**THE LANGUAGES OF AUSTRALIA.**

When the first imperfect vocabularies of Australian dialects were collected, the great differences observed between those spoken by tribes in close vicinity to one another led to the impression that a multitude of totally dissimilar idioms were spoken in this country. Further investigations have shown that this belief was not well founded; and at present, the opinion of those who have given attention to the subject is, that the tribes of Australia are of one stock, and speak languages which, though differing in many respects, yet preserve sufficient evidence of a common origin. This opinion, however, is founded rather upon the resemblance of a few of the most common words, and a general similarity of pronunciation, than upon any careful comparison of the various languages, more especially with reference to their grammatical characteristics, on which alone any positive conclusion can be founded.

Our own field of inquiry did not extend beyond the limits of the colony of New South Wales: but that, within this region, the dialects of all the native tribes are nearly akin, cannot be doubted. The following comparative vocabulary, though brief, and compiled under circumstances unfavorable to entire accuracy, yet shows sufficient evidence of a general connexion. Moreton Bay, Lake Maquarie, Sydney, Liverpool, and Muruya, are the names of places on or near the coast, from lat. 27° to lat. 36° south. Peel River, Mudgee, Wellington, and Bathurst, are from one to two hundred miles inland, separated from the coast line by the rugged chain of the Blue Mountains. Of the vocabularies, that of the tribe at Lake Maquarie is principally from Mr. Threlkeld; that of the Mudgee dialect was furnished by Mr. Watson; the few words from Moreton Bay are from an anonymous vocabulary which Mr. Threlkeld discovered among his papers. The remainder were obtained directly from the natives, in most cases from a single individual, without the opportunity of a revision, which might have enabled us to detect some errors, and supply deficiencies. The Australians have commonly two or three names for an object, expressing the same general idea with slight modifications. This will be observed in the words under the head of Lake Maquarie. To form a complete vocabulary, for the purpose of comparison, it would be essential to obtain all these partially synonymous terms, as otherwise many points of resemblance would be missed.

<table>
<thead>
<tr>
<th>HEAD.</th>
<th>HAIR.</th>
<th>EYE.</th>
<th>NOSE.</th>
<th>MOUTH.</th>
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</thead>
<tbody>
<tr>
<td>Moreton Bay</td>
<td>cubboa eu</td>
<td>mill</td>
<td>moral</td>
<td>kōvuka</td>
</tr>
<tr>
<td>Lake Maquarie</td>
<td>wāwūn</td>
<td>pāikyn, pō-</td>
<td>nōkoro</td>
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<tr>
<td>Sydney</td>
<td>kābara</td>
<td>kitaṣ</td>
<td>mēbarāi</td>
<td>nōkoro</td>
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<tr>
<td>Liverpool</td>
<td>kābara</td>
<td>gituṣ</td>
<td>mibarē</td>
<td>tā</td>
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<tr>
<td>Muruya</td>
<td>kapan</td>
<td>tiār</td>
<td>màbarā</td>
<td>mīru</td>
</tr>
<tr>
<td>Peel River</td>
<td>bīra</td>
<td>taikul</td>
<td>lūn, (mīr, face)</td>
<td>mīru</td>
</tr>
<tr>
<td>Mudgee</td>
<td>ga or ka</td>
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<tr>
<td>Wellington</td>
<td>budyaŋ</td>
<td>uran</td>
<td>mil</td>
<td>mūruŋ</td>
</tr>
<tr>
<td>Bathurst</td>
<td>balŋ</td>
<td>gian</td>
<td>mēkalait</td>
<td>nikitŋ (?)</td>
</tr>
</tbody>
</table>

| Moreton Bay | tambiri, wiliŋ | tira, pantura | dalan | yeran | bidne |
| Lake Maquarie | | | talaŋ | waton, yarae | yuren, tu-rukori |
| Sydney      | yān | yira | dālan | walo, yarin | kūre |
| Liverpool   | wiliŋ | yira | talāŋ | walo, yeruŋ | kūre |
| Muruya      | wiliŋ | yira | talāŋ | walu, yarin | gūre |
| Peel River  | yai | yira, yera | tale or tolai | iērai | bina |
| Mudgee      | mundu, wiliŋ | iray | talai | yarei | bina |
| Wellington  | mundu, wiliŋ | iray | talan | yaran | uta |
| Bathurst    | dāmbiryi | iray | | yaran | benāpārei |

| Moreton Bay | kuley, woro | mātarā | wapara, paiyil | buloinkoro | yari |
| Lake Maquarie | | | | | |
| Sydney      | kāŋga | damōra | bērįy | dara | |
| Liverpool   | kāŋga | tamarā, bitil | māpol | dara | |
| Muruya      | kami | māna | bīyul | būnta | |
| Peel River  | nūn, upgwi | mā | yamura | tara | buyu |
| Mudgee      | yurūn | mara | biri | tara | buyu |
| Wellington  | kate | mura | namuy, biriy | tarap | buyu |
| Bathurst    | kadatyi | | yapay, dilin | guddar | pari |

| Moreton Bay | tina | bōkai | tibūn | kore | nokōy |
| Lake Maquarie | | | | | |
| Sydney      | kāna (?) | bakai | diāra | kure | dyin |
| Liverpool   | dāna | | | | |
| Muruya      | dāna | wardu | pura | yuen | wapen |
| Peel River  | tīna | kūntai | pura | iurē | inōr |
| Mudgee      | dīna | | | | |
| Wellington  | dīnay | yūlāin | dabal | gibir | inur |
| Bathurst    | dīna | yūlān | | mūruŋ | balan |
Besides the similarity of words, which is sufficiently shown in the foregoing list, it was considered important to ascertain whether an equal degree of resemblance was apparent in the grammatical structure of the different languages. With this view, it was thought best to select two dialects as widely separated as possible, and determine, as well as circumstances would allow, their leading characteristics. By the assistance of others, this object was accomplished with less difficulty and more satisfactorily than had been anticipated.

One of the dialects selected was that spoken by the natives who wander over the region bordering on Hunter's River and Lake Maquarie (or on the coast, in about lat. 33° S). Of this dialect a grammar was published at Sydney, in 1834, by the

<table>
<thead>
<tr>
<th>Place</th>
<th>Father</th>
<th>Mother</th>
<th>Sun</th>
<th>Moon</th>
<th>Wind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moreton Bay</td>
<td>biyapai</td>
<td>tunkán, nai</td>
<td>panül</td>
<td>yulaná</td>
<td>wibi</td>
</tr>
<tr>
<td>Lake Maquarie</td>
<td>mutó miy</td>
<td>wiri-y-móda</td>
<td>gan or kan</td>
<td>gibuk</td>
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<tr>
<td>Sydney</td>
<td>bayur</td>
<td>waiyur</td>
<td>gan or kan</td>
<td>gubuk</td>
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<td>Liverpool</td>
<td>papote</td>
<td>manda</td>
<td>bangurin</td>
<td>dawara</td>
<td>miriguma</td>
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<td>Muruya</td>
<td>yokina</td>
<td>yumpudi</td>
<td>toni</td>
<td>palu</td>
<td>maier</td>
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<tr>
<td>Peel River</td>
<td>bawudye</td>
<td>gunuya</td>
<td>murai</td>
<td>kilai</td>
<td>kira</td>
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<tr>
<td>Mudgee</td>
<td>balan</td>
<td>irai</td>
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<tr>
<td>Wellington</td>
<td>garánbal</td>
<td>kunain</td>
<td>mámadý</td>
<td>dайдý</td>
<td>padru</td>
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<td>Bathurst</td>
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<td>Bad</td>
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</table>

**Example:**

Moreton Bay: biyapai
Lake Maquarie: mutó miy
Sydney: bayur
Liverpool: papote
Muruya: yokina
Peel River: bawudye
Mudgee: balan
Wellington: garánbal
Bathurst: kanbi

**Example:**

One: kanbi
Two: nádyu, yu-ruy
Three: márunbay, gádbai

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One of the dialects selected was that spoken by the natives who wander over the region bordering on Hunter's River and Lake Maquarie (or on the coast, in about lat. 33° S). Of this dialect a grammar was published at Sydney, in 1834, by the
Rev. L. E. Threlkeld, who, for now nearly twenty years, has been labouring with unwearied patience for the conversion and instruction of the aborigines. This grammar, the only one heretofore published of any Australian idiom, contains a mass of valuable information in relation to a subject entirely new. It is not surprising that the novelty and strangeness of the principles on which the structure of the language was found to rest, should have rendered a clear arrangement, at first, a matter of difficulty; and some degree of obscurity and intricacy in this respect have caused the work to be less appreciated than its merits deserved. We were fortunately enabled to visit Mr. Threlkeld at his station, and, in a few days passed with him, received many useful explanations on points not sufficiently elucidated in the grammar, together with free access to his unpublished notes, and the advantage of reference, on doubtful points, to the natives from whom his materials had been derived. The grammar of the Kamilarai dialect which follows is therefore entirely due to Mr. Threlkeld, the only changes being in the orthography, the arrangement, and some of the nomenclature. The name of Kamilarai, it should be remarked, is that given to the people of this district (or rather, perhaps, to their language) by the natives of Wellington Valley. We are not aware if it is known to the people themselves, or if they have any general word by which to designate all those who speak their tongue. None is given by Mr. Threlkeld, to whom it would doubtless have been known.

The other dialect is that spoken at the place last-mentioned,—Wellington Valley,—situated beyond the Blue Ridge, about two hundred miles west of Lake Maquarie,—indeed on the interior boundary line of the colony. At this place a mission of the Church of England had been established about eight years before our arrival. We have to acknowledge the extreme kindness of the Rev. William Watson, who, during a fortnight passed at his house, not only gave every assistance in obtaining a vocabulary from the natives, but did us the unexpected favor of drawing up an account of the most important peculiarities of the language, modelled as nearly as possible on the grammar of Mr. Threlkeld, for the purpose of comparison. This is here given, with only some slight change of form, and must be considered as constituting a most valuable contribution on the part of Mr. Watson, to the stores of philological science. The language is known to the natives who speak it by the name of Wiru-durei or Wiraturai.

**PHONOLOGY.**

The following list comprises all the elementary sounds that occur in the Australian dialects, so far as our observation has extended.

<table>
<thead>
<tr>
<th>PRIMITIVE SOUNDS</th>
<th>VARIATIONS</th>
</tr>
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<tbody>
<tr>
<td>a</td>
<td>u; a</td>
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<td>e</td>
<td>i; y</td>
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A U S T R A L I A.

PRIMITIVE SOUNDS.

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<tr>
<th></th>
<th>VARIATIONS.</th>
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<tr>
<td>n</td>
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To these should perhaps be added two more sounds, the one somewhat resembling the French ɛ̃, but slightly nasalised. When lengthened, it has nearly the sound of a short ā, followed closely by a short ī, and may, indeed, be only a rapid pronunciation of this diphthong. Mr. Watson has written it ā. The other articulation is an r, not trilled, but pronounced likewise with a nasal intonation. Mr. Watson distinguishes it sometimes by an h preceding it; but in other instances it is left unmarked, and it seems doubtful, on the whole, whether it is not to be regarded as a mere variation of the usual trilled or rolling r.

Leaving these out of the question, it will be seen that the number of elements is but eleven, and that among them are no sibilants, aspirates, or gutturals. The general character of the pronunciation is dental and nasal; the sounds are formed principally in the fore part of the mouth, and the intonations are varied and pleasing. The accent, in words of two syllables, is usually on the first, and in words of three or more on the antepenultimate; but to this there are many exceptions. Words and syllables always end in a vowel, or in one of the consonants, l, m, n, y, and r.

The most striking peculiarity in the alphabet is the paucity of vowel sounds. This had not been observed by the missionaries, nor was it brought to our attention until after leaving the country. On reviewing our notes and vocabularies, we were struck by the evident fact that only three distinct vowel sounds were to be recognised. The a and u, the e and i, and the o and u, are always interchangeable. Some dialects more affect the first, and others the second variation. In other dialects, some individuals pronounce the a, e, and o, and others the u, i, and u,—or the same person uses both indifferently. In three hundred words of the Kamilaroi, written down from the pronunciation of a native (of course before this peculiarity with respect to the vowels had been observed), the letter o is not once used, and the letter e but four times. On the other hand, in two hundred words of the Wiradurei, while the o is found sixty-seven times, the u occurs but six; the e, also, is much more frequent than the i, though the difference is not so great, the latter being written chiefly in the diphthongs ai and ei. In several instances, the words are written in two ways, as, betia and betee, paray and parray, showing that the pronunciation wavered between the two sounds. Words spelled by Mr. Threlkeld with u were written by us with o, as pönkałā for bunkilla; but probably from another native we should have heard the word agreeably to the latter orthography. This variableness in the sound of the vowels will account for the five characters being used by the missionaries, where three would be sufficient. B, d, and g, are, in like manner, frequently used, though their places might always be supplied by the corresponding mutes, p, t, and k. In the following grammars, the orthography of the missionaries has in general been adhered to, with the exception of the omission of unnecessary letters, such as double consonants, and the h, which is employed by them to denote sometimes a nasal and
sometimes a dental pronunciation of the consonant which it accompanies. The short u in but is expressed by u, the ng by y, &c.

ETYMOLOGY.

For greater convenience in instituting a comparison between the two grammars, it has seemed best to give them in parallel columns, by which not only the points of resemblance and dissimilarity may be seized at once, but the necessity of repeating many explanations is avoided.

KÄMÎLARAI.

NOUNS.

There is no inflection of the noun to express either gender or number, and these are rarely distinguished in speaking. Occasionally a pronoun is used for this purpose; as, makoro, fish, uni taro makoro, these fish.

In the single case of patronymics, there is a feminine termination distinct from the masculine; — Englandkä, Englishman; Englandkalën, Englishwoman.

The cases are distinguished by particles corresponding to our prepositions, but postfixed to the noun.

There are two nominative cases, one of which is the simple nominative, or ground-form, and the other is employed as the agent to verbs, or in answering to the question, who did it? This form always terminates in o.

The accusative is the same with the simple nominative, except in the pronouns.

The vocative is the same with the simple nominative, having merely the particle yar answering to O/ prefixed to it.

The genitive of possession (answering to the question, whose?) always terminates in ba.

WIRÂDUREI.

NOUNS.

The plural number is not often distinguished, but when necessary, it may be expressed either by a pronoun, or by affixing the particles galay and girbay; as, bagai, shell, bagai-galay, shells.

The simple (or neuter) and the active (or agent) nominative exist in this language; the latter always terminates in u.

The accusative is the same with the simple nominative, except in the pronouns.

The vocative is distinguished by the particle yar prefixed to the simple nominative.

The genitive ends in guna or guba, though the final syllable (ba) is sometimes omitted. Guna is used with proper names, and nouns relating to human beings; guba
KĀMILARAI.

The dative of the object (answering to, for whom? for what?) ends in ko, except for names of persons and interrogative pronouns, which have nup.

The dative of motion (answering to, to or toward whom or what?) ends in ako or inko.

The ablative of the cause (from, on account of, concerning) ends in in or kai.

The ablative of motion (from, away from) terminates in abiruy or inbiruy.

The ablative of conjunction (with, along with) ends in aa.

The ablative of location or residence (at, remaining at or with) ends in aba or inba.

There are six declensions, according to which not only nouns, but adjectives and participles are declined.

All names of persons belong to the first declension. The active nominative is formed from the simple, by adding to; the genitive by adding unha; the accusative has nuy; the first dative, nuy; the second, kinko; the first ablative has kai; the second, kinbiruy; the third, kataoa; and the fourth, kinba.

In all but the first declension, the genitive termination is koba, and the first dative, ko. The other cases are formed from the active nominative by changing the final o into ako, abiruy, aa, and aba. It will therefore only be necessary to give the termination of the active nominative.

The active nominative of the second declension terminates in to; of the third in ko; of the fourth in lo; of the fifth in o; and of the sixth in ro.

Nouns ending in i or in belong to the second declension; those in y, a, e, o, u, to the third; those in l to the fourth; those in ro, belonging to the fifth, require the accent to be shifted to the a, as mukoro, fish, active nominative, makara. Nouns of three syllables, ending in re, change the e to o,

WIRADUREI.

with names of the lower animals and inanimate objects.

The dative of the object terminates in gu; it is sometimes not distinguished from the genitive.

The dative of motion or place (to, with, towards, in) always ends in a.

There is but one ablative, answering to the prepositions from, by, about, concerning, &c.; its terminal letter is i.

The declensions are distinguished in this language, according to the mode of forming the active nominative.

The first declension comprises all nouns which terminate in i or n; these form the active nominative as follows:

<table>
<thead>
<tr>
<th>SIMPLE NOM.</th>
<th>ACT. NOM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-i</td>
<td>dyu</td>
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<tr>
<td>in</td>
<td>dyu</td>
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<td>ai</td>
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<td>ain</td>
<td>antu</td>
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</tbody>
</table>

The second declension includes those nouns which end in a, u, or y, and foreign words in m. The active nominative is formed by adding gu to the simple; it is therefore the same with the dative.

The third declension comprehends all nouns which end in l or r. The active nominative is formed by adding u to the simple.
Kāmilāraī

as kokere, hot, kokerō; these also belong to the fifth declension. Nouns of four syllables, ending in ə, are of the sixth declension.

Participial nouns, used as agents, change their final syllable ra to ṭa, as bāntīara, that which is struck; active nominative, bāntārō.

The author gives a second declension, which comprises a few variations peculiar to names of places; as, Mulubinbakal, a man of Mulubinba; MulubinbakoLAG, to Mulubinba. In the other cases, the words are declined according to their terminations. Mulubinba is of the third declension.

The following is an example of a noun varied according to the first declension, or that appropriated to the names of persons.

Birabān, a man’s name (meaning, properly, Eagle-hawk).

Simple nom. Birabān
Act. nom. Birabānto, B. does, did, will, &c.
Gen. Birabāntu, belonging to B.
1st Dat. Birabānty, for B.
2d Dat. Birabāntingo, to, toward B.
Acc. Birabānty, Birabān
1st Abl. Birabāntkai, from, on account of B.
2d Abl. Birabāntkābīr, away from B.
3d Abl. Birabāntkafta, along with B.
4th Abl. Birabānktē, remaining with B.

The same word, when used as a common noun, signifying an eagle-hawk, is declined according to the second declension.

Simple nom. birabān, a hawk
Act. nom. birabānto, a hawk does, &c.
Gen. birabāntkō, of a hawk
1st Dat. birabāntkō, for a hawk 2d Dat. birabāntako, to a hawk

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

Simple nom. bagai, a shell
Act. nom. bagattu, a shell does, will, &c.
Gen. bagaiuga, of a shell
1st Dat. bagai, for a shell
2d Dat. bagaitū, to or with a shell
Acc. bagai
Abl. bagaiti, by, concerning, &c., a shell

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

Simple nom. karandaraŋ, a book
Gen. karandaraŋuba, of a book
1st Dat. karandaraŋu, for a book
2d Dat. karandaraŋga, to or with a book
Abl. karandaraendi, by, concerning a book

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

The same word may be adjective, noun, verb, or adverb, according to the construction, or the affixed particles. **Murorók**, good, **yarakíi**, bad, **kónéin**, pretty, with the particles of agency affixed, would become agents, or verbal nominatives, and, consequently nouns, as **murorókko**, the good; **yarakaito**, the bad, etc.

The adjective follows the noun which it qualifies, and agrees with it in case.

Comparison can only be expressed by a circumlocution; as, this is very sweet, that is not, **kekóll kei oni kauvolkaauvol, kekóll vnoa**, lit., sweet is this exceedingly, is not that.

A high or superlative degree is expressed by the addition of ** hôp** or **biláy**, or both, to the adjective; as, **mârûp**, good, **mârumbáy**, very good, **mârumbáy biláy**, extremely good.

NUMERALS.

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

- **wakól**, one
- **bulaara**, two
- **yoro**, three
- **warán**, four

Adjectives are declined like nouns, and generally agree with them in case.

Comparison is expressed by circumlocutions; as, **yina marúp bala mal dila**, this good truly is with that (**dila** being in the ablative), for, this is better than that; or, **yina marúp yila wirai**, this good, that not.

A high or superlative degree is expressed by the addition of **báp** or **bíliay**, or both, to the adjective; as, **mârúp**, good, **mârumbáy**, very good, **mârumbáy biláy**, extremely good.

The only numerals in use are—

- **yunbáai**, one
- **bula**, two
- **bula-yunbài**, three
- **bupgu**, four or many
- **bupgu-galay**, very many
- **baya-galay**
PHILOLOGY.

KĀMILARAI.

These are declined like nouns, according to their terminations.

The following are the ordinal adverbs:

- yunbata, once
- bulagā, twice
- bulayunbata, three times
- biyga, biyga nada, many times

PRONOUNS.

There are two classes of personal pronouns in the singular number, corresponding to the simple and active nominatives of nouns. Those of one class are used separately (as in answer to the question, who is it?), and may be termed absolute pronouns. They resemble the moi, toi, lui, of the French. The others are only used in conjunction with the verb, like the je, tu, il, of that language. In the dual and plural, however, this distinction is not made.

The absolute pronouns are irregular in their declension,—

<table>
<thead>
<tr>
<th>NOM.</th>
<th>GEN.</th>
<th>DAT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pataa</td>
<td>emovmba</td>
<td>emovy, I, mine, to me</td>
</tr>
<tr>
<td>pintoa</td>
<td>pirovmba</td>
<td>pirovy, thou, thine, &amp;c.</td>
</tr>
<tr>
<td>niuwoa</td>
<td>pikovmba</td>
<td>pikovy, he, &amp;c.</td>
</tr>
<tr>
<td>bovntoa</td>
<td>bovntovmba</td>
<td>bovntovnka, she</td>
</tr>
</tbody>
</table>

The other oblique cases are formed from the dative (except those of bovntoa, which are formed from the accusative bovntovn), according to the first declension; as, emoerykinko, to me, emoerykai, on account of me, &c.

The adjunct pronouns, or those which are used with verbs, are—

<table>
<thead>
<tr>
<th>NOM.</th>
<th>GEN.</th>
<th>DAT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pindu</td>
<td>inu</td>
<td>indu</td>
</tr>
<tr>
<td>1st Dat.</td>
<td>pinugu</td>
<td>nugu</td>
</tr>
<tr>
<td>2d Dat.</td>
<td>pinyunda</td>
<td>nyunda</td>
</tr>
<tr>
<td>Acc.</td>
<td>pinyal</td>
<td>nyal</td>
</tr>
<tr>
<td>Voc.</td>
<td>ya pindu</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>pinyundi</td>
<td>nyundi</td>
</tr>
</tbody>
</table>

PRONOUNS.

There is but one class of personal pronouns, and in these, with the exception of the dual, the active nominative is the same as the simple. The accusative, however, is different from the nominative. All the pronouns, when prefixed to other words, undergo contractions. The singular pronouns are pardu or patu, 1; pinu, thou; guin or pin, he, she, or it. Nā is sometimes used for the feminine or neuter of the third person.

These pronouns are thus declined:

The other oblique cases are formed from the nominative (except those of bovntoa, which are formed from the accusative bovntovn), according to the first declension; as, emoerykinko, to me, emoerykai, on account of me, &c.
There are three dual pronouns,—bali, we two; bula, ye two; buloara, they two. They are thus declined—

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bali yalin</td>
<td>yalin yalinika, &amp;c.</td>
<td>bula</td>
<td>buluna bulunika bulunika</td>
</tr>
<tr>
<td>buloara buloara buloarako buloarako</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Buloara, when used as a nominative to a verb, becomes buloaró; the others undergo no change.

Bali properly signifies "thou and I;" to express "he and I," or "she and I," the adjunct pronouns of the third person singular are added; as—

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bali noa, we two, he and I</td>
<td>yalin bon, us two, him and me</td>
<td>yalinbó, of us two</td>
<td></td>
</tr>
<tr>
<td>bani bani, she and I</td>
<td>yalin noa, her and me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bani bani, of us two</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A peculiar kind of dual (if such it may be called), in which the nominative and accusative are combined, is used in conjunction with the verb. There are six of these compound pronouns:

banútp, I—thee
banótn, I—her
binútp, thou—him
binótn, thou—her
bíloa, he—thee
bíntoa, she—thee

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

The dual pronouns are, bali, we two; yindu-bula, ye two; yain-bula, they two. The first is thus declined:

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>bali, we two (thou and I)</td>
<td>yali, we two do</td>
<td>yalin, us two</td>
<td>paliginguna, of us two</td>
<td>paligindya, to, or toward us</td>
<td>paligindya, from, by, &amp;c., us</td>
</tr>
</tbody>
</table>

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

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<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yindu bula, you two</td>
<td>yindu bulagó, —</td>
<td>yinbó bulagó, of you two</td>
<td>“ for you two</td>
<td>“ for you two</td>
<td>yinyagó bula, you two</td>
<td>yinyandi buládi, from, by you two</td>
</tr>
</tbody>
</table>

The declension of pain-bula is not given; probably only the last word is varied. Bulagó, the other two, is varied according to the third declension of nouns.

To express "he and I," the pronoun guin, he, is prefixed, without change, to all the cases of bali; as, guin-bali, he and I; act. nom. guin-pali; acc. guin-palin, &c.

The combined dual pronouns do not exist in this dialect.
occur in the language to the transitions of the Indian tongues.

The plural pronouns are peen, we; nura, ye; bara, they. They are declined as follows:

<table>
<thead>
<tr>
<th>NOM</th>
<th>ACC</th>
<th>GEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>peen</td>
<td>yearon</td>
<td>yearonba, &amp;c.</td>
</tr>
<tr>
<td>nura</td>
<td>nurun</td>
<td>nuronba</td>
</tr>
<tr>
<td>bara</td>
<td>barun</td>
<td>baronba</td>
</tr>
</tbody>
</table>

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

These pronouns are thus declined:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yiani</td>
<td>yindugir</td>
<td></td>
</tr>
<tr>
<td>yianigin</td>
<td>yinyalgin</td>
<td></td>
</tr>
<tr>
<td>yianigingu</td>
<td>yinugirgu</td>
<td></td>
</tr>
<tr>
<td>2d Dat.</td>
<td>yianigindy</td>
<td>yinyundagir</td>
</tr>
<tr>
<td>Abl.</td>
<td>yianigindi</td>
<td>yinyundigiri</td>
</tr>
</tbody>
</table>

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

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

By adding the words guyupan-bul to the personal pronouns, we have a meaning similar to that given by self or selves in English; as, yatu guyupan-bul, I myself. Guyupan, with the genitive, has the force of own; as, padi guyupan, my own.

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

oni, this, near the speaker.
ionoa, that yonder, at a little distance.
untoa, that there, near the person addressed.

They are thus declined:

<table>
<thead>
<tr>
<th>Nom. and ACC.</th>
<th>2d Dat.</th>
<th>2d Abl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>oni</td>
<td>untoko, to</td>
<td>untoviruy, from this</td>
</tr>
<tr>
<td>ionoa</td>
<td>untoko</td>
<td>untoviruy</td>
</tr>
<tr>
<td>untoa</td>
<td>untoako</td>
<td>untoabiruy</td>
</tr>
</tbody>
</table>

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

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

KĀMILARAI.

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

<table>
<thead>
<tr>
<th>ACT. NOM.</th>
<th>GEN.</th>
<th>1ST DAT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yali</td>
<td>yalikoba</td>
<td>yaliko</td>
</tr>
<tr>
<td>yala</td>
<td>yalakoba</td>
<td>yalako</td>
</tr>
<tr>
<td>yaloa</td>
<td>yaloakoba</td>
<td>yaloako</td>
</tr>
</tbody>
</table>

Ta may be termed a verbal pronoun. It resembles somewhat the French voici, voilà, and may be translated, it is. In the plural, it makes tara, they are, which, when used as the nominative to a verb (in conjunction with another pronoun) becomes taro; thus,

Abs. uni ta, this is he, or it is this.
Adj. yali ta, this is he who, &c.
Abs. uni tara, these are they.
Adj. yali tara, these are they two.

The interrogative pronouns pan, who? min or minari, what? are thus declined:

<table>
<thead>
<tr>
<th>S. N.</th>
<th>A. N.</th>
<th>Gen.</th>
<th>1st Dat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yan</td>
<td>yanto</td>
<td>yanmbo</td>
<td>yannu</td>
</tr>
<tr>
<td>1st Dat. yannu</td>
<td>2d &quot; yankinho</td>
<td>1st Abl. yankai</td>
<td>2d &quot; yankinbiru</td>
</tr>
</tbody>
</table>

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

S. N. | A. N. | Gen.  | 1st Dat. |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yandi</td>
<td>yandu</td>
<td>yantu</td>
<td>2d Dat. yantu</td>
</tr>
</tbody>
</table>

Minnain signifies, how many?

MINNAIN signifies, how many?

INDIFFERENT PRONOUNS.

winta, some
yantin, all
kanwulkaunwul, many
wareu, few

INDIFFERENT PRONOUNS.
gulbir, some
biambul, all, the whole
biay, many or more
biangul, all, every one
PHILOLOGY.

KĀMILARAI.
yitorabul, some one
tarai, other

ADVERBS.

Adverbs whose significations will admit of it, are declined in the same way as nouns; as —

Nom. won or wonta, where?
Gen. masc. wantakal, of what place?
Gen. fem. wantakaléen, of what place?
1st Dat. wantakaląn, to what place, whither?
2d Dat. wontrari, toward what place?
Acc. wonnu, what place?
1st Abl. wontratino, at what place?
2d Abl. wontrabiru, from whence?
3d Abl. wontraka, through, by, what place?

WIRADUREI.
yambun, any one
guol, other
punbaiguol, another; bula guol, two others.

ADVERBS.

The following is the declension of the adverb tā-gā, where?

Nom. tā-gā, where? what place?
Gen. tā-gu, of what place?
1st Dat. tā-gu, for what place?
2d Dat. tāgūpurgu, toward what place?
1st Abl. tāgala (bangala) in what place?
2d Abl. tādila, from whence?

PREPOSITIONS.

These, if we regard their construction, should be called postpositions, as they are always appended to the noun. We have elsewhere treated them as case-endings.

ba, ko, koba, of, for
kolą, to, towards
tin, from, on account of, because of
kai, same as tin, but used with proper names, and pronouns
biru, from, away from
kalon, with, in company with
ka, kaba, in, at
murari, into
murug, within
warai, without

PREPOSITIONS.

The particles which are affixed to nouns and take the place of prepositions are—

gu, guna, guba, of, for
pūr, pūrgu, towards
di, from, by, about, concerning
daratu, by means of
durei, with, in company with
la, in, at
urgana, in (or, as a verb, to be in)
urruin, through (or to pass through)
piriage, by (or to pass by)
wombiny, upon (to be upon)

The last four are more properly verbs.

CONJUNCTIONS.

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

CONJUNCTIONS.

There are, strictly speaking, no conjunctions in this dialect, the construction
KĀMILARAI.

The following are sometimes employed:

- *patun*, and
- *kula*, because
- *palitin*, therefore

VERBS.

The verb is the most peculiar, and at the same time the most difficult part of Australian grammar. It has numerous variations, many of which are unlike those of any other languages. These variations have all reference either to time or to manner, there being no inflections for either number or person, which are always expressed by the pronoun. The root or ground-form of the verb is usually a word of one or two syllables, and to this various particles are appended, which modify the signification, and sometimes protract the word to an extraordinary length. Thus, from the verbal root *bu* or *bun*, to strike, we have the forms which follow (the nominative pronoun *bap*, I, being understood):

1. Active transitive form: *bantun*, I strike.
2. Definite or participial: *bunkilin*, I am striking.
3. Continuative: *bunkililin*, I am continually striking (as threshing, beating, &c.)
5. Reciprocal: *bunkilän*, we strike one another.
6. Optative: *bawil*, I would strike, or, that I might strike.
7. Deprecatory: *buntëa koa*, lest I should strike.
8. Iterative: *buntëa kunun*, I will strike again.
10. Infinitive: *bunkiliko*, in order to strike.

WIRADUREL.

not requiring them. *Bu*, signifying *and* or *also*, is never used alone, but always as a suffix, as, *padu-bu*, I also.

VERBS.

The verb in this language is as remarkable as in the Kāmilarai for the number and peculiarity of its variations. There are eight or nine forms in common use, to express the mode of an action, and no less than fifteen tenses.

The following are the principal modifications:

1. Active transitive: *bämara*, I strike.
2. Participial: of this there are two forms, *bämalginana*, and *bämalbiana*, I am striking; the former is the most common.
3. Continuative; formed by reduplication: *bämabämara*, I continue beating.
5. Reciprocal: *bämalanana*, we strike one another.
6. Optative: *bämali*, that I may strike.
7. Iterative: *bämatalinya*, I strike again.
8. Imperative: *bama*, strike.
9. Infinitive: *bümáligu*, in order to strike.
PHILOLOGY.

KĀMILARAI.

1. Suppositive: bumpa ba, if I had struck.

TENSES.

There are eight tenses, though in some of the forms, only a part of them are in use:

1. Present: buntān, I strike.
3. Recent past: bünkula, I struck lately.
4. Recent pluperfect: bünkula-ta, I had lately struck.
5. Hodiernal past: bünkūn, I struck this morning (or to-day).
8. Inceptive future: bünkītī-kolāp, I am going to strike.

Of these tenses the continuative form has but two, viz.: the present and past aorist; the usitative and reciprocal have only the past, and the optative has only one tense, with a general signification,—bureil, that I might strike. The participial and reciprocal forms have all the tenses.

There is no special form for the passive. It is denoted by subjoining to the verb a noun or pronoun in the accusative case, without a nominative expressed: thus, buntān bap signifies, I strike, and buntān tia, I am struck (lit. strike me).

There are various forms of the negative,

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There are various forms of the negative,
the verb being sometimes only preceded by keawai or keawarin, and sometimes having after it, in addition, korien or pa. Thus, the negative of buntan is keawarin bunkt; that of bunkeen is keawai bunkipu, &c.

**CONJUGATIONS.**

Using this word (as in the Latin grammar) to signify different modes of inflecting verbs, there appear to be but four conjugations in this language,—though others may possibly exist. They are distinguished by the termination of the infinitive. The verbs of the

1st conj. end in ōliko, ōliko, and ēliko
2d " " kiūuko
3d " " biūuko
4th " " riūuko and tiūuko

These conjugations differ in the formation of the tenses as follows:

<table>
<thead>
<tr>
<th>PRES.</th>
<th>REM.</th>
<th>PAST.</th>
<th>REC.</th>
<th>PAST.</th>
<th>INF.</th>
<th>PRES.</th>
<th>PAST.</th>
<th>AOR.</th>
<th>PERF.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. an ąla ā ąon ąnu ąlin ąliko</td>
<td>1. ara ė ągwaun</td>
<td>1. algiri ągwnana ągigu</td>
<td>1. ilgiri ągwnana ągigu</td>
<td>1. algiri ągwnana ągigu</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>an ąla ą ąon ąlin ăliko</td>
<td>2. ira ī ągwaun</td>
<td>2. ilgiri ągwnana ągigu</td>
<td>2. ilgiri ągwnana ągigu</td>
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</tr>
<tr>
<td>ān ąla ą ąon ąlin ēliko</td>
<td>3. āna ānį ągwaun</td>
<td>3. agiri ągwnana ągigu</td>
<td>3. agiri ągwnana ągigu</td>
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</tr>
<tr>
<td>ān ąla ą ąon ąlin ēliko</td>
<td>3. āna ānį ągwaun</td>
<td>4. igiri ągwnana ągigu</td>
<td>4. igiri ągwnana ągigu</td>
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<tr>
<td>2. tān ąla kąlą nąn kąlin kūliko</td>
<td>4. inęa inęi įągwaun</td>
<td>5. upgiri ągwnana ągigu</td>
<td>5. upgiri ągwnana ągigu</td>
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<td></td>
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</tr>
<tr>
<td>3. bın ąlała bąn ąnun bąlin būliko</td>
<td>5. ąna ąnį ągwaun</td>
<td>6. agiri ągwnana ągigu</td>
<td>6. agiri ągwnana ągigu</td>
<td></td>
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</tr>
<tr>
<td>4. riın rąla ręa rınun rūlin rūliko</td>
<td>6. ąna ąnį ągwaun</td>
<td>6. agiri ągwnana ągigu</td>
<td>7. iggiri ągwnana ągigu</td>
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</tr>
<tr>
<td>7. ąpya ąpyi įągwaun</td>
<td>7. iggiri ągwnana ągigu</td>
<td>8. ilgiri ągwnana ągigu</td>
<td>8. ilgiri ągwnana ągigu</td>
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<tr>
<td>8. ilgiri ągwnana ągigu</td>
<td>9. algiri ągwnana ągigu</td>
<td>9. algiri ągwnana ągigu</td>
<td>9. algiri ągwnana ągigu</td>
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</tbody>
</table>
PHILOLOGY.

KAMILARAL
PARADIGM OF THE FIRST CONJUGATION.

Umdoko, to make.

Root, umu (or uma).

INDEFINITE FORM.

Prest. uman bagun uni, I make this
Rem. P. umimila, I made
Rec. P. uma, I made lately
Plup. umuatu, I had made
Hod. P. umakewun, I have made to-day
Fut. A. umonun, I shall make
Cras. F. umakin, I shall make to-morrow
Inc. F. umuli-kolap, I am going to make

PARTICIPIAL OR DEFINITE FORM.

Pres. umulin, I am making
Rec. P. umulielea, I was making lately (?)
Plup. umuliela, I had been making
Hod. P. umulikeewun, I have been making to-day
Fut. A. umulinun, I shall be making
Cras. F. umulikin, I shall be making to-morrow.
Inc. F. umulikolap, I am going to be making

CONTINUATIVE FORM.

Pres. umulitin, I am making constantly, or I keep making
Past. umulitiela, I was constantly making

REFLECTIVE FORM.

Past. umulieun, I have made myself

RECIPROCAL FORM.

Prest. umolan balu, we are making each other.
Rem. P. umolala
Plup. umolalata
Hod. P. umolaikaevun
Fut. umolowun
C. Fut. umolakakin
Inc. F. umulai-kolap

WIRADUREI.
PARADIGM OF THE FIRST CONJUGATION.

Maligu, to make.

Root, ma.

INDEFINITE FORM.

Pres. maara
Preter. malguain
Past. A. ne
Plup. malenei
Hod. P. malparin
Prox. F. malgiri
Cras. F. malpariawagiri, &c.

[The other tenses may be easily formed from these.]

DEFINITE OR PARTICIPIAL FORM.

Pres. malgunana (3d conjugation)
Preter. malgunaguir
Plup. malgunaneli
Hod. P. malgunayarin (or malgunaiyarin)
Prox. F. malgunagir
Cras. F. malgunayariawagiri, &c. &c.

CONTINUATIVE OR INTENSIVE FORM.

Pres. mamara, I make constantly, or earnestly
Preter. mamalguain
Past. A. mamet, &c. &c.

REFLECTIVE FORM.

Pres. malyidilinya (4th conjugation)
Preter. malyidiliguain, &c. &c.

RECIPROCAL FORM.

Pres. malana (3d conjugation)
Preter. malaguain
Plup. malaneni
Hod. P. malapiyarin
Fut. malagiri
Cras. F. malaiawagiri, &c.
KÁMÍLARAI.

INFINITIVE.
Indic. umoliko, in order to make
Contin. umulikoa, to continue making
Recip. umulaikoa, to make one another

OPTATIVE.
Aorist, umawil-koe, that I might make

ITERATIVE.
Pres. uméakun, I am making again
Fut. uméakunun, I shall make again

SUPPOSITIVE.
Aor. umapá-ba, had I made

DESIDERATIVE.
Aor. umapá-ta, I would that I had made

IMPERATIVE.
Indic. umula, make thou
Intens. uma-umula, make diligently
Reflec. umulia, make thyself
Recip. umulà, make one another
Iter. uméaka, make again
Instant, umakea, make now, at once

The paradigms of the other conjugations may be easily formed from this example.

There are two neuter or substantive verbs, ka or ko, which makes in the infinitive kakiliki, and ba or bo, which makes boliko (or boliko). The first has a passive significance, as simply to exist or be in any state; the other is active, meaning to be in the act of doing any thing; as, teti-ka, to be dead; teti-bo, to be dying, or to die. The latter, however, seems to be more rarely used than the former.

The following is the paradigm of the verb ka, to be, of the second conjugation. (The a in this word has an obscure sound, approaching to u, which is sometimes substituted for it.)

INDEFINITE FORM.
Present Tense.
bay kutan (or katun), I am
bi kutan, thou art
noa kutan, he is

WIRADUREL.

INFINITIVE.
Indef. maligu (or malì)
Particip. malgunagigu (or malgunagti)
Recip. malagigu (or malagti)
Iter. malaligigu (or malaligit)

ITERATIVE.
Pres. malalinya (4th conjugation)
Fut. malaligiri, &c. &c.

IMPERATIVE.
Indef. mà, make
Intens. màma, make diligently
Recip. matala, make one another
Iter. malalita, make again
Particip. malgunata, continue making

There is properly but one substantive verb, though several other words, particularly balà and varì, are often used in place of one, but they are indeclinable.

The following is the paradigm given by Mr. Watson of the verb pipinya, to be (of the fourth conjugation).

INDEFINITE FORM.
Present Tense.
patu pipinya, I am
pindu pipinya, thou art
pin pipinya, he or she is
KĀMILARAL

INDEFINITE FORM.

bōntoa kotān, she is
pēēn kotān, we are, &c.

Rem. Past. katāla, I was formerly
Rec. P. kakōla, I was lately
Plup. kakōlata, I had lately been
Hod. P. kakēvun, I was to-day
Fut. Aor. kakōnu, I shall be
Cras. F. kakin, I shall be to-morrow
Inc. F. kakili-kolay, I am going to be

DEFINITE FORM.

Pres. kakiliin, I am now (or am being)
Past. kakiliela, I was then
Plup. kakilielata, I had then been
Hod. P. kakilikevun, I was this morning
Fut. A. kakiliun, I shall then be, &c.

CONTINUATIVE FORM.

Pres. kakiliin, I continue to be, or am
constantly
Past Aor. kakiliela, I continued to be

RECIPROCAL FORM.

Pres. kakiliān, we are, or live, together
Past A. kakiliāla, we were together
Hod. P. kakilaikēvun, &c. &c.

INFINITIVE.

Indic. kakili koa, in order to be
Contin. kakili koa, to continue to be
Recip. kakilaikoa, to be with one another

OPTATIVE.

Aor. kawriil koa, that I might be, or, I
would be

ITERATIVE.

Pres. katēakun, I am again
Fut. katēakōnu, I shall be again

WIRADURELI

INDEFINITE FORM.

piani pīpinya, we are, &c.

Inst. Pres. pīawana, I am
Past Aor. pīpī, I was
Inst. Past. pīawani, I was just now
Preterit. pīpwin, I have been
Inst. Preterit. pīawam, I have just been
Rem. P. pīgūnun, I was formerly
Hod. P. pīpārin, I was this morning
Hest. P. pīgūrani, I was yesterday
Plup. pīgēini, I had been
Prox. Fut. pīpīgiri, I shall soon be
Inst. Fut. pīpāgiri, I shall be immediately
Rem. Fut. pīpāgiri, I shall be hereafter
Cras. Fut. pīpāgagi, I shall be to-morrow
Fut. Pret. pīgagi, I shall have been

DEFINITE FORM.

Pres. pīpūnana, I am being
Past A. pīginani, I was
Preterit. pīgūnagun, I have been
Fut. pīgūnagiri, I shall be, &c.

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

INFINITIVE.

Indef. pīpīgu (or pīpi), to be
Partic. pīgūnagiti, to continue being
Iter. pīliti-gu, to be again

OPTATIVE.

Aor. malān pīga, would, could, should be

ITERATIVE.

Pres. pīlīnyo, I am again
Fut. pīlīgiri, I shall be again, &c.
There are several verbal nouns, or nouns derived from verbs, in this language:

1. The agent, or doer of an act, is expressed by the termination *kan*; as, *bunkilikin*, a striker, one who strikes.

2. One who habitually or professionally performs any act, is expressed by the termination *ye*; as, *bunkiye*, a striker, a boxer, murderer, &c.

3. The thing or object which performs an act has the termination *kane*; as, *bunkilikane*, the thing which strikes, a cudgel.

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

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

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

There is also a verbal noun or adjective, with a passive signification, ending in *tara*; as, *bunttara*, that which is struck, *umutitara*, that which is made or done.

The following table of derivatives is from Mr. Threlkeld's manuscripts. It shows in a striking light the advantages which the language derives from this source, both for discriminating nice shades of meaning, and for devising names descriptive of new objects:
### Kāmilārai

<table>
<thead>
<tr>
<th>THE VERB</th>
<th>THE AGENT</th>
<th>THE ACTOR</th>
<th>THE INSTRUMENT</th>
<th>THE DEED</th>
<th>THE ACTION</th>
<th>THE PLACE</th>
</tr>
</thead>
<tbody>
<tr>
<td>bānki, to smite</td>
<td>bānkitikan, smiter</td>
<td>bānkiye, boxer</td>
<td>bānkitike, cudgel</td>
<td>bānkitita, blow</td>
<td>bānkiti, smiting</td>
<td>bānkiti, pugilistic ring</td>
</tr>
<tr>
<td>usaliti, to walk</td>
<td>usalikan, walker</td>
<td>usalitiye, wanderer</td>
<td>usalitikane, coach</td>
<td>usaliti, journey</td>
<td>usaliti, walking</td>
<td>usaliti, parade-ground</td>
</tr>
<tr>
<td>mankili, to take</td>
<td>mankilikan, taker</td>
<td>mankiliane, thief</td>
<td>mankilitake, trap</td>
<td>mankilita, grasp</td>
<td>mankili, taking</td>
<td>mankili, a bank</td>
</tr>
<tr>
<td>umali, to do</td>
<td>umalikan, maker</td>
<td>umalitaye, artisan</td>
<td>umalitikane, tool</td>
<td>umaliti, work</td>
<td>umaliti, working</td>
<td>umaliti, manufactory</td>
</tr>
<tr>
<td>wiyali, to speak</td>
<td>wiyalikan, speaker</td>
<td>wiyalitaye, commander</td>
<td>wiyalitikane, book</td>
<td>wiyaliti, speech</td>
<td>wiyaliti, speaking</td>
<td>wiyaliti, pulpit</td>
</tr>
<tr>
<td>yalawali, to sit</td>
<td>yalawalikan, sitter</td>
<td>yalawalite, idler</td>
<td>yalawalitake, seat</td>
<td>yalawaliti, session</td>
<td>yalawaliti, sitting</td>
<td>yalawaliti, pew</td>
</tr>
<tr>
<td>yorali, to hear</td>
<td>yoralikan, hearer</td>
<td>yoralitaye, listener</td>
<td>yoralitikane, ear-trumpet</td>
<td>yoraliti, attention</td>
<td>yoraliti, hearing</td>
<td>yoraliti, town (for news)</td>
</tr>
<tr>
<td>yukili, to give</td>
<td>yukilikan, giver</td>
<td>yukilitaye, almoner</td>
<td>yukilitake, shop</td>
<td>yukilita, liberty</td>
<td>yukilita, giving</td>
<td>yukilita, market</td>
</tr>
<tr>
<td>kurili, to carry</td>
<td>kurilikan, carrier</td>
<td>kurilitaye, porter</td>
<td>kurilitake, yoke</td>
<td>kurilita, carriage</td>
<td>kurilita, carrying</td>
<td>kurilita, wharf</td>
</tr>
<tr>
<td>polomali, to protect</td>
<td>polomatikan, protector</td>
<td>polomaitaye, savior</td>
<td>polomalitake, safeguard</td>
<td>polomali, protection</td>
<td>polomali, protecting</td>
<td>polomali, a fortress</td>
</tr>
<tr>
<td>wirobalito, to follow</td>
<td>wirobalikan, folower</td>
<td>wirobaltaiye, disciple</td>
<td>wirobalitake, portmanente</td>
<td>wirobaliti, pursuit</td>
<td>wirobaliti, following</td>
<td>wirobaliti, light-house barracks</td>
</tr>
<tr>
<td>pirikili, to recline</td>
<td>pirikilikan, recliner</td>
<td>pirikitaye, sluggard</td>
<td>pirikitike, couch</td>
<td>pirikititi, rest</td>
<td>pirikititi, reclining</td>
<td>pirikititi, bed-room</td>
</tr>
<tr>
<td>tiwali, to seek</td>
<td>tiwalikan, seeker</td>
<td>tiwalitaye, searcher (!)</td>
<td>tiwalitikane, drag</td>
<td>tiwaliti, search</td>
<td>tiwaliti, seeking</td>
<td>tiwaliti, the woods</td>
</tr>
<tr>
<td>wunkali, to leave</td>
<td>wunkilikan, resigner</td>
<td>wunkilitaye, magistrate</td>
<td>wunkilitake, watch-house</td>
<td>wunkilita, resignation</td>
<td>wunkilita, resigning</td>
<td>wunkilita, watch-house</td>
</tr>
<tr>
<td>pakeshali, to deceive</td>
<td>pakeshalian, deceiver</td>
<td>pakeshetaye, liar</td>
<td>pakeshakitake, pretence</td>
<td>pakeshetita, deceit</td>
<td>pakeshetita, deceiving</td>
<td>pakeshetita, gambling-house</td>
</tr>
<tr>
<td>upali, to perform</td>
<td>upalikan, performer</td>
<td>upalitaye, writer</td>
<td>upalitake, pen</td>
<td>upaliti, performance</td>
<td>upaliti, performing</td>
<td>upaliti, a desk</td>
</tr>
</tbody>
</table>

**Notes.**—The orthography adopted in this table differs somewhat from that of the grammar, and is probably more correct.—As, usaliti for usalli, to walk, wiyali for wiyeliti, to speak, &c.—A musket is called bānkitike, because it strikes with the ball; the same word is applied to a hammer, a mallet, &c.—A magistrate is called wunkilite, when he resigns or commits a man to a jailor, and hence a watch-house or jail is called either wunkilitake, a means of committing, or wunkilita, a committing-place.—The light-horse, who follow the governor, are called wirobalikan, and hence the name given to their barracks, wirobaliti, lit. "place of following."—Upalite signsifies, properly, to do any thing with an instrument; hence upalitaye might be applied to a painter or a cobbler, as well as to a writer, and upalitake would then mean a brush or an awl.
From what has been said, it will be evident that the power of the Australian languages resides chiefly in their numerous modifying particles. It is often difficult to determine whether these should be written as separate words, or united with the term which they serve to modify. It is, likewise, not always easy to trace the exact shade of meaning which the particle is intended to indicate, owing to the novel and peculiar principles on which the grammatical system of these languages is founded.

Besides the particles already mentioned, some others require to be noticed.

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

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

Kei answers to ish in English; as, wonautkei, childish; wonautkei, foolish.

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

Bo, joined with a pronoun, has an emphatic signification; as, putoa-bo, I myself, I indeed, &c. It is also used with other words.

Ko; this particle is of very frequent use in this language. With some nouns it forms, as has been seen, the active nominative case; with all, it forms the dative case, having the signification of to or for, implying purpose or object; with the same meaning it is appended to the infinitive of verbs; as, bunkili-ko, in order to strike. In the latter case it is frequently omitted in speaking.

Koa is used with the infinitive instead of ko, in order to express continuance of an action. With the form of the verb which

Mogu is affixed to nouns to signify destitution or privation; as, irajg, teeth, iramogu, toothless (the p being dropped before m for euphony). Mubag has the same meaning; as, maruy-mubag, not good, worthless.

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

Hitian is used in comparing; as, pidiy maruy, yila pipian, this good that like, i.e. this is as good as that.

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

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

we have called deprecatory it has the signification of lest; as, bunte-a-kun koa bon bay, lest I should strike him. With the optative it signifies that, in order that; as, bawil koa bon bay, that I may strike him.

Ba has the sense of while, if, when; as, buntān bon bay ba, while I strike him; bumpa bon bay ba, if I had struck him.

Lap denotes quality; thus, from pūle, salt (the noun), we have the adjective, pule-lap, salt, saline; pule-korien would signify saltless, without salt, and pule-korien-lap, unsalted, sweet.

Wal is a particle expressing intention or will; it is frequently joined with the future of verbs.

Ke can hardly be translated except by the English neuter verb, though it has not in reality a verbal signification; as, minariyg ke unī? what is this?

Ta seems properly to mean that; but in many cases it cannot be rendered into English, and in some instances it must be translated by the substantive verb.

Ba (besides the meaning given above) signifies to be in any act or place. It may often be rendered by the substantive verb. Ye is another particle of a similar character; as, unī bon ye, who is he?

Ma is used before the imperative; as, ma būwa bon, strike him.

Kan has the sense of indeed, in fact; when appended to interrogatives it has a negative meaning of a peculiar kind; as, woneŋ pēn wula? where shall we go? woneŋ kan, I do not know where,—(lit. where indeed?).

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

Wiradurel

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

Ba, ga, la, wo, balā, gilā, gara, are particles which, with various shades of meaning, and peculiarities of construction, are used in cases where the substantive verb would be employed in English.

Na signifies it, that, and is used like to in Kāmilaraī.

Bari is used with the third person of the imperative; as, bari yia, let it be; winayabilīa bari, let him believe.

Ga is used with interrogatives to reply in the negative; as, minyag-ga, I don't know what (what indeed?); tāgu-ga, I don't know where, &c. It seems to have the general signification of "indeed."

Gān is used to form patronymics; as, England-gān, an English man or woman.
There are many compound verbs, and they are frequently employed where in other languages adverbs and prepositions would be used. The verbs which most commonly serve to modify others are the following:

_Mambili_ or _bambili_, to permit; as, _b₇_, strike, _b₇_mambili, to permit to strike; _b₇_mambilan _bon_ _bay_, I permit him to strike; _um₇_, to make, _umabambili, to permit to make (or perhaps, rather, to permit to be made). When _bambili_ is preceded by _mar₇_ it has a passive signification; as, _b₇_mara-bambili, to permit to be struck.

_Mali_ or _mali_, to do, to make, gives a causal signification; as, _pito₇_, joy, _pito₇-mali_, to cause joy, to make joyful,—_pito₇-_ma _bon_ _bay_, I made him glad. _Kola_, secret, _kolamali_, to conceal.

_Buntili_ has nearly the same meaning with _mali_; as, _pooi_, growing, _pooi-buntili_, to cause to grow.

_Buguri_ means to compel, oblige, cause; as, _teti_, dead, _teti-buguri_, to cause to be dead, to kill; _por-buguri_, to compel to drop.

_Borili_ signifies to cause by some means or agency; as, _tiir-borili_, to break by some means; _teti-borili_, to kill by some means (as poison).

_Kuti_ signifies spontaneous action; as, _tiir-kuti_, to break of itself. (It is probably the substantive verb _ka_, meaning to be in any state,—as is also the following):

_Kakili_ is used to convert adjectives into verbs; as, _pito₇-kakili_, to be glad; _teti-kakili_, to be dead.

_Buti_, signifying to be in any act, is employed to form active verbs; as, _teti-buti_, to be dying.

_Maiyuli_ gives to the verb the meaning of failure or incomplete operation; as, _na_, to see, _na-maiyuli_, to look without observing; _puru_, to hear, _puru-maiyuli_, to hear but not to attend. _Bu-maiyılan _bon_ _bay_, I
KĀMILARAI.

nearly struck him, or did not quite strike him.

Yali (or yali) from wiyeli, to speak, is used with all terms implying verbal communication; as, pakoyeli, to lie, deceive; piyeli, to beg, entreat; turakaiyeli, to convince.

Edi, from uvali, to walk; as, wiy&i, to talk and walk, or to converse while walking; tateili, to eat and walk.

Several verbs are sometimes united in one word; as, tiir, broken; tiir-bugyali, to break, tiir-bugyali, to permit to break.

WIRADUREI.

Yali or yeli signifies to speak, baiyali, to command; hence yanabaiyali, to tell to go; urumbaiyali, to tell to come in; baram-baiyali, to tell to rise.

Biligi is a suffix signifying to obey, or do what the principal verb commands; it is correlative with baiyali; as, yana-bilig, to go when told; yaliyili, to speak when told; talkilig, to eat when told.

Bilig, signifies to do any thing for another; it might, perhaps, have been ranked as a modification of the verb; as, gandelig, to carry for another (from gana); minbelig, to beg for another; meligi, to make or do for another; balupeligi, to die for another.

Numigi gives the signification of before, prior to (in time); as, yannumigi (for yalnumigi), to speak before or sooner; tannumigi (for tala?rmkgi), to eat before; balunumigi, to die before.

Gurag is a prefix, having the sense of completing any act; as, guragmali, to finish doing; guragayeli, to finish speaking; guragatali, to eat all up, to be done eating.

Malay and pindi are independent words, or particles used in forming the potential and optative moods. They have the particles gu, gilu, ya, pai, ba, wari, and the tenses of the verb yipji, to be joined with them to vary their meaning; as, malay gu yē, could speak; pindu gilā malay yin, thou oughtest to be; bumai malay ya mal yin, I should have been struck. Bumali pindi ba-du, I wish to strike; bumali pindi dyu pipyi, I did wish to strike, or would have struck; bumali-dyu pindi pinguain, I have wished to strike, &c.

To complete the comparative view of the two languages, we subjoin a collated list of the most common words, with a collection of sentences rendered as literally as possible.
The former were mostly written down from the pronunciation of the natives, while the latter are from the grammars of Mr. Threlkeld and Mr. Watson,—circumstances which will account for some discrepancies in the orthography of the two.

KAMILARAI.

kentä  
morón  
niucara  
wireykkáy  
tánan  
kopa  
taráy  
pimpi  
bahbái  
pako  
palká  
kénan  
bakai  
woronai  
kakili, bali  
mane, paráp  
tepen  
poto  
tikemáy, wopipil  
kómara  
bémíli  
marinau, naua, katal  
karaáy  
mula  
tepín  
tárama  
terál  
kony, konarih  
kumbórókán  
tiirmali  
wáyára  
bigái  
kambal  
kóna, kiyuboli, wineli  
báiyá-báiyáy  
wóloma  
kariiki  
kalo  
pirívával  
wonai

WIRADUREI.

gira  
mirun  
talai or dalai  
márgun  
dainyánana  
bágur or bokur  
bi  
binan  
búrgun  
gúngal  
búra, már, gárba  
naru  
dubuy ábironda  
bumalgidyal (?)  
pinya  
burbin  
dibilain  
bódah  
bádah  
kúin  
bumbíra  
wúrgay  
marin  
mula  
dakal  
barug  
budu, yarain, biri  
galíygan  
kábuka  
bayamára  
yámup  
garGAN  
kálmáin  
kúana  
budýabudýa-gúlGil  
wúlmúma  
baramara, gana  
takal  
ginimaltáin (leader)  
wápgai

afraid  
alive  
angry  
ankle  
to approach  
arm (upper)  
arm (lower)  
ashes  
axe (iron)  
axe (stone)  
back (different parts of)  
bag  
bark (of tree)  
battle, fight  
to be  
belly  
brad  
black  
blanket  
blood  
to blow  
boat, canoe  
body  
boil, sore  
bone  
boomerang, a missile weapon  
bough, branch  
bowels  
brain (see egg)  
to break  
breast  
brother, elder  
“younger  
to burn  
butterfly  
calf of leg  
to carry  
cheek  
chief  
child
<table>
<thead>
<tr>
<th><strong>KAMILARAI</strong></th>
<th><strong>WIRADUREI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>montyo, yare (beard), wa-</td>
<td>yarain</td>
</tr>
<tr>
<td>tun</td>
<td></td>
</tr>
<tr>
<td>yareil, yura</td>
<td>yurup</td>
</tr>
<tr>
<td>kotara</td>
<td>uta, gudaru, bundi</td>
</tr>
<tr>
<td>keararapi</td>
<td>murrain</td>
</tr>
<tr>
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<td>yeer</td>
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<td>bindinya</td>
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<td>kepai</td>
<td>wamu</td>
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<tr>
<td>peyap, bintonkin</td>
<td>babin</td>
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</table>

- chin (or beard)
- clouds
- club, cudgel
- cockatoo (white)
- "black"
- cold (to be)
- collar-bone, clavicle
- to come (also, to go)
- conjuror, doctor
- crooked, bent, askew
- a crow (bird)
- cup (of bark)
- to cure
- to cut
- to dance
- daughter
- dawn
- dead
- deep
- detain
- to die
- to dig
- to do or make
- dog
- native dog, male
- "female"
- dream
- to drink
- dust
- ear
- earth, land
- to eat
- eel
- egg
- elbow
- emu
- evening
- eye
- eyebrow
- eyelash
- to fall down
- fat, grease
- father
### Kāmilarai

<table>
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<th>Kāmilarai</th>
<th>Wiradurei</th>
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<td>nuñakanulo</td>
<td>gümbedá</td>
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<tr>
<td>onyay</td>
<td>takal-dabal (cheek-bone)</td>
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<tr>
<td>patakaranay, kaneívay, bolbo, moane</td>
<td>bándar, wambóin, úluma</td>
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### Wiradurei

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<td>yaminya</td>
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<td>mura</td>
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<tr>
<td>&quot;little&quot;</td>
<td>bandyan</td>
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<tr>
<td>finger-nail</td>
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<tr>
<td>fire</td>
<td>win</td>
</tr>
<tr>
<td>fish</td>
<td>guya</td>
</tr>
<tr>
<td>to fish</td>
<td>batambira</td>
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<td>fish-spear</td>
<td>yanara</td>
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<td>yalan</td>
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<td>guapguap</td>
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<td>foot</td>
<td>dinay</td>
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<td>to give</td>
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<td>good</td>
<td>guygalay</td>
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<td>máruy, wáluin</td>
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<td>buguin</td>
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<td>tágun-már</td>
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<td>heart</td>
<td>bolay or bolay</td>
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<tr>
<td>to knock down</td>
<td>wínayara</td>
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<td>hip</td>
<td>kín or gin</td>
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<td>wáluy</td>
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<td>iron, metal</td>
<td>gümbedá</td>
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<td>bándar, wambóin, úluma</td>
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### Additional Terms
- to find
- finger (see hand)
- "little"
- finger-nail
- fire
- fish
- to fish
- fish-spear
- flame
- flesh
- flower
- fly
- fool
- foot
- forehead
- frog
- to give
- good
- grass
- grave, (mound.)
- great
- hair (of head).
- hair (of body, fur).
- hand
- happy
- hard, (also heavy)
- to hasten
- head
- to hear
- heart
- hip
- honey
- honey-comb
- hungry
- initiated person
- iron, metal
- jaw (lower)
- kanguroo (different kinds of)
- to kill
- to kiss
- knee
- knife
- to knock down
- to laugh
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<th>Kāmilārai</th>
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left (sinistrorsum)  
leg  
lightning  
to limp, lame  
lip, upper  
lip, lower  
liver  
man  
messeger  
mouth  
murderer  
musquito  
naked  
near  
neck  
night  
nose  
old man  
old woman  
opossum  
pain  
to pant  
parrot  
path  
to pierce  
to pinch  
plain, level  
pretty  
to put up or aside  
quill  
rain (or mist)  
red  
remember  
repeat  
rib  
right (dextrorsum)  
rough  
round  
to run  
sand  
to see  
shadow  
shame  
short
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<td>korobap</td>
<td>yali (?)</td>
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<td>kayan</td>
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<td>wiiti</td>
<td>bàbhira</td>
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<td>snake</td>
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<td>urumâin</td>
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<td>yulunga</td>
<td>son (used by women)</td>
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<td>mûrumbar</td>
<td>son, eldest</td>
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<td>tâsîl</td>
<td>umüdiyap, yulainin</td>
<td>son, youngest</td>
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<td>gûdi</td>
<td>song</td>
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<td>tîluhây</td>
<td>soul, spirit</td>
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<td>warai</td>
<td>tulu</td>
<td>spear</td>
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<td>porebai (m.), porekanbai (f.)</td>
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<td>xalap</td>
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<td>bămara</td>
<td>to strike</td>
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<td>kólaî</td>
<td>xamâtan</td>
<td>tree, wood</td>
</tr>
<tr>
<td>tokol</td>
<td>xerî</td>
<td>true</td>
</tr>
<tr>
<td>xupûlî</td>
<td>xanînbira</td>
<td>to try, to measure</td>
</tr>
<tr>
<td>xilapai</td>
<td>xulûgun</td>
<td>valley, pit</td>
</tr>
<tr>
<td>tarakel</td>
<td>bûxîl</td>
<td>vein</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>KĀMILARAI</th>
<th>WIRADUREI</th>
</tr>
</thead>
<tbody>
<tr>
<td>pale</td>
<td>gurai, piay</td>
</tr>
<tr>
<td>mulamati</td>
<td>múlamuláy</td>
</tr>
<tr>
<td>pátro, kokoin, kaliy, yero, patoy</td>
<td>kaliy</td>
</tr>
<tr>
<td>turöl</td>
<td>yürun</td>
</tr>
<tr>
<td>kinug</td>
<td>givca</td>
</tr>
<tr>
<td>wepe, wibi</td>
<td>kirär</td>
</tr>
<tr>
<td>koro</td>
<td>dirildiril</td>
</tr>
<tr>
<td>tákara</td>
<td>bábay, baludai</td>
</tr>
<tr>
<td>yuraki</td>
<td>wárgun</td>
</tr>
<tr>
<td>nokay</td>
<td>inár</td>
</tr>
<tr>
<td>wópara</td>
<td>úgal, bágurgan, narmay</td>
</tr>
<tr>
<td>marakéen</td>
<td>mikigay, múgugay</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>voice, language</th>
</tr>
</thead>
<tbody>
<tr>
<td>to vomit</td>
</tr>
<tr>
<td>water</td>
</tr>
<tr>
<td>well, not sick</td>
</tr>
<tr>
<td>wet</td>
</tr>
<tr>
<td>wind</td>
</tr>
<tr>
<td>windpipe (also, reed)</td>
</tr>
<tr>
<td>winter</td>
</tr>
<tr>
<td>wise, skilful</td>
</tr>
<tr>
<td>woman</td>
</tr>
<tr>
<td>young man (unmarried)</td>
</tr>
<tr>
<td>young woman (unmarried)</td>
</tr>
</tbody>
</table>
The following sentences are from the same sources as the grammars. They will serve to exemplify the rules which are given in the preceding pages, and will illustrate many peculiarities of construction, which can only be learned from example. The literal or interlinear translation of the Kāmilarai is taken, with some alterations, from Mr. Threlkeld's Grammar; for that of the Wiradurei we are responsible, and can hardly expect that it will be found entirely free from error. Where the meaning of a word has not been perfectly understood, (or believed to be so,) no translation of it is given. Those connective particles, and similar words, of frequent occurrence in these languages, for which no corresponding terms exist in English, have an asterisk under them in the literal version. The importance of these particles in the grammatical system of the Australian dialects, is very evident from the examples which follow.

KĀMILARAI  WIRADUREI

**KĀMILARAI**

*Who art thou? It is I, B.*

PI′NDI wa-nudu? Paddu, B—

PI′NDI who I

Who * thou I

Who is this? that

PI′NDI vidi? yana?

PI′NDI who this that

Who this that

This is a man; that is a woman.

Minay vidi ba?

Minay what this *

What is this?

What is that?

Tul̩ ba yan

spear * this

It is a spear.

Talig ba yila?

What is for *

What is that for?

Mināngi ba yila?

what for * that

To spear with.

**ACTIVE NOMINATIVE.**

Mināngi ba yila?

what for * that

Who told thee?

He told me.

*Who thee told*

Nancs tia wiyā

he me told

PI′NDU nyal ye?

PI′NDU who thee told

Who told thee?

Guin nai ye

he me told

He told me.

**WHO art thou? It is I, B.**

Who is this? that

This is a man; that is a woman.

What is this?

It is a spear.

What is that for?

To spear with.

Who told thee?

He told me.
PHILOLOGY.

KĀMILARAII.

<table>
<thead>
<tr>
<th>Kamilarai</th>
<th>Wiradurei</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hali noa tia wiya</td>
<td>Hidi gibiru nal-yé</td>
<td>This man told me.</td>
</tr>
<tr>
<td>this he me told</td>
<td>this man me told</td>
<td></td>
</tr>
<tr>
<td>Hali bovntoa tia wiya</td>
<td>Hidi inaru nal ye</td>
<td>This woman told me.</td>
</tr>
<tr>
<td>this she me told</td>
<td>this woman me told</td>
<td></td>
</tr>
<tr>
<td>Hali noa vni ʻumā</td>
<td>Hidi guin pana ʻinya me</td>
<td>This is he who made this.</td>
</tr>
<tr>
<td>this he this made</td>
<td>this he that this made</td>
<td></td>
</tr>
<tr>
<td>Minariyko bōn būnkula tēti</td>
<td>Minyalu ʻin balu-buni ba</td>
<td>What killed him?</td>
</tr>
<tr>
<td>what him struck dead</td>
<td>what him dead struck</td>
<td></td>
</tr>
<tr>
<td>Nukyoko. Pontimaiko</td>
<td>Inaru. Wabanu</td>
<td>The woman did. The messenger did.</td>
</tr>
<tr>
<td>woman messenger</td>
<td>woman messenger</td>
<td></td>
</tr>
<tr>
<td>Wakunto minariy tatān?</td>
<td>Minyay wāgandu tālgi?</td>
<td>What does the crow eat?</td>
</tr>
<tr>
<td>crow what eats</td>
<td>what crow eats</td>
<td></td>
</tr>
<tr>
<td>Minariyko wakun tatān?</td>
<td>Minyalu tālgi wāgan?</td>
<td>What is it that eats the crow?</td>
</tr>
<tr>
<td>what crow eats</td>
<td>what eats crow</td>
<td></td>
</tr>
<tr>
<td>Nayūnto tia pītul-mān</td>
<td>Kalmabiyalalu nal gatāy-</td>
<td>The song delights me.</td>
</tr>
<tr>
<td>song me glad makes</td>
<td>pilinyap</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kolaito tia būnkula wōkatinto</td>
<td>Madandu bundin patiawalpuri</td>
<td>The stick fell from stick me struck above-from stick struck me-above above, and struck me.</td>
</tr>
<tr>
<td></td>
<td>durini a nal</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hit me</td>
<td></td>
</tr>
</tbody>
</table>

GENITIVE.

| Pānimba noa vni ʻināl?   | Pāngu uramān ʻinya ba? | Whose son is this? |
| whose he this son        | whose son this         |                  |
| Emovamba ta              | Pādi bial bāla na     | It is mine.       |
| mine it                  | mine indeed * it       |                  |
| Haliokoba bōn            | Hinagu la ʻin         | He is this man's. |
| this- of * he            | this-of * he           |                  |
| Minariyko vni            | Minyaygu la ʻinya ba   | To what does this belong? |
| what- of this            | what of * this         |                  |
| Wonta-kal bara?          | Minyay paingulia purambay- | Of what country are they? |
| where - of they          | what they country      |                  |
|                           | gan?                   |                  |
|                           | of                     |                  |
| England-kal bara         | Naingulia bāla England-gan   | They are English. |
| England of they          | they * England of      |                  |
| Burpāi-kal               | Dalangu bāla na       | Recent: of the present day.|
| to-day of                | to-day-of * it         |                  |
| Makorokoba ta vni pōrōp  | Pina bāla guān guyagu  | This is the blood of a fish.|
| fish's * this blood      | this * blood fish's    |                  |
| Governor-kai kal bāy     | Governor-birap-gu-tubaygalgu | I belong to the governor.|
| governor's of I          | governor's of I place-of |
| Governor-umba bāy        | Governor-gu bāla-tu    | I belong to the governor.|
| governor's I             | governor's * I         |                  |
KAMILARAI
Mororopkhoka korekoba
good - of man - of

WIRADUREI
Maruy gibirgu
good man - of
Belong to a good man.

DATIVE CASE.
Makoro bi yuwa
fish thou give
Hannuy? Piruwulko?
whom - to chief - to
Keawai, yiptov bo
no thec - for only
Karai tia yuwa emo ttakiiko
fish me give me - for eat - to
Yurip bi wala nyikooy - kinko
away thou go him - to
Hankinko? Piruwulako?
whom - to chief - to

Guya yuiga
fish give
Hangu la? Ginimalaingu a?
whom - to leader - to
Wirai, guyupan - nu - gu
no self - thy - for
Banay ti yuiga taligu
flesh me give eat - to
Birumbatu, yana yuann
depart go to him
Banay ti puwa
guys pqga
Give the fish.

No, for thyself.

Give me flesh to eat.
Be off! go to him!

To whom? to the chief?
whom - to chief - to
leader - to
ba?

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

ACCUSATIVE CASE.
Nanto bon binkula teiti
who him smote dead
handu pin balu buni?
who him dead smote
kuhehn?
stiff

Ilihu ba? Biraban
whom - B -
Nantu pin turi
I him speared
Natu pin tuni
I him speared

Ulango - na.
Nantu la ba?
call - her whom

Thou that take

Whom? Biraban.
It was I who speared him.
I speared him.
Call her. Whom?
That woman there.
Do not take that.
Take that.
KĀMILARAI.

Mara untî-kal
take this of

Makoro tia yuwa
fish me give

Nunun bârâp
give-will I - thee

Pøntimân tia barân
throw me down

Makoro bi tûrûla waraito
fish thou spear spear-with

Tibin bi buva musket-to
bird thou strike musket-with

Wiyala bôn
tell him

Wiyala binâp
tell thou - him

Bûnkula tia. Wonne?
struck me where

Woly tia noa wîrâa
head me he hit

Minariy bo bali wiyala?
what indeed we - two say

Ilânto vuoanu yununun
who that make - will

PHILOLOGY.

WIRADUREI.

Gayga gâlîr yâdi
take some of this

Guyâ tî yuagâ
fish me give

Hâdû - nu wari yuugiri
I - thee * give-will

Wanân bâlâ nal
thrown * me

Guyâ tûrûla dûrâtû
fish spear spear - with

Dibilain birumbâ bârîma-
bird shoot musket -
dûrâtû
with

Hâlâ yin
tell him

Hindu yin yâlâ
tell thou him tell

Bumân bala nal. Tûga là?
I am struck? Where?

Balânga nal guin bûne
head-on me he struck head.

Mînyala lî yali yali ba?
What * say we - two *

Händû wari mara - mîlgiri
who * make-will (yin understood.)

Who will make that?

VOCATIVE CASE.

Ela! kaai tanân uñtîko Ya! yadu yera tain yana
I say, come hither!

Ho! come approach hither Ho! I say hither come

Wau! kaai! kaai! karakai Ya! barabarai tain yana!
Come quickly; make

Ho! come come hasten Ho! quick hither come haste.
bunbatai!

Bovrykalinu nûl bâp wausta
arise-will * I depart
biyura bâstakó emôrytako,
father - to my - to,
yatun wiyunun nûl bôn,
and say - will * to him,
Biyor, yarakai bâp umâ
father evil I did
mikân to mørôkoka yatun
presence * heaven - to and
yröyarókin
thee - to

Barapgari - dûy wari yana-
I will arise and will go
to my father, and will
arise - will I * go-
giri - dûy - bu babînəya - ti,
will - I also father - to, my
yalâgiri - bu yagwala, Ya
say - will also him - to O
and say - will
Babînây, yadu wilidyal
father - my, I before
pînyunda wamay
thee - to evil
mâlgunâin
did.
KĀMILARAI

**Koakilan bara**
quarrelling they

**Wānkalai?**
whom - about?

**Wānkalai kūn!**
whom - about indeed

**Minariptin? Minariptin**
what - about what - about

**Makorirī pātun koretin**
fish - about and man - about

**Jehovaka-biruy, Piriuwula.**
Jehovah - from chief-

**Wontaka-biruy noa?**
where - from he

**Wokaka-biruy morokokahiruy**
above - from heaven - from

**Minari-biruy unoa umā?**
what - from that made

**Kolakibiruy, Brass-biruy**
wood - from brass - from

**Yuri bi wala emooykin-biruy**
away thou go me - from

**Yelawala bi emooy-katoa**
sit thou me - with

**Wān-katoa bountoa**
whom - with she

**Nani-katoa ba**
Nanny - with *

**Wonta-katoa noa uwa**
where - by he went

**Koruy-kōa**
bush - by

**WIRADUREI**

**Ablative Case.**

**Haingula guondilataigunana**
they quarrelling

**Wānundī bāi?**
whom - about *

**Wānundī gā!**
Whom - about indeed

**Minyali ba? Minyali gā!**
About what? I know

**Guyadi, gibirbandi or fish-about men-about**
( *gibirgalandii).

**Wānundī pīna wabandu**
whom from this messenger

**Būgē?**
came

**Joka-di, Ginimaltaindi**
Jehovah - from leader - from.

**Tūdi yīn tain baygali**
whence he here place - from

**Murubiri yatiewalburi**
heaven - from above - from

**Minyali yīn bunmān?**
what - from that made

**Matandi, Gumbatadi**
wood - from metal - from

**Birumbatā yanundi**
depart me - from

**Widya yanunda-durei**
sit me - with

**Wān-durei gara na ba?**
whom with * she *

**Nani-durāta na**
Nanny - with she

**Widya-purgu yīn yanain?**
where - by he went

**Urui biramalī**
through bush

**From heaven above.**

**Of what is that made?**

**Go away from me.**

**Sit with me.**

**With whom is she?**

**She is with Nanny.**

**Which way did he go?**

**Through the bush (fo-

rest).**
PHILOLOGY.

KAMILARAI.

Kokstoa bay unu
house - by I came
Wonryn ke wumbig?
where * cloak
Biraban-kinba
at Biraban's
Onti-tinto. Onti-tinto
here - from there - from

Minan kori tanan ba?
how - many man come *

Wakol bo ta noa tanan ba
one only * he comes *
Kolbiran bo ta
few only *
Tibinto noa tatan
bird he eats
Naai noa tibinto pitan
this he bird drinks
Oni tara tibin bi bunkula tetti
these they bird thou smote dead

Minyan gibrigal buogara
How many men are
how - many man - of come coming?
ba?

VIRADUREI.

Ndru yiriaj eimadu
I came by the house.
Tii-gara baidiun?
where cloak
Biraban-birooga
at Biraban's
Ndula bapgali. Ngiala
From this place. From
this place - from that
bapgali
place - from

Ndubai gibrigal bial buogara
Only one man is coming.
Ndubai-punbai bial. [Gulbir]
Only a few.
Dibilanu talgi
The bird eats.

Widynuhaip turuuyu batalgi
How does the snake bite
how snake bite in order to kill ?

Ndii gila la gibr bia
Thou art the man.
Ndii giri la gibr bia
Thou indeed * man * only

VIRADUREI.

Muroval balu girar
It is a high wind.
Muval balu girar
It is a high wind.

The neuter verb.

Wibi unu kauwil kuran
wind this great is
Kauvan, kauwil lay unu
yes, great * this
Kapiran bay kuran
hungry I am

I am hungry.
Who lives here?

They themselves live here.

I was conqueror this morning.

I was angry.

I shall be at Sydney tomorrow.

This will be good.

Perhaps he will be dead.

I am powerful.

I am weak.

They are his followers.

The dancing is tiring them.

Summer is coming.

Who lives here?

They themselves live here.

I was conqueror this morning.

I was angry.

I shall be at Sydney tomorrow.

This will be good.

Perhaps he will be dead.

I am powerful.

I am weak.

They are his followers.

The dancing is tiring them.

Summer is coming.
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<thead>
<tr>
<th>KÄMILARAI</th>
<th>WIRADUREI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Store-ka baka kikilin bontoa</strong> store - at is - living she</td>
<td><strong>Stor-ra na wigunavoana</strong> She is living at the store.</td>
</tr>
<tr>
<td><strong>Kapiri baya kikiliela</strong> hungry I was</td>
<td><strong>Girugal bala-tu yini</strong> I was hungry.</td>
</tr>
<tr>
<td><strong>Musket tia katâla Sydney-ka</strong> musket me was Sydney - at</td>
<td><strong>Barima bala-dyi Sydney-dya</strong> I had a musket at Sydney.</td>
</tr>
<tr>
<td><strong>Kinta baya katâla, yakita afraid I was now</strong></td>
<td><strong>Ndau gielgunagi, wirai-atu</strong> I used to be afraid, but</td>
</tr>
<tr>
<td></td>
<td><strong>kawai not</strong> I am not now.</td>
</tr>
<tr>
<td><strong>Unta baya katâla yuraki Eng-</strong> there I lived formerly Eng-</td>
<td><strong>Ndau mân wigunagi yani</strong> I used to live in England.</td>
</tr>
<tr>
<td></td>
<td><strong>land-ka England-da</strong> I lived there</td>
</tr>
<tr>
<td><strong>Morôn naa kikilinun</strong> alive he will-continue-being,</td>
<td><strong>He is going to live for</strong> alive to always ever, and not die.</td>
</tr>
<tr>
<td></td>
<td><strong>teti-korien</strong> bu virai balu-numigiri also not dead ? will</td>
</tr>
<tr>
<td><strong>Wibi kikilinun warta wind is - becoming small</strong></td>
<td><strong>Girar bubai yindyurinya</strong> little wind growing - is</td>
</tr>
<tr>
<td><strong>Itao bo I only</strong></td>
<td><strong>Ndau guynyan</strong> It is I myself.</td>
</tr>
<tr>
<td><strong>Kakilân bali bontoa Na yaliguna murun-</strong> She and I will live to-</td>
<td><strong>stay - together - will</strong></td>
</tr>
<tr>
<td>live - together we - two she us - two - of alive -</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>yamigiri</strong> wish I we - two may be at peace.</td>
</tr>
<tr>
<td><strong>Yakoai baya teti kunonbinun</strong> how I dead let - be - shall</td>
<td><strong>Widyu-yura-tu yina-gulupu</strong> How shall I cause his</td>
</tr>
<tr>
<td><strong>bon him</strong></td>
<td><strong>what - by I that - through death ?</strong></td>
</tr>
<tr>
<td><strong>Kakilai-koa balî</strong> may - remain - that we - two</td>
<td><strong>Nindi-dyu gamayga yali I wish that you and I</strong></td>
</tr>
<tr>
<td><strong>muroi peaceful</strong></td>
<td><strong>wish I we - two may be at peace.</strong> yabiligu</td>
</tr>
<tr>
<td><strong>Môrî noa katâkan</strong> sick he is - again</td>
<td><strong>Hin ingil yiâlinya</strong> He is sick again.</td>
</tr>
<tr>
<td><strong>Yanoa, mûrî koa noa katâ-</strong> Karia, ya yin ingil yiingiri</td>
<td><strong>Do not, lest he be ill.</strong></td>
</tr>
<tr>
<td><strong>do - not, sick lest he may -</strong></td>
<td><strong>kun be</strong></td>
</tr>
<tr>
<td><strong>mun be</strong></td>
<td><strong>Yantu-tu ingil malay yini</strong> If I should be sick.</td>
</tr>
<tr>
<td><strong>Mûrî kunon baya bâa</strong> sick shall - be I if</td>
<td><strong>Ndhi garâ yalaiman babuni Who nearly died ?</strong></td>
</tr>
<tr>
<td><strong>Hân ke teti kumaiyâ</strong> who * dead being - near - was</td>
<td></td>
</tr>
<tr>
<td>who almost died</td>
<td></td>
</tr>
</tbody>
</table>
AUSTRALIA.

KAMILARAI.

Teti bay kumaìgá
dead I being ~ near ~ was
Pinirwul bi ba kapa pital
chief thou if hadst-been glad
yaiya bay kapa
then I had-been
Kapa bi ba vula yoro
had-been thou if there this
kan ta, napa yaiya banïp
morning * had-seen then I-thee

AUSTRALIA.

WIRADUREI.

Hâdù gara palaiman baluni
I almost died
Nântu-ndu pinga yini king
If thou hadst been king,
I should have been pleased.

Yântu-ndu pânâla pinga yidiyì
if thou there been this
yarin yani malap gila nyal
morning saw should then thee

I

I was near dying.

Korùn kauwa, tunkiyë kora
quiet be wail not
Kakila nura pital-kakiliko
continue ye glad to-be
Muron bon kumunbila
alive him let-be
Kauwa bi tetì kakiliko
yes, thou dead to-be
Kumunbìnuna banuy piruwul
be ~ let ~ will ~l-thee chief
kakiliko
to be
Piruwul bi kateaka
chief thou be - again
Piruwul bon kumunbìyì kora
chief him let - be not
kakiliko

Kûmâna yin king yimambìa
Chief him let - be not
King yidalida
be - again

Piruwul bi katëaka
Chief thou be - again
Pinirwul bi kateaka
Chief thou be - again

Minariytiin biùa bûnkula?
what ~ for he - thee struck
Uni bulùn bûnkula noa
these them ~ two struck he

Pënzû bûnkula?
Whom struck
Wiyâla bi tia, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko biùa bûnkula?
what ~ with thee - he struck

Minariyko bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck

ACTIVE VERBS.

Minariytiin biùa bûnkula?
what ~ for he - thee struck
Uni bulùn bûnkula noa
these them ~ two struck he

Pënzû bûnkula?
Whom struck
Wiyâla bi tia, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko biùa bûnkula?
what ~ with thee - he struck

Minariyko bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck

Minariyko bûnkula?
Whom struck
Wiyâla bi tia, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck

Minarisù bûnkula?
Whom struck
Wiyâla bi tià, mupaiyi kora
tell thou me conceal not
Pei noa tia bûnkula
this he me struck
Minariyko bûnkula?
what ~ with thee - he struck

Wargubagà nyla guin bümê?
Why did he beat you ~
Wargubagà nyla guin bümê?
What ~ for he - thee struck
KAMILARAI. WIRADUREL.

Matar6 pikoumtako &~a-du~&u-gup-gu
With his hand.

Buwi2 koa h

I would strike him, but
strike would him able not

Bal&tu I able

Katira bi tia yuva buvil
Give me a cudgel, that I
cudgel thou me give may-beat

I may beat him.

Koa b6n yin

that him I

Bamba bota bon bay, Bum6 malay-pai yin-dyu
I should certainly have
had-struck surely him I, struck should-have him-I

wonto bay ba kinta k6n giebilaniyatsu
but I * afraid indeed afraid was-but-I

k6kula

I was

Bunkilin bon bay Bal& yin-dyu bumalparini
I have beat him this

sluck---to-day him I

* him I struck-to-day

Bunun bon bay kabo Guaiu-tu yin bungalgi
I will strike him by-and-

strike-will I him presently

presently-I him strike-will

Bunkilaib6n kora nura Karia-ndugir bumalaigu-
strike-one-another not ye

nata

another

Bunkilin bon bara yakita Bumalawagununa yin
They are beating him

are---beating him they now

are-now-beating him guingulia bial

they indeed

Bunkiliaela bon bay tan&m Bumalgunana yin-dyu
I was beating him when

was---beating him I approaching

bi ba uwa

was beating him I

thou when came

Bi yantundu buo

when thou camest

Buntaa tia bara woci b6m-ba Guangulia naI bume yantu-tu
They beat me when I

beat me they child I *

they me beat when-I was a child.

Wag& gini

child was

Bunkilin noa wheat Yura mudura guin
He is threshing wheat.

beating---continually he

Yur$ mudura gina

wheat threshes he

Bumalana

fighting-together

Bunkilala bar6 bo bara Haingulia bumalategunani
They fought among

fought-together they only they

bo

themselves.
KAMILARAI.

Bunkilēta bali noa fought - together we - two I
Bunkilōna bali noa ba B— child we - two I when
Bunkilōnon bula will - fight they
Yanō bānkiyā kora do not strike not
Bunkilātkin bali will - fight - to-morrow we - two
na ko mba he to-morrow
Rakonita ke bura bunkilōnon when * they fight - will

Wiradurei.

Yantu Mingan yaligūna burai when M— we - two chil-
girīpar, būmalaywaiyaginai dren used - to - fight - together
Bula gara būmalagiri they - two will fight
Kari buma do - not strike
Birabada kō yaligūna he we - two
būmalaywaiyagiri fight - to-morrow - will

When — and I were children, we used to
fight together.
They two will fight.
Do not strike.
He and I will fight to-morrow.

When they fight?

Wūhynga gunu yagūdīa
what - in they
būmalagiri
fight - will

Kamba kēn tu nani gunu yagūola
to-morrow other
Kamba kūbo Guogua m yinggariyagiri
to-morrow presently it - will - be to-morrow
Waisa - kolaey bar bunkiliko Barinudi - dyu yantul depart - about - to I smite - to
musketo musket - with - I now
bīrumbali
musket - with to - shoot

Wisula būn bavil koa bēn tin yula yin bula
tell him may - beat that him
Bavil bāg Patty nay Patty bula yindīdu wish - I
would - beat I Patty
Yari bi mūtānōn Karī warainyar yingga
not thou wait - will do - not be
banteakun koa būn bagirī yul yain
may - not - beat that thee will - beat thee else

Bānō na tia ba turula Yantu guin nāl būmalagiri
shall - strike he me when spear
yaiya bīnūp when he me shall - strike spear him,
then thou - him durā yantu yin
Bumaiyā tia vonta bāg bā Bumai malay - yā nāl yina
struck - almost me but I * struck would - have me there
murā but - I ran - away
ran
Keawarān tia būma, I should have been struck,
not me had - struck,
kapa būm ba vun - to yantu - tu wīgūnān yina
had - been I if here - only.
if I had - dwelt here

The day after to-morrow.
By-and - bye, to - morrow.
Tell him to beat him.
I wish to beat Patty.
Do not wait, lest you be beaten.

When he strikes me,
I should have been struck,
but I ran away.

I should not have been
struck if I had remained here.

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PHILOLOGY.
Yuri binyu buntëaka away thou-him strike-again yakita now

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

Yari bon buntea-kunun not him shall-strike-again

Bumunbia bi tia let-strike thou me

Bumunbitin bon baya permitting-to-strike him I

Bumunbiyi kora bon let-strike not him

Bumunbila bi tia bon let-strike thou me him

Bunkiitā nura be-striking-one-another ye

Wakolō binyu buwca once thou-him strike

Ma bunsetaka tia do strike-again me

Bumunbila binyu buwil let-strike thou-him may-strike koa noa tia that he me

Buwa-binu bonya barun baya mind; may-beat that them I

Kinta kora bi, keawaran bin afraid not thou, not thee binyu shall-be

Kora-biya bi tia buntan? why-not thou me strikekest

Buwca binyu strike thou him

Bunkia binyu strike-to-morrow thou-him

Bunkili-tin noa muru fighting-from he ran-away

PHILOLOGY.
Yana bindy galaivata Go strike him again

Yantu yin-dyu yipga bume If I had struck him, thou

Karia yin bumaaligigu not him to-strike-again

Bumainambilguān yanal be-struck-permitted me to

Bumalambilgunana yin-dyu I am permitting him to

Karia bumaalmbia not let-strike

Bumali yin-dyu to-strike him-I

Bumal tidya naI Strike me again.

Bumalambilgunana yin-dyu I am permitting him to

Bumaladidya naI strike once him

Bumalambilgunana yin-dyu I am permitting him to

Bumalaaaa naI strike again me

Bumalambilguān yanal Permit him to strike, that

Karia gia, wirai nyal Fear not, thou shalt not

Bumara baya ti indu wirai? Why dost thou not beat

Buma yin strike him

Bumara baya ti indu wirai? Why dost thou not beat

Karia yina, wirai nyal Fear not, thou shalt not

Bumalapideya buntëaggera He ran away on account

Bumara baya ti indu wirai? Why dost thou not beat

Bumalanpideya buntëaggera He ran away on account

Bumara baya ti indu wirai? Why dost thou not beat

Bumalanpideya buntëaggera He ran away on account
KĀMILARAI.
Kauwol unoa bunkilikane 
great that striking-instrument

WIRADUREL.
Hanain gara murowal That is a great thing to 
that 
great strike with.
minyambul bumlakigugu. 
where - by 
to - strike
duratu
by - means - of

Önoa ta noa bunkilikän 
that * he striker

Hanala tulain balal 
that striker *

That is the striker.

Hali noa bunkilikanto tia 
this he striker me

Nina tulain yana nal bumè 
this striker that me struck 
struck
This is the striker that 
struck me.

Bunkiye bara unoa kore 
fighter they that man

Ilanaingulia bumlatain-galag They are the fighters.
they fighters

bala

Waita-kolay bay bunkilaiy al- 
depart-about-to I fighting-place 

towards

Kolay

Tinmaingu-tu yanana 
battle-field-to I go 

I am going to the field of 
battle.

Buntsara bay pali-biruy bon 
struck I this - by him

Nal bumanri dyin 
I was struck by him.

Bunkili-tin bay kutan unti 
fighting - from I am here 

Bumalayidyali-dyu yinata I remain here because of 
fighting - from I here the fight.

Reminya 
remain

Muni yeen kapaiyan bunkili- 
sick we suffering striking-
biruy 
from

Ipgi bula yani uruwin We are ill through fight-sick 
* we through ing.

bunalvyidyali 
fighting

Hali tia loa buntuoro bunkula 
this me he stricken beat

Nina mayar gibir yandu nal This is the wounded man 
this wounded man who me who beat me.

bume 
beat

Wonuy ke bara buntuora? 
where * they struck

Ta ga yagugulia bumanri? 
where those struck 

Where are those that 
were struck?

Buntuoran baru teti- 
worried - being - by they dead-

Mayar-galandi baluni 
worries - by died 

They died of their 
wounds.
yagugulia 

those

Minaring bi uman? Warai Minyan ga-ndu mara? Tulu What dost thou make? 
what thou makest spear what * thou makest spear 
A spear.

Iantu vni uma? Hali Nandu me yina? Yugu Who made this? This 
who this made this - one 
who made this this - one person.
PHILOLOGY.

KÄMILARAI.

Itanto tia muron umunun Who will save me alive?
who me alive will - make who me alive will save

Itanto vnoa punul umä Who made the sun? Je-
who that sun made? who sun made Jehovah hovah.

Jehova-ko
Jehovah

Mororot noa umä good he did
* he good did

Münmin vinta kakula, umä Gülbin mugin guin bunmëyägi He made some who were
blind some were, were made some blind he made to see blind to see.

noa baron nákilikän he them sees

Umabonbiyi kora, teti koa noa permit-to-do not dead lest he
kuteakun

may - be will - die he else

Omaipata bag vni yarakai Karia yin mali malmambia, Do not permit him to do
nearly-made I this bad not him to-do permit-to-do it, lest he die.
kuteakun

may - be will - die he else

Wiyala bön umawil-koa vnoa Yala yin bunmaligu Tell him to make it.
tell him may-make-that this tell him to make

Warai bag umvän Tulu balä-tu dindabalgunana I am making a spear.
spear I am-making spear * I am - fashioning

Mirin bag upalën Balä-tu gunimar turbara I am making a point to
point I putting * I point sharpening it.

Wonu y ke mirin viritoara Tagara panala gunimar-durai Where is that which is
where * point - affixed where that point - with sharpened?

Umatöara kumba-birip that which was made
made yesterday-from that yesterday fashioned yesterday.

Wonta-kolay bi uwän? Tügu-yürgü gä-ndu baygalgu Whither are you going?
where-towards thou goest where-towards * thou place - to
going

Sydney-kolay Sydney-yürgü Towards Sydney.

Wonta-birip bi uwän? Tüü yindu bagali buoget Whence did you come?
where-from thou camest whence thou place-from camest

Koiyoptin bap uwa Iturandi yugani-dyu I started from the camp.
camp-from I came camp-from moved - I

Wiya bi tanän uwalu? Yäma là-ndu tain yanagi Dost thou wish to come?
say thou approaching come * thou hither to-come

yindi?

wișest

Wiya bi tanän umunun? Yäma-ndu tain yanagiri? Will you come?
say thou approaching wilt-come thou hither wilt - come
KĀMILARAI.

Wiya bi waita uvala? say thou departing go
Wiya bi waita uwonun say thou departing wilt - go
Wiya bali uvala say we - two go
Waita peen uvala witimoligdeparting we go hunting kolap to

Woten peen uvala? which-way we go
Piakai this-way
Woten kān? which-way indeed
Wauwil bali bi Pakai Pakaiagū guaiu pindi-dyu I want thee to go with
may-go we-two thou Pakai Pakai - to presently with - I me to Pakai presently.
kādo presently to-accompany
Yanoa, uwonun bo ta bay not-so will-go alone * I
wishyoutogowith
Wisya bali bay wauwil say we - two I may - go

Ee, waita bali yes, depart we - two
Waita bali bara departed * they
Yurig bula uvala away you - two go
Parabokako bai waita sleep - for I depart
Waita koa bai mimaiyi kora depart that I detain not
Wisita bara waita uwonun some they away will - go

HIRADUREI.

Yama-ndu yanagi pindi? thou to - go wilt
Yama-ndu yanagiri thou wilt - go
Nali yanagi, or yanagi-li we-two go, go-we-two
Barawigi piani go-hunting we

Tagu-purgu yanagi piani? Which way shall we
where-towards go we go?
Nina yain here - by
Tagu-purgu-go? I don’t know which way.
Whither - indeed
Wirai, guyuyan-du yana-tu No. I will go by my-
myself go - I self.
Wishyoutogowith
Hindu yanunda yamagi I wish you to go with
thou with - me accompany me.
pindi-dyu wish - I

Yanān bula guinguia gone * they
Hindu bula yana thou ye - two go
Yurai wirigigu yanana-tu I am going away to
sleep.
Yanagiri mān-dyu, karia I must go, do not detain
will - go necessarily - I, not me.

nal mina
me detain

Hunbai maray wāri yanagi Some of them will go.
some will - go
Yantu yin yanagiri, piani When he goes, we will
when he will - go we go.

wāri yanagiri surely will - go
KÄMILARAI.

Wonta purnul kakula uwa Tudi gara yirei yantu-ndu What time was it when where sun was come where sun when thou came?
paiya nura ba? buogé?
then ye when camest

WIRADUREI.

Yantu guin yanambiláni As he was walking he going was he as met when he was walking met him.
paiya bon noa biridyainmę pin guin then he met him he

What time was it when where sun was come where sun when thou came?

Yantu ndu yurągga yana- Have you been to the say thou went to-day camp thou camp to went camp this morning?

No, but I shall go to

morning.

I go to

to-day

towards

Kabu waitu 'wunun bay Talatalan-ndu vari yanagiri By-and-bye I shall go.
presently away shall go I

soon I shall go

Kurikai-kurikai ta kutan Indyaŋ balá yunbápyiđyála It is easy to go to the quick quick is easy shut place to

tuvaliko jail koláŋ keawarán yanagi wirai bial indyay to go jail towards not to go not indeed easy

wireyko

returning for to come

Pitol-mapa bi tia ba, Yantu-ndu nal paruimeini, If thou hadst loved me, glad made had thou me if if thou me hadst loved I should not have keawai paiya baŋ wapa wirai malay gilá-tu not then I gone had not should have then I yanain gone

Yama-tu ganagiri ba? Shall I go?

I shall go

Yamanbila tia Sydney-koláŋ Sydney-gu yanambíanimation al Let me go to Sydney.

let go me

Yanamambílgiri nyal-tu I will permit thee to go.

let go will thee I

Wirandu bial wári yanagiri Thou shalt not go.

not thou indeed shalt go

Karia yaná Do not go.

not go

Karia yaná turgiri nyal Do not go lest you not go will spear thee should be spear by wári piríagalgi gíbrígal pass through men

by

galandi
KĀMILARAI.

Uwata noa yanti ta punul ba * sun * polon kulun * sinking was
Keawaran noa wapa yanti * sun * sinking was

WIRADUREI.

Guin buogé yantu yirei urun-* He came when the sun was setting.

He came when sun * was setting.

This is broken.

This is broken (by some one).

Who broke it?

Take care! the spade will be broken.

Take care, lest you break that spade.

Take care, lest you break that spade with the stick.

If I had broken it, what would they have done?

What art thou doing?

What is the matter with thee?

What will he do to you?

Of what use is it?

For what is she going?
PHILOLOGY.

KAMILARAI.

Nanun boontoa biyopbai To see her father.

WIRADUREI.

Babin guq yavigu

To see her father.

bounoumba,

her

Teti ba-bombila bon

dead be-let him

Teti buyula bon

dead make-to-be him

Teti ba-bombinun banuy

dead to-be-permit-will I-thee

Teti buyoprubun banuy

dead to-cause-will I-thee

Minuy baunwil koa bali bon

what may-do that we-two him

Yanoa, teti-ba'ku koa noa

desist dead-may-be lest he

Teti-burileun bay

dead to-be-made-myself I

Hanto wiyan?

who speaks

Ihaliko, yali-taro

this this-they

Wiyanwil bi tia yakooi bala

may tell thou me how they

ba wiya bin

spoke thee

Hun biny wiya?

thou him told

Hun unyu wiyan yon

who there talking yonder

Huny bi wiyan?

whom thou tell est

Emuy? Halin? Barun

me us-two thee

Korekoda wiylea bi tia

man-of speak thou to me

Hununda yula yianga

Speak to me in the na-

-native of

Hununda yula

 speaks

Nanunda gandi

to whom * thou speakest

Hununda? Halingu?

to me to us-two

To us two?

To them.

Hunaingulualala
to them

Yamala ndu yin ye?

* thou him told

Handu yara? yalar nguna yila

Who is talking there?

Handu yara?

who speaks

Yugula; yugu-gulia

this these

Nyaltu balumambilgiri

I will permit thee to die.

Buyalgori balyggi nyal-tu

to die thee I

I wish thee to tell me

I wish how how they spoke to

they-to spoke (subin. they)

Didst thou tell him?

To whom dost thou speak?

To me? To us two?

To them.

Nanunda? Halingu?

to me to us-two

Native language.

Yamula yin bari; balumambia

Let him die.

Die him let permit-to-die

Yin

him

In baluubunia

him dead strike

Naluy la li yuân mali

What shall thou and I

What we-two to him to do to him?

Karia wilai mala balugiri

Let him alone lest he

not will die

Yin yain

he else

I have killed myself.

Balubunyaditilin yadu

dead struck myself I

Danto wiyan?

who speaks

Emoep?

Dalzyn?

Baron

Who speaks?

This one does these do.
KĀMILARAI.  
WIRADUREI.

Wiyakeka bi tiu; kāra tia Nal yulātikya; indyaq yalā Tell me again. Speak tell-again thou me slowly me tell-again gently speak slowly.

Kabo, kabo, wiyawiyali Mabidya, mahidya, yana-tu presently, presently, talk-talk stop stop that I koa bay bubat yalātikyad that I little conversation.

Wonen bay wiyunun unि Minyaq gara yain yinagu What is the name of this? how I shall-say this what name of-this yitera name

Yakonta bilou wiyia? When thee-he told Witiyagagagu quin yyal ye? When he thee told when the he told

Wiyun banuq yarokālko tell I-thee to-arise Pinyal barapgi yalu yara thee to-rise I tell

Wiyunun binuq ba, shall-tell thou-him when Pantu-ndu yin yalgiri When you’ tell him, let when thou him shall-tell winayali-dyu to-know-I

Patin vali koivonto drops this rain Kalindu yubara water drops

Kalo kara turnunun piaiya presently will-spear then Guain yinyad turigiri presently thee will-spear bin thee

Bolta-kaba noq batikankanba Biraga iramangu guin winya He is on horseback. back-on he beast-on

Keanai kolay bay yutan Wirai bala-tu yapegi wina I am not about to give. not I to-give am-

Nukila bali unoa thinking Nali yupilagi Let us two exchange.
give-each-other we-two that we-two give-each-other

Wargu main-dya wirai Why do not the women why man-with not inar-girbay yamagi? go with the men?

Kora-koa napal uwan kore- why-not woman go man-

Koa? with

It rains.

By-and-bye you will be speared.

He is on horseback.

I am not about to give.

Why do not the women go with the men?
KĀMI LARAI.

Yanoa, yiriyiri ka ke desist sacred

WIRADUREI.

Hanagu minyambul that - for thing

yiriririmbay sacred

Pitu korien bay shoe-tin

Wirai-dyu gatangginya I am not pleased with

glad not I from not - I am glad

bagandar-durai shoe - with

Pule pone-koba

Pia puelbay A foreign language.

voice strange-of

Minariiptin bi kotan untont what-from thou thinkest that-
tin from

Kotaliea bay teti bay bakapa I thought I should have

was-thinking I dead I should-be I thought to myself die died.

malay-adyu should - I

Tiray bay kutan awake I am

Mil-ti warana eyes - my stand

Tiray buvula bon, boypuli Barumbuma prim baruppigu Wake him, that he may

awake make to-be him arise awake strike him to-arise get up.

koa noa that he

Konen ta uni[picture] nakiko Pina dandar [picture] pagni This is a pretty picture

pretty this to see this pretty to see to look at.

Puna bo ta lay wiyunun I shall certainly speak

Pada wari kari yalgiri surely I will speak I truly will speak the truth.

tuloa ban yan indeed

Minariiptin bi tia buka Wargu-ndu nal talai byam Why dost thou enraged

what from thou me angry why thou me angry makest -

from - I am not angry makest to be

Minariiptin bi tia buka kutan? Wargubaladu-ndu-titalai pinya? Why art thou angry

what from thou me angry art why thou me angry art with me

Kamułala noa Jehovah ko Jova-gu guobini malidiyali Jehovah rested from all

finished he Jehovah his work

yanti-byi tiri umuli-birog guy biambul all - from work - from his all

Kauwa wiyaleon bay yatoa Yalu-tu yatiligumani Yes, I was talking to

yes spoke to myself I myself truly I was speaking to myself myself.
KAMILARAI.

Nawua wirban honotaa tia look, follows she me be while
Nakilan bali look-at-each-other we-two
Nakilenn bay paton bo saw-myself I myself alone
Nakitigala

Wiradurei.

Naguu yantu na nal Look while she is following me.
gubagubalgunagiri follow-constantly-will
Nali yapilagunana We two are looking at we-two-are-looking-at-each-other
that each other.
Nulu papidjanin buonagi I saw myself in the mirror.
Nunu yin talai yigunagi Because he is always that-for he angry to-be angry,

Nantu ban kora do not
Mumbala tia yadaa lend me that
Mumbitaura noo unu lent it that
Mumbia bay tarai kin lent I another
Munaiya bin unu wento bi offered I that but thou
ba kearai maarpa not wouldst-take
Nuni malay-angunda, wirai I would have given it to gave would-to thee not
ba kearai mapi gave would-to thee, but thou wouldst

ba kearai mapi not take it.

Korea tia Turkey koba this stone “of
Korea tia Turkey - kal this stone “of

Tunuy unu Turkey - koba Stone this “of
Tunuy unu Turkey - koba This is a stone of Tur-

Korea tia Turkey - kal This is a Turk.

Man this of

Turko tia wina Palandu nal kanana The flame burns me.

red me burns

Makoro puca tia, paton karai, Pungu ti guya, banay dibin Give me fish, flesh, fish give me and flesh
give me fish, flesh, bird, fowl, and water, that
paton tibin paton kokain kalim - bu yana - tu talgiri, I may eat and drink.

and bird and water

tauwil koabay, pitaauwil water-and, that-I will-eat

may-eat that I may-drink

koo bay will-drink-and

that I

Ma tauca unu - kal that I

Kabidya gulbir pinala talo Eat some of this.

begin some of this eat

eat this - of