PART IV.

THE APPENDIX.
APPENDIX.

(A.)

A SHORT GRAMMAR AND VOCABULARY OF THE DIALECT SPOKEN BY THE MINYUG PEOPLE, on the north-east coast of New South Wales.
(By the Rev. H. Livingstone, Wimmera, Victoria.*)

I. THE GRAMMAR.

The Minyug dialect is spoken at Byron Bay and on the Brunswick River. The natives on the Richmond River have a sister dialect called the Nyug; those on the Tweed call their own Gando or Gandowal, but the Minyug they call Gendo. The words minyug and nyug mean 'what' or 'something,' for they are used either interrogatively or assertively. Similarly, the words gando and gendo mean 'who' or 'somebody.' These three dialects are so closely related that they may be regarded as one language; it is understood from the Clarence River in New South Wales northward to the Logan in Queensland. For this language the aborigines have no general name.

It is well known that the Australian dialects are agglutinative, everything in the nature of inflection being obtained by suffixes. To this, the Minyug is no exception; so that, if I give an account of its suffixes, that is nearly equivalent to giving an exposition of its grammar. It will, therefore, be convenient to take, first, such suffixes as are used with the noun and its equivalents, and, afterwards, those that may be regarded as verbal suffixes. The words that take what may be called the noun-suffixes are (1) Nouns, (2) Adjectives, and (3) Pronouns.

NOUNS and ADJECTIVES.

As the same general principles apply to both nouns and adjectives, these may be examined together as to (1) Classification, (2) Number, (3) Gender, (4) Suffixes.

*Written for this volume at my request.—Ed.
1. Classification.

Nouns in Minyung may be arranged thus:—

Life-nouns.

(1.) Persons (masc.); all proper and common names of males.
(2.) Persons (fem.); all proper and common names of females.
(3.) Animals; all other living creatures.

Non-life nouns.

(1.) Names of things. (2.) Names of places.

I divide them into life-nouns or nouns denoting living beings, and non-life nouns or names of things and places, because the former often join the suffixes to lengthened forms of the nouns, while the non-life nouns have the suffixes attached to the simple nominative form. Again, subordinate divisions of both of these classes is necessary, because the adjectives and pronouns often vary in form according as they are used to qualify names of human beings, or animals, or things.

A few examples will make this plainer. If a man who speaks Minyung is asked what is the native word for 'big' or 'large,' he replies, kumai. This kumai is the plain or vocabulary form, which may be used on all occasions to qualify any kind of word. But if a native is speaking of a 'large spear,' he will usually say kuminna-éuan. Either kumai or kuminna will suit, but the longer form is more common; kuminna is used only to qualify such things as spears, canoes, and logs, and never to qualify persons and places.

If a native is speaking of a 'big man,' while he might say kumai-paigal, the usual form is kumai-bin, which is then a noun; but since all nouns can also be used as adjectives, the longer form kumai-bin-paigal is also correct. To express, in Minyung, 'that boy is big,' we might say either kuly kumai-bin, or kumai-bin paigal. The feminine form of kumai is kumai-na-gun, which is only the suffix -gun added to the form in -na; like kumai-bin, this is either a noun, when it means 'a big woman,' or an adjective used to qualify a feminine noun. The suffix -gun is sometimes added to the plain form; as, mobi, 'blind,' mobi-gun, fem.; sometimes to the masculine form; as, balig-gal, 'new,' 'young,' balig-gal-gun, fem.; and sometimes to the form in -na; as, kumai-na-gun. Some adjectives have only two forms, while others have three, four, and even five. In some cases different words are used, instead of different forms of the same word. The principal suffixes used for the masculine are, -bin, -gin, -jara, -rim, -ri, -li, -gari, -gal. Some adjectives have only two forms, while others have three, four, and even five. In some cases different words are used, instead of different forms of the same word. The principal suffixes used for the masculine are, -bin, -gin, -jara, -rim, -ri, -li, -gari, -gal. The table given below, for ordinary adjectives, adjective pronouns, and numerals, illustrates these uses. Forms rarely used have a * after them.
The adjective dukkai, ‘dead,’ takes numerous forms; thus:—

1. dukkai, dukkai-bin;
2. touara-gun, dukkai-gun;
3. dukkai-gun-bint;
4. dukkai, dukkai-bin.

2. NUMBER.

Nouns and adjectives do not change their form to denote number. The word paigal may mean one ‘man,’ or any number of ‘men.’ With regard to the pronouns, some of them are singular, some dual, some plural, and some of them indefinite so far as number is concerned. The number of a noun is generally known by the use in the same sentence, or in the context, of a singular, dual, or plural pronoun, or by the scope of the sentence or other surrounding circumstances.

3. GENDER.

There are two ways by which the feminine is distinguished from the masculine—either by a different word or by adding the termination -gun, of which the u is always short; as:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mobi, ‘a blind man.’</td>
<td>Mobi-gun, ‘a blind woman.’</td>
</tr>
<tr>
<td>Yérubilgin, ‘a male singer.’</td>
<td>Yérubilgin-gun, ‘a female singer.’</td>
</tr>
<tr>
<td>Kióm, ‘old man.’</td>
<td>Merruí, ‘old woman.’</td>
</tr>
<tr>
<td>Čubbo, ‘boy.’</td>
<td>Yagari, ‘girl.’</td>
</tr>
<tr>
<td>Koroman, male ‘kangaroo.’</td>
<td>Imarra, female ‘kangaroo.’</td>
</tr>
</tbody>
</table>

PRONOUNS.

These are:—(1) Personal pronouns, (2) Demonstratives, (3) Indefinite pronouns, (4) Numerals, and (5) Interrogatives.

Personal pronouns.

Singular. Gai, ‘I.’  
We, ‘thou.’  
Nyuly, ‘he;’ nyam, ‘she.’

Plural. Gully, ‘we.’  
Buly, ‘you.’  
Cannaby, ‘they.’

The Minyung has no simple dual, although there are compound terms and phrases denoting the dual number; such as, gunliwé, gullibula, ‘we two;’ và gerrig, ‘you two,’ ‘you and another.’ The personal forms of bula are sometimes used as dual pronouns; as, builali, ‘they two,’ masc., and bulali-gun, ‘they two, fem.; and even such phrases as và gerrig bulaili and và gerrig bulali-gun, ‘you two,’ are used.

Demonstratives.

Besides these, there is a peculiar class of words, which may be called demonstratives. When used as predicates, they have the general meaning of ‘here,’ ‘there,’ or ‘yonder.’ They are often used as demonstrative adjectives, and then mean ‘this,’ ‘that’ such as dukkai, dukkai-bin, ‘that which is dead.’

As such, they usually agree in form with the nouns which they qualify, that is, they take similar suffixes. Often, however, the noun is omitted, and then they become true personal pronouns, retaining whatever suffix they would have if the noun were used. For example, the word kully, used as a predicate, means ‘here;’ as, paigal kully, ‘a man is here;’ but paigal kully yilyul means ‘this man is sick;’ and, omitting paigal, kully yilyul means ‘is sick;’ kully thus means ‘here;’ ‘this;’ ‘the;’ ‘he here;’ ‘she here;’ and ‘it here.’

Such words are real demonstratives, and must be carefully distinguished from ordinary adverbs of place; for, often an adverb of place is, as it were, promoted to the rank of a demonstrative, and in this way it may come to take the place of a personal pronoun. This may account for the fact that the third personal pronouns are so numerous, and have little or no etymological connection in Australian dialects. These demonstratives are kully, mully, killy, kunde, kanyo, mún, kam, kaka, and kaha. As these are sometimes doubled or reduplicated and have some other variations in form, the following scheme may be convenient:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.—Kully, kà-kully, ‘this;’ ‘the’;</td>
<td></td>
</tr>
<tr>
<td>‘he (she, it) here;’ ‘this here.’</td>
<td></td>
</tr>
<tr>
<td>II.—Kulla-na-gun, ‘this;’</td>
<td>‘she here.’</td>
</tr>
<tr>
<td>III.—Konno, ko-konno, ‘this;’</td>
<td>‘it here.’</td>
</tr>
<tr>
<td>IV.—Kully, kà-kully; kúkai;</td>
<td>kúlai, kà-kúlai; ‘here.’</td>
</tr>
</tbody>
</table>

I. is the common masculine form used as an adjective or pronoun. II. is the feminine form so used. III. is the neuter form so used. IV. is used as a predicate for masculine, feminine, and neuter.

Demonstratives used either as singular or plural are—ka, ‘it;’ plu, ‘they in that place there;’ kaba, ‘it;’ plu, ‘they there.'
The Nyug dialect, instead of kully and mully, has muugga and kuugga; thus:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
</tbody>
</table>

Kaka is thus a recent addition to the Minyug dialect. It is at present almost exclusively used instead of kully. Maka is sometimes used for mully, but always as a singular. Kuugga is used in the sense of 'he out there.' So it is evident that ka is the root form of all the demonstratives beginning with k, and ma of those beginning with m. Most of the plural demonstratives are formed from ka and ma; thus, kama consists of ka+ma, maka of ma+ka, and kaka of ka+ka; yet there are many doubled forms that are singular. Ma, however, is used, but not as a demonstrative. Ka, ma, 1y, ba, and nyo are all root-forms.

Indefinite pronouns.

There are four indefinite pronouns:—Kurralko, 'all'; kaiby, 'another'; undur, undur-gun, undur-na, 'some'; and gerrig, 'both'; to these may be added the adjective kumai, which is sometimes used in the sense of 'much' or 'many.'

Kurralko has but one form, viz., kurral, but it is never used without the addition of the ornamental particles, -bo or -ju. The four forms of kaiby have been given already. Gerrig has but one form.

Numerals.

Strictly speaking, the language has only two words, yaburu and bula, that can be called numerals. Yet, by doubling and repeating these, counting can be carried on to a limited extent; as, Yaburu, 'one,' Bula-bula, 'four.'

Bula, 'two.' Bula-bulai-yaburu, 'five.'

Bulai-yaburu, 'three.' Bula-bula-bula, 'six' &c.

Yaburugin, and yaburugin-gun are sometimes used for the singular personal pronouns, and bulaii and bulaili-gun for the dual. Other uses of these numerals may be seen in—yaburugin yunbully, 'go alone' (said to a male); yaburuginguynbully, 'go alone' (said to a female); yaburungin min-ba, 'at once,' or 'with one blow; with one act'; bulai-nden, 'halves'; bulandai, bulai-ndai-gun, 'twins.'

Interrogatives.

In Minyug, the difference between an interrogative sentence and an assertive one consists, not in any different arrangement of the words, but simply in the tone of the voice. Therefore the words which we call interrogatives have also assertive meanings. For example, the expression gen kuggallen, taken as an assertive, means 'somebody calling,' but, as an interrogation, 'who is calling?' Thus, gen represents 'who' or 'somebody'; it is used like the life-nouns and personal pronouns. In the same way, minya, minyu, minyug, minyugbo, mean 'what' or 'something.' There is also inji, winjii, which means 'where' or 'someplace.' Another word of the same kind is yilly, 'in what place' and 'in some place.' Such words are the connecting links between the nouns and the verbs.

4 (a). Suffixes to Nouns.

The suffixes used with nouns are the following:—

1. -o.

The word in -o is usually said to be the sign of the agent-nominative case, but it also denotes an instrumental case; e.g., buman gaio wanye nurrunduggo, 'I will beat you with-a-club.' Here the words for I and for the club both have this suffix. Yogum gaio yugga bumbumbo, 'I cannot go with-swollen-feet.' Here the word, 'swollen feet,' has this form.

2. -nye, -ne, -e, -ge.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, 'beat'; na, 'see'; igga, 'bite'; wi, 'give to'; bura, 'take out.' As a general rule, only life-nouns and personal pronouns take this suffix. Non-life nouns retain their plain nominative form. Since adjectives and adjective pronouns agree in form with the nouns they qualify, it follows that they have a twofold declension. The accusative form of 'that man' is mullanye paigannya; of 'that tomahawk,' the accusative is mullanye bulto.

Examples of its use are:—Mullai gung yiliyulman, 'he will make me sick.' Wanye yiliyulman mullai, 'he will make thee sick.' Gaio mullanye yiliyulman, 'I will make him sick.'

Sometimes either the form in -o or in -nye is omitted.

3. -na, -a.

This is used to denote the genitives; as, paigannya koogga, 'a man's head'; tafumma jennu, 'a boy's foot.' This form in -na belongs only to life-nouns and words connected with them. It is the same that is used with adjectives qualifying things; so that unduruna guna may mean either 'some spear' or 'somebody's spear.' There are also other forms to denote possession. When followed by this case, the interrogative minyug takes the sense of 'how many?' as, minyugbo kottuma nogum? 'how many dogs has the old man?'
4. -go, -go-by, -gai.

The meaning of these is ‘to, of, for.’ The by may be taken as a variation of bo, and, like bo, very little more than an ornament of speech. Go is suffixed to all kinds of nouns to denote ‘to’,-go-by and sometimes -go to non-life nouns, in the sense of ‘for,’ and gai to life-nouns, in the same sense.

Examples of its use are:- Yilly éubbulgun killagéby kundalgéby, ‘where is the paddle of that canoe?’ Gaio kindan junag bundango, ‘I will make a handle for the tomahawk.’ Gaio éan kinan éubbgai biaggai gerriggai, ‘I will make spears for both the boy and the father.’

5. -gal, -jil, -gal-lo, -na-gal, -na-jil.

The suffixes -go and -gal correspond to one another in the sense of ‘to’ and ‘from.’ Inji-go wé means ‘where are you going to?’ Inji-gal wé is ‘where are you coming from?’ gai kamlagal, ‘I come from there.’ Jil is a variant-form seldom used. The life-nouns add -gal or -jil to the form in -na; as, paiganna-gal, ‘from the man.’ Sometimes -gal takes the form gail-lo, and then has the meaning of ‘in coming’ or ‘when coming.’ This is apparently the agent-nominative added to a strengthened form in -gal:

6. -ba.

Ba is simply a locative form. Probably there is some connection between it and -bo and -by, which may be regarded as little more than ornaments. It is sometimes found as a termination to names of places. Its principal use as a noun-suffix is to strengthen the simple forms of life-nouns, and thus form a new base for the addition of the suffixes.

7. -ma, -bai-ma.

Ma is rarely used as a noun-suffix, but, when so used, it has the meaning of ‘in’; e.g., walo dulaágga ballunnna, ‘you jump in the river’; the longer form is used with life-nouns; as, waarré paigál-baima konna, ‘carry this with the man.’

8. -a, -bai-a.

This takes the meaning of ‘from,’ ‘out of.’ Examples of its use:- bura junag bundanda, ‘pull the handle out of the tomahawk; bura monno éan pagálbaia, ‘pull that spear out of the man.’ It often denotes possession; as, gaiabaia éan, ‘I have a spear.’

9. -e, -ai, -ji, -bai.

This is the converse of the particle -a; it means ‘into.’ Ji is used with nouns ending in -in; as, umbin -ji, ‘in the house.’ Bai has the i added to the strengthening suffix ba; as, pagálbai, ‘in the man.’

10. -no, -ba-no.

This is used after certain verbs of motion; as, koroally wé bon-no, ‘go round the camp;’ but koroally paigál-bano, ‘go round the man.’ It is also used in such sentences as kaága kúg ballunnna, ‘carry water from the river.’ Its meaning may be given as ‘from,’ ‘around,’ ‘apart,’ and the like.

11. -urrugan.

This means ‘with.’ It may be regarded as a kind of possessive; e.g., yilly nogum-urrugan paigál may be translated, ‘where is the dog’s master?’ or ‘where is the man with the dog?’ There is a phrase walugara, ‘you also,” which has some connection with this; the g is intrusive between vowels to prevent hiatus.

12. -jum.

Jum means ‘without.’ Yilly nogum jum paigál? ‘where is the dog without a master?’ This is one of the verbal suffixes.

13. -gerry.

The peculiarity of this suffix is that, whilst it follows the rules of the noun-suffixes, it has a verbal meaning. For instance, kwaá-gerry gai, ‘I wish it would rain;’ nyáan minyáu-gerry kúg, ‘she wants some water;’ gai killa-gerry umbin-gerry, ‘I would like to have that house;’ yogum gai mulla-gerry culgun-gerry, ‘I do not like that woman.’

Many of these are merely additions to the simple nominative case, and are not used for inflection. To these may be added the suffix -bil, which is used to turn some nouns into adjectives; as, woram, ‘sleep,’ woram-bil, ‘sleepy.’ All terms for relatives are usually strengthened by -jára and -járgun; e.g., Yirábbé {a ‘male cousin,’ Yirábbé-gun {a ‘female cousin,’ Yirábbé-jára

Adjectives generally agree in termination with the nouns they qualify; but it should be noticed they do not follow any hard and fast rule. The suffix may be dropped from the adjective; more frequently it is dropped from the noun and retained with the adjective; and rarely, when the sentence can be understood without it, it is dropped from them both. On the other hand, this rule is carried out to an extent that surprises us. For instance, nubúg and nubúg-gun mean ‘husband’ and ‘wife;’ but the longer form of nubúg-gun is nubúg-jár-gun. Now, Kibbinbaia means ‘Kibbin has,’ and to say ‘Kibbin has a wife,’ would usually be Kibbinbaingun nubúg-jár-gun. Again, bura jin gaiabaia mia would mean ‘take the speck out of my eye;’ where gaiabaia and mia agree in termination, yet mia has the shorter non-life form and gaiabaia has the longer life form.
By way of introduction to the main body of the paper, let us consider the use of suffixes in the Minyung dialect. The suffixes are divided into two categories: life nouns and non-life nouns. Each category has its own set of suffixes, and these are further classified into general meaning and specific forms. The table below illustrates the use of suffixes as used with life and non-life nouns:

**Examples of the Use of Suffixes**

<table>
<thead>
<tr>
<th>Suffixes as used</th>
<th>Suffixes as joined to -mully</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>With life nouns</strong></td>
<td><strong>With non-life nouns</strong></td>
</tr>
</tbody>
</table>

Suffixes as joined to -mully

**With life nouns**

- Mulai-o.
- Mulla-nye.
- Mulla-na.
- Mulla-gai.
- Mulla-ba.
- Mulla-bai.
- Mulla-ba-no.
- Mullu-urrugan.
- Mulla-jum.
- Mulla-gerry.

**With non-life nouns**

- Mulai-o.
- Mully.
- Mulla-na.
- Mulla-gai.
- Mulla-ba.
- Mulla-bai.
- Mulla-ba-no.
- Mullu-urrugan.
- Mulla-jum.
- Mulla-gerry.
VERBS.

4 (b). Suffixes to Verbs.

Imperative and Affirmative Forms.

The imperative, in the Minyug dialect, is the simplest form of the verb; it will therefore be quoted as the stem of the verb. In true verbs, it ends in -a or -e; as, kulga, 'cut,' bugga, 'fall.' If the -a or -e is cut off, there remains the root of the verb, and to it the verbal suffixes are attached. These are very numerous, and appear, at first sight, to be very complicated; but the whole may be simplified by taking them in the following order:—(1) Final suffixes; (2) Internal strengthening particles or letters; and (3) Separable demonstrative particles. The usual final suffixes are:

1. -a, -e, used in giving a command or in expressing a wish.
2. -ala, -ala, denoting present action.
3. -an, denoting future action.
4. -anne, -inne, -anne, denoting unfinished past action.
5. -oro, denoting finished action.
6. -en, the historical past tense; often an aorist participle.
7. -ina, used, but rarely, as a participle.
8. -ion, past time; with passive sense, when required.
9. -ka, -ka, -ka, when used with a leading verb, has a future meaning, but it is generally the infinitive or noun form to express verbal action.
10. -ai, may be called the subjunctive, but the verb does not take this form in all positions where we might expect a subjunctive to be used.
11. -enden, -enden, -enden, is probably derived from kinda, the sixth form of which is kinden. It adds the idea of 'made' or 'did' to the root idea of the verb. It is sometimes equivalent to the passive, and at times it becomes the foundation of another verb, so that there are such forms -enden, -endoro, &c. It sometimes takes, between it and the root, the strengthening particles of the next paragraph.
12. The internal strengthening particles are (1) le, l, r, re, (2) g, ng-g, ing-g, and (3) b. These are inserted between the root and the final suffix, and are sometimes compounded together, so that there are such form as galla and ballo. These particles add but little to the meaning. It may be that le or re gives a sense of continuance to the action, so that while ala is a simple present, while alala may be a progressive present. This, however, is very doubtful. In fact, it may be stated, once for all, that while there is an abundance of forms, the aborigines do not seem to make very exact distinctions in meaning between one form and another.
If it is desired to give emphasis to the idea that the action is continuous, a separate word is used to denote this. Thus alen, which is the strengthened form of en, is purely a participle without distinction of time. The forms in r, re are simple variations of le, and seldom used. The forms in g, ng-g, are from ga, ‘to go on,’ and those in b from ba, ‘to make,’ ‘cause to be.’ The following table will show the various possible forms in which a verb may be found. The separable demonstrative particles inserted in the table are: -be, bo, yun, da, ji. Bo and be seem to add nothing to the meaning; yun means ‘there'; di or ji means ‘to’ or ‘at.’

The Suffixes as attached to the root-form of Verbs.

To the forms in italics, the separable demonstrative particles are added.

<table>
<thead>
<tr>
<th>Simple</th>
<th>Compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -a, -e, -ade.</td>
<td>-ale -ga -galé -ballé.</td>
</tr>
<tr>
<td>2. -ale -gale -galela.</td>
<td></td>
</tr>
<tr>
<td>3. -an -lan -gan -ganan.</td>
<td></td>
</tr>
<tr>
<td>5. -oro -goro -golore.</td>
<td></td>
</tr>
<tr>
<td>7. -ina -iyen -iyenji -iyenjii.</td>
<td></td>
</tr>
</tbody>
</table>

*The numbers indicate the Moods and Tenses; thus, 1 is the Imperative Mood; 2, The Present Tense; 3, The Future Tense; 4, The Past (unfinished); 5, The Past (finished); 6, A Participle form (often past); 7, A Participle form (generally present); 8, A Participle form (often passive); 9, A Noun form of Verbal action (the infinitive); 10, The Subjunctive, i.e., the form which the verb takes when compounded with Auxiliary Verbs; 11, A Participle form (generally passive). 2, 3, 4, and 5 are of the Indicative Mood.

Besides these, there are some other compound verbal suffixes which are formed from inda and ma, and from b and bo, as shown below. These are sometimes attached, not to the simple stem-form of the verb, but to specially lengthened forms.

Kinda, ‘make’.

This, as a principal verb, has all the forms of the simple suffixes except No. 11, and many of the compound ones; as, kinda-bulela, kinda-galela, &c. It sometimes takes the form, though rarely, of kigge, and, as such, enters into composition with other verbs; but the usual method of compounding it with verbs is to omit the k, and use only the terminations; as, bo-alé, ‘be great,’ bo-indalé, ‘be made great.’ In the Minyung dialect, when two words are brought together, it is common for the second to lose its initial consonant. Kinda itself is a derivative from da, which is in use to turn nouns and adjectives into verbs; as, umbin, ‘a house,’ umbin-da, ‘make a house.’

Ba, ‘cause to be.’

Ba, as a locative, is also a noun-suffix, but, like da, it helps to convert other words into verbs; as, kirriba, ‘awake.’ As already noticed, it enters into composition with verbs, lengthening their forms, at times, without adding to or altering their meaning. As part of a principal verb, it generally has the meaning of ‘cause to be;’ as, nyarry, ‘a name,’ nyarri-ba, ‘give a name’ or ‘cause to have a name.’ It is also attached to the past tense, and is often used when a secondary verb is in a sentence; e.g., monno wébato kunjillianeban nobo, ‘that fire will be lighted’ (made to burn) to-morrow.

Ma, ‘make,’ ‘cause to be there,’ ‘cause’ generally.

This is one of the most important verbal suffixes in the language. As a noun-suffix, it has the sense of ‘in,’ and many of its derivative words have the idea of ‘rest in a place,’ and not of causation. Maia means ‘in a place,’ while kia means ‘go to a place.’ Walmai means ‘it is above;’ waikiai, ‘go above.’ It is evident that ma originally meant both ‘there’ and ‘cause to be’ generally. But, after all, there is nothing strange in this. Even now, with all the variation of forms, a good deal of the meaning of a speaker depends upon the tone of the voice or the gesture of the hand. We can conceive of a demonstrative meaning (1) ‘there,’ (2) ‘go there,’ (3) ‘be there,’ (4) ‘cause to be there,’ according to the tone of voice and the subject of conversation. Any adjective can take this suffix; as, yili, ‘sick,’ yilyul-ma, ‘cause to be sick,’ duktai, ‘dead,’ dukkai-ma, ‘to kill.’ It enters into composition with adverbs of place as well; as, with wai, ‘above,’ and kully, kundy, q.v., it gives waikakkullima, ‘put crosswise,’ wiakundima, ‘put on’.

It sometimes follows adjectives; as, bunyarra-ma yerruilib, ‘make a good song,’ and sometimes pronouns; as, kaibi-ma juna, ‘make another handle.’ With verbs, it is sometimes attached to the imperative form; as, kory, ‘run,’ kori-ma, ‘make
to run'; sometimes it takes the particle bin between it and the root form or the imperative form; as, dugbin-ma, 'cause to lie down.' Very often it is attached to a form in -illi; as, duggilli-ma, 'make to cry,' minjilli-ma, 'make to laugh.' Sometimes it is attached to two words; as, bunyarrama warrim-ma, 'to make well by doctoring,' and each of these can be turned into a true verb with all the tense-forms of a verb. The language has three verbs closely allied in form, of which yuna is often omitted, and the forms ungan, unna yiln are personal pronouns, and the forms ungan, unna 'I should like to lie down'; yiln 'I am sick'; bekaygin, 'I am dead'; yiln bale; mullunna, 'I am here'; mumunna, 'may you go to death'; dukkaiyuggan gai, 'I do not know you,' or 'I am without knowledge of you.' Na is 'look'; naijum gai or nabaijum gai is 'I do not see.'

Negation.—Jum, 'without.'

Jum is another of the noun-suffixes, and is used in negative sentences. It is often attached to the imperative form, sometimes to the simple subjunctive form, and sometimes to the subjunctive form in -bai. It is the negative of the present. Wanye kunle lala gai means 'I know you'; but wanye kunle jum gai, 'I do not know you,' or 'I am without knowledge of you.' Na is 'look'; naijum gai or nabaijum gai is 'I do not see.' Yojum is another negative. It is a word distinct from jum, and its use turns any sentence into a negation. Yojum and jum, when both are used, do not cancel one another; on the contrary, they strengthen the negation. Wana is the negative of the imperative. It means 'leave it alone'; e.g., wana yun bai, 'do not go.' It has all the usual forms of a verb; as, gai wanalen, 'I left it alone.' Kingilga, 'that will do,' kingilanna, 'go away, numoe, 'stop,' also help to form negations.

Some Idioms in the Minyung Dialect.

The following sentences show some of the aboriginal idioms:

1. Rest in a place.

Kukully gai, 'I am here'; mumully wé, 'you are there'; kukaibo, 'stay here'; kokonno, 'it is here'; yilly nyang, 'where is she'; mully nyan, 'she is there'; killy Kibbin, 'there is Kibbin'; webena killy wai, 'the camp is above'; killy juy webena 'the camp is below.'

These sentences illustrate the use of the demonstratives as predicates. We can either say that they are used without the verb to be as a copula, or that they themselves are used as neuter verbs in the present tense. The latter view is more in accordance with the idioms of the language. There is, however, in the language, a general absence of connecting words; there is no word for 'and,' the nearest word to it being urru or urru gan, 'with,' which is sometimes attached to words used as personal pronouns in the sense of 'also'; as, mullagurru, 'he also.' There are no relative pronouns, and we may almost say there is no verb 'to be,' used as a copula.

2. Adjectives as predicates.

Adjectives follow the same rules as demonstratives; for instance, yillyul gai, 'I am sick'; killy dukkai, 'he over there is dead'; monno bundan bunyarr, 'this tomahawk is good.'

3. The use of yuna.

But we can say kukkan yelen gai, for 'I was here'; and killy dukkaiken, 'he was dead.' We can also say dukkaikan, 'may you die,' or 'may you go to death'; dukkaiyuggan gai, 'I will kill myself,' or 'I will go to death.' These endings are from the verb yuna, which means 'to go.' The rule may be expressed thus:—Any word which is an adjective may be used in its plain form as a predicate in the present tense, and may, by adding the forms of the verb yuna, be turned into a true verb with all the tense-forms of a verb. The y of yuna is often omitted, and the forms ungan, unna are used; also en or yen, as if the original root was ya. Yuna means not only 'to go,' but 'to live,' 'to move,' and 'to be.' The language has three verbs closely allied in form, yuna 'to go,' yuna 'to lie down,' and yana 'to sit down.' The first of these has the derived forms yugga, yunbalé; the second, yunale; and the third, yangalé.

4. Verbs of Motion and Adverbs of Place.

Verbs of motion are very numerous, and so are adverbs of place; thus, speakers of the Minyung can be very exact in directing others to go here or there. Bukkora goa, 'go past,' bundagali bana, 'go near,' dulaa, 'go down'; wandé, 'go up'; kai, 'go in'; wombin kwe, 'come here'; kaga, 'come down'; dukkan kyuuna, 'go over'; kankyua junimba, 'keep to the right'; kankyua worrribul, 'keep to the left.'

5. Time.

The language can be very exact in the expression of time. Numgerry is 'daylight'; karamba, 'mid-day'; yán, 'sunset'; nobo, 'yesterday' or 'to-morrow.' The particles -bo and -jug are also used to distinguish former time from latter; so that nobo-bo is 'yesterday,' and nobo-jug 'to-morrow.'

There is a class of words that fulfil the duty of qualifying action as adverbs of manner, but they have the forms of verbs; so that they may be called qualifying verbs. They agree in final termination with the verbs they qualify. Karaia or karō is 'to do anything in a great manner.' In the participial form it is used thus: gībbum karandallen, 'full moon;' karandallen kwōg, 'heavy rain;' karandallen wēbāra, 'the fire is hot;' karaggen wurīg, 'very cold.' With verbs it is used in a different form; as, wemully karaielly, 'speak loudly.'

Gumoe is 'in a small way;' as, gumundallen gībbum, 'little moon;' wemully gumoeelly, 'speak gently.' Magöe means 'to continue;' as, magoalle wemully, 'continue speaking.' Boē is 'to speak by oneself;' as, boellly wemully, 'speak by yourself,' or 'speak alone.' Others are,—karaharai-elly duggā, 'cry very loudly;' nunnoelly duggā, 'cry very gently;' nuγummannā duggā, 'cry quickly;' nīγanna duggā 'stop crying.'

7. Affections of the mind.

'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wanye bunye, nobo wunye, 'I will beat you, perhaps to-morrow.' 'Hope' is expressed by jūn; as, mullajūn kulga wēbāra, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twin; as, gaio twīggalla wēbāra kulga, 'I am afraid to cut wood.' 'Pity' and 'sympathy' are often expressed by idioms meaning literally, 'smelling a bad or a good smell'; e.g., gai mullagai kunlunny bogon, 'I for him smell a bad smell,' or 'I pity him.'

8. The use of bunyarrā.

Bunyarrā, 'good,' means not only 'good,' but anything 'great.' It sometimes means 'very;' as bunyarrā jūg, 'very bad.'


Reciprocal action is expressed by karaban; e.g., gūly karaban bummalle, 'let us paint one another.'

10. Comparison.

Gai koren karanden, wunnennd wunye, 'I run fast, you slowly;' that is, 'I am faster than you;' gai wanye gūluγ paigał, 'I am a man before you;' that is, 'I am older than you.' The pronoun (wanye or any other) is always in the accusative.


Sometimes the infinitive form in -ia, and sometimes the form in -bai or -ai, which may be called the subjunctive, is used to show dependence on another verb; but often the two verbs agree in having the same final suffix. Examples are:—wana yūnai, or wana yūna, 'do not go;' wana ēūbbai, 'do not eat;' wana mullayye ēubbinmai, 'do not feed him;' yūna gūly ēullum kāγgalle means 'let us go to catch fish;' lit., 'let us go, let us catch fish;' both verbs are in the imperative. Kaia mullayye bumalai, 'ask him to fight;' this is the more common form; but walo kia mullayye wēbāra kundia, or walo mullayye kia wēbāra kunjeb, 'you ask him to light a fire;' here the endings of the verbs will agree in all the tenses; as, (imper.) kia kunjeb; (past) kianne kunjebunne; (fut.) kian kunjeban.

Examples of the Formation of the Tenses of Verbs.

The numbers here are the Tenses as on page 16 of this Appendix.

Buma, 'to fight, beat, kill.'


Bumaigerry, 'wish to fight;' bumejum (imper. neg.), 'fight not;' karaban bumalé (imper. reciprocal), 'fight one another;' bumille-ma, 'cause to fight,' which also, as above, may change ma into -mala, -malela, man; -mune, -men; -maia, &c.

Kinda, 'make.'


Kinda does not take the forms in -ga; nor buma those in ba.

TABLE OF RELATIONSHIPS IN MINYUG.
(2.)

A man calls an elder brother . . . . kagoŋ elder brother.

A man calls a younger brother . . . . bunam younger brother.

A man calls any sister . . . . . . . . . . . nunnag sister.

A woman calls any brother . . . . . . . . . . . bunam brother.

A woman calls an elder sister . . . . . . . . . yirgag elder sister.

A woman calls a younger sister . . . . . . . . . yirgag younger sister.

A black calls a male cousin . . . yirabuŋ or kujarug.

Native words. Equivalents.

she is called in return . . . . . . . . . . . yirabuŋ or kujarug.

he " . . . . . . . . . . . yirabuŋ or kujarug.

(3.)

Grand relationships.

A grandchild calls a grandfather, and is called by him naijoŋ.

father’s mother; " her kummi.

mother’s " " baibug.

† Whether male or female.

(4.)

A man calls his wife, his wife’s sister, and some others . nubuŋgun.

A man calls his wife’s father . . . . . . . . . . . wōmen.

calls his wife’s mother . . . . . . . . . . . bogai.

is called by them in return . . . . . . . . . . . wōmen.

Other terms for relations-in-law are—woog, ūnumbūŋ, yambūru. Such relationships are very complicated, and require to be specially investigated.

(5.)

When there is no specific term for a relationship, the terms for ‘brother’ and ‘sister’ are used; for instance—a great-grandfather is called kagoŋ, ‘elder brother,’ and in reply to a male he says bunam, ‘younger brother.’

II. THE VOCABULARY.

Words, Phrases, and Sentences used by the Minyung Tribe.

1. Words and Phrases.

(The verbs are given in their shortest form, the imperative.)

Berrin—the south, the south people; e.g., berrinba—to the south; cf. kokin—the north, the north people; e.g., kokingal—from the north. The aborigines on the Richmond River call the Clarence River ‘Berrin,’ and the Tweed ‘Kokin’; but, to those on the Tweed River, the Richmond is ‘Berrin,’ and the Logan is ‘Kokin.’

Binnug—‘an ear’; e.g., binnugma—make to hear; tell; answer.

Birra—to cast through.

Birré—‘fly away’; e.g., birryalen garrig—crossed over.

Bugge—‘fall; it is sometimes equivalent to ‘gone away’ or ‘disappeared;’ as, inji buggeloro mibin kurralbo wairabo ‘where have all the blacks been this long time;’? If the imperative ends in a (as bugge), the word means ‘kick,’ ‘stamp,’ ‘leave a mark,’ as a foot-print. In the Pirripai dialect, spoken by the natives on the Hastings River, buggen means ‘killed,’ for they say bunno butan buggen, ‘he killed a black snake. In Minyug, nuyuŋa bukkoyen means ‘the sun has risen,’ nuyuŋa buggen, ‘the sun has set; but with this compare the Brisbane dialect, which says piki boŋ, ‘the sun is dead.’

Buggo—(1) a native shield; (2) the tree from which it is made.

Bujabuyai—a swallow. Bujarebin—a daisy. Bujagun—a quiet girl. Bujaró—quiet; e.g., yiru bujaró, ‘whip-snakes (are) harmless.’

Bujara, Bujarabo—morning.

Bujare, Bujaro-bujaro—this morning, just before daybreak.

Buj, bujin—a little piece; bujigan—into little pieces.

Buna or bunga—strike, beat, fight, kill by fighting.

This is probably a derivative from bugge, just as wāŋ, the noun for ‘work,’ becomes wamnna, the verb ‘to work.’

Burre—the top of a tree; with this compare ċulle, ‘the barrel’ or ‘trunk’ of a tree; waian, ‘the root;’ ċerrug, ‘the branches;’ kunyal, ‘the leaves.’ ċulle is also a general name for a ‘tree.’ It often means ‘logs’ lying down, and ‘firewood’; e.g., kulga ċulle wēbāragai, ‘cut wood for the fire.’ ċerrug, besides, is ‘the open palm of the hand,’ ‘a bird’s claw,’ or ‘the paw of an animal,’ and it is the name of a constellation. Kunyal, ‘leaf,’ may be allied to with kuŋgāl, ‘an arm’ or ‘wing.’ Waian also means ‘a road.’ When a tree is cut down, the stump is called gunun.
Dukkai—dead; a dead man; ‘a dead woman’ is touragun. The word tabullen is often used to mean ‘dead,’ instead of dukkai and touragun. It is a participle from some verb not at present used. In some dialects, duggai, probably the same word, means a kind of ‘fish;’ in the Turrubul dialect it means ‘man.’ This may have given rise to the idea that some of the aborigines believe that, when they die, they become fishes.

Duggerrigai—white man; duggerrigaigun—white woman. Perhaps this word comes from dukkai, ‘dead,’ but it does not mean ‘ghost’ or ‘spirit.’ For ‘spirit,’ there are two terms, guru and wágaí. After a man dies, he is spoken of as guru wanda, ‘a spirit up above.’ All the guru go to waíjó̂g (from waí, ‘above’), where they live on murrabil, a kind of celestial food. Murrabil is from the Kamilaroi word murraba, ‘good.’ Guru in some dialects means ‘dark’ or ‘night,’ and a word derived from it means ‘emu.’ Dawson, in his “Australian Aborigines” (page 51), states, that, if a native “is to die from the bite of a snake, he sees his wraith in the sun; but, in this case, it takes the form of an emu.” Wágaí means ‘shadow,’ and has a more superstitious use than guru. When a person is ill, the warrima, ‘wizard,’ is sent for to throw on him a good spell, called bunyarama warrima. The warrima takes something like a rope out of his stomach (1), and climbs up to waíjó̂g to have an interview with the wágaí. On his return, if the man is to recover, he says, ‘Your wágaí has come back and you will soon be well;’ but if he is to die, he says, ‘I could not get your wágaí.’ The sick man is sure to die then. The wágaí are also the spirits consulted, when anyone dies suddenly, to discover by whose means the death was brought about. Yiralle is another name used by the Nyug people for ‘white man;’ it means, the ‘one who has come.’

Garre—dance; cf. yerrube—sing.

Gulug, gulugbo—first; before; e.g., gáï minjen gulugbo, ‘I laughed first,’ i.e., before you. Gulugerry is ‘immediately;’ nyúggá bukkoyen gulugerry, ‘the sun will be up immediately;’ gulugga we, or we gulugga bána means ‘go thou first;’ waíre gurrugin, or waíre guluggurrugin are those men in a tribe whom the colonists call ‘kings;’ each of these gets a brass plate with a suitable inscription, to wear on his breast, as an emblem of his rank.


Kibbára—(1) white or yellow; (2) a half-caste, a yellow man or woman; whence kibbárgun, a half-caste girl; kibbárim, a half-caste male; (3) gáï, anything young, small, or light; as, kibbára paîléla, which may either mean, ‘light rain falling,’ or ‘young lads fighting;’ (4) a stringy-bark tree; this word, in the Kamilaroi dialect, is kuburu, a ‘black-box tree;’ (5) the ceremony of man-making; possibly the name bora may come from this, by dropping the initial syllable, as nyúg is for nyug; or, bora may be connected with the Minyug word bul or bule, ‘a ring;’ (6) a made-man, that is, one who has passed the kiipára; and in this sense it is used in many of the coast dialects. The names given to a male, at different stages of his life, are—taíchum, ‘a baby;’ balun, balungai, ‘a boy;’ čubbó, čubbóiyil, ‘a youth;’ murráwon, ‘a lad’ who is getting whiskers and has all his berrug or prescribed scars on his back; kumbang-gerry, a lad who has received his kumban or ‘scars on his breast;’ kibbára, ‘one who has been made a man;’ paígal or mibín, ‘a man;’ kívom or mòbeg, ‘an old man.’

Kuji—(1) a bee; (2) honey; (3) red; cf. kujin—red.

Kunle—know, hear, feel, smell; e.g., gáï kunlejum, ‘I don’t know.’

Moïum, (1) a child, a son or daughter; (2) the black cockatoo with yellow feathers in its tail. The black cockatoo with red feathers is called garerra, and the white cockatoo, kéra.

Nyúgga—(1) the regent bird; (2) the sun. Nyuggá—summer; cf. wurríg—cold; wurrigbil—winter.

Ca—eat; e.g., walo ća, gáïyo, ‘you eat (now), I (will eat) by-and-by.’

Čubbinga—feed. Čukka—drink.

Wébára—(1) a fire; (2) firewood; (3) a camp. Examples:—(1) kunji wébára, ‘light a fire;’ kunji, by itself, would mean ‘make it burn’ (bobinda means ‘make a light;’ guloma, ‘make smoke’ i.e., ‘make a fire;’ palloma, ‘put out the fire’); (2) kulga wébára, ‘cut firewood;’ this has the same meaning as kulga ñullo; (3) gáï yùnulela wébára ‘I am going to the camp;’ lit., ‘I am going to the fire.’ The gunyas or ‘wind-shelters’ are gumbin, and in a large building like a church is called kumai gumbin, which words, however, may mean, a collection of houses, as a ‘town’ or ‘village.’ The blankets which are given to the aborigines on Queen’s Birthday are called gumbín, and so is a rag tied round the foot. A sock is gumbin, but a boot is bunumbil. In some dialects a ‘sheet of bark,’ ‘a gunya,’ and ‘a canoe’ have the same name, but in the Minyug dialect ‘a sheet of bark’ is bagul, and ‘a canoe’ is kundal or kulgerry.

Worám—sleep; worámbil—sleepy; e.g., worám bána, ‘go to sleep.’ A mother will say to her child, worám-worám bána, but to herself, gáï worám yunu, ‘I will lie down and sleep.’

Yarabá—marry; e.g., nanna yarabá, ‘marry my sister.’

Yerrube—sing; yerrubil—song; yerrubil-gin-gun—a singer (fem.).

Youara (also kirrin and wogoyia)—a ‘karañari.’ Youara-gurrugin—a maker of karabari songs.

*This I take to be the correct spelling, not ‘corroboree.’—Ed.
Minyugalela wé—'what are you doing'? Yogum gai unduru­mlulela—'I am doing nothing'. Minyugalela wé nobo—'what did you do yesterday'? Gaio ka gàgaloro èllùm Noŋgu­gai—'I caught fish for Noŋgu.'

Gaio wanye bunlun wianje, kulga fully gai—'I to you a toma­hawk will give, (if) you cut down a tree for me; or, cut down a tree for me, (and) I will give you a toma­hawk.' Yile bun­lun—'where (is) the toma­hawk?' Kunde bukkora—'over there.' Kulga fulle koranna—'cut down that high tree.' Yile walo kulga­ju­merry, wana—'if you do not like to cut it down, leave it alone.' Gaio kulgu­nne kaba fulle wia baijum bibbo—'I cut down that tree before you came.' Gaio wanye naienne kulgu­bullenne—'I saw you cutting (it).

Gaio wanye munno wèbàra gaij kunjilligerry—'I would like you to light that fire for me.' Walo kia mullanye kunjeba—'you ask him to light it.' Gaio mullanye nobo kia kia kunjebunne—'I asked him to light it yesterday.' Munno wèbàra kunjillororo—'the fire is lighted.' Munno wèbàra kunjillinneban nobo—'that fire will be lighted to­morrow.'

Gen kugalela—'who is calling?' Kera kugalela—'a white cockatoo is calling.' Mully kera mibin kialela—'that cockatoo speaks like a man.' Paian­juğ gûn—'it is warm to­day.'

Kubberry gai paian—'I am hungry to­day.' Wia kunlunne borgan gai—'I am sorry for you.' Walo és, bunyarra­d­unda—'you eat, (you) will be all right.'

Gaio naienne kurrunnebo mane, kenne; gaio buminne undur­unyebo; undur berranne—'I saw a number of ducks and white cockatoes; I killed some; some flew away.'

Loganda, cænabîgy gaio naienne wèbàra­bo. Cannaby yerrubilloro wèbàra­bo. Yangar­u­gen gai­ba kyu­nanne. Yangar­u­gen gai­lawnne, 'injeo wé?' Gaio kiallen 'Brisbane­gobullen.' Gaio naienne nognumne kakaba. Cannaby bikbullen. Cannaby ko­wallen nognumne wèbanno—'On the Logan, I saw them in the camp (lit., at the fire). They were singing in the camp. One came to me. One asked me where I was going. I replied, 'Going to Brisbane.' I saw dogs there. They were barking. They called them into the camp.'

Miscellaneous.

Gaio nan èuan bowan, 'I will see (one who) will throw a spear.' Gaio nan èuan bowalen, 'I will see a spear thrown.'

Gaio nan èuan bougunneban nobo, 'I will see (that) a spear shall be thrown to­morrow.' Gaio naienne yùnbulala undur­unne poin­golo, 'I saw somebody going up the hill.' Gaio nai­enne kamy èuan warre bulenne, 'I saw him carrying spears.'

Gaio kunleoro kamy yerrubiloro, 'I heard them singing.

Gaio kunlan kamy mendié, 'I will hear them laughing.' Gaio kunlunne kamy minjenné, 'I heard them laughing'; if the act of laughing is finished, this sentence would be, gaio kun­lunne minjelorobo.' Gaio kunlela we­mullen­yun, 'I hear speaking there.' Gaio naienne koren­yun taifü­nne, 'I saw children running away.' Gaio kun­loigerry yerrubil kamy, 'I like to hear them sing.' Wog wia bunyarra, 'working is good for you.' Wa­go wia gowenyen, 'working is making you tired.'

Paigal wammullen wallen­yun, 'the man working is gone.'


Berrug gen karabari, gerrig Mommom, Yaburó.—'Berrug came long long ago, with Mommom (and) Yaburó.'

Thus begins a Minyung Legend to the following effect:

Long ago, Berrug, with his two brothers, Mommom and Yaburó, came to this land. They came with their wives and children in a great canoe, from an island across the sea. As they came near the shore, a woman on the land made a song that raised a storm which broke the canoe in pieces, but all the occupants, after battling with the waves, managed to swim ashore. This is how 'the men,' the paigal black race, came to this land. The pieces of the canoe are to be seen to this day. If anyone will throw a stone and strike a piece of the canoe, a storm will arise, and the voices of Berrug and his boys will be heard calling to another, amidst the roaring elements. The pieces of the canoe are certain rocks in the sea. At Ballina, Berrug looked around and said, nyug? and all the paigal about there say nyug to the present day, that is, they speak the Nyug dialect. Going north to the Brunswick, he said, minyu, and the Brunswick River paigal say minyu to the present day. On the Tweed he said, gando? and the Tweed paigal say gando to the present day. This is how the blacks came to have different dialects. Berrug and his brothers came back to the Brunswick River, where he made a fire, and showed the paigal how to make fire. He taught them their laws about the kippara, and about marriage and food. After a time, a quarrel arose, and the brothers fought and separated, Mommom going south, Yaburó west, and Berrug keeping along the coast. This is how the paigal were separated into tribes.

Note.—Each brother has his own 'karabari,' for there is the youara Berrugna, the girran Mommomna, and the wogoya (Yaburóga).