

## THE LANGUAGES OF AUSTRALIA.

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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>walvγ</i>	<i>kitvγ, wü- rŏn</i>	<i>γaikvγ, po- rowvγ</i>	<i>nókoro</i>	<i>kŏrvka</i>

	HEAD.	HAIR.	EYE.	NOSE.	MOUTH.
Sydney	<i>kábára</i>	<i>kitvɥ</i>	<i>mēbarāi</i>	<i>nōkoro</i>	<i>kārka</i>
Liverpool	<i>kábára</i>	<i>gítvɥ</i>	<i>mībarē</i>		<i>kārākā</i>
Muruya	<i>kapan</i>	<i>tīaur</i>	<i>mābara</i>		<i>tā</i>
Peel River	<i>būra</i>	<i>taikul</i>	<i>mīl</i>	<i>muru</i>	<i>ɣānkai</i>
Mudgee	<i>ga or ka</i>		<i>lun, (mīr, face)</i>		
Wellington	<i>budyay</i>	<i>uran</i>	<i>mīl</i>	<i>muruvɥ</i>	<i>yan</i>
Bathurst	<i>balay</i>	<i>gian</i>	<i>mēkalait</i>	<i>nīkitɕ (?)</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, wiliɥ</i>	<i>tira, pantv-ra</i>	<i>talan</i>	<i>watvɥn, yarei</i>	<i>ɣurēvɥ, tv-rukuri</i>
Sydney	<i>ɣān</i>	<i>ɣira</i>	<i>dālān</i>	<i>walo, yarin</i>	<i>kūrē</i>
Liverpool	<i>wīlɥ</i>	<i>ɣira</i>	<i>talay</i>	<i>walo, yevɥ</i>	<i>kūrē</i>
Muruya	<i>wilɥ</i>	<i>ɣira</i>	<i>tālay</i>	<i>walu, yarin</i>	<i>gūri</i>
Peel River	<i>ɣai</i>	<i>ɣira, yēra</i>	<i>tale or tōlai</i>	<i>īērāi</i>	<i>bīna</i>
Mudgee		<i>ɣira</i>	<i>talai</i>	<i>yarei</i>	<i>bīna</i>
Wellington	<i>mundu, wiliɥ</i>	<i>iray</i>	<i>talan</i>	<i>yanan</i>	<i>uta</i>
Bathurst	<i>dāmbirɣi</i>	<i>iray</i>		<i>yanan</i>	<i>benāɣarei</i>
	NECK OR THROAT.	HAND.	BREAST.	THIGH.	LEG.
Moreton Bay		<i>morrah</i>			<i>bowyho</i>
Lake Maquarie	<i>kvleɥ, worō</i>	<i>mātara</i>	<i>wapara, paiyil</i>	<i>buloinkoro</i>	<i>ɣari</i>
Sydney	<i>kāɣā</i>	<i>damōra</i>	<i>bērɥ</i>	<i>dara</i>	
Liverpool	<i>kāɣa</i>	<i>tamara, bīrīl</i>	<i>mapal</i>	<i>dara</i>	
Muruya	<i>kami</i>	<i>māna</i>	<i>bīɣvl</i>	<i>bīnta</i>	
Peel River	<i>nōn, uyɣwi</i>	<i>mā</i>	<i>ɣāmura</i>	<i>tara</i>	<i>buyu</i>
Mudgee	<i>yurūn</i>	<i>mara</i>	<i>biri</i>	<i>tara</i>	<i>buyu</i>
Wellington	<i>kate</i>	<i>mura</i>	<i>namvɥ, bīriɥ</i>	<i>taray</i>	<i>buyu</i>
Bathurst	<i>kadatyi</i>		<i>ɣabay, dilin</i>	<i>gādar</i>	<i>ɣari</i>
	FOOT (TOES).	SKIN.	BONE.	MAN.	WOMAN.
Moreton Bay					
Lake Maquarie	<i>tīna</i>	<i>bōkai</i>	<i>tibūn</i>	<i>kore</i>	<i>nokōɥ</i>
Sydney	<i>kāna (?)</i>	<i>bakai</i>	<i>dīára</i>	<i>kure</i>	<i>dyīn</i>
Liverpool	<i>dāna</i>				
Muruya	<i>dana</i>	<i>wardu</i>		<i>yuen</i>	<i>wayen</i>
Peel River	<i>tīna</i>	<i>kūntai</i>	<i>pura</i>	<i>īūrē</i>	<i>īnōr</i>
Mudgee	<i>dina</i>			<i>kvliɣ</i>	
Wellington	<i>dīnay</i>	<i>ɣūlāin</i>	<i>dabal</i>	<i>gibir</i>	<i>īnvr</i>
Bathurst	<i>dīna</i>	<i>ɣūlan</i>		<i>mauvɥ</i>	<i>balan</i>

	FATHER.	MOTHER.	SUN.	MOON.	WIND.
Moreton Bay			<i>baga</i>	<i>gallan</i>	<i>boran</i>
Lake Maquarie	<i>biyanbai</i>	<i>tvnkān, nai</i>	<i>panvl</i>	<i>yālanā</i>	<i>wibi</i>
Sydney	<i>biyuy</i>	<i>waiyuy</i>	<i>gan or kan</i>	<i>gibvk</i>	
Liverpool	<i>mutō miy</i>	<i>wiri-y-mō da</i>			
Muruya	<i>papute</i>	<i>menda</i>	<i>bō gvrin</i>	<i>dāwara</i>	<i>miriyuma</i>
Peel River	<i>yokina</i>	<i>yumpādi</i>	<i>toni</i>	<i>palu</i>	<i>maier</i>
Mudgee	<i>bāwidyer</i>	<i>gunuḡa</i>	<i>murai</i>	<i>kilai</i>	<i>kira</i>
Wellington	<i>baln</i>		<i>iraī</i>		
Bathurst	<i>garānbāl</i>	<i>kūnain</i>	<i>māmady'</i>	<i>daidyu</i>	<i>padru</i>
	FIRE.	WATER.	STONE.	GOOD.	BAD.
Moreton Bay	<i>darloo</i>	<i>yeroo</i>			
Lake Maquarie	<i>koiyuy</i>	<i>kvliy, kokō- in</i>	<i>tunuy</i>	<i>mvroroy</i>	<i>yarakai</i>
Sydney	<i>kūiyuy</i>	<i>kalere, badro</i>	<i>giber</i>	<i>būtyiri</i>	
Liverpool					
Muruya	<i>kānye</i>	<i>yadyu, bana</i>	<i>bura</i>	<i>tyamugu</i>	<i>gvnina</i>
Peel River	<i>wi</i>	<i>kōyvn</i>	<i>mārama</i>	<i>mārabā</i>	<i>nūi</i>
Mudgee	<i>wi</i>	<i>kali</i>			<i>marubābā</i>
Wellington	<i>win</i>	<i>kaliy</i>	<i>walay</i>	<i>maruy, wa- luin</i>	
Bathurst	<i>kanbi</i>	<i>nādyu, yu- ruy</i>	<i>yurubay</i>	<i>mārumbay</i>	<i>gādbai</i>
	ONE.	TWO.	THREE.		
Moreton Bay					
Lake Maquarie	<i>wakōl</i>	<i>buloara</i>	<i>yoro</i>		
Sydney					
Liverpool					
Muruya					
Peel River	<i>pēer</i>	<i>pulār</i>	<i>pūrla</i>		
Mudgee					
Wellington	<i>yunbai</i>	<i>bula</i>	<i>bula-yunbai</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 *Wira-durei* or *Wiraturäi*.

## 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 *ã*, followed closely by a short *ĩ*, and may, indeed, be only a rapid pronunciation of this diphthong. Mr. Watson has written it *ã*. 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 *Kamilarai*, 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 *betëa*, *pareaŋ* and *pariaŋ*, showing that the pronunciation wavered between the two sounds. Words spelled by Mr. Threlkeld with *u* were written by us with *o*, as *pónkalá* for *búnkŭlla*; 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 *u*, the *ng* by *y*, &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, *uni tarō makoro*, these fish.

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

K Ā M I L A R A I .

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 or 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 *ábirvy* 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, *kinko*; the first ablative has *kai*; 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*, *ábirvy*, *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 *y*, *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 *mákorō*, fish, active nominative, *makaró*. Nouns of three syllables, ending in *re*, change the *e* to *o*,

W I R A D U R E I .

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>-i</i> makes	<i>d̄yu</i>
<i>in</i>	<i>d̄yn</i>
<i>ān</i>	<i>du</i>
<i>in</i>	“
<i>in</i>	“
<i>ān</i>	<i>tu</i>
<i>ei</i>	<i>ātū</i>
<i>ai</i>	<i>ātu</i>
<i>ain</i>	<i>āntū</i>

The second declension includes those nouns which end in *a*, *u*, or *y*, 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.	<i>Birabān</i>
Act. nom.	<i>Birabānto</i> , B. does, did, will, &c.
Gen.	<i>Birabānūmba</i> , belonging to B.
1st Dat.	<i>Birabānnūy</i> , for B.
2d Dat.	<i>Birabānkinko</i> , to, toward B.
Acc.	<i>Birabānnvṛy</i> , Birabān
1st Abl.	<i>Birabānkai</i> , from, on account of B.
2d Abl.	<i>Birabānkābirṣṛy</i> , away from B.
3d Abl.	<i>Birabānkatōa</i> , along with B.
4th Abl.	<i>Birabānkinba</i> , 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.	<i>birabān</i> , a hawk
Act. nom.	<i>birabānto</i> , a hawk does, &c.
Gen.	<i>birabānkoba</i> , of a hawk
1st Dat.	<i>birabānko</i> , for a hawk
2d Dat.	<i>birabāntako</i> , to a hawk

## WIRADUREI.

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

Simple nom.	<i>bagai</i> , a shell
Act. nom.	<i>bagātu</i> , a shell does, will, &c.
Gen.	<i>bagaiḡuba</i> , of a shell
1st Dat.	<i>bagaiḡu</i> , for a shell
2d Dat.	<i>bagaitā</i> , to or with a shell
Acc.	<i>bagai</i>
Abl.	<i>bagaiḡi</i> , by, concerning, &c., a shell

## PLURAL.

Simple nom.	<i>bagai-galay</i> , shells
Act. nom.	<i>bagai-galandu</i> (qu. <i>-gu?</i> )
Gen.	<i>bagai-galayḡuba</i>
1st Dat.	<i>bagai-galayḡu</i>
2d Dat.	<i>bagai-galayḡa</i>
Abl.	<i>bagai-galandi</i>

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

Simple nom.	<i>karandaray</i> , a book
Act. nom.	<i>karandarayḡu</i> , a book does, &c.
Gen.	<i>karandarayḡuba</i> , of a book
1st Dat.	<i>karandarayḡu</i> , for a book
2d Dat.	<i>karandarayḡa</i> , to or with a book
Abl.	<i>karandarandi</i> , by, concerning a book

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



K Ā M I L A R A I .

Acc.	<i>birabān</i> , a hawk
1st Abl.	<i>birabāntin</i> , on account of a hawk
2d Abl.	<i>birabāntabiruvy</i> , away from a hawk
3d Abl.	<i>birabāntōa</i> , along with a hawk
4th Abl.	<i>birabāntāba</i> , staying with a hawk

The other declension can be easily formed from these.

A D J E C T I V E S .

The same word may be adjective, noun, verb, or adverb, according to the construction, or the affixed particles. *Murorōy*, good, *yarakai*, bad, *konēin*, pretty, with the particles of agency affixed, would become agents, or verbal nominatives, and, consequently nouns, as *murorōyko*, 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, *kekōl kei ōni kauwōlkauwōl, keawai ōnoa*, lit., sweet is this exceedingly, is not that.

N U M E R A L S .

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

<i>wakol</i> , one
<i>buloara</i> , two
<i>yoro</i> , three
<i>warān</i> , four

W I R A D U R E I .

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

Simple nom.	<i>inar</i>	<i>burāl</i>
Act. nom.	<i>inaru</i>	<i>burālu</i>
Gen.	<i>inarguna</i>	<i>burālguba</i>
1st Dat.	<i>inargu</i>	<i>burālgu</i>
2d Dat.	<i>inara</i>	<i>burāla</i>
Abl.	<i>inari</i>	<i>burāli</i>

A D J E C T I V E S .

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, *māruy*, good, *mārumbāy*, very good, *mārumbāy bilāy*, extremely good.

N U M E R A L S .

The only numerals in use are—

<i>yunbai</i> , one	
<i>bula</i> , two	
<i>bula-yunbai</i> , three	
<i>buygu</i> , four or many	
<i>buygu-galay</i> , }	} very many
<i>biay-galay</i>	

## KĀMILARAI.

These become ordinals by declining them so as to agree with the noun to which they belong; as, *purev̄pka 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>emoṽ mba</i>	<i>emoṽ y</i> , I, mine, to me
<i>yintoa</i>	<i>yiroṽ mba</i>	<i>yiroṽ y</i> , thou, thine, &c.
<i>niurwoa</i>	<i>yikoṽ mba</i>	<i>yikoṽ y</i> , he, &c.
<i>boṽntoa</i>	<i>boṽnoṽ nba</i>	<i>boṽnoṽ nko</i> , she

The other oblique cases are formed from the dative (except those of *boṽntoa*, which are formed from the accusative *boṽnoṽ n*), according to the first declension; as, *emoṽp̄kinko*, to me, *emoṽpkai*, 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:

*yunbāta*, once  
*bulagā*, twice  
*bulayunbāta*, three times  
*biayga, biayganda*, 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</i> , or <i>d̄yu</i>
Gen.	<i>yadi</i> or <i>yati</i>	<i>di, ti</i> , or <i>d̄yi</i>
1st Dat.	<i>yadi</i> or <i>yati</i>	“ “
2d Dat.	<i>yanunda</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>

K Ā M I L A R A I.

*bay*, I ; *tia*, me  
*bi*, thou ; *bin*, thee  
*noa*, he ; *bōn*, him  
*bovntoa*, she ; *novn*, 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 *buloaró* ; 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 bovntoa</i> , she and I
Acc.	<i>yalin novn</i> , her and me
Gen.	<i>yalinba novn</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 :

*banūy*, I—thee  
*banōvn*, I—her  
*binūy*, thou—him  
*binōvn*, thou—her  
*bilōa*, he—thee  
*bintoa*, she—thee

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

W I R A D U R E I.

THIRD PERSON.

Nom. *gūin* or *γin* (contracted *gū*) ; Gen. *guy* ; Dat. *γuan* ; Acc. *γin* ; Abl. *tien*.

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

Simp. nom.	<i>bali</i> , we two (thou and I)
Act. nom.	<i>γali</i> , we two do —
Acc.	<i>γaligin</i> , us two
Gen.	<i>γaliginguna</i> , of us two
1st Dat.	<i>γaligingū</i> , for us two
2d Dat.	<i>γaligindya</i> , to, or toward us
Abl.	<i>γaligindyi</i> , from, by, &c., us

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

Simp. nom.	<i>γindu bula</i> , you two
Act. nom.	<i>γindu bulagu</i> , — —
Gen.	<i>γinu bulagu</i> , of you two
1st Dat.	“ “ for you two
2d Dat.	<i>γinyunda bulaga</i> , to you two
Acc.	<i>γinyal bula</i> , you two
Abl.	<i>γinyundi buladi</i> , from, by you two

The declension of *γain-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 *gūin*, he, is prefixed, without change, to all the cases of *bali* ; as, *gūin-bali*, he and I ; act. nom. *gūin-γali* ; acc. *gūin-γaligin*, &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 *yeën*, we; *nura*, ye; *bara*, they. They are declined as follows:

NOM.	ACC.	GEN.
<i>yeën</i>	<i>yearun</i>	<i>yearunba</i> , &c.
<i>nura</i>	<i>nurun</i>	<i>nurunba</i>
<i>bara</i>	<i>barun</i>	<i>barunba</i>

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

*yatoa -bo*, I myself, I only, I indeed (am)  
*yintoa -bo*, thou, &c.

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

*ñni*, this, near the speaker.  
*ñnoa*, that yonder, at a little distance.  
*ñntoa*, that there, near the person addressed.

They are thus declined:

NOM. AND ACC.	2D DAT.	2D ABL.
<i>ñni</i>	<i>ñntiko</i> , to this	<i>ñntibiruvy</i> , from this
<i>ñnoa</i>	<i>ñntako</i>	<i>ñntabiruvy</i>
<i>ñntoa</i>	<i>ñntoako</i>	<i>ñntoabiruvy</i>

## WIRADUREI.

The plural pronouns are *yïani*, we; *yindugir*, ye; *guingulia* or *yingulia*, they. *Gir*, which is added to *yindu*, seems to be a contraction of the plural suffix *girbay*; *gulia*, which is added to *guin*, signifies properly *like*.

These pronouns are thus declined:

Nom.	<i>yïani</i>	<i>yindugir</i>
Acc.	<i>yïanigin</i>	<i>yinyalgir</i>
Gen.	<i>yïanigingun</i>	<i>yinugirgu</i>
2d Dat.	<i>yïanigindya</i>	<i>yinyundagir</i>
Abl.	<i>yïanigindyi</i>	<i>yinyundigiri</i>

Nom. *guin-gulia* or *yin-gulia*  
 Acc. (qu. Dat.?) *yaguan-guliala* (or *yaguãin*)  
 Gen. *yaguan-guliagu*  
 Abl. *yaguan-guliali*

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

The demonstrative pronouns are—

SING.	PLURAL.
<i>yidy</i> or <i>yidi</i> , this	<i>yidy -gulia</i> , these
<i>yina</i> , this	<i>yina -gulia</i> “
<i>yugu</i> , this (agent)	<i>yugu -gulia</i>
<i>yadi</i> , that	<i>yain -gulia</i> , those
<i>yana</i> , “	<i>yanaingulia</i> “
<i>yagu</i> , that (agent)	<i>yagugulia</i> “
<i>yila</i> , that one	<i>yila-gulia</i> “

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

These pronouns are also used as relatives; thus, *yina dibilain yana yindu bala-buni*, this is the bird that thou didst kill; *yina*

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

ACT. NOM.	GEN.	1ST DAT.
<i>yali</i>	<i>yalikoba</i>	<i>yaliko</i>
<i>yala</i>	<i>yalakoba</i>	<i>yalako</i>
<i>yaloa</i>	<i>yaloakoba</i>	<i>yaloako</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. *vni ta*, this is he, or it is this.
- Adj. *yali ta*, this is he who, &c.
- Abs. *vni tara*, these are they.
- Adj. *yali taro*, these are they two.

The interrogative pronouns *yan*, who? *min* or *minariy*, what? are thus declined:

S. N.	<i>yan</i>	<i>min</i> or <i>minariy</i>
A. N.	<i>yanto</i>	<i>minariyko</i>
Gen.	<i>yanumba</i>	<i>minariykoba</i>
1st Dat.	<i>yannuy</i>	
2d "	<i>yankinko</i>	<i>minariykolay</i>
Acc.	<i>yannuy</i>	<i>minnuy</i>
1st Abl.	<i>yankai</i>	<i>minariytin</i>
2d "	<i>yankinbiruy</i>	<i>minariybiruy</i>
3d "	<i>yankatoa</i>	<i>minariykoa</i>
4th "	<i>yankinba</i>	<i>minariykaba</i>

*Minnán* signifies, how many?

INDEFINITE PRONOUNS.

- winta*, some
- yantin*, all
- kauwulkauwul*, many
- warea*, few

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*dibilain yagu widyera*, this is the bird that drinks.

The interrogative pronouns are *yandi*, who? *minyay*, what?—

S. N.	<i>yandi</i>	<i>minyay</i>
A. N.	<i>yandu</i>	<i>minyalu</i>
Gen.	<i>yangu</i>	<i>minyaygu</i>
1st Dat.	"	"
2d Dat.	<i>yánunda</i>	<i>minyayurgu</i> (toward)
Acc.	<i>yandi</i>	<i>minyay</i>
Abl.	<i>yanundi</i>	<i>minyali</i>
		<i>minyala</i> (in, with, on)

*Minyayan* or *minyayain* signifies, how many?

INDEFINITE PRONOUNS.

- gulbir*, some
- biambul*, all, the whole
- biay*, many or more
- biangul*, all, every one

## KĀMILARAI.

*yitorabul*, some one  
*tarai*, other

## WIRADUREI.

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

## 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. *wontakalēn*, of what place ?  
1st Dat. *wontakolāy*, to what place, whether ?  
2d Dat. *wontariy*, toward what place ?  
Acc. *wonnyy*, what place ?  
1st Abl. *wontatinto*, at what place ?  
2d Abl. *wontabiruy*, 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  
*biruy*, from, away from  
*katoa*, with, in company with  
*ka*, *kaba*, in, at  
*murariy*, into  
*muruy*, within  
*warai*, without

## CONJUNCTIONS.

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

## 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* (*bangala*) 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  
*durei*, 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 :

*patun*, and  
*kula*, because  
*palitin*, 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 : *būnkilīlīn*, 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 kōn koa*, lest I should strike.
8. Iterative : *būntēa kōnvn*, I will strike again.
9. Imperative : *būwa*, strike.
10. Infinitive : *būnkilīko*, 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, *padu-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 : *būmalgūdyilīnya*, I strike myself.
5. Reciprocal : *būmalana*, we strike one another.
6. Optative : *būmali*, that I may strike.
7. Iterative : *būmalālīnya*, I strike again.
8. Imperative : *būma*, strike.
9. Infinitive : *būmalīgu*, in order to strike.

## KĀMILARAI.

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: *būntān*, I strike.
2. Remote past: *būntāla*, I struck formerly.
3. Recent past: *būnkṛla*, I struck lately.
4. Recent pluperfect: *būnkṛla -ta*, I had lately struck.
5. Hodiernal past: *būnkēvn*, I struck this morning (or to-day).
6. Future aorist: *būnvvn*, 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,—*buvoil*, 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, *būntān bay* signifies, I strike, and *būntān tia*, I am struck (lit. strike me).

There are various forms of the negative,

## WIRADUREI.

## TENSES.

1. Present: *būmara*, I strike.
2. Instant present: *būmalāwana*, I am just now striking.
3. Past aorist: *būmē*, I struck.
4. Instant past: *būmalāwani*, I was just now striking.
5. Preterite: *būmalguain*, I have struck.
6. Instant preterite: *būmalāwan*, I have just struck.
7. Remote past: *būmalgunān*, I struck long ago.
8. Hodiernal past: *būmalhārin*, 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: *būmalāwagiri*, I shall immediately strike.
13. Remote future: *būmalhārigiri*, I shall hereafter strike.
14. Crastinal future: *būmalhāriāwagiri*, 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, *yana*, I see; preterite, *yāguain*, I have seen; recent past, *yain*, 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 *bumāñ*) *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 *buntān* is *keawarān bünkorien*; that of *bünkevn* is *keawai bünki-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 *oliko*, *oliko*, and *éliko*
- 2d “ “ *kiliko*
- 3d “ “ *biliko*
- 4th “ “ *riliko* and *tiliko*

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>ōnvn</i>	<i>ōlin</i>	<i>ōliko</i>	
<i>ān</i>	<i>āla</i>	<i>ā</i>	<i>ōnvn</i>	<i>ōlin</i>	<i>ōliko</i>	
<i>ān</i>	<i>āla</i>	<i>ā</i>	<i>ōnvn</i>	<i>ēlin</i>	<i>ēliko</i>	
2. <i>tān</i>	<i>tāla</i>	<i>ktā</i>	<i>nvn</i>	<i>kilin</i>	<i>kiliko</i>	
3. <i>bin</i>	<i>biāla</i>	<i>bia</i>	<i>binvn</i>	<i>bilin</i>	<i>biliko</i>	
4. <i>rīn</i>	<i>rāla</i>	<i>rēa</i>	<i>rinvn</i>	<i>rilin</i>	<i>riliko</i>	

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tive, and *dyin*, him, in the ablative.) *Bu-māgiri 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 *āligu*
- 2d “ “ *iligu*
- 3d “ “ *āgigu*
- 4th “ “ *igigu*
- 5th “ “ *ūygigu*
- 6th “ “ *āygigu*
- 7th “ “ *iygigu*

The principal tenses are formed in the following manner :

PRES.	PAST. AOR.	PERF.
1. <i>ara</i>	<i>e</i>	<i>alguain</i>
2. <i>ira</i>	<i>i</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>uygwain</i>
6. <i>āna</i>	<i>āni</i>	<i>aygwain</i>
7. <i>iyya</i>	<i>iyyi</i>	<i>iygwain</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>uygiri</i>	<i>uygunana</i>	<i>uygigu</i>
6. <i>aygiri</i>	<i>aygunana</i>	<i>aygigu</i>
7. <i>iygiri</i>	<i>iygunana</i>	<i>iygigu</i>

## K Ā M I L A R A I.

## PARADIGM OF THE FIRST CONJUGATION.

*Umóliko*, 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. *umakévn*, I have made to-day  
 Fut. A. *umóvvn*, I shall make  
 Cras. F. *umakin*, I shall make to-morrow  
 Inc. F. *umvli-koláy*, I am going to make

## PARTICIPIAL OR DEFINITE FORM.

Pres. *umvlin*, I am making  
 Rec. P. *umvliéla*, I was making lately (?)  
 Plup. *umvliélata*, I had been making  
 Hod. P. *umvlikévn*, I have been making  
 to-day  
 Fut. A. *umvlinvvn*, I shall be making  
 Cras. F. *umvlikin*, I shall be making to-  
 morrow.  
 Inc. F. *umvlikoláy*, I am going to be  
 making

## CONTINUATIVE FORM.

Pres. *umvlinin*, I am making constantly,  
 or I keep making  
 Past. *umvliéliela*, I was constantly making

## REFLECTIVE FORM.

Past. *umvlévn*, I have made myself

## RECIPROCAL FORM.

Prest. *umvlān bali*, we are making each  
 other.  
 Rem. P. *umvlāla*  
 Plup. *umvlālata*  
 Hod. P. *umvlaikévu*  
 Fut. *umvlōvvn*  
 C. Fut. *umvlaikin*  
 Inc. F. *umvlai-koláy*

## W I R A D U R E I.

## PARADIGM OF THE FIRST CONJUGATION.

*Máligu*, to make.Root, *ma*.

## INDEFINITE FORM.

Pres. *mara*  
 Pret. *málgvain*  
 Past. A. *mē*  
 Plup. *maléini*  
 Hod. P. *malýárin*  
 Prox. F. *málgiri*  
 Cras. F. *malýariáwagiri*, &c.  
 [The other tenses may be easily formed  
 from these.]

## DEFINITE OR PARTICIPIAL FORM.

Pres. *malgúnāna* (3d conjugation)  
 Pret. *malgunaguain*  
 Plup. *malgunanéini*  
 Hod. P. *malgunayárin* (or *malgunaiyarin*)  
 Prox. F. *malgunagiri*  
 Cras. F. *malgunayariáwagiri*, &c. &c.

## CONTINUATIVE OR INTENSIVE FORM.

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

## REFLECTIVE FORM.

Pres. *malýidyilinya* (4th conjugation)  
 Pret. *malýidyiliguain*, &c. &c.

## RECIPROCAL FORM.

Pres. *malāna* (3d conjugation)  
 Pret. *malaguain*  
 Plup. *malanéini*  
 Hod. P. *malaiyarin*  
 Fut. *malagiri*  
 Cras. F. *malaiawagiri*, &c.

K Ā M I L A R A I .

INFINITIVE.

Indic. *umōliko*, in order to make  
 Contin. *umvlikoa*, to continue making  
 Recip. *umvlarikoa*, to make one another

OPTATIVE.

Aorist, *umavuil-koo*, that I might make

ITERATIVE.

Pres. *uméakūn*, I am making again  
 Fut. *uméakūnūn*, I shall make again

SUPPOSITIVE.

Aor. *umapū-ba*, had I made

DESIDERATIVE.

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

IMPERATIVE.

Indic. *umvla*, make thou  
 Intens. *uma-umvla*, make diligently  
 Reflex. *umvliā*, make thyself  
 Recip. *umvlā*, make one another  
 Iter. *uméaka*, make again  
 Instant, *umakéa*, 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 *ku*, which makes in the infinitive *kakiliko*, and *ba* or *bu*, which makes *bóliko* (or *báliko*). 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 kvān* (or *katān*), I am  
*bi kvān*, thou art  
*noa kvān*, he is

W I R A D U R E I .

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. *malāliāta*, 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

## KĀMILARAI.

## INDEFINITE FORM.

*boŋntoa kvān*, she is  
*peēn 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. *kakīn*, 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. *kakilīnvn*, I shall then be, &c.

## CONTINUATIVE FORM.

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

## RECIPROCAL FORM.

Pres. *kakililān*, we are, or live, together  
 Past A. *kakiliāla*, we were together  
 Hod. P. *kakilaikēvn*, &c. &c.

## INFINITIVE.

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

## OPTATIVE.

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

## ITERATIVE.

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

## WIRADUREI.

## INDEFINITE FORM.

*ḡiani ḡiḡinya*, we are, &c.

Inst. Pres. *ḡiāwana*, I am  
 Past Aor. *ḡiḡyi*, I was  
 Inst. Past. *ḡiāwani*, I was just now  
 Pret. *ḡiḡwain*, I have been  
 Inst. Pret. *ḡiāwan*, I have just been  
 Rem. P. *ḡiḡgunān*, I was formerly  
 Hod. P. *ḡiḡārin*, I was this morning  
 Hest. P. *ḡiḡgurani*, I was yesterday  
 Plup. *ḡiḡēini*, I had been  
 Prox. Fut. *ḡiḡgiri*, I shall soon be  
 Inst. Fut. *ḡiāwagiri*, I shall be im-  
 mediately  
 Rem. Fut. *ḡiḡūrigiri*, I shall be hereafter  
 Cras. Fut. *ḡiḡariāwagiri*, I shall be to-  
 morrow  
 Fut. Pret. *ḡiḡyigiri*, I shall have been

## DEFINITE FORM.

Pres. *ḡiḡunana*, I am being  
 Past A. *ḡiḡūnani*, I was  
 Pret. *ḡiḡgunaguain*, I have been  
 Fut. *ḡiḡgunagiri*, I shall be, &c.

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

## INFINITIVE.

Indef. *ḡiḡgigu* (or *ḡiḡgi*), to be  
 Partic. *ḡiḡgunagi-gu*, to continue being  
 Iter. *ḡiāligi-gu*, to be again

## OPTATIVE.

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

## ITERATIVE.

Pres. *ḡiālinyo*, I am again  
 Fut. *ḡiāligiri*, I shall be again, &c.

## K Ā M I L A R A I .

## SUPPOSITIVÉ AND NEGATIVE.

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

## IMPERATIVE.

Indef. *kauwa*, beDef. *kakiliu*, be thus, remainRecip. *kakilā*, be togetherIter. *katéaka*, 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, *būnkilikān*, 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, *būnkilikane*, the thing which strikes, a cudgel.

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

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

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

There is also a verbal noun or adjective, with a passive signification, ending in *tóara*; as, *būntóara*, that which is struck, *umūlitóara*, 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 :

## W I R A D U R E I .

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

## IMPERATIVE.

Indef. *yiyga*, beDef. *yiygúnata*, be thusIter. *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, *yalguain*, 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>būnkili</i> , to smite	<i>būnkilikan</i> , smiter	<i>būnkiye</i> , boxer	<i>būnkilikane</i> , cudgel	<i>būnkilito</i> , blow	<i>būnkilita</i> , smiting	<i>būnkiliyeil</i> , pugilistic ring
<i>uwali</i> , to walk	<i>uwalikan</i> , walker	<i>uwaliye</i> , wanderer	<i>uwalikane</i> , coach	<i>uwalito</i> , journey	<i>uwalita</i> , walking	<i>uwalieil</i> , parade-ground
<i>mankili</i> , to take	<i>mankilikan</i> , taker	<i>mankiye</i> , thief	<i>mankilikane</i> , trap	<i>mankilito</i> , grasp	<i>mankilita</i> , taking	<i>mankiliyeil</i> , a bank
<i>umali</i> , to do	<i>umalikan</i> , maker	<i>umaiye</i> , artisan	<i>umalikane</i> , tool	<i>umalito</i> , work	<i>umalita</i> , working	<i>umalieil</i> , manufactory
<i>wiyali</i> , to speak	<i>wiyalikan</i> , speaker	<i>wiyaiye</i> , commander	<i>wiyalikane</i> , book	<i>wiyalito</i> , speech	<i>wiyalita</i> , speaking	<i>wiyaliyeil</i> , pulpit
<i>yalawali</i> , to sit	<i>yalawalikan</i> , sitter	<i>yalawaiye</i> , idler	<i>yalawalikane</i> , seat	<i>yalawalito</i> , session	<i>yalawalita</i> , sitting	<i>yalawaliyeil</i> , pew
<i>yurali</i> , to hear	<i>yuralikan</i> , hearer	<i>yuraiye</i> , listener	<i>yuralikane</i> , ear-trumpet	<i>yuralito</i> , attention	<i>yuralita</i> , hearing	<i>yuralieil</i> , town (for news)
<i>yūkili</i> , to give	<i>yūkilikan</i> , giver	<i>yūkiye</i> , almoner	<i>yūkilikane</i> , shop	<i>yūkilito</i> , liberality	<i>yūkilita</i> , giving	<i>yūkiliyeil</i> , market
<i>kurili</i> , to carry	<i>kurilikan</i> , carrier	<i>kurīye</i> , porter	<i>kurilikane</i> , yoke	<i>kurilito</i> , carriage	<i>kurilita</i> , carrying	<i>kurilieil</i> , wharf
<i>polomali</i> , to protect	<i>polomalikan</i> , protector	<i>polomaiye</i> , savior	<i>polomalikane</i> , safeguard	<i>polomalito</i> , protection	<i>polomalita</i> , protecting	<i>polomaliyeil</i> , fortress
<i>wirobali</i> , to follow	<i>wirobalikan</i> , follower	<i>wirobaiye</i> , disciple	<i>wirobalikane</i> , portmanteau	<i>wirobalito</i> , pursuit	<i>wirobalita</i> , following	<i>wirobaliyeil</i> , light-horse barracks
<i>pirikili</i> , to recline	<i>pirikilikan</i> , recliner	<i>pirikiye</i> , sluggard	<i>pirikilikane</i> , couch	<i>pirikilito</i> , rest	<i>pirikilita</i> , reclining	<i>pirikiliyeil</i> , bed-room
<i>tiwali</i> , to seek	<i>tiwalikan</i> , seeker	<i>tiwaiye</i> , searcher (?)	<i>tiwalikane</i> , drag	<i>tiwalito</i> , search	<i>tiwalita</i> , seeking	<i>tiwalieil</i> , the woods
<i>wūnkili</i> , to leave	<i>wūnkilikan</i> , resigner	<i>wūnkiye</i> , magistrate	<i>wūnkilikane</i> , watch-house	<i>wūnkilito</i> , resignation	<i>wūnkilita</i> , resigning	<i>wūnkiliyeil</i> , watch-house
<i>yakuyali</i> , to deceive	<i>yakuyalikan</i> , deceiver	<i>yakuyaye</i> , liar	<i>yakuyalikane</i> , pretence	<i>yakuyalito</i> , deceit	<i>yakuyalita</i> , deceiving	<i>yakuyaliyeil</i> , gambling-house
<i>upali</i> , to perform	<i>upalikan</i> , performer	<i>upaiye</i> , writer	<i>upalikane</i> , pen	<i>upalito</i> , performance	<i>upalita</i> , performing	<i>upaliyeil</i> , a desk

NOTES.—The orthography adopted in this table differs somewhat from that of the grammar, and is probably more correct,—as, *uwali* for *uwalli*, to walk, *wiyali* for *wiyelli*, to speak, &c.—A musket is called *būnkilikane*, because it strikes with the ball; the same word is applied to a hammer, a mallet, &c.—A magistrate is called *wūnkiye*, when he resigns or commits a man to a jailor, and hence a watch-house or jail is called either *wūnkilikane*, a means of committing, or *wūnkiliyeil*, a committing-place.—The light-horse, who follow the governor, are called *wirobalikan*, and hence the name given to their barracks, *wirobaliyeil*, lit. “place of following.”—*Upali* signifies, 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 *upalikane* would then mean a brush 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.

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

*Kiloa*, like, is used as a suffix, precisely as in English; as, *wonai-kiloa*, childlike.

*Kei* answers to *ish* in English; as, *wonaikei*, childish; *wonkulkei*, foolish.

*Yanti*, as, is used in forming comparisons; as, *kekulkei uni yanti unoa kiloa*, lit. sweet this as that like, i. e. this is sweet as that. *Yanti-bo-ta* is rendered "so indeed it is."

*Bo*, joined with a pronoun, has an emphatic signification; as, *yutoa-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, *bunkili-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). *Mubay* has the same meaning; as, *maruy-mubay*, not good, worthless.

*Gulia* is suffixed with the sense of *like*; as, *wangai-gulia*, childlike. But where similitude is intended, *gulain* must be used; as, *gibir-gulain*, like a man.

*Iiyian* is used in comparing; as, *yidy maruy, yila yiyian*, this good that like, i. e. this is as good as that.

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

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

## KĀMILARAI.

we have called deprecatory it has the signification of *lest*; as, *buntéa-kvn koa bon bay*, lest I should strike him. With the optative it signifies *that, in order that*; as, *būwil 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, *pule-lay*, salt, saline; *pule-korien* would signify *saltless*, without salt, and *pule-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, *minariv 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, *wonén yēen uwala?* where shall we go? *wonén kān*, I do not know where,—(lit. where indeed?).

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

## WIRADUREL.

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

*Ba, ga, la, wa, balá, gilá, 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.

*Na* 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; *winayabília 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.



K Ā M I L A R A I.

W I R A D U R E I.

COMPOUNDS.

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:

*Munbili* or *bunbili*, to permit; as, *bū*, strike, *būmunbiliko*, to permit to strike; *būmunbān bōn bay*, I permit him to strike; *uma*, to make, *umabunbiliko*, to permit to make (or perhaps, rather, to permit to be made). When *bunbili* is preceded by *mara* it has a passive signification; as, *būmara-bunbili*, to permit to be struck.

*Mali* or *mulī*, to do, to make, gives a causal signification; as, *pitul*, joy, *pitul-mali*, to cause joy, to make joyful,—*pitul-mā bōn bay*, I made him glad. *Kōla*, secret, *kolamulī*, to conceal.

*Buntili* has nearly the same meaning with *mali*; as, *poi*, growing, *poi-buntili*, to cause to grow.

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

*Borili* signifies to cause by some means or agency; as, *tīr-borili*, to break by some means; *tēti-borili*, to kill by some means (as poison).

*Kuli* signifies spontaneous action; as, *tīr-kuli*, 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, *pitul-kakili*, to be glad; *tēti-kakili*, to be dead.

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

*Maiyuli* gives to the verb the meaning of failure or incomplete operation; as, *na*, to see, *na-maiyuli*, to look without observing; *yuru*, to hear, *yuru-maiyuli*, to hear but not to attend. *Bu-maiyā bōn bay*, I

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

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

*Būnili* has a causative force, (perhaps from *bū*, strike,) as, *balu-bunia*, 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, *ṣakoyeli*, to lie, deceive; *piyeli*, to beg, entreat; *turakaiyeli*, to convince.

*Eili*, from *uwali*, 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-bṣṣuli*, to break, *tiir-bṣṣa-bṣṣibili*, 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; *barambaiyali*, 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; *mēligi*, to make or do for another; *baluyeligi*, to die for another.

*Numigi* gives the signification of *before*, *prior to* (in time); as, *yannumigi* (for *yalnumigi*), to speak before or sooner; *tannumigi* for *talnumigi*), to eat before; *balunumigi*, 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*, *ṣa*, *ṣai*, *ba*, *wari*, and the tenses of the verb *ṣiyyi*, to be joined with them to vary their meaning; as, *malay gu yē*, could speak; *yindu gilá malay yinya*, thou oughtest to be; *bumai malay ṣa nal yinga*, I should have been struck. *Bumali yindi bā-du*, I wish to strike; *bumali yindi-dyu ṣiyyi*, I did wish to strike, or would have struck; *bumali-dyu yindi yinguain*, 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.

K A M I L A R A I .	W I R A D U R E I .	
<i>kenta</i>	<i>gira</i>	afraid
<i>morón</i>	<i>múrun</i>	alive
<i>niuwara</i>	<i>talai</i> or <i>dalai</i>	angry
<i>wiraykáy</i>	<i>márgun</i>	ankle
<i>tānān</i>	<i>dainyánana</i>	to approach
<i>kopa</i>	<i>bá gur</i> or <i>bó kur</i>	arm (upper)
<i>taráy</i>	<i>bí</i>	arm (lower)
<i>pimpi</i>	<i>bunan</i>	ashes
<i>baibai</i>	<i>búrguin</i>	axe (iron)
<i>pako</i>	<i>gúingal</i>	axe (stone)
<i>palkā</i>	<i>bíra, mār, gárba</i>	back (different parts of)
<i>kénan</i>	<i>naru</i>	bag
<i>bakai</i>	<i>duray abiranda</i>	bark (of tree)
<i>worowai</i>	<i>bumalgidyál (?)</i>	battle, fight
<i>kakili, bali</i>	<i>yinya</i>	to be
<i>manie, paráy</i>	<i>burbin</i>	belly
<i>tepen</i>	<i>dībílain</i>	bird
<i>poto</i>	<i>búday</i>	black
<i>tikemáp, woropíl</i>	<i>báday</i>	blanket
<i>kómara</i>	<i>kuāïn</i>	blood
<i>bombili</i>	<i>bumbira</i>	to blow
<i>marinawai, narwai, katal</i>	<i>wárgay</i>	boat, canoe
<i>karabáy</i>	<i>marin</i>	body
<i>mula</i>	<i>mula</i>	boil, sore
<i>tepin</i>	<i>dabal</i>	bone
<i>tárama</i>	<i>bargan</i>	boomerang, a missile weapon
<i>terál</i>	<i>budu, yarain, bīri</i>	bough, branch
<i>konuy, konariy</i>	<i>galíngan</i>	bowels
<i>kumborokān</i>	<i>kábuka</i>	brain (see egg)
<i>tiirmali</i>	<i>baygamára</i>	to break
<i>wápára</i>	<i>yámuy</i>	breast
<i>biyai</i>	<i>gargan</i>	brother, elder
<i>kambal</i>	<i>kálmāïn</i>	“ younger
<i>kanā, kiyubóli, wineli</i>	<i>kánana</i>	to burn
<i>baiyaybaiyáy</i>	<i>búdyabudyá-gilgil</i>	butterfly
<i>wóloma</i>	<i>wúluma</i>	calf of leg
<i>karili</i>	<i>baramara, gana</i>	to carry
<i>kalo</i>	<i>takal</i>	cheek
<i>piriwal</i>	<i>ginimalláin</i> (leader)	chief
<i>wanai</i>	<i>waygai</i>	child

KĀMILARAI.	WIRADUREI.	
<i>montyó, yaré</i> (beard), <i>wa-</i> <i>ton</i>	<i>yárāin</i>	chin (or beard)
<i>yareil, yurā</i>	<i>yuruy</i>	clouds
<i>kótara</i>	<i>uta, gúdaru, bundi</i>	club, cudgel
<i>kéarapai</i>	<i>murraín</i>	cockatoo (white)
<i>waiilā</i>	<i>niaran, bilir</i>	“ black
<i>tuksura</i>	<i>baludara</i>	cold (to be)
<i>mamarakán, milkamilka</i>	<i>walgar</i>	collar-bone, clavicle
<i>wali</i>	<i>yanana</i>	to come (also, to go)
<i>karákal</i>	<i>yúyargir</i>	conjuror, doctor
<i>warinwarin</i>	<i>barganbargan, waliwali</i>	crooked, bent, askew
<i>wākan</i>	<i>wāgan</i>	a crow (bird)
<i>kóke, wimbi, winuy</i>	<i>kuki</i>	cup (of bark)
<i>burburuli, karákal-umáli</i>	<i>gūrunbūnmāra</i>	to cure
<i>kunbuntili</i>	<i>bangabira</i>	to cut
<i>unteli</i>	<i>wāgana</i>	to dance
<i>yinálkon</i>	<i>námur</i>	daughter
<i>porokán</i>	<i>yúrungal, yárgan</i>	dawn
<i>teti</i>	<i>balu</i>	dead
<i>piriko</i>	<i>yūrambal</i>	deep
<i>mimali</i>	<i>mīmāra</i>	detain
<i>teti-bali</i>	<i>bāluna</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>mīri</i>	dog
<i>yuki, mōroṅkaí</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, pūrēṅ, tōṅkōri</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>yōna</i>	<i>yūna</i>	elbow
<i>koṅkorōy</i>	<i>yūruin</i>	emu
<i>yaréa</i>	<i>yūrumbay</i>	evening
<i>mēkaṅ, yaikaṅ, poroway</i>	<i>mil</i>	eye
<i>yulksura</i>	<i>yeer</i>	eyebrow
<i>woipin</i>	<i>timit</i>	eyelash
<i>yaroyaro</i>	<i>būndinya</i>	to fall down
<i>képai</i>	<i>wamu</i>	fat, grease
<i>péyay, bintōnkin</i>	<i>babin</i>	father

K Ā M I L A R A I .

*bumili, tuykamali*  
*matara*  
*parakonbi*  
*tireil*  
*koiáy*  
*mákoró*  
*kolabili*  
*kalára, motiy*  
*tiriki*  
*karai, paréay*  
*murabun*  
*yalá, wuruykán*  
*kónuyai, wonkul*  
*yoló, tena*  
*yentare*  
*kóyky*  
*yukili, yu*  
*maróy, maroróy*  
*wóio*  
*tolmun*  
*kawál or kawól*  
*buray, ketay*  
*ketay, wuran*  
*matara*  
*pitul*  
*piriral*  
*karakai*  
*walay or wuluy*  
*parali*  
*bulbul*  
*winal, yakáy*  
*kirika, korunáy*  
*miparai*  
*kapiri, turonpiri, yuruyun*  
*urakiy*  
*nulkanulko*  
*untay*  
*patakaray, kaneiwáy, bōl-*  
*bōy, moane*  
*teti-bōyuli*  
*boinkuli*  
*warombay*  
*kaliptielo*  
*pintili*  
*kintai*

W I R A D U R E I .

*yaminya*  
*mura*  
*bandyan*  
*yulu*  
*win*  
*guya*  
*batambira*  
*yánara*  
*yalan*  
*banay*  
*gurawin*  
*būrimal*  
*gūaygūay*  
*dinay*  
*yūlu*  
*gūngalay*  
*yūna*  
*máruy, wáluin*  
*būguin*  
*tágun-mār*  
*mūrawal*  
*uran*  
*kidyay*  
*mura*  
*gaday*  
*walan*  
*bārabaraiyánana*  
*balay or buluy*  
*wīnayāra*  
*kin or gīn*  
*mīlay*  
*naru*  
*karay, mārīn*  
*parán, girugal*  
*wáluī*  
*gūmbadā*  
*takal-dabal (cheek-bone)*  
*bāndar, wambóin, úluma*  
  
*bálubúnira, bálubūmara*  
*budarbána*  
*buygay*  
*gāliyal*  
*bindyira, bundibundira*  
*kintana*

to find  
 finger (see hand)  
 " little  
 finger-nail  
 fire  
 fish  
 to fish  
 fish-spear  
 flame  
 flesh  
 flower  
 fly  
 fool  
 foot  
 forehead  
 frog  
 to give  
 good  
 grass  
 grave, (mound.)  
 great  
 hair (of head).  
 hair (of body, fur).  
 hand  
 happy  
 hard, (also heavy)  
 to hasten  
 head  
 to hear  
 heart  
 hip  
 honey  
 honey-comb  
 hungry  
 initiated person  
 iron, metal  
 jaw (lower)  
 kangaroo (different kinds of)  
  
 to kill  
 to kiss  
 knee  
 knife  
 to knock down  
 to laugh

K Ā M I L A R A I.	W I R A D U R E I.	
<i>Ƴarapón</i>	<i>miraga</i>	left ( <i>sinistrorsum</i> )
<i>wanban</i>	<i>būyu</i> or <i>būiu</i>	leg
<i>pinkun, wotol</i>	<i>mīki</i>	lightning
<i>weirweir</i>	<i>wirgana</i>	to limp, lame
<i>tumbiri</i>	<i>mundu</i>	lip, upper
<i>welep</i>	<i>wiliy</i>	lip, lower
<i>mūnuy</i>	<i>kanay, gūrahuy</i>	liver
<i>kore</i>	<i>gibir</i>	man
<i>pantemai</i>	<i>mabun</i>	messenger
<i>welep, kuroka</i>	<i>Ƴāin</i>	mouth
<i>kurokun</i>	<i>balubūnidain</i>	murderer
<i>topiy</i>	<i>mugin</i>	musquito
<i>totoy</i>	<i>maragīr</i>	naked
<i>papai</i>	<i>milanda</i>	near
<i>woró, kaleay</i>	<i>uru</i>	neck
<i>tokoi</i>	<i>nūruy</i>	night
<i>nókoro</i>	<i>mūruy</i>	nose
<i>Ƴarombai</i>	<i>dirīban</i>	old man
<i>Ƴaropēen</i>	<i>balāgan</i>	old woman
<i>welai</i>	<i>wilāi</i>	opossum
<i>kirin</i>	<i>yugi, ingil, bandyabandya</i>	pain
<i>ƳariƳari</i>	<i>Ƴarapāraibara</i>	to pant
<i>kirakira, kaneta</i>	<i>burain</i>	parrot
<i>yapay</i>	<i>mūru</i>	path
<i>turali</i>	<i>dura, dana, dirinya</i>	to pierce
<i>nimali</i>	<i>nimara</i>	to pinch
<i>Ƴarawan, warun</i>	<i>gunigal</i>	plain, level
<i>konēn</i>	<i>tandar</i>	pretty
<i>warekuli</i>	<i>warambia</i>	to put up or aside
<i>yeriy</i>	<i>būbil</i>	quill
<i>boariy, koiwon</i>	<i>guāy</i> or <i>guōy</i>	rain (or mist)
<i>kōpāra</i>	<i>gubargubar, gidye, dirun-</i> <i>diruy</i>	red
<i>kotabunbili</i>	<i>winaƳaigūnana</i>	remember
<i>wiyea, wiyayeli</i>	<i>yalūlinya</i>	repeat
<i>nara</i>	<i>tārar</i>	rib
<i>turoon</i>	<i>bumalgāl</i>	right ( <i>dextrorsum</i> )
<i>Ƴaroparop</i>	<i>wadarwāda</i>	rough
<i>poropkul</i>	<i>yawai</i>	round
<i>marali, tululi</i>	<i>bunbāna</i>	to run
<i>puna</i>	<i>karai</i>	sand
<i>nakili, na</i>	<i>Ƴana</i>	to see
<i>kōmarā</i>	<i>guāl, dugui, gūrumān</i>	shadow
<i>koian</i>	<i>gīal</i>	shame
<i>Ƴoitiy, ponkoy</i>	<i>bungul</i>	short

K Ā M I L A R A I .

W I R A D U R E I .

<i>meray</i>	<i>kana</i>	shoulder
<i>mɔni</i>	<i>ingil</i>	sick
<i>korɔbɔɔ</i>	<i>yali (?)</i>	side (of body)
<i>korɔn, mupai</i>	<i>tilman</i>	silent
<i>meya</i>	<i>kayan</i>	sinew
<i>witili</i>	<i>bábira</i>	to sing
<i>yalawali</i>	<i>winya</i>	to sit
<i>bakai</i>	<i>yuláin</i>	skin
<i>kapara</i>	<i>tapal, dabal (bone)</i>	skull
<i>parabo</i>	<i>yurairirinya</i>	to sleep
<i>miti, warea</i>	<i>bubai</i>	small
<i>maiya</i>	<i>turuy</i>	snake
<i>yinal</i> }	<i>urumáin</i>	son (used by men)
<i>karakoy</i>	<i>yuluygal</i>	son (used by women)
<i>taiól</i>	<i>múrumban</i>	son, eldest
<i>nayun</i>	<i>umbidyay, yulainin</i>	son, youngest
<i>marai</i>	<i>güdi</i>	song
<i>warai</i>	<i>túlubay</i>	soul, spirit
<i>porebai (m.), porekanbai (f.)</i>	<i>tulu</i>	spear
<i>tonoy</i>	<i>nuban</i>	spouse (husband or wife)
<i>pönkele or bünkili</i>	<i>walay</i>	stone
<i>kiakia, kaigu</i>	<i>būmara</i>	to strike
<i>wunal</i>	<i>wálan</i>	strong
<i>panal or panól</i>	<i>iraibay</i>	summer
<i>kɔnbɔl</i>	<i>irái</i>	sun
<i>watpuli</i>	<i>dundu</i>	swan
<i>porei</i>	<i>bāmbinya</i>	to swim
<i>yüirmali</i>	<i>pámirgal, güinwal</i>	tall
<i>buloinkoro</i>	<i>baranmara</i>	to tear
<i>koteli</i>	<i>daray</i>	thigh
<i>kaleariy</i>	<i>winayána</i>	to think
<i>wámará</i>	<i>kate</i>	throat
<i>tonkánbeen</i>	<i>wámar</i>	throwing-stick, lever
<i>mölo</i>	<i>pityar</i>	thumb
<i>yirvli</i>	<i>múrubarái</i>	thunder
<i>pira</i>	<i>bāndára</i>	to tie
<i>katal</i>	<i>bira</i>	tired
<i>talan</i>	<i>kátal</i>	tobacco
<i>tera, yunturu</i>	<i>táláin</i>	tongue
<i>koyoy</i>	<i>iray or yiray</i>	tooth
<i>kólai</i>	<i>yúray</i>	town or camp
<i>tokól</i>	<i>mátan</i>	tree, wood
<i>nupuli</i>	<i>keri</i>	true
<i>pilapai</i>	<i>nabinbira</i>	to try, to measure
<i>tarakel</i>	<i>gúlgun</i>	valley, pit
	<i>bayil</i>	vein

KĀMILARAI.	WIRADUREI.	
<i>palē</i>	<i>gurai, yiaŋ</i>	voice, language
<i>mulamali</i>	<i>mūlamulāŋ</i>	to vomit
<i>pātrō, kokōin, kaliŋ, yero,</i> <i>yaŋōŋ</i>	<i>kaliŋ</i>	water
<i>turōl</i>	<i>yurun</i>	well, not sick
<i>kinuŋ</i>	<i>giwa</i>	wet
<i>wepe, wībi</i>	<i>kirār</i>	wind
<i>koro</i>	<i>dirildāriŋ</i>	windpipe (also, reed)
<i>tākara</i>	<i>bābaŋ, baŋudai</i>	winter
<i>yuraki</i>	<i>wārgun</i>	wise, skilful
<i>nokaŋ</i>	<i>inār</i>	woman
<i>wōpara</i>	<i>ūgal, bāgurgan, narmay</i>	young man (unmarried)
<i>marakēen</i>	<i>mīkiŋay, mūgugay</i>	young woman (unmarried)



## S E N T E N C E S.

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 Kāmlarai 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.

### K Ā M I L A R A I.

*Īān ke bi? Īātoa, B—*  
 who \* thou I  
*Īān ke ūni? ūnoa?*  
 who \* this that  
*Kore ūni; nukūy ūnoa*  
 man this woman that  
*Mīnariy ke ūni?*  
 what \* this  
*Warai ta ūni*  
 spear \* this  
*Mīnariyko ke ūnoa?*  
 what for \* that  
*Turūliko*  
 spearing for

*Īānto bin wiyā?*  
 who thee told  
*Nīuwoa tia wiyā*  
 he me told

### W I R A D U R E I.

#### SIMPLE NOMINATIVE CASE.

*Īāndi wa-ndu? Īadu, B—* Who art thou? It is I,  
 who \* thou I B—  
*Īāndi yidi? yana?* Who is this? that?  
 who this that  
*Gibir yidi; inar yana* This is a man; that is  
 man this woman that a woman.  
*Mīnary yidi ba?* What is this?  
 what this \*  
*Tulu ba yan* It is a spear.  
 spear \* this  
*Mīnangu ba yila?* What is that for?  
 what for \* that  
*Turiligu* To spear with.  
 spearing for

#### ACTIVE NOMINATIVE.

*Īāndu nyal yē?* Who told thee?  
 who thee told  
*Gūin nal yē* He told me.  
 he me told

## KĀMILARAI.

*Iali noa tia wiyā*  
this he me told  
*Iali bountoa tia wiyā*  
this she me told  
*Iali noa vni umā*  
this he this made  
*Minariyko bōn bŭnkula tēti*  
what him struck dead  
*Nukuyko. Pontimaiko*  
woman messenger  
*Wakunto minariy tatān?*  
crow what eats  
*Minariyko wākun tatān*  
what crow eats  
*Nayūnto tia pitōl-mān*  
song me glad makes

*Kolaito tia bŭnkula wōkatinto*  
stick me struck above-from

*Iānūmba noa vni yināl?*  
whose he this son  
*Emoumba ta*  
mine it  
*Ialikoba bōn*  
this - of \* he  
*Minariykoba vni*  
what - of this  
*Wonta-kal bara?*  
where - of they

*England-kal bara*  
England of they  
*Buyai-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.

*Iidi gibiru nal-ye*  
this man me told  
*Iidi inaru nal ye*  
this woman me told  
*Iidi guin yana yina mē*  
this he that this made  
*Minyalu yin balu-buni ba*  
what him dead struck \*  
*Inaru. Wabandu*  
woman messenger  
*Minyay wāgandu tālgi?*  
what crow eats  
*Minyalu tālgi wāgan?*  
what eats crow  
*Kalmalyidyahu nal gatāy-*  
singing me glad  
*yilinya*  
makes

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

## GENITIVE.

*Iaygu uramān yina ba?*  
whose son this \*  
*Iadi bial balā na*  
mine indeed \* it  
*Iinagu la yin*  
this - of \* he  
*Minyaygu la yina ba*  
what of \* this \*  
*Minyay yaingulia yurambay-*  
what they country  
*gan?*  
of  
*Iaingulia balā England-gan*  
they \* England of  
*Dalangu balā na*  
to-day-of \* it  
*Iina 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.

*Madandu bundin yatiawalyuri*  
stick struck me - above  
above, and struck me.

*durini a nal*  
hit \* me

Whose son is this?

It is mine.

He is this man's.

To what does this be-  
long?

Of what country are  
they?

They are English.

Recent: of the present  
day.

This is the blood of a  
fish.

I belong to the gover-  
nor's place.

I belong to the governor.

K Ā M I L A R A I.

*Murorókoba korekoba*  
good - of man - of

*Makoro bi yuwa*  
fish thou give  
*Ānñny? Piriwoko?*  
whom - to chief - to  
*Keawai, yirooy bo*  
no thee-for only  
*Karai tia yuwa emoy y takiliko*  
flesh me give me - for eat - to  
*Yuriy bi wala nyikoy y-kinko*  
away thou go him - to  
*Ānñkinko? Piruwoko?*  
whom - to chief - to

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

W I R A D U R E I.

*Maruy gibirgu*  
good man-of

DATIVE CASE.

*Guya yunga*  
fish give  
*Ānñgu la? Ginimaitingu ā?*  
whom-to \* leader - to \*  
*Wirai, guyuyan-nu-gu*  
no self - thy - for  
*Banay ti yunga taligu*  
flesh me give eat - to  
*Birumbatā, yana yuan*  
depart go to him  
*Ānñunda la? Ginimaitingu*  
whom-to \* leader - to  
*ba?*

\*

*Tāgu lā bangalgu?*  
what \* place - to  
*Dirindaingu*  
to Wellington  
*Englandgu*  
to England

Belong to a good man.

Give the fish.

To whom? to the chief?

No, for thyself.

Give me flesh to eat.

Be off! go to him!

To whom? to the chief?

Whither?

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

ACCUSATIVE CASE.

*Ānto bōn būnkola tēti*  
who him smote dead  
*kulwōn?*  
stiff

*Ānñny? Birabānny*  
whom Biraban

*Ātoa bōn turā*  
I him speared

*Turā bōn bāy*  
speared him I

*Kaiōla bōt not n. Ānñny?*  
call her whom

*Ūnyy yōy ūnoanny yukuy*  
there yonder that woman

*Mānkiyi kora ūnoanny*  
take not that

*Mara bi ūnoanny*  
take thou that

*Āndu yin balu buni?*  
who him dead smote

*Āndi ba? Birabān*  
whom \* B—

*Ādu yin tuni balā*  
I him speared \*

*Ādu yin tuni*  
I him speared

*Ūlāngā-na. Āndi lā ba?*  
call - her whom \* \*

*Āna inar yanain*  
that woman there

*Karia gāyga yila*  
not take that

*Āindu yila gāyga*  
thou that take

Who killed him?

Whom? Birabān.

It was I who speared  
him.

I speared him.

Call her. Whom?

That woman there.

Do not take that.

Take that.

## KĀMILARAI.

*Mara vnti-kal*  
take this of  
*Makoro tia yuwa*  
fish me give  
*Itunvn bānūy*  
give-will I - thee  
*Pontimān tia barān*  
throw me down  
*Makoro bi tūvla waraito*  
fish thou spear spear-with  
*Tibin bi buwa musket-to*  
bird thou strike musket-with

*Wiyala bōn*  
tell him  
*Wiyala binūy*  
tell thou - him  
*Būnkula tia. Wonnē?*  
struck me where  
*Wolvūy tia noa wirēa*  
head me he hit  
*Mīnariy bo bali wiyalā?*  
what indeed we - two say  
*Itānto vnoanvūy umvūvn*  
who that make - will

## WIRADUREI.

*Gayga gulbir yidi*  
take some of this  
*Guya ti yūnga*  
fish me give  
*Itadu - nu wari yūngiri*  
I - thee \* give-will  
*Wanān balā nal*  
thrown \* me  
*Guya turā tubu - durātu*  
fish spear spear - with  
*Dibilain birumbā bārīma -*  
bird shoot musket -  
*durātu*  
with

*Italā yīn*  
tell him  
*Itindu yīn yalā*  
thou him tell  
*Bumān balā nal. Tūga lā?*  
struck \* me where \*  
*Balayga nal guin bumē*  
head-on me he struck  
*Mīnyala li yali yali ba?*  
what \* say we - two \*  
*Itāndu wari mara - malgiri*  
who \* make-will (yīn  
understood.)

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?

## VOCATIVE CASE.

*Ela! kaai tanān vntiko*  
Ho! come approach hither  
*Wau! kaai! kaai! karakai*  
Ho! come come hasten

*Ya! padu yera tain yanā*  
Ho! I say hither come  
*Ya! barabarai tain yanā!*  
Ho! quick hither come  
*bunbatatā!*  
hasten

I say, come hither!  
Come quickly; make haste.

*Bovpkaļinvn wāl bāy waita*  
arise-will \* I depart  
*biyūy baitako emotū ytake,*  
father - to my - to,  
*yatvn wiyūvnvn wāl bōn,*  
and say - will \* to him,  
*Biyūy, yarakai bāy umā*  
father evil I did  
*mikān ta morokoka yatvn*  
presence \* heaven - to and  
*yirovūkin*  
thee - to

*Baraygari - dyu wāri yana-*  
arise - will I \* go -  
*giri - dyu - bu babīndya - ti,*  
will - I also father - to, my  
*yalgiri - bu pagwala, Ya*  
say - will - also him - to O  
*Babīndyi, padu wilidyal*  
father - my, I before  
*yinyunda wamay*  
thee - to evil  
*malgunain*  
did.

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

K Ā M I L A R A I.

*Koakilān bara*  
quarrelling they  
*Ānkaī ?*  
whom - about ?  
*Ānkaī kān !*  
whom - about indeed  
*Mīnariytin ? Mīnariytin*  
what - about what - about  
*kān !*  
indeed  
*Makorīy yatun koretin*  
fish - about and man - about  
*Ānkin - biruy unī pun-*  
whom - from this mes-  
*timai ?*  
senger ?  
*Jehovaka - biruy, Piriwula -*  
Jehovah - from chief -  
*biruy*  
from  
*Wontaka - biruy noa ?*  
where - from he  
*Wokaka - biruy morokokabiruy*  
above - from heaven - from  
*Mīnariy - biruy unoa umā ?*  
what - from that made  
*Kolaibiruy. Brass - biruy*  
wood - from brass - from  
*Yurīy bi wala emoykin - biruy*  
away thou go me - from  
*Yelawala bi emoy - katoa*  
sit thou me - with  
*Ān - katoa bovntoa*  
whom - with she  
*Nani - katoa ba*  
Nanny - with \*  
*Wonta - kaloa noa uwā*  
where - by he went  
*Koruy - koa*  
bush - by

W I R A D U R E I.

ABLATIVE CASE.

*Āingulia guondilataigunana* They are quarrelling.  
they quarrelling  
*Ānundi bai ?* About whom ?  
whom - about \*  
*Ānundi gā !* I do not know about  
Whom - about indeed whom.  
*Mīnyali ba ? Mīnyali gā !* About what ? I know  
what about \* what about indeed not.  
*Guyadi, gibirbandi or* About the fish and the  
fish - about men - about men.  
*(gibirgalandi).*  
*Ānundi yina wabandu* From whom is this mes-  
whom - from this messenger senger ?  
*buogē ?*  
came  
*Joba - di, Ginimaltaindi* From Jehovah, the King.  
Jehovah - from leader - from.  
*Tūdi yin tain baygali* Whence did he come ?  
whence he here place - from  
*buogē ?*  
come  
*Murubiri yatiewalyuri* From heaven above.  
heaven - from above - from  
*Mīnyali yin bunmān ?* Of what is that made ?  
what - from that made  
*Matandi. Gumbatadi* Of wood. Of metal, &c.  
wood - from metal - from  
*Birumbatā yanundi* Go away from me.  
depart me - from  
*Widyā yanunda - durei* Sit with me.  
sit me - with  
*Āndi - durei gara na ba ?* With whom is she ?  
whom with \* she \*  
*Nani - durāta na* She is with Nanny.  
Nanny - with she  
*Widyuy - yūrgu yin yanain ?* Which way did he go ?  
where - by he went  
*Uruin biramali* Through the bush (fo-  
through bush rest).

## KAMILARAI.

*Kokiroa bay uwā*  
house - by I came  
*Wonv̄y ke wurubil?*  
where \* cloak  
*Birabān-kinba*  
at Birabān's  
*Onti-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 \*

*Tibinto noa tatān*  
bird he eats

*Ūali noa tibinto pitān*  
this he bird drinks

*Ūni tara tibin bi bunkv̄la tēti*  
these they bird thou smote dead

*Ūintoa bo ta v̄noa kore*  
thou only \* that man

*Yakoai noa maiyako pvtin̄n,*  
how he snake bite  
*teti koa kauwil kore?*  
dead for may be man

*Tirako yikoumbako*  
teeth - with his - with

*Wibi v̄ni kauwv̄l kv̄tān*  
wind this great is  
*Kauwan, kauwv̄l lay v̄ni*  
yes, great \* this  
*Kapirān bay kv̄tān*  
hungry I am

## WIRADUREI.

*Ūadu yiriage milmadi* I came by the house.  
I passed house - by  
*Tā-gara badyūun?* Where is the skin-cloak?  
where cloak  
*Birabān-birv̄nga* At Birabān's.  
at Birabān's  
*Ūidila baygali. Ūidiala* From this place. From  
this place - from that that place.  
*baygali*  
place - from

*Minyan̄n gibrigal buogara* How many men are  
how - many man - of come coming?  
*bā?*

\*  
*Ūunbai gibrigal bial buogara* Only one man is coming.  
one man - of only comes

*Ūunbai-ḡunbāi bial. [Gulbir]* Only a few.  
few only some

*Dibilāntu tālgi* The bird eats.  
bird eats (habitually)

*Ūina dibilain pagu widyera* This is the bird that  
this bird that drinks drinks.

*Ūinagulia dibilain p̄ana yindu* These are the birds that  
these bird that thou you killed.  
*bala-buni*  
dead - smote

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

*Widyupahy turv̄ngu batalgi* How does the snake bite  
how snake bite in order to kill?  
*balu-buntaligu?*

dead - strike - to  
*Iray-gun-durātu* With his teeth.  
teeth - his - with

## THE NEUTER VERB.

*Murowal balā girar* It is a high wind.  
great \* wind

*Ūā, walanbāy* Yes, very strong.  
yes, strong - very

*Girugal balā-tu* I am hungry.  
hungry \* I

K Ā M I L A R A I .

*Ūn vnti kutān*  
who here lives  
*Bara bo vnti kutān*  
they only he live

*Kiakia bay kakevni vni yorokān*  
conqueror I was this morning  
*Buka bay kakula*  
angry I was  
*Kumba bay kakēn Sydney-ka*  
to-morrow I shall-be Sydney-at

*Kunvn ta vni murorōy*  
will - be \* this good  
*Ūn ke kiakia kunvn?*  
who \* conqueror will - be

*Mvka noa teti kunvn*  
perhaps he dead will - be  
*Kabo bay kunvn Sydney-ka*  
soon I shall - be Sydney - at

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

*Kaiyu kān bāy*  
able indeed I  
*Kaiyu korien bay*  
able not I

*Wirobulikān bara yikovmba*  
followers they him - of

*Pirapirā bara kakilin ūnteli-*  
tired they becoming dancing-  
*tin*  
by

*Wunvl vni kakilin*  
summer this becoming

W I R A D U R E I .

*Ūndi yini la wigi* Who lives here?  
who here \* lives  
*Ūnaingulia guyupan-guy* They themselves live  
they selves - their here.  
*yini wigi*  
here live

*Balātu wāri waraturiyārini* I was conqueror this  
\* I \* conquered - to - day morning.  
*Ūadu mān wāri talai-bilāy* I was angry.  
I \* \* angry - very  
*Ūadu Sydney-dya yiyaria-* I shall be at Sydney to-  
I Sydney - at shall - be morrow.  
*wagiri*  
to-morrow

*Ūina gilā wāri maruy yiygiria* This will be good.  
this \* \* good will - be  
*Ūndi waraturidyain yiygiri* Who will be conqueror?  
who conqueror will - be  
*ba?*

\*  
*Yamaga balu yin yiygiri* Perhaps he will be dead.  
perhaps dead he will - be  
*Guogvain-tu wari Sydney-dya* By-and-bye I shall be in  
soon I \* Sydney - at Sydney.  
*yiygarigiri*  
shall - be

*Ūunbai guola giwanga-tu wari* In another moon I shall  
one other moon - in - I \* be.  
*yiygiri*  
shall - be

*Ūadu walan balā* I am powerful.  
I strong \*

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

*Ūaingulia turulgaltaingalay-* They are his followers.  
they followers -  
*gu lā*  
his \*

*Wagayidyālu yaingulia* The dancing is tiring  
dancing them them.  
*malubungambira*  
tires

*Yireibay buogalgunana* Summer is coming.  
summer is - coming

## KĀMILARAI.

*Store-kaba kakilin bovntoa*  
store - at is - living she  
*Kapiri bay kakiliela*  
hungry I was  
*Musket tia katāla Sydney-ka*  
musket me was Sydney - at  
*Kinta bay katāla, yakita*  
afraid I was now  
*keawai*  
not  
*Unta bay katāla yuraki Eng-*  
there I lived formerly Eng-  
*land-ka*  
land - in  
*Mōrōn noa kakilinon*  
alive he will-continue-being,  
*teti-korien*  
dead - not  
*Wibi kakililin warēa*  
wind is - becoming small  
*Itaoa bo*  
I only  
*Kakillān bali bovntoa*  
live - together we - two she  
*Yakoai bay teti kōmōnbinon*  
how I dead let - be - shall  
*bōn*  
him  
*Kakilai-koa bali*  
may-remain-that we-two  
*muroi*  
peaceful  
*Mvni noa katēakan*  
sick he is - again  
*Yanoa, mvni koa noa katēa-*  
do - not, sick lest he may -  
*kun*  
be  
*Mvni kunon bāy ba*  
sick shall - be I if  
*Itān ke teti kōmaiṅā*  
who \* dead being - near - was

## WIRADUREI.

*Stōr-ra na wigunawana*  
store - at she is - living  
*Girugal balā-tu yini*  
hungry \* I here  
*Barima balā-dyi Sydney-dya*  
musket \* mine Sydney - at  
*Itadu gielgunagi, wirai-atu*  
I afraid - was, not - I  
*yantul*  
now  
*Itadu mān wigunagi yani*  
I \* lived there  
*England-da*  
England - in  
*Itin murun wigigu yumbul*  
he alive live - to always  
*bu wirai balu-numigiri*  
also not dead ? will  
*Girar bubai yindyurinya*  
little wind growing - is  
*Itadu guynṅān*  
I indeed  
*Na yaliguna murun-*  
she us - two - of alive -  
*yamigiri*  
stay - together - will  
*Widyu-yura-tu yina-guluy*  
what - by I that - through  
*mali balu guṅ*  
make dead him  
*Itindi-dyu gamānga yali*  
wish - I we - two  
*yabiligu*  
*Itin iygil yialinya*  
he sick is - again  
*Kāria, ya yin ingil yiygiri*  
do - not, or he sick will - be  
*Yantu-tu iygil malay yini*  
if I sick should be  
*Itandi gara yalaiman baluni*  
who almost died

She is living at the store.  
I was hungry.  
I had a musket at Sydney.  
I used to be afraid, but am not now.  
I used to live in England.  
He is going to live for ever, and not die.  
The wind is lessening.  
It is I myself.  
She and I will live together (marry).  
How shall I cause his death?  
I wish that you and I may be at peace.  
He is sick again.  
Do not, lest he be ill.  
If I should be sick.  
Who nearly died?



K Ā M I L A R A I.

*Teti bay kumaiyā*  
 dead I being - near - was  
*Piriwul bi ba kapa pitul*  
 chief thou if hadst-been glad  
*yaiya bay kapa*  
 then I had - been  
*Kapa bi ba vuta yoro-*  
 had-been thou if there this -  
*kān ta, nūpa yaiya banūy*  
 morning \* had-seen then I-thee

*Koron kauwa, tunkiye kora*  
 quiet be wail not  
*Kakila nura pitul-kakiliko*  
 continue ye glad to - be  
*Murōn bōn kummbila*  
 alive him let - be  
*Kauwa bi teti kakiliko*  
 yes, thou dead to - be  
*Kummbinun banūy piriwul*  
 be - let - will I - thee chief  
*kakiliko*  
 to - be

*Piriwul bi kateaka*  
 chief thou be - again  
*Piriwul bōn kummbiŋi kora*  
 chief him let - be not

W I R A D U R E I.

*Ūadu gara yalaiman baluni* I was near dying.  
 I almost died  
*Ūāntu-ndu yingga yini king* If thou hadst been king,  
 if thou been wast I should have been  
*gataŋ gilā-tu yingga yilinyi* pleased.  
 glad then - I been  
*Yūntu-ndu panala yingga yidyi* If thou hadst been there  
 if - thou there been this this morning, I should  
*yarin yāni malaŋ gila nyal-* have seen thee.  
 morning saw should then thee-  
*tu*

I  
*Tilmaŋ yingga, karia yungga* Be quiet, do not cry.  
 quiet be do - not cry  
*Ūingga yindugirbaŋ gamaŋga* Be at peace you.  
 be ye peace - in  
*Murun yin wia bari* Let him live.  
 alive him live let  
*Ūa balugiri mān-du* Yes you are to die.  
 yes die - will surely - thou  
*Ūimambilgiri-dyu-nu king* I will permit thee to be  
 be - let - will - I - thee king.  
*yinggi*  
 to be  
*King yialidyā* Be king again.  
 be - again  
*Karia yin king yimambia* Let him not be king.  
 not him let - be  
*yinggi*  
 to - be

ACTIVE VERBS.

*Minariŋtin biloa būnkola?* *Wargubaga nyal guin bumē?* Why did he beat you ?  
 what - for he - thee struck what - for thee he struck  
*Ūni būlun būnkola noa* *Ūinana bula yana guin* These are the two that  
 these them - two struck he he struck.  
*bumē*  
 struck  
*Ūānnuy būnkola?* *Ūāndi gara bumān?* Who was struck ?  
 whom struck who struck  
*Wiyala bi tia, mupaiyi kora* *Yalā-nal, karia gunuy-ya* Tell me, do not conceal  
 tell thou me conceal not tell me do - not conceal it.  
*Ūali noa tia būnkola* *Ūina yin yugu nal bumē* This is he that struck  
 this he me struck this he that me struck me.  
*Minariŋko biloa būnkola?* *Minyay-dwātu nyal bumē?* With what did he strike  
 what - with thee - he struck what - with thee struck you ?

## KĀMILARAI.

*Matarō yikovmbako*

hand - with his - with

*Būwil koa bōn kaiya korien*  
strike would him able not*bāy*

I

*Kotira bi tia yuoa buwil*  
cudgel thou me give may - beat*koa bōn bāy*

that him I

*Būmba bota bon bay,*  
had - struck surely him I,*wonto bay ba kinta kân*

but I \* afraid indeed

*kākula*

was

*Būnkevn bon bay*

struck - to-day him I

*Būnon bon bay kabo*  
strike - will I him presently*Bunkilaibân kora nura*  
strike - one - another not ye*Bunkilîn bōn bara yakita*  
are - beating him they now*Bunkiliēla bon bay tanân*  
was - beating him I approaching*bi ba uwā*

thou when came

*Buntāla tia bara wonai bām-ba*  
beat me they child I \**Bunkililîn noa wheat*  
beating - continually he*Īnbo nura bŭnkilân*  
who only ye fight - together*Bŭnkilāla bara bo bara*  
fought - together they only they*bo*

only

## WIRADUREI.

*Mara-durātu-guy-gu*

hand - with - his - with

*Bumara malay yin-dyu wirai* I would strike him, but  
strike would him - I not am not able.*balā-tu mal*

\* I able

*Īādi mudunay bumalia-tu* Give me a cudgel, that I  
give - me cudgel may - beat - I may beat him.*yin*

him

*Bumē malay-yai yin-dyu* I should certainly have  
struck should - have him - I struck him, but I was*giebilāniyatū*

afraid - was - but - I

*Balā yin-dyu bumalyarini*

\* him I struck - to-day

*Guaiū-tu yin bumalgiri*  
presently - I him strike - will*Karia-ndugir bumalaigu-*  
do - not - ye be - striking - one -*nata*

another

*Bumalawagunūna yin*  
are - now - beating him*guingulia bial*

they indeed

*Bumalgunani yin-dyu*  
was beating him I*yantundu buogē*

when thou camest

*Guāngulia nal bumē yantu-tu* They beat me when I  
they me beat when - I was a child.*wangai yini*

child was

*Yura mudira guin*  
wheat threshes he*Īandu gara nyunda balāga* Who are fighting with  
who with - thee \* you?*bumalana*

fighting - together

*Īaingulia bumalatēgunani* They fought among  
they were fighting together themselves.

## K A M I L A R A I.

## W I R A D U R E I.

<i>Bunkilála</i>	<i>bali noa</i>	<i>Yantu Mingan yaliguna burai-</i>	When — and I were
fought - together	we - two I	when M— we - two chil-	children, we used to
<i>Bulai wonai bali noa ba</i>		<i>girbay, bumalejawaigunain</i>	fight together.
B— child	we - two I when	dren used - to - fight - together	
<i>Bunkilovun bula</i>		<i>Bula gara bumalagiri</i>	They two will fight.
will - fight	they	they - two will fight	
<i>Yanou bünkiyi kora</i>		<i>Karia bumä</i>	Do not strike.
do not strike	not	do - not strike	
<i>Bünkilaikin</i>	<i>bali</i>	<i>Birabadin yin yaliguna</i>	He and I will fight to-
will - fight - to-morrow	we - two	he we - two	morrow.
<i>noa kumba</i>		<i>bumalaiyariawagiri</i>	
he to-morrow		fight - to-morrow - will	
<i>Ñakovnta ke bara bünkilovun</i>		<i>Widyuyga gundu yaingulia</i>	When will they fight ?
when * they fight - will		what - in they	
		<i>bumalagiri</i>	
		fight - will	
<i>Kumba kën ta</i>		<i>Ñani gunuy gwola</i>	The day after to-mor-
to-morrow		other	row.
<i>Kumba kabo</i>		<i>Guoguin yingariawagiri</i>	By-and-bye, to-morrow.
to-morrow presently		presently it - will - be to-morrow	
<i>Waita - kolañ bay bünkiliko</i>		<i>Barimadi - dyu yantul</i>	I am going to shoot with
depart - about - to I smite - to		musket - with - I now	a musket.
<i>musketto</i>		<i>birumbali</i>	
musket - with		to - shoot	
<i>Wiyala bon buwil koa bön</i>		<i>Ñin yala yin bumali</i>	Tell him to beat him.
tell him may - beat that him		him tell him to - beat	
<i>Buwil bay Patty - nuy</i>		<i>Patty bumali yindidyu</i>	I wish to beat Patty.
would - beat I Patty		to - beat wish - I	
<i>Yari bi nütinon</i>		<i>Karia warainyar yinga</i>	Do not wait, lest you be
not thou wait - will		do - not be	beaten.
<i>büntéakvn koa bin</i>		<i>bumagiri nyal yain</i>	
may - not - beat that thee		will - beat thee else	
<i>Bünon noa tia ba turula</i>		<i>Yantu guin nal bumalgiri</i>	When he strikes me,
shall - strike he me when spear		when he me shall - strike	spear him.
<i>yaiya binuy</i>		<i>durä yantu yin</i>	
then thou - him		spear then him	
<i>Bumaiyā tia wonta bay ba</i>		<i>Bumai malay - ya nal yina</i>	I should have been struck,
struck - almost me but I *		struck would - have me there	but I ran away.
<i>mvrä</i>		<i>ya - tu bunboiawani</i>	
ran		but - I ran - away	
<i>Keawarän tia bümbe,</i>		<i>Wirai malay - ya - nal bumän</i>	I should not have been
not me had - struck,		not would - have - me struck	struck if I had re-
<i>kapa bäm ba vnti - bo</i>		<i>yantu - tu wigunän yini</i>	mained here.
had - been I if here - only.		if I had - dwelt here	

## KĀMILARAI.

*Yuriḡ binuḡ buntéaka*  
away thou - him strike - again  
*yakita*  
now

*Wiya bon bay bumba,*  
say him I had - struck  
*bumba yaiya bi tia*  
had - struck then thou me

*Yari bōn buntēa - kuvun*  
not him shall - strike - again

*Bumvnbia bi tia*  
let - strike thou me

*Bumvnbilin bon bay*  
permitting - to - strike him I

*Bumvnbii kora bōn*  
let - strike not him

*Bumvnbila bi tia bōn*  
let - strike thou me him

*Bunkilā nura*  
be - striking - one - another ye

*Wakōlo binuḡ buwa*  
once thou - him strike

*Ma buntéaka tia*  
do strike - again me

*Būmvnbila binuḡ buwil*  
let-strike thou-him may-strike  
*koa noa tia*  
that he me

*Yakoai, būwil koa barvñ bāḡ*  
mind; may-beat that them I

*Kinta kora bi, keawarān bin*  
afraid not thou, not thee  
*būvñ*

shall - beat

*Kora-koa bi tia buntān?*  
why - not thou me strikest

*Buwa binuḡ*  
strike thou him

*Bunkia binuḡ*  
strike-to-morrow thou-him

*Bunkili-tin noa murā*  
fighting-from he ran-away

## WIRADUREI.

*Yana bindyilaliawata*  
go strike - again - instantly

*yin yantul*  
him now

*Yantu yin - dyu yingga bumē*  
if him - I been struck,  
*guol gilā yindu nal yingga*  
again then thou me been

*Karia yin bumaiialigigu*  
not him to - strike - again

*Bumaimambilguān yanal*  
be - struck - permitted me

*yindu*  
thou

*Bumalmambilgunana yin-dyu*  
permitting - to - strike him - I

*Karia bumalmambia*  
not let - strike

*Bumali yin - dyu*  
to - strike him - I

*Bumalagunata*  
be - striking - one - another

*Bumā punbatā yin mal*  
strike once him

*Bumalātidya nal*  
strike - again me

*Bumalmambia yin yana nal*  
let - strike him that me I may be beaten by  
*tien bumaiibitigaiā-*  
by-him struck-accordingly-

*ligiri*  
again-shall-be

*Baraḡga bumali yinggulia-tu*  
Stand aside, that I may  
away that-may-beat them I beat them.

*Karia gīala, wirai nyal*  
Fear not, thou shalt not  
not fear, not thee be beaten.

*bumaiyawagiri*  
beat - shall

*Būmara бага ti indu wirai?*  
Why dost thou not beat  
strikest why me thou not me?

*Buma yin*  
Strike him.  
strike him

*Iin bumalyariawata*  
Strike him to-morrow.  
him strike to-morrow

*Bumalaxidyali bunbāmbilāni*  
He ran away on account  
fighting - from ran - away of the fighting.

K Ā M I L A R A I.

W I R A D U R E I.

<i>Kauwōl uoa bunkilikāne</i> great that striking-instrument	<i>Īanain gara murowal</i> that great strike with.	That is a great thing to
	<i>minyambul bumalagigu-</i> where - by to - strike	
	<i>durātu</i> by - means - of	
<i>Uoa ta noa bunkilikān</i> that * he striker	<i>Īanala tultain balā</i> that striker *	That is the striker.
<i>Īali noa bunkilikānto</i> this he striker	<i>tia Īina tultain yuna nal bumē</i> me this striker that me struck	This is the striker that struck me.
<i>bunkōla</i> struck		
<i>Bunkiye bara uoa kore</i> fighter they that man	<i>Īanaingulia bumalatain-galay</i> they fighters	They are the fighters.
	<i>balā</i> *	
<i>Waita-kolay bay bunkilaiy āl-</i> depart-about-to I fighting-place	<i>Tinmaingu-tu yanana</i> battle-field-to I go	I am going to the field of battle.
<i>kolay</i> towards		
<i>Buntōara bay yali-birōy bon</i> struck I this - by him	<i>Nal bumani dyin</i>	I was struck by him.
<i>Bunkili-tin bāy kutān vnti</i> fighting-from I am here	<i>Bumalayidyali-diyu yinala</i> fighting - from I here	I remain here because of the fight.
	<i>winya</i> remain	
<i>Mvni yeen kapaiyin bunkili-</i> sick we suffering striking-	<i>Iygil balā yiani uruin</i> sick * we through	We are ill through fight-
<i>birōy</i> from	<i>bumalyidyali</i> fighting	ing.
<i>Īali tia loa buntōarō bunkōla</i> this me he stricken beat	<i>Īina mayar gibir yāndu nal</i> this wounded man who me	This is the wounded man who beat me.
	<i>bumē</i> beat	
<i>Wonoy ke bara buntoara?</i> where * they struck	<i>Ta ga yagugulia bumani?</i> where those struck	Where are those that were struck?
<i>Buntoarin bara teti-</i> wounded-being-by they dead-	<i>Mayar-galandi baluni</i> wounds - by died	They died of their wounds.
<i>kakōla</i> became	<i>yagugulia</i> those	
<i>Minaring bi umān? Warai</i> what thou makest spear	<i>Minyay ga-ndu mara? Tulu</i> what * thou makest spear	What dost thou make? A spear.
<i>Īanto vni umā? Īali</i> who this made this - one	<i>Īandu mē yina? Yugu</i> who made this this - one	Who made this? This person.

## KĀMILARAI.

## WIRADUREI.

<i>Itanto tia murōn umōnōn</i> who me alive will - make	<i>Itandu nal murungurwalgiri</i> who me alive will save	Who will save me alive?
<i>Itanto vnoa pōnōl umā.</i> who that sun made?	<i>Itandu yirei bunmē? Iovagu</i> who sun made Jehovah	Who made the sun? Jehovah.
<i>Jehova-ko</i> Jehovah		
<i>Mōrorōy noa umā</i> good he did	<i>Balā guin maruy bunmē</i> * he good did	He did good.
<i>Mōnmīn 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>Umabōnbiyi 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>baluygiri yin yain</i> will - die he else	
<i>Umāiyata 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 umāuvil-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 umōlin</i> spear I am-making	<i>Tulu balā-tu dindabalgunana</i> spear * I am - fashioning	I am making a spear.
<i>Mirīn bay upōlin</i> point I putting	<i>Balā-tu gunimar turbara</i> * I point sharpening	I am making a point to it.
<i>Wonuy ke mirīn wiritōara</i> where * point - affixed	<i>Tagara yanala gunimar-durai</i> where that point - with	Where is that which is sharpened?
<i>Umatōara kumba-biruy</i> made yesterday-from	<i>Itanala dalan dindabalgurān</i> that yesterday fashioned	That which was made yesterday.

*Wonta-kolāy bi uwān?*  
where-towards thou goest

*Tāgu-yūrgu gā-ndu bangalgu*  
where-towards \* thou place - to  
*yanana?*  
going

Whither are you going?

*Sydney-kolāy*  
Sydney-towards

*Sydney-yūrgu*  
Sydney-towards

Towards Sydney.

*Wonta-biruy bi uwā?*  
where-from thou camest

*Tādi yindu bangali buogē*  
whence thou place-from camest

Whence did you come?

*Koioyotin bāy uwā*  
camp-from I came

*Iturandi yugani-dyu*  
camp-from moved - I

I started from the camp.

*Wiya bi tanān uwala?*  
say thou approaching come

*Yāma lā-ndu tain yanagi*  
\* thou hither to-come  
*yindi?*  
wishest

Dost thou wish to come?

*Wiya bi tanān uwōnōn?*  
say thou approaching wilt-come

*Yāma-ndu tain yanagiri?*  
thou hither wilt - come

Will you come?

## K Ā M I L A R A I .

*Wiya bi waita uwala?*  
say thou departing go  
*Wiya bi waita uwonon*  
say thou departing wilt - go  
*Wiya bali uwala*  
say we - two go  
*Waita pēn uwala witimvli-*  
departing we go hunting-  
*kolay*

to

*Wonēn pēn uwala?*  
which-way we go

*Piakai*  
this-way

*Wonēn kân?*  
which-way indeed

*Wauwil bali bi Pakai*  
may-go we-two thou Pakai  
*kabo*  
presently

*Yanoa, uwonon bo ta bay*  
not-so will-go alone \* I

*Wiya bali bay wauwil*  
say we - two I may - go

*Eē, waita bali*  
yes, depart we - two

*Waitā lay bara*  
departed \* they

*Yuriy bula uwalā*  
away you - two go

*Parabokako bay waita*  
sleep - for I depart

*Waita koa bay mimaiyi kora*  
depart that I detain not

*Winta bara waita uwonon*  
some they away will - go

*Waita 'wonon noa ba, waita*  
away go he when away  
*paiya pēn*  
then we

## W I R A D U R E I .

*Yama-ndu yanagi yindi?*  
thou to - go wilt

*Yama-ndu yanagiri*  
thou wilt - go

*Ūali yanagi, or yanagi-li*  
we-two go, go-we-two

*Barawigi yiani*  
go-hunting we

*Tagu-purgu yanagi yiani?*  
where-towards go we go?

*Ūina yain*  
here - by

*Tagu-purgu-gā?*  
whither - indeed

*Pakaiagū guaiu yindi-dyu*  
Pakai - to presently with - I  
*yamagi*  
to-accompany

*Wirai, gūyuyan-du yana-tu*  
no myself go - I  
*waligiri*

*Ūindu yanunda yamagi*  
thou with - me accompany  
*yindi-dyu*  
wish - I

*Ūa, ngunda-tu yamagiri*  
yes, with - thee - I will - go

*Yanān balā guingulia*  
gone \* they

*Ūindu bula yana*  
thou ye - two go

*Yurai wirigigu yanana-tu*  
going - I

*Yanagiri măn-dyu, karia*  
will - go necessarily - I, not

*nal nima*  
me detain

*Ūunbai maray wāri yanagi*  
some will - go

*Yantu yin yanagiri, yiani*  
when he will - go we go.

*wāri yanagiri*  
surely will - go

Dost thou wish to go?

Wilt thou go?

Let us two go.

Let us go a hunting.

Which way shall we go?

This way.

I don't know which way.

I want thee to go with me to Pakai presently.

No. I will go by myself.

I wish you to go with me.

Yes, I will go with you.

They are gone.

Go away, you two.

I am going away to sleep.

I must go, do not detain me.

Some of them will go.

When he goes, we will go.

## KĀMILARAI.

## WIRADUREI.

<i>Wonta puvl kakola uwā</i>	<i>Tudi gara yirei yantu-ndu</i>	What time was it when
where sun was come	where sun when - thou	you came?
<i>yaiya nura ba?</i>	<i>buogē?</i>	
then ye when	camest	
<i>Uwaliēla noa ba, nuḡḡḡḡḡwā</i>	<i>Yantu guin yanambilāni</i>	As he was walking he
going - was he as, met	when he was - walking	met him.
<i>yaiya bōn noa</i>	<i>biridyainmē yin guin</i>	
then him he	met him he	
<i>Wiya bi uwakevḡn koiyōḡ-</i>	<i>ḡāma-ndu ḡuranga yana-</i>	Have you been to the
say thou went - to-day camp -	thou camp - to went -	camp this morning?
<i>kolāḡ?</i>	<i>ḡarin?</i>	
towards	to-day	
<i>Keawai kūmba bay waita-</i>	<i>Wirai balū-tu mal yana-</i>	No, but I shall go to-
no to-morrow I depart-go-	no * I go - to-	morrow morning.
<i>'wakin</i>	<i>ḡaricwagiri ḡurungal ḡadu</i>	
to-morrow	morrow shall morning I	
<i>Kabo waita 'wvḡḡn bay</i>	<i>Talatalan-tu wari yanagiri</i>	By-and-bye I shall go.
presently away shall - go I	soon - I shall - go	
<i>Kurikai-kurikai ta kutān</i>	<i>Indyay balā yunbayidyāla</i>	It is easy to go to the
quick - quick * is	easy * shut - place - to	jail, but not so easy
<i>uwaliko jail-kolāḡ, keawarān</i>	<i>yanagi, wirai bial indyay</i>	to get out again.
to - go jail-towards, not	to - go not indeed easy	
<i>wilvḡko</i>	<i>buogalāligi</i>	
returning - for	to - come	
<i>Pitul-mapa bi tia ba,</i>	<i>Yantu-ndu nal ḡaruimeini,</i>	If thou hadst loved me,
glad - made - had thou me if	if - thou me hadst - loved	I should not have
<i>keawai ḡaiya bay wapa</i>	<i>wirai malay ḡilā-tu</i>	gone.
not then I gone - had	not should - have then - I	
	<i>yanain</i>	
	gone	
<i>Wiya bay uwvḡḡn?</i>	<i>Yāma-tu ganagiri ba?</i>	Shall I go?
say I shall - go	I shall - go *	
<i>Wamvḡbila tia Sydney-kolāḡ</i>	<i>Sydney-gu yanamambia nal</i>	Let me go to Sydney.
let - go me towards	to let - go me	
<i>Wamvḡbinvḡn banūḡ</i>	<i>Yanamambilgiri nyal-tu</i>	I will permit thee to go.
let - go - will I - thee	let - go - will thee - I	
<i>Keawarān wāl bi uwvḡḡn</i>	<i>Wirandu bial wāri yanagiri</i>	Thou shalt not go.
not thou shalt - go	not - thou indeed shalt - go	
<i>Yanoa uwayi kora</i>	<i>Karia yanā</i>	Do not go.
desist go not	not go	
<i>Yari bi 'wvḡḡn, tūreakvḡn</i>	<i>Karia yanā, turigiri nyal</i>	Do not go, lest you
not thou shalt - go, spear-may	not go will - spear thee	should be speared by
<i>koa bin koreko bara</i>	<i>wari ḡiriagalgiri gibrigal-</i>	the men.
lest thee man they	pass - through men -	
	<i>galandi</i>	
	by	



K Ā M I L A R A I .

W I R A D U R E I .

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

<i>Tiirān uni</i>	* <i>Iina baygān balā</i>	This is broken.
is - broken this	this broken *	
<i>Tiir-buḡa uni</i>	<i>Iidi baygamān</i>	This is broken (by some
broken - made this	this broken - made	one).
<i>Iianto uni tiir-buḡa?</i>	<i>Iandu yin baygamē</i>	Who broke it?
who it broken - made	who it broken - made	
<i>Wiwi, tiir-kuleakvn koa</i>	<i>Karia, kaia baygagiri</i>	Take care! the spade
mind, broken - should - be	do - not, spade broken - will - be	will be broken.
<i>spade</i>		
<i>spade</i>		
<i>Wiwi, tiir-buḡeakvn koa</i>	<i>Ya baygamalgiri yindu</i>	Take care, lest you
mind, broken - make - may	broken - make - will thou	break that spade.
lest		
<i>bi vnoa spade</i>	<i>yayin kaia</i>	
thou that	spade	
<i>Wiwi, tiir-boreakvn koa</i>	<i>Ya kaiu yayin baygamal-</i>	Take care, lest you
mind, broken - make - may	spade broken - make -	break that spade with
lest		the stick.
<i>bi vnoa spade ḡali kalaito</i>	<i>giri madandurātu</i>	
thou that that stick-with	will stick - with	
<i>Tiir-buḡapa bamba, minvḡ</i>	<i>Yantu-tu ḡinga baygamē,</i>	If I had broken it, what
broken - made - had I - if	if - I had broken - made	would they have done
what		to me?
<i>buḡvn ḡaiya bara tia?</i>	<i>minyala nal ḡaingulia</i>	
done then they me	what - in me they	
	<i>ḡinga?</i>	
	been	
<i>Minvḡ bulin bi?</i>	<i>Minyay wā-ndu malgunana?</i>	What art thou doing?
what doing thou	what * thou doing	
<i>Minvḡ ba bin?</i>	<i>Widyuy ḡinya ba nyunda?</i>	What is the matter with
what thee	how is to - thee	thee?
<i>Minvḡ buḡvn ḡaiya biloa?</i>	<i>Widyuy guin nyal ḡigiri?</i>	What will he do to you?
what will - do then thee - he	what he to - thee will - be	
<i>Minvḡ buliko ke?</i>	<i>Widyuy maruygu ḡiygi?</i>	Of what use is it?
what to - do	what good - for to - be	
<i>Minvḡ buli-kolāy buḡntoa</i>	<i>Minyaygu ḡā nā yanagunana</i>	For what is she going?
what to - do - for she	what - for she is - going	
<i>uḡvnvn</i>	<i>mai</i>	
will - go		

## KĀMILARAI.

*Nānun bountoa biyūbai* *Babin guṽ yāgigu*  
will - see she father father her to - see  
*bournoun ba*  
her

*Teti ba-bōnbila bōn*  
dead be - let him

*Teti bōṽula bōn*  
dead make - to - be him

*Teti ba-bōnbīnun banūṽ*  
dead to-be-permit-will I-thee

*Teti-būṽnun banūṽ*  
dead-to-be-cause-will I-thee

*Mīnūṽ bauwil koa bali bōn*  
what may-do that we-two him

*Yanoa, teti-bēakun koa noa*  
desist dead-may-be lest he

*Teti-burilēun bay*  
dead-to-be-made-myself- I

*Ṇanto wiyān ?*  
who speaks

*Ṇaliko, yali-tarō*  
this this-they

*Wiyauwil bi tia yakoai bara*  
may-tell thou me how they  
*ba wiya bīn*  
spoke thee

*Ṇa bīnūṽ wiyā ?*  
thou him told

*Ṇān unūṽ wiyālīn yōṽ*  
who there talking yonder

*Ṇānūṽ bi wiyān ?*  
whom thou tellest

*Emouṽ ? Ṇalīn ? Barun*  
me us - two thee

*Korekoba wiyela bi tia*  
man-of speak thou to-me

## WIRADUREI.

*Babin guṽ yāgigu* To see her father.  
father her to - see

*Balua yīn bari ; balumambia* Let him die.  
die him let permit-to-die  
*yīn*  
him

*Ṇīn balubunia* Cause him to die.  
him dead - strike

*Nyaltu balumambilgiri* I will permit thee to die.  
thee-I to-die-permit-will

*Buyalgiri baluṽgi nyal-tu* I will make you to die.  
to - die thee - I

*Widyu la li yuān mali* What shall thou and I  
what we-two to-him to-do do to him ?

*Karia wilai mala baluṽgiri* Let him alone, lest he  
not will - die die.

*yīn yain*  
he else

*Balubunilyidyilīn padu* I have killed myself.  
dead-struck-myself I

*Ṇandu yara ?* Who speaks ?  
who speaks

*Yugu-la ; yugu-gulia* This one does ; these do.  
this these

*Nyal-tu yīndi widyuyur* I wish thee to tell me  
thee I wish how how they spoke to  
*yīnyal-yuluy yē*  
thee-to spoke (subin. they) thee.

*Yāmā la-ndu yīn yē ?* Didst thou tell him ?  
\* thou him told

*Ṇandu gara yalgunana yila* Who is talking there ?  
who talking there

*Ṇānunda gā-ndu yara ?* To whom dost thou  
to - whom \* thou speakest speak ?

*Ṇānunda ? Ṇalīgingu ?* To me ? To us two ?  
to - me to - us - two To them.

*Ṇanainguliala*  
to - them

*Ṇānunda yalā yāṅga* Speak to me in the na-  
to - me speak tongue - in tive language.  
*maingu*  
native - of

K Â M I L A R A I.

W I R A D U R E I.

<i>Wiyéaka bi tia; kârâ tia</i>	<i>Nal yalâlidya; indyay yalâ</i>	Tell me again. Speak
tell-again thou me slowly me	me tell - again gently speak	slowly.
<i>wiyala</i>		
speak		
<i>Kabo, kabo, wiyawiyali</i>	<i>Mabidya, mabidya, yana-tu</i>	Stay, stay, that I may
presently, presently, talk-talk	stop stop that I	have a little conversa-
<i>koa bay</i>	<i>bubai yalayidyal</i>	tion.
that I	little conversation	
<i>Wonên bay wiyunûn uni</i>	<i>Minyay gara yûin yinagu</i>	What is the name of this?
how I shall - say this	what name of - this	
<i>yitera</i>		
name		
<i>Yakoî nta biloa wiyâ?</i>	<i>Widyungagu guin nyal yê?</i>	When did he tell thee?
when thee-he told	when he thee told	
<i>Wiyân banûy parokiliko</i>	<i>Itinyal barangi yadu yara</i>	I tell thee to arise.
tell I - thee to - arise	thee to - rise I tell	
	<i>Nyal-tu barambaiyara</i>	I command thee to arise.
	thee-I to-rise-command	
<i>Wiyunûn binûy ba,</i>	<i>Itantu-ndu yîn yalgiri</i>	When you tell him, let
shall-tell thou-him when	when - thou him shalt - tell	me know.
<i>wiyunûn yaiya tia</i>	<i>winayali-dyu</i>	
shall-tell then me	to - know - I	

<i>Patin yali koiwonto</i>	<i>Kalindu yubara</i>	It rains.
drops this rain	water drops	
<i>Kabo ka ta turunûn yaiya</i>	<i>Guain yinyal turigiri</i>	By-and-bye you will be
presently will-spear then	presently thee will - spear	speared.
<i>bin</i>		
thee		
<i>Bulka-kaba noa botikânkaba</i>	<i>Biraga iramangu guin winya</i>	He is on horseback.
back - on he beast - on	back-on horse-of he sits	
<i>Keawai kolay bay yutân</i>	<i>Wirai balâ-tu yûngi wina-</i>	I am not about to give.
not about I give	not * I to-give am-	
	<i>yana</i>	
	thinking	
<i>Pukilâ bali unoa</i>	<i>Itali yuyilagi</i>	Let us two exchange.
give-each-other we-two that	we - two give - each - other	
<i>Kora-koa napâl uwân kore-</i>	<i>Wargu main-dya wirai</i>	Why do not the women
why - not woman go man-	why man - with not	go with the men?
<i>koa?</i>	<i>inar-girbay yamagi?</i>	
with	women accompany	

## KĀMILARAI.

*Yanoa, yiriyiri ka ke*  
desist sacred

*Pitol korien bay shoe-tin*  
glad not I from

*Pule powi-koba*  
voice strange-of

*Minariytin bi kōtān vntoa-*  
what-from thou thinkest that-  
*tin*  
from

*Kōtaliēla bāy teti bāy bakapa*  
was-thinking I dead I should-be

*Tirāy bāy kvtān*  
awake I am

*Tirāy buyula bōn, boti ykuli*  
awake make-to-be him arise  
*koa noa*  
that he

*Konēn ta vni* [picture] *nakiliko*  
pretty this to-see  
*Itvna bo ta bay wiyvvnvn*  
surely I will-speak  
*tuloa*  
straight

*Minariytin bi tia buka*  
what-from thou me angry-  
*bvyan?*  
makest-to-be

*Minariytin bi tia buka kvtān?*  
what-from thou me angry art

*Kamvlāla noa Jehova-ko*  
finished he Jehovah  
*yantin-birvṅ umvli-birvṅ*  
all-from work-from

*Kauwa wiyalēvn bay yatoa*  
yes spoke-to-myself I myself  
*bo*  
alone

## WIRADUREI.

*Itanagu minyambul*  
that-for thing

*yiriyirimbay*  
sacred

*Wirai-dyu gatāygilinya*  
not-I am-glad  
*bagandar-durai*  
shoe-with

*Itiay guolbāy*  
tongue other

*Minyay-indu dila winayana*  
what-thou of-that thinking

*Itadu winayatilin baluni*  
I thought-to-myself die  
*malay-adyu*  
should-I

*Mil-ti warana*  
eyes-my stand

*Barumbumā yin baruygigu*  
awake-strike him to-arise

*Itina dandar* [picture] *yāgigu*  
this pretty to-see  
*Itadu wari kari yalgiri*  
I truly will-speak  
*ban yān*  
indeed

*Wargu-ndu nal talai buyam-*  
why-thou me angry makest-  
*bira?*  
to-be

*Wargu balā-ndu-ti talai yinya?*  
why \* thou-me angry art

*Jova-gu guobini maliyidyāli-*  
Jehovah ceased working-from-  
*guy biambul*  
his all

*Yalu-tu yatiligunani*  
truly I was-speaking-to-myself

Because it is a sacred, a  
forbidden thing.

I am not pleased with  
the shoe.

A foreign language.

What dost thou think  
about that?

I thought I should have  
died.

I am awake.

Wake him, that he may  
get up.

This is a pretty picture  
to look at.

I shall certainly speak  
the truth.

Why dost thou enrage  
me?

Why art thou angry  
with me?

Jehovah rested from all  
his work.

Yes, I was talking to  
myself.

K Ā M I L A R A I.

W I R A D U R E I.

<i>Nauwa wirobān botntoa tia</i> look, follows she me <i>bu</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>Nakilan bali</i> look-at-each-other we-two	<i>Ŋali yāyilagunana</i> we-twoarc-looking-at-each-other	We two are looking at each other.
<i>Nakileon bay yatoa bo</i> saw-myself I myself alone	<i>Ŋudu yāyidyilin buonayi-</i> I saw - myself reflecting-	I saw myself in the mirror.
<i>Nakiliyela</i> seeing-place-in	<i>dyilidya</i> thing-in	
<i>Minaripin bon bunkola ?</i> what-from him struck	<i>Wargu ba ga yin bumān ?</i> why him struck	Why was he beaten ?
<i>Kula noa buka 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>Mumbila tia yaloo</i> lend me that	<i>Ŋunumidya-ti yila</i> lend me that	Lend that to me.
<i>Mumbitoara noa vni</i> lent it that	<i>Ŋunumin balā na</i> lent it	It is lent.
<i>Mumbēa bay tarai kān</i> lent I another	<i>Ŋudu main guolgu</i> I man another - to <i>yunumini</i> lent	I have lent it to another person.
<i>Ŋumaiya bin vni wonto bi</i> offered I that but thou <i>ba kearwai mānpa</i> not wouldst - take	<i>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>Tunuy 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>Tiriko tia winā</i> red me burns	<i>Ŋalandu nal kanana</i> flame me burns	The flame burns me.
<i>Makoro yuwa tia, yatvn karai,</i> fish give me and flesh <i>yatvn tibin yatvn kokoin</i> and bird and water <i>tauwil koa bay, pitauwil</i> may - eat that I may - drink <i>koa bay</i> that I	<i>Ŋuyga ti guya, banay dibin</i> give me fish, flesh, bird, <i>kalin - 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 tauwa vnti - kāl</i> eat this - of	<i>Kabidya gulbir yinala talā</i> begin some of this eat	Eat some of this.

