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A SHORT GRAMMAR
OF THE
SHILLUK LANGUAGE
BY
DIEDRICH WESTERMANN

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DIEDRICH WESTERMANN
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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.

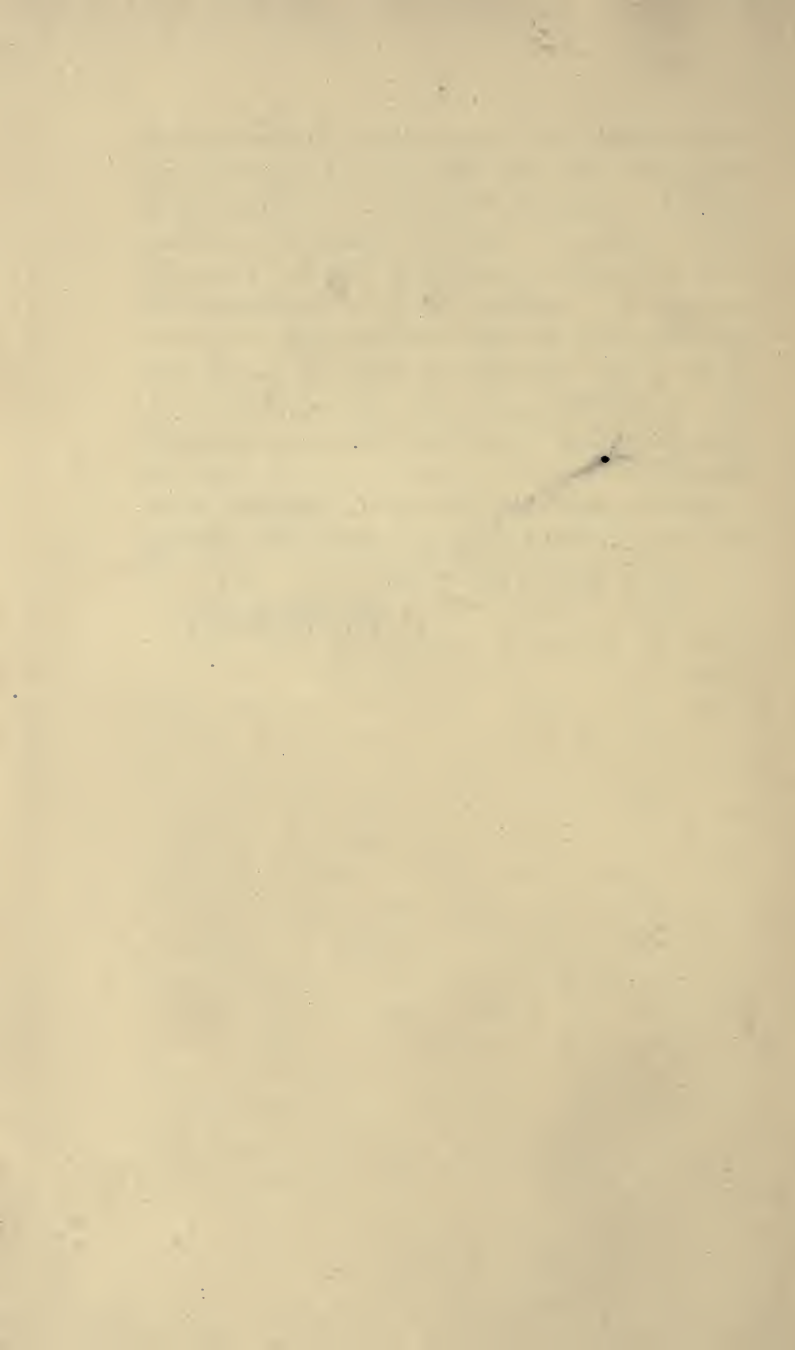
The object of this book made it impossible, to treat the language exhaustively; indeed many problems have not even been touched, as for instance the position of the Shilluk among other African languages, etymology, the ways of forming words, the laws according to which the tones change. I have purposely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

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*.
- ɲ* is an interdental *n*, pronounced by putting the tongue between the teeth, as in *d*.
- 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".
- ʃ* is the sharp *th* as in *thing*, *thorough*.
- t* is as in English.
- ʈ* is the interdental *t*; it is formed just in the same way as *d*, 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*.
- z* 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".

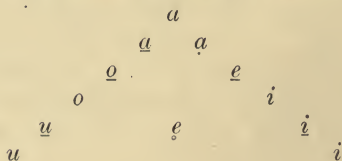
i like ee in keen, e in he, but shorter. In an orthography not strictly scientific both i and *i* may be rendered by the same letter: *i*.

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: *ǎ*.

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 rẹ why you? *yán* I, *wón* we, *gén* they, *óbói* foam, *mén* àn this one.

Low tone: *tèrò* people, *é* kò he says, *é* *mèdò* it is sweet, *yí* rẹ *gwàl* why are you thin? *dèàn* cow, *ànàn* now.

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

Rising tone: *Dǎk* (a descendant of *Níkàn*), *fūk* a water-pot, *gḗ* *bḗn* all of them; *ótṵwón* 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. *tḥk* "is absent", *tḗk* "is hard", *nḥk* 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: *rám* thighs; *á* is high, but *m* low; *gyèn* 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.

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 wēlo* 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 fōte won* the chief of our country
afōajō rabbit; *afōañ nāl 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 wēlo* 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 *nù* male lions *màṭí* *nù* female lions

kyèṅ à *tẁòṅ* male horse *kyèṅ* à *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 *nà* "child": *nà deṅ* a small, young cow, *nà 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 (*ṙén*) he *ḡén* they.

ḡòṅ hé

ḡòṅ 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>wòt¹⁾ wón</i>	our house	<i>wòtè wón</i>	our houses
<i>wòt¹⁾ wún</i>	your house	<i>wòtè wún</i>	your houses
<i>wòt¹⁾ 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>gwòk²⁾ wón</i>	our dog	<i>gúóké wón</i>	our dogs
<i>gwòk²⁾ wún</i>	your dog	<i>gúóké wún</i>	your dogs
<i>gwòk²⁾ gén</i>	their dog	<i>gúóké gén</i>	their dogs.

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

¹⁾ this *t* is to be pronounced *d*; see rule above.

²⁾ 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>ó</u> <i>g</i> <u>á</u>	<i>m</i> <u>ó</u> <u>w</u> <u>ón</u>
<i>m</i> <u>ó</u> <i>g</i> <u>í</u>	<i>m</i> <u>ó</u> <u>w</u> <u>ún</u>
<i>m</i> <u>ó</u> <i>g</i> <u>é</u>	<i>m</i> <u>ó</u> <u>g</u> <u>én</u> .

Instead of “*me*“, “*gin*“ = “thing“ may also be taken: *gína* 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 wòṅ áńò* which house is it?
rit king: *á rāṅ áńò* which king is it?
yat tree: *á yaṅ áńò* which tree is it?
ogwok jackal: *á ogwòṅ áńò* which jackal is it?
atēp bag: *á atēm áńò* which bag is it?
lyech elephant *á lyēṅ áńò* which elephant is it?

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

Plural.

wodi houses, *á wòt¹⁾ óńò* which houses are they?
rōr kings, *á rōr óńò* which kings are they?
yēṅ trees, *á yēṅ óńò* which trees are they?
ogok jackals, *á ogok¹⁾ óńò* which jackals are they?
atēp bags, *á atēp¹⁾ óńò* which bags are they?
lyēch elephants, *á lyēch¹⁾ óńò* which elephants are they?
gik things, *á gik¹⁾ óńò* which things are they?

àmén who? pl. *ámók?*

amén á bì who has come?
ámók¹⁾ á bì who (pl.) came?
jal amēn which man?
jok amók which men?
amén â á wòrì yín who (is it that) sent you?
won àn á wot mēn this house is house whose?
 whose house is this?
wot¹⁾ àk á wote mok whose houses are these?

â which?

won â which house?
rāṅ â which king?
ogwòṅ â which fox?
ógòkí â which foxes?

22. Relative Pronouns.

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

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

which is probably the same particle that forms the past tense, and can, therefore, only be used for the past.

jal á bì auwa the man who came yesterday

wot á gèrè wón the house which was built by us

dean á nẹ̀kè yi tēro the cow which was killed by the people.

b.

má who, which: *jal má bi* the man who came

ken má bēn the time which comes.

c.

mén àn the one (which):

yá fá dwátá mén é lẹ̀jò, yá dwátá mén à tàr I do not want the one which is black, I want the one which is white.

In a. and c. there is no relative pronoun, it is in reality a simple sentence — "the man came", "the one is black" — which serves at the same time for expressing a relative sentence.

23. Demonstrative Pronouns.

There are several demonstrative pronouns, marking the different distances between the speaker and the object spoken of.

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

Plural: *àk, àn* or *àgàk* these, *éni* those, *àchà* those over there.

To mark a distance very far away, they use *chíné*: over yonder.

Here the same changes in the final consonant of the noun in the singular take place as in the interrogative pronoun.

Examples.

gwòk dog

gwón àn this dog

gwón éni that dog

gwón àchà that dog there

gúòk dogs ¹⁾		
gwók àk	} these dogs,	gwók éní those
àn		dogs
àgàk		gwók àchà the dogs over there
jâgò chief		
jân àn this chief	jân éní that chief	jân àchà the chief over there
jâk chiefs		
jâk àk these chiefs	jâk éní those chiefs	jâk àchà the chiefs over there
wot house		
wón àn	wón éní	wón àchà
wodi houses		
wot ak	wot éní	wot àchà
yít ear		
yín àn	yín éní	yín àchà
yìt ears		
yìt àk	yìt éní	yìt àchà
atép bag		
atém àn	atém éní	atém àchà
atép bags		
atép àk	atép éní	atép 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	} tèn éní	tèn àchà.
àk		

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

¹⁾ 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

dúònì 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 jòdò 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
--------------------------	------------------------

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.

Imperative,

chàm eat!

pl. chàmùn eat!

chām wà let us eat!

két go! pl. kédân go!

kédè wòn let us go!

Remarks.

In the *present tense* the verbs always end in *o*. The *imperfect* in most cases has no final vowel, but ends in the second consonant of the stem; there are however a few cases, where *i* is added. For instance a *nètì* he laughed.

In the *third person sing.* of the Imperfect *á* is not the pronoun, but a particle denoting the past tense. It is much used in telling stories etc.

The *habitual* form denotes action, which is done usually, either in the present, or in the past. It is really a mode, not a tense.

I have not been able to find a difference between the two *futures*. The first is much more used than the last.

As the two examples show, in one case in the first Future the verb has the form of the Present, in the second case the form is different. There is no rule for which form is to be used in the Future. But in the Perfect, Second Future, and Habitual, the verb has always the form of the Present.

In the present tense the vowel of the stem is generally long, and has a low tone. Where the vowel is short in the Present, as a rule the tone is high.

32. The Verb with a Noun as Object.

Present.

yá chàmò byél I am eating dura

yá kédò gat I am going to the river.

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 rḗnĩ</i> you ran	<i>à chwólḗ</i> he called
<i>à rḗné</i> he ran	but: <i>á chwòlè</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, *gwèdò* 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_na, ba_ne, fa_ne, fa_n 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 màt</i> <i>ya màtà pi</i> <i>ya màtì pi</i>	<i>ú màdò</i>
to carry	<i>yá tètò</i>	<i>yá tèt</i> <i>yá tètà yát</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 jèt, á fyèt</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 gwèt</i> <i>yá gwètì waño</i> I wrote a book	<i>ú gwètò</i>
to beat	<i>yá fòdò</i>	<i>ya fòt</i> <i>ya fòtà nate</i>	<i>ú fòdò</i>
to call	<i>yá chwòtò</i> <i>yá chwòtò nál</i>	<i>a chwòtì</i> <i>a chwòla nál</i>	<i>ú chwòtì</i>
to cut	<i>yá nùdò</i>	<i>yá nùt</i> <i>yá nùtì yaṭ</i> <i>yá òta yaṭ</i>	<i>u nùdò</i>
to kill	<i>yá nэгò</i>	<i>yâ nэгì</i> <i>yá nэгà dyél</i>	<i>ú nэгì</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>gwòni àn</i>	<i>nāne gĕgò</i> <i>nate gwók</i>
<i>á kwóp</i>	<i>kóp, kóbán</i>	<i>kwóp</i> <i>kwóm àn</i>	<i>nān kĕbò</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>nàk</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>àuwà</i>	yesterday
<i>dùki</i>	to-morrow	<i>de chan tin</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 gầnò, nà̀tè yà fàch I think, the man is in the village.

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

àwó, á chwòl yes, he is called = has been called.
é bènò he is coming.

é lètí á kèn? he was seen (by) you where? = where did you see him?

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

nùtí bènò not yet came = he has not yet come.

yá ú kèt, ú chwòlè én I shall go, shall call him = shall I go and call him?

jàwàn kèdò make haste going = go quickly.

wòt jâgò yà kèn? house of chief is where? } where is the
wòt jâgò ágòn én? house of chief is where it? } house of the chief?

nùtè yán yǒ show me the way.

yá nùtò yǒ I show the way.

jàl éni nájè yín? man this is known thee? Do you know this man?

fyèjè dwátá nò ask him (he) wants what = ask him what he wants!

yá dwátá kédò I want to go.

yí kàlá kèn? you come from where?

yá kàlá gól rít I come from enclosure of king = I come from the king.

yí wórè yí mén? you were sent by whom? = who sent you?

ámén â à wórè yín? who is it he sent you? = who sent you?

yá wórè yí jâgò I was sent by chief = the chief sent me.

é dwátá nò? he wants what?

é kò, yí kèté yíè he says you may go to him.

yá bà yèi bènò I not can come = I cannot come.

bu kèn má bèn ànàn (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 núté yí kí yǒ I shall show you the way.

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

yǒ dôch? Is the road good?

yá gâno, fi gîr 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 ádi? you are how = how are you?

yá nútì 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 tyèli 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 nútì 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.

rúm 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 gyèndò 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 máté 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 yití 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 yú¹⁾ ñúkè mól come (you) to-morrow morning

¹⁾ 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 k̄òná 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 t̄um 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 b̄èn 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 réch we will fish (catch fish).
wá ch̀egò réch we catch fish (with a hook).
wá ch̀èkà réch we caught fish (with a hook).
gé tyèna yei (*yai*) they carve a boat.
yei toyo 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 èn? where is your spear (spear your is
where he)?
wòdè á r̀èp̀ì yì màch his house was caught by fire.
òg̀é á r̀èn his cows ran away.
mén àn bá wòt wún? is this your house?
gé n̄èàù bỳél g̀én they have sold their dura.
á kwànà kẁéndá he took my bread.
lwòk lànì (from *lau!*) wash your loin-cloth!
lànà á lwòk my cloth is washed.
n̄tí l̀ògà ní̀n̄é he has not yet washed his face.
ád̀èrà é kẁòmò my donkey is laming.
n̄tè yán f̀wòtí show me your farm!

dô (= *dok*) *wón é chàmò lûm* 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 múdjá gyènè kí byél he gave his fowls (hens)
dura.

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

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

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

àmên á chwólé yán? who called me?

yá chwólè yi mên? I was called by whom?

wá tótè nyèi 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 pyèjá gén he asked them.

wù 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 mók? who told you this?

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

gé mújá 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 mújá dèan kí lûm they gave the cow grass.

gé chwota nyèi kí yé they asked him for money.

gé chwola nyèi kí yé they asked him for money.

fyéché jâgò } he asked for the chief.
a fyèchà jâgò }

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.

wòmàn rómó fì the women fetch water.

gé nyétó dòk they are milking cows.

VIII.

kòpí m̀at speak slowly!

*kú*¹⁾ *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 k̀b̀ì di*²⁾ *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 l̀b̀ò the women shall (may) carry mud!

gé chàb̀ò l̀b̀ò they knead mud.

á chàpá l̀b̀ò he kneaded mud.

dòre wót á p̀at the house has fallen down.

r̀é l̀et his skin is hot = he is lazy.

yí r̀è ywón? why do you cry?

m̀ìò ḍòt̀t̀ì ǹar̀é the mother suckled her child.

wiyé 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.

wijá k̀agò my head splits = I have a head-ache.

é bì ǹót̀yè̀nò he came some days ago.

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

r̀úná bá pyàrò wí k̀í abích my years are 15 = I am 15 years old.

IX.

r̀úné á màl, r̀úná yà chán his years are above, my years are behind: he is older than I.

bá duòn ǹé yán he is not so old as I.

yá m̀òlá b̀èn é t̀òk 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 Nádok my name is Nyadok.

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

kwó¹⁾ gín àn take this (thing)!

gín an bá mèá this is mine.

tòtè yán mèì give me yours!

gè nékà 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.

yèy²⁾ 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 rìt he took the skin of the buffalo and gave it to the king.

tún³⁾ ánwák bār the horns of the bush-buck are long.

1) for *kwón*.

2) from *yèjò*.

3) 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 yâbò òòk he searched cattle.

òòk á yâf the cattle were searched for.

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

é chàrà 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 chùnì 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 chàrà 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 bòkò he does not say it, be-
cause he is afraid.

jwání rìnò, kípá yì kú chwónì run quickly, lest
you be late!

kop tìn chwaki mál, kípá gé lìn 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.

bì wot, fá yú (= yí o) ǹ̀p̀è k̀̀t come into the house, lest you become wet!

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

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

X.

kípàńó á b̀̀k̀í? why are you afraid?

kípàńó á b̀̀k̀é? why is he afraid?

yá fá b̀̀k̀í I am not afraid.

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

kúchè yán I do not know.

ǹ̀j̀è 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 k̀̀dá my foot has a wound, therefore I do not (= cannot) go.

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

ad̀̀r̀ò é dà k̀̀ch, b̀̀ǹn a ywóní the donkey was hungry, therefore he was braying.

á yéńá Bura-Chol, yá ní k̀̀d̀ò chuk k̀̀i 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 m̀̀k̀ò 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 rén, 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 jwanò bēnò tell (him), he may come at
once.

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

wéi kédé let him go!

wó kédè tyàu 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?

wóu 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 ðòk aryau chótí gén I have two cows (it is) finished (with) them = I have only two cows.

jē ábí kyèl chótí gén á bí only six men came.

yá lètà gén, chótí gén I saw them (it was) finished (with) them = I saw only them.

é fa wò-tên, chótí he is but a boy.

yé da ðòk máfót ðòk ábíkyèl he has cows surpassing cows six = he has more than six cows.

jè á tòù, ge fǒdó jē ádèk more than three people died.

dān a dachò a yech púk wije the woman lifted the pot on to her head.

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

fuk á fāné fi she fills the pot with water.

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

gwok yiébé é tètò the dog his tail wags = wags his tail.

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

mèn fá duon that is not sufficient.

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

két wòn? shall we go?

yá kedo bé dwár I am going shooting.

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

gwogá á tùmì my work is finished.

yá yānì én I was insulted by him.

dean bēno é nwòlò 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 fèt do not lie!

yí kú kwàt 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 lógó ya da gin-cham, yí ré t̄t̄t̄á 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 t̄òw̄è I am afraid he will die.

yá b̄òk̄i én̄ I am afraid of him.

ó b̄ót̄? will he recover?

ḡé p̄âr 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.

gĕ 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 dí¹⁾ 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 gĕ fán áryàu, dĕ gĕ mĕrì ànàn
„it was they quarrelled, their years were
two“ = they were quarrelling two years,
but now they are reconciled.

¹⁾ from *kōbò adí*.

yějá bǎnò "my heart refuses" = I doubt.

wíjē láì he is ashamed.

nĕlè yì gĕn he was (laughed at) scoffed at by them.

nĕtè yì gĕn he was (laughed at) scoffed at by them.

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

lané fyĕt his loin-cloth was torn.

wei bē wot let him come into the house!

wei kĕdá let me go!

fach á dūr fĕn yì gĕn the village was destroyed
by them.

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

gĕ cháká kun mĕkō 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 kĕdé come (you), we will go.

yĕjĕ kōnō his heart was excited.

á bì é nǔtí chàm he came without having eaten.

bà á kĕt, e nǔtí kĭ náchō he did not go (because)
he had not yet taken leave.

á bì é ywònò he came weeping.

á tōu, é nǔtí tĕn he died, while (still) a child.

III. Two Bible-Texts.

The Prodigal.

11. *Jal mēko wat áryàù;*¹⁾ 12. *a kōbì*
man some son two said
na ñal tēn²⁾ 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 kéré*¹⁾ *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 bú
 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 rúmí kí yéjé kêté, ká è*
 He thought in heart his alone, and he

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

ka ní chám gèn, gin chám ní dònìdò²⁾. 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: yá d̀è r̀d̀ǹd̀ kí ỳǹ, kí
 say thus: I have sinned with thee, with

m̀n duonì;³⁾ 19. yá fá myér kí
 which (is) great; I not am worth with

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

¹⁾ a man which was a rich man.

²⁾ and when they eat, food is left.

³⁾ 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* *rènd* *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* ¹⁾ *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* *wàṅè* *chwé* *ka* *ńālu,* *wei* *wá*
 And bring ox fat and butcher, let us
chàm *wòn,* *wá* *ńètè* *wòn.* **24.** *ma* *wādd*
 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;¹⁾ bun ña-onwòk
 refusing with me; not were child of ram

¹⁾ "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.¹⁾ 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 chǎkí, jam àk à yèná yā bēn,
 not near, goods these, which are mine all,
faté jamí?²⁾ 32. Dé ànàn wéi wá bēdò
 not your goods? But now let us be
kǐ ákyèl, wá nètò;³⁾ ma ómyáu,
 with one, we laugh; because your brother,
á bēdá 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 òròk⁴⁾*
 Snake was it, was bad with wickedness

¹⁾ "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

²⁾ "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

³⁾ now let us live in unity, and be glad.

⁴⁾ "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* *kōbi* *dácho*
 from body trees these? Said woman

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

rei *yén* *bēn.* **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* *kōfe* *dácho*
 hands your, you die. Was said woman

kí *yí* *tvol* *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

¹⁾ 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

nau¹⁾. A fune gen ki yite
 thus. Was plucked by them with leaves

yén, a rúkè gín.²⁾ 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,³⁾ 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

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

²⁾ *gín* is sometimes used for *gen*.

³⁾ "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: yì rè chàm kì n̄wòle yèn? A kōbì dachò kine: twòl fan en a wānì yán, a bān mó (ma?) chāmá.¹⁾* **14.** *A kōbì jwòk kine: yì ú chèn kì yì ka gwòk mòk enì, yì u chòk yì mula fén, lābo fàn én u chámè yín kì yète chān bèn.* **15.** *Mānò u chiba kel wun kì dachò, kì kel ñegi kì ñege. Fan en u chak wiji kì tógò, yì ú loñ ta tyele dān kì tógò.²⁾* **16.** *A kōbì jwòk kì dachò kine: fāl u ram kì rei ú ñèná gèn chānò 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 gól 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.** *Kwòdo 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.³⁾* **20.** *A chwòl n̄n̄ ná gól gen Eba, ama en mī tēri bēne.* **21.** *A gōk jwòk kì lāu á làn dyel, a rūki gin.* **22.** *A kōbì jwòk kine: é, dān e logo nami*

¹⁾ after that I ate.

²⁾ "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.

³⁾ "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 nájè 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.¹⁾ 23. A kâle wók ki
yi jwok ki Eden, ká kitì fàl be fur ki
fèn, a réi gòn a kwánì.

¹⁾ "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".

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, buni 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 mix¹⁾

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

¹⁾ 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
duón-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
dúkì 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. not¹⁾
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
funo to pluck

¹⁾ 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, jâki chief
jâlò (jal), jòk, chwou man
jám goods, property

jògò to drive away
jor-jor bug
jwànò 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

káké 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-kànì 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-lwêt</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>nùtí</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-myer 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
rít-rór 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-tón egg
toyò to pierce, to sprout
túgò to play
tūlò 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
tyàu 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, wêrò to be angry
wètò to squander
wi father
wich-wat, wit head, top,
 on
wínò-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>chwòno</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>duon; to become- dōno</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>wàno</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>wànò</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. *ógík-ógík*
 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*

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