THE PARTS OF SPEECH.

Formation of Plural.

Remark.

40

1. The singular ending _o_, which is frequent in Shilluk, occurs only in a few words in Nuer, for instance:—_wutọ_, and _wut_ man.

2. Two noun-forming elements may be mentioned here:—a) _mọ_ "the one who" may be prefixed to a noun to express a person,—_e. g._:—_mọyọñ_

"the one who in crazy," a crazy one, pl. *keyoṅ*; *mojoe* one who is sick, a sick person: pl. *kejoe.*

3. Compound nouns are formed with the help of *ṅak-keṅāk* man:— *ṅak jahal* "man of going," traveller.

The Nuer has different means of *forming the plural of nouns.* **41**

These means are:

1. the Prefix *ka, kẹ*,
2. the Suffix *eni, ni*,
3. the Suffix *i*,
4. addition of the consonant *t* or *ṭ* to the stem,
5. addition of the consonant *n* to the stem,
6. change of stem-vowel,
7. addition or omission of a semivowel,
8. change of tone.

In forming the plural of a noun either one or several of these means **42** may be employed. Some nouns may have different plural forms, but, as far as I see, without any difference of meaning.—Those under 1. and 2. are the most frequent formations.

1. Plural-formation by prefixing *ka*, or more frequent *kẹ*, and sometimes *ke*. This syllable is probably identical with the personal pronoun *kẹ́* "they." While the pronoun *kẹ́* has high tone, its tone is often low when used as a plural-prefix. The reason of this change is dissimilation from the following syllables of the plural generally having high tone, see the examples below.

loṅ-kálóṅ a lion	*chak-kẹchak* tick
chạl-kẹchāl a fish	*chiẹṅ-kẹchiẹṅ* village
chōkh-kẹchōkh foot	*chom-kẹchom* snail
chóor-kéchōr eagle	*chul-kẹchūl* penis
dẹp-kẹdẹp rope	*dyer-kẹdyeri* pig
kōl-kẹkól, kóli skin	*nōr-kẹnōr* deleib.

The prefix *kẹ* is not narrowly connected with its noun and is there- **43** fore, when the plurality is evident from the context, or is expressed by other means, frequently omitted. It has rather a demonstrative force:— *kẹloṅ* "they (are) lions." This is analogous to the vowel *ẹ́*, which is very often added to a word in the singular, and which has the meaning of "it is;" generally when one asks for the name of a single object, in the answer *ẹ́* is added:—*ẹ́ dïel* "it is a house."—With *kẹ* is to be compared the plural suffix *k, ke* in Shilluk, Dinka, and Masai.

In some few cases *kẹn* is said instead of *kẹ*:

tūt-kẹntūni cock	*twar-kẹntwār* bee

2. Plural-formation by suffixing *eni, ni.* **44**

The *e* in *eni* is generally pronounced *ẹ.* *eni* and *ni* have in most cases a high tone.

bwón-bwónéni stranger	*gwàk'-gwágéni, gwánéni* fox
jàkŏk-jàkŏgnі crow	*kŏn-kŏmni* chair
labìt-labìnі fishhook	*lĕt-lĕni* lion
mantap-mantabuni maize	*mànfàlàk-mànfàlàdéni* fowl
dwŏp-dwŏbéni way, road	*bɔ̆ilŏch-bɔ̆ilŏiheni* a class of children.

45   2a. Plural-formation by prefixing *ka, kɛ* and suffixing *eni, ni.* This combination being very frequent, some examples may be given here.

bŏn-kĕbŏnéni pelican	*gàk-kĕgánéni* cowrie
gŏjo-kĕgóyéni sword	*gàn-kĕgánni* civet cat
gwеі-kĕgwééni gravel	*jech-kĕjéhéni* starling
jìt-kĕjíjéni ear	*kàp-kĕkábméni* thongs
kĕt-kàkĕlni club	*koe-kĕkoeni* shield
kɛ̀ach'-kĕkwayeni leopard	*kwàt-kĕkwádni* chain
mŏt-kĕmíéni fire-worm	*mɔkh-kĕmŏnéni* buffalo
làh-kĕlánéni ring	*mùth-kĕmáni* spear
ñau-keñaueni cat	*pren-kepeeni* wasp
kùn-kekueni rat	*rak-keragni* locust
ryakh-keryahéni crane	*turuk-keturugni* Turk
tàk-ketàgni dish	*wŭtu-kewueni* man
yak'-kàyà yèni hyena	*rŏu-kerŏuni* hippo.

46   3. Plural-formation by suffixing *i.*

bɛl-bɛlù' artist	*dàr-kedàri* jar
dùel-dùeli house	*dyer-kedyeri* pig
kàk-kĕkà yi farm	*kŏl-kŏlu* skin.

47   3a. Some nouns have *e* in plural, which may be weakened from *i,* or misheard for *i:*

tórŏl-tórŏlé camel	*dyàr-kedyàre* gourd.

Remark. *i* is the most common plural ending in Shilluk, and it is frequent in Masai also. Both these languages have besides a plural-formation by adding *n* to the stem. Possibly the suffix *ni* in Nuer is a combination of these two formatives, viz. of *n* and *i.* The plural ending *n* is also found in Nuer, but it is very rare.

48   4. Plural-formation by addition of the consonant *t* or *ṭ* to the stem.

dĕt-dĕṭt goat	*ryei-ryaṭ* boat.

Compare in Shi. the plural-ending *ṭ* and *t*, and in Dinka *t*.

49   5. Plural-formation by adding the consonant *n* (*ŋ*) to the stem.

jaɛ-jeŋ tree.

50   6. Plural-formation by change of stem-vowel.

a) change of quantity:

gàk-kĕgánéni cowrie	*gŏjo-kĕgóyéni* sword
gwĕ-kĕgwééni gravel	*kàp-kĕkágbméni* thongs
kŏm-kŏmni chair	*lĕt-lĕni* lion
kùn-kekueni rat	*wŭt-kewueni* man

Vice versa:

lĕp-kèlêp tongue	*lĭt-kèlât* basket
chŭl-kechăl a fish	*chŭl-kechŭl* penis
kăk-kèkä́ŗi farm	*kót-kèkŭt* god

b) Change of quality. **51**

a-ạ: *a-ạ:*

jaṭ-jẹṇ tree	*kăk-kìkä́ŗi* farm
yat-keyẹt finger	

a-o: *ẹ-ạ:*

lwäk-kẹ̆kwŏk cow-house	*ryẹi-ryạṭ* boat

u-o: *ẹ-ẹ:*

bŭl-bô̆lụ, kẹ̆bô̆l drum	*dẹl-dẹṭ* goat

ẹ-e: *e-ạ:*

lĕp-kèlẹp tongue	*lĭt-kèlât* basket
chyĕk-kèchyek bracelet	

ẹ-ŏ: *o-u:*

lẹt-kelŏt bell	*mọkh-kemŭkh* buffalo

e-ẹ: *u-u:*

lĕt-lẹ̆ni lion	*chŭl-kechŭl* penis

o-u: *ọ-o:*

kót-kèkŭt god	*rwọm-kerom* a fly
au-ẹi:	*twọkh-kẹtŏkh* a gourd
dáu-kẹdei calf	*twọñ-ketoñ* egg.

Singular two vowels, plural one vowel.

kṵ̀ät-kèkôt ardeb tree	*miẹt-kemịt* food
chòòr-kéchŏr eagle	*joup-kẹ̆jŏp* ax.

Singular one vowel, plural two vowels.

bĭt-bìẹt, kẹ̆bìẹt spear	*róm-keroạm* sheep, ram
rup-keruọp forest	*tuñ-ketuoñ* horn
fŭt-tuọñi class of children.	

7. Plural-formation by addition or omission of a semivowel before **52**
the stem-vowel. Singular has a semivowel, plural not.

chẹọr-kechŏr vulture	*rwọm-kerom* a fly
twọkh-kẹtŏkh a gourd.	

Plural has a semivowel, singular not.

kŭr-kèkwẹr pigeon	*kŭn-kăkwŏn* rat
pọt-kẹpẹọt lungs.	

8. Plural-formation by change of tone. **53**

As mentioned above, the ending *ni, éni* has, with few exceptions, high
tone; this high tone in most cases affects the tone of the preceding stem-
vowel, so that this also changes into a high tone:

gäk-kègánéni cowrie	*gwäk'-gwénéni* fox
gwè-kègwééni gravel	*kwät-kèkwéálni* chain
rôi-róini hippo.	

For more examples see the nouns given above and the vocabulary.

Gender.

54   The language has no grammatical gender. The natural gender is expressed by adding *tūt* "male", and *ṅwōt* (*ṅùòt*) for the female gender

tūt jŏkh male dog	*ṅwōt jŏkh* female dog
tūt gwär male elephant	*ṅwōt gwär* female elephant
tūt ţeaṅ male tiang	*ṅwōt ţeaṅ* female tiang.

Sometimes *ţặk* "bull" is added for the male gender: *ţặk dĕl* a male goat.

Case.

55   The *Genitive* follows its noun:

dṳ̈ĕl house, *dṳ̈ĕl kwär* house of the chief
gŏkh bag, *gŏh chyẹk* the bag of the woman
jaṭ tree, *jaṭ wuḍọ mẹ* the tree of this man
ajok horse, *ajok kwär* the horse of the chief.

The plural-ending *i* is dropped, when a genitive follows:

kedṳ̈ĕli houses, *kedṳ̈ĕl kwär* the houses of the chief.

On the position of the objective case see the verb.

The Pronouns.
Personal Pronoun.
Absolute Form.

56

γán I	*kọ́n* we
jín you	*yẹ́n* you
jẹ́n he	*kẹ́n* they.

"I myself," etc. is expressed by *rọ́* "body":

γán kẹ́ rọ́ "I with my body," *i. e.* I myself		
jín » »		you yourself
jẹ́n » »		he himself
kọ́n » »		we ourselves
yẹ́n » »		you yourselves
kẹ́n » »		they themselves.

Subjective Form.

d I	*kọ́* we
i you	*yẹ́* you
ẹ́ he	*kẹ́* they.

In one case, where the pronoun was suffixed, I heard *ka* "they" instead of *kẹ*: *dyer ka* they danced. — Sometimes *k* is softened into *g*: *gẹ́* instead of *kẹ́*.

Besides *kọ* "we" frequently *ṅẹ* was mentioned to me as being equivalent with *kọ*.

This form stands behind its verb, the subject being always suffixed in the Nuer language. For instance, when connected with the particle *che* (which is originally a verb), denoting the perfect, the forms are:

cha	cha ko̲
chi	cha ye̲
che̲	cha (or che) ke̲.

In order to express emphasis, the absolute forms may be combined with the subjective (suffixed) form:

ɣin cha nyen	I slept
jin chi nyen	you slept
jén che nyen	he slept
ko̲n cha ko̲ nyen	we slept
ye̲n cha ye̲ nyen	you slept
ke̲n cha ke̲ nyen	they slept.

Some verbs may be treated as impersonal, in these cases only the absolute form of the personal pronoun follows:

yo̲nà, or yo̲nè ɣán	I am crazy
yo̲ni, or yo̲nè jín	you are crazy
yo̲nè, or yo̲nè jén	he is crazy
yo̲n ko̲, or yo̲nè ko̲n	we are crazy
yo̲n ye̲, or yo̲nè ye̲n	you are crazy
yo̲n ke̲, or yo̲nè ke̲n	they are crazy.

Objective Form.

<div style="text-align:right">57</div>

a)

che	ráme	ma̲	ɣá	(or a)	cho̲l	this man called	me
„	„	„	jí		„	„	„	„	you
„	„	„	jé		„	„	„	„	him
„	„	„	kó		„	„	„	„	us
„	„	„	yé		„	„	„	„	you
„	„	„	ké		„	„	„	„	them.

b) a shorter suffixed form.

che	ñi̲di	kach'	a mosquito stung	me
„	ñi̲di	kach'	„	„	you
„	ñi̲de	kach'	„	„	him
„	ñi̲t	ko̲	kach'	„	„	us
„	ñi̲t	ye̲	kach'	„	„	you
„	ñi̲t	ke̲	kach'	„	„	them.

Possessive Form.

<div style="text-align:right">58</div>

The thing possessed is

a singular		a plural	
de̲l goat		ke̲de̲t goats	
de̲là, or de̲l dá	my goat	„ kà	my goats
de̲lù, or de̲l dú	your goat	„ kü	your goats
de̲l, or de̲l de̲	his goat	„ ke̲	his goats

dẹl kón	our goat	*kèdẹt kón*	our goats
dẹl dun, dẹ̈lǐn	your goat	*» kun*	your goats
dẹl dyẹn, dẹlyẹ̈n	their goat	*» kyẹn*	their goats

The *a* in "my" is frequently pronounced *ọ*, or even *ẹ*; this reduction of *a* to *ọ*, *ẹ* is most prominent in the possessive form, but it occurs in the other personal forms also occasionally.

The possessive pronoun as a noun.

mọ dün dá (or *dẹ́*)	this is mine
»	*»*	*dú*	*»*	*»* yours
»	*»*	*dẹ́*	*»*	*»* his
»	*»*	*kọ́*	*»*	*»* ours
»	*»*	*wún*	*»*	*»* yours
»	*»*	*dyẹ̈n*	*»*	*»* theirs

59   Demonstrative Pronouns.

The most common demonstrative pronouns are:

mọ́ or *ọ̆*, *mi* or *i* that

tọ these,   *titi* or *tǐ* those.

rān man, pl. *nẹ́i* people

rầmè mọ́ this man, *nẹ́i tọ́* these people

düel house, pl. *düēli*

düelọ this house, *düēl tọ́* these houses

yằni cow, pl. *yọk*

yằnò this cow, *yọk tọ* these cows

rāṅ this man

mi'th spear, pl. *kẹmǒhi*[1]

mü'dẹ̣ this spear, *mǔtọ* these spears

dẹl goat, pl. *kẹ̀dệ*

dẹ̈lọ this goat, *dẹ̈tọ* these goats

kwằr chief, pl. *kẹkwār*

kwầrọ this chief, *kwẫ tọ́* these chiefs

twọch loin-cloth

twọchọ̀ this loin-cloth, *twọi tọ* these loin-clothes.

rầmè mi̇̀,	*rāni* that man	*nẹ́i titi*	those people
düềli	*»* house	*düềl tǐ*	*»* houses
yằni	*»* cow	*yọk tǐ*	*»* cows
mlüdi	*»* spear	*mūt ǐi*	*»* spears
dẹ̈li	*»* goat	*dẹ̈ǐi*	*»* goats
kwẽri	*»* chief	*kwẽ ǐi*	*»* chiefs
twọi	*»* cloth	*twọi ǐi*	*»* clothes.

60   Other demonstrative pronouns are:

ní, used in singular and plural: *wutọ ní* this man, pl. *kẹ̆wǔt ní* these men; *yẫn ní* this cow, pl. *yọk ní*.

ón has the meaning of "there is," "look there," French *voilà*:

jok ọ́n look the horse there! *voilà le cheval!*

yằn ọ́n, pl. *yọ́k ọ́n* this cow, these cows.

In some examples the materials show *'ènû* for "these": *yǫk ènû* these cows: and: *mǫ̂* this: *wútǫ mǫ̂* this man.

mǫ́ is also employed in the sense of "a certain," "some," *wútǫ mǫ́* "a certain man."

Interrogative Pronouns. 61

ṅa who? *ṅú* what? which?

Chwǫli ṅá whom did you call? *mǫ jǫt ṅa* whose tree is this? *yaṅ ṅa* whose cow?

dǜel ṅu which house? *gwo ṅu* which dog?

The Adjective. 62

chär black: *rȧm mechär* black man, pl. *ṇei techär*

dēr white: *rȧm medēr* white man, pl. *ṇei tedēr*

dìt big: *jǫt medìt* big tree, pl. *jęn tèdìt*

tǫ̈t small; *jǫt mètǫ̈t* small tree, pl. *jęn tetǫ̈ni*

jyek bad: *bęl jyek* bad dura

kçal red: *mǫkh mekçal* red buffalo, pl. *kemǫkh telwal*

chyek short: *rach' mechyek* short fish, pl. *kęrach' techyekchyek*

bŏr white: *lech' mebŏr* white tooth, pl. *kęlęch tíbŏr*

gŏk small bag, *mètǫ̈t* small bag, pl. *goyeni tetǫ̈ni*

bār long: *dùǫp mebār* long way, pl. *keduǫp tebarbār*

manfǫlȧk red fowl, *melwal* red fowl, pl. *manfǫlȧk telwȧl*.

The adjective, when connected with a noun, generally has a prefix: *me* in the singular, *te* in the plural. The adjective *tǫ̈t* shows a particular form for the plural: *tǫeni*; but some others are reduplicated in the plural: *chyek* short, pl. *chyekchyek*, *bar* long, pl. *barbär*. This reduplication probably occurs also in other adjectives.

The Numerals. 63

Cardinal Numbers.

kęl	1	*wǫl iwɛ̈n*	14	*jęnbȧdȩ̈k*	80
rȧu	2	» *dyêch*	15	*jęnbámewȧn*	90
dyŏk	3	» *bȧkȩl*	16	*kweŏr, kȧr*	100
iwȧn	4	» *bárȧu*	17	*kweŏr wiy dȩ kȩ̈l*	101
dyȩ̈ch	5	» *bȧdȩ̈k*	18	*kȧr rȧu*	200
bȧkȩl	6	» *bámewȧn*	19	» *dyŏk*	300
bárȧu	7	*jérȧu*	20	» *iwȧn*	400
bȧdȩ̈k	8	*jérȧuwiy a kȩ̈l* 21	» *dyêch*	500
bȧméwȧn	9	*jéndyŏk*	30	» *bȧkȩl*	600
wȧl, wȩl	10	*jéniwȧn*	40	» *bárȧu*	700
wȩl kȩ̈l	11	*jéndyȩ̈ch*	50	» *bȧdȩ̈k*	800
wȧ rȧu	12	*jęnbȧkȩl*	60	» *bámewȧn*	900
wȧl dyŏk	13	*jęnbárȧu*	70	*jȩ(chȩ²)kȧr jȩ(chȩ²)kweŏr* 1000

The numeral follows its noun: *yǫk rȧu* two cows; *ṇei dyǫk* three men.

64   Ordinal Numbers.

    rāme tet ṅyam the first man,

     »   *te kŏr*   »   second man,

     »   »   *bọ*   »   third man.

    kẹ kẹ̈l once, *kẹ rạu* twice, *kẹ dyǫ̈k* three times.

65   The Verb.

The verb distinguishes three tenses:

    1. an Aorist,

    2. a Past,

    3. a Future.

The Aorist does not include a definite time; it may, according to the context, express a present, a past, or a future tense. In most cases it designates the Present.

The Aorist is expressed by simply *suffixing* the personal pronoun to the stem of the verb.

The Past is formed with the help of the particle *chi (che)*, the Future with the help of *bi*.

66   Examples.

Aorist.

pọ̈ta ṭom I play the tom[1]	*mäḍa tóṅ* I smoke a pipe
pọ̈ti ṭom you play the tom	*märi tóṅ* you smoke a pipe
pọ̈te ṭom he plays the tom	*mäḍe tóṅ* he smokes a pipe
pọ̈t kọ ṭom we play the tom	*mät kọ tóṅ* we smoke a pipe
pọ̈t ye ṭom you play the tom	*mät ye tóṅ* you smoke a pipe
pọ̈t kẹ ṭom they play the tom	*mät kẹ tóṅ* they smoke a pipe
ṅyéḍẹ̈ (ṅyéḍẹ̈) I am wrong	*dyera* I dance
ṅyéḍi you are wrong	*dyeri* you dance
ṅyeḍẹ he is wrong	*dyere* he dances
ṅyeṭ kọ we are wrong	*dyer kọ* we dance
ṅyeṭ ye you are wrong	*dyer ye* you dance
ṅyeṭ kẹ they are wrong	*dyer kẹ (or ka)* they dance.

The native told me that instead of *ṅyeṭ ye* "you are wrong" *ṅyeṭ kạn* "your wrong" is also right; *ṅyeṭ* may be treated as a verb, but also as an adjective (that is, a noun).

67   *Past.*

cha wẹ I went	*cha (che) rän bẹn* the man came
chi wẹ you went	*cha (che) yaṅ liä* the cow died
che wẹ he went	*cha yaṅ nẹ̈kh* I killed a cow
cha kọ wẹ we went	*chi jaṭ jạp* you cut a tree
cha ye wẹ you went	*chi yaṅ da kwŏl* you stole my cow
cha kẹ wẹ they went	*chi ẹ́ nẹ̈n* did you see him?

cha is, in colloquial pronunciation, very often reduced to *che (che)*.

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[1] "tom" is a stringed instrument.

Future. 68

bá bɛ̌l gwár I shall grind dura
bi bɛ̌l gwár you will grind dura
bɛ̌ bɛ̌l gwár he will grind dura
ba kɔ́ bɛ̌l gwár we shall grind dura
ba yɛ́ bɛ̌l gwár you will grind dura
ba kɛ́ bɛ̌l gɛ̌ gwár they will grind dura
ba tɔm pɔ̌t I shall play the tom
ba ko tom pɔ̌t we shall play the tom
ba kɔn mâṭ I shall drink beer
bi kɔn mâṭ you will drink beer
bɛ̌ kɔn mâṭ he will drink beer
jin bi dyɛr you will dance
ɣan ba bene rǔn I shall come to-morrow.

Sometimes here also the personal pronoun stands behind the verb:
ba nǎṭ mâṭɛ̌ gɛ́ (kɛ́) kɔn the people will drink beer.

As the examples given above show, the objective case stands before
the verb. It may, however, be placed behind the verb also, although this
does not occur frequently: *wuṭa mɔ chɛ wɔ nyal* the man climbed upwards
(*nyal* "upwards" is a noun).

Imperative. 69

Most verbs add *ni* in the 2nd person sing., and *ɛ, yɛ* in the plural.
miṭ to eat: *miḍni* eat! pl. *miḍlɛ̌* eat you! *rin* to run: *rinni* run! *rińɛ, rieńɛ*
run you!

The verbs *wɛ* "to go" and *bɛn* "to come" add an *r* in the singular:
wɛ́r go! pl. *wɛ̌yɛ̀ (wɛ̌yá)* go you! *bɛr* come! *bɛ̌yɛ̌ (bɛ̌ya)* come you!

Negation of the Verb. 70

The Nuer has different particles for negation; their exact meaning
and their use is not yet quite clear.

a) *kǎne, kǎre*; sometimes shortened into *kǎ, kɛ̌n, ke*:
chi yán dá kwǎl you have stolen my cow!
kǎ yán du kwǎl I did not steal your cow!
chi ɛ̌ nɛn did you see him?
kǎrɛ̌ nɛn I did not see him.
ke rǎn liù the man is not yet dead
kɛ̌nɛ̌ bɛn he has not yet come
kɛ̌n kene lin they did not hear
chǎ nyɛ̌n I slept
kǎ nyɛ̌n I did not sleep
chɛ bɛn he came
kɛ̌ne (or kene, or kɛ) bɛn he has not yet come
che kɛ bɛn they came
kɛn kɛ bɛn they did not come.

The original meaning of *kāne*, *kāre* is "not yet", but it is often employed in the simple meaning of "not".

    b) *be*;

        cha ko̱ ɣe̱t we arrive

        cha ko̱ be ɣe̱t we do not arrive

        cha ko̱ liṅ we heard

        cha ko̱ be liṅ we did not hear

        che ye̱ne liṅ you heard

        che ye̱ne be liṅ you did not hear

        che be be̱n he did not come.

    c) *le̱*:

        cha ko̱ le̱ ɣe̱t we do not arrive; perhaps shortened from *lu̱kh*. *lo̱kh* to refuse? (see *e*).

    d) Sometimes the particle *chi* expresses negation, in this case it has a high tone, and at the same time a stress: *chi be̱n* he did not come.

    e) *lu̱kh*, *lo̱kh* "to refuse" can be employed for expressing the negation:

        cha mi̱ḏe lu̱kh I refuse to eat, I do not eat;

        chi mi̱ḏe lu̱kh you refuse to eat, you do not eat;

        che mi̱ḏe lu̱kh he refuses to eat, he does not eat;

        cha ye̱, ke̱ mi̱ḏe lu̱kh they do not eat.

71   The *negated imperative (prohibitive)* is expressed by *chó* or *dó*:

        chó we̱ do not go!

        chó be, dó be do not come!

        dó we̱ do not go!

    pl.: *do we̱ be, cho we̱ be* do (you) not come!

        dó mi̱t do not eat!

    pl.: *do we̱ mi̱t, cho we̱ mi̱t* do (you) not eat!

        dó riṅ, chó riṅ do not run!

    pl.: *do wa riṅ, cho we̱ riṅ* do (you) not run!

72   *Passive Voice.*

The verb is often used in a passive or intransitive sense; in its form the verb in the passive is identical with that in the active; whether there are any differences in tone I have not been able to find out. Usually the verb seems to have a falling tone (ˋ) in the past and in the passive.

    che rän ne̱kh the man was killed

    che rän mo̱kh ne̱kh the man killed a buffalo

    che rän ne̱kh ke mo̱kh the man was killed by a buffalo

    che mo̱kh ne̱kh ke rän the buffalo was killed by the man.

73   *Auxiliary Verbs.*

    I. "To be".

        If the predicate is an adjective or an adverb, the copula "to be" is sometimes not expressed at all: *chi re̱ṅ*

you are rich; *ɛ́ kål* he is poor; *cha kɔ ryan* we are rich; *dít né ɣán* I am big; *ɛ́ yán* he is white.

ɣán tɔ́ here I am	*kɨn tɔ́* here we are
jin tɔ́ here you are	*yén tɔ̂* here you are
jɛn tɔ́ here he is	*kén tɔ̂* here they are
ɣano it is I	*kɔ́nɔ́* it is we
jiŋ it is you	*yén nɔ̆* (*nɔ̆?*) it is you
jɛ́nɔ́ it is he	*ke nɔ̆* (*nɔ̆?*) it is they.

The copula *a* "to be" may be added: *ɣan a dít* I am big.

If the predicate is a noun, in most cases *lap, lapf* "to be" is used:

lábà jã'l I am a traveller
láp kɔ jã'l we are travellers
lábà chán I am a poor man
labi (*labˌ*) *kwár* you are chief
láp kɔ jáháni we are Dinkas
láp kɛ́ chár (*cháhàr*) they are black people.

2. "To have."

tá ɣɔk I have cattle	*tá kɔ ɣɔk* we have cattle
tí ɣɔk you have cattle	*tá ye ɣɔk* you have cattle
tɛ̯ ɣɔk he has cattle	*tá kɛ ɣɔk* they have cattle.

Or with the help of *a* "to be": *ɣan a ɣɔk* I have cattle, *jin, jɛn, kɔn, yen, ken a ɣɔk.*

3. *ne* often stands behind a verb; it seems to be an auxiliary verb, but I have not been able to find out its meaning.

4. *kú* seems to express habitual action.