AN AUSTRALIAN LANGUAGE

AS SPoken BY THE

AWABAKAL

THE PEOPLE OF

AWABA OR LAKE MACQUARIE

(NEAR NEWCASTLE, NEW SOUTH WALES)

BEING AN ACCOUNT OF

THEIR LANGUAGE, TRADITIONS, AND CUSTOMS:

BY

L. E. THRELKELD.

Re-arranged, condensed, and edited,

WITH AN APPENDIX,

BY

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THE ETRUSCANS: WERE THEY CELTS?
The Aborigines of Australia: Their Ethnic Position and Relations.

Sydney:
CHARLES POTTER, GOVERNMENT PRINTER.

1892.
THE EDITOR'S PREFACE.

This volume is issued by the Government of New South Wales, as a record of the language of native tribes that are rapidly disappearing from the coasts of Eastern Australia. Presentation copies will be sent to the chief learned societies at home and abroad. The indigenes of the Sydney district are gone long ago, and some of the inland tribes are represented now only by a few families of wanderers. In all New South Wales, there are only five thousand full-blood blacks; only four or five hundred in Victoria; and in Tasmania the native race became extinct in 1876. They have decayed and are decaying in spite of the fostering care of our Colonial Governments.

A considerable portion of this volume consists of Mr. Threlkeld's acquisitions in the dialect which I have called the Awabakal, from Awaba, the native name for Lake Macquarie—his sphere of labour. But we have now come to know that this dialect was essentially the same as that spoken by the sub-tribes occupying the land where Sydney now stands, and that they all formed parts of one great tribe, the Kūrīgai.

In an Appendix I have collected several Grammars and Vocabularies as a contribution to a comparative knowledge of the dialects. The map and other illustrations are new, and were prepared for this work.

The Gospel by St. Luke herein is now of no practical value, except to a linguist; but it is unique, and it shows the structural system of the language.

John Fraser.

Sydney,
May, 1892.
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ERRATA.

Page 6, line 28. For 'sine' read 'shine.'

"  11,  25. For gatun read bag.

"  17,   4. Let Nom. 1 and Nom. 2 change places, so that bag and its line shall be Nom. 1.

"  18,   33. Let Nom. 1 and Nom. 2 change places, so that bag and its line shall be Nom. 1.

"  19,   26. Let Nom. 1 and Nom. 2 change places, so that unnii and its line shall be Nom. 1.

"  37,   16. For bag (bis) read bag (bis).

"  187,  29. The word gatun seems to have dropped out of the manuscript at * * *

APPENDIX.

Page 4, ad finem, This recurs in the same sense on pp. 13, 14, 16.

"  30, " For appendix read volume.

THE ILLUSTRATIONS.

1. Map of New South Wales as occupied by the native tribes ... ... ... ... Frontispiece

This map is the issue of ten years' thought and inquiry on the location of our native tribes; nothing of the kind has been attempted before. The basis of the whole is the boundaries of the Kamalarai tribe, which were marked out for me by a friend who knew the tribe well fifty years ago; his information I have tested and extended by answers I got from others, who also knew the tribe about that time. The Walarai dialect differs only a little from the Kamalarai proper; so also the Wallaw, spoken by the Ngiamba blacks; for this reason, and because they have the classification of the Kamalarai, these are regarded as only subdivisions of the great Kamalarai tribe. The Walarai dialect extends into Queensland.

The next great tribe is the Kuringgai on the sea coast. Their 'taurai' (hunting ground or territory) is known to extend north to the Macleay River, and I found that southwards it reached the Hawkesbury. Then, by examining the remains of the language of the natives about Sydney and southwards, and by other tests, I assured myself that the country thereabout was occupied by sub-tribes of the Kuringgai.

In a similar manner, I determined the territory of the Murrinjari on the south-east coast.

The boundaries of the Wiradhari tribe have long been known. Probably they did not extend quite to the Murray, but that river is their natural limit on the south.

From Moulamein westwards, as shown on the map, or from a line drawn from the Murrumbidgee to the Murray somewhat farther east than that, and on both sides of the Murray, there is a patch of associated tribes whose dialects are called Yerry-yerry, Marrawarra, Yuyu, Tataty, Watty-watty, &c., all from the local words for 'no.' Their position in fragments there is curious, and may be the result of some displacement from above by the incoming of stronger tribes, such as the Wiradhari.

The Bakanji is another strong tribe whose locality is well defined on the east by the Wiradhari. A sub-tribe of it is the Berriait, bordering on the Lachlan River and the Wiradhari frontier. A small portion of the north-west of New South Wales and much more of the adjoining territory in Queensland and South Australia has a tribe which some call the Kornu, but I am not sure that that is the correct name for it.

The boundaries of the Paikalyung tribe were given me by the Rev. H. Livingstone, who knows it well. Its territory runs along the coast up nearly to Brisbane.

The next tribe (I have called it Wachigari) has its 'taurai' limited by the Paikalyung on the north and the Kuringgai on the south.

The Yakkajari speak the Pikambal dialect, and extend across our border some distance into Queensland.
The New England tribe, the Yunggai, has caused me much perplexity. There are scarcely any blacks of that territory now surviving; but the tribal language is quite different in its words from those around it; I also know for certain that the table-land of New England did not belong either to the Kamalarai or the Walarai. I have, therefore, called this tribe the Yunggai, from Yung—the name which the coast tribes give to New England.

The Ngarego tribe belongs rather to Victoria than to New South Wales.

Of these tribes, the Kamalarai, Walarai, Ngaiaamba, Bakanji, Wiradhari, the Associated Tribes, the Ngarego, the Kuringgai, are names already established and in use; and most of them are formed from the local word for 'no,' and thus describe more the speech than the people. The names, Marrinjari, Wachigari, Paikal-yung, Yakka-jari, I have made; for these tribes have no general name for themselves. Wachi-gari and Yakka-jari are legitimate formations from the local words for 'no'; Marrin-jari and Paikal-yung mean the 'men,' which also is the meaning of the native tribe-name Kuringgai—all from their distinctive tribal-words for 'man.' Tribes of aborigines, in many parts of the world, call themselves the men.

2. PORTRAIT OF BIRABAN ... ... ... Page 88

This is the intelligent aboriginal who was so useful to Mr. Threlkeld. The illustration is reproduced from the pencil sketch which was made by Mr. Agate.

3. PORTRAIT OF "OLD MARGARET"—an 'Awabakalin,' or woman of the Lake Macquarie sub-tribe ... Page 196

'Old Margaret' is the last survivor of the Awabakal. She is now living in her slab-hut on a piece of land near Lake Macquarie Heads, and supports herself by her own industry. She had the advantage of early training in an English home in the district; she is respectable and respected. Her features, as compared with those of other natives, show how much the type varies; and yet she is an Australian of pure origin. She was born at Waiy, near the Hawkesbury River, and is now about 65 years of age.

4. BUNTMAI—"A MESSENGER" ... ... ... Page 212

This blackfellow is evidently on an errand which requires despatch. The 'possum cloak, the hair, and the general cast of the figure are true to nature, but the calves of the legs are stouter than usual.

INTRODUCTION.

I. THE GRAMMARS.

No large effort has yet been made to master the difficulties that present themselves in the study of the comparative grammar of the Australian languages. The only thing in this direction, that is known to me, is a paper on the "Position of the Australian Languages," by W. H. J. Bleek, Esq., Ph.D., published in 1871. Dr. Bleek was a philologist who, in 1855, assisted in cataloguing the Library of His Excellency Sir Geo. Grey, K.C.B., then Governor of Cape Colony. Twenty years previously, Sir George (then Captain Grey), as leader of an expedition into the interior of our continent, had excellent opportunities of seeing the native tribes in their original condition; and the knowledge thus gained was enlarged by him and matured, while he was Governor of South Australia. The records of the knowledge of so intelligent an observer as Sir George Grey are sure to be valuable. These records are now in the South African Public Library, Cape Town, having been presented to that Library by him, along with his collection of books and other manuscripts.

The catalogue of Sir George Grey's Library was published by Trübner & Co., London, and Dr. Bleek devotes a portion of the second volume to the philology of the Australian languages.*

The earliest of individual efforts to deal with any single language of the Australian group was made by the Rev. L. E. Threlkeld, who, for many years, was engaged as a missionary among the blacks of the Lake Macquarie district, near Newcastle, New South Wales. His Grammar of their language was printed in Sydney in 1834, at the "Harold Office, Lower George Street." A few years previously, Mr. Threlkeld had translated the Gospel by St. Luke into the same language. This translation remained in manuscript and had disappeared; recently I discovered that it still exists, and is now in the Public Library of Auckland. This "Grammar" and the "Key" and the "Gospel," and some smaller fruits of Mr. Threlkeld's labours on that language, are now published in a collected form in the present volume. But Threlkeld's Grammar deals with only one dialect, and, for the purposes of comparative grammar, more languages than one are required.

*Throughout this Introduction I say "languages," although, in fact, there is but one Australian language with many dialects; I also use the word "language" instead of dialect, wherever the meaning is clear.
Further the drew up for him in the hands of his son, the present Archdeacon of the Wiraduri language, modelled as nearly as possible on materials which forms part of the manuscript Vocabulary. A longer Grammar of the Wiraduri language, modelled as nearly as possible on materials would now be, to illustrate the Awabakal of Lake Macquarie! but Mr. Watson had no relatives in this colony, and on his death his manuscripts were sold as waste paper; so I am told. Fortunately, the late Archdeacon Günther, of Mudgee, wrote a Grammar of the Wiraduri and collected a copious Vocabulary about the year 1883. The Vocabulary I found to be in the hands of his son, the present Archdeacon of Camden, and it is here published, along with a short introductory Grammar which forms part of the manuscript Vocabulary. A longer Grammar was, many years ago, sent to the home country, and I fear that it cannot now be recovered.

The next labourers in the field of Australian grammar were the Lutheran Missionaries, Messrs. Teichelmann (E. G.) and Schirmann (C. W.). In 1840 they published a "Grammar, Vocabulary, and Phrase-book" of the aboriginal language of the Adelaide tribe. Then, in 1856, appeared the primer, "Gurre Kamilaroi," by the Rev. W. Ridley. Mr. Ridley, who was a man of rare devotedness and self-denial, went among the aborigines of Liverpool Plains and shared the privations of their wandering life, in order that he might learn their language, and so be able to tell them the message of the Gospel. In 1869 (2nd edition, 1875), our Government Printing Office issued his book on the "Kamilaroi, Dippil, and Turrubul languages."

A Grammar of some of the dialects spoken in South Australia is contained in Taplin's "Folk Lore," which was published in 1879. This Grammar is given here in a condensed form.

II. MR. THRELKELD.

Lancelot Edward Threlkeld, the pioneer in the field of Australian language, died in Sydney on the morning of the 10th October, 1859, having on the previous day preached twice in his own church—the church of the Bethel Union there.

Mr. Threlkeld's birthplace was Hatherleigh, in Devon, but the family belonged originally to the county of Cumberland, and there to the village of Threlkeld, which either had its name from them or gave its name to them. In "Burke's Peerage," we read of Threlkeld of Threlkeld in the time of Edward I. That family became extinct in the male line in the reign of Edward IV, but the name was continued through a younger branch, Threlkeld of Melmer, in the same county.

A romantic story from the Wars of the Roses connects itself with a Sir Lancelot Threlkeld by his marriage with the widow of Lord Clifford. Clifford had much power in Yorkshire, where his estates were, but, although related to the House of York, he was a keen supporter of the Lancastrians, and with his own hand he killed the youngest son of the Duke of York in cold blood after the battle of Sandal, in revenge for an injury he had received. The sanguinary conduct of Lord Clifford on this occasion is commemorated by our poet, Drayton, in his "Polyolbion," in the lines beginning:

"Where York himself before his castle gate, Mangled with wounds, on his own earth lay dead, Upon whose body Clifford down mete line, Stabbing the corpse, and, cutting off his head, Crowned it with paper, and, to wreak his teene, Presents it to his victorious Queenie."

Three months after this, Clifford was himself shot through with an arrow in the battle of Towton, and the Yokists, being now victorious, stripped the Clifford family of all their estates and possessions; this happened in the year 1470. The heir to Lord Clifford's name and fame was a little boy then six years old. His mother feared that the House of York would seek to avenge on him the murder of their own boy, the young Earl of Rutland; she had now no powerful friends to protect her and her son, and she knew that her movements were watched; in these circumstances she resolved, for safety, to commit her boy to the care of her faithful retainers, and have him brought up as a shepherd on his own estates. Meanwhile, the report was spread that he had been sent to Holland and had died there. When he had reached the age of twelve years, his widowed mother married Sir Lancelot Threlkeld. This was a fortunate thing for the lad, for it led to his removal from the neighbourhood of his own home to places of greater security among the mountains of Cumberland; and his new father, being entrusted with the secret, faithfully assisted in watching over the life of the orphan heir. To avert suspicion, it was still found necessary to continue his disguise; but, although he was thus left without education, and could neither read nor write till happier days had come, yet the culture of his race showed
INTRODUCTION.

Government of the Colony of New South Wales, the mission was maintained until December 31, 1841, when the number of the natives there had so declined that it had to be abandoned. It was during those seventeen years of labour that Mr. Threlkeld acquired so much experience in the use of the native dialect of the tribe, that he was enabled to prepare the works which form the bulk of this volume. The year 1842 and the surrounding years were a time of terrible commercial distress in the colony, and, when the mission station was abandoned, Mr. Threlkeld lost all his property there. But, in 1845, he was appointed minister of the Mariners' Church, Sydney, and in that office he continued till his death. By his first wife he had one son and three daughters; by his second wife—a daughter of Dr. Arnelle, the Colonial surgeon of the time—he had two sons and three daughters. Those of his children who still survive occupy honourable positions in this colony.

The following is believed to be a complete list of Mr. Threlkeld's labours in the dialect which I have called the 'Awabakal':—

1827.—"Specimens of the Aboriginal Language"; printed then.
1832.—Translation of Prayers for Morning and Evening Service from the Ritual of the Church of England; these were selected by Archdeacon Broughton.
1834.—"The Australian Grammar" published. Mr. Threlkeld's memoranda show that at the beginning of this year the following subjects were occupying his attention:—
1. Specimens of the Language.
2. The Australian Grammar.
5. The Gospel by St. Mark, in preparation. The first rough translation was completed in 1837.
6. The instruction of two native youths in writing and reading their own language.
7. Reading lessons selected from the Old Testament.
1836.—"The Spelling Book" printed.
1850.—"The Key to the Aboriginal Language" published.
1859.—At the time of his death he was engaged in completing the translation of the four Gospels; and was proceeding with the "Lexicon to the Gospel by St. Luke." Thus our author's life closed in the midst of 'labours many.'
III. Influences affecting the Language.

The position of our Australian dialects in their relation to the great families of language has not yet been determined. That task demands leisure, labour, and skill. A collection of carefully prepared Grammars and Vocabularies would make the task much easier; but where are these to be had? With the exception of those that I have named, I know of none. Australian Vocabularies have been collected in abundance, but, for the most part, these are quite useless to the philologist; they consist of dialect-names for native customs and weapons, for the birds of the air, the beasts of the field, and the trees of the forest. All this is mistaken labour which yields no fruit. What we want is to get from each dialect a sufficient number of words expressing the ideas essential to a language, in the form of substantive, adjective or verb, and a sufficient number of simple sentences; this would enable the philologist to ascertain what is the structure of its grammar and its vocabularies.

The Australian languages are subject to a principle of change which it is worth our pains to consider here. The native tribes name their children from any ordinary occurrence, which may have taken place at the birth or soon after it. For instance, if a kangaroo-rat were seen to run into a hollow log at that time, the child would be named by some modification of the word for kangaroo-rat. At a later period of the boy's life, that name might be changed for another, taken from some trivial circumstance in his experience; just as our own boys get by-names at school. When a man or woman dies, his family and the other members of the tribe, as far as possible, never mention his name again, and discontinue the use of those ordinary words which formed part of his name; other words are substituted for those common ones, and become permanently established in the daily language of the clan or sub-tribe to which the deceased belonged. In this way new words arise to designate those familiar objects, the previous names for which have been cast aside; and these new words are formed regularly from other root-words, that describe probably another quality inherent in the thing in question. Let me illustrate this matter by examples. A man or a woman may get a name from some peculiar physical feature, such as a large mouth, or chin, or head; or a name taken from an animal or tree, or any similar object, animate or inanimate, which had some relation to his birth. A Tasmanian woman was called Ramanalu, 'little gull,' because a gull flew by at the time of the child's birth. After her death, the word rama would never be used again for 'a gull'; a new name for 'gull' would be invented, formed, it may be, from a root-word meaning 'white,' because of the whiteness of the bird. This new word would be used by all the kindred and acquaintances of the deceased, and would ere long establish itself in the language of that portion of the tribe as the right name for 'gull.' Again, a boy of the Dungog tribe of blacks, in our own colony, was receiving instruction from the old men of the tribe; he was required to make a spear, and was sent into the bush to select a suitable piece of wood; he cut off and brought to them a piece of the 'cockspar' tree; this choice was so absurd, that forthwith his instructors dubbed him Bobin-kat, and that was his name ever after. When he died, the word bobin would disappear, and some other name be found for the cockspar tree. And the operation of this principle is not confined to Australia; it is found also in Polynesia; but there it has respect to the living, not the dead. High chiefs there are regarded as so exalted personages, that common people must not make use of any portion of their names in ordinary talk, for fear of giving offence. If, for example, a chief's name contains the word pe'a, 'bat,' the tribe calls the 'bat,' not pe'a, but manu-o-le-lagi, 'bird of the sky.' In languages which are not subject to these influences, the derivation of such a word is usually very plain; the Latin vespertilio, 'bat,' for instance, bears its origin on its very face; but a philologist, not knowing the history of the word manu-o-le-lagi, would be at a loss to find it to mean a 'bat' in a Polynesian tongue, he would be puzzled to explain how it is that a creature so peculiar as the 'bat,' should have been named by a word having so indefinite a meaning as the 'bird of the sky.' Any one who may have had the curiosity to look into lists of names for common things in Australian vocabularies, must have been surprised to see how diverse are these names in the various tribes, but your wonder ceases to be wonder when the cause is known. In fact, we do find that among contiguous tribes, and even in the sub-sections of the same tribe, these words vary greatly; for the presence of death from time to time in the encampments kept up a frequent lapse of words.

To show how much a native language may be affected by this cause of change, I quote here a few sentences from Taplin, who, for many years, was in daily contact with the black natives of South Australia. In his Vocabulary he says:

"Thereo, 'head'; obsolete on account of death. Koninto, 'stomach'; obsolete on account of death. Muna, 'hand'; not used on account of the death of a native of that name. When any one dies, named after anything, the name of that thing is at once changed. For instance, the name for 'water' was changed nine times in about five years on account of the death of eight men who bore the name of 'water.' The reason of this is that the name of the departed is never mentioned because of a superstitious notion that his spirit would immediately appear, if mentioned in any way."
It may possibly be asked why our blackfellows had so strong a
disinclination to mention the name of a friend who had died.
We ourselves have a feeling of the same kind. We speak of our
friend as 'the deceased,' 'the departed,' 'him who has gone'; and
if we must mention his name, we apologise for it by saying 'poor.'
Mr. So-and-so, and seem afraid to use the simple word 'dead.'
But our indigenes have a stronger reason than that. They believe
that the spirit of a man, especially if he is killed by violence, is
excessively uncomfortable after death, and malicious, and in
its fretfulness ready to take offence at anything, and so pour out its
wrath on the living. Even the mention of the dead man's name
would offend, and bring vengeance on them in the night time.
Our blacks seem also to have the idea that the deceased, for a
certain number of days after death, has not yet got his spiritual
body, which slowly grows upon him, and that, while in this un-
developed state, he is like a child, and is specially querulous and
vengeful.

IV. Tests in Examining Languages.

I now proceed to show some results which may be obtained
even from our Australian words, by comparing them with others
elsewhere. It is agreed among philologists, that there is no surer
test of the affinity of different languages than that which comes
through the identification of their pronouns, numerals*, and, to a
lesser extent, their prepositions. To this I would add, in our present
inquiry, the identity of such common words as 'eye, foot, band,
tire, sun, moon,' and the like; for these words cannot have
been used much in the names of individuals, and are therefore
not likely to have suffered from the fluctuations which I have
already explained. It is true that, in all languages, the pronouns
and the numerals are subject to abrasion and decay, from the
frequency and rapidity with which they are pronounced, and from
a natural tendency everywhere to shorten the words which are
most in use. But it is the function of the philologist, not only to
understand these causes of decay, but to show the process by
which the words fell away, and to restore them to their original
forms for the purpose of identification.

It is agreed, then, that the numerals, the pronouns, and, to
some extent, the prepositions, are a strong test of the affinity of
languages. On this principle, such languages as the Sanskrit, the
Greek, the Latin, the German and Gothic, the Lithuanian, the
Keltic, have been tested and proved to be so much akin that they
are grouped as a well-defined family of languages—the Aryan.
Some anthropologists, especially when they are not linguists them-
selves, sneer at the labours of philology as deceptive and liable to

* Bopp says that the lowest numerals can never be introduced into any
country by foreigners.
preservation of their lives, fixed and deepened their degradation, and
prevented even the possibility of amelioration and elevation.
The natives of the South Sea islands, whose lot has been a fairer
one, have had many yams and cocoa-nuts and bananas and other
things to count, and so have developed a wide system of
numbers; but our poor blackfellows, whose only personal
property is a few spears or so, have not felt it necessary to speak
of more than 'one,' 'two,' or 'three' objects at once. Then, as
to the linguistic question on which Sir John Lubbock builds his
charge, I think it could be shown that even the Aryan system of
numbers—the most highly developed system of any—is founded
on the words for 'one,' 'two,' 'three,' and no more, all the rest
being combinations of these by addition or by multiplication.
Further, the Aryans have singular and dual forms for nouns and
pronouns, that is, they have number-forms for 'one' and 'two,'
but all the rest beyond that is included in the general name of
plural, that is 'more'; indeed the Sanskrit uses its word for
'four' in a general way to mean a considerable number, exactly
as to our blackfellows all else beyond three is tula, 'many.' For
these reasons I think that this charge against our
blackfellows ought to be laid on better ground than that afforded
by their numerals.

V. THE AUSTRALIAN NUMERALS.

If Bopp's dictum is well founded, the numerals 'one,' 'two,'
'three,' when tested, may tell us something about the origin of
our Australian blacks. I, therefore, now proceed to examine
these numerals. And here I may be permitted to say that I alone
am responsible for the arguments drawn from the evidence pro-
duced in this inquiry. So far as I know, these arguments have
never been advanced previously; indeed, I am convinced that
no one has ever discussed these numerals before, for it is com-
monly alleged that it is impossible to give any account of them.

1. The Numeral 'One.'

(a.) Of the words for 'one,' I take up first that which is least
common, pir, 'one.' It is used in the Walarai country (see map).
It must be an old and genuine word, for I know that, in another
dialect, the word piriwal means 'chief,' and pir seems to me to
bear the same relation to piriwal that the Latin primus,
'first,' bears to princeps, 'chief,' 'first,' or the Latin preposi-
tion pro, 'before,' to procès, 'chief,' or our English word
'first' to the German først, 'a prince.' In fact, I regard pro
and pir as the same word originally.

Now, do not mistake me here; for I do not assert that the
languages spoken by our Australians are uterine brothers to the
Latin and the Greek; but I do assert that all languages have
one common, although ancient, origin, and that, in the essential
words of these languages, there are proofs of that common origin.
Pir, then, as allied to pro, means the number which comes
'before' all others in the row, the one that comes 'first.' The
Latin primus is for pri-imus (cf. Sk. pr-a-thamas, 'first'), in
which the root pri, not unlike pir, is the same as the Latin pro
and pra. In the Aryan family, the nearest approach to the
Australian pir is the Lithuanian pir-mas, 'first,' and pir-u (a
preposition), 'before'; other remote kinsmen are the Greek
pro-tos, 'first,' pru-tanis, 'a prince,' 'a president' (cf. pirwial),
prim, 'before'; the Gothic fru- màn, 'first'; the Aryan prefixes
pra, pro, pru, pra, pre, and fore as in our English
'fore-ordain.' The Keltic languages drop the initial p or f,
and say ro, ru, ari, to mean 'before.' In the Malay region
ar-ung is a 'chief,' and in Polynesia ari-ki is 'a chief,' which
the Samoans change into ali'i; these words, I would say, come
from eastern forms corresponding to the Keltic ro, ari, 'before.'
In Samoan ilu-ma means 'in front,' and in Malay de-alu-wan;
these are like ru; in Anseitum, a Papuan island of the New
Hebrides, a 'chief' is called natimi arid, where natimi means
'man,' and arid is 'high,' 'exalted,' doubtless from the same
root as ariki; and arid is to ariki as the Latin procérus,
'tall,' to procès, 'chief.' From the abraded from ru I take the
New Britain* word lu (Samoan lua), 'first.'

In the Dravidian languages of India, from which quarter, as I
suppose, our Australian languages have come, there is a close
parallel to our word pir, for pira means 'before,' and pira
is 'a lord.' Dravidian scholars themselves acknowledge that
piran comes from the Sanskrit preposition pra, 'before'; this
corroborates my derivation of the Australian word pirival and
the Maori ariki. The Aroma dialect of New Guinea says pira-
a, 'face'; and in my opinion this pirana bears the same rela-
tion to the Dravidian pira that the Latin frons has to the
preposition pro, the Samoan mua-ulu to mua, 'first,' and the
English fore-head, to before. The Motu dialect says vaira
for 'face, front'; I take this to be a metathesis of pira, for the
Motu also says vaira-nai, 'before'; another dialect says vari;
with this compare pro, para, and frons. The negroes, to the
west of Khartoum, also say ber, bera, for 'one.'

The Australian postposition bir-ung, 'away from,' seems to be
connected with this root in the same way as the Greek para.
The dictionary meanings of the Sanskrit preposition pra are
'before,' 'away,' 'beginning'; now, if these three meanings were

* New Britain and New Ireland are two tolerably large islands lying to the
east of New Guinea, and Duke of York Island—a name corrupted by the
natives into Tukiok—is a small island in the straits between these two.
The natives of all these are Papuans.
carried to Australia through the Dravidian form pira, they abundantly justify my arguments as to the origin of the Australian word pir, 'one,' and birung, 'away from.' In New Britain pira means 'odd,' not a "round" number (cf. the game of odds and evens); and this sense must be from a numeral meaning 'one.' In the Ebudan* language of Efate, 'a voice came from heaven' is nafisan sikei milu elagi mai, in which milu elagi signifies 'away from (direction from) the sky.' Here milu is identical in form and meaning with the Awabakal birung. Further, in New Britain and in the Duke of York Is. (Melanesian), kan = kapi, with verbs of motion, implies 'motion from,' and kabira means 'on account of.' These correspond very well with the forms and uses of the Awabakal postpositions kai, ka-birung, kin-birung. The simple form biru is therefore cognate to the Sanskrit para, Gr., para, 'from.'

Some further light on this point may be got from another quarter. The Hebrew preposition corresponding to birung is min, or, without the n, mi, mà; in form this is not far removed from the bi of birung. Min, originally, is a noun meaning a 'part;' and, in its use as a preposition, it answers first to the partitive genitive or the preposition ex in the classic languages; then, from this primary notion, it is used to signify a 'departing from' any place, 'distance from,' 'proceeding or receding from'; in these respects it corresponds exactly with the Australian birung. Now, mān, (min), 'a part,' comes from the Heb. root mānāh, 'to divide.' But, in Dravidian, the verb 'to divide' is per, pir, and that also is a close approximation to our Australian birung. In the chief Dravidian dialects, 'a part,' 'a portion' is pāl; this again brings us to the Shemitic pālā, pārash, and many other forms of that verb, meaning 'to share,' 'to separate,' &c., and to the Sanskrit pāl, 'to divide,' Gr. meiromai, 'I share,' meros, 'a part,' Lat. pars, and a host of words from these. Now, if birung be the Dravidian piri, per, and if piri, per be the same word as the Sanskrit pāl and the Heb. pālā, and if these are all original root-words belonging to a common stock, I cannot see how it is possible for anyone to avoid the force of the argument from this that our Australian indigenes have a share in a common ancestry, and that, in language, their immediate ancestors are the Dravidians of India.

Results in this Section are:—Preposition forms to mean 'before' are, in the primitive languages, pro, pri, pro, prae, pru; other forms are par-a, par-as, pur-as; modes of all these are, fra, fru, vor, vore, and, without the initial letter, ro, ru, air; the Lithuanian has pir, and with this correspond the Dravidian pir-a, 'before,' the Australian pir, 'one,' and the Turkic, bir, 'one.' In Sanskrit, the old ablative form purā means 'formerly,' 'first; cognates are the Gr. paros, 'before,' and the Zend para, 'before.'

(b.) But the most common word for 'one' in New South Wales is wakul. In fact, it is our Sydney word for 'one,' and there can be no doubt of its genuineness, for it is noted by Lieut.-Colonel Collins as a Port Jackson word in his book on the Colony, published 1802; he spells it wogul. At Newcastle it was wāköl; in the Williams River district, wakul-bo, and on the Manning, wakul. From my manuscript notes I write down the various forms which this word assumes, beginning with Tasmania and passing northwards to the Timor Sea:—Tasmania, mara-i, mara-wa; in Victoria, bur; on the Murray River near Wentworth and Euston, mo, mata, māda, met-ta; on the middle course of the Darling, wai-chora; on the Upper Murray, mala; on Monero Plains, yalla; at Moruya, mending; in the Murrumbidgee district, m-it-ong; at Jervis Bay, met-an; on Goulburn Plains, met-ong; in the Illawarra district, mit-ung; at Appin, wogul; at Sydney and northwards to the Manning River and the Hastings, wakul; on Liverpool Plains, mal; at Wellington, mal-nda; in southern Queensland, byāda, muray, baja, byāya; in the Northern Territory of South Australia, mo-tu, wār-at, wā-dat.

Besides these, some other words for the number 'one' are used in various parts of Australia, but those that I have given all proceed from the original root, which it will be our duty now to discover. And I notice, first of all, that one word in the list stretches along the whole extent of seaboard from the Illawarra district to the Hastings—the word wakul—and this fact affords the presumption that all that coast line was occupied by the same tribe, or by tribes closely akin; for the tribes a little inland say mal and mal-nda for 'one.' Wakul, then, was the word used by the Sydney blacks, as Collins testifies. If a chemist has a compound substance handed to him for analysis, he experiments on it, and tests it in order to discover its elements. Let us do so with wakul; it is a compound, for simple roots are usually monosyllables; but are its parts wakul or wak-ul? Here I remember that, in the same region where wakul exists, there is a word karā-kal, 'a wizard,' 'a doctor or medicine-man,' but inland he is called karā-ji. This satisfies me as proof that the -kul is merely a formative syllable, and that the root is wa. And this conviction is strengthened when I cast my eye over the above list of words; for they all begin with the syllable ma or some modification of it, the rest of each word consisting of various formative syllables. As I have now got hold of a clue to a solution, I reflect that the initial labial of a root-word may
assume various forms; thus, $p$, $b$, $m$ may interchange, and may
easily become $f$, $wh$, $v$, $w$. There can be no doubt, for instance,
that the Latin pater, the German vater, and the English
father are the same word; there $p = f = v$; and in one district
in Scotland the people always say fat for what and far for
where; so also the Maori whatu is the Samoan fatu; that is
$f = wh$; and $b$ and $m$ also are interchangeable, in Oriental languages
especially, for $m$ is only the sound of the letter $b$ modified by the
emission of a breathing through the nose; $m$ is therefore re-
garded as a $b$ nasalized. I note also that the words under con-
sideration all begin with the cognate sound of $m$, $b$, or $w$, except
yalla; and this example I think must have been at one time
walla, that is, ualla, of which the $w$ has obtained the sound of
t(y); or wa-la may come from the same root as wa-kul, the
difference lying only in the termination. The other vowels of
root word are $a$, $e$, $i$, $o$, all of which in Australian are modi-
fications of the original sound $a$.

Having now discovered the root-germ from which our Sydney
friend wakul proceeded, and having noted the various guises
which he has assumed in these colonies, we must next ask where
he came from, and see if he has any kinsmen in other lands; for,
when searching we find that out, we may perhaps be justified
in saying that the Australians brought the root-word with them
from those lands. Before setting out on this quest, I observe
that when a number of men are arranged in a row, he who is
number one is (1) 'before' all the others, and 'in front of' them;
he is thereby (2) 'first or foremost'; he has (3) the 'pre-eminence'
in honour or authority, and (4) he may be regarded as the 'begin-
ing or origin' of all the others. We may therefore reasonably
expect that words for 'one' will be akin to other words, bearing
some one or other of these four meanings. I have already shown
that the Kamalarai numeral pir, 'one', is related to Aryan pro-
positions meaning 'before', and to the Maori word a riki (Samoan
ali'i), 'a chief', as one having authority and eminence; I shall
now show that the kindred of wakul have the other meanings as
well. And, first, I note that the word bokol is used for 'one'
in the island of Santo, one of the New Hebrides. Bokol is so like
wogul, the Port Jackson word, that I cannot doubt their identity;
and yet it is impossible to suppose that the one word could be
borrowed from the other. The islanders of Santo can never have
had any intercourse with the blacks of Sydney; nor, if they had
in any past time, can we believe that either language was so

* Cf. the Heb. 'abadh, kedem, râsh, aâl or yaâl, for these meanings.
† The Innsular-Keltic words for 'chief', 'principal', are priomh, ard,
araid; and roimh is 'before'. It is evident that these are only cor-
r uptions of the root pri, pro, praes, prae, 'before'. In Ku, a Dravidian
dialect, 'one' or 'first' is ra (cf. Sk. pra) and in Duke of York Island
(New Britain Group), 'one' is ra, re.

miserably poor as to be without a word of its own for 'one'. The
blacks of Santo are a frizzily-haired negroid race; I therefore argue,
from the evidence of this word, that these blacks and our blacks
have, in some way, one common origin.

I next take you to another Papuan region having a negroid
population—a group of islands off the east end of New Guinea
and consisting of New Britain, New Ireland, and some others.
In the Duke of York Island there, I find the following words, all
akin to wakul, viz., makala, 'for the 'first' time' mara, ma-
rakam, 'for the 'first' time', maru, 'to bear fruit for the 'first
' time, to enter on a new course, to begin,' mara, 100 (= the
'b eginning' of a new reckoning), muka, 'first,' muka-na, 'first-
born son', muka-ta, 'first', mun, 'to go first'.* In all these,
the root is ma, mu, as in Australia, and the abundance of these derived
forms in this Tukiok language proves that the root is indigenous,
not borrowed. Among them I observe mara, 'for the 'first'
time, and mara, 100, and this is exactly the Tasmanian word (mara-
wa) for 'one'; another of them is muka, 'first,' and this word, by
dropping the $k$, which is never sounded in Samoan, becomes the
Samoan mua, 'first,' and mua-ulu, 'the forehead.' Mua also is
very common in Samoan (as in fo-e-mua, 'the 'first' or stroke oar,
a-fua, 'to begin'), and thus proves itself to be native to the
language. Further, you may have observed that some of the
Australian words for 'one' are mo, maita. With mo compare the
Samoan word mo-i, 'to begin,'—another proof that the Santoans
and the Australians are kinsmen; with maita compare the Motu
word mata-ma, 'a beginning,' and mata-mata, 'new,' 'fresh';
the Fijian matai, 'first,' and tau-mata, 'before-hand'; the Maori
ti-mata, 'to begin'; the Samoan a-mata, 'to begin'; the New
Britain a-ma-na, 'before, in front,' mata-na, 'the front,' biti-na,
'the commencement'; the Motu badi-na, 'origin,' and the Anei-
iumese ni-mti-din, 'the front'; with mo compare the Fijian
vana, 'to begin,' and the New Britain wa-vuna, 'to begin,' and
the Santo mul, 'a chief,' as being the 'first' man. All these I

* Compare with this the Tamil postposition munn, 'before.'
† The one solitary exception is puke, 'catch you'—a child's play-word.
‡ An uncommon form of the root ra is va; and from it the Maugaians
(Hervey Islands) say va-i, 'a beginning'; but in the Kalmi dialect of
New Guinea this same word means 'the forehead,' 'the face.' This word
thus illustrates the procession of meanings from the root pra (para),
pro, 'before'; for vari is equivalent to 'that which is before,' hence 'a
beginning,' the forehead as the 'front' part of the human body, 'the
face'; it also throws some light on the derivation of froms, which has
so puzzled Latin etymologists that some of them derive it from the Greek
ophrus, 'the eyebrow.' The Motumotu dialect of New Guinea says
hari, instead of vari, for ' forehead'; several other dialects there say
i-piri-ri, para, para-na, pira-na, for ' face'; these are all connected with
the Dravidian pira, 'before.' The Brahm of Afghanistan says muna,
'the face,' which is the same word as the Tamil, munn, 'before.'
have noticed in the course of my reading, but I believe there are many other words in these islands which are of the same origin as our Australian word wakul. I pray you to remember that, with the exception of Samoa and New Zealand, these words all come from Papuan regions and afford indirect evidence that our Australians are allied to the Papuans.

As to the Maori and Samoan congeneres that I have quoted, it is commonly alleged that these races are Malayo-Polynesians, on the theory that their languages are of Malay origin, but let us look at this theory in the light of our present inquiry. It is said that the Polynesians are Malays. Well, let us see. If the Samoans are Malays, then the Duke of York Islanders are Malays; for the word mua, which is essential to the Samoan language, is the same word as the Tukiok muka; therefore the Papuans of that island also are Malays! But the corresponding Malay word is mula, 'in front,' 'foremost,' 'at first,' and it is certain that muka can never be formed from mula; for, while k may become l, the letter i, when once established in a word, cannot revert to k. Thus the Malay language might be said to have come from the Duke of York Island, as least so far as the evidence of this word goes! But I acknowledge that they may both be taken from one common source, and this, I believe, is the true solution of the question. Where shall we find that common source? The root-form of mula, muka, mua, and of all the others, is mu, mua and if we can find that root, it will be easy to understand how all these words have been formed independently from that original root; and it will then be unnecessary to say that the Samoan language is of Malay origin, or that the Papuans of the New Britain islands are using a Malay language. I now take you to Southern India, to a group of languages called the Dravidian, occupying the mountains of the Dekkan, and the coasts both to the east and the west of that. Some of these Dravidian tribes are considered by the best authorities to be certainly negroid, and, in England, Prof. Flower, from an examination of their crania, has classed them as kinsmen of the Australians. One of the most cultivated languages of the group is the Tamil, and the Tamilians are known to have class-marriage laws similar to those in Fiji and Australia. Now for 'first' the Tamil says mudaI, and this mulaI is a verbal noun meaning 'a beginning,' 'priority' in time or place. The root is mu, and dal is a formative syllable. The mu is, without doubt, our Australian

* These and all other words from the New Britain and Duke of York Islands I quote from manuscript dictionaries of these languages, prepared by the missionaries there.

† The name and authority of K. Wilhelm von Humboldt first gave this theory a standing; but we have now much fuller materials on which to form an independent judgment.
INTRODUCTION.

of Carpentaria. If you ask me why there is only one word for 'two,' while the words for 'one' are so numerous and different, I reply that, in other languages, and especially in those of the Turanian family, there is a similar diversity in the words for 'one'; and the reason is this, that, wherever there is a considerable number of words for 'origin,' 'commencement,' 'before,' &c., there will be a similar variety in the words for 'one,' which are formed from them. But the range of ideas for 'two' is somewhat limited; the only ideas possible are 'repetition,' or 'following,' or something similar. Let me show you this by a few examples. The Hebrew shenāim, 'two,' is a dual form, and is connected with the verb shānāh, 'to repeat;' the Latins also say 'vigesimo altero anno' to mean in the 'twenty second year;' but alter is 'the other of two,' and in French and English it means to 'change;' and secundus in Latin comes from sequor, 'I follow.' Thus we shall find that words for 'two' are the same as words for 'follow,' 'repeat,' 'another,' 'again,' 'else,' 'and,' the like; and most of these ideas are usually expressed by forms of the same root-word.

As to the form of the word bula*, we have here no friendly karājī to tell us whether the -la is radical or not. I think that the -la is formative. The Tasmanian bu-ali (Milligan writes it pōaalih) is probably the nearest approach to the original form, the bu being the root and the -ali the affix. In the Tasmanian pia-wa, the pia seems to me to be only a dialect form of bula, for the liquid i easily drops out, and in the Aryan languages a modified u approaches very nearly to the sound of i (cf. Eng. sir); in the Polynesian, i often takes the place of u. Thus bula would become bu-a, bi-a, pia. The syllable wa in pia-wa, as in marawa, 'one,' is only a suffix, the same as ba in our colony. All the other words for 'two' are only lengthened forms of bula.

As to the kindred of bula, I find that, in the Papuan island of Anéityum (New Hebrides), the word in-mul is 'twins'; there, in is the common prefix used to form nouns; the mul that

* In my manuscript notes I have the following forms:—From Tasmania, bura, poosi, piawah; Victoria, balum, pollit; South Australia, bulait, parlaitye; New South Wales, bula, bulora, buloaro; Southern Queensland, bular, pabal, bulare, bulae; Northern Queensland, bularo. It is evident that some of these words have been written down by men who were not acquainted with the phonology of languages, and that the spelling does not adequately represent the real sounds. This is generally the case in vocabularies of Australian words, and is a source of much perplexity to linguists. One of the commonest mistakes is bular for bula. In pronouncing that word, our blackfellows let the voice dwell on the final a, and an observer is apt to think that this is the sound of ar; just as a Cockney will say 'idea' for 'idea,' 'mar' for 'ma,' or 'planer' for 'piano.' In one vocabulary that I have seen almost every word terminates with r on this principle!

remains is bul, 'two'; there also um, for mu, is 'and'; in the other islands it is ma, mo. In New Britain, bal-ug, 'again,' bul-ug, 'again,' 'also,' 'another,' bula, 'another,' an additional one' (cf. ma, 'and'), bulu, ka-bula, 'also' (with -bila of Tasmanian, mura, 'to follow.' In Samoan, muli is 'to follow,' for is 'also,' ulu-ga (for fulu) is a 'couple.' The Fijian has tau-muri, 'behind' in the sense of 'following,' just as tau-mada in Fijian means 'first' or 'before.' The Malay has unang, 'to repeat,' and pula, 'again, too, likewise.' In some of the Himalayan regions, to which a portion of the aboriginal inhabitants of India was driven by the Aryan invasion, buli, pli, bli means 'four,' that is, as I suppose, 'two-tows,' a dual form of 'two.'

It seems to me that the Dravidian words maru, 'to change,' muru, 'to turn,' muri, 'to break in two,' are from the same root as bula, and that root is to be found in Aryan words also, such as Lat. mu-to, mu-tu-us; for there is a Sk. root ma, 'to change.' It is known that the Sanskrit dvi, dva, 'two,' gives the Greek di, 'twice,' and the adjective dios, 'double;' and that dvis gives the Latin bis; but the Sk. dva also gives the Gothic twa, 'other,' 'different,' and the Eng. twain, 'two,' as well as words for 'two' in many languages. Hence I think that our root bu, ba, gives the Samoan va-eg a 'division,' vaega-lemu, 'the half,' and other words; because when people are 'at one' on any subject they are agreed, but when they are at 'twos and threes' they are divided in opinion; and in the same sense I would connect the Lat. divido with the Sk. root dvi. Probably the Latin varius and the English variance are connected with the root ba in that same sense.

I would only add a line to say that our blackfellows use the word bula also to mean 'many.' I do not believe that this is the same word as bula, 'two.' I consider it to come from the same root as the Sanskrit puru, 'many,' and that root, under the form of par, pla, ple, plu, has ramifications all through the Aryan languages in the sense of 'full, full, much, more,' &c. The eastern form of this root gives, in New Britain, bulu, 'more,' mag, 'many,' buka, 'full;' in Solomons, badi is 'much,' and hutu-ma, 'many,' 'multiple;' in Aneityum, a-lup-as (lup=plu), 'much;' in Fiji, vu-ga, 'many;' in Duke of York Island, bu-nui, 'to increase.' In Dravidian, pal is 'many,' pal-gu, 'to become many, to multiply, to increase.' It thus appears that the Australian bulu, 'many,' has kindred, not only in Melanesia and the Eskimos, but also all through the Aryan region.

Results.—The root is bu, which denotes 'repetition,' 'change,' and this is the idea which resides in the Hebrew numeral 'two,' and in the Latin alter, 'second'; another, but cognate, idea for
New Britain says bata, 'to rain,' ta-va, 'sea,' and the Maori say awa, 'water.' As a coincidence, it is remarkable that the old high German word awa (cf. the Ger. wasser, Eng. water) means 'water,' and bedu is quoted as an old Phrygian-Macedonian word meaning 'water.'

Some observers have remarked that our blacks soon master the dialects spoken by other tribes, and have ascribed this to a natural readiness in learning languages. But the present inquiry shows that there is another cause for this. A man or woman of the Sydney tribe, which said ba-du for 'water,' would easily recognize ba-na in an adjacent tribe as the same word, the termination only being different, just as it is not hard for Englishmen to remember that the German wasser is water, and that brennen means burn. So also, a Kamalarai black, who says mu-ga, would soon know the Wiradhuri mu-pai; and elsewhere mata, 'one,' is not much different from meta and matata for 'one,' or even from the Tasmanian mara.

Results.—Ba, ma, mo, am, ap are forms of an original root meaning 'water,' 'that which is liquid and flows'; derived forms are mi, me, wa; from ba comes the Sydney word ba-du, 'water'; the du here is a suffix in Dravidian also, and exists in the New Guinea word ba-tu; elsewhere ba-ta; the Samang Negritos say bat-eao; the old language of Java has bau, 'water,' where the n has the liquid sound of gn, and takes the place of d in the suffix du. From all this it is clear that our Australian badu is of good and ancient lineage.

(b) In the Maitland district of New South Wales a 'blind' man is called boko; in Polynesia pokoi is 'blind,' or, more fully, mata-poko, mata-po, 'eyes-blind.' As there can be no suspicion of borrowing here, how is so striking a resemblance to be accounted for? Do you say that it is a mere coincidence? Well, if so, let us examine the matter. In the Kamalarai region, (see map) mu-ga means 'blind,' and in the Mudgee district, mu-pai is 'dumb'; in Santo (New Hebrides), mog-moga is 'deaf'; in Erromanga, another island of that group, busa is 'dumb'; in Fiji, bo-bo is 'blind'; in Duke of York Island, ba-ba is 'deaf'; in Sanskrit, mu-ka is 'dumb'; in Greek, mu-dos, mu-tis is 'dumb,' Lat. mut-us. In Keltic, bann is 'to bind, tie,' balb is 'dumb,' and bodhar is 'deaf.' Now, there can be little doubt that in all these words the root is the same (mu, mo, bo, bu, po), and yet these words extend over a very wide area indeed, from Tahiti right across through India to Greece, Italy, and even to John o' Groat's. The meanings are 'blind,' 'deaf,' 'dumb,' and yet the root is the same. The general root-meaning which suits them all is 'to close,' 'to bind'; this meaning shows itself in the Greek verb mu-ó—from which mudos comes—'to close the eyes or mouth,' and in the Sanskrit mu, 'to bind';

VI. OTHER TEST-WORDS.

Words for 'Water,' 'Blind,' 'Eye.'

(a). In dealing with the Australian words for 'water,' 'fire,' 'sun,' 'eye,' &c., I must use brevity. All these can be proved to have their roots in India, and to have stems and branches from these roots in Aryan Europe, in Malay lands, and in the islands of the South Seas. First, let us take up the word for 'water.'

Collins quotes ba-do as the Port Jackson word for 'water'; others write it badu; it is found in various parts of our colony and in Western Australia. The root is ba, ma, and the du is a suffix; du is also in Dravidian a formative to neuter nouns. The root ma means 'to be liquid,' 'to flow.' It is a very old word; for the Assyrian cuneiform inscriptions have mami, 'waters,' and this is a plural by reduplication; the Hebrew has mo, ma(i), 'water,' moa, 'to flow; the ancient Egyptian has mo, 'water,' whence, according to some, the name Moses; the Sanskrit has ambu (am for ma, by metathesis), 'water;' the Keltic has amhainn, abhainn, 'a river,' whence comes the river-name, 'Avon.' From ma come the words wai and vai which are so common for 'water' in the New Hebrides and in the Polynesian islands, and from the same root, in a sense known to the Arabs, by an appropriate euphemism, as 'the water of the feet,' come the Melanesian and Polynesian words mi, mim, mini, miga, &c., the Sanskrit mih and the Keltic mun. From am (=ab=ap) comes the Sanskrit plural form apas, 'water,' while from ma may come the Latin mad-idus, 'wet.' We found that wakul, 'one,' comes from root ba, ma; so, from the root of ba-du, comes the Australian word wa-la, which means 'rain,' and in some places, 'water.'

As to the kindred of our Sydney badu, I would remind you that 'water,' 'rain,' 'sea,' and 'wave,' are cognate ideas; hence the Samang, who are the Negritos of the peninsula of Malacca, say bat-eao for 'water'; the Motu of New Guinea say medu, 'rain,' batu-gu, 'shower'; the Aneityumese in-cau-pa, *‘rain’;

*Cau is the Fijian tau, ‘to fall as rain,’ and -pda is the same as the New Britain word bata, ‘rain’; au in Sanscan is ‘a current.’
similarly the Hebrew (a) illam, 'dumb,' comes from the verb ālam, 'to bind,' 'to be silent'; in the Gospels, the blind man's eyes were 'opened,' and Zacharias, who had been for a time dumb, had 'his mouth opened and his tongue loosed.' The root of our Australian words boko, muga, is therefore the same as the Sanskrit mu, 'to bind.' From the same source comes the Samoan pu-puni, 'to shut,' po, 'night'; the Aneityumese at-ap-es (apn=pan), 'to shut,' nā-poi, 'dark clouds'; the New Brittain bog, 'clouded,' and the Tikiock bog, 'to cover up'; cf. the Sanskrit bhūka, 'darkness.' In Aneityum, a-pat is 'dark,' 'deaf,' and po-p is 'dumb.' In Malay, puk-kah (cf. mu-ga) is 'deaf,' and bu-ta is 'blind'; ba-bat (cf. ba-ba, bo-bo) is 'to bind'; Fiji has bu-ki-a, 'to tie,' 'to fasten'; New Zealand has pu-pu, 'to tie in bundles,' pu, 'a tribe,' 'bunch.' It is even possible that our English words bind, bunch, bundle, come, through the Anglo-Saxon, from this same root, ba, bu, mu.

I suppose that these examples will suffice to prove that the similarity between the Australian boko and the Polynesian po is not a mere coincidence. Where have we room now for the theory that the natives of the South Sea Islands are of Malay origin? I might, with equal justice, say that they came from the Hunter River district in Australia, if we were to look only at the words boko and po!

Results.—The ideas 'blind,' 'deaf,' 'dumb,' may be reduced to the simple idea 'bound'—the eyes, ears, mouth, or tongue 'closed, bound, tied.' This idea is, in the Aryan languages, expressed mostly by mu, but, in our Eastern languages, by ba, bo; mu, mo; pu, po; all these root-forms are identical, and are the basis of cognate words spreading from the region of 'ultima Thule' across the world to Tahiti. Can this be the result of accident, or of the spontaneous creation of language in several different centres? Is it not rather proof of a common origin? Even in the development of the root, there is a singular correspondence; for the Sanskrit adds -ka, and so do the Malay, the Kamalarai, the Santoon, and the Polynesian; others use t for k.

(c.) The word for 'eye' also may be useful as a sample test-word, for it is not likely to be subject to the influences of change to which I have already referred. In Tasmania a word for 'eye' is mongtēna, and the common word in all Australia is mi or mil, or some other simple derived form from the root mi. Mongtēna is in Milligan's "Vocabulary of the Dialects of the Aboriginal Tribes of Tasmania," but I have never found that Vocabulary to be satisfactory either as to its phonetics or its critical sagacity. I therefore suppose that the real form is ma-g-ta-na; for mongtalinnna is there the word for 'eyelash,' and mong-to-ne is 'to see'; at all events, I consider ma to be its original stem, while the Australian stem is mi, although there are, in various parts of the continent, words with the ma stem. The Australian words for 'eye,' then, are mi, mia, mikal, miki, mir, mil, mial, mināk, miko, mirang; maal, mail; meur, mobara. These words extend from Port Darwin right across to Bass's Straits. Several words formed from the same root mean the 'face,' and compound words are:—wirtin-mirnu, 'eyelid,' turna-mirnu, 'lower eyelid,' wišin-mir, 'eye-lash,' genin-mir, 'eye-brow,' krajn-mirn, 'white of the eye,' daami-mir, 'the temple,' katen-mirnu, 'a tear.'

Now, it is evident that all these words for 'eye' come from the root ma, mi, me, mo, and that those formed from mi are the most common. This ma is quite sporadic; for, in Samoan, which I take to be original and typical Polynesian, ma means 'clean,' 'pure,' 'bright-red,' maina is 'to shine,' said of fire; mā-lama means either 'the moon' or 'a light'; va-ai is 'to see,' and so on; the Ebudan ma is 'to see'; in New Britain me-me is 'scarlet,' 'bright-red,' and with the meaning of 'red' the Ebudan has me-me-me, mel, miala; in Samoan, mu-mu is 'to burn brightly,' and mu-mu is 'red,' and the Aneityumese ama-mud is 'to burn transitively; the Moari has ma-hana, 'warm'; Papuan for 'eye' is mata, mara, maka, mana; the Malay has mata, 'eye,' and this is the sporadic word used everywhere for 'eye.'

From all these words, it appears that 'see,' 'clear,' 'shine,' 'eye,' 'burn,' 'fire,' 'red,' are allied terms, and that the root-ideas from which they all proceed is that of 'shining brighter.' Now, so far as the eye is concerned, that is an appropriate designation for it; and this appropriateness is elsewhere confirmed by language; for the Sanskrit akshi, 'eye,' Latin oculus, and the Latin acer, 'sharp,' are founded on the root ak, meaning 'keenly bright' or 'sharp,' and the English word 'sheen' is, in Lowland Scotch, applied to the 'bright' part of the eye. Now, I find that in the Sanskrit bhā, 'to shine,' which is just our root ma. Sanskrit derivatives from this bhā are bhā, 'a star' (with which compare the Australian mirri, 'the stars'), bḥaγa, 'the sun,' and bhā, 'light,' bhānu, bḥāma, 'light,' 'the sun,' 'passion.' The Greek phai-no is from the same root.

The Dravidian language, like the Australian, seems to prefer the form mi; it has min, 'to glitter,' and hence mins is 'a fish,' so called from its phosphorescent scales.

A Samoan word 'to glisten,' 'to shine,' is ila ila, applied to the eyes, and in the Papuan of Tagula (south-east coast of New Guinea) ira is 'bright'; at Port Essington (north coast of Australia) ira is the 'eye,' and, in some parts of New South Wales ire, yiroka is the 'sun.' In the Wiradhari dialect, iradu is 'day,' and the Ebudan of Erromanga has ire, 'to-day.' Further, a common word for 'eye' in Queensland is dilli; and
I have no doubt that this is the same Dravidian termination -ili which we shall find in ta-killi-ko and in many other Awabakal words, but here added on to the same root which we find in the Sanskrit di(p), 'to shine.'

The Ebudan of Baki has semi to mean ‘fire;’ now sembun in Dravidian means ‘red.’ In Australia, a very general word for ‘fire’ is wi, win; in the north-west of Tasmania it is win-alia; these I take to be from the same root as our mil, ‘the eye,’ and the Dravidian min. In Tasmania also, tityna means ‘red;’ to which cognates are the Sanskrit damb, dah, ‘to burn,’ dama, damc, ‘to bite,’ ‘to see’; in Tamil tin-d-u, is ‘to kindle,’ tittu, ‘to whet;’ cf. Anglo-Saxon tendan, ‘to kindle,’ English tender.

Besides mata, the Maoris have another word for ‘eye,’ kanohi, which much resembles the Dravidian kan, ‘the eye,’ kan, ‘to see;’ and the root of kan may be the same syllable as in Sanskrit ak-shi, ‘eye,’ the ak being by metathesis changed into ka. At all events, the root ka is abundantly prevalent in the sporadic languages; for the Maori itself has kana, ‘to stare wildly;’ that is, ‘to look keenly;’ ka, ‘to burn;’ ka-ka, ‘red-hot;’ kana-pa, ‘bright;’ kana-ku, ‘fire;’ and cognate Polynesian dialects have kano-mata, ‘the pupil (i.e., the sheen) of the eye;’ a’ano, certain ‘red berries,’ ‘the flesh of animals,’ from its redness; ka-napa-napa, ‘to glitter;’ ka-napa, ‘lightning.’ The simple root ka gives la, ra, ‘the sun,’ and all the Polynesian words connected with these forms.

Nor is this root-word ka, kan confined to Polynesian dialects; in Ebudan, ‘fire’ is in-cap, kapi, kapu, gapu, av, avi; and the Papuan dialects have for ‘fire,’ kova, kai-wa; for ‘burn,’ ogabu, igabi. And kai-o in Greek is ‘I burn.’

It is interesting to know, also, that in the states which form the Himalayan boundary of India the words for ‘eye’ are mi, milk, mighi, mak, mo, mak, mo; and, farther east, in Cochin-China and Tonkin, mot, mok, mu. It thus appears that, on the whole our common word mi, ‘the eye,’ is more akin to the non-Aryan races of India—the representatives of its earlier population.

In closing this section of my subject, I presume I need scarcely say that the evidence before us drawn from the words for ‘water,’ ‘blind,’ and ‘eye,’ fully justifies the opinion that the Australian languages are not isolated, but that, in their essential root-words, they have a close relation to the languages of the Southern Seas and to similar root-words in the languages of the great peninsula of India. I cannot conceive it to be possible that our blackfellows should have, by chance, invented words which, when analysed, show the underlying ideas expressed by them to be the same as those root-words spread over a vast area elsewhere.
In the Kamalarai dialect (N.S.W.), kagal means 'bad,' 'no good'; the -gal here, as elsewhere, is formative, and ka is the root. Now ká is a Sk. prefix meaning 'bad'; in Fiji, 'bad' is ca, and in the New Hebrides, sa; in New Britain it is a-ka-ina.

The Awabakal word for 'good' is murraba; in Wiradhari, it is marang; in Kamalarai, it is murraba; the Port Jackson tribe at Sydney called it bujari. The root is ma, nu, bu; Mr. Threlkeld's spelling should thus have been ma-ra-g, that is, ma-ra, with the last syllable reduplicated and -a-g added; and murraba should be ma-ra-ba; in bujari, the jari is a very common formative. Analogues to these are—Albannic, bo-ina, 'good'; Ebudan (Anelitum), up-one (up for bu); Malay, bā-ik; Papuan, mā-g, bo-ēna, na-mo, na-ma. The Sanskrit ba-dra means 'best,' 'happy,' 'well'; and the insular Keltic ma-th is 'good,' 'wholesome,' 'happy.' I believe that the Latin bonus (of which Latin etymologists cannot trace the origin) is connected with these ancient roots; for the Keltic ma-th, i.e., mad, would easily give bon-us.

The Wiradhari balun, 'dead,' seems to be the same word as the Dravidian mā-l, 'to die,' and of the same origin as the Polynesian ma-te, 'dead,' and the Malay ma-ti, mang-kat, 'dead.' The old Assyrian has ma-tu, 'to die,' and the Sanskrit ma-ru (ma-r), the Malay mi-ta, the Hebrew muth, māth, are all cognate verbs. The Keltic has bath, bas, 'death.'

Korien is an Awabakal negative. If it were an Ebudan word, its form in -en would make it a verbal noun equivalent to 'the denying.' Now, it happens that, in the Motu dialect of New Guinea, gorea means 'to deny,' and the Maori ha-hore or hore means 'no' (k for k), and whaka-kore-kore, 'to deny.' The Ebudan of Efate has koro, 'to deny.' Another Awabakal negative is kya-wai, where the kya is for ka. The Maori ka-ua (imperative or optative) also means 'not.'

Wiyalli is to 'speak.' The Sanskrit vad, vaq, 'to speak,' would give the wiya, and the -alli is the usual verbal form. The Albannic has vēti, 'speak.' Fiji has vāka, 'to say,' and vēi wālī, 'to joke,' where vēi is a reciprocal. The Awabakal wiya means 'say,' 'tell;' New Britain has wi, 'to tell, to inform.'

The Awabakal būn means 'to strike,' 'to beat,' 'to kill.' With this compare the Malay bunoh, 'to kill;' the Albannic bua-tari, 'to destroy,' and we-umi, 'to fight,' 'to kill,' of which the we is reciprocal.

For an adult 'woman,' the Wiradhari says inar; the Port Jackson (Sydney) sub-tribe said din or dhin; other localities say yinan, ina; thus the d is radical. Several districts, far apart, in British New Guinea say ina-gu, 'my mother,' ina-na, 'his mother,' ine, 'mother,' where the ina is our Australian word; and, in Samoa, tinā is 'mother.' Are these languages not akin? Is it possible that the Papuans, the Polynesians, and the Australians could have borrowed from one another so essential a word as 'woman,' 'mother'? Moreover, in Tamil, inu means 'to bring forth young' (cf. Eng. yeam), and in Malay indā is a word for 'mother.' Are these, too, not akin to our Australian word?

VIII. THE PRONOUNS AS TEST WORDS.

There are few languages in which the pronouns of the first and the second persons are declined throughout by the inflexion of the same base-stem. In the Aryan family, there are at least two bases for each of them, and these are often so disguised by the inflexions that it is difficult to detect them. In English, for instance, there does not seem to be any etymological connection between I and me and we, and a similar diversity exists in the Latin ego, mihi and nos, tu and vos; in the Greek ego, mou, noi, lēnēs; in the Sanskrit oham, nam, vayam, or tevā and yashnād. In Melanesian regions, the corresponding Papuan, Albannic and Ebudan pronouns are apparently considered so volatile and evanescent that a strong demonstrative is added as a backbone for their support, and thus the pronoun itself almost disappears from view. But many of these Melanesian pronouns usually have two forms—a longer and a shorter; the longer and stronger is used for emphasis and can stand alone; the shorter is suffixed to verbs and nouns, and it commonly shows the stem of the pronoun in its primary state. In Latin and Greek, we are already familiar with the strengthening use of demonstratives as regards these two personal pronouns, for we know that ego-ipse, ego-net, vos-net-sai, ego-ge, and the like, are used. As examples of the shorter Melanesian forms, I cite the Anelitum etna-k, 'my father,' etna-m, 'thy father,' etna-n, 'his father,' where the k, m, and n represent the three pronouns of which the longer possessives are unyak, unyum, un; corresponding suffixes are seen in the Papuan (Murua Is.) nima-gu 'my hand,' nima-mu, 'thy hand,' nima-na, 'his hand.' In Melanesian languages generally, either the separable possessive or its suffix form is used with nouns, although the one and the other use convey a slightly different shade of meaning; thus, the Tukiok dialect says either a ruga or a ruma-ig, 'my house,' and the Fijian something similar; but the Papuans say ina-na, 'his hand,' ina-gu, 'my mother.' Each dialect in this volume has some peculiarity; for the Wiradhari has something which looks like suffixed pronouns,*

* See giru gal-du on page 111 of this Appendix, gaddal-di on page 112, and other instances in the same section.
and the Awabakal has a ‘conjoined dual’; yet they all have long forms of the first and the second pronouns to be used alone or for the sake of emphasis, while other short forms always go with a verb as its subject. I add a list of the pronouns found in the whole of the Australian, Papuan, and Melanesian regions, so far as they are as yet known to linguists; for, although I shall make only a limited use of this list at present, yet it may be useful to students of language in Britain and elsewhere, especially as the sources from which I have compiled it are not generally accessible.

**AUSTRALIAN PRONOUNS.**

The Awabakal pronouns are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Gatoe, baŋ, emmo-ug, tia</td>
<td>Bali, ġali</td>
</tr>
<tr>
<td>2nd</td>
<td>Ginto, bi, ġiro-ug</td>
<td>Bula</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>Niuwoa, noa, ġko-ug, bōn</td>
<td>Buloara</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>Boun-toa, boun-noun</td>
<td></td>
</tr>
</tbody>
</table>

For the purpose of comparison, I give the forms of these two pronouns as found in other parts of Australia:

**New South Wales.**

1st Pronoun.

*Sing.*—Gaiya, ġa, ġaan, ġai, ġya, ġaiagū; ġadthu, nathu, nathuna, athu, addu, thu, athol; mī, mina, mitua, motto; imēgi, ġamma, namna, ġera, maiyai, iaka; ġiamba; ġulaği.

2nd Pronoun.

*Sing.*—Gind-a, (-u), ġind-a, (-u), ġind-a, (-u); idno; numbā; wonda; nindrum, nazrum; yindiga, indiga; youra, bēai, būba, wiya, wālo; gīn; imība; ġindigū; nagul; gulağa.

3rd Pro.; *Sing.*—Gonna, noa, niuoa; *Plu.*—Garna, bara.

**Victoria.**

1st Pronoun.

*Sing.*—Gando, nadthu, ġio, ġain, ġatūk; waan, an, winnak; yatti, yanga, yandoğ, nīte; naik, niā, niak, ġe, ġēn; wokok, yerrówik, wolūnyek, tiarmek; būrdop.

2nd Pronoun.

*Sing.*—Gind-a, (-e, -i, o, -u), ġindük; nind-i, (-e); ġinna, ġinya; niň, nindo, niinan, niam, winnin; yerrówin; tiarmin; waar, waanyen; wolaniği; nutūk, utūk; mirambina; gulum; yeraly.

3rd Pro.; *Sing.*—Nunthi, munniger, kiğa; *Plu.*—Murra-milla, kinyet.

### Tasmanian.

1st Pro.; *Sing.*—Mina, mana, mena. 2nd Pro.; *Sing.*—Nina.

### Central and South Australia.

1st Pronoun.

*Sing.*—Gai, ġanna, (-i), ġinyi, onye, yiğa, yinna, inu, unnyi; ġapp-a, (-u), ġap, appa, ańpa; ġatto, atttho, attu, au, althu; ġāča; ti; iye.

2nd Pronoun.

*Sing.*—Gina, nia, nin, nina, yina; ġinba, imba, umpa, unga, unni, yinyi; nindo, yundo; ūdhi, yidni, yundru, andru, gundru; wuru, nura, nuni; ġanana.

3rd Pro.; *Sing.*—Nula, kiyete, pa, panna, inni; *Plu.*—Kinna(r), ka(r), pa(r)na, nana, ya(r)dna.

### Western Australia.

1st Pronoun.

*Sing.*—Gatha, ġatuko, natto, ġadjo, ajjo, ġangy, ġanga, ġana, ġonya, nanya, nunna; ġarni, ġeit; ġi, ġida, ġika, ġī.

2nd Pronoun.

*Sing.*—Ginda, ġinna, yinda, yinna, nin, ninya, niya; ġindük, yinnuk; nondo; nanda, nuna; janna. *Plu.*—Nural; 3rd Pro.; *Sing.*—Bal; *Plu.*—Balgin, bulalel.

### Queensland.

1st Pronoun.

*Sing.*—Gaia, ġia, ġio, nigo; ġanga, ongya, unca; nutta, utthu, uda; yundo, ġiba, ipa; nia, ia, niu, in, iuwa, yo; būrkō, kuronya; ġungūl.

2nd Pronoun.

*Sing.*—Ninda, ina, imbata; yinda, (-i), inda, (-i); yindua, yundu, indu; innu, in; inkun, lunuwa, enōwa, nowa; nino; yon; nomun; yunur; tini; wologa.

3rd Pro.; *Sing.*—Uda, unda; *Plu.*—Ganna.

With these Australian Pronouns, compare the **DRAVIDIAN PRONOUNS.**

1st Pronoun.

*Sing.*—Tamul—Nān, yān, ēn, en; Canarese—ān, yān, nā, nān, en, ēn; Tulu—yān, yen, ē; Malayālam—ālān, nān, ēn, en, en, in; Telugu—nān, nē, ēn, ē, nā, ni; Tuda—ān, en, ēn, in; Koṭa—ān, en, ēn, in; Gōnd—anā, nā, ēn, na; Ku—ān, na, in, ē; Rājmahāl—ēn; Orāon—enēn.

*Plu.*—Mēnu, amāt, yān, ēn, ēnu, nān, nāngal, nāvu, ēvu.
INTRODUCTION.

2nd Pronoun.

Sing.—Tamil.—Ni, nin, nun, ei, i, ay, oy; Canarese.—nii, nii, ninu, nin, ay, e, iey, i; Tulu.—nii, nin, i; Malayalam.—nii, nin; Telugu.—nivu, ivu, ni, nin, vi, vi; Tuda.—ni, nin, i; Kotta.—ni, nin, i; Oond.—ima, ni, i; Ku.—nii, nin, i; Ororon.—nen; Rajmahal.—nin. The Scythic of the Behistun tables has nii; the Brahui of Afghanistan has ni, na.

PAPUAN PRONOUNS.

Sing.—Gai, mau, da, yau, ye-gu, nau, nana, ara; Dual.—Gabagaba, ni-mo-to, noni, kaditei, vagewu; Plu.—Ga-lpa-ga-lpa, ‘we three,’ ni-mo, ‘we,’ no-kaki, kita, ya-kaimi, ita.

Sing.—Gido, gi, rau, koa, yai, o; Dual.—Gidel, ni-go-to, ka-mitei; Plu.—Gita, nigo, yana, komiu, ya-kami, umui, omi.

Sing.—Ia, goi, niiu, aii-kaki, tenem; Plu.—Ia-pu, tana, ne, ya-bua, sia, idia, ila, ira, isi.

Possessive forms are:

Sing.—Lau-apu, gau, moro, dai-ero, yo-gu, ge-gu, egu; Plu.—Lai emai-apumai, ga-l-pan, yo-da, la-nambo.

Sing.—Ia-apuwa, eke-ero, apui-ero, li-nambo, giniu, o-ama; Plu.—Komiai, gitu-nimu, yai-ero, amui, ami, gami.

EBUDAN PRONOUNS.

Corresponding Ebudan pronouns are:

Sing.—Ia, goi, niiu, aii-kaki, temem; Plu.—Ia-pu, tana, ne, ya-bua, sia, idia, ila, ira, isi.

Fijian pronouns are:


1st. Nom.—Koi-a-ru. Koi-ke-da
Poss.—nu. I-ke-ku
Obj.—An. Kedaru

2nd. Nom.—Ko-i-ko. Koi-ke-mu
Poss.—mu. I-ke-mu
Obj.—Iko. Kemudrau

3rd. Nom.—ko-ka. Ko-rau
Poss.—I-keya; na. I-rau; drau
Obj.—Koy. Rau

Possessive forms are—

1st. Nom.—Koi-a-ru. Koi-ke-da
Poss.—nu. I-ke-ku
Obj.—An. Kedaru

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Poss.—mu. I-ke-mu
Obj.—Iko. Kemudrau

3rd. Nom.—ko-ka. Ko-rau
Poss.—I-keya; na. I-rau; drau
Obj.—Koy. Rau

Those syllables which are printed in italics may be dropped off in succession for various uses of the pronouns.

Demonstratives are:

O guo, ‘this, these;’ o koya o guo, (sing.) ‘this;’ o ira o guo, ‘these.’ O gori, ‘that, those;’ o koya o gori (sing.), ‘that;’ o ira o gori (plu.), ‘those.’

ALBANNIC PRONOUNS.

In the Albannic (Tukiok) dialect, the pronouns are:


1st. —Iau, io, yo
2nd.—U or ui
3rd.—Ia or i

This is a long list, and yet it may be useful, as showing how great a variety there is in the pronominal forms of the Australian and Melanesian languages. But these forms, if subjected to analysis and comparison, will be found to resolve themselves into a few simple elements. In examining the Australian pronouns now given, we must bear in mind that they are subject to some

* I prefer Binal and Ternal, because they signify ‘two (three) each time.’
degree of error, which affects also many other lists of Australian words. Australian vocabularies are made often by Englishmen, who, in writing the words, follow the sounds of the vowels as used in English, and sometimes even their own vices of pronunciation; for instance, *kinner* is written down for *kinna*, and *i-ya* for *ai-ya*. Again, a blackfellow, when asked to give the equivalents for English words, sometimes fails to understand, and so puts one word for another; thus, in some lists that I have seen, the word for *I* is set down as meaning *‘thou’*; and even in printing mistakes occur; for, in Mr. Taplin's list of South Australian dialects *‘we’* is *gun* and *‘you’* is *gun* also; the former should probably be *gén*; and *kambiyanu* is made to mean both *‘your father’* and *‘his father’*.

The First Pronoun.—Making all due allowance for such defects, I proceed to examine the Australian pronouns, and I find that, notwithstanding the multitude of their dialect-forms, they have only a very few bases. These are, for the first pronoun—Ga-ad, *ga-ta, ga-ad-du, ba, mi, mo*; and, for the second pronoun—Gin, *gin-da, gin-du, bi, bu, gula*. I leave the demonstrative or third pronoun out of account, as it is not of so much importance to our inquiry. Now, the existence of the base *ga-ad* is proved by the forms (given above), *ga-an, ga-na*; the base *ga-ta* recurs in *gatha, ga-yá, ni-té; ga-ad-du, in *gad-thu, na-thu, a-thu, ga-tu-ko, &c*; *ba* gives *wa-an, a-an*, and, in South Australia, *ga-pa, ga-ap, a-pa*; *mo* and *mi* are merely softened forms of *ba*, and are found in *mo-to, wo-kok, mi-na, wi-nak, ga-u*.

Even so unpromising a form as *in-éa* (Queensland) connects itself with the base *ga-ta* through *gu-éá* (South Australia); for some Melanesian dialects prefer to begin words with a vowel, and so transpose the letters of an initial dissyllable; thus, *an-éa* is for *à-géa* = *gu-éá*= *gá-ta*. Most of the dialect forms of this pronoun given above arise from the interchange of *ng*, *n*, and *y*; the Wiradhari dialect, for example, has *gaddu, naddu, yaddu*, *‘I’*, and these become more liquid still in *yallu, -ladu*. Let us observe here, also, that the Tasmanian forms *ma-na, mi-na*, *‘I’* come from the base *ma, mi*. I have above given six bases for the first pronoun in Australian, and yet there are only two—*ad* or *ta* and *ba*; for *mi* and *mo* are only *ba* differently vocalised, and, in the other three, *ga* is a prefix, as will be shown further on, while the *-du* of *ga-ad-du* is an emphatic suffix.

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*The Aneniyumese (Ebudan) language is so fond of an initial vowel that it constantly dislocates a consonant in favour of a vowel. Our Australian vocabularies in this volume have very few words beginning with vowels.

† See Appendix, page 60. Dr. Caldwell was led into error by the form *gaddu*, which an authority told him meant *‘we’* in South Australia. Used alone, it is only *‘I’* for *gaddu*.

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Here comes in a most important question. Are these bases *ta* and *ba* exclusively Australian? Emphatically I say, No; for I know that, in Samoan, *ta* is the pronoun *I*, and *ta* (for *ta-ua*) is *‘we two’; *tia* is *‘me’*, and *ta-tou* is *‘we’*; *la-u* (i.e., *ta-ku, I for j*) is *‘my’*. I quote the Samoan as the representative of the Polynesian dialects. And yet the Maori pronouns of the first and second pronouns present some interesting features. They are:

- *‘I’, ‘me’—Aham, au, awau.
- *‘We two’—Taua, maau.
- *‘We’—Tapou, matou, matau.
- *My’—Ta-ku, toku, aku, akau.
- *‘Thou’—Koe; *dual, koru, pilu, koutou.
- *Your’—Taui, tou, au, ou, takoru, takoutou.*

Here in *‘we two’*, *‘we’*, and *‘my’* I see both of our Australian base-forms *ta* and *ma*; in *‘my’* I find the Australian possessive genitive suffix *ku, gu*; and in *‘we’* I take the *-to be* for *tolu* the Polynesian for *‘three’*, *three* being used in an indefinite way to mean any number beyond two.† Then, in Fiji, I find that *I*, *‘me’* is *au*, which may be for *ta-u*, for the binal form of it is *-da-ru* (i.e., *da†-rua, ‘two’*), the ternal is *-da-tou* (i.e., *da†+tolu, ‘three’*), and the plural is *da*. In the Motu dialect of New Guinea, *I* is *la-u*, of which the plural is *inclusivé* *ai* (for *ta-i*) and *exclusivé* *i-ta*. In other parts of New Guinea, *I* is *da, yau, na-u, na-na*; *la-u*, and, for the plural, *kita, i-ta* (cf. Samoan). Budan parallels are—*‘I’, e-nau, iau, ain-ya-k*; for the plural, *li-da, ki-ta, a-kity*; possessive forms are *tio-ku, o-tea, u-ja*. The Tukio forms *iau, io, yo; da-ra, da-tul, dat*, correspond mainly with the Fijian, and are all from the root *da, ta*.

I think that I have thus proved that our Australian base *ta* is not local, but sporadic, and that, so far as this evidence has any weight, the brown Polynesians have something in common with the Melanesian race.

My next inquiry is this—Has this base, *ta, da, ad*, any connection with the other race-languages? And at once I remember that the old Persian for *‘I’* is *ad-ah*, and this corresponds with the Sanskrit *ah-am*, of which the stem is *agh*, as seen in the Greek-Latin ego and the Germanic ich. I assume an earlier form of this base to have been *ak*-; but, whether this Indian ak- or the Iranian ad- is the older, I cannot say. At all events, the change of *ak* into *at* and then into *ad*, and conversely, is a common phonetic change, and is at this moment going on copiously in Polynesia. The ak is now in present use in the Malay *aku, I*. "

*The possessive termination for persons in Awабakan is *-um-ba*; this I take to be for *gu-um-ba*, the *gu* being the possessive formative in Wiradhari; it corresponds to the Budan *k* which is used in the same way.

†Cf. Singular, Dual, and (all else) Plural."
The other Australian base-form of the first pronoun is ba, and this, in the forms of ma, me, mi, mo, is so common in all languages that I need scarcely quote more than Sanskrit mad (the base), 'I'; the Greco-Latin emou, moui; mihi, me; and the English, 'I'. This base, ba, gives us the Awabakal simple nominative bag (for ba-ag), -ag being one of the most common of Australian formative. Then, of the possessive form, emo-ag, which I would write emo-ag, I take the e to be merely enunciatue, the -ag being a possessive formation; the mo that remains is the same as in the Australian mo-to, wo-kok, 'I', the Papuan, moa, 'I'. The Awabakal ba-li, 'we two' (both being present), is ba + li, where the -li is probably a dual form.

The Awabakal accusative of the first pronoun is 'ia', or, as I would write it, tya or ga; cf. gua and unca. This tia appears again in the vocative katio-o, and is, I think, only a phonetic form of the tia which I have already examined.

I think, also, that the Hebrew pronoun an-oki, 'I', is connected with our root ak, at, ta; for it seems to be pretty well assured that an- there is merely a demonstrative particle placed before the real root-form -ok-i; for the Egyptian pronouns of the first and second persons have it (-an, -ant, -ent) also. And this quite corresponds with our Awabakal pronouns of the first and second persons, ga-toa and gin-toa; for, in my view, they both begin with a demonstrative ga, which exists also in Polynesia as a prothetic nga, nge. In Awabakal, I see it in ge-li, 'this', ga-la, 'that', and in the interrogative gan, 'who?'. For illustratives come from a demonstrative or indefinite base (cf. the word minyi-ug on page 3 of the Appendix). Here again, in the Awabakal word gan, 'who?', we are brought into contact with Aryan equivalents; for, if gan is for ka-an, as seems likely, then it leads us to the Sanskrit ka-s, 'who?'. Zend, eva-ati = Latin quan-tus? Latin, quod, ubi, &c., Gothic, hvan = English, 'when'? Lithuanian, k-s, 'who?', Irish, can, 'whence'? Kymric, pa, 'who?', Greek, pós, 'how?', po-then, 'whence?'

In the Australian plural forms geann, géon, we have again the prefix demonstrative ga, but now softened into ge (cf. the Maori prefix nga) because of the short vowel that follows. The next syllable, an, is a liquid form of ad, ta, 'I', and the ni may be a pluralising addition—the same as in the Papuan ni-mo. It should here be remembered, however, that the Australian languages seldom have special forms for the plural; for ta may mean either 'I' or 'we'; to indicate the plural number some pluralising word must be added to ta; thus in Western Australia we is gala-ta, literally 'all-
I'. Some pronouns, however, seem to have absorbed these suffix

plurals, whatever they were, and thus to have acquired plural terminations; of this our geanni is an instance; in western Victoria, 'we' is expressed by ga-ta-en, that is, gata, 'I', with the suffix -en—the same as the -ni of géanni. The Awabakal we is geen. Such plurals are very old, for they are found in the Babylonian syllabaries; there the second pronoun is zu; its plural is zu enan, that is, 'thou-they' = ye; there also, 'I' is mu; with which compare ba, ma.

The Second Pronoun—There are only two base-forms for the second pronoun, bi or bu and gin. The latter is strengthened by the addition of da, which may also be -de, -di, -do, -du, and these vocalics support my contention, that this syllable proceeds from the demonstrative ta, for if the original is da or ta, all the others may proceed from that, but it is not likely that, conversely, any one of them would change into -da. The -toa in the Awabakal gin-toa is the same as in gat-toa, and the initial g is the same as ga, gé. But what is the body of the word—the -in? I can only say with certainty that it is the base-form of the second pronoun, for I can give no further account of it. Possibly, it is for bin with the di (e) abraded; for the other base-form, although it now appears as bi, may have been originally bin—the same as the accusative and yet, in the accusative dual, we have gali-n and bulu-n, and in the singular bôn for bo-un, where the n seems to be a case-sign. If the -in of gintoa is for bin, then we get back to bi as the only base-form of the second Australian pronoun, and bi gives the forms wiye, we, lo-ba, win-in, q.v. The other base-form of bi is bu, and this is attested in Australian by bôla, wuru, nuro, nunq, q.v.; the nyuarag in South Australia shows how the initial n has come in, for that plural is equivalent to yvarag, from bu; it also shows the origin of the Awabakal plural nura. The -ra there is certainly a plural form; for we have it in ta-ra, 'those', from the singular demonstrative ta, and in na-ra, 'they', from na. In the genitive gea-nuba, 'of us', the -ar may be this -ra, but it may also be simply the -an of the nominative. This same -ra is a pluralising suffix in Melanesia. In many parts of Melanesia, likewise, this m-—often when used as a verbal suffix—is the pronoun 'thou.'

I may here venture the conjecture, without adding any weight to it, that, as the Sanskrit dva, 'two', gives the Latin bis, bi, so, on the same principle, the Sanskrit tvaa, 'thou', may be the old form to which our bi, bu is allied.

As to the prefix ga, I know that, in New Britain, ngo is 'this', in Anieyin, nai, naico, i-naico is 'that.' This nga, also, as a prefix, occurs in a considerable number of words in Somean; for instance, tasi is 'one,' and tusa is 'alike,' solo is 'swift'; an intensive meaning of each is expressed by gatasi, gatusa, gaso.
the numeral 'ten' is ga-fulu which I take to mean 'the whole' (sc. fingers). In Teutonic, it seems to have sometimes a collective force, as in ge-birge, 'mountains,' and sometimes an intensive, as in Gothic, ga-bigs, from Sanskrit bhaga, the 'sun.' In Latin the suffix c in sic is supposed to be the remains of a demonstrative.

Gatoa, then, is to me made up of ga+ad+do, the -do being the same suffix particle of emphasis which is elsewhere in Australia written -du, and the -do is extended into -toa, also for emphasis, as in the Wiradhari yama, yacono, and other Australian words. It is quite possible that this -do also is only the demonstrative tag—so often used in composition in Awabakal—changed into -to, -do, according to the rules on pages 10 and 11 of this volume.

From the lists of pronouns given above, it will be seen that Fijian also prefixes a demonstrative ko, ko-i to its first and second pronouns. This same particle, ko, o is also prefixed to nouns, and especially to proper names. In Samaon, 'that is, ko, is placed before nouns and pronouns when they are used as the subject of a proposition—this, also, for emphasis, to direct attention to the agent, like the agent-nominative case in Awabakal.

In the Ebudan and Papuan pronouns, a similar prothetic demonstrative is found; there it has the forms of na, sin, en, a, ka, ha, ya, ye; in many of the Ebudan dialects—the Aneityumese, for instance—the demonstrative in, ni, elsewhere na, is prefixed to almost every word that is used as a noun. In other parts of Melanesia, the na is a suffix.

Finally, I placed the Dravidian pronouns in my list in order to compare them with the Australian. And the comparison is instructive. They are, chiefly, naan, yan, for the first person, and nin, ni for the second. Dr. Caldwell himself considers the initial a in each case to be not radical, and the base forms to be an and in. This is a close approximation to our Australian bases; for we have the three forms, gød-du, nąd-du, yad-du, in which the a and the y proceed from the original nasal-guttural ɣ, and that ɣ, as I have shown, is only a demonstrative prefix. The d of nąd and yad may easily pass into its liquid n, thereby giving the Dravidian naan and yan; and the Australian forms are older, for while d will give n, n, when established in a word, will not revert to d. So also, the Dravidian nin will come from the earlier gin, which we find in the Australian ginda.

IX. The Formation of Words.

Any one who examines the vocabularies of the Awabakal and the Wiradhari dialects will see how readily the Australian language can form derivative words from simple roots, and how expressive those words may become. The language is specially rich in verb-forms. As an illustration of this, let us take from the Wiradhari dialect the root verb bang, of which the original meaning is that of 'breaking,' 'dividing,' 'separating.' From that root are formed—bang-ana, 'to break' (trans.), bang-ara, 'to break' (trans.), bangara, 'to break' (trans.), bang-amer, 'to (make to) break' and, with various other adaptations of the root-meaning, bang-bira, bang-dira, bang-nira, bang-naringa, bang-dara, bang-gambira, bang-dambar, bang-durmanbira, bang-algara. It is true that these varying formative resolve themselves into a few simple elements, but they certainly convey different shades of meaning; else, why should they exist in the language? Nor is the root bang the only one on which such changes are made; for the Wiradhari vocabulary contains numerous instances of similar formations.

Then the modes of a verb are also usually abundant and precise. In the Indicative mood, the Awabakal dialect has nine different tenses, and the Wiradhari has one more, the future perfect. Our Australian verb thus rivals and excels the Greek and the Sanskrit, for it thus has four futures, and, for time past, it has three forms, marking the past time as instant, proximate, and remote. Corresponding to these tenses, there are nine participles, each of which may be used as a finite verb. Besides an Imperative mood and a Subjunctive mood, there are reflexive and reciprocal forms, forms of negation, forms to express continuance, iteration, inimiceness, and contemporary circumstances. Now, as the Australian language is agglutinative, not inflexional, the verb acquires all these modifications by adding on to its root-form various independent particles, which, if we could trace them to their source, would be found to be nouns or verbs originally, and to contain the various shades of meaning expressed by these modes of the verb. The Fijian verb—in a Melanesian region—is also rich in forms; for it has verbs intransitive, transitive, passive, and, with prefixes, intensive, causative, reciprocal, and reciprocal-causative. And among the mountains of the Dekkan of India—also a black region—the verb, as used by the Tudas and Gonds, is much richer than that of the Tamil, the most cultivated dialect of the same race.

And, in Australian, this copiousness of diction is not confined to the verbs; it shows itself also in the building up of other words. On page 102 of this volume, a sample is given of the manner in which common nouns may be formed by the adding on of particles. Mr. Hale, whom I have already named, gives other instances, doubtless derived from his converse with Mr. Thrkel and Lake Macquarie, and, although some of the words he quotes are used for ideas quite unknown to a blackfellow in his native state, yet they are a proof of the facility of expression which is inherent in the language. I quote Mr. Hale's examples:—
If we follow the numbers on the columns, and remember that the word in column No. 1 always denotes the person who does the action of the verb, the meanings which these words bear—all springing from the verbal root-form and meaning—may be shown thus:

From

Bun-ki-lli — 2. a boxer; 3. a cudgel; 4. a blow; 5. the smiting; 6. a pugilistic ring; root-meaning, 'smite.'

Gakuya-lli — 2. a liar; 3. a pretence; 4. deceit; 5. the deceiving; 6. a gambling-house; root., 'deceive.'

Goloma-lli — 2. a saviour; 3. a safeguard; 4. protection; 5. the protecting; 6. a fortress; root., 'protect.'

Gu-ki-lli — 2. an almoner; 3. a shop; 4. liberality; 5. the giving of a thing; 6. a market; root., 'give.'

Gura-lli — 2. a listener; 3. an ear-trumpet; 4. attention; 5. the act of hearing; 6. a news-room; root., 'hear.'

Ko-ri-lli — 2. a porter; 3. a yoke; 4. a carriage; 5. the carrying; 6. a cart; root., 'carry.'

Man-ki-lli — 2. a thief; 3. a trap; 4. a grasp; 5. the taking; 6. a bank; root., 'take.'

Pirri-ki-lli — 2. a sluggard; 3. a couch; 4. rest; 5. the reclining; 6. a bedroom; root., 'recline.'

Tiwali-lli — 2. a searcher; 3. a drag; 4. search; 5. the seeking; 6. the woods; root., 'seek.'

Uma-lli — 2. an artisan; 3. a tool; 4. work; 5. the doing; 6. a manufactory; root., 'do.'

Upa-lli — 2. a writer; 3. a pen; 4. performance; 5. the performing; 6. a desk; root., 'perform.'

Uwa-lli — 2. a wanderer; 3. a coach; 4. a journey; 5. the walking; 6. a parade ground; root., 'walk.'

Wiroba-lli — 2. a disciple; 3. a portmanteau; 4. pursuit; 5. the act of following; 6. the barracks; root., 'follow.'

Wiya-lli — 2. a commander; 3. a book; 4. speech; 5. the speaking; 6. a pulpit; root., 'speak.'

Wun-ki-lli — 2. a magistrate; 3. a watch-house; 4. resignation; 5. the leaving; 6. the jail; root., 'leave.'

Yallava-lli — 2. an idler; 3. a seat; 4. a session; 5. the act of sitting; 6. a pew; root., 'sit.'

As to the origin of these formatives, I think that kan equals k + an, the -an being a personal suffix from the same source as the demonstrative un-ni, 'this'; in Wiradhari it is -an, that is d + an, the -an being the same as -an. We shall find further on that k, d, t, g and other consonants are used in this language merely to tack on the suffix. Similarly, in Fijian and Samoan,
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there is a great variety of consonants in use for this purpose. The kappe appears to be a softer form of kana (or kamei), the -mai being a common formative. The -ta of number 5 is a demonstrative which is used abundantly in the language as a strong noun.

the -ta is the agent-nominal form (see pp. 10, 11) of ta. The -ge of number 6, or as I write it, gei, seems to me to be of the same origin as the suffix -gai, (see page 18); a corresponding word in Dravidian is kai, 'a place'.

The ye of number 2 denotes a continued action, and may be the same as the imperative form -ta, that is -iya.

In the list given above, a 'musketeer' is called wunikye because he 'commits' the culprit to jail, and 'the watch-house' or jail is therefore wunikye. The wirribaliikan are the 'light-horse', who act as an escort to the Governor of the colony, and the place where they are housed is therefore wirribaliikan. In the Gospel, the disciples of Christ are called wirribaliikan, and the following of Him for instruction—their disciples—is wirribaliikan-ta. Bunkillikanne may be a 'musetta', because it 'strikes' with a ball, or it may be a 'hammer', 'a mallet', which gives 'blows'.

The reader has observed that all the verbs in the first column above contain the syllable -ili, and, as that table has given us examples of synthesis, it may be predictable now to examine the formation of Australian words by employing etymological analysis. With this view, I take up the Awabakal verb taktikili, 'to eat', and I take this word, because the idea expressed by it is essential to a language, that it is impossible that the word should be a loan-word. Now, the verb 'to eat' has, in Australian, many forms, such as thalil, thalilays, thililays, dira, chakol, takol, tala, and, in Tasman, takya, taky, te-ganna. Of all these, the simplest is takol, which is used by the northern portion of the Kurri Kurri tribe (see map) in N.S. Wales. On comparing taka, takal, and tala, it is evident that the simple root is ta, and all the others come from this; chakol, for instance, is ta-palatalized into fa, with -kai added; dira has the suffix -ra added on to the root ta, vocalized into di; and dira gives the universal Australian word for the 'teeth', just as the Sanskrit dant, 'a tooth' (cf. Lat. dens), is a participial form of the verb ad, 'to eat'.

The Tasmanian words, which I have here restored to something like a rational mode of spelling, are clearly the same as the Australian. Nor is the root ta confined to Australia; it is spread all over the East as ta or kai. In Samo (Polyesian), it is taka, te-te, te-ma, and, in Ansetyam (Melanesian), it is ca-tags; in E fate, kani; in Duke of York Island, ani, wa-gan; in Moa (New Guinea), ania; in New Britain, anan, yan. The Dravidian is un, and the Sanskrit is ad and kha. Our English word eat, Gothic ita, Latin edo, are from the same root. The Malay is na-kair, of which the ma is also pa, ba, and with this corresponds the Melanesian (E fate) ba-mai, 'to eat.' Now, it seems to me likely that in primitive speech there were, alongside of each other, three root-forms, ba, ad, and kha, of which ba and ad passed to the West and produced the Greek phage, and ephichio, the Latin edo, the English eat, while kha spread to the East and is the source of all the other words; ba in a less degree accompanied it, and gives bani (E fate), ma-te (Samoas), and the Malay na-kair. This root ba seems also to exist in Australia, for one dialect has ba-ball, 'to eat.'

In the Samoan tau-te (a chief's word), the tau is an intensive and therefore, in this case, honorific, peddix, and the 10 is our root ta; it thus corresponds with the Tasmanian te-ganna.

In various parts of British New Guinea, words for 'eat' are ba, un, m-ma, kani-kani, anan, ye-kai; and for 'food,' kai, kian, anian, ania, melam, aia, yala. All these come from the roots ba and ka, kai; with an-an (an for ka) compare the Dravidian un, 'to eat.'

Thus I dispose of the Awabakal root ta, 'to eat'; and, if the analogies given above are well founded, then I am sure that our Australian blacks have a share with the rest of the world in a common heritage of language.

When the natural syllable, ta, is removed, the remainder of our sample word is kilili-kilo, and both of these are formative. On comparing takki-kilo with other Awabakal verbs, such as umu-kilo, wi-yi-ke, um-oki, and with the Wirindari verbs and verbs dekili, dilliga, it is obvious that the essential portion of the suffix is -ili or -ili, the consonants before it being merely euphonic. In the Dravidian languages, similar consonants, uli, u, u, d, t, g, are inserted to prevent hiatus, and in Fiji and Samoa there is also a great variety of consonants used to introduce suffixes. Then, as to the -ili or -ili, I find exactly the same formative in Goid—an uncertain dialect of the Dravidian; there the infinitive of a verb has aile or ile; and in Tang, the verbal noun in -il, with the dative sign -ku added, is used as an infinitive; in Canarese, the -il is an infinitive without the -ku. In all this we have a close parallel to the Awabakal infinitive in -illi-kilo, -illi-kilo, for some of our dialects have the dative in -il, -ili.* Our formative, when attached to a verb-root, makes it a verbal noun, as buni-kili, 'the act of singing'; hence the appropriateness of the suffix -ku, 'to,' a post-position.

The -ku in takkili is equivalent to the English 'to,' with verbs, except that it is used as a post-position in Awabakal, where it is the common dative sign. It also resembles, both in form and

*See page 49 of Appendix.
use, the Latin supine in -tum. This Sanskrit -tum is the accusative of the suffix -tu to express agency, and may thus correspond with our Australian suffix -to, -du, which is used in a similar manner. In the Diyeri dialect*, the infinitive ends in m i, which means 'to'; in Anceityumese ini means 'to.' Now, in all the Dravidian dialects, the sign of theative case is ku, ki, ge; in Hindi it is ko, in Bengali ke; other forms in India are khé, -ghái, -gái; with this -gái compare the Minyung dative in -gái*. In the Kóta dialect of the Dravidian, the dative sign is ké, and the locative is -ol-ge; the infinitive ends in -aliK, probably a compound of ali and ké; the Anceityumese infinitive in -aliK is very like that. A close parallel to our Awabakal infinitive in -ko is the Dravidian infinitive in -gu; as, kuru, 'short,' kuru-gu, 'to diminish.' In the Malay languages, transitive verbs are formed by prefixes and affixes; of the latter, the most common is kan, which may be the preposition ka, 'to.'

In the Eбудan languages, ki is a genitive and a dative sign, and in one of them, Malekulan, bi, 'to,' makes an infinitive (cf. the South Australian mi), and this same bi is used like the Latin ut, 'in order that'; with this compare the Awabakal koa (page 75, et al.)—a lengthened form of -ko. In Fijian, some transitive verbs take ki, 'to' after them, but a common termination for the infinitive is -ka, and the 'i (sometimes 'o) of many verbs in Samoan may be the same termination.

Our infinitive denotes the 'end' or 'purpose' for which anything is done; hence the dative sign; so also in Sanskrit, it would be correct to use the dative in -ana of the verbal noun. In the Wiradhari dialect, -ana is a very common termination for infinitives; but I do not know that it has any relation to the Sanskrit -ana.

I have taken this verb takilliiko as an example of the formation of an infinitive in Awabakal; all other infinitives in that dialect are formed in the same way; the variations -ulli-ko, olli-ko proceed from -ulli, which I would write -alli, so as to include the vowel changes all in one sign. In other dialects, there are many other forms for the infinitive, but this one in -illi is not confined to the Kuriggaí tribe, but is found also in Victoria.

Another similar very important verb in the Awabakal is kakilliko, the verb 'to be.' On the same principles, as shown above, the -killiko here is terminational and the root is ka. Here again the Dravidian dialects assist us to trace the word; for the Tamil has á-gú, 'to become,' the Telugu has ká, the Canarese ágel, and the Gond a géllé. Our Wiradhari dialect says ginya (for í-gá), 'to become.' It is possible that these forms have a parallel, but independent, relation to the Sanskrit roots gan and ga, 'to come into being,' Greek gigno-mai, gino-mai.

*See pp. 13 and 45 of Appendix.
2. Nevertheless, several dialects have forms which show the agglutinative words on the way to become inflexional. In the dialect of Western Australia, 'the woman's staff' is yago-ak wanna, in which the -ak has lost its independence, and is as much a case-ending as the a, i, or is of the Latin genitive. So also in Awabakal: the -imba of kókara emóúmba, 'my house,' may be regarded as inflexional; for, although the -ba can be detached and used as a separate word, not so the -im. I believe the -imba to be a weathering for gu-mba, the gu being a dialect form of the post-position ko, as in Wiradhari; yet the -im cannot stand alone; the m belongs to the ba.

3. As to the Cases of nouns and pronouns, they are shown by separable post-positions which are themselves nouns, adjectives, or verbs. The post-position birung, for example, meaning 'away from,' is an adjective in the Wiradhari dialect, and means 'far distant,' while birund, another form from the same root, is the post-position, 'from.' The other post-positions in the paradigm on page 16 are all taken from the monosyllables ka and ko.

4. As to the Gender of nouns, that is either implied in the meaning of the word or to be guessed from the context. In Fijian, a word is added to mark the gender; for example, gone is 'child,' and, from it, a gone tagane is 'a boy,' but a gone alewa is 'a girl.' The Samoans say uli po'a and uli fafina to mean a 'male dog' and a 'female dog,' and the Ebudans something similar. Our Australians have no such devices, but they have some words in which the gender is clearly distinguished by an ending added on, or by a change of the vowel sound of the finalsyllable of the word. The most common feminine suffix is -gun; as, möbi, 'a blind man,' möbi-gun, 'a blind woman'; yínál, 'a son,' yínál-kun, 'a daughter'; another suffix is -in; as, Awaba-kal, 'a man of Awaba,' Awaba-kal-in, 'a woman of Awaba'; makoroban, makorobín, 'a fisher-man,' 'a fisher-woman.' I think that, in proportion to the extent of the language, instances of this kind—the expression of gender by change of termination—are quite as common in Australian as they are in English. To this extent, therefore, the Australian dialects are sex-denoting.

The -ban in makoroban seems to be a masculine suffix; in the Minyung dialect, yerrubil is 'a song,' yerrubil-gin, 'a singer,' and yerrubil-gin-gun is 'a songstress.' The Wiradhari -dāin in birbal-dāin, 'a baker,' from birbāra, 'to bake,' and in many other words, is also a masculine termination.

5. As to Number of nouns and pronouns, the same word, and the same form of it, does duty both as singular and plural; the context shows which is meant; e.g., kūri is 'a (native) man,' but kūri is also 'men'; if the speaker wishes to say, 'a man came home,' that would be wakāl kūri, 'one man'—the numeral being used just in the same way as our Saxon 'an,' 'one'—but 'the men' would be bāra kūri, 'their-man,' not kūri bāra, as the Aryan arrangement of the words would be. Hence the pronoun ngadu, ngadlu may mean either 'I' or 'we,' to mark the number some pluralising word must be added to nouns and pronouns, such as in the gala-ta, 'we,' of Western Australia, where the gala is equivalent to 'they,' or perhaps 'all.' In Wiradhari, galang is added on to form plurals. Nevertheless, there are, among the pronouns, terminations which appear to be plural forms, as, ng-e-an-ni, 'we,' nu-ra, 'you,' which I have already considered in the section on the Australian pronouns.

The declension of yago, 'a woman' (page 49 of Appendix), is an example of a termination added on to form the plural of a noun, and shows how much akin our Australian language is to the Dravidian and other branches of the Turanian family. Yago takes -mān as a plural ending, and to that affixes the signs of case which are used for the singular number. As a parallel, I cite the Turanian of Hungary; there, ur is 'master,' ur-am is 'my master,' ur-am-nak, 'to my master,' ur-am-nak, 'to my masters.' The Dravidian has not, in general, post-fixed possessives, but our Narrinyeri dialect has them, and they are quite common in the Papuan and Ebudan languages. In Fijian, the possessives, with nouns of relationship or members of the body or parts of a thing, are always post-fixed. And in Dravidian, when a noun denotes a rational being, the pronominal termination is suffixed.

6. The Minyung dialect (page 4, Appendix) makes a distinction between life-nouns and non-life nouns, and varies the endings of its adjectives accordingly. Something similar exists in Dravidian; for it has special forms for epithetic plurals and for rational plurals and for neuter plurals; and, of course, in the classic languages, the a of the neuter plural is distinctive. But in Fijian, the Minyung principle is carried out more fully, for possessives vary their radical form according as the nouns to
which they are joined denote things to be held merely in possession, or to be eaten, or to be drunk. In Samoan there is a somewhat similar use of lona and lana, 'his.'

7. In the Awabakal dialect (see the Gospel passim), a main feature is the use of the demonstrative ta as a suffix; it is added to nouns, adjectives, pronouns, and adverbs, and always has the effect of strengthening the word to which it is joined; as, un ni ta kuri, 'this man,' wakal-la purreaing, 'one day'; its plural is ta-ru; another form, apparently a plural, is tai, as in marrarang-tai, 'the good'; the singular form tarai means 'some one,' 'another.' Ta is simply a demonstrative particle, and may be attached to all the substantive; there to the nouns, adjectives, pronouns, and verbs.

In Awabakal, there seems to be no definite arrangement of words in a simple sentence except that required by expression and emphasis; but an adjective precedes its noun and a pronoun in the possessive may either follow its noun or go before it. In Dravidian also, the adjective precedes its substantive; but the possessive pronouns are prefixed to the nouns.

These comparisons are general; those that now follow compare the Australian with the Dravidian.

9. In Gond and Tamil, the instrumental case-ending is -al. With this compare the Narrinyeri ablative in -al, and the -al of Western Australia (pp. 29, 32, 49 of Appendix).

10. The Tuda dialect alone in the Dekkan has the sound of f and the hard th of the English 'thin'; in Australia the Narrinyeri has the th of 'thin,' but there is no f anywhere.

11. The Tamil inserts a euphonic ș before ș; this is also exceedingly common in Australia. The Canarese dialect hardens muru, 'three,' into mundru. Some of the dialects of Australia have a similar practice, and the Fijians do the same.

12. In Tamil, the conjunctive-ablative case has ődu, dialect tōda, 'together with,' supposed to come from the verb to-dar, 'to join on.' The corresponding Awabakal word is katoa for kata (page 10).
26. The Dravidian verb is agglutinative; particles are added on to the stem in order to express mood, tense, causation, negation, &c., no change being made on the stem. Tulu and Gond—both uncultured dialects—are exceptionally rich in moods and tenses. All this applies to the Australian, the Ebudan, and the Fijian verbs.

27. In Dravidian, there are no relative pronouns. So in Australian; for 'this is the book which you gave me,' a native would say 'this is the book; you gave it me.'

28. In Canarese, kōdu, 'to give,' is used as a permissive. In Awabakal, būn is the permissive, and appears to be formed from ba, a root-form meaning 'to make.' In English, the conditional conjunction 'if' is for 'gift,' 'give.'

29. The Dravidian verb has no passive, nor has the Australian. For 'it was broken,' our natives would say 'broken by me (you, &c.)'; a Dravida would say, 'it became broken through me.'

30. In Dravidian there are two futures—(1) a conditional future, and (2) a sort of indeterminate aorist future. For the latter, the Malayalam adds -um to the verbal noun which is the base of the future. In Awabakal there are three futures; the third is an aorist future and adds -nūn to the verbal stem in -111 (see pages 25, 28 ad finem). This -nūn is probably equivalent to a formative -ni with n interposed between the vowels to prevent hiatus. In Tamil also n (for d) is similarly inserted in verbs; as, pād(ā)nān, 'I sang.'

XI. The Origin of the Australian Race.

From these analogies and from the general scope of my argument in this Introduction, the reader perceives that I wish to prove a kinship between the Dravidian race and the Australian. This opinion I expressed in print more than ten years ago when it was not so generally held as it is now. Some of the very highest authorities have formed the same opinion from evidence other than that of language. But a theory and arguments thereon must be shown to be antecedently possible or even probable before it can be accepted; and to furnish such a basis of acceptance, one must go to the domain of history. This I now do.

In my opinion the ultimate home of origin of the negroid population of Australia is Babylonia. There, as history tells us, mankind first began to congregate in great numbers, and among them the Hamites, the progenitors of the negro races. It seems to have been those Hamites who were the first to try to break down the love-law of universal brotherhood and equality; for Nimrod was of their race, and wished to establish dominion over his fellows, and to raise an everlasting memorial of his power, like those which his kindred afterwards reared in Egypt. This attempt was frustrated by the 'Confusion of tongues,' at

Babel; and here begins, as I think, the first movement of the negro race towards India and consequently towards Australia. Here comes in also the 'Toldoth Bené Noah' of Genesis x.

Accordingly, the position of the Hamite or black races at the opening of history is, in Genesis x. 6, indicated ethnically by the names Kush and Mizraim and Phut and Canaan, which geographically are the countries we call Ethiopia and Egypt and Nubia and Palestine. The Kushites, however, were not confined to Africa, but were spread in force along the whole northern shores of the Arabian sea; they were specially numerous on the lower courses of the Euphrates and Tigris, their original seats, and there formed the first germ whence came the great empire of Babylonia. The Akkadians were Turanian in speech, and, it may be, black in colour. In this sense, the later Greek tradition (Odyssey I.23-24) speaks of both an eastern and a western nation of Ethiopians. And Herodotus tells us (VII.70) that in the army of Xerxes, when he invaded Greece, 'the Ethiopians from the sun-rise (for two kinds served in the expedition) were marshalled with the Indians, and did not at all differ from the others in appearance, but only in their language and their hair. For the eastern Ethiopians are straight-haired, but those of Libya have hair more curly than that of any other people.'

It is clear, therefore, that the black races, many centuries before the Trojan war, had spread themselves from the banks of the Indus on the east right across to the shores of the Mediterranean, while towards the south-west they occupied the whole of Egypt and the Abyssinian highlands. Thus they held two noble coigns of vantage, likely to give them a commanding influence in the making of the history of mankind—the valley of the Nile, which, through all these ages to the present hour, has never lost its importance—and the luxuriant flat lands of Mesopotamia. A mighty destiny seemed to await them, and already it had begun to show itself; for the Kushites not only made the earliest advances towards civilisation, but under Nimrod, 'that mighty hunter,' smitten with the love of dominion, they threatened at one time to establish a universal empire with Babel as its chief seat. And not without reason; for the Kushite tribes were stalwart in stature and physique, in disposition vigorous and energetic, eager for war and conquest, and with a capacity and lust for great things both in peace and war. But a time of disaster came which carried them into the remotest parts of the earth—into Central Africa, into the mountains of Southern India, whence, after a while, another impulse sent them onwards towards our own island-continent; hither they came, as I think, many centuries before the Christian era, pressed on and on from their original seats by the waves of tribal migration which were so common in those early days. Similar was the experience of
the Kelts, a very ancient tribe; soon after their first arrival in Europe, we find them occupying Thrace and the countries about the mouth of the Danube; but fresh immigration from the Caucasus plateau pushed them up the Danube, then into Belgium and France, thence into Britain, and last of all the invading Saxons drove them westwards into Ireland, and into the mountains of Wales and Scotland. So the successive steps of the Kushite displacement, in my opinion, were these:—first into the valley of the Ganges, where they were the original inhabitants, then into the Dekkan and into Further India, then into Ceylon, the Andaman Islands, and the Sunda Islands, and thence into Australia. These stages I will examine presently more in detail.

But, meanwhile, let us look at the old Babylonian kingdom. Its ethnic basis was Kushite; its ruling dynasty continued to be Kushite probably down to the time of the birth of Abraham, about 2000 B.C. But before that date, the Babylonian population had been materially changed. Nimrod had conquered Erech and Accad and Calneh in the land of Shinar; an Akkadian or Turanian element was thus incorporated with his empire; he had built Nineveh and Rehoboth and Calah and Resen (Genesis x. 11); a Semitic element was thus or in some other way superadded; other Turanians and Semites and Japhetians too, perhaps attracted by the easy luxuriance of life on these fertile plains, had all assembled in Chaldea and Babylonia. In consequence, we find that, about twenty centuries B.C., the Kushite kingdom had become a mixed conglomerate of four essentially different races—Hamite, Turanian, Semitic, and Japhetic—which on the inscriptions are called Kiprat-arbat, 'the four quarters.' Then, as the Babylonian worship of Mulitta demanded free intercourse as a religious duty, a strange mixture of physical types must have been developed among the children of these races, the Ethiopian, Scythic, Semitic, and Iranian all blending—a rare study to the eye of a physiologist, who would have seen sometimes the one type sometimes the other predominating in the child. This Chaldaean monarchy—the first of the five great monarchies of ancient history—was overthrown by an irruption of Arab (Semitic) tribes about the year 1500 B.C. And now, as I think, another wave of population began to move towards our shores; for these Arabs were pure monotheists, and in their religious zeal must have dashed to pieces the polytheistic and sensual fabric which the Babylonian conquests had extended from the confines of India westwards to the Mediterranean (cf. Chedorlaimer's expedition, Genesis xiv. 9). Those portions of the Chaldaean-Babylonian people that were unable to escape from the dominion of the Arabs were absorbed in the new empire, just as many of the Celtic Britons were in the sixth and seventh centuries merged in the newly-formed Saxon kingdoms. But the rupture of the Babylo-

nian State and the proscription of its worship must have been so complete as to drive forth from their native seats thousands of the people of the four tongues and force them westwards into Africa, or eastwards through the mountain passes into the tableland of Pânjâb, and thence into the Gangetic Plain. Here, I imagine, were already located the pure Hamites of the Dispersion; but finding these to be guilty of a skin not exactly coloured like their own, and not understanding their language, these latter Kushites of mixed extraction regarded them as enemies and drove them before them into the mountains of the Dekkan, where, to this hour, the Dravidians and Kolarians are black-skinned and savage races. Ere long, these Babylonian Kushites were themselves displaced and ejected from the Ganges valley by a fair-skinned race, the Aryans, another and the last ethnic stream of invaders from the north-west. These Aryans, in religion and habits irreconcilably opposed to the earlier races of India, waged on them a relentless war. Hemmed up in the triangle of southern India, the earlier Hamites could escape only by sea; the Babylonian Kushites, on the other hand, could not seek safety in the mountains of the Dekkan, as these were already occupied; they must therefore have been pushed down the Ganges into Further India and the Malayan Peninsula; thence they passed at a later time into Borneo, and the Sunda Islands, and Papua, and afterwards across the sea of Timor into Australia, or eastwards into Malesia, driven onwards now by the Turanian tribes, which had come down from Central Asia into China and the Peninsula and islands of the East Indies.

Many arguments could be advanced in favour of this view of the origin of the Australian race, but the discussion would be a lengthy one, and this is scarcely the place for it. I may, however, be permitted to add here a simple incident in my own experience. A few months ago, I was staying for a while with a friend in the bush, far from the main roads of the colony and from towns and villages. One day, when out of doors and alone, I saw a black man approaching; his curly hair, his features, his colour, and his general physique, all said that he was an Australian, but his gait did not correspond. I was on the point of addressing him as he drew near, but he anticipated me and spoke first; the tones of his voice showed me that I was mistaken. I at once suspected him to be a Kalinga from the Presidency of Madras. And he was a Kalinga. This accident tells its own tale. In short, it appears to me that the Dravidians and some tribes among the Himalayas are the representatives of the ancient Dasys, who resisted the Aryan invasion of India, and whom the Puranas describe as akin to beasts. The existence, also, of cyclopean remains in Ponape of the Caroline Islands, and elsewhere onward through the Pacific Ocean, even as far as Easter
Island in the extreme east—all these acknowledged by Polynesians to be the work of a previous race, which tradition, in various parts, declares to have been black—points out one of the routes by which the black race spread itself abroad into the eastern islands; while the presence of Negrito tribes in detached portions nearer to India—like islands left uncovered by the floods of stronger races pouring in—the Micronesians in the Andaman Islands, the Samoans in the Malay Peninsula, and the Aetas in the interior of Borneo, with the wild remnants of a black race in the heart of many of the larger islands of the Malay Archipelago—all this seems to me to show that the primitive Dasyus, driven from India, passed into further India and thence—being still impelled by race movements—into our own continent and into the islands to the north and east of it. But this question must be left for separate investigation.

Thus, in my view, our island first received its native population, in two different streams, the one from the north, and the other from the north-west. Many known facts favour this view:—

1. Ethnologists recognise two pre-Aryan races in India. The earlier had not attained to the use of metals and used only polished flint axes and implements of stone; the later had no written records, and made grave mounds over their dead. The Vedas call them 'noseless,' 'giant eaters on flesh,' 'raw eaters,' 'without gods,' 'without rites'; they adorned the bodies of the dead with gifts and raiment and ornaments. All this suits our aboriginals; they are noseless, for they have very flat and depressed noses, as contrasted with the straight and prominent noses of the Vedite Aryans; they have no gods and no religious rites such as the Vedas demand.

2. The Kolarian and Dravidian languages have inclusive and exclusive forms for the plural of the first person. So also have many of the languages of Melanesia and Polynesia.

3. The native boomerang of Australia is used on the southeast of India, and can be traced to Egypt—both of them Hamite regions.

4. In the Kamalarai dialect, the four class-names form their feminines in -tha; as, Kubbi (masc.), Kubbi-tha (fem.); and that is a Semitic formative. So also in the Hamitic Babylonian, Mul (masc.) gives Muli-tha (fem.), and Enu (masc.), Enu-tha (fem.). Although this formative is not common in the Australian languages, yet its unmistakable presence in Kamalarai may mean that our native population has in it the same mixed elements as existed in the old Babylonian empire. To the same effect is the fact that some tribes practise circumcision, while contiguous tribes do not; in many places the natives, in considerable numbers, have distinctly Semite features; some have as regular Caucasian features as any of us; others, again, are purely negroid.

5. In Chaldæa, the dead were not interred; they were laid on mats in a brick vault or on a platform of sun-dried bricks, and over this a huge earthenware dish-covered or in a long earthen jar in two pieces fitting into each other. Our blackfellows also, even when they do inter, are careful not to let the body touch the earth; in some places, they erect stages for the dead—the Parsee "towers of silence"; elsewhere, they place the dead body in a hollow tree; in South Australia, the corpse is desiccated by fire and smoke, then carried about for a while, and finally exposed on a stage. All this corresponds with the Persian religious belief in the sacredness of the earth, which must not be contaminated by so foult a thing as a putrifying human body. And it shows also how diverse are our tribal customs in important matters.

6. The Dravidian tribes, though homogeneous, have twelve varying dialects. The Australian dialects are a parallel to that.

7. There is nothing improbable in the supposition that the first inhabitants of Australia came from the north-west, that is, from Hindostan or from Further India. For the native traditions of the Polynesians all point to the west or north-west as the quarter from which their ancestors first came. So also the Indians are to the north-west of our island.

8. I now quote Dr. Caldwell; in diverse places, he says:—

"The Puranas speak of the Nishadas as 'beings of the complex of a charred stick, with flattened features, and of dwarfish stature'; 'as black as a crow'; 'having projecting chin, broad and flat nose, red eyes, and tawny hair, wide mouth, large ears, and a protuberant belly.' These Nishadas are the Kolarian tribes, such as the Kols and the Santals. But the Dravidians of the South have always been called Kalingas and Pandyas, not Nishadas."

"The Tudas of the Dekkan are a fine, manly, athletic race, with European features, Roman noses, hazel eyes, and great physical strength; they have wavy or curly hair, while the people of the plains are straight haired, have black eyes, and aquiline noses. The skin of the Tudas, although they are mountaineers, is darker than that of the natives of the Malabar coast. The physical type of the Gonds is Mongolian; that of the other Dravidians is Aryan."

"In Shamanism, there is no regular priesthood. The father of the family is the priest and magician; but the office can be taken by any one who pleases, and laid aside; so also in Southern India. The Shamanists acknowledge a Supreme God, but offer him no worship, for he is too good to do them harm. So also the Dravidian demonolators. Neither the Shamanites nor the Dravidians believe in metempsychosis. The Shamanists worship only cruel demons, with bloody sacrifices and wild dances. The Tudas exclude women from worship, even from the temples; they perform their rites in the deep gloom of groves. They have a supreme god, Usuru Sudami; his manifestation is 'light,' not
'fire.' They have no circumcision. They have no forms of prayer. They believe in witchcraft and the work of demons. After the death of the body, the soul still lives and requires food."

"Dr. Logan thought that the Dravidians have a strong Melanesian or Indo-African element, and says that a negro race overspread India before both the Scythians and the Aryans. De Quatrefages agrees with him, and says that, long before the historical period, India was inhabited by a black race resembling the Australians, and also, before history began, a yellow race came from the north-east. Of the Tamilians Dr. Logan says:—":

"Some are exceedingly Iranian, more are Semitico-Iranian; some are Semitic, others Australian; some remind us of Egyptians, while others again have Malay-Polynesian and even Semang and Papuan features. Professor Max Müller found in the Gonds and other non-Aryan Dravidians traces of a race closely resembling the negro. Sir George Campbell thinks that the race in occupation of India before the Aryans was Negrito. Even in the seventh century of our era, a Brahman grammarian calls the Tamil and Telugu people Mêchêchas, that is, aboriginals. Dr. Muir thinks that the Aryan wave of conquest must have been broken on the Vindhyas mountains, the northern barrier of the Dekkan."

CONCLUSION.

In this discussion, I have endeavoured to show the origin of our Australian numerals, the composition and derivation of the chief personal pronouns, and of a number of typical words for common things, and of these many more could be cited and examined in the same way. I have shown, so far as I can, that these pronouns, and numerals, and test-words, and, incidentally, one of the postpositions, are connected with root-words, which must be as old as the origin of the language; for such ideas as 'before,' 'begin,' 'first,' 'another,' 'follow,' 'change,' 'many,' seem to be essential to the existence of any language. I think I may safely say the same thing about the root-words for 'water,' 'dumb,' and 'eye.' It thus appears, from the present investigation, that our Australians have a common heritage, along with the rest of the world, in these root-words; for, if these blacks are a separate creation and so have no kindred elsewhere, or were never in contact with the other races of mankind, I cannot conceive how they have come to possess primitive words so like those in use over a very wide area of the globe. I therefore argue that they are an integral portion of the human race. If so, what is their origin? On this point, our present discussion may have thrown some light.

J.F.
THE GRAMMAR.
AN AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPOKEN BY THE ABORIGINES,

IN THE VICINITY OF

HUNTER'S RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELKELD.

SYDNEY:
PRINTED BY STEPHENS AND STOKES, "HERALD OFFICE,"
LOWER GEORGE-STREET.

1834.
THE AUTHOR'S PREFACE.

In the year 1826, the writer printed a few copies entitled "Specimens of a dialect of the Aborigines of New South Wales," in which the English sounds of the vowels were adopted. Subsequently it was found that many inconveniences arose in the orthography, which could only be overcome by adopting another system. Many plans were proposed and attempted, but none appeared so well adapted to meet the numerous difficulties which arose, as the one in use for many years in the Islands of the South Seas,* wherein the elementary sounds of the vowels do not accord with the English pronunciation. This, however, does not meet all the difficulties, because there is a material difference in the idioms of the languages. For instance, in the Tahitian dialect, the vowels always retain their elementary sound, because a consonant never ends a syllable or word; in the Australian language, a consonant often ends a syllable or a word, and therefore its coalition with the sound of the vowels affects that sound and consequently shortens it; while, in many instances, the elementary sound of the vowel is retained when closed by a consonant, as well as when the syllable or word is ended by the vowel. To meet this, an accent will be placed over the vowel when the elementary sound is retained, but without such accent the sound is to be shortened. For example, the Australian words bun, bán, tin, tin, will be sounded as the English bun, boon, tin, teen.

A set of characters cast expressly for the various sounds of the vowels would be the most complete in forming speech into a written language, but in the present instance that could not be accomplished. The present orthography is therefore adopted, not because it is considered perfect, but from the following reasons, viz.:

1. It appears, upon consideration, impossible so to express the sounds of any language to the eye, as to enable a stranger to pronounce it without oral instruction. The principal object, therefore, is to aim at simplicity, so far as may be consistent with clearness.

2. There appears to be a certain propriety in adopting universally, if possible, the same character to express the same sounds used in countries which are adjacent, as Polynesia and Australia, even though the languages be not akin; especially when those characters have been adopted upon mature consideration, and confirmed by actual experience in the Islands of the South Seas.

* Mr. Threlkeld was, for a time, a missionary at Raiatea, in the Society Islands.—Ed.
Having resided for many years in the island of Raiatea, and having been in the constant habit of conversing with and preaching to the natives in their own tongue, I am enabled to trace the similarity of languages used in the South Seas, one with another, proving they are but different dialects, although the natives themselves, and we also, at the first interview, could not understand the people of neighbouring islands, who speak radically the same tongue.

In the Australian tongues there appears to exist a very great similarity of idiom, as respects the dual number and the use of the form expressive of negation; and yet it is observed by a writer in the article on 'Greek language,' Rees's Cyclopedia, that, "The dual number is by no means necessary in language, though it may enable the Greek to express the number 'two' or 'pair' with more emphasis and precision." But this assertion is not at all borne out by facts; because, in this part of the hemisphere, all the languages of the South Seas, in common with New South Wales, possess a dual number, and so essential is it to the languages that conversation could not be carried on, if they had it not. There is, however, a peculiarity in the dual of the Australian tongue which does not exist in the islands, namely, a conjoined case in the dual pronouns, by which the nominative and accusative are blended, as shown in the pronouns*, whilst the verb sustains no change, excepting when reflexive, or reciprocal, or continuous. But in the Islands there are dual verbs. The modes of interrogation and replication are very much alike in the idiom of both languages, and so peculiar as hardly possible to be illustrated in the English language; for they scarcely ever give a direct answer, but in such a manner as leaves much to be implied. The aborigines of this colony are far more definite in the use of the tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused me much perplexity and diligent examination. Nor did the observations of eminent writers on the theory of language tend to elucidate the matter; because the facts existing in the language of the aborigines of New Holland are in direct contradiction to a note to the article 'Grammar' in the Encyclopaedia Britannica, where certain tenses are represented as "peculiar to the Greek, and have nothing corresponding to them in other tongues, we need not scruple to overlook them as superfluous." Now, our aborigines use the tenses of the verb and the participle variously, to denote time past in general; or time past in particular, as, 'this morning only;' or time past remote, that is, at some former period, as, 'when I was in England,' or, 'when I was a boy.' The future time of the verb and of the participle is also modified in a similar manner, specifically, either now, or to-morrow morning, or generally as in futurity; and besides this, there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the paulo-post-futurum of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, as a man may be about to act, as well as to suffer, immediately." Now, such is the very idiom of this language, as will be seen in the conjugation of the participle; for the pronoun, being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary to the tense of the participle as well as that of the verb, each tense being confined to its own particular period, as shown in the conjugation of the verbs. The various dialects of the blacks may yet prove, as is already ascertained in the Islands, to be a difficulty more apparent than real; but when one dialect becomes known, it will assist materially in obtaining a speedier knowledge of any other that may be attempted, than if no such assistance had been rendered.

Although tribes within 100 miles do not, at the first interview, understand each other, yet I have observed that after a very short space of time they are able to converse freely, which could not be the case were the language, as many suppose it to be, radically distinct. The number of different names for one substantive may occasion this idea. For instance, 'water' has at least five names, and 'fire' has more; the 'moon' has four names, according to her phases, and the kangaroo has distinct names for either sex, or according to size, or different places of haunt; so that two persons would seldom obtain the same name for a kangaroo, if met wild in the woods, unless every circumstantial was precisely alike to both inquirers.* The quality of a thing is another source from which a name is given, as well as its habit or manner of operation. Thus, one man would call a musket 'a thing that strikes fire;' another would describe it as 'a thing that strikes,' because it hits an object; whilst a third would name it 'a thing that makes a loud noise;' and a fourth would designate it 'a piercer,' if the bayonet was fixed. Hence arises the difficulty to persons unacquainted with the language in obtaining the correct name of that which is desired. For instance, a visitor one day requested the name of a native cat from McHill, my aboriginal, who replied minnaring; the person was about to write down the word minnaring, 'a native cat,' when I prevented the naturalist, observing that the word was not the name of the native cat, but a question, namely,

* There are other reasons for this diversity of language.—Ed.

† Of that day.—Ed.
'What' (is it you say? being understood), the blackman not understanding what was asked. Thus arise many of the mistakes in vocabularies published by transient visitors from foreign parts.*

In a "Description of the Natives of King George's Sound (Swan River Colony)," which was written by Mr. Scott Nind, communicated by R. Brown, Esq., F.R.S., and read before the Royal Geographical Society, &c., 14th February, 1831, there is an interesting account of the natives, and also a vocabulary, not one word of which appears to be used or understood by the natives in this district; and yet, from a passage at page 24, the following circumstance leads to the supposition that the language is formed on the same principles, and is perhaps radically the same tongue; the writer observes: "It once occurred to me to be out shooting, accompanied by Mavcurrie, the native spoken of, and five or six of his tribe, when we heard the cry, coowie, coowieeacá, upon which my companion stopped short, and said that strange blackmen were coming." Now in this part of the colony, under the same circumstances, a party of blacks would hallow, kaaai, kaaai, kai, kai; which, allowing for the difference in orthography, would convey nearly, if not precisely, the same sound; the meaning is 'hallow, hallow, approach, approach.' Also, at page 20, the same word, used by the natives here in hunting and dancing, is mentioned as spoken by those aborigines in the same sort of sports, viz., wow, which in this work is spelt wua; it means 'move.' Also, at page 28, the phrase 'absent, at a distance' is rendered bócun, and 'let us go away' by bócun oola, or watoola; here the natives would say watta wolla; see the locomotive verb, in the conjugation of which a similarity of use will be perceived. At Wellington Valley, the names of the things are the same in many instances with those of this part, although 300 miles distant; and, in a small vocabulary with which I was favoured, the very barbarisms are marked as such, whilst mistaken names are written, the natural result of partial knowledge; for instance, kiwung is put down as the 'moon,' whereas it means the 'new moon,' yeleena being the 'moon.' In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one man could reply; and he, it appears, had a few years back been in this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

* Many mistakes of this kind have been made by collectors of vocabularies; even the word 'kangaroo,' which has now established itself in Australasia, does not seem to be native; it is not found in any of the early lists of words. The settlers in Western Australia, when they first came into contact with the blacks there, tried to conciliate them by offering them bread, saying it was 'very good.' So, for a long time there, 'very good' was the blackman's name for bread.—Ed.

The arrangement of the grammar now adopted is formed on the natural principles of the language, and not constrained to accord with any known grammar of the dead or living languages, the peculiarities of its structure being such as totally to prevent the adoption of any one of these as a model. There is much of the Hebrew form in the conjugation; it has also the dual of the Greek and the deponent of the Latin. However, these terms are not introduced, excepting the dual, the various modifications of the verb and participle exemplifying the sense in which they are used.

The peculiarity of the reciprocal dual may be illustrated by reference to a custom of the aborigines: when a company meet to dance, each lady and gentleman sit down opposite to one another, and reciprocally paint each other's cheek with a red pigment; or, if there is not a sufficient of females, the males perform the reciprocal operation. Also, in duelling, a practice they have in common with other barbarous nations, the challenge is expressed in the reciprocal form. The terms I have adopted to characterise the various modifications of the verb may not ultimately prove the best adapted to convey the various ideas contained in the respective forms, but at present it is presumed they are sufficiently explicit. Many are the difficulties which have been encountered, arising, principally, from the want of association with the blacks, whose wandering habits, in search of game, prevent the advantages enjoyed in the Islands of being surrounded by the natives in daily conversation. It would be the highest presumption to offer the present work as perfect, but, so far as opportunity and pains could conduct to render it complete, exertion has not been spared.

**Barbarisms.**

It is necessary to notice certain barbarisms which have crept into use, introduced by sailors, stockmen, and others, who have paid no attention to the aboriginal tongue, in the use of which both blacks and whites labour under the mistaken idea that each one is conversing in the other's language. The following list contains the most common in use in these parts:—

<table>
<thead>
<tr>
<th>Barbarism</th>
<th>Meaning</th>
<th>Aboriginal proper word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boojery</td>
<td>good</td>
<td>nurrorong</td>
</tr>
<tr>
<td>Bail</td>
<td>no</td>
<td>keawai</td>
</tr>
<tr>
<td>Bogy</td>
<td>to bathe</td>
<td>nurongkilliko</td>
</tr>
<tr>
<td>Bimble</td>
<td>earth</td>
<td>purrai</td>
</tr>
<tr>
<td>Boomiring</td>
<td>a weapon</td>
<td>turrama [the 'boomerang']</td>
</tr>
<tr>
<td>Budgel</td>
<td>sickness</td>
<td>munnii</td>
</tr>
</tbody>
</table>

* Captain John Hunter (1735) gives bidjere, "good," and Lieut-Col. Collins (1802) gives boodjere "good," both at Port Jackson. Some of the other words condemned here as barbarisms are used in local dialects.—Ed.
Cudgel, *tobacco,*
Gammon, *falsehood,*
Gibber, *a stone,*
Gummy, *a spear,*
Goonyer, *a hut,*
Hillimung, *a shield,*
Jin, *a wife,*
Jerrund, *fear,*
Kangaroo, † *an animal,*
Carbon, *large,*
Mije, *little,*
Mogo, *axe,*
Murry, *many,*
Pickaninney, *child,*
Piyaller, *to speak,*
Tuggerrer, *cold,*
Wikky, *bread,*
Waddy, *a cudgel,*
Wommerrer, *a weapon,*
kuttul, lit.,* smoke.
nakoiyaye.
tunung.
warre.
kokere.
koreil.
porikuubai.
kinta.
karai, and various names.
kauwul.
mitti; warea.
baibai.
muraiai; also, kauwul-kauwul.
wounai.
wiyellioko.
takara.
kunto, vegetable provisions.
kotirra.
yakirri; used to throw the spear.

* Used for literally, throughout.
† See note, page viii.—Ed.

## CHAPTER I.

### PRONUNCIATION AND ORTHOGRAPHY.

**Pronunciation** is the right expression of the sounds of the words of a language.

Words are composed of syllables, and syllables of letters. The letters of the language of the aborigines of New South Wales are these:—

A B D E G I K L M N N g O P R T U W Y.

Note.—It is very doubtful if $d$ belongs to their alphabet; the natives generally use the $t$.

### Vowels.

A is pronounced as in the English words *are,* *far,* *tart.*

E is pronounced as slender $a$ in *fate,* or $e$ in *where.* I is pronounced as the short $i$ in *thin,* *tin,* *virgin,* or $e$ in *England.* O is pronounced as in the English *no.* U is pronounced as $oo$ in the words *cool,* *cuckoo.*

When two vowels meet together they must be pronounced distinctly; as, $au,$ $niwoga,$ the pronoun *he*; $bountoa,$ *she,* so also when double vowels are used in the word; as, $wiyeeen,* *have spoken.*

A diphthong is the union of two vowels to form one sound: as, 1. $ai,$ as in kūl-ai, *wood*; wai-tawān, *the large mullet.*

2. $au,$ as in nāu-wāi, *a canoe*; tau-wil, *that...may eat.*

3. $iu,$ as in niu-woa, the pronoun *he*; pai-piu-wil, *that it may appear.*

Note.—$ai$ is sounded as in the English word *eye*; $au$ as in *cow*; $iu$ as in *pew.*

### Consonants.

$G$ is sounded hard, but it often has also a soft guttural sound; $g$ and $k$ are interchangeable, as also $k$ and $t.$

Ng is peculiar to the language, and sounds as in *ring,* *bung,* whether at the beginning, middle, or end of a word.

R, as heard in *rogue,* *rough*; whenever used, it cannot be pronounced too roughly; when double, each letter must be heard distinctly.

* See Pronouns, page 3.—Ed.
Those parts of the verb which are significant of these tenses from the same root, wi y e, who as, as, tatān, accent universally on the last syllable become an imperative, and so on; as, būn, 'to smite,' rhymes with 'boon.'

**Accentuation.**

In forming syllables, every consonant may be taken separately and be joined to each vowel. A consonant between two vowels must go to the latter; and two consonants coming together must be divided. The only exception is Ng, which is adopted for want of another character to express the peculiar nasal sound, as heard in hang e r, and, consequently, is never divided. The following are general rules:

1. A single consonant between two vowels must be joined to the latter; as, kū-rī, 'man'; yu-rīg, 'away'; wai-ta, 'depart.'
2. Two consonants coming together must always be divided; as, tē-tō, 'to be dead,' 'death'; bū-gāi, 'new.'
3. Two or more vowels are divided, excepting the dipthongs; as, gā-tō-a, 'it is I'; yu-aīpa, 'thrust out.' A hyphen is the mark when the dipthong is divided; as, kā-uwa, 'may it be' (a wish); kā-a-ma, 'to collect together, to assemble.'
4. A vowel in a root-syllable must have its elementary sound; as, būnkilli, 'the action of smiting'; ta, the root-form of the verb, 'to eat.'

**Orthography.**

In general, dissyllables and trisyllables accent the first syllable; as, pun tim ai, 'a messenger'; pir i wāl, 'a chief or king.' Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, wi y e llikān, 'one who speaks,' from wi y e lli, 'the action of speaking;' so also, from the same root, wi y e lli-gēl, 'a place of speaking,' such as, 'a pulpit, the stage, a reading desk.'

Verbs in the present and the past tenses have their accent on those parts of the verb which are significant of these tenses; as, tatān, 'eats'; wi yān, 'speaks'; wi yā, 'hath told.' This must be particularly attended to; else a mere affirmation will become an imperative, and so on; as, kā-uwa, 'be it so, (a wish); ka-u-wā, 'so it is' (an affirmation).

In the future tenses, the accent is always on the last syllable but one, whether the word consists of two syllables or of more;

-as, tā-nūn, 'shall or will eat'; wi yānūn, 'shall or will speak'; būnkillinūn, 'shall or will be in the action of smiting'; būnūn, 'shall or will smite.' Present participles have the accent on the last syllable; as, būn k i lli, 'now in the action of smiting'; wi y e lli, 'now in the action of talking, speaking.' Past participles have their accent on the last syllable but one; as, būnkilliāla, 'smote and continued to smite,' which, with a pronoun added, means 'they fought.' But the participial particle, denoting the state or condition of a person or thing, has the accent on the antepenultimate; as, būntōara, 'that which is struck, smitten, beaten.' Thus, there are two accents—one the radical accent, the other the shifting one which belongs to the particles.

**Emphasis.**

The aborigines always lay particular stress upon the particles in all their various combinations, whether added to substantives to denote the cases, or to verbs to denote the moods or tenses. But, when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into -o; as, wālla-wālla, the imperative, 'move,' or 'be quick'; but to urgently command would be wālla-wāllo, dwelling double the time on the -o. 'To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, gātōa, 'it is I;' gīntōa, 'it is thou.'

**The Phonology of the Australian Languages.**

Of late years increasing attention has been given to the consideration of the Australian languages, and numerous vocabularies have been collected. But it is somewhat unfortunate that these collections of words have been made, in most instances, by those who did not appreciate the principles of phonology; often the spelling of the words does not adequately represent the sounds to be conveyed. Enough, however, is now known to permit a general estimate to be made of the sounds in the languages or rather dialects, for—notwithstanding many tribal variations in vocabules and grammar—the Australian language is essentially one.

**General Features.**

Looking at the language as a whole, and examining its features, we at once observe the prominence of the long vowels, ā and ē, and the frequency of the guttural and nasal sounds; the letter r with a deeper trill than in English, is also a common sound.
AN AUSTRALIAN LANGUAGE.

VOWELS.

The essential vowels are ă, ī, ŭ, all pronounced with a full and open voice; a as in the English word 'father'; ă as in 'seen'; and ŭ as oo in 'moon.' The Australian ă long is, in fact, a guttural sound, and is so deceptive to the ear that in many vocabularies the syllable ba is written bah, or even bar; this ă has a strong sympathy for the letter r, which is nearly a guttural in Australia, and when the two come together, as in mar, the sound of both is deepened, and so mar is pronounced something like mah-rër. This guttural combination of ă and r has hitherto been represented by arr, as in the word bundarra; but, as both the sounds are normal, I prefer to write bundara, especially as the accent in such a word always falls on the penultimate. Our blacks also are Orientals in this respect, that, while in English there is a tendency to hurry over the open vowels in a word, they dwell on them, and say bā-bā, where we say pā-pā, or even pā-pā.

The Australian ī is ee long; sometimes the sound of it is prolonged, and then resembles the sound of a in 'scene'; this sound of ī is represented by ī in this volume.

In Australian names and words, the sound of u long is commonly indicated by oo. This is quite unnecessary; for the sound of u, as it is in 'pull,' is its natural sound. I will, therefore, make it a rule that u, before a single consonant, stands for that sound.

There are two more long vowels, ē and ā; these come from a combination and modification of the sounds of ă, ī, and ŭ; ē comes from the union of a and ī, as in the English 'sail'; ă from a and ā, as in the French 'faute,' or perhaps from ā direct. Wherever necessary, an accent has been placed on ē and o (thus, ē, ā), to show that they are the long vowels.

Besides these, there are the short vowels, ă, ē, ī, ŭ, u. As a matter of convenience, it has been usual to indicate the short sound of these vowels, wherever they occur in Australian words, by doubling the consonant which follows them; thus also, in English, we have 'manner,' and, in French, 'bonne,' 'mienne.' This plan seems unobjectionable, and has been followed here; such a word, then, as bukka will have the short sound of ŭ; and such words as bundara, where the ŭ is followed by a hardened consonant, or by two different consonants, will have ŭ short, unless marked otherwise. If any one of those vowels which are usually short be followed by a single consonant, the vowel may then be prolonged long; as ēla, ēla; but the short sound of ŭ, in such a position, will be marked by ŭ in this volume. In the declension of the verbs, our author writes -mulla, -kulli, and the like; this spelling I have allowed to stand, although I think that it should have been -mälla, -källi.

Besides these ten, there is in Australian a peculiar vowel sound which appears only in a closed syllable, and chiefly before the nasal ng; it takes the short sound of either ā, ē, ī, ŭ, or u. For instance, we have the word for 'tongue' set down as tallang, talleng, talling, tallun, and the word for 'hand' as māta, mēta, mīta; and so also with other examples. I regard these variations as proceeding from an obscure utterance of ā, the same dulled a which appears in English in the word 'vocal,' and is represented by other vowels in the English 'her,' 'sir,' 'son.' I have introduced ā as the sign for this sound; ā, therefore, as in the syllables of tālā, g., will mean a dull, volatile sound of ā, which, in the various dialects, may have any one of the other short vowels substituted for it. In the Malay language similarly, the a—that is, the letter an, not ghain—takes the sound of any one of the short vowels.

These six paragraphs seem to contain all that is noticeable in the long and short sounds of the vowels a, ā, ī, ŭ, u.

Then, we have the diphthongs; ai, as in eye; oi, as in coin; au, as in cow; iu, as in new; but ai is apt to become oi, and sometimes, though rarely, ei.

The summary of the vowel sounds will thus be:—

Vowels—ă, ē, ŭ; ī; ā; ė, ā; ē, ī, ŭ; ā (volatile).

Semi-vowels—w, y.

Diphthongs—ai, oi, au, iu.

I have admitted w and y, because they are already established in Australian words. I consider w, as a vowel, to be entirely redundant in our alphabet; y may be useful at the end of an open syllable to represent the softened sound of ī. Even when w or y stands as an initial letter in such words as wāta, yuring, they are both superfluous, for wāta might as well be written wata, and yuring as urying. But in words such as wā-kāl, 'one,' the w stands for an original b, and is therefore a consonant; and, similarly, in yārro, 'an egg,' the y probably represents a primitive k. In such cases, w and y are consonants.

CONSONANTS.

The gutturals are k, g, h, ng. The k is a much more frequent sound in Australian than its softer brother g; indeed, I am inclined to think that we could safely regard k as the native sound of this guttural, and set down g as merely a dialect variety of it. For the reasons given above, I discard the use of h at the end of an open syllable; as an initial, h occurs in only a few words, such as hīlāmān, 'a shield'; but the guttural-nasal ng is one of the distinctive sounds of the Australian alphabet, and is the same sound as the ng in the English word, 'sing.' It appears both as an initial and as a final; its use at the beginning of a syllable severs the Australian language from the Aryan family, and gives it kinship with the African.
In Samoan and in other Polynesian dialects, *ng* is very common as an initial, and as a final too in the whole of Melanesia. In this respect the Polynesian and the Melanesian languages are akin to the Australian. The Malay also uses *ng* both as an initial and as a final. Some Australian dialects nasalise the *k*, as in the English word ‘ink’; to this there are parallels in the Melanesian languages, and there the sound is represented by *k* or *g*.

In Tamil, one of the Dravidian languages of India, with which our Australian language is supposed to be connected, one formative suffix is *gu*, nasalised into *ngu*; it is used as the initial sound of a syllable, as in *ni-ngu*, ‘to quit’; to this extent it corresponds with our *ng*.

Our author, in his edition of 1834, has in some words a doubled *guttural-nasal*, as in *bunga-i*. As the second of these is only a *g* attracted by the nasal that precedes it, I have written such words with *g-g*. In fact, the double sound proceeds from the one nasal, as in our English word ‘finger.’ Some of the Melanesian languages have this double sound both with *g* and with *k*.

But in both of its uses, initial and final, the Australian *ng* arises from the nasalisation of the guttural *g*; it is a simple sound, and should therefore be represented by only one letter, not by the digraph *ng*. In Sanskrit, the symbol for it as a final, for there it is never used as an initial and seldom as a final, is *n*; but, as the Australian *ng* comes from *g*, I prefer to use *g* as its symbol. If we compare the Dravidian *parg-ai*, ‘a day,’ with the Melanesian *bung*; ‘a day,’ it is clear that the *ng* proceeds from a *g*, for the original root of both words is the verb *bha*, ‘to sin.’ Further examination may, perhaps, show that our *ng* is, in some cases, a modification of the sound of *n*, as in the French *bon*, ‘bien,’ or even of a final vowel, but at present that does not seem to me at all likely.

Besides *ng*, there are the two subdued nasal sounds of *n* and *m*—that is, *n* before *d* and *m* before *b*; these harden the consonant that follows, and produce such sounds as *nda*, *mba*. The same sounds are common in Fiji—a Melanesian region—but not in Polynesia.

Of the *palatals*, the language has *ck*, as in the English word ‘church,’ and *j*, as in ‘jam’; to these may be added the consonant *y*. The *ck* and the *j* sounds are, in some vocabularies, printed as *tck* and *dj*; that is quite unnecessary. I have adopted *c* as the symbol for *ck*, because it is a simple sound.

The only *cerebral* that we have is *r*, although the sound of it is often so aspirated as to resemble the Dravidian rough and hard *r*. Our *r* is neither the Arabic vibrating *qfr*, nor the Northumbrian *burr*, but is more like the rolled *r* of the Parisians.

The *dentals* are *t, d, n, l*. As in the case of the gutturals *k* and *g*, so with the dentals *t* and *d*; it is often difficult to decide whether a native, in pronouncing a word, is using the one or the other; so also with *p* and *b* in the next paragraph. The liquids *n* and *l* are really dentals, their sound being produced by the movement of the tongue on the teeth. In connection with the dentals *t* and *d*, it would be interesting to know if our natives ever cerebralise them in pronunciation; for, if they do, that would be another link to connect them with the Dravidians; but the difference of sound is too minute to be detected by an ordinary observer.

A variant of *t* is *th*, for our blacks say both *ipapata* and *ippata*; the *th* has the same sound as in the English words, ‘thin,’ ‘breath.’ It is possible that, in Australian, this *th* sometimes takes the place of the absent *s*. In the Melanesian region also this sound of *th* is common, and is represented often by *d*. Some Australian tribes have also *th* sonant, as in the English words ‘this,’ ‘that’; the Melanesians have a corresponding sound which is represented in Fijian by *c*. If we could revive the Anglo-Saxon characters for these simple sounds, such anomalies would cease.

The *labials* are *p, b*, and *m*; the *m*, as in other languages, is only a *b* sound with the breathing allowed to escape through the nose. Some collectors of words have set down the sounds of *f* and *v* as existing in Queensland, but I cannot admit them without further evidence; they are not found in New South Wales; the natives here say *tsh* for *v*. In addition to these elementary sounds, there are the conjunct sounds obtained by adding the aspirate *h* to some of the consonants. These are *ph*, *bh*, *th*, *dh*, *kh*, *gh*, and in each of them the aspirate is separated, in pronouncing it, from the consonant to which it is attached, as in Sanskrit, or as in the English words, *up-hill, dog-house,* &c. Some of these combined sounds I have heard distinctly from the lips of a native, and I have no doubt that the others also exist.

The *sibilants* have no place in Australia. One vocabulary gives *stha* as an initial syllable, but that must be a mistake; another gives *dtha*; that also must be a mistake.

It ought to be noted here that in many Australian tribes, when a young man passes through the Bora ceremonies of initiation, one or two of his upper front teeth are knocked out, and this is a portion of the accustomed rites. The loss of these teeth must have had an important influence on the utterance of the dentals and sibilants in past time, and so on the language itself.

**Peculiarities.**

In some dialects, there is a tendency to insert the sound of *y* after *t* and *k*; as, *tyala*, ‘to eat,’ instead of *tala*. So also in English we sometimes hear *gyarden* for *garden* and *kyind* for *kind*. 
Some dialects say k e l l u, for which the usual form would be k e l l u. But it is possible that the d here is radical, and so maintains its place.

In the Dieyerie tribe, near Cooper's Creek, South Australia, many words have in them the peculiar sound n d r, as m u n d r u, 'two,' which is also the Tamil word for 'three.' The Tamil is fond of this sound, and so is the language of Madagascar; the Fijian prefixes the sound of n to d, so that d u a is pronounced n d u a. The sound of n d r comes by accretions from a single r, and so the simpler forms of the Tamil m u n d r u are m u r u, m u d u.

The dialect of King George's Sound, Western Australia, has this peculiarity, that it delights in closed syllables; for there the twonga of the inland tribes is pronounced t w o n k, and k a t t a is k a t.

**Summary.**

The consonants, then, may be thus arranged:

- **Gutturals:** k, kh, g, gh,  kê, lh.
- **Palatals:**  ê, ...  ê, ...  ê, y.
- **Cerebrals:**  ?, ...  ?, ...  ?, r.
- **Dentals:** t, th, d, dh, n, l.
- **Labials:** p, ph, b, bh, m, n.
- **Liquids:**  ?, ...  ?, ...  ?, n, l.

The vowels are five in number. If we reckon the guttural nasal g as a separate sound (which, considering its place in the language, we may justly do), but omit the nasalised k as uncommon, and count n and l as dentals only, the simple consonant sounds are fifteen in number. To these add the two sounds of th, and w and y as consonants; but omit the six aspirated consonants, for they are not simple sounds. The Australian alphabet thus consists of twenty-four simple elementary sounds.—Ed.

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**CHAPTER II.**

**THE PARTS OF SPEECH.**

**OF THE SUBSTITUTE FOR THE ARTICLE.**

The general meaning of a noun is expressed by using its simple form; as, m a k o r o, 'a fish' or 'fishes'; t i h b l, a 'bird' or 'birds,' in a general sense; k â l a i, 'wood,' or 'a stick.' To make these plural, the plural pronoun would be attached; as, u n n i m a k o r o, t a r a m a k o r o, 'this fish,' 'these fishes,' meaning that they are here present; to express 'the fish' as an active agent we must say gâ l i m a k o r o, 'this fish,' sc., did some action. And so also with respect to all nouns, as will be explained under the head of pronouns.

**OF SUBSTANTIVES.**

Nouns are the 'names of persons, things, actions, and places.' They are Proper, when used as the name of any individual person or thing; Common and Collective, when denoting the names of things singly or together; as, k û r i, 'man' or 'mankind'; k a r a, 'kangaroo'; m a k o r o, 'fish.' A pronoun attached shows the number, whether singular or plural. Nouns which describe particular applications of the meaning of the verb are formed from the roots of their verbs; e.g., w i, the root of the verb 'speak,' gives w i y e l l i k ê n, 'one who speaks,' 'a speaker'; w i y a i û, 'one who always talks,' 'a talker,' 'chatterer.' When names of things are appropriated to a person so as to be the person's name, that name must be declined in the first declension of nouns, to show it is the name of a person and not of the thing; e.g., t i n t i û 'a crab,' belongs to the third declension, and the genitive would be t i n t i û - k a b a, 'belonging to a crab'; but when it is the name of a person, its genitive would be t i n t i û - û m b a, 'belonging to Crab,'—Mr. or Mrs., according to the context. There are a few terminations of gender in certain nouns, but not generally; as, p o r i - b a i, 'a husband'; p o r i k û - b a i, 'a wife'; y i n â l, 'a son'; y i n â l k û n, 'a daughter'; but p i r i w â l, means 'a king' or 'a queen,' according to the gender of the pronoun attached. To animals, in most instances, there are different
nouns ending in * to be annexed; as, 
Punnal, ‘the sun,’ punnal-jo, ‘the sun’;
Yinál, ‘a son,’ yinál-jo, ‘the son’.
4. Nouns of three syllables ending in *ro require the accent to be shifted to the o; as,
Makoro, ‘fish,’ makor-o, ‘the fish.’
5. Nouns of three syllables in *ra change the a into o; as, 
Kokera, ‘a hut, house,’ koker-o, ‘the house’;
Mätara, ‘the hand,’ mätar-o, ‘the hand’.
6. Nouns of four syllables ending in *ro require *ro to be added; as,
Kulmotiur, ‘a woman’s name,’ Kulmotiur-ro.
Note.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into *ro; as,
Buntoara, ‘that which is struck,’
Buntoar-o, ‘that which is struck’;
Yellowwaitora, ‘that which sits, squats,’
Yellowwaitoar-o, ‘that which sits.’

OF THE CASES OF NOUNS AND PRONOUNS.

It is by the particles that the whole progress of the mind of the speaker is shown, and only by the right use of them may we expect to render ourselves correctly intelligible to the aborigines. The following are used in the declension of nouns and pronouns, according to the terminations and cases of these:

1. The Simple-nominautive case merely declares the person or thing, or the quality, and has no particle added; as, ga, toa, ‘I’;
kuri, ‘man,’ kula, ‘wood,’ kekal, ‘sweet;’
murrarag, ‘good.’

But particles are used to form nouns; as, buryiye, ‘a smiter,’ from the root bun, ‘to smite;’
kekalke, ‘sweetness;’
or, are used to transform the noun into a verb, which merely declares the abstract action; as, burkilli, ‘the action of smiting.’

2. The Agent-nominautive case denotes the person who operates, and is always known by the addition of the particle o; but this particle of agency is preceded by a servile consonant, or is accented according to the last syllable of the noun. The personal and instrumental interrogatives, to? ‘who?’ kó? ‘what thing?’ are unchangeable; the particles of agency thus attached to the noun are to-o, kó-lo, o-ro.

3. The Genitive case shows the relation of one thing considered as belonging, in some manner, to another; in the interrogative ‘who,’ and in the names of persons, it requires -umbaa; as, ganaumbaa, ‘whose? Threlkeld’s;’
pirowalumbaa, ‘the king’s;’ but things and persons require -koba; as, minari-g-hkoba, ‘belonging to what thing?’
kuri-koba, ‘belonging to man.’ The dual, the plural, and the singular feminine pronouns form the genitive by affixing -ba.
to the accusative; as, ɣalín-ba, ‘belonging to us two’; ɣearun-ba, ‘belonging to us’, ‘ours’; bounnoun-ba, ‘belonging to her’, ‘hers’. The other singular pronouns add the particles to a variant form of the root-word; as, e m m o õ u m b a, ‘belonging to me’, ‘mine’; ɣiro-um b a, ‘belonging to thee’, ‘thine.’ But time and place require -kāl, and -kālin; as, bu ɣa i -kāl, ‘belonging to the present’ period of time now becoming; England-kāl, ‘a man belonging to England’, ‘an Englishman’; England-kālin, ‘a woman belonging to England’, ‘an Englishwoman’; utinkāl, ‘hereof’, ‘belonging to this place’.

4. The Dative case shows the ultimate object to which an action tends; as, for a person to possess and use a thing in any way; it is expressed by adding -nūg to the interrogative pronoun and to names of persons only, but -ko to all other nouns, and to the abstract action, which is thereby formed into a supine or a construction infinitive; as, būnkīliko, ‘for to smite’.* But motion towards a person or thing, as opposed to motion from the place where the person or thing is, requires the following particles according to the various terminations of the nouns: viz., -tako, -ka ko, -lako, -sako, -ra ko; that is, the particle -ko, preceded by a syllable, the consonant of which varies according to the termination of the noun to which it is affixed; the personal pronoun requires -kinako, and place takes -ka ko; see table of declensions.

5. The Accusative case, which marks direct action on the person, not merely towards the person, is the object of a transitive verb. The personal pronouns have distinct particles; see their declension. But names of persons have the terminating particle -nūg added; so also the interrogatives of person, place, and thing; as, ɣan-nūg? ‘whom?’ or ‘who is the direct object?’ won-nūg? ‘where’? or ‘where at?’ min-nūg? ‘what’? or ‘what object?’ Also, Th n alk ēd-nūg is the objective or accusative case. All other common substantives, not derivatives, are placed before the active verb without any change from the simple nominative; nor can error arise therefrom; because when they are used as agents, the sign of that case will be attached; as, karain būwa, ‘smite the kangaroo; but karain tia būnkulla, ‘the kangaroo struck me,’ equivalent to, ‘I was struck by the kangaroo.’

6. In the Vocative case, the particle a-la or e-la, calling for attention, is prefixed to the form of the nominative, not the agent-nominative, case; as, a-la piriwāl! ‘O king!’ equivalent to ‘May it please your majesty.’

7. Ablative case. Certain postpositions are used to indicate this case; as, (1) kai, meaning ‘from’, ‘concerning’, ‘about’, ‘on account of,’ used only to proper names and pronouns; but for common nouns, -tin, -lin, -rin, ‘from,’ ‘on account of,’ the consonant varying according to the termination of the word to which it is attached; (2) kīn-birug, meaning ‘from’, used only to pronouns, is opposed to the dative of ‘motion towards’; proper names, whether of persons or places, require ka-birug; but common nouns require, according to their terminations, -ta-birug, -ka-birug, -la-birug, -a-birug, -ra-birug, to mark ‘motion from,’ as opposed to the dative; (3) kato, meaning to ‘with’ as an agent, is affixed to personal pronouns and proper names of persons only; but persons, things, and places annex, according to their respective terminations, -toa, -ko, -loa, -o, -roa, meaning ‘by’, ‘through’, ‘with’, ‘near’; no causative effects are implied in any of these particles; (4) ka-ba, meaning ‘at’ or ‘on,’ and kin-ba, present ‘with’ a person at his place, are locative.

For nouns, these postpositions are annexed mostly to the form of the simple nominative; for pronouns, commonly to the first dative form.

Of Adjectives and Particles.

Adjectives have no distinctive endings; it depends entirely on their situation, or on the particles used, whether words are nouns, adjectives, verbs, or adverbs. For instance, if murrārag, ‘good,’ yarakai, ‘bad,’ and konēin, ‘pretty,’ be declined according to their terminations, with the particles of agency affixed, they would then become agents, and consequently nouns; as, murrāarkan, ‘the good,’ yarakaito, ‘the bad or evil,’ konēinto, ‘the pretty’ or ‘the beauty,’ respectively, . . . ; but participles in the passive voice terminate always in the compound particle -tóara; the root of the verb is prefixed either with or without the causative particles, according to the sense required; as, from kiyu, the verb ‘to roast with fire, to scorch, to broil,’ comes kiyubatóara, ‘that which is roasted’; kiyubatóaraba, ‘I am roasted’; kiyubatoaró, ‘that which is roasted’.

Adjectives denoting abundance are often formed by a reduplication; as, murrārag, ‘good;’ murrārag-korr, ‘excellent, abundance of good;’ kauwāl, ‘great, large, big;’ kauwal-kauwāl, ‘many, abundant.’

Adjectives denoting want are expressed by affixing a negative word; as, murrārag-korien, ‘worthless,’ lit., ‘good-not.’

Adjectives denoting resemblance require the particle -kiloa, ‘like,’ to be affixed; as, wonnaikiloa, ‘child-like,’ ‘like a child;’ but, if they denote habit, the particle -koi is affixed; as, wonnaiko, ‘childish.’
Adjectives denoting character, manner, or habit, are formed from the roots of verbs, and have the particles ye or kei added; e.g., bûn, the root of the verb ‘to smite’, gives bûnkiyê, ‘a smiter’; whereas bûnkîllî-kán would be ‘one who smites’; wogkâl ‘to be a fool’; wogkâl-kei, ‘foolish’; so also gêra-kei ‘wise, skilful’; bukkâ-kei, ‘ferocious, savage’; kekâl-kei, ‘sweet, nice, pleasant.’ Derived forms of the verb also give nouns in -yê; as wiyâ-iyê, ‘a talker.’

Of Comparatives and Superlatives.

The following are the methods used in comparison, there being no particles to express degrees of quality:

1. The comparative of equality is formed thus:—
   Kekâl-kei unni yanti unnoa-kílon, ‘sweet this as that-like,’ i.e., ‘this is as sweet as that.’

2. The comparative of inferiority is formed by putting the negative particle koriën after the adjective; thus:—
   Kekâl-koriën unni yanti unnoa-kílon, ‘sweet-not this as that-like,’ i.e., ‘this is not so sweet as that.’

3. The comparative of superiority is formed by the use of the word kauwâl-kauwâl, a reduplication of ‘great,’ and the particle of negation added to that which is inferior; as:—
   Kekâl-kei unni kauwâl-kauwâl keawâi unnoa, ‘sweet this great-great, not that,’ i.e., ‘this is most sweet.’

Of Words denoting Number.

Numerals are only cardinal; they are declined as nouns, so far as they extend; namely, wâkâl, ‘one’; bulâ, bulôara, ‘two’; gorô, ‘three’; wâran, ‘four’; beyond this there are no further numbers, but the general term kauwâl-kauwâl, ‘much or many’ is used. The interrogative of quantity or number, minnân? ‘which present?’, means ‘how many?; the answer would be given by any of the above numbers; or by kauwâl-kauwâl kûrî, ‘many men’; or by waréa kûrî, ‘few men.’ Ordinal numbers can be expressed only by declining the noun to which they may be attached, the ordinal adjective being also subject to declension, according its own termination, independently of the termination of the noun; as:—

Purrea-gka goroka, ‘the third day’; kulaitoa gorokosa, ‘by, beside the third tree.’ Bulôara is used in the dual, and is of the sixth declension.

There are also two other expressions which may be noticed here; namely, winta, equivalent to ‘a part or portion of, some of’; also, yántin, equivalent to ‘the whole or all’; as, unti-bo winta kûrî, ‘here be part of the men,’ ‘some of the men are here’; unti-bo yántin kûrî, ‘here be all the men,’ ‘all the men are here.’

Declension of the Nouns and Pronouns.

[The declension of the nouns and pronouns is effected by means of postpositions, as has been already explained in this chapter. The forms of the ablative case may be indefinitely multiplied in number by using other postpositions than those shown in the following paradigms.*—Ed.]

[* In the paradigms of the pronouns and the nouns, Nom. 1 is the nominative case in its simple form, used absolutely; Nom. 2 is the form used as the nominative of the agent or instrument; the Gen. means, as usual, ‘of’ or ‘belonging to’; Dat. 1 is the dative of ‘possession’ or ‘use,’ i.e., ‘for’ (him, her, it), to have and to use; Dat. 2 is a sort of locative case ‘towards’ (him, her); the Acc. is the ‘object’ form of the word; the Voc. is used in calling; Abb. 1 denotes from, ‘on account of, as a cause; Abb. 2, ‘from’, ‘away from’, ‘procession from’; Abb. 3, ‘with, ‘in company with’; Abb. 4, ‘being with, ‘remaining with,’ at’; occasionally there is an Abb. 5, which means merely place where, ‘at.’—Ed.]
### Paradigm of the Declension of the Personal Pronouns

<table>
<thead>
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<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I / Em / In</td>
<td>Em / In / In</td>
</tr>
<tr>
<td>The / Me / Us</td>
<td>The / Me / Us</td>
</tr>
</tbody>
</table>

### AN AUSTRALIAN LANGUAGE

#### Declensions

- **A:** I, the, this, that
- **V:** a, these
- **N:** a, these
- **R:** a, these
- **Q:** a, these

---

### THE GRAMMAR

- **D:** to, on, in, from
- **C:** by, for, of

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### Paradigm of the Declension of Nouns

- **A:** a, these
- **V:** a, these
- **N:** a, these
- **R:** a, these
- **Q:** a, these

---

### Confident, Daring

- **A:** a, these
- **V:** a, these
- **N:** a, these
- **R:** a, these
- **Q:** a, these
All Nouns, whatever may be their original signification, when used as proper names of places, are of this declension, if they end in a.

Mulubinba, the site of ‘Newcastle.’

Nom. Mulubinba, the name of the place, M.

Gen. 1 Mulubinba-koba, any thing belonging to M.
2 Mulubinba-kal, a male belonging to M.
3 Mulubinba-kalin, a female belonging to M.

Dat. 1 Mulubinba-kako, for M., to remain there.
2 Mulubinba-kolaq, to M., to proceed to M.

Acc. 1 Barun Mulubinba-kal, them (mas.) of M.
2 Barun Mulubinba-kalin, them (fem.) of M.
3 Barun yantin Mulubinba-kal, them all of M.

Voc. Yapällun Mulubinba-kal, alas! people of M.

Abb. 1 Mulubinba-tin, from, on account of M.
2 Mulubinba-kabiruq, from, away from M.
3 Mulubinba-koba, at, on, in M.

Note 1.—To form the Acc. singular or dual here, put their pronouns in the place of barun.

2.—The interrogative pronoun signifying place is wonta? ‘where is it?’ and this may be substituted for Mulubinba; the example would then become interrogative; as, wonta kal? ‘belonging to what place?’ wonta kaba? ‘where is it at?’ ‘at what place is it?’ &c.

DECLENSION OF THE FIRST PERSONAL PRONOUN.

The cases of the three personal pronouns and the manner of using them are similar to those of the nouns. Thus, for the first pronoun:

Nom. 1. Gatoa, I.—This form is used in answer to an interrogative of personal agency; as, Ganto wiyán? ‘Who speaks?’ The answer would be gatoa, ‘it is I who,’ the verb being understood. The next form, bag, would simply declare what I do.
2. Bag, I.—is used in answer to an interrogative of the act; as, Minnuq bállíni? ‘What art thou doing now?’ tatán bag, ‘I eat;’ baq must be used, and not the personal-nominative, gatoa.

THE GRAMMAR.

Gen. Emno-úmba, My or mine,—is used with a noun, or with a substantive verb; the noun always precedes; as, kokerá emnoumba, ‘my house;’ but emnomba, it is mine.

Dat. 1. Emno-ug. For me,—personally to receive or use.
2. Emno-ug-kin-ko. To me,—to the place where I am.

Acc. Ti-a, Me,—governed by transitive verbs. This pronoun is used to form the equivalent for the passive voice; as, buntán bag, ‘I strike;’ but buntán tin, ‘I am struck;’ lit., ‘strikes me.’

Voc. Ka-ti-oú,—merely an exclamation; as, Oh me! Ah me!

Abb. 1. Emno-ug-kai, From me,—through me, about me.
2. Emno-ug-kin-biruq, From me,—away from me.
3. Emno-ug-ka-toa, With me,—in company with me.
4. Emno-ug-kin-ba, With me,—at my place.

These case-endings have the same force for the second and the third pronouns also.

DEMONSTRATIVE PRONOUNS.

These are so compound in their signification as to include the demonstrative and the relative; e.g.—1. gali is equivalent to ‘this is that who or which,’—the person or thing spoken of being here present; 2. gála, ‘that is that who or which,’—being at hand; 3. galoa, ‘that is that who or which,’—being beside the person addressed, or not far off. They are thus declined:

<table>
<thead>
<tr>
<th>Instant</th>
<th>Proximate</th>
<th>Remote</th>
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<tbody>
<tr>
<td>Nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Ga-li</td>
<td>Ga-la</td>
<td>Ga-loa</td>
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<tr>
<td>2. Un-ni</td>
<td>Un-noa</td>
<td>Un-toa</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
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</tr>
<tr>
<td>2. Un-ti-ko</td>
<td>Un-ta-ko</td>
<td>Un-ta-ko</td>
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<tr>
<td>Dat.</td>
<td></td>
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</tr>
<tr>
<td>1. Gali-ko</td>
<td>Galo-ko</td>
<td>Galo-ko</td>
</tr>
<tr>
<td>2. Un-ti-ko</td>
<td>Un-ta-ko</td>
<td>Un-ta-ko</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Un-ni</td>
<td>Un-noa</td>
<td>Un-toa</td>
</tr>
<tr>
<td>Abb.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Gali-tin</td>
<td>Un-ta-tin</td>
<td>Galo-tin</td>
</tr>
<tr>
<td>2. Un-ti-biruq</td>
<td>Un-ta-biruq</td>
<td>Un-ta-biruq</td>
</tr>
</tbody>
</table>

The pronouns attached to these demonstratives determine their number, whether they are to be singular or plural; as, gali-noa, ‘this is he who;’ gali-bara, ‘these are they who;’ gali-ta, ‘it is this that;’ gali-tara, ‘these are they that.’ Other combinations are gali-noa, ‘this is he who,’ as an agent; unni-noa, ‘this is he,’ the subject. Gali-ko-ba bón, ‘this belongs to him,’ an idiom; galó-a ko-ba bón, ‘this is that which belongs to him;’ these and the other similar genitives, are always followed by the accusative case.
AN AUSTRALIAN LANGUAGE.

Reciprocal Pronouns.

Gatoa-bo, 'I myself'; gintoa-bo, 'thou thyself'; niu-woa-bo, 'he himself'; bali-bo, 'our two selves,' and so on. The bo here attached is merely an intensive particle.

Possessive Pronouns.

These are the genitive cases of the personal pronouns, and are used thus:—em mounbata, 'mine it is'; unni ta emmoumba kokera, 'this is my house'; unnoa ta giroumba, 'that is thine'; taraan giroumba korien, 'it is not thine,' lit., 'not thine not,' for the idiom of the language requires two negatives here.

Indefinite Pronouns.

Yiturraful, 'some one,' 'some person or persons,' is declined like the fourth declension of nouns; tarai, 'other,' like the second declension.

Absolute Pronouns.

Ta, 'it is,' from the substantive verb; tara, 'they are,' is of the fifth declension; unni tara, 'these are they which,' as a subject; gali taro, 'these are they which,' as agents; yantin, 'all,' 'the whole,' is of the second declension; yantin-to, 'all who,' as agents; wakallo, 'one only,' as an agent.

Interrogative Pronouns.

The interrogative pronouns are,—gan, 'who?'; min (neut.), 'which? what?'; won, 'where?'; ya-koai, 'how? in what manner?'; ya-kouanta, 'when? at what time?'

Examples of the particles used as affixes to the Interrogatives.

The Interrogative, Gan-? who?

Nom. 1 Gank-e? who is?
  2 Gant-o? who is the agent?
Gen.  Gant-umba? whose?
Dat. 1 Gan-nug? for whom?—to possess or use.
  2 Gan-kin-ko? to whom?—towards whom?
Acc. Gan-nug? whom? or who is the object?
Voc.                           ......................
Abl. 1 Gan-kaiai? from whom? on account of whom?
  2 Gan-kin-biru? from, away from whom?
  3 Gan-kaaota? in company with whom?
  4 Gan-kin-ba? with whom? remaining with whom?

The Interrogative of place,

Won-? what place? where?

Won-ta? where is the place? what place?—definite.
Won-nein? where? which place?—indefinite.
Won-takal? masc., belonging to what country or place?
Won-takalin? fem., belonging to what country?
Won-takola? towards what place?
Won-ta? to what place? whither?
Won-nug? what place? where?—the object of a verb.
Won-tainto? from what place? (causative); where at?
Won-tabirug? from what place? out of what place?
Won-takoai? through what place? by what place?

Interrogative adverbs. (Yakoai? how? in what manner?
  Yakoanta? when? at what time?)

All these particles are used strictly according to the meanings shown above, and cannot be used loosely like some interrogatives in English; for example, yakoai? 'how?' cannot be used to ask the question 'how many?' for it is an adverb of manner; 'how many?' must be minnan.
CHAPTER III.

OF THE VERB.

The verbs undergo no change to indicate either number or person, but the stem-forms vary in respect to the sort of agency employed, whether personal or instrumental, and also according to the manner of doing or being; as, (a) when I do anything to myself, or (b) to another; or (c) I do anything to another and he reciprocally does it to me; or (d) when I continue to be or to do; or (e) when the action is doing again, or (f) when permitted to be done by this or that agent; or (g) by another agent; or (h) when a thing acts as an agent, or (i) is used as an instrument. Verbs are reduplicated to denote an increase of the state or action. All verbs are declined by particles, each of which particles contains in its root the accident attributed to the verb in its various modifications; as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose; thus are formed moods, tenses, and participles. The participles are formed after the agent; or (i) is used as an instrument. Verbs are declined by particles, each of which particles contains in its root the accident attributed to the verb in its various modifications; as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose; thus are formed moods, tenses, and participles. The participles are formed after the manner of their respective tenses, and are declined either as verbal nouns or as verbal adjectives.

OF THE KINDS OF VERBS.

Verbs are either Transitive or Intransitive, both of which are subject to the following accidents, viz.:—

1. Active-transitive, or those which denote an action that passes from the agent to some external object; as, 'I strike him,' bún tân bôn bag. This constitutes the active voice, which states what an agent does to another, or what another agent does to him, in which latter case it is equivalent to the English passive voice; e.g., bún tân bôn (literally, 'strikes him,') implies that some agent now strikes him, and means 'he is now struck,' the nominative pronoun being omitted in order to call attention to the object. But when this accusative or object is omitted, the attention is then called to the act which the agent performs; as, bún tân bag, 'I strike,' expressed often by 'I do strike.'

2. Active-intransitive, or those which express an action which has no effect upon any external object except the agent or agents themselves; that is, the agent is also the object of his own act; consequently the verb is necessarily reflexive; as, bún killé un bag, 'I struck myself.' This constitutes the reflexive modification of the verb.

3. Active-transitive-reciprocal, or those verbs that denote an action that passes from the agent to some external object, which object returns the action to the agent who then becomes the object, and thus they act reciprocally one towards the other. Consequently the dual and plural numbers are always the subject to this form of the verb; as, būnkīlān bāli, 'thou and I strike' each other reciprocally; būnkīlān bara, 'they strike' each one the other reciprocally, or they fight with blows. This constitutes the reciprocal modification of the verb.

4. Continuative; as when the state continues, or the action is, was, or will be, continued without interruption; as, būn killīlin bag, 'I am now continuing in the action of making blows,' such as thrashing or beating. This is called the continuative modification of the verb.

5. Causative (1) by permission, or, with a negative, prohibitive; as, when we do or do not permit a person to do the act, or another to do the act to him; as, būm un billa bōn, 'let him strike,' būm un billa bōn, 'cause some one to strike him,' equivalent to, 'let him be struck,' būm un billa bōn, 'let no one strike him.'

6. Causative (2) by personal agency, denoting the exertion of personal energy to produce the effect upon the object; as tīr ta unni, 'this is broken'; tīr bag-ga unni also means 'this is broken,' but then personal agency is understood, for the phrase is equivalent to 'some person has broken this,' or 'this is broken by some one.'

7. Causative (3) by instrumental agency, denoting an effect produced by means of some instrument; as, tīr būrēa unni, 'this is broken,' etc., by means of something.

8. Effective, or those which denote an immediate effect produced by the agent on the object; as, umā bag unni, 'I made this,' pītal bag, 'I am glad,' pītal unna bōn bag, 'I made him glad.'

9. Neuter verbs, or those which describe the quality, state, or existence of a thing; as, kekāl lāg unni, 'this is sweet'; tettī lāg unni, 'this is dead'; wonnu ke noa, 'where is he,' unni ta, 'this is it;' mōron noa kātān, 'he is alive;' unnu noa ye, 'there he is.' In these the particles, lāg, ke, ta, kātān, ye, are rendered into English by the neuter verb is.

10. Reduplicate, or those which denote an increase of the state, quality, or energy; as, pītal noa, 'he is glad'; pītal-pītal noa, 'he is very glad'; tettī bara, 'they are dead;' tettī tettī bara, 'they are dead-dead,' or 'a great death is among them;' kauwāl, 'great;' kauwāl-kauwāl, 'very great;' tauwa, 'eat;' tauwa-tauwa, 'eat heartily.'
AN AUSTRALIAN LANGUAGE.

11. **Imperative**, or those which denote the absence of some property. Affirmatively, *umān bāg unnī;* 'I make this;' or 'I do this'; *u pān bāg unnī;* 'I do this,' not directly, but with something or by means of something else; e.g., 'I write on this paper with a quill;' would be *umān bāg unnī yīrīgko nī yīrīgko;* 'I make this quill for to speak or communicate;' whereas *umān bāg unnī yīrīgko nī yīrīgko nī yīrīgko;' would mean 'I make this quill for to be a pen.' Negatively, when it is implied that the act itself has not taken place, the expression would be *umān pa bāg ba;* 'had I made;' again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, *umā nīg bāg unnī;* 'I had almost done this.'

12. **Imperfect**, or those which denote a readiness to be or to do; as *piriwāl kātē nī koa bāg;* 'lest I should be king;' *būntē bāg unnī koa bāg;* 'lest I should strike him.'

13. **Future,** or those which describe the state as actually about to exist, or the action as going to put forth its energy at the time spoken of; as *kākillī kōlāh bālī;* 'we two are now going to live reciprocally together;' *būnkillī kōlāh bāg;* 'I am now going to strike.'

14. **Iterative,** or those which denote a repetition of the state or action; as *mōren katē kānān;* 'shall live again;' *būntē kānān;* 'will strike again.'

15. **Spartaneous,** or those which denote an act done of the agent's own accord; as *pirikillī unnī;* 'this is breaking of its own accord;'—not by external violence (cf. No. 6); *pōr kūlāh noa;* 'he has just been born;' *līt;* 'he has dropped himself.'

**Of the Moods.**

There are three moods, the **Indicative,** the **Subjunctive,** and the **Imperative.**

1. The **Indicative,** which simply declares a thing; as, *būntē bāg;* 'I strike;' *unnīta;* 'this is it;' the subject, *gālo noa;* 'this is he;' the agent.

2. The **Subjunctive,** which subjoins something to the meaning of the verb, such as a wish, a desire, a purpose; as, *būwīl bāg;* 'I wish to strike;' *būnāw bāg;* 'I desire to strike;' or 'I want now to strike;' *tānā kā wātā būnkillīko;* 'had I come hither for to strike.'

3. The **Imperative,** which expresses command; as, *būwā bāg;* 'do thou strike;' but in *būmunbūllā;* 'let strike,' the person or persons addressed are desired to permit the person named to strike; in *būmabanbūllā;* 'let strike,' the person addressed is desired to permit any one to strike the person named; in *būntē nō;* 'strike again,' the person or persons addressed are desired to repeat the action. The imperative form is often used with the first and the third personal pronouns; in this sense it denotes the desire of the agent to do the act at the time spoken of; as, *būwā bānāg;* 'I want to strike thee;' *būwā bālos;* 'he wants to strike thee.'

Note.—The equivalent, in many instances, to the English infinitive mood is the construct form of the verb which denotes the purpose of the subject; as, *minārīk ko unnī?* What is this for? *būnkillīko,* is the answer, 'for to strike.'

**Of the Tense.**

1. The **Present,** which asserts the present existence of the action or being of the verb, at the time in which the assertion is made. The signs of this tense are the following affixed particles, of which the first consonant is varied by the terminations of the respective conjugations of the verbs, *bān;* to the simple verb, *bān* to the reciprocal verb, and *bān* to the participle; as, *būntē, strikes now;' *būnkillā, now* 'reciprocally strike one another;' *būnkillī, now* 'striking;' *būnkillō, now* 'continuing in the act of striking.'

2. The **Perfect-definite,** which asserts the act as having been completed in a past period of the present day; as, *būńkēnā,* 'has struck,' etc., this morning; *būnkīllēn bāg;* 'I have struck myself;' etc., this day.

3. The **Perfect-past-aorist,** which asserts the act as completed, without reference to any particular period in past time; as, *būnūkula,* 'struck.' This is not the participle.

4. The **Pluperfect,** which asserts the act as completed prior to some other past circumstance. It is formed by the affirmative particle, *bān,* affixed to the aorist and is equivalent only to the English pluperfect; as, *būnūkula bān;* 'had struck.'

5. The **Future-definite,** which asserts the act as taking place at a certain definite period, future to the time at which the act is spoken of; as, *būńkīnā, shall or will strike;' etc., to-morrow morning.

6. The **Future-aorist,** which asserts the mere future existence of the act, without reference to any other circumstance, in some indefinite time to come; as, *būnūkula bāg;* 'I shall strike;' *būnān noa;* 'he will strike.'
OF THE PARTICLES.

1. The Present. This has already been described; but it may be necessary to mention, that the present participle can be used only with reference to present time, not to the past and future, as is the case in English; as, bünkiliin, "striking" now.

2. The Imperfect-definite, which represents the action as being in progress at some definite past period; as, bünkillikéün, "striking," sc., this morning.

3. The Imperfect-past-aorist, which represents the action as being in progress at any recent time; as, bünkilliela noa, "he was striking."

4. The Past-present-aorist, which asserts the action as having been engaged in and completed at some former period; as, bünkálla bág, wonnai bág ba, "I struck when I was a child;" wiייהלנן bág wonnai-kiloa, wonnai bág ba, "I spoke as a child when I was a child."

5. The Pluperfect, which indicates the action as having been completed prior to some other past event mentioned; as, bünkilliela ta, "had struck," sc., prior to something.

6. The Inceptive-future, which asserts that the action is now about to be pursued; as, bünkillikolo bág, "I am going to strike," or "I am going to a-striking;" makoro kolo bág, "I am going a-fishing."

7. Future-definite, which asserts the action as about to be engaged in at some future definite period; as, bünkillingun bág, "I am going to strike," sc., to-morrow morning.

8. The Future-aorist, which asserts that the action will exist at some future undefined period; as, bünkillingun bág, "I am going to strike," sc., at some time or other, hereafter.

[PARADIGM OF THE TENSES AND THEIR MEANINGS.

The Tenses of the verb and their meanings, as given above, may be concisely expressed thus:—

<table>
<thead>
<tr>
<th>TENSE</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present tense,</td>
<td>I am or do—now.</td>
</tr>
<tr>
<td>2. Imperfect-definite,</td>
<td>I was or was doing—this morning.</td>
</tr>
<tr>
<td>3. First-aorist,</td>
<td>I was or was doing—recently.</td>
</tr>
<tr>
<td>4. Second-aorist,</td>
<td>I was or did—at some former period.</td>
</tr>
<tr>
<td>5. Perfect-definite,</td>
<td>I have been or done—this morning.</td>
</tr>
<tr>
<td>6. Pluperfect,</td>
<td>I had been or done—before some event.</td>
</tr>
<tr>
<td>7. Inceptive-future,</td>
<td>I am going to or shall, be or do—now.</td>
</tr>
<tr>
<td>8. Future-definite,</td>
<td>I am going to or shall, be or do—to-morrow morning.</td>
</tr>
<tr>
<td>9. Future-aorist,</td>
<td>I am going to or shall, be or do—at some time hereafter.</td>
</tr>
</tbody>
</table>

THE GRAMMAR.

Subjunctive Mood.

Our author has four AORISTS in this Mood, namely:—

10a. Past aorist, I had almost been or done.
10b. Aorist of the past, Had I been or done.
10c. " " " negatively, I wish I had been or done.
10d. " " " negatively, I have not been or done.

The Moods have various mode-forms, thus:—

In the Indicative.

Reciprocal mode, We [e.g., strike] one another.
Reflexive mode, I [strike] myself.

In the Subjunctive.

Iteration mode, I [strike] again.
Imminence, I should [strike].
Contemporary circumstance, While I or when I [strike].
Implied negation of actual being or of actual effect, See 10 a
Implied negation of being or action, See 10 b, c, d.

In the Particles.

Continuative mode, Continuing to be or to do.
Reflexive mode, Doing to one's self.
Reciprocal mode, Doing to one another.

It is clear that the native language recognises three varieties of time and place. The pronouns gāli, gāla, gāloa (q.c.) show these variations as to place; and so the principal tenses of the indicative mood, as above, mark time (1) present, (2) recent, (3) remote. English and other languages show the same distinctions in such words as here, there, yonder.—Ed.]

DECLENSION OF THE VERBS.

[The reader will remember that the tense-form of the verb is always constant, and is therefore not affected by its subject. The subject shown in the declension of the verb is the pronoun bág, 'I,' and the direct object with a transitive verb is bünkiliin, 'him'; but any other suitable pronouns may be substituted for these; for the pronouns that are thus used as subjects, see note on next page; their objective cases are shown in the paradigm of the pronouns. Each tense may thus be declined in full, as in English, by using in succession the pronouns of the first, second, and third persons as the subject of the verb. The shades of meaning conveyed by the tenses are given in the paradigm above, and are applicable to all verbs. The numbers, affixed to the various tenses in the declension of the verbs, correspond with the numbers on that paradigm of tenses, and the T stands for Tease.—Ed.]
DECLENSION OF THE SUBSTANTIVE VERB.

Kakilliko, 'to be,' 'to exist,' 'to remain.'

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

Any Tense may be declined in full in a similar manner.

T. 1. Sing. Unnibo† bağ* kâ-tán, I am here.
   " bi Thou art here.
   " noa He is here.

Dual. " bâli* We two (inclusive) are here.
   " balinoa We two (exclusive) are here.
   " bula You two are here.
   " buloara They two are here.

Plu. " géen, We are here.
   " nura You are here.
   " bara They are here.

Reciprocal.

Dual. Unnibo bul* ka-kil-án, We two are, or live, here together.

Plu. " géen* We are, or live, here together.

*Or, such other nominative cases of pronouns of the singular, dual, and plural, as the sense may require; e.g., for the sing., bağ, I; bi, thou;
   noa, he; bânto, she; ka, it; n gala, the (here); n gala, that (near me); n gala, that (near you); for the dual, bâli, thou and I; bâli
   noa, he and I; bâli bânto, she and I; bula, ye two; buloara, they two; for the plu., n géen, we; nura, you; bara, they.

† Lit., this self-same place I am

INDICATIVE MOOD.


Aorist participle—kân; as, kinta kân bağ, 'afraid being I.'

["Throughout the verb 'to be,' both in this Declarative form and in the Permissive, a predicative adverb, 'unnibo,' or any other suitable word, may be inserted here in all the tenses.—En.]

PARTICIPLES.


THE GRAMMAR.

Continuative.


Reflective.


Reciprocal.

8. " ka-kil-li-ken

* = 'We two are living together, the one with the other, now.'

SUBLJUNCTIVE MOOD.

1. The construct verb, denoting purpose.

T. 10.

Ka-kil-li-ko, 'to be, exist, remain.'

Ka-kil-li-ko, 'to continue to be or live.'

Ka-kil-li-ko, 'to live one with another.'

2. The construct verb, denoting the immediate purpose of the action in the preceding clause; when no clause precedes, the form of the verb denotes a wish.

T. 10. Ka-uwil-koa bağ, 'that I may or might be, 'I wish to be.'

Iteration.


Imminence.


Contemporary circumstance.


* The whole of the indicative mood may be thus declined with ba.

Implied negation of actual becoming.

T. 10a. Kâ-maî ga bağ

Implied negation of entity or being.

T. 10b. Ka-pa bağ ba  T. 10c. Ka-pa-ta bağ ba
T. 10d. Keawarâ* bağ ka-pa

*Keawarâ is a negative.

IMPERATIVE MOOD.

Kâ-uwâ bi, 'be thou.'
Ka-kil-li ba, 'continue thou to be, live, remain.'
Kâ-uwâ bi gânto bo, 'be thou thyself.'
Kâ-kil-la bağ (dual and plural only), 'be ye two.'
Kâ-téa-ka bi, 'be thou again.'
PERMISSIVE FORM OF THE VERB 'KAKILLIKO.'

Ka-mun-billiko, 'to permit to be, exist, remain.'

Indicative Mood.

4. " -bin-bia " 8. " -bi-kin "

* == 'I permit him to be.'

Participles.

4. " -bil-ala " 8. " -kin "

Reciprocal.

5. " -bill-keun-ala " 8. " -bill-ail-keun "

= 0. Ka-mun-billa-nun bulun bag.

† Here insert in each tense 'bulun bag,' or any other suitable words, as subject and personal object. T. 1. is equivalent to 'I permit them to live together.'

Subjective Mood.

1. To express purpose.

T. 10. Ka-mun-bill-ko, 'to permit to be.'

" -bill-ko, 'to permit to be together,' the one with the other'.

2. To express immediate purpose.

T. 10. Ka-mun-bin-uwil-ko, 'that ... may or might permit to be together.'

Iteration.


* == 'I shall again permit him to be.'

Imminence.

T. 9. Ka-mun-beka-keun-ba kiloa, 'lest he permit thee to be.'

Contemporary circumstance.

T. 9. Ka-mun-bin-bi-nun bitia† ba
† For bunung, kiloa, bitia, binung, see paradigm of Pronouns.

Implied negation of actual becoming.

T. 10 a. Ka-mai-gi bon bag

Implied negation of entity or being.

T. 10 b. Ka-mun-bi-pa bag ba T. 10 c. Ka-mun-bi-pa-ta bag ba
T. 10 d. Keawaran* bag mun-bi-pan

* Keawaran is a negative.

Imperative Mood.

Ka-mun-billa * 'permit * to' .
Ka-mun-bill-a 'permit * self to continue to' .
Ka-mun-beka-ka 'permit * again to' .

* Insert here the pronoun in the Acc.

DECLENSION OF TRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO STRIKE.'

Bun-killi-ko, 'to strike'.

Examples of the Declension of the Tenses of the Indicative Mood.

T. 1. Sing., Bun-tan bag† Dual, Bun-tan bali†

Plu., Bun-tan gien†

Conjoined Dual, Bun-tan bunug†

† Or any other suitable pronoun as a subject. The personal object must be placed after the verb, but the neuter object after the subject.

Indicative Mood.

5. " -keu " " 9. " -nun "

Participles.

2. " -killi-keun " " 7. " -kola " "
3. " -killi-ela " " 8. " -kin " "

Continuative.


* == 'I am striking with many blows, now.'

Reflective.

T. 5. Bun-kill-e-lu bag, 'I have struck myself.'
Reciprocal.

T. 4. "-kill-ala" T. 7. "-kill-ai-kolağ"
T. 5. "-kill-ai-kən" T. 8. "-kill-ai-kin"
T. 9. Bún-killá-nún bali

SBJUNCTIVE MOOD.
1. To express purpose.

T. 10.
Bún-kill-kən, 'to strike,' 'for the purpose of striking.'
Bún-kill-kən, 'to strike continually;' 'to beat,' 'to thrash.'
Bún-kill-kən, 'to strike each one the other,' 'to fight.'

2. To express immediate purpose.

T. 10. Bún-wil or bū-wil-koa bôn bāg, 'that I might strike him.'

3. Iteration.

T. 9. Bún-téa-kún-koa bón bāg
T. 5. Contemporary circumstance.

T. 6. Implied negation of actual effect.
T. 10a. Bún-mαι gə bόn bāg
T. 7. Implied negation of action or entity.


IMPERATIVE MOOD.
Bū-wa bə, 'strike thou'; būwa-būwa bə, 'continue thou to strike.'
Bún-killá bula, 'strike on, ye two, the one with the other.'
Bún-kill-ən, 'strike on,' 'be striking self.'
Bún-téa-kə bi, 'strike again'; bún-kəa, 'strike instantly.'

NOTE.—This imperative, if written in full, with a subject and an object, would be:

Bū-wa bə (or bula, or nura) tia; instead of tia, any other object may be used; such as, unni, 'this,' unnoa, 'that,' and the accusative cases of all the pronouns.

Continuous.

Bún-kill-liə bə (bula, nura) tia, &c., as above.


Bún-kill-ia bə kətti, Bu-wa bi ġintoa, Bún-killá bula
'strike thou thyself.' 'strike thou thyself.' 'strike ye two, the one the other.'

PERMISSIVE FORM OF THE VERB 'TO STRIKE.'

Būn-mara-bun-biliko 'to permit (some other) to strike.'

EXAMPLE OF THE DECLENSION OF THE TENSES.

1. Form to be used for the Active Voice.

INDICATIVE MOOD.

T. 1. Sing. Būn-m.setMax-bi tia, † 'thou permittest me to strike,' 'thou permittest me to strike.'

IMPERATIVE MOOD.

1. Būn-m.setMax-billa bi tia, † 'permit thou me to strike,' 'permit me to strike,' 'permit me to strike.'

2. " -billi-liə bi tia 'permit me to continue in striking.'

3. " -bill-ia bi kətti, 'permit thyself to strike thine own self.'

4. " -billa bi ġintoa bōn, 'do thou thyself permit him to strike.'

5. " -billa bula, 'permit ye two, the one the other, to strike one another.'

2. Form to be used for the Passive Voice.

INDICATIVE MOOD.


1. Būn-m.setMax-billa bə tia, † 'thou permittest (any one) to strike me,' 'I am permitted to be struck.'

2. " būn-bill-liə, 'continue thou to permit (any one) to be struck.'

3. " būn-bill-ia tia 'I myself permit myself to be struck.'

4. " būn-billa bulu, 'permit, the one the other, to be struck.'

† Any other suitable pronouns may be placed here.
Declension of this Verb,
when it is used so as to have the meaning of a passive voice.

INDICATIVE MOOD.

Participles.

Reciprocal.

Subjunctive Mood.
T. 10.
Büm-mara-bün-bill-ko,
"bün-bill-ai-ko," 'to permit (somebody) to be struck,'
"bün-bi-uvil-ko," 'to permit the one to be struck by the other,'
"bün-bia-kün-ko," 'that...might permit...to be struck,'
"bün-bia-rän bôn bag ba," 'when I permit (any person) to be struck,'
"bün-bai-ţa bôn bag," 'had almost permitted him to be struck,'
"bün-bi-pa bôn bag ba," 'had I permitted him to be struck,'

Imperative Mood.
Büm-mara-bün-billa bi tia.

DECLENSION OF THE VERB 'TO MAKE.'

Umulliko, 'to do,' personally, 'to make,' 'to create.'

INDICATIVE MOOD.
T. 1. Umán bag unni 4. Umá
T. 6. Umáta bag unni 8. Uma-kin

AN AUSTRALIAN LANGUAGE.

Imperative Mood.
Umulla bi, 'make thou.'
Umů-umulla bi, (reduplication) 'make thou diligently.'
Umůlla bula, 'make ye two' (reciprocally).
Umů-la bi, 'make thou thyself' (reflexive).
Umů-la ka, 'make again'; umů-ka, 'make instantly.'
Umů-bůn-billa bůn unni, 'permit him to make this.'
Umůra-bůn-billa unni, 'permit this to be made.'

Declension of the Verb 'to do,' 'to perform.'

Upůlliko 'to do,' 'to perform,' 'to use in action.'

Indicative Mood.
T. 1. Upůn bag gali ko
T. 4. Upá bag gali ko

Participle.
T. 1. Upůllin bag gali ko
T. 4. Upala bag gali ko

Continuative.
T. 1. Upůllin-lin bag gali ko

Reflexive.
T. 5. Upůllin-lín bag gali ko

Reciprocal.
T. 1. Upůllin-lín bali gali ko

Subjunctive Mood.
T. 10.
Upůllin-ko, 'to do, to use in action.'
Upůllin-koa, 'to continue to do,' as, 'to work with.'
Upůn-wil-ko bag, 'that I might do.'
Upů-lún-ko bag, 'lest I should do.'
Upá-nůn bi ba, 'when thou doest,' or 'if thou do.'
Upai-ga bag, 'had I done,' or 'if I had done.'

Imperative Mood.
Upůlla, 'do,' 'use' in action.

Declension of the Verb 'to break' by personal agency.

Tiir-bůg-gůlliko, 'to break' by personal agency, not by instrumental means.

Indicative Mood.
T. 1. Tiir-bůg-gůn baq unni
T. 4. Tiir-bůg-gala baq unni

Participle.
T. 9. Tiir-bůg-gůlín-kůlaq

T. 5. Tiir-bůg-gůlín-ku bag unni

Continuative.
T. 1. Tiir-bůg-gůlín-lín bag unni
T. 3. Tiir-bůg-gůlín-li-ela bag unni

Reflexive.
T. 5. Tiir-bůg-gůlín-ku bag unni

Reciprocal.
T. 1. Tiir-bůg-gůlín-balín bali unni

Subjunctive Mood.
T. 10.
Tiir-bůg-gůlliko-ko, 'to break' (something).
Tiir-bůg-gůlín-koa, 'that ... may or might break.'
Tiir-bůg-gůlín-ku-koa, 'lest ... should break.'
Tiir-bůg-gůlín-ba, 'when I break,' or 'if I break.'
Tiir-bůg-gůlín-ku bag, 'I had almost broken.'
Tiir-bůg-gůlín-pa bag ba, 'had I broken,' or 'if I had broken.'

Declension of the Verb 'to break' by instrumental agency.

Tiirburullikō, 'to break' by instrumental, not by personal agency.

Indicative Mood.
T. 1. Tiir-būr-rin baq unni
T. 4. Tiir-būr-ṝea bag unni
PARTICIPLES.

T. 1. Tiir-bur-rill-in bağ†  T. 4. Tiir-bur-rlla bağ†
3. "-bur-rilli-ela"  7. Tiir-bur-rilli-kolag"
T. 9. Tiir-bur-rilli-nun bağ unni

Continuative.

† Here insert 'unni' or any other neuter object.

Reflexive.

T. 2. Tiir-bur-rill-eun bağ unni

Reciprocal.

T. 1. Tiir-bur-rill-adu ani unni

SUBJUNCTIVE MOOD.

T. 10.
Tiir-bur-rilli-ko, 'to break' by means of some instrument.
Tiir-burr-uwil-koa, 'that... may or might break.'
Tiir-bur-réa-kun-koa, 'lest ... should break.'
Tiir-bur-ri-nun bağ ba,' when I break', or 'if I break.'
Tiir-bur-ri-pa bağ ba, 'had I broken', or 'if I had broken.'

DECLENSION OF THE VERB 'TO SPEAK', 'TO TELL'.

Wiyleliko, 'to speak, say, talk, converse, communicate.'

INDICATIVE MOOD.

T. 1. Wiyéna bón bağ*  T. 6. Wiyéna-ta bón bağ
4. Wiyé  8. Wiyé-ka
5. Wiya-kéun  9. Wiya-nun
* = 'I tell him.'

PARTICIPLES.

2. Wiylell-kéun "  7. Wiylell-kolag"
Continuative.

Reflexive.

T. 5. Wiyel-lun bağ= 'I talked to myself.'

THE GRAMMAR.

Reciprocal.

4. Wiyell-ala  7. Wiyell-ai-kolag
5. Wiyell-ai-kéun  8. Wiyell-ai-ka
T. 9. Wiyell-án bar
* = 'They say to one another.'

SUBJUNCTIVE MOOD.

1. To express purpose.

T. 10.
Wiylell-ko, 'to tell, say.'
Wiylell-koa, 'to continue to tell or preach.'
Wiylell-ai-koa (reciprocal), 'to talk, the one with the other.'

2. To express immediate purpose.

T. 10. Wiyan-uwil-koa bağ

Iteration.


Imminence.

T. 10. Wiya ká-nkoa bağ

Contemporary circumstance.

T. 1. Wiyan noa ba  T. 3. Wiylell-ela noa ba
9. Wiya-nun noa ba

Implied negation of actual effect.

T. 10a. Wiyia-ga bón bağ

Implied negation of action or entity.

T. 10b. Wiya-pa bón bağ ba  T. 10c. Wiya-pa-ta bón bağ
T. 10d. Keawarán' bón bağ wiya-pa
†Keawaran is the negative.

IMPERATIVE MOOD.

Wiya, 'say, will you?' (interrogative).
Wiylell, 'speak, tell.'
Wiya-wiyella (reduplication), 'speak! be quick!'
Wiylell, 'speak' reciprocally.
Wiylell-ia, 'continue to ask.'
Wiya-wiyall-ia, 'ask urgently.'
Wiya-ka, 'tell again,' 'repeat,'
Wiya-ka, 'speak presently.'
Wiya-būn-billa bón, 'permit him to speak.'
DECLENSION OF INTRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO GO.'

Uwolliko, 'to go, come, walk, tend, move.'

**Indicative Mood.**

<table>
<thead>
<tr>
<th>T. 1</th>
<th>Uwán bag</th>
<th>T. 4</th>
<th>Uwá bag</th>
</tr>
</thead>
<tbody>
<tr>
<td>T. 9</td>
<td>Uwá-nún bag</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Participle.**

<table>
<thead>
<tr>
<th>T. 1</th>
<th>Uwoll-in bag</th>
<th>T. 4</th>
<th>Uwala bag</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Uwoll-ela bag</td>
<td>9</td>
<td>Uwoll-nún bag</td>
</tr>
</tbody>
</table>

**Continuative.**

<table>
<thead>
<tr>
<th>T. 1</th>
<th>Uwoll-íán bara</th>
<th>T. 4</th>
<th>Uwoll-ala bara</th>
</tr>
</thead>
<tbody>
<tr>
<td>T. 9</td>
<td>Uwoll-nún bara</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Subjunctive Mood.**

<table>
<thead>
<tr>
<th>T. 10</th>
</tr>
</thead>
</table>

Uwoll-ko, 'to come,' 'to go away' (according to the meaning of the adverb with it).

**Imperative Mood.**

Tanan uwolla, 'come hither.'

Waita uwolla, 'go away.'

Wolla-wolla, 'come or go quickly.'

Uwollá, 'depart each.'

Uwoll-in, 'come or go' (of self).

Uwéa-ka, 'come or go.'

Uwa-bún-billa, 'permit to come or go.'

Uwa-kéa, 'come or go,' &c., in the morning.

THE GRAMMAR.

DECLENSION OF THE VERB 'TO BREAK.'

Tiirkulliko, 'to break' spontaneously.

**Participle.**

<table>
<thead>
<tr>
<th>T. 1</th>
<th>Tiir-kull-in unni</th>
<th>T. 4</th>
<th>Tiir-ka-likun unni</th>
</tr>
</thead>
<tbody>
<tr>
<td>T. 9</td>
<td>Tiir-kull-nún unni</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Subjunctive Mood.**

| T. 10 |

Tiir-kull-ko, 'to break of its own accord.'

Tiir-kull-ka unni, 'that this may or might break.'

Tiir-kull-ka-kun-ka, 'lest . . . should break.'

Tiir-kull-nún unibu, 'when or if this breaks.'

Tiir-ka-ga-lén-unni, 'this had almost broken.'

Tiir-kull-ba-pa unni, 'had this broken.'

**Imperative Mood.**

Tiir-kull-ia unni, 'I wish this to break of itself.'

Tiir-kull-êa-ka unni, 'I wish this to break of itself again.'

Kamánbilla unni tiir-kull-ko, 'let this break spontaneously.'

DECLENSION OF THE VERB 'TO DIE.'

Tetti bulliko, 'to be in the act of dying,' 'to die.'

**Indicative Mood.**

<table>
<thead>
<tr>
<th>T. 1</th>
<th>Tetti bân noa</th>
<th>T. 6</th>
<th>Tetti ba-ta noa</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>'ba noa'</td>
<td>8</td>
<td>'ba-kin noa'</td>
</tr>
<tr>
<td>5</td>
<td>'ba-keun noa'</td>
<td>9</td>
<td>'ba-nún noa'</td>
</tr>
</tbody>
</table>

**Participle.**

<table>
<thead>
<tr>
<th>T. 1</th>
<th>Tetti bullín noa</th>
<th>T. 4</th>
<th>Tetti bala noa</th>
</tr>
</thead>
<tbody>
<tr>
<td>T. 9</td>
<td>Tetti bull-nún noa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Continuative.**

| T. 1 | Tetti bull-lín noa | T. 3 | Tetti bull-li-ela noa |
AN AUSTRALIAN LANGUAGE.

SUBJECTIVE MOOD.

T. 10.
Tetti bā-um-kaa noa, 'in order that he might die.'
Tetti bēa-kaa ku-kaa noa, 'lest he should die.'
Tetti tā-nun noa ba, 'when he dies,' 'if he should die.'
Tetti bai-ga noa, 'he had almost died.'
Tetti bā-pa noa, 'had he died,' 'if he had died.'

IMPERATIVE MOOD.

Tetti bā-wa, 'proceed to die' (optatively).
Tetti bān-bills bōn, 'permit him to die.'
Tetti bēa-kā, 'die again.'

PARTICLES used instead of the VERB 'TO BE.'

1. The verb, with a substantive attribute: tā, 'it is'; tarān, 'it is not.'
2. The verb, with an adjective attribute: lág, 'it is'; korā lág, 'it is not.'
3. The verb, with a personal attribute: (1) bo, is 'self'; (2) gāli, 'this' is the agent who.

Examples of 1, 2, and 3:—

Unni bō bag, 'this is I' (the subject of the verb); gāta bo unni, 'this is I myself (the personal agent), who . . ; unni tā, 'this is' (the subject); unni bo tā, 'this is itself' (the subject); gāli noa wiya, 'this is he who spoke.'
Pulli, 'salt' (a subst.); pullī tā, 'it is salt' (a subst.); pullī lág, 'it is salt' (an adj.); pulli korā lág, 'it is not salt' (an adj.); tarān* pulli korien, 'it is not salt' (a subst.).

* There are two negatives here, as usual, but the former of them may be omitted.

4. The verb, with an attribute of manner: yānti, 'it is so'; yānti bo tā, 'it is so itself'; imperative: yānda, 'let be as it is'; yā-ai (used negatively), 'let it not be so.'

Example:—
Yāza, būn-ki yikora, 'let it not be so, strike not.'

5. The verb, expressing tendency: wāl, 'is,' 'shall,' 'will' (denoting tendency of the mind or thing); imperative: wiya, 'say,' 'declare what you wish.'

Examples:—
Tiīr wāl unni, 'this is broken'; wiya, unni murārāg, 'say, is this good?'

THE VERB used NEGATIVELY.

INDICATIVE MOOD.

'Yes, I strike him.'
'No, I strike him not.'
'He has struck him.'
'He has not struck him.'
'I had struck him.'
'No, I had not struck him.'
'I shall strike him.'
'No, I shall not strike him.'
'He is going to strike him.'
'No, I shall not strike him.'

PARTICIPLES.

'I am striking him.'
'No, I am not striking him.'
'I was striking him.'
'No, I was not going to strike him.'
'I am going to strike him.'
'No, I am not going to strike him.'

IMPERATIVE MOOD.

Mandatory—
Bwā bōn, 'strike him.' Ma, būwā bōn, 'do, strike him.'
Yanoa, būn-ki yikora bōn, 'let be, strike him not.'
Būn-killā, 'strike on,' 'continue to strike.'
Yanoa, būn-killā-bān kōrā, 'let be, cease striking.'
*Būn-mā-rā-būlī bōn, 'permit him to be struck.'
Yari, bōn bi būn-mā-rā-būn-ki yikorā, 'hold! let him not be struck.'

Entreaty—
Būn-mā-rā-būn, 'permit him to strike.'
Yanoa, būn-mā-rā-ki yikora bōn, 'let be, permit him not to strike.'

Interrogative—
Minari-ki bīnūg būn-kūla? 'why didst thou strike him?'
Kōrā koa bīnūg būn-pa? 'why hast thou not struck him?'

THE GRAMMAR.
ADVERBS.

The use of the word determines whether it should be called a noun, an adjective, or an adverb. A word used with the particle of agency would be considered a noun; but the same word, if attached to a noun, would be an adjective; used with a verb, it would be an adverb; as, pōrrol, 'heavy'; pōrrol tā unni, 'this is heavy'; pōrrol noa wiyân, 'he speaks heavily.' Adverbs are classed in the following manner:

1. Of Number.
Wakāl bo ta, 'once only.'
Ngōro bo ta, 'twice only.'

2. Of Order.
Bonēn, 'the first to be done.'
Gānka, 'the first,' or 'before.'
Willuq, 'the last,' or 'behind.'

3. Of Place.
Unti, 'here.'
Unnuq, 'there.'
Wonnaq, 'where?'
Unti-kolag, 'hither.'
Untoa-kolag, 'thither.'
Wokka-kolag, 'upwards.'
Barā-kolag, 'downwards.'
Muriq-kolag, 'forwards.'
Willuq-kolag, 'backwards.'
Wonta-biruq, 'whence from what place?'
Unta-biruq, 'hence.'

4. Of Time.
Ba, 'when; at the time that';
ɡai-ya, 'then,' must always be after it.
Būg-gai, 'this present period, now, to-day'; 'the time now passing.'
Būg-gai-kāl, 'of the present period; fresh, new, recently.'
Gai-ya, 'then, at that time'; it is governed by the particle ba.
Kabo, 'presently.'
Kabo ko ta, 'presently it is,' for 'not yet.'

5. Of Quantity.
Butti, 'more'; meaning, 'continue the action.'
Kauwā-lāg, 'largely, much;' also equivalent to the phrase 'make haste.'
Wogkālāg, 'foolishly'; cf. wogkāl, 'deaf, stupid, foolish.'

6. Of Quality or Manner.
Kārā, 'slowly, deliberately.'
Kurra-kai, 'quickly;' also equivalent to the phrase 'make haste.'
Wiri-wiri, 'cheerfully, lightly;' cf. wir, as a verb, 'to fly like the down of a bird.'

7. Of Doubt.
Mirka, 'perhaps.'
Mirka-ta, 'perhaps so, possibly.'

8. Of Affirmation.
E-ā, 'yes.'
Kau-wā, 'yea.'
Yuma bo ta, 'yes, just as it is.'

Kea-wai, 'nay.'
Ta-rān, 'it is not, sc., the thing affirmed.'

10. Of Interrogation.
Kora-koa? 'why not?'
Yako-āi? 'how?' meaning 'in what manner?' answer, yan-ti, 'thus.'
Wonnaq? 'how? which way?' answer, gi-ka, 'this way.'

NOTES.—Other modifications will be better understood from the illustrative sentences.
PREPOSITIONS.

Ba, 'of'—denoting possession, when used with the personal pronouns.

Birug, 'of, out of, from'; opposed to ko-la.

Ká, 'in, or 'at' such a period; as, tarai-ta yeljanna-ka, 'in another moon.'

Ka-ba, 'in, on, at'—a place; as, Sydney-ka-ba, 'at Sydney.'

Ká, —the same meaning as tin; only this is used to personal pronouns, but 'tin' goes with nouns.

Kál, 'part of'; as, unti-kál, 'of this, part of this,' hereof.'

Katoo, 'with, in company with,'—not instrumental.

Ko, -lo, -o, -ro, -to,—particles denoting agency or instrumentality.*

Ko-ba, 'of'—the same as 'ba,' but used only with nouns.

Ko-la, 'to, towards, tendency towards,'—opposed to birug.

Murrug, 'into.'

Tin, 'from, on account of, for, because of, in consequence of.'

Warrai, 'outside, without,'—opposed to 'within.'

* Expressed by with, by, for, but only when instrumental.

CONJUNCTIONS.

The idiom of the language is such, that sentences connect with sentences without the aid of conjunctions, the subjunctive mood answering all these purposes. The dual number also does away with the necessity of using connectives to unite two expressions. The following are the principal conjunctions, viz., gatu, 'and'; kula, 'because, for'; gali-tin, 'therefore, on account of this.' But the particles 'lost,' 'unless,' 'that,' and the disjunctives, are expressed by modifications of the verb in the subjunctive mood, as will be shown in the Illustrative sentences.

INTERJECTIONS.

Note.—The following are used under the circumstances mentioned.

A, 'hearken! lo! behold!'

Ela-beira, of wonder, surprise, astonishment.

Ginos, of salutation at parting; as, 'farewell.'

Katoo-katoo, of pain, anguish.

Wau, 'attention!' a call to attend.

Wi-wi, of aversion.

Yapallun, of sorrow; 'alas!'

CHAPTER IV.

VOCABULARY.

(1) MYTHOLOGY.

Gakun; kúriina; m,* bones put through the septum of the nose for ornament.

Górro; pum rii; yönei, m., varieties of grass-tree. To form the native spears, pieces of the flower-stalks of this are cemented together at the ends by a resinous substance which exudes from the root; they are made from eight to twelve feet long; a piece of hard wood forms the last joint, on which is cemented a splinter of pointed bone, as a barb. A deadly weapon this; thrown by means of a lever nearly four feet long, cf. 'womára,' which is held in the hand, and on it the poisoned spear.

Koín, Tipi kál, Pórrág are names of an imaginary male being, who has now, and has always had, the appearance of a black; he resides in thick brushes or jungles; he is seen occasionally by day, but mostly by night. In general, he precedes the coming of the natives from distant parts, when they assemble to celebrate certain of their ceremonies, as the knocking out of tooth in the mystic ring, or when they are performing some dance. He appears painted and clad in blue cloth, and carries a fire-stick in his hand; but generally it is the doctors, a kind of magicians, who alone perceive him, and to whom he says, 'Fear not; come and talk.' At other times he comes when the blacks are asleep, and takes them up, as an eagle his prey, and carries them away for a time. The shout of the surrounding party often makes him drop his burden; otherwise, he conveys them to his fire-place in the bush, where, close to the fire, he deposes his load. The person carried off tries to cry out, but cannot, feeling almost choked; at daylight Koín disappears, and the black finds himself conveyed safely to his own fire-side.

Kóporóvón, the name of another imaginary being, whose trill in the bush frequently alarms the blacks in the night. When he overtakes a native, he commands him to exchange cudgels, giving his own which is extremely large, and desiring the black to take a first blow at his head, which he holds down for that purpose; after this he smites and kills the person with one blow, skewers him with the cudgel, carries him off, roasts, and then eats him.

* The m, throughout, stands for meaning.
† This is a common mode of duelling among the blacks.—En.
IS Dl K
roast their bait and fish, and so occasion death. are made of one sheet of bark, taken a
softened tlre
power, it is said and beliered, they destroy their ill-fated remain in the flesh of the doctors, without any inconvenience each thigh of the three been broken off is one and a quarter inch thick.
more severe than that of is obtained by the k a r
black
fur of the opossum, the contents proved to be a quartz-like that crumble off, as a preventive of sickness. It scratches glass, and does not effervesce he had unrolled many yards of woollen cord, made from the substance of the size of a pigeon's egg. He allowed me to
un-rolled
P 6 r o b u g, the name of a mystic ring, in which certain ceremo-
nies of initiation are performed; from pór, 'to drop down, to be born.'
P untimai, m., a messenger, an ambassador. These men are generally decorated with the down of the swan or of the hawk on their heads, when on an embassy. They arrange the time, place, and manner of preparations for a battle or for the punishing of a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance (cf. n u g γ un). When they travel at night, a fire-stick is always carried by them as a protection against the powers of darkness, the evil spirits, of which they are in continual dread.
P uttikan, another imaginary being, like a horse, having a large mane and a tall shape like a cutlass; whenever he meets the blacks, they go towards him and draw up their lips to show that the tooth is knocked out*; then he will not injure them; but should the tooth be still there, he runs after them, and kills and eats them. He does not walk, but bounds like a kangaroo, and the noise of his leaps on the ground is as the report of a gun; he calls out as he advances, 'P irr o ló g, P irr o ló g.'
T ilm ú n, m., a small bird of the size of a thrush. It is supposed by the women to be the first maker of women; or to be a woman transformed after death into the bird; it runs up trees like a woodpecker. These birds are held in veneration by the women only. The bat, k o l u γ k o l u γ, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.
Tippakalin, Mailkun, and Bimpóin, are names of the wife of K o i n, g.v. She is a much more terrible being than her husband; him the blacks do not dread, because he does not kill them; but this female being not only carries off the natives in a large bag-net and drags them beneath the earth, but she spears the children through the temples; she thus kill them, and no one ever sees again those whom she obtains.
Turrama, m., an instrument of war, called by Europeans a 'boomerang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming

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THE VOCABULARY.

Nuγ-gún, m., a song. There are poets among the tribes, who compose songs; these are sung and danced to by their own tribe in the first place, after which other tribes learn the song and dance; and so the thing itinerates from tribe to tribe throughout the country, until, from change of dialect, the very words are not understood correctly by distant blacks.

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*N. This is a proof that the black man has been duly initiated at the ceremonies of the Bora. See s.v. Yarro.—En.
a curve in its orbit from and to the thrower; to effect this, it is
thrown against the wind; but in war it is thrown against the
ground; it then rebounds apparently with double violence, and
strikes some distant object, and wounds severely with its
sharpened extremities.

Yárro, an egg. But, used in a mystic sense, to the initiated
ones it means ‘fire or water.’ And by the use of this term in
asking for either element, the fraternity can discover them-
seves to each other. The men, after the tooth is knocked out
in the Borarite, call women kúnnákárá, and themselves
yírabāi; previous to which the men are styled, kóromūn.
The ceremony of initiation takes place every three or four years
as young lads arrive at the age of puberty; mystic rings are
made in the woods, and numerous ceremonies are gone through
before the operation of displacing a tooth from the upper
jaw; this is effected by three steady blows with a stout piece
of hardwood, in shape like a punch, from the hand of the
karákāl; after that, the youth may seize a woman; he becomes
a member of the tribe and engages in their fights.

Yulūg, the name of the ring in which the tooth is knocked
out. The trees are marked near the ring with rude repre-
sentation of locusts, serpents, and other things, on the bark;
these are chopped with an axe; and copies of the nests of various
quadrupeds are formed on the ground near the spot.
The celebrants dance for several days every morning and
evening, continuing the whole of the night; no women are
allowed to join in the ceremony.

(2) GEOGRAPHICAL NAMES.

Awaba, Lake Macquarie; the word means ‘a plain surface.’
Bívogkula, the place of red ti-trees; from bívo, ‘red ti-tree.’
Boikónamba, a place of fersis; from boiko, ‘fern.’
Boun, the site of Wallis’s Plains; from a bird of that name.
Búlba, an island; any place surrounded with water.
Bulárna, any mountain; from bulka, ‘the back’ of a man
or a beast.
Buttaba, the name of a hill on the margin of the Lake.
Garawántara, any plain, a flat.
Goloyáuwa, a point of land on the south side of the Lake.
Górroínba, the female-emu place; from góroin, ‘the
female emu;’ ‘the male emu’ is kógkóroğ, from his cry.
Gurránba, a place of brambles; from gurrán, an inferior
sort of ‘bramble.’
Kárákunba, a place of ‘sea-weeds.’
Kárákunba, a place of ‘swamp-oaks,’ which is a species of pine.
Kéel-kéelba, a place of ‘grass-tree.’

Kintirrabin, the name of a small extinct volcano on the
sea-coast near Red Head, north-east of Lake Macquarie.
Kóikalîgbâ, a place of brambles; from kóikalîg, a sort
of ‘bramble,’ bearing a berry like a raspberry.
Kólyog, the site of any native camp.
Kona-konaba, the name of the place where the stone called
kona-kona is found. There are veins in the stone, which
contain a yellow substance used for paint in warlike expedi-
tions. It is the name of a large mountain, at the northern
extremity of Lake Macquarie.

Kopurraba, the name of the place from which the blacks
obtain the kopurrá, a yellowish earth, which they wet,
mould up into balls, and then burn in a strong fire; the fire
makes it change into a brilliant red, something like red ochre;
the men and women paint themselves with it, after mixing it
with the kidney fat of the kangaroo; this paint they use
always at their dances.

Kurrá-kurrán, the name of a place in which there is almost
a forest of petrifactions of wood, of various sizes, extremely
well defined. It is in a bay at the north-western extremity
of Lake Macquarie. The tradition of the aborigines is, that former-
ly it was one large rock which fell from the heavens and
killed a number of blacks who were assembled there; they
had gathered themselves together in that spot by command
of an immense iguana, which came down from heaven for that
purpose; the iguana was angry at their having killed lice
by roasting them in the fire; those who had killed the vermin
by cracking them, had been previously speared to death by
him with a long reed from heaven! At that remote period, the
moon was a man named Pónotobug; and hence the moon is
called ke to the present day; but the sun, being formerly a
woman, retains the feminine pronoun she. When the iguana
saw all the men were killed by the fall of the stone, he ascended
up into heaven, where he is supposed to be now.

Kutatai, the site of Sydney Light-house; any peninsula.

Mulubinba, the name of the site of Newcastle, from an
indigenous ‘fern’ named mulubin.

Mulūg-bula, the name of two upright rocks about nine feet
high, springing up from the side of a bluff head on the margin
of the Lake. The blacks affirm, from tradition, that they are
two women who were transformed into rocks, in consequence
of their being beaten to death by a black man. Beneath the
mountain on which the two pillars stand, a seam of common coal
is seen, many feet thick, from which Reid obtained a cargo of
coals when he mistook the entrance of this lake for Newcastle.
A portion of a wharf built by him still exists at this place,
which is still called Reid’s Mistake; [i.e., in 1834].

The Vocabulary.
Puntėi, a M M 62 Tirabab, P Tulkiriba, T N W V u body, in token of mourning.

the substance for some a yellow dusty substance is collected, and as a paint for their bodies, called coal, and both jut into the sea fathoms of water. The government mineral surveyor found, from n i Lalie, thickness, and the coal of excellent quality; [i.e., in 1834].

Nikkīnba, a place of coals, from nikkin, 'coal.' The whole Lake, twenty-one miles long by eight broad, abounds with coal. Niritiba, the name of the island at the entrance of the lake; from niriti, the 'mutton bird,' which abounds there.

Pitoa, a place of pipe clay; from pito, 'pipe clay,' which is used at a death by the deceased's relatives to paint their whole body, in token of mourning.

Puntei, a 'narrow' place; the name of any narrow point of land.
Purribāgba, the 'ants-nest place'; from within these nests a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called purribāg. The ants gather the substance for some unknown purpose.

Tirabēenba, a tooth-like point of land; from tirā, 'a tooth.'

Tulka ba, the soft ti-tree place; from tulka, 'ti-tree.'

Tulkiriba, a place of brambles; from tulkiri, 'a bramble.'

Tumpōba, a clayey place; from tumpōa, 'clay.'

Wāra wālūg, the name of a high mountain to the west of Lake Macquarie. This has been partly cleared of timber, by order of the Surveyor-General; as a land-mark it is seen from a and is as a land-mark it is seen from a and is

Wauwarán, the name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains westerly; said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called wau wai; it frequents the contiguous swamp and kills the aborigines! There is another resort for these fish near an island in Lake Macquarie named boroyirōg, from the cliffs of which if stones be thrown down into the sea beneath, the ti-tree bark floats up, and then the monster is seen gradually arising from the deep; if any natives are at hand, he overturns their canoe, swallows the crew alive, and then the entire canoe, after which he descends to his resort in the depths below!

Yirānnalai, the name of a place near Newcastle on the sea beach, beneath a high cliff; it is said that if any persons speak there, the stones fall down from the high arched rocks above; for the crumbling state of these is such that the concussions of air from the voice cause the pieces of the loose rock to come down; this once occurred to myself when I was in company with some blacks here.

THE VOCABULARY.

(3) COMMON Nouns.

B.

Baibai, m., * an axe.

Bajāg-bajāg, m., a butterfly.

Bato, m., water; cf. įapo.

Berabukkān, m., sperm whale; the natives do not eat this; cf. torōg-gum.

Biggi, m., an elder brother.

Bumunkin, m., a father.

Birraba, m., a small shell fish.

Byūgū, m., 'father,' addressive.

Byūgūba, m., a father.

Boālūg, m., mangrove seed.

Boaarrig, m., misty rain.

Boa, m., the cat-fish.

Boawāl, m., the curlew.

Bugkinī, m., vermin, as fleas.

Bukkī, m., the bark of a tree; the skin of animals.

Bulbug, m., a small species of kangaroo.

Bōnikūn, m., a red sea-slug which adheres to the rocks, and is known to Europeans as 'kunjewai.'

Būrūg, m., hair on the head.

Wurun, m., hair on the body.

Kītuw, m., the short hair of animals.

Yirriği, m., the fur of the opossum tribe.

Buttikūg, m., any beast.

G.

Gāpāl, m., a cone-bine.

Gāpōi, giyūwa, gātōg, kullīg, m., names for fresh water; cf. kokoin, bato, and zarro.

Garawān, m., a plain flat place.

Garō-garōg, m., a rough place.

Garō-greēn, m., an old woman.

Garō-mbāi, m., an old man.

Gawō, m., a sea-gull.

*The m. throughout, stands for meaning; it is inserted merely to divide the native word from its significance.—En.
Koun, m., pain.
Kóyka, m., a reed.
Kóykorog, m., an emu; from the noise it makes.
Koivon, m., rain.
Koiyog, m., a native camp.
Koiyug, m., fire.
Kokabai, m., a wild yam.
Kokei; wimbri; winuug; m., native vessels made of the bark of trees, and used as baskets or bowls.
Kokera, m., a native hut.
Kokoin, m., water; cf., gapoi
Kokug, m., frogs; are so called from the noise they make.
Kómirrá, m., a shadow.
Kounig; kintarig; m., dung.
Koun-gai; gail; m., a fool.
Korei, m., a shield.
Koropun, m., fog, mist, haze.
Korowatáag, m., a cuttle fish; lit., wave-tongue.
Korro, m., the wind-pipe.
Kotara, m., a club, a waddy.
Kotumág, m., the land tortoise.
Kula; m., trees, wood, timber.
Kullára, m., a fish-spear.
Kullearig, m., the throat.
Kullig, m., a shell.
Kullíggiella, m., a knife.
Kullo, m., the cheeks.
Kumah, m., blood.
Kumbá, m., to-morrow.
Kumbal, m., a younger brother.
Kunbul, m., the black swan.
Kuri, m., man, mankind.
Kurratág; murrin; m., the body.
Kurrabun, m., a murderer.
Kurraka, m., the mouth.
Kurrakog, m., the eldest male.
Taioi, m., the youngest male.
Kurra-koiyog, m., a shark.
Kurrugkun; muttaura; m., the snaepper.
Kuttal, m., the smoke of a fire; tobacco; cf., poito.
Koun, m., the mangrove bush.

M.

Makoro, m., the general name for fish.
Malama, pieíg-gun, pinkun, and wöttöl, m., lighting.
Marai, m., the soul, the spirit; 'the same as the wind, we cannot see him,' was the definition given by a black.
Meini, m., sand-flies.
Minmai, m., the gigantic lily.
Mirona, m., a savour.
Moani, m., the kangaroo.
Mokoi, m., mud oysters.
Molakán, m., the season of the wane of the moon.
Moto, m., a black-snake.
Múla, m., a boil.
Mulo, m., thunder.
Múmya, m., a corpse, a ghost.
Múnbônkán, m., the rock oyster.
Munni, m., sickness.
Murabán, m., blossom, flowers.
Murrakín, m., young maidens.
Murrin, m., the body.
Murri-nauwai, m., a ship, boat.

N.

Nukug, m., a woman, women.
Nulka; anulka; m., iron; this is a kind of iron-stone, which abounds on the sea coast. There is a vein of iron ore running over coal at the sea entrance of Lake Macquarie.

P.

Paibára, m., the large ti-tree.
Pillapai, m., a valley or hollow.
Pimpi, m., ashes.
Pippita, m., a small hawk; so called from its cry.

Pirama and woomarañán, m., a wild duck and drake.

Pirrā, m., a chief or king.

Pirrita, m., an oyster which grows on the mangrove tree.
Pitíog; talowat; m., two kinds of roots of the arum species; the taro of Tahiti.
Poito, m., the smoke of a fire.
Pono, m., dust.
Poribai, m., a husband.
Porinkunai, m., a wife.
Porowi, m., an eagle.
Porun, m., a dream or vision.
Porun-witilliko, m., to dream.
Pukko, m., a stone axe.
Pulli, m., salt.
Pulli, m., voice, language.
Pun, m., sea sand.
Punbug, m., sea-slug, blubber.
Punmul, m., the sun.
Erái, m., earth, land, the world.
Purow, m., a mist.
Purramai, m., a cockle.
Purrumáibán, m., an animal like a ferret, but amphibious; it lives on cockles.
Purrimunkán, m., a sea-salmon.

T.

Taiol, m., the youngest male.
Tembi ribben, m., a death adder.
The aborigines, when bitten, usually suck the wound, as a remedy.
Tibbon, m., a bird.
Tibún, m., a bone.
Tiko, m., a bitch.
Tirál, m., a bough of a tree.
Tirriki, m., the flame of fire; the colour red.

W.

Warai, m., the spear for battle, or for hunting.
Motig, m., the spear for fish.
Waiyòg, m., a sort of yam.
Wáku, m., a crow; from its cry, wak-wak-wak.
Wärkäi, m., a dog; the specimen.
Wärkäi and waiy, m., the male and female tame dog.
Yuki and mirri, m., the male and female native dog.
Murroñgái, m., a wild dog species.
Waroi, m., the hornet.
Waropara, m., the honeysuckle.
Willbi, m., a bowl; generally made from the knot of a tree.
Wippu or wibbi, m., the wind.
Warripa, m., the large eagle-hawk, which devours young kangaroos, lambs, &c.
Woiyo, m., grass.
Wombal, m., the sea-beach.
Wumara, m., the instrument used as a lever for throwing the spear; cf. gorro.
Wonnai, m., a child, children.
Woropil, m., a blanket, clothes.
Worowai, m., a battle, a fight.
Worowin, m., a kangaroo-skin cloak.
Wattawan, m., the sea-beach.
Wipple, lit., the spear used as a lever for throwing the hawk, which devours young opossum.

Boy, m., the little finger.
Tirri; tirreil; m., the nails of the fingers and toes.
Wara, m., the palm of the hand; cf. warapal, m., level, plain.
Tug ka'k keri, m., the right hand.
Wuntokeri, m., the left hand.
Bulka, m., the back; either of the hand or of the body.
Paiyil, m., the breasts.

Wugurrabula, m., ye two lads.
Wunai, m., summer.
Wurunkan, m., flies.

Yapug, m., a path, a broad way.
Yarea, m., the evening.
Yareil and yarit, m., the clouds.
Yillen, m., bait.
Yinul, m., a son.
Yinalkun, m., a daughter.
Yirra, m., a wooden sword.
Yirrig, m., a quill, a pen.
Yulo, m., a footstep, a track.
Yunug, m., a turtle.
Yurin, m., a bream-fish.

Kullo, m., the cheeks.
Tumbiri; willig; m., the lips.
Kurraka, m., the mouth.
Gunturra; tirra; m., the teeth.
Tallag, m., the tongue.
Wattan, m., the chin.
Yarrei, m., the beard.
Untag, m., the lower jaw.
Kulleug, m., the neck; it is also called 'wuroka.'
Kulleigar, m., the throat.
Koro, m., the windpipe.

Kurrabag, m., the body.
Murrin, m., the body.
Mumurakun, m., the collar-bone.
Milka-milka, bone.

The Hands and Feet.
Mattara, m., the hand.
Tunkambene, m., the thumb; lit., the mother or dam.
Numba, m., the first finger.
Purrokulkun, m., the second.
Kotan, m., the third.

Garakonbi, m., the little finger.
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The page contains a list of words, many of which are presented with definitions. Here is a structured and translated version of the content:

**AN AUSTRALIAN LANGUAGE.**

Blunmulliko, nz., to rob, to take by violence, to snatch.
Bur- bug-gulliko, nz., to cause to be light or well, to cure.
Burkulliko, nz., to be light as a bird, to fly; to be convalescent.
Burbug-gulliko, nz., to cause to be loose, to set at liberty.

**THE VOCABULARY.**

Blunmulliko, nz., to rob, to take by violence, to snatch.
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Burbug-gulliko, nz., to cause to be loose, to set at liberty.

G
Gakilliko, nz., to see, to look, to observe with the eye.
Gakombilliko, nz., to deceive, to cheat.
Gakontibunbilliko, nz., to disregard, not to mind.
Gakoyelliko, nz., to lie, to tell a falsehood.
Garabo, nz., to be loose, to set at liberty.
Garolrinbilliko, nz., to see, to look, but not to notice.
Gari-gari, nz., to be short.
Garbug-gulliko, nz., to fly; to be convalescent.
Garo, nz., to be able, powerful, strong, powerful; to conquer.
Garolrinbilliko, nz., to see, to look, but not to notice.
Garrok5n, nz., to stand up, to rise.
Garokin billiko, nz., to stand up, to rise.
Gimilliko, nz., to know by the eye, as a person or place.
Giratimulliko, nz., to feed, to give food.
Girulliko, nz., to tie.
Goi, nz., to be short.
Goi, nz., to be complete or finished.
Gukilliko, nz., to give, to present.
Gumagulliko, nz., to offer.
Gupaiyiko, nz., to give back, to pay, to return in exchange.
Guraki, nz., to be wise, skillful.
Guratkorien, nz., not to hear.
Guramaq, nz., to be initiated.
Gurrmaigulliko, nz., to hear, but not to obey.
Gurrara, nz., to pity.
Gurratulliko, nz., for remembrance to pass away, to forget any place, or road; cf. wogumulliko.
Gurayelliko, nz., to hearken, to be obedient, to believe.
Gurrulliko, nz., to hear, to obey, to understand with the ear.
Gurumboburrilliko, nz., to let fall tears, to weep, to shed tears.

K
Ka-amulliko, nz., to cause to be assembled together, to assemble.
Kaipulliko, nz., to call out, to cry aloud.
Kaiyu, nz., to be able, powerful, mighty.
Kakill-ban-kora, nz., do not be.
Kakilliko, nz., to be, to exist in any state.
Kaki-yikora, nz., be not.
Kapirri, nz., to be hungry.
Kapulliko, nz., to do; without the idea of effect upon any object.
Karabulliko, nz., to spill.
Karakai, nz., to be active, to be quick, to hasten.
Karakal-unulliko, nz., to cure, to make well; a compound of 'karakal,' a doctor, and 'ulliko,' to do, to make.
Karal, nz., to be hot, to perspire from the heat of the sun.
Kauval, nz., to be large, great.
Kekal, nz., to be sweet, pleasant, nice, delightful.
Kia-kia, nz., to be courageous, strong, powerful; to conquer.
Kilbug-gulliko, nz., to compel to snap.
Kilburulliko, nz., to snap at by means of something, as a hook is snapped at by a fish.
Kilkulliko, nz., to snap asunder, as a cord of itself.
Kilibinbin, nz., to shine, to be bright; to be glorious.
Kimulliko, nz., to wring, to squeeze as a sponge, to milk.
Kimulliko, nz., to broil meat on coals of fire.
Kintai, nz., to be afraid.
Kintai, nz., to laugh.
Kirabara-wirlliko, nz., to twirl the stem of grass-tree until it ignites.
Killiko, nz., to lade out water, to bail a canoe or boat.
Kiroopulliko, nz., to pour out water, to empty water.
Kirrai-kirrai, nz., to revolve, to go round.
Kirrai, nz., to be lengthy, to be long; cf. 'goitig,' nz., to be short in length.
Kirin, nz., to pam.
Kitteliko, nz., to chew.
Kiururig, nz., to be wet.
Ko, nz., to be, to come into existence.
Kassilliko, nz., to rebuke, to scold.
Koimulliko, nz., to quarrel.
Koimomulliko, nz., to cough.
Koipulliko, nz., to smell.
Koittaka, nz., to stink.
Koiybulliko, nz., to burn with fire.
Kolyun, nz., to be ashamed.
Kolayelliko, nz., to keep secret, not to tell, not to disclose.
Koli, nz., to sound, as the wind or sea in a storm.
Kolbuntilliko, nz., to chop with an axe or scythe, to mow.
Kollabilliko, nz., to fish with a line. The line is held in the hand.
Kollamulliko, nz., to make secret, to conceal anything told.
Korin, nz., to be handsome, pretty.
Kontinulliko, nz., to wear as a dress.
Koravalliko, nz., to watch, to stay by a thing.
Korien, nz., not to be; the negative form of 'ko.'
Korokai, nz., to be worn out, threadbare.
Korok6n, nz., to roar, as the wind or sea; cf. k6bi.
Korun, nz., to be silent, to be quiet.
Korupeyelliko, nz., to remain silent.
Kotabunbinla, nz., to permit to think, to reumber.
Kotelliko, nz., to think.
Kottan, nz., to be wet and chilly, from rain.
Kugun, nz., to be muddy.
Kulbilliko, nz., to lean, to recline.
Kulbun-kulbun, nz., to be very handsome, elegant.
Kulvin, nz., to be stiff, clay-cold, as a corpse.
Kumbarayelliko, nz., to be troublesome, to give one a headache by noise.
Kumbaro, nz., to be giddy, to have a headache from dizziness.
Kumbun, nz., to be rotten, as a skin or cloth.
Kumbuntilliko, nz., to cut with a knife.
Kunnal, nz., to be burned.
Kurkulliko, nz., to spring up, to jump, to leap.
Kur-kur, nz., to be cold.
Kurmin, *m.*, to be rotten, as wood; *cf.*, kumbun.
Kurri, *m.*, to be slow.
Kurri-kopili, *m.*, to spit.
Kurri, *m.*, to be disabled, to be wounded.
Kurrilliko, *m.*, to carry.
Kuttawaiko, *m.*, to be satisfied with food, satiated, drunk.

M.
Ma, *m.*, to challenge, to dare; to command to do.
Mankilliko, *m.*, to take, to accept, to take hold of.
Mamumbilliko, *m.*, to cause to take, to let take, to let have.
Marrikojilliko, *m.*, to proclaim, to make known.
Matelliko, *m.*, to be glutinous.
Meapulliko, *m.*, to plant.
Mimulliko, *m.*, to detain, to compel to wait.
Minki, *m.*, to sorrow, to sympathize.
Mukilliko, *m.*, to remain, to dwell.
Mironulliko, *m.*, to keep.
Mirla, *m.*, to be without, to be poor, miserable; a desert place.
Mirilliko, *m.*, to sharpen into a point, as a spear.
Miriinupulliko, *m.*, to cause to be sharp.
Mitti, *m.*, to be small.
Mitilliko, *m.*, to wait, to stay, to remain.
Mitug, *m.*, to be cut, wounded, sore.
Moriilliko, *m.*, to wind up as a string.
Morun, *m.*, to be alive.
Moroun, *m.*, to be tame, quiet, docile, patient.
Motilliko, *m.*, to pound with a stone, like pestle and mortar.

Mulamulliko, *m.*, to vomit.
Mimbilliko, *m.*, to borrow, to lend.
Munn, *m.*, to be sick, ill, or to be diseased.
Muntilliko, *m.*, to be benighted, to be overtaken with darkness.
Mupai, *m.*, to fast; to keep the mouth closed; to be silent, dumb.
Mupaikajilliko, *m.*, to remain silent, to continue dumb.
Murrilliko, *m.*, to run.
Murraraq, *m.*, to be good, excellent, valuable.

N.
Neilpaileyilliko, *m.*, to shout; the noise of war or play.
Ngilliko, *m.*, to play, to sport.
Nilin-nilin, *m.*, to be smashed into pieces.
Nimulliko, *m.*, to pinch.
Nimilliko, *m.*, to seize, to snatch.
Niwhara, *m.*, to be angry, displeased.
Ng-gurrwollilliko, *m.*, to meet.
Nga-kiliko, *m.*, to be successful, fortunate; to obtain.
Numulliko, *m.*, to press, to force down.
Numulliko, *m.*, to touch with the hand.
Nuwpulliko, *m.*, to try, to learn, to attempt.
Nuulliko, *m.*, to throw the ‘boomerang.’

P.
Paikulliko, *m.*, to act of its own power, to act of itself.
Paikulliko, *m.*, to show one’s self spontaneously.
Paipilliko, *m.*, to appear, to become visible.
Paipilliko, *m.*, to act; excluding the idea of cause.
Paljal, *m.*, to vibrate, to swing, as in a swing.
Papai, *m.*, to be close at hand.
Peakulliko, *m.*, to fetch water.
Pillatoro, *m.*, to set; as the sun, moon, and stars.
Pillobuntilliko, *m.*, to be sunk, wrecked.
Pillokulliko, *m.*, to sink.
Pirkilliko, *m.*, to burst as a bladder, of itself.
Pinilliko, *m.*, to dig.
Pintakilliko, *m.*, to float.
Watpulliko, *m.*, to swim.
Pintilliko, *m.*, to knock down, as with an axe; to shock, as with electricity.
Pipabunmilliko, *m.*, to permit to strike, to let strike.
Pepilliko, *m.*, to strike, straddle.
Pira, *m.*, to be tired.
Pirri-mulliko, *m.*, to urge.
Pirriko, *m.*, to be deep.
Pirriral, *m.*, to be hard, strong; *cf.* kumbun, *m.*, to be soft.
Pirn-kakilliko, *m.*, to be glad, to be pleased.
Pit-kakilliko, *m.*, to be glad, to be pleased, to be happy.
Pit-mulliko, *m.*, to cause joy, to make happy.
Pitabunmilliko, *m.*, to permit to drink, to let drink.
Pittalliko, *m.*, to drink.
Pittamulliko, *m.*, to make to drink, to cause to drink.
Poabug-gulliko, *m.*, to compel to grow.
Poai-buntilliko, *m.*, to cause to grow.
Poai-kulliko, *m.*, to grow up of itself.
Poiesakulliko, *m.*, to be suspended, to hang on; to infect.
Poijelliko, *m.*, to beg, to treat.
Ponkog, *m.*, to be short.
Porug-gulliko, *m.*, to compel to drop.
Porurrilliko, *m.*, to cause to drop by means of something.
Poroi, *m.*, to be tall.
Por-kakilliko, *m.*, to be dropped, to be born.
Porobulliko, *m.*, to smooth.
Porogkali, *m.*, to be globular, to be round.
Porrul, *m.*, to be heavy; to be slow.
Porusivililliko, *m.*, to dream a dream.
Potobuntilliko, *m.*, to cause a hole, to bleed a person.
Potoburilliko, *m.*, to burst a hole with something.
Potopaiyamun-wal, *m.*, will burst.
Pullantara, *m.*, to shine, as with ointment.
Palug-kulliko, *m.*, to enter, to go or come into.
Pulul-pulul, *m.*, to shake with cold, to tremble.
Punta, *m.*, to be mistaken in anything.
Puntumulliko, *m.*, to cause to fall, to throw down.
Purkulliko, *m.*, to fly.
Puromanulliko, *m.*, to lift up.
Puto, *m.*, to be black.
Puttilliko, *m.*, to bite.

T.
Ta-kiliko, *m.*, to eat.
Taleamulliko, *m.*, to catch anything thrown.
Talig-kakilliko, *m.*, to be across.
Ta-mamulliko, *m.*, to permit to eat, to let eat.
Tanin, *m.*, to approach.
Taroo-kamulliko, *m.*, to cause to mix, to mingle.
Tetti, *m.*, to be dead.
Tetti-ba-bunbilliko, m., to permit to die, to let die.
Tetti-ba-bun-burrilliko, m., to permit to be put to death by some means.
Tetti-buŋ-gulliko, m., to compel to be dead, to kill, to murder.
Tetti-bulliko, m., to die, to be in the act of dying.
Tetti-bünkulliko, m., to smite dead, to strike dead.
Tetti-burrilliko, m., to cause to die by some means, as poison.
Tetti-kakilliko, m., to be dead, to strike dead.
Tetter-burrilliko, m., to break.
Tiller-bullilliko, m., to preserve, to keep, to take care of.
Tukkara, m., to be cold.
Tullbulliko, m., to run fast, to escape.
Tullamulliko, m., to hold by the hands.
Tulla-tulal, m., to be in a rage.
Tuloin, m., to be narrow.
Tulutulliko, m., to kick.
Tünbilliko, m., to exchange.
Tünbamabunbilliko, m., to permit to string together.
Tünbamulliko, m., to string together.
Turabunbilliko, m., to permit to pierce.
Turaknijellyiko, m., to convince.
Turinwillyikiko, m., to swear the truth, to adjure to speak the truth.
Turōl, m., to be in a state of healing, to be well; as a cut or wound.
Turōnpiri, m., to suffer hunger.
Turral, m., to split.
Turral-buŋ-gulliko, m., to cause to split, to make to split.
Turramulliko, m., to throw a stone.
Turruŋ, m., to be close together.
Turukónbilliko, m., to punish.
Turukiulliko, m., to grow up, to shoot up.
Tūrulliko, m., to pierce, prick, stab, sting, lance, spear.
Tútōg, m., to be stunned, insensible, apparently dead.

Túg-gunbilliko, m., to show.
Túg-kamulliko, m., to find; lit., to make to appear.
Túgkilliko, m., to cry, to bewail.
Tuirkulliko, m., to drag along, to draw.
Tukin-umulliko, m., to cause to appear.

U.
Umulliko, m., to do, to make, to create.
Umulliko, m., to make afraid, to affright, to startle.
Utelliko, m., to dance.
Upulliko, m., to do with, to use, to work with.
Uwollilo, m., to come or go; to walk, to pass, &c.

W.
Waiplilloko, m., to wrestle.
Waiplilloko, m., to hunt.
Wāta, m., to depart, to be away.
Wamulliko, m., to bark a tree, to skin.
Wamunbilliko, m., to permit to go, to let go away.
Warakariŋ, m., to be full, to be sated.
Warekulliko, m., to put away, r to cast away; to forgive.
Warin-warin, m., to be crooked.
Wari-wari-kulliko, m., to stew, to scatter about, to sow seed.
Waran, m., to be flat or level, to be plain.
Waruwai, m., to battle, to engage in fighting.
Watpullico, m., to swim, to stretch the hands to swim.
Wattawaulliko, m., to tread, to stamp with the foot or feet.
Wauwunbilliko, m., to permit to float, to let float.
Wauwilliko, m., to float; as a cork or feather.
Weilkorilliko, m., to flog, whip, scourge.
Weir-weir, m., to be lame.
Willuŋ, willuntin, m., to be behind, to come after, to be last.

Willuŋbo, willuŋ, m., to return.
Winelliko, m., to burn with fire, to sear.
Wirakabilliko, m., to heat, to become hot.
Wirakakilliko, m., to be hot.
Wirigbilliko, m., to close up, to shut a door.
Wirilliko, m., to wind up, as a ball of string.
Wirrobulliko, m., to follow after.
Witelliko, m., to smoke a pipe.
Wittilliko, nz., to sing.
Wittimulliko, m., to fall, to be thrown down.
Wiyelliko, m., to speak, to say, to tell, to command, to ask.
Wiyabunbilliko, m., to permit to speak, to let speak.
Wiya-lei-illiko, m., to talk and walk.
Wiyayelliko, m., to speak in reply, to answer.
Wiyayumulliko, m., to accuse.
Wiyca, m., to say again, to repeat.
Woatelliko, m., to lick.
Wogkal, m., to be foolish, not clever, stupid.
Wogúntilliko, m., to forget any thing told; of, gurrawatiliko.
Woro-woro, m., to swell.
Wotara, m., to be shallow.
Wünkilikiko, m., to leave.
Wümáráunbilliko, m., to permit to be left, to let be left.
Wuno, m., to stoop or bend in walking.
Wupilliko, m., to put, to place.
Wurumbarig, m., to be hairy; as an animal.
Wuttilliko, m., to cover, to put on clothes.

NOTE.-Other verbs also take this form whenever the act is conjoined with walking; as, ta-tei-illiko, 'to eat and walk.'
Y.

Yarakaik, m., to be bad, evil.
Yaraluliko, m., to move away, as the clouds.
Yari-gulliko, m., to laugh.
Yeliwa-buq-gulliko, m., to compel to sit, to force to sit.
Yeliwa-bunbilliko, m., to permit to sit down.
Yellarolliko, m., to cross legs down on the ground; to sit, to remain, to rest.
Yemmanulliko, m., to lead; as by the hand, or as a horse by a rope.
Yirulliko, m., to tear of itself, to break.
Yirkabunbilliko, m., to permit to tear, to let tear.
Yirburririlliko, m., to tear, by means of something.
Yirburri-bun-billiko, m., to permit to tear, by means of something.
Yirbug-gulliko, m., to compel to tear.
Yirbug-ga-bunbilliko, m., to permit compulsively to tear.

Yimulliko, m., to make light, as fur is caused to lie lightly before the blacks twist it into cord; to encourage, to cheer up.
Yinbilliko, m., to kindle a fire.
Yiremba, m., to bark; as a dog.
Yitelliko, m., to nibble or bite; as a fish the bait.
Yuaipilliko, m., to cause pain, to hurt.
Yuntilliko, m., to guide, to show the way by guiding.
Yupilliko, m., to pulsate, to throb.
3. ON THE GENITIVE CASE.

Gâñ-ûmâ  noa unni yínál?  m, whose son is this?
Whom-belonging-to he this son?
Emmoumba  ta;  gâli-ko-bôon;  m, it is mine; this be-
Mine it is; this-belongs him.  longs to him.
Birabán-ûmâ,  gîkoumba  wônnaï;  m, Birabán's, his
Birâban-belonging-to, his child.

Mînari-û-ko-bunnî?  gâli-ko-bôn;  m, what does this
What-belongs this? this-belongs him. belong to?
Wonta-kâl  barâ?  England-kâl  barâ?
m, what country are they of?  they are Englishmen.
Wonta-kâlin  barâ?  England-kâlin  barâ?
m, what countrywomen are they? they are Englishwomen.

Buğ-gai-kâl;  m, to-day; lit., belonging to the present.
To-day-of.

Makoro-kô-ba  ta unni  górrôg;  m, this is the blood of a
Fish-belonging-to it is this blood.
Governor- kaï-kâl  bâg;  m, I belong to the Gover-
Governor - place-belonging-to 1.  nor's place.
Governor-ûmâ  bâg;  m, I am the Governor's, sc., man.
Governor-belonging-to.

Murrârâg-ko-ba  kûrî-ko-ba;  m, a good man's.
Good-belonging-to man-belonging-to.

4. ON THE DATIVE.

Makoro  bi  ãwúa;  gân-nûg?  give the fish; to whom?
Fish thou give; whom-for?

Piriwâl-ko?  Keawai;  girôûg  bo;  m, to the chief? no;
Chief-for?  no,  for-thyself.  for thyself.

Karaï tia  ãwúa  emmoung  takílliko;  m, give me flesh to
Flesh me give for-me for-to-eat.  eat.

Yuri-û  bi  wolla;  ãkoung-kin-ko;  m, be off; go to him.
Away thou go him-to.

Gân-kin-ko?  piriwâl-la-ko;  kokerâ-ko;
Whom-to?  chief-to;  house-to.

m, to whom? to the chief; to the house.

Wontari-û  untari-û;  untori-û;
To-what-place?  that-place;  that-place.
m, to what place? to that place; to that place there.

Mulubímba-ka-ko;  England-ka-ko;  m, to Newcastle; to
To Newcastle;  England to.

5. ON THE ACCUSATIVE.

Gânto  bôn  bûnkulla  tetti  kulwun?  m, who smote him
Who him smote dead stiff.

Gân-nûg?  Birabannûg;  m, whom?  Biraban.
Whom?  Biraban.

ILLUSTRATIVE SENTENCES.

Gatoa bôn  turâ;  turâ  bôn  bâg;  m, it is I who speared
I him speared; speared him I.  speared him.
Kaibou  bounnour;  gân-nûg?  m, call her; which?
Call her; which?

Unnôy-ôg  unnoanuug  nun-ôg;  m, that woman there.
That woman.  there.

Mânki  yikora  unnoanuug;  m, do not take that.
Take not that.

Mâra  bi  unnoanuug;  m, take that; take it.
Take thou that.

Mâra bi  untikâl,  untokâl,  m, take some of this, of that.
Take thou hereof, thereof.

Makoro  tia  ãwúa;  gân-nûn  bảnûg;  m, give me a fish; I
Fish me give.  give-will I-thee will give thee.

Puntimân  tia  barân;  m, I am thrown down.
Throwes me down.

Makoro  bi  turulla  warai-to;  m, spear the fish with the
Fish thou pierce spear-with.  spear.

Tibbin  bi  bûwâ  musketto;  m, shoot the bird with the
Bird thou smite musket-with.  musket.

Wiyêlla  bôn;  wiyêlla  bin-ôg;  m, tell him; you tell him.
Tell him; tell thou-him.

Bûnkulla  tia;  wonné?;  m, I am struck; where?
Smote me; where?

Wâllû  tia  noa  wiréâ;  m, he hit me on the head.
Hit me he struck.

Mînari-û  bo  bali  wiyêlla?  m, what shall you and I say?
What self thou-I say.

Gânto  bounnour  turânûn?  m, who will spear her?
Who her pierce-will.

Gânto  unnoanuug  umânûn?  m, who will make it?
Who that-there make-will?

6. ON THE VOCATIVE.

Ela!  kaaï,  tanân  untî-ko;  m, I say, come hither.
Hallo! come, approach this-place-for.

Wau!  kaaï,  kaaï,  karakai;  m, I say, come, make haste.
Hallo! come, come, be quick.

Bouâkalinun-wal  bâg  waita  biyug  biayûg  bai-tako
Arise-self-will I depart Father-to
emmoung-ka-ta-ko,  gatun  wiyâ-ñun-wal,  Biyâûg,
my-to and say-will, Father,

yarakai  bâg  umâ  mikân  ta  morokoka  gatun
evil I made, presence-at heaven-at and
ôg-kin;

m, I will arise and go to my father, and will say unto him, Father
I have sinned against heaven, and before thee.

S. Luke 15:17
7. ON THE ABLATIVE.

Koa killan bana; gan-kai? gan-kai-kán; Quarrelling—now they; whom-from? whom-from-being?
m., they are now quarrelling; about whom?
Boun noun kái; Taipamearin; m., about her; about T.—
Her-from, Taipamear-from.

Minarií-tin? minariit-tin-kán; m., about what? don't
Makorrin gatun kúri-tin; m., about the fish and the men.
Fish-from and men-from.
Gán-kin-birú unul puntimai? m., from whom came
Whom-from this messenger? this messenger?
Jehovaka- birú Piriwill-la-birú, m., from Jehovah the
Jehovah-from King-from.

Wonta-ka-birú noa? m., from what place did he come?
What-place-from he?
Wokka-ka-birú morokka-birú; m., from heaven above.
Up-from heaven-from.
Sydney-ka-birú; Mulu-binba-ka-birú; m., from Sydney;
Sydney-from; Newcastle-from; from Newcastle.

Minarií-birú unnoa umá? m., what is that made of?
What-from that made?
Kúla-birú; brass-birú; m., of wood; of brass.
Wood-from; brass-from.
Copper-birú gárabu-ga brass; m., brass is made
Copper-from converted brass. of copper.
Yurií bewan emphug-kin-birú; m., go away from me.
Away thou move me-from.

Yellowwella bi emphug-katoa; m., sit with me.
Sit thou me-with.

Gán-katoa boun ton? Tibbin- katoa ba;
Whom-with she? Tibbin-with.
m., with whom is she? with Tibbin.

Minari- gko a noa umá? m., how did he go?
What-by he go?
Murrin- watoa; purrai-koa; m., on board a ship; by land.
Large-cause-by; land-by.
Wonta-kálloa? kóru-ko a; m., which way? through the
What-place-by? bush-by.

Kokeróa bag umá; m., I came by the house.
House-by I came.
Wonnaug ke wurubil? Biraban-kin-ba;
Where-at be skin-clawk? Biraban-at
m., where is the blanket? at Biraban's.

Wonnaug ko noa? Sydney-ka-ba noa;
Where-at be he? Sydney-at he.
m., where is he? he is at Sydney.

Wonta-wonta-ka-ba kónera? m., whereabouts is the house?
Where-where-at house?

8. ON THE ARTICLE.

Minnán kúri tanán- ba? m., how many men are now coming?
What men approach?
Waká- bo ta noa tanán- ba; m., one man only is coming.
One-self it is he approaches.
Buloaraboa ta bula tanán uwa; m., only the two came.
Two-self it is two approach came.
Kólbinaboa ta bana nukug; m., only a few women.
Few-self it is they women.

Tibbin- noa tatán; m., the bird eats.
Bird he eats.
Galin noa tibbin- to pittán; m., this is the bird which drinks.
This- he bird drinks.
Tibbin- noa unnuug; m., that is a bird.
Bird he there.

Unni- tara tibbin bi búnkulla tetti; m., these are the birds
These birds thou artest dead, you killed.

Gínkoboa ta unnoa kúri; m., thou art the man.
Thou-self it is that man.

Maiyako putti- nünt tetti koa kauwil kúri;
Snake bite-will dead wit may-be man.

m., the snake will bite in order to kill the man.

Tira- ko gí kounte- ko; m., with his teeth.
Teeth his-with.

Teti bón horse- ko witti- má; m., the horse threw him,
Dead him horse violence-made. and killed him.

9. CONJUGATION OF THE NEUTER VERB.

Wibi unni kauwil kátan; m., this is a high wind.
Wind this great it exists.
Kau wau, kauwil lág unni; m., yes, very powerful.
So it is, great acts this.
Kapirra bag kakilliea, kátan; m., I was, I am, hungry.
Hungry I was-being, am.

Gán unti kátan? m., who lives here?
Who this-place exists?
Bara- bo unti kátan; m., they themselves dwell here.
They-self this-place exist.

Note—Here Broken Bay is spoken of both as the cause and the agent, so that the meaning is—on account of Broken Bay being the agent, you see Sydney Heads. The particle tina, from, "on account of," denotes the cause, and to (do) marks the agency.

* The English expression "in order that" is too long to stand under and correspond with *ko" in the above. I have, therefore, substituted for it, throughout, the Latin "ut."
Kiakia bag kakéun unni gorokán; m., I was conqueror
Conqueror I was this morning this morning,
Bukka bag kakulla; m., I was very angry.
Rage I was.
Búntora noa tetti kakulla; m., he is the man who
That-which-is-smote he dead was, was killed.
Kakulla-ta bag Sydney-ka tága bi ba kakulla unta;
Was I Sydney-at before thou wast at that-place
m., I was at Sydney before ever you were there.
Kúmba bag kakéun Sydney-ka; m., to-morrow I shall be
To-morrow I shall be Sydney-in.
Kánun-ta unni murrarág; m., it will be good, this.
Be-will this good.
Mirka noa tetti kánun; m., perhaps he will be dead.
Perhaps he dead be-will.
Gán-ke kiakia kánun? m., who will be the victor?
Who conqueror be-will?
Piriwál kánun-wal bi; m., you will certainly be king.
Chief be-will thou.
Kabo bag kánun Sydney-ka; m., by and by I shall be
By and by I shall be Sydney-at.
Kánun bag tarai ta yellella-ka; m., in another
Be-will I another it is moon-month.
Kaiyu kán bag; kaiyu korien bag;
Able being I, I, I, I am powerful; I am not powerful.
Wirrobulli-kan bará gi-koumba; m., they are his fol-
Followers they his.
Tulbullah-án bag kinta kán; m., I escaped, being afraid
Escaped I fear being.
Pirpa-pirpa bará kakillín úntellii-tni; m., the dancing
Fatigued they becoming dance-from is tiring them.
Wunál unni kakillín; m., the summer is coming on.
Hot-season this becoming.
Store-ba kakillín bountoa; m., she is now living near
Store existing she.
Store-ka-ba kakillín bountoa; m., she is now living at
Store at existing she.
Musket tia katala Awaba-ka; m., I had a musket at
Musket me existed Awaba-at.
Kinta bag katala, yakita keawai; m., I used to be afraid
Afraid I existed, now not. but now I am not.
Katala bag Raiatea-ka; m., I used to live at Raiatea.
Existed I Raiatea-at.
Unta bag katala yuraki M-ka; m., I lived formerly
There I existed formerly M-at. at M-
Piriwál bag kakillí-kolag; m., I am now going to be
Chief I be-to-towards king.
Korien kakilli-nún yanti katal; m., I will not be so for
Not be-will so for ever.

ILLUSTRATIVE SENTENCES.

Morón noa kakillí-nún tetti korien;
Live he be-will dead not.

Wibbi kakillín wáreá; m., the wind is lessening.

Gatoa-bo, yaki-ta-bo, unti-bo;
I myself, instantly, this self same place.

Gintono ka-pa piriwál kakilliko; m., you ought to
Thou-thyself oughtest chief to be.

Yakoai bag tetti kámünbin-nún bón?;
In-what-manner I dead let-be-will him?

Kakillá koa bali muroi; m., I wish you and me to
To-continue-to-be at we two quiet; continue at peace.

Kauwil-koaporé goro yards; m., I want it three yards long.

Munni koa káteá kán; m., he is sick again.
Sick he is-become again.

Yanoa; munni koa noa káteá-kún; m., do not; lest he be
Do-not; sick lest he should-be.

Munni kánun bag ba; m., if I should be sick.
Sick be-will I if.

Gán-ke tetti kái-ága? m., who had almost been dead?

Tetti bag kámái-ága; m., I was almost dead.

Kakillái koa bali muroi; m., I wish you and me to
To-continue-to-be at we two quiet; continue at peace.

Ka-pa bi ba unta gorokán-ta, na pa giáyi banana;
Had-been thou if there this-morning, seen had then I-thee.

Korun kauwa, túnkí yikora; m., be still, do not cry.

Kauwa, bi tetti kakilliko; m., yes, you are to die.
Yes, thou dead for-to-be.

Kakillá nura pitál kakilliko; m., be at peace one with
Be ye peace for-to-be the other.

Morón bón kámúnila; m., let him live.

Kámúnbi-nún banúg piriwál kakilliko;
Permit-will I-thee chief for-to-be.

Piriwál bi kátéa-ka; m., be king again.
Chief thou be-again.

Piriwál bón kámún bi yikora; m., prevent his being
Chief him permit-to-be thou not.

Chief.
10. THE CONJUGATION OF THE ACTIVE VERB.

**Gánnugu bünkulla? unni bán ye;** *m., who was beaten? Whom struck? this him be. this is he.
**Minariğ-tin bi loa gala bünkulla?;** *m., why did that What-from he-thee that struck? person beat you?

**Unni bulun bünkulla noa;** *m., are these the two he struck. These two struck he.
**Tanání tía, wolla-wolla; bün tá tía butti kirrin-kirrin!** Approach me, "move-move," beats me more pain pain.

**Gan-to bünkulla? wiyella bi tía; mupái yikora;** Who thee struck? tell thee me; secret not.

**Galí-noa tía bünkulla;** *m., this is who struck me.

**This he me struck.**

**Minariğ-ko bi loa bünkulla?** *m., with what did he strike What-from he-thee struck you? you?

**Mátárró gikoamba-ko;** *m., with his hand. Hand-with his-with.

**Kotárró noa tía bünkulla;** *m., he struck me with a cudgel. Cudgel-with he me struck.

**Kóra koa bán gú bún bá?** *m., you ought to have beaten him. Not "út" thou him struck had.

**Búwil koa bán, kaiyu korion bág;** That-might-strike him, able not I. I, I wish to beat him, but am unable.

**Kotára bi tía gware buwil koa bán bág;** Cudgel thou me give to strike "út" him I.

**Búm-ba bota bán bág, won to bag-ba kinta kán kakulla;** Struck-had surely him I, but I fear being was. I, I should certainly have struck him, but I was afraid.

**Búnkéun bán bág;** *m., I have beaten him, sc., this morning.

**Búnnún bán bág ka-bá;** *m., I will beat him by-and-by. Strike-will him I by-and-by.

**Búnkilli bában kora nurá;** *m., do not be striking one Striking-be not ye. another.

**Búnkillin bán bára yákita;** *m., they are striking him now. Are-striking him they now.

**Búnkillièla bán bág, tanán bie bá uwá;** Was-striking him I, approach thou came.

**Búntala tía bára wonnai bág bá;** Struck me they chill I.

**Waita-kolá g Nóa búnkilli-kolá;** *m., he is gone a-Depart-towards he to-strike-towards. fighting.

**Búnkilliíin noa wheat;** *m., he is thrashing wheat. Is-continuing-to-strike he wheat.

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**ILLUSTRATIVE SENTENCES.**

**Búnkillíía bínú gú;** *m., beat him; thrash it.
**Gán-bo nura búnkillán?** *m., who are fighting with you? Who-self ye strike-reciprocally?

**Búnkillíla bara-bo bara-bo;** *m., they fought amongst Fought they-self they-self. themselves.

**Búnkillíla bali-noa Bulai wonnai bali-noa bá;** Struck-reciprocally we-two-he Bulai children we-two-he when. *m., when Bulai and I were children, we fought with one another.

**Búnkilliée nún bála;** *m., the two are going to fight. Strike-reciprocally-will the-two.

**Yánoa; búnkilliái bún kóra;** cease fighting. Let be; striking-reciprocally not be.

**Yánoa; búnkí yikora;** *m., do not strike. Let be; strike not.

**Búnkilliái-kín bali-noa kún bá;** *m., to-morrow he and I Strike-each-will we-two-he to-morrow will fight a duel.

**Yakonta-ke bara búnkillá-nún?** *m., when will they fight? At-what-time they fight-will?

**Kúmba-kén-ta;** *m., the day after to-morrow.

**Waita-kolá bág búnkilliíko musket-tó;** Depart-towards I for-to-strike musket-with.

**Yakoái tía bawil koa bán bág;** *m., take care that I How me may-strike "út" him I. I may beat him.

**Wiyella bán bawil koa bán bóg;** *m., command him to beat Tell him strike "út" him, him.

**Búwil bág Pátyrnug;** *m., I wish to beat Patty. May-beat I Patty.

**Yari bínútínún, búnkí-a-kín koa bín;** Do-not thou wait-will, should-strike lest thee.

**Bún-nún noa tía bá turulla gádíya bínúg;** Strike-will he me if pierce then thou-him. *m., when he strikes me, then spear him; or, if he, &c.

**Búnmái-gá tía, won to bág ba murra;** Strike-has-nigh me, but I ran.

**Búm-ba bota bán bág, won to bág bá kinta kán kakulla;** I should have been struck, but I ran away.

**Keawarán tía büm-ba-ka-pa bág bá untí bó;** Not me struck-had been I if at this self same place.

**Búnkéun bán bág;** *m., I have beaten him, sc., this morning.

**Bún-ba bota bán bág, won to bág bá kinta kán kakulla;** I should certainly have struck him, but I was afraid.

**Búnkéun bán bág;** *m., I have beaten him, sc., this morning.

**Búnnún bán bág ka-bó;** *m., I will beat him by-and-by. Strike-will him I by-and-by.

**Búnkilli bában kora nurá;** *m., do not be striking one Striking-be not ye. another.

**Búnkillin bán bára yákita;** *m., they are striking him now. Are-striking him they now.

**Búnkillièla bán bág, tanán bie bá uwá;** Was-striking him I, approach thou came.

**Búntala tía bára wonnai bág bá;** Struck me they chill I.

**Waita-kolá g Nóa búnkilli-kolá;** *m., he is gone a-Depart-towards he to-strike-towards. fighting.

**Búnkilliíin noa wheat;** *m., he is thrashing wheat. Is-continuing-to-strike he wheat.
Búmúnbia bi-tia; m., you permitted me to be beaten.
Permitted-to-strike thou-me.
Búmúnbi yikora bón; m., I am permitting him to strike.
To-strike-permitting him I.
Búmúnbi bún bag; m., do not permit him to strike.
To-strike-permit not him.
Búmúnbi bi-tia bón; m., let me strike him.
To-strike-permit thou-me him.
Kamulla bi-tia búmmars búnbia-kün koatia; To-be-cause thou-me some-one-should-strike lest me; m., protect me, lest anyone should beat me.
Búnkillá nura; m., fight on.
Continue-to-strike ye.

11. CONJUGATION OF SOME OTHER VERBS.

Munni gèen kapaiyin búnkilli-biruğ; Sick we suffering striking-from.
Galin-ko noa bún toppari bún kulla; m., this is the wounded
This man he the-wounded-struck.
Wonnuğ-ke bara bún toppara? m., where are those who
Where they that-be-struck were struck?
Búntoara bara tetti kakulla; m., they died of their
Wounded-from they dead were wounds.

ILLUSTRATIVE SENTENCES.

Minariğ bi umán? warai? m., what thing do you make?
What thou makest? a spear.
Gán-to unni umá? gali; m., who made this? this person
Who this made? this.
Gán-to tia morón umán? m., who will save me alive?
Who me alive make-will?
Gán-to unno a punnál umá? Jehovah-ko;
Who that sun made? Jehovah.
Mumin winta kakulla, uma noa barun nakilli-kán;
Blind some were, he made them see;
Bín, some were blind, he made them see.

Uma búnbi yikora, tetti koa katía-kün;
To-strike-permit not, dead lest he become;
M., do not let him do it, lest he die.

Umai-ğa-ta bağ unni yaraka; m., I had almost spoiled
Like-to-have-done I this bad. this.
Wiere bón uma-uwil koa unnoa; m., tell him to make it.
Tell him may-do that.
Wiere bón upa-uwil koa unnoa;
Tell him to-do that;
Wiere bón unnoa koa unnoa; m., tell him to use it; or, to make it act.

Soap umatoara kipai-biruğ; m., soap is made of fat.
Soap made fat-from.

Upulli-ğel kulai-ta-biruğ; m., the acting place of wood.
Doing-place a wooden table.

Warai bağ umullin; m., I am making a spear.
Spear I am now-making.

Miriğ bağ upullin; m., I am sharpening or putting a Point I am now-doing.

Wonnuğ-ke miririn wirritoara? m., where is that which
Where be point that-which-is-done is pointed.

Umatoara kamba-biruğ; m., that which was made
That-which-is-done yesterday-from.
12. CONJUGATION OF THE VERB 'TO GO.'

Whither-towards thou movest? Sydney-towards.

m., where are you going? to Sydney.

Wontarīg bi uwā-nūn? untarīg; Sydney-ka-kolag.
To-what-place thou movest? to that place; Sydney-for
m., to what place do you go? to that place; to Sydney.

Wonta biru-g bi uwā m., I started from the camp.
Kolīyōg-tin bāg uwā; m., I moved from the camp.
Kaiyōg-biru-g bāg uwā, m., I came out from the camp.
Camp-from I moved.

Wiya, bāg uwā-nūn? m., may I go?
Say, I move-will.
Keawarān wil bi uwā-nūn; m., you shall not go.
Not shalt thou move-wilt.

Yanoa, uwā yikora; m., do not go.
Let be, move not.

Wiya, bi tanān uwā-nūn? m., will you come?
Say, thou approach move-will.

Wiya, bi waita uwā-nūn? m., will you go?
Say, thou depart move-will.

Wiya, bi waita uwolla? m., do you wish to go?
Say, thou depart move.

Wiya, bi tanān uwolla? m., do you wish to come?
Say, thou approach move.

Wiya, bāli uwolla? m., let us, you, and me, go.
Say, thou-I move?

Waita ĝeen uwolla wittimulli-kolag; m., let us go a
Depart we move to-hunt-about hunting.

Wonnēn ĝeen uwolla? giakai; m., which way shall we
Which-way we move! this way. go? this way.
Wonnēn kān? m., don't know; or, which way can it be?
Which-way being?

Wau-wil bali Pakai kabo; m., I want you to go with
Move-may I-thou Pakai by-and-by me to Pakai by-and-by.

Xanoa; uwā-nūn bo-ta bāg; m., no; I will go by myself.
Let be; move-will self I.

Wiya, bali-bāg wa-uwil; m., I wish you to go with me.
Say, we-two-I move-may.
Ee, waita bali; waitā-lāg bārī;
Yes, depart we-two-I; departed they.

m., yes, I will go with you; they are gone.

Yuri g bula uwolla, garabo ka-ko bāg waita;
Away ye-two move, sleep for-to-be I depart;

m., go away you two; I am going to sleep.

Waitā ka-ba bountoa parkai; m., she is gone to the
Departed is she southward.

ILLUSTRATIVE SENTENCES.

Waita-wal bāg uwā-nūn; m., I am determined I will go.
Depart-shall I move-will.

Waita koa bāg; mimai yikora; m., I must go; do not
Depart not I; detain not.

Winta bara waita uwā-nūn; m., some of them will go.
Part they depart move-will.

Waita *wā-nūn noa ba, waita ĝaiya ĝeen;
Depart move-will he if, depart then we.

m., when he goes, we will go.

Wonta punnāl kakulla, uwā ĝaiya nura ba?
Where sun was come then ye?
m., what time was it when you came?

Uwolliela noa ba, nu gurrurrwā ĝaiya bōn noa;
Moving was he then him he.

m., while he was walking, he met him.

Wiya, bi uwākēun koīyōg-kolag? m., have you been
Say, thou moved-hast camp-towards?

Kewai, kūmba bāg waita wokkīn; m., I have not, but
No, to-morrow I depart move. to-morrow I shall.

Kabo, waita wā-nūn bāg; m., by-and-by I shall go.
By-and-by, depart move-will L.

Kurrikai-kurrikai-ta kātan uwolliko gaol-
Quick it is for-to more gaol
Kolag, keawarān willug-kolag;
Towards not for-to-return
m., it is very easy to go to goal, but not so easy to get out again.

Waita bāg uwā-nūn tōttōg ĝuurulliko.
To-depart I move-will news for-to-hear
m., I will go and hear the news.

Pitāl mā-pa bi-tia ba, keawai ĝaiya bāg wa-pa;
Joy done-had thou-me, not then I moved-had.

m., if you had loved me, I would not have gone.

Wā-mūnbilla tia Sydney-kolag; m., permit me to go to
Permit to-move me Sydney-towards.

Wā-mūnbi-nūn banu-g; m., I will let you go.
Permit to-move-will I-thee.

Tari bi wā-nūn, turea-kūn-koa bin kūri-ko bara;
Do not thou move-will, pierces-should-lest thee men they.

m., do not go, lest you should be speared by the men.

Keawai banu-g wā-mūnbi-nūn; m., I will not permit
Not I-thee permit to-move-will.

you to go.

Uwata noa yanti-ta punnāl ba polōg-kallūn;
Came he at the-time sun sinking was.

m., he came just as the sun was setting.

* Note.—The u is often omitted when another verb takes the government, forming it into an auxiliary; but as a principal verb the u is generally retained.
Keawáran noa wa-pa yanti-ta punnál-ba pólog-
Not he moved—had at-the-time sun sinking-
kalléun;
$w$, he had not come, when the sun was setting.
Tanán bi wolfa yanti-ta punnál-ba pólog-kallinúun;
Approach thou move at-the-time sun sinking will—be.
$w$, come at sunset.

13. CONJUGATION OF OTHER VERBS.
Kurráwán unni yiirkullin; $m$, the weather is
Clear this breaking (as the clouds), clearing up.
Pórkalléunun tiá wunnaí emmoumba; $m$, unto me my
Droppéd this; what me child mine. child is born.
Tiirrán unni; minnug? $m$, that is broken; what is?
Broken this; what.
Tiirbuggó unni; ganto unni tiirbugga?
Broken this; who this broken?
$m$, this is broken by some person; who broke it?
Wibiko tiá pórburréa hat emmoumba;
Wind me dropped hat my
$m$, the wind has blown off my hat.
Wiwi, tiirkulléa kün-koa spade; $m$, mind, lest the
Mind, break—should—lest spade, spade break.
Wiwi, tiirbuggéa kün-koa bi unnoa spade;
Mind, break—should—lest then that spade.
$m$, mind, lest you break that spade.
Wiwi, tiirburreá kün-koa bi unnoa spade gáli
Mind, break—should—lest then that spade that
kúlai—to; $m$, mind, lest you break the spade with that stick.
stick—with.

14. CONJUGATION OF THE VERB ‘TO SPEAK.’
Gánto wiya? gáliko, gáli-táró; $m$, who speaks? this
Who speaks? this, these.
Wiyán gali clock-ko; $m$, the clock strikes.
Speaks this clock.
Wiyán kuri-ko; wiya tibbin-to; $m$, the man speaks;
Speaks man; speaks bird.
Wiyán bullock-ko; $m$, the bullock roars.
Speaks bullock.
Wiya-uwíbitia yakoaí bara-ba wiya bin;
Tell—may thou—me how they told thee.
$m$, I wish you to tell me how they spoke to you.
Wiyá gaiya gærún bara yantí; $m$, they spoke to
Told then them they so; do. us in bravado.
Ga binug wiya? wiya bón ba!; $m$, did you tell him?
Is it thou—him told? told him I.
I told him.
Ganto bin wiya? yitárabúllo tia wiya;
Who thee told? such-a-one me told.
$m$, who told you? that man did.
15. PROMISCUOUS SELECTIONS.

Patin galī koiwontō; m., it is raining.
Drop this rain.
Kabokata turānūn gaiyabin; m., by-and-by you will.
By-and-by pierce-will then thee be spearred.
Bulka kaba noabuttikān ка-ba; m., he is on horseback.
Back he beast - at.
Kewaikolagbag gūtān; m., I am not going to give.
Not towards I give.
Gukillabalifulunnoa; m., let you and me give one.
Give-reciprocally thou-I that another, i.e., exchange.
Kora koa napāl uān kūri-katoa? m., why do not women.
Not wē women move men - with - go with the men?
Yanoa, yirriyirrika-ke; m., because it is a sacred concern.
Let-be, sacred is.
Pītal korienbagshoetin; m., I am displeased with the
Joy not I shoe-from. shoe.
Pulligowi-kab; m., a strange language; a foreign tongue.
Voice strange-belonging-to.
Tunug unni Turkey-ko-ba; m., this is a Turkey stone.
Stone this Turkey-belonging-to.
Kūri unni Turkey-kāl; m., this is a Turkish man, a Turk.
Man this Turkey-of.
Tirriki-ko tia winnā; m., the flame burns me.
Red me burns.
Maloro guwa, ĝatun karai, ĝatun tibbin, ĝatun kokoïn, ta-uwil koa bag pitta-uwil koa bag; water eat-may ̀ut I drink-may ̀ut I. m., give fish, flesh, fowl, and water, that I may eat and drink.
(B.)

THE KEY.
A Key
To the Structure of the
Aboriginal Language;
Being an Analysis of the
Particles used as Affixes, to form
the Various Modifications of the Verbs;
Shewing the
Essential Powers, Abstract Roots, and Other Peculiarities
Of the Language
spoken by the Aborigines
In the Vicinity of Hunter River, Lake Macquarie, etc.,
New South Wales:
Together with Comparisons of Polynesian and Other Dialects.

By L. E. Threlkeld.

Sydney:
The Book for Presentation at the Royal National Exhibition, London, 1851,
Under the Auspices of His Royal Highness Prince Albert.
Printed with Colonial Type cast by A. Thompson, and Bound with
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1850.
THE AUTHOR'S PREFACE.

This work was intended to be a paper for the Ethnological Society of London, to accompany some very interesting researches and observations made by a friend, relative to the customs and language of the aborigines of this colony. Through his making an inquiry respecting the meaning and difference of the words ba and ka, either of which can only be rendered into our language by the verb to be in some one or other of its modifications, I was led to the tracing out of the various meanings of many particles of a similar description, so that the work swelled to a size much larger than was anticipated. It was, therefore, thought advisable to print the work in its present form, especially as a public announcement asks for "A book, printed with colonial type, filled with colonial matter, and bound and ornamented with colonial materials," for presentation at the Royal National Exhibition, London, 1851.

The subject is purely colonial matter, namely, the language of the aborigines, now all but extinct; and the other conditions have been strictly attended to, as far as the circumstances of the colony would allow, the paper alone being of English manufacture. The author was the first to trace out the language of the aborigines, and to ascertain its natural rules; his "Australian Grammar" was published here in the year 1834, under the auspices of his late Majesty's Government, by the Society for Promoting Christian Knowledge, which generously carried the work through the press free of expense. His late Majesty King William IV. was graciously pleased to accept a copy of the book, and direct it to be placed in his library. Copies were likewise forwarded to several public institutions in England and elsewhere, where, it is presumed, they may still be found,—a testimony against the contemptible notion entertained by too many, who flatter themselves that they are of a higher order of created beings than the aborigines of this land, whom they represent as "mere baboons, having no language but that in common with the brutes!"; and who say, further, that the blacks have "an innate deficiency of intellect, and consequently are incapable of instruction." But if the glorious light of the blessed Gospel of God our Saviour had never shed its divine lustre around the British Crown, or never penetrated the hearts of the people with its vivifying power, the aborigines of Albion's shores might still have remained in the state described by the eloquent Cicero, in one of his epistles to his friend Atticus, the Roman orator; for he says, "Do not obtain your slaves from Britain, because they are so stupid and utterly incapable of being taught that they are not fit to form a part of the household of Atticus!"
Reminiscences of Biraban.

An aboriginal of this part of the colony was my almost daily companion for many years, and to his intelligence I am principally indebted for much of my knowledge respecting the structure of the language. Biraban was his native name, meaning ‘an eagle-hawk,’ but the English called him M’Gill. His likeness was taken at my residence, Lake Macquarie, in 1839, by Mr. Agate, and will be found in the ‘‘Narrative of the United States’ Exploring Expedition,’’ commanded by Charles Wilkes, U.S.N. The ‘‘Narrative,’’ vol. II, page 253, says:—‘‘At Mr. Threlkeld’s, Mr. Hale saw M’Gill, who was reputed to be one of the most intelligent natives; and his portrait was taken by Mr. Agate. His physiognomy was more agreeable than that of the other blacks, being less strongly marked with the peculiarities of his race; he was about the middle size, of a dark-chocolate colour, with fine glossy black hair and whiskers, a good forehead, eyes not deeply set, a nose that might be described as aquiline, although depressed and broad at the base. It was very evident that M’Gill was accustomed to teach his native language, for when he was asked the name of anything he pronounced the word very distinctly, syllable by syllable, so that it was impossible to mistake it. Though he is acquainted with the doctrines of Christianity and all the comforts and advantages of civilization, it was impossible for him to overcome his attachment to the customs of his people, and he is always a leader in the corroborees and other assemblies.’’

Both himself and Patty, his wife, were living evidences that there was no ‘‘inmate deficiency of intellect’’ in either of them. He had been brought up from his childhood in the Military Barracks, Sydney, and he understood and spoke the English language well. He was much attached to us, and faithful to a chivalrous extreme. We never were under apprehensions of hostile attacks when M’Gill and his tribe encamped nigh our dwelling. A murderous black, named ‘Bumble-foot,’ from his infirmity, and ‘Devil-devil,’ from his propensities, had attempted to murder a European by chopping off the man’s head with a tomahawk, and had nearly effected this; but the man recovered, and I had to appear at a Court of Justice as a witness; this displeased ‘Bumble-foot,’ and he avowed openly, in the usual manner, that he would slay me in the bush at the first opportunity; this came to the ears of M’Gill, who immediately applied to me for the loan of a fowling-piece ‘to go and shoot that fellow for his threat;’ this was, of course, refused. M’Gill was once present with me at the Criminal Court, Sydney, assisting as interpreter, when he was closely examined by Judges Burton and Willis, in open Court, on the trial of an aboriginal for murder, 1834, in order that M’Gill might be sworn as interpreter in the case; but, though his answers were satisfactory to the general questions proposed to him by the Judges, yet, not understanding the nature of our oath in a Court of Justice, he could not be sworn. Patty, his wife, was pleasing in her person, ‘‘black but comely,’’ kind and affectionate in her disposition, and evidenced as strong a faculty of shrewdness in the exercise of her intellectual powers over M’Gill as many of the fairer daughters of Eve, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign will; this might perhaps have arisen from the circumstance that M’Gill, once, when intoxicated, had shot at his wife, although he deeply deplored this when he became sober; the injury sustained was not much, but ever afterwards he treated her with much affection, which appeared to be reciprocal. It was a romantic scene to behold the happy pair, together
with many others, on a moonlight night, under the blue canopy of heaven, preparing for the midnight ball to be held on the green sward, with no other covert than a growing bush, with none other blaze than that from the numerous fires kindled around the mystic ring in which to trip the light fantastic toe. Then they might be seen reciprocally rousing each other's cheek with pignment of their own preparing, and imparting fairness to their sable skin on the neck and forehead with the purest pipestul, until their countenances beamed with rapturous delight at each other's charms. The cumbersome garments of the day were laid aside, and in all the majesty of nature they danced as Britons did in days of old.

On points of aboriginal honor M'Gill was exceedingly sensitive. "I must go," said he one day, "so stand my punishment as a man of honor, though I have done no wrong." The hostile message had been duly sent, and faithfully delivered by the seconds; one of these was an elderly female, who made her verbal communication with all the accustomed vituperation of daring challenge to the offended party; it was duly accepted; the weapons named, the cudgel, shield, and spear; the time was appointed, a certain day when the sun was one quarter high; the place, a plain in a certain well-known vicinity. Messengers were despatched to gather in the distant tribes, and on the mountain-tops were seen the signal-fires announcing their approach to witness the affair of honor. When the tribes had assembled, a mutual explanation ensued betwixt the parties, and the evening dance and supper of game peacefully terminated the business of the day. The course usually pursued when matters take a hostile form is this: the offending party is the first to stoop and offer his head for his antagonist to strike with his weapon; and, if not disabled or killed by the blow, he rises from his bending posture, shaking the streaming blood from his bushy hair, and then his opponent fairly and honorably bends forward his head, and presents it in return to receive his blow; and so this reciprocally continues until the assembled parties and the combatants themselves are satisfied. But should either strike dishonorably on the temple, thus showing an intention to kill, or in any other way than on the fairly offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assailant, who should dare to be guilty of such a breach of the laws of honor. M'Gill informed me that formerly it was a custom amongst certain of the northern tribes that, when the first blow actually killed the person, the spectators would roast and eat the body of him who so nobly fell in the cause of honor, if he were a young man in good condition of body; as a matter of taste, M'Gill expressed himself dissatisfied with the custom, and stated that he thought it had fallen into desuetude, as it tended to no good purpose but to check the spirit of duelling.

Picturesque or alarming as in many instances these scenes were, all have for ever passed away, and the once numerous actors, who used to cause the woods to echo with their din, now lie mingled with the dust, save some few solitary beings who here and there still stalk abroad, soon, like their ancestors, to become as "a tale that is told."
THE KEY:
BEING
AN ANALYSIS OF THE PARTICLES USED AS AFFIXES.

At the time when my "Australian Grammar" was published in Sydney, in the year 1834, circumstances did not allow me a sufficient opportunity to test the accuracy of the supposition that every sound forms a root, and, consequently, that every character which represents those sounds becomes, likewise, a visible root, so that every letter of the alphabet of the language is in reality a root, conveying an abstract idea of certain prominent powers which are essential to it. *

My present object is, therefore, to demonstrate the correctness of this supposition by explanation and illustration, and to place on record, along with the first attempt to form the aboriginal language, I hope that the philologist may here find some assistance in his researches, as well as any others with whom it is written, "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

In attempting to show the natural structure and peculiarities of the language, I hope that the philologist may here find some assistance in his researches, as well as any others who may be endeavouring to acquire a knowledge of barbarous languages, in which there are difficulties unsuspected, because they are not commonly found in the languages of Europe.

I cannot too strongly recommend to those who are endeavouring to attain a knowledge of the language of savage nations, the necessity of dismissing from the mind the trammels of European schools, and simply to follow out the natural rules of languages which have not been sophisticated by art. The almost sovereign contempt with which the aboriginal language of New South Wales has been treated in this colony, and the indifference shown toward the attempts to gain information on the subject, are not highly indicative of the love of science in this part of the globe; for this it is difficult to account, except on the ground of that universal engagement in so many various employments incidental to a new colony, where every individual must be dependent on his own exertions for the necessities and the comforts of life.

* I hope that, in reprinting "The Key," I shall not be held as supporting this theory.—Ed.

THE KEY.

In tracing analogies with this aboriginal language, I find that the Indians of North America have a 'transitive conjugation,' which expresses the conjoined idea both of the persons acting and acted upon; 'the form has excited much astonishment and attracted the attention of the learned in different parts of the world.' The aborigines of this colony have a similar form of expression, as is explained fully in my "Australian Grammar"; this I have denominated therein 'active-transitive-reciprocal,' with the dual and the plural number, it constitutes 'the reciprocal modification'; as, bún-kil-lán bali, 'thou and I strike one another' reciprocally, or 'we-two fight'; which phrase would be thus analysed:—bün, the root, 'to strike'; -k i l, the sign of the infinitive, 'to be, to exist'; -lán denotes the present time and that the action is reciprocal; bali is the dual pronoun 'we-two,' 'I fight with him' would be expressed by bún-kil-lán bali-noa, in which the noa means 'he'; v. page 17; but to say 'he and I fight another' would be bún-tan bali-noa.

The Cherokees use no distinct word for the articles a and the; but, when required, they use a word equivalent to the numeral one, and the demonstrative pronouns this and that, agreeably to the original use and nature of the words which we call articles; so likewise the aborigines of this colony: they too use wakäl for a, and for the the principle demonstrative both of thing and of place; as, unni, 'this here'; unnuŋ, 'that there.' The Delaware dialect, according to Mr. Du Ponceau's notes in Elliot's Grammar, possesses an article wo or m', which is used for a and the, but not frequently, because these words are sufficiently understood without it. The Tahitians possess a definite article te, used for our the; but they express a by tehoe, 'one.' The American Indians have, in common with the Tahitians, an extra plural denoting we, including the party addressed. But this peculiarity the aborigines of New South Wales have not in their language, though they have, in common with the American Indians and the Tahitians, a dual of that kind; besides which, they have an extra dual denoting the object and the agent conjoined.

The Use of the Personal Pronouns.

The following are examples of the way in which these pronouns are used in our aboriginal dialect:

Examples:—1. Pitał balinoa kakillán, 'we-two love one another'; lit., 'he and I are joyful (i.e., live peaceably) with one another.' 2. Bûnnûn bûnu, 'thou wilt beat him'; bûnnûn bûno- un, 'thou wilt beat her'; bûnnûn bûnu, 'I shall beat thee.'

* See pages 23 and 32 of this volume.—Ed.
Analysis.—1. Pitâl* is ‘joy, peace, delight’; bali is the dual pronoun, ‘we two’; kakillán, which is the verb ‘to be’ in state of continuation, consists of three parts—ka, the root of the verb ‘to be, to exist’; -ki, the sign of the infinitive, -în, the sign of continuation at the present time.

The negative form of this example would be keawaran bal’ pitâl korien, ‘we do not love one another,’ or ‘we do not agree with one another.’ Here keawaran is the denial in the present tense, from keawai, the negative of a definite, the imperative negative is kora; as, pitâl bân kora, ‘do not be peaceable,’ where bân is the present tense of the verb ‘to be doing;’ the last word, korien, in the aboriginal sentence, is the negative adverb ‘not;’ thus, in this sentence there are two negatives, both of which are essential to express the negation.

2. The aboriginal phrase bûnnûn banug, ‘I shall smite thee,’ shows at once the similarity of construction of this Australian language with that of the Indians of America; for, though I may write it separately, as bûnnûn banug, because I know the words to be the verb and the conjoined dual pronoun, yet it is pronounced as one word, and would be so considered by a stranger. If ‘determination’ is to be expressed, the particle wal must be inserted; as, bûnnûn wal banug, ‘I shall and will smite thee;’ this would be thus analysed: bûn, the root of the verb ‘to smite;’ ûn, the particle denoting futurity; wal denotes determination; ba, is part of the verbal pronoun ña, ‘I,’ while the personal pronoun is gatao, ‘I;’ bi is the verbal pronoun ‘thou;’ –nû is the pronoun ‘him’ in the objective case; and the termination -nûn in the next example is part of bûnnûn, the feminine pronoun ‘her,’ in the objective case. Thus, our blacks carry out the dual beyond any known language in the world, whether ancient or modern; and they also complete their dual by carrying it out to the feminine in the conjoined dual case, which the American Indians do not in the ‘second personal form.’

Nûg is pronounced nûg when applied to a person, but núk when applied to a thing. So likewise, bûn, ‘to smite,’ is accented, and is pronounced like the English word boon, ‘a gift;’ but bûn, ‘to permit to be,’ is unaccented, and rhymes with the English word bun, ‘a little cake.’

Our blacks say waita bali for ‘I go with thee,’ or ‘we two go now together;’ but waita bâg would mean ‘I go by myself;’ waita bali noa, ‘he and I go together;’ waita bali bounta, ‘she and I go together;’ to say ‘I go,’ emphatically, meaning no other but myself, would be gatao waita ûwânnûn; which would be construed thus:—gatao is the personal pronoun ‘I;’ waita ûwânnûn is the future tense of the verb of motion, ‘to come’ or ‘to go,’ according as the word waita, ‘to go,’ or tânû, ‘to come,’ is attached to it. The Tahitians have a similar form in the expression haere, ‘to come’ or ‘to go,’ according as the particle maï or âtû is attached; thus, haere maï, ‘come, haere atu, ‘go.’

Mr. Elliot, in his Grammar, shows that the Massachusetts dialect has numerous conjugations of its verbs; and Mr. Reisberger has divided the Delaware language into eight conjugations of verbs. In my Grammar, also, I have traced out eight modifications of the Australian verb as spoken at Lake Macquarie; and its tenses are not combined simply to the past, present, and future, but have various modifications of each time; for instance, they have a present with the termination -dû for the verb, and -în for the particle; as, wîyân bûg. ‘I speak’ now; wîyêl-lîn, ‘speaking’ now; a definite past tense has the particle -kûn; as, wîyâ-kûn, ‘have spoken’ this morning; wîyêl-îlîkûn, ‘have been speaking’ this morning; and an indefinite past is wîyc, ‘told or spoké,’ and wîyêl-lêla, ‘spoke,’ both terminating in -a. There are three varieties of the future; as, wîyêl-îlîkûn, ‘to be about to speak;’ where wîyêl is the bare form of the infinitive wîyêl-îkûn, ‘to speak,’ and kûlû is ‘towards;’ then there is also a definite future; as, wîyê-lûn, ‘shall or will speak’ to-morrow morning; and besides, an indefinite future, wîyâ-nû, ‘shall or will speak’ some time or other. These peculiar tenses are not noticed in the Indian Grammars, and, therefore, it is presumed that they are peculiar to the languages of the aborigines of this land.

The South Sea Islanders make no change in the endings of the verb; neither do the aborigines of Australia; for each tense-form of the verb may be made available to any person, according to the pronoun substituted. The change of person is seen only in the English translation, and not in the Australian word; thus, from wîyêl-îkûn, ‘to speak,’ ‘to communicate by speech or sound’—applied to the speech of man, the crowing of a cock, or the striking of a clock—come wîyân bûg, ‘I speak;’ wîyân bûg, ‘he speaks;’ wîyân bûg, ‘she speaks;’ wîyân gâli, ‘this speaks;’ wîyân gên, ‘we speak;’ wîyân banug, ‘I speak to thee;’ wîyân bûlûn, ‘we two speak to you two;’ wîyêl-în bûg, ‘I am speaking;’ wîyêl-în banug, ‘I am speaking to thee;’ wîyêl-în bûg, ‘I speak and continue to speak;’ wîyêl-în bûg, ‘I tell;’ wîyêl-în banug, ‘I tell thee;’ wîyêl-în bûlûn, ‘we two tell one another;’ wîyêl-în banug, ‘we are conversing;’ wîyêl-în bûg, ‘I am speaking and continue to speak;’ wîyêl-în bûg, ‘I am talking;’ wîyân gâli-kîlû bûg, ‘the clock strikes.’

Mu-kâ-kâ tibbin-to wîyân, ‘the cock crows;’ here mukkâ-kâ is the nearest sound to express the cackling of fowls; literally the sentence is, ‘the bird says mukkâ-kâ.’

* Pitâl in this language is the nearest word to express love.
The affixes used in the language of the aborigines of this colony show the nature of the verb, whether causative, declarative, or active; whether personal, instrumental, self-active, or locomotive; and whether negative, affirmative, privative, apparent, or actual. It is only by a strict attention to the root-meaning of the affixes, that they can be properly applied to express the modified uses of the principal word to which they are joined, whether that principal be a verb, a proper name of a person or place, or a common substantive.

**Illustrative Sentences,**

to show the force of the variations of the consorts in the suffix-forms of the verb.

**Suffixes.**

1. **-b-ille-ko;** m., for the purpose of—the root-meaning of the verb.

**Examples:**—1. Gatum tunbilli la noa barun talokan, and he divided unto them the property. 2. Túgun-billia nura, 'show yourselves.' 3. Kapirri wirri ban-billia, 'I am perishing with hunger.'

**Analysis:**—1. Gatum, 'and'; tun, the root of the verb 'to apportion, divide, separate, count'; -billi la, the past participle of billi la; noa, 'he,' the verbal-nominative form of the pronoun; barun, 'them'; talokan, 'property, goods.'

2. Túgun, as a verb, 'to show'; as a noun, 'a mark for a sign,' 'a chop on a tree to show the road.'

3. Kapirri, 'hunger'; the o makes the word an instrumental case; wirri is the root of the verb wirrilikko, 'for motion to act,' as an instrument; ban, 'doing, acting'; -billia is the form of the present participle of that verb.

2. **-b-ulli-ko;** m., to be doing effectively what the verb implies.

**Ex.:—** Minnuğ ballin bi? 'what object art thou effecting? what are you doing? what are you about?' Tetti ballin bag, 'I am dying.'

* I have here omitted twelve pages of "The Key"; in them our author sets forth his theory that the vowels and consonants of the suffix-forms of verbs and pronouns have each of them a determinate and essential meaning; a portion of this theory appears in the headings of the twenty sections of "Illustrative Sentences" which now follow. These Illustrative Sentences I print for the sake of the examples of analysis which they contain; and yet I do not think that that analysis is in every instance correct.—Ed.

**THE KEY.**

-p-ulli-ko; m., to be doing what the verb implies, without the idea of effect.

**Ex.:—** Up-ulli noa bág yirrigko wiyelliko, 'I am writing'; lit., 'I am using the quill for—to communicate, speak, say.'

**Anal.:—** Yirrig, 'a quill'; yirrigko, 'the quill as an agent'; um-ulli noa bág yirrigko pen kakilliko, 'I am making a pen'; lit., 'I am causing the quill to become a pen.'

3. **-k-ill-ko;** m., to become, to come to be in some state.

**Ex.:—** 1. Tetti kakulla noa, won to ba yakita moron noa käté kan, 'he was dead, whereas now he is alive again.'

2. Wunál unni kakillin, 'this is summer season,' or 'this is becoming (now) warm.'

**Anal.:—** 1. Tetti, 'dead, or death'; kakulla, 'was' in that state; noa, the inseparable verbal pronoun 'he'; won to ba, 'whereas it is'; yakita, 'at this time'; moron, 'alive'; käté kan, 'one who exists again'; tetti kaba noa, 'he is actually dead'; lit., 'he (died and so he) is in a state of death.'

2. Wunál means 'warm'; the aborigines have no word for time in the abstract; unni, 'this'; kakillin, 'a state of being,' the present participle form of the verb kakilliko, q.v. Wunál unni kakullin, 'the summer is now coming'; lit., 'the warmth is of its own power becoming to be in the present state'; a reduplicate form of the participle kakullin, 'becoming,' is kakulilin, 'becoming and continuing to become'; cf. next paragraph for the difference in meaning between kakillan and kakullin.

4. **-k-ulli-ko;** m., to bring into being any act done by one's own power.

**Ex.:—** 1. Bouk-kullou'n yuna bo ta Piriwal to,gatun pai-kulléun Thimon-kin, 'the Lord hath risen indeed, and hath appeared unto Simon.' Each of these acts is of the Lord's own power. 2. Punnál ba, polog-kulli-ğel, is 'the west.'

3. Pór-kullitora means 'that which is born'; lit., 'that which has dropped itself of its own power,' 'that which has fallen of itself.' 4. Poi-kulléun ba, 'as soon as it sprang up.' 5. Pai-kullinána bará ba, 'when they will shoot forth.'

**Anal.:—** 2. Punnál, 'the sun'; ba, 'is being,' a verbal particle; polog, 'to sink'; -kulli, 'of his own power'; -ğel, 'the place of the action.' This phrase then means 'the place of the sun's sinking of his own power.'

4. Poi, 'to shoot up, to grow up, to spring up as grass'; -kulléun, 'has...of its own power'; ba, equivalent to 'when.'

5. Poi, 'appear'; -kullinún, 'will of their own power'; bará, 'they'; ba, equivalent to 'when.'

* Occasionally I still allow this phrase to stand.—See note, page 24.—Ed.
5. -lico; m., for the purpose of initiating the action of the verb.

Ex.: --Tetti kolağ bag, 'I am about to die'; waita kolağ bag, 'I am about to depart'; pirwāl kolağ noa, 'he is about to be king'; worowai kolağ bara, 'they are about to fight'; tanan bag wiyellico, 'I come to speak'; 'I am come for the purpose of speaking'; tanan bag wiya-ulil koa banug, 'I am come in order to speak to thee'; 'I am come that I may speak to thee'; wiya-ulil koa banug, 'I wish to speak to thee'; ġurruli ta, 'it is the act of hearing'; ġurrullico, 'for the purpose of the act of hearing'; 'to hear; to hearken.'

6. -m-illo-ko; m., for the purpose of the initiation of the act of causation.

Ex.: --Kay, umilli taia, 'come and help me'; lit., 'come exercise causative power on me'; umillia bi tia, 'help thou me, assist me'; i.e., 'cause the exercise of power to me.'

7. -m-illo-ko; m., for causation and effective power.

Ex.: --Tariğ ka-mulliko, 'to mix'; lit., 'for-to cause to be across and across'; ġurrea-mulla bon, 'cause him to hear or know'; ka-mullala noa yantin-biruğ umulli-biruğ, 'he rested from all the work'; lit., 'he caused himself to be from all, from the act of causation and effective power.'

Una noa yantin tara, 'he made all things'; umān bag unni, 'I make this'; nu-mulliko, 'to make a personal effort, to try, to attempt'; pirral-mulla bon, 'urge him, constrain him'; lit., 'be hard at him'; pirral umulla bon, 'make him hard, cause him to be hard'; pirral-mullin bon, 'strengthening him'; na-munilli tia umulla, 'cause me to be permitted to see'; kāmullilla bin nakilliko, 'let it be permitted to cause thee to see'; equivalent to, 'receive thy sight.'

8. -n; m., present time.

Ex.: --Unni, 'this' present; unnan, 'that' present; untooa, 'that other' present; unnug, 'that,' as an object, present there; unt, 'this present place' here; unta, 'that place' spoken of; pitāl kanun bi, 'thou wilt be joyful'; pitāl banun bi, 'thou wilt rejoice.'

9. -g-illo-ko; m., for one to act with effective power.

Ex.: --Bug-bug-gulla, 'kiss,' that is, 'effect a kiss'; bug-bug-kāmūnilla bon, 'let him kiss'; bug-bug-gatoa, 'it is I who kiss'; bug-bug-gan bag, 'I kiss'; bug-bug-gatoars, 'that which is kissed'; tetti bug-gulliko, 'to effect death by personal power'; 'to kill'; tetti bug-ga bon, 'he is killed'; lit., 'some person hath killed him'; tetti bug-ga bon bag, 'I have killed him.'

10. -p-illo-ko; m., to act, excluding the idea of causation.

Ex.: --Up-illiko, 'to exercise personal power,' without causation; up-ai-ga, 'to exercise personal power,' without completion; pai-pilliko, 'to seem,' 'to appear'; pai-pilliko maraito, 'for the spirit to appear'; pai-pēa noa Eliath, 'Eliás he appeared'; pai-pēa bon agelo, 'an angel appeared to him.'

11. -p-illo-ko; m., to exercise power, but excluding the idea of effect.

Ex.-1. Up-illiko, 'to exercise personal power,' exclusive of effect; upān bag unni, 'I do this'; upān bag ġali-ko, 'I use this'; upullin bag ġali-ko broom-ko, 'I am sweeping with the broom'; lit., 'I am exercising personal power with the broom,' exclusive of effect; in ġali-ko broom-ko upullin murrārag, 'the broom is sweeping well,' the broom is the instrumental agent; upullin bag gatoa-bo kipai-to, 'I am anointing myself with ointment'; lit., 'I am doing myself with grease,' or 'I am greasing myself.'

2. Upulla binoun kopurrō konēin kākiličko, 'paint her with red to be pretty.'

3. Konēin ta upatoaar bounto, 'she is prettily done'; lit., 'she is pretty that which is done.'

4. Kabo-kaabo ġalitin upatuirin kopurrin, 'stay, stay, on account of the painting red.'

Anal.: --2. Upulla, the imperative, 'do'; binoun, the conjoined dual pronoun, 'thou-hers'; kopurrō, 'red,' with the instrumental sign affixed; konēin, 'pretty'; kākiličko, the verb' to be,' 'for the purpose of being.' The sentence then means, 'do thou her with red, that she may be pretty.'

5. Konēin ta, 'it is pretty'; upatoaar is a compound of the verb, and means 'that which is done'; bounto, the emphatic personal pronoun, 'she it is who,' 'she who' is emphatically so.

4. Kabo-kaabo, equivalent to 'stay'; ġalitin and the two words following it are all in the ablative case and mean, 'on account of this, on account of the doing, on account of the red.'

12. -r; m., negation.

Ex.: --Murrārag ta unni, 'this is good'; keawai, murrārag korien, 'no, it is not good'; kipai ta unni, 'this is actually fat'; tararan, 'it is not; this is used as the negation of a thing, but not of a quality. Keawaran bag murrārag korien, 'I am not comfortable.'

Anal.: --Keawaran, the present tense of the verb 'to be,' in the state of negation; bāg, the verbal pronoun 'I'; murrārag 'good'; korien, the aorist of negation of the verb 'to be not.' The sentence thus means, 'I am not in a state of being good.'

The two negatives here are essential and govern one another; they do not destroy each other, as in English; this arises from the very nature of the language, which can express actuality, negation of actuality, and negation absolutely;
hence the variety of the forms of verbs 'to be'; for instance, na tâ ba g means 'I see'; na kori en ba g, 'I see not'; na ku la ba g, 'I saw'; na pa kori en ba g, 'I saw not.' This last cannot be written na ku la kori en ba g, 'I saw not,' because the -ku la would affirm that the agent actually of his own power did whatsoever the root affirms; and the root-form na implies that the thing is actually seen, while the -ku la added makes the meaning to be that it presents itself before you, and you must see it, unless you are blind or do not exercise the faculty of sight; hence the privative affix, pa, must be used instead, to show that, although the object spoken of was there, I could not see it, because it was not presented to my sight.

Ex.—Yanoa, na-mai-ga yikora. This is a peculiar but common phraseology throughout all verbs, and is hardly translate-able into English; the nearest phrase would be 'do not be seeing and yet perceive not,' or 'do not in your manner be looking without causing yourself to exercise your faculty of sight.' In this there is an affirmation of the abstract action performed by the agent, but a suspension of effect; the whole is something similar to the phrase 'you look but you will not see,' that is, you are determined not to see. But, on the other hand, yanoa, naki yikora means 'do not look'; yanoa, nakilli-ban yikora, 'do not thou be looking'; and yari bi nan u, 'thou must not look'; -u n is the sign of the future tense, for prohibition requires the future.

Gan ke un noa kuri? 'who is that man?' to this, gan nu g is the answer, if you do not know the person; lit., 'whom?' a question in reply. To express 'I do not know,' would be gurra kori en bag; but this would really mean 'I do not know what is said,' or 'I do not perceive by the ear what is spoken.' To know personally anyone is him; thus, gimilli bon b a g, 'I know him personally'; k e a w a r a n b a g nurun gimilli kori en, 'I personally know you not.' To deny that you have the knowledge of a person whom you really do know is expressed by the peculiar form gan? 'who?' thus gan-bulliko means 'to be who-ing' interrogatively, that is, asking who the person is when he is already known, with the intention of denying a knowledge of the person. Wontu ba ni uwoa gan-bullinu n tia emmu g mi kan-ta kuri-ka, gan-bullinu n wa l bon mi kan-ta a g e lo-ka Eloi-ka b a k-a, 'whereas he who will be 'who-ing' of me in the presence of men, certainly I will be 'who-ing' of him in the presence of angels belonging to Eloi,' i.e., God; this is an aboriginal translation of the words 'But he that denieth me before men, shall be denied before the angels of God.' Emmu g means 'concerning me,' whilst tia means 'me,' the object; the passive form of the English verb is always expressed by the active form of the Australian.

13. -rilli-ko; m., for instrumentality to be in some act.
Ex.—Gatun wêl korin u n wa l bar a b o n, gatun tetti wa l bon wirrin u n, 'and they shall scourge him and put him to death.'
Anal.—Gatun, 'and'; wêl korin u n, 'will instrumentally wale' him. The wêl is from the English word wale, 'a mark in the flesh'; ko is the usual affix of agency; -n u n is the future tense of instrumental action; wa l is the certainty thereof; b a r a, 'they'; b o n, 'him'; t e t ti, 'death'; wirrin u n, the future tense of instrumental violence; cf. wirrin wibbi-ko, the 'wind moves,' so, it.

14. -ruli-ko; m., for instrumentality to act of itself.
Ex.—1. Turullin tia topi g-ko, 'the mosquito is stinging, piercing me'; tura b o n w a r a i -t o, 'the spear speared, pierced, him'; turu n u n b a n u g lancet-o, 'I will pierce thee with the lancet'; turu n u n, 'will pierce'; ban u g, conjoined dual case, 'I-thee'; lancet-o, the English word 'lancet' with o the affix of agency. 2. Niu wo a gurr e u g-kan gurrulliko, gurrabu n b i l l a b on, 'he who hath ears to hear, let him hear.' Here the ear is the instrument that perceives of its own power.
Anal.—2. Niu wo a, the emphatic personal pronoun, 'he'; b a, a particle; gurr u g, 'the ear'; -kan, a personal particle; gurr e u g-kan therefore means 'a person who is eared, who has ears'; gurrabu n b i l l a, the imperative, 'permit to hear'; b on, 'him'; gurrulliko, 'to hear.'

15. -rilli-ko; m., for the thing to act, as a verbal noun.
Ex.—Poai-bun tun u n ko i w o n to, 'the rain will cause it to grow'.
Anal.—Poai, the bare form of the verb 'to grow'; bun, is the active permissive form of the verb 'to suffer or permit the act,' to let actively'; -tun u n, the future-tense form of the verb; ko i w o n, 'rain'; -ko, an affix, to show that the word to which it is affixed is the agent that purposes to act. In the sentence ko i w o n to ba t i n, 'it rains,' the ba is the aorist of the verb 'to be doing' some act; tin, is the present tense of tillilo, and when used as a preposition means 'from, on account of it'; e.g., tetti-tin, 'on account of death'; gali-tin, 'on account of this'; but 'from, i.e., out of, is birug; as, Thydney-birug, 'from Sydney'; London-birug, 'from London'.

16. -rilli-ko; m., to indicate itself, as a verbal noun.
Ex.—1. Yantin bara piri wâl bun t ell i ko, 'for all who exalt themselves.' 2. Moron t a kat e a-ka n un u n t e t ti k a b i r u g, 'the resurrection from the dead.'
Anal.—1. Yantin, 'all'; b a r a, 'they'; piri wâl, 'chief'; bun, 'to permit' actively; tellilo, 'for it to be' as indicated. Moron,
'life'; ta, 'it is'; ka, 'is'; -tēa, the past tense of telliko, 'it actually was' as indicated; kā-nūn, 'will be' in the state mentioned; tetti, 'death'; ka, 'is'; biruğ, 'from, out of'. The sentence thus means 'the future becoming alive again from the dead'; cf. yanoa, tetti kātēa kūn, 'let be, lest it become dead'; yanoa, tetti būrēa kūn, 'let be, lest it die.' Yanoa is prohibitory of the manner of being.

17. -w-illi-ko; m., to be in motion to; to tend towards; to incline towards.

Ex. — Uwil kōa bağ, 'I wish to move, I tend towards, I incline towards'; ta-umil kōa bağ, 'I wish to eat'; ta is from ta-killiko, 'for to eat'; waita wa-umil kōa bağ, 'I now wish to depart'; 'I intend to depart'; tanan bi wolla waita, kōa bağ uwa-umil, 'I wish to go'; lit., 'approach thou or come, in order that I may depart'; wiya-umil kōa bon bağ, 'I wish to tell him'; wiya is from wiyelliko, 'to speak, to utter a sound,' &c.

18. -wi-rilli-ko; m., to act with instrumental motion; as, to knock with anything; to whip or flog with anything; to strike with the fist; to stir with a stick; to do any act of motion by any instrumental means.

Ex. — Wirillēn bāra wapara, 'they smote their breasts'; wirilliānūn wirillīkanē-to, 'will sweep with the sweeper', 'will swab with a swab'; lit., 'will knock away with that which knocks away'; because, when the blacks sweep, they knock the ground with boughs, and so remove the rubbish.

19. -w-oli-ko; m., to act and move of purpose.

Ex. — Uwilliko, 'to come, to go, to move away'; lit., 'to be in a state of motion and action,' with power of purpose to effect change of place; waita wā-nūn bağ England kōlağ, 'I will depart and will go to England'; tanan noa uwillin England kābiruğ, 'he approaches coming from England'; 'he is coming from England'; uwea kānūn bağ, 'I will come again' (tanin, understood); uwea kānūn bağ, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwilli ban kora, 'do not be moving away,' &c., hither or thither.

20. -y-oli-ko; m., to be in a certain manner of action.

Ex. — 1. Gākoīyelliko, 'to act in a certain manner of personification'; 'to feign to be another person'; gakoīyellikan, 'one who feigns to be another'; 'a spy, a deceiver'; wonta noa ba ġuṛa gakoīya banunba, 'but he perceived their craftiness'; lit., 'whereas he knew their deception,' their feigning to be just men; yanti bi wiylla, 'thou shalt say thus,' in this manner; yanti bağ wiya, 'I said so'; yakoai bin wiyan, 'how, i.e., in what manner, is it told to thee'? giakai bağ wiya bon yanti, 'this is that which I actually told him'; lit., 'thus I told him thus'; mupa kaiyelliko, 'to be silent'; lit., 'for to be in manner dumb'; 'to be really dumb' would be mupaī-kan, 'one who is dumb.'

Ex. — 2. Kaiyellēn clock-ko wiyelli-biruğ, 'the clock has ceased to strike'; lit., 'the clock has been and continues in the state and manner of being new 'ceased' from a certain manner of motion, i.e., 'from talking'; wiyelli-kan, 'one who speaks'; wiyai-yé, 'a talker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, 'to utter a sound'; 'to speak'; wiyai-buli-biliko, 'to permit to speak'; wiyai-yelliko, 'to say on, to reply, to answer'; wiyai-pimulliko, 'to make accusation, to accuse'; wiyai-pai-yelliko, 'to demand'; wiyella bon, 'speak to him'; wiyellin noa, 'he is talking'; wiyellān bali, 'we two are conversing'; wiyān bağ, 'I speak'; wiyān clock-ko, 'the clock strikes'; wiya, 'say,' this is used to ask a person if he will be or do; e.g., wiya, bali wiyellinūn, 'say, shall we two converse?'

The Formation of Words.

Yarr is a word which the aborigines now use in imitation of the sound made by a saw in sawing; with the verbal formative-affix -bulliko, it becomes yarr-bulliko, 'to be in the act of causing by its own act the sound of yarr;' or, in English, 'to saw.' Yag is another introduced word, formed from the imitation of the sound of the sharpening of a saw.

From these roots come the following derivatives:—Yarr-bulliko, 'to saw'; yarr-bulli kołāg, 'to be about to saw'; yarr-bulli korien, 'not to saw'; yarr-bulli yikora, 'saw not'; yarr-bulli ban kora, 'be not sawing'; yarr-bulli-kan, 'one who does sawing'; 'a sawyer'; yarr-bulli-kannē, 'that which saws'; 'a saw'; yarr-bulli-gōl, 'the sawing-place'; 'a saw-pit'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-uwa, 'saw' (optative), 'do saw'; yarr-bulla, 'saw (mandatory), 'do saw'; yarr-bulli-bug-gulla, 'compel to saw'; yarr-bulli-bug-gulliko, 'to compel to saw'; this last form may undergo all the changes given above for yarr-bulliko; and so of every verb in the infinitive form.

Yag-ko-bulliko, 'to sharpen a saw'; yag-ko-bulli-ta, 'the sharpening of the saw'; yag-ko-bulli-kan, 'one who sharpens the saw'; yag-ko-bulli-kannē, 'that which sharpens the saw'; 'a file'; and so on.
Thus, a verbal suffix always intervening between the root and the formative:

<table>
<thead>
<tr>
<th>Root + Suff. + Formative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Búń-ki-yé</td>
<td>a continual striker.</td>
</tr>
<tr>
<td>2. Búń-tó-ara</td>
<td>the person or thing that is struck.</td>
</tr>
<tr>
<td>4. Búń-kíllí-kán-né</td>
<td>the thing which strikes.</td>
</tr>
<tr>
<td>5. Búń-kíllí-tó</td>
<td>to the action, as an agent.</td>
</tr>
<tr>
<td>6. Búń-kíllí-ta</td>
<td>the action, as a subject.</td>
</tr>
<tr>
<td>7. Búń-kíllí-gél</td>
<td>the place where the action is done.</td>
</tr>
</tbody>
</table>

**EXAMPLES.**

*Root.—Búń, ‘strike.’*

1. Búń-ki-yé, ‘a fighting man.’
2. Búń-tó-ara, ‘a wounded man.’
5. Búń-kíllí-tó, ‘the stroke.’

*Root.—Um-á, ‘make.’*

1. Um-ái-yé, ‘a tradesman.’
2. Um-ullí-tó-ara, ‘anything made.’
3. Um-ullí-kán, ‘a worker.’
4. Um-ullí-kán-né, ‘a tool.’
5. Um-ullí-tó, ‘the work.’
6. Um-ullí-ta, ‘the working.’
7. Um-ullí-gél, ‘a workshop.’

*Root.—Up-á, ‘do, use in action.’*

2. Up-ullí-tó-ara, ‘a piece of work.’
4. Up-ullí-kán-né, ‘a spade, an awl.’
5. Up-ullí-tó, ‘the operation.’
6. Up-ullí-ta, ‘the operating.’
7. Up-ullí-gél, ‘a operating-room.’

The difference in the use of the fifth and sixth forms may be illustrated by such sentences in English, as,—The stroke killed him; the striking of the iron heats it; the work was done, but the working of the machine went on; the operation did no harm, for the operating was in skilful hands.

**Analysis of the name Biraban.**

1. **Declension of ‘Biraban,’ as a common noun.**

The word is formed from bira, the cry of the bird which we call the ‘eagle-hawk.’ The -ban postfixed denotes the one who does the action. As applied to M’Gill, the name may have been given to him from some circumstance in his infancy, perhaps his infantile cry.

**Nom.**

1. Konéin ta biraban ta, ‘the hawk is pretty.’
2. Biraban to wiyan, ‘the hawk cries,’ lit., speaks.

**Gen.**

Yarro unni biraban kobn, ‘this egg is the hawk’s.’

**Dat.**

1. Unni ta biraban ko takilliko, ‘this is for the hawk to eat.’
2. Waita bağ biraban tako, ‘I depart to the hawk,’ i.e., to where the hawk is.

**Acc.**

Tura bón biraban unnug, ‘spear him, the hawk there.’

**Voc.**

Ala or ela biraban! ‘A hawk!’

**Abl.**

1. Minariğ tin tetti noa? biraban tin; ‘from what cause is he dead?’ ‘from the hawk,’ as a cause.
2. Tul-bulléun noa tibbin biraban ka tabiruğ, ‘be, the bird, hath escaped from the hawk.’
3. Buloara bula biraban too, ‘the two are in company with the hawk.’
4. Tibbin ta biraban taba, ‘the bird is with the hawk.’
5. Wonnug ko noa kátan? biraban kinba, ‘where does he exist? ‘at the hawk’s place.’

**Minariğ unnoa tibbin? ‘what is that bird?’ tibbin ta unnoa bukkak-an, ‘it is a savage bird that.’**

Yakoai unnoa ta yitára wiyá? ‘how is that such-a-one spoken?’ equivalent to ‘what is its name?’ giakai unnoa yitára biraban wiyá, ‘this way, that such-a-one is spoken or called biraban.’

**Minariğ tin yitára biraban wiyá? ‘from-what-cause is such-a-one spoken or called biraban?’ gali tin wiyéllî tin bira-bira tin, ‘from this, from speaking, from bira-bira’; i.e., because he says ‘bira.’**

2. **Declension of ‘Biraban,’ as a proper name.**

**Nom.**


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*Eagle-hawk* may have been his *totem* or family name; or, as our blackfellows name their children from some trivial incident at the time of birth, he may have been called Biraban, because an ‘eagle-hawk’ was seen or heard them.—Ed.
2. Ganto bon tura? Biraban to bon tura, 'who did
spear him?' 'Biraban speared him.'

Gen. Gan-umba unni wonnai? Biraban-umba unni won-
nai, 'whose child is this?' 'Biraban's, this child.'

Dat. 1. Gannug unni? Birabannug, 'for whom this? (i.e.,
who is to have this?)' 'for Biraban' to have personally
or to use.

2. Kurrilla unni Biraban kinko, 'carry this to Bir-
aban,' locally.

Acc. Gannug tura? Birabannug, 'whom speared?' (mean-
ing, who is speared?) 'Biraban.'

Voc. Ala Biraban gurrulla! 'O Biraban, hearken.'

Abl. 1. Gan kai kaokillai bara? Biraban kai, 'concerning
whom are they quarrelling?' 'about Biraban.'

2. Wonta birug bi? Biraban kabirug, 'whence dost
thou come?' 'from Biraban.'

3. Gan kafon buntao? Biraban katao, 'with whom is
she?' 'with Biraban'; that is, in company with him.

4. Gan kinba? Biraban kinba, 'with whom is she?
with Biraban'; that is, living with him.

Wontakal noa Biraban? Mulubinbakal, 'of what place
is he, Biraban?' 'Of Newcastle.'*

Wontakalin buntao Patty? Mulubinbakalin, 'of what
place is she, Patty?' 'Of Newcastle.'

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**Selections from the Scriptures.†**

**WINTA 1.**

1. Yantin kokera wittima tarai to kuri ko; wonto ba noa yantin wittima, Eloi ta noa.—Heb., iii. 4.

2. Wakal noa Eloi ta.—Gal., iii. 20.


4. Gearunba Eloi ta winullikan koiyugkan.—Heb., xii. 29.

5. Unnuq ta noa wakal bo ta Eloi ta.—Mark, xii. 32.

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*See page 18 of this volume.

†As the suffix-forms of the nouns, verbs, and other parts of speech have been fully shown in the previous part of this volume by the use of hyphens, I do not think it so necessary now to continue that aid. All postpositions will now be detached from their nouns and pronouns, and every compound postposition will be printed as one word. Those suffix particles which are used as enclitics, and the inseparable case-endings, will be attached to their words. The tense-forms of the verbs will be printed as shown on pages 28 to 41, but without the use of the hyphens. In the Analysis of the selections which now follow, the hyphens are sometimes retained to show the composition of the words.—Ed.
WINTA 5.

1. Unnuq  goro ta kakilli wokka kaba moroko kaba, Biyugbail ta, Wiyellikan ta,  gatun Marai ta yirriyirri lag; gatun unni ta goro ta wakal bo ta.—1 John, v. 7.
3. Eloito noa pital ma kauval yantin kuri, gakulla ta noa wakal bo ta yinal gikoumba, gali ko yantunto ba gurrum gikoug kin, keawai wal bara tetti k reass, kulla wal yanti katai barumba kakilliniun moron.—John, iii. 16.
4. Fulli ta noa Eloito upca barun Ittharaelumba, wiyelliliko pitallumiliko Iethu ko Kritth to; niuwoa bo Piriwal katan yantin ko.—Acts, x. 36.
5. Iethu Kritth yinal noa Biyugbail koba.—2 John, 3.
6. Gsarumba katan Wiyellikan, Iethu Kritth, Biyugbail toa ba katan.—1 John, ii. 1.

WINTA 6.

8. Piriwal ta unnoa ta Marai.—2 Cor., iii. 17.
10. Murrin nurunba kokera yirriyirri ta Marai yirriyirri lag koba.—1 Cor., iv. 19.
11. Wakalla murrin, gatuon wakalla Marai, yanti nunur wija wakalla kotulli ta nurunba wiya toa; wakalla Piriwal, wakalla Gurulli ko, wakalla kurruumulli ko; wakalla Eloito ta Biyugbail ta yantin koba; wokka kaba noa yantin ko, gatun noa yantin koa, gatun murrug kaba nurun kinba.—Ephes., iv. 4, 5, 6.

WINTA 7.


9. Gatun noa agelo Yehoa-umbba tanan uwa barun kin, gatun killaburra Yehoa-umbba kakuulla barun katoa; kinta gaiya bar tukulla.

WINTA 8.

1. Eloito noa gurrara ma koriien barun agelo yarakai unulli- kan, wonto ba wareka noa barun baran koyug kako, tartaro kaka.-2 Peter, ii. 4.
2. Wiya toa ta yantin kuri ko wakalla tetti bulliko, gatun yu- kita gaiya gurulli ko.—Heb., ix. 27.
4. Gatun kirrlikin ta temple kako, yir-kullueun bulwa koa wakka habiru unkta ko baran tako.—Mark, xv. 38.

The preceding eight Wintas or 'Portions,' are taken from an "Australian Spelling Book, in the Language spoken by the Aborigines," published by the author in 1826. In the following translation, the Section figures are those of the paragraphs in the Wintas, and the words, as they become translated and explained, are not again referred to.

Analysis of the foregoing Wintas.

WINTA 1.—PART 1.

Section 1.

Winta, 'a part, a portion.'
Eloi, 'God,' a word taken from Elohim, is introduced into the language of the aborigines, because Koin, the name of the being whom they dread, is a word of an equivocal character.*

Yantin, 'all, every,' is singular or plural, according to the number of the noun or pronoun used with it.

Kokera, 'a covert, shelter, habitation, hut, house, palace, temple.'

Wittima, 'built;' hence wittimulliko, 'to build' in any way; to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark.

*See page 47.—En.
Tarai, 'some one, another, other,' is singular; but tara, 'others,' is plural.

Taraito is tarai, with the particle of agency postfixed.

Kūri, 'man, men,' according to the singular or plural idea expressed or understood in the context.

Kūriko is kūri, with the particle of agency postfixed.

Wontoba, 'whereas,' a compound phrase; from won, 'where?' the interrogative adverb of place.

Wontoba- ba, 'is as'; the ba is a particle which verbalizes the word to which it is affixed.

Noa, the inseparable verbal pronoun, 'he'; the separable emphatic pronoun 'he' is niuwoa.

Eloi ta; for Eloi, see above; ta is the substantive verb, 'it is actually'; this phrase affirms that it is God who is the agent.

Section 2.

Wakál, 'one'; buloaara, 'two'; goro, 'three'; wara, 'four'; beyond which the aborigines have no word to express higher numbers. For 'five' they hold up one hand and say yantin, 'all,' i.e., all the five fingers; or both hands with a part of the fingers up to describe the numbers 6, 7, 8, 9; for 10 they hold all the fingers up and say yantin; or they double both hands and say kauwal-kauwal, a 'great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

Section 3.

Pitál, 'joy, peace, gladness, happiness, love.'

Maraí, 'spirit'; not the 'ghost' of a departed person, which is mamuya.

Section 4.

Gearun, 'us'; géen, 'we'; gearunba, 'our,' 'belonging to us'; see pronouns.

Winulli, 'to burn,' to consume by fire only, and not in any other way; hence winulliko, 'to consume,' 'to burn.'

Winullikan means 'one who consumes or burns.' The particle -kan means 'the person who,' and is equivalent to the English particle -er, affixed to verbs to form the substantive person, as lover, consumer. To express the thing, the particle -nê is postfixed; as, winullikannê, 'the burning thing which consumes.'

Koiyuq, 'fire'; the particle -kan, in the text, is affixed to show that the 'fire' is to be construed with the preceding word, by which it is thus connected and governed.

Section 5.

Unnuq, 'there.' Bo ta, 'only,' a compound of bo, 'self,' and ta, 'it is'; meaning it is 'that self same thing only' to which it is affixed; as, wakol bo ta, 'one only, one by itself, one alone.'
Section 11.
Niuwara, 'anger'; cf. bukka, 'wrath, rage, fury.'
Katan, 'is,' the present tense of kakilliko, 'to be' in a state.
Purrēag, 'day.'
Yarakai, 'evil, bad'; opposed to murrārag, 'good.'
Yarakai kinko, 'on account of the wicked.'

Section 12.
Kauwâl, 'great'; kauwâl-kauwâl, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kauwâl kan noa, 'he is great'; Eloi ta, 'God is'; warēa ta gearunba bulbul, 'little it is our hearts.'
Warēa, 'little,' in size.
Bulbul, 'heart' of animals and man; not 'heart' of oak or the like.
Gurrâ, 'knows'; the present tense of ġurrulliko, 'to know, to perceive by the ear, to understand,' but not in any other sense; to know a person by sight is ġi-milliko; to know a thing by sight, na-killiko; to know carnally, boi-bulliko; and to know by the touch, nu-mulliko.

Section 13.
Kaiyu, 'able, powerful, mighty'; kaiyu-kai, 'one who is able'; noa, 'he'; Eloi ta, 'God is'; yanti-ko, 'for all'; minnug-bo minnug-bo-ko, 'for every thing.'

WINNA 3.—PART 3.

Section 2.
Yantin koba, 'of all'; koba is the genitive particle used with things, while -ūmâ is used with person; as, ġan-ūmâ? 'whose'? belonging to what person? minari koba? belonging to what thing? makoro koba, 'belonging to the fish'; emmo-ūmâ, 'mine', 'belonging to me'; Threlkeld-ūmâ, 'belonging to Threlkeld.'

Section 4.
Gurrullâ, imperative, 'know, hearken, listen.'
Nura, the personal plural nominative pronoun, 'ye'; the objective case is nurun, 'you'; nurunba, 'belonging to you.'
Yanti, 'thus, in this manner.'
Niuwoa, the emphatic separable personal pronoun, 'he,' 'it is he'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable oblique case is ġikoug, 'him'; ġikoug ko means 'for him'; ġikoug kai, 'on account of him.'

Section 5.
Gintoa, the emphatic separable personal nominative pronoun, 'thou,' 'it is thou who'; ta, 'it is.'
Gintoa ta, 'it is thou who dost, didst, wilt do,' according to the tense of the verb, which in this case is uma, and that, being a past aorist, renders it 'didst make,' without reference to any particular past time.

Section 8.
Guraki, 'skillful, wise.'
Upin, the present tense of upilliko, 'to exert power,' exclusive of the idea of effect upon the object; as, to put a thing anywhere.
Tin, 'from, on account of'; 'therefore' as a cause, 'because of'; umulli tin, 'on account of doing'; gearunba tin, 'on account of our.'
WINTA 4.—PART 4.

Section 9.

Tuloa, 'straight,' opposed to crooked; 'upright' as to character; 'truth' as to expression, opposed to falsehood; tuloa kan ta, 'one who is straight, upright, true.'

Moron, 'life,' opposed to death; animal, not vegetable, life.

Kakilli-kan ta, 'it is one who remains, who is, who exists'; kakilli from kakilliko, 'to be' in some state.

Kauwal, 'great,' piriwal kauwal, 'lord or king,' lit., 'great chief'; kauwal-kauwal, 'great-great,' 'very great.'

Yanti katai kakilliko, 'thus to be always,' 'to be for ever.'

Bukka, 'wrath, rage, fury,' bukka tin, 'on account of wrath'; gikoumba tin, 'on account of his.'

Konara, 'a flock, herd, an assembly, a mob, a nation'; yantin bara konara, 'all they, the assemblies or nations.'

Niuwarin, the causative case of niuwar, 'anger'; niuwarin, 'because of anger'; 'from or on account of anger,' as a cause.

Section 10.

Bapai, 'nigh at hand, close to'; bapai ta ba, 'it is nigh to.'

Section 11.

Wiyan, the present tense of wiyelliko, 'to communicate by sound, to speak, tell, say, call out'; yantin ko wiyan bon ba, 'all when they call on him.' The verbalizing particle, ba, is equivalent therefore to 'when,' or 'at the time when' the verbal act or state shall be or was, according to the tense of the verb.

Kalok, 'afar off, distant.'

Kakilli, 'continues to be,' 'is now being'; the present participle of the verb kakilliko, 'to be' in some state.

Barun kai, 'from, on account of them,' sc., persons.

Yarukai tin, 'from, on account of the evil,' sc., thing.

Section 12.

Wirrillili; hence wirrilliko, 'to wind up as a ball of string.'

The blacks do this to their long fishing-lines, and opossum-fur cords, to take care of them, to preserve them; hence the verb means 'to take care of, to preserve, to keep together, to guide,' as a flock of sheep; wirrillili-kan, 'one who takes care of' by some act of locomotion, as a watchman going his round.

Mirral, 'desert, desolate, miserable'; 'a state of want'; mirral ta unni, 'this is a desert place'; mirral-lag unni, 'this is desolate or miserable,' because in a desert there is nothing to eat or drink; mirral katan, 'now at present in a miserable or desolate state, in a state of want'; keawai, 'not to be.'

Keawai wa, 'certainly shall not be'; equivalent therefore to 'shall not'; mirral kanaun, 'shall be in want.'

SELECTIONS FROM THE SCRIPTURES.

Section 13.

Gurrara-kan, 'one who personally attends to'; gurrarak-kan kauwal, 'one who is very pitiful.'

Gurrara-mulli-kan, 'one who causes or exercises attention,' 'one who does attend to'; the phrase means 'he is a merciful Being.'

WINTA 5.—PART 5.

Section 1.

Goro, 'three'; see page 108.

Kakilli, 'state of being'; hence kakilliko, 'to be, to exist' in some state; we cannot express 'is dead' by tetti katan, because katan implies existence, though we may say moron katan, 'is alive,' because existence is implied; 'is dead' must be tetti ka ba, which means 'is in the state of the dead'; generally the blacks say kulwon, 'stiff, rigid' for 'dead'; thus tetti ka ba kulwon is equivalent to 'dead and stiff,' in opposition to 'a swoon,' which might be the meaning, unless circumstances led to another conclusion.

Wokka, an adverb, 'up,' opposed to bara, 'down'; wokka kabu moroko ka ba, 'are up in heaven.'

Biyugbai ta, 'the father it is.'

Wiyellili-kan ta, 'the one who speaks it is'; this is the form of the verbal act or state when applied to a person; to a thing, it would be wiyellilkannu.

Marai ta, 'the spirit it is,' in opposition to corporeal substance; but kurrabag is 'the body,' and mamuya is 'a ghost'; murrin is another word for 'the body.'

Yirriyirri, 'sacred, reverend, holy;' not to be regarded but with awe, as is the place marked out for mystic rites; a separate place not to be profaned by common use, hence holy; a person reverend, to be held in reverence, sacred. Native heralds and messengers pass as sacred persons; they are held in reverence, and are un molested by hostile parties, when on embassies of war or peace; yirriyirri-lag means 'one who acts sacredly,' one who is holy, separate by privilege of being held sacred or in reverence. In the South Sea Islands, a pig devoted to the god Oro, in former times, was made sacred by having a red feather thrust through and fastened to its ear, and thus the reverend pig was privileged to feed anywhere unmolested, as being sacred; nor was he confined to a tithe of the produce if he broke through into any plantation, but was permitted to eat his fill, not, however, without a murmur at the sacred intrusion.

Unni, 'this,' as subject or object; gali, 'this,' as agent; unni ta gorot ta, 'this it is, the three it is'; wakal bo ta, 'one it is, one-self only it is.'
Section 2.

Yuka, 'sent'; hence yukulliko, 'to send' a person; but to send property is tiyumbilliko. Yinal, 'son.'

Kakilliko, 'for-to be'; here the infinitive form, as usual, denotes the purpose.

Miromulli-kan means 'one who keeps or takes care of'; from miromulliko, 'to keep with care'; miromullikan noa kakilliko means 'he is for-to be one who keeps with care,' hence a 'Saviour.' From the same root, miroma also is a 'Saviour.' 'A deliverer' would be mankilli-kan, 'one who takes hold of'; but then the evil must be expressed out of which the person is taken or to be taken.

Yantinpurrai-ko, 'for all lands; for all the earth'; for the whole world.'

Section 3.

Eloi-to noa, 'God he,' as a personal agent; pitāma kauwāl, 'causes great joy,' sc., towards.

Yantini-ku, 'men.'

Gukulla-ta noa, 'it is he gave'; from ġukulliko, 'to give'; the ta, 'it is,' affirms the act.

Wakāl bo ta, 'only one'; lit., 'only-self only.'

Gali ko, 'for this purpose'; gali, the emphatic pronoun, 'this'; gala, 'that'; gala, 'the other'; the demonstrative pronouns are unni, 'this'; unnoa, 'that'; untoa, 'the other.'

Yantin-to ba, 'that all who'; the particle, to, denotes agency, and ba verbalizes.

Gurran, 'believe,' the present tense of ġurrilliko, 'to hear, to believe.'

Gikouğ kis, 'on account of him,' as a cause; for, if he speaks, you hear; he is therefore the cause of your hearing, and if you assent to that which he says, you continue to hear; if not, you do not hearken to him, or else you only pretend to hear him; the verbal objective pronoun 'him' is bon; ġurrill bon is the present tense, 'hears him,' but has no reference to the effect of that hearing, whereas the use of the other pronoun ġikouğ kis implies that they hear him so as to attend to what he says and believe.

Keawai wal bara tetti kāsim, 'they certainly shall not be in a state of death.'

Kulla wal, 'but certainly' shall, or 'because certainly' they shall.

Yantiti-ka, 'in this manner always.'

Barunba, 'belonging to them,' 'there.'

Kakillīnūn, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.

Moron, 'life'; kakillīnūn moron means 'a future state of being, and continuing to be, alive.'

Section 4.

Pulli, 'voice.'

Upēa, 'put forth'; from upilliko, 'to exert power.'

Itārāel-ũmba, 'Israel is the proper name, introduced; ũmba, the particle denoting 'belonging to' a person only; belonging to a thing is kōba; belonging to a place is kāl (masc.), kāl (fem.).

Wiyelliko, 'to speak.'

Pitāl-mulliko, 'to cause peace, joy, gladness.'

Iēthu-ko Krīth-ko, 'Jesus Christ,' as the agent; the particle ko, denoting agency, must be added to each word, to show that both are in the same relation to the verb.

Niwōa-bo, 'himself it who is,' emphatic.

Section 6.

Gearunba Katān, 'is belonging to us' and remains so; equivalent to, 'for we have.'

Wiyellikān, 'one who speaks'; 'an advocate.'

Biyygaba ta ōba Katān, 'it remains with the Father.'

WINTA G.—PART 6.

Section 10.

Murrin, 'body' of a person; murrin nurunba, 'your body.'

Kokera yirririrri ūta, 'it is a sacred house,' 'a temple.'

Marai yirririrri kōba, 'belonging to the sacred Spirit.'

Wakālla murrin, 'one body is.'

Section 11.

Yantini nurun wiya, 'in the manner as called you'; equivalent to, 'you are called;' nurun is in the objective case.

Kotēlla ūta, 'in the thinking.'

Nurunba, 'belonging to you,' 'your,' 'of you.'

Wiyatoara, 'that which is said.'

Wakālla Pirīwāl, 'one Lord is'; wakulā Marai, 'one Spirit is.'

Wakālla ġurrillikō, 'one is for-to hear or obey.'

Wakālla kurririmulliko, 'one is for-to cleanse' with water.

Wakālla Eloi ūta, 'one is God it is.'

Biyygaba ta yantin kōba, 'father it is of all.'

Wokka-kōba noa yantin koa, 'up above be is for all.'

Gatun noa yantin koa, 'and he all with.'

Gatun murrug kōba nurun kīnba, 'and within you,' sc., all; murrug, 'within, inside.'

Section 12.

Yantini barun yemmaman marai-to Eloi kōba ko, 'all them lead the spirit does, belonging-to-God does,' equivalent to the passive; the to and ko are only signs of agency and not
the verb 'to do'; in the translation the verb 'does' is only used to show the effect of the particles; no reason can be assigned why the particles may not be used indiscriminately the one for the other, excepting euphony, because the agency is in the o, which denotes purpose.

Yemamulliko, 'to lead as by the hand'; the to in the text is added to Marai, because that is the subject of the verb, and the ko (=to) is added to Eloi koba, because that, too, is an essential portion of the subject.

Wonna: ta bara Eloi koba, 'children it is they of God.'

Section 13.

Niuwara buğ-ga kora bon, 'angry purposely cause not him.'

Marai yirriyirri-lag Eloi koba, 'Spirit sacred of God.'

Section 14.

Gan-to ba yarakai wiyänun gikoug, 'whosoever-there-be evil will-speak concerning him.'

Yinal kúri koba, 'the son belonging-to man'; 'the son of man.'

Kámuñbinun wal bon, 'suffered-to-be shall-certainly-be he.'

Wonta noa ba yarakai wiyänun gikoug marai yirriyirri-lag, 'whereas he evil will-speak concerning-him, the spirit sacred.'

Kearain wal bon kámuñbinun, 'not certainly he shall-be-suffered-to-be,' or remain, or exist; according to the idea of punishment which the speaker wishes to convey.*

WINTA 7.—PART 7.

LUKE, ii. 9-14.

Verse 9.

Gatun noa aģelo Yehóa-úmba, 'and he the angel belonging-to-Jehovah.'

Tanu wana noa barun-kin, 'approached them'; 'came to them.'

Gatun killiburra Yehóa-úmba, 'and shining belonging-to-Jehovah'; from killibínbin, 'to be bright; for the verbal form burra, see page 37.

Kakulla barun kataa, 'was them with.'

Kinta gaiya bara kakulla, 'fear then they were-in-a-state-of.'

Verse 10.

Gatun aģelo ko noa wiy a barun, 'and he the angel told them.'

Kinta kora, 'fear not.'

Kulla nurun bağ wiyan, 'because you I tell.'

Totoğ murraráğ kakillikó pitálko, 'news good, for-to-be joy-for.'

Kakillikó yantin ko kúri ko, 'to-be all-for men-for.'
Section 3.

Yakoai-kan bag moron kanun? 'in-what-manner-of-being
I life will-be-in-a-state-of' i.e., 'how can I be alive.'
Gurrulla bon Pirivānuq, Iethunuŋ Kriithuŋ, 'hear
him, the Lord Jesus Christ.'
Moron giya bi kanun, 'life then thou wilt-be-in-a-state-of'
Gatun kirrikin ta tempel kako, 'and the-veil it-is the
temple-st.'
Yir-kulléun bulwa koa, 'rent-of-its-own-power-in-the-midst,
in-order-to-be.'
Wokka-kabiruŋ unta-ko baran-tako, 'from the top thence
to the bottom'; lit, 'up-from-there-to down-to.'

The peculiarity of the verbal form of yirr, 'a rent,'—so
called from the noise of a piece of cloth when tearing,—is shewn
in the following specimen:

Yir-kulléun, 'rent,' 'has rent' of itself, of its own power.
Yir-buŋ-ga, 'rent,' some person has.
Yir-burréa, 'rent,' some instrument has.
Yir-lág, 'rent,' is declaratively.
Yir-wirrá, 'rent,' some motion has rent: as when a flag, or
a sail of a ship flapping in the wind, is rent.

Thus, without a clear idea of the nature of the roots of the
affixes, no one could understand the difference of the five kinds
of 'rendering.'

Compound Words.

Like the North American Indians, although to a less extent,
our aborigines have long composite words in their language.
For instance, to express the abstract idea contained in the English
word 'lust,' they would say Kotilliyaarakaiagarunba, 'our
evil thinking'; and for the contrary idea, Kotillimurrará-
agarunba, 'our good thinking.' Now, either of these words,
when pronounced, appears to be but one word, whereas each con-
tains three words combined, namely:

(1.) Kotilli (from simple root kot), 'the act of thinking';
(2.) garunba, 'belonging to us'; (3.) yarakai, 'evil'; murrarág, 'good.' From the root kot come the forms, Kotilli,
infin., 'to think,' Kotan, pres. indic., Kotinun, fut. indic., Kotta,
past indic., Kotillin, pres. part., Kotilliea, past participle.

Again, such a word as Tiirburrunkabinliko, 'to permit to
be torn,' is made up of Tiir, a root which expresses the idea of
tearing, -burréa, the verbal particle of instrumental agency,
-bún, 'permit,' -ílli, the formative of a verbal noun, and -ke,
for the purpose of.' And so also with other examples.

DIALECTS.

THREE AUSTRALIAN ABORIGINAL DIALECTS,
SHOWING THEIR AFFINITY WITH EACH OTHER.

1. Eastern Australia (Threlkeld); 2. South Western Australia
(Captain Grey's Vocabulary); 3. South Australia (Teichelman).

I (emphatic)—1. Gato; 2. Ganya; Nadjo; Gaii.
We two (dual)—1. Bali; 2. Govu; 3. Gadlukurla.
This (emphatic)—1. Galt; 2. Gali; 3. Gadlu.
Whos (is the agent)—1. Ganto?; 2. Gando?; 3. Ganto?
Yes (assert)-1. E; 2. E-ee; 3. Ne.
To blow (i.e., puff)—1. Bomblil; 2. Bobun; 3. Bunandi.
To speak—1. Wiyelil; 2. Waglan; 3. Wänga.
The wind—1. Wibbi; Wippi; 2. 3. Waitpi.
THE LORD'S PRAYER,
In the language of the Aborigines of Lake Macquarie.

Biyugbai ğearunba wokka kaba moroko kaba kātān;  
Father our up in heaven in art;

dāmūnbilla yirriyirri giroumba yirriyirri kakilliko;  
let-caused-to-be name thy sacred for-to-be;
paipibūnbilla Piriwāl koba giroumba; ğurrawunbilla  
let-to-appear King-belonging-to thy;  
let-to-obey wiyellikanne giroumba; yanti purrai taba, yanti ta  
word thy; as earth in as moroko kaba, ğuwa ğearun purreąg ka yanti kātai  
heaven in; give to-us day at as always takilliko; ğatun warekulla ğearunba yarakai  
for-to-eat; and cast-way our evil umatoara yanti ta ēeen wareka yantin ta wiyapaiyēen  
that-is-done as we cast-away all spoken-but-not-done ğearunba; ğatun yuti yikora ğearun yarakai  
belonging-to-us; and guide not us evil umulli-kān kolag; miromulla ğearun yarakai  
one-who-causes-to-do towards; cause-to-deliver us evil tabiruğ; kulla ta giroumba ta Piriwāl koba ğatun  
from; because thine King-belonging-to and killibībinbin yanti kātai. —Amen.  
bright-shining thus always. —Amen.

The Author trusts that he has now placed on permanent record the language of the aborigines of this part of the colony, before the speakers themselves become totally extinct; and if, in his endeavour to aid the purpose of scientific enquiry, his work may seem to fall short, and so disappoint the expectations of those who take an interest in ethnological pursuits, he can only state that, in the midst of attention to manifold engagements in other paramount duties, no pains have been spared on the subject, and therefore his only apology is, that with slender means he has done his best.

L. E. THRELKELD.

Sydney, New South Wales,

November 26, 1850.
PART II.

THE GOSPEL BY ST. LUKE.
THE

GOSPEL BY ST. LUKE

TRANSLATED INTO

THE LANGUAGE

OF THE

AWABAKAL

BY

L. E. THRELFKELD.

NOW FOR THE FIRST TIME PRINTED.

FROM THE ORIGINAL MANUSCRIPT,
IN THE 'SIR GEORGE GREY COLLECTION' OF THE PUBLIC LIBRARY,
AUCKLAND, N.Z.

Sydney:
CHARLES POTTER, GOVERNMENT PRINTER.

1891.
It is a matter of fact that the aborigines of these colonies and of the numerous islands of the Pacific Ocean are rapidly becoming extinct. The cause of their extinction is mysterious. Does it arise from the iniquity of this portion of the human race having become full?—or, that the times of these Gentiles are fulfilled?—or, is it but the natural effects of iniquity producing its consequent ruin to the workers thereof in accordance with the natural order of God's government of the universe? Whatever may be the result of speculative theories in answer to these queries, there remains one grand question incontrovertible, "Shall not the Judge of all the Earth do right?"

The providence of God has permitted ancient nations, together with their languages, and numerous tribes, with their various tongues, to pass away and others to take possession of and dwell in their tents, just as we in New South Wales and the neighbouring colonies now do, in the place of the original inhabitants of the land.

The numbers of the aborigines, both in Australia and the South Sea Islands, have always been overrated, and the efforts that have been made, on Christian principles, to ameliorate their condition, have been more abundant in proportion to the number of these aborigines, than have ever been any similar efforts towards the hundreds of millions of heathens in other parts of the world.

My own attempt in favour of the aborigines of New South Wales was commenced in the year 1824, under the auspices of the London Missionary Society, at the request of the deputation from that Institution sent out for the purpose of establishing Missions in the East, and urged likewise by the solicitations of the local Government of this colony. The British Government sanctioned the project by authorizing a grant of 10,000 acres of land, at Lake Macquarie, in trust for the said purpose, at the recommendation of Sir Thomas Brisbane, the then Governor of the Australian Colonies.

In 1839, the London Missionary Society abandoned the mission, broke faith with me, and left me to seek such resources as the providence of God might provide, after fifteen years' service in their employ. The Colonial Government, being perfectly acquainted with all the circumstances of the case, stepped in and enabled me to continue in my attempt to obtain a knowledge of the aboriginal language, and the British Government subsequently confirmed the new arrangement.
Circumstances, which no human power could control, brought the mission to a final termination on December 31, 1841, when the mission ceased, not from any want of support from the Government, nor from any inclination on my own part to retire from the work, but solely from the sad fact that the aborigines themselves had then become almost extinct, for I had actually outlived a very large majority of the blacks, more especially of those with whom I had been associated for seventeen years. The extinction of the aborigines is still progressing throughout these colonies. The last man of the tribe which formerly occupied the site of Sydney may now be seen sitting by the way side, a paralytic, soliciting alms from passers by, and this he does from choice, rather than enter the Benevolent Asylum. Those who drive by in their carriages along the South Head Road often throw him a sixpence or so, and thus he is bountifully provided for in his native and beloved state of freedom.

Under such circumstances, the translation of the Gospel by St. Luke can only be now a work of curiosity, a record of the language of a tribe that once existed, and would have, otherwise, been numbered with those nations and their forgotten languages, and peoples with their unknown tongues, who have passed away from this globe and are buried in oblivion.

Elliot, the missionary to the North American Indians, made a translation of the Scriptures into their language, which has recently been published; but only one Indian now remains who knows that dialect.

This translation of the Gospel of Luke into the language of the aborigines, was made by me with the assistance of the intelligent aboriginal, McGill, whose history is attached. Thrice I wrote it, and he and I went through it sentence by sentence, and word for word, while I explained to him carefully the meaning as we proceeded. McGill spoke the English language fluently. The third revision was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Common Prayer, with which to commence public worship with the few surviving blacks; I prepared a Spelling book; I had also commenced the Gospel of Matthew, when the mission was brought to its final close.

Not long ago, I accidentally found at a book-stall a copy of the first specimens of an Australian language, which I published some time in 1836; this was done to satisfy my friends of the impropriety of introducing the English sound of the vowels instead of those of the Continent, which are also in use in the South Sea Islands.

This present copy of the Gospel by Luke is the fourth re-written revision of the work, and yet it is not offered as a perfect translation; it can only be regarded by posterity as a specimen of the language of the aborigines of New Holland, or, as a simple monumental tablet, on which might be truthfully inscribed, as regards the unprofitable servant who attempted to ameliorate the pitiable condition of the aborigines and attain a knowledge of their language:—"He has done what he could."

L. E. THRELKELD,
Minister.

Sydney, New South Wales,
15th August, 1857.

[Note.—The original manuscript was illuminated for Sir George Grey by Annie Layard, daughter of Sir A. H. Layard, the explorer of Nineveh.

The original title page is this:

EVANGELION
UNNI TA
JESU-UM-BA CHRIST-KO-BA.
UPATORA
LOUKA-UMBA.

Translated into the language of the aborigines, located in the vicinity of Hunter’s River, Lake Macquarie, &c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.—Ed.]
EUANGELION UPATÔARA LUKA-ÛMBA.

WINTA I.

Wonro ba kauwallo mankulla unnoa tara tågunañilliko gùrrãnto gëen kinba,
2. Yanti bo gërarun kin bara guku, unnoa tara nakillkan kurri-kurri kàbiyùrg gatun mankillkan wiyellikan koba.
3. Murràràg tia kàtan yantibo, koito bug ba tuig ko giorg Teopolo murràràg ta,
4. Gùrra-wul koa ba tula, unnoa tara wiyatoa banuug ba
7. Kewaran bula wonnai korien kulla, bountea Eliðhabet gùrrauvai ; gatun bula ba giorgbaai kakulla.
8. Gatun yaktit kakulla, unulliëla noa ba Eloï kin makân ta, yirrûg ka giokoûmba ñi thiereu koba,
9. Yanti kiloa thiereu koba unan, yirrûg ka giokoûmba ta upulliko bon porpora koiyûg ko uvva noa ba thão koba Yehôa kai kota.
10. Gatun yanti bo yantiinto konara kûri wiyelliella waral ta yakitita winellyëla ba porpora.
13. Wonro ba ñâgelo wiya noa, Kinta kora bi knew, Dhakaria kalla gùrra ta wiyellikan gatun ko giourûmba ko wonnai kannûn giourûmba, gatun wiyanûn bi giakai yitirra Ioane.
15. Kauwâl wal noa kannûn, mikan ta Yehôa kin, gatun keawâl wal noa ñwañpitânûn, keawâl tarere, gatun waràkàg wal noa wieillûnûn Marai yirriyûri kà biyûrg ko, waraka biyûrg tûnûn ta biyûrg.

† This mark is placed before all common nouns which are adapted from Greek, Latin, or English; whichever equivalent word in these languages suits the aboriginal tongue best, that word I have introduced into the text. In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black.—Ed.
34. Wiya gaiya bountoa bon aqeloum Mariko, Yakoai ke unni kanun, kula baug kuri korien?
35. Gatun noa aqeloko wiya bounnou, Tanan wal noa uwunin Maraiikan murrarāging gīroug kinko, gatun kaiyuko wokka tinto wutinun wal gīroug, koiyo ba unnoa ta murrārag pōrkullinu gīroug kin; wiyanun gìakai yinal to Eloi koba.
36. A, gūrallia, gīroinba wuqgumbai Eldīhabet, warakag bounto yinal gūrōgeńi koba bounnou ba; gatun unni ta yellenna ̆tek ta bounnou-kan-kiyata wiyatoara gūra-uyaw.
37. Kula gurakito ke noa Eloio kaiyukanto ke.
41. Gatun yakita gaiya gūrra bountoa ba Eldīhabetto pullī Marīńbua, tuluttélluin gaiya wonnai bounnoum kin pikka ka; gatun warapal bounnou ba Eldīhabet kin Maraiiukan murrāragko:
42. Gatun bountoa wiyellëun pullī wokka wiyellilu, murrārag unmutara bi nuku g ba; gatun murrārag unmutara peil gīroinba pika koba.
43. Gatun minariUIView tia unni, tanan uwa tunkan pirīwāl koba enmoōmba?
44. Kula baug ba gūrra pulli gīroinba gūrrēug ka enmoug kin, wonnai gaiya tia tuluttellēun enmooug kin pika ka pītal ko.
45. Gatun murrārag unmutara bountoa gūrra; kula unnoa tara kānun unmutara, wiyatoara bounnoum kin Yehā-kinbīrug.
46. Gatun Mariko bountoa wiya, "Maraito enmoōmba ko wiyan murrai bon Yehāaduug."
47. Gatun maraito enmoōmba ko pītal unmillēnu Eloi kın Miron moemoumba.
48. Kula noa nakulla mirrāl bountoa ba ummillikan giōkoumba; A, unti biruq yantanto tia wiyānnun murrārag upatoara.
49. Kula noa tia kaiyukanto unnoa tara kauwā unna; gatun yitīrooa giōkoumba murrārag upatoara kātan.
50. Gatun murrai giōkoumba barun kinba kintakan bon kātan willūggi kuri kaiyurug tariai kuri kaiyurug.
51. Tūgungullēun noa kaiyukan tururū giōkoumba; wupēa no barun garug gara yaroyaro būlbal ban keotīkkunne.
52. Upēa no baran parran kaiyukan yelawollīgig labirūg barunba, gatun wupēa no barun mirrāl wokka lag.
53. Gukulla noa kapirinka ko murrārag ta; gatun noa barun pariikin ike mirrāl ko.
54. Unmillēnu noa giōkoumba ummillikan Ithāraelnuq, gūrrullīrug giōkoüğ kiniyurug murrai ta giōkoumba;
55. Yanti wiya noa ba barun biyugbai to gērūnta, Abāram-
56. Gatun Maru bountoa kakulla bounnou katoa gōro ka yellenn-
a, gatun willug ba gaiya bountoa bounnou ka tako koker ka.
57. Yakiya gaiya Eldīhabetu unna wonnai pōrkullinu;
58. Gatun yinal bounnou ba pōrkullinu.
59. Gatun gūra bari Kōtīa ko bounnou lako, yanti Yehā-
60. Gatun bounnou unna bounnou kin; gatun bara pītal kakulla gatun bounto.
61. Gatun yakita gaiya purreag ka, uwa gaiya bara ku-
62. Gatun bara tāga ummillēnu bon biyugbai ko giōkoumba ko,
63. Gatun noa biyugbai ko giōkoumba ko, wonnēn noa bon yitīrta wiyunnūn?
64. Gatun tanaa-kal-bo kūraka bukgullēun giōkoumba, gatun bōn gōkoumba tallāg baba kūkulla, gatun noa wiya, gatun noa wiya murrai Eloinuq.
65. Gatun bara kinta kakulla yantin tia untakāl; gatun unni tara wiyellikanne toto gūkulla yantin tia kalog koa bulkara Yuda ka.
66. Gatun bara yantinno unnoa tara gūra wūkulla barun kin būbūl la, wiyellilu, Yakoai unni ta wonnai kanun! Gatuun māttān Yehā-ūmba giōko tug kin kātan.
67. Gatun noa Dākaria ko biyugbai giōkoumba, warapal bon
68. "Kāmumbilla bon Yehōānūg Eloiniq Ithārael koa pūta-
69. Kula noa uwa barun nakilliko, gatun wirriliko kuri ko giōko tug kaiko.
70. Gatun broγugka noa nulka nulka gōlomūllikan gūran, kokerā Dābīdūmba ko giōkoumba mānkillikan;
71. Gūnāma-ūnl koa gūran gērūnta bukka tukula biruq, gatun māttāra biruq barun kinbīrug yantin tabirūg yaraikai wil-
72. Umillik koa wiyatoara barun kin biyugbai ko giōkoumba, gatun gūrullūko giōkoumba wiyatoara yiriryiirir to ta;
73. Pirral-man noa gāli wiyellilu bon Abāramnūg biyugbai gē-
74. Gūwīl koa gūran noa, mānnilliko gūran māttāra biruq bukka kan tabirūg giērūnta, gūrā-ūnīl koa gēn bon kina.k
WINTA II.

Yakita purrēág ka, wiya noa Kaithariko Augótoko, upa-uwil ko-bara yantin kuri murrapulliko.
2. Gaton unnir murrapullikanne una yakita Kurinio noa ba ṭkoa-bana kakulla Thuria ka.
5. Murrapulliko bon gaton Mari bounnoun kato, wiyatoara nukuŋ giakoob, wonnai kan bonntoa warakāg.
6. Gaton yakita kakulla, kakulla bara ba unda, purrēág ka kátan pörkulli ko bounntoa boa wonnai.
7. Gaton bounntoa pörbüggullgün kurri-kurri yinal, gaton buonntoa muggama bon kirkin to, gaton bon wünkulla takiligélła buttik-kāg koba ka; kulla wa tantullan kokera takiligélł.
8. Gaton bara ṭ’épi-ğun untoa kakullülün, tumimillin wrral barun bo takot ta.
10. Gaton noa ağeloko wiya barun, Kinta kora; kulla nurun baŋ wiyan murrarrág totóq kan kikiligko pitāl ko, kikiligko yantin ko kuri ko.
12. Gaton unnir tága kânun nurunba; nanun nura bòboğuŋ gamatoara kirkin taba, kikilig ko takiligélł laba.
13. Gaton tanoa kal bo paipe konara morokokāl giikogu katoa ağelo katoa, murrarág wiylain bon Eloinuŋ, giakai,

THE GOSPEL BY LUKE, c. 2.

15. Gaton kakulla ba, waita uwa bara ba, aŋelo barun kinbiruŋ moroko kolag, wiylain barra ṭ’épi-ḵal taraiikan-taraikan, Waita giwen yakita Bethlehém kolag, na-un koa unnuŋ tara kakulla ba, gala Yehôakło noa wiya ġearun.
17. Gaton nakulla bara ba, wiyaibûnbea bara yantin ta purrai ta unno wiyellikanne wiyatoara barun wonnai tin.
18. Gaton bara yantinto ġurra, kotelliña unnuŋ tara, wiya ba-run bara ṭ’épi-ḵal-lo.
19. Wonto ba bounntoa Mariko niromun unni tara, gaton kota bounntoa minki ka bûmbûla bounnoun kin.
22. Gaton purréág ka goloîn ta kîllîn-în bounnoun, yanti Mothê-ko noa ba wiya, mankulla bara bon ṭHierothalem kolag, gu-killîgo ko Yehôa kin ;
23. (Yanti wupa ba wiyellikanne ta Yehôa-umba ġiakai, Yantin kuri tara ġanka ġanka pika kabiruŋ yiri-yiri wal kûnun yitirra Yehôa koba ;)
25. A ! gaton kakulla noa tarai kuri ṭHierothalem kaba, ġiakai noa yitirra Thîmeon; gaton unnun kuri wiyellikkan tulosakan, gaton gurrullikan, mittillin pitâl ko Îthârâl-îmba ko ; gaton Marai yiri-yiri-kin kakulla giikogu kin.
27. Gaton noa uwa Marai too ṭieron koko: gaton bula ba por-kullaiyo puruma wonnai Îethu kin, unulliko bon ya ko upato-ara ko wiyellikanne tako.
28. Mankulla gaiya bon noa giikogu kin turrug ka, gaton pitâl-ma noa bon Eloinuŋ, gaton wiylaini, gaton "Wamûnillbâ bi tia Yehôâ yakita pitâlkan, yanti wiya bi ba :"
29. Kulla bag nakulla ġaikey ko golomullikan giroümba .
31. Gali ko kakilikko giinta yantin ko kuri ko mikan tako ;
32. Kabîgu kakilikko barun fethânêkâl ko, gaton pitâl kakilikko kuri ko Îthârâl giroümba ko."
33. Gatun bula Yethep gatun Mari kotelliela unnoa wiyatoara gikoung kai.
34. Gatun Thimeon ta noa pitalma barun, gatun wiyelliela Marinuŋ tukan gikoomba, “A! katan noa unnai kakkiliko puntumulliku, gatun bougulikko kauaw-kauaw barunba Ithaira koba; gatun túga ko wiyea kánun;”
35. (Kauwa, yirriko bin turanun wal marai giroomba kótu,) puipu-uwil koa kototatao búbúl labirug kauaw-kauaw labirug."
36. Gatun kakulla wakál Anna, ṭpropetkun, yńalkun Panuel koba, konara koba Ather koba; bountoa ta guruguwe géggakálni, gatun kakulla bountoa pori bi ta wunal la ṭhepta ta, murrakin ta-birug bountoa kastala;”
37. Gatun bountoa maboŋun kakulla wunal la ṭéty-wara yantikalai tabirug, waita uwa korien bountoa ṭhieron kabirug, wonto ba gurrulliela Eloinuŋ bon purruag ka gatun tokoi ta korien.
38. Gatun bountoa uwoolliela tanoa-käl-bó, wiyaipayéin bon Yejoŋuŋ, gatun wiyelliela yantin barun gikoung kín barun, nakillkan gupayiiiko ṭHierothalem kako.
39. Gatun upa bara ba unni tara yanti wiyatoara Yehóa koba, willugbo gaiya bara kakulla Galiliaia kaco, barun ka tóki kado Nadharet tako.
40. Gatun wonnai poakkullléun guraki noa maruikan kátan; gatun pitálmaota bon Elói koba.
41. Waita uwa bula gikoomba tukan gatun biyugbái Hierothalem kólag yantikatali wunäl la takilligál la ko kawitoara wakkika koo.
42. Gatun noa ba wunäl la ṭdodeka ka, waita gaiya uwa bara ṭHierothalem kólag wirikai ko takilli ko.
43. Gatun kirun kakulla purruag, willugbo bara ba, wonnai Iethu noa minka willug ka ṭHierothalem ka; gatun noa Yethopko gatun tunkanto gurra korien bula.
44. Wonto bara ba punta bon barun kin konara, uwa purruag ka wakál la; gatun bara bon tiwa kóti ta ka.
45. Gatun bara na korien bon ba, willugbo gaiya bara katekán ṭHierothalem kólag tiwolliko bon.
46. Gatun purruag ka goró kulla, nakulla gaiya bara bon murruág ka ṭhieron ka, yelawollíela willi ka barun kin ṭdidathkalabi ka, gurrulliela barun, gatun wiyelliela barun wiyellikanne pullí.
47. Gatun yantindo bara gurra, kottelliela bara bon guraki gatun wiyatoara gikoomba.
48. Gatun nakulla bara bon ba, uma gaiya barun; gatun tunkanto gikoomba ko wiya bon, Nai, minariŋ tin bi kakulla gërëun kai! a! biuyug ta uwa bali, tiwolliela bali bin, minki-kan-to."
49. Gatun noa wiya barun, Minariŋ tin nura tiwollíela keawai nura ba gurrän-upa-uwil koa bag puntumubaka wiya noa tía ba?
50. Gatun bara gurra korieun unnoa wiyelli ta wiya noa ba barun.

51. Gatun noa uwa barun katóa barun Nadharet tako, gatun gurullikkan noa kakulla barun kin: wonto bountoa ta buntà to gikoomba miróam unni tara wiyellianned murrug ka búbúl la bounnoun kin.
52. Gatun noa Iethuka poakkulléun guraki kakkiliko, gatun kauw-kakkiliko, gatun pitálmuliko bon Elói gatun kúriko.

WINTA III.

Yakita kakulla wunäl la ṭpüpipín ta piriráw koba Tiberio Kaitlár koba, ḥkobana no Pontio Pilato Idaia ka, gatun tetrák noa Herod Galilaía ka, gatun gikoomba kóti Pilip tetrák noa Itürea ka, gatun yantin takó ṭrakoniti ka, gatun Luthanion tetrák noa Abílené ka.

1. Annathuna kaiapath ṭhieru piriráw bula kakulla, wiyellikanne Elói koba uwa Ioanne kíoko bon, yinal Dakaria koba, korúg kaba.
2. Gatun noa uwa yantin toa purrái toa Iorádan toa, wiyelliela korimulliko kanumálko, warekulliko yarakái;
3. Yanti wupaitoara ṭhíbiqlon ka wiyellikanne Ethiaia koba ṭpropet koba, giakai, Pullí wakál koba wiyelléun korúg kabo, Yapúg Yehúa koba murráag umullla nura, tuloa kakkiliko yapug gikoomba.
4. Yantin ta pilalai warapal upínun, gatun yantin ta bülkara umánun puntígi; gatun warín-warín ta umánun tuloa, gatun yapug yarakai wollugbara umánun poitog;
5. Gaty na yantílo na boon gáolumullikanne Elói koba.
6. Wíya gaiya noa barun konara uwa bara korimulliko gikoung kíoko, Ela bëra! konara máiya kíola nura! ganto nurnu wiya murrálikko bukká tin tanan ba uwánun?
7. Gaty na yantílo na boon gáolumullikanne Elói koba.
8. Gaty na yantílo na boon gáolumullikanne Elói koba.
10. Gaty na yantílo na boon gáolumullikanne Elói koba.
12. Wiya gaiya ta ṭtelówe korimulliko, gatun wiya bon, Piriwál, minugq banún gëen?

27. Gatun kauwá-kauwálakan ↑leprokan Ithárel ka, yaki-kalai Elišu koba ↑propet koba; keawaran wakál barun kinbirug turon umatoara, wonto ba naa Naaman Thuriakáal.

28. Gatun yantin bara kakulla ↑thunagók ga, ĝurra bara unni tara, buka kauwál kakulla,


30. Wonto naa ba uwolleenni willi koa barun katoo, waita uwa.


32. Gatun bara kota wiyellikanne tin ĝikoũmba tin; kullla ĝikoũmba pulli kiayukan.

33. Gatun kakulla wakál kúri ↑thunagók ga, ĝikouĝ kin minki ka marai kakulla ↑diabol koba yarakai koba, gatun naa kaipulléén wokka.

34. Wiyelléena, Kámúmbilla ĝearun; minnug banúin ĝen bin gíntoa Iethú Nadharetkáal uwa bi ĝearun tetti-umulli kolûg? ĝimulli banúin gíntoa ta; wakál bo ta yirri-yirri-kan Eloi koba.

35. Gatun bon Iethério koaakk, wiyelléena, Káiyerilla bi, gatun paikulléèa ĝikouĝ kinbirug. Gatun bon ba wareka willi ka ↑diabol, paikulléén noa ĝikouĝ kinbirug, gatun keawai bon tetti bántima naa.

36. Gatun bara yantinto kota, gatun wiyelléena barabobo-barabo, Minariŋ unni wiyellikanne ! kullla noa wiya kiayu-kan-to barun ↑diabolnuŋ yarakaiken, gatun barun paikulléén warrai tako.

37. Gatun totôg ĝikoũmba kakulla yantin toa purrai kariŋ koa.

38. Gatun noa uwa ↑thunagók kabirug, gatun polgukulléèin Thím kinko kokerir ko. Gatun tunkan Thimọnmba ukuŋ nkuŋ koba munnku kakulla karinkan; gatun bon bara wiya bounnouñ kai kolûg.

39. Gatun noa gorokée bounnouñ kin tuirûg ka, gatun naa koaakk karin; gatun wareka gaia bounnouñ karinto; gatun bountoa bougkullééin tanao-kal-bo, gatun umulliella barun kiko.

40. Gatun punmaal ba pulo-kulliléén, yantin bara munkka muni-munni-kan ĝikouĝ kinoko; gatun noa wupilléèin barun kin mätäré yantin ta, gatun turun una barun.


42. Gatun purrûg ba kakulla, waita noa uwa korariŋ; gatun bara kúriko tiwa bon, gatun uwa ĝikouĝ kin, gatun muma bara bon, keawai noa waita wapar barun kinbirug.

43. Gatun noa wiya barun, Wiyanuŋ bo ta wal bag piyirwáGil na Eloi koba taraikan ta koκera; kullla wa tia ĝaliko yuka.
tabiruŋ kokerá biruŋ Galašia kabiruŋ, gatun Iudaia kabiruŋ, gatun ˑHierothalem kabiruŋ; gatun kaiyuto Yehóa-ümka kakulla turun umulliko barun.

18. Aŋ gatun baru kúri wakal kúri kurréa pirrikillélg la muninkan kakali; gatun numa baru bon kurridiiko kokerá kolaŋ, gatun wünkilléko bon gikouŋ kinko mikan takó.


20. Gatun nakulla noa ba kotellikanne barúŋba, wiya noa bon, Ela kúri, yarakai giroouna weka giruŋ kinkibiruŋ.


22. Wonto noa ba Îethuku ˑguūra kotatoara barunba, niuwoa wiya wiyelléla barun Minariŋ tin nura kotelliléla bûlûlako nurun kin ba ko.

23. Wonnén murrarrág wiyelliko, Giroouna ko yarakaito wareka girouŋ kinkibiruŋ; ga wiyelliko, Bouggullia gatun uwołliko?

24. Won ba ˑguūra-wuil koa nura kaiyukan naa yinlal kúri koba purrai taa yarakai wekkelliiko (wiya noa munni karal), Wiyani banug, bouggullia gatun mara girouŋ pirrikillélg, gatun waiwa uwołli girouŋ ko to kokeráko.

25. Gatuŋ tanoa-kal-bou gûullléun noa barun kin mikan takó, gatun mankulla unnuŋ gikoumbla pirrikéka noa ba, gatun waiwa uwa girouŋ ko to kokeráko ko koti koko, pitalmùllila koa Eloinug.

26. Gatuŋ yantin baru kotelliléla, gatun baru gaiya pitàlma koa Eloinug, gatun kinta laŋ baru kaawal, kátan wiyelléla, Nakulla géen minariŋ kolléin buggai.

27. Gatuŋ yakita yukità waita uwa noa, gatun nakulla wakal ˑtelonenuŋ, gikai yitirra Lebi, yellowollin wünkillélg la; gatun noa wiya bon, Yettiwolla tìa.

28. Gatuŋ noa wikulla yànti bo buggúulléun, gatun noa bon yettïwa.

29. Gatuŋ Lëbboko bon noa upéa kaawal takillikanne gikouŋ ka ta kóti ka kokera: gatun kaawal kakulla konara telonal kó gatun tarai to yellawar barun katoa.

30. Wonto ba barunbind ˑgàrammateu gatun Parithaioi koçâllan bara barun wirrobullikan gikoumiba, wiyelléla, Minariŋ tin nura tatan gatun pitattun barun katoa ˑtelóñal koa gatun yarakai toa?

31. Gatuŋ noa Îethuku wiya barun, wiyelléla, Baru ba móron tâi yarakai baru wiyiñ kaarâkal; wonto ba baru munni kátan.

32. Uwa bâŋ wiya korien ko murrug taiko, wonto ba yarakai wiłuŋ ko minki kakilliko.

33. Gatuŋ wiya bon bara, Minariŋ tin bara mupai kátan murrín wirrobullikan Ioanne-ümka, gatun wiyan wiyellikanne, gatun yantibo bara Parithaioi koba; wonto ba giroyüm la ko tatan gatun pitatt?

34. Gatuŋ noa wiya baarun, Wiya, nura kaiyukan mupai umulliko barun wonnai kakillikanne, yakkita-kalai poribai ba kàtan barun katoa ba?

35. Wonto ba purraēŋ kánun wàl, mánnun wàl bon ba poribai barun kinbiruŋ, gatun yakita gaiya baara mupai-kañikûn puurreàŋ ko ûnta tara.

36. Gatuŋ wiya noa barun wakal ˑparabol gikai: Keawai kúri ko wupillìinû bauggaïkalo korokal la; ga ba, yanti buggaiûl yira-bugganû ba gaiya wàl, gatun pontol buggaiûl labùrug keawai korokal kilo ko kàtan.

37. Gatuŋ keawai kúri ko wupinûn buggaiûl ˑwain pika ko korokal la; kullu buggaiûl lo potopai-yàntu koa pika ko, gatun kiroabullikan, gatun pika kànuñ yarakai.

38. Wonto ba buggaiûl ˑwain wônûn wàl buggaiûl la pika ko; gatun buloara murrarag kàtan.

39. Gatuŋ keawai kúri koba pitànan korokal ˑwain keawai noa munûn buggaiûl ˑwain, kullu noa wiyan korokal ta murrarag.

WINTA VI.

Gatuŋ yakita thhabbat ka buloara, yukità thhabbat ka kurri-kurri, uwa gaiya noa murrug koa yeiagél lo; gatun bara wirrobulli-kantà ko gikouŋ ko to tittia wollug yei, gatun takulla mirro-mirromà mättara barun kin.

2. Gatuŋ tarakanto Parithaioi koba wiya bara, Minariŋ tin nura uman unnoa keawaran murrarág umulliko unti tara puurreàŋ ko thhabbat ka?

3. Gatuŋ noa Îethuku wiya, wiyelléla, Wiya nura, wiya nura, wiya ba unni, Dabid-to noa ba upa, niuwoabo ba kapiriýa café gatun bara gikouŋ katoa;

4. Uwa noa ba kokera kai Eloi koba, gatun mankulla takulla nulal akallikanne, gatuŋ ukulla baru gikouŋ katoa ko, keawaran murrarág takilliko, wonto ba baruñna ko ˑthierreu koba?

5. Gatuŋ noa barun wiya, Nînàl ta kúri koba, piriwàl ko nàt ñëntin ko thhabbat ko.


7. Gatuŋ bara ˑgàrammateuko gatun Parithaioiko tumûnàa bon, wiya bon noa ba turoñ umulla puurreàŋ ka thhabbat ta ; wiyayème-na-wil koa bara bon.

8. Wonto noa ba kota barunba guùulléi, wîya bon noa mât-tàran tirraiûn, Bouggullia, gatun garokilla willi ka. Gatuŋ noa bouggûllûn, gatun garokéa.

9. Wiya gaiya noa Îethuku barun, Wiyânun wàl bâŋ nurun
27. Giskai bag wiyan nurun gurrulkina, Pitalumulla barun yarakai willuq nurunba; murrarrag umullu barun yarakai nurunba manun.
28. Murrarrag barun wiyella koatan nurunba; gatun wiyella bon Eloinuq wiyella barun yarakai nurunba manun.
29. Gatun bunnin ba wakal gan kulle tarai to, tarai gukilla; gatun ниuwo maunin wurabil giroamba, wiya yikora wiwa man-ki yikora unni doan.
30. Guwa barun yantin ko wiyellunin ba giroug kin; gatun niuwo ma mankulla tullokan giroamba wiya yikora kari bon.
31. Gatun unnoa la kotan nura la murrarrag umullu barun kuri nurn, umulla nura yantibo ta barun.
33. Gatun murrarrag nura manunin ba barun gali murrarrag nurun uman, minarigko-ke unnoa? kulla bara yarakai-kan-1o yantibo unman.
34. Gatun mumbinun nura ba barun kotan nura willuqbo upilliko barun, minarigko-ke unnoa? kulla bara yarakai willuq mumbilax barun willuqbo upilliko yantibo.
35. Wonto ba nura pitalumulla barun yarakai willuq nurunba; gatun murrarrag umulla, gatun mumbilla kotan keawai willuqbo upilliko; gatun gutoara kauwal kaniin nurunba, gatun nura wonnai kaniin wekka koba; kulla nura murrarrag uman barun wiya paise koriek gatun barun yarakai.
36. Kauwa nura minkikan, yantibo Biyugba nurunba minkii katan.
37. Kota yikora yarakai, gatun keawai nurun kotainn yarakai; pirriimalai yikora nura, gatun keawai nurunpirriimalain: warekilla nura, gatun nurunba warekannun.
38. Guwa, gatun gunun bal nurun; warapal, upalla baran, gatun tolomulla kaumulliko, gatun kiroabullin baran, gunun bal kuri nurun gielka ga nurun kin. Kulla yantibo upitaoara nura upullin, upaa kaniin nurun.
40. Wirrullikina ta keawaran noa kauwal korien gikoug kin parivat la; wono ba tuloa katan, kaniin noa yanti pirival ba gikoug ba.
41. Gatun minarig tin bi natan morig giroug ka ta ba gikutg kaba kurrkog kaba, wono ba na korien bi tulkirri gikutg kaba giroug kuna koti kaba?
42. Ga, yakatai bi wiyan bon kurrkog giroug ba, Bigga, yakoai bi poruqbuqbaubilla morig giroug kiba gikutg kaba, keawai bi ba nakillin tulkirri giroug kaba? Gintaq gaqooyaye! buruqbuq gala kurri-kurri tulkirri gikutg kaba giroug kiba koti
9. Íethufo noa ba gũrราม уни tara, kotellela noa gi̤koṳg, gi̤tun warrakulléun noa, wiya gi̤ya noa barun wirro̤ba bon ba, Wiyan ba̅g narun, keawaran ba̅g na pa yanti guri̤llikanne kawṳl, keaw̤ayi yanti Ith̤āraei la kâtan.

10. Gatun bara yuktatoar, willugbo uwo̤liliela kokerá kolág, nakulla bon umullikan munni birùg pirbugga̤toara.

11. Gatun yakita purro̤ag ka yukita, uwa noa kokerao, gi̤kai̤ yiti̤ra Nain; gi̤tun kawṳl uwa gi̤koṳm̤ba wirro̤bulikan gi̤tun tarairak kiri gi̤koṳg katoa.

12. Gatun uwa noa ba papai pṳlo̤g kulléi̤g̤a ko̤ kokerá kolág, ya̤, tetti kulvon kurtilliliela kiri warai kolág, wakb̤o ta yinal tunkan koba bounnoun ba, gatun mabo̤g̤bon buntoo̤a, kawṳl̤kawṳl̤ kiri̤ kokerá birùg uwa bounnoun katoa.

13. Gatun nakulla bounnoun noa ba Pirirwâllo, gurirra bounnoun noa kakulla, gi̤tun wiya gi̤ya noa bounnoun, Tṳ́g̤k̤i̤ yikora.

14. Gatun uwa gi̤ya noa, numa kurtilliléi̤g̤; gi̤tun bara kuri̤a bon ba̅ gakâa̤ korun. Gatun noa wiya, Wûg̤gṳra, wiya banṳg, Bṳg̤gṳli̤a.

15. Gatun niuwo̤ṳ tetti kabirùg ye̤llaw̤a, gi̤tun tano̤-kâl-b̤o wi̤ya. Gatun willugbo bon noa gûkṳl bounnoun kin gi̤koṳmba ka tukan̤n ta.

16. Gatun bara kakulla ki̤nta yanti̤nti; gi̤tun bara bon pit̤ala̤m Eloinṳg, wiyelliliela, Kaṳwul̤ ̤ f̤prope̤t̤ta pa̯p̤ea̯̤ ge̤arun̤ kin̤ ga̤tun̤ noa Eloito nakulla gi̤koṳmba̤ ki̤rti̤.

17. Gatun unni tòtòg gi̤koṳmba kakulla yanti̤nta to Iṳdaia koa̤, gi̤tun̤ yanti̤nta toa purrai̤ karìg̤ koa̤.

18. Gatun Ioanne̤-úm̤ba̤-ko wirro̤bulikan ko̤ wiya bon unni̤ tara.

19. Gatun noa Ioanneto̤ wiya bṳlon wirro̤bulikan gi̤koṳmba, yuka bṳlon Íeth̤u kinko, wiyellili, Gintoa̤ ta inṳn̤n̤; ga̤, na̤-tèa̤ kàn̤n̤ gèen tarairaka̤n̤?

20. Ṳwa̤ bara ba̤ kiri̤ gi̤koṳg kinko wiya bara, Ioanneto̤ kori̤-mulikanto̤ ge̤arun yùká gi̤r̤oṳg̤ kinko, wiyellili, Gintoa̤ ta inṳn̤n̤; ga̤, na̤-tèa̤ kàn̤n̤ tarairaka̤n̤?

21. Gatun tano̤-kâl-b̤o̤ thòra̤ ka pirbugga̤s̤ noa kawṳl-kawṳl̤ munni-munni̤, gi̤tun̤ marai̤ yarakai̤kan̤; gi̤tun kawṳl-kawṳl̤ munni̤ una̤ noa barun nakilli̤ko.

22. Wiya gi̤ya noa barun Íeth̤u, wiyelliliela, Waita̤ la̤g̤ nura̤, gi̤tun̤ wiya̤l̤no̤ bon Ioannenṳg̤ unni̤ tara nakulla nura̤ ba̤ gi̤tun̤ gûrṳ; munmi̤n-ta̤biri̤g̤-ko nata̤n̤, wiwiri̤-biri̤g̤-ko uwan̤, waμ̤mun̤-ta̤biri̤g̤ tṳron̤ kakulla, wák̤g̤k̤al̤-la̤birṳg̤ gi̤ran̤, tetti̤-kabilir̤g̤ bough̤kulléi̤n̤, barun mirrál ko wiya tana Eṳgelio̤n̤.

23. Gatun pit̤al̤-umatoara̤ yantinto̤ niṳwara̤ korien kànn̤n̤ emm̤oud̤ ko̤ng̤ ko̤n̤.

24. Gatun waita ka̤ ba̤ barab̤a̤ pṳntima̤ Ioanne̤-úm̤ba̤, wiya gi̤ya noa̤ barun̤ kiri̤ Ioannenṳg̤ bon, Minari̤g̤ tìn nura̤ korúg̤ kolág nakilli̤ko̤ko̤ kòg̤ka̤ tolo̤man̤ wibbi̤ ko̤?
25. Minarig ko nura uwa korug kaleg naklikko'i wakal upul-leum kiri poitog korikin to? A! bara upullein konen to gutan bara murarrag katan takilig, yellawa bara pirivalgel la.


27. Galo noiy wiyatoara upa unni, A! yukan bag puntimai emmounba giroog kin mikan ta, unmanal noa yapug girow.


29. Gutam yantinto kariko gurra bon, gutan bana telonai, pitalma bon Eloi-nug, korimatoara katan bara Ioanne ka birirug karimuli birig.

30. Wonto ba bana Parithaiiio gutan bana 'nomikoi gurramaigai wiyellikanni Eloi koba barun ki, keawai korimatoara korien Ioanne ka.

31. Gutam noa Piriwallo wiyi, Yakoai kiloa barik kiri until willuggiel 't gutan minarig kiloa bara?

32. Bara yanti wonnai kiloa yellawolin gukililgel la, getan kaippulli taraiken, gutan wiyellin, Tirkima geen nurun, getan keawai nura untelli korien; minki geen kakalura nurun, getan keawai nura tugkilli korien.

33. Kulla noa Ioanne korimulikan uwa, keawai kunto ta pa ga tmain keawai pitta pa; gutan nuru wiyan, 't diabol noa gikouk katoa ba.

34. Yinal noa kiri koba uwa takiliko gutan pittelliko, gutan nura wiyan, A! mataye kiri unri, gutan tmain pittaye, koota ta ttononai koba gutun yarikak willug koba!

35. Wonto ba yantinwo wonnato gerikai koba ko piralman ben uruki.


38. Gutun yarakée bounoata tinna ka bulka ka gikouk kin, tajkillin, gutun bounoata puntia bounoun ka to gurrun to tinna gikoumba, gutun pirripa bounoun ka to kittuq ko wollug koba ko bounoun ka to, gutun buggbuga bon tinna gikoumba, gutun putia bon putililgel lo.

39. Yakita nakulla noa ba unni gali Parithaiiio, wiyi bon ba, wiyellein gaiya noa niuwaba minki ka, wiyellei, Unni kuri tpropet ba noa gurra pa noa wonta-kane to ka gapallo numa bon; kulla bounoata yaraikan.

40. Gutun Iethuko noa wiyayelleü, wiyellei, bon, Thimón, wiyi-wul koa banug. Gutun noa wiyi, Piriwal, wiyellin.

41. Tarai ta kakulli gukilikan wakal buloara mumbitoara giko-umba; wakallo noa mumbillen t'pentakothioi t'denari, gutan tarai ta 't pentekonta mumbillen.

42. Gutun keawai bula gupaiye pa ba yarug koa bon, waréka gaiya noo bulun ba. Wonta kin bulun kinbirug pitalmanun kauwul bon!

43. Thimyo noa wiyi, wiyellie, Mirka gikowu waraka noa ba kauwal. Gutun noa wiyi bon, Kota bi tuloa.

44. Gutun noa warakullëen 'gapal ko, gutun wiyi ThimoyuN Nurat bi unni 'gapal? uwa bag kokera ko giroog ka to ko, keawai bi tia gupa bato tinna ko; wonto bountoa ba puntia tinna bounoun ka to gurrun to, gutun watiya bounoun ka to wollug kabirug ko kitting ko.

45. Keawai bi tia bugbuga ka pa: wonto ba unni 'gapal, bug- bug-kulli, tinna yakiya birirug uwa bag ba.

46. Keawei bi puti pa emmounba wollug kipai to, wonto ba unni 'gapal putia emmounba tinna kipai to.

47. Giakai tin banug wiyan, Yarakai umatoora bounoun ba kauwal ta warekatoara bounoun ba; kulla bounoun pital-ma kauwal: kulla barunba warekatoara wari, pital-ma bara waréa.


49. Gutun bara yellawan gikouk knba takilli taba, bara bo wiyatan minki ka, Gan-ke-uni unarekan noa yarikai.

50. Gutun noa bounoun wiyi, Gurulli ta birirug girome ba morn bi katan; yurug bi pital kakilikko.

WINTA VIII.

Gutun yakita yukita uwa noa yanti toa purrai toa kokera, wiyellie, gutun tujunbalillela totog pitalmullikanne 't bichili, koba Eloi koba: gutun bara tappeda ta gikouk katoa ba.

2. Gutun bara nukuwara taikan, furo umatoara marai yarakai tabirug gutun munni kabirug, Mari yitirira giakai Magdalakalín, bounoun kinbirug paipé 't diabol 'thepta ta.


4. Gutun uwwittelin bara ba kiri kauwal-kauwal, gutu uwa giko- kouk knko, yanti tabirug kokera birirug, wiyi noa uni 't parabol:

5. Uppilikan noa uwa yeoi ko upullike gikoumba ko; gutun umulile noa ba, winta pokulléin kaiyinkon ta yapug ka; gutun waita-va baran, gutun tibbintu takulla moroko tinto.

6. Gutun winta pokulléin tunug ka; gutun poaikulléin ba wokka lag tetti gaiya kakulla, koito ba bato korien ta.

7. Gutun winta pokulléin tulkiri-tulkiri; gutun poaikulléin tulkiri-tulkiri mati, gutun murrugkama.
8. Gatun tarai ta porkulléun purrai murrará́g purrai ta, gatun puakkullén wokka laq, gatun yeai kurria ́hekaton ta. Gatun noa ba wiya unni tara, kaipulléun gaiya noa, Nuwooa ba gurreúég kana kitan gurrellikó gurrellunibilá bon.

9. Gatun wirobulli-kan-to ́giıkúmba ko wiya bon, wiyelliea, Minaríg ke unni ́parabol?

10. Gatun noa wiya, Gatun gurrelllikó nurun pirriral ́bathileia koba Eloi-úmba; wonto bararai ta ́parabol la; natan barai kawaidi barai na pa, gatun gurran bara kaawai barai giimili pa.


13. Bara tunúg kaba gurrara bara ba wiyelliekanne pitálk to; gatun unni tara wirra korien kàtán, kota bara waráa ba, gatun Yukita numullikanne ta waraka gaiya bara.


15. Wonto ba unnoa murrará́g kaba purrai taba, bara ba gúrra wiyelliekanne, tulokean gatun murrará́gkan búlbulkan, tuman bara, gatun yeai kurri murró to.


17. Kulla yanttín ta gettí birúug gurránnun wák kakèllikó; gatun yanttín ta yurocotaarí gúrránnun wák kakèllikó, gatun paipínún wá.

18. Yakoai nura gurrulla; kulla ́giıkóuq kinba ginún wá ́giıkóuq kín; gatun keawain noa ka korien, mantillínun wá ba ́giıkóuq kinbitter urunnoa ta pàiipósará ́giıkóuq kinba.

19. Gatun tunkan ́giıkóuq kínko gatun barai kóti ta ́giıkóumba uwa, gatun keawai barai wa pa ́giıkóuq kínkó konarrín, kulla kauwál waitawollan.

20. Wintako bon wiya giikay, Garokillín bara warrai taba ́giıkóumba tunkan gatun kóti ta, na-uwíl koa bara ́giıkour.


23. Wonto ba bara uwolllela, pirrikéa noa kógo; gatun wibi ka- uwál kakulla wara ka; gatun bara warapal, gatun kinta kakèllikó.

24. Gatun bara uwa ́giıkóuq kin, bougúugga gaiya bon, wiyelliea, Piríwáal, piríwál, tetti kólag gién! Bougúulléun gaiya noa, gatun wiya noa wíbbi, gatun tulkaun womul koba; gatun korun kakulla, gatun yurág gaiya kaklla.


27. Gatun noa ba yankulléun purrai takó, nüguwarrá wó bon wakaló kúkíko kokóra birúug ko, ́di blowjob noa akalá yaruki, gatun keawai noa upillipa kírrikin to, keawai noa kótan kokera, niki ka noa kakulla.

28. Nakulla noa ba Iéthunúug, kainbolléun gaiya noa, gatun puntimulléun ́giıkóuq kin mikan ta, gatun wokka wiyelléén wiyelliea, Minnu ́gbanún be bi tía, Iéthú, Yinal ta Eloi koba wokka kaba kóba? Yanoa bi tía pirralmai yikora.

29. (Kulla noa wiya marai yaraikkan páikullivan kúri birúug. Kulla bon mankulla murrin-murrin; gatun Wirria bon tibon ko; gatun noa tibirúugga tibon, gatun yuayeéa bon ́diabolko korug kólag).


32. Gatun kakulla untakál wirul takilliea bulkára ba ko; gatun bara wiya bon pulógúllikó barain minkó kako ́torak kako. Gatun noa wamunbea barain.

33. Uwa gaiya barai waita ́diabol minkó tabirúug kúri birúug, gatun pulógúlliken ́torak ko koir ko ra; gatun wirrul mura barán karáiki pirrikó koa wara káko, kurrin to gaiya bara.

34. Nakulla bara ba tamunbea unno a tara umotoara, murra gaiya bara, gatun waita wiya kokerá kólag, gatun ́gorúk kólag; wiya gaiya galóo.

35. Uwa gaiya bara nakilliea umotoara ko; gatun uwa Iéthu bitcoin, gatun nakulla bara bon unnoa kúri, paipitóara birúug barai waita uwa, yellowwolleia Iéthú ka ta tinná ka, kirrikinkan gatun tóoa gurrellikan; gatun kinta bara kakulla.

36. Yantintó nakulla unnoa wiya barain, yánti bo ta turu na ́diamułówko kawálkan.

15. Gatuń uma ġaiya bara yanti, gatuń yellawabunbéa barn yantiin barān.
16. Mankulla ġaiya noa unnoa tara kunto ṭpente gatuń makoro bulaana; gatuń nakilliela wokka ṭaq moroko koba, murroi wiyelilie unni tara, gatuń yiirbugga, gatuń ġukilla barn wírrobullikan ko wunkilliela barn karī mikan ta konara.
17. Gatuń takella bula, gatuń warakán gaiya bara kuttawān yautin; gatuń mankulla barn wanan ṭdodeka ka wimbi ka wuntauwai biruḡ barn karī.
18. Gatuń yakita wiyelilie noa ba niuwo-bó púnba, giikoᵐba wírrobullikan giikoᵘ katoa; gatuń noa wiyá barn, wiyelilie, Gunnug wiyán kūri ko gan ba gā.
19. Wiyayełlēin barna, wiyelilie, Ioanne ta bi korimullikan; wonto ba taraito wīyān Ella ta ba; gatuń taraito wīyān wakal giγka-kāl ṭpropet koba, bouγkulliakat kaṭēa-kūn.
21. Gatuń noa barn piralına, wiyé-kūn koa barn unnōa tara tarai ko kūri ko;
22. Wiyelilie, Yinal ta kūri koba yarakai kauwál wab la bun mānān, gatuń wārekanān wab la barā gaγγakan gatuń barā ṭhiereunak piriwāl, gatūn bara ṭgūrammaasun, gatūn būnnān wakal tētti, gatūn bōugginān gaiya bor tarai tā purrāγ goro ka.
23. Gatuń wīyā noa barn yantin, Wanān tīa ba taraikan kūri uwa'nān, γurulli noa niuwo-bo, γatur má-a-ulu koa koa tafijkabillikann giikoᵐba yantin ta purrāγ ka, gatuń wírrobulli tā.
24. Ganto ba miro màn in mōron giikoᵐba, wārekanān wab la no'a kūlλa noa wārekanān mōron giikoᵐba emmōuq kin, gālōa noa mōron unnān.
25. Wōnnuⁿ-ke murrariγ kūri ko, mānilliko purrā kariγ ko, gatūn noa tētti wab gaiya kānun niuwo-bo, gaiya wārekanān wab?
26. Gān tā ba koiyun kānun emmōuq kai, gatuń wiyeliliane emmōuqbe. Yinal kūri koba koiyun giiko’m gāi, uwwān noa ba kā billinbīnkant kōti giiko’m kinba, gatuń Biyugbai koba, gatuń āgelō yiγri-yiγri-kan koba barumba.
27. Kullā bāγ wīyān nurun tuolo, unni winta γarokēn bā, keawāi bā barā tētti kānun, kabo na-ulu koa bā barā ṭbathilela-nuγ Eloi koba.
28. Gatuń yakita kakulla purrāγ ka ṭēt ta yurika-ta unni tara wiyelilikan, yutea noa barna Peternug, gatuń Ioannēnuγ, gatūn Yakobonug, gatūn uwa wokka laq bulkara kolaγ wiyelikilo.
29. Gatuń noa ba wiyelilie, takin barā tarai warrakullēiun, gatūn giikoᵐba ummīkca purrul kakulla, gatuń killibīnbin kakulla.

30. Gatuń wiyeliliea bon kūriko Mothēko gatuń Eliako:
31. Pāipēa bula killibīnbin, gatūn wīyāa bula giikoᵐba teva ti ko-ulu koa ṭHierothelam ko.
32. Wonto ba Peter noo gatūn barā giikoⁿ katoa porrūkān barā birikēa kō̄ḡ; gatūn barā kakulla tīrāq, nakullā barā giikoᵐba killibīnbin, gatūn buloaara bula kūri ɣarokēa giikoⁿ katoa.
33. Gatuń kakulla yakita bula ba waita uwoollie giikoⁿ kiŋ-biŋ, Peterko noo wya bao ṭIēthunūγ, A! Pirwāl, murrariγ ga ran unni kō ti kakilliko; gatuń umabunbilla gorō kokerā; wakal bīn, gatūn wakal Mothēnuγ, gatūn wakal Ethunug, giurra korien minariγ noa wya.
34. Wiyeliliea noa ba, yareil kakulla, gatūn wutēa barn; gatūn bara kinta kakulla, waita bara ba wōlliea murrariγ yareil la.
35. Gatuń pulli kakulla yareil labiŋ, wiyeliliea, Unni tar ennūmuṁba kōti yinlā pitalmillikan; γurrula bon.
37. Gatuń yakita kakulla purreag ka tarai ta unta, uwa bara ba barān bulkara biruγ, kauwāllo kūriko nuγgiurra wa bon.
38. A! gatūn wakal kūri konara koba kaasibullēiun, wiyeliliea, Pirwāl, kai bi, na-uwoollia yinaγ ennūmuṁba; kula noa ennūmuṁba wakal wōnnai.
39. A! gatūn maraito bon munkulla, gatuń gaiya noo kaasibullēṁ wokka; gatuń yiirbugga bon, gatūn kurrāγo-ambuγga; gatuń būntoara noa, waiúa giiga khoŋ kiiŋurug uwa.
40. Gatuń baγ wīyān barn wīrrobullikan giikoᵐba wàrekkuliko bon; keawāi barna kaιya korien.
42. Gatuń uwoolliea noa ba tanan ṭjadibollo bon puntinna barā γaiya yiγriγrī unma. Gatuń noo ṭIēthukā koakkula bon marai yara-kai ka, gatūn bon wōnnai turun unma, γatūn γutēakan giiga bon biγugba ta giikoᵐba ti.
43. Gatuń yantin bara kinta kakulla kaiγyü tin kauwāl lin Elōi koba ti; gatuń kotellela bā barā yantin unni tara ṭIēthūko noo ba unma, wīyā giiga noa barn wīrrobullikan giikoᵐba,
44. Kāmũnbinin unni tara wiyelilikan murrariγ γurrūγ kaka nurun kin; kula noa Yinal kūri koba wupinin wāl bon matāra kūri ka.
45. Keawāi bara giurra pa unni wiyelilikan, γatūn yuropu gālī barān kiiŋiruγ, keawāi bara ɣimilī korien; gatūn bara kinta kakulla wīyelikilo bon gālī tin wiyelilikan tin.
46. Yakita gaiya bara wīyellān barabu-barabu, gan-ke kānān kauwāl pirīwāl barn kiiŋiruγ.
18. Gatun noa barun wiya, Nakulla bon bag Thatannuğ puni-mullėn baran moroko tin yanti mälma kiloa.
20. Pitäl-mai yikora nura-nura, gali tin gurullikan tin bara marai nurun ba; undi birug pitalma nura, kulla yitirra nurunba upataara moroko ba ka ba.
21. Yakita ta noa pitäl-lan kakulla marai ta, gatan wiyelliela, Kawua tia yanti, Biyuŋ, Piriwäl ta moroko gatan purrai koba, kulla bi ba unnoo tara yuropa gali undi birug guruki bi birug, gatan bi tükäiyi unnoo tara barun bobob ko; kaua yanti, Biyuŋ, koito ba nurrāraŋ ta giroŋ kin kātan mikan ta.
22. Yantin ta tia wupea emmough kinko Biyuŋbaito; gatan keawai kiriiko bon yinal giimilli pa, wonto ba Biyuŋbaito; gatan Biyuŋbai yinallo giimilléün, gatan niuwoa yinallo tüğunbinun bon Biyuŋbai.
23. Gatan noa willariŋ kakulla gıkouŋ kai koba wirrobullikan koba, gatan wiyelliela kara, Kawua yanti murrāraŋ ta natan gikouŋ ko unni tara natan nura ba.
24. Kulla bag nurun wiyan, kauw丕llo tpropetto gatan piriwällo na pa unni tara natan nura ba, gatan bara keawai na korien; gatun grura pa unni tara gurran nura ba, gatan keawai gurra gurra.
25. A! tarai wakal tnomiko gurakka wokka bag, gatan wiyan, wiyelliela, Piriwäl, minnuŋ bon tarror moron kakilli ko yanti-katai?
26. Wiya bon noa, Minariŋ upa wiyellikanne! yakooi bi wiyan.
28. Gatun noa wiya bon, Giitona wiyayellün tulon; unni ta umullu gatan moron kōa bi kauwäl.
29. Wonto noa ba kotelliela tula ko niuwoa bo, wiya bon noa Iëthunuŋ, Guneka tōi ta emmoumba?
30. Gatan noa Iëthuiko wiyan, Tarsikan waita uwa baran tIHi-erothalem kabiruŋ Jeriko kake, gatan nuğgurrwa mankiye, mantillei tina kiriikku, gatan bōn bûnkulla, gatan bara waita uwa wareka gaiya bon bûntoara.
31. Yakita gati uwa wakal tiheren baran yapuŋ koa; gatun nakulla bon noa, uwa nao taruŋ koa kaiyin ta koa.
32. Ganti yanti kiloa wakal Lëbikan kakulla noa ba unta, uwa nakulla gaiya bon, gatan noa uwa taruŋ koa kaiyin ta koa.
33. Wonto ba wakal kūri Thamariakal uwołliela ba, uwa yapariŋ kakilliela noa ba; gatun nakulla bon noa ba, minki bon noa kakulla gıkouŋ kai,

34. Gatun uwa gıkouŋ kai koba, gatun gira bon bûntoara giko ámba, kirobulliela kipai gatan fīn, gatan yellawamun bëtä gıkouŋ kai ta kōti kai buttikaŋ, gatan yutea bon takilligi lako, gatan miroma bon.
35. Gatan tarai ta purreiŋ kai wakal la waita noa ba uwa, mankulla gaiya noa buloara ëdeñari, gatan gukulla kokeratin kai, gatan bon wiyan, Golomulla bon; kirun bi ba upinin, uwea kän kai bali wa nillugbo, gatia känin gaiya bänug.
36. Wonnug-ke kōti ta giko ámba nuğgurrwa mankiye unti birug goro kabiruŋ kuri kabiruŋ, kotella bi?
38. Gatan yakita kakulla, uwa bara ba, uwa noa murruŋ koa kokera; gatan taraat nukuggo, Marathako yitirra, wamunbëa bon bournoun kin kokera.
39. Wügünbaite bournoun ba gaiya kai, yitirra Mari, yellawa bontoa Iëthu kin yullo kai, gatan gurra bon wiyellita.
40. Wonto ba Maratha kumullan bunta maari-marai umullita, gatan uwa buntoa gıkouŋ kai, gatan wiya, Piriwäl, kora bi natan tia wareka tia wügünbaite ennoumba umulliko wakalol t wiyella bournoun umulli koa bontoa tia.
41. Gatan noa Iëthuiko wiyelëün, gatan wiya bournoun, Éla! Maratha, Maratha, giintoa kumullan marai-marai minnambo-minnambo kai;
42. Wonto ba wakal murrāraŋ kātan : gatun Mariko bontoa gerekullëun unnoa murrāraŋ ko, keawai wal mantillingun bournoun kinnirug.

WINTA XI.

Gatun yakita kakulla, wiyelliela noa ba tarai ta purrai ta, kaüllein noa ba wiyelli ta, wakallo bon wiya gıkouŋ kai-to wirrobullikan, Piriwäl, wiyella gearun bi wiyelliiko, yanti kiola Ioane-to noa wiya barun girombik wa wirrobullikan.

3. Gwoua gearun purreiŋ ka takilliko.
4. Gatun warekilla girombëa yarakai umatoara, kullu gēn yanti ta wareka yanti ta wiyapaiyeun giromba. Gatan yutia yikora gearun yaraka un umullikan kola; miromulla gearun yaraka tabirug.
5. Gatun noa barun wiya, Gakan nurun kinbirug kōti giko ámba, gatan uwanın gıkouŋ kın tokoi ta, gatan bon wiyanın, Éla! kōti, mumbilla tia wokkai to gorō ko;
6. Kulla noa emmoómba kótí uwa kalóq tin emmouq kinko, gatun keawái bağ wón korien gikouq kin mikan ta takillikó?
7. Niuwoa muiruq ka ba ko wiyanuí, Wai tia wiyellan; kulla unni kurraka wirribakulla, kulla wonnai tara emmouba emmou katoa ba birrikilligél laba; keawaran bağ bouglumuli korien gikillikó giroug.
8. Wiyan nurun bağ, Keawái noa bouglulli korien gilluslí bon, kulla noa ba gikoimba kótí; kulla wiyan noa ba pirrilal-mulli tin bouglumulín gaiya noa gilluslí bon wiyellanún noa ba.
9. Gatun nurun bağ wiyan, Wiyella, gatun günún gaiya nurun; gatun tiwolla, gatun karavollín gaiya nura; wirillia, gatun umání nuna gaiya nurun.
10. Yantín ba wiyellínun, manún wá; gatun noa tivollínun, karavollínun gaiya noa; gatun gikoug wirillínun noa ba, umání nuna gaiya wár.
11. Yinallo ba wiyáánun nulaí yantín ta nurun kin, biyugbá ta ba, wiya, noa günún tunúq? ga makoro, wiya, noa maiya günún makoró?
12. Ga ba wiyellen noa ba yarro, wiya, noa ba gupaiyínun wúarái?
13. Nura ba yarkaakaín kátán, gikillikó gítoara murráárá gonnain ko nurúmba ko kuauwu yantí günún noa Biyugbátó moróko ko ba ko Maráíí murráárá barun wiya ba ko?
15. Wontó ba.tará-kan-to wiya, Paiñugga noarun ñdiábl Bééeldhebu kátán birug, pírrwaláa birug ñdiábl kóba ko.
17. Wontó noa ba gímílléin baruní bántellító, wiya barun, Yantín pírrval kóba gáruggara umula barabo tettí barà kanun; gatun kokera kóba barabó warakullíla ba.
19. Gátun gatoa ba paiñuggánun barun ñdiábl Bééeldhebu birug, gan katoa birug nurúmba ko yínaul ñdiábl paiñugga.
20. Gatoa paiñuggánun máttárroa birug Elóí kóba ko barun ñdiábl, kauwu tubó uwa gaiya pírrval kóba Elóí kóba nurun kin ba.
22. Wontó ba tanañ uúáñun tarai mokál porrolkan kauwal kan gikouq kin, gatun kékáéma noa ba, mantillínun gaiya wá bon kírín mokál gikoimba pírrval-matoara; gatun gútillíun noa mokál gikoimba.
23. Niuwoa keawái emmouq katoa, niuwoa kátán kótí korien; gatun noa keawái boa-ma korien emmouq katoa, ware-ware-kan.
24. Paikkullínun ba maráí yarakaí kúri kábirug, uwan noa yûríí purroí toa tarawaroo, nakillikó korillikó; gatun noa keawái na korien, wiyan noa, Willugbanún wá bañug willúgu kokera ko emmouq ka ta ko, unta birug uwa bağ ba.
25. Gátun uwáñun noa ba, nakulla gáisy noa ba wiréa kiríiri gatun konéín.
26. Uwan gáisy noa gatun yutéa tararíkan ttheweb na maráí yarakaí kúri wuñóa ba; gatun bara uwa muruñárga gatun kakulla gáisy bara unta; gatun yarakaí kawoala no unnaa kátán yakita, kakulla noa ba kurri-kurri.
27. Gátun yakita kakulla, wiyellíela noa ba, kaabulléin taraí nuku gáli kóba kónara kóba, gatun wiya bañug bountoa, Murráárág kawo yantí píká kurraa ba ko, gatun paiyil pitta bi ba.
28. Wontó noa bo wiya, Kauwu yantí, murráárág kawoala bará gurrullikañ wiyellíkanne Elóí kóba, gatun mirromullíko.
29. Gátun yakita kakulla, wiíllílaan bará kúri, wiya noa kurri-kurri, Unni ta yarakaí kátan willúggél; nakillín bara tÚgá; keawái wá barun günún, unní bo ta wá tÚga Iona-úmba tpropet kóba.
30. Yanti kilo Iona tÚga kakulla noa barun kúri Ninébi ka, yantí ba ta wá kanun noa yínaí kúri kóba barun gáli ko willúggél ko.
31. Bougkullínun wá pírrval kírin pakkí birug purróug käa wiyellígel lá kúri koa untilí koa loos ogá yantírá, gatun pirralmanún barun; kulla bountoa uwa kalóq kabírin purrá tabirug wíran tabirug gurrullí bon gúráki ko Thółómón ko; A! kawuwal kátan Thółómón kilo unnní.
32. Bougkullínun wá bará kúri Ninébikál purróug käa wiyellígel lá kúri koa untilí koa loos ogá yantírá, gatun pirralmanún barun; kulla bará minkí kakulla wiyellí ta Iona-úmba ka; A! kawuwal kátan Iona kilo unnní.
33. Keawái kúriko tarái-kan-to wirróug bugg únnaa kábirug wu-nún gáisy gáti ta, keawái bará ka wímbí ka, wontó ba kábirugg lá, bara ba uúáñun na-uuíl koa bara kábirug.
34. Kábirug ta murríin koa gáikuug; wontó ba gikóubma gáikuug tulóo kátan, yantín bin kátan murríin kábirugkán; wontó bin ba gáikuug yarakaí, kánun murríin bin warápa tokó to.
35. Yakóoi bi, mirka unnoanuug kábirug gíroguñ kinba tokó ta ba kátan.
36. Kullá yantí ta gíroúmba murríin ta ba warápan kábirug ko, keawái tararíkan tokó, kánun yantínbo ta ba warápan kábirug ko, yantí kábirug ko wápin gatun bikirrëún.
37. Gátun wíyellíela noa ba, taraito Paríthaíoko wiya ba ta uuíl koa noa gikouq katoa; gatun noa uwa murruaríg gatun yel-lawa takillikó.
38. Gatun noa ba Parithaioko nakulla, umulli korien noa batok a kurri-kurri takili kolaŋ, kotelliela noa.
39. Gatun bon noa Piriwállo wiya, Yakita nura Parithaioko umullia mirkin karai-gon tunti gatun pikirri; wonto ba nurun-ba murrin warapan williro gatun yarakai to.
40. Wójkál nura! yan ta noa uma unnoa yanti unnoa ba warrai ta ba, yantibo uma noa murrug ka ba?
41. Guwa nura untoaskul nurun kinbirug, gatun yantin nurun ba tuloa ba kātān.
42. Yapal nura Parithaioko! kulla nura gukilla wintakal tmen-tha tabirug, gatun ḥrta tabirug, gatun yaki tara, gatun gura-maitangan tuloa gatun pitulunullikanne Eloi koba: unni tara nura uma pa, gatun keawai taraikan warepa pa uma korien.
43. Yapal nura Parithaioko! kulla nura pitulan yellaullikanne wokka kabana ḥthunagōg kaba, gatun umullikanne gukilliŋel lako.
44. Yapal nura! tgarannateu gatun Parithaioko, gakoiyaye! kulla nura yanti tulunun kiloa piapi korien, gatun bara kūri uwan wokka laŋ tulunun toa, keawaran bara na korien.
45. Wiyayellēn gaiya wakallo ḥnomiko-lo wiyeliela bon, Pirīwāl, ēgīkān bi wiyan, pirralman bi ēgarun.
46. Wiyayellēn gaiya wakallo, Napal nura ḥnomiko yantinbo! kulla nura wuntan kūri ka porrol ta lo kawal porrol kurriŋili, gatun keawai nura unnoa porrol numa nurun korien na to mātārrō.
47. Yapal nura! kulla nura ba wittiman tulunun barūnba ḥpro- pet koba, gatun biyugbaito nurīnba-lo bunkulla barun tetti kulwön.
48. Kauwa tuloa ta pirlaman nura umtoara biyuğbā koba nurūnba; kulla bara yena bo ta barun bünkulla tetti, gatun nura wittillīn tulunun barūnba.
49. Yaki tīn wiya ēgurakita Eloi koba ko, Yūkanūn wal baŋ barun ḥpropet gatun ḥapothoi barun kin, gatun wintu barun kinbirug būnīn wal baru gatun yarakai umānīn?
50. Wiya-uwil koa ēgorō yantin koba ḥpropet koba kiroaba- toara yaki tabirug kurri-kurri tabirug purrai tabirug, unni barun willuggel;
51. ēgorō kabirug ēbalūmba kabirug, ēgorō kaka Đhakaria- ūmba koko būntoro willi ka ḥbōmo ta gatun ḥthieron; kauwa tuloa to wiyan nurun baŋ, wiya-uwil koa unni barun willuggel.
52. Yapal nura ḥnomikoi! kulla nura munkulla wirrigbakiLLL- ēlē gurakī koba; keawai nura wa pa, gatun nura miya barun uwa bara ba.
53. Gatun wiya noa ba unni tara barun, pirrorlma bon bar gurammateuto gatun Parithaioko, wiya-uwil koa noa minnambo wiyeliiko;
54. Mittillīn bara bon, gatun nakilliŋurrullikko ēgīkōŋ kin ba ko kurrika ba ko, wiya'yēn koa bara ba.
35. Girullia nura winnal nurúnba, gatun nurúnba kaibug winabubilla;
36. Gatun nurabo yanti kiloa kúri ba mitillín barúnba ko Piri-wál ko, willug-banú noa ba mankilligél labirug; uwanín noa ba tanan gatun wirrillinun, umánín gaiya bon tanoa-kal-bo;
37. Pitálmataraa kanú baro unnoa taro mankillikan, yakita Piríwil noa ba uwinín, noa ba barun kin nanú noa ba barun nakilli ta; wiyan bag tuloa nurun, girilinun noa kótiło, gatun yellawabumé barun takilli kolág, gatun uwanín noa gíkkiliko barun.
38. Gatun tanan uwanín noa ba, yaka buloara nakillikan ta, yakita góro ka nakillikan ta, gatun nanú barun yantibo nakilli ta, pitálmaata baru unnoa taro mankillikan.
39. Gatun gurrulla unni, wiya noa ba koker-túu-țo ĝurra pa, yakoamta ba wuwa pa mankiye na pa noa, keawai gaiya koker gíkkumba pobotunto pa;
40. Yanti tín kauwa nura nakilkilo ; kulla noa Yinal kúri koba uwanín yakita kota korien nura ba.
41. Wiya gaiya noa bon Peterko, Piriwál, wiyan bi unni †para bol gearunbo, go gearun yantin ?
42. Gatun noa Piríwállo wiya, Gan-ke noa mankillikan murrirág gatun ĝuraki, piríwállo noa umúnn un bon wiyélikkan kakikilkilo koker ko ĝikouk ka ta ko, ĝu-ufi koa noa takilli yakita gíkkilijél la ?
43. Pitálmaata kàtan unnoa mankillikan, umánín noa ba ĝíkòumba piríwál nanú gaiya noa bon unumli ta yanti.
44. Wiyan bag tuloa, umánín bon noa wiyélikkan kakikillo yantin tako.
45. Wonto noa ba wiyanún gala mankillik-can-to, búbúlul, Em-moumba piríwál minkin uwa korien ; gatun gaiya noa bünkili kolág barun kúri mankillikan gatun gápul, gatun takilli kolág, gatun pitellí kolág, gatun kuttawal kolág ;
46. Piríwál gala koba mankillikan koba uwanín wal noa pur-reág ka na korien ta, gatun yakita ĝaiya kota korien ta bon, gatun bümún bon buloarkan, gatun ĝuunún bon winta ĝiıkouk kai barun kin ĝurra korien ta.
47. Gatun unnoa mankillikan ĝurran noa kotelli ta piríwál koba ĝiıkumba, gatun keawai uma korien, keawai noa uma pa yanti kotelli ta gikoumba, bümún wal gaiya bon kauwál-kauwál.
48. Wonto noa ba niwuoa ĝurra korien, gatun yardak umataraa yaki tín büm ba bon, bümún wal waréa. Kulla bon gupa kauwál, wiypaiyánun wal kauwál ĝikoug kinbirug ; gatun kúriko gükulla kauwál, wiylélla kanú bara gaiya kauwál-kauwál ĝikoug kinbirug.
49. Uwan ta bag unni yukilikko koiyug ko purraj ta ko ; min-ng-bulinún bag kauwa ba tanoa-kal-bo piríwég kulléa ?
WINTA XV.

Papai gaya bara uwa gikoung kia yantin ṭelóna katon yarakai-wiili ngurulliko bon.

2. Gaton kojia bara Parithiaioko gaton ṭgarannmateko, wiyeliela. Unni kiri murrarag kore, noa uman karun yarakai-wilag gaton tatan noa karun katoa.


4. Gani kuri nurun kinbirug, ṭhekekon tio pi gikouma, wakal noa ba yurea umain karun kinbirug, wiya, noa wumun karun ṫainiety-nain ta korug ka, gaton waita noa uwanun na-uwil ka, noa yurea-mataora, karu-uwili koa noa?

5. Gaton karawolleun noa ba, wuniklleun gaya noa ba mirug ka gikoung kia, pit allo ba.


7. Wiya bag nurun, yanti kilola pital kanun kauwillan moroko ka ba minko noa ba wakal yarakan, keawai karun kia murrarag-tai tin ṫainiety-nain ta tin, mink kore.

8. Goni wunnuke nukrug pûndol farguru ṭten ta bunnoun kinba, yurea bountoa ba umain wakal pûndol, wiya, bountoa wirrug-tenun kalipug, gaton wurrillien wirrillikaneto kirra-kirra-uwili koa bountoa?


11. Gaton noa wiya, Tairaito kuriyo yinal buh-buolo nguruliko:


14. Gaton wary-wareka noa ba kirun, kauwil kakulla unto konto korien; gaton taanka-bal-ba kukulla gaya noa kapirinna.

15. Gaton uwa gaya noa umulliko kuri kako unta ko purrai ta ko; gaton noa bon yuka gikoung kia tako purrai tako giratlumuliko butitakag ko ṭporak ko.


17. Gaton noa kakillielal ba niowoabo, wiyelliela gaya noa, Kauwil-kauwälla umullikan biyulgai koba emmouba koba kun-
to kauwal barúmba takilliko gatun Ꙙukilliko, gatun gagao kapirró wirribambilin!

18. Bougkullùnùn wala bag, waita biyuðba taki, gatun wiyàunùn wala bag, Biyùg, yaraik ba bag uma mikan ta moroko ka, gatun gi-

19. Gatan keawai bag murarrág korien wiya-ulw koa tia gi-

20. Gatan noa boukullùnùn, uwa gaiya noa biyuðba taki. Wonto noa ba kalog ka kauwal kakulla, naka ko biyuðba-


22. Wonto noa ba biyuðbaito wiya barum manullikkan girooma, Mara umnoo-umuu apiliki, gatun upilla koninaka, gatun upilla triig giroom kin mättara, gatun upilla bon taggan:

23. Gatan mara tanan unikò butikka tìtalo giromataara kipai, gatun turulù; tamunblila gararun, gatun pitîl koa gëen kau-

24. Koito ba umni emmoombà yinal tëttì kakulla, yakita gaiya noa moron kàtan: garawatillèn noa, gatun yakita bummillèen gai-

25. Unta ta garo girooma kakilli eli upilli elo lura tía; gatun uwollila noa ba papai kokerà koba, guura noa tekki gatun unettle tía.

26. Gatan noa kaapài wakal manullikkan, gatun wiya minnuh-

27. Gatan wiya bon noa, Unni ta uwan girooma biggai; gatun girooma-kò biyuðbaito tura, giromataara butikka tìtalo kipai tía, kulla wall pitàl noa giroom koa moron tin kàtan.

28. Gatan noa niwuaraka kakulla, keawai noa muruugg koa yël noa pà; yaki tin noa biyuðba girooma uwa gatun pirirrimal bon. Gatan noa bon wiyaayeli girooma biyuðba, Elà! kau-

29. Gatan noa bon wiyayea girooma biyuðba, kàsì! kàwàl-kàwuwa wumàlù uma mògg gatun girooma giromillikenno uma korien; gatun kàwàl bi tià gûpa wàra ba buttkà fàkid, pitàl koa tìa ka-uwìl bala emmoombà kòlota:

30. Wonto ba tanaa-ba girooma yital uwa gali, warì-wareka girooma tullokan yaraik-wiluy koa ko ìpaal koa, tura gaiya bi giroom butikka tìtalo giromataara.

31. Gatan noa wiya bon, Yinal, yelawàn bi emmooong kin yanti-

32. Murarrág ta kakulla takilkiliko gatun pittelliko; koito bi umni girooma umbeaà-kòg tetti kakulla, gatun moron katëakan;

33. Gatun garawatillèn, gatun bummillèen bon yakìta.

17. Gatun moroko ta gatun purrai ta kaiyukan kânun waita kolaq, keawai warea ta wiyellikanne koba ka korien kakilliiko.


19. Kakulla ta noa wakal porrikan, upuléún noa gorog-gorog ko gatun murraâig kö kariqkareg ko, gatun bon kakulla min-nugbo-minnugbo kawuál takilliiko gatun pittelliko yanin ta purraâig ka:

20. Gatun kakulla ta wakal poi yayaye giakak yiirra Ladharo, wünkulla bon ba yapuggel giouk ka ta, warapal mita-mitéág.

21. Gatun wiyâ bon ba mutug ko takilliiko giouk kai porrobin tin takilliêl labirug; gatun warikal uwa baro, wotaâ gaiya bon mita-mitéág.


23. Gatun noa unta koiyug ka ñhel ka buugkulléun gioumba giakug, kakilliela tirriki ka, gatun nakilliela bon Abaramku laâg ka, gatun noa Ladharo paraâa ka kakilliela Abaram kin.

24. Gatun noa kaâbubulléen, wiyellela, Biyug Abaram, gurrara tia kauwa, gatun yukuula bon Ladharonuq, kurrâmil koi koa kokoin to, gatun molya koa tia tilliêg wupi-uwil; kula waq âirrín kîtan untî tirriki ko koiyug ka.

25. Wonto noa ba Abiramko wiyâ, Ynal, gurrulla giointa yakita moron ta mantala murraâig-tai gioumba, wonto noa ba Ladharo yakaran mantala; gatun noa yakita pital kîtan, wonto bi ba kirrin kîtan.

26. Gatun yanin noo la, geurn kinba willika ba pirirko wünkulla; keawai uwanun untîkal untoo kolaq: keawâi bara unta birug uwanun untîko geurn kinko.

27. Wiya gaiya noa, Wiyan baniug, Biyug, yuka-uwil koa bon bintun koiyug kókera kolaq:


29. Abiramko noa wiyâ bon, Mothé noa gatun bara ñopet bara ran kaâo ba; gurranbubilla baro.

30. Gatun noa wiyâ, Keawari, biyiug Abaram; wakal ba uwâla baro kîtan unta birug tetti birirug, gurràni gaiya waq bara.

17. Gatan noa Iethuko wiyayelleún, wiyelliela, Wiya, ūten ta turon kakullaŋ? ga wunnug-ke bara taaraikan ūtain ta?
18. Keawai bara willug pa ba pitāmulliko bon Eloiŋiŋ, wakāl ba noa unni owikan ko.
19. Gatan noa wiya bon, Bougkullia, yuriŋ bi wolla; girouŋ ka ba ko gurulli birug ko turon bi kātan.
20. Gatan wiya bon ba Parithaioko, yakounta-ke paipinun piriwāl koba Eloi koba, wiyayelleún noa barun, wiyelliela, Tanan uwan piriwāl koba Eloi koba keawai na korien.
22. Gatan noa wiya barun wirrobulli, A! purreāŋ ta wāl kānan, na-uwil koa nura wāl purreāŋ Yinal koba kūri koba, gatan keawai wal nura nanun.
24. Yanti kiloa pirringun-to uwan tarai tabiruŋ ko morokko birug ko, tarai ta kāko moroko kāko; kauwa yanti kiloa wal ka-nun Yinal kūri koba purreāŋ ka gikong ka ta.
27. Takillala bara, pittellala bara, bumbillala bara nukug, gikilla bumbilli ka, yakita purreāŋ ka kakulla noa ba Noe uwa murrariŋ murrinuaui ka, gatan tunta-tunta kakulla, gatan kurin gai-pa barun nuropa.
28. Wontu ba yakita unta purreāŋ ka Lot-ūmba, ta-killala bara, pittellala bara, wirROLLILA bara, gikilla bara, meapala bara, wittillala ba;
29. Wontu ba yakita unta purreāŋ ka Lot noa uwa Thdōm ka-biruŋ, pātēa gaiya kooyī-ko gatan ūbīntuŋ-ko wokka tin moroko tin, gatan jiyāpa barun yanti kuirun tettu-tettu.
31. Unta yakita purreāŋ ka kītān noa ba wokka kokera, gatan gikōוףba tulukan murrug kāba kokera ba, keawai bon uwabunbi yikora barun mankiliko tulukan ko; gatan kātan noa ba upullī- Įel laba, keawai bon uwabunbi yikora willug kolag.
32. Kotella bounnou kai nukug Lot-ūmba tin.
33. Ganto ba gikō呼和浩 meron mironān meron kakiliko, woguuinun wāl noa; gatan ganto ba woguuinun gikō呼和浩 meron, kānan wāl meron kakiliko.
34. Wiya nurrun bag, yakita unta-unta tokoi ta buboara ta kānan birrikilīgīlī la wakāl la; manun wāl wakāl, gatan tarai gaiya wunun.

35. Buloara umullunūn bula; manun wal wakāl, gatan tarai gaiya wunun.
36. Buloara katēa-kānun upullīgēl la; manun wal wakāl, gatan tarai gaiya wunun.
37. Gatan wiyayelleūn bon bara, wiyelliela, Pirirwil, woonuŋ-ke?
Gatan noa wiya barun, Unta wonto ba katēa-kānun murrin ta, unta kolag ba kautillinnu bara porowti.

WINTA XVIII.
Gatan noa wiya barun wakāl āparabol, wiya-uwil koa bon bara kūriko Eloiŋiŋ, gatan yari koa bara kaiala-kān;
2. Wiyelliela, Unta ba kokera tarai ta wakāl wiyellikan piriwāl kakulla, kīnta korien kakulla no bon Eloi ka, gatan keawai noa tuma korien barun kūri:
3. Gatan kakulla wakal naborun unta kokera; gatan bounto uwa gikong kin, wiyelliela, Timbāi kakillila tie emmumiba bukkakaye.
4. Gatan keawai wal noa gurra pa kabu kulkala takō; wonto noa ba yukita wiya gikong kinko minko ka, Keawai bag kīnta korien bon Eloi kai kātan, ga keawai kūri tuman korien;
5. Kulla bounto tie unni mabogunto pirraluun, gatoa timbāi kānan bounnoukun kin, murrin-murrin koa bounto tie uwa-uwil kumburrobaan bouna fiaa.
7. Gatan wiya noa Eloito timbāi kautillinnu barun gikōlluminate gūmatoara, bara wiyān purreāŋg ka gatan tokoi ta, gurralin noa barun wiyellē ta kǎlog tinto?
8. Wiyān nurrun bag, timbāi wal noa kautillinnu barun kurakai. Wonto noa ba uwanunun wāl Yinal kūri koba tanan, wiya, noa namulla gurrulikanne purrai taba?
9. Gatan noa wiya barun unni āparabol tarai takō kotelleu bara ba murrāřga-tai barabo, gatan yarakai bara kotellin taraiikan:
10. Buloara-bula kūri uwa ātieron kolag wiyellioko: wakāl la noa Parithai o gatan tarai ta ātelōne;
11. Garokēa noa Parithai o gatan noa yanti wiyelliela niuwoabo gikai: A Eloi! pitāmul bag giroūŋ, kullu bag ka korien yanti tarai ba kātan, bara countdown, tulok uwa korien mankiye nukug ka, ģa ka korien bag yanti noa ba ātelōne;
12. Ta korien bag bulorakuūl kātan wakal la thabbat birug ka, gatan bag winta untikāl emmug ka yanti tabirug.
13. Gatan noa ātelōne garokilīliela ba kàlog ka, keawai noa gikong ka wokka lag na pa moroko koba, wonto noa ba minki motilledia wiyelliela ba, A Eloi!: miiroulla bi ti, yarakai bag ba kātan.
14. Wiya nurrun bag, unni noa kūri uwa barun kokera koba gikong ka takō gūramatoara, keawai tarai ta: kullula yanti baru
31. Mankulla gaiya noa barun ṭodeka ta wirrobullikan, gatun wiya barun, A! waite ğeën wokka kolag ṭHierothalem kolag, gatun yantin tara wiya toaara ṭpropet to gikouŋ kai Yinal li kuri ko, kina ṭin kanun wala umatoara kakilliko.
32. Gatan bon gunun wala barun kink ṭethänėk kinko, gatun bon bukka-manun wala, gatun kara-ğokobin:n.
33. Gatan welkorin:n wala baron, gatun wiya wala wirrin:n;
    gatun kamba-ken-ta bokuğullin:n gaiya noa wullugo.
34. Gatan keawai bara gurrapa unni vara wiya toaara:
    gatun unni wiyeillekan: yunu barun kai, keawai bara gurrapa unni tara wiya toaara.
35. Gatan yakita kakulla, uwoillia noa ba papa Yeriko ka, waka muunun kuri yellawoli la yapuŋ ka bita ka, poiyelli:
    Gatan gurrullia noa barun konara yapuŋ koa, wiya noa ninariŋ unni?
37. Gatan noa kaipulléém, wiyeillela, Ela Iethu!: yinal Dabid ümba, gurrra-mulla bi tiya.
39. Gatan ḡaroke koa Iethu, gatun wiya bon yuttilli ko bon gikouŋ ikuko;
    ḡanka wiya noa ba papa, wiya bon noa,
40. Wiyelli, Minnug-bulliko bi ti yaan?
    Gatan noa wiya, Piwall, namunulliko ti no unna.
41. Gatan noa Iethu, wiya bon, Kamumbnilla bin nakikliko;
    gOWLUMa tii gurrulli tii moom uma.
42. Gatan noa tanao-kal ko nakulla, gatun noa wira; pitaimullia bon Eloinuŋ;
    gatun yantin unni kuri nakulla bara ba, pitalma bon Eloinuŋ.

WINTA XIX.

1. GATUN noa Iethu uwa willi koa Yeriko koa.
2. Gatan kakulla undakal wakal kuri giakai Dhakkhe yiitira, piriwal ṭñelonek ko nakulla, gatun noa porrokan.
3. Gatan noa mumu nakikliko Iethunug, gana noa ba; gatun noa keawai, kula konaro nítimwa, kula noa wraa goiyog.
4. Gatan noa mutu ḡanka, gatun noa kulliya wokku-лаг kulai tin nakkillo ko; kula noa uza kolag uwoill ukolag.
5. Gatan Iethu noa ba uwa untako, nakulla noa wokka-лаг;
    gatun bon nakulla, gatun wiya, Ela Dhakkhe tana kurrakea tirubulla, kula buggai ko bok yellanun girok koa ta kokeri.
6. Gatan tiraba noa kurrakea baari, gatun pital ma-ua bon.
7. Gatan kakulla baro ba, wiyeil antu wunarakan baro yantinto, wiyeillela, Waita noa uwa yarake ta köti kakilliko.
8. Gatan noa Dhakkhe garoke koa, gatun wiya bon Piriralun, Ela Piriralun; winta bağ gatun emmoqumba tulokan kriburg mirral
25. (Gatun baryi wiya bon, Pirirwâl, ṭen ta ṭmina mantan noa).
26. Wiyan nurun baγ, Yantînko barun mantan bara ba γunun wâl buti; gatun keawaran noa ba, unnoa ta mantan noa ba mantillin wâl bon ḡikouγ kinbirug.
27. Kulla bara unnoa emmouεba niwâ-Maye, keawai bara emmouγ kânin bi ba pirirwâl bara, mavana bara, ba-uwil koa bara emmouγ kín unikan ta.
28. Gatun wiya noa ba unnoa, waita gaiya noa ḡankâ wiya wokka-laγ ṭHierothalem kolâγ.
29. Gatun kakulla yagiya, wiya noa ba papa Bethâbage tâo gatun Bethany tâo, bulka γa giγaki yiγirra ṭElai6ion ka la, yakunbëa noa buâora-bulûn giγoumâ wîrrobulûkkan, 30. Wiyellie, Yurîγ nura wolla kôkëra ko kaiγin tâo; uwolinin nura ba untariγ, nanâγ gaiya nura wîrroâdara wàrëa buttiκâγ, keawai yelawa pa kûri bulka ka: burûbuggûlûn unnoa, gatun yennamullûn untiiko.
32. Gatun bara ba yukuâdara, waita uwa, gatun nakuγa gaiya bara yanti noa ba wiya bara ba.
33. Gatun burûbuggûllieie, bara ba unnoa warëa buttiκâγ, giγoumâ-ko wiya bara, Minariγ tin nura burûbuggûn unni warëa buttiκâγ?
34. Gatun bara wiya, Pirirwâllo no wiya gala.
35. Gatun bara yemmama bon kînd: gatun bara wupeâ ba gun, kîrrikin bulka ka buttiκâγ ka, gatun wupeâ ba bara Iâthunûg wokka ka.
36. Gatun uwiullie noa ba, wupeâ ba yâpuγ ka kîrrikinkân nurinûn.
37. Gatun uwa noa ba papa, tâa ka ṭElai6ion ka ba kôbka bulka kôba, yantin konara wîrrobulûkkan pîtâl giγi kayâ kalûkga, gatun pîtalumullieie noa Eloignû kawâul lo pulli to, yantin tin kawâul lin uma ba nakuγa bara ba;
38. Wiyellie, Pitâlubûnûllo bon Pirirwâl lo uwan noa ba Yeγûs-ûmba koa yitiruγa: pîtal-kûmbuγa moroko ka, gatun kil-ûmûnûmûnû laγûlla wokkâ ka.
40. Gatun noa wiyaâlûlûn barun, wiyellie, Wiyan nurun bara, wiya, bara ka yaiyellinûn mupaγ, kaibullinûn wâl giγi umi tara tunug tando-kal-ba.
41. Gatun uwa noa ba papa, nakulla noa kokera kârig, gatun noa tûg-kullimûlûn galoa rin,
42. Wiyellie, Gurrapa bi ba, giγa ta, unti purraγ ka giγouγ ka ta umi tara pîtal-kullikilo giγoumâ ko! wonto ba yakita yuropâ ta giγouγ kai nakilli ti gaiγuγ tin.
43. Kulla purraγa ta kânûn giγouγ kûn, buka-kan-to giγouγ
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15. Yanti bon bara wareka wagon-gel labirug, gatun binkulla gaiya bon tetti. Minum banun noa barun pirivallo wagon-gel koba ko?
17. Gatun noa banu walla, gatun wiya, Minarig-ke unni upataara yanti, Tunuq ta wareka wittilli-kan-to, unno ta kaete-kunun wokka ka waiyakan ta wollug?
18. Ban-ba puntumullun noo toonuq ka türpuntumullun, wall; gatun kinta puntumullun, minbunun wall bok muta-mutan.
19. Gatun tana-kal-bo kota bara pirivallo thiheruko gatun tgamunateko mankanliko bon; gatun bara kinta kakulla konara tin; kulla bara gurra, wiya noa ba unni tparabol bara bon kin.
20. Gatun bara bon tuna-me, gatun numa bara gariyojikkan, gakokillo karaa kiri muraarig-kei, gurra-uwil koa bara gikoomba wiyellikanne, yakini taawa-uwil koa bara kaiyu kabo tukbaa kinko.
21. Gatun wiya bon bara, wiyellulla, Pirival, gurra gên wiyan bi ba tuloa, kinta kora bi kawua tarakan tin kiri kurrig tin, wonto bi ba wiyan tulaa wiyellikanne Elooi koba:
22. Wiya tuloa ta gikoilliko geun tuklokan gikoung kin tKai-thari kin, ga keawai?
23. Wonto noa ba gurra gaij-kaybina barunba, gatun wiya barun, Yakoa nura tia numan?
27. Uwa gaiya tarakkan bara kinbirug Thadukoajo kabirug, bara gurra màjagaye moron ta kaete-kunun tetti kabirug; gatun ba ra bon wiya.
28. Wiyellulla, Ela Pirival! Motkeya noa upa geun, Tami kan koba ba kiti tetti kabin bë perikunbai gikoamba ta, gatun tetti noa ba kabin, wonnai korien, mara-uwil koa gikoamba koti
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17. Gatun noa man'kulla wimbi, gatun pit'alma gayia noa, wiyel-

20. Gatun noa man'kulla lartu ta, gatun pit'alma gayia noa, gatun yaibrug, gatun gukulla barun, wiyellia, Unni ta emmo-


23. Gatun baru wiyell baran, gan-to barun kinbrug-ko umân-


25. Gatun noa wiy barun, Baru ta pirivâl ethânékâl koba ka-

26. Wonto nura ba keawai yanti kanûn; wonto noa kurrikok

27. Wonnug-ke kauwil unnuq, niuwoa yellawan noa ba takilli-

28. Nura ta emmoung kin minkâa emmoung ka ta numatoara:

29. Gatun gatun nura noah kakilligâk piriwâlqel lako, yanti ya emmoumba Biyugbâto gukulla ti;

30. Ta-uwil koa nura gatun pitta-uwil emmoung ka ta takilligél la emmoung ka ta pirivâlqel la, gatun yellawan-uwil yellawolligél la piriwâl koba ka, wiyellin barun konara ḟodeke ta Ítharal koba.

31. Gatun noa pirivâllo wiyâ, Ela Thimson, Thimson! gurrulla, Thantánto noa wiyan bin man'kullikko kirrai-kirrai koa biloa uma-

32. Wonto ba bag ba wiyelëum giroug kai gurra-uwil koa bi; gatun minki bi ba kanûn, pirâlumulla gayia barun bi kòti ta giro-

33. Gatun noa wiy baron, Pirirâl, kàtan bag unni mirigél uwol-

34. Gatun noa wiyâ, Wîyan baungû, Peter, keawai val mukkaka ko tibbi no wiyânun unti purreâq ka, kurri-kurri ka bi ba gako-

35. Gatun noa wiy barun, Yuka nura bag ba yinukorien,

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36. Wiya gayia noa barun, Wonto ba yakita unti, niuwoa ba yinukan, manunellina bon unnoa, gatun yanti pika; gatun niu-

38. Gatun noa wiyâ, Pirirâl, na-uwu unni tuola bulaoro yirra.


40. Gatun noa wiy barun, Minarii ti nura birrikin? Boug-


42. Wiya gayia noa barun, Wonto ba yakita unti, niuwoa ba yangakan, manunellina bon unnoa, gatun yanti pika; gatun niu-

43. Wonto ba wiyan nurun, unni ta upatóra ka-uwil koa emmoung ko kakilligik gaiak, Tumbintoro noa barun kin yarakak

44. Gatun noa wiyâ, Pirirâl, na-uwu unni tuloa buolaoro yirra.

45. Gatun noa wiy barun, Tantoa-bo-ta.

46. Gatun noa wiy barun, Minarii ti nura birrikin? Boug-

47. Thimol1! gatun pika korien, gatun tugganôg korien, wiya, nura-minarii lo? gatun bara wiyâ, Keawai.

48. Wiya gayia noa barun, Wonto ba yakita unti, niuwoa ba yangakan, manunellina bon unnoa, gatun yanti pika; gatun niu-

49. Wonto ba wiyan nurun, unni ta upatóra ka-uwil koa emmoung ko kakilligik gaiak, Tumbintoro noa barun kin yarakak

50. Gatun noa wiyâ, Pirirâl, na-uwu unni tuloa buolaoro yirra.

51. Gatun noa wiy barun, Minarii ti nura birrikin? Boug-

52. Wiya gayia Ithihko barun pirivâl thierone koba, gatun ba-

53. Gatun noa wiyâ, Pirirâl, na-uwu unni tuloa buolaoro yirra.

54. Gatun noa wiy barun, Tantoa-bo-ta.

55. Gatun noa wiy barun, Minarii ti nura birrikin? Boug-

56. Wiya gayia noa barun, Wonto ba yakita unti, niuwoa ba yangakan, manunellina bon unnoa, gatun yanti pika; gatun niu-

57. Wonto ba wiyan nurun, unni ta upatóra ka-uwil koa emmoung ko kakilligik gaiak, Tumbintoro noa barun kin yarakak

58. Gatun noa wiyâ, Pirirâl, na-uwu unni tuloa buolaoro yirra.


60. Gatun noa wiy barun, Minarii ti nura birrikin? Boug-

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kōng Lin. Wiya, nura tia uwan yanti minkye ko yarakaikan tā, nityraka gatun gotarakan?


54. Mankulla gaïya bara bon, gatun yutea bon, mankulla gaïya bon kokera ko piriwal kōba kako ñiheru kōba kako. Gatun Peter noa wirroba kalóg kōla.

55. Gatun upitëlu untà ba koiyuk ko willi ka kokera, gatun yella wa yantin, Peter gaïya noa yellawa barun kīn.

56. Gatun taraito murrakinto nakulla bon, yellawa noa ba koiyuq ka, gatun pinniliëila bon piriwal, gatun wiya, Unni no kui-kakulla gikouk katoa.

57. Gatun noa gakoïya bon, wiyëllëila, Ela murrakin' keawai bon tag giimili korien.


59. Gatun, yakita toanta, wakal ñhorea ta yakita, taraito wiya piriwalna wiyëllëila, Yuna bo ta unni kūri kakkula gikouk katoa; kulla noa Galáalaikāl.


62. Gatun Peter noa uwa warrai kōba, gatun túgkilleëun gaïya noa kawāl.

63. Gatun bara kūriiko mankulla bon ñethunug béelma bon, gatun bünkossa bon.

64. Gatun munmin bará ba upéa bon, bünkulla gaïya bon bara goara, gatun wiya bon, wiyëllëila, Wiyyila bi, ganto-ke bin bünkulla?

65. Gatun kawāl-kawāl taraikan yarakai wiya bara gikouk kīn.

66. Gatun purreiaq ba kakulla, kan-umullan gaïya bara garrotai kūri kōba, gatun bara piriwal ñihereu kōba, gatun bara garammatax, gatun yutea gaïya bon kan-umulligē lako barumba tako.

67. Wiyëllëila, Kiritht ta bi umni? wiyëlla gurran. Gatun noa wiya barun, Wiyaunun nurun bag ba, keawai gaïya wal nura gurranu:

68. Gatun wiyaunun nurun bag ba, keawai wal nura wiyaieldiunun tia, keawai wal nura tia wamunbinin.

69. Kabo noa Yinal kūri kōba yellawunun tūkūgaq ka kaiyukan ta Eloi kōba ka.

70. Wiya gaïya bara yantinto, Yinal ta bi umni Eloï kōba? Gatun noa wiya barun, Wiyan nura gatoa ta umni.

71. Gatun bara wiya tanta toa tā, Yanoa gëarun cin gurullikanto tanito? kulla ñeëga gurra géénoo kurraka kabirug gikouk kinbirug kōti kabirug.

WINTA XXIII.

GATUN bāra yantin konura bouggkullëin, gatun yutea bon Pilato kīn.

2. Gatun bon barun pirralma, wiyëllëila, Gurra ñeëga bon umni gakorrëliea noa ba barun kūri willugëgal, gatun wiyëllëila, Yanoa gùkì yikora tuullokan Këitërinug, wiyëllëila, niwoua-bo-ta Këlëttht tā wakul tā Piriwal.


4. Wiya gaïya noa Pilato-to barun piriwal ñihereu gatun baruma, Keawai bag gurra ya yarakai umni kūri ka.

5. Gatun bara bukkà-buttìbbugëka, wiyëllëila, Pirralma noa barum kūri, wiyëllëila, yantin ta Juddai ka, Galaliia tinto umni kolag.


8. Gatun nakulla bon noa ba Herotedo ñethunug, pitål gaiya noa kàn kawul, kulla noa natteli ba bon yaraki tabirug, kulla noa gurra kawullan gikouk këna; gatun nakkìko tarai umtoara gikouk kái.

9. Wiya gaiya bon noa wiyëllikanne kawul-kawulwānto; wonto noa ba keawai wiyrella pa bon.


11. Gatun Herod katoa ba bara wuruwai kōba gurrannai gīna barā, bara, bèelma bon, gatun wuđa bon koncën to kërrikin tō, gatun yuka-kan bon Pilato kinko.


14. Wiya gaiya barun, Mankulla nura bon umni kūri ennoug kinko, yanti wakul no gakoura-uwil ba kūri; gatun, a! gurulā, niya ya bon bag umni mikan ta nurun kin keawai bag gurrapa yarake gikouk kīn, ginma-tara tīn pirralma bon nura:

15. Keawaran, keawai Herotedo: kula bag yuka nurun gikouk kīn; gatun, nauraw, keawai gali tōn tettu korien noa kāmūn.

16. Wiékkorinun wāl bon bag, gatun wamunbinin gaiya bon.

17. (Kulla noa barungbuggānun wāl wakul yakita ta takillikanne tā.)
18. Gatun bara kaambulleum wakealla purawai, wiyeelia, Yuri x unni kure; gatun burugbuggulla bon Barabanuug gearun kinko.
19. (Gali noa wakal wuruwai tin kokera gatun bünkilli tin tet-tin, wünkulla bon tʃajal ka.)
20. Koito noa ba Pilato-to kotelliea burugbuggulliko bon Íethunuug, wiyea ka barun.
21. Wonto bara ba wiya, wiyeelia, Buwa bon tetti, buwa bon tetti.
22. Gatun noa barun wiya.yukata ʃoro-ka, Minariŋ tin? minariŋ noa yarakai uma? keawai baŋ gurrapa taraikan ʃikouk kin galoo kolaŋ bünkilli kolaŋ tetti wirrilliko; welkorunin wajin bon baŋ, gatun wamunbiin bon.
25. Gatun noa bon burugbugga barun kin unni bon wuruwai tin gatun bünkilli tin tetti tin wünkulla bon tʃajal ki wiya toara baranba; gatun noa bon Íethunuug wamunba barun kin.
26. Gatun yutea bon bara ba yuriŋ, munkalla gaiya bara wakal Thimoonuŋ Kurenkàkàl ta, tann unwooila korung tin, gatun wupéa bara ʃikouk kin taligkibilikanne, kurri-uwil koa noa willug tin Íethu katoa.
28. Wonto noa ba Íethu warkulléen barum kai koba, wiya, Yinalkun ʃiierothelemlkàin, tágkí yikora emmouég kai, wonto ba tágkälla nura nurumbo, gatun nurum kaiko wonna tara ko.
29. A! na-uwá, purreag kàriŋ tann unwoo, yakita unta wiyanun bara ba, Murraràŋ bara woomai korien, gatun unnug tara pika keawai pörkori korien, gatun pàyiil keawai pittelliko.
30. Yakita gaiya bara wiyeella bulkàra kariŋ, Punitumilla gearun kin, gatun yünko ko, Wutilla gearun.
31. Gatun uwullúna bara ba unni tara kulni ta kirug ka, minug banún wal kúl kà turrál? la?
32. Gatun unnug buła taraikan yaraka willug, yutea ʃikouk katoa wünkilla tetti wirrilliko.
33. Gatun uwa bara ba unta ko, ʃiikài yitiirra Kalabary, unta gaiya bara bünkulla bon gatun bulun yarakai bula, wakal ta tágkág-keri ka gatun tarii ta wunto-keri ka.
34. Wiya gaiya noa Íethuko, Biyuq, kàmùnbiila barun, kulla bara keawai guura korien unnuli ta. Gatun tömbillan bara kirikin ʃikoumo, gatun wupillan woiyo.

36. Gatun bara ʃimilitiko bèemla bon, uwollieala ʃikouk kin, gatun nupilliela bon ʃakat.
37. Gatun wiyeelia, Wiya bi ba piriwál Iudaioi koba, miromulli bi ʃinutoabo kòti.
38. Gatun upulleºn wakal upatoara wokka ka ʃikouk kin pul-li ʃHellenik koba, gatun Latin koba, gatun Hebário koba, giakai, Unni ta Pirival Iudaioi koba.
40. Wonto ba taraito wiyayellan, koakkilla bon, wiyeelia, Keawai bi kinta korien Eloi kai, gatun ʃinota ta kútan wakal la umatoara.
41. Gatun galín yakita murredáŋ uma; yaki tin gaiin kai umatoara tin; wonto noa ba gali ʃírik, keawai noa yarakai uma pa.
42. Gatun noa wiya Íethunuug, Piriwál, gurrilla bi tia, uwunun gaiya bi ba piriwálgel lako ɡirong kà takó.
43. Gatun noa Íethuko wiya bon, Yuna bo ta wâl bág wiya girong, Unti ụggai purreag kà kàñun bi tia emmouèg kàtona Paradèll kà takó.
44. Gatun yakita kakulla thora ka ʃheko ta, tokoi ta kakulla yantin ta pùrrai ta kàte kà thora kakò ʃtain takó.
45. Gatun punnàl ta tokoi kakulla, gatun kiririnkin ta thieron kàkò yirkulléen bûlwa koa.
46. Gatun noa ba Íethuko kaambulleum wokka wiya noa, Biyuq, wùnuŋ baŋ enmoumba marai girong kin màttàra; gatun wîllèen noa ba unni, wünkulla gaiya noa marai.
47. Yakita gaiya noa ba kentúriönko nàkkàla unni umatoara, pitlìma noa Elòoinuŋ, wiyeelia, Yuna bo ta wâl murredáŋ unni kùri.
49. Gatun yantin ʃikoumà bòti ta, gatun bara nuŋ-ug wirroba bon Gàllila kabirug, gâròkéa kòlog kà, nakilliela unni tara.
50. Gatun kakulla wakal kùrí, ʃiikài yitiirra Yotheip, wiyeellikan kàtan; murredáŋ kakillikan, gatun tulëa kakillikan:
51. Gali keawai noa pitâl korien barànba ko wiyeellikanne ko gatun baràbina umatoara ko; Àíñimâñakàl noa, wàkàla ta kòkera Iudaioi koba; niuwàa ba mitiìliela piriwàl lako Elòi kòba kàko.
52. Unni noa uwa Pilato kin, bon wiyeelliko murrin ko Íethu kòba ko.
53. Gatun noa munkalla baràn, gatun muñgama kiriríin ta, gatun wünkulla tulumna umatoara tunüg ta; keawai ba unta kùrí wàntêll tara.
54. Gatun purreag ka tupoí-tupoí-kànneta, gatun papai kakulla thábbat ta.
55. Gatu na nukë uwa gikouga, gatun nakulla into an Galiyaa kaba burg wire noya, gatun nakulla tulmon, yaka ba wünkulla murrin.

56. Gatun bara waylybo, gatun mankulla turomata gatun tama; gatun korca purreag ka thubbar ta, yaki tin wiyatoara tin.

WINTA XXIV.

Yakkata kakkula purreag ka yuka thubbar birug ka, gooikan ta, uwa bara unti ko tulmon taka, mankillin faromata uma bara ba, gatun taraikan uwa baran katoa.

2. Gatun bara nakulla tuffug umaoroara kurri-kurai birug kuraka ko tulmun tabirug.

3. Gatun bara uwa murrarig, gatun keawai bara na korie murrin ta Piriwala koa Iethu koa.

4. Gatun yakita kakulla, Kotelliela bara ba ge tin, a buolo kuri bula garokea baran kin killibinin kaba kirrikin taba,

5. Gatun bara ba kinta kakkilla, gatun wünkulliela burungu baran purrai taka, wiya bula baraun, Minariig tin nuna nakillin moron-kan ta unti tetti-tetti ka?


8. Gatu gaiya bara kotelliela gikoumba wiyejel tiara,

9. Gato willugbo bara uwa tulmon tabirug, gatun wiya unni tara barun kin ñiñeka deka, gatun buroo yani.


11. Gatun bara ba wiyejel tarra kakulla barun kin yanti kile gakoyettu yari, gatun bara keawai gurrujelli pa barun.

12. Peter gaiya naa garokea, gatun murr na tulmon taka; gatun wünkulliela baran, nakulla naa kirrikin wunotoara pitaka, gatun wiya pfinu wiya, kotelliela unni tara kathanta.


15. Gatun yakita kakulla, wiyejellieba, gatun kotelliela bara, Jethu noa nulwöa uwa papai barun kin, gatun uwa barun katoa.

16. Wonto ba gaiug barunba tullani, ñimili korien koa bara bon.

17. Gatun noa wiya barun, Minariig nura unni tara wiyejel, uwoollin nura ba, gatun minki kàtan?
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35. Gatun bara wiya unni tara upatoara yapig koa, gatun gi-milléun bara bon yirbugguliela noa ba ñarto.
36. Gatun bara ba wiyelliela, ïethuko noa niuwoabo garokä willi ka barun kin, gatun wiya barun noa, Pitâl nura kauwa.
37. Wonto bara ba pulul-pulul kakulla gatun kinta-kan, gatun kotelliela bara marai ta bara nakulla.
38. Gatun noa wiya barun, Minariâg tin nura kinta kâtan? gatun minariâg tin nurünba bûbullo kotan?
39. Nauwa tia màttâra emmoûmba, gatun yulo emmoûmba, Ga-toa bo : numullia tia, gatun nauwa ; kullia keawai marai koa purriûg korien gatun tibun korien, yânti nakulla nura tia ba emmoûmba.
40. Gatun wiya noa ba unni, túgumbéa barun noa gîkoûmba màttâra gatun yulo.
41. Gatun keawai bara ba ñurra pîtâl ko, gatun kotelli, wiya noa barun, Wiya, nurünba kunto unti?
42. Gatun bara bon ñukulla pundol koiyubatoara makoro birûg, gatun pundol nuparai kabirûg.
43. Gatun noa mankulla, gatun takulla barun kin mikan ta.
44. Gatun noa wiya barun, Unni tara wiyellienn-te wiya nurun ba ñg, kakulla ba ñg ba zurun katoa, yântin koa ka-uwil kakkliko upatoara wiyellienn-te Mothé-ûmba, gatun barun ba trim-pet koba, gatun ñethillim kaba, emmoug kai.
45. Gurrabunbêa gaiya noa barun, ñurra-uwil koa bara upatoara ta ;
46. Gatun wiya noa barun, Yaki upatoara, gatun yaki murrârâg ta Kritht ko gîkoug kakilliko tetti ko, gatun bougkulliko küm-ba-ken-ta purreâg ka tetti kabirûg :
47. Gatun wiyabunbi-uwil koa minkikanne-ta gatun warekullikanne-ta yarakai unmullikan ko gîkoug katoa birûg yitirra birûg yântin ta konara, ñurri-ñurri kabirûg ñHierothalem kabirûg.
48. Gatun nuru nakillikan kâtan ñali tara ko.
49. Gatun, ñurrulla, wupin ba ñg zurun kin wiyatoara emmoûmba koa Biyngbai koba : wonto nura ba minkéa kokerâ ñHierothalem ka, kaiyu koa zurun kauwal bûlwâra tin.
50. Gatun yutéa noa barun kalog kolag Bethany ka bo, gatun noa wupilléun màttara gîkoûmba wokka-lag, gatun pitâlma noa barun.
51. Gatun yakita kakulla, yaki pitâlmulliela noa ba barun, mantilléun gaiya bon barun kìnbirûg, gatun kurréa bon wokka-lag moroko kako.
52. Gatun bara bon murrârâg koiyelliela, gatun willug ba kakulla ñHierothalem kolag kauwal-kan pitâl-kan:
53. Gatun kakilliela murrug ñhieron ka, murrârâg wiyelliela gatun pitâlmulliela bon Eloinug.

AMEN.
PART III.

THE LEXICON.
[FROM THE ORIGINAL MANUSCRIPT]

AN

AWABAKAL-ENGLISH

LEXICON

to the

GOSPEL ACCORDING TO SAINT LUKE

by

L. E. THRELFKELD

now for the first time printed

SYDNEY:

CHARLES POTTER, GOVERNMENT PRINTER

1892.
THE AUTHOR'S PREFACE.

It was during the year 1827, being the third year after the commencement of my mission to the aborigines, that the first work of this kind was produced—the result of my researches, assisted by McGill. The work was entitled “Specimens of the Language of the Aborigines of New South Wales,” and was printed in Sydney, the only attempt that had then been made by anyone to obtain a thorough grammatical knowledge of the aboriginal language of Australia, in any of its various dialects, and to render it into a written form.

In 1834, on the recommendation of the Rev. W. G. Broughton, the then Arch-Deacon of New South Wales, the Colonial Government, and the Society for the Promotion of Christian Knowledge, London, conjointly advanced sufficient funds to enable me to publish a small edition, now out of print, of “An Australian Grammar of the Language as spoken by the Aborigines in the Vicinity of Lake Macquarie, New South Wales.” In 1850, I published, on my own account, “A Key to the Structure of the Aboriginal Language, being an Analysis of the Particles used as Affixes, to form the various modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language.” Both of these works were presented to, and exhibited at, the Royal National Exhibition, London, 1851.

This Lexicon will contain only those words which are used in the Gospel by Saint Luke. For the exemplification of such tenses and cases as may not be used therein, reference must be made to the “Australian Grammar,” and to the “Key to the Structure of the Aboriginal Language.”

A few illustrative sentences will be found at the end of the Lexicon, showing the mode in which certain forms of English phraseology are expressed in the aboriginal language.

As a tribute of respect to the departed worth of McGill, the intelligent aboriginal, whose valuable assistance enabled me to overcome very many difficulties in the language much sooner than otherwise could have been accomplished, his likeness is also attached to this work.

L. E. THRELKELD.

Sydney,
New South Wales,
1859.
ABBREVIATIONS.

abl. for ablative | interr. for interrogative.
acc. | accusative | Lat. |
adv. | adverb | lit. |
aor. | aorist | mand. |
cf. | refer to | masc. |
conj. | conjoined | neg. |
dat. | dative | opt. |
def. | definite | part. |
emph. | emphatic | perf. |
Eng. | English | pln. |
exclam. | exclamation | prep. |
ém. | feminine | pres. |
ft. | future | priv. |
Gr. | Greek | pr.n. |
Hob. | Hebrew | pr.n. |
imper. or imp. | imperative | pr.n. |
inf. | infinitive | sing. |
kg. | the same as | subj. |
intens. | intensive | subst. |

NOTE. This is a reference to the foot-note on page 204.

AN

AWABAKAL-ENGLISH LEXICON

to the

GOSPEL according to SAINT LUKE.

The letters in the English alphabet, with some modifications, are here used to convey the sounds of letters and words in the aboriginal language. The meaning of the verb is given in the third person singular only, but it should be remembered that the verb, when rendered into English, must be made to agree with its subject, whether singular, plural, or dual—first, second, or third person, as the case may require; for example,—hantán, 'smiles,' may have to be translated 'I smile,' 'thou smilest,' 'he, she, or it smiles,' 'we, ye, or they (dual and plural) smile'; cf. Grammar, p. 31. So likewise with respect to nouns; for they are singular, dual, or plural, according to the particle attached to show the number; as, kúri, 'man'; kúri ta, 'the man'; kúri tara, 'the men'; yantin kúri, 'all manner of men'; 'all men,' 'all people'; 'all mankind.'

[Hyphens are used to show the composition of some of the words.—Ed.]

A

A—the sound of this letter is the same as heard in Eng. ah!
A—retains the long sound, especially when accented as in bin; a sounds shorter than a.

See 'Phonology,' page 5.

A!—a call of attention; bark!
Aaron—pr.n., Aaron.
Aaronúmba—belonging to A.
Abarám—pr.n., Abraham.
Abarámnúmba—belonging to A.
Abarámn kínk—to be with A.; dat. 2.
Abarámmug—for A. to have or possess; dat. 1.
Abáramüng—A. as the object.
Abel—pr.n., Abel.
Abelúmba—belonging to A.
Abelnu—Abel; the acc. case.

Abia—pr.n., Abia.
Abíaúmba—belonging to A.
Abíkéní—pr.n., Abíkéní.
Àgelo—Gr., an angel.
Aí—sounds as i in Eng. 'igh.'
Àkê to—Lat., vinegar.
Àku—Lat., a needle.
Àlabithro—Gr., alabaster.
Àlapai—Gr. pr.n., Alphæus.
Àlar—see homo.
Àndra—pr.n., Andrew.
Àpóstol—Gr., an apostle.
Àrguro—Gr., silver.
Àrmy—Eng., army.
Àrmy-kan—Eng., a soldier.
Arto—Gr., bread, a loaf.
Àttará—Gr., a farthing.
Àther—pr.n., Asher.
Àtthino—Lat., an ass.
B—is sounded as in Eng. 'be.'
In many instances it is difficult to ascertain whether the sound be $b$ or $p$, or a compound sound of both letters.

Ba—sounds as Eng. ‘bah’!
Ba—when, as if; postfixed to pronouns, it forms the poss.*
Bag—the verbal pron., I.
Bai—is sounded as Eng. ‘by.’
Baibai—a stone-axe; an axe.
Bal—bar—sounded as Eng. ‘marl, barn,’ omitting the $r$.
Ban—a suffix to certain nouns; as, makoro, ‘fish’; makoroban, ‘one who fishes,’ ‘a fisherman;’ makorobin, ‘a fisherman’s woman.’
Banu—the conj. dual, I-thoe; the first person nom., and the second person acc.
Bapai—nigh, near, close at hand.
Bapabunbiliko—inf., to let bury.
Bapabunbilla—imp., permit to bury.
Bapa-uwil—opt., (a wish) that
...may bury.
Bapa-uwil koa—subj., (a purpose) in order to bury; that may bury.
Bapilliko—to bury, to inter.
Bara—down; below.
Baraba—pr.n., Barabas.
Barabunbu—B.; in the acc.
Bara koko—actually down.
Bara kolako—tending down.
Bar.—they.
Barabo—they themselves.
Barabo-barabo—recep., they (do it) themselves, one to another.
Baran—down; now is down.
Barun—them; acc. case.

Barunba—belonging to them; their; theirs; gen. case.
Barun kai, barun kaiko—from them, as a cause; on account of them; abl. 1.
Barun kimbirug—locally away from them; out of them; from amongs them.
Barun kоко—with them locally.
Barun katoa—in company with them; with them.
Bathileia—Gr., kingdom.
Bathilen—Gr., a king. 
Batolomai—pr.n., Bartholomew.
Bato—fresh-water; cf. kokoin. 
Batoto—with water, as agent.
Bato kabirug—out of the water; from the water, locally.
Bau—sounded as Eng. ‘bough.’
Bau-uwil—opt., a wish as to the action of the verb to which it is joined.
Bau-uwil koa—subj., in order that
...may.
Be—is sounded as Eng. ‘bay.’
Beelidhebul—pr.n., Beelzebub.
Beelma—mocked; did mock.
Beelmaan—will mock.
Beelmulliko—to mock, deride, despise; to make game of.
Beelmulili—because of the mocking.
Beelmuliliela—mocked and continued to mock; was mocking.
Beelmulilin—will be mocking.
Bethany—pr.n., Bethany.
Bethany koloa—towards B.
Bethlehem—pr.n., Bethlehem.
Bethapage—pr.n., Bethphage.
Bethaihaida—pr.n., Bethsaida.
Bi—is sounded as Eng. ‘bee.’
Bi—thou; the verbal nom.

Biggai—the affectionate address to a brother; ‘brother!’
Biloa—he-thee; conj. dual.
Bin—heee; acc. case.
Bintun—a male parent; a father.
Bino—thou-him; conj. dual.
Bir—sounds as in Eng. ‘bird.’
Birrikia—slept; was asleep.
Birrikili—:the lying (resting, sleeping) place; a bedroom, &c.
Birrikili—:to lie along; to take rest, as by lying down to sleep.
Birrikia—pres. part., sleeping; being asleep.
Birug—from; apart from; out of.
Bith-dekem-millia—Lat., 20,000.
Bita—the edge or sides.
Biu—rhymes with Eng. ‘pew.’
Bi-uwil—auxiliary sign of the optative mood.
Bi-uwil koa—auxiliary sign of the subjunctive mood.
Biyug—the affectionate address to a male parent; father!
Biyugbai—a father; the male parent.
Biyugnug—acc., the father, as the object.
Biyugbaita—the father, as the subject; it is the father.
Biyugbaita—ua bali—dual; both father and I have....
Biyugbaito—the father, acting as an agent or as the subject to an active verb.
Bo—the self-same; as, gatoa-bo, ‘I myself;’ unito-bo, ‘this self-same place.’
Boa-kullun—grew, of itself.
Boakulliko—to grow or shoot up, of itself.
Boa-ma—gathered together, collected.
Boam—korein—did not gather together.

Boamulliko—to gather together, to collect.
Bobo—a babe; an infant.
Bokato—the surf of the sea; a wave.
Bono—Gr., an altar.
Bon—acc., the pronoun ‘him.’
Boni—ashes.
Bou—Gr., an ox.
Book (biblion, Gr.)—Eng., book.
Book kaba—in (on) the book.
Bo-ta—itself; it itself.
Botru—Gr., grapes.
Bouguugga—has caused to arise; did cause to arise; arose.
Bouguugunanni—will cause to arise by personal agency; will be made to rise; shall be raised up.
Bouguugulliko—to cause to arise by personal agency; to raise up.
Bouguugoni—will be raised again by command; will again stand up.
Bouguugun—arose, got up.
Bouguullia—imp., arise, get up.
Bouguullia—kan—one who has arisen by command.
Bouguullia-kan—kan-tea—kan—one who has arisen again by command.
Bouguulliko—to arise, to get up, to stand up.
Bouguulli korien—not to arise.
Bouguulli—will rise.
Bouguulli—wal—shall arise: will certainly rise.
Bouguullia—kan—will arise by command.
Bonnoun—acc., her.
Bonnounba—belonging to her.
Bonnoun kai—because of her.
Bonnoun kimbirug—from her; away from (apart from) her.
Bountoa—she.
Bredd-ta—the bread, as a subject; it is bread.
Bredd-to—the bread, as agent.
Brimton—Eng., brimstone.
Bu—sounds as Eng. ‘bull’; cf.*
-bug—sounds as Eng. ‘bung.’
-bug—as an auxiliary particle, prefixed to the verb, denotes personal and causative agency.
bugulliko—to act effectually by personal agency; to cause to.
Bul—sounds as in Eng. ‘boon,’ but with the strong nasal ñ instead of the n; cf.*
Bugga—to salute.
Bugga—unloosed; did open.
Buguggulliko—to act upon so as to unloose; to open a book.
Bugga-ka—saluted, did salute with a kiss.
Bugga/kulliko—to salute with a kiss.
Buggai—now; to-day; present time.
Bu-gaikal—of to-day; belonging to the present period; of this time; new; fresh.
Bugullikum—did become.
Bugulliko—to cause to be, by its own power; to become.
Buk—sounds as Eng. ‘buck.’
Bukka—anger; ferociousness.
Bukka-buttli—buggka—the more wrathful (angry, enraged).
Bukka-ka—ke—to be in an angry, wrathful, savage state; to be an avenger.
Bukka-kakilli-kanne—anything which is in a state of anger (wrath, rage, enmity).

*Bukka-kakilli—to be in a state of anger (wrath, rage, enmity).
Bukka-kan—one who is angry; being angry; an enemy.
Bukka-kan-to—one who is angry (or an enemy) acting as agent.
Bukka-kan-tea—the angry one, as an agent; the adversary; the enemy.
Bukka kauwil—great anger.
Bukka-mai—yika—imp. neg., be not angry.
Bukka manun—will do angrily.
Bukka-ta-kil—in a state of rage.
Bula—dual, ye two.
Bul—for its sound cf.*
Bul—sounds as Eng. ‘buck.’
Bull—the heart.
Bull la—in the heart.
Bullilo—the heart, as agent.
Bull labiru—out of the heart.
Bulka—the back of the hand or body; any hill or mountain; a protuberance.
Bulka kaka—at or on the back.
Bulka—to (unto) the back, &c.
Bulka karig—all the mountains or hills.
Bulka kalog—towards the hill.
Bulka-te—it is the mountain; the mountain.
Bulka-aoa—throughout the back (or hill, mountain).
Bula—to.
Bulo—a-bula—dual, they two; the two; both.
Buloa-buloa—two and two.

Bulun—dual acc., them two.
Bulun kibirugu—from (apart from) them two.
Bulun-kibirugu—to them two, as an agent.
Buluraka—high, lofty.
Buluraka—ka—at the height; on high; noon; high noon.
Bulurana—tin—on account of the height; on high.
Bum—for its sound cf.*
Bum—is sounded as Eng. ‘boom.’
Bumbua—was and is married.
Bumbua-ka—is in the married state.
Bumbillala—did marry at some definite time past.
Bumbilab—do or does marry.
Bumbilla—was in the act of marrying at some indefinite time past.
Bumbilliko—to marry; to take a wife; to kiss reciprocally.
Bumbilla—dul, will marry.
Bumbu-ulliko—to take a kiss by force.
Bumbu-gulliko—to cause to be loose; to open a door.
Bumbu-gulliko—to the kiss given, as agent; with or by it.
Bum-bum—kisses; kissing.
Bumbu—was kissed.
Bumbu kakahilli—to be in a state of kissing; to kiss.
Bumbu-ka—pa—did not kiss.
Bumbu—kulliela—did continue to kiss.
Bumbu kullielli—let to continue to kiss.
Bummillay—found; did find.
Bummillay—to find.
Bun—is sounded as Eng. ‘boom.’
Bun—for its sound cf.*
Bun—permissive, let; permit.
Bumbi—killed; smote.
Bumbi—a-did permit; did let.
Bumbilla—imp., permit; let.
Burugbuggulla—mand., set at liberty; set loose.
Burugbugglielma—was causing to be set at liberty; was unloosing or releasing.
Burugbugglielma ba—while (as, when) ... was setting at liberty.
Burugbuggliko—to cause to be set at liberty; to unloose; to release; to unbind.
Buruguulléin—did set at liberty, unloosed (of itself).
Burugbuggliko—to set itself at liberty of its own power; to unloose itself; to unbind itself; to go off spontaneously.

Butti—move; to do more; to continue the action.
Butti-butti—mand., more; go on, go on.
Buttikag—any animal; ass, ox.
Buttikag ba—when (if) an animal ..., as an ox.
Bw-wi—opt., wish to smite.
Bw-wi koa—subj., in order to smite; that ... might smite; on purpose to strike.
Buwa—mand., smite; strike.

C.

There is no sibilant sound in the language, consequently there is no s soft, or z, or s in the native alphabet. These letters, therefore, occur only in words of foreign origin introduced into the aboriginal tongue. The hard sound of s, as in Eng. ‘cubit,’ would be represented by the letter k. The letter t (C) represents the sound of ch, as in Eng. ‘church.’

Čipu—Eng., sheep.
Kaf(talos, Gr.)—Eng., calf.

Kalabary—pr.n., Calvary.
Kenturion—a centurion.
Kenturion-ko—the centurion, as an agent.
Kubit—Eng., a cubit.
Kureena—pr.n., Cyrena.
Kureena-ka—belonging to Cyrena; a Cyrenian (masc.).
Kureena-kalin—belonging to Cyrena; a Cyrenian (fem.).

D.

D has a middle sound between t and d; it often confounds the sounds of d and t. D is used in foreign words, while t belongs to the language. The aborigines do not pronounce the Eng. v or f, generally substituting b for v, and p for f.

Dabid—David.
Dabid-to—David, as the agent.
Dabidumba—belonging to D.
Debbil (tadabill, Gr.)—devil.
Debbil-debbil—intensive; a term used for an evil being of whom the aborigines are much afraid.
Dekem-millia—Lat., 10,000.
Denari—Lat., a penny.
Deutero—Gr., second.
Dhakarua—pr.n., Zacharias.
Dhakke—pr.n., Zaccacena.
Dhelot—Gr., a zealot.
Diabol-fo or diabol-to—the devil, as an agent.
Diabol-ka—one having a devil.
Didakhalo (oi)—Gr., teacher.
Dodeka—Gr., twelve.

E.

E—sounds as a in Eng. ‘may.’
Ela or ala—exclam., ho! hallo!

The sound of f is not found in the native language; when it is introduced by foreign words, the aborigines pronounce it p.

F.

The sound of f is not found in the native language; when it is introduced by foreign words, the aborigines pronounce it p.

Parthig—Eng., farthing.
Pente—Gr., five.
Pente-ka—five it is; the five.
Pentakilo—Gr., 5,000.
Pentakothilo—Gr., 500.
Pentekonta—Gr., fifty.
Piptin—Eng., fifteen.
Piptya—see pentekonta.
Piptya koa—in order that it may be fifty.
Piptya koa ka-uwil—in order that there may be fifty.
Pok (tajok, Gr.)—Eng., fox.
Purilo—Eng., furlong.
Purilo hikty—Eng., sixty furlongs.
Purilo hikty-ka—sixty furlongs it is; three-score furlongs.

G.

G is always the English g hard.
Gabriel—pr.n., Gabriel.
Gabriel-ka—Gabriel it is.
Gabrielumba—belonging to G.
Gadara—pr.n., Gadara.
Gadara-ka—a woman of G.
Gadaren—pr.n., Gadarene.
Gentle—s. Galilee.
Galilai kab—at Galilee.
Galilai kabirug—out of G.
Galilai-kal—(masc.) belonging to Galilee; a Galilean.
Galilai-kaln—(fem.) belonging to Galilee; a Galilean.
Galilai tin—from (on account of) Galilee.
Galilai tin-to—on account of Galilee, as an agent.
Girammatenu—Gr., scribes.
Girammatenu-kal—belonging to the scribes.
Girammatenu-kal lo—belonging to the scribes, acting as agents.
Girammatenu-lo who is a scribe.
Girammatenu ko—for the scribes.
Girammatenu-mu ng— the scribes, as the object.
Girammatenu tin—on account of the scribes; from the scribes, as a cause.
Girammatenu-to—the scribes, as agents.
Gurip (ybotru, Gr.)—Eng., grape.
Gennetharet—pr. n., Gennesaret.
Gentail (tethane-kal)—Gentiles.
Gentail kinafo (unto the G.)
Gentail koba—belonging to G.
Gentail-to—G., as the agents.

G.

G sounds as ny in Eng. ‘bung’; it has the nasal sound of ng in the English alphabet. The sound is invariably the same whether at the beginning, the middle, or the end of a word, and cannot be too strongly nasalised.

Ga—or; or it is.
Ga !—is it?

Gakoiya yikora—mand., beware of deception.
Gakoiyellain—does now deceive.
Gakoiyellina—was deceiving or perverting.
Gakoiyelli-kal—one who lies or deceives or acts the traitor.
Gakoiyelli-to—one who deceives, acting as the agent.
Gakoiyelliko—to act in such a way as to deceive; to betray; to feign; to lie; to act the spy.
Gakoiyellilin—now deceiving.
Gakoiyellilin-in will betray.
Gakoiyellina—will betray.
Gakoiyellina—(sing.) the deceptions; the deceiving.
Gakoiyellina—(p.l.) the deceptions; the deceivers.
Gala—that (demonstrative).
Gala ko—for that; to that.
Gala—this (demonstrative).
Gali birug—from (out of) this.
Gali koba—belonging to this.
Gali noa—this is he who.
Gali to—is this it that; this is that which.
Gali-tara—these are they which.
Gali tin—from (on account of) this, as a cause.
Gala—that (there at hand.)
Gala—kola—that there, spoken of as an agent.
Galoa—kola—towards that.
Galoa—rin—from (on account of) that, as a cause.
Gan !—interr. who?
Gan—ba—who as; whoever.
Gan—ba—who is (he)?
Ganbulliko—(a peculiar idiom, lit., to be ‘woining’ a person when you know who he is; hence, to deny all knowledge of a person when at the same time you know him; to deny a person; to deny personal knowledge.
Ganbullin—will be ‘woining’; will deny.
Ganbullin in will—will certainly be ‘woining’; shall deny.
Ganka—first; before; foremost; prior; elder; q.g. gägga or kal.
Ganka—before; in presence of.
Ganka-ganka—very first.
Ganka-kaki—lliko to be before; to be the first.
Ganka-kal—relating to the first or the elder.
Ganka kalle—having been before or first.
Ganka kánén—will be first.
Ganke?—personal inter., who is the person? who? who is?
Gan kiloa—whom like?
Gan kiloa umnao—like whom is that?
Gan kin !—upon whom? locally.
Gan kinba—upon whomsoever, locally.
Gannuiy!—acc., who is the personal object? whom?
Gan-to?—who did or does who is the personal agent?
Gan-to ba—whosoever shall act as a personal agent; whatsoever does or will do.
Ganto ba—whosoever may be the selfsame personal agent; whatsoever will.
Ganto ko?—who is the personal agent? who is he that does?
Ganum !—to whom (to have or to possess)?
Ganumba?— whose? to whom belonging...
Ganumbo—whosoever hath.
Gapa—a woman, a concubine.
Gapa toa—within (in company with) a woman or women.
Gar—rhymes with the Eng. ‘far,’ pronouncing the r very rough.
Garabo—sleep; repose.
Garaboko-kakilliko—to be in a state of repose; to sleep.
Garaboko kakillin—*present part.*, sleeping; reposing.
Garaka—the entrance or mouth of anything; *i.q.* kurraka.
Garaka-ko—the entrance, as the subject.
Garawallii—to lose one self.
Garawalliléé—lost; did lose.
Garawan—a plain; a flat place; a level; *i.q.* gararawan.
Garo—the eldest son; the first born son; cf. kurri and koro.
Garogéen—an elderly woman; an old woman.
Garokal—aged; elder; old.
Garokélié—stood up; arose.
Garokélien—stood up, at some definite time past.
Garokelli—*past part.*, continued to stand.
Garokelliela—*past. part.*, continued to stand; stood.
Garokelliiko—to stand upright on the feet; to be in a standing position.
Garokelli korien—*neg.*, not to be standing upright; not to stand.
Garokelliin—*pres. part.*, standing; now standing upright.
Garombéé—an elderly man; an old man.
Garokulléen—turned round.
Garokulliko—to revolve of itself; to turn one’s self round.
Garug—rough; rugged.
Garuggara—rugged; proud.
Gati—happened of itself; accidental; perchance; unawares; without cause; secret; unrevealed.
Gati—nothing; nought; not.
Gati kakilliko—to be nothing.
Gati kakulla—was not; vanished; disappeared.
Gati-ta—the secret place.
Gatoo—*emphatic*, I who, is I.
Gatoo-ta—*emphatic*, it is I who.
Gatoo-bo—*emph.,* it was (is) I myself who.
Gatoo—*conj.*, and.
Ge—rhymes with the Eng. ‘nay,’ sounding strongly the nasal /ng/ at the beginning.
Gearumulléen—choose; elected.
Gearumulliko—to pick out; to choose; to call; to elect.
Gear—*pron.*, we.
[Incomplete: see note at the end of the Lexicon.—Ed.]

H.

The aborigines seldom sound h as an initial aspirate; consequently the letter h is not much used in the language, save in words of foreign extraction.

Hebaraiio—*pr. n.*, a Hebrew.
Hebaraili-úmba—belonging to the Hebrews.
Hek—*Gr.*, six.
Hekaton—*Gr.*, a hundred.
Hékékonta—*Gr.*, sixty.
Hellenik—*Gr.*, Greek.
Hendeka—*Gr.*, eleven.
Hepta—*Gr.*, seven.
Herod—*pr. n.*, Herod.
Herodíath—*pr. n.*, Herodias.
Herod kataa—with (in company with) Herod.
Herodnug—H’s, as the object.
Herod-to—Herod, as the agent.
Herodúmba—belonging to H’s.
Herodúmba-kan—being H’s.
Herou—*Gr.*, a priest; priest.
Herou-kan—one who is a priest.
Herou-ko—the priest, as agent.

Hierou-nug—the priest or priests, as the object.
Hieron—*Gr.*, temple.
Hieron ka—at the temple.
Hieron tin—from (on account of) the temple.
Hierothalem—*Gr.*, Jerusalem.
Hierothalem ka—at or in J.
Hierothalem kabirug—out of J.; from (away from) J.
Hierothalem-kaal—belonging to Jerusalem (masc.); a man of Jerusalem.
Hierothalem-kaliin—belonging to Jerusalem (fem.); a woman of Jerusalem.
Hour (hora, *Gr.*, Eng., hour.
Hour ba—when (at) the hour.
Hour ka—was at the hour.
Hour-ka-ta—it was at the hour.
Hundared—see hekaton.
Hundared-ta—hundred it is; the hundred.

I.

I (i)—sounds as e in Eng. ‘eat.’
I (i)—sounds as ee in Eng. ‘e’en.’
Iaeiro (Yaero)—*Gr.*, Jairus.
Iakob (Yakob)—*pr. n.*, Jacob.
Iakobnug (Yakob)—as the object.
Iakobúmba—belonging to Jacob Iakóbo (Yakóbó)—*Gr.*, James.
Iakóbo-úmba—of or belonging to James; James’s.
Iakóbo-úmba-ko—belonging to J., as the agent.
Yeha—*Heb. pr. n.*, Jehovah.
Yehaonug—J., as the object.
Yeha ko—to Jehovah.
Yeha-ko—J., as the agent.
Yeha-úmba—belonging to J.
Iethu—*Gr. pr. n.*, Jesus.
Iethu kataa—with (in company with) Jesus.
Iethu-ko—the priest, as agent.

Iethu kino—to Jesus, where he Iethu-ko—Jesus, as the agent.
Iethunug—Jesus, as the object.
Ioanna—*pr. n.*, Joanna.
Ioanna-ko—Joanna, as an agent.
Ioanne—*Gr. pr. n.*, John.
Ioannenug—J., as the object.
Ioanne-úmba—of or belonging to John; John’s.
Iona—*Gr.*, Jonas.
Iordan—*pr. n.*, Jordan.
Iotheip (Yotheip)—*pr. n.*, Joseph.
Yotheip kinto—Joseph.
Yotheipúmba—belonging to J.
Italo—*Gr.*, a calf.
Iták—*pr. n.*, Isaac.
Itákynug—Isaac, as the object.
Itákúmba—belonging to I.
Itákariot—*pr. n.*, Iscariot.
Itárél—*pr. n.*, Israel.
Itárélkino—to Israel.
Itárélkina—belonging to Is.
Iturél—*pr. n.*, Iture.
Iudaia—*Gr. pr. n.*, Judea.
Iudaio (oi)—*Gr. pr. n.*, a Jew.
Iudaio kina—of or belonging to a Jew or Jews.
Iudath—*pr. n.*, Judas.
Iudath cin—to Judas.
Iudath kinko—to Judas (for him to have).

J.

[Other tribal dialects have the palatal s and ś, but this Awaba-kal has not; in it j occurs only in imported words.—Ed.]

Jail—Eng., jail.
Jerico—*pr. n.*, Jericho.
Jerusalem—see Hierothalem.

K.

K is sounded as in Eng. ‘Kate.’
Ka is pronounced as in Eng. 'cave.'
Ka korien—nine, not; am not.
Kaai—a call, here! come hither!
Kaibullikato cry out; to call aloud; to 'kaai'; because the blacks use that word as we do 'hello! hey!'
Kaibulliniun—will cry out.
Ka ha—to be in such a state or condition (as mentioned).
Ka ha (at the beginning of a sentence)—if it is (as stated).
Kai'ura—from; out of; away from; apart from.
Kabo—presently; by-and-by.
Kabo koa—in company with by-and-by; in order to be by-and-by; until.
Kai—rhythms with Eng. 'eye.'
Kai—imper., ha (an entreaty).
Kai'apuri—pr. n., Caiaphas.
Kai'ba—cried out; called. The word 'kai' is used, as well as 'kaai,' to call attention.
Kai'uga—a light (of any kind); a lamp or candle.
Kai'uga-gel—place of a light, as the candlestick.
Kaibullik—to cry out; to shout.
Kaibulline—cried out; did cry out; did shout aloud.
Kaibulliku—in, call out and continue to call.
Kaibullise—was lifting up the voice; was shouting.
Kaibulliko—to cry out; to lift up the voice; to call aloud; to shout. Also, Kaibullik.
Kaibullin—to call; will cry out; will shout aloud.
Kaibullinun—certainly will call or shout; shall call.
Kain—sounds as Eng. 'kine.'
Kain—in possession of; having.
Kai'tha—Lat. pr. n., Cesar.
Kai'tha rinko—for (to) Cesar.
Kai'tha ko—a, as the agent.

Kai'tharu—Cesar, as the object, acc.; to Cesar, dat.
Kai'tharuuba—Cesar's.
Kai'tharuba-ta—it is what belongs to Cesar; that which is Cesar's.
Kai'thaeat—ceased; ended.
Kai's-liko—to cease; to finish.
Kai'utoan ('Pathak')—passed over; the Passover.
Kaiyali—imper., be silent; be mute; cease; leave off.
Kaiyaliakin—again to cease or leave off.
Kaiyall—a, imper., be silent or mute; cease.
Kaiyalliko—to be silent or mute; to cease.
Kaiyalliniun—will cease.
Kaiyin—an edge; the other side.
Kaiyin-kaiyu—in all sides; every side.
Kaiyin kola—over towards the other side.
Kaiyinkon—the side or edge.
Kaiyinkon tabs—at or on the other side or edge.
Kaiyin taka—to be over against on the other side.
Kaiyu—power, ability; powerful, able.
Kaiyu kabo unto the power.
Kaiyu-kau—being powerful; being able; one having power; one having ability.
Kaiyu kan kanin—will be able.
Kaiyu-kar—to a person having power, as agent.
Kaiyu koa—with (in company with) power; accompanied by power.
Kaiyu korien—not powerful or able; unable.
Kaiyu korien—to—unable to act, as an agent.
Kaiyu tin—from (on account of) the power.

Buntimai—'A Messenger.'
Ka-kérin—Kánui's tease, it was (early in the morning) this day or of the day spoken of.
Ka-kilá—being and continuing to be.
Ka-kilán—did remain in a state of (whatever is spoken of).
Ka-kíllúsik—to be and to continue to be.
Ka-kíllúsik—on one who is and continues to.sw.
Ka-kíllúsikla—was being and continuing to be (in such a state).
Ka-kíllúsik—to be.
Ka-kíllán—being now actually (in such a state).
Ka ko-róen ka-kíllúsik—not to be; to fail to be.
Ka-lullla—was (in such a state).
Ka-kulá—to be awhile; to be for a season.
Ka-kulá-ta—it is for awhile; it endures for a season.
-kil—(masc.) belonging to a time or place; in a state of; a man of such a place.
-kilín—(fem.) belonging to a place; a female of such a place.
Kalog—afar off; far; distant.
Kalog ka—at a distance.
Kalóg kaba—being afar off or at a distance.
Kalóg-kolág—towards afar off; to a distance.
Kamel—Eng., camel.
Kamunbillá—imp., forgive; let be; permit to be.
Kamunbillá kakíllúsik—to permit to be in any state or condition.
Kamunbillúsik—to cause to let be; to permit to be.
Kamunbillúsik—an will cause to let be; will permit to be.
Kamunbillúsik—will—will certainly cause to permit to be; shall cause to let be.
Kamunbi vikora—imp. prohib., let not be permitted to be; forbid permission to be; let not be; forbid to be.
Kan—is sounded as Eng. ‘can.’
Kan—kan—pres. tense of the verb to be (in any state); subst., one who is (whatever is stated).
Kamunáliska—to repent.
Kamún—fut. indef., will be; e.g., tetti kanún, ‘will be dead,’ will be in a state of death.
Kamún kakíllúsik—to be in such a state; will be; will become; will come to pass.
Kamún wál kakíllúsik—shall certainly come to pass.
Kap-a—a particle which implies a denial; ‘if it had been.’
Kapaiyínún—will become.
Kapítín—Eng., a captain.
Kapitiín—to—a captain, as agent.
Kaperiánaum—pr.n., Capernaum.
Kapirri—hunger.
Kapirri—kan—one who hungers; being hungry.
Karí—private; secret; adv., privately; secretly.
Kára—the negat. of being in such a state; equivalent to ‘no longer to be.’
Karág—spittle.
Karág—kabíllúsik—to do spittle; to spit.
Karái—round about; all round.
Karajón—subst., the outside; adv., outside.
Karaka—the mouth; an entrance gate or door; i.q. kurraka.
Karakai—quick; imp., be quick; make haste; i.q. kurrakai.
Karákál—one who pretends to cure by charms; a medicine-man; a sorcerer; a doctor.
Karál—trembling; shaking; the palsy.
Kara—oil.
Kara-uwilliko—to seek carefully with a wish to find.
Kara-uwill-koa—that ... might find; in order to find.
Karawollm—aorist, found; shall have found.
Karawolliko—to find.
Karawollim—fut., will find.
Kareaug—the south wind.
Karil—the first; i.e., kurri.
Kari—a reduplication denoting intensity or plurality; the very first.
Karig—all through; throughout the whole.
Karig-kareug—fine raiment.
Karig-kareug-ko—fine dress, as the agent.
Karik—pain.
Karik-kan—one who is in pain.
Karol—heat of any kind; hot.
Karol—always; to be always; for ever; ever.
Kataikal—of every sort.
Kat—a—be with.
Kata—had been; had lived; had existed.
Kata—be again.
Kata ka—to be until.
Kata ka-kan—one who is again; being again.
Kata kanum—will be again.
Kata kanum wokka ka—will become again up; will be again.
Kata-kan-subj., may be again.
Katill-kan—one who is the thing spoken of and acts as such; one who is ...
Katilliko—to be (substantively) the thing spoken of; to be in any state or condition.
Katillim—(substantively) existing as; if preceded by piri-wal,'chief, lord, king,' it means—does exercise lordship.
Katillim—will be (substantively), as above.
Kau—sounds as Eng. ‘cow.’
Kau-ka-uwil—opt., would wish to be.
Kau-ka-uwil koa—sub., in order to be... that might be...
Kau-nu—gathered together; assembled.
Kau-ma korien—did not assemble together.
Kau-ma pa—priv., would have gathered together, but
Kau-manum—will cause to come together; will gather together.
Kau-ma-uwil—opt., wished to gather together; would gather together.
Kau-ma-ye—one who habitually causes to assemble or collect together; a collector.
Kau-mullan—did assemble together; did take council.
Kau-mulligil—the place where the gathering together is made; the place of assembly; the council chamber; the parliament house.
Kau-mulligil lako—dat., to the place of assembly; to the council.
Kau-mulliko—to cause to gather together; to collect; to gather together, as quails their young or a hen her chickens.
Kau-tilliko—to assemble or collect together, of themselves.
Kau-tillim—will of themselves assemble together.
Kauwa—imp., be; be in such a state. Also, Ka-wa.
Kauwa ba—be it so; let it be in this manner.
Kaw—great; large; big.
Kawal kakalliko—to be great.
Kawal kakulla—was great.
Kawal-kana—one who is great; being great.
Kawal-kauwa—a great many; intensely great; very great.
Kawal-kawal-la—the many, as the subjects.
Kawal-kawal-lo—very many, as the agents.
Kawal-koa—with (in company with) the great.
Kawal-la—great, as the subject; much; abundance.
Kawal-laag—is, great, large, or abundant; a great deal.
Kawallan—does greatly...
Kawal-lo—great, as an agent.
Kawal-loa—through the many or great.
Kawal-loa kokeroa—through the many houses; through the village, city, town, or city.
Kawal-lo konaro—a great multitude (as agents) did, does, or will... according to the tense of the verb.
Kawal yanti—be it so; be it in this manner; be it thus.
Kawal yoa yanti—in order to be thus; that ... might be in this manner.
Kawal-wyeli—command by word of mouth to assemble together; to call a council; to summon a congregation.
Ke—sounds as Enq. ‘care’—ke an interrogative particle.
Kea-keo—courageous, victorious.
Also, Kia-ka.
Kea-keo—died cause to conquer; has conquered.
Kearan—pres. tense neg., no, not.
Kearan—simple negation, nay; no; not.
Keawai wun—determinate negation, shall not; certainly shall not.
Keawai—determinate negation, shall not; certainly shall not.
Keavaran—pres. tense of nega., no, it is not; no; not.
Keavaran bag—denial, not I; am not.
Keavaran-keawai—no; nor.
Keawai—determinate negation, shall not; certainly shall not.
Keawai—determinate negation, shall not; certainly shall not.
Keawai—determinate negation, shall not; certainly shall not.
Keawai—determinate negation, shall not; certainly shall not.
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Keawai—determinate negation, shall not; certainly shall not.
Keawai—determinate negation, shall not; certainly shall not.
Keawai—determinate negation, shall not; certainly shall not.
Killa-binbin koa—(in company with) glory; accompanied with splendour or glory.
Kilba—like; likeness; resemblance.
Kilpaj—a did snap as a cord; broke as a rope breaks.
Kilpajellilo—to snap, as a cord snaps when it breaks.
Kinta—prep. to; to a person.
Kinta-ba—with; at; is at; locally.
Kinta—fear.
Kinta kakillia—was afraid; feared and did fear; feared.
Kinta kakillilo—to be in a state of fear; to fear; to be afraid.
Kinta kakulla—was in a state of fear; was afraid.
Kinta kan—to—being afraid; one who is afraid; a coward.
Kinta kara—imp. fear not.
Kinta kor—in—not to fear; no fear.
Kinta lag—does now fear; is now afraid.
Kinta nakillilo—fearful to see.
Kinta nakillila; (sing.) it is fearful seeing; a frightful sight.
Kinta nakilli-ta; (plu.) fearful sights.
Kintellu;—did laugh.
Kintellilo—to laugh.
Kintellinu;—fut., will laugh.
Kintellinu; wa—will certainly laugh; shall laugh.
Kipai—fat; ointment; unction.
Kirai—a ditch; canal.
Kirin—queen; cf. pirivaw.
Kiroabagination; that which is poured out or spilled.
Kiroabullilo—did pour out.
Kiroabulliilo—to continue to pour out; to continue spilling.
Kirobullilo—to pour out all; to spill. Also, Kirupullilo.
Kirupullilo;—now spilling.
Kirupullin; will pour out.
Kiru-ja—shed; is shed or spilt.
Kirra—gently, carefully.
Kira;—see krai. Kraj.
Kira-kirra;—round about.
Kira-kirra; ta ba;—surrounded.
Kira-kirra; unullilo—to cause to go round about or revolve, as a windmill; to sift grain, as with a sieve; to bring the chaff to the top.
Kirra-uvollilo—to seek wishing to find; i.e. kara-uvillilo.
Kira-uvuli koa—in order to seek diligently; that... might seek diligently.
Kira-wollilo—to move carefully; to seek diligently.
Kirrin—clothing; a garment of any kind; cloak; veil; curtain; covering.
Kirrin-ta—it is the garment.
Kirrin taba—with the maiment.
Kirrin-to clothing (roam, robe), as an agent.
Kirrin-wuntoara—the maiment or clothes which were left.
Kirrin—light; as, daylight.
Kirri—pain; fever; agony.
Kirrin kakillilo—to be in a state of pain (fever, agony).
Kira-kan—one being in pain or suffering agony.
Kira-kan noa—he being in an agony.
Kirrin katan—is in pain; is in a state of anguish or agony.
Kiru—green, as a young tree.
Kirun—all; the whole.
Kirunta—a creek; a ditch.
Kittu;—hair (of the head only).
Kiyubanu;—will do with fire.
Kiyubatara—that which is done with fire (roasted, broiled).
Kiyubullilo—to do with fire; to roast or broil.
Kiyu-pa;—done or destroyed by fire; roasted; burned.
Kleopa—pr.a., Cleopas.
Ko—particule for the purpose of.
Koa—in order to; that,... might.
Koa-ki koni kakkillilo—to be strutting like a turkey-cock; to be lifted up or proud.
Koi koni kan—being proud; one who is proud.
Koi koni korin—not proud.
Koi koni unullilo—to make proud.
Koakillilo—contention; any strife of words.
Koakillan—strives with words; does quarrel or rebuke.
Koakillio—did rebuke, &c.
Koakilla—did rebuke.
Koakilliko—to scold; to quarrel; to contend; to rebuke.
Koakula—rebuked.
Koaton—swears at.
Koaton—curse; to swear.
Koata—imp., chide; rebuke.
Koba—of or belonging to any thing; an; of or belonging to any person.
Kobina;—Eng. governor.
Kobina kinko—dat. 2, to the governor.
Koba—taara—that which is in possession; that which is obtained.
Koiran—herb.
Koito—therefore; for; because; consequently.
Koito ba—therefore as; because it is so.
Koito noa ba—for as he... for when he... because he... 
Koivon—rain.
Koivon tanan ba—as the rain approaches.
Koiva—murmured; repined.
Koive;—to murmur; to repine; to rebuke.
Koive—jea—in order to rebuke; that... might rebuke.
Koive—fire.
Koive ka—in the fire; is in the fire.
Koive kaka;—in (into) the fire.
Koive—to fire, as an agent.
Koiven—shyness; shame.
Koivén bari-taara;—down ashamed; to be pasado.
Koivén bataara;—that which is become ashamed.
Koivén kakkillo—to be in a state of shame; to be ashamed.
Koivyén kanun—will be ashamed.
Koker—a habitation; hut; shelter; tent; tabernacle; house; palace; temple.
Koker—dat. at or in the house, temple, &c.
Koker—biru—away from out of the house.
Koker ka;—dat. 1, to the house.
Koker kolag—dat. 2, towards the house.
Koker kari;—all the houses; the whole of the houses; the village, town, city.
Koker kolag koker kolag—towards the houses; from house to house.
Kokerin—the master (owner, landlord) of the house.
Kokerin—a master of the house, as an agent.
Kokeren;—through the house.
Kokerin—from (on account of) the house.
Kokoir; kokoi—surrounded; inclosed.
Kokoin;—fresh water; cf. bato.
Kokoin—kan; one having water; possessing water; dropsical.
Kokoin—kan—to a dropsical person, as an agent.
Kokoin-kan warakage—one filled with water; one having the dropsy.

Kokoin kolage—to (towards) the water; going to water.

Kokug—an indigenous fig; a fig.

Kolag—towards; now about to.

Kōbi—sound; noise; roar.

Kōbi-lag—bunli—to make a sound or noise; to roar.

Kōbi-lag—bunlin—now making a noise or sounding; roaring as the wind or sea.

Kōbūnti korien—not to chop.

Kōbūntia—chopped; reaped.

Kōbūntilla—im-p.; cut down.

Kōbūntilliko—to chop, as with an axe; to hew; to mow; to reap with a hook or any other thing that cuts or chops; to cut with a sword.

Kōbūntillinin—pres. part., chopping; hewing; reaping.

Kōbūntillininu—will chop, &c.

Kōbūntillininu—will chop, &c.

Kōbūntillininu-wal—shall cut; will certainly chop.

Koli—water; cf. kori and bato.

Kōmarra—shade; a shadow.

Kōmōba—a drop or clot.

Kōg—sounds as the Eng. ‘gong,’ but with the o long.

Kōgka—a reed.

Kōgokata, kōgokata—the noise made by any person sound asleep; hence, to be overpowered with sleep.

Kōgokata—being sleepy; one who sleeps.

Kōgokata—being sleepy; being the agent.

Kōn—sounds as the Eng. ‘cone,’ but rather longer; laying the accent on the o.

Kōnara—tribe; host; company; assemblage; family; army; herd; nation.

Konarrin—from the tribe, as a cause; because of the tribe, company, assemblage, &c.

Konain—good to look at; pretty; handsome; noble in appearance.

Konain kakalliko—to be in a beautiful state; to be pretty; to be handsome; to be garnished.

Konain kakado—to being pretty.

Konain kan—kon—one who is pretty; being handsome.

Konain-ta—it is pretty, &c.

Konain—tarata—the pretty things.

Konain—tarata—the pretty (persons or things), as agents.

Konain—to—pretty, as an agent.

Ko—-an unknown being of great power, of whom the aborigines are very much afraid.

Kōn—ta—that person, an agent.

Kōn—to—ka—that person as an agent is... 

Konak—dung; excrement.

Konaq—gail—the place of dung; a dunghill.

Konak—gail ko—for the dunghill.

Kora—a mandatory prohibition; e.g., kinta kora, ‘fear not.’

Koradhin—pr.n.; Chorazin.

Korakal—see korakal.

Kora koa—interrogative of nega-

tion, why not?

Korari—a lonely place.

Kora—ceased action; rested.

Koribi—strong, rushing, violent; as a stream of water or the tide of the sea.

Kori—denial, not.

Korilliko—to cease action; to rest; to be still.

Korimada—did cleanse; baptised.

Korimakon—in use water to cleanse; will baptise.

Korimulli—being cleansed or baptised.

Korimulli—kan—one who cleanses with water; a baptist.

Korimullikan—baptism.

Korimullikan—ta—the baptism.

Korimulliko—to use water in any way; cleanse with water; cf. kori, koli, ‘water’; mulliko means ‘to do with’; hence korimulliko is used to mean ‘to baptise,’ in any form.

Korimulli koa—that... might cleanse with water; that... might baptise.

Kora—to—concave; washed over.

Koroka—old, worn out; said of clothes or property, not of persons.

Kora—kalkakliko—to be in a state of concealment; to hide one’s self; to be concealed.

Koroka la—dat., to the old.

Korokal katea—kanun—will be again old.

Korowa—the sea; the waves of the sea.

Korowa tari—-the sea coast; the seaside; the coast.

Kora—the inland part of the country; the interior; the bush; the wilderness.

Koruka—in the wilderness; in the bush; in the interior.

Kura kabiru—-from (out of), away from) the bush; from the country; from the interior.

Kora tua—from (on account of) the wilderness, as a cause.

Kura—still; silent; calm.

Kot—Eng., coat.

Kot—kan—one having a coat.

Kota—thought; did think.

Kota ba—when (if)...did think.

Kot—kan kora—mand. (partic-
prial form), cease thinking.

Kot—ka-bun reliably—to permit to cause to think; to let think.

Kotaba—bun—allowed to cause thought; did astonish; made astonished.

Kota korien—thought not.

Kota—thinks; does think.

Kota—kan—fut., will think.

Kotatoara—thought; the thing which is thought.

Kota yikora—mand. (the verbal form) do not think; think not; take no thought.

Kotara—an aboriginal instrument of war called by the Europeans ‘a waddy;’ a cudgel, made of iron wood, stout in the middle but tapering to a point.

Kotara—kan—one having a cudgel.

Kotaro—the cudgel, as an agent; with or by the cudgel.

Kotella—mandatory (the verbal form), do think; remember; reflect.

Kotellian—does think.

Kotellian—aur., did, does, will think; thought; thinks.

Kotella—mand. (the participial form), think; be thinking; remember; reflect; meditate.

Kotellian—thought; did think; was thinking.

Kotelliako—to think and continue to think; to be thinking.

Kotellian—thought; the thing which is thought; imagination; idea.

Kotelliako—to think; to be in thought.

Kotellin—part. pres., the action of thought; thinking.

Kotellata—the thought.

Koti—a kinsman or a neighbour; a friend; a guest.

Koti—personally belonging to self; own-self; e.g., girotumba koti, ‘thine own-self.’
Koṭi bula umllan—the two because friends again; lit., the two were caused to be akin.

Koṭi kabiruŋ—from (out of) the self-same.

Koṭi kakilliko—to be near of kin; a kinsman, friend, neighbour.

Koṭi-ta-(sing.) the kinsman or neighbour; friend; guest.

Koṭi-tara-(plu.) the, the kinsfolk; kinsmen; neighbours; friends.

Krai—the west; westward; inland; i.e. kirrai. [west.

Krai tin—from (because of) the Christ; the Christ, emphatic.

-Kāl—particle mase., belonging to any locality; i.e. Kāl.

-Kālin—part. fem., belonging to any locality; i.e. Kālīn.

Kālai—wood; timber; a tree of any kind.

Kulla—because, for.

-Kulla—postic particle, the sign of an aorist tense; e.g., ka, 'to be'; ka-kulla, 'was.'

Kullabulliko—to cut round; to circumcise.

Kullaburray—shining; glorious; bright; resplendent; glory.

Kulla wai—because certainly; surely.

Kulla-wal-lea—because certainly has or did.

Kullan, kulliŋ—the neck.

Kulligtiela—cut; did cut.

Kulligtielliko—to cut, as with a knife or some such cutting instrument.

Kullimulliko—to make use of the toe; hence, to climb; because the blacks cut notches in the bark, and, to ascend the trunk of a tree, place the toe therein.

Kullivā—climbed; did climb.

Kullo—check.

Kulwon—stiff; as a corpse.

Kūm—sounds as Eng. 'come'; cf. *

Kumar—blood.

Kumarakan—a bloody person.

Kūnta—to-morrow.

Kūnta-e-ta—the period of time after tomorrow; the third day.

Kumbapaiyelliko—to be troublesome, troublesome, clamorous, noisy.

Kumbaran—a does trouble, as by some movement or bustle.

Kumbannulliko—to trouble or tense; to worry.

Kumari—a shady place; a hole in a rock; a cave.

Kumnari—northward; north.

Kumnari tin—from the north.

Kumnulliko—to cause trouble, anxiety; be anxious.

Kumnullan—troubled; anxious.

Kūn—for its sound cf.*

Kumbuntēa—to cut with a knife; or a sword; cut; smote.

Kumbuntīlliko—to cut with a knife; to cut with a sword or any similar edged instrument.

Kūn koa—lest...should or might

Kunta—nest; the nest of a bird.

Kunto—food; vegetable food, as bread, but not animal food.

Kunto-kana—one having food; one possessed of food.

Kūrį—man; mankind; men.

Kūrį kola—belonging to men; of mankind; of man (sing. or plu.).

Kūrį kola ko—dat., to man's.

Kurinjo—Gr. pr. a., Cyrenius.

Kūrį tin—from man, as a cause; on account of man.

Kūrį willūg-gel—the men of this place; those of this generation.

Kurr—sounds as Eng. 'curr.'

Kurraŋ—froth; foam.

Kurrag—to—froth, as an agent.

Kurragtoanbgulliko—to cause by personal agency to foam.

Kurragtoanbgga—was caused to foam;泡沫.

Kurrai—kurai—to turn round; to go round about; to roll.

Kurraka—the mouth; entrance; doorway; gateway.

Kurraka biruŋ—from (out of) the mouth, &c.

Kurrakakai—be quick; haste ye; i.e. karakai.

Kurrakai—long; length.

Kurrakai kan—being clothed with long raiment; robed.

Kurrē—carried; did carry.

Kuru—first; cf. karu.

Kuru biruŋ ko—from (out of) the first; from the first.

Kurrik—any.

Kurī—tin—from (on account of) any.

Kurrikō—the first-born male; cf. karakō, the elder brother.

Kurir—korin—not to carry; carries not; bears not.

Kurri—ku—intensive, the very first; the beginning.

Kurri korin ka—is the first.

Kurri—ku—kabiruŋ—from the first; from the beginning.

Kurri—ku—to the first; as an agent.

Kurrilīlča—bore; was carrying.

Kurri—ju—gell—place of carrying; the carrying places, as the railway.

Kurrikiliko—to carry; to bear.

Kurri—choked; suffocated; stifled; drowned.

Kurri—carries, bears, brings forth; cf. karin.

Kurrian—daughter-in-law.

Kurri—uwil koa—in order that...might carry.

Kurri—wulliko—to carry away; to bear away.

Kurri—yfora—until; carry not.

Kurro—perspiration; sweat.

Kutha—pr. a., Chuasa.

Kuttawai—satiate; intoxication; drunkenness; glutony; giddiness.

Kuttawai—kan—one who satiates; a gluton; a drunkard.

Kuttawai—kan—one who is in a state of satiety.

Kuttawai—ko—to be satiated with food or drink; drunkenness; glutony.

Kuttawai—kola—to be about to satiate with food or drink.

Kuttawaye—one whose manner is habitually that of being satiated; one habitually a drunkard or a gluton.

Kuttawai—satiated.

L

L—pronounced as Eng. 'ell.'

La—is sounded as in Eng. 'large.'

Ladharo—pr. a., Lazarus.

Latin—pr. a., Latin.

Latinamba — belonging to the Latin people or language.

Le—rhymes with Eng. 'lay.'

Lebben—Eng., leaven.

Lebben—kila—like leaven.

Lebben korin koa—not having leaven; unleavened.

Lebi—pr. a., Levi.

Lebi-kō—a Levite.

Lebi—ko—Levi, as the agent.

Lējun—Eng., legion.

Lepro—Eng., leprosy.

Lepro—kana—one being in a state of leprosy; leprous; a leper.

Lepro—ta—leprous, as a subject; the leprosy.
Lepton—Gr., a small coin; a mite.
Lepton-ka—a mite; it is a mite.
Lepto—sounds as Eng. ‘lo’!
Lot—pr.n., Lot.
Lotamba—belonging to Lot.
Luka—Gr. pr.n., Luke.
Luthania—pr. n., Lysanias.

Lepton-kab., a small coin; a mite.
Lepton-ka—a mite; it is a mite.

M
Ma—imp., do (a challenge).
Ma—an auxil. particle denoting the perf. past or present, did; done.
Ma korien—did not; not done.
Mabogum—a widow.
Mabogun koba—belonging to a widow; a widow’s.
Magdala-kalin—(fem.), a woman of Magdala; Magdalene.
Mai—sounds as Eng. ‘my.’
Maiya—a snake; a serpent (the genus).
Makoroban—one who fishes; a fisherman.
Makoro—fish (the genus).
Makoro—fish, as an agent.
Makorobirug—away from fish; a piece of a fish.
Makororin—from fish, as a cause; on account of fish.
Makur—who light, lightning.
Manuy—a ghost, the spirit of a departed person; not the spirit of a living person, which is marai; cf. Marai (not manuya) Yirri-yirri ‘the Holy Ghost.’
Man—sounds as Eng. ‘man.’
Man—a particle, denotes the present tense of the verb causative.
Mankilli-ge—the place of taking or receiving, as the counter of a shop; the bank; the treasury.
Mankilli-kan—one who takes in hand; a doer; a servant.
Mankilliko—to take in hand; to do; to receive.
Mankilli kolag—about to take in hand.
Mankillina—now taking; holding; doing; receiving.
Manki—ye—one who is a habitual taker; a thief.
Mankiy-kh—against a thief.
Mankiya nukug-ka—a taker of women; a woman stealer; an adulterer.
Mankiya ylora—prohib. imp., do not steal; do not take.
Mankiya korien—neg., did not take.
Mankulla—have taken in hand; did take; took;
Manka—private or effect, unable to take; could not accomplish the taking held of.
Mantala—did take, at some former period.
Mantana—does take hold of.
Mantilla—imp., take it.
Mangalliko—to take; to receive.
Mangilla—new receiving.
Mangallinun-wa—will certainly take; it shall be taken.
Mantara—that which is taken, received or held; the deposit; the theft.
Manumbilla—imp., permit to take; let take.
Manumbilliko—to allow to take; to let take.
Manun—fut., will take.
Manun-wa—will certainly take; shall take.
Mara—imp., take; do take; take hold; receive.
Mara—spirit; soul of a living being not a ghost; which is manuya.
Marai—kan—one who is a spirit; having a spirit.
Marai-kan-to—one possessing a spirit, acting as an agent.
Marai koba—belonging to the spirit or soul; of the spirit.
Marai-marai—actively engaged doing something; busy; busily employed.
Marai nurunba—spirits belonging to you; your spirits; your souls.
Marai—to—the spirit, as an agent.
Marai yirri-yirri—the spirit sacred; the Holy Spirit.
Marallina—imp., continue to take; receive.
Maratha—pr. n., Martha.
Mar-uwil—opt., that…… may take.
Mar-uwil koa—subj., in order that…… might take or receive.
Mari—pr.n., Mary.
Mato—an indigenous thorn; a thorny bush; a bramble.
Matay—one habitually given to greediness; a glutton. Also, Mataye.
Matayake-katatak-kun—lest any greediness (gluttony, surfeiting) should be.
Matara—the hand.
Matara—ina-from (on account) of the hand; by the hand, as an instrument.
Matara—the hand, as the agent; with.
Matara—(with (accompanied with or through) the hand, as an instrument.
Mattala—dual, acts together; did together.
Mau—rhymes with Eng. ‘cow.’
Mau—the causative particle in the optative and subjunctive form of the verb.
Meapa—recently cultivated or planted.
Meapala—ora. def., planted, at some certain time past.
Meapullana—planted; did plant.
Meapullina—imp., plant; do plant.
Meapulliko—to plant, set, cultivate.
Me—sounds as in Eng. ‘may.’
Mentha—Lot., mint.
Mi—is sounded as Eng. ‘me.’
Mikan—presence; fronting; in the face of; before.
Mikan—to the presence.
Mikan tako—in the presence of; before.
Mim—did cause to stay.
Mimulliko—to detain; to urge to stay.
Min—sounds as Eng. ‘mien.’
Min—sounds as in Eng. ‘mint.’
Mina—Gr., a pound.
Minari—what?
Minarib—what thing?
Minarigo—any selfsame thing; anything.
Minarik—what is what what are?
Minarik tin! what from, as a cause? wherefore? from what cause? why?
Minnallah—to crush; to grind.
Mininnunu—will grind.
Mininnunu-wa—will certainly crush or grind; shall grind.
Minka—imp., wait.
Minku—remained; waited.
Minki—any mental or moral feeling; the feeling of sympathy; sorrow; compassion; patience; repentance; pondering.
Minkikabiru—from (out of) such a feeling.
Minkikali—was sympathising.
Minkikali—a was and continued to sympathise or feel penitent, &c.
Minki kakiliko—be in a state of inward feeling; to sympathise; to sorrow; to mourn; to be penitent.
Minki kakilla — sympathised; have sympathised.
Minki-kan—one who sympathises or feels sorry and repeats.
Minki-kaum—sympathy; any inward feeling; repentance.
Minki-kaum-ta—sympathy it is: the sympathy.
Minki kaum—is will sympathise (sorrow, repent).
Minki katan—sympathises; repeats.
Minki korien—without feeling.
Minki-la—sympathises; feels sorrow; repeats.
Minkiliko—to wait (stay, dwell) Minkin—waits; dwells; delays.
Minnain—what are actually present! how many! how much?
Minnug?—what things, as the object?
Minnug-ban?—what thing now about (I, we, you, etc.)
Minnug-banum? — what will... do? what will be done?
Minnug-banum-kan?—what now will some one do?
Minnug-banum wal?—what will... certainly do? what shall be done?
Minnugbo or minnambo—something; anything; somewhat.
Minnugbo—minnugbo—many things; every thing; all things.
Minnug-bullika?—what was going on? what was doing?
Minnug-bulliko—(an interrogative form of the verb) what is doing? what is going on?
Minnug-bulliko kola—about to do something.
Minnug-bullimun?—what will be going on or doing.
Mipporai—honeycomb.
Mipporai kalurig—from (out of) honeycomb.
Mirka—perhaps; i.e. murka.
Mirka-ta—perhaps it is.
Mirkin—virginity; purity.
Mirkum—pure; clean.
Mirobubilla—imper. and permissive, permit to continue to take care of or save.
Mirona—took care of; did keep; did save.
Mirona-bubilla—imp., permit to take care of or save.
Mironmann—is will take care of; will save; will occupy.
Mirona pa—private, did (not) take care of; without care of.
Mironum—imp., take charge of, if necessary.
Mironum—imp., continue to take care of; save and continue to save.
Mironum—kan—one who takes charge of (watches over, saves from harm) a saviour.
Mironumiko—to take charge of; to take care of; to watch over; to keep; to save from harm.
Miri—desolate; unproductive; barren; poor.
Miri—murilla—a maid; having no husband; barren; poor.
Miri—kaiko—for the miserable.
Miri—lo—the poor and destitute, as agents.
Miri—miril—kan—one who is in a miserable state; poor; destitute.
Miri—gil—ready; prepared to remove or to go a journey.
Miri-reum—rubbed and continued to rub.
Miri—lilo—to rub.
Miri—ka on the shoulder.
Mita—a sore.
Mita—mita—sore; full of sores.
Mittia—waits; did wait.
Mittia—small; little; a little one; the youngest child.
Mitti—the youngest son.
Mitti—ka—the youngest son, as the agent.
Mittillila—waited and continued to wait; was waiting; waited; stayed; remained.
Mittilliko—to wait or remain.
Mittillin—now waiting.
Miyia—hindred; prevented.
Miyelliko—to hinder.
Miyia—cool.
Miyia ko—in order to cool;
that... might cool. [fare.
Mokul—arms; weapons of war.
Money—Eng., money.
Moni—gél—money-place; a purse; a bank.
Moni—ko—money, as the agent.
Mori—a particle; a very small bit; a mote; dust.
Moroko—the sky; the visible heavens; heaven.
Moroko kaba—is in heaven.
Moroko kalurig—from (away) from the sky; from heaven.
Moroko kako—in or to heaven.
Moroko kana—belonging to the sky or heaven.
Moroko lin—from (on account) of heaven, as a cause; from heaven; of heaven.
Moron—life.
Moroba—lives; is alive.
Moroba-katea—kan—will be alive again; will live again.
Moron kakiliko—to be in a living state; to be alive; to live.
Moron—ta—they (he) who are alive; the living.
Moron kaum—is will be alive; will live.
Moron katan—is in the state of living; is alive; lives.
Moron ko—for life.
Moron koa—katea—kan—lost... should be alive again; lost... should be saved alive.
Moron—ta—katea—kan—life will be again; the life is to be again. [life.
Moron tu—in (on account of) Moron tin—kan—in (on account of) being alive.
Mote—sounds as Eng. mote.
Mothe—pr.n., Moses.
Mothe—Moses, as the agent.
Mothe—to—Moses, as the agent.
Mothe—to—Moses he, as the agent.
Mothe—umla—belonging to M.
Motillila—did smite on the breast.
Motilliko—to smite the breast.
Mua—sounds as in Eng. moon.
Mug—rhymes with Eng. bung.
Mugga—ma—did wrap up.
Mugga—ma-toa—who which is wrapped up or swaddled.
Muggamuliko—to cause to be covered; to wrap up in soft ‘ti-tree bark as clothing; to swaddle; to swathe.
Mukkaka—the noise which a bird utters; to cackle; to crow.
Mukkkakakka—tiblinto—the crow of a cock.
Mukkin—the form of address to a young female; maid.
Mularia—kan—one wounded by an instrument; one caused to become wounded by an instrument.
Muluk—close by; nigh at hand.
Muluk—kakiliko—was and continued to be close by.
Mum—for its sound cf. a.
Mumbilla—imp., lend; do lend.
Mumbillan—does lend.
Mumbille—in—lent; did lend.
Murrirag—good.
Murrinun—will lend.
Mumbitoara—that which is lent; the loan; the debt.
Mupai—fast, shut, silent, dumb.
Mupai kakilliko—to be fast, as the mouth; to be silent or dumb; to hold your peace.
Mupai kakillinun—will be fast or dumb; will be silent.
Mupai umulliko—to cause to be silent or dumb.
Mur—sounds as mur in Eng. 'murder,' but the r is rougher.
Mur—sounds as Eng. 'moor'; cf.
Marka—see mirka.
Murkun—pure; clean; free of superfluity; cf. mirkun.
Murun—ointment.
Murrá—ran; did run.
Murra—to run; to flee away.
Murrabunbilliko—to let run.
Murrabinbillika—imp., let run.
Murrain—good; well; patient; in a general sense; cf. murrói and murriráğ.
Murrái kakillikanne—the thing which is in a state of well-being; happy, if in prosperity; patient, if in adversity.
Murrái kakilliko—to be good; to be well pleased; to be happy.
Murrakin—a young female; maiden; virgin; cf. mukkin.
Murrakin—a young female, as the agent.
Murrapatoara—that which is run out; anything numbered.
Murrapullikanne—the taxation; the thing that counts or numbers.
Murrapulliko—to run out; to number; to tax each one.
Murriráğ—good; right; just; proper.
Murrá—murriráğ—intens., very good; excellent.
Murriráğ kakillikan—one who is and continues to be in a good state; one who is righteous; a righteous one.
Murriráğ kakillikané—anything that is good or righteous; righteousness.
Murriráğ kakilliko—to be in a good state; to be well off or happy.
Murriráğ koiyelliela—worshipped.
Murriráğ koiyelliiko—to be good, in manner; to worship.
Murriráğ tai—the good, indefinitely; the just; the righteous.
Murriráğ—a good thing.
Murriráğ tar—good things.
Murriráğ wiyelliiko—was saying good; was praising.
Murriráğ wiyelliiko—to speak good; to praise.
Murrarin—within; into; inside.
Murrin—forward; onward.
Murrin kola—to go forward.
Murrin— the body; cf. marai—the soul; the spirit.
Murrinawai—a floating vessel; canoe; boat; ship; the ark.
Murrin kiloa—like a body.
Murrin ko—for the body.
Murrin tin—from (on account of) the body, as an instrumental cause.
Murrin-murrin—frequent; very often; often-times.
Murrugkai—a sort of wild dog, like a fox.
Murrui—peaceful; at his ease; in peace; i.e. murrái; cf. also murriráğ.
Murrulliko—to run away; to flee.
Murrug—within; in; locally.

Note.—This Lexicon is incomplete; the author was working on it at the time of his death.—Ed.
PART IV.

THE APPENDIX.
APPENDIX.

(A.)

A SHORT GRAMMAR AND VOCABULARY OF THE DIALECT spoken by the MINYUG PEOPLE, on the north-east coast of New South Wales.

(By the Rev. H. Livingstone, Wimmera, Victoria.* )

I. THE GRAMMAR.

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

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

NOUNS and ADJECTIVES.

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

*Written for this volume at my request.—Ed.
AN AUSTRALIAN LANGUAGE.

1. Classification.

Nouns in Minyung may be arranged thus:—

Life-nouns.

(1) Persons (mascul.); 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 noun, while the non-life nouns have the suffixes attached to the simple nominative form. Again, subordinate divisions of both of these classes is necessary, because the adjectives and pronouns often vary in form according as they are used to qualify names of human beings, or animals, or things.

A few examples will make this plainer. If a man who speaks Minyung is asked what is the native word for 'big' or 'large,' he replies, kumai. This kumai is the plain or vocabulary form, which may be used on all occasions to qualify any kind of word. But if a native is speaking of a 'large spear,' he will usually say kumimaina. Either kumai or kumima will suit, but the longer form is more common; kumima 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-paigai, 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-paigai is also correct. To express in Minyung 'that boy is big,' we might say either kully kumai-bin-cubbo, or cubbo 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, 'sick,' sometimes to the masculine form as, bali-gig, 'new,' 'young' bali-gig-gun, 'sick'; and sometimes to the form in -na as, kumai-na-gun. All 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, -gun, -gari, -rim, -ii, -gari, -gal. The table given below, for ordinary adjectives, adjective pronouns, and numerals, illustrates these uses. Forms rarely used have a * after them.
The adjective dukkai, 'dead,' takes numerous forms; thus:—
2. dukkai, dukkai-bin; 3. toara-gun, dukkai-gun, dukkai-bin-gun; 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 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 -gün, of which the ū is always short; as:—

Masculine.  
Mobi, 'a blind man.'  
Yérubilgin, 'a male singer.'  
Kióm, 'old man.'  
Çubbo, 'boy.'  
Koroman, male 'kangaroo.'

Feminine.  
Mobi-gun, 'a blind woman.'  
Yérubilgin-gun, 'a female singer.'  
Merrug, 'old woman.'  
Yagári, 'girl.'  
Imarra, female 'kangaroo.'

PRONOUNS.

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

Personal pronouns.

Singular. Gai, 'I.'  
We, 'thou.'  
Nyuly, 'he;' nyan, 'she.'

Plural. Gully, 'we.'  
Buly, 'you.'  
Čamáty, 'they.'

The Minyung has no simple dual, although there are compound terms and phrases denoting the dual number; such as, gulliwe, gullibula, 'we two'; wé ĝerrig, 'you two,' 'you and another.' The personal forms of bula are sometimes used as dual pronouns; as, bulailally, 'they two,' masc., and bulaili-gun, 'they two, fra.' and even such phrases as wé ĝerrig bulaili and wé ĝerrig 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, mün, kam, kaka, and kaba. As these are sometimes doubled or reduplicated and have some other variations in form, the following scheme may be convenient:—

Singular.  
I.—Kully, kú-kully, 'this;' 'the;'  
'he (she, it) here;' 'this here.'

II.—Kulla-na-gun, 'this;' 'she here.'

III.—Konno, ko-konno, 'this;' 'it here.'

IV.—Kully, kú-kully; kúkai; kullai, kú-kullai; 'here.'

Plural.  
Munny:  
sometimes mün.

I.—Mully mú-mully, 'that;' 'the;' 'he (she, it) there.'

II.—Mulla-na-gun, 'that;' 'she there.'

III.—Munny, 'it there.'

IV.—Mully, mú-mully; mullai, mú-mullai; 'there.'

Káno, ka-káno:  
sometimes kám.

I.—Killy, ki-killy, 'yon;' 'he;' 'she (it, it) yonder.'

II.—Killa-na-gun, 'yon;' 'she yonder.'

III.—Kundy, 'it there;' 'it.'

Káno, ka-káno, 'this;' 'it near.'

IV.—Káno, ka-káno, '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 Nyuŋ dialect, instead of kully and mully, has muŋga and kuŋga; thus:—

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muŋga</td>
<td>Muŋgun</td>
</tr>
<tr>
<td>Kuŋga</td>
<td>Kuŋgun</td>
</tr>
</tbody>
</table>

Kaka is thus a recent addition to the Minyung dialect. It is at present almost exclusively used instead of annaby. Maka is sometimes used for mully, but always as a singular. Kuŋga 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:—Kurrälbo, ‘all’; kaiy, ‘another’; undürü, undürü-gun, undürü-na, ‘some’; and gerriy, ‘both’; to these may be added the adjective kumai, which is sometimes used in the sense of ‘much’ or ‘many.’

Kurrälbo has but one form, viz., kurräl, but it is never used without the addition of the ornamental particles, -bo or -juŋ. The four forms of kaiby have been given already. Gerriy has but one form.

Numerals.

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

Yaburu, ‘one.’
Bula-bula, ‘four.’
Bula, ‘two.’
Bula-bula-yaburu, ‘five.’
Bulai-yaburu, ‘three.’
Bula-bula-bula, ‘six’; &c.

Yaburugin, and yaburugin-gun are sometimes used for the singular personal pronouns, and bulailly and bulaili-gun for the dual. Other uses of these numerals may be seen in—yaburugin yunbuly, ‘go alone’ (said to a male); yaburugin-gun yunbuly, ‘go alone’ (said to a female); yaburu-min-ba, ‘at once,’ or ‘with one blow,’ ‘with one act;’ bulai-nden, ‘halves;’ bulai-dai, bulai-dai-gun, ‘twins.’

Interrogatives.

In Minyung, the difference between an interrogative sentence and an assertive one consists, not in any different arrangement of the words, but simply in the tone of the voice. Therefore the words which we call interrogatives have also assertive meanings. For example, the expression gen kuŋga-lven, taken as an assertive, means ‘somebody calling,’ but, as an interrogation, ‘who is calling?’ thus, gen represents ‘who?’ or ‘somebody?’ It is used like the life-nouns and personal pronouns. In the same way, minya, minyung, minyugbo, mean ‘what’ or ‘something.’ There is also inji, winjii, which means ‘where?’ or ‘somehere.’ 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.

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 gaio wayne nurrundůgo, ‘I will beat you with-a-club.’ Here the words for I and for the club both have this suffix. Yogum gai yuggan bumbumbo, ‘I cannot go with-swollen-feet.’ Here the word, ‘swollen feet,’ has this form.

2. -uye, -ne, -no, -ge.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, ‘beat’; na, ‘see;’ igga, ‘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 adjectival 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 paigunnye; of ‘that tomahawk,’ the accusative is mully bundan.

Examples of its use are:—Mullaio gunye yilyulman, ‘he will make me sick.’ Wanye yilyulman mullaio, ‘he will make thee sick.’ Gaio mullanye yilyulman, ‘I will make him sick.’

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


This is used to denote the genitives; as, paiganny kʊŋgara, ‘a man’s head’; taifumma jennuŋ, ‘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 gun can mean either ‘some spear’ or ‘somebody’s spear.’ There are also other forms to denote possession. When followed by this case, the interrogative minyung takes the sense of ‘how many’ as, minyugbo kitomma 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 ñubugun killag6by kundalögby, 'where is the paddle of that canoe?' Gaio kindan junañ bundango, 'I will make a handle for the tomahawk.' Gaio ñuan kinan ñubogai ñiaggai gerriggañ, 'I will make spears for both the boy and the father.'

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

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

6. -ba.

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

7. -ma, -bai-ma.

Ma is rarely used as a noun-suffix, but, when so used, it has the meaning of 'in'; e.g., walo dulbagga ballunma, 'you jump in the river'; the longer form is used with life-nouns; as, warře paigäl-baima konno, 'carry this with the man.'

8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use: - bura junäñ bundanda, 'pull the handle out of the tomahawk'; bura mañño ñuan paigälbaía, 'pull that spear out of the man.' It often denotes possession; as, gaiañna ñuan, '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, umbîn-jî, 'in the house.' Bai has the i added to the strengthening suffix ba; as, paigälbai, 'in the man.'

10. -no, -ba-no.

This is used after certain verbs of motion; as, koratåñ wę bon-no, 'go round the camp'; but koratåñ paigäl-bano, 'go round the man.' It is also used in such sentences as kagga kug ballunma, 'carry water from the river.' Its meaning may be given as 'from,' 'around,' 'apart,' and the like.

11. -urrugan.

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

12. -jum.

Jum means 'without.' Yilly nogum jum paigäl? '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, kwäñ-gerry gai, 'I wish it would rain'; yana minyug-gerry kug, 'she wants some water'; gai killa-gerry umbin-gerry, 'I would like to have that house'; yogum gai mulla-gerry ñulgun-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 -jara and -jär-gun; e.g.,

Yirabgú s 'malecousin,' Yirabuñ-gùn s 'female cousin,' Yirabuj-gjara s 'malecousin,' Yirabuñ-gjär-gun s 'female cousin.'

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, nubugi and nubugi gun mean 'husband' and 'wife,' but the longer form of nubugi gun is nubugi jär-gun. Now, Kibbinbaia means 'Kibbin has,' and to say 'Kibbin has a wife,' would usually be Kibbinbaia nung nubugi jär-gun. Again, bura jin gaiañna mia would mean 'take the speck out of my eye,' where gaiañna and mia agree in termination, yet mia has the shorter non-life form and gaiañna has the longer life form.
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-gal, it also becomes inji-gun and inji-gun-ga, and these last terminations are verbal suffixes. The word minyuğ 'what?' may also take such forms as these:—minyuğallela? 'what are you doing?' minyuğen? 'what is the matter?' minyuğoro? 'what is done?' In form, there is really no distinction between interrogative and assertive sentences; hence any interrogative may have also an assertive meaning; minyuğallela 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 Minyuğ. 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 Minyuğ 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 kubbad kyua, which is, literally, 'you to scrub go,' why should not kam be called a preposition? In the same way, kāgga kubbad 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'; bundagāl, bundagālly, bundagallā, 'near.' Of these, the particular form used is that which agrees in termination with the noun qualified.

Every word in Minyuğ 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 -I, -na, -in, and -ra, and the terminations given are those numbered 1, 8, 9. From these examples, all other forms can be understood.

### Table I.

<table>
<thead>
<tr>
<th>General meaning</th>
<th>Action</th>
<th>Causative</th>
<th>Genitive</th>
<th>Initive</th>
<th>Onitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>O.</td>
<td>With non-life nouns.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. O.</td>
<td>With life nouns.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Nye, ne, go, e.</td>
<td>Same as above,</td>
<td>Not in use.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Na, a.</td>
<td>Go, go,</td>
<td>Go, go,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Gai, go,</td>
<td>Ga, gai,</td>
<td>Ga, gai,</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table II.

<table>
<thead>
<tr>
<th>Suffixes as used</th>
<th>With life nouns.</th>
<th>With non-life nouns.</th>
<th>O.</th>
<th>With non-life nouns.</th>
<th>O.</th>
<th>With life nouns.</th>
<th>O.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. O.</td>
<td>With life nouns.</td>
<td>With non-life nouns.</td>
<td>O.</td>
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<td>O.</td>
</tr>
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<td>2. Nye, ne, go, e.</td>
<td>Same as above,</td>
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</tr>
</tbody>
</table>
VERS.

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,' buggge, '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. -an, the historical past tense; often an aorist participle.
7. -a, -e, -aio, used, but rarely, as a participle.
8. -ian, past time; with passive sense, when required.
9. -a, -a, -io, 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 -enden, -endero, &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 forms as galle and balle. These particles add little to the meaning. It may be that le or re gives a sense of continuation to the action, so that while ada 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 continuous, a separate word is used to denote this. Thus aden, 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 ga, ng-ga, 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.

<table>
<thead>
<tr>
<th>Simple</th>
<th>Compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. -a, -e, -ade.</td>
<td>-alé -ga. -galé. -ballé.</td>
</tr>
</tbody>
</table>

*The numbers indicate the Moods and Tenses; thus, 1 is the Imperative Mood; 2, The Present Tense; 3, The Future Tense; 4, The Past (unfinished); 5, The Past (finished); 6, A Participle form (often past); 7, A Participle form (generally present); 8, A Participle form (often present); 9, A Noun form of Verbal action (the infinitive); 10, The Subjunctive, i.e., the form which one uses 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 ina 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-bulala, kinda-galoroby, &c. It sometimes takes the form, though rarely, of kigge, and, as such, enters into composition with other verbs; but the usual method of compounding it with verbs is to omit the k, and use only the terminations; as, bo-alé, ‘be great,’ bo-indalé, ‘be made great.’ In the Minyung dialect, when two words are brought together, it is common for the second to lose its initial consonant. Kinda itself is a derivative from da, which is in use to turn nouns and adjectives into verbs; as, umbin, ‘a house,’ umbindan, ‘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, kirribiwa, ‘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, nyarr-y, ‘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 wébâro kunjillineban nobo, ‘that fire will be lighted’ (made to burn) tomorrow.’

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 Kaiwa means ‘go to a place.’ Waimia means ‘it is above;’ waikais, ‘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, yâl, ‘sick,’ yâl-ma, ‘cause to be sick;’ dukkai, ‘dead,’ dukaia-ma, ‘to kill.’ It enters into composition with adverbs of place as well; as, with wai, ‘above,’ and kuly, kundy, q.v., it gives waikâlkullima, ‘put crosswise,’ waikundima, ‘put on.’ It sometimes follows adjectives; as, bunyarrama errribil, ‘make a good song;’ and sometimes pronouns; as, kâbima junaq, ‘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, duṅbin-ma, 'cause to lie down.' Very often it is attached to a form in -illi; as, duṅgilli-ma, 'make to cry,' minjilli-ma, 'make to laugh.' Sometimes it is attached to two words; as, bunyarrama warrin-ma, 'to make well by doctoring,' and each of these can take all the forms in agreement; as, (future) bunyarraman warrimman; (past) bunyarramunne warriminunne.

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 -ba; as, yūnbai-gerry gai, 'I should like to go on'; and sometimes it is attached to the form in -illi; as, kunjilli-gerry, 'desire to burn.'

Negation.—Jūm, 'without.'

Jūm 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 -ba. It is the negative of the present. Wanye kunjella gai means 'I know you,' but wanye kunjejum gai, 'I do not know you,' or 'I am without knowledge of you.' Na is 'look'; naįjum gai or nabajįm gai is 'I do not see.'

Yogum is another negative. It is a word distinct from jūm, and its use turns any sentence into a negation. Yogum and jūm, 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 yūnba, 'do not go.' It has all the usual forms of a verb; as, gai wanalen, 'I left it alone.' Kingilga, 'that will do,' kingiləna, 'go away, nume, 'stop,' also help to form negations.

Some Idioms in the Minying Dialect.

The following sentences show some of the aboriginal idioms:

1. Rest in a place.

Kūkuly gai, 'I am here'; munūly wē, 'you are there'; kūkaibo, 'stay here'; kokkono, '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 wēbena, '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 urruman, 'with,' which is sometimes attached to words used as personal pronouns in the sense of 'also'; as, mullagurru, 'he also.' There are no relative pronouns, and we may almost say there is no verb 'to be,' used as a copula.

2. Adjectives as predicates.

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

3. The use of yuna.

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

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. Bakkora goa, 'go past'; bunagal boā, 'go near'; duloa, 'go down'; wānde, 'go up'; kaie, 'go in'; wombin kwe, 'come here'; kaga, 'come down'; dukkan kyuə, 'go over'; kanyuana junimba, 'keep to the right'; kanyuana worrembil, 'keep to the left.'

5. Time.

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

6. Measure.

There is a class of words that fill 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. Karasia or karavi is 'to do anything in a great manner.' In the participial form it is used thus: gibbur karasallen, 'full moon'; karasallen kwog, 'heavy rain'; karasallen wibaha, 'the fire is hot'; karaggon wriri, 'very cold.' With verbs it is used in a different form; as, wemally karasilly, 'speak loudly.'

Gurnoo is 'in a small way;' as, gumundallen gibbum, 'little moon;' wemally guumolly, 'speak gently.' Magore means 'to continue;' as, magoole wemully, 'continue speaking.' Boi is 'to speak by oneself;' as, bolly wemally, 'speak by yourself,' or speak alone.' Others are: karasuilly, 'very loudly;' nunnooally dugga, 'very gently;' gumianna dugga, 'very quickly;' nigaanna dugga, 'stop crying.'

7. Affections of the mind.

'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wunye bunne, 'no wunye, I will beat you, perhaps to-morrow.' Hope is expressed by jum; as, mullajan kulgai wibara, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twi; as, gaii tiggilal wibara kulagi, 'I am afraid to cut wood.' 'Pity' and 'sympathy' are often expressed by idioms meaning literally, 'smelling a bad or a good smell;' as, gaii mullahaj kulanunny logon, 'I him smell a bad smell or I pity him.'

8. The use of bunyarr.

Bunyarr, 'good,' means not only 'good;' but anything 'great.' It sometimes means 'very;' as bunyarr jang, 'very bad.'


Reciprocal action is expressed by karaban; as, golly karabon bunnallal, 'let us paint one another.'

10. Comparison.

Gaii koren karaisalen, wunyenneden wunye, 'true fact, you slowly;' that is, 'I am faster than you;' gaii wunye gullin paigali, 'I am a man before you;' that is, 'I am older than you.' The pronoun (wunye or any other) is always in the accusative.

Sometimes the infinitive form is -n, and sometimes the form is -nai or -nai, 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: gana yunlai, or wana yuna, 'do not go;' wanu yubai, 'do not eat;' wanu

The Mistung dialect.

mulanye cubbimai, 'do not feel him;' yuna gully fullum kaagale means 'let us go to catch fish;' lit., 'let us go, let us catch fish;' both verbs are in the imperative. Kia mulanye bunali, 'ask him to fight;' this is the more common form; but wab kia mulanye wibaha kunjed, or wale mulanye kia wibaha kunjed, 'you ask him to fight a fire;' here the endings of the verbs will agree in all the tenses as: (imper.) kia kunjed; (past) kia kunjebain; (fut.) kia kunjeban.

Examples of the formation of the tenses of verbs.

The numbers here are the tenses as on page 10 of this Appendix.

Buma, 'to fight, beat, kill.'


Kinda, 'make.'


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

Table of relationships is Minyug.

(1) Nvet words

Komba

A black cals a father's brother... big... mother, father.
" is called in return, muan... iluna pila-ile, a;
haig nepe.
A black cals a mother's sister... wajig... mother, wateela.
" is called in return, muan... iluna pila-a, a;
haig nepe.
A black cals a mother's brother... kisig... aunanie.
" is called in return, burriiuj... eju nepau.
A black cals a father's sister... narnin.
" is called in return, nyogon... eju nepes.
A black also means 'father,' and wajig 'mother.'

The child of big or of wajig is 'brother (sister)' to muan; and a child of ka or narnin is cousin to burriiuj and nyogon.

1 Male or female.
2 For brevity, I make nepes-ajepet, siere... En.
A man calls an *elder brother* ... kagoğ ... elder brother.
A man calls a *younger brother* ... bunam ... younger brother.
A man calls any *sister* ... nunnağ ... sister.
A woman calls any *brother* ... bunam ... brother.
A woman calls an *elder sister* ... nunnağ ... elder sister.
A woman calls a *younger sister* ... yirgag ... younger sister.

**A black† calls a *male cousin* ** yirabuğ or kújarug.

* she is called in return ** yirabuğ-gun or kújarug-gun.
* he ** yirabuğ or kújarug.

**Grand relationships.**

A grandchild† calls a *grandfather*, and is called by him naijog.

* " " * father's mother, " " " her kumi.
* " " * mother's " " " baibug.

† Whether male or female.

A man calls his *wife*, his *wife's sister*, and some others ... nubugun.

* is called by them in return ... nubug.

A man calls his *wife's father* ... wónen.

* calls his *wife's mother* ... bogai.

* is called by them in return ... wónen.

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

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

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**II. THE VOCABULARY.**

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

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**I. WORDS AND PHRASES.**

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

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

Binnug—an ear; *e.g.*, binnumga—make to hear; tell; answer.

Birra—to cast through.

Birré—fly away; *e.g.*, birryalel garrí—crossed over.

Bugge—fall; it is sometimes equivalent to ‘gone away’ or ‘disappeared;’ as, inji buggela to mibin kurralbo wairabo ‘where have all the blacks been this long time?’ If the imperative ends in a (as bugga), the word means ‘kick,’ ‘stamp,’ ‘leave a mark,’ as a foot-print. In the Pir.dupai dialect, spoken by the natives on the Hastings River, buggan means ‘killed,’ for they say bunno butan buggen, ‘he killed a black snake.

In Minyug, nyuğa bukkoyen means ‘the sun has risen,’ nyuğa buggen, ‘the sun has set;’ but with this compare the Brisbane dialect, which says piki boğ, ‘the sun is dead.

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

Bujábuy—e swallow. Bujárebín—a daisy. Bujágn—a quiet girl. Bujáre—quiet; *e.g.*, yiran bujare, ‘whip-snakes (are) harmless.’

Bujáre, Bujárabo—morning.

Bujáre, Bujárabo—this morning, just before daybreak.

Bujin, bujín—a little piece; bujígan—into little pieces.

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

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

Burre—the top of a tree; with this compare cúlle, ‘the barrel’ or ‘trunk’ of a tree; waian, ‘the root;’cerrug, ‘the branches; kunyal, ‘the leaves.’ Cullé is also a general name for ‘tree’ It often means ‘logs’ lying down, and ‘firewood;’ *e.g.*, kuľía cúlle webarágai, ‘cut wood for the fire.’ Cerrug, 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 kujgal, ‘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 fish.

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

Garre—dance; cf., yerrube—sing.

Gulug, gulugbo—first; before; e.g., gai minjen gulugbo, 'I laughed first,' i.e., before you. Gulug-gerry is 'immediately'; nyugga bukkoyen gulug-gerry, 'the sun will be up immediately'; gulugga we, or we gulugga buna means 'go thou first'; waire gurrugin, or waire guluggurrugin are those men in a tribe whom the colonists call 'kings'; each of these gets a brass plate with a suitable inscription, to wear on his breast, as an emblem of his rank.


Kibbára—(1) white or yellow; (2) a half-caste, a yellow man or woman; whence kibbágun, 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 kiburu, a 'black-box tree'; (5) the ceremony of man-making; possibly the name bora may come from this, by dropping the initial syllable, as nuyg is for minyuug; or, bora may be connected with the Minyug word bul or bule, 'a ring'; (6) 'a made-man,' that is, one who has passed the 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—taicaum, 'a baby'; balun, balungan, 'a boy'; cubbo, cubboyl, 'a youth'; murrawon, 'a lad' who is getting whiskers and has all his berrug or prescribed 'scars on his back'; kuman-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'; kicomb or mobeg, 'an old man.'

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

Kunle—know, hear, feel, smell; e.g., gai kunlejum, '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 garrerra, and the white cockatoo, kéra.

Nyugga—(1) the regent bird; (2) the sun. Nyugal-gerry—summer; cf. wurrig—cold; wurrigil—winter.

Ca—eat; e.g., walo de, gai yo, 'you eat (now), I (will eat) by-and-by.'


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

Worám—sleep; worámil—sleepy; e.g., worám buna, 'go to sleep.' A mother will say to her child, worám-worám buna, but to herself, gai worám yuna, 'I will lie down and sleep.'

Yaraba—marry; e.g., mana yaruba, 'marry my sister.'

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

Youara (also kirrin and wogoyia)—a 'kara bar.' Youara-gurrugin—a maker of kara bari songs.

* This I take to be the correct spelling, not 'corroboree.'—Ed.
2. Sentences.

Minyugalela wé—'what are you doing?' Yogum gai undurumellela—'I am doing nothing.', Minyugaleru wé nobo—'what did you do yesterday?' Gaio kaggalaro ullahum Ngogugai—'I caught fish for Ngogug.'

Gaio wanye bundan wianje, kulga ëully gaiá—'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 ëulu koranna—'cut down that high tree.' Yile walo kulga unmerry, wana—'if you do not like to cut it down, leave it alone.' Gaio kulgunne kaba ëulu wia baifùm bìbbo—'I cut down that tree before you came.' Gaio wanye naienne Kulgaumellela—'I saw you cutting (it).

Gaio wanye munno webarra gaia kunjigerry—'I would like you to light that fire for me.' Walo kia mullane yunjebela—'you ask him to light (it).' Gaio mullane yo nobo kiane kunjebunne—'I asked him to light it yesterday.' Munno webarra kunjilolorobo—the fire is lighted.' Munno wëbara kunjilinnebæn nobo—that fire will be lighted to-morrow.'

Gen kuggalela—'who is calling?' Këra kuggalela—'a white cockatoo is calling.' Mully këra mibin kialela—'that cockatoo speaks like a man.' Paian-jûg gun—'it is warm to-day.'

Kubberry gai paian—'I am hungry to-day.' Wia kunlunne bogon gai—'I am sorry for you.' Walo ëa, bunyarradunda—'you eat, (you) will be all right.'

Gaio naienne kurrumene manne, kenne; gaio buninne undurrunnuye; undurr berranne—'I saw a number of ducks and white cockatoos; I killed some; some flew away.'

Loganda, ëammabily gaio naienne webaarabo. Cannaby yerrililoroo webarabo. Yaburgun gaiaa kyanne. Yaburgen gullawonne, 'injoe we?' Gaio kiallel 'Brisbane-gobullen.' Gaio naienne nogunneme kakabaa. Cannaby bikbullen. Cannaby kowallen nogunneme webanno—'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 ëuana bowan, 'I will see (one who) will throw a spear.' Gaio nan ëuana bowalen, 'I will see a spear thrown.' Gaio nan ëuana bougunneban nobo, 'I will see (that) a spear shall be thrown to-morrow.' Gaio naienne yùnullela undurunne poilo, 'I saw somebody going up the hill.' Gaio naienne kamy ëuana warre bulenne, 'I saw him carrying spears.'

Gaio kunleoro kamy yerruñiloro, 'I heard them singing.' Gaio kunlan kamy mend, '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 minjelorobo. Gaio kunlela wemullena, 'I hear speaking there.' Gaio naienne koreynun taiumme, 'I saw children running away.' Gaio kunjigerry yerruñil kamy, 'I like to hear them sing.' Wog wia bunyarra, 'working is good for you.' Wañgo wia gowen, 'working is making you tired.' Paigal wammullen wallennun, 'the man working is gone.'


Berruñen korillabo, gerrig Mommóm, Yaburó. —'Berruñ came long long ago, with Mommóm (and) Yaburó.'

Thus begins a Minyung Legend to the following effect:

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

Note.—Each brother has his own 'karabari,' for there is the youáara Berruñga, the girran Mommómna, and the wogoyia Yaburóga).
(B.)

GRAMMAR

OF THE LANGUAGE SPOKEN BY

THE NARRINYERI TRIBE IN S. AUSTRALIA.

(By the late Rev. G. Taplin, Aborigines' Missionary, Point Macleay, South Australia.)

[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, v, s, z, but they have the sonant sound of th (here written dh), as in the English words 'this,' 'thine,' 'thirst,' 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:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Man.'</td>
<td>Man.</td>
<td>Min.</td>
<td>Min.</td>
</tr>
<tr>
<td>'Eye.'</td>
<td>Eye.</td>
<td>Min.</td>
<td>Min.</td>
</tr>
<tr>
<td>'Lip.'</td>
<td>Lip.</td>
<td>Min.</td>
<td>Min.</td>
</tr>
<tr>
<td>'Ear.'</td>
<td>Ear.</td>
<td>Min.</td>
<td>Min.</td>
</tr>
</tbody>
</table>

The Narrinyeri aborigines have forms for the plural numbers. by the use of the indefinite article. Nouns, pronouns, and adjectives are declined by the use of affixes, and have forms for the singular, dual, and plural numbers.


The 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 -i-d, 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 -amb-y, which may be translated 'for,' 'for the purpose of,' 'for the use of.'
- The Dative 2. takes -a-gk, '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 -i; as, korni mempi napak, 'the man struck his wife'; from korni, 'man,' mempi, 'striking,' napak, 'wife.' This case means 'by,' 'through,' 'because of'—either instrumental or causative.
- The Ablative 2. is used to signify 'place from,' takes -aan-mant; as, guk perk-an-mant, 'water from the well'; but, when it relates to persons or things, it takes -iend; as, guk-an-yi-inend pil-iend, 'from your eye.' The English for this case is 'from.'

Another case-ending in the singular is -anyi; 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.'
- Guğkura, 'before.'
- Gurn-kwar, 'outside.'
- Loru, 'up.'
- Mare-muntunt, 'beneath.'

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.

<table>
<thead>
<tr>
<th>Noun</th>
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<th>Plural</th>
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</thead>
<tbody>
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<td>Korn-i</td>
<td>Korn-ejk</td>
<td>Korn-ar</td>
</tr>
<tr>
<td>Gen.</td>
<td>Korn-ald</td>
<td>Korn-ejk-al</td>
</tr>
<tr>
<td>Dat.</td>
<td>Korn-ajg</td>
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<tr>
<td>Acc.</td>
<td>Korn-ejk</td>
<td>Korn-ar</td>
</tr>
<tr>
<td>Voc.</td>
<td>Korn-ulfa</td>
<td>Korn-una</td>
</tr>
<tr>
<td>Abl.</td>
<td>Korn-aly</td>
<td></td>
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<td></td>
<td></td>
<td>Korn-ajg</td>
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</tbody>
</table>

Parly, 'a child.'

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<thead>
<tr>
<th>Noun</th>
<th>Dual</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Porl-y</td>
<td>Porl-ejk</td>
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<td>Gen.</td>
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<tr>
<td>Acc.</td>
<td>Porl-ejk</td>
<td>Porl-ar</td>
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<tr>
<td>Voc.</td>
<td>Porl-ulfa</td>
<td>Porl-una</td>
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<tr>
<td>Abl.</td>
<td>Porl-ilfa</td>
<td>Porl-ar</td>
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<tr>
<td></td>
<td>Porl-ajg</td>
<td>Porl-ajg</td>
</tr>
</tbody>
</table>

(b.) Nouns of Relationship.

For nouns of relationship, the case-endings are:

- Acc., Gen. - yin.
- Dative 1. 'for' - yin-ajmy.
- Dative 2. 'to' - yin-ejk.
- Causative. 'by' - yin-inda.
- Ablative 6. 'from' - yin-ajnair.

*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:

- Naggai, 'my father,' "my father.'
- Yiko-wally, 'his father.' Gai-uyw, 'your father.'
- Nagku-ow, 'mother,' 'my mother.'
- Nagku-wally, 'his mother.' Nagku-uyw, 'your mother.'
- Kelan-ow, 'my (elder) brother.'
- Kelan-wally, 'his brother.' Kelan-uyw, 'your brother.'

Nag-gai, 'my father,' is thus declined:

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<tbody>
<tr>
<td>Naggai</td>
<td>Naggai-yn</td>
<td>Naggai-yn-ajmy</td>
<td>Naggai-yn-ejk</td>
<td>Naggai-yn-ulfa</td>
<td>Naggai-yn-nilfa</td>
</tr>
</tbody>
</table>

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-al-ald, 'of my (younger) brother.'

5. Derivatives from Nouns, &c.

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

1. -inyer, 'belonging to'; as, kurl-inyer, 'a hat,' from kurl, 'head'; turn-inyer, 'a boot,' from turny, 'foot'; kurr-inyer-ajg, 'a pair of trousers,' from kurr-ejk (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-ajg-al, '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, tyty-urumi, 'oil, ointment,' from tyty-jin, 'anointing'; kunk-urumi, 'pills,' from kunkun, 'swallowing'; mutturumi, 'a drink,' from muttun, 'drinking'; kalt-urumi, 'a spade,' from kalt, 'to dig'; drek-urumi, '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, plogge-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,' yantz-ald orn, 'of an old man'; yandy inin (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.**

<table>
<thead>
<tr>
<th></th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Gape, ap</td>
<td>Ginte, inde, inde</td>
<td>Kitye, itye, atye</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gant-auwe*</td>
<td>Gant-auwe</td>
<td>Kin-auwe</td>
</tr>
<tr>
<td>Dat.</td>
<td>1. Gant-amby</td>
<td>Gant-amby</td>
<td>Kin-amby</td>
</tr>
<tr>
<td></td>
<td>2. Gant-agk</td>
<td>Gant-agk</td>
<td>Kin-agk</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gant, an</td>
<td>Gum, un</td>
<td>Kin, in, ityanian</td>
</tr>
<tr>
<td>Voc.</td>
<td>Ginta, indu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>1. Gaty, atty†</td>
<td>Ginte, inde</td>
<td>Kil, il</td>
</tr>
<tr>
<td></td>
<td>6. Gant-anyir</td>
<td>Gant-anyir</td>
<td>Kin-anyir</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Gelt, ægel</td>
<td>Gurt, uurgul</td>
<td>Kegul, ægk</td>
</tr>
<tr>
<td>Gen.</td>
<td>Lant-auwe*</td>
<td>Lant-auwe</td>
<td>Kegung-anauwe</td>
</tr>
<tr>
<td>Dat.</td>
<td>1. Lant-amby</td>
<td>Lant-amby</td>
<td>Kegung-anauwe</td>
</tr>
<tr>
<td></td>
<td>2. Lant-agk</td>
<td>Lant-agk</td>
<td>Kegung-agk</td>
</tr>
<tr>
<td>Acc.</td>
<td>Lant, alem</td>
<td>Lant, olem</td>
<td>Kegun, ægk</td>
</tr>
<tr>
<td>Voc.</td>
<td>Lurta, ula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>1. Gelt, ægel†</td>
<td>Gurt, uurgul</td>
<td>Kegul, ægk</td>
</tr>
<tr>
<td></td>
<td>6. Lant-anyir</td>
<td>Lant-anyir</td>
<td>Kegung-anauwe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Gurn, arn</td>
<td>Gurn, ugun</td>
<td>Kar, ar</td>
</tr>
<tr>
<td>Gen.</td>
<td>Nam-auwe*</td>
<td>Nam-auwe</td>
<td>Kan-auwe</td>
</tr>
<tr>
<td>Dat.</td>
<td>1. Nam-amby</td>
<td>Nam-amby</td>
<td>Kan-amby</td>
</tr>
<tr>
<td></td>
<td>2. Nam-agk</td>
<td>Nam-agk</td>
<td>Kan-agk</td>
</tr>
<tr>
<td>Acc.</td>
<td>Nam, aham</td>
<td>Nam, aham</td>
<td>Kan, an</td>
</tr>
<tr>
<td>Voc.</td>
<td>Guna, un</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>1. Gurn, arn†</td>
<td>Gurn, ugun</td>
<td>Kar, ar</td>
</tr>
<tr>
<td></td>
<td>6. Nam-anyir</td>
<td>Nam-anyir</td>
<td>Kan-anyir</td>
</tr>
</tbody>
</table>

*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.**

| Nom.  | Wundi kinauwe (nuggari) |
| Gen.  | Wundi kinauwe (nuggari) |
| Dat.  | Wundi-agk kinauwe (nuggar-agk) |
| Acc.  | Wundi kinauwe (nuggari) |
| Voc.  | Wundi kinauwe (nuggari) |
| Abl.  | Wundi-il kinauwe (nuggar-il) |

**Dual.**

| Nom.  | Wund-agk keggun-auwe (nuggar-agk) |
| Gen.  | Wund-agk keggun-auwe (nuggar-agk) |
| Dat.  | Wund-ugugun keggun-auwe (nuggar-ugugun) |
| Acc.  | Wund-agk keggun-auwe (nuggar-agk) |
| Voc.  | Wund-agk keggun-auwe (nuggar-agk) |
| Abl.  | Wund-agk keggun-auwe (nuggar-agk) |

**Plural.**

| Nom.  | Wund-agk keggun-auwe (nuggar-agk) |
| Gen.  | Wund-agk keggun-auwe (nuggar-agk) |
| Dat.  | Wund-agk keggun-auwe (nuggar-agk) |
| Acc.  | Wund-agk keggun-auwe (nuggar-agk) |
| Voc.  | Wund-agk keggun-auwe (nuggar-agk) |
| Abl.  | Wund-agk keggun-auwe (nuggar-agk) |

Kornar nguwar, 'many men.'

**Plural.**

| Nom.  | Kornar nguwar |
| Gen.  | Kornar nguwar |
| Dat.  | Kornar nguwar |
| Acc.  | Kornar nguwar |
| Voc.  | Kornar nguwar |
| Abl.  | Kornar nguwar |

Peculiarities in the syntax of the pronouns are shown in such sentences as:—gaty mempir kinauwe (not kinauwe) kuryly, 'I struck his head!'; here apparently the object of a transitive verb is in the dative case; kil pleppin keggun-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-katye, ‘this one’ (emphatic); and nai-ye, ‘that.’ They are thus declined:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Hikkai</td>
<td>Naiye</td>
</tr>
<tr>
<td>Gen.</td>
<td>Hitye-katye</td>
<td>Orn-awwe</td>
</tr>
<tr>
<td>Dat.</td>
<td>Hin</td>
<td>Orn-agk</td>
</tr>
<tr>
<td>Acc.</td>
<td>Hityene katye</td>
<td>Orne</td>
</tr>
<tr>
<td>Abl.</td>
<td>Hill</td>
<td></td>
</tr>
</tbody>
</table>

Dual

| Nom.     | Hegge-gk  | Nakak  |
| Acc.     | Heggeun   |        |
| Abl.     | Heggul    |        |

Plural

| Nom.     | Harar     | Narar  |
| Acc.     | Haran     | Narar  |
| Abl.     | Harar     |        |

The interrogative pronouns are ga-gke, ‘who’; minye, ‘what’? They are thus declined:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Ngang-ke</td>
<td>Minye, ‘what’?</td>
</tr>
<tr>
<td>Gen.</td>
<td>Ga-gke</td>
<td>Minye</td>
</tr>
<tr>
<td>Dat. 1</td>
<td>Nauw, nauwure</td>
<td>Mek</td>
</tr>
<tr>
<td>Dat. 2</td>
<td>Namby</td>
<td>Mekimby</td>
</tr>
<tr>
<td>Abl. 1</td>
<td>Gaude</td>
<td>Mengye, ‘how’</td>
</tr>
<tr>
<td>Abl. 2</td>
<td>Naka-gk (plu.)</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>TENSE.</th>
<th>MEANING.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present tense,</td>
<td>I spear him.</td>
</tr>
<tr>
<td>4. First (simple) future,</td>
<td>I will spear him.</td>
</tr>
<tr>
<td>5. Second (intention) future,</td>
<td>I will (i.e., intend to) spear him.</td>
</tr>
<tr>
<td>6. Third (predictive) future,</td>
<td>I will spear him.</td>
</tr>
</tbody>
</table>

Reflexive Mood.
I speared myself.

Reciprocal Mood.
Let us two spear each other.

Imperative Mood.

| 1. Simple imperative, | Do thou spear. |
| 2. Prohibitive imperative, | Spear not. |
| 3. Compulsory imperative, | Thou must spear. |

Optative Mood.

| 1. Present optative, | I may spear him. |
| 2. Imperfect optative, | 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:

<table>
<thead>
<tr>
<th>I.</th>
<th>Thou.</th>
<th>He.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>With Transitive Verbs.</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Gate (or gaty)</td>
<td>kilé</td>
</tr>
<tr>
<td>2.</td>
<td>Atte (or atty)</td>
<td>il</td>
</tr>
<tr>
<td></td>
<td>With Intransitive Verbs.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Ap</td>
<td>inde</td>
</tr>
<tr>
<td>4.</td>
<td>Ap</td>
<td>inde</td>
</tr>
<tr>
<td>5.</td>
<td>Gap</td>
<td>gint</td>
</tr>
</tbody>
</table>
AN AUSTRALIAN LANGUAGE.

Dual

<table>
<thead>
<tr>
<th>We (two)</th>
<th>You (two)</th>
<th>They (two)</th>
</tr>
</thead>
<tbody>
<tr>
<td>With Transitive Verbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Gel</td>
<td>guř</td>
<td>kegul</td>
</tr>
<tr>
<td>2. Agel</td>
<td>uguř</td>
<td>eagl</td>
</tr>
<tr>
<td>With Intransitive Verbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Gel</td>
<td>uguř</td>
<td>egk</td>
</tr>
<tr>
<td>4. Agel</td>
<td>uguř</td>
<td>egk</td>
</tr>
<tr>
<td>5. Gel</td>
<td>guř</td>
<td>kegk</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>We.</th>
<th>You.</th>
<th>They.</th>
</tr>
</thead>
<tbody>
<tr>
<td>With Transitive Verbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Gurn</td>
<td>gun</td>
<td>kar</td>
</tr>
<tr>
<td>2. Ugurn</td>
<td>ugun</td>
<td>ar</td>
</tr>
<tr>
<td>With Intransitive Verbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Ugurn</td>
<td>uguṇe</td>
<td>ar</td>
</tr>
<tr>
<td>4. Arn</td>
<td>uguṇe</td>
<td>ar</td>
</tr>
<tr>
<td>5. Gurn</td>
<td>gun</td>
<td>kar</td>
</tr>
</tbody>
</table>

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.


Gate  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  "  

[Note.—Yan, 'him,' is for ityan, an accusative form of the pronoun itye, itye, '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.]

THE NARRINYERI DIALECT.

Indicative Mood.


2. Gate* yan lakki. 5. Gate* lak-itiyan.


T. 7. Gate lak-uqanye.

Other forms of the future are:

Ginte el iya 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* akan lakkelir.

Reciprocal.

T. 1. Gel* akan lakkel-amb.

Optative or Potential Mood.

T. 1. Gate* in-an'gniya lakkin T. 2. Lak-ilie atte' ityan

Imperative Mood.

T. 3. Laggel-el our (or war) ap*.

Infinite Mood.

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

Participles.

Laggelin, 'spearing'; laggelir, 'speared.'

Passive Voice.

Indicative Mood.


Dual.

<table>
<thead>
<tr>
<th>Gate*</th>
<th>Lam lakki</th>
<th>Nam lakki</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurn</td>
<td>Lom lakki</td>
<td>Nom lakki</td>
</tr>
<tr>
<td>Kar</td>
<td>Keqgun lakki</td>
<td>Kan lakki</td>
</tr>
</tbody>
</table>

[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 lakki show this, for they are in the accusative.—Ed.]

DECLENSION OF AN INTRANSITIVE VERB.

Ngai, 'to come.'

Indicative Mood.

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

OPTATIVE OR POTENTIAL MOOD.

INFINITIVE MOOD.
Gai, 'to come.'

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

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, 'chopping,' gate yan drekkin, 'I chop it.' Of the former class are mempin, 'striking'; pempin, 'giving'; morokkin, 'seizing.' To the latter belong purnun, 'die,' pornelin, 'dying'; mampulun, 'hide,' nampundelin, 'hiding'; nyrippin, 'wash,' nyriibelin, 'washing.'

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

5. A causative meaning is given to verbal adjectives by adding -mindin to them; as, guldamulun, 'tired,' guldamulmindin, '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;' nunggari, '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, mempin, 'striking'; takin, 'eating'; goppin, 'walking'; lulu, 'breaking'; mampulun, 'hiding'; (2) verbs ending in -wallin, 'existing'; as, tunku-wallin, 'playing'; yuntu-wallin, 'crowding;' (3) verbs ending in -warin, 'causing;' 'making'; as, nunku-warin, 'doing right;' wirrag-warin, 'doing wrong;' wurru-warin, 'saturating with water;' (4) verbs ending in -mindin as, kildin-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, lakap atye ellin, 'thus I did,' 'I did so;' gate yan ellin, 'I (emphatic) will do;' gate yan ennin, 'I will do it;' en al yan, 'do with it,' i.e., 'do it;' kunitye ellin, '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;' mant war, 'do slowly;' murrumil war, 'make haste;' yelkul war, 'do more;' mint war, 'give me a bit;' lit., 'do to me thou;' kakin wara, 'put it here;' yag wara, 'where do you go.'

10. There are idiomatic expressions in which the words 'go' and 'come' are omitted; as, loldu elikeye, or loru elikeye, 'I will be,' i.e., 'he will go;' mure elikeye, 'down will he,' i.e., 'he will come;' loldan an, 'up it,' i.e., 'fetch it;' morun an, 'down him,' i.e., 'he has gone down;' mure iteye, 'down he,' i.e., 'he has come;' morn el ap, 'down hill,' i.e., 'I will go down.'

Loru and loldu both mean 'up;' mure and morun, '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, 'heary;' balpin, 'white;' kinemini, 'dirty;' kinpin, 'sweet;' prittin, '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:—yamali or yamalaitye, 'one;' niggegk, 'two;' neppalder, 'three;' beyond that, all numbers else are gruwar, 'many.' Gunkar means 'first.' Some adjectives are formed from adverbs; as, karlo-inyere, 'of to-day;' new, from karlo, 'to-day;' kaldan-inyere, 'old,' from kaldan, 'a long time;' koogk-inyere, 'alone,' by itself,' from koogk, 'away.'
10. Adverbs.

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

**Adverbs of Time.**
- Grekkald, ‘to-morrow.’
- Gurintand, ‘often.’
- Hik, ‘now.’
- Kaldau, ‘a long time.’
- Karlo, ‘to-day.’

**Adverbs of Negation.**
- Ulwul, ‘not;’
- Wata, ‘yesterday.’

**Adverbs of Place.**
- Yuk, ‘by-and-by.’
- Yaral, ‘when’ (interrogative).
- Yollly, ‘by verb-sign which follows it’ (time).

**Examples of the use of Adverbs.**

Yuk al inde tantani, ‘where will you sleep?’; ĝurlug aiω, ‘at the place where the hill (is);’ manti kiau tantani ap, ‘the hut where I shall sleep;’ gap tagulun ku-un, ‘I stand far off;’ kek tagulun ku-un, ‘they two stand far off;’ kar tagulun kuar-un, ‘they stand far off.

The word wunye, ‘then,’ usually coalesces with the pronoun or verb-sign which follows it; as, wunyap, ‘then I;’ wunyar, ‘then they;’ wunyel iyye, ‘then will he.’

The words uk, ukke, luk, lun, ‘so,’ ‘thus,’ denote resemblance; as, luk u or lun u, ‘so,’ ‘thus’; luk iyye yarin, ‘thus hespeaks;’ lun ellin, ‘so being,’ i.e., ‘like;’ luk ugg, ‘like this one;’ hikkai ukke, ‘this way;’ hil amb uk, ‘for this way;’ i.e., ‘because;’ lun uk, ‘thus;’ go uk ap, ‘I go so.’

The word amb 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 pelberri 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-ak, ‘to them.’

3. Pronominal adjectives are always declined with their nouns; as, kin-angiy-ak tardumand-ak, ‘to his house;’ and so also hikkai korn, ‘this man,’ harnakar kornar, ‘these men;’ ornaak ngugugai, ‘in that day.’

4. The diminutive is placed after the case-ending of the noun; as, porl-ad-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; nuγgar-ad 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 anak nakkar 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, koγk- u-warin, ‘sending away from,’ from koγk, ‘apart;’ anaγk-warin, ‘preparing;’ getting ready (lit., ‘making towards it’), from anaγk, kanaγk, ityaγk, the dative of the pronoun ity.
(3) -ateryi, ‘belonging to;’ as, lamm- ateryi, ‘wood for a fire,’ from lammin, ‘carrying on the back.’


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

Above—keru, kinath.
After—ug.
Again—kaγulandai.
-nuganyi.
-nuganyi.
Agent—uγmi, -amalde.
Ago, long time—kaldau, klawo.
Ah!—yakai! takani!
Almost—γak.
Along—naγtyi, -knoteyrani.
Also—ine, -inyin.
Always—kaldau-am.
Apart—yinbaikulan.
As—luk.
At—warre.
Away from here—andeγ.
Be off—loru, loden, -γoyar.
Because—maru, hil-am-baγk.
Before (of time)—ugunai, uγul.
In front of—γuraγk.
[wun.
Behind—yarewar, waγγ, karlo-
Below—moru.
Beneath—maremunt.
Between—taγk.
Besides—karmanye, -anye.
By itself—koγkinyeri.
By—il, ile.
By-and-by—yun, palli, yuwunuk.
Can—inuyu.
Close by thee—ngug-gai.
Close (near to)—tapaqk.
Day, 'this day'—hikkai nuugu.
Hark!—kinakurnuq.
Day before yesterday—kagulun nuugu.
Down (in)—noru, loldu.
Don't—tauo.
Down—wolll, mugau.
Ey!—ke! keh!
Enough—kunye, yikkowan.
Ever—kalclau-amp.
Far off—ku-nyuun.
Fast (quickly)—tiwi-warin.
First—kalclau-dakai.
Five—kuk-kuk-ki, keyaki.
For—amby, arani, urumi.
'them'—an-anyir.
Formerly—kalclau-
For—kuk, kuko.
From, out of—nend.
' (because)—marc, marnd.
' (place)—anunut.
' (causative)—anyir.
Gently—mant.
Go away—thugun, taityin.
Go (inper.)—gwalwar.
Half—galluk, narlik, mirimp.
Hark!—ku-tuwar.
Hence—andi, nend.
Here—kalclau, alye, alyalle, ak-
Here (this here)—alvenik, hik-
kai alye.
Here (that here)—anayalye.
' (close by)—ak-in-ik.
Hereafter—pallai, yun.
How—memye, yaril?
How often?—minyanadai?
How many?—minyai, minyara?
If—uqun.
Immediately—hikkai, hik, karlo.
In—uqai.
In that—muggan.
In there—muggar.
Into—agik.
Is—el.
It, that is it—anayalye.
Just now—yikkigge, hikkai, kar-
Like—(similar) luk, lun.
Long time ago—rante, ranwul.
Long ago—gulhi. [war.
Make haste—murrumnil, tyiye-
Many times—gurinland.
Many (too many)—nuvta-warin.
May (optative)—ur.
Might (postfix)—ant.
Morrow (to)—grekakld.
Much—gurwar.
Much more—gurinera.
Much (too much)—nuvta-warin.
Must—war or—our.
Near—muggan.
Near thee—tapaqk.
Near me—hik alye(nik), hikak.
Never—tarnalo.
No—tarno.
No (inper. neg.)—tauo.
Not—tarno, tauo, nowaiye.
Once more—kalclau-dakai.
One more—yammalcl.
One—yammalclaiye.
Only—on, ai.
On the other side—laremuntunt.
Out of the way—nent-wara.
Outside—gurukwar.
Over there—wara.
Perhaps—ant.
Quick—murrummil, tyiwewar.
Round about—laldalacl.
Second—wag, karlow.
Single—yammalclaiye, -ai.
So—lun.
Still (adv.)—thortld.
Thanks—an-ugune.
That there—naiye uwe.
That way—gauwo.
Then—wanye, wonye.
Then one—ima.
Then two—yikkuk.
There (being down)—oldau.
'T (up there)—walde, warre.
'T (over there)—naiyue.
'T (from there)—ondu.
'T (in there)—muggar.
'naiye uwe, mugau.
This way (road)—hikkai-yariluk.
'(manner)—hikkai-ukke.
Three—nepalcl.
Thus—luku.
Time, a long time ago—kalclau.
A short time ago—karlo.
To (into)—agk.
'T (towards)—ngai.
To-day—hikkai nuug.
To-morrow—grekakld.
Too far in—tamutuyun.
Together—yunt.
 Truly—katyi.
Two—nigkaiegk, pullatye.
Up above—kerau.
Up—loru, war, mari.
Up there—erouke, naiyewarre.
Upside down—laremuntunt.
Very—pek.
Very near—gake.
Well—golde, golde.
While—palai.
Whether—yamo ande, [anyir.
Why—meyge, mid, min-
With (a material)—ngai, ugar.
'(instrument)—in agk ai.
With—ald, al, ngai.
Within—laremuntunt.
Without—indau.
Yes (truly)—katyi.

THE DIVERI DIALECT.

The Diveri 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.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>1st</td>
<td>2nd.</td>
</tr>
<tr>
<td>Nani</td>
<td>Yidni</td>
</tr>
<tr>
<td>Nato</td>
<td>Yundru</td>
</tr>
<tr>
<td>Nakani</td>
<td>Yinkani</td>
</tr>
<tr>
<td>Naka'gu</td>
<td>Yinka'gu</td>
</tr>
<tr>
<td>Nama</td>
<td>Yidnana</td>
</tr>
<tr>
<td>Paliera</td>
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<p>| | |</p>
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<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td><strong>Gen.</strong></td>
</tr>
<tr>
<td>1st</td>
<td>2nd.</td>
</tr>
<tr>
<td>Nali, naliene</td>
<td>Yudla</td>
</tr>
<tr>
<td>Nalda</td>
<td>Yudla</td>
</tr>
<tr>
<td>Nalina, naldran</td>
<td>Yuldani</td>
</tr>
<tr>
<td>Nali'ga, naldra'gu</td>
<td>Yuldigu</td>
</tr>
<tr>
<td>Nalina, naldran</td>
<td>Yuldiana</td>
</tr>
<tr>
<td>Pudlaia</td>
<td>Pudlaia</td>
</tr>
</tbody>
</table>
**Personal Pronouns.**

<table>
<thead>
<tr>
<th>First Pronoun</th>
<th>Second Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. 1. Althu</td>
<td>Nom. 2. Yondru</td>
</tr>
<tr>
<td>2. Athu</td>
<td></td>
</tr>
<tr>
<td>Gen. Ni</td>
<td></td>
</tr>
<tr>
<td>Dat. Akaga</td>
<td>Acc. Ani</td>
</tr>
<tr>
<td>Acc. Ani</td>
<td>Acc. Ninna</td>
</tr>
</tbody>
</table>

| **Plural.** |                |
| Nom. 1. Janana, uldra | Nom. 1. Yini |
| 2. Janani, uldrani    | Gen. Yinkani |
| Gen. Ni               |                |
| Dat. Akaga            | Acc. Ani       |
| Acc. Ani              | Acc. Ninna     |

<table>
<thead>
<tr>
<th><strong>Third Pronoun.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masc.</strong></td>
</tr>
<tr>
<td>Nom. 1. Nulua</td>
</tr>
<tr>
<td>2. Nulu</td>
</tr>
</tbody>
</table>

Other pronouns are:—Ninna, ninna, ‘this’; ninna, ‘that’; thaniya, gundru, ‘those’; warana, ‘who’; wurni, ‘whose’; wuróga, ‘whom’; whi, wodau, ‘what’.

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

| Nom. 1.—Nakani, ‘my’; Nom. 2.—Nakanani; Gen.—Nakania; Dat.—Nakanani; Acc.—Nakani; Voc.—Nakania.

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

**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.*

<table>
<thead>
<tr>
<th><strong>'Grow.'</strong></th>
<th><strong>'Ask.'</strong></th>
<th><strong>'Strike.'</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Búkuna</td>
<td>Açaña</td>
<td>Diamar</td>
</tr>
<tr>
<td>2. Búkunana</td>
<td>Açañaorí</td>
<td>Diamar</td>
</tr>
<tr>
<td>3. Búkunawonthi</td>
<td>Açañawonthi</td>
<td>Diamawonthi</td>
</tr>
<tr>
<td>4. Búkunalauni</td>
<td>Açeа</td>
<td>Dialau</td>
</tr>
<tr>
<td>5. Numpañi</td>
<td>Numpuna</td>
<td>Niamuna</td>
</tr>
<tr>
<td>6. Numpañanu</td>
<td>Numpañanu</td>
<td>Niamunaulu</td>
</tr>
<tr>
<td>7. Numpañawonthi</td>
<td>Numpañawonthi</td>
<td>Niamawonthi</td>
</tr>
<tr>
<td>8. Numpalauni</td>
<td>Numpalauni</td>
<td>Niamaran</td>
</tr>
</tbody>
</table>

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


**Nouns.**

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

- *Kintalobutu*—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.
AN AUSTRALIAN LANGUAGE.

(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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Guil-po</td>
<td>Guil-pa</td>
</tr>
<tr>
<td>Gen.</td>
<td>Guil-yog</td>
<td>Guil-yamakul</td>
</tr>
<tr>
<td>Dat.</td>
<td>1. Guil-yanno</td>
<td>Guil-yakullamann</td>
</tr>
<tr>
<td>2. Guil-pallarno</td>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>Guil-po</td>
<td>Guil-yapakul</td>
</tr>
<tr>
<td>Abl.</td>
<td>2. Guil-yanmudl</td>
<td>Guil-kakulla</td>
</tr>
<tr>
<td>4.</td>
<td>Guil-kulla manno</td>
<td>Guil-yaramanno</td>
</tr>
<tr>
<td>6.</td>
<td>Guil-yanna</td>
<td></td>
</tr>
</tbody>
</table>

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

DECLENSION OF THE PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Gape</td>
<td>Gurru</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gaiyo</td>
<td>Gurrogo</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ganne</td>
<td>Gurrunno</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gape</td>
<td>Gurra</td>
</tr>
<tr>
<td>Abl.</td>
<td>6. Ganna</td>
<td>Gurra</td>
</tr>
</tbody>
</table>

| Nom. | Gedlu | Gupal | Diano |
| Gen. | Gedluago | Gupalago | Dianohe |
| Dat. | Gedluanno | Gupalanno | Dianunno |

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.

THE NARRYNERI DIALECT.

1. Present. | Parldkun | Terrin |
2. Aorist 1. | Parldka | Terra |
3. Aorist 2. | Parldkul | Terridla |
4. Future | Parldla | Terra |
5. Imperative | Parldkanna | Terrina |
6. Conditional | Parldkunoi | Terrinni |
7. Prohibitive | Parldkunmu | Terruhuggo |
8. Preventive | Parldkunmul | Terruhuggo |
9. Optative | Parldla | Terridla |
10. Infinitive | Parldkanna | Terrihanna |
11. Past Participle | Parldkunmu | Terruhuggo |

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 kindship found amongst the Maroura tribe.

The Marouras 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.'
Kambiyanna, 'your father.'
Kambiyam, 'his father.'

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

SOUTH AUSTRALIAN DIALECTS.

<table>
<thead>
<tr>
<th>English</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Gaii</td>
<td>gapu</td>
<td>gap</td>
<td>gap</td>
</tr>
<tr>
<td>We two</td>
<td>Gadii</td>
<td>gel</td>
<td>ganal</td>
<td>gel</td>
</tr>
<tr>
<td>We</td>
<td>Gediu</td>
<td>gun</td>
<td>nagan</td>
<td>nagano</td>
</tr>
<tr>
<td>Thou</td>
<td>Ninna</td>
<td>gint</td>
<td>gint</td>
<td>gint</td>
</tr>
<tr>
<td>You two</td>
<td>Niwa</td>
<td>gul</td>
<td>guj</td>
<td>guj</td>
</tr>
<tr>
<td>You (plu.)</td>
<td>Na</td>
<td>gun</td>
<td>gunnu</td>
<td>gun</td>
</tr>
<tr>
<td>He, she, it</td>
<td>Pa, padlo</td>
<td>kitye</td>
<td>kitye</td>
<td>kitye</td>
</tr>
<tr>
<td>They two</td>
<td>Purla</td>
<td>kegge</td>
<td>kegge</td>
<td>kegge</td>
</tr>
<tr>
<td>They</td>
<td>Fura</td>
<td>kar</td>
<td>kar</td>
<td>kar</td>
</tr>
</tbody>
</table>

*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 Alexandra.
AN AUSTRALIAN LANGUAGE.

1. 2. 3.
---
Head       Mukarta       kuli       kuli
Two heads  Mukartilla    kuləg      kuləg
Heads      Mukartanna    kular      kular
One         Kuuna        yamuuli    yammalaitye
Two         Purlaitye    neigeği      neigeği
Three       Manukutye    maalda     maalda
Four            { Purlaitye-pur }       kukar-kukar
                { laittyɛ }                { kiggaruŋ or
                }                               } kukar-kar

(C.)

ABSTRACT:

GRAMMAR

OF THE LANGUAGE SPOKEN BY

THE ABORIGINES OF WESTERN AUSTRALIA.

[This short sketch of the Grammar of the language of Western Australia is the only one that I can find anywhere. It is in "The Western Australian Almanac for 1842" and is printed there as an appendix, 'compiled by Chas. Symmons, Protector of the Aborigines, from material furnished by Mr. Francis F. Armstrong, the native interpreter.' Some portions of it are taken 'from the preface to Captain (Sir George) Grey's vocabulary.' I have abridged the material of the Grammar, and adapted it to present uses.—Ed.]

1. Nouns.

The cases are indicated by inflections, thus:

The Genitive takes the suffix -aŋ, which means 'of' or 'belonging to'; some districts say -aŋ instead of -aŋ.

Examples:—Kalla, 'fire,' kalla-r-aŋ, 'hot'; miki, 'moon,' miki-aŋ, 'moonlight'; dta, 'mouth,' dta-l-aŋ, 'tongue'; gabbi, 'water,' gabbi-l-aŋ, 'belonging to water'; budjo, 'ground,' budjo-l-aŋ, 'belonging to the ground'; mammarapak gidiŋ, 'a man's spear'; yago-ŋok boka, 'a woman's cloak.'

The Dative; its sign is -aŋ, sometimes -aŋ; as, gadjo allija gulaŋ-al yago-aŋ, 'I gave it to the child'; Perth-aŋ bardin, 'going to Perth.'

The Accusative ends in -in; as, gadjo yan-gorin gana-gau bru, 'I do not see the kangaroo.'

The Ablative affixes -aŋ to the nominative case; as, gadjo boat-aŋ Perth-aŋ bardaga, 'I went in a boat to Perth'; galata kaibra-aŋ watt-ro bardaga, 'we went away in a ship'; balun-al bumaga, 'she was killed by a gun'; durda cart-aŋ barduk bardaga, 'the dog went away with the cart.'

The Plural number is indicated by adding the numerals, but all beyond three are bulə, 'much,' 'many.' The words for human beings add -mən, -arra, or -garrə to form the plural; mən is an abbreviated form of mən-da, 'altogether,' 'collectively.' Words ending with a vowel take -mən; those ending with a consonant take -garrə; as, kardo, 'a husband or wife,' plu, kardo-mən; yago, 'a woman,' plu, yago-mən; djuku, 'sister,' plu, djuku-mən; mammul, 'son,' plu, mammul-garrə; gulaŋ, 'a child,' plu, gulaŋ-garrə.

DECLENSION OF A NOUN.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yago</td>
<td>'a woman.'</td>
<td>Yago-mən</td>
</tr>
<tr>
<td>Gen.</td>
<td>Yago-ak</td>
<td>Yago-mən-ak</td>
</tr>
<tr>
<td>Dat.</td>
<td>Yago-ol or Yago-əl</td>
<td>Yago-mən-əl</td>
</tr>
<tr>
<td>Acc.</td>
<td>Yago-in</td>
<td>Yago-mən-in</td>
</tr>
<tr>
<td>Abk.</td>
<td>Yago-əl</td>
<td>Yago-mən-əl</td>
</tr>
</tbody>
</table>

The Ablative means 'with,' 'by means of.'

Examples:—Yago maiak-əl yugau bardaga, 'a woman came to the house'; n'yagga yago-ak wanna, 'that is a woman's stuff'; gadjo marain yago-əl yago-ə, 'I gave flour to a woman'; gadjo yago-in djinnagga, 'I saw a woman'; budjo yago-əl biaŋa, 'the ground was dug by a woman.'

The commonest and most useful nouns are:

<table>
<thead>
<tr>
<th>Time, Weather, etc.</th>
<th>Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cloud</td>
<td>Air (wind)—mar.</td>
</tr>
<tr>
<td>Comet (meteor)</td>
<td>Earth—budjur.</td>
</tr>
<tr>
<td>Darkness</td>
<td>Fire—kalla.</td>
</tr>
<tr>
<td>Dawn</td>
<td>Water—gabbi.</td>
</tr>
<tr>
<td>Daylight</td>
<td>Seasons</td>
</tr>
<tr>
<td>Lightning</td>
<td>Spring—jilha.</td>
</tr>
<tr>
<td>Midday</td>
<td>Summer—birok.</td>
</tr>
<tr>
<td>Moon</td>
<td>Autumn—burnuro.</td>
</tr>
<tr>
<td>Moonlight</td>
<td>Winter—məg-goro.</td>
</tr>
</tbody>
</table>

Individuals.

An old woman—windo. A young woman—məndiggara.
A child—gulag.
An infant—gudja.

Relations.
Ancestors—n'yettin-gal.
Aunt—män-gat.
Brother—gündu.
" (eldest)—guban; boran.
" (middle)—kardijit.
" (youngest)—guloain.
" -in-law—gun.
Daughter—gwoairat.
Father—maman.
Niece—gimbart.
" (other)—gan-gan.
Nephew—maiur.
Husband, wife—kardo.
Sister—djuko.
Son—mammal.
Uncle—kan-gan.

Parts of the body.
Arm (upper)—wan-go.
" (lower)—marga.
" (right)—gün-män.
" (left)—d'yu-ro.
Back—bogal.
Beard—gan-ga.
Blood—gubo.
Bone—kotye.
Bowels—konagh.
Breast (male)—mingo.
" (female)—bibi.
Chin—gan-ga.
Countenance—damel; minait.
Ear—ton-ka.
Elbow—nogait.
Excrement—konagh.
Eye—mel.
" -brow—mimbat.

Miscellaneous.
Bark (of tree)—mabo.
Egg—nurado.
Food (of all sorts)—dadja.
Grass—bobo.
Grave (a)—bogol.
" (middle)—katta.
House (a)—maia.
Lake (large)—mulur.
" (small)—gu-ra.
River—bilo.

Animals, Birds, &c.
Bat—bambi.
Bird (a)—jida.
Crow—wardag.
Dog—durda.
Flea, louse—kolo.
Fly—nurado.
Lizard—jina-ara.
Pig—mâggorog.
Snake—wan-gal.

ADJECTIVES.

The adjectives most commonly in use are:

Alive—won-gin, dordák
Angry—gârag
Arm (left)—n'yarlo.
" (right)—gün-man.
Bad—djul.
Big—gômon.
Bitter—djallâm.
Black—mân.
Clear (as water)—karraí.
Cold—nagga.
Dead—wonna
Dry (not wet)—lar.
Far away—urâr.
Fat—boin-gadâk.
Fresh—milgâr.
Good—gwabba.
Green—gerp-gerp.
Hard—murdoen.
Health (in)—barra-barra.
High—irâgan.

A substantive acquires an adjective meaning by taking such suffixes as -gadâk, 'having, possessing,' -bru, 'without,' which corresponds to the English suffix 'less'; as, jîgalâ-gadâk, 'having horns,' a cow; kardo-gadâk, 'having a husband or wife,' 'married'; boka-bru, 'cloak-less'; gâbâbru, 'without water.'

Comparison of Adjectives.

Some adjectives add -jin for the comparative; as, from dâbbâk, 'slow,' dâbbajîn, 'slower'; gwôdjidîr, 'sharp,' gwôdjidîr-jîn, 'sharper'; yerrâk, 'high,' yerrâk-jîn, 'higher.' But usually a reduplication makes the comparative, and -jil is added to the base for the superlative; as, gwôbaba, 'good,' gwôbaba-gwôbaba, 'better;' gwôbabajil, 'best.' This intensive particle -jil, equivalent to 'very,' may be added to other parts of speech; as, kardo-jîl, 'one who is in the direct line for marrying with another'; dadja-jîl, 'it is certainly meat;' kannaâ-jîl, 'is it indeed so?' The English 'very' is rendered by a reduplication; as, mulyit-mulyit, 'very sweet.'
The pronouns must be carefully used, for a very slight change in the termination of any one of them will alter altogether the force and meaning of a sentence.

The personal pronouns are:

- **Gadjo** or ganya, 'I.'
- **N'yundo** or ganni, 'thou.'
- **Bal,** 'he, she, it.'

They are thus declined:

<table>
<thead>
<tr>
<th>Number</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Gadjo</td>
<td>Gala-ta</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gannalak</td>
<td>Nyunnolak</td>
</tr>
<tr>
<td>Dot.</td>
<td>Ganna</td>
<td>N'yuno</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ganyain</td>
<td>Ginnin</td>
</tr>
<tr>
<td>Abl.</td>
<td>Gannilak</td>
<td>Gannilal</td>
</tr>
</tbody>
</table>

| Nom.   | N'yurag  | Balgun |
| Gen.   | N'yura'g | Balak  |
| Dot.   | N'yrug   | Balak  |
| Acc.   | N'yuragin| Balunin |
| Abl.   | N'yuragal| Balgal |

There are thus two forms for the Singh. Nom. of the first and second pronouns; gadjo and n'yundo seem to be used with an active sense of the verb, but ganya and ganni with a passive sense; for there is no passive form of the verb, and there is no verb 'to be'; ganya and ganni are always used with a participle or an adjective; gadjo and n'yundo are never so used.

The verbs in most common use are:

- **Arise**—irabin
- **Beat**—buma
- **Become**—abbin
- **Bite**—bakan
- **Break**—takkan
- **Bring**—jriga
- **Marry**—kardo barrag
- **Burn** (fire)—burrarap
- **Bury**—bian
- **Carry**—ga'sau
- **Cook**—dukan
- **Cry**—mirag
- **Cry out**—mirau
- **Dig**—bjan
- **Eat, drink**—ganno; nalgo.
- **Fear**—waien
- **Promise**—gannik
- **Heal**—gan-gau
- **Pass**—bangan
- **Pierce**—dtan
- **Tear**—eran
- **Throw**—gward
- **Understand**—kattidj
- **Walk**—gannau

Another form of gannik is gannana.
Imperatives are:

Come here—kowa-kowa, yual Leave it alone—bal or wanja
Go on—gatti Listen—nah-nah
Get up—irap Take care—garrodjin
Go away—watto Stay, remain—nannap

Tenses.

1. Indic. present.—For this, use either the infinitive or the form of the present participle; as, gadjo djinnag, ‘I see’; but ganya bumawin, ‘I am beating.’
2. Indic. preterite.—Use the past participle, or add -ga to the infinitive; the relative distance of the past periods of time is indicated by prefixing to the tense the words gori, ‘just now,’ karam, ‘a short time since,’ gorah, ‘a long time ago.’
3. Indic. future.—Here the first and second personal pronouns singular become gadjul and n’yundul, ‘I will,’ ‘you will.’ The distance of the future time is indicated by placing before the verb the adverbs burda, ‘presently,’ and mila for any more remote time.

4. Imperative mood.—Lay emphasis on the last vowel of the present indicative.
5. Participle present.—Add -in or -win to the infinitive.
6. Passive voice.—Here the form of the sentence is elliptical; therefore ganya, ginni are used with the past participle and the ablative of the instrument or cause.

DECLENSION OF A TRANSITIVE VERB.

Buma, ‘to beat,’ ‘kill,’ ‘blow as a flower.’

Infinite—Buma.

Part. pres.—Bumawin.

Part. past.—Bumaga.

T. 4. buma.

These numbers indicate the Tenses as shown above.

*The pronouns to be used here are:—Sing. ganya, ginni, bal; Plur. galata, n’yura, balgun; but instead of ganya and ginni, T. 2. takes gadjo and nyundo; there use the forms gadjul, n’yundul.

Passive Voice.—For the passive voice, use the same tense-forms as in the active voice, that is, buma for the pres. and the fut., and bumaga for the past, but prefix to them the accusative cases of the personal pronouns; thus, ganyain gori bumaga, ‘I was beaten lately’; lit., ‘(some one) beat me lately.’ But the ablative of the cause or instrument may also be used to form a passive voice; thus, ganya gidjial dtannaga, ‘I am pierced by a spear.’

The substantive verb.—There does not appear to be any copula; it is certainly not used in such sentences as ganya yulap, ‘I am hungry’; ginni kotyelara, ‘thou art thin’; bal windo, ‘he is old’; galata gwabba, ‘we are good’; n’yura djul, ‘you are wicked’; balgun mindait, ‘they are sick.’

5. Adverbs.

The adverb is placed before the verb; useful adverbs are:

After (behind)—gol-an ga
Again—garro
Already—gori
Always—dowir
Before (in front)—gwaiaqat
Close to; near—burda
Continually—kalyagul
Enough—belak
Formerly—karamb
Here—n’yal
How many—nammian
Immediately—gwaie; ilak
Thus—wanno-i6
More—gatti-gatti

6. Prepositions.

These are few in number:

After (dat.)—gol-an
Among (partitive)—manda
On (upon)—gadja
To—ak or al
By (affix)—al
(mixed with)—kardagor
With (in company with)—

T. 2. (mixed with) imbaar (takes the acc.);
In (within)—bura

By (affix)—ak

T. 3. (with) barduk (takes the dat.);

Of—ak

Without—bru

In use, they are all post-positions, and are always placed after the noun or pronoun. Gadja is used of one thing lying on another, but never of anything lying on the ground.


A question is asked by putting kannah at the end of the sentence; as, n’yundo tonka, kannah, ‘do you hear?’ An answer may be given by qua, ‘yes,’ or by affixing -ak to the word used in reply; as, yallanait, ‘what is that?’ burnu-bak, ‘it is a tree.’ If the reply is negative, put bard or bru after verbs, and yuada after adjectives.
8. Conjunctions.

Gudjir, 'and'; minni̱g, 'if'; ka, 'or'. There is no word for 'when,' but minni̱g and ka are used in its stead; for instance, 'when I see you to-morrow' will be expressed by 'if I see you to-morrow'; and 'when did you come to Perth?' will be 'did you come to Perth to-day or yesterday?'

9. Interjections.

Nah—al! so! (to indicate that a person is listening to what is related), and n'yön—' alas!'

(D.)

GRAMMAR AND VOCABULARY
OF THE ABORIGINAL DIALECT CALLED
THE WIRADHURI.

[The Wiradhuri dialect, or, as I call it, the Wiradhuri, covers the whole heart of N. S. Wales; its limits are shown on the map of the native tribes. I consider myself fortunate in having secured the publication of the Grammar and Vocabulary of so important a tribe. The following manuscript was written about fifty years ago by the late Archdeacon Gunther, and is specially reliable because of its author's character and experience, and because, at that time, the tribe had not yet begun to decay, and its language was entire. He was educated for the Ministry at Basle, in Switzerland, attending lectures there at the University and the Missionary College; subsequently he prosecuted his studies at the C. M. Society's College, Islington, London. In 1857, he commenced his missionary work among the aborigines of the Wiradhuri tribe at "Wellington Valley," now Wellington, in New South Wales. Here he compiled this Grammar and Vocabulary; he also translated the Gospel by St. Luke and portions of the Prayer Book for the use of the tribes on the Macquarie River and the neighbouring country. His efforts and those of the mission party, in ameliorating the condition of the natives and teaching them, met with considerable success. After the mission was abandoned by the authorities, he was induced by Bishop Broughton to accept the parish of Mudgee, where he laboured for many years, and died in December, 1879. These MSS. are the property of the late Mr. Gunther's son, the present Archdeacon of Camden, New South Wales, who has kindly lent them to me for this purpose. In editing them, I have retained the author's mode of spelling the native words, and have made only some slight alterations in the form of the matter of the Grammar and the Vocabulary, with the view of securing greater symmetry throughout.—Ed.]

1. THE GRAMMAR.

1. The Declension of Nouns.

There is, properly speaking, only one primary declension, but the principle of assimilation, to which the language has a strong tendency, sometimes produces slight variations of the terminations of the nouns before the case-endings; similarly, when the last letter but one of the stem is i.

In order to cover all these variations, the number of the declensions will amount to eight. It must, however, be observed that here the formation of cases differs materially from the modes used in other languages, at least from that of the Latin and Greek. The simple or nominative form undergoes no alteration, but, to form the cases, it takes additions by means of prefixes. The only apparent exception to this rule is that where the letter i is cast out. The number of cases cannot easily be fixed, since almost every relation in which a noun may be placed is signified by some prefix or other; those given in the examples below include the most common and essential relations.

A strange peculiarity of this language is the existence of two nominative forms—the one the simple nominative or nominative-declarative, corresponding to the question 'who or what is it?' and the other the nominative active, when the thing or person spoken of is considered as an agent; this answers to the question, 'who or what does it?' The genitive and the dative are alike; the accusative is the same as the simple nominative; the vocative is known by the exclamationary word 'ya' put before the simple nominative, or by its termination, which is like that of the genitive.

The case-endings and their meanings may be shown thus:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Terminations</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nominative</td>
<td>-du, -dyu, -gu, lu, -ru</td>
<td>the simple form.</td>
</tr>
<tr>
<td>2. Nom. agent</td>
<td>-gu</td>
<td>the agent form.</td>
</tr>
<tr>
<td>3. Genitive</td>
<td>-gu</td>
<td>'of;' 'belonging to.'</td>
</tr>
<tr>
<td>4. Dative</td>
<td>-gu</td>
<td>'to,' 'for,' 'towards.'</td>
</tr>
<tr>
<td>5. Accusative</td>
<td>the same as nom. 1.</td>
<td>the direct object.</td>
</tr>
<tr>
<td>6. Vocative</td>
<td>prefixes ya to nom. 1.</td>
<td></td>
</tr>
<tr>
<td>7. Locomotive</td>
<td>-dyi, -li, -ri</td>
<td>place from which.</td>
</tr>
<tr>
<td>8. Conjunctive</td>
<td>-durai or -durci</td>
<td>'together with.'</td>
</tr>
<tr>
<td>9. Locative</td>
<td>-da, -dya, -ya, -la, -ra</td>
<td>'in,' 'on,' 'at.'</td>
</tr>
<tr>
<td>10. Instrumental</td>
<td>-durada</td>
<td>'by means of.'</td>
</tr>
</tbody>
</table>

The numbering of the cases corresponds with that shown on the Paradigm.

The same word is both singular and plural without change; only when the idea of plurality is to be conveyed, the noun adds the word galag and is then declined like wallag of the paradigm.
The examples given above show that the variations in declension arise from assimilation. Thus, when r or ñ is the last sound of the word, these letters assimilate the initial consonant of the prefix. If the vowel of the last syllable is ñ, either ending the word or syllable or followed by ñ, euphony adds the sound of y to the a of the prefix; thus, dyá, dyu, dyi appear instead of da, di, ñi. When i is ejected, this rule does not apply. The ejection of i preceded by a takes place in the Nom. 2 and in the Locative.

If the possessive pronoun is put before its noun, it is declined with the same termination as the noun. But the more common practice is to put the pronoun behind it in an abbreviated form as a postfix; as, buraigundi, 'to my boy'; buraigunu, 'to your boy'; buraigugula, 'to his boy.' 'To my boy,' with the possessive pronoun detached, would be gádi gáruaigugu.

2. THE COMPARISON OF ADJECTIVES.

There is no comparative form of the adjective, nor, properly speaking, a superlative, though certain terminations, such as bag 'very,' bambilag 'exceedingly,' express a superlative or a very high quality of the thing. Hence the comparisons on things are expressed in an indistinct manner. To say, 'this is better than that,' would be gána marogbangan, wírai gánnallá; lit., 'this is good, not that.' 'This very good, that also.' But to say, 'this is the best of all,' would be níla mároñg canu, wírai i gánnallá; lit., 'this is good indeed, these are not like it.' Adjectives may be declined like nouns, but in syntax they are not always declined.

3. THE VERB.

The study of the verb is attended with some difficulty on account of its many tenses and modifications; it is, however, conjugated in a very regular manner, and, excepting the imperative, it is non-inflexional throughout all its tenses, all the persons, both singular and plural, having the same form. The conjugations may be reduced to about five, nor do these vary much, and, so far as they do vary, they follow strict rules according to the termination of the last syllable and the vowel preceding it.

The verbs, then, are arranged in conjugations according to the terminations of the present tense of the indicative; thus:

Terminations of Conjugations.

1. -ána or áña; 2. -aná; 3. -inga; 4. -arra; 5. -irra.

The vowel of the penultimate syllable may be said to terminate the radical part of the verb, which is retained in all the tenses and modifications, whilst the remainder is liable to be thrown off. Those tenses where a becomes ñ are only apparent exceptions to the rule.
In the formation of the tenses and modifications, the letter r is changed into its relative liquid l, and n, for the sake of euphony, is changed into m by assimilation. Euphony also requires an a terminating the root to be modified into the diphthong ai; and nd, on account of the influence of the preceding i, becomes ndy.

The Tenses.

There are no fewer than ten tenses in the language; besides those common to most languages, some are peculiar tenses which have an adverbial significance.

The following shows the conjugation of a simple verb:

**Buma, 'beat.'**

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>T. 1. (Present Tense)</th>
<th>T. 6. (Future Tense)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>1. Gaddu* bumarrara</td>
<td>Galli bumarrara</td>
</tr>
<tr>
<td>I beat.</td>
<td>We (two) beat.</td>
</tr>
<tr>
<td>2. Gindu* bumarrara</td>
<td>Galligu bumarrara</td>
</tr>
<tr>
<td>Thou beatest.</td>
<td>He and I beat.</td>
</tr>
<tr>
<td>3. Guin* bumarrara</td>
<td></td>
</tr>
<tr>
<td>He, she, beats.</td>
<td></td>
</tr>
<tr>
<td><strong>Plu.</strong></td>
<td></td>
</tr>
<tr>
<td>1. Géanni bumarrara</td>
<td></td>
</tr>
<tr>
<td>We beat.</td>
<td></td>
</tr>
<tr>
<td>2. Gindugir bumarrara</td>
<td></td>
</tr>
<tr>
<td>You beat.</td>
<td></td>
</tr>
<tr>
<td>3. Guaingulia bumarrar</td>
<td>They beat.</td>
</tr>
</tbody>
</table>

**T. 2. Gaddu bunalgarrin**

**T. 10. (Fut.-perf.) Gaddu bunalgirrini**

The T. numbers here indicate the Tenses as on page 29 of this volume.

**INFLECTIVE.**

Bumallili, 'to beat.'

**IMPERATIVE.**

**Sing.**

1. Bumallidyu, 'let me beat.'
2. Bumalla (†buma), 'beat thou.'
3. Bumallaguin barri, 'let him beat.'

**Dual.**

Galli bumallili, 'let us two beat.'

Gula-galliguin bumallili, 'let him and me beat.'

**Plu.**

1. Bumalli géanni, 'let us beat.'
2. Gindugir bumalla (†buma), 'beat you.'
3. Bumalla guainguliga barri, 'let them beat.'

*For emphasis use here—Sing. 1. yallu or balldu, or yalludu; 2. balandu; 3. balaguin. † This abbreviated form is often used. ‡ The verbs ending in -ana or -anna differ from this in Imp. sing. 1, 2, 3.*

**THE VERBAL NOUN.**

Bumalldiyal (bumalldiyal), 'beating.'

This form, being a verbal noun, can never be used as a participle. In the Greek language and the German, the infinitive serves as a verbal noun; so also the Latin supine and gerundive.

The forms which supply our participles are classed with the modifications of the verb. The subjunctive is formed with malla, the optative with bag; for there are no real subjunctive or potential forms. Sentences of that description are expressed by a kind of auxiliary, such as garrar or malla; or by the future tense, with the conditional conjunction yandu attached:

Yandundu dalgiliri, 'if I should eat.'
Gaddu garrar dalgiliri, 'I can or would eat.'
Gaddu malla dé, 'I would or should eat' (or have eaten).
Yandundu malla dé, 'if you did eat' (or would eat).
Malla dé here is not a verb but a mere subjunctive particle.

Nur is there a form for the passive. A kind of passive is sometimes expressed by putting the subject in the accusative, along with the active form of the verb; but the source whence comes the action is not named, for that can only be put in the agent-nominative case. Hence, it must be that this is not in reality a passive, but an active sentence; only, for the sake of laying emphasis on the action done, the agent is omitted.

**TABLE OF CONJUGATIONS, PRINCIPAL TENSES, AND MOODS.**

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</table>

This table contains all the principal tenses—those in which different conjugations vary. The other tenses of each conjugation follow the model given for the verb bumarrara. Of course, not every verb is used in all the tenses; thus, yannë, the imperfect, is not used. The numbers indicate the conjugations.

* The imperative is often shortened; as, náda, na; galla, ga; malla, ma.
The conjugations of certain letters may occasionally, but rarely, cause the general rules to be violated for the sake of euphony; thus, the verb mugāna has in the perfect tense mugāguna, not, as might be expected, mugaguan, no doubt, on account of two ‘g’s’ being so near each other.

4. MODIFICATIONS OF THE VERB.

A characteristic feature and peculiarity of this aboriginal dialect is the use of numerous postfixes. By means of these, the noun shows an unusual number of cases, which supply in a certain measure the absence of our prepositions. In a similar manner, the verb takes additions or changes of its form, by which new forms it expresses its modified significations according to the various relations in which the simple verb may be placed. These tend to enrich the language considerably, since the modified ideas implied in them often produce quite a new kind of word or signification. As new verbs, they may be adjusted to some one or other of the examples already given, agreeably to their terminations. Hence they can never be supposed to be merely conjugations.

For the sake of convenience, I shall carry one verb through the modifications, though it cannot be expected that all verbs are used or needed in every modification. I will take the root-form bunba, ‘beat,’ as the chief example of these modifications, but another suitable one will be always added.

Some of the postfixes in those examples have doubtless lost or changed their original signification in certain verbs.

Examples of the use of Suffixes to modify the meaning of Verbs.


2. Gunnanna, ‘a present continuance of action’; as, buma-gunnanna, ‘to be now beating;’ ga-gunnanna, ‘now looking on.’

Both of these are used for our participle, but in a definite and indicative way; but as, like other verbs, they are conjugated, and never employed as adjectives, they cannot be considered as participial forms, but only as modifications of the verbs.

3. Awaigunnanna, ‘a long continuance’; as, buma-awaigunnanna, ‘to be beating a long time;’ ga-aiga-gunnanna, ‘to be looking on long.’ This does not much differ from No. 2.

4. Garrimāna, ‘a continuance of all day long;’ buma-garrimāna, ‘to be beating all day long;’ bunba-garrimāna, ‘to run about all day long.

5. Guabianna, ‘a continuance for the night;’ buma-guabianna, ‘to beat (fight) all the night;’ wina-guabianna, ‘to sit up all night.’

6. Dillinga (reflexive); as, bumbang-dillinga, ‘to beat one’s self;’ miramad-dillinga, ‘to defend one’s self.’

7. Lanna (reciprocal); as, buma-lanna, ‘to beat each other;’ ‘to fight;’ nurungan-lanna, ‘to love each other.’

8. Alinga (reiterative); as, buma-alinga, ‘to beat again;’ yannai-alinga, ‘to go again.’

9. Numinga implies that an action is to last for a little time only before another; as, buma-numinga, ‘to beat previously;’ gannuminga, ‘to see beforehand.

10. Mambirra is causative and permissive; as, buma-mambirra, ‘to let beat;’ yal-mambirra, ‘to cause one to speak;’ ‘to teach.’

11. Gambirra, instrumental; meaning that a thing has been done by means of an instrument, tool, or weapon; as, buma-gambirra (not used); bangal-gambirra, ‘to break by throwing at (or hitting) with something.’

12. Billinga, submissive; expressive of obedience to a command; as, buma-billinga, ‘to beat when told or ordered;’ yanna-billinga, ‘to go when ordered off.

13. Eilinga implies a vicarious action—an action done on behalf of, or instead of, another; as, buma-eilinga, ‘to beat instead of another;’ baram-eilinga, ‘to get or provide for another.’

14. Duringa seems to intimate a change of action, the turning of one’s attention from one thing to another, or to do a thing well and thoroughly; as, buma-duringa, ‘to leave of the present act of beating;’ winnanga-duringa, ‘to forget;’ ‘to think of something else;’ ‘to reflect.

15. Wanna probably signifies an aim at or a purpose to do a thing; or rather, to act in a kind of series of doings, one after another, going all round, or to be just in the act of doing; as, buma-wanna, ‘to beat one after another;’ yanna-wanna, ‘to walk away;’ ‘to walk from one place to another.’

16. Danna means the resuming of an action after having taken refreshment; as, buma-danna, ‘to beat again’ after eating; bumba-danna, ‘to run off again’ after a little refreshment.

17. Gilanna indicates a kind of dual action; as, buma-gilanna, ‘two to beat together at once;’ bumbang-gilanna, ‘two to run together.

18. Yarra is the verb ‘to speak;’ it can be put or joined to any verb as a postfix, and is then expressive of a command; ‘ba’ is put between as a uniting syllable; thus, yanna-ba-yarra, ‘to order to go;’ ‘to send away;’ buma-ba-garra, ‘to tell to beat.’

19. Birra, nirra, dirra, banirra, bunmarra, bunmarra; these particles, when joined to a neuter or an intransitive verb, give it a transitive and causative signification; thus, from gannarra, ‘to burn,’ is formed gannal-birra, ‘to set on fire;’ balluna, ‘to die’ gives ba-lubunirra, ‘to kill;’ banganna,
to break' (of itself), bang-wirra, 'to chop, smash'; yanna-wanna, 'to go', yanna-banna, 'to go,' yanna-bunmarra, 'to cause to go away'; from mab-binga, 'to stay, stop' comes mabbi-banarra, 'to make one stay.' Bunmarra is a verb by itself signifying 'to make, to do.'

20. Maranna implies a reference to a previous action, on which the notion of the verb is dependent; as, bunma-maranna, 'to beast after having caught one'; dal-maranna, 'to eat after having picked it up.'

21. Sana implies the adverb 'after,' as, bunma-sana, 'to beat after another'; bun-bun-sana, 'to run after another'; gan-sana, 'look after one.'

22. Binga implies 'precedent, before'; as, bunma-binga, 'to beat first,' i.e., before another; gollinga-binga, 'to return first.'

23. Naringa, joined to few verbs, implies that the action is done by 'falling'; also figuratively, it is expressive of a rest after moving; as, (1) bang-waringa: 'to break by falling; dalba-naringa, 'to be dashed by falling;' (2) winnarangga, 'to settle down.'

24. Bilanna or pillama is always preceded by s as even after l. It implies the idea of 'moving on' or 'going along, and gradually getting into, whilst engaged in an action'; as, yam-bilanna, 'to cry whilst going along;' de-milanna, 'to eat whilst walking'; gumbilanna, 'to become or get gradually.'

25. Buogala-buogana, 'to come back;' yanna-buogana, 'to go back;' gun-buogana, 'to give back;' nanna-buogana, 'to throw back.'

There are also some words that attach themselves to verbs as auxiliaries; as, —

1. Garrawa, 'to be,' used only with the present indicative. Its abbreviation, ga, is used interrogatively.

2. Waarrwa goes with present and future time. Its abbreviation is va—also used interrogatively.

3. Bula, 'to be,' or ba, is more affirmative; in its shorter form, ba, it strengthens pronouns; ha, 'I am.'

4. Yamnna is interrogative word, like the English 'do;' it is most commonly joined to pronouns. None of these auxiliaries has any effect on the tense.

In the passive use of the verb, the subject is merely put in the accusative, and the verb remains unaltered.

5. Formation of Words.

Derivatives are formed from the roots of verbs by adding various terminations. Thus, dain denotes the agent who does the action expressed by the verb; as, birbura, 'to bake;' birba, 'baker.'

dain, 'a baker.' The word gidyal forms participial nouns; as, kabienga, 'to begin;' kabi-gidyal, 'at the beginning;' winanganna, 'to know;' winang-gidyal, 'the knowing,' knowledge.'

The terminations -mabang and -manga denote the absence of some quality; as, udu, 'one;' udu-mang, 'defect'; marong, 'good.'

Adjectives are formed from nouns by reduplication, or by suffixes; as, wallang, 'stone;' walla-wallang, 'stoney;' win, 'low;' wi-win, 'hot;' ngarru, 'shiny;' ngarru-gurru, 'sweet.' Terminiative are, durai, 'having stone;' stoney;' bang; as, wiun-munnumbangi 'hollow firewood; from man, 'a hole.' Bang also signifies increase or multitude and thus has a collective force; as, gibbir, 'many;' gibrirbang, 'many men;' mankind;' ingel, 'ill;' ingel-bang, 'very ill.' Durai, as a suffix, to a verb-stem, implies ability to perform the action of the verb; as, bambahinga, 'to swim;' bambah-durai, 'able to swim;' yanna, 'to walk;' yunnadurai, 'able to walk;' with nouns it also denotes the possession of the thing; as, yamnduru daluh-durai, 'have one a soul.'

Marra, 'to do;' to make; joined to another verb, or, often, to nouns and adjectives, answers exactly to the Latin 'hoc;' and the native word is, as gwal, 'sharp;' gwal-marra, 'to sharpen;' gwala, 'we, moist;' gwala-marra, 'to moisten;' gullali, 'net,' gullali-morra, 'to net,' tomakes na, 'to make.' Hence the natives joint implies to a English verb; as grind-marra, 'to grind;' ring-morra, 'to ring the bell.'

6. Conjunctions and Adverbs.

Wargu, widdgun, 'what far;' why? widdung, 'what way?' widdunggurro, 'where direction?'; widdunggu, 'when;' widdunggaga, 'I don't know when;' minyangga, 'how many;' minyangga, 'I don't know how many;' minyangganda, 'how many times;' minyangganda, 'I don't know how many times;' warban (used with yamnangga), 'how much?'

Da (the d being sounded very soft) signifies locality; as, dasa, 'here;' dasu, 'of what place;' dasu, 'to what place?' dasu-ban, 'in what place;' dasu-bagall, 'where is? dasu-bugall, 'through what place?' dasu-bagallingirranga, 'by what place did he come?' Each of these by the addition of -ga may become an answer, equivalent to 'I don't know where;' &c. Other adverbs of place are—dain, 'this way;' bither;' yain, 'that way;' thither; ngidji, 'here;' nganiai, 'over there.'

7. Numerals.

Ngubbi, 'one;' bulu, 'two;' bulungububi, 'three;' bungu, 'four' or 'many;' murrugai, 'first;' umbali, 'last.'
EXAMPLES of THE DECLENSION of VERBS and PRONOUNS.

1. The Verb.

Dara, 'to eat.'

The Tense numbers here are the same as on page 60 of this volume.

INDICATIVE Mood.

1. Dara 6. Déinni
2. Dé 7. Dalgirri
3. Dalgiddiunanni 8. Wari dalgarriawagirri
5. Dalgidaun 10. (Fut.-Perf.) Dégirri

IMPERATIVE Mood.

Singular.

Dalla, 'eat thou.' Dallidjirri, 'let me eat.'
Dalguin barri, 'let him eat.'

Dual.

Gullaligilinanna barri dalla, or ngaguala dalla barri, or gullaligilinanna dalla, 'let him and me eat together.'
Gula barri dalla bulagu, or dalla guin bulagu barri, 'let them two eat together.'
Ngallibul dalla, or ngindu bula dalla, 'you two eat.'

Plural.

Dalla ngéanni, 'let us eat.' Ngindugir dalla, 'eat you.'
Dalla guaingulina barri, 'let them eat.'
Gulagulangundugir dalla, 'let me and many eat together.'

SUBJUNCTIVE and POTENTIAL MOODS.

These moods are frequently expressed by the future tense with yandundu, 'if,' 'when,' added; by the auxiliary verb garra, and especially by the word mulang, see page 61 of this appendix.

PARTICIPLES.

These are declined like verbs in all the tenses and moods. There are two participles; the one ends in -bianna, and the other in -gunnanna; the former seems to imply a longer continuance of time than the other.

INDICATIVE.

1. Dalgunnanna (or dalbianna), 'I am eating.'
2. Dalgunnani, 'I was eating.'
5. Dalguin, 'I have been eating.'

THE WIRADHARI DIALECT.

REFLEXIVE Mood.

1. Dalgiddiunilin 6. Déningiddiunilin

By using other verbs from the Wiradhari Vocabulary, additional examples of the formation of tenses in the Indicative are:

Indef. fut. Yalgarrigirri—Yangarrigirri.
Def. past (a). Badalguinna—Yangurranni.
(b). Giwaldgirri—Yangarrin.
Def. fut. Bangalgarriawagirri—Yangarriawagirri.

2. The Pronouns.

The numbering of the cases here is the same as for the nouns.

Singular. Plural.

2. Gaddu, 'I.' 1. & 2. Géanni
5. Ganna 5. Géaninigundu.
Gannundi, ('from') Géaninigundu.

5. Ginyal 5. Ginyalgar.

Plu. 8. Ginnundigirdurai Plu. 9. Ginnundugira milanda

2. Guin, gu, 'he.' 1. & 2. Guin-(or -guin) guila
3. Guugulla or 3. Guingullu or
Guuqwan Guingulli.
4. Guan, gagguan 4. Gaggu-lia (or -jialia)†
Gaggu-lia (or -jialia)‡
5. Ginyal 5. Gannaligali.

Plu. 7. Gannain-gulialla Plu. 8. Ganninigulialladurai

* This portion of Mr. Günther’s manuscript is so imperfect that I cannot say that the cases of these pronouns are all correct. —Ed.
† An ethical dative, as in ‘give to me.’ ‡ A sort of locative, as in ‘come to me.’
Dual pronouns are:

Nom.—(1) Ngalli, ‘thou and I’; (2) ngéan-ngalligunna, ‘he and I’; (3) ngindubula, ‘you two’; (4) ngainbulu, ‘they two’; (5) bulagual, ‘the other two’; (6) nginna bu1a, ‘these two’; (7) ngilla bu1a, ‘those two’; (8) ngalliguyunganbul, ‘our two selves.’

Of these, the inflexions of (3) are:—gen., ngindubulagul; dat. (local), nginyunda bulagu; of (4):—gen. and dat., ngaggugulagul; gen. and ablative, ngainbulabal, ‘about’; abl., ngaddainbuladi (‘from’); ngannainbulaga, (‘in’); the inflexions of (8) are:—gen., guyungan-gallyguyunganbul; dat., ngalliguyunganbul; acc., ngallibulguuyungan; abl., ngalliguyunganbul (‘from’).

Reflexive pronouns are:

Ngadduguyunganbul, ‘myself’; nginduguyunganbul, ‘thou thyself’; galguinguyunganbul, ‘he himself’; ngalliguyunganbul, ‘we (two) ourselves’; ngéanniginya-ngagul, ‘we ourselves.’

Possessive Pronouns are:

Ngaddiguyungan, ‘my own’; nginnuguyungan, ‘thy own’; galguinguyungan, ‘his own’; ngéannigirindinguyungan, ‘our own’; nginnugirdinguyungan, ‘your own’; ngaggualanindin, ‘their own.’

Demonstratives are:

Nginna, nganza, ngunnnalla, nilla, dilla, ‘this here’; ngaggualla, ‘that one’; ngaggu, ‘that.’ The declension is:—nom., nginna; gen., nginna, nginnala, ‘belonging to this’; dat. (local), nginni, ‘to this place’; acc., nginna, ‘this’; ablative, ngirinal-lä (da), ‘at this’; nginnal-1i (di), ‘from this’; nginnadurad, ‘with this.’

Indefinite pronouns are:

Ngunaibamarrang, ‘some’; guilbir, ‘part of, some’; ngun-bai, ‘one’; ngunaigual, ‘another’; -gual (a postffix) ‘other’; biambil, ‘all,‘ the whole’; bianggallambul, ‘all,‘ everybody; minyam-minyambul, ‘everything’; bulagual, ‘the other two; murrumurrri, ‘each.’

All the pronouns on this page are declined like nouns.

Interrogatives are:

Nom.1., ngandi, ‘who (is)’? nom. 2., ngandu ‘who (does)’? gen., ngangu, ‘whose’? dat., ngandigu, ‘to or for whom’? nganganbul (local); ablatives, ngangundu, ‘from whom’? ngangundirad, ‘away from whom’? ngangundiuran, ‘with whom’? ngangundila, ‘from whom’? ngangurgu, ‘towards whom’?

Of these, the inflexions of (3) are:—gen., ngindubulagul; conj. (local), nginyunda bulagu; conj. and dat., ngaggugulagul; gen. and ablative, ngainbulabal, ‘about’; abl., ngaddainbuladi (‘from’); ngannainbulaga, (‘in’); the inflexions of (8) are:—gen., guyungan-gallyguyunganbul; conj., ngalliguyunganbul; conj. and acc., ngallibulguuyungan; conj. and ablative, ngalliguyunganbul (‘from’).

Possessive Pronouns are:

Ngaddiguyungan, ‘my own’; nginnuguyungan, ‘thy own’; galguinguyungan, ‘his own’; ngéannigirindinguyungan, ‘our own’; nginnugirdinguyungan, ‘your own’; ngaggualanindin, ‘their own.’

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Baddul—a little bird.
Baidin—grandmother; a relative.
Baidinbadin—water weeds.
Baidyan—the little finger.
Baiyar—a black ant.
Baggabin—a beautiful bluish flower, like a hawthorn.
Baggadirra—very thin.
Baggi—a shell; a spoon.
Baggaidyarrar—anything that is thin or light; a little stone.
Baggaiang—a small shell.
Baggaimarra—to take out of a pod, as peas.
Baggil—a venomous snake.
Baggendar; bawadar—a shoe.
Baggandar—a sore which has the skin off.
Baggi—meat.
Baggaraiang—restored, comforted, healthy, comfortable.
Baggaruwarra—to stand on a dangerous precipice.
Baggarrin—a dry well.
Baijin—a bad spirit; it enters into the natives, but may be driven out by their doctors.
Baggi—a wound, a sore.
Baggingan—an uncle; a cousin.
Baggingun—a female who has become a mother.
Bagguang—water weeds. [arm.]
Baggur—the back part of the Bagguain — refreshed after a faint; strengthened by food; strong for work, industrious.
Baggurainbang—one that is industrious.
Baggurbannia—a string tied round the arm.
Baggurra—a young man in the second stage of initiation.
Bagurra—blossom of the 'yam-mang' tree, q.v.
Bai—a footmark left.
Baiamai—a great god; he lives in the east.
Baibadi—venerable.
Baijan—semen animalis.
Baggar—ear ornaments.
Baggurbaigur—water weeds.
Bagmir—any kind of female.
Bagbain—empty.
Bagamanna—unable to reach.
Baggarr—a term of reproach.
Baggarr—a top bud of a Ballangimarra—to wring anything by squeezing and pressing at one end.
Ballangan—a pillow.
Ballanguang—a mizzling rain.
Ballarr—a book at the end of the spear.
Ballaurong—a cap.
Ballawaggar—a kind of lizard.
Ballabaala—silence of night.
Balli—a very young baby.
Ballura—very far off, distant.
Ballinbadin—a whip.
Ballunumma—to kill one's self.
Ballubungabillanna—to kill each other.
Ballubumirra—to tell to die.
Ballumballang—a native flower.
Ballumbung—a dead one; the ancients.
Balluda—cold.
Balludara—to feel cold.
Ballura—fire gone out; dark.
Ballungan—that which lives in the fields; beasts.
Ballugirbang—the dead ones.
Ballun—dead.
Balluna—to die. [very feeble; ballurinbar—almost a dying; ballumunninga—to die before. Ballulunga—to be pregnant.
Balmang—empty.
Balmang—soft, smooth.
Balmawadara—to swim, to float.
Bambangaug—a wish, a desire.
Bambawanna—to be busy with, to be industrious.
Bambinga—to swim.
Bambung—the little toe.
Bamirman—a long water-hole.
Bargan—a native weapon; the 'bumarang.'

Bangalla—a low hill.

Bangamallanna—to part among.

Bangamanna—to ward off.

Bangamarr—a black rat (mouse).

Barbar—a deep.

Barbara—to break.

Banggo—a falling.

Bangolong—the autumn.

Bangawarra—to break.

Banganaringa—to fall, slip down.

Bar—at a footstep.

Barabali—the dark middle part of the eye.

Barabarr—a kind of quail.

Barabarrac—quick! emphatic.

Barabarrana—a handle; anything to lay hold of.

Barabarrundin—old (said of clothes), ragged, worn out.

Barabirba—to take out, dig out, cut.

Barbattal—square.

B pamph—'fat-hen,' an edible herb.

Bilunmarra—to split long pieces of bark.

Billagana—to make get up.

Billingaya—going backwards.

Bilawir—a hoe.

Billil—a herbage like dock-leaf.

Bilunmarra—to split long pieces of bark.

Bimbin—a native bird.

Bimbin—a small kangaroo.

Bimar—deep.

Bardain—a black rat (mouse). A

Bardang—bitter; nasty in smell or taste; s., a bug.

Bargan—a native weapon; the 'bumarang.'

Barganbargan—the moon when forming a sickle.

Barguranna—to fly.

Barranna—to tear.

Barranna—to roast.

Barrarbar—a rushing noise; r., to make a rushing noise.

Barrawarrainbira—to be full- fledged; said of birds.

Barrawidyan—one that always wanders about; a hunter.

Barravinga—to hunt; to camp.

Barrunanna—to run fast, to gallop.

Barru—to break; to break into rain.

Barrar—to fly.

Barratutto—to be tired.

Barrang—to break anything by trampling on it.

Barrangla—to dislike; to be disinclined; to be offended.

Barranyinga—to break again.

Barranyinga—to dissuade from fighting; to reconcile.

Bangil—a crack, a split.

Banggala—a kind of root.

Bangz—a kind of berry.

Banglong—the autumn; lit., the fore-part of the winter.

Bang—alligator.

Banna—very, truly; t.g., banyan.

Bannambah—s, to lend or exchange wives.

Bannang—lean flesh.

Banne—an inter. particle; like Lat., 'an,' 'anne.'

Bannirra—to beat two stones together to make fire.

Barr—to tear.

Barrara—to tear.

Barb—to tread upon.

Barrar—to tear.

Barbair—a small kangaroo.

Barbar—deep.

Bardain—a black rat (mouse).

Bardang—bitter; nasty in smell or taste; s., a bug.

Bargan—a native weapon; the 'bumarang.'

Barranganna—to make a noise as by sounding the letter r-r.

Barraggara—to rise, to get up.

Barrannya—to tear.

Barranna—to fly.

Barranna—to roast.

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Barru—to break; to break into rain.

Barrara—to fly.

Barranna—to tear.

Barranna—to roast.
Bindurgarra—to move along, as children before they can walk.
Bindyubindyalganna—an itch.
Bindyrarra—to crack.
Bindyilduringa—to cut into a tree to get opossums out.
Bindytinga—to stumble.
Bindyirra—to dig with a hoe.
Bindyulbarra—to sink under the feet, as the ground.
Bindyrmai—very warm.
Bingal—a needle.
Bingumbarra—to hear a fall.
Bingal—the eldest.
Binnabang—the greatest, the highest; a name applied to some heavenly being.
Binaalbirra—to light.
Binya; binnna—to dig, to cut.
Binyalbarra—to make fire.
Binyalbirra—to make a light.
Binyalgarra—lumpy.
Bira—boy; cf. birrain.
Birarrand—in steep, downhill.
Birarr; from.
Birragal—a step's distance.
Birrakaldin—a baker.
Bircharra—to bake.
Birbi—a flea.
Birbir—extremely cold.
Birdae birdae—downhill.
Birdrain—ironbark-tree blossom.
Birdi—a cut.
Birdirra—to cut.
Birdyulong—an old scar.
Birdyinbarra—to kick against.
Birdyinbarra—tree meat.
Birginbirra—to plough.
Birgang—a ground-grub.
Birganna—to scratch.
Birgilli; birgillibang—scorched by fire.
Birgu—shrubs, thickets.
Birgun—a bird like a duck; its appearance portends rain.
Biringa—the breast.
Biringa—a scar; a scratch; v. to make a scar.

Birombirringa—to take and go away with.
Biromballarna—to throw at each other.
Birombinirra—to drive away.
Birombarna—to go away to a distance.
Birombarra—to throw to a distance.
Birombang—to throw to a disadvantage.
Birra—tired, fatigued.
Birrabang—up, above, outside.
Birrabbirra—to be tired.
Birrabuddlinga—to be tired.
Birrabong—poor, thin.
Birra-bildain; -bidyan—poor.
Birrabinbirra—to move gently; to whisper.
Birrabirrawinbul—downhill.
Birrabucoonna—to come back.
Birradan—the straight scars on the back.
Birranguh—back bent, as in old age; reclining.
Birrag-goor—behind.
Birramai—the bush.
Birrain—the navel.
Birrain—a young male.
Birradying—little boy.
Birramanang—long-backed.
Birrumbang—a 'kangaroo-rat.'
Birran—stiff, cold; as in death.
Birrawanna—to descend.
Birreledinga—to run away with.
Birra—the back.
Birri—the box-tree.'
Birrian—a grub found in trees.
Birribirrinara—to meet.
Birrimmanar—sitting in a circle; walking in a row.
Birrialla—'box-tree' blossom.
Birridinamarra—to meet each other.
Birrirra—to scratch.
Bomarra—to take away.
But—-and, also; a postfix.
Buabuowan—a lump.
Bundambirra—to overfill the mouth.

Buarbang—tame, quiet, orderly.
Buarbang—smelly.
Bubia—get small, to lessen; to boil in.
Bubia—a boy.
Bubbadagang—a little fellow.
Bubbadang—anything little.
Bubbai—little.
Bubbaidyong—very little.
Bubbil—a wing; feathers.
Bubu—that august being who is said to preside at the 'burban-digana' and there 'makes the young men. He is said to be as big as a rock or mountain.
Buddabar—smoke.
Buddinbuddin—a species of mint, 'pennyroyal.'
Buddin—which in colour, black.
Buddan—to smell.
Buddinbaru—to kiss each other.
Buddinbarra—to kiss.
Budda—'flying-squirrel.'
Buddawal—a dry place where no water is.
Budd—a small narrow passage; a small island.
Buddi—a corner.
Buddina—inside the house.
Buddin—a sunbeam.
Buddu—stars.
Buddiubuddi—far off; high; the bluish air at a distance.
Buddumbuddin—a fragrant water herb.
Buddumbuddin—a smell.
Budduput—moth, butterfly.
Budgag—beads; a necklace.
Budga—meat when tainted.
Budgabanna—to be struck by flies, as meat.
Budgabugga—black.
Budgal—a plant with an edible root and grass-like seeds.
Budgamin—edibles that have improved by keeping.
Buddang—the 'gum-tree' flower.

Buggaran—a dry well.
Buggaran—a bad smell.
Buggubinst—fruitful.
Buggulong—a native shrub.
Buggunbarr—time after sunset; twilight.
Bugun—grass.
Bula—two.
Bula-bial—yallagumanna—two to speak together and a third interfering.
Bulbinga—to be in couples.
Bulbabulamanna—to pace together; said of two.
Bulami—having two wives.
Bulangan—three.
Bubagurin—a native bird.
Bubin—a whirlwind.
Buladuradura—a kind of owl.
Bulbubin—bald-headed; any part of animals bare of hair.
Bullumbul—a wave.
Bullang—a 'kangaroo-rat'; fig., a bad run about female.
Bullin—water bird.
Bulludin—a large bird.
Bumaddilliga—to row.
Bumaddin—a recip., to beat each other; to fight.
Bumangdiddiliga—to beat one's own.
Bumanna—to move the wings.
Bunarr—to beat, to strike.
Bumbain—a bunch.
Bumbin—to smoke; transit.
Bummanummina—to outrun, to run before.
Bumbarramanna—to rush into.
Bumbinna—to smoke; trans.
Bumbir—greasy.
Bumburidjil—shrub resembling the 'swamp-oak.'
Bunnilinga—to run to another for assistance.
Bunnabararr—to knock.
Bummabunma—a stick used as a hammer; a hammer stick.
Bammalgal—the right hand.
AN AUSTRALIAN LANGUAGE.

Bunabillinga—to escape; to run away when beaten.
Bunbaimarranna—to long for, to wish for; to be anxious.
Bunbabanirra—to set a running
Bunbambirra—to cause to run; to roll; to move a wheel.
Bunbangarrimanna—to bustle about.
Bunbanna—to run.
Bunbananna—to run after.
Bunbea—a grasshopper.
Bunbinga—to sit down, to rest; to be tired; tired of.
Bundalanna—to suspend; to be hanging.
Bunbul—a locust, grasshopper.
Bunbulanna—to run after.
Bunbulirra—to fasten.
Bunburribal—ground; cf. dagun.
Bunbull—a locust, grasshopper.
Bunbangamimanna—to bustle.
Buug—four; many; an indefinite number.
Bunbairra—to stretch out the thing to sweep with.
Bunbansirra—to set a running.
Bunbany—the knee.

THE WIRADHARI DIALECT.

Bunbaha—to be pleased.
Bunbubirra—to fasten.
Bunbubal—to run after.
Bunbubul—to run amain; a broom, any sort of a bundle.
Bunbulabirra—to be eternal.

Bunbubal—to run.
Bunbunanna—to run after.
Bunbea—a grasshopper.
Bunbinga—to sit down, to rest; to be tired; tired of.
Bundalanna—to suspend; to be hanging.
Bunbul—a locust, grasshopper.
Bunburribal—ground; cf. dagun.
Bunbull—a locust, grasshopper.
Dalindal-a fine fellow.
Dalma-to be angry.
Dalmar-the shoulder bone.
Dalmar-to be wet.
Dalmarla-to turn upside down.
Dalmarra-to strike the time with the 'bargan,' as the native men do in singing.
Dalma-gum in the eye.
Dalmar-dalbannirra-to dispute.
Dalmarbuclcli-bury.
Dalmarra-to break, break in place; a stranger.
Dalmarra-to split.
Dalmarl-a a species of iguana.
Dalmaradarraga-to split.
Dalmaradarraga-to split with an instrument.
Dalmaralga-'schambedeckung.'
Dalmaraganna-to part; as the parting of the hair.
Dalmaranna-to go to ruin; to destroy.
Dalmarumarraga-to destroy, to break in pieces.
Dalmarlarlara-to split.
Dalmagara-to avoid; to try to escape.
Dalil-angry.
Dalilairarraga-to be angry with.
Dallil-root of the 'pear-tree.'
Dalmararraga-to be restless, to be met.
Dalmarallara-to be cold.
Dallil-wet.
Dallilarraga-to be wet.
Dang-long edible roots.
Dangg-rain water; old water.
Dangg-a shelter, a covering.
Dangg-the heel.
Dangg-bread made by the natives from seeds.
Danggir-alow.
Danggarumanna-to dance.
Danggur-bread, food.
Danggur-a species of fish.
Danna-to net or knit.
Danna-danna-small-pox.
Dannal-the fist.
Dannamai-a corpse.
Dannamandara-to step over a snake.
Dannamandara-to be knotty.
Dannang-fore-arm; the wrist.
Dannangg-a wart.
Dannin-gum, honeycomb, wax.
Dara-to eat.
Dargin-to lay across.
Dargin-across.
Dargin-a kind of meal made of 'gulgu' grass seeds.
Darrumbunga-to be a whore; to give one's self up.
Darran—very tough, not breakable.
Dargidyal—one who beget's; a progenitor; a father.
Darrabang—having many wives
Darrubanna—to sit cross-legged or with the knees flat.
Darradabul—bones.
Darruvarra-to struggle with death; to be dying.
Darrulanganu—to be restless, to move about.
Darrumbal—foot-marks, a roadway.
Darrumbalgarra—to take by surprise; to frighten.
Darrambin—a little bird.
Darrumriba—to frighten.
Darramanial—a shallow place like a basin.
Darranderang—an avenger.
Darradurainless-a corner.
Darrang—the thigh.
Darrang—a little creek.
Darrangg—a walking with the knees much bent.
Darranggara—to walk away; to throw the 'bargan' along the ground.
Darrwarrara—to lie with the knees bending upwards.
Darrwilunga—thin-legged.
Darri—old stumps of grass.
Darri—all—bed.
Darribal—the return of the 'bargan' when thrown.
Darrbin—b—queen bee.
Darrilanna—to cohabit.
Darririggal—the name of one of the native gods; he lives down the river; he sent the small-pox.
Darruan—tough.
Darrubanna—to leap over.
Darribarra—to rush on and tear up the ground, as water does.
Darruin—a handle.
Dawa—very fat.
Dawai—the lair of the sorcerer or of his 'wandong,' q.v.
Dawarang—a native dog.
Davin—a hatchet.
Din—this, that.
Dibanna—to hiss, accompanied with clapping of the hands.
Dibbillain—birds.
Dibbin—a bird.
Dibbindibbin—the hollow part underneat the breastbone.
Dibbong—nails, spikes.
Diggi—a fishbone.
Diggar—a sneezing.
Diggurn—to sneeze.
Diggu—the small 'blackwood.'
Digun—top-knot of a cockato.
Dibblumanna—to come slyly upon one.
Dibima—to tread softly, to walk on the toes.
Dillamidigain—the hair combed.
Dillanna—to comb the hair.
Dillgar—a splinter of wood.
Dillgarr—to scatter, to sow.
Dillabirra—to draw.
Dilladilabirra—to throw about, to cause confusion.
Dilladilang-garra—to shake.
Dillagar—a native berry-fruit.
Dillaggarra—to shake.
Dillang—a brother.
Dilledille—rotten.
Dilledilli—small wood.
Dillilrubia—a imp., smash, dash against; q.v. dillibunnarrabbin.
Dimbanna—to make a whizzing noise, as Greenwood in the fire.
Din—ment, flesh.
Din—shish of the 'yam-magang'; the natives suck it.
Dinbain—any sharp and pointed steel instrument fit to make native weapons, especially the 'bargan.'
Dinbana—to buzz (like flies).
Dinbuorin—a native lark.
Dindabarra—to take the roughness off, as a carpenter does.
Dindadina—work left rough.
Dindar—bald-headed.
Dindarr—to bite off, make ill, as Wandong does.
Dindima—the Pleiades.
Dingal—a walking stick.
Dingagingan—flat, even.
Dinganna—to walk with a stick.
Dingarra—to sweep, to pull up.
Dingelinga—to make smooth.
Dingurbarra—to sharpen.
Dinnama—to pick the nose.
Dinné—war, battle.
Dinniz—en eyebrow.
Dinna—honeycomb, wax.
Dinnang—the foot.
Dinnawin—en emu.
Diragambirra—to raise.
Diramadilinga—to be proud.
Diramarr—to speak well of, to praise.
Diran—a mountain or hill.
Diranbang—noon; when the sun is in the zenith.
Dirangalbang—high, exalted; entrusted with authority.
Diran-garan—many hills or mountains.
Diranna—to rise, like the dough.
Diren—direng—red.
Dullumara—pl. Dullumarras—dull, dim, obscure, narrow, narrow-minded. [S.]
Dullumbang—dull.
Dullumbanna—pl. Dullumbarrnas—small, little.
Dullubin—dull.
Dullugadger—pl. Dullugadgers—-dark ene, black.
Dullugain—pl. Dullugainnas—placid, calm.
Dullugand—pl. Dullugands—brown.
Dullubalin—pl. Dullubalins—-dark red or brown.
Dullumara—pl. Dullumarrnas—little, small.
Dullumbar—pl. Dullumbars—very narrow.
Dullumbarra—pl. Dullumbarranas—narrow, strait.
Dullumbarra—pl. Dullumbarranas—narrow, strait.
Dullumbarra—pl. Dullumbarranas—narrow, strait.
Gambungang—thin, little, small.
Gané—to seduce; s., strong voluptuous desires and practices.
Ganna—a kind of spear.
Gammagamma—a kind of bird.
Gammadi—pillow.
Gammang—unwilling to work; lazy; sticking fast, as bark when not stripping well.
Gann—storm, a tempest.
Gannarra—to smoke, as
Gannanna—to wipe
Gandethe
Gannara—to carry
Gannanna—to slap, to speak ill of any one.
Gammang—unmilting
Gandarrra—to pass by.
Gangar—a spider.
Gandamai—hard.
Ganma—the ground.
Gandiaggulang—a mountain.
Gannabarra—to carry
Gannggar—a kind of tree on fire.
Ganginmarra—to tell a lie.
Gannagallanbial—on the shoulder; also, gannabunna.
Gammagallanideal—shoulder, all over the shoulder.
Gann—woman's stick.
Gannalduringa—to burn a hole into a tree so as to drive out the opossum.
Gannal-birra—dirra—to burn.
Gannambang—the palm of the hand; the sole of the foot.
Gannambalda—one that is irritable, troublesome.
Gannambarra—to do the work for another.
Gannang—warm.
Gannanu—to burn.
Gannandu—near, at hand.
Gannardang—very hungry.
Gannawardara—want food, to feel hungry.
Ganne—a particle; I suppose.
Gannung—the liver.
Gannur—the red kangaroo.
Ganur—a kind of ‘kangaroo-rat.’
Garraonjarra—have abundance of water.
Garai—sterile, grave in aspect.
Garândarra—to eat forbidden food.
Garang—liberal, generous.
Garba—the waist.
Garbangandu—stout, large.
Garagarda—having cramp in the limbs, stiff.
Gardar—stiff, as in death.
Garmaunarra—to embrace.
Garibawallanna—to run over.
Garriwan—a black wood, much used for making weapons.
Gariwang—a cold east wind.
Garan—very strong.
Garwal—withered.
Garra—to be; a postfix.
Garr—to cough.
Garraaral—very thirsty.
Garrag—another, not the one intended.
Garra—to be expected.
Garra—yes, it is so!
Garraigal—palm of the hand.
Garrain—raw, underrun.
Garrai—survivor, in reference to another brother.
Garraiwarra—to seek, look out.
Garraiwarra—to slander; to speak ill of any one.
Garran—a little hook to take out grubs with.
Garra—a thorn.
Garraang—the gum of the pine tree, used for binding spears.
Garrangarran—a thorn.
Garro—a marsh.
Garrumara—to break down, to
Garrumanna—to slip, to slip out of the hands.
Gaumarra—an emu.
Gaunang—moonlight.
Gaudirra—to call; to appoint.
Gaurandu—a green beetle.
Gaurai—the down of birds.
Gaw—continued a long time.
Gawai—come here!
Gawimarrna—to welcome, to tell to come.
Gawai—a plat, a valley.
Gawalla—a road.
Gawalina—sloping, not steep.
Gawalma—white; a white man.
Gawang—a fit; apoplexy.
Gawen-gawang—stupid, foolish.
Gawai—a hut, a house.
Gawimarrna—to gather, pick up.
Gawir—poix; of muggun.
Gawimatarra—to gather, pick up.
Garum—foam; of muggun.
Garimany—an any thick kind of fluid, as paste; ady., sticky.
Gayang—gristle.
Gayir—a bad smell, as of flesh.
Gayum—yes, it is so!
Gayim—strong.
Gayai—white; a white man.
Gayin—very long.
Gayar—a kind of spear.
Gayim—very long.
Gayin—very long.
Gayar—a kind of spear.
Gayim—very long.
Gayin—very long.
**Gir**—a spot in the eye, caused by an injury.

**Gimmang**—a species of 'kanga-roo-rat.'

**Gimbi**—spring, well, fountain.

**Gin**—the heart.

**Gin; gën**—a kind of gum-tree.

**Ginanna**—to melt.

**Ginargin**—light, not heavy.

**Ginbayanna**—to be anxious for; to desire much.

**Ginbinginbin**—scabby.

**Ginilan**—slub, twisted.

**Ginling**—marrow.

**Gindyarra**—to have the bowels.

**Gindyal**—griping.

**Gindyang**—a state of an attack.

**Ginbinginbin**—scabby.

**Ginnemadilinga**—to strike a blow, as mind.

**Ginnirmarra**—to scrape a fish.

**Girrugal**—very young.

**Girra**—a long-tailed iguana.

**Girredambirra**—to make small, to reduce.

**Girrugal**—very old.

**Girubi**—a sharpening stone.

**Girra**—to roast, to cook.

**Girran**—a centipede.

**Girrung**—cramp.

**Girung**—a caterpillar.

**Gira**—the stars.

**Girrung**—a caterpillar.

**Girru**—long-tailed iguana.

**Girrigirra**—well, fit.

**Girring**—perspiration.

**Girin**—a kind of gum-tree.

**Giribolanna**—to rain all the night.

**Giribomanna**—to feel too hot.

**Girgungan**—a mushroom.

**Girlangiran**—poorly.

**Girar**—wind.

**Girardarra**—to understand.

**Giru**—to roast, to cook.

**Giru**—very old.

**Girugang**—a kind of tassel.

**Giruyi**—to play.

**Girinyalanna**—to converse together.

**Girrong**—perspiration.

**Girragira**—well, healthy, happy, merry, lively.

**Girragirrabang**—happy, comfortable, [burnt.

**Girramanna**—to feel hot, to be restless.

**Girramayarra**—to have nothing to offer in excuse; to stand convicted.

**Girramyarra**—to scold, speak with anger.

**Girranga**—pipe clay.

**Girrawarra**—to take unawares.

**Girredambirra**—to make small, to reduce.

**Girrawarra**—to make secure; to lock.

**Girrenil**—a door-lock.

**Girring-giring**—froth.

**Girn**—the heart.

**Ginnimarri**—cramp.

**Ginyurring**—marrow.

**Gindyarra**—to have the bowels.

**Gindyal**—griping.

**Gindyang**—a state of an attack.

**Ginbinginbin**—scabby.

**Ginnemadilinga**—to strike a blow, as mind.

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**Girranga**—pipe clay.

**Girrawarra**—to take unawares.

**Girredambirra**—to make small, to reduce.

**Girrawarra**—to make secure; to lock.

**Girrenil**—a door-lock.

**Girring-giring**—froth.

**Girn**—the heart.

**Ginnimarri**—cramp.

**Ginyurring**—marrow.

**Gindyarra**—to have the bowels.

**Gindyal**—griping.

**Gindyang**—a state of an attack.

**Ginbinginbin**—scabby.

**Ginnemadilinga**—to strike a blow, as mind.

**Ginnirmarra**—to scrape a fish.

**Girrugal**—very young.

**Girru**—long-tailed iguana.

**Girrigirra**—well, fit.

**Girring**—perspiration.

**Giru**—to roast, to cook.

**Giru**—very old.

**Girugang**—a kind of tassel.

**Giruyi**—to play.

**Girinyalanna**—to converse together.

**Girrong**—perspiration.

**Girragira**—well, healthy, happy, merry, lively.

**Girragirrabang**—happy, comfortable, [burnt.

**Girramanna**—to feel hot, to be restless.

**Girramayarra**—to have nothing to offer in excuse; to stand convicted.

**Girramyarra**—to scold, speak with anger.

**Girranga**—pipe clay.

**Girrawarra**—to take unawares.

**Girredambirra**—to make small, to reduce.

**Girrawarra**—to make secure; to lock.

**Girrenil**—a door-lock.

**Girring-giring**—froth.
Gulgarrà—to bark.
Gulgog—marks or scars,
such as are left by small-pox.
Gulgong—the top of the head.
Gulgà—a little hole, a pit.
Gu-gulong—a ditch or gully;
gap in a mountain range.
Gullugarringa—to sing with a
low voice.
Gulina—like, similar (a postfix).
Gullà—a net.
Gullabirra—to refuse, reject.
Gulladarra—to taste.
Gullai—a crossing-place, bridge.
Gullai—netting; a net bag.
Gullàiga—the second.
Gullangiin—the second child.
Gullain—younger, born later.
Gullamarra—to seek in.
Gullamirra—to seek.
Gullamirra—to open.
Gullangiin—the second child.
Gullangin—the second child.
Gullan—gulia-like.
Gulladarra—to taste.
Gullagong—a fork in a tree.
Gullagong—a joint.
Gullà—very deaf.
Gullari—kind of herbage on
the leaves of trees.
Gulmain—a

Gumbirra—to wash, to bathe.
Gumbu—the crown of the head.
Gumbagal—honey-dew, found
on the leaves of trees.
Gumi—a belt, a girdle.
Gummig-gulgong—a thistle.
Gummil—thread from opossum
wool.
Guman—abashes to the bowels
relieved.
Gundalaynallinga—to go or
come from behind.
Gundalain—the blossom of the
'stringy-bark' tree.
Gundalimadilinga—to shelter
one’s self.
Gundalairra—to shelter, pro-
Gundalaynallinga; this one; this
way.
Gundalla—some one, somebody.
Gundaiwa—shade.
Gunduringa—to give a daughter
away.
Gundi—ndafa—fictitious deity that
makes natives die; he sees
and knows everything.
Gungal—frog.
Gunàmbirra to harrow or
plough.
Gunngang— little streams; i.e.,
traces of small water-courses.
Gungan—a running stream.
Gunong—a flood.
Gunorga—to comb.
Gunwai—a halo, a circle round
the moon.
Gunun— a piece of bark that
serves for a dish.
Gunnubunbiringa—to sit down
tired; to take rest.
Gunnubun—who, yellow ochre.
Gunnakonggul—a long way off,
distant.
Gurrugadarra—to eat all, finish.
Gurrugamarr—a to finish.
Gurrugambirra—to cover over; also, gumbugambirra.
Gurrugandyillina — to cover one's self.
Gurruganna—to cover, put on.
Gurruganna—to cover; to hang all over.
Gurrugyarr—a to finish speaking.
Gurrugarra—to butt. [cow.
Gurrengonbulong—bullock and
gurrenguru—the rump or loins just above the pudex.
Gurruldin—the fictitious being that causes thunder.
Gurrumana—a shadow.
Gurrumarr—a to draw the fire together.
Gurrumbaldin—a mimic.
Gurrumbirra—to mimic, to repeat; to imitate.
Gurrumbinga—to turn aside, to go out of the way, to go back.
Gurrubirra—to make a noise indicating disgust or dislike.
Gurrundara—a wrinkle on the face.
Gurrundirra—to lean upon each other, like things in a row.
Gurrwai—night time.
Gurrwar—sad news.
Gurrybirra—to make sport of.
Gurung—the claw of animals, as of the lobster.
Gurungulumbinga—to delay; to stop long.
Gurwaldaing—deliverer, saviour.
Gurvarra—to deliver, to save.
Guwa—the taking shelter under a tree.
Guya—fish. [man.
Guyabadaptin—a fisher.
Guyabambahira—to fish.
Guyal—dry.
Guyang—fire.
Guyo—very strong, enduring.
Guyrung—of himself, itself; spontaneously.
GND. 
Nga; ngad—here then! very well! have it! you may!
Ngabinbirra—to measure by spanning; i.e. ngabin-dira, -binga.
Ngabinga—to try, attempt, examine.
Ngabin-gidyal-examination.
Ngadara—to taste. [hair.
Ngaddangadung—dishervelled
Ngadeguor—on the other side.
Ngaddigulibila—belonging to me.
Ngaddiwal—up here.
Ngaddu—I.
Ngadigullilbul—a long time.
Ngadin-balgidilin—belonging to myself; my property.
Ngaduringa—to tend, care for.
Ngadyang—water.
Ngagarra—to ask.
Ngagungulina—altogether.
Ngai—particle of emphasis; but, however.
Ngaiwari—used to.
Ngai—large hollow in a tree where one can stand upright.
Ngalan—light.
Ngalanbamarra—to make a
Ngalar—clear, clean, white.
Ngalgambirra—to try the 'bang' by throwing it.
Ngalgarra—to shine, give light.
Ngag-gulabilla-above.
Ngai—gal-malmarra—to feel loathing, like a sick stomach.
Ngalguamuna—on high, above.
Ngalla—the underneath part of a tree or leg or pillar; the thick end of a thing.
Ngallaiman—very near, almost.
Ngallain—a kind of white crystal quartz.
Ngallankurra—the to kindle.
Ngallanbirra—to make a light.
Ngallangurranga—to give a bright light.
Ngalluman—nearly, almost.
Ngalluai—perspiration.
Ngallugan—a little mouse.
Ngama—indeed! ah! [for.
Ngamamarr—a to feel about.
Ngamagila—to be sure! it is so!
Ngamanna—to feel, to touch.
Ngamarra—to feel, to touch.
Ngamarra—han—to feel the loss of a wife.
Ngambaingarra—to gape.
Ngambalangam—giddly, ready to tumble, intoxicated.
Ngambar—curious, inquisitive, wanting to know everything.
Ngambarang—a little boy.
Ngambargana—to be covetous.
Ngameli—hug a hole where the tortoise lays its eggs.
Ngaminya—to be able to see.
Ngamma—alump; adj., swollen.
Ngammar—a edible root.
Ngamnn—milk.
Ngamonna—to suck.
Ngamondurra—a marriageable woman.
Ngamar—child.
Ngamorang—of the breast.
Ngam-bubang—blind.
Ngan—of the brim.
Ngan—the mouth.
Ngangina—to lean, lean upon.
Ngangbirra—to lean upon; trans.
Ngangadura—to be dry, thirsty.
Ngangargan—the epiglottis.
Ngandi—who?
Ngandir—deep.
Ngandugul—who else?
Ngangina—to look after; to regard, care for.
Ngangijilinga—to see one's self.
Ngan-girra—to meet, assemble.
Nganna—to see.
Nganna—there.
Ngamabul—over there, behind.
Nganndar—down, underneath.
Nganndangurra—underneath.
Nganndarr—downwards.
Nganndarwair—upwards.
Nganngan—one that steals a wife, not being a near relative to the husband.
Nganngumugulla—the day after to-morrow.
Nganngi—sorry, distressed, thoughtful.
Nganngi—there; here.
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Nganngi—there; here.
Nganngi—there; here.
Nganngi—there; here.
Nganngi—there; here.
Nganngi—there; here.
Ngarranga—after.
Ngarrangarambang — arriving too late.
Ngarran-jarrang-garang—a fine blue-bell flower.
Ngarrangbain—the little finger.
Ngarrammara—to pity.
Ngarrar—sorry.
Ngarramadilinga—to distress one's self; to feel sorry; also ngarragjilinga.
Ngarramnara—to feel sorry, to be peevish; to pity.
Ngarré-ngarré—out of breath.
Ngarridynamara—to look sides; to view slyly.
Ngarriman—the native 'manna.'
Ngarringurri—breathing hard, resting, languishing.
Ngarrinjilabalginna—panting for water, as a dog.
Ngarrayami—a star seen by the natives, as they say, in the zenith in the day time.
Ngarru—honey; sweet; a bee.
Ngarrung—decayed.
Ngarrungara—sweet.
Ngarrurian—a white hawk.
Ngajbin-gidyal—showing, demonstration, proof.
Ngajbirra—to show.
Ngawa—yes.
Ngawang—a little shrub.
Ngawar—the marsupial bag of kangaroos and opossums.
Ngawarra—to tread upon.
Ngawillfan—very high.
Ngayamadain—one that asks; an examiner, a judge.
Ngayalduringa—to ask; to examine closely.
Ngayamanna—to ask, examine, try.
Ngayanggiliilina—to ask one's self; to examine one's self.
Ngayur—warm.
Ngenni—we; also ngianni.
Ngeldyain—greedy.
Ngelinga—to take part in, to interfere; to keep in possession.
Ngellengal—a face-like likeness to some one.
Ngiaibinya—to do again.
Ngiaiyanna—to get or catch (a disease); to be afflicted with.
Ngiaj-garang—speech, address.
Ngiaj-garang—the beginning of conversation in the morning to awaken others.
Ngiajgir—clever, wise.
Ngiajiinga—to revive.
Ngialbalginna—to converse together.
Ngialbalgarra—to speak together, to converse, to reply.
Ngialbambang—an overseer.
Ngialmirra—to supervise.
Ngialmugga—deaf, speechless.
Ngiai—a word.
Ngianarra—to look upward.
Ngiawuigina—be (exist) always.
Ngiai—an eyebrow.
Ngiaiir—an black-swan.
Ngidyere—here; there.
Ngidyegallina—here; emph.
Ngidyegallina—this day, to-day.
Ngidyiguor—on this side.
Ngimambirra—to wait for.
Ngimbilina—to make progress or get into gradually.
Ngimalla—these (plur.).
Ngindi—implies want (neither declined nor conjugated).
Ngindu—thou.
Ngindugir—you, ye.
Nginya—to be.
Ngiringarimag—all day long.
Ngiringurai—yesterday.
Ngolong—the forehead or face.
Ngologgiainna—to return, to come back.
Ngologgairin—a red head-band.
Ngologgambilina—to be returning home.
Ngologganna—to return.
Ngologgurrundur—distorted features.
Ngong—a rut; a mark left.
Nguan; ngualla—that one.
Nguanaga—a long time ago.
Nguban—a husband.
Nguggog—a kind of cuckoo-owl.
Nguiyar (giba)—the white crystal which, as the natives believe, comes from Wando; he or some bad native sends it into another man's belly to make him ill; the native doctors pretend to draw it out.
Ngyullai—meeting each other.
Ngyullimarrara—to do quickly.
Ngyullurna—a waterhole.
Ngyullubal—the evening place of assembly.
Ngyullman—a large waterhole; a watercourse down-hill.
Ngyullumugga—the end, edge, border; the outside of a thing.
Ngyumambe—desire to get help.
Ngyumambirra—to send.
Ngyumangilina—to hold up the hands pretending to fight (said of two persons).
Ngyumanna—to be ready to hit.
Ngyumbarrang—a bug.
Ngyumbarroona—to give back.
Ngyumburo—closed, wrapped up.
Ngyumburrbara—to howl, as the wind.
Ngyummalang—refuse thrown.
Ngyumambillina—to borrow.
Ngyunna—to scorch.
Ngyumba—sometimes.
Ngyundal—union.
Ngyundalginna—united.
Ngyubai—one.
Ngyunbadiyil—in one place, all together.
Ngyunbaigual—another.
Ngyunbaigualr—some.
Ngyunbaei—ngunbaei—few.
Ngyunbarra—to shut the door.
Ngyundal—generous, liberal.
Ngyundan—any.
Ngyundunagilina—to distribute to all, to be generous.
Ngyunandain—a little farther.
Ngyunjiladama—to give to another.
Ngyunjilama—to give to each other, to exchange.
Ngyunjirara—to make a promise, to agree to.
Ngyunna—a fence.
Ngyunnee—the elbow.
Ngyunna—to give.
Ngyunndar—guor—underneath the earth.
Ngyunngan—a friend.
Ngyunmabarda—one related by marriage; a brother-in-law.
Ngyunminguor—beyond, on the other side.
Ngyunmunda—to lend.
Ngyunmudda—to sides; towards (poet. fl.).
Ngyunrambal—deep.
Ngyunrbalgal—high, chief.
Ngyunrbalbal—very deep.
Ngyunrbang—country.
Ngyunrgajma—to roll about on the ground.
Ngyurn—a emu.
Ngyurnbirrung—a friend.
Ngyurang—camp, nest.
Ngyurangurang—nobody at the camp; a deserted camp.
Ngyuribra—to kill by frost.
Ngyurigurig—abin—an edible berry.
Ngyurimbang—o'clock, night.
Ngyurog—morning (early).
Ngyurogallangan—very early in the morning; [dark.
Ngyurog-ginga—to be getting.
Ngyurragaundil—a small beetle.
Ngyurrabirrang—a hole used as a sleeping place (warned by a previous fire).
Ngurrawang—a nest like that of some birds, or of an op-possum.
Ngurrigal—surprise, wonder.
Ngurrgelang—rain, proud; s., showy dress.
Ngurru—water weeds.
Ngurruai—choice, fancy.
Ngurrumanna—to claim as one's own.
Ngurrugarra—to see new or strange things; to wonder, to be surprised.
Ngurrugannna—to snore.
Ngurrumirgang—blue, as the sky.
Ngurrumurdu—very dark.
Ngurruorganna—to snore.
Ngurui—the belly.
Ngurun-dinnag—garag—emus feet; Baiamai (q.v.) has such feet.
Ngurumbi—winter; frost.
Nguyagir—native doctor.
Nguyog—guyamilag—beautiful.

I
Ibbai—an eagle-hawk.
Ibbir-ibbir—little marks.
Ibuga—a nephew; a relative.
Ibirmanna—to paint, ornament.
Iddangin—gidyillinga—to hurt one's self.
Iddarra—to hurt, to injure.
Idya—the little finger.
Igge—ripe.
Iggeribra—to get ripe.
Igeebuanna—to make ripe.
Ilili—dry, withered; like brown withered leaves.
Illidyang—of a faded colour.
Ililibra—to wither, to dry.
Ililibarrama—to make a rattling noise.
Ilware—little hailstones.
Inar—a woman, a female.

Inarginbidyal—one that is fond of women.
Inargung—a girl.
Inarmsumang—without a wife.
Indyamarra—to be gentle, polite; to honour, respect; to do slowly.
Indyambilri—a childish man.
Indyambirra—to act childishly, to be silly.
Indyang—slow, soft; slowly.
Ingamarra—to unloose, take off.
Ingang—a species of Locust.
Inganna—to give way; to slip; as the ground.
Ingar—a lobster or crayfish.
Inget—ill, sick.
Ingebang—very ill.
Inguan—like, similar.
Inguannahna—to resemble.
Inguanbirra—to make similar.
Ira—the gills.
Iraddu—day.
Iraga—spring.
Iragunmannna—to pick the teeth.
Iragur—bitter, unpleasant to the taste; sour; said of unripe fruits.
Iraidurra— the morning star.
Iramanangama—to pick the teeth.
Irambang—steep, mountainous, dangerous; a big mountain.
Irambang—seeds of herbs.
Irambarra—to grin, to show the teeth.
Irambangbang—toothless.
Irambin—kangaroo teeth.
Iramir—a precipice, a steep bank at the river.
Iramir-ngarrang—precipitous; also iranggarang.
Iramuggu—not sharp, blunt; without teeth.
Iramurrun—a tallish boy.
Irang—teeth.
Ir zero—all red, hot, very hot; unquenchable.

Irawari—a large thick cloud, a thunder cloud.
Irbadarra—to eat or drink all; to consume, exhaus t, finish.
Irbarra—to empty, to take all.
Irbasanna—to go away, leave; to go to the bush. [all.
Irbarra—to empty, draw out.
Irre—the sun.
Irebang—summer.
Irefrimbaanna—to feel com-fortable (well, happy).
Irefrimbang—happy, comforted.
Iremillan—the dawning of day; cockcrow.
Iren—skin attached to bones.
Igara—to be empty; to be exhausted; to cease.
Iribadarra—to tremble. [hole.
Irimbaanna—to peep through a.</raw_text>
Karrari-a net. [work.
Karrariwibirra-to make net.
Karri-karri-darra—extremely
cold, frosty.
Karrindubulbinbila beetle found in
wood.
Karro—a magpie.
Kiudai-play; adj., playful.
Kindaigbalanna—to laugh, smile.
Kindaigdanna—to laugh at each
other. [another.
Kindaigarra-to make sport of
Kindaigulanna—to make sport
of any one. [sister.
Kindaimaldain—a playmate, a
Kindaimana—to play.
Kindiinara—to make laugh.
Kindaimilanna—to laugh whilst
walking along.
Kindaab—ring-tailed opossum
Kindiinwarrar—always laughing.
Kindaabna—to laugh.
Kimmbang—very kind.
Kimman—kind, gracious.

M

Mabbinbirra—cause one to stay.
Mabbinga—to stop, to wait.
Mabbinra—to spill; to pour out.
Mabbon—a messenger.
Mabuordal—cracking noise of
crossing branches on trees
caused by the wind.
Mabi—a wild cat.
Maddamadda—narrow.
Madara—to seek, to chew.
Madan—wood; tree.
Maddang—lying down, sick.
Maddang—thick; thick-headed,
obstinate; cf. ballamaddang.
Maddinga—to chew for any
other. [self.
Maddilinga—to chew for one's
Maddo—heavy, strong.
Maddu—one that intends to
fight; an enemy.

Mabuunbirra—to cause to
leave together; also, mam-
maibammarra.
Mammbammarra—to hold down,
suce.
Mamal—a mixture. [with
Mammbammarra—to mingle
Mamlagnana—to pay a visit, as
when strangers arrive.
Mamandarra—not to know
exactly; to forget.
Mam-marrra—mannna—to cleave
to, to be sticky, to adhere.
Mammrrarrna—a native root.
Manar—underdone.
Mandai—the rind; thin bark.
Mandang—a sort of wood.
Mandang—thankful, happy.
Mandarra—to be closed up; to
have no air.
Mandiabba—an opossum.
Mandirra—to hit (strike, beat)
sufficiently so as to break it.
Manara—else; besides.
Mandumbillanna—to refuse to
come when sent for.
Mandur—quiet or undisturbed,
not meddled with.
Mangai—sore.
Mangamangan—a wind-shelter
of boughs at the camp.
Mangar—a sting.
Manginga—to lean against.
Mannubil—muddy.
Mannang—dirt, ground, soil.
Mannunu—to be half-raw.
Mannur—wide.
Mannang—good.
Mannura—to be wide.
Mannargirringa—to spread; to make
wide.
Mannarirrimbirra—to spread.
Mannar—to a wound, a sore.
Mannirra—to be too heavy to
be carried.
Mannung—a kind of spear.
Mar—the small of the back.
Marmbang—very good.
Marrar—a tarantula spider.
Marrawir—to go to the bush without wivves.
Marraygal—very old.
Marra—a relation by marriage.
Marrin—the body. [rect.
Marrombul—good, right, corn.
Marrommann—to be bright.
Marrommarra—to do, to create, to make.
Marruanna—to make, to form.
Marunbunninna—to be kind to, to love.
Mawambul—all met together.
Mawang—altogether.
Mawarrar—a pod of grass seed.
Mayal—some kind of weeds.
Mayol—a wild blackfellow.
Momma—very short; a short fellow.
Menar—very hot.
Menmu—lce.
Merri—a native dog.
Merribinga—to be very greedy.
Merrimborringa—very angry.
Merrimerrimal—a kind of grass-hopper.
Merrin—angry.
Merringan—dog-like, thievish, wicked.
Merringing-gin—a bellyful.
Mian—one that provides and cares for another.
Miyayambara—to look sharp.
Mibar—a butterfly when in its cocoon.
Middang—alone, one, single.
Midyar—sharp, pointed.
Miggana—an arch, a bow.
Migguniggin—edge, corner.
Mijgge—lightning.
Miggins—a marriageable young woman.
Miggemána—to flash, to lighten.
Mij—the eye.
Milbang—shnt from the nose.
Milbarra—to beat softly and regularly, like a watch.
Milbi—a hole; a well.
Milbomgarr—to stare, wonder, be astonished; also milbommann.
Milbun—dimness of the eyes.
Milong—a handle, as of the ‘marga,’ q.v.
Milgain—openly; face to face.
Milt—large drops of rain.
Milgurai—a dim sight.
Millalmillal—awake; wakeful.
Millang—the hip.
Millangul—very near.
Millangú—sidewards.
Millwarrama—to open the eyes.
Millwelaing—a native shrub.
Millumarr—to wink.
Mimarr—to pull, to pull from or back, to hold fast.
Minyamana—to beg, to pray.
Mindymbinga—to stretch.
Mindyrara—to be fast; fixed.
Mindyi—a needle; cf. bingal.
Mingan—the eldest sister.
Minganna—to prop, as a pillar.
Mingarr—to be wrong, mistaken.
Minngar—an edible root.
Minni—a sister.
Minyambal—something.
Minyambung—a bad dream.
Minyang—what?
Minya′ga—what is it?—I know not what (as a reply).
Minyangal—how many?
Mirga—the woman’s shield.
Migranna—to protect with the ‘mirga,’ as the women do.
Mirilmir—nostrils.
Mirol—pipeclay.
Mirra—the left hand.
Mirra—left; 6., the left arm.
Mirmalerra—to be afraid; s., apprehension.
Mirmal—greedy.
Mirmirbulbul—dejected, dull.
Mirmirimarringa—to be very down-hearted.

Mirrimarrar—to drag along the ground.
Moidana—a backbiter.
Mombala—a native shrub.
Mombanna—to cry; especially the cry of mourning.
Mondara—to pick.
Munda—the upper lip.
Mondudirra—to look stern.
Muntubang—iousy-headed.
Mumbang—stitute of, without; a postflx; cf. Eng. -less.
Mudda—content, satisfied.
Muddaikiindanna—to be satisfied.
Muddaikiindanna—to be satisfied.
Muddamuddaŋ—an acacia-tree.
Muddirra—to beat out, to gather (fruit); to thrash.
Muge—an owl.
Muggadjy—and worn out, old.
Mugganarr—to make a knot.
Mugganna—to pick up.
Muggen—a mosquito.
Mugg—a species of eaglehawk.
Mugg—blind.
Muggunga—to close the eyes.
Mugganna—inside (the hut).
Muggomma—a hole; the inside of the mouth.
Muggon—pox.
Mugga—void of, without (as a postflx); v., to stop up.
Mugggar—quiet, silent.
Mugggarbang—quiet, peaceful.
Mugggainganna—to go to sleep.
Mugggularorgarr—to conceal, to keep secret.
Mugggunbribirra—to give anything readily so as to avoid being teased longer.
Mugggulun—a grub in wood.
Muggunmadanna—a knot caused by tying.
Muggumna—in; internally.
Muin—swampy black soil.
Muin—a kind of ground-spider.
Muvra—very short; a little man; Mulga—slender.
Mulga—slender.
Mununin-a big, much.
Munnarra-an arm.
Munnin-a sharp end or point; the point of a spear.
Munun—big, much. [tree.]
Munogambanna—to crunch, as in biting a hard crust.
Munnaingubildain-deceitful.
Munmanna-to hold the hand before the arm.
Nannaimarra-to make a noise when eating.
Murrudirra-to speak through the mouth.
Nannainannaibina-to be very eager.
Nannin—quick, fast-running.
Nannin—little.
Nannin—blind.
Nannin—a little rat.
Nannin—to fight much.
Nannaingubildain—the kind of the air caused by the wind.
Nanna—turbid.
Nannin.Allowang—blind.
Nannin.Allowang—a little rat.
Nan—blind.
Nana—fast.
Nana—little.
Nan—early.
Nan—neck.
NaN—quick, fast-running.
Nan—call.
Nan—miserable, unhappy.
Nan—sneak.
Nan—forbidden.
Nan—dirty.
Nan—road.
Nan—a thing.
Nan—first.
Nan—one's.
Nan—be folded upwards.
Nan—to be folded.
Nan—hurry, haste.
Nan—to turn upside down, to tilt.
Nan—to strip off.
Ullammarra—to take away from.
Nurra-nurra—always, constantly.
Nurrurdarra—to suck, as the juice out of a bone.

U
U—anything airy or open, such as a pipe.
Uba—a native rat.
Ubulbinga—to go under the water, to dive.
Uburr—full, swollen; s., a lump
Ubu—a kind of frog-stool.
Uda—a ear.
Udabarrambang—the thick end (knob) of the ‘bundi’ cudgel.
Udadura—clever, intelligent.
Udagaribinga—to listen.
Udagual—a different purpose; lit., another ear.
Udãgarragarra—to know a great deal, to be intelligent.
Udamugga—deaf; lit., ear-shut.
Udagarragarra—whirling as a leaf in falling.
Ugal—a young man.
Uganguang—rotten, decayed; s., corruption in the grave.
Ugil—heat, warmth, hot wind.
Ulbundarra—to draw out, as a native doctor draws out a charm-stone from the belly of a sick person, as they say.
Ulbundinga—to pull off, cause to fall off.
Ullummalalinga—to pull off again.
Uldumbarra—to get unfastened; disunited.
Ulinga—to fly.
Ulinga—to lie down, go to sleep.
Ully—voice, sound; a call.
Ullabarra—to have a rolling noise inside the bowels.
Ullama—to call.

Ullawarranna—to howl, shriek.
Ulleilina—to call for someone.
Ullui—rubbish.
Ullumma—the calf of the leg.
Ulbai (u)—the last. [of.
Umbanna—to get loose, to come
Umirra—to peep.
Undirra—to stand in one’s own
Uran—hair.
Uranbail—very hairy.
Urgaana—a thing to open with, a key.
Urganna—anything that is inside; as maggots in meat.
Uragarra—to make a noise.
Ulluma—to pull in.
Uralbar—never mind!
Urimbirra—to take care of, to keep, preserve.
Urong—leafless.
Urommarra—to take out, to take from underneath.
Urra—weak, feeble; very thin.
Urraggarra—to make a noise.
Urrama—to enter.
Urrumbilinga—to come in when told.
Urraurramarra—to feel acute pain.
Urrubirra—to swallow.
Urrugan—a fastening, a tie.
Urrugbaran—unable to breathe well, hoarse, unable to talk.
Urrugurran—hoarse; s., a sore throat.
Urrungillanna—to encompass.
Urrummarra—to pull, to draw;
Urrummarra—to pull, to draw;
open like a beast when slaughtered; alsoalbutmarra.
Urrun—full; v., to be satisfied.
Urrurubanna—to rush upon; to bluster.
Urrurubirra—to be full, to be satisfied.
Urrurugirrin—a very bad sore.
Urrurub—this throat.
Uru—the neck.
Urumbanninya—to get through underneath.

Urumbumarrna—to push through or into.
Urung—a bow, a branch.
Urungambirra—to put on (into)

W
Wabba—a wild pigeon.
Wabban—a spy. [tree.
Wadda—the ash of a burnt
Waddag-wallamb—no talk together, to dispute, to scold.
Waddagamarrna—to be angry; to scold, to use bad language; to grumble; to be dissatisfied.
Waddangarrna—to be angry or provoked.
Waddawadda—the ankle bone; an edge; adj., uneven.
Wadyargal—the hinder part of the back of a fish.
Waerama—any fancy, a dream.
Waggawagga—reeling, like a drunken man.
Waggadain—a dancer.
Waggai—a little child.
Waggambirra—to play, to dance about.
Waggan—a black crow.
Wagganna—to dance.
Waggara—a spade.
Waggil—a species of ants.
Waggura—a crow; a different sort from ‘waggar.’
Waibel—to the left.
Wabara—the left hand.
Waiyamarrna—to turn over, to turn round.
Waiyarrang—teachable, clever.
Waiyuberrai—bent, crooked.
Walalul—kind of limestone.
Walbai—crooked.
Walbang—thin bark, rind.
Walgar—the projecting bone in the upper front part of the arm; the collar-bone.

Walgalgag—not strong, weak.
Walgarra—to strip. [skin.
Walgar—a piece burnt on the
Wallamunnyula—take care of till strong; to train a child.
Wallan—strong.
Wallanbang—very strong.
Wallanbangan—strong, mighty, possessed of authority.
Wallang—a stone.
Walinmarra—to make strong.
Wallar—a waterhole in rocks.
Wallar—flat, even, smooth.
Wallaru—a small kangaroo.
Wallawallang—stone.
Wabwa—crooked; cf. bargan.
Wallui or wallnegang—a young man.
Wallun—good, well, healthy.
Wallumarrna—to be a guardian, to protect.
Wallumanna—to sit still as unwilling to go.
Wallungina—to be good.
Wallumnya— to forbid to tell a thing.
Wallon—ignorant, barbarous.
Wamarrna—to skin.
Wambad—a badger.
Wambadar—the lights next the liver.
Wambalwamballa—hilly, rugged
Wambinga—to support.
Wambong—a constellation.
Wambuina— a duck; also the name of a constellation.
Wambun—mixture.
Wambunbunmarra—to mix.
Wambun—naked, covetousness; adj., covetous.
Wambumalndalin—a covetous person.
Wambumwummarra—to make or be covetous or greedy.
Wannal—natives weapon, i.e., a little sharpened stick.
Wannagin—wrong, not right; not straight, out of the road.
Wannin—the band-stick with which the spear is thrown; the 'wonnin.'
Wanninm—‘to build.
Waninu—fat.
Wannin—to mark a skin.
Wanubag—mound of earth on a grave. 
Wanubu—kind of kangaroo.
Wandlayle—perspicuous.
Wandlond—the bad spirit.
Wandyu—a crew; i.e., wagon.
Wangandurings—to lose.
Wangal—a large species of ant. 
Wangzoyung—astray, lost.
Wangal—to live together.
Wangal—to catch.
Wangal—to lose.
Wangal—fool, lazy.
Wanggarna—to cry like a crew.
Wang—night owl. [the fire. 
Wangit—to sit at the back of
Wangzoyung—to leave behind, to forsake. 
Wanggurnal—to throw away; also winter of.
Wanggur—single, i.e., unmarried.
Wangamnilin—to separate from each other, to part.
Wangamindirra—to neglect, to be careless, to care for no longer; to forgive. 
Wangamijillina—to abandon one's self; to despair. 
Wannal—to throw. 
Wannin—to dig with a stick, as native women do.
Wannal—one that is under the restriction of tribal law with respect to food; a lad not yet fully initiated.
Wannamnra—to do, to finish.
Wannamnuralna—to leave alone; not to meddle with.
Wannamnra—to scratch.
Wannamnuralna—to cease, to give up, to throw away.
Wannamnuralna—to scratch one's self.
Wannal—to mark.
Wannamnra—to blow hard; as when wind unrecoists.
Wannal—to destroy.
Wannamnra—to whet; what?
Wannamnra—to be troublesome, quarrelsome.
Wannal—to be troublesome, quarrelsome, bad.
Wannamnra—to disturb.
Wannal—one monstrous water animal.
Wannal—one sort of kangaroo; wise is another sort.
Wannal—one kind of small fowl.
Wannal—a large hornet.
Wannal—to be another.
Wannal—to be a helper.
Wannal—to help. 
Wannal—to be honey.
Wannal—to count, number.
Wannal—to live.
Wannal—lame.
Wannal—to move the wings, fly.
Wannal—to clean.
Wannal—an opossum.
Wannal—to be another.
Wannal—to be a helper. 
Wannal—to move the wings, fly.
Wannal—one that sits all day.
Wannal—to sit up all night.
Wannal—to be a cave.
Wannal—to whistle.
Wannal—a branch, a twig.
Wannal—a curious, strange.
Wannal—to be a meat.
Wannal—to use bad words.
Wannal—i.e., an opossum.
Wannal—staring or lying in the way; a, an obstacle.
Wannal—in the firstborn.
Wannal—middle, midst.
Wannal—to be the under lip.
Wannal—willing wills, part of the beard close to the under lip. 
Wannal—fluid honey.
Wannal—elder, small.

X

Pariwan—as sensual as a brute.
Parbimnla—round.
Tarbarra—to dig, scrape with.
Yaimarra—to.
Tara—a
Taran—the chin
Tannemaingarrin—llaving
Pannanuwal—go
Tannacgarimanna—to go about
Tannulabul—at the same time.
TSnnarra—a
Pannanna—to
Yannambabirra
Tannaidurai—an infant
Tannamanna—to pursue.
Tannagagi—a
Yaunamarra—to
Talinnbillinga—l
Tannabuoananna—to go
Tangmbinga—to
Pannabayarra—to send, to tell
Tangumbi—always, a long time.
Tangeranqbuolia—all
Tangerang—all
Tangerang—a run-about, a bad
Tange—drought.
Yangarra—to grind seeds in the
Tan-ganna,

Panguainbanna—to stumble, to scratch in vain.

assistence.

something to eat.

exertion.

Tyringa-to grind seeds in the

Yawarra—to watch or take care.
Yawarrang—a kind of fish.
Yawallawillwil—cooling breeze.
Yavallanna—to assist to talk.
Yeljina—to reprove, find fault with.
Yambaburra—to frighten away evil spirits by a hissing noise.
Yar—hungry.
Yuar—a kind of 'gum-tree.'
Yuarbin—the blossom of 'yar.'
Yurbanirra—to cause to rain.
Yubarra—to rain.
Yuddillanna—to touch.
Yuddinga—to hit against, to touch; also yudirra.
Yuganna—to move.
Yuggan-gjullinga—to stir one's
Yuggawai—a sleeping place.
Yuggawanna—to select a place
where to sleep.
Yugongbirra—to turn back.
Yugge—a fierce native dog.
Yuggubul—this one, this fellow.
Yugguggirra—to look from underneath, to peep.
Yugrui—having no water, dry.
Yuin—a name.
Yuinbali—one who is respected, famous.
Yuinbirra—to tell the name.
Yuinbir—this way!
Yulain—skin.
Yulung; yulumban—a kind of milk-thistle.
Yullai—nails on fingers and toes.
Yullai-yullai—shaking, staggering.
Yullang—a little shrub.
Yullawanna—to stretch out the
arms; to lie straight.
Yullawarra—to stretch.
Yullubirgen—a rainbow.
Yullugayana-anna—to go on the
Yullagur—a part of the throat.
Yulluma—a kind of kangaroo.
Yumambirra—to cause to cry.
Yumarradinga—to cry whilst walking.
Yumbalgarra—to pass from playing into crying.
Yumbandiyillinga—to be sorry for having made one cry.
Yumbarra—to cause to cry.
Yumbi—a species of pine.
Yumbiyumbidyang—a servant, an assistant.
Yumbul—that way!
Yung—scars.
Yungaddain—a stroller.
Yungaiharra—to cry out, shout.
Yunganna—to groan, to cry, to make much ado at work.
Yungarang—illegal habitation.
Yungbuwarra—to push back.
Yungerang—very noisy.
Yungir—a crier.
Yungu—backwards.
Yurai—sleepy; adj., sleepy.
Yuranna—to get.
Yurbai—a kind of seed.
Yurbirra—to nod in sleep, to be sleepy.
Yurbayurra—sleepy.
Yuren—a scratch, scar, sore.
Yuron—convulsed.
Yurong—a cloud.
Yurraibbul—very sleepy.
Yurrubang—very tall and big.
Yurruga—the sun.
Yurrugai—thistle.
Yurrugaidyuray—name of the mountain near my home.
Yurrumbanarra—to rear, to bring up.
Yurrumbanayalinga—to take care of another's child.
Yurumbawal—an old man who has seen much; one who has seen his children's children; a very old man.
Yurummulilo—a dull sultry day.
Yuyui—no water; a dry plain.
Yuyung—backwards.
2. Sentences.

[The spelling and the word-forms here should be received with caution. I have corrected some errors; but all our Australian Vocabularies need critical examination before they can be declared thoroughly reliable.—Ed.]

Gula dain yannabiye—he told him to come here.
Ngaddunu dilmangu wibaiye—I tell you to be quiet.
Widyungu main dain buogalginiri?—when do the men* come here?
Biaimbul main yamanda dirang— all the men went to the hills.
Ngandunu nila karrarauy ngunmé?—who gave you the paper?
Baiimbul main bunbarrarrimanna diranda—all the natives are running about on the mountains the whole day.

Main ngolonggai-buaama diranda—now the natives are coming back from the mountains.

Indyungga yanna—walk slowly! Barrai yanna—go quickly.
Minyadyu (or minyang ngindu) yarra?—what do you say?
Yama ngindu (or yamandu) balludarra?—do you feel cold?
Yalu, wari—yes, it is so. Irua ngalgarru—the sun shines.

Mandyu dain gai—na native brought it.
Guin ugarandu wirrigirri—he will sleep at the camp.
Yamandu babbia murou ginya?—is your father alive?
Ngadgurannama nururrarubul—you are always writing
Karia durraladu—do not speak one another
Karbara bundinya yawanna—to commit adultery
Wirai nururrarubul, ngubangubadda—not always, sometimes.
Guin nguronggga mallang dummi—he was to speak him that night.
Ngolong burrabaddi—he sunk the hatchet in his face.
Yamandu nganngal winangganna?—do you know me?
Wargunuyu nganngal daliyamwa?— why are you angry with me?
Yamandu nganngal ngannguminye?—have you seen me before?
Bainba ngaddu—I cannot reach it.
Biirrimalu yamam—gone to the bush.
Ngandunu nila ngunné?—who gave you that?
Dagundu yamanna?—where are you going?
Gungunnama givaldindu—the cook fetches things.
Dagundu ngurombang?—where is your country?
Daindu dain buoé?—where did you come from?
Guin kalimuna madandi—he is climbing up the tree.
Guin dulludurada durné—he killed with the spear.
Guin bargundurada bindye—he killed with the hatchet.
Ngaddu wina guirindurada maingulja—I made a man’s likeness with charcoal.

Ngaddu winai-guabiana—I was sitting up all night.
Ngindu yallalbul wibiagirri—you shall sit down always.
Ngaddu ngabinbilgirri—I will try.

* In these sentences, the word main means ‘men,’ ‘natives,’ ‘black-fellows.’
Yandulli ballungirri nganamaisawalla, ngali wibiga rri dururdur- 
buolun—when we die, we shall always live above.
Yandundu walluin ugingirri, Godda ng'anni yambugirri yallabal 
wibiga rri dururdur- buolun—if we are good, we shall go to 
God and always live with Him.
Ballungidyla, dullubang marong kallirirri (wirgu) murrubirgu 
in death, good souls will ascend to heaven.
Bia mbul main yammáin birramalgu; bula wiganna—all the men 
gone to the bush; two are staying.
Wira yu ngurangu yambugirri dunnal—I cannot go to the camp
toyay.
Ngaddu barrangarrigirri nguronggagalongal—I shall rise very early 
tomorrow.
Birradu ugniya bunnangidyla—I am tired through work.
Givanggu marromanna—the moon shines brightly.
Gaddandi ballume bia mbul—all my friends are dead.
Girarru kaling gannagirri—the wind will bring rain.
Nilla gaddal ngindi murraval ngindi—he is very fond of smoking.
Ngaddien ngindi ladu—I want (or like) that one.
Ngaddi barigga—let it belong to me.
Ngubada givangga wigirri—I shall stay one moon.
Karia burai yrunmabia—do not make (or let) the child cry.
Yam Anda nga ununda!—go with me!
Ngali yamagé (bula)—we two go together.
Maingalang ngolonganirri bira malle—all the men are returned 
from the bush.
Minyang ngindi wandu (or gandu)?—what do you want?
Dullubul yalla!—speak plainly (or distinctly)!
Yamandu ingelbang?—are you very poorly?
Báladu bira mbul—1 am very tired.
Yamandu gilbarra Wiradhari?—do you understand Wiradhari?
Gaddal-di ngunga—give me tobacco.
Guin urai winyé—he was asleep.
Ngindi ngan ngan ngan nga nga ngi—youn seen me before.
Wargundu burni buné?—why did you beat the child?
Yamagul urai winaigumma ngitanga ngindi ngi burné?—
was he asleep when you beat him?
Biang main buogé—many natives have come.
Ngandunu ngi ngi yu buné?—who has made you?
Ngindi windya bundigirri—you will fall into the fire.
Ngaddu buogalirri nganggi ngi ngi—I will come to see you.
Wargu guin burni ngaddi burné?—why did he beat my boy?
Guin barramé inar ngaddi biron—he took my wife far off.
Ngindi yé nga ngi ngi yu buma main—you told me to strike the native.
Ngágadi (or nga) ngan ngi—look at me!
Nilla buyu bangadinyé—he has broken his leg.
Dallanbul ire úrongo rri—the sun will soon set.
Ngindu ngaddi ngamor, ngaddunu babbin—you are my daughter and I your father.

Nilla ware maganme billaga—he was drowned in the river.

Ngaddu birammalhi wangarrarre—I lost myself in the bush.

Ngaddi uran bumbir—my hair is greasy.

Bulbulgundubula yannagirri?—are you two going together?

Yama ngali bulbul yannagirri birammalgu—shall we two go together to the bush?

Yama ngannaia bula yannagirri Ngannimagu?—are these two going together to Ngannima?

Gunvo gandu ngagunmain?—did you watch him a long time?

Widungu wurranyal ngulon durin ye dimundu?—how did you hurt your foot?

Kalingyu ngiya yamma girrar murrawal barrama?—do you think this high wind will bring rain?

Karia dimundu yuddid—do not touch your foot.

Gibbiyagirri gualdu—I will repay you (revenge myself).

Walgunwalgun yamamana—to go to and fro and crossways.

Dimandunyal durin ye—my foot was hurt.

Wirai walluun ngiyne yandunga murrow ngiyne—he has been a bad fellow all his lifetime.

Yamaddu yandum gaddambili?—shall I wash it now?

Widyuungu ngiana ngiye?—what is the matter with him?

Wirai gamamda balli—death is not near.

Wiraiyed ugu ngindul bungalli ngindi—I do not like this place.

Minnang ngindi gamamdu wenden?—what else do you want?

Ngaddu duggawe ngiyal—I’ll catch you.

Dibbangu durrin gudaldu—a nail has gone into my foot.

Widyuungu ngulye?—which way (i.e., what) say you?

Warguniy ngunedunu bume?—why did your mother beat you?

Ngaddubullinyal yalirirri kariabul malle—do it not till I bid you.

Ngaddunyal ngume burramballi burlubingyidyal—I saw you jumping over the rope.

Wiraiyu karidy wiwunangabilirri—I don’t credit what you say.

Walun warramba liyadu—put things in order (right) again.

Ngamal karinga yandundu ngirirri gindi—send me, if you like.

Wiraiyu ngayen bumarru—we never fight.

Willaidu baiwai nginu ngiye—that was curious.

Yaladu ngannal gumambar—depend on (expect from) you.

Barri ngingulina ngiya—I will not have that.

Wangirri inaggidyu—I was sitting down all day.

Buramburambang dagn nginga yundul—there is a drought now.

Buduyabuya barrambillana wirra—moths are flying in the air.

Goddu dulubang marin garrirri murrubirra—God will take good souls to heaven.

Yambulhal guin buoye—he told me a lie.

Guin birrhaga diba—from slyly from behind.

THE WIRADHARI DIALECT.

Warga baggagu ngin bunme?—why did he beat him?

Ngidy (ngaddi) ngullumaggu—here (there) is an end.

Wargu bagandu waggi karrame?—why did you steal the bread?

Gangaidin ngindu—fetch it yourself.

Ngaddu nginali bumaerirri, nganaigual ngindu wargu bunme—

I shall beat you because you did beat me.

Ngindu balaamaddang wibilinuyu—you are obstinate to go.

Ngali yannagirri—we two will go together.

Ngaddu bala longu ngirirri ngolonggi ngarigirri bialdu—

I shall return after two days.

Ngundu ngallalu daun yamamau?—who is coming there?

Ngindu nganna bunamid?—who will dare to beat me?

Wiraiyu madyiy dijira—I am afraid of nobody.

Wirai gilanda nganngal bunawalagirri—you cannot beat me.

Ngindu dallamaldain—there are a troublesome fellow.

Windura manda gunga—bring me a firestick.

Widyuungula yamaldu ngalirigirri?—when shall I see you again?

Minyallu yaddu dalli? girgaldu—what can I eat? I am hungry

Karia ngal warungunda—do not disturb me.

Ngaddu ngatunma yamagali—shall I go with you?

Karia gundu yalla—do not speak long.

Karia wirai ganda—do not carry it asloape.

Ngaddu yamandu birong dallan—I have gone a long way to-day.

Windu marradi gunamne—the fire burnt my hand.

Kahinu darruge ngullumane—the water did make a hole.

Wargundu wirai yuri gilinyu?—why do you not sleep?

Yamundu winmanganna daga nilla?—do you know where he is?

Yamundu winmanganna dagu main yamandu?—do you know where the natives are gone?

Wargundu wirai yamabilinda yandundunu ye?—why don’t you come when I tell you?

Karia ngunga yamagirri guin—do not give it him, he will lose it.

Ngaddu mullang dirangu yunmanne, yandu mullandu wirai ingel ngiye—I should go to the mountains, if I were not ill.

Karidyidin madyiy wynangabilidi—you will not make me believe that.

Ngabba darrar banganna—the baby is sobbing.

Nilla yamangalang billama—there are two walking along.

Nganna ngamnana bulagula dain ngolong—there are three coming yonder this way.

Yalu gilla—yes, it is so. Ng informative—I believe so.

Karia nilla yala yama, baihrugun ngindu bundigirri—do not go that way, lest you fall down headlong.

Gai! barramallawan—ah! you have torn it.

Ngaddu bai wirri yala moye—I wish I had not done it.

Karia buma guuyangin balluma—don’t kill it; it will die of itself.

Murrawal iradu duma—the heat of the sun is very powerful.
Ngannal gumbil, bundarra—I am crooked, frozen.
Ngaddu wagamu ngadagun—his head is behind the hills.
Ngaddu anamunu udaga—I have forgiven it; lit., I have thrown it away with the ear.
Wiraungu winangayaliinya—I forgive it; lit., I think not of it again.
Yamandu mabbugugirri yangirri wanda?—will you stay or go?
Yamandu dullubandu askari?—have you got a soul?
Ngaddan gadda main warraingun—thought a native was standing there.
Yamandu bambilu?—can you swim?
Wiraungu ngaddu inyana ye—I did not speak slowly.
Guay Baismali yalamagirri malingu—by-and-by I shall teach the natives about Baismali.
Guayodu wiraungu wonambi yalgirri—by-and-by I shall not speak incorrectly.
Karia indyama yalla—do not speak so slowly.
Widyungu main ngolongagirri?—when will the moon return?
Ngaddu winuange main ullo—I knew him by his voice.
Dumbog dandu nqumbai-yungu warrama—the sheep are scattered all over.
Burungu dumbog mawang burrara—the boy collects the sheep.
Gaddamgellinya ngaddu ngumuli—I delight in thee.
Kari ngaddu yalgurin—have spoken truth.
Ngaddu bbbamududinu nqun nqindi—I want to be a comrade.
Barijinga wigge wiraungu ngiinduy—do not care about bread.
Ngaddangalawu ngiinalla gubalgirri—I thought he would run after her.
Bamirgal iradu duggin, bungarra urrangidyla—the shadow gets long, when the sun sets.
Iradu gannauma, nganna iradu warrama—when the sun burns, he stands in the shade.
Ngurrang ngamawala bima banna, baddang ngananal guanagirri imaru wambilugaria; wiraungu yama ganna, yanna; biring yuma yanna ngarrang, Wiraya baddungubulugirri; win bungia ballabunia, baddang guanagirri narbangnu—the camp over there is on fire; also those cloaks which the women have left will burn. I do not think they took them when they went. I suppose they have gone far, and I daresay will not come back soon. Take branches and extinguish the fire, (for) the cloaks and bags will burn.
Karia win munnibang wambia, duralu burana ballubunigirri—do not put hollow fuel on, else the smoke will kill the child.
Mandura wirigheya—let it alone, or do not meddle with it.
Mandura windimaya—let him at rest, or do not disturb him.
Daguarangu ngolong yanna ngumani ngingumane?—where have you been?
Minyalliganda guallaminye?—what has delayed you?

THE WIRADHARI DIALECT.
Nguyangirra buyu mainga mammalambalgwin—The doctor has set a man's leg.

Duggailli badabadda ngamalla bunbannana—he runs after to overtake him soon.

Guyungundu udaga—that's my own device.

Milaang guarr—To walk closely by one's side so as to push him.

Bunnana burruurra—the dust flies.

Dagga ngamalla wigge gila dunnu nginna? Diddyu—where is the bread I gave you? I have eaten them.

Ngannam billagal yannanna—we are going down the valley.

Ngali duyulli kalaimarranna—we two are ascending the hill.

Burai gee durulgangidyilli—the boy was frightened and hid himself.

Wirai marong ngaminya—it does not look well.

Minyangu ngindu barramalmambie inarnu?—why did you allow your wife to be taken away?

Yama ugili burruurra gubundidyu?—does that make up your mind?

Guddibaidy uuggumi—I like that song.

Urgaya nginyundu—keep it to yourself.

Ngaddu yuirai murrabiyye—I was fast asleep.

Yandulabulgul nulla urronne, yandugual ngaddu windinye—he came in whilst I was there.

Windinye mallaang ngaddu nginja wirai mallaang nginya nulla bumé—had I been there, there would not have been beaten.

Ngaddu winnangg ngaddanga kalindyu yubalarri—I thought it would rain.

Ngaddangandu ngaddila kalin dagun; ngaddi gunning garragal—I thought you did (fetch) draw water there from that other place over there.

Goddu nguabudu dalangir gin bunmalgarri—God alone can make the heart new.

Wirai gamana dagun kalindyu—the rain has not gone through.

Ngainbuldu warrambi guggidy kalinduari—I have filled the vessel with water.

Kalim karringa guggidy—empty the vessel of the water.

Minyangganna meridyu gultanaigabianngi nguaga?—what is the dog barking about all the night?

Wargundu giiarra nulla deriandy dallamangidyalli?—what you care about the old man scolding you?

Minyangundu nguyamanna?—what you ask for?

Widyuggarri golob main gingirri?—what are men about to do?

Yandunu dullubang irimbaggingirri ngindu wari babbindyanu yannagirri, yandunu bullungirri—if your soul is holy, you will go to your Father when you die.

Guyungandi yawarrudu—I mind my own business.

Darawirgal ngéonnin winnanganna—D. knows us (see s. v. Wirgal).

3. THE CREED.

Ngaddu winnangabillinya Godda Babbindyu, Yarruwalla, Marronaldin murrubirgu dagungubu:

Urrumandalabu ngubai Jethu Chrit Dirangalbangu ngiamigi, Burambinye (Gundyari) Urrum, Durrie Maridyu darningigulubandi, Gabbambinye Pontidiy Pilati, Maddandi wirradu, Ballunna dabbu, Birrawanne helgu, Balloga ugoronga dabbu, gain murr, Barralaline bulat Kulamne murrubirgu, Wibianbu bunnalala Godguya Babbindyu; Yarruwallagu agaddigallila buogalaligirri ngabbinbligirri murrbon ballubu.

Winnangabilliya ngaddu Gundyarra Urrum; Urrumgaba; Katiolka Churcha; Ngubadala mawanga Irimbangu; Udaga wunmaingidyalu, Barralalindyalu marrindyi, Murrina yallabu. Amen.

4. THE TEN COMMANDMENTS.

1. Ngaddu bala Dirangalbang God ngiina ngubai; Ngannunda nginda ngiina wirai guamum God ngiina.


5. Indyamalla babbinggunu gunnogunubu; yala ngiun guuyo waawagiwungamirri ngurumanggga, ngamalla Goddu ngiirri.


10. Karia gurai ngiingga maingaulaliwanga, karai gurai ngiingga inargu maingaulalirangu, wiraibu giiibar servant, inar servantbu, wiraibu ox, wiraibu awes, wiraibu ngagauri ngamallalung.
5. The Lord's Prayer.

5. The Lord's Prayer.


(E.) PRAYERS IN THE AWABAKAL DIALECT.

I have left the spelling just as I found it in the manuscript. The reader, however, will recognize the syntax of the words by comparing them with those in the Gospel. The title in the manuscript runs thus:—

"A selection of prayers for the morning, from the service of the Church of England, intended for the introduction of public worship amongst the aborigines of Australia; by the Venerable W. G. Broughton, A.M., Archdeacon of New South Wales and its dependences. Translated into the Northumberland dialect by L. E. Threlkeld; 1837."—Ed.

Wiyella Ta Wirriyirri Ta Ngyorokan Ka Ko.

Weyunnun ngeen ba, keawai yarakai korien geen ba, nakoiyan ngaiya ngeen bo; wonto ba ngeen wiyennun ba yarakai ta ngeearun ba, Murrorong ko tuloa ko Elo-to wirikulliko yarakai umulli ta ngearun ba, ngatun murrorong kakilli ko ngearun yarakai umulli ta birung.

A! Eloi kaiyukan. Biyung-bai ngearun ba Pirriwul koba. Jesu koba Krist koba, ngintoa ta umulli kan yantin koba, ngintoa ta wiyelli kan to Pirriwullo yantin kore koba ko; wiyan ngeen ngatun minki lan kuttan ngearun ba kowwul lin yarakai ti, ngatun yarakai umulli ti ngeen yantin ta birung purreung ka birung, kawvullun yarakai umalala kuti kannei to, ngatun wiyelli kan nei to, ngatun umulli kan nei to ngearun ba ko; ngiirong Pirriwul wiyirriyirri kan in bukaa pai ya bien kowwul ngakilli ko ngiirong kawwa yuna bota kakilli ko minki ngeen katan kawwul nga ngiirong yarakai umulli ti ngearun ba ti, ngatun yarakai ta kottoli ko ngearun ba ko umulli ta yarakai Kamunbilla ngearun, Kamunbilla ngearun, ngintoa Biyungbai to murrorong tai ko, Yinal

lin ngiromba tin ngearun ba tin Pirriwullin Jesu tin Krist tin, warikulla yantin taro unatona yura ki kul, ngatun kamunbilla yarakai ta birung ngirowwil koa ngeen murrong, ngatun pital umauwil koa ngirowun yantin ko ti, Morron ba bungai kalla kauwil koa ngiromba yiyarwa murrorong wiyelli ko, ngatun killabinbin kakilli ko ngali tin Jesu kin, Krist tin Pirriwullin ngearun ba kin. Amen.


A! Pirriwul potokullea bi willing ngearun ba wiyelli ko ngatun wiyennun wel kurraka ko ngearun ba ko murrorong ngiromba.

Kauwa killabinbin kakilli ko gikoung Biyungbai ko, ngatun ngikoung yinal ko, ngatun ngikoung Marai yirri-yirri kan ko.

Yanti kakullu ta kurri-kurri ka, yanti katan yakita, ngatun kunnun wa yanti ka ta kakilli ko, yanti katal purrai wirran kori. Amen.

Eloi kaiyu kan Biyungbai yantin ko ba murrorong ko ba, Wirroullikkan ngeen ngiromba, murrorong korien ka, wiyan ngeen murrorong tuloa ngiromba yantin tin murrorong ngiromba kin, ngatun murrorong pittal umulli tin ngiromba ngatun barun yantin ko Kore ko. Wiyan murrorong ngiromba ngiirong ngali tin umatoarin ngiromba ba tin, ngali tin ngolomatoarin ngiromba ba tin, ngatun yantin tin murrorong umulli tin, ngali koba ko tin unti meron ko tin, ngatun wiyan murrorong kowwul lan ngeen ngiromba ngali tin, pittal tin ngiromba tin ko kowwul tin ngali tin Burung-bunggulli tin yantin Kore tin ngiromun kin Pirriwullin ngiromba ba kin Jesu kin Krist tin; ngatun ngali tin kaiyu kan tin, pittal kakilli koba ko tin, ngatun ngali tin kettolin titillibinbin kakilli koba tin. Ngatun wiyellun ngeen bin kotelli ko ngearun kotaualw koa ngeen tuloa yantin ta murrorong umulli tin ngiromba tin
ngatun kauwil koa bülbul ngearun ba murrorong wiyelliko; ngatun tõngunbiwil koa ngeen ngoroomba murrorong wiyelli ta, yanoa wal willing kabirung ngearun ba ta ta birung ngatun tño-to bota wal, wonto ba morrorn ngearun ba kin birung; nguki-linnun ngeen ngearun ngoroong kakilli ko ngiroyumba ko; ngatun kaki-linnun mikan ta ngiroyo ngi yiri-yiri ka, ngatun murrorong ka yantin ta purreung ka ngearun ba ngali tin Jesu tin Krist tin, Pirriwullin ngearun ba tin; kauwa ngikkug ook ngatun ngiroyo, ngatun Marai ka ko yiriiriri kan ka to kakilli li yantin murrorong wiyelliko ko, ngatun kililibinbin kakilli ko yantin ka ta purrai wrran korien. Amen.  

Elói Kaiyu kan to ke, ngintoa ngearun ngukulla kaiyukan kakilli ko yaki ta ko wakol bota wal upulli ko wiyelli kanne ngearun ba ngiroyo, ngatun bi wiya buloara nga ngo ro kai-linnun na yitiiririr ngoroong ka ta ngunun ngaia wal bi barun unnoa tara baru wiyennun; kauwa yantin yakita Pirriwullo kotatilli kanne ngatun wiyelli kanne ngoroomba wirrobulli kan ko ba, yanti murrorong kauwil barun kin ko; ngukilli ta ngearun kin ko unti ta purrai ta, nguurrulli ko ngiroyumba wiyelli kanne tuo lo ko, ngatun unta ta tarai ta purrai ta morrorn kakilli ko yantin ka tai. Amen.  

Kauwa ngearun kin ko murrorong umullita Pirriwul koba ngearun ba Jesu koba Krist koba, ngatun pitul muli ko Elói koba, ngatun kakilli ta Marai koba yiriir - yiri kan koba kakilli ko ngearun katao yantin toa ko. Amen.  

Wiya ta Yirri-Yirri Ta Yaree Koko.  

Elói-to noa pitul ma kowwulare ko ngukulla ta noa wakol bo ta yinal ngiokoemba ngali ko yantien to ba nguran ngiokoung kin, keiwa wal bara tattì kunnum kulla wal yantin moron katai barunba kako binnun.  

Murrorong ta bara minki kan marai kan kulla barun ba, katan pirriwul koba moroko ko ba.  

Murrorong ta bara kapiiri kan ngatun tambun kan murrorong ko; kulla bara wara punnun.  

Murrorong ta bara murrorong kan bülbul kan; kulla bara nanun wal ko ba Elói nung.  

Murrorong ta bara pitul umullikan; kulla barun wiyennun, wonnai ta Elói koba.  

Murrorong ta bara warikan yarakaï umatoara barun ba, ngatun wutea kan yarakaï umatoara barun ba.  

Murrorong ta kore wiya-yemna korien bon noa ba ba Pirriwul lo yara rakaï umatoara.  

Wiyaan bang ngiroyo yarakaï umatoara enmeomba, ngatun keawai wal bang yuro pa korien emmeomba yarakaï. Wiyaan ni kake wiyennun bang yarakaï umatoara emmeomba Pirriwolla; ngatun bi warika yarakaï umalli ta birung enmoumba.  

Elói, ngintoa kaiyukan, &c., &c.
1. Yanoa wal bi tarai Eloi kaki yikora ngiroemba kakilli ko mikan ta emmoung kin.

2. Yanoa wal uma yikora bi ngiroung tarai umatoara nga tarai kiloa ta yantin kiloa wokko ka ba ba moroko ka ba, nga yantin kiloa purrai toa barra koa, nga yantin kiloa kokoin toa barra koa purrai toa:

Yanoa wal bi upalinun barran warroong bung ko barun kin, nga yanoa ngurra yikora barun: kulla wal bang Pirriwul ta Eloi ngiroung ba purrei kan ta katan, koyul mankilan yararai umatoara barun ba biyungba ta koba, barun wonnai ta willing-nggil ngoro ta, ngatun warran ta barun ba buka kan ti kia katan; ngatun murorong umaikan barun kowvol kowvol, la pitul kan ti kia katan, ngatun ngurrun wiyali kan nel umerranga.

3. Yanoa bi wiya yikora wonkullo yitarran pirriwol ko ba Eloi ngiroemba ko ba; kulla noa Pirriwello keawai noa kotunnun bon yararai koren wiyali kan wunkullo yitirra ngiroemba.

4. Kota la purreung ta Sabbat ta yirriyirri kakilli ko. Six ka purreung ka umunnun wal bi, ngatun umunnun yantin umatoara ngiroemba: wonzo ba seven ta purreung ka Sabbat katan ta Pirriwol ko ba ngiroemba koba Eloi koba, untai ta purreung ka yanoa uma yikora tarai umali kane; ngintoa, nga wonnai to ngiroemba, nga yinaikun to ngiroemba ko, koreko umalikan to ngiroemba ko, nga napal lo umalikan to ngiroemba ko, nga butikang ko ngiroemba ko, nga ngowi to ngiroemba ko ngiroung kin ba purrai ta ba; kulla six ta purreung ka noa Pirriwollo uma moroko, ngatun purrai, ngatun wymbul, ngatun yantin katan yantun ta ba, ngatun korea purreung ka seven ta; yak ti Pirriwol pituluma purreung Sabbat ta, ngatun uma yirriyirri kakilli ko.

5. Ngurrulla biyungba ngiroemba ngatun tankan ngiroemba, kowvol koa purreung ngiroemba kowvol kowvol kakilli ko purrai ta ngatun noa Pirriwol lo ngiroemba ka Eloi to ngiroung.

6. Yanoa wal be bunker yikora.

7. Ya noa wal be muki yikora nukung tarai koba.

8. Ya noa wal be muki yikora tarai koba.

9. Ya noa wal be wiya-yamma yikora ngkoiyi yikora ngiroemba koti ta ka.

10. Yanoa wal be willai kora kokira kota ta koba ngiroemba koba, yanoa wal be willai yikora nukung kota ta koba ngiroemba, koba, ngatun keawai kore munkilli kan ngikoemba, ngatun keawai napal munkilli kan ngikoemba, ngatun keawai butikang, ngatun keawai tarai kan yantin ngiroemba ko ba koti ta ko ba.

Alla Eloi Biyungbai moroko koba, ngurraraneulla bi tia, mirrul bang kuttan, yarakaibang kuttan.

Alla, Eloi Biyungbai moroko koba, ngupaiy ko yantin kore koba kumara ngiroemba ko, ngurrara mulla bi tia mirrul bang kuttan, yarakai bang kuttan.
A! Pirriwul, potokullea bi willing emmoumba wiyelli ko, ngatun wiyennun wal kurraka ko emmoumba ko murroron ngiromba.

Eloi to noa pitul noa kowwol kore ngukulla ta noa wakol bota yinal ngikorumba ngaliko yantin to ba, ngurraran ngiourong kin, keawai wal bara tetti kunnun kulla wal yanti katai mórón barun ba kakillinin.

Murroron ta bara minki kan marai kakulla barun ba kuttan Pirriwul koba moroko koba.

Murroron ta bara wari kan yarakai umulli ta barun ba.

Wiyan bang ngiromba, Jesu nung, yarakai umulli ta emmoumba ngatun keawai wal bang ywuro korien emmoumba yarakai; ngiakai wal bang wiyan yarakai umulli ta emmoumba Pirriwul; ngatin bi warika yarakai umulli ta birung emmoumba.

Wiyennun ngeen ba, keawai wal yarakai korien ngeen ba, nakojy ngajy ngeen bo. Wonto ba ngeen wiyennun ba yarakai ta ngearun ba, murroron ko tuloa ko Eloi to warikuli ko yarakai umulli ta ngearun ba, ngatun murroron kakilli ko ngearun A! Eloi kaiyu kan, Biyungbai ngearun ba Pirriwul koba Jesu koba, ngintoa umulliand an yantin koba, ngintoa bi wiyelli kan to Pirriwullo yantin korie kobe ko; wiyan ngeen ngatun minki lang kuttan ngeen ngali tin ngearun ba kauwullin yarakai tin, ngatun yarakai umulli tin ngieen yantin ta birung pureung ka birung, kauwullin yarakai umulli ko ngatun wiyennun, ngatun yarakai umulli ta ngearun ba ko, ngiromb Pirriwul yirriyirri kan kin bukka-pai-ya bin kauwul nggeen ngori yarakai umulli ta ngiromb yuna bo ta kakilli ko, minki kauwul kuttan ngeen, ngali tin yarakai umulli tin ngearun ba tin, ngatun yarakai kotelli ta ngearun ba tin.

Ella Jesu, ngurrulla bi tia yarakai bang kuttan yakita kinta lang bang kuttan, ngali tin ngiromb kin; bukka ban kora bi tia, warikulla bi yantin yarakai umullita emmoumba; woomnuni yikora bi tia koiyen kolang, mara bi tia marai emmoumba tetti bungnungun nga ya bang ba; waita wawul koa bang mikan kolang ngirombang kai kolang moroko kolang wokkang kolang; minki bo ta talbang, kauwul, yuna bo ta, ngali tin kauwul kauwul yarakai tin umulli ta emmoumba tin, umulla bi tia murrong kakilli ko pittul kauwul koa bi tia yarakai kan, warikulla bi yantin yarakai umulli ta emmoumba. Jesu wiyella binung Biyungbai nung ngearun ba moroko ko ba bukka katea kun koa noa tia tetti bungnungun nga ya bang ba; ngintoa, Jesu, Pirriwul ta yantin ko ba korai koba, umulla bi tia wiwrouli kan kakilli ko ngiromba ko; ngurrulla bi tia wiyelli ta emmoumba, yakita kulla bi murroron ta kuttan.

Biyungbai ngearun ba moroko ka la wokka koba ngururrurumulla bi tia, bukka ban kora bi tia ngirombakin yinallin Jesu tin naki yikora bi tia yantin yarakai umulli ta kauwul emmoumba.

Ella Jesu, Pirriwul kore koba, ngurrulla bi tia wiyelli ta emmoumba yakita, kamulla bi tia murroron mikan kai kolong ngiromba tetti bungnungun nga ya bang ba. Yutilla bi tia koiyung kolong. Yutilla bi tia mikan kai kolong ngiromba kai kolong tetti bungnungun nga ya bang ba.

Jesu ngurrurrurumulla bi tia, kinta lang bang kuttan, mirul bang kulla warikulla bi yantin yarakai umulli ta emmoumba, mara bi tia marai emmoumba yakita.

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**GURREE KAMULAROI—KAMULAROI SAYINGS.**

This is the primer referred to on the second page of my Introduction. It was printed in 1836, and was intended for the use of the blacks on Liverpool Plains, among whom Mr. Ridley laboured for a short time as a missionary. The sentences are English thoughts expressed in simple Kamularoi words. The dotted y for the nasal ng is the only change I have introduced.—Ed.

1. Baiame gir* yarai, gille, mirri, taon ellibu, gimbobi.
2. Baiame yalwuga murruba; Baiame minnamannabal gumilda, minnamannabal winugulda.
3. God verily sun, moon, stars, earth also made.
4. Baiame gir kānuŋo kubbaba, kānial, mainan, tulu, yindal, be ran, boiyoi, gimbobi.
5. God verily every hill, plain, watercourse, tree, grass, herb, made.
6. Baiame gir kānuŋo kubbaba, kānial, mainan, tulu, yindal, be ran, boiyoi, gimbobi.
7. God verily every hill, plain, watercourse, tree, grass, herb, made.
8. Baiame gir yārāman, būrūmu, bundar, mūte, dūli, dinoun, buralga, biloela, milimmumul, gulaumbi, kobado, mullion, guiya, nürā, gundoba, burulu, mūgīn, kānuŋo dī gimbobi.
9. God verily every hill, plain, watercourse, tree, grass, herb, made.
10. Baiame gir giwir gimbobi; mal giwir Adam. Baiame goē: 'Kamularoi murruba giwir gandial goē; gaia giwirgo inār gimbīle.' Tia baiame inār gimbobi; mal inār iv; iv guir Adamu.
11. God verily man made; first man Adam. God said, 'Net good man alone for to dwell; I for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

*In the Wiradhari dialect, this word, gir, is used as an intensive and a pluralising particle; cf. ginda-gir, 'you,' niang-gir, 'clever,' &c., in the Vocabulary.—Ed.
6. Adam buba murriği, buba wundağu, buba kánugo; iy gumma muurriği, gomba wundağu, gumba kánugo.

Adam is father of the blackfellow, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.

7. Adam, iy elibu, warawara yanaani. Kánugo giwir, kánugo inar, warowara; yanaani, kánugo kahiri giyini. Baiame yili giyini; go: 'Kánugo giwir, kánugo inar, warawara yanaani, kánugo kahiri giyini, giyana gëma bali bümnde.' Immuanuel, wuruume Baiameğu, go: 'Kamùl; kamùl giyana gëma bümna; giyana gëma bümna; giyana balumu; giyir inar moron giqogo.'

All Eve's, all are away west. All men, all women, array went; all had become. God angry became; he said: 'All men, all women, array are gone; all had become. I them will smite.' Immuanuel, Son of God, said: 'Not so; thou them smite; thou me smite; I will die; man, woman, alive for to be.'

8. Immuanuel geanekeunda Baiame; gëma Baiame giyir giyini. Murruba Immuanuel; kamùl garagèndiî murruba yeelekwa giyana. Immuanuel with us God; he God man became. Good is Immuanuel; not another is good like him.

9. Ilaamu Immuanuel taongo tabiyana; giwir giyini. Garma gi burula wobil murruba gimbì; burula muga murruba gimbì, burula muga-bimna murruba gimbì.

Long ago Immuanuel to earth came; man he became. He verily many sick well made, many blind well made, many deaf well made.


A man name Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immuanuel, saying: 'My brother, Thy Lazarus, is sick.' Not went Immuanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immuanuel came. Mary, Martha also, were weeping. Immuanuel said: 'Your brother again alive shall be.' Many men, many women were weeping. Immuanuel to the grave went; a stone the grave covered. Immuanuel said: 'Ye the stone take away.' They the stone lifted up. Immuanuel cried aloud: 'Lazarus, come forth.' Then Lazarus alive became; he came forth. The two sisters were very glad.

11. Garagèndiâ, mièdl wobil giyini; gumma boiyoi wune; kamùl mièdl murruba giyini; murruba giyini wobil, gullumun baluni. Buba yanaani Immuanuel gümmlimelen; giir gummi; goe: 'Inda barai taiauyanu; murruba gimbì; giir mièdl; giir mièdl burulu wobil gullumun baluni; inda tabiyana giir kündigo.' Immuanuel goe: 'Güile yanaani kündigo.' Ila yanaani bular kündigo. Gumma düri; yugillona; goe: 'Gii! Gii! giir mièdl baluni.' Burula inar

yugillona; goe: 'Gii mièdl baluni.' Immuanuel goe: 'Kürria yùga; kamùl mièdl baluni; yeal babillona.' Burulabu gümmlami; garma gi balundari winu. Immuanuel mura kawani mièdl; goe: 'Mièdl, waria.' Ila mièdl moron giyini; warine; gurre goe. Gumba, buba elibili, burul gurye.

At another time, a little girl sick became; the mother penroyal gave; not the little girl well became; make she grew sick, almost dead.

The father went Immuanuel to see; truly he found Him; he said: 'Thou quickly come; well make my little girl. My little girl is very sick, almost dead; you come to my house.' Immuanuel said: 'We two will go to the house. Then went the two to the house. The mother came; she wept; said: 'Alas! alas! my little girl is dead.' Many women were weeping; said: 'Alas! alas! my little girl is dead.' Immuanuel said: 'Cease weeping; not the girl is dead; only she is asleep.' All of them laughed; they verify her to-be-dead knew. Immuanuel by hand took the girl; said: 'Dawm, arise. Then the girl alive became; arose; words spoke. The mother, father also, very glad.


Another time, two men blind sat by the way. Immuanuel there came. The two blind heard; they cried aloud: 'Immuanuel, King, Son of David, look! pity us.' Many people said: 'Have done! cease ye to cry aloud.' The men blind again cried aloud: 'King, Son of David, look! pity us!' Immuanuel stood still; said: 'What you will say? What I shall do?' They said: 'King, grant us to see.' Then Immuanuel them eyes touches; instantly they are able to see.


Many bad men Immuanuel seized. They on his head thorns bound. They indeed a log laid; another log across they laid; they indeed Immuanuel laid down; hands they pierced; feet they pierced; on cross fastened. They the cross raised, Immuanuel on the cross hanging. Soon Immuanuel died. Soon after, a man with a spear his side pierced; blood flowed.


In evening, they verify Immuanuel in ground laid, covered. Immuanuel the night lay dead in ground; also one day he lay dead in ground; also
another night he lay dead in ground; next morning alive he became, arose. Soon after to heaven he went. Now Immanuel in heaven dwells; he all sees; all knows.


Good is Immanuel; not another is good like Him. Hereafter Immanuel again to earth will come; we all shall see. Immanuel aloud will speak; then all the dead, men, women, and children, all alive shall become. Immanuel will say: ‘What hast thou done? what hast thou done? thou good hast done? thou to me come to heaven; thou evil hast done? thou far go, very far go away.’


Truly thou bad hast become; thou astray hast gone; truly God angry is. God always is good; we all astray have gone. Hearken: not I lies toll; truth I tell. Immanuel from above came down, from heaven to earth. All men bad are become; Immanuel only is good; Immanuel died, men alive for to be.

17. Yeladu Baiano goaldá; ‘Gidai, kánu go gir, kurría kági gigile, berúdi warraia; geane murrú gíruile; kamíl gaia yili gigila; murruba Immanuel balúin.’ Yeladu Immanuel goaldá: ‘Taiyanulga gímunda, kánu go gidai íçgi, ila gaia gidai tubbia mulule.’ Inda taiyanulga Immanuelgo.

Now God saith: ‘Ye, all men, cease bad to be, turn ye; we will be reconciled. Not I angry am. Good Immanuel died,’ Now Immanuel saith: ‘Come unto me, all ye weary, then I you will come to rest.’ You come to Immanuel.


A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas also, there came. Paul was speaking; the lame man he was hearing. Paul earnestly looked; he cried aloud: ‘Stand upright on feet.’ The lame man leapt, walked also.

10. Burulábu givir gümü; goé ‘gipal’! kákipóchóne: ‘Bai-ané bualamul yarime yealokwai givir.’ Paul, Barnaba elíbú, buna- gümüne, kákipóchóne: ‘Kurrúa! kamíl geane Baiame; geane givir yealokwai gínda; geane givir duri; geane buda gíniy; geane yili gíniy; yealo geane murrú gírúgilone; geane murrú goaldá burulábu; kurrúa gínda yealo kági gigila; berúdi warraia, gum-

SPEOSIMENS OOF THE AWAABAKAL DIALECT.

FIRST SPECIMENS OF THE AWABAKAL DIALECT. 131

BEING THE FIRST ATTEMPT TO FORM THEIR SPEECH INTO A WRITTEN LANGUAGE.

[...]

In submitting a specimen of a dialect of the aborigines of New South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hundred sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the aboriginal sentences is placed, word for word, the English meaning, without regard to English arrangement or grammar, in order to show the idiom of the aboriginal tongue. The sentences are numbered for easy reference, should any friend wish to make any remark tending to simplify the present adopted mode. As one of my objects in applying to the language is to pave the way for the rendering into this tongue the sacred
scriptures, every friendly hint will be most thankfully received.
the accents are not marked for want of type, but the last
arrangement of the verb will, it is hoped, be a sufficient guide.
a table of the sounds, being an epitome of the plan pursued in
the orthography of the language, will also be sufficient, it is
presumed, to show the nature of the syllables; it would have
increased the work to an inconvenient size had it been further
explained. To ascertain the ellipsis with which the language
abounds is the best means to obtain satisfaction in the use of
the particles, and without the knowledge of this it appears very often
a mere jargon. Ma-ko-ro te-a, ‘fish to me,’ is all they say for
give me some fish; but no possible mistake can arise, as in the
English, using the nouns in a verbal sense. A double use of
the preposition ‘from’ puzzled me exceedingly; but one day when
the signal for a vessel was hoisted up at the signal-post, the
remarks of a black man proved that it was from, on account of
the vessel, the ball was hoisted from that cause. The cutting
down a tree in the woods similarly showed from what part the
log was to be chopped. I would also remark that we often think
there is a difference in the language because the names of sub-
stantives differ; e.g., a man was asked one day what he had got;
‘ta-ra-kul,’ was the reply—i.e., peaches. But they had no peaches
formerly; whence came the new name?—from a word ‘to set
the teeth on edge’! now, at the Hawkesbury, the natives may
call it by a name meaning rough skin, or any other quality.
at the Hawkesbury, the English say that ‘kob-ba-ra’ is what the
natives call ‘head,’ but the blacks told me to say ‘wel-lung,’ and
it was only by an anatomical drawing my black teacher showed
that by ‘kob-ba-ra’ he understood the ‘skull bone.’ no doubt
there are provincialisms, but perhaps the language is radically
the same. In presenting a copy to those in this colony who are
connected with other societies, i beg to assure them that what-
ever knowledge i may obtain of the aboriginal tongue shall be
always available to them with cheerful readiness, the noble
principles of Christianity forbidding the indulgence of any selfish
motive or party feeling in those who profess to be the promul-
gators of its precepts. an anxiety to satisfy the friends of
humanity that our employment is not altogether without hope,
as it respects attaining the language of the blacks, and that
success may ultimately be expected, with the divine aid, have
suggested and urged the putting of these imperfect specimens to
the press.

Eighteen months less interrupted than the time past will, it is
hoped, enable me to make known salvation to the aborigines in
their own tongue. to attempt instruction before i can argue
with them as men would be injurious, because Christianity does
not make its votaries mere machines, but teaches them how to
give an answer to every one that asketh a reason of their hope.
my time, therefore, must be devoted wholly to that single object
until i am competent; and whatever may be the expenses, or
whatever may be the privations of individuals to reclaim sinners,
whether black or white, the remembrance of it will be no more,
or, if it exist, it will excite only a song of praise when we shall
behold the great multitude which no man could number, of all
nations, and kindreds, and people, and tongues standing before
the Lamb, clothed with white robes, and palms in their hands,
saying, “thou hast redeemed us to God by thy blood, out of
every kindred and tongue and people and nation, and hast made
us unto our God kings and priests for ever. Amen.”

doctor johnson observes that the orthography of a new
language formed by a synod of grammarians upon principles
of science would be to proportion the number of letters to that of
sounds, that every sound may have its own character, and every
character a single sound. doctor Lowth’s rule hath been
attended to in syllabication—namely, “divide the syllables in
spelling, as they are naturally divided in a right pronunciation,”
so that, to use the words of another author, “syllabication shall
be the picture of actual pronunciation.”

the English alphabet is used with little variation of sound.
the table (an abridgement) shews the fixed sounds of the letters
and syllables agreeably to the English examples, leaving nothing
arbitrary.

the attempt to form the aboriginal speech into a written
language with perspicuity is made on the above principles; time
only can decide on its practicability.

l. e. threlkeld.

Aboriginal sentences verbally rendered into English
underneath the respective words.

1. nga-to-a.—The pronoun I in answer to a question, as,
it is I; it is used also in a relative sense, it is I who.
The pronunciation of the ng is very soft, but exactly
the same as ng in bang, bang. The pronoun I, when
forming the simple subject to the verb, is bang, I.

nga-ne un-nung? ngatao un-ne; m., who is there? it is I
Who (is) there I this.

ngatao man-nun; man-nun bang; m., it is I who take.
I take-will; take-will I.

ngatao un-te ka-tan; un-te bang ka-tan; m., I am
I at this place am. at this place I am.

here.

ngatao weya-leyn; wean bang; m., I am speaking; I
I speaking; speak I. speak.
An Australian Language.

Ngatoa uma-kaan une, ngorokan; m., it is I who made I made have this, this morning. This, this morning.
Unne bang uma-kaan, ngorokan; m., I have made this, I have made have this, this morning.
Ngatoa wa-lyen un-ta-ring; wa-lyen bang un-te-ring. I move ing to that place; moving I to this place.
I, I am going to that place; I am coming to this place.
Ngatoa bo wal wea bounnou; m., I myself spoke to her.
I myself spoke her.
Ngatoa bo wal bounnou bun-ka-lyen; m., I myself am I myself her striking. beating her.
Ngatoa bo wa-le-a-la wa-kol; m., I myself went alone. I went alone.

2. Nginto-a—the pronoun thou in answer to a question, it is thou who. The pronoun used to the verb in simple form is be, thou.
Ngan-ka be unne? ngintoa-ta unne; m., who art thou now? Who thou this? thou this, it is thou, emph.
Ngeroung koa ban-nu wean ngurra-le-ko. For thee why I it speak for to hear. I speak it in order for thee to hear.
Ngintoa tatte ba-nun; m., is it thou who will be dead. Thou dead be-will.

Ngintoa kinta, ngatoa kaawarig; m., it is thou who fearest, Thou fear, I not. I do not.
Ngatoa, bo wal yaraki, ngintoa kaawarig; m., I myself am I myself evil, thou not evil, thou art not.
Ngintoa kinta; kinta be; m., is it thou who fearest; thou
Thou fear; fear thou. fearest.
Ngintoa kinta ka-nun; kinta be ka-nun. Thou fear be-will; fear thou be-will.

3. Newwo-a—the pronoun he, in answer to a question, who is it? The pronoun for the verb is noa, he or it.
Newwoa kinder; kinder noa; m., it is he who laughs; he He laugh; laugh he. laughs.
Newwoa wal kore yarai; m., it is he who is a bad man. He man bad.
Newwoa warekul nowwi ta ba; m., the dog is in the canoe. He the dog canoe in.
Newwoa-bo keyna kokon ta ba; m., it is he himself in the He being water in.

4. Bo-un-to-a—the feminine pronoun, she.
Unne bountoa Patty ammoun ngin-ba; m., this is Patty This she Patty me with. with me.

First Specimen of the Awabakal Dialect.

Ammoun katoa bountoa wa-nun; m., she will go with me. Me with she move-will.
Wouni bountoa tea unnung tatte ammounba; Child she to me there dead mine. m., my child, there is dead.
Ngan-ke bountoa unne? unnoa? unnung? m., who is she? Who she this? that? there? (here, there)?

5. Nga—the pronoun it or it is, in answer to a question.
Woa, unnoa boat kowol? ngag-ba unnung kowol-an. Say, that boat large? it is that large-being.
Woa, unnoa mururog? ngag-ba unnoa mururog. Say, that good? it is that good.
M., is that good? it is it that is good.
Ngan-to bong bungka-la? ngag-le noa bungka-la. Who him struck? this he his strike did.
m., who struck him? it is he that struck him.
Ngag-la noa bungkala; ngag-la noa. That he him struck; that he there close at hand.
Wun-nung? ngag-la noa wea-lyen unnung. Where? that he speak ing there. m., where? it was he speaking there.

6. Nga-an—the plural pronoun, we.
Ka-bo! ngaan wa-nun; m., stop, we will go presently. Stop! we move-will.
Kail! wita ngaan; m., come, we depart, i.e., let us go.
Ho! depart we. Ho! depart we.
Kail! be yan-ta, ta-nan, wita ngaan; m., come thou hither;
Ho! thou hither, approach, depart we. approach, we depart.
Ka-bo, ka-bo, wa-ow-wil koa ngaan ngeroung katoa.
Be still, be still, move may that we you with.

Wita ngaan now wi-ta wing-ow wil; m., we depart to row.
Depart we canoe may row. the canoe.
Wita-lang ngaan; wita wal ngaan; m., we do depart; we Depart we; depart shall we. are about to depart.
Ya-ko-un-ta ka ngaan wa-nun Kuttaai kolang? When we move will Sydney towards?
m., when shall we depart for Sydney?
Ya-ko-un-ta ka ngaan? m., we do not know when.
When being we.
Ya-ko-un-ta ngatong? m., when is it to be? (a negative.) When that?

*Note—Unnung, 'there,' means at a greater distance than ya, 'there.'
† In this collection of sentences, the † shows that the phrase is an idiom.
7. Nu-rur—the plural pronoun ye. The r as in 
vogue.
Wea, nu-rur wa-nun Mulubinba ko-lang; m., will ye go to
Say, ye move-will Newcastle to. Newcastle
Wea-la nu-rur, ngatoa wita; m., do ye talk and I will go.
Speak ye, I depart.
Kari nu-rur ta-kaan ngoro-kan-ta; m., ye have eaten kan-
Kangaroo ye eaten-have this morning. garoo this morning.

8. Ba-rur—the plural pronoun, they.
Ngan-bo barur uwha? ngan-bo kan; barur napal.
Who they moved? who being; they woman.
m., who are they gone? I don’t know; they are women.
Wea-lang barur; wea-leyn barur; m., they talk; they are
Speak they; speaking they. talking.
Wita ka-ba barur; m., they are in the act of departing.
Depart in they.

9. Ba-le—dual pronoun thou and I, we two.
Wita ba-le wah-ow-wil ya-ka-ta; m., thou and I will go
Depart we-two move to at this time. now.
Min-naring ko-lang bale bon wea-la?
What towards we-two him speak?
m., art thou and I to speak to him? about what art, &c.
Wela bula tanan wa-nun? a-n, wa-nun bale?
Say, ye-two approach move-will? yes, move-will we-two.
m., will ye two come? yes, we will come.

10. Bu-la—dual pronoun, ye two or the two.
A-la! bula; ka-bo! won-ta ko-lang bula?
Hallo! ye two; be still! whither for ye two?
m., hallo! ye two; stop; whither are ye two going?

Won-ta ko-lang bula unnung buloara? m., whither are
Whither the two there two? they two going?

12. Min? (an interrogative) m., what?
Min-naring unne? minnaring kan,
what this? what being?
m., what is this? I don’t know, lit., what (is it) being?
Minnaring unnoa? minnaring ngatong?
What that? what the thing
m., what is that? I don’t know.
Minnaring tin ba unnoa? murrenowwa tin unnoa
What from that ship because of that.
m., what is that for? on account of the ship that.
Minnaring tin bountoa unnung tun-ka-leyn?
What from she there crying-
m., why does she cry there?
Kowwel-kowwel kolbunte-a; minn-an kan't?

Much much cut; how many being.

$m$, a great quantity is cut; I don't know (how much).

Min-nung banun be bung? $m$, what wilt thou be about

What do-will thou to-day?

Min-nung banun beyn bung? $m$, what will be done to
What do-will to thee to-day? you to-day?

Min-nung ba-nun bul bungi noa-yi be-loa?

What do-will to-day be thee-with.

$m$, what will become of thee to-day?

Min-nung? kan? wonkul be ka-nun? $m$, I don't know;

What being? stupid thou be-wilt. thou wilt be a fool.

Min-nung-ba beyn unnoa mattara? $m$, what is the matter

What to thee that hand? with thy hand?

Teir-nung-a; kun-a; kulla-ba; $m$, what is the matter

Broken; burnt; cut (it is). burnt; it is cut.

Min-nung u-pa-leyn be unnoa? $m$, what is that thou art

What do-ing thou that? doing?

Miryre-leyn bang ware; ka-a-wi, yalla-wa-leyn bang.

Sharpen-ing I spear; no, resting 

I. $m$, I am sharpening a spear; no, I am sitting still.

Min-nung ba-nun be bung? $m$, what wilt thou make

What do-will thou present time? to-day?

U-pa-nun bang ware bungi; $m$, I will make a spear
Will make I spear present time. to-day.

U-pa wal bang ware bungi; $m$, certainly, I shall make a
Make shall I spear to-day. spear to-day.

Min-1a-ring'ko makoro? ta-keleko; $m$, what is fish for?

What for fish? eat-for, to be eaten.

Minnaring unne bungi ka-tan? $m$, what is to-day?

What this to-day is?

Minnaring ko unung upaa? (or wu-pe-a).

What is for there put?

$m$, what is (it) put there for? (two balls as a signal.)

Ya-re, upaa murrenewwi ko bulaara ko.

Truly, put ship for two for.

$m$, it has been put for two ships (as a signal).

Minnaring be unnoa tatan? $m$, what is that thou eatest?

What thou that eatest?

Makoro unno bang ta-tan; won; $m$, fish is what I eat;

Fish this I eat; where? where?

Won-ta tin koa horse? Sydney tin.

Where from why horse? Sydney from

$m$, from what place is the horse? from Sydney.

Won-ta ko-lang unne (sec., uwan)? $m$, whither does this go?

Where towards this (move)?

Won-ta ko-lang unnoa nowwi wa-leyn?

Where towards that canoe move-ing?

$m$, whither does the canoe go?
Won-nayn unnoa yeterra? Trelkeld ye-terra-bul bang.

1. Which way he named? I named him.

Won-nayn bo bereke-a? ngakai bang bereke-a.
Which-way thou sleep (about to)? I about to sleep.

Won-nayn noa uwa? ngan noa uwa; won-naynt kan? Which way thou moved? I moved; which way.

Won-nayn bang unne wean yeterra? m., which way am I to which way I this speak named? call this.

Won-nayn unne purri yeterra? Fami-kan; m., what is this which way this land named? named.

Won-nayn ngaan wala? ngea-ka ngaan wala.
Which way we move-do? here we move-do.

Won-ta kaleen unnoa napal? m., where does that woman Of what place that woman? belong to?

Won-ta tin unnoa man-tan? m., where is that taken from? Where from that take?

Won-ta nurur bun-ke-lang? m., where do ye fight? Where ye fight-now-do?

Un-te ngaan bun-ke-lang un-te; m., here we fight. Where we fight-now-do.

Wonnnung beyn bun-ka-la? m., what part of thee was Where to thee struck? struck.

Unne tea bun-ka-la wolling? m., this, my head was This to me struck head. struck.

Won-ta be unnoa manka-la? m., where was it thou Where thou that tookest? didst catch that?

Mulubinbakaleen bontoa; m., she belongs to Newcastle.
Woman-of-Newcastle she.

Unne bontoa Irelandkaleen; m., she is an Irishwoman. This she woman-of-Ireland.

Won-ta ko-lang? korung ko-lang; m., whither? to the bush. Where towards the bush towards.

Wonnam bontoa? unambo bontoa; m., whereast is she? Whereas she? at that she.

Wonnam baran unambo Sydney; m., where are they at; at Where they? at that Sydney.

Wonnam bontoa (noa, kore, napal)? m., where is she at Where she (he, man, woman)? (he, man, woman)?

Ngan ngan? (an interrogative) who? who is?

Ala! ngan be yeterra? ngan unnung?
Hallo! who thou named? who there?

m., hallo! what is thy name? who is there?

Ngan unnung? ngan t ngatong? ngatoa Beraban.
Who at this place? who then? I Eaglehawk.

Ngan bula uwa? Dismal bula Jem; m., which two went? Who the two moved? Dismal the two Jem. Dismal and Jem.

Ngan noa unno (unnoa, unnung, unnung)? Who he this? (that, at this place, there)?

m., who is this here (that, at this place, there)?

Ngan-to tura bunnoun? nga-le noa; m., who has pierced Who pierced her? this he her? he has.

Ng-le noa ya; nga-la noa yang; m., it is here; it is he This is he here; that he there; there.

Ngan-to unne una? ma, u-ma-la; m., who has done Who this done? do (thou) do. this? do thou it.

Ngan-to beyn uma koparo? ngatoa uma-laan.
Who to thee done (red ochre)? I done this. who has colored thee with red ochre? it is I have done it.

Ngannungka uma-nun bang? unnoa bun uma-la.
Whom do-will I? that him do.

Ngan-to man-nun hurre-kurre? m., who will catch the first Who take-will the-very-first? (in fishing)?

Ng-le noa ma-nun; m., that is he who will have (it).
That he take-will

Kaa-waran be man-nun; newwoa man-nun.
Not thou take-will; he take-will.

m., it is not thou wilt take; it is he will.

Ngan bo perewol un-te? ngintoa; m., who is the chief Who chief this thou. here? it is thou.

Kaa-waran bang perewol korean; m., I am not chief.
Not I chief not.

Unne noa? u-a, unnoa ta noa; m., this he? yes, that is he. This he? yes, that he.

Nga unnoa ngeroaambi? kaawi; nga-le ko ba bon.
Is it that thine? no. this belonging to him.

m., is it thine that? no; it belongs to him.

Ngan-umba ka warekul? anmoamba ta unnoa.
Whose dog? mine that.

m., whose is the dog? it is mine, that.

Bumburukan-umba warekul? ngan-umba kant?
B's dog? whose?

m., Bumburukan's dog? I don't know.

Note.—Ngale noa, ‘this is he who’; ngala noa, ‘that is he who.’
Ngan-um-ba-ka unnoa napa? m., whose is that woman? Whose that woman? Ngan kin-berung be unnoa man-ka-la? m., from whom didst Whom from thou that tookest? thou take that? Mr. Brooks kin-berung; Mulubinba-berung. Mr. Brooks from; Newcastle from. m., from Mr. Brooks; from Newcastle. Ngannung be wean? ngeroung bang wean. Whom thou speakest? thee I speak. m., to whom speakest thou? to thee I speak. Ammuung be wean? kaawi; nge-ko-ung bang wean. Me thou speakest? no; him I speak. Is it to me you speak? no; to him I speak. Ngan-bo wingun-unn nowwi-ta? m., who will paddle the Who paddle-will canoe? canoe? 14. Ya-ko-unt-ta? m., when? at what time? Ya-ko-unt-ta be noun na-ka-la Patty-nung? m., when didst When thou her see-did Patty? thou see Patty? Yaketa, bungi, bang nakala; buloar-ka-la; korowarung. Now, to-day, I saw; two at; a long time since. m., I saw her just now, to-day; two (days) past; long ago. Yurake bang-nung na-ka-la; m., some time ago I saw (her). Some time ago I her see did. Korowarung ka-ta-a-la; yuraki ta ka-ta-a-la. m., it was a long time back; it was formerly. Ya-ko-unta kurre be wan-nun tanan? m., when wilt thou When first thou move-will approach? come again? Kumba be ba-la wan-nun unte-ko; m., to-morrow thou To-morrow thou must move-will here-for. must come here. A-la! tanan, wea-wil koa bang-nu; m., hallo! come that Hallo! approach, speak-may that I it. I may tell it. A-la! wa-nun-billa tea; m., hallo! let me go. Hallo! move-let me. Ya-ko-un-ta ka be makoro ko-lang? m., when dost thou When at thou fish towards? fish? Kumba koa bang wa-ka-yun; m., why; to-morrow I am coming. To-morrow, why, I move-ing. Yura-ke-ta-o; yura-ke-ta bang; korowarung ka bang. Long ago; a long time since I; long while at I. m., a long while; I shall be a long while; a long time since I have. Ya-ko-un-ta ka be yan-tara (yante) uma-nun? When at thou like as that (like as this) make-will? m., when wilt thou make like that? like this? Ya-ke-ta bang uma-nun; m., I will make it now. Now I make-will. Takounta be-nu na-kala, Bun-nung? When thou-him see-did, Bun? m., when didst thou see Bun.

Kora koa be wa-ba unambo kumba? ko-ra ko-a? Not why thou was at this yesterday? not why? m., why wast thou not at this place yesterday? Kora koa be tana untoo-kal? m., why dost thou not eat Not why thou eat there-of? some of that? Kora koa be tea wea-y-a-leyn? m., why dost thou not Not why thou me speaking? answer me? Winu koa be; wea-y-a-la tea; m., do not be a fool; answer Fool not thou; speak to me. Kora koa be tea wean? m., why dost thou not speak to me? Not why thou me speak? Kora koa be ammuung katoa uwan? m., why dost thou not Not why thou me with more? come with me? Kora koa be tea baan tea kan? m. ba-la, wea-la. Not why thou me strike me again? do! come! speak. m., why dost thou not strike me again? do! speak you must. Kora koa be tanan uwan? kora koa be wita uwan? Not why thou approach move? not why thou depart move? m., why dost thou not draw high? why dost thou not depart? Kora koa be man-tan makoro? m., why dost thou not catch Not why thou take fish? fish? Koaawi bon bang bunuba; m., I did not strike him. Not him I struck. 15. We-a (used interrogatively); m., do, speak, say, tell; wea is the imperative of the verb 'to speak.' Wen, be unte-kal makoro man-nun? aa, man-nun bang. Say, thou here-of fish take-will? yes, take-will I. m., wilt thou take some of this fish here? yes, I will take some. Wen, be unte-kal ta-o-wa? aa, tan-un bang untoo-kal. Say, thou here-of eat? yes, eat-will I that of. m., wilt thou take some of this here? yes, I will eat of that. Wen, be unte yall-a-wa-nun? yalla-wa-nun bang unte. Say, thou here rest-will? to rest-move-will I. I here. m., wilt thou rest here? I will rest here. Yalla-wan bang unte; unte bang unte yalla-wan. To rest-move I here; here I here to rest-move. m., I rest here; here I rest. Wen, be untoo a-ta-o-nun? m., wilt thou sleep on that place? Say, thou that sleep-will. Kaawi bang untoo; untoo bo bang bereke-nun. Not I that; here I sleep-will. m., no, not at that place; here is where I will sleep. Wen, be unnoa peta-nun? ta-nun? m., wilt thou drink Say, thou that drink-will? eat-will; that? eat? Wen, be tanan wa-nun untoo bo? m., wilt thou come here; to Say, thou approach move-will here? this place? Wen, ngaan Mulubinba ko-lang wa-nun? m., shall we go to Say, we Newcastle towards move-will? Newcastle?
Wea, be unne man-nun? man-nun bang; m., wilt thou take
Say, thou this take-will? take-will I, this I will take.
Kaaran bang man-nun; m., I will not take.
Not I take-will.
Wea, unne murrong? murrorong-ta unnoa; m., is this good?
Say, this good? good that. that is good.
Wea, unne murrong warekuli? murrorong-ta unnoa.
Say, this tame dog. tame that.
m., is this a tame dog? that is tame.
Wea, unne buk-ka? buk-ka-ta unnoa; m., is this savage?
Say, this savage? savage that. that is savage.
Wea, unte-want-a pibelo? unn-am-bo-ta.
Say, here there pipe? there. there is the pipe here. it is at this place.
m., shall thou and I go? where? to Sydney.
Wea, unnoa porol? porol-ta unnoa; m., is that heavy? it is
Say, that heavy? heavy this. heavy this.
Kanwi; wir-wir-ran-ta unne; m., it is (not heavy); it is light
No; light this. this.
Wea, tea be n-gu-nun? m., (what) wilt thou give me?
Say, to methou give-will;
N-gu-nun bang-nu ngeroung; m., I will give it thee.
Give-will I-7. for-thee.
Wea, bula tanan wa-la? wea, ngaan tanan wa-la?
Say, ye two approach move-do? say, we approach move-do?
m., will ye two come? shall we come?
Wea, be wa-nun ammouno katoa? m., wilt thou go with me?
Say, thou move-will me with;
Wea, bountoa wa-nun* ngeroung katoa? m., will she go
Say, she move-will thee with with thee?
Wea, bountoa unung ka-nun ngeroung kin
Say, she there be-will with.
m., will she live with thee?

16. Ka-i; Ka-bo; m., come; stop, remain, be still, halt.
Ka-i! unte-ko tanan wa-la; m., be thou here, approach,
Come! here-to approach move-do. move.
Ka-bo! unnambo tanan wa-la; m., be thou there, approach,
Stop! there rest there art; rest thou there.
Yanoa! be bunke yekora; kaaran bang bun korean.
Let be thou strike not; not I strike not.
m., let it be; do not thou strike; I am not about to strike.
Yanoa, be bunke yekora bounnoun; m., let be; do not
Let be thou strike not her. thou strike her.

*It is not yet exactly decided whether wa-nun or waw-nun or wam-nun.
Wais a verb of motion. Hence it means 'to come or to go.' The verbs tanan, 'to approach,' and wita, 'to depart,' determines 'the sense.'
Tura-mun-billa te; wita te; wa-mun-billa.
Pierce me; depart me.

Bereke-bun-billa te; yalla-wa-bun-billa te.
Sleep me; rest me.

Wea-bun-billa te; ngurrur-bun-billa te.
Speak me; hear me.

Kabo, kabo! me-tela tea; yanoa! me-te yekora.
Depart not; leave me; let me go to rest

Wea, beo.
Be as it is.

Pa ke! beu.
Let be.

Yake!
Like as man good, let die.

Bu-wa be-nu warekul unnung; kai!
Approach me move fire.

Bu-wa bon kore unne; buwa noun napal unnoa.
Beat him; beat her woman.

Yuring ba-la bula wa-la; m., away ye two must go.
Away must ye two move.

18. Ya-no-ow, m., I remain; I will not.

Man-ke ye kora; bunke ye kora; peta ye kora; peta-lah.
Take me not; do not speak; do not endeavor to speak.

Yake! beyn petayeka; m., serve thee right if thou art drunk.

Let be to thee drunken.

Ya ke! beyn murrayeka; m., serve thee right if thou wilt run.

Wea, bo tanan; unte bang ka-taun; m., wilt thou draw nigh?
Say, thou approach; here I am.

Wita korean bang; kaawi bang nga-le ko; nga-la ko.
Depart not; not I; not this for; that for.

Kabo, kabo! me-tela tea; yanoa! me-te yekora.
Stop! wait me; let be; wait; do not.

Kakul-ba ta unne; kakul korean man unne; m., this is nice;
This nice; nice not this; this is not.
Nun—forms the future; as, bun-nun bon bang, 'I will beat him'; kum-ba-bo wita bang wa-nun, 'I shall depart tomorrow'; wita wal bang wa-nun, 'I am about to depart.'

La—forms the active imperative; as, wea-la, 'speak'; ngurra-la, 'do hear': bu-mun-bil-la tea, 'let me smite'; ngur-rra-bun-bil-la tea bon, 'let him hear me.'

Wa—imperative of motion; as, bu-wa tea-be, 'smite thou me'; na-ow-wa, 'look.'

Ra—as in ra, imperatively used. Thus, kai be, 'be thou here'; kabo be, 'be thou where thou art,' 'stand still,' 'be still,' 'wait,' 'halt.' The bo reflects the verb on itself.

Ya—appears to be the imperative passive 'to be'; as, yanoa; weaye kora, 'let it be as it is'; 'do not speak.' This is often used with the negative imperative, yai, 'do not trouble me'; 'let me be as I am.'

Wil or ow-wil—this, whenever used, expresses a wish or desire; as, bu-wil bang gero-ung, 'I wish to beat thee'; pe-re-ke-wil be, 'thou wishest to sleep'; pe-ta-ow-wil noa, 'he wishes to drink.'

Ko-a—has the same force; thus, bu-wil koa bang, 'in order that I may beat'; pe-re-ke-wil koa be, 'in order that thou mightest sleep'; pe-ta-ow-wil koa noa, 'in order that he may drink'; we-a-ow-wil koa bang, 'that I may speak.'

Ke-le-ko or le-ko—this forms the infinitive; thus, unne uma ammoung ta-ke-le-ko, 'this is made for me to eat'; tura-le-ko, 'to spear.' The idiom requires ko to form the infinitive; as, murrorong ta ta-ke-le-ko, 'it is good for-to eat.'

Eyn or Ke-leyn—this forms the present participle; as, ta-ke-leyn, 'to be eating'; tat-te-ba-leyn, 'to be dying.'