. see ease	can v. <i>yēyo</i>	carry v. <i>kālo</i> , <i>tyeto</i> , <i>tēro</i> ; ~ on the hip ~ <i>kwomo</i>
cackle v. <i>kyēgo</i>	cannon n. <i>gúlò-gùl</i>	carve v. <i>gwēdo</i> , <i>tēno</i> , <i>yiedo</i>
calf n. <i>ńāròjò-ròch</i>	caoutchouc n. <i>dòk</i>	carvings n. <i>gwēt</i>
calf of the leg n. <i>akén</i> <i>tyèlò</i> , <i>ogwal</i>	capricious, to be ~ <i>kwono</i>	cast iron v. <i>bōdo</i>
calico-cloth n. <i>òrát-òrát</i>	capsize v. <i>gāmo</i>	castrate v. <i>rōjo</i> , <i>togo</i>
call v. <i>chwōlo</i> , <i>chwoto</i>	capture v. <i>māno</i>	cat n. <i>ńdu-ńáwì</i>
camel n. <i>àmàlò-àmàlì</i>	care for v. <i>kōro</i>	catch v. <i>māgo</i>
	caress v. <i>keno</i>	

caterpillar n. *oywái-oywái*
 cattle n. *dok*
 cave n. *búr-búr*
 centipede n. *ótóló*
 chaff n. *chwón*
 chain n. *áchíchwél, tagíte*
 chair n. *kwòm-kúòmì*
 chameleon n. *dógólpáù*
 change v. *wído, wělo*
 channel n. *wól-wól*
 charcoal n. *chùgò-chúk, méri*
 chase v. *chyeto, ryzemo*
 cheap a. *lwén*
 cheat v. *tābo, woño*
 cheek n. *fìndò-fìní*
 chew v. *nāmo*
 chicken-pocks n. *ádwát*
 chief n. *jâgò-jâk*
 child n. *nà-nwòlì*
 chip v. *yiedo*
 chirp v. *gèdo*
 chisel n. *tùón-tùòní*
 choose v. *yéno*
 circle n. *dól*
 circumcise v. *chwělo*
 clap v. *tzno*
 clatter v. *yego*
 clay n. *lábò*
 clean v. *fòjo, chūdo, twāro*
 clear a. *tíl, to be ~ chwòbo*
 clever, to be ~ *bòdo*
 climb v. *yedo*
 clock n. see watch
 close v. *chyzgo, meje*
 cloth n. *láu-láni; fyèn-fèni*
 cloud n. *fòlò-fòl*
 cloud-shadow n. *odiño*

club v. *lòt-lòt; òlèlò-òlèlì*
 coagulate v. *nōyo*
 coarse a. *gwāyo*
 cob n. *né-r-nér*
 cobweb n. *bó-i-bó-i*
 cock n. *ótẁòñ-òtẁòñ*
 cock of the gun *àkyén-àkyén*
 cohabit v. *mòdo*
 cold a. *kòjo, líbo*
 colic, to have ~ *jĩmo*
 collect v. *gwēno*
 collect taxes *gwājo*
 colour n. *kidò*
 come v. *bēno, bi, bia*
 come back v. *dúùgò*
 come early v. *molo*
 come near v. *wāno*
 command v. *chego*
 company n. *lwóp-lwòbì*
 compensate v. *lògo, chòlo*
 complain v. *gōno*
 compose a song *chāgo*
 conceited a. *nwono*
 conciliator n. *nate repe kwop*
 confused a., see perplex-ed
 consent v. *nwāgo, yēyo*
 contemporary n. *yàch-yàch*
 continue v. *chōgo, chigo*
 converse with v. *lúòbò, wājo*
 cook v. *tādo, tālò*
 cook n. *nate tál*
 cool a. *líbo*
 copy n. *gà, wél*
 corn n. *àbwòk*

corner n. *gor, got, tátyél*
 corn-stalks n. *rètò-rèt; tyan*
 cotton n. *kòrò, kwōro*
 cotton-cloth n. *ógót*
 cough v. *wolo*
 count v. *kwāno*
 country n. *fòdò-fòt*
 court n. *kàl-kàlì*
 cousin n. *ówājò-néwājò; ówá; ónāyò; ómāyò, ómā*
 cover n. *wúmì, rúmì*
 cover v. *kūmo, nīmo*
 covet v. *tido*
 cow n. *dèàn-dòk*
 cow-dung n. *wérò-wér*
 cower v. *kyzno, nwoño*
 cow-house n. *lwák-lwàk*
 cowrie-shell n. *gàgò-gàk*
 coy a. *nwono*
 crane n. *óywàk-óywàkì*
 crawl v. *lepo rek, mulo*
 crawl n. see kiddle
 create v. *chwājo*
 creep v. *lepo rek, mulo*
 crest of birds n. *áywàk-áywàk; of the cock mēt*
 cripple n. *nól*
 crocodile n. *nàn-nánì*
 crocodile-hunter n. *óyínò*
 crooked, to be *bōmo*
 crouch v. *nwoño*
 crow n. *ágàk-ágèkì*
 cruel a. *tèk*
 crumble off v. *mōgo*
 crush v. *nōno, toko, tugo*
 crutch n. *kēmo*
 cry v. *ywōno, rogo*

cry n. <i>ywòk</i>	curse v. <i>jālo, chēno, gwato,</i> <i>yādo, yālo</i>	cut grass v. <i>nāro lūm</i>
cunning a. <i>wenò, wonò</i>	cut v. <i>nòlo, nudo, nālo,</i> <i>nādo</i>	cut off v. <i>nēmò</i>
curdle v. <i>nōyo</i>		cut open v. <i>kāgo</i>
current n. <i>téwò</i>		cut into strips v. <i>rēro</i>

D.

dam n. <i>ótínò-ótìn</i>	from ~ <i>chîdò, dyebo</i>	down adv. <i>fén</i>
dance v. <i>chōnò, wōcho</i>	die v. <i>towo, tou</i>	doze v. <i>nwayo</i>
dancing-stick n. <i>dān-dānì</i>	difficulty, to be in ~ <i>dalò</i>	drag v. <i>ywachò</i>
danger n. <i>lén</i>	dig v. <i>koño, kwoño, gōdo</i>	dragon-fly n. <i>òtyém-òtyèm</i>
dark a. <i>mōdò, mūdò</i>	diminish v. <i>nōnò</i>	dream v. <i>lāgo, lekò</i>
dash v. <i>kētò</i>	Dinka-man n. <i>ójānò-wate</i> <i>jān</i>	dream n. <i>lākò-lāk</i>
day n. <i>chān-chānì</i>	dip water v. <i>romò, tōmò</i> <i>pi</i>	dress v. <i>rūgo; ~ hair fujo</i> <i>yēi</i>
daylight n. <i>wòu</i>	dirt n. <i>chīlo</i>	drift v. <i>gēnò</i>
deaf a. <i>mēn, min</i>	disappear v. <i>wāno</i>	drink v. <i>mādo</i>
deal with <i>lúòbò</i>	dismount v. <i>yeño</i>	drive v. <i>kālo, kōlo, chāto</i>
debate v. <i>kāgo</i>	dispute v. <i>kāgo dōk</i>	drizzle v. <i>kyero, nweyo,</i> <i>tēdo</i>
debts n. <i>kwor, kur</i>	distant a. <i>lūi</i>	drown v. n. <i>mudo</i>
deceive v. <i>chāmo</i>	distribute v. <i>fānò</i>	drum n. <i>būl-būli</i>
decompose v. <i>kwāgo,</i> <i>chwīnò</i>	dive v. <i>γōnò gōnò</i>	drum-stick n. <i>ákòl-ákòlì</i>
decrease v. <i>dóyò</i>	divide v. <i>pānò</i>	dry v. <i>dimo, twowo</i>
deep a. <i>lól</i>	divorce v. <i>tānò</i>	drying-place n. <i>pēm</i>
deleib-palm n. <i>túgò-tùk</i>	dizzy a. <i>wīnò</i>	duchn n. <i>ràwò</i>
demand debts <i>pīdò</i>	do v. <i>gōgo, tījo</i>	duck n. <i>òlòé-òlòè</i>
denie v. <i>fēmo</i>	doctor n. <i>jal yaɽ</i>	dung n. <i>chēt</i>
depart v. <i>wātò</i>	dog n. <i>gwòk-gùòk</i>	dung-hill n. <i>kwét</i>
descendant n. <i>kwāro-kwār</i>	dog-head fish n. <i>mòk-</i> <i>mwòk</i>	dura n. <i>byél</i>
desert n. <i>fāl</i>	dom-palm n. <i>kāno</i>	dura-bird n. <i>ákèch</i>
deserve v. <i>myero</i>	donkey n. <i>àdèrò-àdèr</i>	dura-food n. <i>mogo</i>
destroy v. <i>duro fén</i>	door n. <i>tádòt, tèt</i>	dura-stick n. <i>dākàgì - dà-</i> <i>kákì; takàgì</i>
detain from v. <i>túnò</i>	door-mat n. <i>tīgò-tìk</i>	dust n. <i>tòr, àyéch</i>
detest v. <i>māno</i>	dough n. <i>mòn a wach</i>	
dew n. <i>tòch</i>		
diarrhoe n. <i>rām; to suffer</i>		

E.

ear n. <i>yít-yít</i>	eight <i>ábídèk</i>	eunuch n. <i>nian mánè ǹ̀d̀̀l̀̀</i>
ear-lap n. <i>ákwán-ákwàn</i>	elder brother n. <i>ǹ̀k̀̀k̀̀ỳ̀</i>	European n. see white man
earth n. <i>fén</i>	elder sister n. <i>nian k̀̀k̀̀ỳ̀</i>	evaporate v. <i>dweno</i>
earth-worm n. <i>ńwèl̀̀-ńwèl̀̀</i>	elect v. <i>ṛóno, r̀̀ǹ̀o</i>	exactly adv. <i>chyèt</i>
ear-wax n. <i>pàǹ̀</i>	elephant n. <i>lyèch-lièch</i>	examine v. <i>fāǹ̀</i>
ease one's self v. <i>fyèl̀̀</i>	embrace v. <i>kwāgo</i>	exchange v. <i>lwōgo, wīd̀̀</i>
east n. <i>kun dwōgo wan</i>	emigrate v. <i>dāgo</i>	excrements n. <i>chz̀̀t̀̀</i>
<i>Nikan</i>	enclosure n. <i>kàl-k̀̀l̀̀, g̀̀l̀̀</i>	exhibit v. <i>tyero (tyero?)</i>
eat v. <i>chāmo</i>	enemy n. <i>nian mən</i>	exist v. <i>nát</i>
eat soup v. <i>waṭo chwai</i>	enmity n. <i>ater</i>	explode v. <i>mwōjo</i>
ecstasy n., to be in ~ <i>yiyi</i>	enumerate v. <i>kwāno</i>	extinguish v. <i>nāgo</i>
edge n. <i>ḍ̀̀k̀̀-ḍ̀̀k̀̀</i>	equal a. <i>fēr, pēr</i>	extract v. <i>kolo</i>
egg n. <i>t̀̀ǹ̀-ṭ̀̀ǹ̀; ńwole</i>	err v. <i>gwāǹ̀, bwōro</i>	eye n. <i>wán-ńin</i>
<i>gyèno</i>	escape v. <i>bōd̀̀</i>	
egret n. <i>òk̀̀k̀̀-òk̀̀k̀̀</i>	eternal a. adv. <i>àt̀̀r</i>	

F.

face n. <i>ńim; b̀̀l̀̀-ò-ò</i>	feather n. <i>òb̀̀r-òb̀̀r̀̀</i>	fine n. <i>kur</i>
fail v. <i>ḍalò</i>	female n. <i>m̀̀t̀̀-m̀̀t̀̀; see also woman</i>	finger n. <i>lwèd̀̀-lwè̀t̀̀</i>
fall v. <i>dēm̀̀, dyēm̀̀</i>	fence n. <i>b̀̀k̀̀-b̀̀k̀̀; k̀̀l̀̀-k̀̀l̀̀</i>	finger nail n. <i>kwōǹ̀ lwè̀d̀̀</i>
family n. <i>g̀̀l̀̀</i>	fence in v. <i>bāgo</i>	finish v. <i>tyego, r̀̀m̀̀, t̀̀m̀̀</i>
far away <i>l̀̀ú</i>	fence-sticks n. <i>tátè k̀̀l̀̀</i>	finished, it is ~ <i>ch̀̀t̀̀t̀̀</i>
farm n. <i>fwòd̀̀-fwò̀t̀̀</i>	fetch water v. <i>rom̀̀ pi</i>	fire n. <i>māch</i>
fart v. <i>kwṑd̀̀</i>	field n. see farm	fire a gun v. <i>g̀̀j̀̀ toch</i>
Fashoda n. <i>Báchòd̀̀</i>	fight v. <i>ńāk̀̀; n. lén</i>	fire-fly n. <i>ò̀m̀̀d̀̀-ò̀m̀̀t̀̀</i>
fasten v. <i>kōd̀̀</i>	fig-tree n. <i>olām-ólém̀̀</i>	firewood n. <i>yák</i>
fat n. <i>m̀̀u</i>	file v. <i>tyego</i>	first n. <i>amāl̀̀; adv. m̀̀t̀̀t̀̀;</i>
fat a. <i>chwé</i>	fill v. <i>fāǹ̀, yāǹ̀; ~ up</i>	to be the ~ <i>kwaǹ̀</i>
father n. <i>wi, wú, wúo</i>	<i>rīgo</i>	fish n. <i>rējo</i>
father-in-law n. see "relatives by marriage"	fin n. <i>kwáǹ̀-kwach</i>	fish v. <i>māyo</i>
fear v. <i>b̀̀k̀̀</i>	find v. <i>yit̀̀, yōd̀̀</i>	fish-eagle n. <i>k̀̀</i>
		fisherman n. <i>ỳ̀ǹ̀-ỳ̀t̀̀</i>

fish-hook n. <i>tɛwidi-tɛwiti</i> ; <i>àbɔt</i>	fly n. <i>lwànd-lwán</i>	forest n. <i>tɛm</i>
fish-line n. <i>àpɛr</i>	foam n. <i>óbóí</i>	forever adv. <i>àtɛr, dè chòn</i>
fish-spear n. <i>bɛt</i>	fog n. <i>ótɔk</i>	forget v. <i>wich wil</i>
fist n. <i>àlútò-àlútì</i>	follow v. <i>lògò, lugo, pìdò,</i> <i>byédò</i>	form v. <i>chwājo</i>
five <i>ábích</i>	fondle v. <i>keno</i>	formerly adv. <i>chòn</i>
flag n. <i>bèr</i>	fontanel n. <i>tímò dān</i>	forward adv. <i>mal</i>
flame v. <i>lyèlò</i>	food n. <i>gin cham</i>	foundation n. <i>tyèlò-tyél</i>
flee v. <i>fāro, lōyò</i>	foot n. <i>tyèlò-tyél</i>	four <i>ánwèn</i>
fling v. <i>wetò</i>	foot-ankle n. <i>twéni</i>	fowl n. <i>gyèndò-gyen</i>
flint-stone n. <i>lèlò-lèl</i>	for conj. <i>má, már</i>	friend n. <i>māt-māt</i>
float v. <i>gèno, twaro</i>	forbid v. <i>māno</i>	frighten v. <i>bwògò</i>
flour n. <i>kwon</i>	ford n. <i>ótòr-ótòr</i>	frog n. <i>ógwàl-ógwélì</i>
flow v. <i>mólò</i>	fore-arm n. <i>twèl</i>	front n. <i>bòlò-bòl</i> ; <i>nim</i> ; in ~ of <i>amal, nim</i>
flower n. <i>òkòk-òkòk</i>	foreigner n. <i>óbwónò-bwon</i>	froth n. <i>óbóí</i>
fly v. <i>fāro</i>	fore-leg n. <i>bàt-bât</i>	full a. <i>fan, yan</i>

G.

gainsay v. <i>kāgò dok, fēmo</i>	gnat n. <i>jōr-jor</i>	great a. <i>dúón, dèndò</i>
gale n. <i>àtúnò</i>	go v. <i>kedò, kādò, chāto</i>	greedy a. <i>nine màr</i>
game n. <i>lái-lái</i>	go back v. <i>dōgo</i>	green a. <i>màr</i>
garth n. see kiddle	goat n. <i>dyél-dyek</i> ; male ~ <i>ónwók-ónwòk</i>	greet v. <i>māto</i>
gather v. <i>twāro, tūmò,</i> <i>gwèno, chōno, mōto</i>	God n. <i>jwok-jwòk</i>	grey a. <i>ádúk</i>
gazella rubifrons n. <i>àkòñ-</i> <i>ákónì</i>	good a. <i>dòch</i>	grind v. <i>walo</i>
genitals of woman <i>nim</i>	goods n. <i>jàn</i>	grinding-stone n. <i>pèl-pèl</i>
germinate <i>toyò</i>	goose n. <i>òkwòk-òkwòk</i> ; <i>átudò-átutì</i>	groan v. <i>yiègo, chudò</i>
get up v. <i>dúòdò</i>	gourd n. <i>ádàlò - ádālè,</i> <i>kèndò-kèni</i> ; <i>òpàrd</i> ; <i>àbìn</i> ; <i>lwól</i>	ground n. <i>fén</i>
giddy a. <i>wino</i>	govern v. <i>jāgo</i>	grow v. a. <i>fèdò, v. n. dōno</i>
giraffe n. <i>wèr-wer</i>	grandchild n. <i>kwāro-kwār</i>	growl v. <i>nāro</i>
girdle n. <i>tébámè-tébámè</i>	grandfather n. <i>kwá, kwāyò-</i> <i>kwái</i>	guardian n. <i>nan kòr</i>
girl n. <i>nàn - nùól</i> ; <i>nane</i> <i>dācho</i> [<i>tōto</i>]	grandmother n. <i>wāno</i>	guinea-fowl n. <i>àchwāt-</i> <i>àchwāt</i>
give v. <i>wèko, mōjo, mūjo</i>	grass n. <i>lùmò-lùm</i>	guinea-worm n. <i>tyàu-tyàu</i>
glide into v. <i>mōgo</i>		guitar n. <i>tòm-tòm</i>
gnarl v. <i>nāro</i>		gum n. <i>dòk</i>
		gums n. <i>nàrd, dàn</i>
		gun n. <i>toch-tòach</i>

H.

hailstone n. <i>áfèi</i>	hearth n. <i>tũk-tũkĩ</i>	hoe n. <i>kwẽro-kwẽrĩ</i>
hair n. <i>wẽnò-wèn; yéyò-yèi</i>	heaven n. <i>mal</i>	hold fast v. <i>mĩto, mōto, māgo</i>
hammer v. <i>gudo</i>	heavy a. <i>fêk, pêk</i>	hole n. <i>bũr-bũr</i>
hammer n. <i>ábán-ábán; gũt-gũtĩ</i>	hedghegog n. <i>òkòdò-òkùtĩ</i>	hollow v. <i>rògo, wòto</i>
hand v. <i>gāmo</i>	heel n. <i>ťátýlèlò</i>	hollow a. <i>órògò</i>
hand n. <i>chyenò-chyéń, chíń</i>	heilig-tree n. <i>tǎ</i>	home n. <i>pàch-myér; gòl</i>
hang up v. <i>ryero, nobo</i>	heifer n. <i>ròjo-ròch</i>	homestead n. <i>gòl</i>
happy, to feel ~ <i>chuío medo</i>	help v. <i>kòno, kwóno</i>	honour v. <i>gāno</i>
hard a. <i>têk</i>	helpless a. <i>twālo</i>	hoof n. <i>dàtò-dàt</i>
hare n. <i>áfòájò-áfòàchĩ</i>	hen n. <i>gyèndò-gyen</i>	horn n. <i>tun</i>
hartebeest n. <i>tàn</i>	herd v. <i>kwāyo</i>	horse n. <i>kyèń-kyén</i>
harvest v. <i>kājo</i>	herdsman n. <i>nate kwāyò</i>	hospitable, to be ~ <i>rèjo</i>
hasten v. <i>jwāno, ñwòjo</i>	here adv. <i>ken; ká; ànàn</i>	hot a. <i>lèt</i>
hat n. <i>átén-àtàn; tǎk-tǎkĩ</i>	heron n. <i>ògwòrò-ògwòrĩ; ówāńò-ówāńĩ</i>	hot season n. <i>léu</i>
hatch v. <i>togo</i>	hew v. <i>tèno</i>	house n. <i>wòt-wotĩ</i>
hate v. <i>māno, chedò</i>	hide v. <i>fano, mejo, kano</i>	how, how much <i>ádì, kidi</i>
have v. a. <i>da</i>	hide n. <i>dèl-dèl</i>	hum v. <i>rũro</i>
hawk n. <i>ólèt-ólétĩ; grey ~ ájúl</i>	hill n. <i>kit-kítĩ</i>	hunger n. <i>kèch</i>
he <i>é, yé, én</i>	him <i>é, én, gòn</i>	hungry a. <i>da kèch</i>
head n. <i>wích-wat</i>	hind-part n. <i>tǎ</i>	hunt v. <i>dwāro</i>
heal v. n. <i>noko</i>	hip-bone n. <i>ópǎp-ópàp</i>	hunter n. <i>nan dwār</i>
hear v. <i>lino</i>	hippo n. <i>fār-féřĩ</i>	hurry v. <i>jwāno</i>
heart n. <i>mèndò-mèńĩ; fyóu-fyèt</i>	hire v. <i>ryèbo, kògo</i>	hurt v. <i>nāgo</i>
	history n. <i>kwón-kwòn</i>	husband n. <i>jal gól</i>
	hit v. <i>gòjo</i>	husk n. <i>áfòkè, àkwòř</i>
	hobble v. <i>kwōmo</i>	hyena n. <i>ótwòń-ótwòńĩ</i>
	hoe v. <i>furo</i>	

I.

I <i>yǎ, yán</i>	black ~ <i>ówáù-ówàù</i>	if conj. <i>ken</i>
ibis n. <i>òkwóm - òkùòm,</i>	identical a. <i>fer</i>	ignore v. <i>kujò</i>

iguana n. <i>àbàtúrò-àbàtūri</i>	inside n. <i>yech-yet</i>	intestines n. <i>chì̀nò</i>
imitate v. <i>nṑyo</i>	insipid a. <i>lwén</i>	invite v. <i>rḕjo, ryejo</i>
in prep. <i>yech</i>	insult v. <i>yetò, chayò</i>	iron n. <i>nyén</i>
in order that <i>kí̀fà</i>	intend v. <i>chamò</i>	island n. <i>mù̀chò</i>
in order to <i>bè̀</i>	interior n. <i>yech-yet</i>	it <i>é, yé, én</i>
increase v. <i>mḕdò</i>	interpret v. <i>tṑgò</i>	itch n. <i>kèn b̀òl</i>
inherit v. <i>lā̀gò</i>	interpreter n. <i>ńan lṑk</i>	ivory n. <i>leke-lyech</i>
inheritance n. <i>gìn lāk</i>	<i>kwóp</i>	

J.

jackal n. <i>ógwòk - ógòkì; yì̀l-yì̀lì</i>	jump v. <i>fā̀rò</i>	[<i>nàm</i>	just now <i>à̀nàn</i>
journey v. <i>wḕlò</i>	junction of rivers n. <i>máné</i>		just so adv. <i>kinau</i>
	just <i>chèt</i>		justify v. <i>chwā̀gò</i>

K.

keep v. <i>kṑrò, gṑnò, mī̀tò</i>	king n. <i>rìt-ròr</i>	knife n. <i>fà̀lò-fà̀l</i>
kick v. <i>chā̀bò, gwḕjo</i>	kiss v. <i>nū̀mò</i>	knob-kerry n. <i>òlè̀lò-òlè̀lì</i>
kiddle n. <i>òdè̀rò-òdè̀r</i>	knead v. <i>ńwòbò, tokò, chā̀bò</i>	knock v. <i>gudò</i>
kidneys n. <i>rò̀nò-rò̀nì</i>	knee n. <i>chún-chò̀n</i>	know v. <i>ńā̀jò</i>
kill v. <i>nā̀gò</i>		

L.

lack v. <i>bunò</i>	laugh v. <i>ńḕtò, bònò</i>	leopard n. <i>kwàch-kwánì</i>
lake n. see pond	leaf n. <i>yít-yì̀t</i>	let alone v. <i>weyò</i>
lame v. <i>kwòmò</i>	leak v. <i>kyerò</i>	let go v. <i>weyò</i>
lame person <i>ńol, fù̀dò-fù̀t</i>	lean v. <i>wò̀lò, jā̀nò; ~ the head kīmò</i>	let the milk down <i>ńḕrò</i>
lamp n. <i>kwòrò</i>	learn v. <i>didò</i>	letter n. <i>wā̀nò-wā̀ch</i>
language n. <i>dòk-dòk</i>	leeches n. <i>chwé</i>	liar n. <i>jal fyét, jal tṑdò</i>
large a. <i>dú̀ón, dṑnò</i>	left hand <i>chám</i>	lick v. <i>nā̀nò, nū̀mò [tṑdò</i>
late, to be ~ <i>tṑnò, chwò̀nò</i>		lie n. <i>twot, fyét; tell lies</i>

lie down v. <i>búdò</i> ; lie in wait for <i>lebo</i> .	liver n. <i>óchǎn, chuno</i>	looking-glass n. <i>rânì-rèni</i>
lift up v. <i>tino</i>	lizard n. <i>leu-lèwì</i> ; large ~ <i>iwèch-ìwèch</i>	loose, to be ~ <i>lanò</i>
light a fire <i>chwoño mach</i>	load-ring n. <i>tách</i>	loosen v. <i>loho, gōño</i>
like adv. <i>na, namí</i>	locust n. <i>bânò-bân</i>	lose v. <i>wāno</i>
likewise adv. <i>tyau</i>	loin-cloth n. <i>óchyèndò-óchyèn</i>	loss n., to be at a ~ <i>dalo</i>
limp v. <i>kwōmo</i>	loin-cloth for women n. <i>àchwàtò-àchwàtì</i>	lost, to be ~ <i>wāno</i>
lion n. <i>nù-nùwè</i>	loin-ring n. <i>wálò-wàl</i>	louse n. <i>núògò-núòk</i>
lip n. <i>dèl dók</i>	long a. <i>bār</i>	love v. <i>mārò</i>
listen v. <i>kyeno yit</i>	look v. <i>nēno</i>	lower part <i>tà</i>
little a. <i>tēn-tono; ònk</i>		lungs n. <i>òbàu</i>
live v. <i>neno</i>		

M.

magistrate n. <i>lāgo</i>	meaning n. <i>tyèlò-tyél</i>	mix v. <i>chwobo, chābo, rebò</i>
mahogany-tree n. <i>tùrò-tùr</i>	measure v. <i>romò</i>	moan v. <i>chudo</i>
maize n. <i>àbwòk</i>	measure n. <i>gì róm</i>	money n. <i>nyén</i> [<i>mì</i>]
make v. <i>gōgo, chwājo</i>	meat n. <i>rínò</i>	monkey n. <i>áywóm-áywòk</i>
make straight <i>mējo</i>	mediator n. <i>nate repe kwop</i>	month n. <i>dwài-dwàt</i>
maker n. <i>nan a gōgo</i>	meditate v. <i>kîmò</i>	moon n. <i>dwài-dwàt</i>
male n. <i>chwou</i>	meet v. <i>romò</i>	morning n. <i>mól, mwól</i>
male animal <i>ótwon-ótòn</i>	melon n. <i>òchòyò-òchòyì</i>	morning-dawn n. <i>akech mwól</i>
man n. <i>nàtè-tyén; jal-jòk; dān</i>	merciful a. to be ~ <i>yāto</i>	mosquito n. <i>beyo-bèi</i>
mangouste n. <i>átèt-átèt</i>	metal n. <i>nyén</i> [<i>yech</i>]	mother n. <i>mì, miò</i>
mankind n. <i>dān</i>	middle n. <i>kél, kélé, dír</i>	mountain n. <i>kít-kítì</i>
marabou n. <i>òhwè-òlwè</i>	midst n. <i>kél</i>	mouth n. <i>dók-dòk</i>
marrow n. <i>àwúnò</i>	milk n. <i>chāk</i>	move v. n. <i>nino</i>
marry v. <i>nōmo</i>	milk v. <i>nyedò</i>	move into v. <i>dāgo</i>
mask n. <i>ofādo lwol</i>	miscarry v. <i>duògò</i>	mow grass <i>nāro lūm</i>
mat n. <i>ódèk-údikì</i>	misfortune n. <i>gi chyen</i>	much a. <i>gír, nènò</i>
mats for fence <i>ryek</i>	mishap n. <i>gi chyen</i>	mud n. <i>lābò</i>
matter n. <i>kwòp</i>	miss v. <i>bājo</i>	mule n. <i>ógál-ógàl</i>
me a, <i>yán</i>	mist n. <i>ótòk</i>	murderer n. <i>nate nek</i>
mean v. <i>chwòlo</i>	mistake, to make a ~ <i>bwòro, bāno, gwāno</i>	my a

N.

nabag-tree n. <i>lānò-lānì</i>	<i>nàkái-níkái</i>	noon n. <i>dé chán</i>
nail n. <i>fèjò-fèch</i>	nerve n. <i>rârò-râr</i>	north n. <i>kun dwògò wān</i>
naked a. <i>nau</i>	net n. <i>bóí-bòí</i>	<i>wude</i>
name n. <i>nín</i>	niece a. <i>dòch</i>	north-wind n. <i>rùdò</i>
narrow a. <i>toch</i>	niece n. <i>ómâdò-némâdò;</i>	nose n. <i>wúm; rúm-óròm</i>
navel n. <i>gút-gút</i>	<i>nàkái-níkái</i>	nostrils n. <i>wèté wòm</i>
near a. <i>chákí</i>	niggard n. <i>kòndò-koní; gòrò</i>	not <i>fà</i> ; prohib. <i>kú</i>
neck n. <i>yèt-yiet; mútò</i>	night n. <i>wâr-wârí</i>	not yet <i>nùtí</i>
neck-bone n. <i>ágòrò-ágòr</i>	nine <i>ábínwèn</i>	now adv. <i>tín, ànàn</i>
neck-ring n. <i>ból tēnò</i>	no! <i>fàí!</i>	number n. <i>gà</i>
nephew n. <i>ómâdò-némâdò;</i>	noisy a. <i>wowo</i>	

O.

oar n. <i>tátédì; lāwè-lāwì</i>	onion n. <i>mótálò</i>	outside adv. <i>wak, wok</i>
offer thanks <i>mālò</i>	onward adv. <i>mal</i>	outwit v. <i>chāmò, tábò,</i>
oil n. <i>màù</i>	open v. <i>yebò, yābò</i>	<i>wōnò</i>
old a. <i>yò</i>	open eyes v. <i>kwèkò</i>	overcome v. <i>yōmò</i>
on prep. <i>kwòm</i>	or conj. <i>wàlà</i>	overleap v. <i>rūmò</i>
on adv. <i>mal</i>	oribi-gazelle n. <i>tēnò-tēn</i>	overwhelm v. <i>nudò</i>
one <i>ákyèl</i>	ostrich n. <i>wúdò-wút</i>	owl n. <i>túlò</i>

P.

pain v. <i>kājò, kāgò, rāmò</i>	pass away v. <i>yūdò, ruwò</i>	pelican n. <i>bèné-bèní</i>
palm of the hand n. <i>ódàn</i>	pass by v. <i>fārò</i>	pen n. <i>gì gwèt</i>
paper n. <i>wānò-wāch</i>	pasture n. <i>key kwai, tàr</i>	penis n. <i>chùl-chùl</i>
papyrus n. <i>òkút</i>	pay taxes <i>gwājò</i>	people n. <i>tēro, jě, lābò,</i>
paralyzed, to be ~ <i>džgò</i>	peel off v. <i>gwèro, yèpo</i>	<i>lwak, jùr</i>
part v. <i>dèno</i>	peg n. <i>ḍwayò-ḍwai; fèjò-</i>	perforate v. <i>chwayò, toyò</i>
part n. <i>tòk-tòki</i>	<i>fèch</i>	perplexed, to be ~ <i>wich</i>

e mūmo, nāno
 persecute v. *pīdo*
 perseverant a. *ték*
 person n. *nàtè-tyén; dān*
 perspire v. *kwogo, fzero*
 pick v. *kājo*
 pick out v. *mōto, yēno*
 pick up v. *gwēno, twāro*
 piece n. *gà, wél*
 pierce v. *toyō, chwōbo, chwayo*
 pile up v. *chōno*
 pillage v. *tōno, yāgo*
 pig n. *kùnè dōnò*
 pigeon n. *àkúr-àkúrí*
 piss v. *lājo*
 pistol n. *ádúù*
 place v. *kiō, chíbo*
 place n. *ká, ken, kun*
 plait v. *kādo*
 plait of hair *két*
 plant v. *kāgo, fēdo*
 plaster v. *mūlo, mwono, wođo*
 play v. *túgò*

play guitar *tōmo tòm*
 plenty *gír, nēnò*
 pluck v. *kājo, mōto*
 poet n. *achak-achāk*
 pole n. *kwōdō-kōt; kwārò-kwérí*
 polish v. *tyego*
 pond n. *lūyì-lūyì*
 ponder v. *kīmò*
 pool n. *tòr-tòrì*
 poor a. *twālo, àbù*
 porcupine n. *chyou-chyowí*
 posterity n. *nek*
 pot n. *fúk-fúkì; dàk-dāk; ótét-ótítì; óbírò-òbìr; átàí*
 pound v. *wōdo; nōno; gudō; wōlo*
 pour out v. *kōno*
 power n. *kéch*
 powerful a. *kéch*
 practice v. *gōgo*
 praise v. *fwōjo*
 pray v. *lāmō, kwachō,*

mālo
 pregnant a. *yach*
 presently adv. *tín, ànàn*
 preserve v. *gōno, kōro*
 press into v. *mēno*
 pretty a., to be ~ *mēno, tēlo*
 prick v. *fyēdo*
 prince n. *narit*
 prohibit v. *baño, māno*
 property n. *jàm*
 proud a. *nwono, mōjo*
 prudish a. *nwono*
 pudding n. *kwén*
 pull v. *ywachō*
 pull a boat *fyējo yei*
 pull out v. *wōdo, kolo, tēlo*
 pumpkin n. *lwól-lót*
 pus n. *tút*
 put v. *chíbo, kiō*
 put into v. *mēno*
 put on (clothes) v. *rūgo*
 put on fire *tono*
 putrefy v. *kwāgo*
 python n. *nālì-nālì*

Q.

quail n. *áyìèr-áyìèrì*

| quiet, to be ~ *chūno, kudo* | quite *bēn, bènè*

R.

rabbit n. see hare
 rain v. *kòt é mòkò*
 rain n. *kòt*

rain-bow n. *rònò*
 raise v. *tūno; ~ cattle etc. fēdo*

ram n. *óròch-òròch*
 rat n. *yèjò-yèch; chāp; dafōl*

razor n. <i>nìwâṭ</i>	report n. <i>kwón-kwòn</i>	roast dura <i>kyedò byèl</i>
reach v. <i>gāmo, gītò</i>	request v. <i>kwachò</i>	roast fish v. <i>budò</i>
read v. <i>kwāno</i>	resemble v. <i>chālò</i>	rob v. <i>yāgo, kābo, tōno</i>
reason n. <i>keñ</i>	respect v. <i>gāno</i>	robber n. <i>jàl-mót</i>
reconcile v. <i>rebo, lōgo, mēro</i>	rhinoceros n. <i>átún ákyèl</i>	rock n. <i>kít-kítì</i>
recover v. <i>nokò</i>	rib n. <i>nēdo-nēt</i>	roll v. <i>nēlo</i>
rectum n. <i>nēn</i>	rice n. <i>alābo</i>	roof n. <i>wiy wot, tǎnò</i>
red a. <i>kwàrò</i>	rich a. <i>ker</i>	root n. <i>byèrò-byèr</i>
reed n. <i>dbèch-óbíech; àbār</i>	ride v. <i>chātò, kālo</i>	rope n. <i>tòl-tòl; kèt; wúnò -wún</i>
refuse v. <i>banò, kyedò</i>	riddle n. <i>wiy kyèn</i>	rot v. <i>chwino</i>
reign v. <i>jāgo, jeko</i>	right a. <i>dòch</i>	rough a. <i>gwāi</i>
relation n. <i>wat-wati</i>	right hand <i>kyèch</i>	round a. <i>dòl</i>
relatives by marriage <i>órò-òr</i>	ring n. <i>atēgò-atèk; gwèlò-gwèl</i>	row v. <i>kyawò</i>
rely on v. <i>nādo</i>	ripen v. <i>chego</i>	rub v. <i>nūno, gīno, fōjo</i>
remain v. <i>dōno, bēdo, rījo, chōgo</i>	rise v. <i>duòdò</i>	rub fire <i>fījo mach</i>
remember v. <i>fāro</i>	river n. <i>nàm-námì</i>	rub with fat <i>tōjo</i>
rend v. <i>kāgo, fyēdo, chōdo</i>	river-bank n. <i>gát-gát</i>	rule v. <i>jāgo</i>
rent v. <i>kōgo, ryēbo</i>	road n. <i>yò-yèt</i>	ruminant v. <i>duōgo</i>
repeat v. <i>chigo, dúgò</i>	roan antelope n. <i>ómórò-ómòr</i>	run v. <i>rīno</i>
repent v. <i>yewò</i>	roar v. <i>chwowò</i>	run away v. <i>fāro, tōyo</i>
	roast v. <i>malò</i>	run (a race) v. <i>rāro</i>

S.

sacrifice v. <i>gēto</i>	school n. <i>wot fwoño</i>	seize v. <i>māgo</i>
saddle n. <i>pām</i>	scoop out v. <i>rōgo</i>	self <i>kēte, re</i>
salt n. <i>kādo, òmélò</i>	scorpion n. <i>yèt-yèt</i>	sell v. <i>neawò</i>
salute v. <i>mātò</i>	scratch v. <i>gwāno</i>	send v. <i>worò</i>
sand n. <i>àyéch</i>	scratch mud <i>gōbo kwojo</i>	send for <i>dwāyo</i>
sand-bank n. <i>kāgò</i>	scrotocoele n. <i>lwōno</i>	senseless a. <i>lwén</i>
satisfied a. <i>yán</i>	search for v. <i>yābo</i>	separate a. <i>wài</i>
save v. <i>yìèdò, yìèlò</i>	season, hot ~ <i>dòdìn</i>	serval (spotted) n. <i>ókwòr-ókwòrì</i>
say v. <i>kōbo</i>	see v. <i>tēdo, lído, nēno</i>	servant n. <i>wát bān, nà bān</i>
scare up v. <i>tugo</i>	seed n. <i>nà-nwòlì; kōdo-kòt</i>	sesamum n. <i>nìmò-nìm</i>
scatter v. <i>tāyo, deño</i>		

settlement n. *fàch-myér*
 seven *ábryáú*
 severe a. *kéch*
 sew v. *rotó, kwójó*
 shade v. *nímó*
 shadow n. *típó*
 shake v. *ténó, níno*
 shake a tree *keño yat*
 shallow a. *duwéno*
 sharp a. *fak*; to be ~ *fágo*
 sharpen v. *págo*
 shatter v. *kétó*
 shave v. *lyélo, lédó*
 she *é, yé, én*
 sheep (male) n. *ónwòk-
 ónwòk*
 sheep n. female ~ *rómò*
 shell n. *àròch-àròch*
 shepherd n. *nan kwai*
 shield n. *kwòt-kòt*
 Shilluk - country n. *fòtè
 chòl*; ~ language *đó
 chòl*; ~ man *òchòlò-wate
 chòl*
 ship n., see boat
 shiver v. *kiró*
 shoe n. *wāro-war*
 short a. *chek, chego*
 shoulder n. *wiy tók-wíte
 tók*
 shoulder-blade n. *jàch-
 jàch*
 show v. *núđó, níwoto, tyero*
 shrub n. *nyat*
 shut v. *mejó*; ~ up *rigo*
 sick a. *da jwòk*
 sick, to be ~ *búđò*
 sick person *nate jwòk,
 nate budo*

sickness n. *jwòk*
 side n. *búte, tún*; *tòk, tókí*
 silent, to be ~ *kudo, चुनो*
 simple a. *lwén*
 sin n. *òròk-òròk*
 sin v. *rónó*
 sinew n. *rārò-rár*
 sing v. *wúòrò*
 single *ákyèl*
 sink v. *rónó, γónó*
 siphilis n. *gi bwoñ*
 sister n. *namio-nemèk*
 sit down v. *fèka fèn*
 six *ábíkyèl*
 skim off v. *yāro*
 skin v. *yèjò*
 skin n. *đèl-đèl, fyèn-fèn*;
láu-lánì
 skunk n. see stink-cat
 slave n. *nà bán, wat bán*
 sleep v. *nénó*
 slow a. *màt*
 sly a. *wón*
 smack v. *tekó*
 small a. *tèñ-tòno*
 small-pox *ábíp*
 smear v. *wòđó*
 smell v. n. *nwājò*
 smell n. bad ~ *pèt*
 smoke v. a. *wāno*
 smoke n. *yìrò*
 smooth a. *lèlò*
 smoothe v. *nuño*
 smoulder v. *duño*
 snake n. *tùól-tólì*
 snatch v. *gwāro*
 sneeze v. *chyèro*
 snore v. *twāro*
 snort v. *twāro*

snot n. *ánòhò*
 Sobat n. *Atúlfí*
 soft a. *nòđó, tobó, lwèno*
 soldier n. *jal lén*
 some *mèkò-mòkò*
 somebody *nàtè*
 someone see some
 something *gichó mèkó*
 somersault n. *álún-álún*
 son n. *wat-wati*
 song n. *wùr*
 soon adv. *tín*
 sorcerer see witch-doc-
 tor
 sore a. *lèt*
 soul n. *wèi-wèyì*
 soup n. *chwài*
 sour a. *kéch*
 south n. *kun dwògo wan
 lwal*; *wan wure lwal*
 speak v. *kòbo*
 spear v. *kèlo, chwòbo*
 spear n. *tón-tòn*
 speckled a. see spotted
 spectre n. *típó*
 speech n. *kwóp*
 spider n. *bráp-òràp*
 spill v. *royó*
 spirit (of deceased) n.
ánékò, rèt
 spit v. *notó*
 spittle n. *láu*
 split v. *kāgo, kètó, fyèdo*
 spoil n. *jam lén*
 spoon n. *fál-fèt*
 spotted a. *òbògò-òbòk*
 sprinkle v. *witò*
 sprout v. *toyó*
 spy v. *lyawó*

squat v. *nwòño, kyēno*
stab v. *chwòbo, kēlo*
stamp v. *tēno*
star n. *kyēlò-kyèl*
starling n. *óléau*
start v. *wāto*
stay v. *bēdo, rījo*
stay behind *chwòno*
steal v. *kwālo, kwāto*
step on v. *yweño*
sterile (of animals) a. *roro*
sterility (of the soil) n. *mòtò*
stick v. *kōko*
stick into v. *mēno*
stick n. *kwòdò-kòt*
stiff, to be ~ *dēgo*
stimulate v. *kono*
sting v. *kājo, fyēdo*
stink-cat n. *áfédò-áfèt*
stone n. *kít-kítì; tūk*

stoop down v. *gōño, fano*
stork n. *ámát-ámàtì*
story n. *wíy nù*
straight *àché, tēr*
straightway *chèt*
strain v. *tēno*
stranger n. *obwónò-bwón;*
nate wēlò
stream v. *rāro*
strength n. *kéch*
stretch out v. *tāno*
stretch up (hands) *taño*
strike v. *gōjo*
string beads v. *robo*
strip off v. *kājo*
stroke v. *keno*
strong a. *ték, kéch*
struggle v. *nāko*
stupid a. *dék*
suck v. *dòdo* [*chwējo*]
suck out (a wound) v.

suckle v. *dwòdò*
sudd n. *tík-tík*
suffice v. *romò*
sulky, to be ~ *kwono*
sun v. *mājo*
sun n. *chán*
surface n. *wích-wat; mal*
surpass v. *fòdo, nudo*
surround v. *tyego*
suspend v. *ryero*
swallow v. *mōno*
swallow n. *wónò-wónì*
sweat v. *kwogò, fēro*
sweat n. *kwok*
sweep v. *yējo*
sweet a. *met*
swell v. *kúdò*
swim v. *kwāno*
swing v. *dòlo, yāwo*
swoon v. *nēno*
sword n. *gòjì-gòchì*

T.

table n. *kwòm-kúòmì pām-*
pāmì
tail n. *yiep*
take v. *kwaño*
take by force *kābo*
take leave *nācho*
talk v. *wājo, kōbo*
talk n. *kwóp*
tale n. *wíy nù*
tame v. *mūlò*
tan v. *nēno*
taste v. *bēlò kúònò*
tattoo v. *gōro*

Taufikia *Bura Chol*
taxes n. *gwàch*
teach v. *fwōno*
teacher n. *nate fwón*
tear v. *ywachò*
tell v. *kōbo*
tell lies *fēdo*
tell stories *tōdo*
temples n. *tānò-tānì*
ten *pyāro*
tenacious a. *ték*
tendon Achilles n. *pwoño-*
pwòch

termite n. *bì*
termite-hill n. *wòrò-wòr*
test v. *fāno*
testicles n. *mānò-mān*
thank v. *pāko, fwōjo*
that pr. *àchà, éní;* conj.
them *gé, gén* [*kífa*]
then *ká*
there adv. *kùn*
these *àgàk, àk, éní, mók*
they *gé, gén*
thief n. *kù-kúwì; nàtè kù;*
nan kwal

thigh n. *ɣám* (*rám*)-*ɣám̄n̄*
 thin a. *rêf*, *rêp*, *gwâl*
 thing n. *gin*
 think v. *romo*, *gāno*
 thirst n. *rôđó*
 thirsty a. *mak yi rôđó*
 this *éni*
 thorn n. *kwôđđò-kôť*
 those *àchà*, *àgàk*
 thrasing-place n. *ràró*
 thread n. *kwōrō*
 three *ádèk*
 throat n. *chwāk*
 through prep. *yì*
 throw v. *bālō*, *bato*, *weto*,
tāyo, *lēno*
 thunder v. *mārō*
 thus adv. *neya*, *kínáù*
 tick n. *kúòđò-kúòť*
 tickle v. *gedo* [*bājō*]
 tie v. *kōđo*, *tājō*, *twōjō*,
 tie together v. *tādō*
 till v. *furo*

time n. *chán*, *wàn*, *ken*
 tin n. *áyò̄mò*
 tired, to be ~ *būđo*, *fāđo*,
fet
 tobacco n. *àtábó-átâm*
 tobacco-pipe n. *dàk-dâk*
 to-day *dè chán tîn*
 toe n. *lwēđo tyzlo*
 to-morrow *đúkì*
 tongue n. *lêp-lêp*
 too adv. *tyàù*
 tool n. *jame gwok*
 tooth n. *lējò-lék*
 tooth-brush *chùť-chùť*
 toothless person *ówèk*
 top n. *wích-wať*
 tortoise n. *fúk-fúgì*
 touch v. *nwālo*, *gājō*
 towards prep. *yì*
 toy n. *gin tūk*
 trade v. *ngawo*
 trader n. *jal neau*
 travel v. *wzlo*

traveller n. *nate wêlò*
 tread on v. *nōno*, *chābo*
 treat a guest *gēťo*
 tree n. *yàť-yén*
 tremble v. *kiro*
 tribe n. *júr*
 trickle v. *kyerō*
 trouble v. *tōrō*
 troubled, to be ~ *būđo*
 true a. *mók đôn*
 trumpet n. *kân-kânì*
 trunk of elephant *bàť-bâť*
 trust v. *yēyo*, *nāđo*, *gāno*
 truth n. *mók đôn*; *đír*
 try v. *fāno*
 tuft of birds *áywàk-áywàk*
 turn v. *lūgo*, *luño*, *tōño*
 turn back *đōgo*
 twenty *pyār áryàù*
 twins n. *chwèk*
 twist v. *kāđo*, *kęđo*, *mēno*
 twitter v. *gēđo*
 two *áryàù*

U.

uncle n. *nāyo*, *nēyo*
 under prep. *ťà*
 unite v. *ređo*

upon prep. *kwom*, *wiy*
 urine n. *lách*

us *wá*, *wán*, *wón*
 use to v. *ní*

V.

vein n. *rârò-râr*
 verandah n. *akánò*

very *chàrè*
 vex v. *đēnò*

vexed, to be ~ *būđo*, *gōťo*.
chuño rach

victorious a., to be ~ *yōmo*
village n. *pàch-myér*

visit v. *kēmō*
voice n. *chwāk*

vomit v. *nōgo*
vulture n. *chòr-chòr*

W.

wade v. *lōdō, lwotō*
wag v. *tewō, yāwō*
wage war v. *māno*
wait v. *kāla bēdō, chuño, nēno*
walk v. *chātō*
walk around v. *ñwēno*
walk on v. *yweño*
wall v. *mūlō*
wall n. *dōrō-dòr*
want v. *dwātō*
war n. *lén*
warble v. *gēdō*
warrior n. *jal lén*
wash v. *lwōgo, lōgo*
washerman n. *jal lwok*
watch v. *kōrō*
watch n. *kwánè chàn*
water n. *pi, fi-fik*
waterbuck n. *ánwák-ánwákì; gyèk-gyèk*
water-lily n. *tèndè-tēn*
water-snake n. *ñól-ñólì*
way n. *yǒ-yēt*
waylayer n. *jàl mót*
wax n. *chál*
we *wá, wán, wón*
weak, to be ~ *ñwōdō*
weather n. *yēmō*
weed v. *fōnō*
week n. *jēm*
weep v. *ywōñō*

weigh v. *romō*
well a. *dòch*
well! *àrà*
well n. *yèt-yèt*
west n. (*kun dwōgo*) *wan odoñ; kun de chan*
west-wind n. *ódòñ*
wet, to be ~ *nebō, techo*
what *ánò*
when conj. *ken*
when adv. *wén, ówén*
where adv. *ágòn, gòn, ken, kun*
whether conj. *má, már*
which interr. *ánò, mèn, à; rel. má*
while conj. *kān*
whip n. *děl-děl*
whisper v. *mwōnō*
whistle v. *lwījo*
white a. *tàr*
white man n. *óbwónò-bwōn*
who interr. *ámén; rel. má, mèn*
whore n. *na dai chwōu*
why *rè, érè, kifánò*
wide a. *lach*
wife n. *na gól-tyèn gól; chì-mán*
wind n. *yēmō*
windōw n. *wan wot*
wink v. *gwzlo*

winnow v. *kworo*
winter n. *rùdò*
wipe v. *dimo*
wire n. *wèñò-wèn*
wish v. *dwātō*
witch-doctor n. *àjwǒgò-ájwòk*
with conj. *kí*
withhold v. *túònò*
within prep. *yech*
wizard n. *jal yat*, see also witch-doctor
woman n. *dǎchò - mán; dǎkàrì*
womb n. *byèrò - byér; obet; gin duon*
work v. *tijō, gōgo; n. gwok*
workman n. *jal gwok, nate gwok*
worm n. *tùònò-túòn, kōnò, oywái*
worship v. *lāmo*
worth, to be ~ *myerō*
worthless a. *lwén*
wound n. *ken lét, kwèyó*
wrap v. *kōdō*
wrestle v. *nāko*
wring v. *dwōcho*
wring out v. *bějò*
write v. *gwēdō*
wrong n. *òròk-òròk*

Y.

y a r d n. *kàl-kǎh*y a w n v. *nāmō*y e a r n. *wun-rūn; wañ-rūn*| y e s *àwó*| y e s t e r d a y *áwà*| y o n d e r *chinê*| y o u p l. *wǔ, wún*| y o u s i n g. *yǐ, yín.*

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