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A SHORT GRAMMAR  
OF THE  
SHILLUK LANGUAGE  
BY  
DIEDRICH WESTERMANN

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DIEDRICH WESTERMANN

PHILADELPHIA, PA.  
THE BOARD OF FOREIGN MISSIONS  
OF THE UNITED PRESBYTERIAN CHURCH OF N. A.

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## PREFACE.

The Shilluk country is situated in the Anglo-Egyptian Sudan; it extends along the west bank of the White Nile from Kaka in the north to Lake No in the south; besides this there are several Shilluk villages along the banks of the lower Sobat, chiefly on the northern side.

This little book is an epitome of my researches in the Shilluk language made during a stay in the Shilluk country and in Khartoum from August 1910 to the end of October 1910. It is based on a larger collection of folklore, which will be edited within a few months, together with a grammar and dictionary.

The present grammar is intended solely as a practical guide to the Shilluk language, and for this reason I have tried to adapt it to the needs of the Europeans and Americans living among this people. The main difficulties in acquiring a knowledge of the language are pronunciation and intonation; it is of the greatest importance that the student should pay careful attention to these two points, as otherwise misunderstandings are unavoidable. I have therefore thought it necessary, to represent the sounds and the intonation as carefully and exactly as possible. The many diacritical dots and accents may not look very encouraging to the reader, but I earnestly beg of him, not to let them deter him from employing the book; once one is accustomed to them, they are not so bad as they may at first appear, and

they are indispensable. In order to obtain both the right pronunciation and intonation, the help of an intelligent native should always be at hand.

The orthography adopted is a compromise between the one already in use among the missionaries, and the phonetic writing.

The object of this book made it impossible, to treat the language exhaustively; indeed many problems have not even been touched, as for instance the position of the Shilluk among other African languages, etymology, the ways of forming words, the laws according to which the tones change. I have purposely reserved these questions for a more comprehensive grammar.

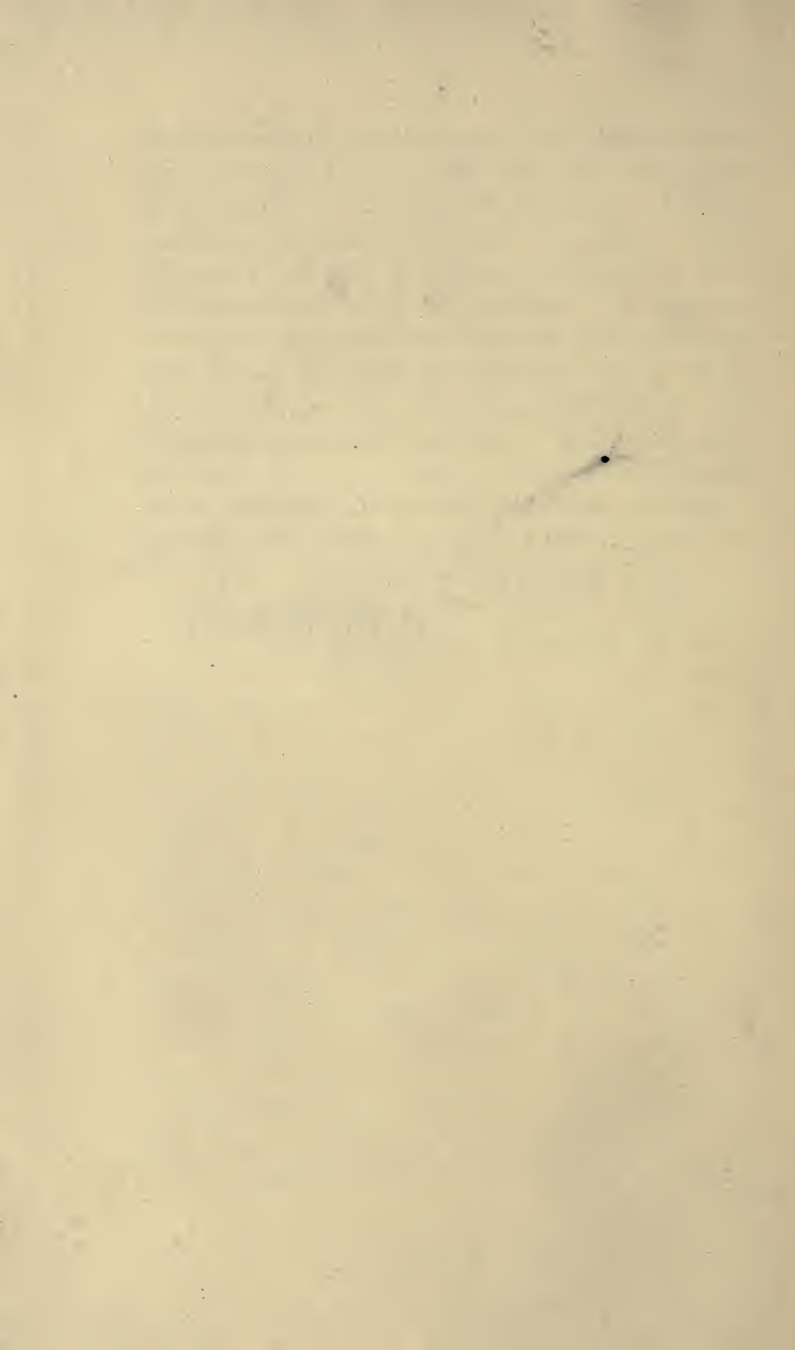
As to how this book should be employed, I would add a few remarks: the quantity of vowels is not so unchangeable as it is in some other Sudan languages, frequently a vowel is long, when standing in an unconnected word, and short when in a connected word, that is a word spoken in connection with other words. When a mute consonant stands between two vowels, it is sometimes extremely difficult to distinguish, whether it is hard (voiceless) or soft. If the word is pronounced very slowly — which is, of course, not the natural way of speaking — the sound is hard, for instance *t*, but if it is pronounced rapidly in a sentence, a *d* is heard. — The verbs are mostly employed in the past tense, the present is not heard nearly so often; when being asked for a verb, the natives will in almost all cases give the past tense. — In the vocabulary the tones of words are given



as completely as was possible. In those cases where the tones of a word are not marked, I am not fully acquainted with them. The tones given in the vocabulary are those which a word has, when it is spoken separately, that is, when not standing in a sentence. If in a diphthong only the first vowel has an intonation-mark, the tone of the second vowel is the same as that of the first. — Words occurring in the text, but not in the vocabulary, I am not able to satisfactorily identify.

I am greatly obliged to Mr. L. Hamilton of the School for Oriental Languages, Berlin, for revising the English text of this work.

D. WESTERMANN.









# I. Grammar.

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## The Sounds.

### 1. The Consonants.

*b* as in English.

*ch* is almost, but not quite the same sound as in church, child. The sound is articulated further back in the mouth.

*d* as in English.

*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*.

*f* as in English.

*g* always hard, as in garden, gold, never as in George.

*h* occurs only in some exclamations; it is sounded a little stronger than the English *h* in "he".

*ɣ* might be called a fricative *g*; it is in the same relation to *g*, as *v* is to *b*. It is somewhat similar to the Arabic Ghain, but it is much softer, and its place of articulation does not lie so far back in the throat as that of Ghain.

- j* is almost, but 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".
- 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 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' *e* (see below) to the *ñ*; instead of saying *leñ* "war", say *leñe*.
- ñ* is an interdental *n*, pronounced by putting the tongue between the teeth, as in *dñ*.
- ñ* is like *ng* in "sing", "singer". 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 *ñ*.
- p* is as in English.
- r* is formed with the tongue's end. It is not rolled, but pronounced very slightly, so that often, chiefly between two vowels, *r* and *d* are hardly distinguishable.
- sh* is formed a little further back in the mouth than the English *sh*. It is nearly the same sound as the German *ch* in "ich", "dich".
- š* is the sharp *th* as in *thing*, *thorough*.
- t* is as in English.
- t̃* is the interdental *t*; it is formed just in the same way as *d̃*, only the tongue is pressed more tightly against the upper teeth, and the sound is voiceless.
- w* as in English.
- y* as in English *yes*, *yonder*; it is never a vowel sound as in *spy*.
- z̃* is the soft *th* as in *these*, *them*.

## 2. System of the Consonants.

	Mutes		Fricatives		Liquids	Nasals	Semi-vowels
	Voiceless	Voiced	Voiceless	Voiced			
Velars . . .	<i>k</i>	<i>g</i>	—	<i>ɣ</i>	—	<i>ŋ</i>	—
Palatals . .	<i>çh</i>	<i>ǰ</i>	<i>sh</i>	—	—	<i>ɲ</i>	<i>y</i>
Alveolars .	<i>t</i>	<i>d</i>	—	—	<i>r l</i>	<i>n</i>	—
Inter-dentals	<i>t̪</i>	<i>d̪</i>	<i>s̪</i>	<i>z̪</i>	—	<i>ɳ</i>	—
Labials . .	<i>p</i>	<i>b</i>	<i>f</i>	—	—	<i>m</i>	<i>w</i>

## 3. The Vowels.

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*.

*a* is the pure "Italian" a, as the French, Italian and German short a, almost like the English a in lad, hat. But the English sound is rather in the middle between a and *e*, whereas the Shilluk *a* is purer, the mouth being opened wider than in the formation of the English a. In certain cases, however, the Shilluk *a* has also a tendency towards the *e* (in phonetic writing this sound would be *a̠*); these cases will be indicated. Examples of the pure Shilluk *a*: *kal* "fence", *mak* "catch!", *anan* "now", *jal* "man".

*a̠* is a sound between *a* and *o̠*, almost like the English u in but. Ex.: *gat* "river-side".

*o̠* like o in pot, hot; e. g.: *go̠* "him", *gol* "court", *no̠l* "cut". If *o̠* stands at the end of polysyllabic words, it is pronounced very faintly, so that often an *e* is merely heard. But

if one listens carefully, and if one asks the natives to pronounce such a word a second time, the o is distinctly heard. It is the end-vowel of many nouns and of the verb in the present tense.

e as e in let, went, well; but the sound is a little broader, somewhat more tending towards a. e. g.: *ket* "go", *let* "hot", *bet* "fish-spear".

*e* as a in haste, face, but shorter. Ex.: *yech* middle.

e is a very short, almost voiceless sound, resembling that of a in "idea". It is the so-called 'helping vowel'. The short *e* does not occur at the end of a word, whereas e very often finishes a word. Therefore, wherever e occurs at the end of a word, *e* is always given instead of e. Only where e stands in the middle of a word, it is marked e; e. g.: *nek* "killed".

i like i in hit, fit; e. g.: *kinau* thus, *ni* "to use to", *witi* "arrived".

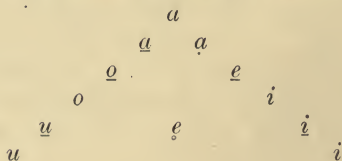
*i* like ee in keen, e in he, but shorter. In an orthography not strictly scientific both i and *i* may be rendered by the same letter: *i*.

o like o in note, mote, but shorter, and narrower; it tends somewhat towards u; e. g.: *lot* "club".

u like u in "put". Ex.: *bu* "to have not" *chuni* "stop".

*u* like oo in root, but shorter. Ex.: *kud* to be silent, *bud* to lie down. — As i and *i*, so u and *u* too may be marked by the same letter: *u*.

#### 4. System of the Vowels.





## 5. Long Vowels.

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

*ā* as a in father; *māgo* to catch.

*ā* between *ā* and *ō*; e. g.: *fādo* to fall.

*ō* as aw in law, awe: *gōgo* to work.

*ē*: *tēro* people *nēno* much.

*ē*: a in save, bale; e. g.: *yējo* to sweep.

*ē*: *yēt* roads.

*ī*: *chīn* bowels.

*ī* as ee in feel, heel; e. g.: *rīno* to run.

*ō* as o in mole, but narrower. Ex.: *chōtī* it is finished.

*ū*: *nūti* not yet.

*ū* as oo in cool, fool. Ex.: *rūmo* to think.

## 6. Diphthongs.

*ai* as y in spy.

*au* as ow in fowl.

*oi* as oi in oil.

*ei* almost as in eight, but the *i* is heard more distinctly than in English. Ex.: *wei* to let.

The sounds *ch*, *j*, *sh* and *ñ*, 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*, *baio* "to refuse": *baio*.

### *Combinations of Semivowel and Vowel*

are very frequent. In these cases *w* and *y* are to be pronounced as a very short, non-syllabic *u*

and *i*. *kwop* "talk" almost as *kuop*, *akyel* "one" almost *akiel*.

### 7. Interchange of Sounds.

Some sounds 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. These consonants are

*ch* and *sh*

*ṭ* and *ṣ*

*ḍ* and *ẓ*

*p* and *f*.

Until now both *ch* and *sh*, *p* and *f* have been written by the missionaries, but for *ṭ* and *ṣ* only *ṭ* has been used, for *ḍ* and *ẓ* only *ḍ*; I shall deviate from this rule, by using *ch* and *p* to render both sounds, reserving *sh* and *f* for those cases, where the natives actually prefer them. For *ṭ* and *ṣ* I write only *ṭ*, for *ḍ* and *ẓ* only *ḍ*.

#### *Change of Consonants.*

The consonants *k ṭ p ch*, when standing at the end of a word, can be pronounced in two ways. They are voiceless, that is a real *k ṭ p ch*, 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 ḍ b j*, 1. if they are followed by a voiced consonant; 2. if they are followed by a vowel. *But they are always written voiceless: k ṭ p ch.* (One exception to this rule see below). Final *ch*, if followed by a consonant, often softens into *y*: *wich* head, *wiy jal* the head of the man.

### 8. The Intonation.

The *intonation* is an important and essential

element in the Shilluk-language. It is not to be confounded with the *accentuation*, which solely means the *stress* or strength laid on a particular syllable or word. Intonation means exclusively the highness or lowness of a syllable compared with other syllables.

In Shilluk each syllable has its own tone, which, as a rule, is not altered, or, if so, only according to fixed laws.

A word is not formed by consonants and vowels only, but by consonants, vowels and tones. The language cannot be studied without close attention to the intonation. Many words and forms of words are distinguished only by different tones.

There are three different tones in the Shilluk language: a high tone, marked thus: *á*, a low tone: *à*, and a middle tone: *â*. Many syllables have two tones, the High and the Low; thus we have these combinations: a rising or low-high tone *ǎ*, and a falling or high-low tone: *á*.

Combinations between the high and middle, and the low and middle tone are also not unfrequent; but as they are not essential for the practical use of the language, they are not treated here.

The pronunciation of the tone and the relation of the tones to each other is best acquired by hearing them from the natives. They cannot be taught by the written word. Therefore I shall give several examples of each tone, which the student should let a native pronounce repeatedly so long till he is not only able to hear the differences, but to imitate them to the satisfaction of the native.

### 9. Examples for the Intonation.

*High tone: léń war, fén ground; yá kò I say;*

*yí* r̀è why you? *yán* I, *wón* we, *gén* they, *óbóì* foam, *mén* àn this one.

*Low tone*: *tèr̀* people, *é* k̀ò he says, *é* *mèd̀* it is sweet, *yí* r̀è *gwàl* why are you thin? *d̀èà̀* cow, *à̀ǹ* now.

*Middle tone*: is not so easily distinguished, and may be confounded with the high tone. Examples: *ót̀wón* "cock", the second tone is a little lower than the first one, yet it is not the low tone.

*Rising tone*: *Dăk* (a descendant of *Níkà̀*), *f̀uk* a water-pot, *g̀é* *b̀ě̀* all of them; *ót̀wón* the hyena. This last example is instructive; the sounds are the same as in the word for "cock"; only in "cock" the last syllable has a middle tone, and here it has the rising tone.

*Falling tone*. *t̀ôk* "is absent", *t̀êk* "is hard", *ǹók* is little.

The rising and the falling tone generally occur on syllables with a long vowel, but they may occur on short syllables as well, just the falling tone often does so. In this case the high tone is prevalent, but just before the sound is stopped, the tone is lowered.

*Changes of tones* are frequent, but are not treated here; many may be observed in the sentences and texts.

The consonants *m* and *n* may form a syllable, thus taking the function of a vowel. Accordingly they can also have their own tone, for example: *r̀ám* thighs; *á* is high, but *ìn* low; *gỳèn* fowls.

## 10. The Accentuation,

that is the emphasis laid on a syllable or a word, is not of such importance as it is in European languages, chiefly for the simple reason that most of the words are monosyllabic. Note the following



rule: the stress does not lie on the vowel beginning or ending a word, except where the last vowel is an independent element, as: *a bĕná* "I came", here the final "a" means "I"; in this case the ending vowel has its own accent.

## The Noun.

### 11. The Plural of Nouns.

The Shilluk language has different ways of forming the plural of nouns. The means by which the plural is distinguished from the singular, are enumerated below. In most cases not one, but more of these means are employed to form the plural, for instance *ókót* plural *òkôť* "bell": 1. the second vowel has become long, 2. the high tone of the first syllable has become low, 3. the high tone of the second syllable has become falling.

12. There are no rules according to which the nouns may be divided into classes, each of which has a common form of the plural. Just as in some other languages, for instance in German the plural of each noun has to be learned separately. But mark: *o* is an ending of the singular only, and *i* is an ending of the plural.

#### *Means of Forming the Plural.*

##### 1. Change of Vowel-quantity.

*rám-rám* thigh  
*tyĕlò-tyĕl* foot  
*gyĕnò-gyĕn* hen  
*lĕjò-lĕk* tooth  
*tánò-táni* temples

*wáro-wár* shoe  
*rĕjò-rĕch* fish  
*ókót-òkôť* bell  
*òkwòk-òkwàk* a small  
 goose

*nàlé-nàli* python                      *òròk-òròk* sin  
*nwèch-nwèch* a large lizard        *ògwól-ògwól* a black bird.  
*òkòk-òkòk* flower

## 2. Change of Vowel-quality.

<i>ogwal-ogweli</i> frog	<i>bàt-bât</i> arm
<i>fāl-fet</i> spoon	<i>òdèk-ùdíkì</i> mat
<i>jor-jor</i> bug	<i>yat-yen</i> tree
<i>chún-chòn</i> knee	<i>yech-yet</i> belly
<i>yǒ-yèt</i> way	<i>nwèch-nwèch</i> a large li-
<i>wich-wat</i> head	zard.

## 3. Change of tone.

<i>yít-yìt</i> ear	<i>yǒ-yèt</i> way
<i>tón-tòn</i> spear	<i>chún-chòn</i> knee
<i>òkwèk-òkwàk</i> a goose	<i>tyèlò-tyél</i> foot
<i>ògwòk-ògòkì</i> fox	<i>gwòk-gúòk</i> dog
<i>ówèt-ówèt</i> a mat	<i>gyènò-gyéù</i> hen.
<i>ògwòrò-ògwéù</i> blue heron	

## 4. Dropping the final *o*.

<i>fàlò-fāl</i> knife	<i>wínó-wín</i> bird
<i>gyènò-gyéù</i> hen	<i>tónò-tòn</i> egg
<i>byèlò-byél</i> dura	<i>gwèlò-gwél</i> ring.

## 5. Affixing *i*.

<i>òdèk-ùdíkì</i> a mat	<i>fínò-fìnì</i> cheek
<i>kwòm-kúòmì</i> chair	<i>tánò-tánì</i> temples.
<i>tāk-tākì</i> hat.	

## 6. Singular *w* becomes *u* in plural.

<i>gwòk-gúòk</i> dog	<i>kwòm-kúòmì</i> chair.
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## 7. The combination of *wò* in singular becomes *ò* in plural.

*ògwòk-ògòkì* fox,

8. Other changes.

*dèàn-dòk* cow                      *rít-ròr* king  
*kech-káñt* hunger.

9. Different words for singular and plural.

*dāchq-mān* woman  
*jālo (jal)-chwou* man, male  
*pach-myer* village.

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## Case.

### 13. The Genitive of Nouns.

#### Singular.

The genitive simply follows the noun determined by it.

*wot* house; *wot jāgò* house of the chief  
*kwop* talk; *kwop óbwón* talk of the stranger  
*àtêp* bag; *àtêp nate wêlo* bag of the traveller  
*okok* blossom; *okok yan eni* the blossom of this tree.

If a noun ending in *jo*, *do* or *go* is followed by a genitive, *o* is dropped, and *j* turns into *n*, *d* into *n*, *g* into *n*:

*jāgo* chief; *jān fôte won* the chief of our country  
*afoajò* rabbit; *afoañ nal tēn* the rabbit of the child.

For more about these changes see below.

In some cases the final *ch* is dropped before a genitive:

*pach* village; *pā rit* village of the king.

#### Plural.

In the plural almost always an *e* (*e*) is added to the noun preceding a genitive.

*gwok* dog pl. *gúòk*; *gúòkè jal eni* the dogs of this man  
*téjò* tooth pl. *lèk*; *lèke lyech* teeth of the elephant  
*yèt* neck pl. *yiet*; *yiete wòtòn* the necks of the children

*yít* ear pl. *yìt*; *yíte kyeñ* ears of the horse  
*atèp* bag pl. *atèp*; *atèpe nate wèlo* the bags of the  
traveller  
*afoajo* rabbit pl. *áfòàchì*; *afoache jal eni* the rabbits  
of this man  
*jâgò* chief pl. *jâk*; *jâkè fôte wón* the chiefs our country  
*òkòk* blossom pl. *òkòk*; *òkòke yañ eni* the blossoms  
of this tree.

### The Objective Case.

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

The indirect object or dative generally precedes the direct object; in this case the latter is almost always introduced by *kí*:

*a wèkí jal éni kí byél* he gave this man dura.

But in very many, probably in most cases the direct and the 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 below.

### Gender.

15. The language has no grammatical, but only a natural gender, which is expressed in the noun only.

There are two ways of expressing the natural gender.

a. by different words.

<i>chwou</i> man	<i>dācho</i> woman
<i>wat</i> bull	<i>dean</i> cow
<i>ónwòk</i> male sheep or goat	<i>dyél</i> female goat.



b. by adding *ótẁòṅ* for the male, *màṭ* for the female gender. [lion

*nù òẁòṅ* male lion                      *nù màṭ* or *màṭ ñu* female

*tòṅí ñù* male lions                      *màṭí ñù* female lions

*kyèṅ à tẁòṅ* male horse              *kyèṅ a màṭ* female horse

pl. *kyéṅ à tòṅ*                              *kyéṅ à màṭ*

*tẁòṅ ómórò* male                          *màṭ ómórò* female roan

pl. *tòṅ ómórò*                              *màṭ ómórò*. [antelope.

The deminutive is expressed by prefixing *ñà* "child": *ñà ñeṅ* a small, young cow, *ñà kyèṅ* a small horse.

## Pronouns.

### The Personal Pronoun.

#### 16. Absolute Form.

This form does not stand immediately before a verb, it is used when the person is to be emphasized, therefore it might be called the emphatic form. It is employed for the subjective and objective form alike: I and me, thou and thee etc.

*yán* I

*wón* we

*yín* thou

*wín* you

*én* (*ṛén*) he

*gén* they.

*gèn* hé

*gèn* occurs frequently as objective, but seldom as subjective pronoun.

This form may be emphasized by adding *á*: *yána*, *yína*, *éna*. This has the meaning of "I am", "it is I": *yína jwòk* "thou God", "oh God"; *éna Bachòdo* "that is Fashoda".

#### 17. Connected Form, standing before the verb.

This form is generally used as the subject of verbs.

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

*é* (sometimes *é*) and *yé* are used promiscuously, *gò* as subjective pronoun is not frequent.

### 18. Objective Form; stem *chwòl* to call.

*With more emphasis:*

<i>á chwòlà</i>	he called me	<i>a chwòlà yán</i>
<i>á chwòlì</i>	he called thee	<i>a chwòlà yín</i>
<i>á chwòlè</i>	he called him	<i>a chwòlà é, gòn</i>
<i>á chwòlì wón</i>	he called us	<i>a chwòlà wón</i>
<i>á chwòlì wún</i>	he called you	<i>a chwòlà wún</i>
<i>á chwòlì gén</i>	he called them	<i>a chwòlà gén.</i>

### 19. Possessive Form; *wot* house pl. *wodi*.

<i>wòdá</i>	my house	<i>wòtá</i>	my houses
<i>wòdí</i>	thy house	<i>wòtí</i>	thy houses
<i>wòdè</i>	his house	<i>wòté</i>	his houses
<i>wòt<sup>1)</sup> wón</i>	our house	<i>wòtè wón</i>	our houses
<i>wòt<sup>1)</sup> wún</i>	your house	<i>wòtè wún</i>	your houses
<i>wòt<sup>1)</sup> gén</i>	their house	<i>wòtè gén</i>	their houses.

*gwòk* dog pl. *gúók*.

<i>gwògá</i>	my dog	<i>gúóká</i>	my dogs
<i>gwògí</i>	thy dog	<i>gúókí</i>	thy dogs
<i>gwògè</i>	his dog	<i>gúóké</i>	his dogs
<i>gwòk<sup>2)</sup> wón</i>	our dog	<i>gúóké wón</i>	our dogs
<i>gwòk<sup>2)</sup> wún</i>	your dog	<i>gúóké wún</i>	your dogs
<i>gwòk<sup>2)</sup> gén</i>	their dog	<i>gúóké gén</i>	their dogs.

If the end consonant in the plural is mute, it is always voiceless.

<sup>1)</sup> this *t* is to be pronounced *d*; see rule above.

<sup>2)</sup> this *k* is to be pronounced *g*; see rule above.

Note the changes of the tone.

If a noun in the singular ending in *j*o, *d*o, or *g*o is followed by a possessive pronoun, o is dropped, and *j* becomes *ń*, *d* becomes *n*, *g* becomes *ń*:

<i>j</i> <u>āg</u> <u>ò</u> chief	<i>j</i> <u>ā</u> <i>ń</i> <u>á</u> my chief
<i>j</i> <u>āk</u> chiefs	<i>j</i> <u>āk</u> <i>á</i> my chiefs
<i>afoa</i> <u>j</u> <u>o</u> rabbit	<i>afoań</i> <u>á</u> my rabbit
<i>afoa</i> <u>ch</u> <u>i</u> rabbits	<i>afoa</i> <u>ch</u> <i>á</i> my rabbits.

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

<i>ńal</i> child	<i>ńāra</i> my child
<i>pach</i> village	<i>pāra</i> my village
	<i>pāri</i> thy village etc.

## 20. The Possessive Pronoun as a Substantive.

a. Singular of the thing possessed:

<i>m</i> <u>é</u> <i>á</i> mine	<i>m</i> <u>é</u> <i>i</i> <u>w</u> <u>ón</u> ours
<i>m</i> <u>é</u> <i>i</i> thine	<i>m</i> <u>é</u> <i>i</i> <u>w</u> <u>ún</u> yours
<i>m</i> <u>é</u> his	<i>m</i> <u>é</u> <i>i</i> <u>g</u> <u>én</u> theirs.

b. Plural of the thing possessed.

<i>m</i> <u>óg</u> <i>á</i>	<i>m</i> <u>ó</u> <i>ń</i> <u>w</u> <u>ón</u>
<i>m</i> <u>óg</u> <i>i</i>	<i>m</i> <u>ó</u> <i>ń</i> <u>w</u> <u>ún</u>
<i>m</i> <u>óg</u> <i>é</i>	<i>m</i> <u>ó</u> <i>ń</i> <u>g</u> <u>én</u> .

Instead of “*me*”, “*gin*” = “thing” may also be taken: *gina* my thing = mine.

Note. The singular of the personal pronoun is not unfrequently used instead of the plural of the corresponding person.

## 21. Interrogative Pronouns.

*ńńò* what, which? pl. *ńńò*?

When these, as well as the demonstrative pronouns, are combined with a noun in the singular, the final consonant, if mute, undergoes certain changes, which are best shown in the following examples:

*wot* house: *á wòn á̀nò* which house is it?  
*rit* king: *á rā̀n á̀nò* which king is it?  
*yat* tree: *á yàn á̀nò* which tree is it?  
*ogwok* jackal: *á ogwòn á̀nò* which jackal is it?  
*atēp* bag: *á atḕm á̀nò* which bag is it?  
*lyech* elephant *á lyḕn á̀nò* which elephant is it?

All other consonants remain unchanged:  
*gin* thing *á gìn á̀nò* which thing (what) is it?

### Plural.

*wodi* houses, *á wò̀t<sup>1)</sup> ó̀nò* which houses are they?  
*rōr* kings, *á rṑr ó̀nò* which kings are they?  
*yen* trees, *á yèn ó̀nò* which trees are they?  
*ogok* jackals, *á ogò̀k<sup>1)</sup> ó̀nò* which jackals are they?  
*atēp* bags, *á atḕp<sup>1)</sup> ó̀nò* which bags are they?  
*lyech* elephants, *á lyḕch<sup>1)</sup> ó̀nò* which elephants are they?  
*gik* things, *á gik<sup>1)</sup> ó̀nò* which things are they?

*àmén* who? pl. *àmók?*

*amén á bì* who has come?  
*amók<sup>1)</sup> á bì* who (pl.) came?  
*jal amēn* which man?  
*jok amók* which men?  
*amén á á wò̀rì yín* who (is it that) sent you?  
*won àn á wot mēn* this house is house whose?  
 whose house is this?  
*wot<sup>1)</sup> àk á wote mok* whose houses are these?

*â* which?

*won â* which house?  
*rā̀n â* which king?  
*ogwòn â* which fox?  
*ógò̀kí â* which foxes?

## 22. Relative Pronouns.

a. Generally the relation is expressed by *á*,

<sup>1)</sup> In the plural the final mutes are voiceless, that is a real *k ch t ṭ p!*





gúòk dogs <sup>1)</sup>		
gwók àk } àn } àgàk }	these dogs,	gwók éní those dogs
jâgò chief		gwók àchà the dogs over there
jân àn this chief	jân éní that chief	jân àchà the chief over there
jâk chiefs		
jâkàk these chiefs	jâk éní those chiefs	jâk àchà the chiefs over there
wot house		
wón àn	wón éní	wón àchà
wodì houses		
wot ak	wot éní	wot àchà
yít ear		
yín àn	yín éní	yín àchà
yìt ears		
yìt àk	yìt éní	yìt àchà
atêp bag		
atêm àn	atêm éní	atêm àchà
atêp bags		
atêp àk	atêp éní	atêp àchà
lyéch elephant		
lyén àn	lyén éní	lyén àchà
lyéch elephants		
lyéch àk	lyéch éní	lyéch àchà
lèjò tooth		
lén àn	lén éní	lén àchà
lèk teeth		
lèk àk	lèk éní	lèk àchà
tēro (tēdo) people		
tèn àn } àk }	tèn éní	tèn àchà.

Those ending in other consonants or in vowels have no changes:

<sup>1)</sup> In the plural the final consonants — if mute — are to be pronounced voiceless, that is as real k ch t p.



*rōr* ak these kings — from *rōr*  
*gin* an this thing — from *gin*  
*pi* an this water — from *pi*  
*lén* an this war — from *lén*.

There is another kind of demonstrative pronoun, expressed merely by the change of the final consonant described above. It has somewhat the character of the English definite article. Its use seems to be restricted to the nouns ending in *k t t̄ p ch, go, rō (dō) dō, jō*, for instance:

*won* this house (the house spoken of or just mentioned)

*rān* this king (the one just mentioned).

The demonstrative pronoun standing for a noun.

*mén* àn this one

*mók* àk these ones.

## 24. The Reflexive Pronoun.

It is formed with the help of *re* "body".

*rèà* a *tótá kí kwéyó* "my body gave I with wound":

I wounded myself

*rèì* a *tótí kí kwéyó* thou woundedst thyself

*rè* a *tóté kí kwéyó* he wounded himself

*rèi wón* a *tóté wón kí kwéyó* we wounded ourselves

*rèi wún* a *tóté wún kí kwéyó* you wounded yourselves

*rèi gén* a *tóté gén kí kwéyó* they wounded themselves

or:

a *nèka rē* he killed himself

*gé nèka rèi gén* they killed themselves.

25. "I myself" etc. is expressed:

*á gwókè yá kí rèà* "it was done, I with my body":

I myself did it

*á gwókè yí kí rei* you yourself did it  
*á gwókè e kéré* 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:

*a gwókè yá kêtá* I did it myself  
*a gwókè yí kêtí*  
*a gwókè é kêté*  
*a gwókè wó kètè wón*  
*a gwókè wú kètè wún*  
*a gwókè gé kètè gén.*

This has also the meaning: I did it alone.

## 26. The Adjective.

a. The simple adjective connected with a noun.

*yaṭ* tree, *yaṅ tēṅ* small tree, *yaṅ duṅ* big tree  
*yeṅ* trees, *yeṅ tōṅ* small trees, *yeṅ dōṅ* big trees  
*rêjò* fish, *reṅ chyek* short fish  
*réchì, rèch* fishes, *réchì chyeko* short fishes  
*yeṭ* neck, *yeṅ bar* long neck  
*yeti* necks, *yeti baro* long necks  
*lèjò* tooth, *leṅ tar* white tooth  
*lek* teeth, *leke tar* white teeth  
*yit* leaf, *yin bël* bitter leaf  
*yiti* leaves, *yiti bël* bitter leaves  
*gyēṅ* chicken, *gyēṅ kwāṅ* red chicken  
*gyen* chickens, *gyen kwāṅ* red chickens.

In these connections the same changes take place as in the demonstrative pronoun.

The examples given above show, that some adjectives have a plural form distinguished from the singular, but most of them have for the singular and plural the same form.

All these combinations may have two meanings:

1. attributive: a small tree, a large tree
2. predicative: the tree is small, the tree is large.

b. The adjective prefixed by *má* (often pronounced *mé*).

These are exclusively attributive. No consonant-changes take place. — *má* is the relative pronoun "which". The adjectives with *má* seem to be more emphatic than those under a.

*wot máduóni* a big house

*wot mádòònò* big houses

*rit mádòch* a good king

*ròr mádòch* good kings.

27. Many adjectives are used as verbs, as such they generally have two forms; for instance: *dòònò* to become big, to grow up; to be in the process of becoming big

*dúòn* to be big (an accomplished state)

*rèònò* to become bad, to act badly

*ràch* to be bad

*lèònò* to become hot, to feel hot

*lèt* to be hot.

## 28. Comparison.

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.

The most common way of expressing a higher degree is to lengthen the vowel, and at the same time to raise the tone. Both are done to such a degree, and with such great variation, that they cannot be expressed in writing.

There are some other means of comparison, which are, however, not much used:

*yé dà dòk máfòt dòk pyàrò* "he has cows surpassing cows ten": he has more than ten cows.

*jé á tòù, gé jòdó jē ádèk* "people died, they surpassed people three": more than three people died.

For more examples see the "short sentences".

### 29. The Numerals.

<i>ákyèl</i> 1	<i>pyàrò wí ábíkyèl</i> 16
<i>áryàù</i> 2	<i>pyàrò wí ábíryàù</i> 17
<i>ádèk</i> 3	<i>pyàrò wí ábídèk</i> 18
<i>ánwèn</i> 4	<i>pyàrò wí ábínwèn</i> 19
<i>ábích</i> 5	<i>pyàr áryàù</i> 20
<i>ábíkyèl</i> 6	<i>pyàr wí kí ákyèl</i> 21
<i>ábíryàù</i> 7	<i>pyàr wí kí áryàù</i> 22
<i>ábídèk</i> 8	<i>pyàr ádèk</i> 30
<i>ábínwèn</i> 9	<i>pyàr ánwèn</i> 40
<i>pyàrò</i> 10	<i>pyàr ábích</i> 50
<i>pyàrò wí ákyèl</i> 11	<i>pyàr ábíkyèl</i> 60
<i>pyàrò wí áryàù</i> 12	<i>pyàr ábíryàù</i> 70
<i>pyàrò wí ádèk</i> 13	<i>pyàr ábídèk</i> 80
<i>pyàrò wí ánwèn</i> 14	<i>pyàr ábínwèn</i> 90
<i>pyàrò wí ábích</i> 15	<i>pyàr pyàr</i> 100.

For the connection of tens with units there are different forms; besides the one given above one can say:

<i>pyārò wíjè dà ákyèl</i>	} 11.
or: <i>pyārò wí kí ákyèl</i>	
("ten, its head has one")	

The numeral follows the noun: *wòt áryàù* two houses.

### 30. Ordinal Numbers

are rarely used. They are formed by simply dropping the first *a* with the exception of "the first".

<i>àmálò</i> the first	<i>nwèn</i> the fourth
<i>ryàù</i> the second	<i>bích</i> the fifth
<i>dèk</i> the third	<i>pyàrò</i> the tenth.

### 31. The Verb.

*Without an object.*

stem; <i>cham</i> to eat	stem: <i>ket</i> to go
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*Present.*

<i>yâ</i> ( <i>yá</i> ) <i>chàmò</i> I am eating	<i>yá</i> <i>kédò</i> I am
<i>yî</i> <i>chàmò</i> thou art eating	<i>yí</i> <i>kédò</i> going
<i>é</i> ( <i>yé</i> ) <i>chàmò</i> he is eating	<i>é</i> ( <i>yé</i> ) <i>kédò</i>
<i>wá</i> <i>chàmò</i> we are eating	<i>wá</i> <i>kédò</i>
<i>wú</i> <i>chàmò</i> you are eating	<i>wú</i> <i>kédò</i>
<i>gé</i> <i>chàmò</i> they are eating	<i>gé</i> <i>kédò</i> .

*Imperfect.*

<i>yâ</i> <i>chàm</i> I ate	<i>yí</i> <i>két</i> I went
<i>yî</i> <i>chàm</i> you ate	<i>yí</i> <i>két</i> you went
<i>á</i> <i>chàm</i> he ate	<i>á</i> <i>két</i> he went.

*Perfect.*

<i>yá</i> <i>dè chàmò</i> I have been eating
<i>yá</i> <i>dè kédò</i> I have been going.

*First Future.*

the *ú* sometimes sounds like a very narrow *o*.

<i>yá</i> <i>ú chàmò</i> I shall eat	<i>yá</i> <i>ú két</i>
<i>yí</i> <i>ú</i> , or <i>oryú chàmò</i> you will eat	<i>yí</i> <i>ú</i> , or <i>yú két</i>
<i>ú chàmò</i> he will eat	<i>ú két</i>
<i>wá</i> <i>ú chàmò</i> we shall eat	<i>wá</i> <i>ú két</i>
<i>wú</i> <i>chàmò</i> you will eat	<i>wú két</i>
<i>gé</i> <i>ú chàmò</i> they will eat	<i>gé</i> <i>ú két</i> .

The future often has the meaning of a conditional: *yá* *ú bèn*: "I shall come", or "if I come".

*Second Future.*

<i>yá</i> <i>ú dè chàmò</i> I shall eat
<i>yá</i> <i>ú dè kédò</i> I shall go.

*Habitual.*

<i>yá</i> <i>ní chàmò</i> I use or used to eat
<i>yí</i> <i>ní chàmò</i> you use or used to eat
<i>é</i> <i>ní chàmò</i> he uses or used to eat.





*Imperfect.*

*yá chàmí byél* } I ate dura  
*yá chàmà byél* }  
*yá kètà pach* I went home.

*Future.*

*yá ú chàmò byél* I shall eat dura  
*yá ú kètì pach* I shall go home.

*Imperative.*

*chàm byél* } eat dura  
*chàmí byél* }  
pl. *chàmú byél* eat dura  
*chàm wà byél* let us eat dura  
*kèté pach* go home  
pl. *kètù pach* go home  
*kèt wà pach* let us go home.

In Perfect, Second Future and Habitual the verb has the same form as in the Present.

*Remarks.*

The final *o* in Present has the middle tone.

The Imperfect has two characteristics: 1. if the second consonant of the stem is mute, it is generally voiced (soft) in the present, but it is voiceless (hard) in the Imperfect; 2. in most cases the final vowel is *a*, seldom *i*.

In some cases a final *t* becomes *l*; see the list below.

The *subject may be placed behind the verb*; this position is frequently used in telling stories; when *ká* "and" begins a sentence, the object always precedes the verb, and the subject is suffixed to the verb. This form is used in the Past only; it has one marked difference to the corresponding form of the Passive: *it has generally the high tone on both syllables.*

<i>rĩño</i> to run	<i>à nǎgḗ gòn</i> he killed him
<i>à rḗnǎ</i> I ran	<i>à bḗnǎ</i> I came
<i>à rḗnǐ</i> you ran	<i>à chwólḗ</i> he called
<i>à rḗnḗ</i> he ran	but: <i>á chwòlḗ</i> he called
<i>à rḗn wá</i> we ran	him.
<i>à rḗn wú</i> you ran	
<i>à rḗn gḗ</i> they ran	

The plural forms are not much used, the corresponding person of the singular being substituted.

The sign of the Past, *a*, is sometimes dropped.

Sometimes the subjective pronoun is employed twice, before and behind the verb; for the last, generally the emphatic form is used: *wú chám wún* you ate; *gḗ bḗn gḗn* they came.

### 33. The Passive Voice.

The characteristic of the passive voice is the vowel with the falling tone, that is a high tone, which falls just before its end. There is no final vowel; only in a few cases a final *o* is heard. — Probably the passive voice is originally an intransitive form of the verb, denoting a state; according to this we can hardly speak of passive tenses, it is rather a mood, an accomplished condition or situation. But in many cases it clearly conveys the meaning of a past tense; sometimes, not very frequently, a future also is formed by prefixing *ú*, *ú*.

#### *Examples.*

*á chám* it is, was eaten  
*á yót* he is, was found, *yōdō* to find  
*yǎ gwēt* I (my name) was written, *gwḗdò* to write  
*yǎ ú gwēt* I shall be written.

The doer of the action may be expressed either by a pronoun or by a noun.

a. by a pronoun.

1. The absolute forms are used. The 'helping vowel' *e* is added to the verb. In this case the stem-vowel has a high tone, the helping vowel being low.

*á chámè (chámè) yán* it was eaten by me

*á chámè yín* it was eaten by you

*á chámè gén* it was eaten by them.

Sometimes *yì* "by" is said before the noun; the 'helping vowel' is then dropped:

*á chám yì én* it was eaten by him.

2. The short forms of the pronoun are used.

*á kwòpà* (or *kwòpá* etc.) it was spoken by me,  
or: by us

*á kwòpì* it was spoken by thee, or: by you

*á kwòpè* it was spoken by him, or: by them

*á mâtà* it was drunk by me, or: by us

*á gwètà* it was written by me, or: by us.

b. by a noun.

Here always *yì* "by" is added:

*á chám yì jál éní* it was eaten by this man.

It is often difficult, to distinguish the active form from the passive. A general rule is this: The Shilluk prefers to speak in the passive voice; therefore the foreigner can also avoid misunderstandings best by using the passive voice as much as possible.

The differences between the active and the passive voice are:

1. the active in the imperfect if followed by a noun object, generally has a final *a*, the passive never has.
2. the active in many, perhaps in most, cases has in the imperfect a low tone, the passive always has either the falling or the high tone.
3. The active imperfect sometimes has a long vowel; in the passive the vowel is generally short, or rather half-long.

4. In some cases the passive voice inserts a semivowel before the vowel of the stem: *fòdò* to beat, *fwót* beaten. See the list below.

**34.** Some examples for distinguishing the active and passive form.

*yá gòchà* (or: *gòchà*) *jàl àn* I struck this man  
*yá gòch yì jal an* I was struck by this man  
*yá gòchà yín* I struck you (sing.)  
*yá gòchè yín* I was struck by you (sing.)  
*yá gòchà wún* I struck you  
*yá gòchè wún* I was struck by you  
*á gòch yánà* he struck me  
*á gòchè yán* he was struck by me  
*yá chàmà jàl àn* I cheated this man  
*á chàm yè jàl àn* he was cheated by this man  
*á chàmà yán* he cheated me  
*á chàmè yán* he was cheated by me  
*yá chàmì én* I cheated him  
*yá chàmè én* I was cheated by him  
*yí chàmà gén* you cheated them  
*yí chàmè gén* you were cheated by them  
*yá chwòlà jàl àn* I called this man  
*yá chwòl yè jàl àn* I was called by this man.

### 35. The Verbal Noun or Infinitive.

<i>chàm</i> eating	<i>kèdò</i> going
<i>chàm àn</i> this eating	<i>kèn àn</i> this going, this
<i>chàmò byél</i> eating of dura	walk.

More about these forms see in the list.

### 36. The Noun Agent.

The doer of the action expressed in the verb. There are two forms, one for expressing an occasional, and the other the habitual action.



*gōgo* to work:

*ñane gōgo* one who is working just now, or occasionally

*ñate gwók* one who works habitually, a workman.

*mādo* to drink:

*ñane mādo* one who is drinking just now

*ñate māt* one who drinks habitually, a drinker.

### 37. The Negation of the Verb.

There are two negative particles: *fā* or *bā*, and *nūtí*; *nūtí* originally means "not yet", but is often used in the same way as *fā* "not". *Fā* and *nūtí* are applied in the imperfect and present.

*yá fa kēt* I did not go, or: I shall not go

*ya nūti kédò*, or *kēt* I have not gone yet.

A single word is negated by *fāt*, *fâte*: *fate yan* (it is) not I; *fate én* not he; *fate jal eni* not this man.

The prohibitive is expressed by *kú*:

*yí kú kēt* do not go!

pl. *wú kú ren* do not run!

### 38. The auxiliary verb "to have": *da*.

*yá dà nyèn* I have money

*gé dà wot* they have a house.

### 39. The auxiliary verb to be.

1. The predicate is a noun.

a. *fā, bā*: *yá bā rīt* I am king

b. *ba<sub>n</sub>a, ba<sub>n</sub>e, fa<sub>n</sub>e, fa<sub>n</sub> en* it is he.

c. by the emphatic pronoun: *yana rīt*

d. by the simple pronoun: *yā rīt*

e. by *á*: *én á rīt* he is king.

2. The predicate is an adjective or an adverb.

a. *yà*: *é yà keñ* where is he?

b. *yeña*: *e yeña mal* he is above

c. *bēdo* "to stay, remain"; is also employed in the sense of 1.

## 40. A List of Verbs

English	Present	Imperfect	Future
to laugh	<i>é nètò</i> he laughs	<i>á nètì</i>	<i>ú nètì</i>
to drink	<i>yá màdò</i> I drink	<i>ya màt̄</i> <i>ya màt̄à pi</i> <i>ya màt̄i pi</i>	<i>ú màdò</i>
to carry	<i>yá tètò</i>	<i>yá tèt̄</i> <i>yá tèt̄à yát̄</i>	<i>ú tètò</i>
to run	<i>é rìnò</i>	<i>á rên</i>	<i>ú rênì</i>
to lie, tell a lie	<i>e fètò</i>	<i>á jèt̄, á fyèt̄</i>	<i>ú fètò</i>
to work	<i>yá gògò</i>	<i>yá gòk</i>	<i>ú gògò</i>
to speak	<i>yá kòbò</i> <i>yá kòmò kwóp</i>	<i>yá kòp</i> <i>yá koma kwóp</i> I spoke a word	<i>ú kòbò</i>
to carve, to write	<i>yá gwètò</i>	<i>á gwèt̄</i> <i>yá gwèt̄i waño</i> I wrote a book	<i>ú gwètò</i>
to beat	<i>yá fòdò</i>	<i>ya fòt̄</i> <i>ya fòt̄à nate</i>	<i>ú fòdò</i>
to call	<i>yá chwòtò</i> <i>yá chwòtò nál</i>	<i>a chwòt̄i</i> <i>a chwòla nál</i>	<i>ú chwòt̄i</i>
to cut	<i>yá nùdò</i>	<i>yá nùt̄</i> <i>yá nùt̄i yaṭ̄</i> <i>yá nòta yaṭ̄</i>	<i>u nùdò</i>
to kill	<i>yá nèt̄gò</i>	<i>yâ nèt̄kì</i> <i>yá nèt̄kà dyél</i>	<i>ú nèt̄kì</i>
to search	<i>yá yàbò</i>	<i>yâ yàp</i>	<i>ú yàbò</i>

in their different Forms.

Passive	Imperative	Verbal Noun	Noun Agent
—	<i>nĕtí</i> <i>nĕtún</i>	<i>nĕtò</i> <i>nyér àn</i> this laughing	<i>nàné nĕtò</i>
<i>á māt</i>	<i>māt</i> <i>mādùn</i>	<i>māt</i> <i>mān àn</i>	<i>nāne mādò</i> <i>nate māt</i>
<i>yat á tēr</i> the wood was carried	<i>tēr</i> <i>tērù</i>	<i>tēr</i> <i>tēr àn</i>	<i>nāne tĕdò</i> <i>nate tēr</i>
—	<i>rĕnì</i> <i>rĕnún</i>	<i>rĕnò</i>	<i>nāne rĕnò</i>
—	<i>yí kú fĕt</i> do not lie	<i>fyĕt</i> <i>fyen an</i>	<i>nāne fĕdò</i> <i>nate fyĕt</i>
<i>á gwók</i>	<i>gók, gwók</i> <i>gógùn</i>	<i>gwók</i> <i>gwòń àn</i>	<i>nāne gògò</i> <i>nate gwók</i>
<i>á kwóp</i>	<i>kóp, kóbán</i>	<i>kwóp</i> <i>kwóm àn</i>	<i>nān kòbò</i> <i>nate kwóp</i>
<i>á gwĕi</i>	<i>gwĕt, gwĕdùn</i> <i>gwĕdi waño</i>	<i>gwĕt</i> <i>gwen an</i>	<i>nāne gwĕdò</i> <i>nate gwĕt</i>
<i>á fwót</i>	<i>fót, fwót</i> <i>fòdùn</i>	<i>fúòdò</i> <i>fùòn an</i>	<i>nāne fúòt</i>
<i>á chwól</i>	<i>chwótì</i> <i>chwól nāl</i> <i>chwòtùn</i>	<i>chwót</i> <i>chwot(!) an</i>	<i>nāne chwót</i> <i>nate chwót</i>
<i>á nôt</i>	<i>nùdì</i> <i>nùdùn</i>	<i>nôt</i> <i>nòn àn</i>	<i>nāne nùdò</i> <i>nate nôt</i>
<i>á nĕk</i>	<i>nāk</i> <i>nágùn</i>	<i>nĕk</i> <i>nán àn</i>	<i>nāne nágò</i> <i>nate nĕk</i>
<i>á yáp</i>	<i>yáp</i> <i>yàbùn</i>	<i>yàbò</i> <i>yám àn</i>	<i>nāne yàbò</i>

### 41. Adverbs.

The adverbs have nothing particular either in form or in position; they are merely words; therefore only a few are given here as examples. — Many of the adverbs are nouns or verbs.

#### *Adverbs of place.*

<i>kèni</i>	} place; here, where	<i>kā</i>	there
<i>kun</i>			
<i>chāki</i>	near	<i>chínê</i>	over there.

#### *of time.*

<i>kèni</i>	„place“: when	<i>kān</i>	while
<i>ópūn</i>	then	<i>ànàn</i>	now
<i>chon</i>	formerly	<i>áuwà</i>	yesterday
<i>dúki</i>	to-morrow	<i>de chan tìn</i>	to-day

#### *of manner.*

<i>kine, kinau</i>	thus	<i>kidi</i>	how?
<i>chet</i>	thoroughly, certainly	<i>tyau</i>	also.

### 42. Some Conjunctions.

<i>ki</i>	and, with, connecting words		
<i>kā</i>	and, connecting sentences		
<i>dé</i>	but	<i>kí f'á</i> <i>á f'á</i>	} that (purpose).

### 43. Prepositions.

The prepositions are nouns and are treated as such; the noun following them is a genitive; if they are followed by a pronoun it is in the possessive form.

<i>bān</i>	„back“	<i>bān rīt</i>	behind the king
<i>kél</i>	} „middle“	<i>bāng</i>	behind him
<i>kele</i>		<i>kèlé gén</i>	amidst them.

<i>bòl</i> "front"	<i>bòl pach</i> in front of the village
<i>nim</i> "face"	<i>nim nam</i> facing the river
<i>būte</i> "side"	<i>būte gol</i> beside the fence
<i>wich</i> "head"	<i>wiy yat</i> on the top of the tree
<i>yech</i> "middle"	<i>yey gen</i> in the midst of them
<i>dyér</i> "middle"	<i>dyér wòt</i> in the middle of the house
<i>kwòm</i> "back"	<i>kwòm kyèñ</i> on the horse.

#### 44. Interjections.

The Shilluks are very fond of using interjections; every mood is expressed by some interjection. They are, however, so manifold, and change so arbitrarily according to the degree and kind of mood, that they can hardly be rendered in writing. Most ample differences of tone are employed here, the low tone as a rule being the medium of expressing vexation, disappointment, and contempt; the high tone: joy, astonishment, admiration.

Some examples.

- búh, á* expressing surprise
- bói, é* expressing surprise
- mui* expressing horror
- à, è* expressing contempt
- wau* hurrah!

### II. Short Sentences.

#### I.

*két chwòl Nadok* go, call Nyadok!  
*é bédò kên?*  
*é yà kên?* } where is he?



*yá gā̀nò, nà̀tè yà fāch* I think, the man is in the village.

*á chwólè yín?* he is called (by) you? = did you call him?

*àwó, á chwól* yes, he is called = has been called.  
*é bḕnò* he is coming.

*é lḕtí á kḕn?* he was seen (by) you where? = where did you see him?

*é lḕtá kí wót bwón* he was seen (by) me in the house of the white man.

*nù̀tí bḕnò* not yet came = he has not yet come.

*yá ú kḕt, ú chwólè é̀n* I shall go, shall call him = shall I go and call him?

*jà̀wàn kḕdò* make haste going = go quickly.

*wò̀t jà̀gò yà kḕn?* house of chief is where? } where is the  
*wò̀t jà̀gò á̀gòn é̀n?* house of chief is where it? } house of the chief?

*nù̀tè yán yǒ* show me the way.

*yá nù̀tò yǒ* I show the way.

*jà̀l é̀ní nǎ̀jè yín?* man this is known thee? Do you know this man?

*fyè̀jè dwátá nì* ask him (he) wants what = ask him what he wants!

*yá dwátá kḕdò* I want to go.

*yí kà̀lá kḕn?* you come from where?

*yá kà̀lá gól rì̀t* I come from enclosure of king = I come from the king.

*yí wò̀rè yì mḕn?* you were sent by whom? = who sent you?

*ámḕn â à wò̀rè yín?* who is it he sent you? = who sent you?

*yá wò̀rè yì jà̀gò* I was sent by chief = the chief sent me.

*é dwátá nò?* he wants what?

*é kò, yí kḕtè yìè* he says you may go to him.

*yá bà yèi bḕnò* I not can come = I cannot come.

*bu kḕn má bḕn à̀nàn* (there is) wanting place which

to come now = I have no time (no opportunity) to come now.

*yá ú bì tìn uwar* I shall come this evening.

*mén àn bá yù Fakói?* This one not way (to) F. = is this the way to F.?

*yó ên?* is this the way?

*àwó, yó ên* yes, this is the way.

*yu àn, fate kí ên* this is the way, not that one.

*yá u nùtè yí kí yǒ* I shall show you the way.

*yí u (yú) nùta yǒ* you shall show I way = I shall show you the way.

*yǒ dôch?* Is the road good?

*yá gânó, fi gân kí yǒ* I think, water much on way = there is much water on the road.

*kòt á mòkì àwà* rain dropped yesterday = it rained yesterday.

*kot ní mòkì kí chàñ* it rains every day.

*mén àn bá yò kété Fakoi* this one is way going F. = this is the way to F.

*chàté mál chèt* go on exactly = go straight on.

## II.

*yí bèt ádí?* you are how = how are you?

*yá nùtì bèdò* I still am = I am well.

*jál àn é dà jwòk* man this he has sickness = this man is sick.

*yí bùt kì ánd?* you lie with what? = what ails you?

*tyelè da kèn lèt* foot his has place hot = his foot has a wound.

*nùtè yán tyèlì* show me your foot!

*kèn lèt káké duôn?* place hot time big? = is the wound old?

*rúné nènò* years its many = it is several years old.

*ere yí nùtì jwani bènò?* why you not yet hastened coming? = why did you not come earlier?

*yá kètì yí àjwògò* I went to the witch-doctor.

*yá tótè yát* I was given tree = he gave me medicine.

*yá tòtá yát* I gave medicine.

*yá u lwók keñ let* I shall wash the wound.

*yí rè ywón?* you why cry? = why do you cry?

*keñ let é râmò* the wound aches (pains).

*yát ànàn* here is medicine.

*lwók keñ let kí chān kí mól* wash the wound every morning!

*yí lìn?* you heard? = did you understand?

*kwópé á lìn?* his talk was heard? = did you understand him?

*àwó, yá lìn* yes, I understood.

*rùm chān àbíkyèl bì kété* finish day six come again = after six days come again!

*keñ let á nòkì* the wound has healed.

*gé kálá dān* they brought a man.

*dān á kāl* a man has been brought.

*á chwôp yì tón* he has been pierced with a spear.

*á chwôp kí kórè kí tón* he is pierced in breast with spear = his breast has been pierced by a spear.

### III.

*kál may (mach) kwòrò* bring a lamp!

*kòt mach* make a fire!

*é kòdò mach* he makes a fire.

*á kòtá mach* he made a fire.

*mách á kòt* a fire was made.

*mách bà lyèl* the fire does not burn.

*yèn tech* the wood is wet.

*yí tàlà nó tìn?* you cooked what to-day?

*yá tàlà gyènd* I cooked a fowl.

*bāk úwolé gyèno ánwèn kí fí* boil four eggs (with water).

*rìno tēk* the meat is hard.

*chíp gèn chām wíy (wich) pām* put the food on the table!

*wú bēn (bēnò) wú chām?* you all you ate? = have all of you eaten?

*gé fwóchá chák* they churn milk = they make butter.

*chák á fwóch* milk is churned.

*gé nẹ̀kà dyèl* they killed a goat.

*yá dwátá mátté fi* I want to drink water.

*kōt máy kwòrò* light the lamp!

*nẹ̀k mach* kill the fire = put the lamp out!

*koñ fi yey fúk* pour water into the pot!

#### IV.

*tyèté chanduk kite wot* carry box put house = carry the box into the house!

*mén àn pèk* this one is heavy.

*ba tẹ̀rì yá kẹ́tá* not carry I alone I = I alone cannot carry it.

*chwólé jál èn, yí komyè én* call this man, you be helped (by) him = that he may help you.

*bì, wá tẹ̀rì yàñ an* come, we (will) carry this tree.

*wá ú gérà wòt* we will build a house.

*wòt kit wàlà wot lābo* a stone house or a mud house?

*bú kídé kén* }  
*bú kít kí kén* } there are no stones here.

*yá ú chwòlà jé ádi?* how many people shall I call?

*chwól jé pyàrò* call ten men!

*yá yítí kí jé àbí-kyèl* I found six men.

*gé ú bì ñúkè* they will come to-morrow.

*wá ú gwò ñò?* (*gwòk ānò*) what shall we do?

*wá dwátá gwòk kí yín* we want to work with you.

*wá ú tóté nyen gá ádi* we shall be given money it how? = how much money shall we get?

*ká lógí wú púrì kén àn* if (it happens) you hoe this place

*wú tótá lau mádôch* you shall give I a nice cloth.

*bì yú<sup>1)</sup> ñúkè mól* come (you) to-morrow morning

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<sup>1)</sup> instead of *bi wu*; *w* is assimilated by *i* and thus has become *y*.

*ká ú k̄anu k̄í kw̄érì* and bring (you) hoes!  
*Jé ḡòḡò ȳǒ* the people make a road.  
*yí gw̄ò ñò?* what are you doing?  
*yá gw̄òkà p̄àm* I made a table.  
*dákáú é chw̄āyò k̄í fuk̄í k̄í d̄āk* the woman forms  
 big pots and small pots (tobacco pipes).  
*é kònà f̄én k̄í yát* he strikes ground with tree =  
 he strikes a pole into the ground.  
*é fut̄à yat* he pulled the pole out.  
*gé p̄ona t̄úm k̄í yey byél* they weed grass in the  
 midst of dura = they weed the dura.  
*gé bàñ gw̄òk k̄í bwoñ* they refused to work with  
 the white man.  
*é bàñ k̄í t̄èr chanduk* he refused to carry the box.  
*amén á gw̄òk tanduk?* who made the box?  
*gé bákà kál* they fenced (in) the yard.  
*chôn yá ní kwai d̄ò (d̄òk) wíyá* sometimes I used  
 to herd the cattle of my father.

V.

*Fwoñò ú ch̄âgì wén á?* teaching will begin time  
 which? = when will school begin?  
*nyí ch̄âgò mól* it uses to begin in the morning.  
*wótòñò ádí b̄èñò* how many children have come?  
*nañ-tòñò ḡén àbí-ryau á bì* boys they seven have  
 come = seven boys h. c.  
*wú r̄è n̄utí b̄èñ áuwà?* you why not came yester-  
 day? = why did you not c. y.?  
*yá wórè yí wá b̄e kw̄ái d̄òk* I was sent by my  
 father to herd the cattle.  
*wá u gw̄èdò t̄ín* we will write to-day.  
*yí k̄álà wàñí?* did you bring your book?  
*méá wéyá fach* mine left I home = I left mine at  
 home.  
*t̄òtè yá wàñò* give me a book!  
*ká lógó wú ḡòkè yán chan̄ wun ádèk wú t̄óté k̄í wàñò*  
 if it happens you work me days them three,  
 you are given with book = if you work  
 three days for me, you will receive a book.



*wá dwátá gwòk kí yín* we want to work with you.  
*wá u tóté nyén gá ádi?* we shall be given money it  
how? = how much money shall you give us?  
*ká lógi* (= *lógó*) *wú púrì kén àn, wú tótá bẹ́ má-*  
*dôich* if you hoe this place, I will give you  
("you give I") a nice fish-spear!  
*bì yú òkù ká ú k̄anu kí kw̄erì* come you to-morrow  
and bring hoes (with you)!

## VI.

*nàm é ònò* the river is rising.  
*nàm é dwèn* the river is falling.  
*nàm duón chàrè* }  
*nàm fanì chàrè* } the river is very high, full.  
*wá ú màyò rêch* we will fish (catch fish).  
*wá ch̀egò rêch* we catch fish (with a hook).  
*wá ch̀èkà rêch* we caught fish (with a hook).  
*gé tỳena yei* (*yai*) they carve a boat.  
*yei toyò* the boat leaks.  
*nánì n̄n̄ò kí nàm* crocodiles are numerous in the  
river.  
*nán á màkà òn̄ àwà* the croc. caught a man  
yesterday.

## VII.

*mén àn bá wá* this (one) is my father.  
*tóní ágòn én?* where is your spear (spear your is  
where he)?  
*wòdè á r̀ep̀ì yì màch* his house was caught by fire.  
*òg̀é á r̀én* his cows ran away.  
*mén àn bá wòt wún?* is this your house?  
*gé n̄èàù bỳél g̀én* they have sold their dura.  
*á kw̄àná kw̄énd* he took my bread.  
*lẁòk lànì* (from *lau!*) wash your loin-cloth!  
*lànà á lẁòk* my cloth is washed.  
*n̄tí l̀ògà ní́n̄é* he has not yet washed his face.  
*ád̀èrà é kw̄òmò* my donkey is laming.  
*n̄tè yán f̀wòtí* show me your farm!

*dò* (= *dok*) *wón é chàmò lùm* our cows are grazing.  
*bèi nènò kí fòtè wón* there are many mosquitoes in  
our country.

*nwólé gé tò* their children are dead.

*lanà á kwál* my loin-cloth is stolen.

*á mūdǎ gyènè kí byél* he gave his fowls (hens)  
*dura*.

*yá lètà dyèk ùn kèlé yén* I saw your goats in the  
bush.

*yá pwòlì rén* (= *yi én*) I was beaten by him =  
he beat me.

*á twòchì gén* he was bound by them = they bound  
him.

*àmén á chwólé yán?* who called me?

*yá chwòlè yi mèn?* I was called by whom?

*wá tótè nyen yi obwón* the white man gave us  
money (we were given m.).

*á kòbì (kòpì) dí kí yín?* what did he tell you?

*gé nènè yín?* do you see them?

*á pyèǎ gén* he asked them.

*wũ konyá* I will help you ("you will help I")!

*wó nètè yi gén* they laughed at us ("we were l. at").

*amén á kòpì yín kí mòk?* who told you this?

*yá nútè én gólè* I was shown by him his home =  
he showed me his home.

*gé mūdǎ rit kí dok* they gave cattle to the king.

*obwón á nútè yò yi gén* the white man was shown  
the way by them.

*gé mūdǎ dèan kí lùm* they gave the cow grass.

*gé chwòta nyen kí yé* they asked him for money.

*gé chwòla nyen kí yé* they asked him for money.

*fyèché jǎgò*

*a fyèchà jǎgò* } he asked for the chief.

*yèi á wàn* the boat approached.

*yèi á wàtì* the boat left.

*yèi á chùn* the boat stopped.

*gé òtò yèn* they are felling trees.

*wòmǎn rómó fì* the women fetch water.

*gé nyétó dòk* they are milking cows.

VIII.

*kòpí m̀at* speak slowly!

*kú*<sup>1)</sup> *ní jwànè kwóp* not use hasten speech = do not speak quickly!

*yá ǹtí l̀nò* I did not understand.

*yá bà l̀nò* I do not understand.

*e kòbì di*<sup>2)</sup> *kí yín?* what did he say to you?

*yá dwátá l̀n achém* I want straight sticks.

*kwán dór àn* take this adze!

*ḍachò ú yiegò l̀b̀* the women shall (may) carry mud!

*gé chàb̀ l̀b̀* they knead mud.

*á chàpá l̀b̀* he kneaded mud.

*dòre wót á p̀at* the house has fallen down.

*r̀ l̀t* his skin is hot = he is lazy.

*yí r̀ ywón?* why do you cry?

*m̀ò ḍòt̀ ǹar̀* the mother suckled her child.

*wiỳ da ǹwògò* (his head =) he has lice.

*wòton é lwògò* the children wash themselves.

*a lwòk* he is washed.

*chinà (chinà à) kàyò* my intestines ache = my belly aches.

*wijà kàgò* my head splits = I have a head-ache.

*é bì ǹotyè̀nò* he came some days ago.

*wá yènà Bura-Chol chán wá bá pyà̀rò* we were Taufikia days our are 10 = we have been at T. ten days.

*r̀nà bá pyà̀rò wí kí abìch* my years are 15 = I am 15 years old.

IX.

*r̀nè á màl, r̀nà yà chán* his years are above, my years are behind: he is older than I.

*bá duòn ǹe yán* he is not so old as I.

*yá m̀lá b̀n é t̀k* I was first coming he was absent = I came earlier than he.

---

1) or: *yí kú*.

2) from *adi, edi* how?

*á chwon é bènò* he was behind he came = he came late.

*yí bì á wén â* when did you come?

*Jénò gèdò lònò chiné* the Dinkas build (= live) beyond the river.

*kāl gyèn àn mūch óbwoñ* carry these fowls give the white man = bring these fowls to the white man.

*nínì òmèn?* what is your name?

*nínà ba Nadok* my name is Nyadok.

*wò nín amèn?* what is yours father's name?

*kwó<sup>1)</sup> gín àn* take this (thing)!

*gín an bá mèá* this is mine.

*tòtè yán mèì* give me yours!

*gè nəkà dyel* they killed a goat.

*lyèlà wija* I (had) cut my hair ("head").

*yá ú cháká kédò* I begin go = I will go, I must go.

*tūle chañ* the sun rises.

*chañ a tūl* the sun has risen.

*bute chañ* the sun sets.

*chañ á bütè* the sun has set.

*ge gétí Níkāno kí dèàn* they sacrificed a cow to Nyikang.

*yá nèbò* I am wet.

*lwòkí lān* wash this cloth!

*dāne dachò é lègò kí lān* the woman is washing the cloth.

*yèy<sup>2)</sup> wòt* sweep the house!

*lwok tāmì (tābò)* pot) clean this pot!

*fén fí mòdò* it is dark.

*é nèkì ógík aryau* he killed two buffaloes.

*á kànì fyen ógík ká gò wékì rīt* he took the skin of the buffalo and gave it to the king.

*tún<sup>3)</sup> ánwák bār* the horns of the bush-buck are long.

<sup>1)</sup> for *kwón*.

<sup>2)</sup> from *yèjò*.

<sup>3)</sup> or: *tòn*.

*òbèr wín àn târ* the feathers of this bird are white.

*é bùdò key (kén) fyên* he is lying on the bed.

*é yà gòle jâgò* he is at the chief's house.

*é kètà yì óbwón kwàrò* he went to the (red) European.

*Jógé òòk yìndò* drive the cattle away.

*byél á chek* the dura is ripe.

*kachú byél ká gé kâlùn* strip (you pl.) off the dura  
and bring it!

*jé chòndò* the people are dancing.

*é yàbò òòk* he searched cattle.

*òòk á yáf* the cattle were searched for.

*gwok kú gòch* (dog not strike) do not beat the dog!

*é chàmà rìnò* he ate meat.

*á gwèchà gwok kí tyélé* he kicked the dog with  
his foot.

*fén let de chan, tìn* it ("the earth") is hot to-day.

*yá fá yèi kí kwòfè* } I do not believe his word.

*yá fá yèi kí mógé* }

*yèi mách á chùndò* the steamer stops.

*tèrò kítá yén yì yèi* the people bring wood on the  
steamer.

*weki yá fàli* give me your knife!

*kén ú rùm wón, wó chàm* when we have finished,  
we shall eat.

*kén á bènè, fén fa wâr* when he came, it was night.

*fì bà chàtò* the water does not move.

*yòmò gîr* (there is) much wind.

*é cháká é wùm kòpè yán, nùtí kédò* "he began it  
finished (be) told (by) me, he not yet went"  
= though I told him, he did not go.

*ba yèi gwok tìn, má ré (or máé) dà jwòk* he cannot  
work to-day, because he is sick.

*bá kwòpè yén, máé bókò* he does not say it, be-  
cause he is afraid.

*jwání reño, kípá yì kú chwón* run quickly, lest  
you be late!

*kop tìn chwaki mál, kípá gé lín yì tèrò bènò* "speak  
lift your voice up, that they be heard by



people all“ : speak aloud, so that all people may hear it!

*chíp kwǒfí b̀̀l̀ k̀̀ch g̀̀n, ká lógó yú (yí u) d̀̀è b̀̀ǹò, ú yótè yín tìn* "put your words face their place, if it happens you will refuse, it will be found to you to-day" = tell the truth, or you will be punished.

*bí wot, fá yú (= yí o) népè kot* come into the house, lest you become wet!

*ka lógó yú bí tìn, d̀̀ch* if you come to-day, it is well.

*ká lógó ú k̀̀b̀ò t̀̀d̀ò, ú f̀̀wótè ẁ̀n* if he tells a lie, he will be beaten by us.

## X.

*kípàńó á b̀̀kí?* why are you afraid?

*kípàńó á b̀̀ké?* why is he afraid?

*yá fá b̀̀kí* I am not afraid.

*gé r̀̀è r̀̀n g̀̀n?* "they why run they" = why do they run?

*kúchè yán* I do not know.

*ńájè yán* I know.

*yá bà g̀̀g̀ò, ká búńí d̀̀r̀ò yá* I do not work, because I have no adze (... "and not have adze I").

*yá bú d̀̀r̀ò, b̀̀ǹn a dále yán yì gwòk* "I have no adze, that is it it is difficult for me to work" = I have no adze, therefore I cannot work.

*tyéla lét, b̀̀ǹn à bà kédá* my foot has a wound, therefore I do not (= cannot) go.

*yá bá yéi kédò, má tyéla lét* I cannot go, because my foot is sore.

*adèrò é dà kech, b̀̀ǹn a ywóní* the donkey was hungry, therefore he was braying.

*á yéńá Bura-Chol, yá ní kédò chuk kí chāńo* while I was at Taufikia, I used to go on the market every day.

*k̀̀n á k̀̀tí ẁ̀n gat, mál á m̀̀ǹ, ká é mòkò* when

we went to the river, the sky became dark  
and it rained.

*yí nì wónè jē mōko, de yá ba wónè yín* you may  
cheat others, but I shall not be cheated by  
you.

*á kómì gén, de fáté yán* he said so, not I.  
*a gwókè gén, de fáté wón* it was done by them,  
but not by us.

*koñi yán, ú jwánò tùmò* help me, (that it) may be  
finished quick!

*kōpí, ú jwano bēnò* tell (him), he may come at  
once.

*yá mānì kedō wode* I was forbidden to go into his  
house.

*wéi kédé* let him go!

*wó kédè tyàù* we too will go.

*wei gé bié* let them come!

*kén yá nēná, é gōgò* while I slept, he was working.

*kēn á yén wa fach, gé kwâlà nyén wón* while we  
were in town, they stole our money.

## XI.

*gé jé ádì kí fán àn?* How many people live in  
this village?

*wóú nū̀tì nēnò?* Is your father still alive?

*jāgò nāt?* Is the chief well?

*yí bēt ádì?* how are you?

*yá bēdì yau* I am well.

*wòn àn duón én* this is the big (= the biggest)  
house,

*én à yén chán* he is the last.

*yán a kwònì bēnò* I came first.

*é bú̀tò yí fyeno* he is lying on (his) bed.

*é ya wiy wot* he is on the house.

*á lḕdà é chákí wót* "he was seen by me (he was)  
near the house".

*é yà nāch wot* he was behind the house.

*yá kēt kēn chákí kí gén* I went close to them.

*yá dà dōk aryau chōtí gén* I have two cows (it is) finished (with) them = I have only two cows.

*jē ábí kyèl chōtí gén á bí* only six men came.

*yá lētà gén, chōtí gén* I saw them (it was) finished (with) them = I saw only them.

*é fa wō-tēn, chōtí* he is but a boy.

*yé da dōk máfōt dōk ábíkyèl* he has cows surpassing cows six = he has more than six cows.

*jē á tōù, ge fōdó jē ádèk* more than three people died.

*dān a dachō a yech pūk wije* the woman lifted the pot on to her head.

*fuk á yèjì fén kì wije* she puts the pot on to the ground.

*fuk á fāné fi* she fills the pot with water.

*é koñi bur kì fén* he dug a hole in the ground.

*gwok yiébé é tēwò* the dog his tail wags = wags his tail.

*yite gwok a nól* the ears of the dog were cut off.

*mēn fá duon* that is not sufficient.

*wō gwók ònò de chan tìn?* what shall we do to-day? *kédá?* shall I go?

*két wòn?* shall we go?

*yá kēdō bē dwár* I am going shooting.

*yen é bēno, gé kōgò* the trees come they blossom = begin to blossom.

*gwōgá á tùmì* my work is finished.

*yá yānì én* I was insulted by him.

*deañ bēno é nūwòlò* the cow is going to calve.

*yí pwót kí ándò?* you were beaten with what? = with what did he beat you?

*kèn yígí yá fa bí* the place became (so that) I not come = I cannot come.

*kífaño a fa bēn?* why did he not come?

## XII.

*yí kú fēt* do not lie!

*yí kú kwāt* do not steal!

*gē gānà rìt̄* they honoured the king.

*gē m̄n̄ k̄i óbwón̄* they despised the stranger.

*é b̄l̄à gwok k̄i k̄it̄* he threw stones at the dog.

*yá d̄ēn̄ yì ḡén̄* I was pressed (= vexed) by them.

*ká lógó é yá mánút, wó ré kwón̄i én̄* if he were present, we should be helped by him.

*ká lógí ya da gin-cham, yí ré t̄ótá* If I had food, I should give you (some).

*ká lógó n̄t̄i b̄ēn̄ò, bá ré yít̄i k̄i ḡi-f̄ēn̄* "if not yet came, not should receive with thing of the earth" = if he had not come, he would not have received anything.

*ká lógó f̄ēn̄ dé yá mād̄och, wó ré d̄è b̄ēn̄ò* (or: *wó ré bi*) if the weather had been fine, we should have come.

*ḡé n̄àkò* they are fighting.

*ḡé w̄ēn̄ò* they are angry.

*ḡín̄ àn̄ é w̄àn̄ àn̄ò* this thing it eye which? = what does this thing mean?

*kwòp̄é yán̄ k̄i tyele ḡín̄ éní* tell me the meaning ("the foot") of this thing!

*yá n̄ēn̄á yuwe* (from *yó*) "I see his way" = I hope he will come.

*yá b̄ógó á t̄òwè* I am afraid he will die.

*yá b̄òk̄i én̄* I am afraid of him.

*ó b̄ót̄?* will he recover?

*ḡé p̄ār* they fled.

*n̄áj̄è yán̄ k̄i m̄én̄ duon̄* (it is) known (to) me with greatness = I know it perfectly.

*ú bì t̄in̄ chet* he will surely come to-day.

*ú mòt̄é d̄è b̄ēn̄ò* perhaps he has come already.

*d̄èl̄à r̄āmo* (*γāmo*) *b̄ēn̄* my whole body ("skin") is shaking.

*ȳén̄ yà yey f̄ēn̄ b̄ēne* trees were everywhere.

*kwóf̄ én̄i á f̄árè yán̄* I remember this word.

## XII.

*ba gwòk̄ ḡín̄ éni k̄t̄é* he will never do that.

*yá bà l̄èt̄è yín̄ k̄t̄é* you will never see me again.

*á pwóch yì gèn, ká lók (logò) nane tĕk* he was  
praised by them, because he was a brave  
man.

*á chàyè yì gèn, ká lók nane lĕt* he was abused,  
because he was a lazy one.

*gé man kí gòn, ká lók nátè kĕr* they envied him,  
because he was a rich man.

*wó ba yei bĕn, ka dĕ kòt* we could not come on  
account of the rain.

*á bì kĕch wĕn* he came instead of his father.

*chwek á dé bĕnò* an ambassador of the king has  
come.

*yí kò dí<sup>1)</sup> kí ĕn?* what do you think ("say") of  
him?

*yá fá bòkĕ ĕn* I am not afraid of him.

*wa fa dwata kòno yi* we do not want your help.  
*mân kí jál ĕní* (he) hated this man.

*ĕ koma dyer (dĕr)* he says right = he is right.

*yí rònò* you are wrong.

*á fĕm* he denied.

*á yógó mánút* he has become a present one = he  
is witness.

*kōrá búđì yĕ kí chānò* my breast was pressed (tired)  
by him all days = he always troubled me.

*kōré kú ní bùt* do not trouble him (his breast not  
tire)!

*wĕi* let loose!

*mĕtí* hold fast!

*kwi jĕ mōgo á bì, kwi jĕ mōgo á dōn* some people  
have come, and some have stayed behind.

*jĕ á rĕpì* the people are reconciled.

*á mĕrì* they are reconciled.

*á bèđi ge man wūne gé fán áryàù, dĕ gé mĕrì ànàn*  
„it was they quarrelled, their years were  
two“ = they were quarrelling two years,  
but now they are reconciled.

<sup>1)</sup> from *kōbò adí*.



*yějá bānò* "my heart refuses" = I doubt.

*wiǵe láì* he is ashamed.

*ně̀lè yì gèn* he was (laughed at) scoffed at by them.

*ně̀tè yì gèn* he was (laughed at) scoffed at by them.

*rei wó tēk* "our body is hard" = we are secure.

*lané fyēt* his loin-cloth was torn.

*wei bē wot* let him come into the house!

*wei kédá* let me go!

*fach á dúr fén yì gèn* the village was destroyed  
by them.

*dǎn é kōrá nǎré* the mother takes care of her child.

*gē cháká kun mēkō* they took another place = they  
changed their places.

*ú gwóká yín* (it) will (be) done (by) me (for) you  
= I will do it for you.

*bì yú, wá kédé* come (you), we will go.

*yě̀jé kono* his heart was excited.

*á bì é nǎtí chàm* he came without having eaten.

*bà á kēt, e nǎtí kǐ nǎchō* he did not go (because)  
he had not yet taken leave.

*á bì é ywònò* he came weeping.

*á tou, é nǎtí tēn* he died, while (still) a child.

### III. Two Bible-Texts.

#### The Prodigal.

11. *Jal mēko wat áryàù;*<sup>1)</sup> 12. *a kōbì*  
man some son two said  
*na ñal tēn<sup>2)</sup> kine: wuo, tōte yan kì*  
child boy small thus: father give me with  
*bun a mea kí rē jam. A fāñi*  
part which mine with goods. He divided  
*jámé kí gēn. 13. Ka rūmì chan*  
goods his with them. And finished days  
*mánòk na ñal tēn á chòná jámé,*  
few child boy small he gathered goods his,  
*ka wēlì fōte máláwí; kí ká éní*  
and travelled country far; with place this  
*a wétí jámé kí rē chám. 14. Ká*  
he squandered his goods with eating. And  
*rūmì kí wètè jám, ka kēch*  
finished with squandering goods and hunger  
*e bēnò, ka wíjé mún. 15. Ka*  
he came, and head his perplexed. And

1) "to have" is often omitted.

2) *ñal tēn* is "the younger", *ñal duon* "the elder boy".

*kétí* *yì jal má jal kër*<sup>1)</sup> *kí fōn*  
 went to man which man rich in country

*éni*; a *wórè yì jal éni fál bè*  
 this; he was sent by man this bush to

*kwâyò kí kùnè dòn*; **16.** a *tou kí yey*  
 herd with swine; he died inmidst

*kech. Kùnè dòn ní chàmò kí òfàdò; ná*  
 hunger. swine used to eat with òfàdò; boy

*eni dwata ñwàk kí gèn; de búñ*  
 this wished eat with them; but not were

*àn tótí kí òfàdò mén chàmé.*  
 this gave with òfàdò which were eaten by him.

**17.** A *rūmí kí yéjé kêté, ká è*  
 He thought in heart his alone, and he

*kò kine: é, wuo da bán manèñò,*  
 said thus: ah, my father has slaves many,

*ka ní chám gèn, gin chám ní dòn*<sup>2)</sup>. *yá rà*  
 and use eat they, food is left. I why

*nágé rea kí kech?* **18.** A *kōbì kine:*  
 kill myself with hunger? He said thus:

*wéi yá d̀wòd̀d̀, yá k̀t̀t̀ yì wúo u*  
 let I (me) rise I go to my father will

*k̀f̀j̀ k̀ǹe: ỳá d̀è r̀òñ̀ò kí ỳín, kí*  
 say thus: I have sinned with thee, with

*mén duon*<sup>3)</sup> **19.** *yá fá myér kí*  
 which (is) great; I not am worth with

*chwòlò yáná wàdí kêté, de wèi yá*  
 calling I am your son again, but let me

<sup>1)</sup> a man which was a rich man.

<sup>2)</sup> and when they eat, food is left.

<sup>3)</sup> I have been sinning against you with (a sin) which is great.

*lògò*                    *bànì.*        **20.**    *A*    *duwòni,*    *ka*    *e*  
 become    your slave.    He    arose    and    he  
*bia*    *yì*                *wén.*        *Ka*        *lètè*        *yì*  
 came    to    his father.    and    was seen    by  
*wén,*                *é*                *chàmé*                *wàṅò,*        *ka*  
 his father    he    was going to    approach    and  
*yéjé*    *ywòṅò,*        *ka*    *rèndá*    *yiè,*        *a kwàkì*  
 his heart    cried    and    ran to him,    embraced  
*rél*    *gén*    *ka*    *dó*    *gòn*    *nùṃì.*    **21.**    *A*    *kòbì*  
 each    other    and    mouth    his    kissed.        said  
*nia*    *ńal*    *tēn*    *kìne:*    *wúo,*    *yá*    *ròni*    *kí*  
 child    boy    small    thus:    father,    I    sinned    with  
*yín*    *kí*    *mén*    *duon,*    *ka*    *yá*    *ku*    *chíkí*  
 you    with    which    big    and    I    not    repeat  
*chwòlò*    *yáná*        *wàdì* <sup>1)</sup>    *kèté.*    **22.**    *A*    *chwólé*  
 be called    I am    your son    again.        Called he  
*wate*    *bán*    *kí*    *yì*        *wén;*        *ka*        *è*        *kò*  
 child    slave    by    his father    and    he    said  
*kìne:*    *kānu*    *kí*        *lànì*        *mogo*    *dòch,*    *ka*  
 thus:    bring    with    clothes    things    good,    and  
*rùkù*        *ńal*        *àn,*        *ka*        *lwété*    *kitun*    *kí*  
 put on    child    this    and    his fingers    put    with  
*gwel*    *átégò,*    *ka*        *tyele*    *kitun*    *kí*        *wár.*  
 ring    metal    and    his feet    put    with    shoes.

**23.**    *Ka*    *kàlù*    *wáṅè*    *chwé*    *ka*    *ńālu,*    *wei*    *wá*  
 And bring    ox    fat    and    butcher,    let us  
*chàm*    *wòn,*    *wá*    *ńètè*    *wòn.*    **24.**    *ma*    *wāddá*  
 eat    we,    we    laugh    we.        because    my son  
*én,*        *á*    *yìgà*    *mén*    *tò,*        *dé*    *á*        *chyêr;*  
 this he became    one dead,    but he became alive

1) "I must not repeat calling: I am your son": I must never be called your son again.

*a yiga mén wàṅò, dè é*  
 he became one was disappeared but he  
*dúòk. A yóté gén bè nètò.*  
 returned. Was found them they for laughing.

**25.** *De ñal duon a yá wòk, ka bēni*  
 But child big he was bush, and came

*che (chamo) é wàṅò, a linò chwáke jě*  
 was going to approach he heard voice of people

*gé tógò.* **26.** *A chwótí wat bán, én*  
 they played. He called child slave this

*á pyéjé gòn kine: áṅò éna a wou*  
 asked he him thus: what this make noise

*tèrò? A kōbí kine: ómyáú á*  
 people? He said thus: Your brother has

*bì, de a gēt kī yī wuo (wou)*  
 come, but he was welcomed by your father

*kī ña wàṅè chwé áma é bì kī*  
 with child of ox fat because he came with

*dōjò.* **28.** *A wéré, ka chōgò*  
 well-being. He was angry, and remained

*fál e fà bì; á dwai yī*  
 bush, he not came; he was brought by

*wén, é kwáchá gòn.* **29.** *A kófé*  
 his father, he begged him. Said he to

*wén kine: yá gōká yín wúná*  
 his father thus: I work (with) you, my years

*ñèṅò, dōgì nùtí gàn yàn kī*  
 many, your mouth not yet thought I with

*fyèmò kī yá;<sup>1)</sup> bun ña-onwòk*  
 refusing with me; not were child of ram

<sup>1)</sup> "I work with you my years are many, I not yet thought of refusing your mouth": I have been working with you many years, and I have never thought of refusing, disobeying your commandment.



*ma gàn yìn kǐ wêké yán ú chà má*  
 which thought you with giving me to eat I  
*kǐ yāchí wón.<sup>1)</sup> 30. Ka bēn wādí,*  
 with friends our. And came your son  
*nān a rēn jamí a gētè*  
 a man which spoiled your goods, he was welcomed  
*yín kǐ wánè chwé. 31. A kōbǐ wēn*  
 by you with ox fat. Said his father  
*kine: é, wádá, wá à bēt kàkè fén*  
 thus: ah, my son, we were time of earth  
*fà chákí, jam àk à yèná yā bēn,*  
 not near, goods these, which are mine all,  
*faté jamí?<sup>2)</sup> 32. Dé ànàn wéi wá bédò*  
 not your goods? But now let us be  
*kǐ ákyèl, wá nètò;<sup>3)</sup> ma ómyáu,*  
 with one, we laugh; because your brother,  
*á bédá mēn tō, dè a chyér,*  
 he was one dead, but he became alive,  
*a bēda mēn wànò, dè é dúkò.*  
 he was one who was lost, but he returned.

## Genesis III.

1. *Twól fàn én a ràch kǐ òròk<sup>4)</sup>*  
 Snake was it, was bad with wickedness

<sup>1)</sup> "there is not a ram which you thought of being given to me, that I might eat it with our friends": you have never given me a ram . . . .

<sup>2)</sup> "we have lived (together) a time of the earth which is not near, and all these goods, which are mine, are they not yours?" we have lived together a long time . . . .

<sup>3)</sup> now let us live in unity, and be glad.

<sup>4)</sup> "was bad with wickedness, astuteness": was extremely astute.

*kele* *lái* *bènè* *a* *chwâche* *yí*  
 amidst animals all which were created by

*jwòk.* *Fan* *en* *a* *fyechi* *dácho* *kíne:*  
 God. Was it which asked woman thus:

*Fane* *jwòk* *á kyètì* *wún,* *kíne:* *wú* *kú* *chàm*  
 is it God refused you thus: you not eat

*kí* *rei* *yén* *éní?* **2.** *A* *kòbì* *dácho*  
 from body trees these? Said woman

*kíne:* *wá* *kófè* *kíne:* *chàm* *wòn*<sup>1)</sup> *kí*  
 thus: we were said thus: eat we from

*rei* *yén* *bèn.* **3.** *De* *wú* *kú* *chàm* *wún*  
 body trees all. But you not eat you

*kí* *rei* *yén* *àk,* *ka* *u* *nwalì* *wún* *kí*  
 from these trees, and if touch you with

*cheni* *wún,* *wú* *tò.* **4.** *A* *kòfè* *dácho*  
 hands your, you die. Was said woman

*kí* *yí* *twoł* *kíne:* *ê!* *wú* *fá* *tòu!* **5.** *De*  
 by snake thus: ah! you not die! But

*nájè* *jwòk* *kíne:* *chan* *wu* *chām* *wún* *nín*  
 knows God thus: day you eat you eyes

*wún* *rei* *gé* *u* *yépè!* *gin*  
 your selves they will be opened! thing

*dōch* *kí* *gin* *rach* *u* *lètè* *wún,*  
 good and thing bad will be seen by you,

*namì* *ka* *nāje* *gén* *kí* *yí* *jwòk;* *wú*  
 as and are known they to God; you

*bèt* *wú* *na* *jwòk.* **6.** *Ka* *lèt* *yán*  
 be you as God. And was seen tree

*éní* *yí* *dácho,* *é* *chègò;* *a* *lógé* *ré*  
 this by woman, it was red; became itself

<sup>1)</sup> we may eat.

*men chám yí dacho, ka jal gé*  
 one was eaten by woman, and man their

*tòtè. 7. A yép níni gé rei*  
 gave she. Was opened eyes their selves

*gén, a létè rei gén, gé chātà*  
 them, was seen body their, they walked

*nau<sup>1)</sup>. A fune gen ki yite*  
 thus. Was plucked by them with leaves

*yén, a rúkè gín.<sup>2)</sup> 8. Ka feñ*  
 of trees, was put on by them. And earth

*yík málíp, a bèn jwòk, a lìn gè*  
 became cool, came God, was heard by them

*tyele gèn, a fane gen, Adam ki tyen*  
 foot his, hid they, Adam and people

*gen,<sup>3)</sup> fa kine rei gé ú lét*  
 their, not thus body their may be seen

*ki yí jwòk. 9. A chwoti jwòk kine: Adam,*  
 by God. Called God thus: Adam,

*yí yà ken? 10. A kōbi Adam kine: yá*  
 you are where? Said Adam thus: I

*lìnà chwākì, a fáná, yá bwòk, yika*  
 heard your voice, hid I, I feared, because I

*chātá náù.*  
 walk thus.

**11.** *A kōbi jwòk kine: amén a kófì*  
*yín kine: yí chātá nau? Dè yí chàm ki*  
*rei yaṅ a kyéré yín kine: yí kú chàm*

<sup>1)</sup> *chātá nau* "walked thus" that is, walked without anything: they were naked.

<sup>2)</sup> *gín* is sometimes used for *gen*.

<sup>3)</sup> "Adam with their people" that is with his wife; more frequently: *na gól gen*, child of their enclosure; "people" and "wife" are always used with the plural of the person possessing.

*kì re!* **12.** *A kōbì Adam kine: dachò a wékè yán yì yín, fan en a mūjì yán kì n̄wòle yat, ká yà chàm.* **13.** *A fyech dachò yì jwòk kine: yí rè chàm kí n̄wòle yèn? A kōbì dachò kine: twòl fan en a wānì yán, a bān mó (ma?) chāmá.<sup>1)</sup>* **14.** *A kōbì jwòk kine: yí ú chèn kì yì ka gwòk mòk enì, yì u chòk yì mula fén, lābo fàn én u chámè yín kì yete chān bèn.* **15.** *Mānò u chiba kel wun kì dachò, kì kel ñegi kì ñege. Fan en u chak wiji kì tógò, yí ú loñ ta tyele dāñ kì tógò.<sup>2)</sup>* **16.** *A kōbì jwòk kì dachò kine: fāl u ram kì rei ú ñèñà gèn chāno fate fén; ní fa n̄wòlè yín e bu kén mārāmò rei, yeji ú kònò tyén wín, fan en u chak yín kì jǎgò.* **17.** *A kōbì jwòk kì Adam kine: yì ka līnì kwóp ná gòl un (wun), ka yì chàmò kì re yan a kyete yín kine: yì kú chàm kere (kì re), fén ú chènà chènò; yì ní chám kì d̄wèn kì yété chān bèn!* **18.** *Kwodò kì tim bēne u toye yín yì fén, ní chàm kì n̄wòle yèn fál.* **19.** *Yì ú tou yì fur, fan en ka yì ú chām kì gin cham; mēn u dōk fén, a re ú chwájá yín; ama yì fa lābo, yì ú dōgì yì lābo.<sup>3)</sup>* **20.** *A chwòl n̄n̄ ná gòl gen Eba, ama en mī tēri bēne.* **21.** *A gòk jwòk kì lāu á làn dyel, a rūki gin.* **22.** *A kōbì jwòk kine: é, dāñ e logo nami*

<sup>1)</sup> after that I ate.

<sup>2)</sup> "Enmity shall I put between you and the woman . . . it is he who will begin to wound your head, and you will come after him the heel of the foot of man with wounding": and after that you will wound the heel of man.

<sup>3)</sup> "you will die with hoeing, and thus you will eat food; this (way) you will return to the earth, out of which I have made you; for you are mud, and you will return to mud".

yey won, gin rach ki gin doch nàjè én.  
Dé ànàn fà két ka e kápò ki rei yat  
nènì, ká è chàmò ki rei gon, men ú nènì  
en ú wite (wote) atèr.<sup>1)</sup> 23. A kâle wók ki  
yi jwok ki Eden, ká kitì fàl be fur ki  
fèn, a réi gòn a kwánì.

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<sup>1)</sup> "But now lest he go and take by force from the tree of life, and eat of its (fruit), that one (fruit) which will (make him to) live (so long that he) will reach eternity".

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## IV. Words.

Only the words occurring in the preceding pages are given here. The verbs are given in the present tense. The singular and plural of nouns are separated by —. For example: *bat-bāt* means: *bat* is singular, *bāt* is plural.

### Shilluk—English.

<i>a</i> my	<i>àjwògò-àjwòk</i> doctor, me-
<i>á</i> sign of the imperfect	decine-man
<i>á</i> it is	<i>àk</i> these
<i>â</i> which?	<i>ákyèl</i> one
<i>ábích</i> five	<i>ama</i> because
<i>ábídèk</i> eight	<i>àmálò</i> the uppermost, the
<i>ábíkyèl</i> six	first
<i>ábínwèn</i> nine	<i>àmén-àmók</i> who?
<i>ábíryàù</i> seven	<i>àn</i> this
<i>àchà</i> that there, those there	<i>ànàn</i> here, now, presently
<i>ádèk</i> three	<i>ánò</i> pl. <i>ónò</i> what, wìch?
<i>àdèrò</i> donkey	<i>ánwák-ánwákì</i> water-buck
<i>ádì, édì</i> how, how much	<i>ánwèn</i> four
<i>afa</i> in order that	<i>áryàù</i> two
<i>áfòájò-áfòàchì</i> hare, rabbit	<i>átègò-átèk</i> finger-ring
<i>àgàk</i> these	<i>átèp-átèp</i> bag, sack
<i>àgòn</i> where	<i>atèr</i> forever

*àuwà* yesterday  
*àwó* yes

*Báchôdò, Páchôdò* Fashoda  
*bàgò* to make a fence,

to fence in

*bálò* to throw

*bàñdò* to refuse

*báñ* back, behind; slave

*bâr* to be long

*bât-bât* arm

*bèdò* to remain, to stay,  
to be

*bèi* mosquito

*běn, bènè* all

*bèné* that is, therefore

*bènò* to come

*bẹt* fish-spear

*bì* to come; see *bènò*

*bòdò* to escape, to recover

*bói* expressing surprise

*bòkò* to fear

*bòlò-bòl* in front of, face,  
front

*bù, bùn* to have not, to  
be not

*bùdò* to lie down, to lie,  
to be sick

*bùdò* to be tired, troubled

*búh* expressing surprise

*bun* part

*būte* side, beside

*byèlò-byél* dura; the sing.  
means: a single dura-  
grain

*chàbò* to knead, to mix<sup>1)</sup>

*chàgò* to begin; generally  
used in past: *chaka*

*chákí* (to be) near

*chàmò* to be going to, to  
want

*chàmò* to eat, to cheat

*chán* behind

*chan* sun, day; *de chan*  
*tin* to-day

*chandúk* (ar.) box

*chàrè* very

*chàtò* to walk

*chayò* to abuse

*che* short for *chamò*

*chègò* to be red, ripe; to  
be short

*chègò* to catch fish with  
a hook

*chém* to be straight; *a-*  
*chém* straight

*chēnò* to curse

*chèt* verily, very, thorough-  
ly, certainly

*chibò* to put, to place

*chigò* to repeat, to continue  
*chīn* bowels

*chògò* to remain, continue

*chôn* formerly, sometimes

*chòndò* to gather, heap up

*chòndò* to dance

*chótù* to be finished

*chún-chón* knee

*chùnò* to stop

*chwāk* voice

*chwàjò* to form, create

*chwāk, chwek* ambassador  
of the king

<sup>1)</sup> see also under *sh*.

*chwê* fat  
*chwòbò* to spear, to kill  
 with a spear  
*chwòlò* to call  
*chwònò* to be behind, be  
 late  
*chwòtò* to call  
*chwou* man  
*chyènò, chènò-chyén* hand

*dà* to have  
*dàk-dâk* small pot, tobacco-  
 pipe  
*dě* but  
*děl-děl* skin  
*dôch* good  
*dôjò* to be well, good  
*dònò* to become big  
*dònò* to remain, to be left  
*doro-dòr* wall  
*dòrò-dòrì* adze  
*duogo* to return  
*dúòn-dònò* big, great  
*dwái* to bring  
*dwàr* hunting  
*dwátá* to want, to wish  
*dwènò* to dry, to be shallow;  
 to sink, to fall (water)  
*dyél-dyek* goat  
*dyér* middle, amidst, truth  
*dâchò-mân* woman  
*dákàù* woman  
*dálò* to be in difficulties,  
 not to know how to do  
*dân* man  
*dèàn* pl. *dòk* cow

*dènò* to press, to vex  
*dòdò* to suck  
*dòk-dòk* mouth, talk, lan-  
 guage, commandment  
*dùkì* to-morrow  
*dúòdò* to rise, arise  
*durò fén* to destroy  
*dwen* sorrow

*é* he  
*én* he, him  
*éni* this, that, these, those  
*érè* why

*fà, bà* 1. to be; 2. not<sup>1)</sup>  
*fādò* to fall  
*fāl-fet* spoon  
*fāl* bush  
*fàlò-fàl* knife  
*fàné* (he, it) is, it is he,  
 that is it  
*fànò* to hide  
*fànò* to be full  
*fànò* to divide  
*faro* to remember  
*fátè* not  
*fèdò* to tell lies  
*jèmò* to denie  
*fén* ground, earth  
*fìnò-fìnì* cheek  
*fòdò* to beat  
*fòdò* to surpass, be more  
 than  
*fòtè* country  
*fúk-fúkì* pot  
*funò* to pluck

<sup>1)</sup> see also under p.

*futo* to pull out  
*fwòdó* farm, cultivated land  
*fwòndò* to teach  
*fyèmò* to refuse  
*fyèt* to be torn

*gà* piece, copy  
*gan* never (from *gânò*)  
*gânò* to think, to consider,  
 honour  
*gát-gàt* river-bank  
*gé* they, them  
*gèdò, gèrò* to build, to  
 live, reside  
*gén* they, them  
*gētò* to sacrifice (a cow),  
 to treat a guest  
*gìn-gìk* thing  
*gìn-chám* food  
*gír, gír* much, many  
*gò* he, him  
*gògò* to do, to work  
*gòjò* to beat  
*gòl* fence, enclosure, home-  
 stead  
*gòn* he, him  
*gwàlò* to be thin  
*gwèdò* to write, to carve  
*gwèjò* to kick  
*gwèlò-gwèl* ring  
*gwòk-gúòk* dog  
*gyèndò-gyèn* hen, fowl  
*gén* he, him  
*jàgò* to rule

*jàgò-ják, jàki* chief  
*jàlò (jal), jòk, chwou* man  
*jám* goods, property

*jògò* to drive away  
*jor-jor* bug  
*jwàndò* to hasten, to make  
 quickly  
*jwòk* God, sickness

*ká* place, there  
*ká* and, connecting sen-  
 tences; then  
*kábò* to take by force  
*kàgò* to split, to pain (head)  
*kàjò* to bite, to pain  
*kàjò byél* to strip off, to  
 harvest the dura  
*kàké* time; *k. duon* old  
 time, from old times,  
 ancient  
*kàl-kàlì* fence, yard  
*kàlò* to come from, to  
 bring; commonly used  
 in the imperfect  
*kān* while  
*kànò* to bring  
*kèch-kàni* hunger, dearth  
*kédò* to go  
*kél, kèlé* middle, amidst  
*kèn* place, time; when  
*kèn-lèt* "hot place", sore  
 place, wound  
*kér* rich  
*kēte* alone, self, only  
*kí* and, connecting words;  
 with  
*kidi* how  
*kífà* that, in order that,  
 because of  
*kífànò* why  
*kínàù, kìnè* thus

<i>kít-kítì</i> stone, rock, hill, mountain	<i>kwóp</i> talk, matter
<i>kítò</i> to put	<i>kwòrò</i> torch
<i>kòbò</i> to speak, to talk, to say	<i>kyèdò</i> to refuse
<i>kòdò</i> <i>mach</i> to make, to light a fire	<i>kyèn-kyén</i> horse
<i>kògò</i> to blossom	<i>lābò</i> mud, clay
<i>kònò</i> to be excited	<i>lái</i> animal, game
<i>koño</i> <i>bur</i> to dig a hole	<i>lāu-lānì</i> skin, cloth
<i>kòñò</i> , <i>kwòñò</i> to help	<i>lāu</i> far
<i>kòñò</i> to pour	<i>lāwò</i> to be far
<i>kòr</i> breast	<i>lāyò</i> : <i>wije</i> <i>lāyò</i> he is ashamed
<i>kòrò</i> to care for	<i>lējò-lék</i> tooth
<i>kòt</i> rain	<i>lén</i> war
<i>kú</i> not, expressing pro- hibition	<i>lènò</i> to become, or to feel hot
<i>kúchò</i> not to know; almost exclusively used in the passive: <i>kúchò yán</i> I do not know	<i>lét</i> (to be) hot, sore, lazy
<i>kun</i> place	<i>lèdò</i> , <i>lèdò</i> to see
<i>kùnè dònì</i> pigs	<i>lìnò</i> to hear.
<i>kwàchò</i> to beg, pray	<i>libò</i> to become cool
<i>kwàkò</i> to embrace	<i>lógò</i> to become <i>ka lógò</i> } if it becomes, <i>ka lógí</i> } if
<i>kwàlò</i> to steal	<i>lòjò</i> (to be) black
<i>kwàñò</i> to take	<i>lòn</i> sticks
<i>kwàrò</i> red	<i>lònò</i> the side, region, part
<i>kwàyò</i> to herd	<i>lùmò - lùm</i> grass
<i>kwén</i> bread	<i>lwèdò-lwèt</i> finger
<i>kwèro-kwèrì</i> hoe	<i>lwògò</i> to wash
<i>kwéyò</i> wound	<i>lyèch-lìèch</i> elephant
<i>kwi</i> some	<i>lyèlò</i> to shave
<i>kwodò</i> thorn	<i>lyèlò</i> to burn
<i>kwòm-kòm</i> back, on, upon	<i>ma, mar</i> because
<i>kwòm-kúòmì</i> chair	<i>má</i> which rel.
<i>kwòmò</i> to halt, to lame	<i>mach</i> fire
<i>kwòñò</i> to help	<i>màdò</i> to drink
	<i>màgò</i> to catch, to seize



<i>mál</i> heaven, top; on, above; forward, on- ward	<i>né</i> like, as
<i>mā̀nò</i> to forbid, to hate, to despise	<i>nè̀bò</i> to be wet
<i>mā̀nò</i> enmity, hate	<i>nè̀nò</i> to see, to look
<i>mà̀t</i> slow, slowly	<i>nénò</i> to sleep
<i>mā̀t-mà̀tì</i> female	<i>nè̀nò</i> to live
<i>mà̀yò</i> to fish	<i>nòk</i> (to be) little
<i>mè̀dò</i> (to be) sweet	<i>nòkò</i> to heal intr.
<i>mè̀kò-mò̀kò</i> some, someone, another	<i>nùmò</i> to lick, kiss
<i>mén</i> whose; the one who	<i>nút</i> to be present, to exist
<i>mè̀rò</i> to be reconciled	<i>nùtì</i> not yet, not
<i>mā</i> mother	<i>ná-ńwòlì</i> child
<i>mínò</i> to become dark	<i>ńákò</i> to fight, to wrestle
<i>mìò</i> mother	<i>ńàlè-ńàlì</i> python
<i>mùtò</i> to hold fast	<i>ńàl-ńàń</i> boy
<i>mò̀dò</i> dark	<i>ńàn-ńàń, ńwòlì</i> girl
<i>mók</i> thing, things, property	<i>ńán-ńánì</i> crocodile
<i>mò̀kò</i> ( <i>màkò</i> ) to drop, drip, to rain	<i>ńek</i> posterity
<i>mól</i> morning, in the mor- ning	<i>ńí</i> particle for the habitual form of the verb
<i>mòlò</i> to come early	<i>ńim</i> face, in the face of
<i>mòtò</i> (to do something) perhaps	<i>ńín</i> name
<i>mùjò</i> to give	<i>ńútò</i> to show
<i>mùlò</i> to crawl	<i>ńwàgò</i> to partake of a meal
<i>mùmò</i> to be perplexed, confused	<i>ńwàlò</i> to touch
<i>myè̀rò</i> to be worth, to be becoming	<i>ńwògò</i> louse, lice
<i>nà</i> like, as	<i>ńwòlì</i> children
<i>nàgò</i> to kill	<i>ńwòlò</i> to bear, to calve etc.
<i>nàm</i> river	<i>ńwòlò-ńwòlì</i> seed, offspring, child, posterity. <i>ń.</i>
<i>nàmì</i> like, as	<i>gyèno</i> hen-egg, chicken
<i>nau</i> thus	<i>ńàchò</i> to take leave
	<i>ńāch</i> behind
	<i>ńàjò</i> to know; almost exclusively used in the passive. <i>ńājè yán</i> (it) is known to me: I know (it)

*nàlò* to butcher  
*nàtè-tyén* man, person  
*nèàwò* to buy  
*nènò* much  
*nètò* to laugh, to be merry  
*nòtò* to cut off, hew, fell  
*nù-nùwì* lion  
*nùdò* to cut  
*nwèch-nwèch* a large lizard  
*nyén* metal, money  
*nyétò* to milk

*obèr* feather  
*óbóí* foam  
*óbwónò-bwónò* white man,  
 European, Arab  
*òdèk-údíkì* a mat  
*òfàdò* a tree; its fruit is  
 eaten by goats  
*ógìk-ógìk* buffalo  
*ógwal-ógwélì* frog  
*ógwòk-ógwòkì* fox, jackal  
*ògwól-ògwól* a black bird  
*ògwòrò-ògwérì* the blue  
 heron  
*òkòk-òkòk* flower, blossom  
*òkót-òkòt* bell  
*òkwèk (òkwòk)-òkwàk* a  
 small goose  
*ómórò-ómòr* roan antelope  
*ómyáú* brother  
*ónwòk-ónwòk* male sheep  
 or goat  
*ópùn* loaf  
*òròk-òròk* wickedness, sin  
*òtwòñ-òtòn* male animal;  
 cock  
*òtwòñ-òtwòñì* hyena

*òtyèndò* some time ago  
*òwét-òwèt* a mat  
*pach-myèr* village, home  
*pàm* table  
*pàrò* to flee, to flee  
*pêk* to be heavy  
*pì* water  
*pònò lùm* to weed grass  
*pùrò* to hoe, cultivate the  
 ground  
*pwòchò chak* to churn, to  
 make butter  
*pwojò* to praise  
*pyàrò* ten  
*pyèjò* to ask  
*pyeno-pyen* skin  
*ràch* bad  
*rám-ràn* thigh  
*ràmò* to pain, ache  
*rè* forming reflexive pro-  
*rè* why [nouns  
*réchò-réchì* fish  
*rèndò* to become or to be  
 bad, to spoil  
*rèpò yì mach* to catch  
 fire, to burn  
*rèpò* to be reconciled  
*rìndò* meat  
*rìndò* to run  
*rìt-ròr* king  
*rómò (pì)* to fetch, to dip  
 water  
*ròndò* to be wrong, wicked,  
 to do wrong  
*rùgò* to put on clothes,  
 to dress

*rùmò* to think  
*rùmò* to be finished  
*rún* year  
  
*tâbò* pot  
*târ, tàr* (to be) white  
*tèchò* to be wet  
*tèdò* to carry  
*têk* (to be) hard, strong,  
 brave  
*tèrò, tètò* people  
*tèwò* to wag  
*tín* just now, to-day,  
 presently, soon  
*tinò* to lift up  
*tôdò* lie  
*tógò* to wound  
*tôk* (to be) absent  
*tón-tòn* spear  
*tónò, tónó-tòn* egg  
*toyò* to pierce, to sprout  
*túgò* to play  
*tūlo* to rise (sun)  
*twòjò* to bind  
*tyèlò-tyél* foot; time, mea-  
 ning  
*tyèndò yei* to carve a boat  
*tyètò* to carry  
*ták-tákì* hat  
*tánò-tánì* temples  
*tim* forest  
*tè, tòu* (*tòwò*) to die  
*tòtò* to give  
*tùmò* to be finished  
*twól-tólì* snake  
*tyàù* also  
  
*ú* particle of the future

*wà* my father  
*wá, wò* we, us  
*wàlà* or  
*wàndò* to approach  
*wánò* to disappear, to be  
 lost  
*wàndò* book, paper  
*wan-nin* eye  
*wár, uwár* night  
*wáro-wár* shoe  
*wat, wat-watì* son  
*wat bân* slave, people of  
 the house, wife  
*wàtò* to leave, to start  
*wát-wát* ox  
*wèi* (*wèyò*) to let  
*wèkò* to give  
*wèlò* to travel  
*wèn, áwèn* when?  
*wén* his father  
*wêrò, wêro* to be angry  
*wètò* to squander  
*wi* father  
*wich-wat, wit* head, top,  
 on  
*winò-wín* bird  
*witò* to arrive  
*wòk* outside, bush  
*wòmân* women  
*wón* we, us  
*wonò* to cheat  
*wòrò* to send  
*wot-wodì* house, hut  
*wò-tên* pl. *wó-tànò, wó-*  
*tònò* small boy  
*wou* (*wowò*) to make a  
 noise  
*wú* you pl.

*wúmò* = *rúmò* to finish  
*wún* you pl.

*yá* I

*yà* to be

*yàbò* to search

*yāchi* friends

*yaño* to insult

*yán* I, me

*yàt-yén* tree, medicine

*yàu* well, quietly, just

*yech-yet* belly, middle,

*yējo* to sweep [amidst, in

*yeña* to be

*yèt-yièt* neck

*yeto yat* to climb a tree

*yeto* to reach

*yēyo* to believe, to trust

*yèyò* to be able; can;

generally used in im-

perfect

*yì* by, to, towards

*yí* you sing. nom.

*yiebo* to open

*yiego* to carry, to bring

*yiep* tail

*yigo* to become

*yín* you sing.

*yít-yìt* ear

*yìtò* to receive

*yǒ-yèt* way

*yōdo* to find, imp. *yiti*

*yòmò* wind

*ywònò* to cry, to weep

## English—Shilluk.

able, to be- <i>yèyò</i>	be v. <i>fà, bà, bèdò, yeña, ya</i>
above <i>mál</i>	bear a child <i>úwòlò</i>
absent <i>tòk</i>	beat v. <i>gòjò, fòdò</i>
abuse v. <i>chayo</i>	because <i>ama, ma, mar;</i> <i>kífa</i>
ache v. <i>râmò</i>	become v. <i>lógó, yígó</i>
adze n. <i>dòrò-dòrì</i>	beg v. <i>kwàchè</i>
all <i>bèn, bènè</i>	begin v. <i>chàgò</i>
alone <i>kēte</i>	behind <i>chán, nāch, bān;</i> to be- <i>chwòño</i>
also <i>tyau</i>	believe v. <i>yēyo</i>
ambassador n. <i>chwak</i>	bell n. <i>ókót-òkòt</i>
amidst <i>kél, kèlé; dyér; yech</i>	belly n. <i>yech-yet</i>
and <i>ká, kí</i>	beside <i>būte</i>
angry, to be <i>wêrò</i>	big <i>duñi; to become- dōño</i>
animal n. <i>lái</i>	bind v. <i>twòjò</i>
another <i>mèkò-mòkò</i>	bird n. <i>wínó-wín</i>
approach v. <i>wàñò</i>	bite v. <i>kàjò</i>
arise v. <i>dúddò</i>	black, to be- <i>lòjò</i>
arm n. <i>bàt-bât</i>	blossom v. <i>kògò</i>
arrive v. <i>witò</i>	blossom n. see flower
as <i>nàmí</i>	board n. <i>pām</i>
ashamed, he is- <i>wije làyò</i>	book n. <i>wàñò</i>
ask v. <i>pyèjò</i>	bowels <i>chīn</i>
back n. <i>kwom-kòm; a. bān</i>	boy n. <i>nal</i>
bad <i>rach; to be- rènò</i>	brave <i>têk</i>
bag <i>àtèp-àtèp</i>	



bread n. *kwén*  
 breast n. *kòr*  
 bring v. *kàlò*, *kànò*, *dwai*  
 brother n. *ómyáu*  
 buffalo n. *ógìk-ógìk*  
 bug n. *jor-jor*  
 build v. *gèdò*, *gèrò*  
 burn v. *lyèlò*  
 bush n. *wòk*, *fāl*  
 but *dě*  
 butcher v. *niàlò*  
 buy v. *nièawò*  
 by *yì*

call v. *chwòlò*, *chwòtò*  
 can v. *yèyò*  
 care for v. *kòrò*  
 carry v. *tyètò*; *tēdò*, *yiego*  
 carve v. *gwèdò*; to — a boat  
*tyenò yei*  
 catch v. *màgò*  
 chair n. *kwòm-kúòmì*  
 cheat v. *chàmò*, *woño*  
 cheek n. *fínò-fínì*  
 chief n. *jâgò*, *jâk*  
 child n. *ná-nwólì*  
 churn v. *pwòchè*  
 clay n. *lābo*  
 climb v. *yetò*  
 cock n. *ótṵwòṅ-ótṵṅ*  
 come v. *bi*, *bia*, *bēnò*  
 come from *kàlò*  
 confused, to be — *māmò*  
 consider v. *gānò*  
 continue v. *chigo*, *chògò*  
 cool, to become- *libò*  
 copy n. *gà*  
 country n. *fòtè*

cow n. *dèàn-dòk*  
 crawl v. *mùlò*  
 create v. *chwàjò*  
 crocodile n. *nán-nání*  
 cry v. *ywònò*  
 cultivate v. *pùrò*  
 cut v. *nòtò*, *nùdò*

dance v. *chònò*  
 dark *mòdò*  
 day *chan*  
 deceive v. *woño*  
 deny v. *fēmò*  
 despise v. *mànò*  
 destroy v. *ḍuro fén*  
 die v. *tò*, *tòu*  
 difficulty; to be in- *dálò*  
 dig v. *koño*  
 disappear v. *wánò*  
 divide v. *fànò*  
 do v. *gògò*  
 doctor *àjwògò-ájwòk*  
 dog n. *gwòk-gúòk*  
 donkey *àdèrò*  
 dress v. *rùgò*  
 drink v. *màdò*  
 drive away v. *jògò*  
 dry v. *dwènò*  
 dura *byél*

ear n. *yít-yít*  
 early, to come- *mòlò*  
 earth n. *fén*  
 eat v. *chàmò*  
 egg n. *tónó-tòn*  
 eight *ábídèk*  
 elephant n. *lyèch-lièch*  
 embrace v. *kwàkò*

enclosure n. *gòl*  
 escape v. *bòdò*  
 excited, to be- *kono*  
 exist v. *nút*  
 eye n. *wan-nin*

face n. *nim*, *bòlò-bòl*  
 fall v. *fádò*  
 far *láu*, to be- *lãwò*  
 farm n. *fwódò*  
 Fashoda *Báchôdò*  
 fat *chwê*  
 father *wi*; his- *wén*  
 fear v. *bòkò*  
 feather n. *òbèr*  
 female n. *māt-màtì*  
 fence n. *kàl*, *gòl*  
 fence in v. *bàgò*  
 fetch water *rómò pì*  
 field n. *fwódò*  
 fight v. *nâkò*; n. *lén*  
 find v. *yòdò*  
 finger n. *lwèdò-lwét*  
 finger-ring *átêgò-átèk*  
 finished, be- *rùmò*, *tùmò*;  
*chótì*  
 fire n. *mach*  
 first *àmálò*  
 fish n. *réchò* (*rêjò*)-*réchì*,  
*réch*  
 fish v. *màyò*  
 fish-spear *bèt*  
 five *ábich*  
 flee v. *pârò*  
 fly v. *pârò*  
 flower n. *òkòk-òkòk*  
 foam n. *óbói*  
 food n. *gìn-chám*

foot n. *tyèlò-tyél*  
 forbid v. *mànò*  
 forever *atèr*  
 form v. *chwàjò*  
 formerly *chôn*, *òtyènò*  
 forward *mál*  
 four *ánwèn*  
 fowl n. *gyènò*, *gyén*  
 fox n. *ógwòk-ògòkì*  
 frog n. *ogwal-ògwéli*  
 front *bòlò*  
 full, to be- *fànò*

game n. *lái*  
 gather v. *chònò*  
 give v. *mũjò*, *wèko*, *tòto*  
 go v. *kédò*  
 goat n. *dyél-dyek*  
 God *juwèk*  
 good *dòch*; to be- *dòjò*  
 goods n. *jám*  
 goose n. *òkwèk-òkwèk*  
 grass n. *lùmò*  
 ground n. *fén*

halt v. *kwòmò*  
 hand n. *chyènò-chyén*  
 hard *tèk*  
 hare *áfòàjò-áfòàchì*  
 hasten v. *juwànò*  
 hat n. *tǎk-tǎkì*  
 hate v. *mànò*  
 have v. *dà*  
 he *é*, *yé*, *én*  
 head n. *wich-wat*  
 heal v. intr. *nòkò*  
 hear v. *lìnò*  
 heap up v. *chònò*

heaven n. *mál*  
 heavy *pêk*  
 help v. *kwòńò*; *kòńò*  
 hen n. *gyènò*, *gyén*  
 herd v. *kwàyò*  
 here *ànàn*  
 heron, the blue- *ògwòrò-*  
     *ógwèrì*  
 hew v. *ńòtò*  
 hide v. *fánò*  
 hoe n. *kwèro-kwèrì*; v. *pùrò*  
 hold fast v. *mùtò*  
 home n. *pach-myer*  
 honour v. *gânò*  
 horse n. *kyén-kyén*  
 hot *lét*; to be- *lèńò*  
 house n. *wot-wodì*  
 how, how much *ádì*, *éđì*  
 hunger n. *kéch*  
 hunting *dwàr*  
 hut n. *wot*  
 hyena n. *ótẁǒń-ótẁòń*

I *yá*, *yán*  
 if *ká lógó*  
 in *yech*  
 insult v. *yańo*

jackal n. *ógwòk-ógòkì*  
 just now *tín*

kick v. *gwèjò gwèjò*  
 kill v. *ńàgò*  
 king n. *riť-rór*  
 kiss v. *ńùmò*  
 knead v. *chàgò*  
 knee n. *chún-chón*  
 knife *fàlò-fàl*

know v. *ńājò*; not to-  
     *kúchò*

lame v. *kwòmò*  
 language n. *dòk-dòk*  
 late, to be- *chwòńo*  
 laugh v. *ńètò*  
 lazy *lét*  
 leave v. *wàtò*  
 leave, to take- *ńàchò*  
 left, to be- *dòńò*  
 let v. *wei*, *wèyò*  
 lick v. *ńùmò*  
 lie n. *tòdò*  
 lie v. *budo*  
 lies, to tell- *fèdò*  
 lift up v. *tínò*  
 light a fire *kòdò*  
 lion n. *ńù-ńùwì*  
 little, a- *ńòk*  
 live v. *ńènò*  
 lizard, a large- *ńwèch-ńwèch*  
 long, to be- *bār*  
 look v. *ńènò*  
 lost, to be- *wánò*  
 louse n. *ńwògò*

male n. *chwou*, *jal*  
 male animal n. *ótẁòń-ótòń*  
 man n. *ńate-tyen*; *dāń-tyen*;  
     = male: *jal-jòk*  
 mat n. *ódèk-úđíkì*  
 matter n. *kwóp*  
 meaning n. *tyèlò*  
 meat n. *rìnò*  
 medecine n. *yàť-yén*  
 merry, to be- *ńètò*  
 metal n. *nyén*

- middle n. *yech-yet*, *kél*,  
           *kèlé*, *dyér*  
 milk v. *nyétò*  
 mix v. *chàbò*  
 money n. *nyén*  
 morning n. *mól*  
 mosquito *bèi*  
 mother n. *mìò*  
 mountain n. *kít-kítì*  
 mouth n. *dók-dók*  
 much *nènò*, *gír*  
 mud n. *lābò*  
 my *a*  
  
 name n. *nín*  
 near *chákí*  
 neck n. *yèt-yèt*  
 never *gan*  
 night n. *uwár*  
 nine *ábinwèn*  
 noise, to make a- *wou*  
 not *fá*, *fàte*  
 not yet *nùtí*  
 now *ànàn*  
  
 offspring n. *ńwòlò-ńwòlì*  
 one *ákyèl*  
 only *kēte*  
 onward *mál*  
 open v. *yiebo*  
 or *wàlà*  
 outside *wòk*  
 ox n. *wát-wát*  
  
 pain v. *kàgò*, *kàjò*, *rāmò*  
 paper n. *wànò*  
 part n. *lònò*  
 people *tēro*  
  
 perplexed, to be *mùmò*  
 person n. *nate-tyen*  
 pierce v. *toyò*  
 pig *kùnè dòn*  
 place n. *ken*, *ká*, *kūn*; v.  
 play v. *túgò*           *[chìbò*  
 pluck v. *funò*  
 posterity n. *ńwòlò-ńwòlì*  
 pot n. *fúk-fúkì*; *tàbò*  
 pour v. *kònò*  
 praise v. *puojò*  
 pray v. *kwàchè*, *tāmò*  
 present, to be- *nát*  
 presently *ànàn*, *tín*  
 property n. *jám*  
 pull out v. *futa*  
 put v. *chìbò*, *kìtò*  
 python n. *ńálè-ńàlì*  
  
 rabbit see hare  
 rain n. *koṭ*; rain v. *koṭ e*  
           *mokò*  
 ram n. *ónwòk-ónwòk*  
 receive v. *yitò*  
 reconcile v. *mēro*, *rèpò*  
 recover v. *bòdò*  
 red *kwàrò*; to be- *chègò*  
 refuse v. *kyedò*, *fyèmò*,  
           *bànò*  
 region n. *lònò*  
 remain v. *chègò*, *dònò*,  
 remember *farò*           *[bèdò*  
 repeat v. *chigò*  
 reside v. *gèdò*, *gèrò*  
 return v. *duogò*  
 rich *kép*  
 ring n. *gwèlò-gwèl*  
 ripe, to be- *chègò*

rise v. <i>dúòdò</i> ; of the sun:	soon <i>tìn</i>
river n. <i>nàm</i> [ <i>tùlo</i> ]	sore <i>lét</i>
river-bank <i>gát-gàt</i>	speak v. <i>kòbò</i>
road n. <i>yǒ-yèt</i>	spear n. <i>tón-tòn</i> , v. <i>chwòbò</i>
roan-antelope n. <i>ómòrò-ómòr</i>	split v. <i>kàgò</i>
rock n. <i>kít-kítì</i>	spoil v. <i>rènò</i>
run v. <i>rìnò</i>	spoon n. <i>fál-fét</i>
	squander v. <i>wètò</i>
sack n. see bag	start <i>wàtò</i>
say v. <i>kòbò</i> , <i>ko</i>	stay v. <i>bèdò</i>
search v. <i>yàbò</i>	steal <i>kwàlò</i>
see v. <i>lìdò</i> , <i>lèdò</i>	sticks n. <i>lòn</i>
seed n. <i>ńwòlò-ńwòlì</i>	stone n. <i>kít</i> , <i>kítì</i>
seize v. <i>màgò</i>	stop v. <i>chùnò</i>
self <i>kēte</i>	straight <i>chém</i>
send v. <i>wòrò</i>	stranger n. <i>óbwòhò-bwoio</i>
seven <i>ábíryàu</i>	strong <i>têk</i>
shallow to be- <i>dwènò</i>	suck v. <i>ḍòḍò</i>
shave v. <i>lyèlò</i>	sun <i>chan</i>
shoe n. <i>wàrò-wár</i>	surpass v. <i>fòḍò</i>
short <i>chèk</i>	sweep v. <i>yèjò</i>
show v. <i>ńúṭò</i>	sweet a. <i>mèdò</i>
sick a. <i>da jwòk</i>	table n. <i>pàm</i>
sickness n. <i>jwòk</i>	tail n. <i>yìep</i>
side n. <i>lònò</i> , <i>bùte</i>	take by force <i>kábò</i>
sin n. <i>òròk-òròk</i>	take v. <i>kwànò</i>
six <i>ábíkyèl</i>	talk n. <i>kwóp</i> ; v. <i>kòbò</i>
skin n. <i>láu-lāni</i> , <i>dèl-dèl</i> , <i>pyenò-pyen</i>	teach v. <i>fwòhò</i>
slave <i>wat bān</i>	temples n. <i>tánò-tànì</i>
sleep v. <i>nénò</i>	ten <i>pyàrò</i>
slow <i>màt</i>	that <i>éni</i> , <i>àchà</i>
snake n. <i>twól-tólì</i>	that, in order- <i>kífà</i>
some <i>kwi</i>	them <i>gé</i> , <i>gén</i>
some, someone <i>mèkò-mòkò</i>	there <i>ká</i> , <i>chínè</i>
somebody n. <i>ńate-tyèn</i>	therefore <i>bènen</i>
son <i>wat</i> , <i>wat-watì</i>	these <i>àk</i> , <i>àgàk</i>
	they <i>gé</i> , <i>gén</i>



thigh n. *rám-rám*  
 thin, to be- *gwàlò*  
 thing *gìn-gìk*  
 think v. *rūmò*, *gānò*  
 this *àn*, *éúí*  
 thoroughly *chèt*  
 three *ádèk*  
 throw v. *bálò*  
 thus *kínè*, *kínáú* [*duon*]  
 time n. *kàké*; old — *kàké*  
 tired, to be- *bùdò*  
 tobacco-pipe *dàk-dâk*  
 to-day *tìn*, *de chan tìn*  
 to-morrow *dúkì*  
 tooth *lējò-lék*  
 top n. *wich*, *mál*  
 torch n. *kwòrò*  
 torn, to be- *fyét*  
 touch v. *íwàlò*  
 travel v. *wèlò*  
 treat v. *gētò*  
 tree n. *yàt-yén*  
 troubled, to be- *bùdò*  
 trust v. *yēyo*  
 truth *dyér*  
 two *áryàú*  
  
 us *wá*, *wó*, *wón*  
  
 verily *chèt*  
 very *chàrè*, *chèt*  
 vex v. *dèndò*  
 village n. *pach-myer*  
 voice n. *chwāk*  
 wag v. *tēwo*  
 walk v. *chàtò*  
 wall n. *dōrō-dōr*  
 want *dwátá*, *chamò*

war n. *lén*  
 wash v. *lwògò*  
 water n. *pì*  
 water-buck *ánwák-ánwákì*  
 way n. *yǒ-yèt*  
 we *wá*, *wó*, *wón*  
 weed v. *pòndò*  
 weep v. *ywòndò*  
 well, to be- *dòjò*  
 wet, to be- *nèbò*, *tèchè*  
 what *ánò*  
 when *wén*, *áwén*; conj. *kèn*  
 where *ágòn*, *kèn*  
 which *á*, *àmén ánò-òndò*;  
 white *târ* [rel. *má*  
 white man *óbwòndò-bwòndò*  
 who *àmén-àmók*  
 whose *mén*  
 why *rè*, *érè*, *kífànò*  
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 wish v. *dwátá*  
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 work v. *gògò*  
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 wrong, to be- *ròndò*  
  
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 yes *àwó*  
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