A SHORT GRAMMAR
OF THE
SHILLUK LANGUAGE
BY
DIEDRICH WESTERMANN
A SHORT GRAMMAR
OF THE
SHILLUK LANGUAGE
BY
DIEDRICH WESTERMANN

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

IN GERMANY:
DIETRICH REIMER (ERNST VOHSEN) BERLIN
LOAN STACK

ALL RIGHTS RESERVED
PRINTED BY J. J. AUGUSTIN, GLÜCKSTADT
PREFACE.

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

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

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

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

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

As to how this book should be employed, I would add a few remarks: the quantity of vowels is not so unchangeable as it is in some other Sudan languages, frequently a vowel is long, when standing in an unconnected word, and short when in a connected word, that is a word spoken in connection with other words. When a mute consonant stands between two vowels, it is sometimes extremely difficult to distinguish, whether it is hard (voiceless) or soft. If the word is pronounced very slowly — which is, of course, not the natural way of speaking — the sound is hard, for instance t, but if it is pronounced rapidly in a sentence, a d is heard. — The verbs are mostly employed in the past tense, the present is not heard nearly so often; when being asked for a verb, the natives will in almost all cases give the past tense. — In the vocabulary the tones of words are given
as completely as was possible. In those cases where the tones of a word are not marked, I am not fully acquainted with them. The tones given in the vocabulary are those which a word has, when it is spoken separately, that is, when not standing in a sentence. If in a diphthong only the first vowel has an intonation-mark, the tone of the second vowel is the same as that of the first. — Words occurring in the text, but not in the vocabulary, I am not able to satisfactorily identify.

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

D. WESTERMANN.
I. Grammar.

The Sounds.

1. The Consonants.

$b$ as in English.

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

$d$ as in English.

$\theta$ 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".

$\gamma$ 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 \(\ell\) in well.

\(n\) is like \(\ddot{n}\) 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 \(n\) instead of \(\dot{n}\). This can easily be avoided by adding the so-called ‘helping vowel’ \(e\) (see below) to the \(n\); instead of saying \(\ddot{le}n\) “war”, say \(le\tilde{u}e\).

\(p\) is an interdental \(n\), pronounced by putting the tongue between the teeth, as in \(d\).

\(\ddot{n}\) 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 \(\ddot{n}\).

\(p\) 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 \(\textbf{d}\) 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“.

\(s\) is the sharp \(th\) as in thing, thorough.

\(t\) is as in English.

\(\ddot{t}\) is the interdental \(t\); it is formed just in the same way as \(\textbf{d}\), only the tongue is pressed more tightly against the upper teeth, and the sound is voiceless.

\(w\) as in English.

\(y\) as in English yes, yonder; it is never a vowel sound as in spy.

\(z\) is the soft \(th\) as in these, them.

<table>
<thead>
<tr>
<th></th>
<th>Mutes</th>
<th>Fricatives</th>
<th>Liquids</th>
<th>Nasals</th>
<th>Semi-vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Voice-</td>
<td>Voiced</td>
<td>Voice-</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>less</td>
<td></td>
<td>less</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Velars .</td>
<td>$k$</td>
<td>$g$</td>
<td>$\gamma$</td>
<td>$\tilde{n}$</td>
<td>$\tilde{n}$</td>
</tr>
<tr>
<td>Palatals .</td>
<td>$ch$</td>
<td>$j$</td>
<td>$sh$</td>
<td>$r$</td>
<td>$l$</td>
</tr>
<tr>
<td>Alveolars .</td>
<td>$t$</td>
<td>$d$</td>
<td></td>
<td>$n$</td>
<td></td>
</tr>
<tr>
<td>Interdentals</td>
<td>$t$</td>
<td>$d$</td>
<td>$s$</td>
<td>$\tilde{z}$</td>
<td>$\eta$</td>
</tr>
<tr>
<td>Labials .</td>
<td>$p$</td>
<td>$b$</td>
<td>$f$</td>
<td></td>
<td>$m$</td>
</tr>
</tbody>
</table>

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: $\ddot{a} =$ 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 $\varepsilon$, 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 $\varepsilon$ (in phonetic writing this sound would be $\alpha$); these cases will be indicated. Examples of the pure Shilluk a: $ka'l$ "fence", $ma\kappa$ "catch!" $a\nu \alpha n$ "now", $j\alpha l$ "man".

$a$ is a sound between $a$ and $o$, almost like the English u in but. Ex.: $gyt$ "river-side".

$o$ like o in pot, hot; e.g.: $go$ "him", $gol$ "court", $nol$ "cut". If o stands at the end of polysyllabic words, it is pronounced very faintly, so that often an $\varepsilon$ is merely heard. But
if one listens carefully, and if one asks the natives to pronounce such a word a second time, the ə is distinctly heard. It is the end-vowel of many nouns and of the verb in the present tense.

ə 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".

ə as in haste, face, but shorter. Ex.: yeck middle.

ə 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 ə very often finishes a word. Therefore, wherever ə occurs at the end of a word, e is always given instead of ə. Only where ə stands in the middle of a word, it is marked ə; e.g.: nek "killed".

i like i in hit, fit; e.g.: kĩnau thus, nĩk "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" chũi "stop".

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


\[ \begin{array}{cccc}
  \_ & a & a & a \\
  o & e & i \\
  u & e & i \\
  \end{array} \]
5. Long Vowels.

All vowels, including \( e \), may be long.

\( a \) as a in father; \( māgō \) to catch.

\( ã \) between \( a \) and \( õ \); e. g.: \( fāgō \) to fall.

\( õ \) as aw in law, awe: \( gōgō \) to work.

\( ē \): tērō people ūnēñō much.

\( ē \): a in save, bale; e. g.: \( yējō \) to sweep.

\( ē \): yet roads.

\( ĩ \): chīn bowels.

\( ĵ \) as ee in feel, heel; e. g.: \( rīnō \) to run.

\( ō \) as o in mole, but narrower. Ex.: \( chōtī \) it is finished.

\( ā \): \( nāti \) not yet.

\( ā \) as oo in cool, fool. Ex.: \( rūmō \) to think.

6. Diphthongs.

\( ai \) as y in spy.

\( au \) as ow in fowl.

\( oi \) as oi in oil.

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

   The sounds \( ch \), \( j \), \( sh \) and \( ñ \), when following a vowel, generally have a slight \( i \) sound before them, which combines with the preceding vowel to a diphthong. This \( i \) sound is, however, not expressed in writing, because 1. it occurs regularly before the said consonants, and 2. some individuals pronounce it so slightly, that in some cases one may doubt, whether it really exists. — Thus \( pāch \) "home" is to be pronounced \( pāch \), \( gōch \) "beaten": \( gōch \), \( baṅo \) "to refuse": \( baṅo \).

Combinations of Semivowel and Vowel are very frequent. In these cases \( v \) and \( y \) are to be pronounced as a very short, non-syllabic \( u \).
and i. kwop "talk" almost as kuop, akyel "one" almost akieł.

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

\[ \begin{align*}
ch \text{ and } sh \\
t \text{ and } s \\
d \text{ and } z \\
p \text{ and } f 
\end{align*} \]

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 \( k \), \( t \), \( p \), \( ch \), when standing at the end of a word, can be pronounced in two ways. They are voiceless, that is a real \( k \), \( t \), \( p \), \( ch \), 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 \( g \), \( d \), \( \dd \), \( b \), \( j \), 1. if they are followed by a voiced consonant; 2. if they are followed by a vowel. But they are always written voiceless: \( k \), \( t \), \( p \), \( ch \). (One exception to this rule see below). Final \( ch \), if followed by a consonant, often softens into \( y \): \( wich \) head, \( wiy jah \) 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: ă. Many syllables have two tones, the High and the Low; thus we have these combinations: a rising or low-high tone ă, and a falling or high-low tone: á.

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

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

9. Examples for the Intonation.

High tone: léń war, jèń ground; yà kò I say;
yi re why you? yán I, wón we, gén they, óbói foam, mën àn this one.

Low tone: tèrò people, è kò he says, è mèdò it is sweet, yì re gwàl why are you thin? déàn cow, ànàn now.

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

Rising tone: Dãk (a descendant of Ñikan), jūk a water-pot, gé bën all of them; ótwòr 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. tôk "is absent", tôk "is hard", nôk 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: râm thighs; â is high, but m low; gyën 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 běná "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 ókót "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 ́ is an ending of the plural.

Means of Forming the Plural.

1. Change of Vowel-quantity.

rám-rám thigh  wáro-wár shoe
tyělò-tyél foot  rējò-rèch fish
gyěné-gyěné hen  ókót-ókót bell
léjò-lék tooth  ókwók-ókwók a small
táno-tánò temples  goose
1. nùlè-nùlì python  óròk-òròk sin
nwèèh-nwèèh a large lizard  ògwòl-ògwòl a black bird.
òkèk-òkèk flower

2. Change of Vowel-quality.
ògwàl-ògwèlì frog  bàt-bàt arm
jàl-jàt spoon  ódèk-ùdíkì mat
jor-jòr bug  yàt-yèn tree
chùn-chòn knee  yèch-yèt belly
yò-yèt way  nwèèh-nwèèh a large lizard.
wìch-wàt head

yèt-yèt ear  yò-yèt way
tòn-ton spead  chùn-chòn knee
òkùèk-òkwàk a goose  tyèlò-tyèl foot
ògwòk-ògòkì fox  gwòk-gùòk dog
òwèt-òwèt a mat  gyènù-gyènù hen.
ògwòró-ògwèrì blue heron

4. Dropping the final o.
fàlò-fàl knife  wìnù-wìnù bird
gyènù-gyènù hen  tòùb-tòù egg
byèlò-byèl dura  gwèlò-gwèl ring.

5. Affixing i.
òdèk-ùdíkì a mat  fìnò-fìnì cheek
kùòm-kùòmi chair  táùò-táùì temples.
tàk-tàkì hat.

6. Singular w becomes u in plural.
gwòk-guòk dog  kwòm-kuòmi chair.

7. The combination of wo in singular becomes o in plural.
ògwòk-ògòkì fox,
8. Other changes.

deôn-dôk cow  
rit-rôr king  
kech-kânî hunger.

9. Different words for singular and plural.

dûcho-mân woman  
jal (jal)-chwo man, male  
pach-myer village.

Case.


Singular.

The genetive simply follows the noun determined by it.

wot house; wot jalû house of the chief  
kwoôp talk; kwoôp ôbwônî talk of the stranger  
âtêp bag; âtêp ûate wêlo bag of the traveller  
okok blossom; okok yañ eni the blossom of this tree.

If a noun ending in jô, dô or gô is followed by a genetive, ñ is dropped, and j turns into n, ð into n, q into ñ:

jago chief; jân ñôte won the chief of our country  
afoajô rabbit; afoan ñal ñen the rabbit of the child.

For more about these changes see below.

In some cases the final ch is dropped before a genetive:

pach village; pā rit village of the king.

Plural.

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

gwok dog pl. gûôk; gûokê jal eni the dogs of this man  
lêjô tooth pl. lêk; lêke lyech teeth of the elephant  
yêt neck pl. yiet; yiete wôtôn the necks of the children
yìt car pl. yìt; yìte kyen ears of the horse
atèp bag pl. atèp; atèpe nate weòo the bags of the traveller
afoajo rabbit pl. afoachì; afoache jal eni the rabbits of this man
jâgò chief pl. jâk; jâkè fàte won the chiefs our country
òkòk blossom pl. òkòk; òkòke yan eni the blossoms of this tree.

The Objective Case.

14. The direct object or accusative follows the verb: a chàm byèl he ate dura. Sometimes the particle ki is added: a chàm ki byèl he ate (with) dura.

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

a wèki jàl èni ki byèl 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.
chwòu man dàcho woman
wat bull òean cow
òmvòk male sheep or goat dyèl female goat.
b. by adding ótwôn for the male, mât for the female gender.

The deminutive is expressed by prefixing niù "child": niù déan a small, young cow, niù kyène 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.

yín I
yín thou
én (yén) he
gón he
gón occurs frequently as objective, but seldom as subjective pronoun.

This form may be emphasized by adding ú: yiná, yíná, èná. This has the meaning of "I am", "it is I": yíná jwok "thou God", "oh God"; ènà Bachòdé "that is Fashoda".

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

This form is generally used as the subject of verbs.
\( \hat{y} \), I
\( yɪ \), thou
\( ɛ \), he
\( yɛ, gò \)  

\( ɛ \) (sometimes \( ɛ \)) and \( yɛ \) are used promiscuously,
gò as subjective pronoun is not frequent.

18. Objective Form; stem **chwol** to call.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Full Form</th>
<th>Short Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>á chwòlā</td>
<td>he called me</td>
<td>a chwòlā yún</td>
</tr>
<tr>
<td>á chwòlī</td>
<td>he called thee</td>
<td>a chwòlī yín</td>
</tr>
<tr>
<td>á chwòlē</td>
<td>he called him</td>
<td>a chwòlē ēn, gòn</td>
</tr>
<tr>
<td>á chwòlī wón</td>
<td>he called us</td>
<td>a chwòlī wón</td>
</tr>
<tr>
<td>á chwòlī wūn</td>
<td>he called you</td>
<td>a chwòlī wūn</td>
</tr>
<tr>
<td>á chwòlī gén</td>
<td>he called them</td>
<td>a chwòlī gén</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Possessive</th>
<th>Full Form</th>
<th>Short Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>wōdā</td>
<td>my house</td>
<td>wōtā my houses</td>
</tr>
<tr>
<td>wōdī</td>
<td>thy house</td>
<td>wōtī thy houses</td>
</tr>
<tr>
<td>wōdē</td>
<td>his house</td>
<td>wōtē his houses</td>
</tr>
<tr>
<td>wōt 1) wōn</td>
<td>our house</td>
<td>wōtē wōn our houses</td>
</tr>
<tr>
<td>wōt 1) wūn</td>
<td>your house</td>
<td>wōtē wūn your houses</td>
</tr>
<tr>
<td>wōt 1) gén</td>
<td>their house</td>
<td>wōtē gén their houses</td>
</tr>
</tbody>
</table>

**gwōk** dog pl. **guōk**.

<table>
<thead>
<tr>
<th>Possessive</th>
<th>Full Form</th>
<th>Short Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>gwōgā</td>
<td>my dog</td>
<td>guōkā my dogs</td>
</tr>
<tr>
<td>gwōgī</td>
<td>thy dog</td>
<td>guōkī thy dogs</td>
</tr>
<tr>
<td>gwōgē</td>
<td>his dog</td>
<td>guōkē his dogs</td>
</tr>
<tr>
<td>gwōk 2) wōn</td>
<td>our dog</td>
<td>guōkē wōn our dogs</td>
</tr>
<tr>
<td>gwōk 2) wūn</td>
<td>your dog</td>
<td>guōkē wūn your dogs</td>
</tr>
<tr>
<td>gwōk 2) gén</td>
<td>their dog</td>
<td>guōkē gén their dogs</td>
</tr>
</tbody>
</table>

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

---

1) this \( t \) is to be pronounced \( d \); see rule above.
2) this \( k \) is to be pronounced \( g \); see rule above.
Note the changes of the tone.
If a noun in the singular ending in jo, do, or go is followed by a possessive pronoun, o is dropped, and j becomes n, d becomes n, g becomes n:

jāqō chief        jā'̣nā my chief
jāk chiefs       jākā my chiefs
afoaŋo rabbit    afoaŋā my rabbit
afoachō rabbits  afoachā 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:

nal child   nāra my child
pach village pāra my village
pāri thy village etc.

20. The Possessive Pronoun as a Substantive.

a. Singular of the thing possessed:

mēd mine        mēd wōn ours
mēl thine       mēl wūn yours
mēh his         mēh ġēn theirs.

b. Plural of the thing possessed.

mōgā          mō wōn
mōgi          mō wūn
mōgé         mō ġēn.

Instead of "mē", "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.


ānō what, which? pl. ōnō?

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: ā wōn ānọ which house is it?
ńịking: ā rān ānọ which king is it?
yetree: ā yaŋ ānọ which tree is it?
ogwok jackal: ā ogwoŋ ānọ which jackal is it?
atęp bag: ā atęm ānọ which bag is it?
lyech elephant: ā lyęŋ ānọ which elephant is it?

All other consonants remain unchanged:

gin thing: ā gin ānọ which thing (what) is it?

Plural.

wōdi houses, ā wōt 1) ānọ which houses are they?
rōr kings, ā rōr ānọ which kings are they?
yen trees, ā yen ānọ which trees are they?
ogok jackals, ā ogok 1) ānọ which jackals are they?
atęp bags, ā atęp 1) ānọ which bags are they?
lyech elephants, ā lyęch 1) ānọ which elephants are they?
gik things, ā gik 1) ānọ which things are they?

àmén who? pl. àmọk?
amén ā bì who has come?
amọk 1) ā bì who (pl.) came?
jal amén which man?
jak amọk which men?
amén ā ā wōrè yìn who (is it that) sent you?
wōn ān ā wōt měn this house is house whose?
whose house is this?
wōt 1) āk ā wōte mọk whose houses are these?

ā which?

wōn ā which house?
rān ā which king?
ogwoŋ ā which fox?
ōgōki ā which foxes?

22. Relative Pronouns.

a. Generally the relation is expressed by ā,

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

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

jal á bi auwa the man who came yesterday
wot á gérè won the house which was built by us
dean á nêkè yi têrò the cow which was killed by the people.

b. má who, which: jal má bi the man who came
keñ má bèn the time which comes.

c. mën àn the one (which):
yā fâ dwâtá mën é lôjé, yâ dwâtá mën à tûr I do not want the one which is black, I want the one which is white.

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

23. Demonstrative Pronouns.

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

Singular: àn this, énì that, ìchà that over there.

Plural: àk, àn or ìgàk these, énì those, ìchà those over there.

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

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

Examples.

gwòk dog

gwón àn this dog gwón énì that dog
gwón ìchà that dog there

Wëstërmann, Shilluk-English.
18
gùòk dogs

gwók àk these gwók énì those gwók àchà the
àn dogs, gwók àchà the
gàgùk there

jâgò chief
jânm àn this chief jânm énì that chief jânm àchà the chief
aqu over there

jâk chiefs
jâkâk these chiefs jâk énì those jâk àchà the
cheifs chieifs over

wot house
wot àn wot énì wot àchà
wotì houses

wot ak wot énì wot àchà

yì ear

yìnm àn yìnm énì yìnm àchà

yìt ears

yìt àk yìt énì yìt àchà

atëp bag

atëm àn atëm énì atëm àchà

atëp bags

atëp àk atëp énì atëp àchà

lyëch elephant

lyënm àn lyënm énì lyënm àchà

lyëch elephants

lyëch àk lyëch énì lyëch àchà

lénd tooth

lénm àn lénm énì lénm àchà

lek teeth

lek àk lek énì lek àchà

tëro (tëdo) people
tëm àn these tëm énì tëm àchà.
tëk

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

...
ror ak these kings — from rór
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 t p ch, go, ró (do) do, jó, for instance:
wen this house (the house spoken of or just mentioned)
ro this king (the one just mentioned).

The demonstrative pronoun standing for a noun.
men an this one
mòk àk these ones.

24. The Reflexive Pronoun.

It is formed with the help of re "body".
ré a tótá ki kwéyó "my body gave I with wound":
I wounded myself
ré a tóté ki kwéyó thou woundedst thyself
ré a tóté ki kwéyó he wounded himself
ré won a tóté won ki kwéyó we wounded ourselves
ré won a tóté won ki kwéyó you wounded yourselves
ré gén a tóté gén ki kwéyó they wounded themselves
or:
a neka ré he killed himself
gé neka ré gén they killed themselves.

25. "I myself" etc. is expressed:
á gwókè yá ki réa "it was done, I with my body":
I myself did it
á gwówé ki rei you yourself did it
á gwówé e kéré he himself did it
á gwówé wó ki rei wón we ourselves did it
á gwówé wi ki rei wón you yourselves did it
á gwówé gé ki rei gén they themselves did it.

or:
a gwówé yá kétè I did it myself
a gwówé yí kétí
a gwówé e kétè
a gwówé wó kétè wón
a gwówé wi kétè wón
a gwówé gé kétè gén.

This has also the meaning: I did it alone.


a. The simple adjective connected with a noun.
yat tree, yan tèn small tree, yan duóñ big tree
yen trees, yen tôno small trees, yen dôno big trees
réjo fish, ren chyek short fish
réchè, réch fishes, réchè chyeko short fishes
yet neck, yen bar long neck
yeti necks, yeti baro long necks
lejo tooth, leñ tæ white tooth
lek teeth, leke tæ white teeth
yit leaf, yiñ bél bitter leaf
yiti leaves, yiti bél bitter leaves
gyeno chicken, gyêno kwâro red chicken
gyen chickens, gyen kwâro 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.

\text{wot máduón} a big house
\text{wot mádóñó} big houses
\text{rit mádóch} a good king
\text{rör mádóch} good kings.

27. Many adjectives are used as verbs, as such they generally have two forms; for instance:
\text{dóñó} to become big, to grow up; to be in the process of becoming big
\text{duón} to be big (an accomplished state)
\text{rènò} to become bad, to act badly
\text{ròch} to be bad
\text{lèpò} to become hot, to feel hot
\text{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:
\text{yè dù dòk máfòt dòk pyàrdò} "he has cows surpassing cows ten": he has more than ten cows.
\text{jè ù tòu, gè fòdò jè òdék} "people died, they surpassed people three": more than three people died.
For more examples see the "short sentences".
29. The Numerals.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Form with Unit</th>
<th>Form with Ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ákyël</td>
<td>pyar wí ábikyël</td>
</tr>
<tr>
<td>2</td>
<td>áryáu</td>
<td>pyar wí ábiryáu</td>
</tr>
<tr>
<td>3</td>
<td>ádék</td>
<td>pyar wí ábídék</td>
</tr>
<tr>
<td>4</td>
<td>ánwen</td>
<td>pyar wí ábinwén</td>
</tr>
<tr>
<td>5</td>
<td>ábíkyël</td>
<td>pyar áryáu</td>
</tr>
<tr>
<td>6</td>
<td>ábiryáu</td>
<td>pyar wí kí ákyël</td>
</tr>
<tr>
<td>7</td>
<td>ábídék</td>
<td>pyar wí kí áryáu</td>
</tr>
<tr>
<td>8</td>
<td>ábinwén</td>
<td>pyar ádék</td>
</tr>
<tr>
<td>9</td>
<td>pyar wí dien</td>
<td>pyar wí dinen</td>
</tr>
<tr>
<td>10</td>
<td>pyar wí diék</td>
<td>pyar wí dinwén</td>
</tr>
<tr>
<td>11</td>
<td>pyar wí dièk</td>
<td>pyar wí dinwén</td>
</tr>
<tr>
<td>12</td>
<td>pyar wí dínwé</td>
<td>pyar wí dínwé</td>
</tr>
<tr>
<td>13</td>
<td>pyar wí dínwé</td>
<td>pyar wí dínwé</td>
</tr>
<tr>
<td>14</td>
<td>pyar wí dínwé</td>
<td>pyar wí dínwé</td>
</tr>
<tr>
<td>15</td>
<td>pyar wí dién</td>
<td>pyar wí dién</td>
</tr>
</tbody>
</table>

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

- pyar wí dién dà ákyël
- or: pyar wí kí ákyël

(“ten, its head has one”)

The numeral follows the noun: wot áryáu two houses.

30. Ordinal Numbers

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

- ámaló the first
- rýáu the second
- dék the third
- ríwén the fourth
- bích the fifth
- pyaró the tenth.

31. The Verb.

Without an object.

stem: cham to eat
stem: ket to go
Present.

yâ (yâ) châmô I am eating  yâ kédo I am
yî châmô thou art eating  yî kédo going
e̓ (yê) châmô he is eating  e̓ (yê) kédo
wá châmô we are eating  wá kédo
wû châmô you are eating  wû kédo
ge châmô they are eating  ge kédo.

Imperfect.

tyâ châm I ate  yî kêt I went
yî châm you ate  yî kêt you went
û châm he ate û kêt he went.

Perfect.

yâ dè châmô I have been eating
yâ dè kédo I have been going.

First Future.

the ü sometimes sounds like a very narrow o.
yâ ü châmô I shall eat  yâ ü kêt
yî ü, or yû châmô you will eat  yî ü, or yû kêt
û châmô he will eat  ü kêt
wá ü châmô we shall eat  wá ü kêt
wû châmô you will eat  wû kêt
ge ü châmô they will eat  ge ü kêt.

The future often has the meaning of a conditional: yâ ü bôn: "I shall come", or "if I come".

Second Future.

yâ ü dè châmô I shall eat
yâ ü dè kédo I shall go.

Habitual.

yâ ûî châmô I use or used to eat
yî ûî châmô you use or used to eat
eî ûî châmô he uses or used to eat.
Imperative,

chăm eat!  két go!  pl. kẽ̀dù̀n go!
pl. chămùn eat!  kẽ̀dè wò̀n let us go!
chăm và let us eat!

Remarks.

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

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

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

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

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

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

32. The Verb with a Noun as Object.

Present.

yâ châmò byél I am eating dura
yâ kẽ̀dò gat I am going to the river.
Imperfect.

yá chámí byél \ I ate dura
yá chámà byél \ I went home.

Future.

yá ú chámò byél \ I shall eat dura
yá ú kétì pach \ I shall go home.

Imperative.

chám byél \ eat dura
chámí byél \ pl. eat dura
chám và byél \ let us eat dura
kété pach \ go home
pl. kétù pach \ go home
két và pach \ let us go home.

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

Remarks.

The final a 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 kā "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.
rînu to run
à rénâ I ran
à rénî you ran
à rénê he ran
à rénâ wâ we ran
à rénâ wû you ran
à rén ë gé 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: wî châm wûn you ate; gé bën gên 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 u, ü.

Examples.

á châm it is, was eaten
á yût he is, was found, yôdû to find
yâ gwêt I (my name) was written, gwêdû to write
yâ û gwêt 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 kwópa (or kwópá etc.) it was spoken by me,
or: by us
á kwópè it was spoken by thee, or: by you
á kwópè it was spoken by him, or: by them
á málta it was drunk by me, or: by us
á gwètè it was written by me, or: by us.

b. by a noun.

Here always yè "by" is added:
á chám yè jál énì 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: /jɔdɔ/ to beat, /ʃwɔt/ beaten. See the list below.

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

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>yá gôchá (or: gôchá) jàl àn</td>
<td>I struck this man</td>
</tr>
<tr>
<td>yá gôch yì jàl àn</td>
<td>I was struck by this man</td>
</tr>
<tr>
<td>yá gôchè yìn</td>
<td>I was struck by you (sing.)</td>
</tr>
<tr>
<td>yá gôchè wún</td>
<td>I was struck by you</td>
</tr>
<tr>
<td>á gôch yánà</td>
<td>he struck me</td>
</tr>
<tr>
<td>á gôchè yán</td>
<td>he was struck by me</td>
</tr>
<tr>
<td>yá châmá jàl àn</td>
<td>I cheated this man</td>
</tr>
<tr>
<td>á châm yì jàl àn</td>
<td>he was cheated by this man</td>
</tr>
<tr>
<td>á châm dè yán</td>
<td>he cheated me</td>
</tr>
<tr>
<td>yá châmè yán</td>
<td>he was cheated by me</td>
</tr>
<tr>
<td>yá châmè èn</td>
<td>I cheated him</td>
</tr>
<tr>
<td>yá châmè èn</td>
<td>I was cheated by him</td>
</tr>
<tr>
<td>yì châmè gèn</td>
<td>you cheated them</td>
</tr>
<tr>
<td>yì châmè gèn</td>
<td>you were cheated by them</td>
</tr>
<tr>
<td>yá chwólà jàl àn</td>
<td>I called this man</td>
</tr>
<tr>
<td>yá chwól yì jàl àn</td>
<td>I was called by this man</td>
</tr>
</tbody>
</table>

35. The Verbal Noun or Infinitive.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>châm</td>
<td>eating</td>
</tr>
<tr>
<td>kèdò</td>
<td>going</td>
</tr>
<tr>
<td>châm èn</td>
<td>this eating</td>
</tr>
<tr>
<td>kèn èn</td>
<td>this going, this</td>
</tr>
<tr>
<td>châmò byèl</td>
<td>eating of dura</td>
</tr>
<tr>
<td>walk.</td>
<td></td>
</tr>
</tbody>
</table>

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 māk one who drinks habitually, a drinker.

37. The Negation of the Verb.

There are two negative particles: fā or bā, and nāti; nāti originally means "not yet", but is often used in the same way as fā "not". Fā and nāti are applied in the imperfect and present.
yā fā kēt I did not go, or: I shall not go
ya nāti kēdō, or kēt I have not gone yet.

A single word is negated by jāt, fate: fate yan (it is) not I; fate ēn not he; fate jāl eni not this man.

The prohibitive is expressed by kū:
yī kū kēt do not go!
pl. wū kū reū do not run!

38. The auxiliary verb "to have": da.
yā dā iyēn I have money
gē dā wot they have a house.

39. The auxiliary verb to be.

1. The predicate is a noun.
a. fā, bā: yā bā rīt I am king
b. bana, bāng, jān, jān ēn it is he.
c. by the emphatic pronoun: yana rīt
d. by the simple pronoun: yā rīt
e. by ā: ēn ā rīt he is king.

2. The predicate is an adjective or an adverb.
a. yā: ē yā kēn where is he?
b. yeĩa: ē yeĩa mal he is above
c. bēdo "to stay, remain"; is also employed in the sense of 1.
<table>
<thead>
<tr>
<th>English</th>
<th>Present</th>
<th>Imperfect</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>to laugh</td>
<td>ᵗᵃ ᵉⁿᵉᵗᵒ</td>
<td>ᴜⁿᵉᵗⁱ</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td>he laughs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to drink</td>
<td>ᵗᵃ ᵐᵃᵈᵒ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td>I drink</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to carry</td>
<td>ᵗᵃ ᵇᵉᵈᵒ</td>
<td>ᴜⁿᵉᵗⁱ</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to run</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to lie,</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>ᴜⁿᵉᵗⁱ</td>
<td>unsafe</td>
</tr>
<tr>
<td>tell a lie</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to work</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to speak</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to carve,</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td>to write</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to beat</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to call</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to cut</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to kill</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to search</td>
<td>ᵗᵃ ᵇᵉⁿ</td>
<td>unsafe</td>
<td>unsafe</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
in their different Forms.

<table>
<thead>
<tr>
<th>Passive</th>
<th>Imperative</th>
<th>Verbal Noun</th>
<th>Noun Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>͏netí ͏netán</td>
<td>͏netò ̒nyèr ̒àn this laughing</td>
<td>̒nlà ̒netò</td>
</tr>
<tr>
<td>á màt</td>
<td>màt màdùn</td>
<td>màt màn ̒àn</td>
<td>̒nàne màdù nàtè màt</td>
</tr>
<tr>
<td>yat à tèr the wood was carried</td>
<td>tèr tèrù</td>
<td>tèr tèr ̒àn</td>
<td>̒nàne tèdò nàtè tèr</td>
</tr>
<tr>
<td>-</td>
<td>rènl rènlàn</td>
<td>rènl rènlò</td>
<td>̒nàne rènlò</td>
</tr>
<tr>
<td>-</td>
<td>yì kù fèt do not lie</td>
<td>fèt fèn ̒àn</td>
<td>̒nàne ̒fèdò nàtè fèt</td>
</tr>
<tr>
<td>á gwòk</td>
<td>gòk, gwòk gògn</td>
<td>gwòk gwòn ̒àn</td>
<td>̒nàne gògò nàtè gwòk</td>
</tr>
<tr>
<td>á kwòp</td>
<td>kòp, kòbn</td>
<td>kwòp kwòm ̒àn</td>
<td>̒nàne kòbò nàtè kwòp</td>
</tr>
<tr>
<td>á gwéi</td>
<td>gwè tèg, gwèdùn gwèdù vañò</td>
<td>gwè gwèn ̒àn</td>
<td>̒nàne gwèdò nàtè gwèt</td>
</tr>
<tr>
<td>á fwót</td>
<td>fòt, fwót fòdùn</td>
<td>fòdtò fòn ̒àn</td>
<td>̒nàne fùdtò</td>
</tr>
<tr>
<td>á chwòl</td>
<td>chwòl nàl chwòltàn</td>
<td>chwòt chwòt(?) ̒àn</td>
<td>̒nàne chwòt nàtè chwòt</td>
</tr>
<tr>
<td>á nòt</td>
<td>nùdl nùdlùn</td>
<td>nòt nòn ̒àn</td>
<td>̒nàne nùdò nàtè nòt</td>
</tr>
<tr>
<td>á nèk</td>
<td>nàk nàgùn</td>
<td>nèk nàn ̒àn</td>
<td>̒nàne nàgò nàtè nèk</td>
</tr>
<tr>
<td>á yàp</td>
<td>yàp yàbùn</td>
<td>yàbò yàm ̒àn</td>
<td>̒nàne yàbò</td>
</tr>
</tbody>
</table>
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.**

kēn | place; here, where  
kun |  
chāki near  

kā there  
chīnē over there.

**Adverbs of time.**

kēn "place": when  
ōpūn then  
chon formerly  
ōkichi to-morrow  

kān while  
ānān now  
āwā yesterday  
de chān tīm to-day

**Adverbs of manner.**

kine, kinau thus  
chēt thoroughly, certainly  

kidī how?  
tyau also.

42. Some Conjunctions.

kī and, with, connecting words  
kā and, connecting sentences  
dē but  

kējā |  
āfā |  

that (purpose).

43. Prepositions.

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

bān "back"  
bān rit behind the king  
kēl | "middle"  
kēlé |  

bānē behind him  
kēlé gén amidst them.
böl "front"  böl pach in front of the village
nim "face" nim nam facing the river
bute "side" bute gol beside the fence
wich "head" wiy yat on the top of the tree
yech "middle" yey gen in the midst of them
dyer "middle" dyér wót in the middle of the house
kwôm "back" kwôm kyeñ 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
   bóí, é expressing surprise
   mui expressing horror
   òa, ê expressing contempt
   wau hurrah!

II. Short Sentences.

I.
ket chwôl Ñadok go, call Nyadok!
ê bêdo kéñ?
ê yâ kéñ? where is he?

Westermann, Shilluk-English.
yá gândè, nàtè yà fâch I think, the man is in the village.
á chwôlè yîn? he is called (by) you? == did you call him?
àwò, á chwôl yes, he is called == has been called.
è bêndè he is coming.
è lètî á kên? he was seen (by) you where? == where did you see him?
è lètî kî wôt bwôn he was seen (by) me in the house of the white man.
nùtì bêndè not yet came == he has not yet come.
yá ú kêt, ú chwôlè én I shall go, shall call him == shall I go and call him?
jwàn kòdô make haste going == go quickly.
wôt jâgô yà kên? house of chief is where?
wôt jâgô ágon én? house of chief is where?
where is the house of the chief?
nùte yán yô show me the way.
yá nùtò yô I show the way.
jal éni nàjè yîn? man this is known thee? Do you know this man?
fỳèje dwôtâ nò ask him (he) wants what == ask him what he wants!
yá dwôtâ kòdô I want to go.
yì kàlá kên? you come from where?
yá kàlá gol rit I come from enclosure of king == I come from the king.
yì wôrè yì mèn? you were sent by whom? == who sent you?
àmèn â à wôrè yîn? who is it he sent you? == who sent you?
yá wôrè yì jâgô I was sent by chief == the chief sent me.
è dwôtâ nò? he wants what?
è kò, yì kêtè yîè he says you may go to him.
yá bà yei bêndô I not can come == I cannot come.
by kên mà bèn ânàn (there is) wanting place which
to come now = I have no time (no opportunity) to come now.
yá ú bà tìn uwarr I shall come this evening.
mên àn bá yù Fakoi? This one not way (to) F. =
is this the way to F.?
yó én? is this the way?
áwǒ, yó én yes, this is the way.
yu àn, fače kî én this is the way, not that one.
yá u nûtè yî kî yǒ I shall show you the way.
yî u (yû) nûta yǒ you shall show I way = I shall show you the way.
yǒ dâch? Is the road good?
yá gûnô, fi gîr kî yǒ I think, water much on way
= there is much water on the road.
kôt á mòkè àiwà rain dropped yesterday = it rained
yesterday.
kôt nî mòkè kî chàń it rains every day.
mên àn bá yò kêtè Fakoi this one is way going
F. = this is the way to F.
châté múl chêt go on exactly = go straight on.

II.
yî bèt âdî? you are how = how are you?
yá nûtè bèdô I still am = I am well.
jál àn è dá jwôk man this he has sickness = this
man is sick.
yî but kî ánô? you lie with what? = what ails
you?
tyèlè da kên let foot his has place hot = his foot
has a wound.
nûtè yân tyèlè show me your foot!
kên let kâkê duôn? place hot time big? = is the
wound old?
rûnê nêndô years its many = it is several years old.
ere yî nûtè jwani bènô? why you not yet hastened
coming? = why did you not come earlier?
yá kêtè yî àywôgô I went to the witch-doctor.
yá tôtê yât I was given tree = he gave me medecine.
yá töta yát I gave medicine.
yá u lwók keñ let I shall wash the wound.
yí rè ywóń? you why cry? = why do you cry?
keñ let ë rëmò the wound aches (pains).
yát àmàin here is medecine.
lwók keñ let ki cháñ ki mol wash the wound every morning!
yí lùn? you heard? = did you understand?
kwópé ú lùn? his talk was heard? = did you understand him?
àwó, yá lùn yes, I understood.
ɾùm cháñ ábìkyël lì kéte finish day six come again = after six days come again!
keñ let á nòkì the wound has healed.
qe kàla dàñ they brought a man.
dàn á kàl a man has been brought.
á chwóp yì tón he has been pierced with a spear.
á chwóp kí kòrè kí tón he is pierced in breast with spear = his breast has been pierced by a spear.

III.
kál may (mach) kwàrd bring a lamp!
kòt mách make a fire!
ë kòdë mách he makes a fire.
á kòtá mách he made a fire.
mách á kòt a fire was made.
mách bà lyel the fire does not burn.
yen tech the wood is wet.
yì tålù ñó tìn? you cooked what to-day?
yá tålù gỳènò I cooked a fowl.
bàk nwele gỳènò áınıw kí jì boil four eggs (with water).
rinó têk the meat is hard.
chìp gìn chàm wìy (wich) pàm put the food on the table!
wù bënu (bëndö) wù chàm? 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 néká dyél they killed a goat.
yá dwáta mátê fi I want to drink water.
kot máy kwadô light the lamp!
nék mačh kill the fire = put the lamp out!
kôn fi yej fük pour water into the pot!

IV.
tyêtê chanduk kite wot carry box put house = carry the box into the house!
mên àn pék this one is heavy.
ba têri yâ kêtâ not carry I alone I = I alone cannot carry it.
chwôlé jâl èn, yî konyè èn call this man, you be helped (by) him = that he may help you.
bì, wâ têri yân an come, we (will) carry this tree.
và u gérâ wôt we will build a house.
wôt kit vàlì wôt lâbô a stone house or a mud house?
bû kidê kën
bû kit ki kën there are no stones here.
yâ u chwôlâ jê âdô? how many people shall I call?
chwôl jê pyàrô call ten men!
yâ yîté ki jê åbi-kyêl I found six men.
gé u bi ñûk they will come to-morrow.
và u gwô ñô? (gwôk åno) what shall we do?
và dwáta gwôk ki yîn we want to work with you.
và u tôtê ngên gá âdi we shall be given money it how? = how much money shall we get?
kà lôgi wû pûrî kën àn if (it happens) you hoe this place
vû tôtá lau màdôch you shall give I a nice cloth.
bî yû 1) ñûkê mûl come (you) to-morrow morning

1) instead of bi wu; w is assimilated by i and thus has become y.
kú ú bānu kí kwérì and bring (you) hoes!
Jē gògò yò the people make a road.
yí gweò nù? what are you doing?
yá gwèkà pèm I made a table.
dákai è chwànyè kí fùkì kí dàk the woman forms big pots and small pots (tobacco pipes).
è kòndà fèn kí yat he strikes ground with tree = he strikes a pole into the ground.
è fùtì yat he pulled the pole out.
è pona lùn kí yey byèl they weed grass in the midst of dura = they weed the dura.
è bòni gwèk kí bwon they refused to work with the white man.
è bòni kí tèr chamduk he refused to carry the box.
amèn à gwèk tànduè? who made the box?
è bàkà kål they fenced (in) the yard.
chòn yá nì kwáì ðà (ðòk) wiýà sometimes I used to herd the cattle of my father.

V.
Fwono ú chàgì wèn à? teaching will begin time which? = when will school begin?
nyí chàgò mòl it uses to begin in the morning.
wòtòndò àdì bènò how many children have come?
nàñ-tòndò gén àbì-rñaw ì bì boys they seven have come = seven boys h. c.
wù rè nù tì bèn àwà? you why not came yesterday? = why did you not e. y.?
yá wòrè ìyì wá bè kwáì dòk I was sent by my father to herd the cattle.
wà u gwèdò tìn we will write to-day.
yí kàlà wànì? did you bring your book?
mèà wèyà fàch mine left I home = I left mine at home.
tòtè yá wàndà give me a book!
kà bògò wù ɡòkè yàn chàñ wùn ɑdèk wù tòtè kí wànd 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 gwàk kí yín we want to work with you.
wá u tôtê nyeñ gá ádi? we shall be given money it
how? = how much money shall you give us?
ká lógi (= logó) wú púrí kén án, wú tôtâ bet má-
dôich if you hoe this place, I will give you
("you give I") a nice fish-spear!
bí yú dúkti ká ú kānu kí kwèrì come you to-morrow
and bring hoes (with you)!

VI.

nám é dônò the river is rising.

nám é dwen the river is falling.

nám duón chàrè | the river is very high, full.
    nám fàunj chàrè

wá ú màjò rêch we will fish (catch fish).

wá chègò rêch we catch fish (with a hook).

wá chèkà rêch we caught fish (with a hook).

gé tyéña yei (yai) they carve a boat.

yei toyo the boat leaks.

nàñì nènò kí nàm crocodiles are numerous in the
river.

nàñ à màkà dàñ òìwà the croc. caught a man
yesterday.

VII.

mèn èn bá wá this (one) is my father.

tòñì ágon èn? where is your spear (spear your is
where he)?

wòdë à rèpl yi màch his house was caught by fire.

dógé à rèñ his cows ran away.

mèn èn bá wòt wùm? is this your house?

gé nèau byél gén they have sold their dura.

á kwàñà kwènlà he took my bread.

lwòk lâñì (from lau!) wash your loin-cloth!

láñì à lwòk my cloth is washed.

nùtí lògu nínè he has not yet washed his face.

ádèrà é kwèsò my donkey is lamìng.

nùtè yán fèwòti show me your farm!
Our cows are grazing.

Their children are dead.

My loin-cloth is stolen.

He gave his fowls (hens) money.

I saw your goats in the bush.

I was beaten by him — he beat me.

He was bound by them — they bound him.

Who called me?

I was called by whom?

The white man was shown the way by them.

They gave cattle to the king.

He asked the chief.

The boat approached.

The boat left.

The boat stopped.

They are felling trees.

The women fetch water.

They are milking cows.
VIII.

köpi mət speak slowly!
kù 1) ni juənə kwɔp not use hasten speech == do not speak quickly!
yá nətʃi lɨnə I did not understand.
yá bə lɨnə I do not understand.
e kòbə di 2) ki yɨn? what did he say to you?
yá dwátà lən achəm I want straight sticks.
kwaŋ dɔr ən take this adze!
dacho ə yiego ləbɔ the women shall (may) carry mud!

dʒe chəbo ləbɔ they knead mud.
á chu̱pá ləbɔ he kneaded mud.
dɔɾe wɔt ə pət the house has fallen down.
rə lɛt his skin is hot == he is lazy.
yi rɛ ywɔn? why do you cry?
mïo dɔtə nəɾɛ the mother suckled her child.
wiye da nəwə (his head ==) he has lice.
wɔtən ɛ luəə the children wash themselves.
a luək he is washed.

tsɨnə (tsɨnə ə) kəyo my intestines ache == my belly aches.
wiʒə kəgo my head splits == I have a head-ache.
ɛ bɔ nətyənə he came some days ago.
wá yɛnə Bura-Chol cháu wá bá pyərə we were Taufikia days our are 10 == we have been at T. ten days.
rûnâ bá pyərə wí kí əbîch my years are 15 == I am 15 years old.

IX.

rûnə ə màl, rûnâ yà cháu his years are above, my years are behind: he is older than I.
bá duŋ nə yän he is not so old as I.
yá mɔlə bɛn ɛ tɔk I was first coming he was absent == I came earlier than he.

1) or: yi kú.
2) from adi, edí how?
á chwón é bêndó he was behind he came — he came late.
yí bì á wén á when did you come?
Jěnô gèdô lènô chînê the Dinkas build (— live) beyond the river.
kål gyen àn mîch óbwôn carry these fowls give the white man — bring these fowls to the white man.
ńiń amên? what is your name?
ńińá ba Nâdok my name is Nyadok.
wó ńiń amên? what is yours father's name?
kwó 1) gin an take this (thing)!

̱tö̱te yán méi give me yours!
qé nékà dyel they killed a goat.
lyélâ wiįa I (had) cut my hair ("head").
yá ú chákâ kēδô I begin go = I will go, I must go.
tûle chaň the sun rises.
chaň a tûl the sun has risen.
bute chaň the sun sets.
chaň á bûtê the sun has set.
ge ệtî Nîkâñô kî ðèán they sacrificed a cow to Nyikang.
yá nèbô I am wet.
lwôkî län wash this cloth!
åde dacho é lâgô kî län the woman is washing the cloth.
yèy 2) wbt sweep the house!
lwök tâmî (tâbô pot) clean this pot!
jen fiú móδô it is dark.
ê néki ogîk aryau he killed two buffaloes.
á kûni fîyen ogîk kâ gô wèkî rît he took the skin of the buffalo and gave it to the king.
tûń 3) ánwâk bâr the horns of the bush-buck are long.

1) for kwón.
2) from yëjo.
3) or: tón.
The feathers of this bird are white.

He is lying on the bed.

He is at the chief's house.

He went to the (red) European.

Drive the cattle away.

The dura is ripe.

Strip (you pl.) off the dura and bring it!

The people are dancing.

He searched cattle.

The cattle were searched for.

Dog not strike do not beat the dog!

He ate meat.

He kicked the dog with his foot.

It ("the earth") is hot to-day.

I do not believe his word.

The steamer stops.

The people bring wood on the steamer.

Give me your knife!

When we have finished, we shall eat.

When he came, it was night.

The water does not move.

There is much wind.

"He began it finished (be) told (by) me, he not yet went"

Though I told him, he did not go.

He cannot work to-day, because he is sick.

He does not say it, because he is afraid.

Run quickly, lest you be late!

Speak lift your voice up, that they be heard by
people all“: speak aloud, so that all people may hear it!

chip kwôfô bôl këch gên, kâ lôgô yû (yi u) dê bënô, ù yôtê yên tûn “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.

bî wôt, ja yû (= yi o) nêpê kot come into the house, lest you become wet!

ka lôgô yû bî tûn, dôch if you come to-day, it is well.

ká lôgô ú kôbô tôdô, ú jiôtê wôn if he tells a lie, he will be beaten by us.

X.

kipâñô á bôki? why are you afraid?
kipâñô á bôke? why is he afraid?
yà ja bôki I am not afraid.
ge ré rin gên? “they why run they“ = why do they run?
kûchê yân I do not know.
nâjê yân I know.
yà bû gôgô, kà bûni dôrô yà I do not work, because I have no adze (. . . “and not have adze I“).
yà bû dôrô, bènên a dâlé yân yè gwôk “I have no adze, that is it it is difficult for me to work“ = I have no adze, therefore I cannot work.
tyelâ let, bènên à bà këdô my foot has a wound, therefore I do not (= cannot) go.
yà bû yêi këdô, mà tyelâ let I cannot go, because my foot is sore.

adêrô é dâ kech, bènên a ywôni the donkey was hungry, therefore he was braying.

à yêni Bura-Chol, yà nî këdô chuk kî chânô while I was at Taufikia, I used to go on the market every day.

kêni á këtî wôn gat, màl á mînê, kà é môkô when
we went to the river, the sky became dark and it rained.

yi nǐ wǒnè jē mǎko, dē yá ba wǒnè yín you may cheat others, but I shall not be cheated by you.

á kómi ʃén, de fàtè yán he said so, not I.

a gwókè gèn, de fàtè wón it was done by them, but not by us.

kòni yán, u jwàndo tìmò help me, (that it) may be finished quick!

kòpi, u jwàno bènò tell (him), he may come at once.

yá mānè kēdo wode I was forbidden to go into his house.

wèi kòdè let him go!

wō kòdè tyàu we too will go.

wei gè biè let them come!

kèn yá nènà, è qàqò while I slept, he was working.

kèn á yèn wa jàch, gè kwâli ñyèn wón while we were in town, they stole our money.

XI.

gè jè ádè kì jàn ãn? How many people live in this village?

wòu nútì nènò? Is your father still alive?

jâqò nút? Is the chief well?

yi bèt ádè? how are you?

yá bèdè yau I am well.

wòn àn duòn ën this is the big (=image the biggest) house,

ën ã yeñ chàñ he is the last.

yán a kwôni bènò I came first.

è bútò yi ñygno he is lying on (his) bed.

è ya wiy wot he is on the house.

á lèdù è chàkè wòt "he was seen by me (he was) near the house".

è yà nàch wot he was behind the house.

yá kòt kèn chàkè kì gèn I went close to them.
I have two cows (it is) finished (with) them = I have only two cows.
I saw them (it was) finished (with) them = I saw only them.
He is but a boy.
He has more than six cows.
It was finished (with) them = I saw only them.
Six men came.
I saw only them.
He has more than six cows.
More than three people died.
She puts the pot on to the ground.
She fills the pot with water.
He dug a hole in the ground.
The dog his tail wags = wags his tail.
The ears of the dog were cut off.
That is not sufficient.
What shall we do to-day?
Shall we go?
I am going shooting.
The trees come they blossom = begin to blossom.
My work is finished.
I was insulted by him.
The cow is going to calve.
You were beaten with what? = with what did he beat you?
The place became (so that) I not come = I cannot come.
Why did he not come?

XII.

Do not lie!
Do not steal!
they honoured the king.
ge man kó ìbì wón they despised the stranger.
è bálu gwok kí kí t he threw stones at the dog.
yá dén yí gé n I was pressed (= vexed) by them.
ká lógo é yá mámút, wó ré kwónè én if he were present, we should be helped by him.
ká lógi ya da gín-cham, yí ré tóta If I had food, I should give you (some).
ká lógo nítí bènò, bá ré yìtè kí gí-fén. "if not yet came, not should receive with thing of the earth" = if he had not come, he would not have received anything.
ká lógo fèn dé yá mádóch, wó ré dè bènò (or: wó ré bi) if the weather had been fine, we should have come.
gé nàkò they are fighting.
gé wèrò they are angry.
gín àn é wàní ànò this thing it eye which? = what does this thing mean?
kwópé yán kí tynglé gín énì tell me the meaning ("the foot") of this thing!
yá néná yuwe (from ye) "I see his way" = I hope he will come.
yá bógó à tòwè I am afraid he will die.
yâ bôkì én I am afraid of him.
ô bót? will he recover?
gé pàr they fled.
nájé yán kí mèn duon (it is) known (to) me with greatness = I know it perfectly.
ú bì tìn chët he will surely come to-day.
ú mòtë dè bènò perhaps he has come already.
dèlè råmo (yåmo) bën my whole body ("skin") is shaking.
yén yà ye yèn fén bèn trees were everywhere.
kwôf énì à járè yán I remember this word.

XII.

ba gùwèk gín énì kètë he will never do that.
yá bà lètë yín kètë you will never see me again.
á pwöch yì gén, ká lôk (logo) nane têk he was praised by them, because he was a brave man.
á chàiye yì gén, ká lôk nane lêt he was abused, because he was a lazy one.
gé man ki gôn, ká lôk nâtê kêr they envied him, because he was a rich man.
wô ba yei bên, ka dê kôt we could not come on account of the rain.
á bì kéch wên he came instead of his father.
chwek á dê bênd an ambassador of the king has come.
yì kô dî 1) ki ên? what do you think ("say") of him?
yá jà bôkê ên I am not afraid of him.
wa jà duata kojö yì we do not want your help.
mân ki jâl ênì (he) hated this man.
ê koma dyer (dâr) he says right = he is right.
yì rônö you are wrong.
á jëm he denied.
á yógö mànît he has become a present one = he is witness.
kôrâ bûdî yê ki chânö my breast was pressed (tired) by him all days = he always troubled me.
kôrë kû nî bût do not trouble him (his breast not tire)!
wëi let loose!
mîtû hold fast!
kwi jë môgo á bì, kwi jë môgo á dön some people have come, and some have stayed behind.
jë a répè the people are reconciled.
á mërë they are reconciled.
á bèdë ge man wüne gë jân âryàu, de gë mërë ânàn "it was they quarrelled, their years were two" = they were quarrelling two years, but now they are reconciled.

1) from kôbë adî.
yějú bùnò "my heart refuses" = I doubt.
wije lái he is ashamed.
nělé yè gèn he was (laughed at) scoffed at by them.
nětè yè gèn he was (laughed at) scoffed at by them.
rei wè tèk "our body is hard" = we are secure.
lanè fyèt his loin-cloth was torn.
wei bè wot let him come into the house!
wei kéddá let me go!
fach a ìgùr fèi yè gèn the village was destroyed by them.
dàn è kórà nàrè the mother takes care of her child.
ge cháká kùn mèko they took another place = they changed their places.
ú gwòkà yìn (it) will (be) done (by) me (for) you = I will do it for you.
bì yù, wá kéddé come (you), we will go.
yějé kòno his heart was excited.
á bì è nùtì chàm he came without having eaten.
bá á két, e nùtì kì náchö he did not go (because) he had not yet taken leave.
á bì è wòwò he came weeping.
á tou, è nùtì tèn he died, while (still) a child.
III. Two Bible-Texts.

The Prodigal.

11. Ĵal mēko wat áryāu;1) 12. a kōbi man some son two said

na ŋal ŏn2) kine: wuo, ťote yan ki child boy small thus: father give me with
bun a mea ki ō ţam. A ğaňi part which mine with goods. He divided

jāmē ki ġen. 13. Ka rāmē chān goods his with them. And finished days

mānōk na ŋal ŏn ā chōnā jāmē, few child boy small he gathered goods his,
ka wēlī Ꙡţote mālūwi; ki kā ēni and travelled country far; with place this

a wēlī jāmē ki ō ţam. 14. Kā he squandered his goods with eating. And

rāmē ki wēlī jām, ka kech finished with squandering goods and hunger

e bēnō, ka wōjē mūm. 15. Kā he came, and head his perplexed. And

1) “to have“ is often omitted.
2) Ńal ŏn is “the younger“, Ńal dūn “the elder boy“.
kète yè jal mà jal kér 1) kí fòn
went to man which man rich in country
èni; a wó rè yè jal èni jàl bè
this; he was sent by man this bush to
kwâyò kí kùnè dòn; 16. a tou kí yey
herd with swine; he died in midst
kech. Kùnè dòn nì chàmò kí òjàdò; làl
hunger. Swine used to eat with òjàdò; boy
gni dwata ìwàk kí gèn; dé bùn
this wished eat with them; but not were
àn tòbì kí òjàdò mèn chàmè.
this gave with òjàdò which were eaten by him.

17. A rùmì kí yèjè kètè, ká è
He thought in heart his alone, and he
kò kine: è, wùo da bán mànènò,
said thus: ah, my father has slaves many,
ka nì chàm gèn, gìn chàm nì dònè2). yà rà
and use eat they, food is left. I why
nágè rea kí kech? 18. A kòbì kine:
kill myself with hunger? He said thus:
wèi yà òwòdò, yà kète yi wùo u
let I (me) rise I go to my father will
kòbì kine: yà dè rùnò kí yìn, kí
say thus: I have sinned with thee, with
mèn duòì; 3) 19. yà fà nyèr kí
which (is) great; I not am worth with
chòwò yàmà wàdè kètè, dè wèi yà
calling I am your son again, but let me

1) a man which was a rich man.
2) and when they eat, food is left.
3) I have been sinning against you with (a sin) which
   is great.
20. A dwoñ, ka e become your slave. He arose and he bia yë wën. Ka lê të yë came to his father. and was seen by wën, e châmè wànò, ka his father he was going to approach and yëjë ywònd, ka rènd yë, a kwàkì his heart cried and ran to him, embraced rèì gén ka dó gòn nùnò. 21. A kòbì each other and mouth his kissed. said ña ñal òn kine: wòò, yà ròñ kì child boy small thus: father, I sinned with yìn kì mèn dwoñ, ka yà kù chìkì you with which big and I not repeat chwòlò yánà wàdù 1) këtë. 22. A chwòlë be called I am your son again. Called he wate bàn kì yì wën; ka è kò child slave by his father and he said kine: kànu kì lánì mògo dòch, ka thus: bring with clothes things good, and rèkì ñàl ìn, ka lwëtë kùtùn kì put on child this and his fingers put with gwél àtègò, ka tyele kùtùn kì wàr. ring metal and his feet put with shoes.

23. Ka kàlù wàñè chwè ka ñálu, wei wà And bring ox fat and butcher, let us châm wòn, wà nêtà wòn. 24. ma wàdà eat we, we laugh we. because my son èn, à yìgù mèn tô, ìkè à chyèr; 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 wànà, de é
he became one was disappeared but he
dúdök. A yôté qén le niêto.
returned. Was found them they for laughing.

25. De näl duqin a yá wòk, ka bêni
But child big he was bush, and came
che (chamo) é wànà, a léjò chwàke jé
was going to approach he heard voice of people
gé tîgô. 26. A chwóti wat bání, ën
they played. He called child slave this
á pyejé gôn kine: àndá éna a wôn
asked he him thus: what this make noise
térò? A kóbí kine: ómyâu ñó
people? He said thus: Your brother has
bî, de a qét kí yi wû (wou) come, but he was welcomed by your father
kí na wànà chwè ìma é bî kí
with child of ox fat because he came with
dôjô. 28. A wërê, ka chógó
well-being. He was angry, and remained
fâl e jà bî; á dwåi yi bush, he not came; he was brought by
wén, é kwâchá gôn. 29. A kôfô
his father, he begged him. Said he to
wén kine: yá gôká yìn wànà
his father thus: I work (with) you, my years
nêdô, dôgi nûtì gôn yàn kí
many, your mouth not yet thought I with
fyêmô kí yá; 1) bûn na-oîvwôk
refusing with me; not were child of ram

1) "I work with you my years are many, I not yet thought of refusing your mouth": I have been working with you many years, and I have never thought of refusing, disobeying your commandment.
ma gàn yìn kì wèkè yàn ú chàmá
which thought you with giving me to eat I
kì yàchí wón.  1) 30. Kà bēn wâdî,
with friends our. And came your son
iān ā rēn jàmí ā gètè
aman which spoiled your goods, he was welcomed
yìn kì wànè chwè. 31. A kōhè wèn
by you with ox fat. Said his father
kíne: è, wâdà, wá ā bèt kâkè fèn
thus: ah, my son, we were time of earth
fà châkì, jàm àk à yènà yà bēn,
not near, goods these, which are mine all,
ñàjë jàmí? 2) 32. Dè ànàn wèi wà bèdò
not your goods? But now let us be
kì ōkèl, wà nètò; 3) ma òmìyàn,
with one, we laugh; because your brother,
á bèdà mèn tò, dè a chèyr,
he was one dead, but he became alive,
a bèdà mèn wànò, dè è dûkè.
he was one who was lost, but he returned.

---

Genesis III.

1. Twôl fân èn a ràch kì òròk.  1)
Snake was it, was bad with wickedness

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

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

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

4) “was bad with wickedness, astuteness”: was extre-
mely astute.
amidst animals all which were created by jwok. Fan en a fyechi dacho kine: God. Was it which asked woman thus:

Fan jwok á kyètë wün, kine: wú kú chàm is it God refused you thus: you not eat ki rei yëŋ éni? 2. A kōbi dacho from body trees these? Said woman kine: wú kōfè kine: chàm wün1) kì thus: we were said thus: eat we from réi yëŋ bën. 3. De wú kú chàm wün body trees all. But you not eat you ki rei yëŋ àk, ka u ñwallì wün kì from these trees, and if touch you with chëñ wün, wú tò. 4. A kōfè dacho hands your, you die. Was said woman ki yì twöl kine: è! wú jà tòù! 5. De by snake thus: ah! you not die! But nàjë jwok kine: chàñ wu chàm wün nìì knows God thus: day you eat you eyes wün rei gé u yépè! gin your selves they will be opened! thing dōch kì gin rach u lètë wün, good and thing bad will be seen by you, nami ka nàjë géñ ki yì jwok; wú as and are known they to God; you bèt wú na jwok. 6. Ka lèt yán be you as God. And was seen tree éni yì dacho, è chègò; a lògè ré this by woman, it was red; became itself

1) we may eat.
men châm yî dacho, ka jaf gé one was eaten by woman, and man their tôtè. 7. A yêp nîn gé rei gave she. Was opened eyes their selves gé, a lêtè rei gé, gé châtâ them, was seen body their, they walked nau 1). A fune gen ki yîte thus. Was plucked by them with leaves yêp, a rûkê gin. 2) 8. Ka feî of trees, was put on by them. And earth yik mâlîp, a bên jwôk, a lîn gé became cool, came God, was heard by them tyele gé, a fane gen, Adam ki tyeî foot his, hid they, Adam and people gen, 3) ja kine rei gé u lêt their, not thus body their may be seen ki yî jwok. 9. A chwoti jwok kine: Adam, by God. Called God thus: Adam, yî yà keî? 10. A kôbi Adam kine: yà you are where? Said Adam thus: I lînà chwàkl, a jânà, yà bwôk, yika heard your voice, hid I, I feared, because I châtâ nâu. walk thus. 11. A kôbi jwok kine: amên a kôbi yîn kine: yî châtâ nau? Dê yî châm ki rei yan a kyêrê yîn kine: yî kû châm

1) châtâ nau “walked thus” that is, walked without anything; they were naked.
2) gin is sometimes used for gen.
3) “Adam with their people” that is with his wife; more frequently: î na gol gen, child of their enclosure; “people” and “wife” are always used with the plural of the person possessing.

1) after that I ate.
2) "Enmity shall I put between you and the woman . . . it is he who will begin to wound your head, and you will come after him the heel of the foot of man with wounding": and after that you will wound the heel of man.
3) "you will die with hoeing, and thus you will eat food; this (way) you will return to the earth, out of which I have made you; for you are mud, and you will return to mud".
yey won, gin rach ki gin doch nājè àn. nènè, kà è chàmò ki rei gòn, men ù nènì en ù wìte (wòte) atèr.\(^1\) 23. À kale wòk ki yi jwòk ki Eden, kà kòtì fàl be fur ki feì, a rei gòn a kwàñì.

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

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

**Shilluk—English.**

a my
á sign of the imperfect
â it is
â which?
ábích five
ábídèk eight
ábíkyèl six
ábünwèn nine
ábíryău seven
áchà that there, those there
ádèk three
ádéřo donkey
ádli, édli how, how much
áfâ in order that
áfóájë-áfóáčë hare, rabbit
ágoá these
ágyon where
ájwógo-ájwók doctor, medicine-man
âk these
âkyèl one
ama because
âmálë the uppermost, the first
âmën-âmòk who?
ân this
ânàn here, now, presently
âñò pl. âñò what, which?
â núwûk-â núwûkë water-buck
ânwën four
áryău two
âtègë-âtèk finger-ring
âtèp-âtèp bag, sack
âtèr forever
àwò yesterday
àwò yes

Báchôdô, Páchôdô Fashoda
bâgô to make a fence, to fence in
bâlô to throw
bânî back, behind; slave
bôr to be long
bât-bât arm
bêdô to remain, to stay, to be
bê mosquito
bênh, bènè all
bênî that is, therefore
bênô to come
bê fish-spear
bê to come; see bênô
bôdô to escape, to recover
bôî expressing surprise
bôkô to fear
bôlô-bôl in front of, face, front
bû, bûnî to have not, to be not
bûdô to lie down, to lie, to be sick
bûdô to be tired, troubled
bûh expressing surprise
bun part
bûte side, beside
byêlô-byêl dura; the sing. means: a single dura-grain

châbô to knead, to mix

1) see also under sh.
chwè fat
chwòbò to spear, to kill with a spear
chwòdò to call
chwòndò to be behind, be late
chwòdò to call
chwou man
chényò, chènò-chyèn hand
dà to have
dàk-dàk small pot, tobacco-pipe
dè but
deł-del skin
doch good
dòjò to be well, good
dònò to become big
dònò to remain, to be left
dòro-dòr wall
dòro-dòrin adze
duogo to return
diòjèn-dònjò big, great
dôvàì to bring
dôvar hunting
dôvatù to want, to wish
dwènò to dry, to be shallow; to sink, to fall (water)
dyèl-dyèk goat
dyèr middle, amidst, truth
dàchò- màn woman
dàkàìì woman
dálò to be in difficulties, not to know how to do
dàn man
dèán pl. dòk cow
dènò to press, to vex
dòdò to suck
dàk-dàk mouth, talk, language, commandment
dàk-jò to-morrow
dùdò to rise, arise
dùro jèn to destroy
dùnèn sorrow
è he
èn he, him
ènì this, that, these, those
èrè why
fà, bà 1. to be; 2. not
fàdò to fall
fàl-fèt spoon
fàl bush
fàlò-fàl knife
fànè (he, it) is, it is he, that is it
fànò to hide
fànò to be full
fànò to divide
fàro to remember
fàtè not
fèdò to tell lies
fèmò to denie
fèn ground, earth
fànò-fàniì cheek
fôdò to beat
fôdò to surpass, be more than
fôtè country
fùk-fùkè pot
fùno to pluck

1) see also under p.
futo to pull out
fwodó to farm, cultivated land
fwnò to teach
fyémó to refuse
fyét to be torn

gwó piece, copy
gwó never (from gâno)
gâno to think, to consider, honour
gát-gát river-bank
gó they, them
gédó, géró to build, to live, reside
gén they, them
gétó to sacrifice (a cow), to treat a guest
gín-gik thing
gín-chám food
gír, gír much, many
gó he, him
gógó to do, to work
gójó to beat
gófence, enclosure, homestead
gón he, him
gwáló to be thin
gwédó to write, to carve
gwéjó to kick
gwélo-gwél ring
gwók-gúók dog
gyènó-gyèn hen, fowl
gén he, him
jágó to rule

jágó-ják, jáki chief
jálo (jal), jok, chwou man
jam goods, property

jògó to drive away
jor-jor bug
jwânó to hasten, to make quickly
jwók God, sickness

ká place, there
ká and, connecting sentences; then
kábó to take by force
kágó to split, to pain (head)
kájó to bite, to pain
kájó byél to strip off, to harvest the dura
káké time; k. duón old time, from old times, ancient
kál-kálí fence, yard
káló to come from, to bring; commonly used in the imperfect
kán while
kâno to bring
kých-kómí hunger, dearth
kélo to go
kél, kèle middle, amidst
kén place, time; when
kén-let "hot place“, sore place, wound
kér rich
kète alone, self, only
ki and, connecting words; with
kîdi how
kifá that, in order that, because of
kifânó why
kínáu, kíné thus
kit-kiti stone, rock, hill, mountain
kit to put
kūbō to speak, to talk, to say
kōdō mach to make, to light a fire
kōgō to blossom
kōnō to be excited
kōnō bur to dig a hole
kōnō, kwōnō to help
kōnō to pour
kōr breast
kōrō to care for
kōt rain
kū not, expressing prohibition
kūchō not to know; almost exclusively used in the passive: kūchē yān I do not know

kun place
kūnē dōn pigs
kwachō to beg, pray
kwakō to embrace
kwalō to steal
kwandō to take
kwārō red
kwāyō to herd
kwēn bread
kwēro-kwēri hoe
kwēyō wound
kwī some
kwōdō thorn
kwōm-kōm back, on, upon
kwōm-kwōmē chair
kwōmō to halt, to lame
kwōnō to help

kwōp talk, matter
kwōrō torch
kyēdō to refuse
kyēn-kyēn horse
lābo mud, clay
lāi animal, game
lau-lānē skin, cloth
lau far
lāwo to be far
lāyē: wije lāyo he is ashamed
lējō-lēk tooth
lēn war
lēnō to become, or to feel hot
lēt (to be) hot, sore, lazy
lēdō, lēdō to see
lēnō to hear.
lībo to become cool
lōgō to become

ka lōgō { if it becomes,
ka lōgī } if
lōjō (to be) black
lon sticks
lōnō the side, region, part
lūnō - lūm grass
leōdō-leōt finger
lewōgō to wash
lyēch-lyēch elephant
lyēlō to shave
lyēlō to burn

ma, mar because
mā which rel.
mach fire
madō to drink
madō to catch, to seize
mal heaven, top; on, above; forward, onward
mànò to forbid, to hate, to despise
mànò enmity, hate
mät slow, slowly
mät-mät female
màyò to fish
mèdò (to be) sweet
mèkò-màkò some, someone, another
mèn whose; the one who
mèrò to be reconciled
mī mother
mìnò to become dark
mō mother
mósò to hold fast
mòkò dark
mòkò thing, things, property
mòkò (mako) to drop, drip, to rain
mòl morning, in the morning
mòlò to come early
mòto (to do something) perhaps
mùjò to give
mùlò to crawl
mùmò to be perplexed, confused
myèrò to be worth, to be becoming
nù like, as
nàgò to kill
nàmí river
nàmì like, as
nau thus

né like, as
nèbò to be wet
nènò to see, to look
nènò to sleep
nènò to live
nók (to be) little
nòkò to heal intr.
nùmò to lick, kiss
nút to be present, to exist
nùti not yet, not
nà-nwòlvì child
nàkò to fight, to wrestle
nàlò-nàlì python
nùl-nàn boy
nùn-nànì, nùwòlvì girl
nùn-nàlìi crocodile
nìek posterity
nì particle for the habitual form of the verb
nìm face, in the face of
nùnì name
nùtò to show
nùvàgò to partake of a meal
nùwàlò to touch
nùwòlvì louse, lice
nùwòlvì children
nùwòlvì to bear, to calve etc.
ùwòlovì-nùwòlvì seed, offspring, child, posterity. n.
àwìnì hen-egg, chicken
nàcihò to take leave
nàcìhì behind
nàjìò to know; almost exclusively used in the passive. nàjìè yàn (it) is known to me: I know (it)
nàlò to butcher
nàtè-týèn man, person
nèdáwò to buy
nèrnò much
nètò to laugh, to be merry
nòtò to cut off, hew, fell
nù-nùwèlion
nùdò to cut
nùwèch-nùwèch a large lizard
nyèn metal, money
nyéò to milk

oğèr feather
oğôi foam
oğvòná-bwòná white man, European, Arab
òdek-ûdiki a mat
øjàdò a tree; its fruit is eaten by goats
oğık-oğık buffalo
oğqal-oğqëli frog
oğwòk-oğëki fox, jackal
oğwòl-oğwòl a black bird
oğwòrî-oğwëri the blue heron
oğòk-ògòk flower, blossom
oğtòt-ôkòt bell
òkèèk (òkwòk)-òkwàk a small goose
ömòrdò-ömòr roan antelope
önýàu brother
önwòk-önwòk male sheep or goat
ópùn loaf
órùk-órùk wickedness, sin
ótvùn-ótvòn male animal; cock
ótvòn-ótvùnì hyena

òtyéndò some time ago
òwèt-òwèt a mat

pach-myer village, home
pàm table
ràò to flie, to flee
pèk to be heavy
pi' water
pondù lüm to weed grass
pùrò to hoe, cultivate the ground
pùùchò chak to churn, to make butter
pùojo to praise
pyàrò ten
pyèjò to ask
pyëno-pyen skin

ràch bad
ràm-ràm thigh
ràmò to pain, ache
re forming reflexive pro-
re why [nouns
réchò-réchè fish
rènò to become or to be bad, to spoil
rèpò yi mach to catch fire, to burn
rèpò to be reconciled
rìno meat
rìñò to run
rìt-ròr king
rùmò (pi) to fetch, to dip water
rùnò to be wrong, wicked, to do wrong
rùgò to put on clothes, to dress

Westermann, Shilluk-English.
rumo to think
rumo to be finished
rún year

tābō pot
tār, tār (to be) white
tēchō to be wet
tēdō to carry
tēk (to be) hard, strong, brave
tērō, tēdō people
tēwō to wag
tin just now, to-day, presently, soon
tińō to lift up
tōdō lie
tōgō to wound
tōk (to be) absent
tōn-tōn spear
tōnō, tōnō-tōn egg
togō to pierce, to sprout
tūgō to play
tūlō to rise (sun)
twōjō to bind
tyēlō-tyēl foot; time, meaning

tyēnō yei to carve a boat
tyētō to carry
tāk-tāk̂ hat
tānō-tān̂ temples
tim forest
tō, tōu (tōuo) to die
tōtō to give
tūnō to be finished
twōl-tōl̂ snake
tyau also

ú particle of the future

vā my father
vā, wō we, us
wālō or
wānō to approach
wānō to disappear, to be lost
wānō book, paper
wān-ni̱n̂ eye
wār, wūār night
wāro-wār shoe
wat, wat-wati̱ son
wat bān slave, people of the house, wife
wātō to leave, to start
wāt-wāt ox
we (wēyō) to let
wēko to give
wēlō to travel
wēn, āwēn when?
wēn his father
wērō, wērō to be angry
vełō to squander
vi father
wich-wat, wit head, top, on
wēnō-winn̂ bird
wito to arrive
wōk outside, bush
wōmān women
wōn we, us
woi̱o to cheat
wōrō to send
wot-wōdī house, hut
wō-tēn̂ pl. wō-tān̂, wō-tōn̂ small boy
wōu (wowo) to make a noise
wū you pl.
| wùn = wùmò to finish | ́yèyo to believe, to trust ́yèyo to be able; can; generally used in imperfect ́yì by, to, towards ́yì you sing. nom. ́yiebo to open ́yiego to carry, to bring ́yiep tail ́yigo to become ́yin you sing. ́yit-yit ear ́yito to receive ́yò-yèt way ́yodo to find, imp. yiti ́yòmò wind ́ywòniò to cry, to weep |
| wùn you pl. |
| ́yà I ́ya to be ́yàbo to search ́yáchi friends ́yanò to insult ́yàn I, me ́yàt-yép tree, medecine ́yàu well, quietly, just ́yech-yet belly, middle, ́yèjo to sweep [amidst, in ́yena to be ́yét-yièt neck ́yet-yat to climb a tree ́yeto to reach |
able, to be- yèyò
above mål
absent tōk
abuse v. chayo
ache v. nàmò
adze n. dôrè-dôrè
all bēn, bènè
alone kēte
also tyau
ambassador n. chwak
amidst kēl, kēlè; dyèr; yech
and kā, kī
angry, to be wērò
animal n. lāi
another mēkò-mōkò
approach v. wàngò
arise v. dūdò
arm n. bāt-bāt
arrive v. wito
as nàmè
ashamed, he is- wijè làyò
ask v. pyèjò
back n. kwom-kòm; a. bān
bad rach; to be- rènò
bag àtèp-àtèp

be v. fù, bā, bèdò, yeña, ya
bear a child ūwèlò
beat v. gòjò, fòdò
because ama, ma, mar;
   kīfù
become v. lògò, yigò
beg v. kwàchò
begin v. chàgò
behind chàn, nàch, bàn;
   to be- chwànjò
believe v. yèyò
bell n. òkòt-òkòt
belly n. yech-yèt
beside bùte
big dūnjì; to become- dōnò
bind v. twòjò
bird n. wìnò-wòn
bite v. kàyò
black, to be- lòjò
blossom v. kògò
blossom n. see flower
board n. pàm
book n. wànjì
bowels chìn
boy n. nàl
brave tèk
<table>
<thead>
<tr>
<th>English</th>
<th>Duolingo</th>
</tr>
</thead>
<tbody>
<tr>
<td>bread</td>
<td>n. kwéén</td>
</tr>
<tr>
<td>breast</td>
<td>n. kór</td>
</tr>
<tr>
<td>bring</td>
<td>v. kùlò; kànò, dwaì</td>
</tr>
<tr>
<td>brother</td>
<td>n. ómyàù</td>
</tr>
<tr>
<td>buffalo</td>
<td>n. ógik-ógik</td>
</tr>
<tr>
<td>bug</td>
<td>n. jór-jór</td>
</tr>
<tr>
<td>build</td>
<td>v. gèdè, gèrò</td>
</tr>
<tr>
<td>burn</td>
<td>v. lýèlò</td>
</tr>
<tr>
<td>bush</td>
<td>n. wèk, fàl</td>
</tr>
<tr>
<td>but</td>
<td>dè</td>
</tr>
<tr>
<td>butcher</td>
<td>v. nàlò</td>
</tr>
<tr>
<td>buy</td>
<td>v. nèùwò</td>
</tr>
<tr>
<td>by</td>
<td>yè</td>
</tr>
<tr>
<td>call</td>
<td>v. chwòlò, chwòtò</td>
</tr>
<tr>
<td>can</td>
<td>v. yèyò</td>
</tr>
<tr>
<td>care for</td>
<td>v. kòrò</td>
</tr>
<tr>
<td>carry</td>
<td>v. tyètò; tèdo, yiego</td>
</tr>
<tr>
<td>carve</td>
<td>v. gwèdò; to — a boat</td>
</tr>
<tr>
<td>catch</td>
<td>v. màgò</td>
</tr>
<tr>
<td>chair</td>
<td>n. kwòm-kúmè</td>
</tr>
<tr>
<td>cheat</td>
<td>v. chàmò, wòno</td>
</tr>
<tr>
<td>cheek</td>
<td>n. fìnò-fìnè</td>
</tr>
<tr>
<td>chief</td>
<td>n. jàgò, jàk</td>
</tr>
<tr>
<td>child</td>
<td>n. nà-ùvolí</td>
</tr>
<tr>
<td>churn</td>
<td>v. pwòchò</td>
</tr>
<tr>
<td>clay</td>
<td>n. làbo</td>
</tr>
<tr>
<td>climb</td>
<td>v. yèto</td>
</tr>
<tr>
<td>cock</td>
<td>n. òtwòm-òton</td>
</tr>
<tr>
<td>come</td>
<td>v. òi, bìa, bènò</td>
</tr>
<tr>
<td>come from</td>
<td>kùlò</td>
</tr>
<tr>
<td>confused,</td>
<td>to be — màmò</td>
</tr>
<tr>
<td>consider</td>
<td>v. gàndò</td>
</tr>
<tr>
<td>continue</td>
<td>v. chìgo, chògò</td>
</tr>
<tr>
<td>cool, to</td>
<td>become- lìbo</td>
</tr>
<tr>
<td>copy</td>
<td>n. gà</td>
</tr>
<tr>
<td>country</td>
<td>n. jòtè</td>
</tr>
<tr>
<td>cow</td>
<td>n. deàn-dùk</td>
</tr>
<tr>
<td>crawl</td>
<td>v. múlò</td>
</tr>
<tr>
<td>create</td>
<td>v. chwòjò</td>
</tr>
<tr>
<td>crocodile</td>
<td>n. nàn-nànè</td>
</tr>
<tr>
<td>cry</td>
<td>v. ywònò</td>
</tr>
<tr>
<td>cultivate</td>
<td>v. pùrò</td>
</tr>
<tr>
<td>cut</td>
<td>v. nòtò, ñùdò</td>
</tr>
<tr>
<td>dance</td>
<td>v. chònò</td>
</tr>
<tr>
<td>dark</td>
<td>mùdò</td>
</tr>
<tr>
<td>day</td>
<td>chàn</td>
</tr>
<tr>
<td>deceive</td>
<td>v. wòno</td>
</tr>
<tr>
<td>deny</td>
<td>v. fèmò</td>
</tr>
<tr>
<td>despise</td>
<td>v. mànò</td>
</tr>
<tr>
<td>destroy</td>
<td>v. dùru fèn</td>
</tr>
<tr>
<td>die</td>
<td>v. tò, tòù</td>
</tr>
<tr>
<td>difficulty,</td>
<td>to be in- dàlò</td>
</tr>
<tr>
<td>dig</td>
<td>v. kòno</td>
</tr>
<tr>
<td>disappear</td>
<td>v. wànò</td>
</tr>
<tr>
<td>divide</td>
<td>v. jànò</td>
</tr>
<tr>
<td>do</td>
<td>v. gògò</td>
</tr>
<tr>
<td>doctor</td>
<td>ìjwògò-ìjwòk</td>
</tr>
<tr>
<td>dog</td>
<td>n. gwòk-gùk</td>
</tr>
<tr>
<td>donkey</td>
<td>àdèrò</td>
</tr>
<tr>
<td>dress</td>
<td>v. rùgò</td>
</tr>
<tr>
<td>drink</td>
<td>v. màdò</td>
</tr>
<tr>
<td>drive away</td>
<td>v. jògò</td>
</tr>
<tr>
<td>dry</td>
<td>v. dwènò</td>
</tr>
<tr>
<td>dura</td>
<td>byèl</td>
</tr>
<tr>
<td>ear</td>
<td>n. yìt-yìt</td>
</tr>
<tr>
<td>early, to</td>
<td>come- mòlo</td>
</tr>
<tr>
<td>earth</td>
<td>n. fèn</td>
</tr>
<tr>
<td>eat</td>
<td>v. chàmò</td>
</tr>
<tr>
<td>egg</td>
<td>n. tàVariante-tòni</td>
</tr>
<tr>
<td>eight</td>
<td>àbìdèk</td>
</tr>
<tr>
<td>elephant</td>
<td>n. lýèch-lièch</td>
</tr>
<tr>
<td>embrace</td>
<td>v. kwàkò</td>
</tr>
</tbody>
</table>
enclosure n.  göl
escape v.  bòdò
excited, to be-  kono
exist v.  nút
eye n.  wàni-niń

face n.  nim,  bòlò-bòl
fall v.  jágò
far lòu, to be-  làwò
farm n.  jwòdò
Fashoda  Bâchôdò
fat  chwê
father wi;  his-  wên
fear v.  bêkò
feather n.  ìbèr
female n.  mût-mâtè
fence n.  kàl,  gòl
fence in v.  bágò
fetch water  rómò  pì
field n.  jwòdò
fight v.  nàkò;  n.  lèn
find v.  yòdò
finger n.  lwèdò-lwèt
finger-ring  ãtègò-âtèk
finished, be-  rùmò,  tûmò;
  chóti
fire n.  mach
first  àmálò
fish n.  réchò  (rèjò)-réchò,
  rèch
fish v.  màyò
fish-spear  bet
five  òbìch
flee v.  pàrò
fly v.  pàrò
flower n.  ìkùk-ìkòk
foam n.  ôbòi
food n.  jìn-chám

foot n.  tyèlò-tyèl
forbid v.  mànò
forever  ìtèr
form v.  chwàjò
formerly  chòn,  ótìènò
forward  màł
four  àñwèn
fowl n.  gỳènò,  gỳènù
fox n.  òkwòk-òkòkì
frog n.  òkwàl-òkwèlì
front  bòlò
full, to be-  fànò

game n.  lài
gather v.  chònò
give v.  mùjò,  wèkò,  tòto
go v.  kédò
goat n.  dyèl-dyèk
God  jwèk
good  dòch;  to be-  dòjò
goods n.  jàm
goose n.  òkwèk-òkwèk
grass n.  lùmò
ground n.  jèn

halt v.  kwòmò
hand n.  chỳènò-chỳèn
hard  tèk
hare  ájòbàjò-ájòàchè
hasten v.  jwànò
hat n.  tàk-tàkì
hate v.  mànò
have v.  dà
he  è,  yè,  èn
head n.  wìch-wàt
heal v.  intr.  nòkò
hear v.  lìnò
heap up v.  chònò
heaven n. mál
heavy pěk
help v. kwóndó, kòóndó
hen n. gyèndó, gyèn
herd v. kwóydó
here ànán
heron, the blue- ògwôrdó-ògwôrè
hew v. nòtò
hide v. jàndó
hoe n. kwóró-kuwôrè; v. púrò
hold fast v. mûtò
home n. pach-myé
honour v. gânó
horse n. kyèn-kyèn
hot lèt; to be- lenò
house n. wot-wôdó
how, how much âdì, édì
hunger n. kèch
hunting dwär
hut n. wot
hyena n. ótwôndó-ótwôndó

I yà, yàn
if ká lógo
in yech
insult v. yano

jackal n. ógwók-ôgôkì
just now tîn

kick v. gwejó gwejó
kill v. nògò
king n. rùr-rór
kiss v. nûmò
knead v. chàgò
der n. chàn-chôn
knife àlà-làl

know v. nàjó; not to-
kúchó

lame v. kwómbó
language n. dòk-dòk
late, to be- chwâno
laugh v. nêto
lazy lêt
leave v. wàtò
leave, to take- nàchó
left, to be- dônò
let v. wei, wèyò
llick v. nûmò
lie n. tôdò
lie v. budo
lies, to tell- fèlò
lift up v. tînò
light a fire kôdó
lion n. nú-nùwè
little, a- nôk
live v. nënò
lizard, a large-ùvèch-ùvèch
long, to be- bár
look v. nënò
lost, to be- wànò
louse n. nùwogò

male n. chwòu, jàl
male animal n. ótwôndó-ótòndó
man n. nàte-tyen; dàñ-tyen;
= male: jàl-jôk
mat n. òdèk-ùdîkì
matter n. kwòp
meaning n. tyèlò
meat n. rînò
medicine n. yàt-yèn
merry, to be- nêto
metal n. nyëñ
middle n. yech-yet, kél, kélé, dyér
milk v. nyétò
mix v. chábó
money n. nyéñ
morning n. mó
mosquito bèì
mother n. mó
mountain n. kit-kitì
mouth n. dòk-dòk
much nènô, gîr
mud n. làbo
my a

name n. úú
near chákì
neck n. yèt-yièt
never gun
night n. uwar
nine ábiüñèn
noise, to make a- wou
not fô, fâte
not yet nùti
now ànà

offspring n. nwole-nwole
one ákyél
only kète
onward màl
open v. yiebo
or wálù
outside wók
ox n. wàt-wàt

pain v. kàgò, kàjò, ràmò
paper n. wàìnò
part n. lònò
people tèrò

perplexed, to be- mùmò
person n. nàte-tyèì
pierce v. toyo
pig kùnè dônì
place n. kén, ká, kùn; v.
play v. tùgò
[chìbo
pluck v. jùnò
posterity n. nwole-nwole
pot n. júk-júkì; tâbò
pour v. kònò
praise v. pùjo
pray v. kwàchò, lâmò
present, to be- nàt
presently ànàn, tin
property n. jàm
pull out v. jùta
put v. chìbo, kîtò
python n. nàlè-nàlè

rabbit see hare
rain n. kòt; rain v. kòt e moko
ram n. ònwòk-ònwòk
receive v. jìto
reconcile v. méro, répò
recover v. bòdò
red kwàrù; to be- chègò
refuse v. kyèdò, fìymò, bàndò
region n. làndò
remain v. chègò, dànò, ndò
remember jarò
[bdò
repeat v. chìgo
reside v. gèdò, gèrò
return v. duògò
rich kér
ring n. gwélò-gwèl
ripe, to be- chègò
rise v. ụdọ̀; of the sun:
river n. nàm [tùlù]
river-bank gát-gát
road n. ụh-ụhèt
roan-antelope n. ọmòrọ-ọmòr
rock n. kít-kítì
run v. rìnwì

sack n. see bag
say v. kòbọ, ko
search v. yàbù
see v. lìdù, lèdù
seed n. nwolo-nwòlí
seize v. màgò
self kète
send v. wùrò
seven ụbìrìyàu
shallow to be- dwènè
shave v. lyèlò
shoe n. wàrò-wàr
short chèk
show v. ụntò
sick a. da jwok
sickness n. jwèk
side n. lànà, bàte
sin n. ôròk-ôròk
six ụbìkyèl
skin n. làwànà, dél-dél, pyêno-pyen
slave wat bán
sleep v. nènò
slow màt
snake n. ụkwọl-ọkùlí
some kwi
some, someone mèkè-mèkò
somebody n. nàtè-tyèn
son wat, wat-wàti

soon tìn
sore lèt
speak v. kòbò
spear n. tòn-tòn, v. chwòbò
split v. kàgò
spoil v. rèndò
spoon n. fàl-fàt
squander v. wètò
start wàtò
stay v. bèdò
steal kwàlò
sticks n. lòp
stone n. kít, kítì
stop v. chúndò
straight chèm
stranger n. òbùwò̀-bùwò
strong tèk
suck v. dòdò
sun chàn
surpass v. jòdò
sweep v. yèjò
sweet a. mèdò

table n. pàm
tail n. yìep
take by force kàbò
take v. kwànò
talk n. kwòp; v. kòbò
teach v. jwàbù
temples n. tànu-tànu

ten pyàrò
that èni, ìchà
that, in order- kíjò
them gé, gén
there kà, chìnè
therefore bènèn
these àk, àgàk
they gé, gén
thigh n. rán-rán
thin, to be- gwàlò
thing gìn-gìk
think v. rùmò, gànò
this àn, ènú
thoroughly chèt
three àdèk
throw v. bálò
thus kìnè, kìnàù ñìduù
time n. kàkè; old — kàkè
tired, to be- bùdò
tobacco-pipe dàk-dàk
to-day tìn, de cha'n tìn
to-morrow dùkè
tooth léjò-lèk
top n. wìch, mál
torch n. kwèrò
torn, to be- jỳét
touch v. úwálò
travel v. wèlò
treat v. gètò
tree n. yàt-yèn
troubled, to be- bùdò
trust v. yègò
truth dyèr
two áryàù

us wá, wō, wòn

verily chèt
very chàré, chèt
vex v. dènò
village n. pàch-nyèr
voice n. chwàk
wag v. lèwò
walk v. chàtò
wall n. dòrò-dòr
want dwàtò, chamo

war n. lèn
wash v. lwògò
water n. pì
water-buck àùwàk-àùwàkè
way n. yò-gyòt
we wá, wô, wòn
weed v. pònò
weep v. ywònò
well, to be- dòjò
wet, to be- nèbò, tèchò
what ánò
when wèn, àwèn; conj. kèn
where àgòn, kèn
which à, àmèn ánò-ónò;
white tàr [rel. mà
white man óbwònò-bwònò
who àmèn-àmòk
whose mèn
why ré, érè, kìjàùò
wicked ràch
wickedness n. órèk-brèk
wind n. yònò
wish v. dwàtò
with kì
wizard see doctor
woman ðàchò-màn; ðàkàù
work v. gògò
worth, to be- myèrò
wound n. kèn-let; v. kwègò
write v. gwèdò
wrong, to be- ròùò

yard n. kàl-kàllì, gòl
year n. rùn
yes àwò
yesterday àwà
you sing. yì, yìn
you pl. wù, wòn.
### CONTENTS.

**I. GRAMMAR.**

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sounds</td>
<td></td>
</tr>
<tr>
<td>1. The consonants</td>
<td>1</td>
</tr>
<tr>
<td>2. System of the Consonants</td>
<td>3</td>
</tr>
<tr>
<td>3. The Vowels</td>
<td>3</td>
</tr>
<tr>
<td>4. System of the Vowels</td>
<td>4</td>
</tr>
<tr>
<td>5. Long Vowels</td>
<td>5</td>
</tr>
<tr>
<td>6. Diphthongs</td>
<td>5</td>
</tr>
<tr>
<td>7. Interchange of Sounds</td>
<td>6</td>
</tr>
<tr>
<td>8. The Intonation</td>
<td>6</td>
</tr>
<tr>
<td>9. Examples for Intonation</td>
<td>7</td>
</tr>
<tr>
<td>10. Accentuation</td>
<td>8</td>
</tr>
<tr>
<td>The Noun</td>
<td></td>
</tr>
<tr>
<td>11. The Plural of Nouns</td>
<td>9</td>
</tr>
<tr>
<td>12. Means of Forming the Plural</td>
<td>9</td>
</tr>
<tr>
<td>Case</td>
<td></td>
</tr>
<tr>
<td>13. Genetive</td>
<td>11</td>
</tr>
<tr>
<td>14. Objective Case</td>
<td>12</td>
</tr>
<tr>
<td>15. Gender</td>
<td>12</td>
</tr>
<tr>
<td>Pronouns</td>
<td></td>
</tr>
<tr>
<td>The Personal Pronoun</td>
<td></td>
</tr>
<tr>
<td>16. Absolute Form</td>
<td>13</td>
</tr>
<tr>
<td>17. Connected Form</td>
<td>13</td>
</tr>
<tr>
<td>18. Objective Form</td>
<td>14</td>
</tr>
<tr>
<td>19. Possessive Form</td>
<td>14</td>
</tr>
</tbody>
</table>
20. Poss. Pr. as a Substantive ........................................ 15
21. Interrogative Pronouns .............................................. 15
22. Relative Pronouns .................................................... 16
23. Demonstrative Pronouns ............................................. 17
24. Reflexive Pronoun .................................................... 19
25. "Myself" .................................................................... 19
26. Adjective ..................................................................... 20
27. Adjectives used as verbs ............................................. 21
28. Comparison ................................................................. 21
29. Numerals ..................................................................... 22
30. Ordinal Numbers .......................................................... 22
31. The Verb .................................................................... 22—24
32. The Verb with Object ................................................... 25—26
33. The Passive Voice .......................................................... 26
34. Example for the Passive ............................................... 28
35. Verbal Noun ................................................................. 28
36. Noun Agent ................................................................. 28
37. Negation ...................................................................... 29
38, 39. Auxiliary Verbs ...................................................... 29
40 a. List of Verbs ............................................................... 30—31
41. Adverbs ..................................................................... 32
42. Conjunctions ................................................................. 32
43. Prepositions ................................................................. 32
44. Interjections ................................................................. 33

II. SHORT SENTENCES ................................................... 33—49

III. TWO BIBLE-TEXTS .................................................. 50—58

IV. WORDS.
   Shilluk-English .............................................................. 59—67
   English-Shilluk .............................................................. 68—74
<table>
<thead>
<tr>
<th>MAY 27 1969 X 0</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>REG'D LD · SEP 15’69-8 AM</td>
<td></td>
</tr>
<tr>
<td>JAN 25 1967</td>
<td>RECEIVED</td>
</tr>
<tr>
<td>OCT 28 1966</td>
<td>CIRCULATION DEPT</td>
</tr>
</tbody>
</table>