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A SHORT GRAMMAR  
OF THE  
SHILLUK LANGUAGE  
BY  
DIEDRICH WESTERMANN

UC-NRLF



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DIEDRICH WESTERMANN

PHILADELPHIA, PA.  
THE BOARD OF FOREIGN MISSIONS  
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## PREFACE.

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

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

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

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

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

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

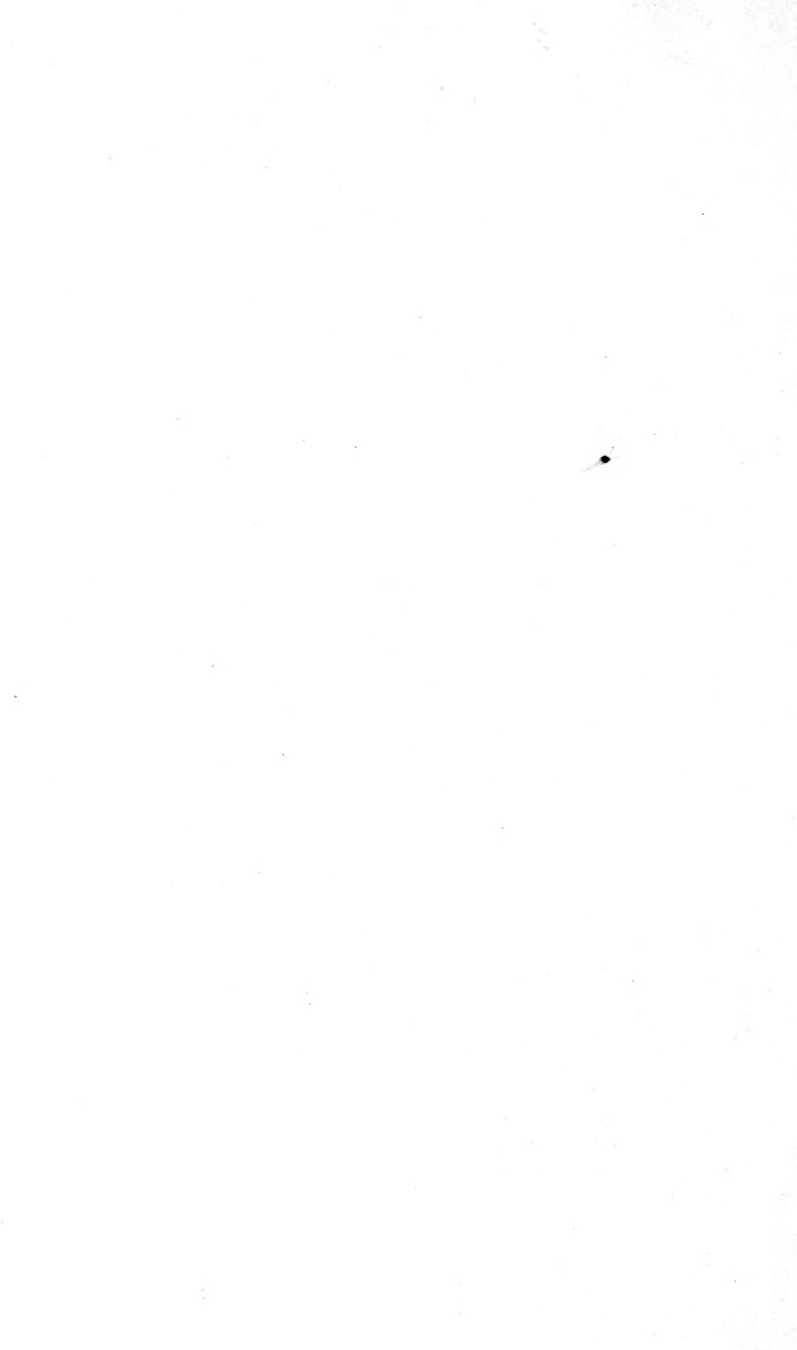
As to how this book should be employed, I would add a few remarks: the quantity of vowels is not so unchangeable as it is in some other Sudan languages, frequently a vowel is long, when standing in an unconnected word, and short when in a connected word, that is a word spoken in connection with other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



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

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

D. WESTERMANN.







# I. Grammar.

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## The Sounds.

### 1. The Consonants.

*b* as in English.

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

*d* as in English.

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

*f* as in English.

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

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

*ḡ* 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*.
- ng* 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.
- t̪* is the interdental *t*; it is formed just in the same way as *d̪*, 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", *gol̠* "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.: yeck 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".

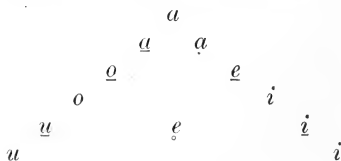
i like ee in keen, e in he, *but shorter*. In an orthography not strictly scientific both i and i may be rendered by the same letter: i.

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 *n*, 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*

*t* and *s*

*d* and *z*

*p* and *f*.

Until now both *ch* and *sh*, *p* and *f* have been written by the missionaries, but for *t* and *s* only *t* has been used, for *d* and *z* only *d*; 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 *t* and *s* I write only *t*, for *d* and *z* only *d*.

#### *Change of Consonants.*

The consonants *k t 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 t 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 d 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 t 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; yǎ kò I say;*

*yí* rè 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* rè *gwál* why are you thin? *dèàn* cow, *ànàn* now.

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

*Rising tone*: *Dăk* (a descendant of *Nikan*), *fūk* a water-pot, *gé* *bě̃n* all of them; *ótṣwón* 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*. *tṣk* "is absent", *tṣk* "is hard", *nók* 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; *gyén* 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  
*tyèlò-tyél* foot  
*gyè̀nò-gyè̀n* hen  
*lĕjò-lĕk* tooth  
*tánò-táni* temples

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

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

## 2. Change of Vowel-quality.

<i>ogwal-ogwèli</i> frog	<i>bàt-bât</i> arm
<i>fāl-fet</i> spoon	<i>ódèk-údíkì</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>tòn-tòn</i> spear	<i>chún-chòn</i> knee
<i>òkwèk-òkwàk</i> a goose	<i>tyèlò-tyél</i> foot
<i>ógwòk-ógòkì</i> fox	<i>gwòk-gúòk</i> dog
<i>ówèt-òwèt</i> a mat	<i>gyènò-gyéù</i> hen.
<i>ògwòrò-ógwérì</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>ódèk-údíkì</i> a mat	<i>fǐnò-fǐnì</i> cheek
<i>kwòm-kúòmì</i> chair	<i>tánò-tánì</i> temples.
<i>tàk-tàkì</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.

*ógwòk-ógòkì* fox.

8. Other changes.

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

9. Different words for singular and plural.

*dācho-mán* woman  
*jālo (jal)-chwou* man, male  
*pach-myer* village.

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## Case.

### 13. The Genitive of Nouns.

#### Singular.

The genitive simply follows the noun determined by it.

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

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

*jāgo* chief; *jān fôte won* the chief of our country  
*afoajò* rabbit; *afoañ 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  
*lējò* tooth pl. *lèk*; *lèke lyech* teeth of the elephant  
*yèt* neck pl. *yiet*; *yiete wòtòn* the necks of the children

*yít* ear pl. *yìt*; *yíte kyeñ* ears of the horse  
*atèp* bag pl. *atèp*; *atèpe nate wèlo* the bags of the  
traveller  
*afoajo* rabbit pl. *áfòàchì*; *afoache jal eni* the rabbits  
of this man  
*jâgò* chief pl. *jâk*; *jâkè fòte 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>ónwók</i> male sheep or goat	<i>dyél</i> female goat.



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

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

*tòṅí* *nù* male lions                      *màṭí* *nù* female lions

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

pl. *kyèṅ* à *tòṅ*                      *kyèṅ* à *màṭ*

*tẁòṅ* *ómórò* male                      *màṭ* *ómórò* female roan

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

The deminutive is expressed by prefixing *nù* "child": *nà dean* a small, young cow, *nù kyèṅ* a small horse.

## Pronouns.

### The Personal Pronoun.

#### 16. Absolute Form.

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

*yán* I    *wón* we

*yín* thou                                        *wín* you

*én* (*ṛén*) he                                  *gén* they.

*gèn* hé

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

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

		<i>With more emphasis:</i>
<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 én, 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>wòdà</i>	my house	<i>wòtá</i>	my houses
<i>wòdì</i>	thy house	<i>wòtí</i>	thy houses
<i>wòdè</i>	his house	<i>wòté</i>	his houses
<i>wòt<sup>1)</sup> wón</i>	our house	<i>wòtè wón</i>	our houses
<i>wòt<sup>1)</sup> wún</i>	your house	<i>wòtè wún</i>	your houses
<i>wòt<sup>1)</sup> gén</i>	their house	<i>wòtè gén</i>	their houses.

*gwòk* dog pl. *gúòk*.

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

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

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

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

Note the changes of the tone.

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

<i>jāgə̀</i> chief	<i>jā'ńá</i> my chief
<i>jāk</i> chiefs	<i>jāká</i> my chiefs
<i>afoajə</i> rabbit	<i>afoańá</i> my rabbit
<i>afoachi</i> rabbits	<i>afoachá</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>méá</i> mine	<i>méi wón</i> ours
<i>méi</i> thine	<i>méi wún</i> yours
<i>mē</i> his	<i>méi gén</i> theirs.

b. Plural of the thing possessed.

<i>mógá</i>	<i>mǒ wón</i>
<i>mógí</i>	<i>mǒ wún</i>
<i>mógé</i>	<i>mǒ gén.</i>

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

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

## 21. Interrogative Pronouns.

*ńńò* what, which? pl. *ńńò?*

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

*wot* house: *á wòṅ áṅò* which house is it?  
*rit* king: *á rāṅ áṅò* which king is it?  
*yat* tree: *á yaṅ áṅò* which tree is it?  
*ogwok* jackal: *á ogwoṅ áṅò* which jackal is it?  
*atēp* bag: *á atēm áṅò* which bag is it?  
*lyech* elephant *á lyēṅ áṅò* which elephant is it?

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

### Plural.

*wodi* houses, *á wòt<sup>1)</sup> óṅò* which houses are they?  
*rōr* kings, *á rōr óṅò* which kings are they?  
*yeṅ* trees, *á yeṅ óṅò* which trees are they?  
*ogok* jackals, *á ogok<sup>1)</sup> óṅò* which jackals are they?  
*atēp* bags, *á atēp<sup>1)</sup> óṅò* which bags are they?  
*lyech* elephants, *á lyēch<sup>1)</sup> óṅò* which elephants are they?  
*gik* things, *á gik<sup>1)</sup> óṅò* which things are they?

*amén* who? pl. *amók?*

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

*â* which?

*won â* which house?  
*rāṅ â* which king?  
*ogwoṅ â* which fox?  
*ógòkí â* which foxes?

## 22. Relative Pronouns.

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

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



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

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

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

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

There is another kind of demonstrative pronoun, expressed merely by the change of the final consonant described above. It has somewhat the character of the English definite article. Its use seems to be restricted to the nouns ending in *k t t̄ p ch, gō, 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* an this one

*mók* ak these ones.

## 24. The Reflexive Pronoun.

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

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

I wounded myself

*rèi* a *tóti 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

*gè nèka rèi gén* they killed themselves.

25. "I myself" etc. is expressed:

*á gwókè yá kí rèa* "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  
*yēt* neck, *yeṅ bar* long neck  
*yeti* necks, *yeti baro* long necks  
*lèjò* tooth, *lèṅ tar* white tooth  
*lèk* teeth, *lèke 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

*riṭ mádòch* a good king

*ròr mádòch* good kings.

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

*dúòn* to be big (an accomplished state)

*rèònò* to become bad, to act badly

*ràch* to be bad

*lèònò* to become hot, to feel hot

*lèt* to be hot.

### 28. Comparison.

The means of comparing an object with another are rather scanty, the people not feeling the need of comparison as we do. They simply say: this thing is big, and that one is not big.

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

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

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

*jě á tóu, gé jòdó jě 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>pyāro wíjè dà ákyèl</i>	} 11.
or: <i>pyāro wí kí ákyèl</i>	
("ten, its head has one")	

The numeral follows the noun: *wot 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>àndlò</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.



*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  
*kètè 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>rĩ̀nò</i> to run	<i>à nǎ̀gé gòn</i> he killed him
<i>à rě̀nǎ́</i> I ran	<i>à bě̀nǎ́</i> I came
<i>à rě̀nĩ́</i> you ran	<i>à chwò̀lé</i> he called
<i>à rě̀né́</i> he ran	but: <i>á chwò̀lè</i> he called
<i>à rě̀n wá</i> we ran	him.
<i>à rě̀n wú</i> you ran	
<i>à rě̀n gé</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 wín* you ate; *gé bèn gèn* 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, *yòdò* to find  
*yǎ gwět* I (my name) was written, *gwèdò* to write  
*yǎ ú gwět* 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 *yè* "by" is said before the noun; the 'helping vowel' is then dropped:

*á chám yè 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 kwòpè* 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 *yè* "by" is added:

*á chám yè 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 yi 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 chwól yi jàl àn* I was called by this man.

### 35. The Verbal Noun or Infinitive.

*chàm* eating

*kèdò* going

*chàm àn* this eating

*kèn àn* this going, this

*chàmò byél* 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:

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

*nate gwōk* one who works habitually, a workman.

*mādo* to drink:

*nane mādo* one who is drinking just now

*nate 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 reni* 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. *lana, bang, fané, fan en* it is he.

c. by the emphatic pronoun: *yana rīt*

d. by the simple pronoun: *yū 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 màt̃</i> <i>ya màt̃à pi</i> <i>ya màt̃ì pi</i>	<i>ú màdò</i>
to carry	<i>yá tètò</i>	<i>yá tèt̃</i> <i>yá tèt̃à yát̃</i>	<i>ú tètò</i>
to run	<i>é rìnò</i>	<i>á rêñ</i>	<i>ú rêñì</i>
to lie, tell a lie	<i>e fètò</i>	<i>á jèt̃, á fyèt̃</i>	<i>ú fètò</i>
to work	<i>yá gògò</i>	<i>yá gòk̃</i>	<i>ú gògò</i>
to speak	<i>yá kòbò</i> <i>yá kòmò kwóp</i>	<i>yá kòp̃</i> <i>yá koma kwóp</i> I spoke a word	<i>ú kòbò</i>
to carve, to write	<i>yá gwètò</i>	<i>á gwèt̃</i> <i>yá gwèt̃ì waño</i> I wrote a book	<i>ú gwètò</i>
to beat	<i>yá fètò</i>	<i>ya fòt̃</i> <i>ya fòt̃à nate</i>	<i>ú fètò</i>
to call	<i>yá chwètò</i> <i>yá chwètò nál</i>	<i>a chwèt̃ì</i> <i>a chwòla nál</i>	<i>ú chwèt̃ì</i>
to cut	<i>yá nùdò</i>	<i>yá nùt̃</i> <i>yá nùt̃ì yaṭ̃</i> <i>yá ñota yaṭ̃</i>	<i>u nùdò</i>
to kill	<i>yá nètò</i>	<i>yâ nèt̃k̃ì</i> <i>yá nèt̃k̃à dyél̃</i>	<i>ú nèt̃k̃ì</i>
to search	<i>yá yàbò</i>	<i>yâ yàp̃</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>fyĕn an</i>	<i>nāne fĕdò</i> <i>nate fyĕt</i>
<i>á gwók</i>	<i>gók, gwók</i> <i>gógún</i>	<i>gwók</i> <i>gwòń àn</i>	<i>nāne gògò</i> <i>nate gwók</i>
<i>á kwóp</i>	<i>kóp, kóbán</i>	<i>kwóp</i> <i>kwóm àn</i>	<i>nān kòbò</i> <i>nate kwóp</i>
<i>á gwĕi</i>	<i>gwĕt, gwĕdùn</i> <i>gwĕdi waño</i>	<i>gwĕt</i> <i>gwen an</i>	<i>nāne gwĕdò</i> <i>nate gwĕt</i>
<i>á fwót</i>	<i>fót, fwót</i> <i>fòdùn</i>	<i>fúòdò</i> <i>fúòn an</i>	<i>nāne fúòt</i>
<i>á chwól</i>	<i>chwótì</i> <i>chwól nāl</i> <i>chwòtùn</i>	<i>chwót</i> <i>chwot(!) an</i>	<i>nāne chwót</i> <i>nate chwót</i>
<i>á nôt</i>	<i>nùdì</i> <i>nùdùn</i>	<i>nôt</i> <i>nòn àn</i>	<i>nāne nùdò</i> <i>nate nôt</i>
<i>á nĕk</i>	<i>nāk</i> <i>nágún</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>chínê</i>	over there.
<i>chāki</i>	near		

#### *of time.*

<i>kèni</i>	„place“: when	<i>kān</i>	while
<i>ópùn</i>	then	<i>ànàn</i>	now
<i>chon</i>	formerly	<i>áuwà</i>	yesterday
<i>dúkí</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>kí</i>	and, with, connecting words		
<i>kā</i>	and, connecting sentences		
<i>dé</i>	but	<i>kí f'á</i>	} that (purpose).
		<i>á f'á</i>	

### 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 rít</i>	behind the king
<i>kél</i>	} „middle“	<i>bānē</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 Nádok* 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 chwò̀lè yín?* he is called (by) you? = did you call him?
- àwó, á chwò̀l* 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 wòt 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 chwò̀lè én* I shall go, shall call him = shall I go and call him?
- jàwàn kè̀dò* make haste going = go quickly.
- wòt jàgò yà kèn?* house of chief is where? } where is the
- wòt jàgò àgòn 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.
- jál éni nájè yín?* man this is known thee? Do you know this man?
- fyè̀jè dwátá nìò* ask him (he) wants what = ask him what he wants!
- yá dwátá kè̀dò* I want to go.
- yí kà̀lá kèn?* you come from where?
- yá kà̀lá gòl rít* I come from enclosure of king = I come from the king.
- yí wòrè yí mén?* you were sent by whom? = who sent you?
- ámén â à wòrè yín?* who is it he sent you? = who sent you?
- yá wòrè yí jàgò* 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 nùtè yí kí yǒ* I shall show you the way.

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

*yǒ dôch?* Is the road good?

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

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

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

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

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

## II.

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

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

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

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

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

*nùtè yán tyèlì* show me your foot!

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

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

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

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

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

*yá tótà 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.

*rām chān àbíkyèl bì kzté* 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 chwóp yì tón* he has been pierced with a spear.

*á chwóp 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 mách* make a fire!

*é kòdò mách* he makes a fire.

*á kòtá mách* 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 nò tìn?* you cooked what to-day?

*yá tàlà gyèndò* I cooked a fowl.

*bâk úwolé gyèndò ánwèn kí jì* boil four eggs (with water).

*riño tēk* the meat is hard.

*chíp gín chám wíy (wich) pām* put the food on the table!

*wú bñ (bñò) 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 nékà dyèl* they killed a goat.

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

*kōt máy kwòrò* light the lamp!

*nèk 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 tēri yá kētá* not carry I alone I = I alone cannot carry it.

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

*bì, wá tērì yàn an* come, we (will) carry this tree.

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

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

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

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

*chwól jé pyàrò* call ten men!

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

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

*wá ú gwô ñò?* (*gwōk āno*) what shall we do?

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

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

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

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

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

---

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

*ká ú k̄ānu 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.  
*dákáù é chw̄āyò k̄í fuk̄í k̄í d̄āk* the woman forms  
big pots and small pots (tobacco pipes).  
*é kònà f̄én k̄í yát* he strikes ground with tree =  
he strikes a pole into the ground.  
*é fut̄à yat* he pulled the pole out.  
*gé p̄ona t̄um k̄í yey byél* they weed grass in the  
midst of dura = they weed the dura.  
*gé bàn gw̄òk k̄í bwoñ* they refused to work with  
the white man.  
*é bàn k̄í t̄er 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) wiyá* 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 b̄ênò* how many children have come?  
*nañ-tonò ḡén àbí-ryau á bì* boys they seven have  
come = seven boys h. c.  
*wú r̄è n̄utí b̄ên áuwà?* you why not came yester-  
day? = why did you not c. y.?  
*yá wórè yí wá b̄e kwái d̄òk* I was sent by my  
father to herd the cattle.  
*wá u gw̄èdò t̄in* we will write to-day.  
*yí k̄álà wàní?* 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 ḡèké yán ch̄ai 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 nyení gá ádi?* we shall be given money it  
 how? = how much money shall you give us?  
*ká lógí (= lógó) wú púrì kén àn, wú tótá bẹ́ má-*  
*dòich* if you hoc this place, I will give you  
 ("you give I") a nice fish-spear!  
*bì yú òkè ká ú kánu kí kwèrì* come you to-morrow  
 and bring hoes (with you)!

## VI.

*nàm é dònò* 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 chэгò réch* we catch fish (with a hook).  
*wá chèkà réch* we caught fish (with a hook).  
*gè tyèna yei (yai)* they carve a boat.  
*yei toyo* the boat leaks.  
*nánì nènò kí nàm* crocodiles are numerous in the  
 river.  
*nán á màkà dān àwà* the croc. caught a man  
 yesterday.

## VII.

*mén àn bá wá* this (one) is my father.  
*tóní ágòn én?* where is your spear (spear your is  
 where he)?  
*wòdè á rèpì yì màch* his house was caught by fire.  
*dògè á rên* his cows ran away.  
*mén àn bá wòt wún?* is this your house?  
*gè nèàù byél gén* they have sold their dura.  
*á kwànà kwéna* he took my bread.  
*lwòk lànì* (from *lau!*) wash your loin-cloth!  
*làná á lwòk* my cloth is washed.  
*nùtí lógà nínié* he has not yet washed his face.  
*ádèrà é kwòmò* my donkey is laming.  
*nùtè yán fìcótí* show me your farm!

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

*nwólé gè tò* their children are dead.

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

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

*àmén á chwólé yán?* who called me?

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

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

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

*gé nènè yín?* do you see them?

*á pyéjá gèn* he asked them.

*wù kónyá* I will help you ("you will help I")!

*wó nètè yi gèn* 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 rít kí dok* they gave cattle to the king.

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

*gé mūjā dèań kí lūm* they gave the cow grass.

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

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

*fyéché jāgo*

*a fyéchà jāgò* } he asked for the chief.

*yèi á wàn* the boat approached.

*yèi á wàtì* the boat left.

*yèi á chùn* the boat stopped.

*gé ñoto yen* they are felling trees.

*wòmàn rómó fì* the women fetch water.

*gé nyétó dòk* they are milking cows.

VIII.

*kòpí m̀àt* speak slowly!

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

*yá ǹtí l̀ǹò* I did not understand.

*yá bà l̀ǹò* I do not understand.

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

*yá dwátá l̀ǹ achém* I want straight sticks.

*kwán dór àn* take this adze!

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

*gé ch̀àb̀ò l̀b̀ò* they knead mud.

*á ch̀apá l̀b̀ò* he kneaded mud.

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

*r̀è l̀èḥ* his skin is hot = he is lazy.

*yí r̀è ywón?* why do you cry?

*m̀ìò ðòḥḥ ǹar̀è* the mother suckled her child.

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

*wòḥon é lwògò* the children wash themselves.

*a lwòk* he is washed.

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

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

*é bì ǹótyè̀ǹò* he came some days ago.

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

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

IX.

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

*bá duò̀ǹ nè yán* he is not so old as I.

*yá mòlá b̀è̀ǹ é t̀òk* I was first coming he was absent = I came earlier than he.

1) or: *yí kú*.

2) from *adi, edi* how?

*á chwóni 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 óbwoń* carry these fowls give the white man = bring these fowls to the white man.

*nínì òmèn?* what is your name?

*nínà ba Nadok* my name is Nyadok.

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

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

*gín an bá mèá* this is mine.

*tóté yán mèì* give me yours!

*gè nẹkà dyel* they killed a goat.

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

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

*tūle chan* the sun rises.

*chan a tūl* the sun has risen.

*bute chan* the sun sets.

*chan á bútè* the sun has set.

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

*yá nẹbò* I am wet.

*lwòkí lān* wash this cloth!

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

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

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

*fén fí mòdò* it is dark.

*é nẹkì ógǐk aryau* he killed two buffaloes.

*á kànè fyen ógǐk ká gò wékì rìt* he took the skin of the buffalo and gave it to the king.

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

1) for *kwón*.

2) from *yèjò*.

3) or: *tòn*.

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

*é bùdò key (kén) fyén* 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 chék* the dura is ripe.

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

*jé chò̀nò* the people are dancing.

*é yà̀bò òòk* he searched cattle.

*òòk á yáf* the cattle were searched for.

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

*é chà̀mà rìno* he ate meat.

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

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

*yá fá yè̀i kí kwò̀fè* } I do not believe his word.  
*yá fá yè̀i kí mó̀gé* }

*yè̀i mách á chù̀nì* the steamer stops.

*tè̀rò kítá yén yì yè̀i* the people bring wood on the  
steamer.

*weki yá fáli* give me your knife!

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

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

*fì bà chà̀tò* the water does not move.

*yò̀mò gîr* (there is) much wind.

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

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

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

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

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

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

*chíp kwǒfí bəl kèch gèn, ká lógó yú (yí u) dè bānò, ú yòtè 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) népè kot* come into the house, lest you become wet!

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

*ká lógó ú kōbò tōdò, ú fiwòtè wón* if he tells a lie, he will be beaten by us.

## X.

*kípànò á bókí?* why are you afraid?

*kípànò á bóké?* why is he afraid?

*yá fá bókí* I am not afraid.

*gé rē rīn gèn?* "they why run they" = why do they run?

*kúchè yán* I do not know.

*nājè yán* I know.

*yá bà gōgò, ká bíní dōrò yá* I do not work, because I have no adze (... "and not have adze I").

*yá bú dōró, bènén 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, bènén à bà kédá* my foot has a wound, therefore I do not (= cannot) go.

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

*adēro é dà kech, bènén a ywóní* the donkey was hungry, therefore he was braying.

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

*kén á kété wón gat, mál á mínì, ká é mòkò* when



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

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

*á kómì gén, de fáté yán* he said so, not I.

*a gwókè gén, de fáté wón* it was done by them, but not by us.

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

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

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

*wéi kèdé* let him go!

*wó kédè tyàu* we too will go.

*wei gé bié* let them come!

*kén yá nēnà, é gògò* 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 nūti nēnò?* Is your father still alive?

*jāgò nūt?* 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 búto yí fyeno* he is lying on (his) bed.

*é ya wiy wot* he is on the house.

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

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

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

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

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

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

*é fa wō-tēn, chōtí* he is but a boy.

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

*jē á tōù, gē fōdō jē ádèk* more than three people died.

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

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

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

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

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

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

*mēn fá duon* that is not sufficient.

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

*két wòn?* shall we go?

*yá kēdō bē dwár* I am going shooting.

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

*gwōgá á tùmì* my work is finished.

*yá yānì én* I was insulted by him.

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

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

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

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

## XII.

*yí kú fēt* do not lie!

*yí kú kwàt* do not steal!

- gē gānà rìt̄* they honoured the king.  
*gē m̄n̄ k̄i óbwoń* they despised the stranger.  
*é b̄l̄à gwok k̄i k̄it̄* he threw stones at the dog.  
*yá d̄ēn̄ yì ḡén* I was pressed (= vexed) by them.  
*ká lógó é yá mánút, wó ré kwónì én* if he were present, we should be helped by him.  
*ká lógó ya da gin-cham, yí ré t̄ótá* If I had food, I should give you (some).  
*ká lógó n̄t̄i b̄ēn̄, bá ré yít̄i k̄i ḡi-f̄en̄* "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 f̄en̄ dé yá mādōch, wó ré d̄è b̄ēn̄* (or: *wó ré bi*) if the weather had been fine, we should have come.  
*gē n̄àkò* they are fighting.  
*gē w̄ēr̄ò* they are angry.  
*gín àn̄ é w̄àn̄ àn̄ò* this thing it eye which? = what does this thing mean?  
*kwópé yán k̄i tyele gín éní* tell me the meaning ("the foot") of this thing!  
*yá n̄ēn̄a yuwe* (from *yó*) "I see his way" = I hope he will come.  
*yá b̄ógó á t̄òwè* I am afraid he will die.  
*yá b̄òk̄i én* I am afraid of him.  
*ó b̄ót̄?* will he recover?  
*gē p̄ār* they fled.  
*n̄ájè yán k̄i m̄én duon̄* (it is) known (to) me with greatness = I know it perfectly.  
*ú bì t̄in chet* he will surely come to-day.  
*ú mòt̄é d̄è b̄ēn̄* perhaps he has come already.  
*d̄èl̄à r̄āmo* (*r̄āmo*) *b̄ēn̄* my whole body ("skin") is shaking.  
*yēn̄ yá yey f̄en̄ b̄ēne* trees were everywhere.  
*kwóf̄ éní á f̄arè yán* I remember this word.

## XII.

- ba gwòk̄ ḡin̄ éni k̄t̄é* he will never do that.  
*yá bà l̄t̄è yín k̄t̄é* you will never see me again.

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

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

*gē man kī gòn, ká lók nātè kēr* they envied him,  
because he was a rich man.

*wó ba yei bēn, ka dē kōt* we could not come on  
account of the rain.

*á bì kèch wén* he came instead of his father.

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

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

*yá fà bōkì ēn* I am not afraid of him.

*wa fa dwata kōnò yi* we do not want your help.  
*mān kī jál éni* (he) hated this man.

*é kōma dyer (dīr)* he says right = he is right.

*yí rōnò* you are wrong.

*á fēm* he denied.

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

*kōrá búđì yé kī 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)!

*wèi* let loose!

*mētí* hold fast!

*kwi jē mōgo á bì, kwi jē mōgo á dōnì* some people  
have come, and some have stayed behind.

*jē á rēpì* the people are reconciled.

*á mērì* they are reconciled.

*á bēdì ge man wūne gē fán úryàù, dē gē mērì ànàn*  
„it was they quarrelled, their years were  
two“ = they were quarrelling two years,  
but now they are reconciled.

<sup>1)</sup> from *kōbò adí*.

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

*wije láì* he is ashamed.

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

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

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

*lané fyēt* his loin-cloth was torn.

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

*wei kédá* let me go!

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

*đān é kōrá náré* the mother takes care of her child.

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

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

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

*yějé kōnō* his heart was excited.

*á bì é nūtí chām* he came without having eaten.

*bá á kēt, e nūtí kī nāchō* he did not go (because)  
he had not yet taken leave.

*á bì é ywònò* he came weeping.

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

### III. Two Bible-Texts.

#### The Prodigal.

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

1) "to have" is often omitted.

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

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

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

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

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

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

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

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

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

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

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

*wéi yá d̀wòdò, yá k̀tí yi wúo u*  
 let I (me) rise I go to my father will

*k̀fá kine: yá d̀ r̀nò kí yín, kí*  
 say thus: I have sinned with thee, with

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

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

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

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

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

*lògò*                    *báńń.*      **20.**    *A*    *ḍwonĩ,*    *ka*    *e*  
 become    your slave.    He    arose    and    he  
*bia*    *yì*                *wén.*      *Ka*      *lētè*      *yì*  
 came    to    his father.    and    was seen    by  
*wén,*                *é*                *chámé*                *wàń̀ò,*      *ka*  
 his father    he    was going to    approach    and  
*yéjé*    *ywòń̀ò,*      *ka*    *rèńà*    *yìè,*      *a kwàkì*  
 his heart    cried    and    ran to him,    embraced  
*réí*    *gén*    *ka*    *dó*    *gòn*    *nùń̀mì.*    **21.**    *A kōbì*  
 each    other    and    mouth    his    kissed.      said  
*ńa*    *ńal*    *tēń*    *kìne:*    *wúo,*    *yá*    *rōńi*    *kí*  
 child    boy    small    thus:    father,    I    sinned    with  
*yín*    *kí*    *mén*    *ḍuon,*    *ka*    *yá*    *ku*    *chíkí*  
 you    with    which    big    and    I    not    repeat  
*chwòlò*    *yáná*    *wádì* <sup>1)</sup>    *kèté.*    **22.**    *A chwólé*  
 be called    I am    your son    again.      Called he  
*wate*    *bán*    *kí*    *yì*                *wén;*      *ka*    *è*    *kò*  
 child    slave    by    his father    and    he    said  
*kìne:*    *kānu*    *kí*    *lāń̀è*    *mogo*    *dòch,*    *ka*  
 thus:    bring    with    clothes    things    good,    and  
*rùkù*    *ńal*    *àn,*      *ka*    *lwété*    *kìtun*    *kí*  
 put on    child    this    and    his fingers    put    with  
*gwel*    *átégò,*      *ka*    *tyele*    *kìtun*    *kí*    *wár.*  
 ring    metal    and    his feet    put    with    shoes.

**23.**    *Ka*    *kàlù*    *wáń̀è*    *chwé*    *ka*    *ńālu,*    *wei*    *wá*  
 And bring    ox    fat    and    butcher,    let us  
*chàm*    *wòn,*    *wá*    *ńè̀tè*    *wòn.*    **24.**    *ma*    *wā̀dà*  
 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 ki yi wuo (wou)*  
 come, but he was welcomed by your father

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

*dòjò.* **28.** *A wéré, ka chógó*  
 well-being. He was angry, and remained

*fál e fà bì; á dwai yi*  
 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 gǒká yín wúná*  
 his father thus: I work (with) you, my years

*ñèṅò, dògì nùtí gàn yàn kí*  
 many, your mouth not yet thought I with

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

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

*ma gàn yìn kǐ wêké yán ú chà má*  
which thought you with giving me to eat I

*kǐ yǎchí wón.<sup>1)</sup> 30. Ka bēn wādí,*  
with friends our. And came your son

*nān a rēn jamí a gētè*  
a man which spoiled your goods, he was welcomed

*yín kǐ wánè chwé. 31. A kōbǐ wēn*  
by you with ox fat. Said his father

*kǐne: é, wádá, wá à bēt kàkè fén*  
thus: ah, my son, we were time of earth

*fà chǎkǐ, jam ák à yènà yǎ bēn,*  
not near, goods these, which are mine all,

*faté jamí?<sup>2)</sup> 32. Dé ànàn wei wá bēdò*  
not your goods? But now let us be

*kǐ ákyèl, wá nètò;<sup>3)</sup> ma ómyáu,*  
with one, we laugh; because your brother,

*á bédá mén tō, dè a chyér,*  
he was one dead, but he became alive,

*a bēda mén wànò, dè é dúkò.*  
he was one who was lost, but he returned.

## Genesis III.

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

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

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

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

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

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

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

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

*kí* *rei* *yén* *ení?* **2.** *A kōbì* *dácho*  
 from body trees these? Said woman

*kine:* *wá* *kófè* *kine:* *chàm wòn<sup>1)</sup>* *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 t̄t̄.* **4.** *A kōfè* *dácho*  
 hands your, you die. Was said woman

*kí yi* *t̄wol* *kine:* *ê!* *wú fá t̄t̄!* **5.** *De*  
 by snake thus: ah! you not die! But

*n̄jè* *jwòk* *kine:* *chan* *wu chām* *wún* *n̄n̄*  
 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,

*nami* *ka* *n̄aje* *gén* *kí yi 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

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

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

*mēn chām yì dacho, ka jal gé*  
 one was eaten by woman, and man their

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

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

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

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

*yik málip, a bèn jwòk, a lìn gè*  
 became cool, came God, was heard by them

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

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

*ki yi 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 kófè*  
*yín kine: yí chātá nau? Dè yí chàm ki*  
*rei yan a kyéré yin kine: yí kú chàm*

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

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

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

*ki re!* **12.** *A kōbi Adam kine: dacho a wékè yán yè yín, fan en a mūji yán ki nwole yat, ká yà chàm.* **13.** *A fyech dacho yi jwok kine: yí rè chàm kí nwole yen? A kōbi dacho kine: twol fan en a wāni yán, a bān mó (ma?) chāmá.<sup>1)</sup>* **14.** *A kōbi jwok kine: yí ú chen ki yi ka gwok mok eni, yi u chōk yi mula feñ, lābo fān én u chámè yín ki yete chān bēn.* **15.** *Mānò u chiba kel wun ki dacho, ki kel negi ki nege. Fan en u chak wiji ki tógò, yí ú loñ ta tyele dāñ kí tógò.<sup>2)</sup>* **16.** *A kōbi jwok ki dacho kine: fāl u ram ki rei ú nènà gèn chāno fate feñ; ní fa nwole yín e bu kén mārāmò rei, yeji ú kònò tyén wín, fan en u chak yín kí jǎgò.* **17.** *A kōbi jwok ki Adam kine: yí ka līni kwóp ná gol un (wun), ka yí chāmò ki re yan a kyete yín kine: yí kú chàm kere (ki re), feñ ú chènà chēnò; yi ní chám kí dweñ ki yété chān bēn!* **18.** *Kwodò ki tim bēne u toye yín yè feñ, ní chām ki nwole yen fāl.* **19.** *Yi ú tou yi fur, fan en ka yi ú chām ki gin cham; men u dōk feñ, a re ú chwájá yín; ama yi fa lābo, yi ú dōgi yi lābo.<sup>3)</sup>* **20.** *A chwol nīn ná gol gen Eba, ama en mī tēri bēne.* **21.** *A gōk jwok ki lāu á làn dyel, a rūki gin.* **22.** *A kōbi jwok kine: é, dāñ e logo nami*

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

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

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

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

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

## 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>àjwógó-ájwòk</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>ábidèk</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>àtèp-àtèp</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

*bànò* to refuse

*bân* back, behind; slave

*bâr* to be long

*bât-bât* arm

*bèdò* to remain, to stay,  
to be

*bèi* mosquito

*bĕn, bĕnè* all

*bĕnĕn* that is, therefore

*bĕnò* to come

*bĕt* fish-spear

*bì* to come; see *bĕnò*

*bòdò* to escape, to recover

*bói* expressing surprise

*bòkò* to fear

*bòlò-bòl* in front of, face,  
front

*bù, bùni* to have not, to  
be not

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

*bùdò* to be tired, troubled

*búh* expressing surprise

*bun* part

*būte* side, beside

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

*chàbò* to knead, to mix<sup>1)</sup>

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

*chákí* (to be) near

*chàmò* to be going to, to  
want

*chàmò* to eat, to cheat

*chán* behind

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

*chandúk* (ar.) box

*chàrè* very

*chàtò* to walk

*chayo* 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

*chĕno* to curse

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

*chìbò* to put, to place

*chìgò* to repeat, to continue  
*chĭn* bowels

*chògò* to remain, continue

*chôn* formerly, sometimes

*chònò* to gather, heap up

*chònò* to dance

*chótù* to be finished

*chún-chón* knee

*chùnò* to stop

*chwāk* voice

*chwàjò* to form, create

*chwāk, chwek* ambassador  
of the king

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



<i>chwê</i> fat	<i>dènò</i> to press, to vex
<i>chwòbò</i> to spear, to kill with a spear	<i>dòdò</i> to suck
<i>chwòlò</i> to call	<i>dòk-dòk</i> mouth, talk, lan- guage, commandment
<i>chwònò</i> to be behind, be late	<i>dùkì</i> to-morrow
<i>chwòtò</i> to call	<i>dúbdò</i> to rise, arise
<i>chwou</i> man	<i>durò fén</i> to destroy
<i>chyènò, chènò-chyén</i> hand	<i>dwen</i> sorrow
<i>dà</i> to have	<i>é</i> he
<i>dàk-dâk</i> small pot, tobacco- pipe	<i>én</i> he, him
<i>dě</i> but	<i>éni</i> this, that, these, those
<i>děl-děl</i> skin	<i>érè</i> why
<i>dôch</i> good	<i>fâ, bâ</i> 1. to be; 2. not <sup>1)</sup>
<i>dôjò</i> to be well, good	<i>fâdò</i> to fall
<i>dònò</i> to become big	<i>fâl-fet</i> spoon
<i>dònò</i> to remain, to be left	<i>fâl</i> bush
<i>doro-dòr</i> wall	<i>fâlò-fâl</i> knife
<i>dôrò-dòrì</i> adze	<i>fáné</i> (he, it) is, it is he, that is it
<i>duogo</i> to return	<i>fànò</i> to hide
<i>dúòn-dònò</i> big, great	<i>fànò</i> to be full
<i>dwái</i> to bring	<i>fànò</i> to divide
<i>dwâr</i> hunting	<i>faro</i> to remember
<i>dwátá</i> to want, to wish	<i>fáté</i> not
<i>dwènò</i> to dry, to be shallow; to sink, to fall (water)	<i>fédò</i> to tell lies
<i>dyél-dyek</i> goat	<i>jèmò</i> to denie
<i>dyér</i> middle, amidst, truth	<i>fén</i> ground, earth
<i>dâchò-mân</i> woman	<i>fìnò-fìnì</i> cheek
<i>dákàù</i> woman	<i>fòdò</i> to beat
<i>dálò</i> to be in difficulties, not to know how to do	<i>fòdò</i> to surpass, be more than
<i>dân</i> man	<i>fòtè</i> country
<i>dèàn</i> pl. <i>dòk</i> cow	<i>fúk-fúkì</i> pot
	<i>funò</i> to pluck

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

*futo* to pull out  
*fwódó* farm, cultivated land  
*fwòndò* to teach  
*fyèmò* to refuse  
*fyét* to be torn

*gà* piece, copy  
*gan* never (from *gânò*)  
*gânò* to think, to consider,  
 honour

*gát-gât* 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  
*gól* fence, enclosure, home-  
 stead

*gòn* he, him  
*gwàlò* to be thin  
*gwèdò* to write, to carve  
*gwèjò* to kick

*gwèlò-gwèl* ring  
*gwòk-gùòk* dog  
*gyèndò-gyén* hen, fowl  
*gén* he, him  
*jàgò* to rule

*jàgò-ják, jâki* chief  
*jàlò (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, kíné* 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>lābo</i> mud, clay
<i>kònò</i> to be excited	<i>lāi</i> animal, game
<i>koño</i> <i>bur</i> to dig a hole	<i>lāu-lānì</i> skin, cloth
<i>kènò</i> , <i>kwènò</i> to help	<i>lāu</i> far
<i>kènò</i> to pour	<i>lāwo</i> to be far
<i>kòr</i> breast	<i>lāyò</i> : <i>wije</i> <i>lāyo</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>kwàlò</i> to steal	<i>ka lógò</i> } if it becomes,
<i>kwàńò</i> to take	<i>ka lógí</i> } if
<i>kwàrò</i> red	<i>lòjò</i> (to be) black
<i>kwàyò</i> to herd	<i>lòn</i> sticks
<i>kwén</i> bread	<i>lònò</i> the side, region, part
<i>kwēro-kwērì</i> hoe	<i>lùmò - lùm</i> grass
<i>kwéyó</i> wound	<i>lwèdò-lwêt</i> finger
<i>kwi</i> some	<i>lwògò</i> to wash
<i>kwodò</i> thorn	<i>lyèch-lìèch</i> elephant
<i>kwòm-kòm</i> back, on, upon	<i>lyèlò</i> to shave
<i>kwòm-kúòmì</i> chair	<i>lyèlò</i> to burn
<i>kwòmò</i> to halt, to lame	<i>ma, mar</i> because
<i>kwònò</i> to help	<i>má</i> which rel.
	<i>mach</i> fire
	<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>mànò</i> to forbid, to hate, to despise	<i>nèbò</i> to be wet
<i>mânò</i> enmity, hate	<i>nènò</i> to see, to look
<i>màt</i> slow, slowly	<i>nénò</i> to sleep
<i>māt-màtì</i> female	<i>nènò</i> to live
<i>màyò</i> to fish	<i>nók</i> (to be) little
<i>mèdò</i> (to be) sweet	<i>nòkò</i> to heal intr.
<i>mèkò-mòkò</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>mèrò</i> to be reconciled	<i>nùtí</i> not yet, not
<i>mī</i> mother	<i>ná-ńwòlì</i> child
<i>mínò</i> to become dark	<i>nákò</i> to fight, to wrestle
<i>mìò</i> mother	<i>nàlé-nàlì</i> python
<i>mìtò</i> to hold fast	<i>nàl-nàń</i> boy
<i>mòdò</i> dark	<i>nàn-nàń, ńwòlì</i> girl
<i>mók</i> thing, things, property	<i>nàń-nàńì</i> crocodile
<i>mòkò</i> ( <i>màkò</i> ) to drop, drip, to rain	<i>ńek</i> posterity
<i>mól</i> morning, in the morning	<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>moto</i> (to do something) perhaps	<i>ńín</i> name
<i>màjò</i> to give	<i>ńútò</i> to show
<i>mùlò</i> to crawl	<i>ńwàgò</i> to partake of a meal
<i>màmò</i> to be perplexed, confused	<i>ńwàlò</i> to touch
<i>myèrò</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>gyēno</i> hen-egg, chicken
<i>naw</i> thus	<i>nàchò</i> to take leave
	<i>nāch</i> behind
	<i>nàjò</i> to know; almost exclusively used in the passive. <i>nàjè 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-bwoño* white man,  
 European, Arab  
*òdèk-údíki* a mat  
*òfàdò* a tree; its fruit is  
 eaten by goats  
*ógìk-ógìk* buffalo  
*ógwal-ógwélì* frog  
*ógwòk-ógòkì* fox, jackal  
*ògwól-ògwòl* a black bird  
*ògwòrò-ògwéwì* 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  
*ópún* loaf  
*òròk-òròk* wickedness, sin  
*òtwòñ-òtòn* male animal;  
 cock  
*òtwòñ-òtwòñì* hyena

*òtyènò* 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-rám* thigh  
*râmò* to pain, ache  
*rè* forming reflexive pro-  
*rè* why [nouns  
*réchò-réchì* fish  
*rènò* to become or to be  
 bad, to spoil  
*rèpò yi mach* to catch  
 fire, to burn  
*rèpò* to be reconciled  
*rìnò* meat  
*rìnò* to run  
*rít-rór* king  
*rómò (pi)* to fetch, to dip  
 water  
*rònò* to be wrong, wicked,  
 to do wrong  
*rùgò* to put on clothes,  
 to dress

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

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

*wímò* = *rímò* to finish  
*wún* you pl.

*yá* I

*yà* to be

*yàbò* to search

*yāchì* friends

*yaño* to insult

*yán* I, me

*yāt-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

*yitò* 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>rámò</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>chwòñò</i>
also <i>tyau</i>	believe v. <i>yēyò</i>
ambassador n. <i>chwak</i>	bell n. <i>ókót-òkòt</i>
amidst <i>kél, kèlé; dyér; yech</i>	belly n. <i>yech-yet</i>
and <i>ká, kí</i>	beside <i>būte</i>
angry, to be <i>wêrò</i>	big <i>duñi; to become- dōñò</i>
animal n. <i>lái</i>	bind v. <i>twòjò</i>
another <i>mèkò-mòkò</i>	bird n. <i>wìñó-wín</i>
approach v. <i>wàñò</i>	bite v. <i>kàjò</i>
arise v. <i>dúddò</i>	black, to be- <i>lòjò</i>
arm n. <i>bàt-bât</i>	blossom v. <i>kògò</i>
arrive v. <i>wító</i>	blossom n. see flower
as <i>nàmí</i>	board n. <i>pām</i>
ashamed, he is- <i>wije làyò</i>	book n. <i>wàñò</i>
ask v. <i>pyèjò</i>	bowels <i>chīn</i>
back n. <i>kwom-kòm; a. bān</i>	boy n. <i>nal</i>
bad <i>rach; to be- rènò</i>	brave <i>têk</i>
bag <i>àtêp-àtêp</i>	



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

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

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

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

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

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

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

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

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

halt v. *kwòmò*  
 hand n. *chyèndò-chyén*  
 hard *tèk*  
 hare *áfòàjò-áfòàchì*  
 hasten v. *jàwànò*  
 hat n. *ták-tákì*  
 hate v. *mànò*  
 have v. *dà*  
 he *é*, *yé*, *én*  
 head n. *wich-wat*  
 heal v. intr. *nòkò*  
 hear v. *lino*  
 heap up v. *chònò*

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

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

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

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

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

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

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

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

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

thigh n. *rám-rám*  
 thin, to be *gwàlò*  
 thing *gìn-gìk*  
 think v. *rūmò*, *gânò*  
 this *àn*, *éúí*  
 thoroughly *chèt*  
 three *ádèk*  
 throw v. *bálò*  
 thus *kínè*, *kínáú* [*duon*]  
 time n. *kàké*; old — *kàké*  
 tired, to be *bùdò*  
 tobacco-pipe *dàk-dâk*  
 to-day *tìn*, *de chan tìn*  
 to-morrow *dúkì*  
 tooth *lējò-lék*  
 top n. *wich*, *mál*  
 torch n. *kwòrò*  
 torn, to be *fyét*  
 touch v. *íwàlò*  
 travel v. *wèlò*  
 treat v. *gèto*  
 tree n. *yàt-yén*  
 troubled, to be *bùdò*  
 trust v. *yēyo*  
 truth *dyér*  
 two *áryàú*

us *wá*, *wó*, *wón*

verily *chèt*  
 very *chàrè*, *chèt*  
 vex v. *dènò*  
 village n. *pach-myer*  
 voice n. *chwāk*  
 wag v. *tēwo*  
 walk v. *chàtò*  
 wall n. *dōrò-dòr*  
 want *dwátá*, *chamo*

war n. *lén*  
 wash v. *lwògò*  
 water n. *pì*  
 water-buck *ánwák-ánwák*  
 way n. *yǒ-yèt*  
 we *wá*, *wó*, *wón*  
 weed v. *pònò*  
 weep v. *ywònò*  
 well, to be *dòjò*  
 wet, to be *nèbò*, *tèchè*  
 what *ánò*  
 when *wén*, *áwén*; conj. *kèn*  
 where *ágòn*, *kèn*  
 which *á*, *àmén* *ánò-ónò*;  
 white *târ* [rel. *má*  
 white man *óbwònò-bwònò*  
 who *àmén-àmók*  
 whose *mén*  
 why *rè*, *érè*, *kífànò*  
 wicked *rach*  
 wickedness n. *òrèk-òrèk*  
 wind n. *yòmò*  
 wish v. *dwátá*  
 with *kí*  
 wizard see doctor  
 woman *dâchò-màn*; *dákáú*  
 work v. *gògò*  
 worth, to be *myèrò*  
 wound n. *kèn-lèt*; v. *kwéyó*  
 write v. *gwèdò*  
 wrong, to be *rònò*

yard n. *kàl-kàlì*, *gòl*  
 year n. *rùn*  
 yes *àwó*  
 yesterday *áuwà*  
 you sing. *yí*, *yín*  
 you pl. *wú*, *wún*.

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