

PART IV.



THE APPENDIX.

# APPENDIX.

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(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.\*)

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## 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.

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### *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.

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\*Written for this volume at my request.—ED.

## 1. CLASSIFICATION.

Nouns in Minyug 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 Minyug 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 paigál, 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 paigál is also correct. To express, in Minyug, 'that boy is big,' we might say either kully kumai-bin éubbo, or éubbo kumai. 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-gál, 'new,' 'young,' balig-gál-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, -jára, -rim, -ri, -li, -gári, -gál. The table given below, for ordinary adjectives, adjective pronouns, and numerals, illustrates these uses. Forms rarely used have a † after them.

## EXAMPLES OF THE SUFFIXES OF ADJECTIVES.

Plain form, qualifying any noun.	Masculine form or masculine noun.	Feminine form or feminine noun.	Form qualifying animals and places.	Form in -n or -na qualifying things.
1. Kumai, 'big, large.' Bijug, 'small, like a point.' Kotára, 'tall, long.' Bumbai, 'straight.' Yilyul, 'siek.' Kujin, 'red.' Balin, 'new'; 'young.' Kurella, 'old.' Mobi, 'blind.' Kugári, 'mad.'	2. Kumai-bin. Bijug-bin. Kora-rim. Bumbai-bin. Yilyul-gári. Kuj-árim. Balig-gál. Kíoom. Mobi. Kugári.	3. Kumai-na-gun. Bijug-na-gun. Kora-na-gun. Bumbai-na-gun. Yilyul-gár-gun. Kuj-ári-gun. Balig-gál-gun. Merrug. Mobi-gun. Kugári-gun.	4. Kumai. Bijug-gálug. Korara. Bumbai. Yilyul-gári. Kuj-ári. Balig-gál. Kurella. Mobi; mobi-gári.	5. Kumai-nyon.* Bijug-nan. Kora-na. Bumbai-na. Kujin-na. Balig-gun-na. Kurella-na. *also Kumin-na. Konno. Monno. Kaibi-na. Yabuon. Bula-na.
<i>Pronouns.</i> Kully, kullait, 'this here'; 'he (she, it) here.' Mully, mullait, 'that there'; 'he (she, it) there.' Kaiby, 'another.'	Kully. Mully. Kaibi-jára.	Kulla-na-gun. Mulla-na-gun†. Kaibi-jára-gun.	Kully. Mully. Kaiby.	Konno. Monno. Kaibi-na. Yabuon. Bula-na.
<i>Numerals.</i> Yabúru, 'one.' Bula, bulait, 'two.'	Yaburu-gin. Bulairyt.	Yaburu-gin-gun. Bulairi-gun†.	Yaburu. Bula.	Yabuon. Bula-na.

The adjective dukkai, 'dead,' takes numerous forms; thus:—  
2. dukkai, dukkai-bin†; 3. touara-gun, dukkai-gun†, dukkai-bin-gun†, dukkai-gun-bin†; 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:—

<i>Masculine.</i>	<i>Feminine.</i>
Mobi, 'a blind man.'	Mobi-gun, 'a blind woman.'
Yérubilgin, 'a male singer.'	Yérubilgin-gun, 'a female singer.'
Kiéom, 'old man.'	Merrug, 'old woman.'
Čubbo, 'boy.'	Yagari, 'girl.'
Koroman, male 'kangaroo.'	Imarra, female 'kangaroo.'

### PRONOUNS.

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

#### *Personal pronouns.*

<i>Singular.</i> Gai, 'I.'	Wé, 'thou.'	Nyuly, 'he'; nyan, 'she.'
<i>Plural.</i> Gully, 'we.'	Buly, 'you.'	Čannaby, 'they.'

The Minyug has no simple dual, although there are compound terms and phrases denoting the dual number; such as, gulliwé, gullibula, 'we two'; wé gerrig, 'you two,' 'you and another.' The personal forms of bula are sometimes used as dual pronouns; as, bulailly, 'they two,' *masc.*, and bulaili-gun, 'they two,' *fem.*; and even such phrases as wé gerrig bulailly and wé gerrig bulaili-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

'these,' 'those.' 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 'he 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, ka, and kaba. As these are sometimes doubled or reduplicated and have some other variations in form, the following scheme may be convenient:—

<i>Singular.</i>	<i>Plural.</i>
I.—Kully, kú-kully, 'this'; 'the'; 'he (she, it) here'; 'this here.'	} Múnyo; <i>sometimes</i> mún.
II.—Kulla-na-gun, 'this'; 'she here.'	
III.—Konno, ko-konno, 'this'; 'it here,'	
IV.—Kully, kú-kully; kúkai; kullai, kú-kullai; 'here.'	
I.—Mully mú-mully, 'that'; 'the'; 'he (she, it) there.'	} Kámo, ka-kámo; <i>sometimes</i> kám,
II.—Mulla-na-gun, 'that'; 'she there.'	
III.—Monno, 'it there.'	
IV.—Mully, mú-mully; mullai, mú-mullai; 'there.'	
I.—Killy, ki-killy, 'yon'; 'he'; 'he (she, it) yonder.'	} Kaka.
II.—Killa-na-gun, 'yon'; 'she yonder.'	
III.—Kundy, 'it there'; 'it.' Kanyo, ka-kanyo, 'this'; 'it near.'	
IV.—Kanyo, ka-kanyo, 'here.'	

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 muġga and kuġga; thus:—

<i>Singular.</i>		<i>Plural.</i>
Masculine.	Feminine.	
Muġga.	Muġgun.	Maka.
Kuġga.	Kuġgun.	Kaka.

Kaka is thus a recent addition to the Minyug dialect. It is at present almost exclusively used instead of éannaby. Maka is sometimes used for mully, but always as a singular. Kuġga 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, ly, ba, and nyo are all root-forms.

#### *Indefinite pronouns.*

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

Kurrálbo has but one form, viz., kurrál, but it is never used without the addition of the ornamental particles, -bo or -juġ. The four forms of kaiby have been given already. Ġerriġ 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,

Yabúru, 'one.'	Bula-bula, 'four.'
Bula, 'two.'	Bula-bulai-yaburu, 'five.'
Bulai-yaburu, 'three.'	Bula-bula-bula, 'six'; &c.

Yabúruġin, and yaburu-ġin-gun are sometimes used for the singular personal pronouns, and bulaily and bulaili-gun for the dual. Other uses of these numerals may be seen in—yaburugin yunbully, 'go alone' (said to a male); yaburuginun yunbully, 'go alone' (said to a female); yaburu-min-ba, 'at once,' or 'with one blow,' 'with one act'; bula-nden, 'halves'; bula-dai, bula-dai-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 ġen kuġgallen, taken as an assertive, means 'somebody calling,' but, as an interrogation, 'who is calling?' thus, ġen represents 'who?' or 'somebody'; it is used like the life-nouns and personal pronouns. In the same way, minya, minyug, minyugbo, mean 'what?' or 'something.' There is also inji, winjiġ, which means 'where?' or 'somewhere.' 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.

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

##### 2. -nye, -ne, -e, -ġe.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, 'beat'; na, 'see'; iġga, 'bite'; wia, '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 paiganye; of 'that tomahawk,' the accusative is mully bundan.

Examples of its use are:—Mullaio ġunye yilyulman, 'he will make me sick.' Wanye yilyulman mullaio, 'he will make thee sick.' Ġaio mullanye yilyulman, '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, paiganna koġgara, 'a man's head'; taiġumma jennug, '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 éuan 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 kittomma 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 killagóby kundalgóby, 'where is the paddle of that canoe?' Gaió kindan junağ bundango, 'I will make a handle for the tomahawk.' Gaió éuan kinan éubbogai biaggai gerriğgai, 'I will make spears for both the boy and the father.'

## 5. -gál, -jil, -gál-lo, -na-gál, -na-jil.

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

## 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 dulbağga ballunma, 'you jump in the river'; the longer form is used with life-nouns; as, warré paigál-baima konno, 'carry this with the man.'

## 8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use:—bura junağ bundanda, 'pull the handle out of the tomahawk'; bura monno éuan pagálbaia, 'pull that spear out of the man.' It often denotes possession; as, gaiabaia éuan, '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 kağga kúg ballunno, '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 nogúm-urrugan paigál may be translated, 'where is the dog's master?' or 'where is the man with the dog?' There is a phrase walugára, 'you also,' which has some connection with this; the *ğ* is intrusive between vowels to prevent hiatus.

## 12. -jüm.

Jüm means 'without.' Yilly nogúm jüm 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, kwág-gerry gai, 'I wish it would rain'; nyan minyug-gerry kúg, 'she wants some water'; gai killa-gerry umbin-gerry, 'I would like to have that house'; yogúm gai mulla-gerry éulgun-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 -jargun; e.g.,

Yirabúğ	} a 'male cousin.'	Yirabúğ-gun	} a 'female cousin.'
Yirabúğ-jára		Yirabúğ-jargun	

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, nubug and nubug-gun mean 'husband' and 'wife,' but the longer form of nubug-gun is nubug-jargun. Now, Kibbinbaia means 'Kibbin has,' and to say 'Kibbin has a wife,' would usually be Kibbinbaia nubuğjargun. 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.

*Suffixes as Verbal Interrogatives.*

The interrogatives seem to be the connecting link between the nouns and the verbs. This arises from the fact that they take both the noun and the verbal suffixes. For instance, while inji 'when' takes, at times, the forms inji-go and inji-gäl, it also becomes inji-gun and inji-gun-ga, and these last terminations are verbal suffixes. The word minyug 'what' may also take such forms as these:—minyugallela? 'what are you doing'? minyugen? 'what is the matter'? minyugoro? 'what is done'? In form, there is really no distinction between interrogative and assertive sentences; hence any interrogative may have also an assertive meaning; minyugallela gai, therefore, may mean 'I am doing something.' In this dialect, there is a grammatical distinction between the imperative, the affirmative, and the negative forms of speech; but all these forms may be made interrogative by the tone of the voice.

*Suffix-postpositions used with Nouns and Pronouns.*

It may be as well to ask, at this stage, if there are any prepositions in Minyug. There is a large number of words denoting place; most of them are simple adverbs, and some of them demonstratives, and some occasionally have such a relationship to the noun that they can only be regarded as fulfilling the office of prepositions. They are not always placed before the noun, the Minyug having the greatest freedom with respect to the collocation of words. The word kam, which is among the demonstratives, may also be regarded at times as a preposition. When a native says walo kam kubbäl kyua, which is, literally, 'you to scrub go,' why should not kam be called a preposition? In the same way, ka gga kubbäl means 'out to the scrub.'

There are a few words of this kind that have a limited inflection; e.g., balli or ballia means 'under'; juy, jua, junno are 'down,' 'into'; bundagäl, bundagälly, bundagälla, 'near.' Of these, the particular form used is that which agrees in termination with the noun qualified.

Every word in Minyug ends either with a vowel or a liquid, and there are certain euphonic rules to be followed in connecting the suffixes with each kind of ending. In the following tables examples will be given of each kind. In Table I., all the inflecting suffixes will be joined to mully. In Table II. will be found the singular personal pronouns, which contain some irregularities, and a life-noun ending in *l*, *m*, *n*, *ng*, *ra*, or *o*. It will, however, be unnecessary to give in full the declension of these.

In Table III., four non-life nouns are chosen, ending in *-l*, *-n*, *-in*, and *-ra*, and the terminations given are those numbered 1, 8, 9. From these examples, all other forms can be understood.

## EXAMPLES of the USE of SUFFIXES.

TABLE I.

Suffixes as used		General meaning.	Suffixes as joined to -mully	
With life nouns.	With non-life nouns.		With life-nouns.	With non life-nouns.
1. O.	O.	Action.	Mullai-o.	Mullai-o.
2. Nye, ne, ge, e.	Same as <i>Nom.</i> 1.	Accusative.	Mulla-nye.	Mully.
3. Na, a.	Not in use.	Gentive.	Mulla-na.	.....
4. Gai, go.	Go, go-by.	'For; to; of.'	Mulla-gai.	Mulla-go, -goby.
5. Na-gäl, na-jil.	Gäl, gäl-lof.	'From.'	Mulla-na-gäl.	Mulla-gäl.
6. Ba.	Ba.	'At; with.'	Mulla-ba.	Mulla-ba.
7. Bai-ma.	Ma.	'In.'	Mulla-bai-ma.	Mulla-ma.
8. Ba-ia.	A, ba-ia-f.	'From; out of.'	Mulla-ba-ia.	Mulla.
9. Bai.	E, ai, ji.	'Into; in; to.'	Mulla-bai.	Mully.
10. Ba-no.	No.	Indefinite.	Mulla-ba-no.	Mulla-no.
11. Urrugan.	Urrugan.	'With.'	Mull-urrugan.	Mull-urrugan.
12. Jüm.	Jüm.	'Without.'	Mulla-jüm.	Mulla-jüm.
13. Gerry.	Gerry.	Verbal; 'wish or like.'	Mulla-gerry.	Mulla-gerry.

TABLE II.

Ngai, 'I.'	Wé, 'thou.'	Nyuly, 'he.'	Paigal, 'a man.'	Nogum, 'a dog.'	Kibbin, 'a man's name.'	Biang, 'a cockatoo.'	Kéra, 'a boy.'	Chubbo, 'a boy.'
Nom. 1. Ngai.	Wé.	Nyuly.	Paigal.	Nogum.	Kibbin.	Biang.	Kéra.	Chubbo.
2. Ngaiof.	Wálo.	Nyulaio.	Paigallo.	Nogumbo.	Kibbindo.	Bianggo.	Kéro.	Chubboio.
Acc. Nganye.	Waye.	Nyulanye.	Paiganye.	Nogumne.	Kibbinye.	Biangge.	Kenne.	Chubbonge.
Gen. Nganna.	Wangga.	Nyulangga.	Paigauna.	Nogumma.	Kibbinna.	Biangga.	Kenna.	Chubbonga.
Dat. 1. Ngaia.	Wia.	Nyulangai.	Paigalgai.	Nogungai.	Kibbingai.	Bianggai.	Kéragai.	Chubbogai.
Abl. Ngaabáno.	Wiabano*.	Nyulabano.	Paigalbano.	Nogumbano.	Kibbinbano.	Biangbano.	Kérabano.	Chubbobano.

\* Or Wanggabano.

TABLE III.

Case.	Kundal, 'a canoe.'	Bundal, 'a tomahawk.'	Umbin, 'a house.'	Wébára, 'a fire-stick.'
Nom. 1. Kundal.	Bundal.	Bundand.	Umbin.	Wébára.
Dat. 2. Kundállot.	Bundando.	Bundando.	Umbinjo.	Wébáro.
Abl. Kundállo.	Bundande.	Bundande.	Umbinje.	Wébáre.
Abl. 2. Kundállá.	Bundanno.	Bundando.	Umbinyo.	Wébánna.
		Bundanda.	Umbinja.	Wébára.

## VERBS.

## 4 (b). SUFFIXES TO VERBS.

*Imperative and Affirmative Forms.*

The imperative, in the Minyung 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,' *bugge*, '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*, *-ela*, denoting present action.
3. *-an*, denoting future action.
4. *-anne*, *-inne*, *-unne*, denoting unfinished past action.
5. *-oro*, denoting finished action.
6. *-en*, the historical past tense; often an aorist participle.
7. *-inna*, used, but rarely, as a participle.
8. *-ian*, past time; with passive sense, when required.
9. *-ia*, *-ē*, *-aia*, 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*, *-unden*, *-anden*, 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 *-endene*, *-endeloro*, &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 *galle* and *balle*. 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 *alela* 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 continuative, a separate word is used to denote this. Thus *aten*, 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*, *de*, *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.

Simple	Compound.			
*1. -a, -e, <i>-ade</i> .	-alé -elé. <i>-erraf.</i>	-ga. <i>-gga.</i>	-galé. <i>-ggale.</i>	-ballé.
2. -ala. <i>-ela.</i>	-alela. <i>-elesa.</i> <i>-errala†.</i>	-gala. <i>-ggaala.</i>	-galela. <i>-ggalela.</i>	-bulela.
3. -an. <i>-anbe.</i> <i>-anji.</i>	-lan. <i>-ran†.</i>	-gan. <i>-ggan.</i>		
4. -anne. <i>-inne.</i> <i>-unne.</i>	-alinne.	-ganne. <i>-gganne.</i>	-galinne. <i>-ggalinne.</i>	-bulenne.
5. -oro.	-aloro. <i>-eloro.</i> <i>-aloroby.</i>		-galoro. <i>-ggalore.</i> <i>-galoroby.</i>	
6. -en. <i>-enyun.</i>	-allen. <i>-aren†.</i> <i>-allenji.</i>	-gen. <i>-ggen.</i> <i>-genji.</i>	-gallen. <i>-ggallen.</i> <i>-gallenji.</i>	-bulen. <i>-bulenji.</i> <i>-bulenyun.</i>

7. -inna; 8. -ian; 9. -ia, -aia, -ē; compound, -alia; 10. -ai; compound, -bai; 11. -enden; compound, -genden, -ggenden; -bunden.

\*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 *ba*, 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-galoroby*, &c. It sometimes takes the form, though rarely, of *ki-gge*, 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-inda-lé*, '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 wébáro kunjillinneban 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 *kaia* means 'go to a place.' *Wai-maia* means 'it is above'; *waikaia*, '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 as 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, *yilyúl*, 'sick,' *yilyúl-ma*, 'cause to be sick'; *dukkaia*, 'dead,' *dukkaia-ma*, 'to kill.' It enters into composition with adverbs of place as well; as, with *wai*, 'above,' and *kully*, *kundy*, *q.v.*, it gives *waikalkullima*, 'put crosswise,' *waikundima*, 'put on.'

It sometimes follows adjectives; as, *bunyarra-ma yerrúbil*, 'make a good song'; and sometimes pronouns; as, *kaibi-ma junağ*, '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, *duḡbin-ma*, 'cause to lie down.' Very often it is attached to a form in *-illi*; as, *duḡgilli-ma*, 'make to cry,' *minjilli-ma*, 'make to laugh.' Sometimes it is attached to two words; as, *bunyarra-ma warrim-ma*, 'to make well by doctoring,' and each of these can take all the forms in agreement; as, (*future*) *bunyarraman warrimman*; (*past*) *bunyarramunne warrimmunne*.

*Gerry*, 'wish,' 'like to.'

This was placed amongst the noun-suffixes, because, although it has a verbal meaning, it follows the rules of the noun-suffixes. It also has a place as a verbal-suffix. It never changes its form, and is always the final suffix. It is generally attached to the subjunctive; as, *yunai-gerry gai*, 'I should like to lie down'; often to the form in *-bai*; as, *yünbai-gerry gai*, 'I should like to go on'; and sometimes it is attached to the form in *-illi*; as, *kunḡilli-gerry*, 'desire to burn.'

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 kunlela gai* means 'I know you'; but *wanye kunlejüm gai*, 'I do not know you,' or 'I am without knowledge of you.' *Na* is 'look'; *naijüm gai* or *nabaijüm gai* is 'I do not see.'

*Yogüm* is another negative. It is a word distinct from *jüm*, and its use turns any sentence into a negation. *Yogüm* and *jüm*, 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 yünbai*, '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, numoé, '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.*

*Kükully gai*, 'I am here'; *mümully wé*, 'you are there'; *kúkaibo*, 'stay here'; *kokonno*, 'it is here'; *yilly nyan?* '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 idiom 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 *urrugan*, '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, *yilyul gai*, 'I am sick'; *killy dukkai*, 'he over there is dead'; *monno bundan bunyarra*, 'this tomahawk is good.'

##### 3. *The use of yüna.*

But we can say *kükulliyen gai*, for 'I was here'; and *killy dukkaien*, 'he was dead.' We can also say *dukkaianna*, 'may you die,' or 'may you go to death'; *dukkaiyüḡgan gai*, 'I will kill myself,' or 'I will go to death.' These endings are from the verb *yüna*, 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 *yüna*, be turned into a true verb with all the tense-forms of a verb. The *y* of *yüna* is often omitted, and the forms *ungan*, *unna* are used; also *en* or *yen*, as if the original root was *ya*. *Yüna* means not only 'to go,' but 'to live,' 'to move,' and 'to be.' The language has three verbs closely allied in form, *yüna* 'to go,' *yüna* 'to lie down,' and *yana* 'to sit down.' The first of these has the derived forms *yüḡga*, *yünbalé*; the second, *yünalé*; 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'; *bundagal boa*, 'go near'; *duloa*, 'go down'; *wande*, 'go up'; *kaie*, 'go in'; *wombin kwé*, 'come here'; *kaga*, 'come down'; *dukkan kyua*, 'go over'; *kankyua junimba*, 'keep to the right'; *kankyua worrembil*, '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 *-juḡ* are also used to distinguish former time from latter; so that *nobo-bo* is 'yesterday,' and *nobo-juḡ* 'to-morrow.'

6. *Manner.*

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 karóé is 'to do anything in a great manner.' In the participial form it is used thus:—gibbum karandallen, 'full moon'; karandallen kwog, 'heavy rain'; karandallen wibára, 'the fire is hot'; karaggen wurrig, 'very cold.' With verbs it is used in a different form; as, wemully karaielly, 'speak loudly.'

Gumoé is 'in a small way'; as, gumullallen gibbum, 'little moon'; wemully gumoelly, 'speak gently.' Magoé means 'to continue'; as, magoalé wemully, 'continue speaking.' Boé is 'to speak by oneself'; as, boelly wemully, 'speak by yourself,' or 'speak alone.' Others are,—karaharai-elly dugga, 'cry very loudly'; nunnoelly dugga, 'cry very gently'; nugummanna dugga, 'cry quickly'; niganna dugga 'stop crying.'

7. *Affections of the mind.*

'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wanye human, nobo wunye, 'I will beat you, perhaps to-morrow.' 'Hope' is expressed by jùn; as, mullaijùn kulgai wibára, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twin; as, gaio twiggalla wébára kulgai, '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 bunyarra.*

Bunyarra, 'good,' means not only 'good,' but anything 'great.' It sometimes means 'very'; as bunyarra juǵ, 'very bad.'

9. *The use of karaban.*

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

10. *Comparison.*

Gai koren karaielen, wunnanden wanye, 'I run fast, you slowly'; that is, 'I am faster than you'; gai wanye guluǵ paigál, 'I am a man before you'; that is, 'I am older than you. The pronoun (wanye or any other) is always in the accusative.

11. *Government of Verbs.*

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 yunbai, or wana yúna, 'do not go'; wana éubbai, 'do not eat'; wana

mullanye éubbinmai, 'do not feed him'; yúna gully éullum kaggale means 'let us go to catch fish'; *lit.*, 'let us go, let us catch fish'; both verbs are in the imperative. Kia mullanye bumalia, 'ask him to fight'; this is the more common form; but walo kia mullanye wébára kundia, or walo mullanye kia wébára kunjeba, 'you ask him to light a fire'; here the endings of the verbs will agree in all the tenses; as, (*imper.*) kia kunjeba; (*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.'

1. Buma, bumalé, bunga, bungalé; 2. Bumala, bumaiela, bumgala, bumgalela; 3. Buman, bumgan; 4. Bumanne, bumalinne, bumganne, buminne; 5. Bumaloro, bumgaloro, bumaloroby; 6. Bumen, bumallen, bumgallen; 7. Buminna; 8. Bumian, bumalian; 9. Bumalia; 10. Bumai; 11. Bumenden. *Compound forms are* :—

Bumaigerry, 'wish to fight'; bumejùm (*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; -munne, -men; -ma-ia, &c.

## Kinda, 'make.'

1. Kinda, kindabalé; 2. Kindalela, kindabulela; 3. Kindan; 4. Kindinne; 5. Kindaloro, kindabuloro; 6. Kinden, kindabulen, &c. Kinda does not take the forms in *-ga*; nor buma those in *ba*.

## TABLE OF RELATIONSHIPS IN MINYUG.

(1.)		Native words.	Equivalents.
A black† calls a <i>father's</i> brother. . .	biaǵ* . . .	patér, patrúus.	
" is called in return . . .	moium . . .	illius fili-us, -a; hujus nepos.‡	
A black† calls a <i>mother's</i> sister. . .	waijuǵ . . .	mater, matertera.	
" is called in return . . .	moium . . .	illius fili-us, -a; hujus nepos.‡	
A black† calls a <i>mother's</i> brother	káoǵ . . .	avunculus.	
" is called in return . . .	burrijuǵ . . .	ejus nepos.‡	
A black† calls a <i>father's</i> sister . . .	narrún . . .	amita.	
" is called in return . . .	nyógon . . .	ejus nepos.‡	

\* Biaǵ also means 'father,' and waijuǵ 'mother.'

The child of biaǵ or of waijuǵ is 'brother (sister)' to moium; and a child of kaǵ or narrún is cousin to burrijuǵ and nyógon.

† Male or female. ‡ For brevity, I make *nepos*=*nephew, niece*.—ED.

## (2.)

	Native words.	Equivalents.
A man calls an <i>elder brother</i> . . .	kagoġ . . .	elder brother.
„ is called in return . . . . .	bunam . . .	younger brother.
A man calls a <i>younger brother</i> . .	bunam . . .	„
„ is called in return . . . . .	kagoġ . . .	elder brother.
A man calls any <i>sister</i> . . . . .	nunnaġ . .	sister.
„ is called in return . . . . .	bunam . .	brother.
A woman calls any <i>brother</i> . . . . .	bunam . .	brother.
„ is called in return . . . . .	nunnaġ . .	sister.
A woman calls an <i>elder sister</i> . . .	nunnaġ . .	elder sister.
„ is called in return . . . . .	yirgaġ . .	younger sister.
A woman calls a <i>younger sister</i> . .	yirgaġ . .	„
„ is called in return . . . . .	nunnaġ . .	elder sister.
A black† calls a <i>male cousin</i> . . .	yirabúġ or kújaruġ.	} cousin.
„ „ a <i>female</i> „ . . . . .	yirabúġ-gun or kújaruġ-gun.	
<i>she</i> is called in return . . . . .	yirabúġ-gun or kújaruġ-gun.	
<i>he</i> „ „ . . . . .	yirabúġ or kújaruġ.	

## (3.)

*Grand relationships.*

A grandchild† calls a <i>grandfather</i> , and is called by him	naijoġ.
„ „ <i>father's mother</i> , „ „	her kummi.
„ „ <i>mother's</i> „ „ „	„ baibuġ.

† Whether male or female.

## (4.)

A man calls his <i>wife</i> , his <i>wife's sister</i> , and some others .	nubuġgun.
„ is called by them in return . . . . .	nubuġ.
A man calls his <i>wife's father</i> . . . . .	wómen.
„ calls his <i>wife's mother</i> . . . . .	bogai.
„ is called by them in return . . . . .	wómen.

Other terms for relations-in-law are—weoġ, ċumbuġ, yambúru. 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 kagoġ, '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.*

## I. 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.'

Binnuġ—an ear; *e.g.*, binnuġma—make to hear; tell; answer. Birra—to cast through.

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

Buġge—fall; it is sometimes equivalent to 'gone away' or 'disappeared'; as, inji buġgeloro mibin kurrálbo wairabo? 'where have all the blacks been this long time?' If the imperative ends in a (as buġga), the word means 'kick,' 'stamp,' 'leave a mark,' as a foot-print. In the Pirripai dialect, spoken by the natives on the Hastings River, buġgen means 'killed,' for they say bunno butan buġgen, 'he killed a black snake. In Minyuġ, nyuġga bukkoyen means 'the sun has risen,' nyuġga buġgen, 'the sun has set'; but with this compare the Brisbane dialect, which says piki boġ, 'the sun is dead.'

Buġgo—(1) a native shield; (2) the tree from which it is made. Bujábuyai—a swallow. Bujárebin—a daisy. Bujágun—a quiet girl. Bujáro—quiet; *e.g.*, yiran bujáro, 'whip-snakes (are) harmless.'

Bujará, Bujárábo—morning.

Bujáre, Bujáre-bujáre—this morning, just before daybreak.

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

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

This is probably a derivative from buġge, just as wáġ, the noun for 'work,' becomes wamma, the verb 'to work.'

Burre—the top of a tree; with this compare ċulle, 'the barrel' or 'trunk' of a tree; waian, 'the root'; ċerruġ, '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 wébáragai, 'cut wood for the fire.' ċerruġ, 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 kuġgál, '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 touaragun. The word tabullen is often used to mean 'dead,' instead of dukkai and touaragun. 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, ġuru and wágai. After a man dies, he is spoken of as ġuru wanden, 'a spirit up above.' All the ġuru go to waijoġ (from wai, 'above'), where they live on murrabil, a kind of celestial food. Murrabil is from the Kamilaroi word murraba, 'good.' Ģuru 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." Wágai means 'shadow,' and has a more superstitious use than ġuru. 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 (!), and climbs up to waijoġ to have an interview with the wágai. On his return, if the man is to recover, he says, 'Your wágai has come back and you will soon be well'; but if he is to die, he says, 'I could not get your wágai.' The sick man is sure to die then. The wágai 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 Nyuġ people for 'white man'; it means, the 'one who has come.'

Garre—dance; *cf.* yerrube—sing.

Ģuluġ, ġuluġbo—first; before; *e.g.*, ġai minjen ġuluġbo, 'I laughed first,' *i.e.*, before you. Ģuluġgerry is 'immediately'; nyuġga bukkoyen ġuluġgerry, 'the sun will be up immediately'; ġuluġga wé, or wé ġuluġga búna means 'go thou first'; waire ġurrugin, or waire ġuluġgurrugin 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.

Gumma—teat. Gummabil—milk.

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) *fig.*, anything young, small, or light; as, kibbára paillela, 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 nyuġ is for minyuġ; or, bora may be connected with the Minyuġ word bul or bule, 'a ring'; (6) 'a made-man,' that is, one who has passed the kippára; 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—taiġum, 'a baby'; balun, balungai, 'a boy'; éubbo, éubboyil, 'a youth'; murrayon, 'a lad' who is getting whiskers and has all his berruġ or prescribed 'scars on his back'; kumban-gerry, a lad who has received his kumban or 'scars on his breast'; kibbára, 'one who had been made a man'; paigal or mibin, 'a man'; kiġom or mobeg, 'an old man.'

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

Kunle—know, hear, feel, smell; *e.g.*, ġaikunlejum, 'I don't know.'

Moium, (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 ġarerra, and the white cockatoo, kéra.

Nyuġga—(1) the regent bird; (2) the sun. Nyuġgal-gerry—summer; *cf.* wurrig—cold; wurrigbil—winter.

Ģa—eat; *e.g.*, walo éa, ġai yo, 'you eat (now), I (will eat) by-and-by.'

Cubbinma—feed. Ģukka—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' (bobbinda means 'make a light'; éulloma, 'make smoke,' *i.e.*, 'make a fire'; palloma, 'put out the fire'); (2) kulga wébára, 'cut firewood'; this has the same meaning as kulga éulle; (3) ġai yunbulela wébára 'I am going to the camp'; *lit.*, 'I am going to the fire.' The ġunyas or 'wind-shelters' are ġumbin; and a large building like a church is called kumai ġumbin, 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 ġumbin, and so is a rag tied round the foot. A sock is ġumbin, but a boot is bonumbil. In some dialects a 'sheet of bark,' 'a ġunya,' and 'a canoe' have the same name, but in the Minyuġ dialect 'a sheet of bark' is bagul, and 'a canoe' is kundal or kulgerry.

Worám—sleep; worámbil—sleepy; *e.g.*, worám búna, 'go to sleep.' A mother will say to her child, worám-worám búna, but to herself, ġai worám yunan, 'I will lie down and sleep.'

Yaraba—marry; *e.g.*, nanna yaraba, 'marry my sister.'

Yerrube—sing; yerrubil—song; yerrubil-ġin-ġun—a singer (*fem.*). Youara (also kirrin and wogoyia)—a 'karábari.\* Youara-ġurrugin—a maker of karábari songs.

\* This I take to be the correct spelling, not 'corrobboree.'—ED.

## 2. SENTENCES.

Minyugalela wé—'what are you doing?' Yogum gai únduru-mullela—'I am doing nothing'. Minyugaloro wé nobo?—'what did you do yesterday?' Gaio kaggaloro éullum Noǵguǵ-gai—'I caught fish for Noǵguǵ.'

Gaio wanye bundan wianje, kulga éully gaia—'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 bundan?—'where (is) the tomahawk?' Kunde bukkora—'over there.'

Kulga éulle koranna—'cut down that high tree.' Yile walo kulgajungerry, wana—'if you do not like to cut it down, leave it alone.' Gaio kulgunne kaba éulle wia baijüm bibbo—'I cut down that tree before you came.' Gaio wanye naienne kulgabulenne—'I saw you cutting (it).'

Gaio wanye monno wébära gaia kunjilligerry—'I would like you to light that fire for me.' Walo kia mullanye kunjeba—'you ask him to light (it).' Gaio mullanye nobo kianne kunjebunne—'I asked him to light it yesterday.' Munno wébära kunjillorobo—'the fire is lighted.' Munno wébära kunjillinneban nobo—'that fire will be lighted to-morrow.'

Gen kuǵgalela?—'who is calling?' Kéra kuǵgalela—'a white cockatoo is calling.' Mully kéra mibin kialela—'that cockatoo speaks like a man.' Paian-juǵ gùn—'it is warm to-day.'

Kuberry gai paian—'I am hungry to-day.' Wia kunlunne bogon gai—'I am sorry for you.' Walo éa, bunyarra-d-unda—'you eat, (you) will be all right.'

Gaio naienne kurrunebo manne, kenne; gaio buminne úndur-runebyu; úndurr berranne.—'I saw a number of ducks and white cockatoos; I killed some; some flew away.'

Loganda, éannabiǵy gaio naienne wébäbaro. éannaby yerubilloro wébäbaro. Yaburugen gaiaba kyuanne. Yaburugen gullawonne, 'injeo wé?' Gaio kiallen 'Brisbane-gobullen.' Gaio naienne nogumme kakaba. éannaby bikbullen. éannaby kowallen nogumme webänno—'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 éuan éwan, 'I will see (one who) will throw a spear.' Gaio nan éuan bowalen, 'I will see a spear thrown.' Gaio nan éuan bougunneban nobo, 'I will see (that) a spear shall be thrown to-morrow.' Gaio naienne yünbulela undurrunne poiolgo, 'I saw somebody going up the hill.' Gaio naienne kamy éuan warre bulenne, 'I saw him carrying spears.'

Gaio kunleoro kamy yerrúbiloroby, 'I heard them singing. Gaio kunlan kamy mendié, 'I will hear them laughing.' Gaio kunlunne kamy minjenne, 'I heard them laughing'; if the act of laughing is finished, this sentence would be, gaio kunlunne minjeloroby. Gaio kunlela wemullenyun, 'I hear speaking there.' Gaio naienne korenyun taiéumme, 'I saw children running away.' Gaio kunloigerry yerrúbil kamy, 'I like to hear them sing.' Wóǵ wia bunyarra, 'working is good for you.' Waggo wia gowenyen, 'working is making you tired.' Paigál wammullen wallenyun, 'the man working is gone.'

## 3. MYTHOLOGY.

Berrügen korillábo, gerrig Mommóm, Yaburóg.—'Berrüg came long long ago, with Mommóm (and) Yaburóg.'

*Thus begins a Minyung Legend to the following effect:—*

Long ago, Berrüg, with his two brothers, Mommóm and Yaburóg, 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 paigál black race, came to this land. The pieces of the canoe are to be seen to this day. If any one will throw a stone and strike a piece of the canoe, a storm will arise, and the voices of Berrüg and his boys will be heard calling to one another, amidst the roaring elements. The pieces of the canoe are certain rocks in the sea. At Ballina, Berrüg looked around and said, nyug? and all the paigál about there say nyug to the present day, that is, they speak the Nyug dialect. Going north to the Brunswick, he said, minyug, and the Brunswick River paigál say minyug to the present day. On the Tweed he said, gando? and the Tweed paigál say gando to the present day. This is how the blacks came to have different dialects. Berrüg and his brothers came back to the Brunswick River, where he made a fire, and showed the paigál 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, Mommóm going south, Yaburóg west, and Berrüg keeping along the coast. This is how the paigál were separated into tribes.

NOTE.—Each brother has his own 'karábari,' for there is the youára Berrüǵna, the girran Mommómna, and the wogo-ya Yaburóǵna).