

## (B.)

[ABSTRACT.]

## GRAMMAR

OF THE LANGUAGE SPOKEN BY

## THE NARRINYERI TRIBE IN S. AUSTRALIA.

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[This Grammar of the Narrinyeri dialect is to be found in a book entitled "The Folklore, Manners, Customs, and Languages of the South Australian Aborigines; Adelaide, 1879." I have re-arranged and condensed the material of the Grammar, and adapted the whole to the system followed in this present volume.—ED.]

THE Narrinyeri aborigines occupy a portion of the coast of South Australia, near Adelaide. Their territory includes the shores of Encounter Bay, Lakes Alexandrina and Albert, and the country to the east of the Murray, for about 20 miles from its mouth. The first attempt to master and commit to writing the grammar of this language was made in 1843 by the Rev. H. E. Meyer, a Lutheran Missionary. His sketch of the grammar is not free from blunders. Nor can the present effort expect to be faultless, but it is approximately correct, being founded on a practical acquaintance with the language.

## 1. LETTERS.

The Narrinyeri have not the sounds of *f*, *r*, *s*, *z*, but they have the sonant sound of *th* (here written *dh*), as in the English words 'this,' 'thine,' 'breathe,' and the surd *th*, as in 'thin,' 'breath.'

## 2. GENERAL PRINCIPLES.

There is no article, but the numeral 'one' is used as a sort of indefinite article. Nouns, pronouns, and adjectives are declined by the use of affixes, and have forms for the singular, dual, and plural numbers.

Number is indicated by a change of termination; for example:—

	'Man.'	'Man.'	'Eye.'	'Lip.'	'Ear.'
<i>Sing.</i>	May-u.	Korni.	Min-a.	Mun-a.	Yur-e.
<i>Dual</i>	May-ula.	Korn-egk.	Min-ula.	Mun-agge.	Yur-illa.
<i>Plu.</i>	May-una.	Korn-ar.	Min-una.		
		'Eye.'	'Eyebrow.'	'Trouser.'	
<i>Sing.</i>	Pil-i.	Pi-chagge.	Yerkoan-a.		
<i>Dual</i>	Pil-agge.	Pi-ko.	Yerkoan-ula.		

In the declension of nouns the affixes used as case-endings may be regarded as post-positions. There is no distinction of gender in nouns and adjectives, but, for some words, there is a change of termination to indicate the feminine; as, *yúga*, 'brother,' *yúgá-ta*, 'sister.' This dialect likes to end its words with a vowel, especially the short *i*, which is here represented by *y*.

## 3. NOUNS.

*Their Declension.*—There are two declensions of nouns, the one used for words denoting human relationships, and the other for all nouns else.

## (a.) Common Nouns.

*Their cases.*—For common nouns, the case-endings of the singular number are:—

*The Genitive* takes the affix *-ald* meaning 'of,' but, with place-names, 'at,' 'in,' 'upon.' This affix is also used as a separate word, with the sense of 'belonging to.'

*The Dative* 1. takes *-amby*, which may be translated 'for,' 'for the purpose of,' 'for the use of.'

*The Dative* 2. takes *-agk*, 'to,' 'by,' and *-igai*, 'on,' 'by'; but these two terminations seem to be interchangeable. The English for this case is, 'to,' 'with,' 'by,' 'on,' 'at'—either locative or instrumental.

*The Ablative* 1. has the affix *-il*; as, *kornil mempir napagk*, 'the man struck his wife'; from *korni*, 'man,' *mempin*, 'striking,' *napy*, 'wife'. This case means 'by,' 'through,' 'because of'—either instrumental or causative.

*The Ablative* 2., if used to signify 'place from,' takes *-anmant*; as, *guk perk-anmant*, 'water from the well'; but, when it relates to persons or things, it takes *-inend*; as, *gum-anyir-inend pil-inend*, 'from your eye.' The English for this case is 'from.'

Another case-ending in the singular is *-anyir*; this I shall call *Ablative* 6. It denotes 'from,' expressing a cause and a result; but with pronominal adjectives, it stands for the *Genitive* form.

These are the principal cases, but the number of them may be multiplied indefinitely by the use of any of the following:—

## 4. POST-POSITIONS.

Amby, 'for.'	Moru, 'down.'
Gugkura, 'before.'	Taragk, 'between.'
Gurn-kwar, 'outside.'	Tepagk, 'close to.'
Loru, 'up.'	Tuntaagk, 'between two.'
Mare-muntunt, 'beneath.'	Tunti, 'in the middle.'
Ugul, ugunel, ugunai, 'in front of.'	

Some of these, when used as post-positions to nouns, are constant; others vary their form when affixed to the dual or the plural.

## PARADIGM OF THE DECLENSION OF COMMON NOUNS.

		Korni, 'a man.'		
		<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Nom.</i>	1.*	Korn-i	Korn-eġk	Korn-ar
<i>Gen.</i>		Korn-ald	Korn-eġk-al	Korn-aŋ
<i>Dat.</i>	2.	Korn-aġk		
<i>Acc.</i>			Korn-uġeġun	Korn-uġar
<i>Voc.</i>		Korn	Korn-eġk	Korn-ar
		Korn-inda.	Korn-ula	Korn-una
<i>Abl.</i>	1.	Korn-il	Korn-eġgul	Korn-ar
	2.	Korn-anmant	Korn-uġeġun	Korn-uġar
	6.	Korn-anyir	Korn-uġeġun	Korn-aŋ

		Porly, 'a child.'		
		<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Nom.</i>	1.*	Porl-y	Porl-eġk	Porl-ar
<i>Gen.</i>		Porl-ald	Porl-eġk-al	Porl-aŋ
<i>Dat.</i>	2.	Porl-aġk		
<i>Acc.</i>			Porl-uġeġun	Porl-uġar
<i>Voc.</i>		Porl-y.	Porl-eġk	Porl-ar
		Porl-inda	Porl-ula	Porl-una
<i>Abl.</i>	1.	Porl-il	Porl-eġgul.	Porl-ar
	2.	Porl-inend	Porl-(en)eġguland	Porl-aŋand

(b.) *Nouns of Relationship.*

For nouns of relationship, the case-endings are:—

<i>Acc., Gen.</i>	—	-yin.†
<i>Dative 1.</i>	'for'	-yin-amby.
<i>Dative 2.</i>	'to'	-yin-aġk.
<i>Causative.</i>	'by'	-yin-inda.
<i>Ablative 6.</i>	'from'	-yin-anyir.

†That is, -in or -an preceded by the euphonic *y*.

For nouns of this kind there are also special terminations to express the nature of the relationship, whether 'mine,' 'yours,' or 'his'; thus:—

Naġ-gai, 'father,' 'my father.'

Yiko-wally, 'his father.' Gai-uwy, 'your father.'

Naġ-ku-owy, 'mother,' 'my mother.'

Naġku-wally, 'his mother.' Naġku-uwy, 'your mother.'

Kelan-owy, 'my (elder) brother.'

Kelan-wally, 'his brother.' Kelan-uwy, 'your brother.'

\*See foot note, p. 15 of appendix.

Naġgai, 'my father,' is thus declined:—

*Nom.* Naġgai, 'my father.'

*Gen.* Naġgai-yin, 'of my father.'

*Dat. 1.* Naġgai-yin-amby, 'for my father.'

*Dat. 2.* Naġgai-yin-aġk, 'to my father.'

*Acc.* Naġgai-yin, 'my father.'

*Caus.* Naġgai-yin-inda, 'by my father.'

*Abl. 6.* Naġgai-yin-anyir, 'from my father.'

All the other terms of relationship, with their possessive adjuncts, may be declined by adding these case-endings. But sometimes the *Genitive* of relationship puts the -ald of ordinary nouns before its own ending; as, tart-ald-aŋ, 'of my (younger) brother.'

## 5. DERIVATIVES FROM NOUNS, &amp;c.

Derivatives are formed from nouns by adding to them such terminations as:—

1. -inyeri, 'belonging to'; as, kurl-inyeri, 'a hat,' from kurl, 'head'; turn-inyeri, 'a boot,' from turny, 'foot'; kurr-inyer-eġk, 'a pair of trousers,' from kurreġk (dual) 'the shins.' Such a derivative word, when declined, is treated as a common noun, and the post-position is added to the adjective termination; as, kurl-inyer-ald, 'of a hat,' kurr-inyer-eġkal, 'of a pair of trousers.'

2. -urumi or -urmi, which is added to the stem of a verb to denote 'the instrument' with which the action expressed by the verb is done, or a thing which is used for some particular purpose; as, tyety-urumi, 'oil, ointment,' from tyetyin, 'anointing'; kunk-urumi, 'pills,' from kunkun, 'swallowing'; mutt-urmi, 'a drink,' from muttun, 'drinking'; kalt-urmi, 'a spade,' from kalt, 'to dig'; drek-urmi, 'a tomahawk,' from drek, 'to cut or chip.' Here also the post-position is affixed to the formative for the purposes of declension.

3. -amaldy, which is added to the stem of a verb, to denote the agent or person who does the action; as, pett-amaldy, 'a thief,' from pett, 'to steal'; yelpul-amaldy, 'a liar,' from yelpul, 'to tell a lie.' Here also the post-position is placed at the end of the word.

4. -watyeri means 'full of'; as, ploġge-watyeri, 'possessed of sorcery'; tuni-watyeri, 'full of sand.'

5. When yandy, 'old,' 'useless,' is used with a noun, it modifies the form of the noun, and attaches the case-ending to itself; as, yandy orn (*for* korn), 'an old man,' yant-ald orn 'of an old man'; yandy imin (*for* miminy), 'an old woman,' yant-ald min, 'of an old woman.'

## 6. PRONOUNS.

(a.) *Personal Pronouns.*

The personal pronouns have two forms in the *nominative*, the *accusative*, and the *causative* (Abl. 1) cases, as shown in the paradigm below; the second form is used only as an affix to nouns, or in rapid speaking. The third pronoun is of all genders.

## PARADIGM OF THE DECLENSION OF THE PERSONAL PRONOUNS.

<i>Singular</i>			
	1st.	2nd.	3rd.
<i>Nom.</i>	Gape, ap	Ginte, inde, ind	Kitye, itye, atye
<i>Gen.</i>	Gan-auwe*	Gum-auwe	Kin-auwe
<i>Dat.</i>	1. Gan-amby 2. Gan-aġk	Gum-amby Gum-aġk	Kin-amby Kin-aġk
<i>Acc.</i>	Gan, an	Gum, um	Kin, in, ityanian
<i>Voc.</i>	—	Ginta, inda	—
<i>Abl.</i>	1. Gaty, atty† 6. Gan-anyir	Ginte, inde Gum-anyir	Kil, il Kin-anyir
<i>Dual</i>			
	1st.	2nd.	3rd.
<i>Nom.</i>	Gel, aġel	Gurl, ugurl	Keġk, eġk
<i>Gen.</i>	Lam-auwe*	Lom-auwe	Keġgun-auwe
<i>Dat.</i>	1. Lam-amby 2. Lam-aġk	Lom-amby Lom-aġk	Keġgun-amby Keġgun-aġk
<i>Acc.</i>	Lam, alam	Lom, olom	Keġ-gún, eg-gún
<i>Voc.</i>	—	Gurla, ula	—
<i>Abl.</i>	1. Gel, aġel† 6. Lam-anyir	Gurl, ugurl Lom-anyir	Keġk, eġk Keġgun-anyir
<i>Plural</i>			
	1st.	2nd.	3rd.
<i>Nom.</i>	Gurn, arn	Gun, úgún	Kar, ar
<i>Gen.</i>	Nam-auwe*	Nom-auwe	Kan-auwe
<i>Dat.</i>	1. Nam-amby 2. Nam-aġk	Nom-amby Nom-aġk	Kan-amby Kan-aġk
<i>Acc.</i>	Nam, anam	Nom, onom	Kan, an
<i>Voc.</i>	—	Guna, una	—
<i>Abl.</i>	1. Gurn, arn† 6. Nam-anyir	Gun, úgún Nom-anyir	Kar, ar Kan-anyir

\*A variant for the *genitive* form in -auwe is -auwurle.

† This is the case which our author calls the *Causative-Ablative*; I have entered it in the paradigms as Abl. 1.; it is equivalent to Threlkeld's *Agent-Nominative* (Nom. 2), for which see page 11.—Ed.

An adjective or a possessive pronoun, when used as an attribute to a noun, is declined with the noun, and has its own case-endings; thus :—

Wundi kinauwe, 'his spear.' Wundi nung-gari, 'good spear.'

*Singular.*

<i>Nom.</i>	Wundi kin-auwe (nuġgari)
<i>Gen.</i>	Wund-ald kin-anyir-ald (nuġgár-ald).
<i>Dat.</i>	2. Wund-aġk kin-anyir-aġk (nuġgár-uġar).
<i>Acc.</i>	Wund kin-auwe (nuġgari).
<i>Abl.</i>	1. Wund-il kin-anyir-il (nuġgár-il). 2. Wund-inend kin-anyir-inend.

*Dual.*

<i>Nom.</i>	Wund-eġk keġgun-auwurle (nuġgár-eġk).
<i>Gen.</i>	Wund-eġgal keġgun-anyir-ald (nuġgár-eġkal).
<i>Dat.</i>	2. Wund-uġeġun keġgun-anyir-aġk (nuġgár-uġeġun).
<i>Acc.</i>	Wund-eġk keġgun-auwe (nuġgár-eġk).
<i>Abl.</i>	1. Wund-eġgul keġgun-anyir-il (nuġgár-uġeġul). 2. Wund-uġeġun keġgun-anyir-inend.

*Plural.*

<i>Nom.</i>	Wund-ar kan-auwe (nuġgár-ar).
<i>Gen.</i>	Wund-an kan-anyir-ald (nuġgár-an).
<i>Dat.</i>	2. Wund-uġar kan-anyir-eġgun (nuġgár-uġar).
<i>Acc.</i>	Wund-ar kan-auwe (nuġgár-ar).
<i>Abl.</i>	1. Wund-ar kan-anyir-il (nuġgár-ar). 2. Wund-uġar kan-anyir-inend.

Kornar ngruwar, 'many men.'

*Plural.*

<i>Nom.</i>	Korn-ar ġruwar.
<i>Gen.</i>	Korn-an ġrunt-uġar.
<i>Dat.</i>	Korn-uġar ġrunt-uġar.
<i>Acc.</i>	Korn-ar ġruwar
<i>Voc.</i>	Korn-una ġrúwún.
<i>Abl.</i>	1. Korn-ar ġrunt-ar. 2. Korn-uġar ġrunt-inend.

Peculiarities in the syntax of the pronouns are shown in such sentences as :—*gaty mempir kin-anyir-aġk* (*not kin-auwe*) *kurly*, 'I struck his head'; here apparently the object of a transitive verb is in the *dative* case; *kil pleppin keġgun-auwe*, *pilar*, 'he touched the eyes of these two'; but here the *accusative* case is used.

(b.) *Demonstrative and Interrogative Pronouns.*

The demonstrative pronouns are:—hik-kai, hik-ke, 'this'; hitye-katyē, 'this one' (emphatic); and nai-ye, 'that.' They are thus declined:—

	<i>Instant.</i>	<i>Proximate.</i>	<i>Remotr.</i>
	<i>Singular</i>		
<i>Nom.</i>	Hikkai	Hitye-katyē	Naiye
<i>Gen.</i>			Orn-auwe
<i>Dat.</i>			Orn-aḡk
<i>Acc.</i>	Hin	Hityene katye	Orne
<i>Abl.</i>	Hil		
	<i>Dual</i>		
<i>Nom.</i>	Heḡgeḡk	Heḡgene-keḡk	Nakak
<i>Acc.</i>	Heḡgun		
<i>Abl.</i>	Heḡgul		
	<i>Plural</i>		
<i>Nom.</i>	Harar	Harnakar	Narar
<i>Acc.</i>	Haran		Narar
<i>Abl.</i>	Harar		

The interrogative pronouns are ḡaḡke, 'who'? minye, 'what'? They are thus declined:—

	Ngang-ke, 'who'?	Minye, 'what'?
<i>Nom.</i>	ḡaḡke	Minye
<i>Gen.</i>	Nauwe, nauwurle	Mek
<i>Dat.</i>	1. Namby	Mekimby
	2. Nak ( <i>sing.</i> )	
	Nak-an-aḡk ( <i>plu.</i> )	
<i>Abl.</i>	1. Gande	Mengye, 'how'?

Other forms of the interrogative minye are:—minyandai, 'how often' (*lit.*, 'what times'?) minyurti, 'what sort'?' minyai or minyarai, 'what number'?' minde, 'why'?' for what reason'?' murel, 'with what intention'?

## 7. VERBS.

In the Narrinyeri dialect, the form of the verb is often participial, and is closely allied to the adjective.

If we take the root-form lak, 'to spear,' as the example of a transitive verb, the moods and tenses with their meanings may be shown thus:—

**Indicative Mood.**

TENSE.	MEANING.
1. <i>Present tense,</i>	I spear him.
2. <i>Past tense,</i>	I speared him.
3. <i>Remote past tense,</i>	I did spear him.
4. <i>First (simple) future,</i>	I will spear him.
5. <i>Second (intention) future,</i>	I will ( <i>i.e.</i> , intend to) spear him.
6. <i>Third (predictive) future,</i>	I will spear him.
7. <i>Repetitive tense.</i>	I spear again.

**Reflexive Mood.**

I speared myself.

**Reciprocal Mood.**

Let us two spear each other.

**Imperative Mood.**

- |                                   |                  |
|-----------------------------------|------------------|
| 1. <i>Simple imperative,</i>      | Do thou spear.   |
| 2. <i>Prohibitive imperative,</i> | Spear not.       |
| 3. <i>Compulsory imperative.</i>  | Thou must spear. |

**Optative Mood.**

- |                               |                             |
|-------------------------------|-----------------------------|
| 1. <i>Present optative,</i>   | I may spear him.            |
| 2. <i>Imperfect optative.</i> | I could or would spear him. |

**Infinitive Mood.**

To spear.

**Participles.**

Spearing; speared.

**Passive Voice.**

I am speared.

**DECLENSION OF THE VERBS.**

In the declension of the moods and tenses of the Transitive and Intransitive Verbs, five sets of modified forms of Personal Pronouns are used as the subjects to the verb. They are:—

<i>Singular</i>		
<i>I.</i>	<i>Thou.</i>	<i>He.</i>
With Transitive Verbs.		
1. Gate ( <i>or gaty</i> )	kile	ḡinte
2. Atte ( <i>or atty</i> )	il	inde
With Intransitive Verbs.		
3. Ap	inde	itye
4. Ap	inde	itye
5. Gap	ḡint	kity

Dual		
<i>We (two).</i>	<i>You (two).</i>	<i>They (two).</i>
With Transitive Verbs.		
1. Gel	gurl	keḡgul
2. Aḡel	uḡurl	eḡul
With Intransitive Verbs.		
3. Gel	uḡurl	eḡk
4. Aḡel	uḡurl	eḡk
5. Gel	gurl	keḡk

Plural		
<i>We.</i>	<i>You.</i>	<i>They.</i>
With Transitive Verbs.		
1. Gurn	ḡun	kar
2. Uḡurn	uḡun	ar
With Intransitive Verbs.		
3. Uḡurn	uḡune	ar
4. Arn	uḡune	ar
5. Gurn	ḡun	kar

## DECLENSION OF A TRANSITIVE VERB.

## 'Lak, 'to spear.'

*Example of the Declension of a Transitive Verb in the Present Tense of the Indicative Mood.*

Any Tense may be declined in full in the same manner.

<i>T. 1. Sing.</i>	Gate*	yan lakkin	I spear him.
	Ginte	" "	Thou spearest him.
	Kile	" "	He spears him.
<i>Dual.</i>	Gel	" "	We two spear him.
	Gurl	" "	You two spear him.
	Keḡgul	" "	They two spear him.
<i>Plu.</i>	Gurn	" "	We spear him.
	Gun	" "	You spear him.
	Kar	" "	They spear him.

[\*NOTE.—Yan, 'him,' is for ityan, an accusative form of the pronoun itye, kitye, 'he.' Instead of yan, any pronoun or noun in the accusative case may be used as the direct object of the transitive verb; and to decline the tenses of the Indicative and other Moods, five sets of pronouns are used, as shown above; the particular set which ought to be used with each tense is indicated by the 'superior' numeral put after the subject in the following paradigm of declension. Also, *T. 1, 2, 3, &c.* indicates the Tenses as shown on the previous page.—ED.]

## INDICATIVE MOOD.

- T. 1.* Gate<sup>1</sup> yan lakkin.      *T. 4.* Gate<sup>1</sup> yan lak-kani.  
*T. 2.* Gate<sup>1</sup> yan lakkir.      *T. 5.* Gate<sup>1</sup> lak-el ityan.  
*T. 3.* Gate<sup>1</sup> yan lak-emb.      *T. 6.* Lakkin-el atte<sup>2</sup> ityan.  
*T. 7.* Gate lak-uḡanye.

Other forms of the future are:—

- Ginte el our ityan lak, 'thou must spear him.'  
 Lak amb el ityan, 'shall I spear him'?'  
 Tarno lak amb ityan, 'shall I not spear him'?'

## REFLEXIVE.

- T. 2.* Gap<sup>5</sup> anaḡk laḡḡelir.

## RECIPROCAL.

- T. 1.* Gel<sup>3</sup> anaḡk laḡḡel-amb.

## OPTATIVE OR POTENTIAL MOOD.

- T. 1.* Gate<sup>1</sup> in-anyura lakkin      *T. 2.* Lak-ilde atte<sup>2</sup> ityan

## IMPERATIVE MOOD.

- | <i>Singular.</i>                                      | <i>Dual and Plural.</i>      |
|---|------------------------------|
| <i>T. 1.</i> Lak war ind                              | Gel <sup>1</sup> war lakkin  |
| Il war lak  | Gurn <sup>1</sup> war lakkin |
| <i>T. 2.</i> Lak é (ityan, 'him.')                    | Tano lak ityan.              |
| <i>T. 3.</i> Laggel-el our (or war) ap <sup>3</sup> . |                              |

## INFINITIVE MOOD.

Lak, 'to spear'; lak uramb, 'for the purpose of spearing.'

## PARTICIPLES.

Laggelin, 'spearing'; laggelir, 'spearcd.

## Passive Voice.

## INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>T. 1.</i>	Gan lakkir	Lam lakkir	Nam lakkir
	Gum lakkir	Lom lakkir	Nom lakkir
	Kin lakkir	Keḡgun lakkir	Kan lakkir

[NOTE.—This is not a real Passive Voice, but only a substitute for it; see page 33 of this volume. The pronoun forms used with lakkir show this, for they are in the accusative.—ED.]

## DECLENSION OF AN INTRANSITIVE VERB.

## Ngai, 'to come.'

## INDICATIVE MOOD.

- T. 1.* Gai-in ap<sup>3</sup>.      *T. 2.* Puntir ap<sup>4</sup>.      *T. 3.* Gai-el ap<sup>4</sup>.

## IMPERATIVE MOOD.

Koh, 'come'; gai war, 'do come'; gai akhi, 'come here.'

## OPTATIVE OR POTENTIAL MOOD.

T. 1. Gap<sup>3</sup> inanye gai.

## INFINITIVE MOOD.

Gai, 'to come.'

## PARTICIPLES.

Puntin, 'coming'; puntani, 'about to come.'

## 8. OBSERVATIONS ON THE USE OF THE VERBS.

1. Lakkin properly signifies 'piercing'; gate lakkin itye koye means 'I make a basket,' *lit.*, 'I pierce that basket,' by piercing through and through the rushes of which it is made; but the word is mostly used to mean the casting of any missile, as a spear, a dart, a stone.

2. The intransitive verbs take the simple nominative form of the pronouns as their subject; the transitive verbs take the causative form.

3. There appear to be two conjugations for verbs in the Narrinyeri language:—(1.) those in which the form for the present indicative is the same as the present participle; as, merippin, 'cutting,' gate yan merippin, 'I cut it'; (2.) those that have another form for the present participle; as, dretulun, 'chipping,' gate yan drekin, 'I chip it.' Of the former class are mimpin, 'striking'; pempin, 'giving'; morokkin, 'seizing.' To the latter belong pornun, 'die,' pornelin, 'dying'; nampulum, 'hide,' nampundelin, 'hiding'; nyrippin, 'wash,' nyribbelin, 'washing.'

4. Some intransitive verbs become transitive by changing the sonant *g* into the surd *k*, or by adding -undun to the root; as, pigkin ap, 'I fall,' piggen atte ityan, 'I throw it down'; yelkulum ap, 'I move,' yelkundun atte ityan, 'I move it'; nampulun ap, 'I hide,' nampundun atte ityan, 'I hide it.'

5. A causative meaning is given to verbal adjectives by adding -mindin to them; as, guldumulun, 'tired,' guldumulmindin, 'causing to be tired,' 'making tired.'

6. The most common auxiliary verbs are wallin, 'being,' and warin, 'making' or 'causing.' Examples of these are:—nuggari, 'good,' nugga-wallin, 'being good,' nunga-warin, 'making good'; piltegi, 'strong,' pilteg-wallin, 'being strong,' pilteg-warin, 'making strong'; wirrag-wallin, 'being bad' wirrag-warin, 'making bad.'

7. Verbs may therefore be arranged in four classes:—(1.) the simple verbs as, mimpin, 'striking'; takin, 'eating'; goppun, 'walking'; lulun, 'breaking'; mampulun, 'hiding'; (2.) verbs ending in -wallin, 'existing'; as, tunku-wallin, 'play-

ing'; yuntu-wallin, 'crowding'; (3.) verbs ending in -warin, 'causing,' 'making'; as, nunku-warin, 'doing right'; wirrag-warin, 'doing wrong'; wurtu-warin, 'saturating with water'; (4.) verbs ending in -mindin; as, kildei-mindin, 'fetching.'

8. The word ellin means 'being,' 'state of being,' and sometimes 'doing'; but ennin is the proper word for 'doing'; el appears to mean 'intention or tendency towards'; as, luk ap atye ellir, 'thus I it did,' 'I did so'; gate yan ellani, 'I (emphatic) will do it'; gate yan ennani, 'I will do it'; en al yan, 'do with it,' *i.e.*, 'do it'; kunitye ellir, 'enough he has been,' *i.e.*, 'he is dead.' The following are the meanings which belong to ellin and ennin:—ellin, 'doing'; ellir, 'done'; ellani, 'about to do'; ellin, 'having'; ellin, 'being'; ellir, 'has been'; ennin, 'doing'; ennir, 'done'; ennani, 'will do.'

9. The stem of the word warin is used with the imperatives and interrogations; as, kug war, 'do hear'; nak war, 'do see'; gai war, 'do come'; ginte wara, 'get out of the way,' *lit.*, 'do thou'; gint war, 'do thou' (*sc.*, it); mant war, 'do slowly'; murrumul war, 'make haste'; yelkul war, 'do more'; mint war, 'give me a bit,' *lit.*, 'do to me thou'; kakin wara, 'put it here'; yag wari, 'where do you go.'

10. There are idiomatic expressions in which the words 'go' and 'come' are omitted; as, loldu elitye, or loru elitye, 'up will he,' *i.e.*, 'he will go'; mare elitye, 'down will he,' *i.e.*, 'he will come'; loldan an, 'up it,' *i.e.*, 'fetch it'; moru an, 'down him,' *i.e.*, 'he has gone down'; mare itye, 'down he,' *i.e.*, 'he has come'; moru el ap, 'down will I,' *i.e.*, 'I will go down.'

Loru and loldu both mean 'up'; mare and moru, 'down.'

## 9. ADJECTIVES.

(1) Simple adjectives are nuggari, 'good'; wirragi, 'bad'; and others; some of these are declined like nouns. (2) Verbal adjectives; as, talin, 'heavy'; balpin, 'white'; kinemin, 'dirty'; kinpin, 'sweet'; prittyin, 'strong.' Some adjectives have both forms; as, balpe, balpin, 'white.'

The mode of declining adjectives has already been shown in connection with the nouns.

Adjectives have no degrees of comparison, but the diminutive particle -ol—used both with adjectives and nouns—is sometimes added to the positive; as, murralappi, 'small'; murralappi-ol, 'very small.'

The numeral adjectives are:—yammalai or yammalaitye, 'one'; niggegek, 'two'; neppaldar, 'three'; beyond that, all numbers else are gruwar, 'many.' Gunkar means 'first.' Some adjectives are formed from adverbs; as, karlo-inyeri, 'of to-day,' 'new,' from karlo, 'to-day'; kaldan-inyeri, 'old,' from kaldan, 'a long time'; kogk-inyeri, 'alone,' 'by itself,' from kogk, 'away.'

## 10. ADVERBS.

There are numerous adverbs in the language, but the most common are:—

*Adverbs of Time.*

Grekald, 'to-morrow.'	Palli, 'while,' 'by-and-by.'
Gurintand, 'often.'	Rauwul, 'a long time ago.'
Hik, 'now.'	Ugunuk, 'when' (relative).
Kaldau, 'a long time.'	Wataḡgrau, 'yesterday.'
Karlo, 'to-day.'	Yaral, 'when' (interrogative).

Yun, 'by-and-by.'

*Adverbs of Negation.*

Nowaiye, 'none.'	Tarnalo, 'no more'; 'never.'
Nowaiye ellin, 'no more.'	Tarno, 'no'; 'not.'
Tarnalin, 'not yet.'	Tauo, 'don't' (imperative).
Tarno el, 'don't' (do it).	

*Adverbs of Place.*

Aiau, 'by (at) that place.'	Yak, yauo, 'where to.'
Akhi, alye, alyikke, 'here.'	Yaḡi, 'where'?
Alyenik, 'this place here.'	Yaḡalli, 'where is he'?
Kiuau, 'where' (relative).	Yarnd, 'whence'?
Ku-un, 'far off.'	Yarnd inde, 'whence thou'?
Ondu, 'over there.'	Yarnd ande, 'whither thou'?

*Examples of the use of Adverbs.*

Yak al inde tantani, 'where will you sleep'; ḡurluḡ aiau, 'at-the-place-where the hill' (is); manti kiuau tantani ap, 'the hut where I shall sleep'; ḡap taḡulun ku-un, 'I stand far off'; keḡk taḡulun ku-u, 'they two stand far off'; kar taḡulun kuar-un, 'they stand far off.'

The word wunye, 'then,' usually coalesces with the pronoun or verb-sign which follows it; as, wunyp, 'then I'; wunyar, 'then they'; wunyel itye, 'then will he.'

The words uk, ukke, luk, lun, 'so,' 'thus,' denote *resemblance*; as, luk u or lun u, 'so,' 'thus'; luk itye yarain, 'thus he speaks'; lun ellin, 'so being,' *i.e.*, 'like'; luk uḡge, 'like this one'; hikkai ukke, 'this way'; hil amb uk, 'for this way,' *i.e.*, 'because'; lun uk, 'thus'; ḡo uk ap, 'I go so.'

The word amby may be translated either 'instead of' (preposition) or 'because' (conjunction); as, kaldau amb, 'for a long time'; hil amb uk, 'because'; pinyatowe ald amb anai pel-berri means 'sugar for my tea.'

## 11. NOTES ON SYNTAX.

1. The form of the verb is constant in its mood and tenses; only the pronoun-subjects vary.

2. The postpositional suffixes to pronouns are always attached to the accusative case; as, kan-aḡk, 'to them.'

3. Pronominal adjectives are always declined with their nouns; as, kin-anyir-aḡk taldumand-aḡk, 'to his house'; and so also hikkai korn, 'this man,' harnakar kornar, 'these men'; ornaḡk nuḡḡuḡai, 'in that day.'

4. The diminutive is placed after the case-ending of the noun; as, porl-ald-ol, 'of a little child'; porl-ar-ol, 'of little children.'

5. When an adjective and its noun are declined together, the case-ending is attached only to the adjective; nuḡḡar-ald korn, 'of a good man.'

6. The post-position -uramb, 'for the purpose of,' is always attached to any verb which is put in the infinitive by another verb; as, pempir il anaḡk nakkari tak-uramb, 'he gave me a duck to eat.'

## 12. FORMATION OF WORDS.

This is effected by adding on various terminations, some of which have already been noticed:—

- (1) -wallin, 'being'; as, pilgeru-wallin, 'greedy.'
- (2) -warin, 'making'; as, koḡk-u-warin, 'sending away from,' from koḡk, 'apart'; anaḡk-warin, 'preparing,' 'getting ready' (*lit.*, 'making towards it'), from anaḡk, kanaḡk, ityanaḡk, the dative of the pronoun itye.
- (3) -atyeri, 'belonging to'; as, lamm-atyeri, 'wood for a fire,' from lammin, 'carrying on the back.'

## 13. LIST OF PREPOSITIONS, ADVERBS, &amp;c.

THE prepositions are used as post-positions; those words which in this list are preceded by a hyphen are used as affixes.

Above—kerau, kiath.	Away from here—-andek.
After—uḡ.	„ from anywhere—koḡk.
Again—kaḡulandai.	„ apart—koḡkinyeri.
muḡanyi.	Be off—loru, lolden, ḡópwar.
-uḡanyi.	Because—marnd, hil-amb-uk.
Agent—urmi, -amaldy.	Before (of time)—uḡunai, uḡul.
Ago, long time—kaldau, klauo.	„ (in front of)—ḡuḡuraḡk.
Ah!—yakkai! takaná!	„ —ḡunkura. [wan.
Almost—ḡak.	Behind—yarewar, waiag, karlo.
Alone—naityi, -knotyerai.	Below—moru.
Also—inye, -inyin.	Beneath—maremuntunt.
Always—kaldau-amp.	Between—taraḡk.
Apart—yinbaikulun.	Besides—karnanye, -anye.
As—luk.	By itself—koḡkinyeri.
At—warre.	By—il, ile.

By-and-by—yun, palli, yuwunuk.	In there—muḡgar.
Can—inyūra.	Into—agk.
Close by thee—muḡ-gai.	Is—el.
Close (near to)—tapaḡk.	It, that is it—anailyalye. [lo.
Day, 'this day'—hikkai nuḡge.	Just now—yikkiḡge, hikkai, kar.
„ after—kinagkurnuḡk.	Like—(similar) luk, lun.
Day before yesterday—kaḡulun nuḡge.	„ (similar to) ḡlalin
Down (in)—moru, loldu.	Long time ago—rande, ranwul.
Don't—tauo.	Long ago—ḡulli. [war.
Down—wald, muḡgau.	Make haste—murrummil, tyiwe.
Eh!—ke! kehi!	Many times—ḡurintand,
Enough—kunye, yikkowun.	Many (too many)—multu-warin.
Ever—kaldau-amp.	May (optative)—ur.
Far off—ku-utyun.	„ (verbal affix), -inanyūra.
Fast (quickly)—tiwi-warin.	„ (postfix)—urmi, -uramb.
First—kaḡulandai.	Might (postfix)—-ant.
Five—kuk-kuk-ki, keyakki,	Morrow (to)—ḡrekkald.
For—-amby, arāmi, -urumi.	Much—ḡruwar.
„ -urumi (for-to).	Much more—ḡruinyerar.
„ them—an-anyiril.	Much (too much)—multu-warin.
Formerly—kaldau.	Must—-war or -our.
For—kuk, kuko.	Near—muḡgau.
From, out of—nend.	Near thee—tapaḡk.
„ (because)—mare, marnd.	Near me—hik alye (-nik), hikak.
„ (place)—-anmant.	Never—tarnalo.
„ (causative)—-anyir.	No—tarno.
Gently—mant.	No ( <i>imper. neg.</i> )—tauo.
Go away—thruḡkun, taiyin.	Not—tarno, tauo, nowaiye.
Go ( <i>imper.</i> )—ḡowalwar.	Once more—kaḡulandai.
Half—ḡalluk, narluk, mirimp.	One more—yammalel.
Hark!—kuḡwar.	One—yammalaitye.
Hence—andi, nend. [hi.	Only—-on, -ai.
Here—kalyan, alye, alyalle, ak-	On the other side—laremuntunt.
Here (this here)—alyenik, hikkai alye.	Out of the way—nent-wara.
Here (that here)—anailyalye.	Outside—ḡurukwar.
„ (close by)—ak-in-ik.	Over there—wara.
Hereafter—pallai, yun.	Perhaps—-ant.
How?—meḡye, yarild?	Quick—murrummilin, tyiwewar.
How often?—minyandai?	Round about—laldilald.
How many?—minyai, minyārai?	Second—wyaḡ, karlowan.
If—uḡun.	Single—yammalaitye, -ai.
Immediately—hikkai, hik, karlo.	So—lun.
In—-uḡai.	Still ( <i>adv.</i> )—thortuld.
In that—muḡgan.	Thanks—an-uḡune.
	That there—naiye uwe.
	That way—ḡauwok.
	Then—wanye, wunye.

Then one—inna.	Together—yunt.
Then two—yikkuk.	Truly—katyil.
There (being down)—oldau.	Two—niḡkaieḡk, pullatye.
„ (up there)—walde, warre.	Up above—kerau.
„ (over there)—naiyuwe.	Up—loru, war, mari.
„ (from there)—ondu.	Up there—erouke, naiyewarre.
„ (in there)—muḡgar.	Upside down—laremuntunt.
„ —naiye uwe, muḡgau.	Very—pek.
This way (road)—hikkai-yarluk.	Very near—ḡake.
„ (manner)—hikkai-ukke.	Well—ḡolde, ḡulde.
Three—neppaldar.	While—pallai.
Thus—luku.	Whither—yauo ande. [anyir.
Time, a long time ago—kaldau.	Why?—meḡye, mind, mindin-
„ a short time ago—karlo.	With (a material)—uḡai, uḡar.
To (into)—agk.	„ (instrument)—in agk ai.
„ (towards)—uḡai.	With—ald, al, uḡai.
To-day—hikkai nuḡge.	Within—maremuntunt.
To-morrow—ḡrekkald.	Without—indau.
Too far in—tumutyun.	Yes (truly)—katyil.

## THE DIYERI DIALECT.

The Diyéri tribe occupies the region about Cooper's Creek, in the heart of South Australia, about 630 miles north of Adelaide. For comparison, their system of pronouns may be given here, as furnished by the Rev. E. Homann, Lutheran Missionary:—

## PERSONAL PRONOUNS.

		—Singular—			
		1st	2nd.	3rd.	
				<i>Masc.</i>	<i>Fem.</i>
<i>Nom.</i>	1. Nani		Yidni	Nanya	Nania
	2. Nato		Yundru	Nulia	Nandruya
<i>Gen.</i>	Nakani		Yinkani	Nunkani	Nankani
<i>Dat.</i>	Nakaḡu		Yinkaḡu	Nunkaḡu	Nankaḡu
<i>Acc.</i>	Nana		Yidnana	Nanya	Nania
<i>Voc.</i>			Perlaia		

  

		—Dual—			
		1.	2.	3.	
<i>Nom.</i>	1. Nali, naliena	Yudla		Pudlaia	
	2. Naldra	Yudla		Pudlali	
<i>Gen.</i>	Nalina, naldrani	Yudlani		Pudlani	
<i>Dat.</i>	Naliḡa, naldraḡu	Yudlaḡu		Pudlaḡu	
<i>Acc.</i>	Nalina, naldrana	Yudlana		Pudlanaia	
<i>Voc.</i>		Yudla		Pudlaia	



## Plural

<i>Nom.</i> 1.	Naijana, naiani	Yura	Tanana
2.	Naiani	Yura	Tanali
<i>Gen.</i>	Naianana	Yurani	Tanani
<i>Dat.</i>	Naianagu	Yuragu	Tanagu
<i>Acc.</i>	Naianana	Yurana	Tananaia
<i>Voc.</i>		Yura	Tanani

The possessive pronouns, which are the personal pronouns of the genitive case, are declined also like substantives; thus:—

*Nom.* 1.—Nakani, 'my'; *Nom.* 2.—Nakanali; *Gen.*—Nakanaia; *Dat.*—Nakanani; *Acc.*—Nakani; *Voc.*—Nakanaia.

Mr. Gason, who is well acquainted with another portion of the Diyéri tribe, gives their pronouns thus:—

## PERSONAL PRONOUNS.

	First Pronoun.		Second Pronoun.
	<i>Singular.</i>		<i>Singular.</i>
<i>Nom.</i> 1.	Althu		
2.	Athu	<i>Nom.</i> 2.	Yondru
<i>Gen.</i>	Ni		
<i>Dat.</i>	Akúga		
<i>Acc.</i>	Ani	<i>Acc.</i>	Ninna
	<i>Plural.</i>		<i>Plural.</i>
<i>Nom.</i> 1.	Janana, uldra	<i>Nom.</i> 1.	Yini
<i>Gen.</i>	Janani, uldrani	<i>Gen.</i>	Yinkani
<i>Acc.</i>	Ali		

## Third Pronoun.

	<i>Singular.</i>			
	Masc.	Fem.	Neut.	<i>Plural.</i>
<i>Nom.</i> 1.	Nulia	Naniya, nundroya	Ninna	Thana
2.				
<i>Gen.</i>	Núnkani Nankani			Thanani
<i>Dat.</i>				Wirri, wurra.
<i>Acc.</i>	Nulu	Nania, nandruya		Thaniya, gúndru

Other pronouns are:—Ninna, ninnea, 'this'; ninna, 'that'; thaniya, gúndru, 'those'; warana, 'who'? wurni, 'whose'? wur-oga, 'whom'? whi, wodau, 'what'?

## NOUNS.

Nouns are declined, as usual, by affixes; after the following manner:—

Kintalo-butu	Apa - n - undru
Dog-with	Water relating-to.
Buçu-ali	Kurna - thulka
Blind-of	Man relating-to.
Kurna - undru	Yinkani - ku
Man relating-to.	Yours-to.

## THE VERB.

The Diyéri verbs, as in other Australian languages, have their tense-forms based on the forms of the imperative and the present participle, as shown in the paradigm below. The numbers indicate the tenses quoted, which are:—1. *Infinitive Present*; 2. *Participle Present*; 3. *Participle Past*; 4. *Participle Reciprocal*; 5. *Indicative, Perfect Definite*; 6. *Indicative, Pluperfect*; 7. *Indicative, Future*; 8. *Imperative, Singular*; 9. *Imperative, Plural*.

	'Grow.'	'Ask.'	'Strike.'
1.		Aćami*	Diami
2.	Búnkuna	Aćana	Diuna
5.	Búnkanaori†	Aćanaori	Dinaori
6.	Búnkanawonthi	Aćanawonthi	Dinawonthi
7.	Búnkanalauni		Dialauni
8.	Búnka	Aćea	
9.			Dimarau
	'Cover, bury.'	'See.'	
1.	Numpani		
2.	Numpuna	Niuna	
3.	Numpathuruna		
4.	Numpamulluna	Niamulluna	
5.	Numpanaori†	Nianaori	
6.	Numpunawonthi	Nianawonthi	
7.	Numpalauni		
8.		Nii or nihi	
9.		Niamaran	

\*The post-position mi means 'to.' †To decline any tense, prefix the *causative* form of the personal pronouns as the subject.

Some adjectives are participial in their form; as, múnćuruna, 'sick'; mundathuruna, 'lazy'; kukutharkuna, 'uneven'; kúnkuna, 'lame'; mulluna, 'alike.'

Some adjectives seem to have forms of comparison; as, wordu, 'short'; wordu-murla, 'shorter'; wordu-muthu, 'shortest'; umu, 'good'; umu-murla, 'better'; nuru, 'quick'; nuru-pina, 'very quick'; moa, 'hungry'; moa-pina, 'very hungry.'

(From Dr. Moorhouse's Grammar.)

## THE MURUNDI TRIBE.

From Manum to Overland Corner, on the River Murray, and thirteen miles back from the river on each side; Blanchetown is their head-quarters.

## DECLENSION OF NOUNS.

Nguilpo, 'child.'

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>Nom.</i>	Guil-po	Guil-pakul	Guil-pa
<i>Gen.</i>	Guil-yog	Guil-yamakul	Guil-yarago
<i>Dat.</i>	1. Guil-yanno	Guil-yakullamann	Guil-yarumanno
	2. Guil-pallarno		
<i>Acc.</i>	Guil-po	Guil-yapakul	Guil-pa
<i>Abl.</i>	2. Guil-yanmudl	Guil-kakulla main-mudl	Guil-yaramainmudl
	4. Guil-yanna	Guil-kulla manno	Guil-yaramanno
	6. Guil-yanna		

NOTE.—*Abl.* 2 means 'from'; *Abl.* 4, 'at,' 'with' (a locative form); *Abl.* 6 is the *Causative*, and may be translated 'by.'

## DECLENSION OF THE PERSONAL PRONOUNS.

	<i>Singular</i>		
	1st.	2nd.	3rd.
<i>Nom.</i>	Gape	Gurru	Ninni
<i>Gen.</i>	Gaiyo	Gurrogo	Nunnago
<i>Dat.</i>	Ganne	Gurrunno	Ninna
<i>Acc.</i>	Gape	Gurru	Ninni
<i>Abl.</i> 6.	Ganna	Gurra	Ninna
	<i>Dual</i>		
<i>Nom.</i>	Gedlu	Gupal	Dlano
<i>Gen.</i>	Gedlago	Gupalago	Dlanogo
<i>Dat.</i>	Gedlunno	Gupalanno	Dlanunno
	<i>Plural</i>		
<i>Nom.</i>	Gennu	Gunnu	Nana
<i>Gen.</i>	Gennago	Gunnago	Nanago
<i>Dat.</i>	Gennunno	Gununno	Nanunno

NOTE.—There are no abbreviated forms of the pronouns, and no gender forms.

## DECLENSION OF THE VERB.

The verbs *parldkun*, 'strike' and *terrin*, 'stand,' may be taken as examples; in form, both of these are Present Participles.

1. <i>Present.</i>	Parldkun	Terrin
2. <i>Aorist 1.</i>	Parldka	Terra
3. <i>Aorist 2.</i>	Parldkul	
4. <i>Future</i>	Parllda	Terridla
5. <i>Imperative</i>	Parlka	Terra
6. <i>Conditional</i>	Parldkunna	Terrinna
7. <i>Prohibitive</i>	Parldkumoi	Terrinni
8. <i>Preventive</i>	{ Parldkulmun- nainmudl }	{ Terrulmun- nainmudl }
9. <i>Optative</i>	Parllda	Terridla
10. <i>Infinitive</i>	Parldlappa	Terrilappa
11. <i>Past Participle</i>	Parldkulmuḡko	Terrulmuḡko

NOTE.—The meanings are:—No. 2, 'did strike'; No. 3, 'struck'; No. 6, 'would strike'; No. 7, 'strike not'; No. 8, 'that...may not strike'; No. 9, 'may strike'; No. 10, 'for-to strike'; No. 11, 'having struck.' And similarly for the verb *terrin*.

## THE MAROURA TRIBE.

*System of kinship found amongst the Maroura tribe.*

The Maroura inhabit the country at the junction of the River Darling with the River Murray, and a considerable distance up the Darling.

In the names for relationship, there are different terminations for those that are 'mine,' 'yours,' 'hers'; e.g.,

Kambiya, 'my father.'	Gammuḡiyi, 'my mother.'
Kambiyanna, 'your father.'	Gamuḡgammu, 'your mother.'
Kambiyanna, 'his father.'	Kittha gammu, 'his mother.'

These Marouras are the tribe which descended the Darling between the years 1831 and 1836 (*cf.* "Mitchell's Expedition"). The Narrinyeri have a tradition that they came down the Darling and then across the desert to the head of Lake Albert.

## SOUTH AUSTRALIAN DIALECTS.

<i>English.</i>	1.*	2.	3.	4.
I	Gaii	ḡapu	ḡap	ḡapo
We two	Gadli	ḡel	ḡanal	ḡeli
We	Gadlu	ḡun	naḡan	naḡano
Thou	Ninna	ḡinte	ḡint	ḡint
You two	Niwa	ḡul	ḡul	ḡulo
You ( <i>plu.</i> )	Na	ḡun	ḡunnu	ḡun
He, she, it	Pa, padlo	kitye	kitye	kitye
They two	Purla	keḡge	keḡge	keḡge
They	Purna	kar	kar	kar

\*NOTE.—The numbers indicate the localities where the words are used; 1. is the Adelaide dialect, 2. is Encounter Bay, 3. is Pomunda, 4. is the dialect spoken to the west of Lake Alexandrina.

	1.	2.	3.
Head	Mukarta	kuli	kuli
Two heads	Mukartilla	kuleg	kuleg
Heads	Mukartanna	kular	kular
One	Kunna	yammuli	yammalaitye
Two	Purlaitye	neigeg	neigegi
Three	Mankutye	maalda	maalda.
Four	{ Purlaitye-pur- laitye }	kukar-kukar	{ kiggarug or kukar-kar }