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UNDER THE COMMAND OF

CHARLES WILKES, U. S. N.

ETHNOGRAPHY AND PHILOLOGY.

BY

HORATIO HALE,

PHILOLOGIST OF THE EXPEDITION.

HORATIO HALE

Horatio (Emmons) Hale was born at Newport, New Hampshire, on May 3, 1817. His father was David Hale, a lawyer, who died when Horatio was a child. His mother was Sarah Josepha (Buell) Hale, an author and editor. The Hales were descendents of early Massachusetts settlers. Horatio was a shy, retiring boy, fond of reading and study; and he loved the woods and Indian life. He wandered through the forests, and travelled with the Indians in their canoes up the streams and rivers, not only in the neighborhood of his home, but far northward into Maine and upper New York. On one of these boyhood voyages he visited Canada, and the impression left upon his mind by the Canadian Indians never left him.

Even before he entered Harvard, Hale had laid the formal foundations for the study of languages which was destined to make him one of the foremost figures in American ethnology and linguistics. His family wished him to become a lawyer, but his heart was in the vast, still-unconquered forest. He had seen the wigwams pitched within sight of Newport, and the Indian campfires which burned throughout the night. Out there on the edge of the forest, Indian rites were conducted as of old, songs were sung or chanted, and stories and heroic epics were told about the campfire. Hale greeted the Indians when they came into the town, accompanied them to their villages, listened to their tales, witnessed their ceremonies, and conscientiously recorded their speech patterns.

As a result of these efforts, Hale published, at the age of seventeen, an Algonquin vocabulary, in which he showed the painstaking care and careful observation that were later to distinguish all of his scientific work. Even before he finished his undergraduate course at Harvard, he had gained a reputation as an Indian ethnologist and linguist. This, and the fact that he was one of the university's most brilliant students, won for him the appointment of linguist and ethnographer, upon his graduation at the age of twenty, to the United States Exploring Expedition, commanded by Charles Wilkes, which circumnavigated the globe during the years 1837 to 1842.

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THE LANGUAGES OF AUSTRALIA.

WHEN the first imperfect vocabularies of Australian dialects were collected, the great differences observed between those spoken by tribes in close vicinity to one another led to the impression that a multitude of totally dissimilar idioms were spoken in this country. Further investigations have shown that this belief was not well founded; and at present, the opinion of those who have given attention to the subject is, that the tribes of Australia are of one stock, and speak languages which, though differing in many respects, yet preserve sufficient evidence of a common origin. This opinion, however, is founded rather upon the resemblance of a few of the most common words, and a general similarity of pronunciation, than upon any careful comparison of the various languages, more especially with reference to their grammatical characteristics, on which alone any positive conclusion can be founded.

Our own field of inquiry did not extend beyond the limits of the colony of New South Wales: but that, within this region, the dialects of all the native tribes are nearly akin, cannot be doubted. The following comparative vocabulary, though brief, and compiled under circumstances unfavorable to entire accuracy, yet shows sufficient evidence of a general connexion. Moreton Bay, Lake Maquarie, Sydney, Liverpool, and Muruya, are the names of places on or near the coast, from lat. 27° to lat. 36° south. Peel River, Mudgee, Wellington, and Bathurst, are from one to two hundred miles inland, separated from the coast line by the rugged chain of the Blue Mountains. Of the vocabularies, that of the tribe at Lake Maquarie is principally from Mr. Threlkeld; that of the Mudgee dialect was furnished by Mr. Watson; the few words from Moreton Bay are from an anonymous vocabulary which Mr. Threlkeld discovered among his papers. The remainder were obtained directly from the natives, in most cases from a single individual, without the opportunity of a revision, which might have enabled us to detect some errors, and supply deficiencies. The Australians have commonly two or three names for an object, expressing the same general idea with slight modifications. This will be observed in the words under the head of Lake Maquarie. To form a complete vocabulary, for the purpose of comparison, it would be essential to obtain all these partially synonymous terms, as otherwise many points of resemblance would be missed.

	HEAD.	HAIR.	EYE.	NOSE.	MOUTH.
Moreton Bay		<i>cubboa eu</i>	<i>mill</i>	<i>moral</i>	
Lake Maquarie	<i>walry</i>	<i>kitry, wu- rŭn</i>	<i>yaikry, po- roury</i>	<i>nŏkoro</i>	<i>kŏrŏka</i>

	HEAD.	HAIR.	EYE.	NOSE.	MOUTH.
Sydney	<i>kábára</i>	<i>kitvγ</i>	<i>mēbarāi</i>	<i>nókoro</i>	<i>kárka</i>
Liverpool	<i>kábára</i>	<i>gítvγ</i>	<i>mībarē</i>		<i>kárūkū</i>
Muruya	<i>kapan</i>	<i>tiacur</i>	<i>mábara</i>		<i>tā</i>
Peel River	<i>būra</i>	<i>taikul</i>	<i>mīl</i>	<i>murū</i>	<i>γānkai</i>
Mudgee	<i>ga or ka</i>		<i>lun, (mīr, face)</i>		
Wellington	<i>budyay</i>	<i>uran</i>	<i>mīl</i>	<i>muruy</i>	<i>yan</i>
Bathurst	<i>balay</i>	<i>gian</i>	<i>mekalaít</i>	<i>nikitγ (?)</i>	<i>nāndarge</i>
	LIPS.	TEETH.	TONGUE.	CHIN (OR BEARD).	EAR.
Moreton Bay		<i>dear</i>	<i>dalan</i>	<i>yeran</i>	<i>bidne</i>
Lake Maquarie	<i>tōmbiri, wi-līγ</i>	<i>tira, yantv-ra</i>	<i>talán</i>	<i>watvñ, ya-rei</i>	<i>γurēvγ, tv-rukvri</i>
Sydney	<i>γān</i>	<i>γira</i>	<i>dālān</i>	<i>walo, yarin</i>	<i>kūrē</i>
Liverpool	<i>wīlīγ</i>	<i>γira</i>	<i>talay</i>	<i>walo, yerovγ</i>	<i>kūrē</i>
Muruya	<i>wīlīγ</i>	<i>γira</i>	<i>tālay</i>	<i>walu, yarin</i>	<i>gūri</i>
Peel River	<i>γai</i>	<i>γira, yēra</i>	<i>tale or tōlai</i>	<i>iērai</i>	<i>đina</i>
Mudgee		<i>γira</i>	<i>talai</i>	<i>yarei</i>	<i>đina</i>
Wellington	<i>mundu, wi-līγ</i>	<i>iray</i>	<i>talán</i>	<i>γaran</i>	<i>uta</i>
Bathurst	<i>dāmbirγi</i>	<i>iray</i>		<i>γaran</i>	<i>benāγarei</i>
	NECK OR THROAT.	HAND.	BREAST.	THIGH.	LEG.
Moreton Bay		<i>morrah</i>			<i>bowyho</i>
Lake Maquarie	<i>kvlevγ, woró</i>	<i>mátara</i>	<i>wapara, paiγil</i>	<i>buloinkoro</i>	<i>γari</i>
Sydney	<i>kāγgā</i>	<i>damóra</i>	<i>bērīγ</i>	<i>dara</i>	
Liverpool	<i>kāγga</i>	<i>tamara, bí-ril</i>	<i>mapal</i>	<i>dara</i>	
Muruya	<i>kami</i>	<i>māna</i>	<i>biγvl</i>	<i>būnta</i>	
Peel River	<i>nōñ, uyγwi</i>	<i>mā</i>	<i>γāmura</i>	<i>tara</i>	<i>buγy</i>
Mudgee	<i>γurūñ</i>	<i>mara</i>	<i>biri</i>	<i>tara</i>	<i>buγy</i>
Wellington	<i>kate</i>	<i>mura</i>	<i>namovγ, bí-riγ</i>	<i>taray</i>	<i>buγy</i>
Bathurst	<i>kadatγi</i>		<i>γabay, dīlīñ</i>	<i>gādar</i>	<i>γari</i>
	FOOT (TOES).	SKIN.	BONE.	MAN.	WOMAN.
Moreton Bay					
Lake Maquarie	<i>řina</i>	<i>bōkai</i>	<i>tibūñ</i>	<i>kore</i>	<i>nokōγ</i>
Sydney	<i>kūna (?)</i>	<i>bakai</i>	<i>điāra</i>	<i>kure</i>	<i>dyřin</i>
Liverpool	<i>dāna</i>				
Muruya	<i>dana</i>	<i>wardu</i>		<i>γuen</i>	<i>wapen</i>
Peel River	<i>řina</i>	<i>kūntai</i>	<i>pura</i>	<i>iūrē</i>	<i>inōr</i>
Mudgee	<i>đina</i>			<i>kvlir</i>	
Wellington	<i>đinay</i>	<i>γūlāñ</i>	<i>dabal</i>	<i>gībir</i>	<i>inōr</i>
Bathurst	<i>đina</i>	<i>γūlan</i>		<i>manuvγ</i>	<i>balan</i>

	FATHER.	MOTHER.	SUN.	MOON.	WIND.
Moreton Bay			<i>baga</i>	<i>gallan</i>	<i>boran</i>
Lake Maquarie	<i>biγaybai</i>	<i>tvñkāñ, nai</i>	<i>panvl</i>	<i>γālanā</i>	<i>wibi</i>
Sydney	<i>biγvγ</i>	<i>waiγvγ</i>	<i>gan or kan</i>	<i>gībvk</i>	
Liverpool	<i>mutōmīγ</i>	<i>wirīγ-mōda</i>			
Muruya	<i>papote</i>	<i>menda</i>	<i>bōgvñ</i>	<i>dāvāra</i>	<i>mirīγuma</i>
Peel River	<i>γokina</i>	<i>γumpādi</i>	<i>tōni</i>	<i>pabu</i>	<i>maier</i>
Mudgee	<i>bāwidyer</i>	<i>gunuya</i>	<i>murai</i>	<i>kilai</i>	<i>kira</i>
Wellington	<i>babin</i>		<i>irař</i>		
Bathurst	<i>garāñbal</i>	<i>kūñain</i>	<i>māmady?</i>	<i>daiγy</i>	<i>padru</i>
	FIRE.	WATER.	STONE.	GOOD.	BAD.
Moreton Bay	<i>darloo</i>	<i>γeroo</i>			
Lake Maquarie	<i>koiγvγ</i>	<i>kvliγ, kokō-in</i>	<i>tunuy</i>	<i>murorovγ</i>	<i>γarakai</i>
Sydney	<i>kūiγvγ</i>	<i>kalere, badro</i>	<i>gīber</i>	<i>būγyiri</i>	
Liverpool					
Muruya	<i>kānye</i>	<i>γadyu, bana</i>	<i>bura</i>	<i>tyamugu</i>	<i>gvñina</i>
Peel River	<i>wi</i>	<i>kōγvñ</i>	<i>mārama</i>	<i>mārabā</i>	<i>nūi</i>
Mudgee	<i>wi</i>	<i>kali</i>			<i>marubābā</i>
Wellington	<i>wiñ</i>	<i>kaliγ</i>	<i>walay</i>	<i>maruy, walūñ</i>	
Bathurst	<i>kanbi</i>	<i>nādyu, γu-ruy</i>	<i>γurubay</i>	<i>mārumbay</i>	<i>gādbai</i>
	ONE.	TWO.	THREE.		
Moreton Bay					
Lake Maquarie	<i>wakól</i>	<i>buloara</i>	<i>γoro</i>		
Sydney					
Liverpool					
Muruya					
Peel River	<i>pēer</i>	<i>pulār</i>	<i>pūrla</i>		
Mudgee					
Wellington	<i>γunbai</i>	<i>bula</i>	<i>bula-γunbai</i>		
Bathurst					

Besides the similarity of words, which is sufficiently shown in the foregoing list, it was considered important to ascertain whether an equal degree of resemblance was apparent in the grammatical structure of the different languages. With this view, it was thought best to select two dialects as widely separated as possible, and determine, as well as circumstances would allow, their leading characteristics. By the assistance of others, this object was accomplished with less difficulty and more satisfactorily than had been anticipated.

One of the dialects selected was that spoken by the natives who wander over the region bordering on Hunter's River and Lake Maquarie (or on the coast, in about lat. 33° S). Of this dialect a grammar was published at Sydney, in 1834, by the

Rev. L. E. Threlkeld, who, for now nearly twenty years, has been labouring with unwearied patience for the conversion and instruction of the aborigines. This grammar, the only one heretofore published of any Australian idiom, contains a mass of valuable information in relation to a subject entirely new. It is not surprising that the novelty and strangeness of the principles on which the structure of the language was found to rest, should have rendered a clear arrangement, at first, a matter of difficulty; and some degree of obscurity and intricacy in this respect have caused the work to be less appreciated than its merits deserved. We were fortunately enabled to visit Mr. Threlkeld at his station, and, in a few days passed with him, received many useful explanations on points not sufficiently elucidated in the grammar, together with free access to his unpublished notes, and the advantage of reference, on doubtful points, to the natives from whom his materials had been derived. The grammar of the *Kāmilarai* dialect which follows is therefore entirely due to Mr. Threlkeld, the only changes being in the orthography, the arrangement, and some of the nomenclature. The name of *Kāmilarai*, it should be remarked, is that given to the people of this district (or rather, perhaps, to their language) by the natives of Wellington Valley. We are not aware if it is known to the people themselves, or if they have any general word by which to designate all those who speak their tongue. None is given by Mr. Threlkeld, to whom it would doubtless have been known.

The other dialect is that spoken at the place last-mentioned,—Wellington Valley,—situated beyond the Blue Ridge, about two hundred miles west of Lake Maquarie,—indeed on the interior boundary line of the colony. At this place a mission of the Church of England had been established about eight years before our arrival. We have to acknowledge the extreme kindness of the Rev. William Watson, who, during a fortnight passed at his house, not only gave every assistance in obtaining a vocabulary from the natives, but did us the unexpected favor of drawing up an account of the most important peculiarities of the language, modelled as nearly as possible on the grammar of Mr. Threlkeld, for the purpose of comparison. This is here given, with only some slight change of form, and must be considered as constituting a most valuable contribution on the part of Mr. Watson, to the stores of philological science. The language is known to the natives who speak it by the name of *Wiradurei* or *Wiraturai*.

PHONOLOGY.

The following list comprises all the elementary sounds that occur in the Australian dialects, so far as our observation has extended.

PRIMITIVE SOUNDS.	VARIATIONS.
<i>a</i>	<i>u; x</i>
<i>e</i>	<i>i; y</i>
<i>o</i>	<i>u; w</i>
<i>k</i>	<i>g</i>
<i>l</i>	
<i>m</i>	

PRIMITIVE SOUNDS.	VARIATIONS.
<i>n</i>	
<i>y</i>	
<i>p</i>	<i>b</i>
<i>r</i>	
<i>t</i>	<i>d</i>

To these should perhaps be added two more sounds, the one somewhat resembling the French *ê*, but slightly nasalised. When lengthened, it has nearly the sound of a short *ă*, followed closely by a short *î*, and may, indeed, be only a rapid pronunciation of this diphthong. Mr. Watson has written it *â*. The other articulation is an *r*, not trilled, but pronounced likewise with a nasal intonation. Mr. Watson distinguishes it sometimes by an *h* preceding it; but in other instances it is left unmarked, and it seems doubtful, on the whole, whether it is not to be regarded as a mere variation of the usual trilled or rolling *r*.

Leaving these out of the question, it will be seen that the number of elements is but eleven, and that among them are no sibilants, aspirates, or gutturals. The general character of the pronunciation is dental and nasal; the sounds are formed principally in the fore part of the mouth, and the intonations are varied and pleasing. The accent, in words of two syllables, is usually on the first, and in words of three or more on the antepenultimate; but to this there are many exceptions. Words and syllables always end in a vowel, or in one of the consonants, *l, m, n, y,* and *r*.

The most striking peculiarity in the alphabet is the paucity of vowel sounds. This had not been observed by the missionaries, nor was it brought to our attention until after leaving the country. On reviewing our notes and vocabularies, we were struck by the evident fact that only three distinct vowel sounds were to be recognised. The *a* and *u*, the *e* and *i*, and the *o* and *u*, are always interchangeable. Some dialects more affect the first, and others the second variation. In other dialects, some individuals pronounce the *a, e,* and *o*, and others the *u, i,* and *u*,—or the same person uses both indifferently. In three hundred words of the *Kāmilarai*, written down from the pronunciation of a native (of course before this peculiarity with respect to the vowels had been observed), the letter *o* is not once used, and the letter *e* but four times. On the other hand, in two hundred words of the *Wiradurei*, while the *o* is found sixty-seven times, the *u* occurs but six; the *e*, also, is much more frequent than the *i*, though the difference is not so great, the latter being written chiefly in the diphthongs *ai* and *ei*. In several instances, the words are written in two ways, as, *betia* and *betēa*, *parēay* and *pariay*, showing that the pronunciation wavered between the two sounds. Words spelled by Mr. Threlkeld with *u* were written by us with *o*, as *pōnkālā* for *būnkōlla*; but probably from another native we should have heard the word agreeably to the latter orthography. This variableness in the sound of the vowels will account for the five characters being used by the missionaries, where three would be sufficient. *B, d,* and *g*, are, in like manner, frequently used, though their places might always be supplied by the corresponding mutes, *p, t,* and *k*. In the following grammars, the orthography of the missionaries has in general been adhered to, with the exception of the omission of unnecessary letters, such as double consonants, and the *h*, which is employed by them to denote sometimes a nasal and

sometimes a dental pronunciation of the consonant which it accompanies. The short *u* in *but* is expressed by *υ*, the *ng* by *η*, &c.

ETYMOLOGY.

For greater convenience in instituting a comparison between the two grammars, it has seemed best to give them in parallel columns, by which not only the points of resemblance and dissimilarity may be seized at once, but the necessity of repeating many explanations is avoided.

KĀMILARAI. NOUNS.

There is no inflection of the noun to express either gender or number, and these are rarely distinguished in speaking. Occasionally a pronoun is used for this purpose; as, *makoro*, fish, *vni tarō makoro*, these fish.

In the single case of patronymics, there is a feminine termination distinct from the masculine; — *Englandkal*, Englishman; *Englandkalēen*, Englishwoman.

The cases are distinguished by particles corresponding to our prepositions, but post-fixed to the noun.

There are two nominative cases, one of which is the simple nominative, or ground-form, and the other is employed as the agent to verbs, or in answering to the question, who did it? This form always terminates in *o*.

The accusative is the same with the simple nominative, except in proper names of persons and in pronouns; no error can arise from this, as the simple nominative is never used in conjunction with a verb.

The vocative is the same with the simple nominative, having merely the particle *ala!* answering to *O!* prefixed to it.

The genitive of possession (answering to the question, whose?) always terminates in *ba*.

WIRADUREI. NOUNS.

The plural number is not often distinguished, but when necessary, it may be expressed either by a pronoun, or by affixing the particles *galay* and *girbay*; as, *bāgai*, shell, *bagai-galay*, shells.

The simple (or neuter) and the active (or agent) nominative exist in this language; the latter always terminates in *u*.

The accusative is the same with the simple nominative, except in the pronouns.

The vocative is distinguished by the particle *ya!* prefixed to the simple nominative.

The genitive ends in *guna* or *guba*, though the final syllable (*ba*) is sometimes omitted. *Guna* is used with proper names, and nouns relating to human beings; *guba*

KĀMILARAI.

The dative of the object (answering to, for whom? for what?) ends in *ko*, except for names of persons and interrogative pronouns, which have *ny*.

The dative of motion (answering to, to toward whom or what?) ends in *ako* or *inko*.

The ablative of the cause (*from, on account of, concerning*) ends in *in* or *kai*.

The ablative of motion (*from, away from*) terminates in *ābirvy* or *inbirvy*.

The ablative of conjunction (*with, along with*) ends in *oa*.

The ablative of location or residence (*at, remaining at or with*) ends in *aba* or *inba*.

There are six declensions, according to which not only nouns, but adjectives and participles are declined.

All names of persons belong to the first declension. The active nominative is formed from the simple, by adding *to*; the genitive by adding *umba*; the accusative has *ny*; the first dative, *nūy*; the second, *kinbirvy*; the third, *katōa*; and the fourth, *kinba*.

In all but the first declension, the genitive termination is *koba*, and the first dative, *ko*. The other cases are formed from the active nominative by changing the final *o* into *ako*, *ābirvy*, *oa*, and *aba*. It will therefore only be necessary to give the termination of the active nominative.

The active nominative of the second declension terminates in *to*; of the third in *ko*; of the fourth in *lo*; of the fifth in *ō*; and of the sixth in *ro*.

Nouns ending in *i* or *in* belong to the second declension; those in *η*, *a*, *e*, *o*, *u*, to the third; those in *l* to the fourth; those in *ro*, belonging to the fifth, require the accent to be shifted to the *o*, as *mākorō*, fish, active nominative, *makarō*. Nouns of three syllables, ending in *re*, change the *e* to *o*,

WIRADUREI.

with names of the lower animals and inanimate objects.

The dative of the object terminates in *gu*; it is sometimes not distinguished from the genitive.

The dative of motion or place (*to, with, towards, in*) always ends in *a*.

There is but one ablative, answering to the prepositions *from, by, about, concerning, &c.*; its terminal letter is *i*.

The declensions are distinguished in this language, according to the mode of forming the active nominative.

The first declension comprises all nouns which terminate in *i* or *n*; these form the active nominative as follows:

SIMPLE NOM.	ACT. NOM.
-i makes	<i>d̄yu</i>
<i>in</i>	<i>d̄yu</i>
<i>ān</i>	<i>du</i>
<i>in</i>	“
<i>ūn</i>	“
<i>ān</i>	<i>tu</i>
<i>ei</i>	<i>ātu</i>
<i>ai</i>	<i>ātu</i>
<i>ain</i>	<i>āntu</i>

The second declension includes those nouns which end in *a*, *u*, or *η*, and foreign words in *m*. The active nominative is formed by adding *gu* to the simple; it is therefore the same with the dative.

The third declension comprehends all nouns which end in *l* or *r*. The active nominative is formed by adding *u* to the simple.

KĀMILARAI.

as *kokere*, hot, *kokeró*; these also belong to the fifth declension. Nouns of four syllables, ending in *r*, are of the sixth declension.

Participial nouns, used as agents, change their final syllable *ra* to *ró*, as *būntoara*, that which is struck; active nominative, *būntoaró*.

The author gives a second declension, which comprises a few variations peculiar to names of places; as, *Mulubinbakal*, a man of Mulubinba; *Mulubinbakolay*, to Mulubinba. In the other cases, the words are declined according to their terminations. *Mulubinba* is of the third declension.

The following is an example of a noun varied according to the first declension, or that appropriated to the names of persons.

Birabān, a man's name (meaning, properly, Eagle-hawk).

Simple nom. *Birabān*

Act. nom. *Birabānto*, B. does, did, will, &c.

Gen. *Birabānūmba*, belonging to B.

1st Dat. *Birabānnūy*, for B.

2d Dat. *Birabānkinko*, to, toward B.

Acc. *Birabānnuy*, Birabān

1st Abl. *Birabānkai*, from, on account of B.

2d Abl. *Birabānkābiruy*, away from B.

3d Abl. *Birabānkātōa*, along with B.

4th Abl. *Birabānkīnba*, remaining with B.

The same word, when used as a common noun, signifying an *eagle-hawk*, is declined according to the second declension.

Simple nom. *birabān*, a hawk

Act. nom. *birabānto*, a hawk does, &c.

Gen. *birabānkoba*, of a hawk

1st Dat. *birabānko*, for a hawk

2d Dat. *birabāntako*, to a hawk

WIRADUREI.

Bagai, a shell or spoon, of the first declension, is thus varied:

Simple nom. *bagai*, a shell

Act. nom. *bagātu*, a shell does, will, &c.

Gen. *bagaiuba*, of a shell

1st Dat. *bagaiu*, for a shell

2d Dat. *bagaitā*, to or with a shell

Acc. *bagai*

Abl. *bagai*, by, concerning, &c., a shell

PLURAL.

Simple nom. *bagai-galay*, shells

Act. nom. *bagai-galandu* (qu. *-gu?*)

Gen. *bagai-galayguba*

1st Dat. *bagai-galaygu*

2d Dat. *bagai-galayga*

Abl. *bagai-galandi*

Karandaray, a book, of the second declension, is varied as follows:

Simple nom. *karandaray*, a book

Act. nom. *karandaraygu*, a book does, &c.

Gen. *karandarayguba*, of a book

1st Dat. *karandaraygu*, for a book

2d Dat. *karandarayga*, to or with a book

Abl. *karandarandi*, by, concerning a book

The plural is *karandaran-galay*, declined like that of *bagai*.

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Acc. *birabān*, a hawk

1st Abl. *birabāntin*, on account of a hawk

2d Abl. *birabāntābiruy*, away from a hawk

3d Abl. *birabāntōa*, along with a hawk

4th Abl. *birabāntāba*, staying with a hawk

The other declension can be easily formed from these.

ADJECTIVES.

The same word may be adjective, noun, verb, or adverb, according to the construction, or the affixed particles. *Mrororōy*, good, *yarakai*, bad, *konēin*, pretty, with the particles of agency affixed, would become agents, or verbal nominatives, and, consequently nouns, as *mrororōyko*, the good; *yarakaito*, the bad, etc.

The adjective follows the noun which it qualifies, and agrees with it in case.

Comparison can only be expressed by a circumlocution; as, this is very sweet, that is not, *kekol kei vni kauwvllkauwvvl, keawai vnoa*, lit., sweet is this exceedingly, is not that.

NUMERALS.

The natives can count no farther than four, beyond which they use the general term *kauwvllkauwvvl*, many.

wakol, one
buloara, two
yoro, three
warān, four

WIRADUREI.

Inar, woman, and *burāl*, bed, will serve as examples of the third declension.

Simple nom. *inar* *burāl*

Act. nom. *inaru* *burālu*

Gen. *inarguna* *burālguba*

1st Dat. *inargu* *burālgū*

2d Dat. *inara* *burāla*

Abl. *inari* *burāli*

ADJECTIVES.

Adjectives are declined like nouns, and generally agree with them in case.

Comparison is expressed by circumlocutions; as, *yina maruy bala mal dila*, this good truly is with that (*dila* being in the ablative), for, this is better than that; or, *yina maruy yila wirai*, this good, that not.

A high or superlative degree is expressed by the addition of *bāy* or *bilāy*, or both, to the adjective; as, *maruy*, good, *mārumbāy*, very good, *mārumbāy bilāy*, extremely good.

NUMERALS.

The only numerals in use are—

yunbai, one
bula, two
bula-yunbai, three
buygu, four or many
buygu-galay, } very many
biay-galay }

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These become ordinals by declining them so as to agree with the noun to which they belong; as, *purevṛka yoroka*, on the third day.

PRONOUNS.

There are two classes of personal pronouns in the singular number, corresponding to the simple and active nominatives of nouns. Those of one class are used separately (as in answer to the question, who is it?), and may be termed absolute pronouns. They resemble the *moi, toi, lui*, of the French. The others are only used in conjunction with the verb, like the *je, tu, il*, of that language. In the dual and plural, however, this distinction is not made.

The absolute pronouns are irregular in their declension,—

NOM.	GEN.	DAT.
<i>yatoa</i>	<i>emoṽmba</i>	<i>emoṽy</i> , I, mine, to me
<i>yintoa</i>	<i>yiroṽmba</i>	<i>yiroṽy</i> , thou, thine, &c.
<i>nivntoa</i>	<i>yikoṽmba</i>	<i>yikoṽy</i> , he, &c.
<i>boṽntoa</i>	<i>boṽnoṽnba</i>	<i>boṽnoṽnko</i> , she

The other oblique cases are formed from the dative (except those of *boṽntoa*, which are formed from the accusative *boṽnoṽn*), according to the first declension; as, *emoṽykiniko*, to me, *emoṽyikai*, on account of me, &c.

The adjunct pronouns, or those which are used with verbs, are—

WIRADUREI.

These are declined like nouns, according to their terminations.

The following are the ordinal adverbs:

<i>yunbāta</i>	once
<i>bulagā</i>	twice
<i>bulayunbāta</i>	three times
<i>bianga, bianganda</i>	many times

PRONOUNS.

There is but one class of personal pronouns, and in these, with the exception of the dual, the active nominative is the same as the simple. The accusative, however, is different from the nominative. All the pronouns, when postfixed to other words, undergo contractions. The singular pronouns are *yadu* or *yatu*, I; *yindu*, thou; *guin* or *yin*, he, she, or it. *Na* is sometimes used for the feminine or neuter of the third person.

These pronouns are thus declined:

	FULL FORM.	CONTRACTION.
Nom.	<i>yadu</i> or <i>yatu</i>	<i>du, tu, or dyu</i>
Gen.	<i>yadi</i> or <i>yati</i>	<i>di, ti, or dyi</i>
1st Dat.	<i>yadi</i> or <i>yati</i>	“ “
2d Dat.	<i>yamunda</i>	<i>nunda</i>
Acc.	<i>yanal</i>	<i>nal</i>
Voc.	<i>ya yanal</i> (ah me!)	
Abl.	<i>yanundi</i>	<i>nundi</i>

SECOND PERSON.

Nom.	<i>yindu</i>	<i>indu</i>
Gen.	<i>yinu</i>	<i>nu</i>
1st Dat.	<i>yinugu</i>	<i>nugu</i>
2d Dat.	<i>yinyunda</i>	<i>nyunda</i>
Acc.	<i>yinyal</i>	<i>nyal</i>
Voc.	<i>ya yindu</i>	
Abl.	<i>yinyundi</i>	<i>nyundi</i>

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bay, I; *tia*, me
bi, thou; *bin*, thee
noa, he; *bōn*, him
boṽntoa, she; *noṽn*, her

There are three dual pronouns,—*bali*, we two; *bula*, ye two; *buloara*, they two. They are thus declined—

NOM.	ACC.	GEN.	1ST DAT.
<i>bali</i>	<i>yalin</i>	<i>yalinba</i>	<i>yalinko</i> , &c.
<i>bula</i>	<i>bulun</i>	<i>bulunba</i>	<i>bulunko</i>
<i>buloara</i>	<i>buloara</i>	<i>buloarakoba</i>	<i>buloarako</i>

Buloara, when used as a nominative to a verb, becomes *buloarō*; the others undergo no change.

Bali properly signifies “thou and I;” to express “he and I,” or “she and I,” the adjunct pronouns of the third person singular are added; as—

Nom.	<i>bali noa</i> , we two, he and I
Acc.	<i>yalin bōn</i> , us two, him and me
Gen.	<i>yalinba bōn</i> , of us two
Nom.	<i>bali boṽntoa</i> , she and I
Acc.	<i>yalin noṽn</i> , her and me
Gen.	<i>yalinba noṽn</i> , of us two

A peculiar kind of dual (if such it may be called), in which the nominative and accusative are combined, is used in conjunction with the verb. There are six of these compound pronouns:

<i>banūy</i>	I—thee
<i>banōṽn</i>	I—her
<i>binūy</i>	thou—him
<i>binōṽn</i>	thou—her
<i>bilōa</i>	he—thee
<i>bitōa</i>	she—thee

They are used in such expressions as “I love thee,” “thou strikest him,” &c. They make the nearest approach which

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THIRD PERSON.

Nom. *guin* or *yin* (contracted *gū*); Gen. *gūy*; Dat. *yuan*; Acc. *yin*; Abl. *tien*.

The dual pronouns are, *bali*, we two; *yindu-bula*, ye two; *yain-bula*, they two. The first is thus declined:

Simp. nom.	<i>bali</i> , we two (thou and I)
Act. nom.	<i>yali</i> , we two do —
Acc.	<i>yaligin</i> , us two
Gen.	<i>yaliginguna</i> , of us two
1st Dat.	<i>yaligingu</i> , for us two
2d Dat.	<i>yaligindya</i> , to, or toward us
Abl.	<i>yaligindyi</i> , from, by, &c., us

In the pronoun of the second person, *yindu* and *bula* are both varied; as—

Simp. nom.	<i>yindu bula</i> , you two
Act. nom.	<i>yindu bulagu</i> , — —
Gen.	<i>yinu bulagu</i> , of you two
1st Dat.	“ “ for you two
2d Dat.	<i>yinyunda bulaga</i> , to you two
Acc.	<i>yinyal bula</i> , you two
Abl.	<i>yinyundi buladi</i> , from, by you two

The declension of *yain-bula* is not given; probably only the last word is varied. *Bulaguol*, the other two, is varied according to the third declension of nouns.

To express “he and I,” the pronoun *guin*, he, is prefixed, without change, to all the cases of *bali*; as, *guin-bali*, he and I; act. nom. *guin-yali*; acc. *guin-yaligin*, &c.

The combined dual pronouns do not exist in this dialect.

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occurs in the language to the *transitions* of the Indian tongues.

The plural pronouns are *yeēn*, we; *nura*, ye; *bara*, they. They are declined as follows:

NOM.	ACC.	GEN.
<i>yeēn</i>	<i>yearvn</i>	<i>yearvnba</i> , &c.
<i>nura</i>	<i>nurvvn</i>	<i>nurvvnba</i>
<i>bara</i>	<i>barvvn</i>	<i>barvvnba</i>

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The plural pronouns are *ḡiani*, we; *ḡindugir*, ye; *ḡuingulia* or *ḡingulia*, they. *Gir*, which is added to *ḡindu*, seems to be a contraction of the plural suffix *girbay*; *gulia*, which is added to *ḡuin*, signifies properly *like*.

These pronouns are thus declined:

Nom.	<i>ḡiani</i>	<i>ḡindugir</i>
Acc.	<i>ḡianigin</i>	<i>ḡinyalgir</i>
Gen.	<i>ḡianingingu</i>	<i>ḡinugirgu</i>
2d Dat.	<i>ḡianigindya</i>	<i>ḡinyundagir</i>
Abl.	<i>ḡianigindyi</i>	<i>ḡinyundigiri</i>

Nom. *ḡuin-gulia* or *ḡin-gulia*

Acc. (qu. Dat.?) *ḡaguan-guliāla* (or *ḡaguāin*)

Gen. *ḡaguan-guliagu*

Abl. *ḡaguan-guliāli*

By adding *bo* to the pronouns, we have an emphatic form of expression; as, —

ḡatoa -bo, I myself, I only, I indeed (am)
ḡintoa -bo, thou, &c.

There are demonstrative pronouns which are employed according to the relative distance of the object. These are—

ḡni, this, near the speaker.
ḡnoa, that yonder, at a little distance.
ḡntoa, that there, near the person addressed.

They are thus declined:

NOM. AND ACC.	2D DAT.	2D ABL.
<i>ḡni</i>	<i>ḡntiko</i> , to this	<i>ḡntibirvḡ</i> , from this
<i>ḡnoa</i>	<i>ḡntako</i>	<i>ḡntabirvḡ</i>
<i>ḡntoa</i>	<i>ḡntoako</i>	<i>ḡntoabirvḡ</i>

The dual is formed by changing *gulia* to *bula*; *ḡina-bula*, these two, &c.

These pronouns are also used as relatives; thus, *ḡina dibilain ḡana ḡindu bala-buni*, this is the bird that thou didst kill; *ḡina*

By adding the words *ḡuyḡyan-bul* to the personal pronouns, we have a meaning similar to that given by *self* or *selves* in English; as, *ḡadu ḡuyḡyan-bul*, I myself. *ḡuyḡyan*, with the genitive, has the force of own; as, *ḡadi ḡuyḡyan*, my own.

The demonstrative pronouns are—

SING.	PLURAL.
<i>ḡidi</i> or <i>ḡidi</i> , this	<i>ḡidi -gulia</i> , these
<i>ḡina</i> , this	<i>ḡina -gulia</i> “
<i>ḡugu</i> , this (agent)	<i>ḡugu -gulia</i>
<i>ḡadi</i> , that	<i>ḡain -gulia</i> , those
<i>ḡana</i> , “	<i>ḡanaingulia</i> “
<i>ḡagu</i> , that (agent)	<i>ḡagugulia</i> “
<i>ḡila</i> , that one	<i>ḡila-gulia</i> “

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These pronouns are only used separately; those which are employed as nominatives to verbs are *ḡali*, this; *ḡala*, that yonder; *ḡaloo*, that by you. From these the other cases are supplied.

ACT. NOM.	GEN.	1ST DAT.
<i>ḡali</i>	<i>ḡalikoba</i>	<i>ḡaliko</i>
<i>ḡala</i>	<i>ḡalakoba</i>	<i>ḡalako</i>
<i>ḡaloo</i>	<i>ḡalookoba</i>	<i>ḡalooko</i>

Ta may be termed a verbal pronoun. It resembles somewhat the French *voici*, *voilà*, and may be translated, *it is*. In the plural, it makes *tara*, they are, which, when used as the nominative to a verb (in conjunction with another pronoun) becomes *taro*; thus,

Abs. *ḡni ta*, this is he, or it is this.

Adj. *ḡali ta*, this is he who, &c.

Abs. *ḡni tara*, these are they.

Adj. *ḡali taro*, these are they two.

The interrogative pronouns *ḡan*, who? *ḡin* or *ḡinariḡ*, what? are thus declined:

S. N.	<i>ḡan</i>	<i>ḡin</i> or <i>ḡinariḡ</i>
A. N.	<i>ḡanto</i>	<i>ḡinariḡko</i>
Gen.	<i>ḡanimba</i>	<i>ḡinariḡkoba</i>
1st Dat.	<i>ḡanniy</i>	
2d “	<i>ḡankinko</i>	<i>ḡinariḡkolay</i>
Acc.	<i>ḡannvḡ</i>	<i>ḡinnvḡ</i>
1st Abl.	<i>ḡankai</i>	<i>ḡinariḡtin</i>
2d “	<i>ḡankinbirvḡ</i>	<i>ḡinariḡbirvḡ</i>
3d “	<i>ḡankatoa</i>	<i>ḡinariḡkoa</i>
4th “	<i>ḡankinba</i>	<i>ḡinariḡkaba</i>

ḡinnān signifies, how many?

INDEFINITE PRONOUNS.

winta, some
ḡantin, all
kanvḡkanvḡvḡl, many
warea, few

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dibilain ḡagu widyera, this is the bird that drinks.

The interrogative pronouns are *ḡandi*, who? *ḡiniyay*, what?—

S. N.	<i>ḡandi</i>	<i>ḡiniyay</i>
A. N.	<i>ḡandu</i>	<i>ḡiniyabu</i>
Gen.	<i>ḡangu</i>	<i>ḡiniyangu</i>
1st Dat.	“	“
2d Dat.	<i>ḡāmunda</i>	<i>ḡiniyayurgu</i> (toward)
Acc.	<i>ḡandi</i>	<i>ḡiniyay</i>
Abl.	<i>ḡanundi</i>	<i>ḡiniyali</i> <i>ḡiniyala</i> (in, with, on)

ḡiniyayan or *ḡiniyayāin* signifies, how many?

INDEFINITE PRONOUNS.

ḡulbir, some
biambul, all, the whole
biay, many or more
biaygul, all, every one

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yitvrabul, some one
tarai, other

ADVERBS.

Adverbs whose significations will admit of it, are declined in the same way as nouns; as —

Nom. *won* or *wonta*, where?
Gen. masc. *wontakal*, of what place?
Gen. fem. *wontakaleen*, of what place?
1st Dat. *wontakolāy*, to what place, whither?
2d Dat. *wontariy*, toward what place?
Acc. *wonnvy*, what place?
1st Abl. *wontatinto*, at what place?
2d Abl. *wontabirvy*, from whence?
3d Abl. *wontakoa*, through, by, what place?

PREPOSITIONS.

These, if we regard their construction, should be called postpositions, as they are always appended to the noun. We have elsewhere treated them as case-endings.

ba, *ko*, *koba*, of, for
kolāy, to, towards
tin, from, on account of, because of
kai, same as *tin*, but used with proper names, and pronouns
birvy, from, away from
katoa, with, in company with
ka, *kaba*, in, at
mvrariy, into
mvrvy, within
warai, without

CONJUNCTIONS.

These are rarely used, the construction of the language being such as to leave no

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yambuon, any one
guol, other
yunbaiguol, another; *bula guol*, two others.

ADVERBS.

The following is the declension of the adverb *tā-gā*, where?

Nom. *tā-gā*, where? what place?
Gen. *tā-gū*, of what place?
1st Dat. *tā-gū*, for what place?
2d Dat. *tāgūyurgu*, toward what place?
1st Abl. *tāgāla* (*baygala*) in what place?
2d Abl. *tādila*, from whence?

PREPOSITIONS.

The particles which are affixed to nouns and take the place of prepositions are—

gu, *guna*, *guba*, of, for
yūr, *yūrgu*, towards
dī, from, by, about, concerning
daratu, by means of
dwrei, with, in company with
la, in, at
urgana, in (or, as a verb, to be in)
uruin, through (or to pass through)
yiriage, by (or to pass by)
wombinya, upon (to be upon)

The last four are more properly verbs.

CONJUNCTIONS.

There are, strictly speaking, no conjunctions in this dialect, the construction

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necessity for such connectives. The following are sometimes employed:

yatvn, and
kula, because
yaliin, therefore

VERBS.

The verb is the most peculiar, and at the same time the most difficult part of Australian grammar. It has numerous variations, many of which are unlike those of any other languages. These variations have all reference either to time or to manner, there being no inflections for either number or person, which are always expressed by the pronoun. The root or ground-form of the verb is usually a word of one or two syllables, and to this various particles are appended, which modify the signification, and sometimes protract the word to an extraordinary length. Thus, from the verbal root *bū* or *būn*, to strike, we have the forms which follow (the nominative pronoun *bay*, I, being understood):

1. Active transitive form: *būntan*, I strike.
2. Definite or participial: *būnkilīn*, I am striking.
3. Continuative: *būnkilīn*, I am continually striking (as threshing, beating, &c.)
4. Reflective: *būnkilevn*, I struck myself.
5. Reciprocal: *būnkilān*, we strike one another.
6. Optative: *būwil*, I would strike, or, that I might strike.
7. Deprecatory: *būntēa kvn koa*, lest I should strike.
8. Iterative: *būntēa kvnvn*, I will strike again.
9. Imperative: *būwa*, strike.
10. Infinitive: *būnkiliko*, in order to strike.

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not requiring them. *Bu*, signifying *and* or *also*, is never used alone, but always as a suffix, as, *yadu-bu*, I also.

VERBS.

The verb in this language is as remarkable as in the Kāmilarai for the number and peculiarity of its variations. There are eight or nine forms in common use, to express the mode of an action, and no less than fifteen tenses.

The following are the principal modifications:

1. Active transitive: *būmara*, I strike.
2. Participial: of this there are two forms, *būmalgūnana*, and *būmalbiana*, I am striking; the former is the most common.
3. Continuative; formed by reduplication: *būmabūmara*, I continue beating.
4. Reflective: *būmalgydyilinyā*, I strike myself.
5. Reciprocal: *būmalana*, we strike one another.
6. Optative: *būmali*, that I may strike.
7. Iterative: *būmalālinyā*, I strike again.
8. Imperative: *būma*, strike.
9. Infinitive: *būmaligu*, in order to strike.

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1. Suppositive: *bumpa ba*, if I had struck.

TENSES.

There are eight tenses, though in some of the forms, only a part of them are in use:

1. Present: *büntān*, I strike.
2. Remote past: *büntāla*, I struck formerly.
3. Recent past: *būnkōla*, I struck lately.
4. Recent pluperfect: *būnkōla-ta*, I had lately struck.
5. Hodiernal past: *būnkēvn*, I struck this morning (or to-day).
6. Future aorist: *būvnvn*, I shall strike.
7. Crastinal future: *būnkīn*, I shall strike to-morrow (morning).
8. Inceptive future: *būnkīli-kolāy*, I am going to strike.

Of these tenses the continuative form has but two, viz.: the present and past aorist; the usitative and reciprocal have only the past, and the optative has only one tense, with a general signification,—*būwil*, that I might strike. The participial and reciprocal forms have all the tenses.

There is no special form for the passive. It is denoted by *subjoining* to the verb a noun or pronoun in the accusative case, without a nominative expressed: thus, *büntān bay* signifies, I strike, and *büntān tia*, I am struck (lit. strike me).

There are various forms of the negative,

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TENSES.

1. Present: *būmara*, I strike.
2. Instant present: *būmalāvana*, I am just now striking.
3. Past aorist: *būmē*, I struck.
4. Instant past: *būmalāvani*, I was just now striking.
5. Preterite: *būmalguain*, I have struck.
6. Instant preterite: *būmalāvan*, I have just struck.
7. Remote past: *būmalgunān*, I struck long ago.
8. Hodiernal past: *būmalvārin*, I struck this morning.
9. Hesternal past: *būmalgurāni*, I struck yesterday.
10. Pluperfect: *būmalēini*, I had struck.
11. Proximate future: *būmalgiri*, I shall soon strike.
12. Instant future: *būmalāvagiri*, I shall immediately strike.
13. Remote future: *būmalvārigiri*, I shall hereafter strike.
14. Crastinal future: *būmalvāriāvagiri*, I shall strike to-morrow.
15. Future preterite: *būmégiri*, I shall have struck.

Each mode or form may be varied through all these tenses.

Some verbs (as those which terminate in *ana* and *inya*) have still another tense, answering to the recent past in Kāmilarai; as, *vana*, I see; preterite, *vāguain*, I have seen; recent past, *vain*, I saw lately.

Mr. Watson says nothing of the passive in his grammar, but some forms are given in the translated sentences which seem to indicate its existence. *Bumān* (or *bumāin*) *bala nal*, I am struck (where *nal* is in the accusative). *Nal būmani dyin*, I am struck by him, (where *nal* is in the accusa-

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the verb being sometimes only preceded by *keawai* or *keawarān*, and sometimes having after it, in addition, *korien* or *pa*. Thus, the negative of *büntān* is *keawarān būnkorien*; that of *būnkēvn* is *keawai būnki-pa*, &c.

CONJUGATIONS.

Using this word (as in the Latin grammar) to signify different modes of inflecting verbs, there appear to be but four conjugations in this language,—though others may possibly exist. They are distinguished by the termination of the infinitive. The verbs of the

1st conj. end in	<i>ōliko</i> , <i>ōliko</i> , and <i>ēliko</i>
2d “	“ <i>kiliko</i>
3d “	“ <i>biliko</i>
4th “	“ <i>riliko</i> and <i>tiliko</i>

These conjugations differ in the formation of the tenses as follows:

	PRES.	REM. PAST.	REC. PAST.	FUT.	DEF.	INF.
1.	<i>ān</i>	<i>āla</i>	<i>ā</i>	<i>ōnvvn</i>	<i>ōlin</i>	<i>ōliko</i>
	<i>ān</i>	<i>āla</i>	<i>ā</i>	<i>ōnvvn</i>	<i>ōlin</i>	<i>ōliko</i>
	<i>ān</i>	<i>āla</i>	<i>ā</i>	<i>ōnvvn</i>	<i>ēlin</i>	<i>ēliko</i>
2.	<i>tān</i>	<i>tāla</i>	<i>kolā</i>	<i>nvvn</i>	<i>kilin</i>	<i>kiliko</i>
3.	<i>bin</i>	<i>biāla</i>	<i>bīa</i>	<i>binvvn</i>	<i>bilin</i>	<i>biliko</i>
4.	<i>rin</i>	<i>rāla</i>	<i>rēa</i>	<i>rinvvn</i>	<i>rilin</i>	<i>riliko</i>

WIRADUREI.

tive, and *dyin*, him, in the ablative.) *Bumāgiri nyal yain*, lest thou be struck.

CONJUGATIONS.

There are seven conjugations, distinguished by the termination of the infinitive. Those of the

1st conj. end in	<i>āligu</i>
2d “	“ <i>iligu</i>
3d “	“ <i>āgigu</i>
4th “	“ <i>igigu</i>
5th “	“ <i>ūngigu</i>
6th “	“ <i>āngigu</i>
7th “	“ <i>ingigu</i>

The principal tenses are formed in the following manner:

	PRES.	PAST. AOR.	PERF.
1.	<i>ara</i>	<i>ē</i>	<i>alguain</i>
2.	<i>ira</i>	<i>ī</i>	<i>ilguain</i>
3.	<i>āna</i>	<i>āni</i>	<i>aguain</i>
4.	<i>inya</i>	<i>inyi</i>	<i>iguain</i>
5.	<i>ūna</i>	<i>ūni</i>	<i>ūngwain</i>
6.	<i>āna</i>	<i>āni</i>	<i>āngwain</i>
7.	<i>īyya</i>	<i>īyyi</i>	<i>īngwain</i>

	FUT.	PARTIC.	INFIN.
1.	<i>algiri</i>	<i>algunana</i>	<i>algigu</i>
2.	<i>ilgiri</i>	<i>ilgunana</i>	<i>ilgigu</i>
3.	<i>agiri</i>	<i>agunana</i>	<i>agigu</i>
4.	<i>igiri</i>	<i>igunana</i>	<i>igigu</i>
5.	<i>ūngiri</i>	<i>ūngunana</i>	<i>ūngigu</i>
6.	<i>āngiri</i>	<i>āngunana</i>	<i>āngigu</i>
7.	<i>īngiri</i>	<i>īngunana</i>	<i>īngigu</i>

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PARADIGM OF THE FIRST CONJUGATION.

Umōliko, to make.
Root, *umv* (or *uma*).

INDEFINITE FORM.

Prest. *umān bay vni*, I make this
Rem. P. *umāla*, I made
Rec. P. *umā*, I made lately
Plup. *umā-ta*, I had made
Hod. P. *umakēvn*, I have made to-day
Fut. A. *umō nvn*, I shall make
Cras. F. *umakin*, I shall make to-morrow
Inc. F. *umvli-kolāy*, I am going to make

PARTICIPIAL OR DEFINITE FORM.

Pres. *umvlin*, I am making
Rec. P. *umvliēla*, I was making lately (?)
Plup. *umvliēlata*, I had been making
Hod. P. *umvlikēvn*, I have been making to-day
Fut. A. *umvlinvn*, I shall be making
Cras. F. *umvlikin*, I shall be making to-morrow.
Inc. F. *umvlikolāy*, I am going to be making

CONTINUATIVE FORM.

Pres. *umvlin*, I am making constantly, or I keep making
Past. *umvliēla*, I was constantly making

REFLECTIVE FORM.

Past. *umvlēvn*, I have made myself

RECIPROCAL FORM.

Prest. *umvlan bali*, we are making each other.
Rem. P. *umvāla*
Plup. *umvālata*
Hod. P. *umvlaikēvu*
Fut. *umvōnvn*
C. Fut. *umvlaikin*
Inc. F. *umvlai-kolāy*

WIRADUREI.

PARADIGM OF THE FIRST CONJUGATION.

Māligu, to make.
Root, *ma*.

INDEFINITE FORM.

Pres. *mara*
Pret. *mālgvain*
Past. A. *mē*
Plup. *malēini*
Hod. P. *maljārin*
Prox. F. *mālgiri*
Cras. F. *maljariāvagiri*, &c.
[The other tenses may be easily formed from these.]

DEFINITE OR PARTICIPIAL FORM.

Pres. *maljūnāna* (3d conjugation)
Pret. *malgunaguain*
Plup. *malgunanēini*
Hod. P. *malgunajārin* (or *malgunaijārin*)
Prox. F. *malgunagiri*
Cras. F. *malgunajariāvagiri*, &c. &c.

CONTINUATIVE OR INTENSIVE FORM.

Pres. *mamara*, I make constantly, or earnestly
Pret. *mamalguain*
Past. A. *mamē*, &c. &c.

REFLECTIVE FORM.

Pres. *maljidyilinya* (4th conjugation)
Pret. *maljidyiliguain*, &c. &c.

RECIPROCAL FORM.

Pres. *malāna* (3d conjugation)
Pret. *malaguain*
Plup. *malanēini*
Hod. P. *malajārin*
Fut. *malagiri*
Cras. F. *malaiāvagiri*, &c.

KĀMILARAI.

INFINITIVE.

Indic. *umō liko*, in order to make
Contin. *umvlikoa*, to continue making
Recip. *umvlaikoa*, to make one another

OPTATIVE.

Aorist, *umauvil-koa*, that I might make

ITERATIVE.

Pres. *umēakān*, I am making again
Fut. *umēakvnvn*, I shall make again

SUPPOSITIVE.

Aor. *umapā-ba*, had I made

DESIDERATIVE.

Aor. *umapā-ta*, I would that I had made

IMPERATIVE.

Indic. *umvla*, make thou
Intens. *uma-umvla*, make diligently
Reflec. *umvliā*, make thyself
Recip. *umvlā*, make one another
Iter. *umēaka*, make again
Instant, *umakēa*, make now, at once

The paradigms of the other conjugations may be easily formed from this example.

There are two neuter or substantive verbs, *ka* or *kv*, which makes in the infinitive *kakiliko*, and *ba* or *bv*, which makes *bōliko* (or *bāliko*). The first has a passive signification, as simply to exist or be in any state; the other is active, meaning to be in the act of doing any thing; as, *tēti-ka*, to be dead; *tēti-ba*, to be dying, or to die. The latter, however, seems to be more rarely used than the former.

The following is the paradigm of the verb *ka*, to be, of the second conjugation. (The *a* in this word has an obscure sound, approaching to *u*, which is sometimes substituted for it.)

INDEFINITE FORM.

Present Tense.

bay kvtān (or *katān*), I am
bi kvtān, thou art
noa kvtān, he is

WIRADUREI.

INFINITIVE.

Indef. *maligu* (or *mali*)
Particip. *malgunagigu* (or *malgunagi*)
Recip. *malagigu* (or *malagi*)
Iter. *malāligigu* (or *malāligi*)

ITERATIVE.

Pres. *malālinya* (4th conjugation)
Fut. *malāligiri*, &c. &c.

IMPERATIVE.

Indef. *mā*, make
Intens. *māmā*, make diligently
Recip. *malāta*, make one another
Iter. *malāhita*, make again
Particip. *malgunata*, continue making

There is properly but one substantive verb, though several other words, particularly *bala* and *wari*, are often used in place of one, but they are indeclinable.

The following is the paradigm given by Mr. Watson of the verb *yiyinya*, to be (of the fourth conjugation).

INDEFINITE FORM.

Present Tense.

yatu yiyinya, I am
yindu yiyinya, thou art
yin yiyinya, he or she is

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INDEFINITE FORM.

bovntoa kvān, she is
yeēn kvān, we are, &c.

Rem. Past. *katāla*, I was formerly
Rec. P. *kakōla*, I was lately
Plup. *kakōlata*, I had lately been
Hod. P. *kakēvn*, I was to-day
Fut. Aor. *kakōnvn*, I shall be
Cras. F. *kakin*, I shall be to-morrow
Inc. F. *kakili-kolay*, I am going to be

DEFINITE FORM.

Pres. *kakilīn*, I am now (or am being)
Past. *kakiliēla*, I was then
Plup. *kakiliēlata*, I had then been
Hod. P. *kakilikēvn*, I was this morning
Fut. A. *kakilimvn*, I shall then be, &c.

CONTINUATIVE FORM.

Pres. *kakilīn*, I continue to be, or am
constantly
Past Aor. *kakiliēla*, I continued to be

RECIPROCAL FORM.

Pres. *kakilīān*, we are, or live, together
Past A. *kakilīāla*, we were together
Hod. P. *kakilānkēvn*, &c. &c.

INFINITIVE.

Indic. *kakilīko*, in order to be
Contin. *kakilikoa*, to continue to be
Recip. *kakilaikoa*, to be with one another

OPTATIVE.

Aor. *kavnīl koa*, that I might be, or, I
would be

ITERATIVE.

Pres. *katēakvn*, I am again
Fut. *katēakōnvn*, I shall be again

WIRADUREI.

INDEFINITE FORM.

yiani yiyinya, we are, &c.

Inst. Pres. *yāwana*, I am
Past Aor. *yiyi*, I was
Inst. Past. *yāwani*, I was just now
Pret. *yiygwain*, I have been
Inst. Pret. *yāwan*, I have just been
Rem. P. *yiygunān*, I was formerly
Hod. P. *yiyārin*, I was this morning
Hest. P. *yiygurani*, I was yesterday
Plup. *yiyēini*, I had been
Prox. Fut. *yiygiri*, I shall soon be
Inst. Fut. *yāwagiri*, I shall be immediately
Rem. Fut. *yiyārigiri*, I shall be hereafter
Cras. Fut. *yiyariāwagiri*, I shall be to-morrow
Fut. Pret. *yiyigiri*, I shall have been

DEFINITE FORM.

Pres. *yiyūnana*, I am being
Past A. *yiygūnani*, I was
Pret. *yiygunaguain*, I have been
Fut. *yiygunagiri*, I shall be, &c.

There is another participial form, *yimbiana*, though the difference between the two is not explained. The two terminations are sometimes united in the future tense, to express long-continued action or existence, as, *yimbiagunagiri*, I shall long continue being.

INFINITIVE.

Indef. *yiygigu* (or *yiygi*), to be
Partic. *yiygunagi-gu*, to continue being
Iter. *yialigi-gu*, to be again

OPTATIVE.

Aor. *malay yinga*, would, could, should be

ITERATIVE.

Pres. *yialinyo*, I am again
Fut. *yialigiri*, I shall be again, &c.

KĀMILARAI.

SUPPOSITIVE AND NEGATIVE.

Aor. *kapā ba*, if I had been
Aor. *keawarān kapā*, I have not been

IMPERATIVE.

Indef. *kauwa*, be
Def. *kakilia*, be thus, remain
Recip. *kakilā*, be together
Iter. *katēaka*, be again

There are several verbal nouns, or nouns derived from verbs, in this language:

1. The agent, or doer of an act, is expressed by the termination *kān*; as, *būnkilīkān*, a striker, one who strikes.

2. One who habitually or professionally performs any act, is expressed by the termination *ye*; as, *būnkiye*, a striker, a boxer, murderer, &c.

3. The thing or object which performs an act has the termination *kane*; as, *būnkilīkane*, the thing which strikes, a cudgel.

4. The particular act performed is expressed by *ta*; as, *būnkilīta*, the striking, the fighting (which took place).

5. The act in the abstract is distinguished by *to*; as, *būnkilīto*, a blow, or fight.

6. The place in which an action takes place has the termination *yeil* or *yeil*; as, *būnkilīyeil*, a place of striking, a pugilistic ring.

There is also a verbal noun or adjective, with a passive signification, ending in *tōara*; as, *būntōara*, that which is struck, *umvli-tōara*, that which is made or done.

The following table of derivatives is from Mr. Threlkeld's manuscripts. It shows in a striking light the advantages which the language derives from this source, both for discriminating nice shades of meaning, and for devising names descriptive of new objects:

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[Besides the above forms, others are given among the examples, which seem to be contractions; as, *yinya* for *yiyinya*; *yilinya* for *yialinya*, &c.]

IMPERATIVE.

Indef. *yinga*, be
Def. *yiygūnata*, be thus
Iter. *yialita*, be again

Verbal adjectives are formed from the participle by adding *gidyal*; as, *babilgunana*, singing, *babilgunana-gidyal gibvi*, a singing man.

Verbal nouns, signifying one who habitually performs an act, are formed from the preterite by changing *guain* to *tain*; as, *babilguain*, I sung, *babiltain*, a singer; *yara*, to speak, *yalgvain*, I spoke, *yaltain*, a speaker.

K Ā M I L A R A I.

THE VERB.	THE AGENT.	THE ACTOR.	THE INSTRUMENT.	THE DEED.	THE ACTION.	THE PLACE.
<i>ili</i> , to smite	<i>būnkilikān</i> , smiter	<i>būnkiye</i> , boxer	<i>būnkilikāne</i> , cudgel	<i>būnkilito</i> , blow	<i>būnkilita</i> , smiting	<i>būnkiliyeil</i> , pugilistic
<i>i</i> , to walk	<i>uwalikān</i> , walker	<i>uwaliye</i> , wanderer	<i>uwalikāne</i> , coach	<i>uwalito</i> , journey	<i>uwalita</i> , walking	<i>uwaliliyeil</i> , parade-grc
<i>īli</i> , to take	<i>mankilikān</i> , taker	<i>mankiye</i> , thief	<i>mankilikāne</i> , trap	<i>mankilito</i> , grasp	<i>mankilita</i> , taking	<i>mankiliyeil</i> , a bank
<i>i</i> , to do	<i>umalikān</i> , maker	<i>umaiye</i> , artisan	<i>umalikāne</i> , tool	<i>umalito</i> , work	<i>umalita</i> , working	<i>umaliyeil</i> , manufacto
<i>ī</i> , to speak	<i>wiyalikān</i> , speaker	<i>wiyaiye</i> , commander	<i>wiyalikāne</i> , book	<i>wiyalito</i> , speech	<i>wiyalita</i> , speaking	<i>wiyaliyeil</i> , pulpit
<i>yaī</i> , to sit	<i>yalawalikān</i> , sitter	<i>yalawaiye</i> , idler	<i>yalawalikāne</i> , seat	<i>yalawalito</i> , session	<i>yalawalita</i> , sitting	<i>yalawaliyeil</i> , pew
<i>i</i> , to hear	<i>yuralikān</i> , hearer	<i>yuraiye</i> , listener	<i>yuralikāne</i> , ear-trumpet	<i>yuralito</i> , attention	<i>yuralita</i> , hearing	<i>yuraliyeil</i> , town (for
<i>i</i> , to give	<i>yukilikān</i> , giver	<i>yūkiye</i> , almoner	<i>yukilikāne</i> , shop	<i>yukilito</i> , liberality	<i>yukilita</i> , giving	<i>yukiliyeil</i> , market
<i>i</i> , to carry	<i>kurilikān</i> , carrier	<i>kurīye</i> , porter	<i>kurilikāne</i> , yoke	<i>kurilito</i> , carriage	<i>kurilita</i> , carrying	<i>kuriliyeil</i> , wharf
<i>ali</i> , to protect	<i>polomalikān</i> , protector	<i>polomaiye</i> , savior	<i>polomalikāne</i> , safeguard	<i>polomalito</i> , protection	<i>polomalita</i> , protecting	<i>polomaliyeil</i> , fortress
<i>ali</i> , to follow	<i>wirobalikān</i> , follower	<i>wirobaiye</i> , disciple	<i>wirobalikāne</i> , portmanteau	<i>wirobalito</i> , pursuit	<i>wirobalita</i> , following	<i>wirobaliyeil</i> , light-hor racks
<i>li</i> , to recline	<i>pirikilikān</i> , recliner	<i>pirikiye</i> , sluggard	<i>pirikilikāne</i> , couch	<i>pirikilito</i> , rest	<i>pirikilita</i> , reclining	<i>pirikiliyeil</i> , bed-room
<i>i</i> , to seek	<i>tivalikān</i> , seeker	<i>tivaiye</i> , searcher (!)	<i>tivalikāne</i> , drag	<i>tivalito</i> , search	<i>tivalita</i> , seeking	<i>tivaliyeil</i> , the woods
<i>li</i> , to leave	<i>wunkilikān</i> , resigner	<i>wunkiye</i> , magistrate	<i>wunkilikāne</i> , watch-house	<i>wunkilito</i> , resignation	<i>wunkilita</i> , resigning	<i>wunkiliyeil</i> , watch-ho
<i>ali</i> , to deceive	<i>yakuyalikān</i> , deceiver	<i>yakuyaye</i> , liar	<i>yakuyalikāne</i> , pretence	<i>yakuyalito</i> , deceit	<i>yakuyalita</i> , deceiving	<i>yakuyaliyeil</i> , gambling house
to perform	<i>upalikān</i> , performer	<i>upaiye</i> , writer	<i>upalikāne</i> , pen	<i>upalito</i> , performance	<i>upalita</i> , performing	<i>upaliyeil</i> , a desk

es.—The orthography adopted in this table differs somewhat from that of the grammar, and is probably more correct,—as, *uwali* for *uwalli*, to walk, *wiyi*, to speak, &c.—A musket is called *būnkilikāne*, because it strikes with the ball; the same word is applied to a hammer, a mallet, &c.—A magistrate is *ye*, when he resigns or commits a man to a jailor, and hence a watch-house or jail is called either *wunkilikāne*, a means of committing, or *wunkiliyeil*, a comm—The light-horse, who follow the governor, are called *wirobalikān*, and hence the name given to their barracks, *wirobaliyeil*, lit. “place of following.”—s, properly, to do any thing with an instrument; hence *upaiye* might be applied to a painter or a cobbler, as well as to a writer, and *upalikāne* would then or an awl.

K Ā M I L A R A I.

W I R A D U R E I.

From what has been said, it will be evident that the power of the Australian languages resides chiefly in their numerous modifying particles. It is often difficult to determine whether these should be written as separate words, or united with the term which they serve to modify. It is, likewise, not always easy to trace the exact shade of meaning which the particle is intended to indicate, owing to the novel and peculiar principles on which the grammatical system of these languages is founded.

Besides the particles already mentioned, some others require to be noticed.

Koren is the word for *not*; but when appended to a noun or adjective it has the force of *-less* or *-un-* in English; as, *marro-roy*, good, worthy, *marroy-korien*, worthless, unworthy.

Kilaa, like, is used as a suffix, precisely as in English; as, *wonai-kilaa*, childlike. *Kei* answers to *ish* in English; as, *wonakei*, childish; *wonkakei*, foolish.

Yanti, as, is used in forming comparisons; as, *kekuklei umi yanti unoa kilaa*, lit. sweet this as that like, i. e. this is sweet as that. *Yanti-do-ka* is rendered “so indeed it is.”

Bo, joined with a pronoun, has an emphatic signification; as, *yatao-bo*, I myself, I indeed, &c. It is also used with other words.

Ko, this particle is of very frequent use in this language. With some nouns it forms, as has been seen, the active nominative case; with all, it forms the dative case, having the signification of *to* or *for*, implying purpose or object; with the same meaning it is appended to the infinitive of verbs; as, *du-kai-ko*, in order to strike. In the latter case it is frequently omitted in speaking.

Koa is used with the infinitive instead of *ko*, in order to express continuance of an action. With the form of the verb which

Mogu is affixed to nouns to signify destitution or privation; as, *iray*, teeth, *iramogu*, toothless (the *y* being dropped before *m* for euphony). *Makay* has the same meaning; as, *maruy-makay*, not good, worthless.

Galia is suffixed with the sense of *like*; as, *waygai-galia*, childlike. But where similitude is intended, *galain* must be used; as, *gai-galain*, like a man.

Itapien is used in comparing; as, *yidiyi maray, yila yitapien*, this good that like, i. e. this is as good as that.

Bu signifies *too*, or *also*; as, *yaku-bu*, I also.

Gw, all the remarks made respecting *ko* in the Kāmilarai dialect will apply to this particle, which is identical in use and nearly in sound.

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we have called deprecatory it has the signification of *lest*; as, *buntēa-kvn koa bon bay*, lest I should strike him. With the optative it signifies *that, in order that*; as, *būvil koa bōn bay*, that I may strike him.

Ba has the sense of *while, if, when*; as, *būntān bon bay ba*, while I strike him; *būmpa bon bay ba*, if I had struck him.

Lay denotes quality; thus, from *pūle*, salt (the noun), we have the adjective, *pūle-lay*, salt, saline; *pūle-korien* would signify *saltless*, without salt, and *pūle-korien-lay*, unsalted, sweet.

Wal is a particle expressing intention or will; it is frequently joined with the future of verbs.

Ke can hardly be translated except by the English neuter verb, though it has not in reality a verbal signification; as, *minariy ke vni?* what is this?

Ta seems properly to mean *that*; but in many cases it cannot be rendered into English, and in some instances it must be translated by the substantive verb.

Ba (besides the meaning given above) signifies to be in any act or place. It may often be rendered by the substantive verb. *Ye* is another particle of a similar character; as, *vni bōn ye*, who is he?

Ma is used before the imperative; as, *ma būwa bōn*, strike him.

Kān has the sense of *indeed*, in fact; when appended to interrogatives it has a negative meaning of a peculiar kind; as, *wonēn yēn uwala?* where shall we go? *wonēn kān*, I do not know where,—(lit. where indeed?).

Kal and *kalēen* are used as patronymics; *England-kal*, an Englishman; *England-kalēen*, an Englishwoman.

WIRADUREI.

Wari is frequently joined with verbs as a particle of the future.

Ba, ga, la, wa, balā, gilā, gara, are particles which, with various shades of meaning, and peculiarities of construction, are used in cases where the substantive verb would be employed in English.

Nā signifies *it, that*, and is used like *ta* in Kāmilarai.

Bari is used with the third person of the imperative; as, *bari yia*, let it be; *winayā-bilia bari*, let him believe.

Gā is used with interrogatives to reply in the negative; as, *minyay-gā*, I don't know what (what indeed?); *tāgū-gā*, I don't know where, &c. It seems to have the general signification of "indeed."

Gān is used to form patronymics; as, *England-gān*, an English man or woman.

KĀMILARAI.

COMPOUNDS.

There are many compound verbs, and they are frequently employed where in other languages adverbs and prepositions would be used. The verbs which most commonly serve to modify others are the following:

Mūnbili or *būnbili*, to permit; as, *bū*, strike, *būmūnbiliko*, to permit to strike; *būmūnbīn bon bay*, I permit him to strike; *uma*, to make, *umabūnbiliko*, to permit to make (or perhaps, rather, to permit to be made). When *būnbili* is preceded by *mara* it has a passive signification; as, *būmara-būnbili*, to permit to be struck.

Mali or *mūli*, to do, to make, gives a causal signification; as, *pūvl*, joy, *pūvl-mali*, to cause joy, to make joyful,—*pūvl-mā bōn bay*, I made him glad. *Kola*, secret, *kolamūli*, to conceal.

Būntili has nearly the same meaning with *mali*; as, *poai*, growing, *poai-būntili*, to cause to grow.

Būyūli means to compel, oblige, cause; as, *tēti*, dead, *tēti-būyūli*, to cause to be dead, to kill; *por-būyūli*, to compel to drop.

Būvrii signifies to cause by some means or agency; as, *tīir-būvrii*, to break by some means; *tēti-būvrii*, to kill by some means (as poison).

Kūli signifies spontaneous action; as, *tīir-kūli*, to break of itself. (It is probably the substantive verb *ka*, meaning to be in any state,—as is also the following):

Kakili is used to convert adjectives into verbs; as, *pūvl-kakili*, to be glad; *tēti-kakili*, to be dead.

Būli, signifying to be in any act, is employed to form active verbs; as, *tēti-būli*, to be dying.

Maiyūli gives to the verb the meaning of failure or incomplete operation; as, *na*, to see, *na-maiyūli*, to look without observing; *yūrv*, to hear, *yūrv-maiyūli*, to hear but not to attend. *Bū-maiyū bōn bay*, I

WIRADUREI.

COMPOUNDS.

Mambili, to permit; as, *būmalmbira*, I permit to strike; *būmalmbilālinya*, I permit to strike again; *būmabūmalālimambilyariāwagiri*, I shall permit to continue striking again to-morrow!

≡ - *kūna*

Mali, to make or cause to be; as, *marga*, shield, *marga-mali*, to cause to be a shield, hence, to protect, save; *baygān*, broken, *baygamali*, to break.

Būnī has a causative force, (perhaps from *bū*, strike,) as, *batū-būnia*, kill, (which may be, "strike dead.")

Gilinya is used to convert adjectives into verbs; as, *gatāy*, glad, *gatāy-gilinya*.

KĀMILARAI.

nearly struck him, or did not quite strike him.

Yeli (or *yali*) from *wiyeli*, to speak, is used with all terms implying verbal communication; as, *yakoyeli*, to lie, deceive; *piyeli*, to beg, entreat; *turakaiyeli*, to convince.

Eili, from *wuali*, to walk; as, *wiyaleili*, to talk and walk, or to converse while walking; *tateili*, to eat and walk.

Several verbs are sometimes united in one word; as, *tiir*, broken; *tiir-bɔɔŋli*, to break, *tiir-bɔɔŋa-bɔɔnbili*, to permit to break.

WIRADUREI.

Yali or *yeli* signifies to speak, *baiyali*, to command; hence *yanabaiyali*, to tell to go; *urumbaiyali*, to tell to come in; *baram-baiyali*, to tell to rise.

Biligi is a suffix signifying to obey, or do what the principal verb commands; it is correlative with *baiyali*; as, *yana-biligi*, to go when told; *yalbiligi*, to speak when told; *talbiligi*, to eat when told.

Eligi, signifies to do any thing for another; it might, perhaps, have been ranked as a modification of the verb; as, *gandeligi*, to carry for another (from *gana*); *minbeligi*, to beg for another; *meligi*, to make or do for another; *baluyeligi*, to die for another.

Nūmigi gives the signification of *before*, prior to (in time); as, *yannūmigi* (for *yalnūmigi*), to speak before or sooner; *tanūmigi* for *talnūmigi*), to eat before; *balunūmigi*, to die before.

Gurag is a prefix, having the sense of completing any act; as, *guragmali*, to finish doing; *guragayeli*, to finish speaking; *guragatali*, to eat all up, to be done eating.

Malay and *yindi* are independent words, or particles used in forming the potential and optative moods. They have the particles *gu*, *gilá*, *ya*, *yai*, *ba*, *wari*, and the tenses of the verb *yiyyi*, to be joined with them to vary their meaning; as, *malay gu ye*, could speak; *yindu gilá malay yinya*, thou oughtest to be; *bumai malay ya nal yiyga*, I should have been struck. *Bumali yindi bá-du*, I wish to strike; *bumali yindi-dyu yiyyi*, I did wish to strike, or would have struck; *bumali-dyu yindi yiyguain*, I have wished to strike, &c.

To complete the comparative view of the two languages, we subjoin a collated list of the most common words, with a collection of sentences rendered as literally as possible.

The former were mostly written down from the pronunciation of the natives, while the latter are from the grammars of Mr. Threlkeld and Mr. Watson,—circumstances which will account for some discrepancies in the orthography of the two.

KĀMILARAI.

kenta
morón
nūwara
wiraykāy
tānān
kopa
tarāy
pimpī
baibai
pako
palkā
kēnan
bakai
worowai
kakili, *balī*
manie, *parāy*
tepen
poto
ikemāp, *woropil*
kōmara
bōmbili
marinawai, *nawai*, *katal*
karabāy
mula
tepūn
tārama
terāl
konɔɔ, *konariy*
kumborokān
tiirmali
wāpāra
biyāi
kambal
kanā, *kiyubli*, *winelī*
baryaybaryāy
wōloma
karili
kalo
piriwal
wanai

WIRADUREI.

gira
mūrun
talai or *dalai*
mārgun
dainyānana
bāgur or *bōkūr*
bi
būnan
būrguin
gūngal
bira, *mār*, *gārba*
naru
duray abiranda
būmalgidyal (?)
yinya
būrbīn
ḏībilain
būday
bāday
kuāin
būmbira
wārgay
marin
mula
dabal
bargan
budu, *yarain*, *biri*
galīgan
kābuka
baygamāra
yāmuy
gargan
kālmāin
kānana
būdyabudyā-gilgil
wūluma
baramara, *gana*
takal
ginimaltāin (leader)
wāngai

afraid
alive
angry
ankle
to approach
arm (upper)
arm (lower)
ashes
axe (iron)
axe (stone)
back (different parts of)
bag
bark (of tree)
battle, fight
to be
belly
bird
black
blanket
blood
to blow
boat, canoe
body
boil, sore
bone
boomerang, a missile weapon
bough, branch
bowels
brain (see egg)
to break
breast
brother, elder
“ younger
to burn
butterfly
calf of leg
to carry
cheek
chief
child

KĀMILARAI.	WIRADUREL.	
<i>montyó, yaré</i> (beard), <i>wa-tvn</i>	<i>yaráin</i>	chin (or beard)
<i>yareil, yurá</i>	<i>yuruy</i>	clouds
<i>kótara</i>	<i>uta, gúdaru, bundi</i>	club, cudgel
<i>kearapai</i>	<i>murrain</i>	cockatoo (white)
<i>warilá</i>	<i>niaran, bílir</i>	“ black
<i>tvkura</i>	<i>baludara</i>	cold (to be)
<i>mamarakán, milkamilka</i>	<i>walgar</i>	collar-bone, clavicle
<i>uwali</i>	<i>yanana</i>	to come (also, to go)
<i>karákal</i>	<i>yuyargir</i>	conjurer, doctor
<i>warinwarin</i>	<i>barganbargan, waliwali</i>	crooked, bent, askew
<i>wákan</i>	<i>wágan</i>	a crow (bird)
<i>kóke, wimbi, winuy</i>	<i>kúki</i>	cup (of bark)
<i>tvrbvstli, karákal-umáli</i>	<i>gurunbunmára</i>	to cure
<i>tvnbvntili</i>	<i>baygabira</i>	to cut
<i>unteli</i>	<i>wáganá</i>	to dance
<i>yinálkvn</i>	<i>námur</i>	daughter
<i>porokán</i>	<i>yuruygal, yárgan</i>	dawn
<i>teti</i>	<i>balu</i>	dead
<i>piriko</i>	<i>yurambal</i>	deep
<i>mimali</i>	<i>mimára</i>	detain
<i>teti-bali</i>	<i>báluna</i>	to die
<i>pinili</i>	<i>munilbungara</i>	to dig
<i>umali</i>	<i>mara, bunmara</i>	to do or make
<i>warekal</i>	<i>míri</i>	dog
<i>yuki, tvrovkai</i>	<i>yuki</i>	native dog, male
<i>miri</i>	<i>karingali</i>	“ “ female
<i>poran</i>	<i>yaruday</i>	dream
<i>pitvli</i>	<i>widyara</i>	to drink
<i>pona</i>	<i>bunan</i>	dust
<i>parapara, tvréty, tvrvkuri</i>	<i>uta</i>	ear
<i>parai</i>	<i>takun or dagun</i>	earth, land
<i>takili, ta</i>	<i>dara or tara</i>	to eat
<i>korotyóy, kanin</i>	<i>kalindulin</i>	eel
<i>yaro</i>	<i>kábuka</i>	egg
<i>yóna</i>	<i>yúna</i>	elbow
<i>koykoróy</i>	<i>yúruin</i>	emu
<i>yaréa</i>	<i>yúrubay</i>	evening
<i>mékay, yáikay, poroway</i>	<i>mil</i>	eye
<i>yvkvra</i>	<i>peer</i>	eyebrow
<i>woipin</i>	<i>timit</i>	eyelash
<i>yaroyaro</i>	<i>bündinya</i>	to fall down
<i>képai</i>	<i>wamu</i>	fát, grease
<i>péyay, bintvntkin</i>	<i>babín</i>	father

KĀMILARAI.	WIRADUREI.	
<i>tvnili, tvykamali</i>	<i>yaminya</i>	to find
<i>matara</i>	<i>mura</i>	finger (see hand)
<i>parakonbi</i>	<i>bandyan</i>	“ little
<i>tireil</i>	<i>yulu</i>	finger-nail
<i>koiáy</i>	<i>win</i>	fire
<i>mákoru</i>	<i>guya</i>	fish
<i>kolabili</i>	<i>batambira</i>	to fish
<i>kalára, motiy</i>	<i>yánara</i>	fish-spear
<i>tiriki</i>	<i>yalan</i>	flame
<i>karai, paréay</i>	<i>banay</i>	flesh
<i>murabvn</i>	<i>gúrawin</i>	flower
<i>yalá, wurovkhán</i>	<i>búrimal</i>	fly
<i>kónvrai, wonkvil</i>	<i>gúaygúay</i>	fool
<i>yoló, tena</i>	<i>dinay</i>	foot
<i>yentare</i>	<i>yúlvuy</i>	forehead
<i>kóykvuy</i>	<i>gúygalay</i>	frog
<i>yukili, yu</i>	<i>yúna</i>	to give
<i>maróy, maroróy</i>	<i>máruy, wálvvin</i>	good
<i>wóóó</i>	<i>búgvvin</i>	grass
<i>tvlvvn</i>	<i>tágun-már</i>	grave, (mound.)
<i>kavál or kavól</i>	<i>múrawal</i>	great
<i>buray, ketay</i>	<i>uran</i>	hair (of head).
<i>ketay, wuran</i>	<i>kidyay</i>	hair (of body, fur).
<i>matara</i>	<i>mura</i>	hand
<i>pitvli</i>	<i>gaday</i>	happy
<i>pirival</i>	<i>walan</i>	hard, (also heavy)
<i>karakai</i>	<i>bárabaraiyánana</i>	to hasten
<i>walay or wvsvy</i>	<i>balay or bvlvy</i>	head
<i>yarali</i>	<i>winayára</i>	to hear
<i>bulvli</i>	<i>kín or gín</i>	heart
<i>winal, yakáy</i>	<i>milay</i>	hip
<i>kirika, korvnáy</i>	<i>naru</i>	honey
<i>miparai</i>	<i>karay, márin</i>	honey-comb
<i>kapiri, tvronpiri, yvrvvvn</i>	<i>yarán, girugal</i>	hungry
<i>urakiy</i>	<i>wálvvi</i>	initiated person
<i>tvlvkanviko</i>	<i>gúmbadā</i>	iron, metal
<i>vntay</i>	<i>takal-dabal</i> (cheek-bone)	jaw (lower)
<i>páakaray, kaneiváy, tvl-vuy, moane</i>	<i>bándar, wambóin, úkuma</i>	kangaroo (different kinds of)
<i>teti-bvrvli</i>	<i>bálubúnira, bálubúmara</i>	to kill
<i>boinkvli</i>	<i>budarbána</i>	to kiss
<i>warombay</i>	<i>buygay</i>	knee
<i>kaliytilo</i>	<i>gáliyál</i>	knife
<i>pintili</i>	<i>bindyira, bundibundira</i>	to knock down
<i>kintai</i>	<i>kintana</i>	to laugh

KĀMILARAI.

porayōn
 wamban
 pinkon, wotol
 weirweir
 tumbiri
 weley
 mūnuy
 kore
 pantemai
 wēley, koruka
 korobon
 topiy
 toton
 papai
 woró, kaleay
 tokoi
 nókoro
 yarombai
 yaroyéen
 welaí
 kirin
 yaripari
 kirakira, kaneta
 yapay
 turali
 nimali
 yarawan, waron
 konēn
 warekuli
 yeriy
 boariy, koiwon
 kópára
 kotabonbili
 wiyea, wiyayeli
 nara
 turovn
 yaroyaroy
 poroykul
 marali, tulbuli
 puna
 nakili, na
 kōmarā
 koian
 poitiy, ponkoy

WIRADUREI.

miraga
 buyu or būiu
 miki
 wirgana
 mundu
 wiliy
 kanay, guraluy
 gibir
 mabun
 yāin
 balubūmidain
 mugin
 maragir
 milanda
 uru
 nūruy
 mūruy
 diriban
 balágan
 wilāi
 yugi, iygil, bandyabandya
 yārapāraibara
 burain
 mūru
 dura, dana, dirinya
 nimara
 gunigal
 tandar
 warambia
 būbil
 guāy or guōy
 gubargubar, gidye, dirun-
 diruy
 winayagūnana
 yalūlinya
 tarar
 bumalgāl
 wadawāda
 yawai
 bundāna
 karai
 yana
 guā, dugui, gūruman
 gial
 bungul

left (sinistrorsum)
 leg
 lightning
 to limp, lame
 lip, upper
 lip, lower
 liver
 man
 messenger
 mouth
 murderer
 mosquito
 naked
 near
 neck
 night
 nose
 old man
 old woman
 opossum
 pain
 to pant
 parrot
 path
 to pierce
 to pinch
 plain, level
 pretty
 to put up or aside
 quill
 rain (or mist)
 red
 remember
 repeat
 rib
 right (dextrorsum)
 rough
 round
 to run
 sand
 to see
 shadow
 shame
 short

KĀMILARAI.

meray
 mōni
 korubuy
 koron, mupai
 meya
 witiki
 yalawali
 bakai
 kapara
 yarabo
 miti, warea
 maikyā
 yināl }
 kārakoy
 taiōl
 napun
 marai
 warai
 porebai (m.), porekanbai (f.)
 tonoy
 pōnkele or bōnkili
 kiakia, kaigu
 wunal
 panal or panōl
 korobol
 watpuli
 porei
 yirmali
 buloinkoro
 koteli
 kaleariy
 wāmara
 tonkānbeen
 mōlo
 yiruli
 pira
 katal
 talan
 tera, yōntōrv
 koyoy
 kōlai
 tokōl
 nupuli
 pilapai
 tarakel

WIRADUREI.

kana
 iygil
 yali (!)
 tilman
 kayan
 bābira
 winya
 yūlāin
 tapal, dabal (bone)
 yurawirinya
 bubai
 tūruy
 irumāin
 yūluṅgal
 mūrumban
 umbidyay, yulainin
 gūdi
 tūhubay
 tulu
 nuban
 walay
 būmara
 wālan
 irāibay
 irāi
 dundu
 bāmbinya
 pāmīrgal, gūimwal
 baranmara
 daray
 winayāna
 kate
 wāmar
 pityar
 mūrubarai
 bāndāra
 bira
 katal
 tālāin
 iray or yiray
 yūray
 mātan
 kerī
 nabimbira
 gūlgun
 bayil

shoulder
 sick
 side (of body)
 silent
 sinew
 to sing
 to sit
 skin
 skull
 to sleep
 small
 snake
 son (used by men)
 son (used by women)
 son, eldest
 son, youngest
 song
 soul, spirit
 spear
 spouse (husband or wife)
 stone
 to strike
 strong
 summer
 sun
 swan
 to swim
 tall
 to tear
 thigh
 to think
 throat
 throwing-stick, lever
 thumb
 thunder
 to tie
 tired
 tobacco
 tongue
 tooth
 town or camp
 tree, wood
 true
 to try, to measure
 valley, pit
 vein

KĀMILARAI.	WIRADUREI.	
<i>palē</i>	<i>gurai, yiaŋ</i>	voice, language
<i>mulamali</i>	<i>mūlamulāŋ</i>	to vomit
<i>pātrō, kokōin, kalīŋ, yero,</i> <i>yatōŋ</i>	<i>kalīŋ</i>	water
<i>turōl</i>	<i>yirun</i>	well, not sick
<i>kinuŋ</i>	<i>giwa</i>	wet
<i>wepe, wibi</i>	<i>kirār</i>	wind
<i>koro</i>	<i>dirildiril</i>	windpipe (also, reed)
<i>tākara</i>	<i>bābay, baludai</i>	winter
<i>yuraki</i>	<i>wārgun</i>	wise, skillful
<i>nokaŋ</i>	<i>inār</i>	woman
<i>wōpara</i>	<i>ūgal, bāgurgan, narmaŋ</i>	young man (unmarried)
<i>marakēen</i>	<i>mikiŋaŋ, mūgugaŋ</i>	young woman (unmarried)

SENTENCES.

THE following sentences are from the same sources as the grammars. They will serve to exemplify the rules which are given in the preceding pages, and will illustrate many peculiarities of construction, which can only be learned from example. The literal or interlinear translation of the Kāmilarai is taken, with some alterations, from Mr. Threlkeld's Grammar; for that of the Wiradurei we are responsible, and can hardly expect that it will be found entirely free from error. Where the meaning of a word has not been perfectly understood, (or believed to be so,) no translation of it is given. Those connective particles, and similar words, of frequent occurrence in these languages, for which no corresponding terms exist in English, have an asterisk under them in the literal version. The importance of these particles in the grammatical system of the Australian dialects, is very evident from the examples which follow.

KĀMILARAI.

WIRADUREI.

SIMPLE NOMINATIVE CASE.

<i>Itān ke bi? Itaoa, B—</i>	<i>Itāndi wa-ndu? Itadu, B—</i>	Who art thou? It is I, B—.
who * thou I	who * thou I	
<i>Itān ke vni? vnoa?</i>	<i>Itāndi yidi? yama?</i>	Who is this? that?
who * this that	who this that	
<i>Kore vni; nukvŋ vnoa</i>	<i>Gibir yidi; inar yana</i>	This is a man; that is a woman.
man this woman that	man this woman that	
<i>Minariŋ ke vni?</i>	<i>Minay yidi ba?</i>	What is this?
what * this	what this *	
<i>Warai ta vni</i>	<i>Tulu ba yan</i>	It is a spear.
spear * this	spear * this	
<i>Minariŋko ke vnoa?</i>	<i>Minaygu ba yila?</i>	What is that for?
what for * that	what for * that	
<i>Turōliko</i>	<i>Turiligu</i>	To spear with.
spearing for	spearing for	

ACTIVE NOMINATIVE.

<i>Itānto bin wiyā?</i>	<i>Itāndu nyal ye?</i>	Who told thee?
who thee told	who thee told	
<i>Nūwoa tia wiyā</i>	<i>Gūin nal ye</i>	He told me.
he me told	he me told	

KĀMILARAI.

Ivāli noa tia wiyā
this he me told
Ivāli bovntoa tia wiyā
this she me told
Ivāli noa vni umā
this he this made
Mīnariyko bōn būnkola tēti
what him struck dead
Nukvryko. Pontimaiko
woman messenger
Wakvnto minariy tatān?
crow what eats
Mīnariyko wākvn tatān
what crow eats
Nayūnto tia pitv-l-mān
song me glad makes

Kolaito tia būnkola wōkatinto
stick me struck above-from

Ivānūmba noa vni yināl?
whose he this son
Emovmba ta
mine it
Ivālikoba bōn
this - of * he
Mīnariykobā vni
what - of this
Wonta-kal bara?
where - of they

England-kal bara
England of they
Bvjayi-kal
to-day of
Makorokoba ta vni yōrōy
fish's * this blood
Governor-kai kal bay
governor's of I
Governor-umba bay
governor's I

WIRADUREI.

Ivādi gibiru nal-ye
this man me told
Ivādi inaru nal ye
this woman me told
Ivādi guān yana yina me
this he that this made
Mīnyalu yin balu-buni ba
what him dead struck *
Inaru. Wabandu
woman messenger
Mīnyay wāgandu tālgi?
what crow eats
Mīnyalu tālgi wāgan?
what eats crow
Kalmalydyalu nal gatāy-
singing me glad
yīlinya
makes

Madandu bundin yatiawalyuri
stick struck me - above
durini a nal
hit * me

GENITIVE.
Ivāngu uramān yina ba?
whose son this *
Ivādi bial balā na
mine indeed * it
Ivānagu la yin
this - of * he
Mīnyayngu la yina ba
what of * this *
Mīnyay yāingulia yurambay-
what they country
gan?
of
Ivāingulia balā England-gan
they * England of
Dalangū balā na
to-day-of * it
Ivāna balā guān guyagu
this * blood fish's
Governor-biray-gu-tu baygalgu
governor's of I place-of
Governor-gu balā-tu
governor's * I

This man told me.

This woman told me.

This is he who made this.

What killed him?

The woman did. The messenger did.

What does the crow eat?

What is it that eats the crow?

The song delights me.

The stick fell from above, and struck me.

Whose son is this?

It is mine.

He is this man's.

To what does this belong?

Of what country are they?

They are English.

Recent: of the present day.

This is the blood of a fish.

I belong to the governor's place.

I belong to the governor.

KĀMILARAI.

Mvrorōykobā korekoba
good - of man - of

Makoro bi yuwa
fish thou give
Ivānūy? Piriwōlko?
whom - to chief - to
Keawai, yirōy bo
no thee-for only
Karai tia yuwa emōy tākiliko
flesh me give me - for eat - to
Yuriy bi wala nyikōy-kinko
away thou go him - to
Ivānkinko? Piruvlako?
whom - to chief - to

Wontariy?
where - to
Mulubinba-kako
to Newcastle
England-kako
to England

Ivānto bōn būnkola tēti
who him smote dead
kōhōvn?
stiff

Ivānvay? Birabānvay
whom Biraban
Ivātoā bōn turā
I him speared
Turā bōn bāy
speared him I
Kaibvla bōvnoōn. Ivānvay?
call her whom
Ūvay yōy vnoavay yukvay
there yonder that woman
Mānkivi kora vnoavay
take not that
Mara bi vnoavay
take thou that

WIRADUREI.

Maruy gibirgu
good man-of

Belong to a good man.

DATIVE CASE.

Guya yuyga
fish give
Ivāngu la? Ginimaltaingū a?
whom-to * leader - to *
Wirai, guyuyan-nu-gu
no self - thy - for
Banay ti yuyga tālgi
flesh me give eat - to
Birumbatā, yana yuan
depart go to him
Ivānunda la? Ginimaltaingū
whom-to * leader - to
ba?

*
Tūgu lā baygalgu?
what * place - to
Derindaingū
to Wellington
Englandgu
to England

Whither?

To Newcastle (N.S.W.),
to Wellington Valley,
&c.

ACCUSATIVE CASE.

Ivāndu yin balu buni?
who him dead smote

Who killed him?

Ivāndi ba? Birabān
whom * B—
Ivādu yin tuni balā
I him speared *
Ivādu yin tuni
I him speared

Whom? Birabān.

It was I who speared him.
I speared him.

Uvayga-na. Ivāndi lā ba?
call - her whom * *

Call her. Whom?

Ivāna inar yanain
that woman there
Karia ganga yila
not take that
Ivāndu yila ganga
thou that take

That woman there.
Do not take that.
Take that.

KĀMILARAI.

Mara vnti-kal
take this of
Makoro tia yuwa
fish me give
Iūvvn bānūy
give-will I-thee
Pvntimān tia barān
throw me down
Makoro bi tūvōla warāito
fish thou spear spear-with
Tibin bi buwa musket-to
bird thou strike musket-with

Wiyala bōn
tell him
Wiyala binūy
tell thou-him
Būnkvōla tia. Wonnē?
struck me where
Wolvūy tia noa wirēa
head me he hit
Mīnariy bo balī wiyalā?
what indeed we-two say
Iānto vnoanvūy umvōvvn
who that make-will

Ela! kaai tanān vntiko
Ho! come approach hither
Wau! kaai! kaai! karakai
Ho! come come hasten
Bovykalinvvn wāl bāy waita
arise-will * I depart
biyv ybaitako emōv ytko,
father-to my-to,
yatvōn wiyvōvvn wāl bōn,
and say-will * to him,
Biyvūy, yarakai bāy umā
father evil I did
mikān ta morokoka yatvōn
presence * heaven-to and
yivōv ykin
thee-to

WIRADUREI.

Gayga gulbir yidi
take some of this
Guya ti yuyga
fish me give
Iūdu - nu vari yuygiri
I - thee * give-will
Wanān balā nal
thrown * me
Guya turā tulu - durātu
fish spear spear - with
Dibilāin būrumbā bārīma -
bird shoot musket-
durātu
with

Ialā yin
tell him
Ivindu yin yalā
thou him tell
Bumān balā nal. Tūga lā?
struck * me where *
Balayga nal gvūn bumē
head-on me he struck
Mīnyala li yali yali ba?
what * say we-two *
Iāndu vari mara - malgiri
who * make-will (yin
understood.)

VOCATIVE CASE.

Ya! yadu yera tain yanā
Ho! I say hither come
Ya! barabarai tain yanā!
Ho! quick hither come
bunbatatā!
hasten
Baraygari - dyu wari yana-
arise-will I * go-
giri - dyu - bu babindya - ti,
will - I also father-to, my
yalgiri - bu yagwala, Ya
say-will -also him-to O
Babindyi, yadu wilitdyal
father-my, I before
yinyunda wamay
thee-to evil
malgunain
did.

Take some of this.

Give me fish.

I will give to thee.

I am thrown down.

Spear the fish with the spear.

Shoot the bird with the musket.

Tell him.

Tell thou him.

I am struck? Where?

He struck me on the head.

What shall we two say?

Who will make that?

I say, come hither!

Come quickly; make haste.

I will arise and will go to my father, and will say to him, Father, I have done evil [before heaven and] before thee.

KĀMILARAI.

Koakilān bara
quarrelling they
Iānkai?
whom - about?
Iānkai kān!
whom - about indeed
Mīnariytin? Mīnariytin
what - about what - about
kān!
indeed

Makoriy yatvōn koretin
fish - about and man - about

Iānkin - birvūy vni pvn-
whom - from this mes-
timai?
senger?

Jehovaka - birvūy, Piriwōla -
Jehovah - from chief-
birvūy
from

Wontaka - birvūy noa?
where - from he

Wokaka - birvūy morokokabirvūy
above - from heaven - from
Mīnariy - birvūy vnoa umā?
what - from that made
Kolāibirvūy. Brass - birvūy
wood - from brass - from
Yuriy bi wala emōv ykin - birvūy
away thou go me - from
Yelawala bi emōv ykatoa
sit thou me - with

Iān-katoa bovntoa
whom - with she
Nani-katoa ba
Nanny - with *
Wonta-kaloa noa uvā
where - by he went
Korvūy-koa
bush - by

WIRADUREI.

ABLATIVE CASE.

Ivāingulia gvōndilataigunana
they quarrelling
Iānundi bai?
whom - about *
Iānundi gā!
Whom - about indeed
Mīnyali ba? Mīnyali gā!
About what? I know
not.

Guyadi, gibirbandi or
fish-about men - about
(*gibirgalandi*).

Iānundi yina wabandu
whom - from this messenger
buogē?
came

Joba - di, Gīnimaltairindi
Jehovah - from leader - from.
From Jehovah, the King.

Tādi yin tain baygali
whence he here place - from
buogē?
come

Murubiri yatiewalyuri
heaven - from above - from
Mīnyali yin bunmān?
what - from that made
Matandi. Gumbatadi
wood - from metal - from
Of wood. Of metal, &c.

Birumbatā yanundi
depart me - from
Go away from me.

Widyā yanunda - durei
sit me - with
Sit with me.

Iāndi - durei gara na ba?
whom with * she *
With whom is she?

Nani - durāta na
Nanny - with she
She is with Nanny.

Widyūy - yūrgu yin yanain?
where - by he went
Which way did he go?

Uruin biramali
through bush
Through the bush (fo-
rest).

KĀMILARAI.

WIRADUREI.

Kokirōa bay uwā
house - by I came
Wonry ke wurubīl?
where * cloak
Birabān-kinba
at Birabān's
Unti-tinto. Unta-tinto
here - from there - from

Minān kore tanān ba?
how - many man come *

Wakōl bo ta noa tanān ba
one only * he comes *

Kolbirān bo ta
few only *

Tībinto noa tatān
bird he eats

Ūali noa tibinto pitān
this he bird drinks

Ūni tara tibin bi bunkōla tēti
these they bird thou smote dead

Ūvintoa bo ta vnoa kore
thou only * that man

Yakoai noa maiyako pōtinon,
how he snake bite
tēti koa kauwil kore?

dead for may be man

Tīrako yikōmbako
teeth - with his - with

Ūadu yiriagē milmadi
I passed house - by

Tū-gara badyūun?
where cloak

Birabān-birōyga
at Birabān's

Ūidila baygali. Ūidiala
this place - from that
baygali
place - from

Minyayān gibrigal buogara
how - many man - of come coming?
bā?

Ūnubai gibrigal bial buogara
one man - of only comes
Only one man is coming.

Ūnubai-yumbāi bial. [Gulbir]
few only some
Only a few.

Dibilāntu tālgi
bird eats (habitually)
The bird eats.

Ūina dibilain yagu widyera
this bird that drinks drinks.
This is the bird that

Ūinagulia dibilain yana yindu
these bird that thou you killed.
These are the birds that

bala-buni
dead - smote

Ūindu gilā la gibir bā bial
thou indeed * man * only
Thou art the man.

Widyayahay turuygu batalgi
how snake bite
How does the snake bite
in order to kill?

bahu-buntaligu?
dead - strike - to

Iray-gun-durātu
teeth - his - with
With his teeth.

THE NEUTER VERB.

Wibi vni kauwil kotān
wind this great is

Kauwan, kauwil lay vni
yes, great * this

Kapirān bay kotān
hungry I am

Murawal balā girar
great * wind

Ūā, walanbāy
yes, strong - very

Girugal balā-tu
hungry * I

I came by the house.

Where is the skin-cloak?

At Birabān's.

From this place. From
that that place.

How many men are
coming?

Only one man is coming.

Only a few.

The bird eats.

This is the bird that
drinks.

These are the birds that
you killed.

Thou art the man.

How does the snake bite
in order to kill?

With his teeth.

It is a high wind.

Yes, very strong.

I am hungry.

KĀMILARAI.

WIRADUREI.

Ūān vnti kotān
who here lives

Bara bo vnti kotān
they only he live

Kiakia bay kakeon vni yorokān
conqueror I was this morning

Bvka bay kakvā
angry I was

Kumba bay kakēn Sydney-ka
to-morrow I shall-be Sydney-at

Kvnon ta vni mōrorōy
will - be * this good

Ūān ke kiakia kvnon?
who * conqueror will - be

Mvka noa tēti kvnon
perhaps he dead will - be

Kabo bay kvnon Sydney-ka
soon I shall - be Sydney - at

Kvnon bay tarai ta yelena-ka
shall - be I another * moon - in

Kaiyu kān bāy
able indeed I

Kaiyu korien bay
able not I

Wirovlikān bara yikōmba
followers they him - of

Pirapirā bara kakilin ūnteli-
tired they becoming dancing-

tin
by

Wuvvī vni kakilin
summer this becoming

Ūāndi yini la wigi
who here * lives

Ūānāingulia guyūyan-guy
they themselves live
selves - their here.

yini wigi
here live

Balātu wāri waraturiyārini
* I * conquered - to - day
I was conqueror this morning.

Ūadu mān wāri talai-bilāy
I * * angry - very
I was angry.

Ūadu Sydney-dya yiyaria-
I Sydney - at shall - be
morrow.

wagiri
to-morrow

Ūina gilā wāri maruy yiyigiria
this * * good will - be
This will be good.

Ūāndi waraturidyain yiyigiri
who conqueror will - be
Who will be conqueror?

bā?

Yāмага balu yin yiyigiri
perhaps dead he will - be
Perhaps he will be dead.

Guogwain-tu wari Sydney-dya
soon I * Sydney - at
By-and-bye I shall be in
Sydney.

yiyigarigiri
shall - be

Ūnubai guola giwāyga-tu wari
one other moon - in - I *
In another moon I shall
be.

yiyigiri
shall - be

Ūadu walan balā
I strong *
I am powerful.

Wirai walan balā-tu
not strong * I
I am weak.

Ūāingulia turulgaltāingalay-
they followers -
They are his followers.

gu lā
his *

Wagayidyālu yāingulia
dancing them
The dancing is tiring
them.

matubungambira
tires

Yireibay buogalgunana
summer is - coming
Summer is coming.

KĀMILARAI.

WIRADUREI.

<i>Store-kaba kakilin bovntoa</i> store - at is - living she	<i>Stōr-ra na wigunawana</i> store - at she is - living	She is living at the store.
<i>Kapiri bay kakiliela</i> hungry I was	<i>Girugal balā-tu yini</i> hungry * I here	I was hungry.
<i>Musket tia katāla Sydney-ka</i> musket me was Sydney - at	<i>Barima balā-dyi Sydney-dya</i> musket * mine Sydney - at	I had a musket at Sydney.
<i>Kinta bay katāla, yakita</i> afraid I was now	<i>Madu gielgunagi, wirai-atu</i> I afraid - was, not - I	I used to be afraid, but am not now.
<i>kearwai</i> not	<i>yantul</i> now	
<i>Unta bay katāla yuraki Eng-</i> there I lived formerly Eng-	<i>Madu mǎn wigunagi yani</i> I * lived there	I used to live in England.
<i>land-ka</i> land - in	<i>England-da</i> England - in	
<i>Mōrōn noa kakilinōn</i> alive he will-continue-being,	<i>Iin murun wigigu yumbul</i> he alive live - to always	He is going to live for ever, and not die.
<i>teti-korien</i> dead - not	<i>bu wirai balu-numigiri</i> also not dead ? will	
<i>Wibi kakilān warēa</i> wind is - becoming small	<i>Girar bubai yindyurinya</i> little wind growing - is	The wind is lessening.
<i>Itatoa bo</i> I only	<i>Madu guyuyān</i> I indeed	It is I myself.
<i>Kakillān bali bovntoa</i> live - together we - two she	<i>Na yaliguna murun-</i> she us - two - of alive -	She and I will live together (marry).
	<i>yamigiri</i> stay - together - will	
<i>Yakoai bay teti kōmōnbinōn</i> how I dead let - be - shall	<i>Widyu-yura-tu yina-guluy</i> what - by I that - through	How shall I cause his death?
<i>bōn</i> him	<i>mali balu gūy</i> make dead him	
<i>Kakilai-koa bali</i> may-remain-that we-two	<i>Ivindi-dyu gamayga yali</i> wish - I we - two	I wish that you and I may be at peace.
<i>mōroi</i> peaceful	<i>yabiligu</i>	
<i>Mōni noa katēakan</i> sick he is - again	<i>Iin ingil yialinya</i> he sick is - again	He is sick again.
<i>Yanoa, mōni koa noa katēa-</i> do - not, sick lest he may -	<i>Kāria, ya yin ingil yingiri</i> do - not, or he sick will - be	Do not, lest he be ill.
<i>kon</i> be		
<i>Mōni kōnōn bāy ba</i> sick shall - be I if	<i>Yantu-tu ingil malay yini</i> if I sick should be	If I should be sick.
<i>Itān ke teti kōmaiḡā</i> who * dead being - near - was	<i>Itandi gara palaiman bahuni</i> who almost died	Who nearly died?

KĀMILARAI.

WIRADUREI.

<i>Teti bay kōmaiḡā</i> dead I being - near - was	<i>Madu gara palaiman bahuni</i> I almost died	I was near dying.
<i>Piriwōl bi ba kapa pitōl</i> chief thou if hadst-been glad	<i>Itāntu-ndu yingga yini king</i> if thou been wast I should have been	If thou hadst been king, I should have been pleased.
<i>yaiya bay kapa</i> then I had - been	<i>gatay gilā-tu yingga yilinyi</i> glad then - I been	
<i>Kapa bi ba wuta yoro-</i> had-been thou if there this -	<i>Yāntu-ndu yanala yingga yidiyi</i> if - thou there been this	If thou hadst been there this morning, I should have seen thee.
<i>kān ta, nāpa yaiya banūy</i> morning * had-seen then I - thee	<i>yarin yāni malay gilā nyal-</i> morning saw should then thee -	
	<i>tu</i> I	
<i>Korōn kauwa, tūnkiye kora</i> quiet be wail not	<i>Tilmay yingga, karia yuyga</i> quiet be do - not cry	Be quiet, do not cry.
<i>Kakilā nura pitōl-kakiliko</i> continue ye glad to - be	<i>Iingga yindugirbay gamayga</i> be ye peace - in	Be at peace you.
<i>Murōn bōn kōmōnbiā</i> alive him let - be	<i>Murun yin wia bari</i> alive him live let	Let him live.
<i>Kauwa bi teti kakiliko</i> yes, thou dead to - be	<i>Ita baluygiri mǎn-du</i> yes die - will surely - thou	Yes you are to die.
<i>Kōmōnbinōn banūy piriwōl</i> be - let - will I - thee chief	<i>Iimambilgiri-dyu-nu king</i> be - let - will - I - thee	I will permit thee to be king.
<i>kakiliko</i> to - be	<i>yinggi</i> to be	
<i>Piriwōl bi katēaka</i> chief thou be - again	<i>King yialidya</i> be - again	Be king again.
<i>Piriwōl bōn kōmōmbiyi kora</i> chief him let - be not	<i>Karia yin king yimambia</i> not him let - be	Let him not be king.
	<i>yinggi</i> to - be	

ACTIVE VERBS.

<i>Minariyitin biloa bānkōla?</i> what - for he - thee struck	<i>Wargubaga nyal guin bumē?</i> what - for thee he struck	Why did he beat you?
<i>Oni būlōn bānkōla noa</i> these them - two struck he	<i>Iinana bula yana guin</i> these they - two that he	These are the two that he struck.
	<i>bumē</i> struck	
<i>Itānnōy bānkōla?</i> whom struck	<i>Itandi gara bumǎn?</i> who struck	Who was struck?
<i>Wiyala bi tia, mupaiyi kora</i> tell thou me conceal not	<i>Yalā-nal, karia gunuy-ya</i> tell me do - not conceal	Tell me, do not conceal it.
<i>Itali noa tia bānkōla</i> this he me struck	<i>Iina yin yugu nal bumē</i> this he that me struck	This is he that struck me.
<i>Minariyiko biloa bānkōla?</i> what - with thee - he struck	<i>Itānyay-durātu nyal bumē?</i> what - with thee struck	With what did he strike you?

KĀMILARAI.	WIRADUREI.	
<i>Matarō yikombako</i> hand - with his - with	<i>Mara-durātu-guy-gu</i> hand - with - his - with	With his hand.
<i>Buwil koa bōn kaiya korien</i> strike would him able not	<i>Bumara malay yin-dyu wirai</i> strike would him - I not	I would strike him, but am not able.
<i>bāy</i> I	<i>balā-tu mal</i> * I able	
<i>Kotira bi tia yuwa buwil</i> cudgel thou me give may - beat	<i>Ṭādi mudunay bumalia-tu</i> give - me cudgel may - beat - I	Give me a cudgel, that I may beat him.
<i>koa bōn bāy</i> that him I	<i>yin</i> him	
<i>Bumba bota bōn bāy</i> had - struck surely him I	<i>Bumē malay-yai yin-dyu</i> struck should - have him - I	I should certainly have struck him, but I was afraid.
<i>wonto bāy ba kinta kām</i> but I * afraid indeed	<i>gēbilāniyatu</i> afraid - was - but - I	
<i>kākola</i> was		
<i>Būnkevn bōn bāy</i> struck - to-day him I	<i>Balā yin-dyu bumalyarini</i> * him I struck - to-day	I have beat him this morning.
<i>Būnvn bōn bāy kabo</i> strike - will I him presently	<i>Guaiū-tu yin bumalgiri</i> presently - I him strike - will	I will strike him by-and-bye.
<i>Bunkilaibān kora nura</i> strike - one - another not ye	<i>Karia-ndugir bumalaigu-nata</i> do - not - ye be - striking - one - another	Do not be striking one another.
<i>Bunkilān bōn bara yakita</i> are - beating him they now	<i>Bumalawagununa yin</i> are - now - beating him	They are beating him now.
	<i>guingulia bial</i> they indeed	
<i>Būnkiliēla bōn bāy tanān</i> was - beating him I approaching	<i>Bumalgunani yin-dyu</i> was beating him I	I was beating him when you came.
<i>bi ba uwā</i> thou when came	<i>yantundu buogē</i> when thou camest	
<i>Buntāla tia bara wonai bām-ba</i> beat me they child I *	<i>Guāngulia nal bumē yantu-tu</i> they me beat when - I	They beat me when I was a child.
	<i>wāygai yini</i> child was	
<i>Būnkilān noa wheat</i> beating - continually he	<i>Yura mudira guin</i> wheat threshes he	He is threshing wheat.
<i>Ṭānbo nura būnkilān</i> who only ye fight - together	<i>Ṭāndu gara nyunda balāga</i> who with - thee *	Who are fighting with you?
	<i>būmalana</i> fighting - together	
<i>Būnkilāla bara bo bara</i> fought - together they only they	<i>Ṭāingulia bumalatēgunani</i> they were fighting together	They fought among themselves.
<i>bo</i> only		

KĀMILARAI.	WIRADUREI.	
<i>Būnkilāla bali noa</i> fought - together we - two I	<i>Yantu Mingan yaliguna burai</i> when M— we - two chil-	When — and I were children, we used to fight together.
<i>Bulai wonai bali noa ba</i> B— child we - two I when	<i>girbāy, bumaleyawaigunain</i> dren used - to - fight - together	
<i>Būnkilvnvn bula</i> will - fight they	<i>Bula gara bumalagiri</i> they - two will fight	They two will fight.
<i>Yanoa būnkiyi kora</i> do not strike not	<i>Kāria bumā</i> do - not strike	Do not strike.
<i>Būnkilaikin bali</i> will - fight - to-morrow we - two	<i>Birabadin yin yaliguna</i> he we - two	He and I will fight to-morrow.
<i>noa kumba</i> he to-morrow	<i>bumalaiyariawagiri</i> fight - to-morrow - will	
<i>Ṭakovnta ke bara būnkilvnvn</i> when * they fight - will	<i>Widyuyga gundu yaingulia</i> what - in they	When will they fight?
	<i>būmalagiri</i> fight - will	
<i>Kumba ken ta</i> to-morrow	<i>Ṭāni gunuy gwola</i> other	The day after to-morrow.
<i>Kumba kabo</i> to-morrow presently	<i>Guoguin yingariawagiri</i> presently it - will - be to-morrow	By-and-bye, to-morrow.
<i>Waita - kolay bāy būnkiliko</i> depart - about - to I smite - to	<i>Barimadi - dyu yantul</i> musket - with - I now	I am going to shoot with a musket.
<i>musketto</i> musket - with	<i>birumbali</i> to - shoot	
<i>Wiyala bōn buwil koa bōn</i> tell him may - beat that him	<i>Ṭān yala yin bumali</i> him tell him to - beat	Tell him to beat him.
<i>Buwil bāy Patty - nuy</i> would - beat I Patty	<i>Patty bumali yindidyu</i> to - beat wish - I	I wish to beat Patty.
<i>Yari bi nūtinvn</i> not thou wait - will	<i>Karia warainyar yinga</i> do - not be	Do not wait, lest you be beaten.
<i>būntēakvn koa bin</i> may - not - beat that thee	<i>būmagiri nyal yain</i> will - beat thee else	
<i>Būnvn noa tia ba turola</i> shall - strike he me when spear	<i>Yantu guin nal bumalgiri</i> when he me shall - strike	When he strikes me, spear him.
<i>yaiya binūy</i> then thou - him	<i>durā yantu yin</i> spear then him	
<i>Būmaiya tia wonta bāy ba</i> struck - almost me but I *	<i>Būmai malay - ya nal yina</i> struck would - have me there	I should have been struck, but I ran away.
<i>morā</i> ran	<i>ya - tu būnboiwani</i> but - I ran - away	
<i>Keawarān tia būmba,</i> not me had - struck,	<i>Wirai malay - ya - nal būmān</i> not would - have - me struck	I should not have been struck if I had re-
<i>kapa bām ba vnti - bo</i> had - been I if here - only.	<i>yantu - tu wigunān yini</i> if I had - dwelt here	mained here.

KĀMILARAI.

WIRADUREI.

<i>Itanto tia murōn umōvōn</i> who me alive will - make	<i>Itandu nal murungurwalgiri</i> who me alive will save	Who will save me alive?
<i>Itanto vnoa pōvōl umā.</i> who that sun made?	<i>Itandu yirei bunme?</i> who sun made	<i>Iovagu</i> Who made the sun? Jehovah hovah.
<i>Jehova-ko</i> Jehovah		
<i>Murorōy noa umā</i> good he did	<i>Balā guin maruy bunmē</i> * he good did	He did good.
<i>Mōvmin winta kakōla, umā</i> blind some were, made	<i>Gūlbir mugin guin bunmē yāgi</i> some blind he made to see	He made some who were blind to see.
<i>noa barōn nākilikān</i> he them seers		
<i>Umabōvbiyi kora, teti koa noa</i> permit-to-do not dead lest he	<i>Karia yin mali malmambia,</i> not him to-do permit-to-do	Do not permit him to do it, lest he die.
<i>kateakōn</i> may - be	<i>bahungiri yin yain</i> will - die he else	
<i>Ōmaiypata bay vni yarakai</i> nearly-made I this bad	<i>Italain-du wilai bungē yina</i> nearly - I this	I nearly spoiled this.
<i>Wiyala bōn umavōil-koa vnoa</i> tell him may-make-that this	<i>Yala yin bunmaligu</i> tell him to - make	Tell him to make it.
<i>Warai bay umōtōn</i> spear I am-making	<i>Tulu balā-tu dindabalgunana</i> spear * I am - fashioning	I am making a spear.
<i>Mōrin bay upōtōn</i> point I putting	<i>Balā-tu gunimar turbara</i> * I point sharpening	I am making a point to it.
<i>Wōvōy ke mirin wiritōara</i> where * point - affixed	<i>Tagara yanala gunimar-durai</i> where that point - with	Where is that which is sharpened?
<i>Umatōara kumba-bivōy</i> made yesterday-from	<i>Itanala dalan dindabalgurān</i> that yesterday fashioned	That which was made yesterday.
<i>Wōnta-kolāy bi uvōān?</i> where-towards thou goest	<i>Tāgu-yurgu gā-ndu baygalgu</i> where-towards * thou place - to	Whither are you going?
	<i>yanana?</i> going	
<i>Sydney-kolāy</i>	<i>Sydney-yūrgu</i>	Towards Sydney.
<i>Wōnta-bivōy bi uvōā?</i> where-from thou camest	<i>Tādi yindu baygali buoge</i> whence thou place-from camest	Whence did you come?
<i>Kōiyōptin bay uvōā</i> camp-from I came	<i>Iturandi yugani-dyu</i> camp-from moved - I	I started from the camp.
<i>Wiyā bi tanān uvōala?</i> say thou approaching come	<i>Yāma lā-ndu tain yanagi</i> * thou hither to-come	Dost thou wish to come?
	<i>yindī?</i> wishest	
<i>Wiyā bi tanān uvōvōn?</i> say thou approaching wilt-come	<i>Yāma-ndu tain yanagiri?</i> thou hither wilt - come	Will you come?

KĀMILARAI.

WIRADUREI.

<i>Wiyā bi waita uvōala?</i> say thou departing go	<i>Yama-ndu yanagi yindī?</i> thou to - go wilt	Dost thou wish to go?
<i>Wiyā bi waita uvōvōn</i> say thou departing wilt - go	<i>Yama-ndu yanagiri</i> thou wilt - go	Wilt thou go?
<i>Wiyā bali uvōala</i> say we - two go	<i>Itali yanagi, or yanagi-li</i> we-two go, go-we-two	Let us two go.
<i>Waita yēēn uvōala witimvli-</i> departing we go hunting-	<i>Barawigi yiani</i> go-hunting we	Let us go a hunting.
<i>kolāy</i> to		
<i>Wōnen yēēn uvōala?</i> which-way we go	<i>Tagu-yurgu yanagi yiani?</i> where-towards go we	Which way shall we go?
<i>Itiakai</i> this-way	<i>Itina yain</i> here - by	This way.
<i>Wōnen kān?</i> which-way indeed	<i>Tagu-yurgu-gā?</i> whither - indeed	I don't know which way.
<i>Wawōil bali bi Pakai</i> may-go we-two thou Pakai	<i>Pakaiagū guaiu yindī-dyu</i> Pakai - to presently with - I	I want thee to go with me to Pakai presently.
<i>kabo</i> presently	<i>yamagi</i> to-accompany	
<i>Yanoa, uvōvōn bo ta bay</i> not-so will-go alone * I	<i>Wirai, gūyuyān-du yana-tu</i> no myself go - I	No. I will go by myself.
	<i>waligiri</i>	
<i>Wiyā bali bay wawōil</i> say we - two I may - go	<i>Itindu yanunda yamagi</i> thou with - me accompany	I wish you to go with me.
	<i>yindī-dyu</i> wish - I	
<i>Eē, waita bali</i> yes, depart we - two	<i>Ita, ngunda-tu yamagiri</i> yes, with - thee - I will - go	Yes, I will go with you.
<i>Waitā lay bara</i> departed * they	<i>Yanān balā guingulia</i> gone * they	They are gone.
<i>Yurōy bula uvōala</i> away you - two go	<i>Itindu bula yana</i> thou ye - two go	Go away, you two.
<i>Itarabokako bay waita</i> sleep - for I depart	<i>Yurai wirigigu yanana-tu</i> going - I	I am going away to sleep.
<i>Waita koa bay mimaiyi kora</i> depart that I detain not	<i>Yanagiri mān-dyu, karia</i> will - go necessarily - I, not	I must go, do not detain me.
	<i>nal mima</i> me detain	
<i>Winta bara waita uvōvōn</i> some they away will - go	<i>Itunbai maray wāri yanagi</i> some will - go	Some of them will go.
<i>Waita 'uvōvōn noa ba, waita</i> away go he when away	<i>Yantu yin yanagiri, yiani</i> when he will - go we	When he goes, we will go.
<i>yaiya yēēn</i> then we	<i>wāri yanagiri</i> surely will - go	

KĀMILARAI.

WIRADUREI.

<i>Wonta puvl kakula uwā</i> where sun was come	<i>Tadi gara yirei yantu-ndu</i> where sun when -thou	What time was it when you came?
<i>ʔaiya nura ba?</i> then ye when	<i>buogē?</i> camest	
<i>Uwaliēla noa ba, nuʔuvruwā</i> going - was he as, met	<i>Yantu guin yanambilāni</i> when he was - walking	As he was walking he met him.
<i>ʔaiya bōn noa</i> then him he	<i>biridyainmē ʔin guin</i> met him he	
<i>Wiya bi wvakev̄n koiyōy-</i> say thou went - to-day camp -	<i>ʔāma-ndu ʔuranga yana-</i> thou camp - to went -	Have you been to the camp this morning?
<i>kolāy?</i> towards	<i>ʔarin?</i> to-day	
<i>Keawai kumba bay waita-</i> no to-morrow I depart-go-	<i>Wirai balā-tu mal yana-</i> no * I go - to-	No, but I shall go to-morrow morning.
<i>'wakīn</i> to-morrow	<i>gariawagiri ʔurungal padu</i> morrow shall morning I	
<i>Kabo waita 'wvvn̄n bay</i> presently away shall - go I	<i>Talatalan-tu wari yanagiri</i> soon - I shall - go	By-and-bye I shall go.
<i>Kvrikai-kvrikai ta kv̄tān</i> quick - quick * is	<i>Inḍaȳ balā ʔunbav̄dyāla</i> easy * shut - place - to	It is easy to go to the jail, but not so easy
<i>wwaliko jail-kolāy, keawarān</i> to - go jail-towards, not	<i>yanagi, wirai bial indyaȳ</i> to - go not indeed easy	to get out again.
<i>witv̄yko</i> returning - for	<i>buogalāligi</i> to - come	
<i>Pitv̄l-mapa bi tia ba,</i> glad - made - had thou me if	<i>Yantu-ndu nal ʔaruimeini,</i> if - thou me hadst - loved	If thou hadst loved me, I should not have gone.
<i>keawai ʔaiya bay wapa</i> not then I gone - had	<i>wirai malaȳ gilā-tu yanain</i> not should - have then - I gone	
<i>Wiya bay wvvn̄n?</i> say I shall - go	<i>Yāma-tu ganagiri ba?</i> I shall - go *	Shall I go?
<i>Wamv̄nbila tia Sydney-kolāy</i> let - go me towards	<i>Sydney-gu ʔanamambia nal</i> to let - go me	Let me go to Sydney.
<i>Wamv̄nbinv̄n banūy</i> let - go - will I - thee	<i>Yanamambilgiri nyal-tu</i> let - go - will thee - I	I will permit thee to go.
<i>Keawarān wāl bi wvvn̄n</i> not thou shalt - go	<i>Wirandu lial wāri yanagiri</i> not - thou indeed shalt - go	Thou shalt not go.
<i>Yanoa uwayi kora</i> desist go not	<i>Karia yanā</i> not go	Do not go.
<i>Yari bi 'wvvn̄n, tūreakv̄n</i> not thou shalt - go, spear-may	<i>Karia yanā, turigiri nyal</i> not go will - spear thee	Do not go, lest you should be speared by the men.
<i>koa bin koreko bara</i> lest thee man they	<i>wari ʔiriagalgiri gibrigal-</i> pass - through men -	
	<i>galandi</i> by	

KĀMILARAI.

WIRADUREI.

<i>Uwata noa yanti ta puvl ba</i> came he as * sun *	<i>Guin buogē yantu yirei uruv̄-</i> he came when sun setting -	He came when the sun was setting.
<i>polōy kv̄lev̄n</i> sinking was	<i>guni</i> was	
<i>Keawarān noa wapa yanti</i> not he had - come as	<i>Wirai guin buogēini yantu</i> not he had - come when	He had not come when the sun was setting.
<i>ta puvl ba polōy kv̄lev̄n</i> * sun * sinking was	<i>yirei uruv̄n</i> sun passed - through	

<i>Tiv̄rān v̄ni</i> is - broken this	<i>ʔina baygān balā</i> this broken *	This is broken.
<i>Tiv̄r-bv̄ya v̄ni</i> broken - made this	<i>ʔidi baygamān</i> this broken - made	This is broken (by some one).
<i>ʔanto v̄ni tiv̄r-bv̄yā?</i> who it broken - made	<i>ʔandu ʔin baygamē</i> who it broken - made	Who broke it?
<i>Wiwī, tiv̄r-kv̄leakv̄n koa</i> mind, broken - should - be lest	<i>Karia, kaia baygagiri</i> do - not, spade broken - will - be	Take care! the spade will be broken.
<i>spade</i> spade		
<i>Wiwī, tiv̄r-bv̄yēakv̄n koa</i> mind, broken - make - may lest	<i>Ya baygamalgiri ʔindu</i> broken - make - will thou	Take care, lest you break that spade.
<i>bi v̄noa spade</i> thou that	<i>yayin kaia</i> spade	
<i>Wiwī, tiv̄r-bv̄rēakv̄n koa</i> mind, broken - make - may lest	<i>Ya kaia yayin baygamal-</i> spade broken - make -	Take care, lest you break that spade with the stick.
<i>bi v̄noa spade ʔali kalaito</i> thou that that stick-with	<i>giri madandwratu</i> will stick - with	
<i>Tiv̄r-bv̄yapa bamba, minv̄y</i> broken - made - had I - if what	<i>Yantu-tu ʔiḡga baygamē,</i> if - I had broken - made	If I had broken it, what would they have done to me?
<i>bv̄vn̄n ʔaiya bara tia?</i> done then they me	<i>minyala nal ʔaingulā</i> what - in me they	
	<i>ʔiḡga?</i> been	
<i>Minv̄y v̄lin bi?</i> what doing thou	<i>Minyay wā-ndu malgunana?</i> what * thou doing	What art thou doing?
<i>Minv̄y ba bin?</i> what thee	<i>Widyay ʔinya ba nyunda?</i> how is to - thee thee?	What is the matter with thee?
<i>Minv̄y bv̄vn̄n ʔaiya biloa?</i> what will - do then thee - he	<i>Widyay guin nyal ʔiḡgiri?</i> what he to - thee will - be	What will he do to you?
<i>Minv̄y v̄liko ke?</i> what to - do	<i>Widyay maruv̄gu ʔiḡgi?</i> what good - for to - be	Of what use is it?
<i>Minv̄y bv̄li-kolāy bov̄ntoa</i> what to - do - for she	<i>Minyaygu gā nā yanagunana</i> what - for she is - going	For what is she going?
<i>wvvn̄n</i> will - go	<i>mai</i>	

KĀMILARAI.

WIRADUREI.

<i>Nānvn</i> <i>bovntoa</i> <i>biyvybai</i> will - see she father <i>bovnoun</i> <i>ba</i> her	<i>Babin</i> <i>guy</i> <i>yāgigu</i> father her to - see	To see her father.
<i>Tēti</i> <i>ba-bvnbila</i> <i>bōn</i> dead be - let him	<i>Baluia</i> <i>yīn</i> <i>bari</i> ; <i>balumambia</i> die him let permit-to-die <i>yīn</i> him	Let him die.
<i>Tēti</i> <i>byyula</i> <i>bōn</i> dead make - to - be him	<i>Iīn</i> <i>balubunia</i> him dead - strike	Cause him to die.
<i>Tēti</i> <i>ba-bvnbivn</i> <i>banuy</i> dead to-be-permit-will I-thee	<i>Nyaltu</i> <i>balumambilgiri</i> thee-I to-die-permit-will	I will permit thee to die.
<i>Tēti</i> - <i>byyvōn</i> <i>banuy</i> dead-to-be-cause-will I-thee	<i>Buyalgiri</i> <i>baluygi</i> <i>nyal-tu</i> to - die thee - I	I will make you to die.
<i>Mīnvv</i> <i>bauwil</i> <i>koa</i> <i>bali</i> <i>bōn</i> what may-do that we-two him	<i>Widyū</i> <i>la</i> <i>li</i> <i>yūān</i> <i>mali</i> what we-two to-him to-do	What shall thou and I do to him?
<i>Yanoa</i> , <i>tēti</i> - <i>beakvn</i> <i>koa</i> <i>noa</i> desist dead-may-belest he	<i>Karia</i> <i>wilāi</i> <i>mala</i> <i>baluygiri</i> not will - die die. <i>yīn</i> <i>yain</i> he else	Let him alone, lest he die.
<i>Tēti</i> - <i>bvrvilevn</i> <i>bay</i> dead-to-be-made-myself- I	<i>Bahubunilydyilin</i> <i>yadu</i> dead-struck-myself I	I have killed myself.

<i>Itanto</i> <i>wiyān</i> ? who speaks	<i>Itandu</i> <i>yara</i> ? who speaks	Who speaks ?
<i>Italiko</i> , <i>yali</i> - <i>tarō</i> this this-they	<i>Yugu-la</i> ; <i>yugu-gulia</i> this these	This one does; these do.
<i>Wiyavvūl</i> <i>bi</i> <i>tia</i> <i>yakoai</i> <i>bara</i> may-tell thou me how they	<i>Nyal-tu</i> <i>yīndi</i> <i>widyuyur</i> thee I wish how <i>yinyal-pukuy</i> <i>yē</i> thee-to spoke (subin, they)	I wish thee to tell me how they spoke to thee.
<i>ba</i> <i>wiya</i> <i>bīn</i> spoke thee		
<i>Ita</i> <i>bīnvūy</i> <i>wiyā</i> ? thou him told	<i>Yāmā</i> <i>la-ndu</i> <i>yīn</i> <i>yē</i> ? * thou him told	Didst thou tell him ?
<i>Itān</i> <i>vōnvūy</i> <i>wiyālin</i> <i>yōy</i> who there talking yonder	<i>Itandu</i> <i>gara</i> <i>yalgūnana</i> <i>yila</i> who talking there	Who is talking there ?
<i>Itānvūy</i> <i>bi</i> <i>wiyān</i> ? whom thou tellest	<i>Itānunda</i> <i>gā-ndu</i> <i>yara</i> ? to - whom * thou speakest	To whom dost thou speak ?
<i>Emōvūy</i> ? <i>Itālin</i> ? <i>Barōn</i> me us - two thee	<i>Itānunda</i> ? <i>Itāligingu</i> ? to - me to - us - two <i>Itānāinguliala</i> to - them	To me ? To us two ? To them.
<i>Korekoba</i> <i>wiyela</i> <i>bi</i> <i>tia</i> man-of speak thou to-me	<i>Itānunda</i> <i>yālā</i> <i>yīnyga</i> to - me speak tongue - in <i>maingu</i> native - of	Speak to me in the native language.

KĀMILARAI.

WIRADUREI.

<i>Wiyēaka</i> <i>bi</i> <i>tia</i> ; <i>kārā</i> <i>tia</i> tell-again thou me slowly me me	<i>Nal</i> <i>yālāidya</i> ; <i>indyay</i> <i>yālā</i> tell - again gently speak slowly.	Tell me again. Speak slowly.
<i>wiyala</i> speak		
<i>Kabo</i> , <i>kabo</i> , <i>wiyavvīyali</i> presently, presently, talk-talk	<i>Mabidya</i> , <i>mabidya</i> , <i>yana-tu</i> stop stop that I <i>bubai</i> <i>yalayidyal</i> little conversation	Stay, stay, that I may have a little conversation.
<i>koa</i> <i>bāy</i> that I		
<i>Wōnēn</i> <i>bay</i> <i>wiyvōnvn</i> <i>vni</i> how I shall - say this	<i>Mīnyay</i> <i>gara</i> <i>yūin</i> <i>yīnagu</i> what name of - this	What is the name of this ?
<i>yitēra</i> name		
<i>Yakoūnta</i> <i>biloa</i> <i>wiyā</i> ? when thee-he told	<i>Widyuygagu</i> <i>guin</i> <i>nyal</i> <i>yē</i> ? when he thee told	When did he tell thee ?
<i>Wiyān</i> <i>banuy</i> <i>parokiliko</i> tell I - thee to - arise	<i>Itinyal</i> <i>baraygi</i> <i>yadu</i> <i>yara</i> thee to - rise I tell <i>Nyal-tu</i> <i>barambaiyara</i> thee-I to-rise-command	I tell thee to arise. I command thee to arise.
<i>Wiyvōnvn</i> <i>bīnvūy</i> <i>ba</i> , shall-tell thou-him when	<i>Itāntu-ndu</i> <i>yīn</i> <i>yalgiri</i> when - thou him shalt - tell <i>winayali-dyū</i> to - know - I	When you tell him, let me know.
<i>wiyvōnvn</i> <i>yaiya</i> <i>tia</i> shall-tell then me		

<i>Patin</i> <i>yali</i> <i>koivwonto</i> drops this rain	<i>Kalindu</i> <i>yubara</i> water drops	It rains.
<i>Kabo</i> <i>ka</i> <i>ta</i> <i>tuvōnvn</i> <i>yaiya</i> presently will-spear then	<i>Guain</i> <i>yinyal</i> <i>turigiri</i> presently thee will - spear	By-and-bye you will be speared.
<i>bīn</i> thee		
<i>Bvūlka-kaba</i> <i>noa</i> <i>btikānkaba</i> back-on he beast - on	<i>Biraga</i> <i>iramangu</i> <i>guin</i> <i>winya</i> back-on horse-of he sits	He is on horseback.
<i>Kearwai</i> <i>kolay</i> <i>bay</i> <i>yūtān</i> not about I give	<i>Wirai</i> <i>balā-tu</i> <i>yūygi</i> <i>wina-</i> not * I to-give am- <i>yana</i> thinking	I am not about to give.
<i>Itukilā</i> <i>bali</i> <i>vnoa</i> give-each-other we-two that	<i>Itali</i> <i>yuyilagi</i> we - two give - each - other	Let us two exchange.
<i>Kora-koa</i> <i>napāl</i> <i>uwān</i> <i>kore-</i> why - not woman go man-	<i>Wargu</i> <i>main-dya</i> <i>wirai</i> why man - with not <i>inar-girbay</i> <i>yamagi</i> ? women accompany	Why do not the women go with the men ?
<i>koa</i> ? with		

KĀMILARAI.	WIRADUREI.	
<i>Yanoa, yiriyiri ka ke</i> desist sacred	<i>Ŋanagu minyambul</i> that - for thing <i>yiriyirimbaŋ</i> sacred	Because it is a sacred, a forbidden thing.
<i>Pitvl korien bay shoe-tin</i> glad not I from	<i>Wirai-dyu gatāngilinya</i> not - I am - glad <i>bagandar-durai</i> shoe - with	I am not pleased with the shoe.
<i>Pole yowi-koba</i> voice strange-of	<i>Ŋiay guolbāy</i> tongue other	A foreign language.
<i>Mīnariyitin bi kotān vntoa-</i> what-from thou thinkest that- <i>tin</i> from	<i>Mīnyay-indu dila winayana</i> what - thou of - that thinking	What dost thou think about that?
<i>Kōtāliēla bāy teti bāy bakapa</i> was-thinking I dead I should-be	<i>Ŋadu winayatiŋ baluni</i> I thought - to - myself die <i>malay-adyu</i> should - I	I thought I should have died.
<i>Tirāy bāy kotān</i> awake I am	<i>Mil-ti warana</i> eyes-my stand	I am awake.
<i>Tirāy baryula bōn, bōy-ylvli</i> awake make-to-be him arise <i>koa noa</i> that he	<i>Barumbumā yin baruygigu</i> awake-strike him to-arise	Wake him, that he may get up.
<i>Konēn ta vni</i> [picture] <i>nakiliko</i> pretty this to - see	<i>Ŋina dandar</i> [picture] <i>yāgigu</i> this pretty to - see	This is a pretty picture to look at.
<i>Ŋvna bo ta bay wiysvvn</i> surely I will-speak	<i>Ŋadu wāri kari yalgiri</i> I truly will-speak	I shall certainly speak the truth.
<i>tuloa</i> straight	<i>ban yān</i> indeed	
<i>Mīnariyitin bi tia bōka</i> what - from thou me angry- <i>bōyān?</i> makest-to-be	<i>Wargu-ndu nal talai buyam-</i> why - thou me angry makest- <i>bira?</i> to-be	Why dost thou enrage me?
<i>Mīnariyitin bi tia bōka kotān?</i> what-from thou me angry art	<i>Wargubalā-ndu-ti talai yinya?</i> why * thou-me angry art	Why art thou angry with me?
<i>Kamvlāla noa Jehova-ko</i> finished he Jehovah <i>yantin-birvy umvli-birvy</i> all - from work - from	<i>Jova-gu guobini malyidyāli-</i> Jehovah ceased working-from- <i>guy biambul</i> his all	Jehovah rested from all his work.
<i>Kauwa wiyalēvn bay yatoa</i> yes spoke-to-myself I myself <i>bo</i> alone	<i>Yaku-tu yatiligunani</i> truly I was-speaking-to-myself	Yes, I was talking to myself.

KĀMILARAI.	WIRADUREI.	
<i>Nauwa wirobān bovntoa tia</i> look, follows she me <i>ba</i> while	<i>Ŋāga yantu na nal</i> look when she me <i>gubagubalgunagiri</i> follow-constantly-will	Look while she is following me.
<i>Nakilān bali</i> look-at-each-other we-two	<i>Ŋali yāyilagunana</i> we-two-are-looking-at-each-other	We two are looking at each other.
<i>Nakilēvn bay yatoa bo</i> saw-myself I myself alone	<i>Ŋadu yāyidyilin buonayi-</i> I saw - myself reflecting- <i>ror.</i>	I saw myself in the mirror.
<i>Nakiliyēla</i> seeing-place-in	<i>dyilidyā</i> thing-in	
<i>Mīnariyitin bōn bunkvōla?</i> what-from him struck	<i>Wargu ba ga yin bumān?</i> why him struck	Why was he beaten?
<i>Kula noa bōka bariy</i> because he angry always	<i>Ŋanagu yin talai yigunagi</i> that - for he angry to - be <i>turur</i> always	Because he is always angry.
<i>Ŋanti bān kora</i> so do not	<i>Karia yala malā</i> not that-way do	Do not do so.
<i>Mūmbila tia yalōa</i> lend me that	<i>Ŋunumidyā-ti yila</i> lend me that	Lend that to me.
<i>Mūmbitōara noa vni</i> lent it that	<i>Ŋunumin balā na</i> lent it	It is lent.
<i>Mūmbēa bay tarai kān</i> lent I another	<i>Ŋadu main guolgu</i> I man another - to <i>yunumini</i> lent	I have lent it to another person.
<i>Ŋumaiya bīn vni wonto</i> offered I that but thou <i>ba keavai mānpa</i> not wouldst - take	<i>bi Ŋuni malay - anyunda, wirai</i> gave would - to thee not <i>yai - yandu baramē</i> but thou didst - take	I would have given it to thee, but thou wouldst not take it.
<i>Tuvvy vni Turkey koba</i> stone this " of	<i>Ŋina walay Turkey - guba</i> this stone " of	This is a stone of Turkey.
<i>Kore vni Turkey - kāl</i> man this of	<i>Ŋina balā Turkey - gan</i> this * of	This is a Turk.
<i>Triko tia winā</i> red me burns	<i>Ŋalandu nal kanana</i> flame me burns	The flame burns me.
<i>Makoro yuva tia, yavvn karai,</i> fish give me and flesh <i>yavvn tibin yavvn kokoin</i> and bird and water <i>tavvil koa bay, pitavvil</i> may - eat that I may - drink <i>koa bāy</i> that I	<i>Ŋuyga ti guya, banay dibin</i> give me fish, flesh, fowl, and water, that <i>kakim - bu yana - tu talgiri,</i> water - and, that - I will - eat <i>widyalgiri - bu</i> will - drink - and	Give me fish, flesh, fowl, and water, that I may eat and drink.
<i>Ma tavva vnti - kāl</i> eat this - of	<i>Kabidya gulbir yinala talā</i> begin some of this eat	Eat some of this.