AN 
AUSTRALIAN LANGUAGE
AS SPOKEN BY THE 
AWABAKAL
THE PEOPLE OF 
AWABA OR LAKE MACQUARIE
(NEAR NEWCASTLE, NEW SOUTH WALES)
BEING AN ACCOUNT OF THEIR LANGUAGE, TRADITIONS, AND CUSTOMS:
BY 
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Re-arranged, condensed, and edited,
WITH AN APPENDIX,
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THE ABORIGINALS OF AUSTRALIA: THEIR ETHNIC POSITION AND RELATIONS.

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THE EDITOR'S PREFACE.

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

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

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

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

JOHN FRASER.

Sydney,
May, 1892.
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ERRATA.

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

11, 25. For gaton read bag.

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

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

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

37, 16. For bag (bis) read bag+t(bis).

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

APPENDIX.

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

30, For appendix read volume.

THE ILLUSTRATIONS.

1. MAP OF NEW SOUTH WALES AS OCCUPIED BY THE NATIVE TRIBES ... ... ... ... Frontispiece

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

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

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

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

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

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

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

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

The Yakkajari speak the Pikambal dialect, and extend across our border some distance into Queensland.
THE ILLUSTRATIONS.

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

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

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

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

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

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

"Old Margaret" is the last survivor of the Awabakali. She is now living in her slab-hut on a piece of land near Lake Macquarie Heads, and supports herself by her own industry. She had the advantage of early training in an English home in the district; she is respectable and respected.

Her features, as compared with those of other natives, show how much the type varies; and yet she is an Australian of pure origin. She was born at Walong, near the Hawkesbury River, and is now about 65 years of age.

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

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

INTRODUCTION.

I. THE GRAMMARS.

No large effort has yet been made to master the difficulties that present themselves in the study of the comparative grammar of the Australian languages. The only thing in this direction, that is known to me, is a paper on the "Position of the Australian Languages, by W. H. J. Bleek, Esq., Ph.D.," published in 1871. Dr. Bleek was a philologist who, in 1858, assisted in cataloguing the Library of His Excellency Sir Geo. Grey, K.C.B., then Governor of Cape Colony. Twenty years previously, Sir George (then Captain Grey), as leader of an expedition into the interior of our continent, had excellent opportunities of seeing the native tribes in their original condition; and the knowledge thus gained was enlarged by him and matured, while he was Governor of South Australia. The records of the knowledge of so intelligent an observer as Sir George Grey are sure to be valuable. These records are now in the South African Public Library, Cape Town, having been presented to that Library by him, along with his collection of books and other manuscripts.

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

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

*Throughout this Introduction I say "languages," although, in fact, there is but one Australian language with many dialects; I also use the word "language" instead of dialect, wherever the meaning is clear.
In looking about for another Grammar, I remembered that Mr. Horatio Hale, the philologist of the United States' Exploring Expedition, had, in his volume on the Ethnography and Philology of the Expedition, made a short synopsis of two of our dialects. When in this colony, he got access to the Rev. William Watson, Horatio Hale, the philologist of the United States' Exploring

the Grammar of Mr. Threlkeld, for the purpose of comparison.”

Further search disclosed the fact that, as early as 1835, a Dictionary and a Grammar had been prepared there, and the Gospel by St. Luke had been translated. How valuable these materials would now be, to illustrate the Ethnology of the Expedition*, made a short synopsis of two of our dialects.

Fortunately, the late Archdeacon Günther, of Mudgee, wrote a Grammar of the Wiradjuri and collected a copious Vocabulary about the year 1883. The Vocabulary I found to be in the hands of his son, the present Archdeacon of Camden, and it is here published, along with a short introductory Grammar which forms part of the manuscript Vocabulary.” A longer Grammar was, many years ago, sent to the home country, and I fear that it cannot now be recovered.

The next labourers in the field of Australian grammar were the Lutheran Missionaries, Messrs. Teichelmann (E. G.) and Schirrmann (C. W.). In 1840 they published a “Grammar, Vocabulary, and Phrase-book” of the aboriginal language of the Adelaide tribe. Then, in 1856, appeared the primer, “Gurre Kamilaroi,” by the Rev. W. Ridley. Mr. Ridley, who was a man of rare devotedness and self-denial, went among the aborigines of Liverpool Plains and shared the privations of their wandering life, in order that he might learn their language, and so be able to tell them the message of the Gospel. In 1860 (2nd edition, 1875), our Government Printing Office issued his book on the “Kamilaroi, Dippil, and Turrubul languages.”

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

II. MR. THRELKELD.

Lancelot Edward Threlkeld, the pioneer in the field of Australian language, died in Sydney on the morning of the 10th October, 1852, having on the previous day preached twice in his own church—the church of the Bethel Union there.


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

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

“Where York himself before his castle gate,
Mangled with wounds, on his own earth lay dead,
Upon whose body Clifford down him sate,
Stabbing the corpse, and, cutting off his head,
Presents it so to his victorious Queene.”

Three months after this, Clifford was himself shot through with an arrow in the battle of Towton, and the Yorkists, being now victorious, stripped the Clifford family of all their estates and possessions; this happened in the year 1470. The heir to Lord Clifford’s name and fame was a little boy then six years old. His mother feared that the House of York would seek to avenge on him the murder of their own boy, the young Earl of Rutland; she had no powerful friends to protect her and her son, and she knew that her movements were watched; in these circumstances she resolved, for safety, to commit her boy to the care of her faithful retainers, and have him brought up as a shepherd on his own estates. Meanwhile, the report was spread that he had been sent to Holland and had died there. When he had reached the age of twelve years, his widowed mother married Sir Lancelot Threlkeld. This was a fortunate thing for the lad, for it led to his removal from the neighbourhood of his own home to places of greater security among the mountains of Cumberland; and his new father, being entrusted with the secret, faithfully assisted in watching over the life of the orphan heir. To avert suspicion, it was still found necessary to continue his disguise; but, although he was thus left without education, and could neither read nor write till happier days had come, yet the culture of his race showed
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Government of the Colony of New South Wales, the mission was maintained till December 31, 1841, when the number of the natives there had so declined that it had to be abandoned. It was during those seventeen years of labour that Mr. Threlkeld acquired so much experience in the use of the native dialect of the tribe, that he was enabled to prepare the works which form the bulk of this volume. The year 1842 and the surrounding years were a time of terrible commercial distress in the colony, and, when the mission station was abandoned, Mr. Threlkeld lost all his property there. But, in 1845, he was appointed minister of the Mariners' Church, Sydney, and in that office he continued till his death. By his first wife he had one son and three daughters; by his second wife—a daughter of Dr. Arndell, the Colonial surgeon of the time—he had two sons and three daughters. Those of his children who still survive occupy honourable positions in this colony.

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

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

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

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

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

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

IV. Tests in Examining Languages.

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

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

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

V. The Australian Numerals.

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

1. The Numeral 'One.'

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

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

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

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

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

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

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

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

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

Having now discovered the root-germ from which our Sydney friend wakul proceeded, and having noted the various guises which he has assumed in these colonies, we must next ask where he came from, and see if he has any kinsmen in other lands; for, when by searching we find that out, we may perhaps be justified in saying that the Australians brought the root-word with them from those lands. Before setting out on this quest, I observe that when a number of men are arranged in a row, he who is number one is (1) 'before' all the others, and 'in front' of them; he is thereby (2) 'first or foremost'; he has (3) the pre-eminence in honour or authority, and (4) he may be regarded as the 'beginning or origin' of all the others.* We may therefore reasonably expect that words for 'one' will be akin to other words, bearing some one or other of these four meanings. I have already shown that the Kamalarai numeral p'ir, 'one,' is related to Aryan prepositions meaning 'before,' and to the Maori word ariki (Samoan alii), 'a chief,' as having authority and eminence; I shall now show that the kindred of wakul have the same meanings as well. And, first, I note that the word bokol is used for 'one' in the island of Santo, one of the New Hebrides. Bokol is so like wogul, the Port Jackson word, that I cannot doubt their identity; and yet it is impossible to suppose that the one word can be borrowed from the other. The islanders of Santo can never have had any intercourse with the blacks of Sydney; nor, if they had in any past time, can we believe that either language was so miserably poor as to be without a word of its own for 'one.' The blacks of Santo are a frizzly-haired negroid race; I therefore argue, from the evidence of this word, that these blacks and our blacks have, in some way, one common origin.

I next take you to another Papuan region having a negroid population—a group of islands off the east end of New Guinea and consisting of New Britain, New Ireland, and some others. In the Duke of York Island there, I find the following words, all akin to wa-kul, viz., makala, 'for the 'first' time' mara, ma-ra-kam, 'for the 'first' time, maru, 'to bear fruit for the 'first' time,' to enter on a new course, to begin,' mara, 100 (= the 'beginning' of a new reckoning), muka, 'first,' muka-na, 'first-born son,' muka-tai, 'first,' muna, 'to go first.' In all these, the root is ma, m, as in Australia, and the abundance of these derived forms in this Tukioi language proves that the root is indigenous, not borrowed. Among them I observe mara, 'for the 'first' time,' and mara, 100, and this is exactly the Tasmanian word (mar-a-wa) for 'one,' another of them is muka, 'first,' and this word, by dropping the k, which is never sounded in Samoan, becomes the Samoan mua, 'first,' and mua-ulu, 'the fore-head.' Mua also is very common in Samoan (as in fo-o-mus, 'the 'first' or stroke or, a-tua, 'to begin'), and thus proves itself to be native to the language. Further, you may have observed that some of the Australian words for 'one' are mo, mata. With mo compare the Samoan word no-ig, 'to begin,'—another proof that the Santoans and the Australians are kinsmen; with mata compare the Motu word mata-ma, 'a beginning,' and mata-mata, 'new,' 'fresh'; the Fijian matai, 'first,' and tau-mada 'before-hand'; the Maori ti-mata, 'to begin;' the Samoan a-mata, 'to begin;' the New Britain a-ma-na, 'before, in front,' mata-na, 'the front,' biti-na 'the commencement'; the Motu badi-na, 'origin,' and the Aneitymune ni-mti-din, 'the front,' with mu compare the Fijian vuna, 'to begin,' and the New Britain wa-vuna, 'to begin,' and the Santo mu, 'chief,' as being the 'first' man. All these I may remark as being the 'first' of a new reckoning)

* Cf. the Heb. abad, kedam, rōsh, ašš or yəšš, for these meanings.
† The Insular-Keltic words for 'chief,' 'principal,' are pr̆̆͂̆̆̆̆̆̆̆̆̆̆̆̆̆̆ha, ar̆̆̆̆̆̆̆har̆̆̆̆̆̆̆̆̆̆̆̆̆ha, and roimh is 'before.' It is evident that these are only corruptions of the root pri, pro, pra, pra, 'before.' In Ku, a Dravidian dialect, 'one' or 'first' is ra (cf. Sk. pra) and in Duke of York Island (New Britain Group), 'one' is ra, ra.
‡ Compare with this the Tamil postposition muna, 'before.'
§ The one solitary exception is puke, 'catch you'—a child's play-word.
∥ An uncommon form of the root ba is və; and from it the Maugaians (Hervey Islands) say va-ri, 'a beginning'; but in the Kiriwina dialect of New Guinea this same word means 'the forehead,' 'the face.' This word thus illustrates the procession of meanings from the root pra (para), pro, 'before'; for vari is equivalent to 'that which is before,' hence 'a beginning,' the forehead' as the 'front' part of the human body, 'the face'; it also throws some light on the derivation of frons, which has so puzzled Latin etymologists that some of them derive it from the Greek ophrus, 'the eyebrow.' The Motumotu dialect of New Guinea says hali, instead of vari, for 'forehead'; several other dialects there say i-piri-ti, paru, para-na, pira-na, for 'face'; these are all connected with the Dravidian pira, 'before.' The Brahui of Afghanistan says muna, 'the face,' which is the same word as the Tamil, muna, 'before.'
Dravidian tribes are considered by the best authorities to be a standing; but we have now much fuller materials on is a formative syllable. The mu is, without doubt, our Australian Islands I quote from manuscript dictionaries of these languages, prepared beginning, ’ now take you to Southern India, to a group of languages called Tamilians that I have quoted, it will be easy to understand how all these words have been formed independently from that original root; and it will then be unnecessary to say that the Samoan language is of Malay origin, or that the Papuans of the New Britain isles are using a Malay language. I, for one, cannot believe that words so much alike both in root and meaning should have sprung up by accident over so vast an area as India, Malay, New Guinea, Fiji, Samoa, and back again to the New Hebrides and Australia. The only rational explanation seems to me to be that these races were all at one time part of a common stock, that in their dispersion they carried with them the root-words of the parent languages, and that in their new habitations they dressed out these root-words with prefixes and affixes by a process of development, just as circumstances required.

Results.—The root in its simplest form is ba, ‘to begin to be,’ ‘to begin’; other forms are bo, bu, bi; ma, me, mu; fo, fu, vu; wa. The nearest approach to the Australian wakul, ‘one,’ is the Eburuan bokol, ‘one,’ and the Tukioi makal-e, ‘for the first time,’ but many other cognate words are found all over the South Seas in the sense of ‘first,’ ‘begin.’ The Tasmanian mara-na, ‘one,’ is the same as the Tukioi mara, ‘for the first time,’ and mara, 109; and in New South Wales, mara-gai means ‘first’ in the Mudgee dialect.

2. The Numerical Two.

Almost the only other Australian numeral is bu1a, ‘two.’ It is true that several tribes have a distinct word for ‘three,’ and a few have a word for ‘five’ taken from the word ‘hand,’ but in most parts of Australia the number ‘three’ is expressed by ‘two-one,’ ‘four’ by ‘two-two,’ ‘five’ by ‘two-two-one’ and so on. But the word bu1a is universal; with various changes of termination, it exists from Tasmania in the extreme south, right on to the Gulf

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

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

*All my knowledge of the Dravidian race and language comes from Dr. Caldwell’s ‘Comparative Dictionary of the Dravidian or South Indian Family of Languages; second edition; London: Trubner and Co., 1878.’ In this Introduction, I quote from the notes which I made when I read the book some years ago, and now I cannot always tell whether I am quoting his words or only my own statement of them.
of Carpentaria. If you ask me why there is only one word for 'two,' while the words for 'one' are so numerous and different, I reply that, in other languages, and especially in those of the Turanian family, there is a similar diversity in the words for 'one'; and the reason is this, that, wherever there is a considerable number of words for 'origin,' 'commencement,' 'before,' &c., there will be a similar variety in the words for 'one,' which are formed from them. But the range of ideas for 'two' is somewhat limited; the only ideas possible are 'repetition,' or 'following,' or something similar. Let me show you this by a few examples. The Hebrew šēnāîm, 'two,' is a dual form, and is connected with the verb šānāh, 'to repeat;' the Latins also say 'vigesimo altero anno' to mean in the 'twenty second year;' but alter is 'the other of two,' and in French and English it means to 'change;' and secundus in Latin comes from sequor, 'I follow.' Thus we shall find that words for 'two' are the same as words for 'follow,' 'repeat,' 'another,' 'again,' 'also,' 'and,' and the like; and most of these ideas are usually expressed by forms of the same root-word.

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

As to the kindred of bula, I find that, in the Papuan island of Anientum (New Hebrides), the word in-mu is 'twins;' there, in is the common prefix used to form nouns; the mu that remains is bu, 'two;' there also um, for mu, is 'and;' in the other islands it is ma, mo. In New Britain, bala-et is 'again,' bul-uq, 'again,' also, 'another,' mule, 'again,' bula, 'another,' an additional one (cf. ma, 'and'), bula, ka-bala, also (with the -ala of Tasman pia), muru, 'to follow.' In Samoan, muli is 'to follow,' for is also, ulu-ga (for fulu) is a 'couple.' The Fijian has tau-muri, 'behind' in the sense of 'following,' just as tau-mada in Fijian means 'first' or 'before.' The Malay has ulang, 'to repeat,' and pula, 'again, too, likewise.' In some of the Himalayan regions, to which a portion of the aboriginal inhabitants of India was driven by the Aryan invasion, buli, pli, bli means 'four,' that is, as I suppose, 'two-twos,' a dual form of 'two.'

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

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

Results.—The root is bu, which denotes 'repetition,' 'change,' and this is the idea which resides in the Hebrew numeral 'two,' and in the Latin alter, 'second;' another, but cognate, idea for

* In my manuscript notes I have the following forms:—From Tasmania, bura, poalii, piwar; Victoria, bulaum, pollit; South Australia, bulaet, paraliiye; New South Wales, bula, buluara, buloara-bo; Southern Queensland, bular, pabal, bularre, bulae; Northern Queensland, bularo. It is evident that some of these words have been written down by men who were not acquainted with the phonology of languages, and that the spelling does not adequately represent the real sounds. This is generally the case in vocabularies of Australian words, and is a source of much perplexity to linguists. One of the commonest mistakes is bula for bula. In pronouncing that word, our blackfellows let the voice dwell on the final a, and an observer is apt to think that this is the sound of ar; just as a Cockney will say 'idear' for 'idea,' 'mar' for 'ma,' or 'planer' for 'pianer.' In one vocabulary that I have seen almost every word terminates with r on this principle!
New Britain says bata, ‘to rain,’ ta-va, ‘sea,’ and the Maori say awa, ‘water.’ As a coincidence, it is remarkable that the old high German word awa (cf. the Ger. wasser, Eng. water) means ‘water,’ and betu is quoted as an old Phrygio-Macedonian word meaning ‘water.’

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

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

(b) In the Maitland district of New South Wales a ‘blind’ man is called boko; in Polynesia pokoa is ‘blind,’ or, more fully, mata-pokoa, mata-po, ‘eyes-blind.’ As there can be no suspicion of borrowing here, how is so striking a resemblance to be accounted for? Do you say that it is a mere coincidence? Well, if so, let us examine the matter. In the Kamalarai region, (see map) mu-ga means ‘blind,’ and in the Mudgee district, mu-pai is ‘dumb’; in Santo (New Hebrides), mog-moga is ‘deaf’; in Erromanga, another island of that group, busa is ‘dumb;’ in Fiji, bo-bo is ‘blind’; in Duke of York Island, ba-ba is ‘deaf;’ in Sanskrit, mu-ka is ‘dumb;’ in Greek, mu-dos, mu-tis is ‘dumb,’ Lat. mut-us. In Keltic, bann is ‘to bind, tie;’ balbh is ‘dumb,’ and bodhar is ‘deaf.’ Now, there can be little doubt that in all these words the root is the same (mu, mo, etc.), but also with the Sanskrit word mu-pai, ‘to bind;’
similarly the Hebrew (a) illām, 'dumb,' comes from the verb ālām, 'to bind,' 'to be silent'; in the Gospels, the blind man's eyes were 'opened,' and Zacharias, who had been for a time dumb, had 'his mouth opened and his tongue loosed.' The root of our Australian words boko, muga, is therefore the same as the Sanskrit ma, 'to bind.' From the same source come the Samoan pu-puni, 'to shut,' po, 'night;' the Anituyumese at-apu-nes (apu=pan), 'to shut,' nā-poi, 'dark clouds;' the New Britian bog, 'clouded;' and the Tuikok bōg, 'to cover up'; cf. the Sanskrit bhūka, 'darkness.' In Anituyum, a-pat is 'dark,' 'deaf,' and po-p is 'dumb.' In Malay, pu-kah (cf. mu-ga) is 'deaf;' and bu-ta is 'blind;' ba-bat (cf. ba-ba, bo-bo) is 'to bind;' Fij has bu-kā, 'to tie;' to Easter;' New Zealand has pu-pu, 'to tie in bundles;' pu, 'a tribe;' 'bunch,' 'bundle.' It is even possible that our English words bind, bunch, bundle, come, through the Anglo-Saxon, from this same root, ba, bu, mu.

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

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

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

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

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

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

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

The Ebudan of Bali has sembi to mean 'fire'; now sembu 
in Dravidian means 'red.' In Australia, a very general word for 
'fire' is wj, win; in the north-west of Tasmania it is win-ali; 
these I take to be from the same root as our mil, 'the eye,' and 
the Dravidian min. In Tasmania also, tuntya means 'red'; 
to which cognates are the Sanskrit damb, dah, 'to burn,' dams, 
danq, 'to bite,' 'to see'; in Tamil tinda, is 'to kindle,' tittu, 
'to whet'; cf. Anglo-Saxon tendan, 'to kindle,' English tinder.

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

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

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

In closing this section of my subject, I presume I need scarcely 
say that the evidence before us drawn from the words for 'water,' 
'blind,' and 'eye,' fully justifies the opinion that the Australian 
languages are not isolated, but that, in their essential root-words, 
they have a close relation to the languages of the Southern Seas 
and to similar root-words in the languages of the great peninsula of 
India. I cannot conceive it to be possible that our blackfellows 
should have, by chance, invented words which, when analysed, 
show the underlying ideas expressed by them to be the same as 
those root-words spread over so vast an area elsewhere.

VII. MISCELLANEOUS TEST WORDS.

(a.) There are just two or three other words which I would 
glance at very rapidly. The Malay kutu means 'louse'; in all 
Polynesia also that word means 'louse'; therefore, as some 
persons say, the South Sea Islanders must be Malay-Polynesians. 
But I find that in Aneityum also, a Papuan region, in-ket is 
'louse,' and in South Australia kuta, and in other parts of 
Australia, kū-lo, gullun. To complete the analogy, these 
persons should now say that the Pauuans of the New Hebrides 
and the blacks of South Australia are Malay. This looks like a 
reductio ad absurdum.

(b.) The word kutu reminds me that there are some very 
unsavoury words, which are a strong proof of identity of origin 
among races; for, if these words have not come from one common 
source, it is scarcely possible to imagine how they are so much 
alike. For instance, gunung here means stercus hominis ant 
bestiae; in Sanskrit the root-verb is gu. In Samoan, (k)i-no is 
'excrement,' the same word as gunung. Among our Port 
Stephens blacks, the worst of the evil spirits is called gunung- 
dhakin=stercus adens.' In Hebrew, a variant for the name 
Beelzebul is Beelzebul, which means dominus stercoris. 
Again, kak is an Aryan root-verb; in New Guinea it becomes 
lahe (for k, as is common); in New Britain, tak; in Samoa, 
ta; in Aneityum, no-hok and na-he. The Sanskrit bhaga, 
which I need not translate, is in Fiji maga; and in Tasmania 
maga; and pi, mi, as I have already shown, is as old as the 
Assyrians.

(c.) The Tasmanian word for 'sun' is pugganaubra or 
pukka nebrena or pallanaubra or panuabra, according to 
Milligan's list. Of these, the first is clearly the original form, 
for the last is merely a contraction of it, and the third substitutes 
l for g. The last syllable -na is formative, and is exceedingly 
common in Tasmanian words; it is, I may observe in passing, 
exactly the same syllable which is used as a common suffix to 
form nouns in New Guinea and in the Albannic group, and 
in a slightly different way also in Aneityum. The remainder of 
the Tasmanian word is pugga and nubra. Now, nubra or 
nubre in Tasmanian is 'the eye,' but the vocabularies of that 
language do not enlighten me as to the meaning of pugga. I 
would write it bug-a, and connect it with the New Britain word 
bug (pronounced bāng), which means 'day'; thus buganubra 
would mean 'the eye of day,' that is, 'the sun;' and that is 
exactly the meaning of mata-ari, the Malay word for the 'sun.' The 
Ebudan of Santo has bug, 'day,' and the Fijian for 'sun' 
is matani-senga. Bug is allied to the Dravidian pag-al, 
'day.' Bug I take from the Sk. bhā, 'to shine;' with this com- 
pare the derivation of the English word 'day.'
(d.) In the Kamalarai dialect (N.S.W.), kagal means 'bad,' 'no good'; the -gal here, as elsewhere, is formative, and ka is the root. Now kā is a Sk. prefix meaning 'bad'; in Fij, 'bad' is ca, and in the New Hebrides, sa; in New Britain it is a-ka-na.

(e.) The Awabakal word for 'good' is mura-ra-g; in Wiradhari, it is marang; in Kamalarai, it is murraba; the Port Jackson tribe at Sydney called it bujari. The root is ma, nu, bu; Mr. Theobald's spelling should thus have been ma-ra-γ, that is, ma-ra with the last syllable reduplicated and -aγ added; and murraba should be ma-ra-ba; in bujari, the jari, the -ari is a very common formative. Analogues to these are—Albannic, bo-ina, 'good'; Ebudan (Anityum), up-one (up for bu); Malay, bā-ik; Papuan, māg, bo-ēna, na-mō, na-ma. The Sanskrit bha-dra means 'best,' 'happy,' 'well'; and the insular Keltic ma-th means 'best,' 'good,' 'happy.' I believe that the Latin bonus (imperative or optative) also means 'good.'

*Hence comes the word jin-so commonly used in Australia to mean the 'wife' of a black man (kuri).

British New Guinea say ina-gu, 'my mother,' ina-na, 'his mother,' ine, 'mother,' where the ina is our Australian word; and, in Samoa, tinā is 'mother.' Are these languages not akin? Is it possible that the Papuans, the Polynesians, and the Australians could have borrowed from one another so essential a word as 'woman,' 'mother'? Moreover, in Tamil, inu means 'to bring forth young' (cf. Eng. yean), and in Malay inā is a word for 'mother.' Are these, too, not akin to our Australian word?

VIII. The Pronouns as Test Words.

There are few languages in which the pronouns of the first and the second persons are declined throughout by the inflexion of the same base-stem. In the Aryan family, there are at least two bases for each of them, and these are often so disguised by the inflexions that it is difficult to detect them. In English, for instance, there does not seem to be any etymological connection between I and me and we, and a similar diversity exists in the Latin ego, nōs and ti and vos; in the Greek ego, mou, nōt; lēmeis; in the Sanskrit ahom, mam, vayam, or tiad and yashmad. In Melanesian regions, the corresponding Papuan, Albannic and Ebudan pronouns are apparently considered so volatile and evanescent that a strong demonstrative is added as a backbone for their support, and thus the pronoun itself almost disappears from view. But many of these Melanesian pronouns usually have two forms—a longer and a shorter; the longer and stronger is used for emphasis and can stand alone; the shorter is suffixed to verbs and nouns, and it commonly shows the stem of the pronoun in its primary state. In Latin and Greek, we are already familiar with the strengthening use of demonstratives as regards these two personal pronouns, for we know that ego-iipse, ego-met, vos-met-pa, ego-ge, and the like, are used. As examples of the shorter Melanesian forms, I cite the Anityumese et-ma-k, 'my father,' et-ma-m, 'thy father,' et-ma-n, 'his father,' where the k, m, and n represent the three pronouns of which the longer possessives are unyak, unyum, o un; corresponding suffixes are seen in the Papuan (Murua Is.) nim-gu 'my hand,' nim-nu, 'thy hand,' nim-na, 'his hand.' In Melanesian languages generally, either the separable possessive or its suffix form is used with nouns, although the one and the other use convey a slightly different shade of meaning; thus, the Tukio dialect says either a nga ruma or a ruma-ig, 'my house,' and the Fijian something similar; but the Papuans say is nim-na, 'his hand,' ina-gu, 'my mother.'

Each dialect in this volume has some peculiarity; for the Wiradhari has something which looks like suffixed pronouns,*

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

**AUSTRALIAN PRONOUNS.**

The Awabakal pronouns are:

**Singular.**

1st. — Gatoa, bag, emmo-ug, tia
2nd. — Ginto, bi, giro-ug
3rd. Masc. — Niuvoa, noa, gi-
ko-ug, bon
3rd. Fem. — Boun-toa, boun

**Dual.**

Bala, gali
Bula
Buloara

**Plural.**

Geen, geer-un
Nura
Bara

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

**New South Wales.**

1st Pronoun.

*Sing.* — Gaiya, ga, gaan, gai, iya, gata, gaiagug; gathu, nathu, nathuna, athu, addu, thu, athol; mi, miu, mitua, motto; imi gudu, ganna, nanna; gera; maiyai; iaka; giamba; gula gi.

2nd Pronoun.

*Sing.* — Gind-a, (-u), yind-a, (-u), ind-a, (-e, -o, -u), nind-a, (-u); idno; numba; wonda; nindrua, natrua; yindigu, indiga; youra; bea, bubla; wiya, waibo; gin; imiba; giindi gug; nadu; gula gi.

3rd Pro.; *Sing.* — Genna, noa, niuoa; *Plu.* — Garma, bara.

**Victoria.**

1st Pronoun.

*Sing.* — Gaddo, nadiha, gio, gin, gatuk; waan, anu, winnak; yatti, yangu, yandoq, nittie; naik, niak, gé, gé; wokok, yerrowik, wolnyek, tiarmek; bürdop.

2nd Pronoun.

*Sing.* — Gind-a, (-e, -i, -o, -u), ginduk; nind-i, (-e); ginna, ginva; nin, nindo, ninan, niam, winnin; yerrowin; tiarmin; waan, waanyen; wolani g; nutuki, utuk; mirambina; gulum; yerral.

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

**Tasmania.**

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

**Central and South Australia.**

1st Pronoun.

*Sing.* — Gai, ganu-a, (-i), giiyu, onye, yiga, yinna, ini, unnyi; gappa, (-u), gnap, appa, anpa; gatto, attlu, attu, autu, albu; gaa; li; iyie.

2nd Pronoun.

*Sing.* — Gina, nia, nini, nina, yina; gamba, imba, umpa, unga, umni, yinyi; nindo, yundo; tidi, yini, yundru, andru, gundu; wuru, nuru, nuni; ganha.

3rd Pro.; *Sing.* — Nulha, kitye, pa, panna, inni; *Plu.* — Kinna(r), ka(r), pa(r)na, nana, ya(r)nda.

**Western Australia.**

1st Pronoun.

*Sing.* — Gatha, gatuko, natto, gado, ajo, ganya, guanga, ganga, gany, gonya, nanya, nanna; garmi, giti; gi, gida, giga, giga.

2nd Pronoun.

*Sing.* — Ginda, gina, yinda, yinna, nini, innya, nnya; gunda, yinnuk, nondu, nunda, nunda, nuna; jama. *Plu.* — Nural.

3rd Pro.; *Sing.* — Bai; *Plu.* — Balgun, bullalad.

**Queensland.**

1st Pronoun.

*Sing.* — Gaia, gia, gio, nigo; gansa, ongwa, una; nutta, utthu, uda; yundu, giwa, ipa; nia, ia, iu, iu, iu, yoe; bårko; kuronya; gungul.

2nd Pronoun.

*Sing.* — Ninda, inda, imba; yinda, (-i), ind-a, (-i); yindua, yandu, indu; innu, iu; inknu, ingowa, enowa, nova; nino; nayon; nomin; yunara; tini; wologa.

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

With these Australian Pronouns, compare the

**DRAVIDIAN PRONOUNS.**

1st Pronoun.

*Sing.* — Tamil — Nān, yān, ēn, en, Caunasre — an, yān, nā, nān, en, ēne; Tulu — yān, yen, ē; Malayālam — ālam, nān, ēn, en, eni, ini; Telugu — ne, nē, ēn, ē, nā, nī; Toda — ēn, en, eni, ini; Kōtā — āne, en, eni, ini; Gōnd — ānā, nā, ēn, na; Ku — ānu, na, ēn, e; Rājmahal — en; Orāon — ēn.

*Plu.* — Mēnu, amāt, yān, ēn, ēn, nāngal, nānu, ēnu.
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2nd Pronoun.

Sing.—Tamil—Ni, nin, nun, ei, i, ay, o; Canarese—nin, ni, ninu, nin, ay, e, iye, i; Tulu, i, nin, ni; Malayālam—ni, nin; Telugu—nīv, ivu, nī, nin, vu, vi; Tuda—ni, nin, i; Kāta—ni, nin, i; Gōnd—imma, ni, i; Ku—ini, ni, i; Orāon—ni; Rājmaṅ—ni. The Scythic of the Behistun tables has nī; the Brahui of Afghanistan has ni, na. flu.—Mini, imat, nir, nivu, tru.

With these compare corresponding pronouns from several places in British New Guinea, thus:—

PAPUAN PRONOUNS.

1st.

Sing.—Gai, mōu, da, yau, ye-gu, nāu, nana, ar; Dual—Gaba-gaba, ni-mo-to, noni, kaditei, vawewu; Plu.—Ga-lpa-ga-lpa, ‘we three,’ ni-mo, ‘we,’ no-kaki, kita, ya-kaimi, ita.

2nd.

Sing.—Gido, gi, rōu, koa, ya-kom, ooi; Dual—Gipel, nigito, ka-mitei; Plu.—Gita, nigo, yana, komiu, ya-kamiyi, umui, omi.

3rd.

Sing.—Ia, goi, nōu, sā-kaki, tenem; Plu.—Iamo, tana, nēi, yabuia, sia, idia, ila, ira, isi.

Possessive forms are:—

1st.

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

2nd.

Sing.—Ia-apuṇa, eke-ero, apui-ero, lī-nambo, gīnunu, o-ά-amu; Plu.—Komiai, gita-munu, yai-ero, amui, ammi, gami.

EBUDAN PRONOUNS.

Corresponding Ebudan pronouns are:—

1st.

Sing.—E-nau, iau, na-gku, avau, aiy-yak; short forms, na, a, ku, ne, iya, k; Plu.—Endra, hida, riti, kito, a-kity, a-kaija.

2nd.

Sing.—Eg-ko, e-nico, jau, aiko, yik, aiek; Plu.—Kamim, hamdi, ituma, aikaua, aijaua.
degree of error, which affects also many other lists of Australian words. Australian vocabularies are made often by Englishmen, who, in writing the words, follow the sounds of the vowels as used in English, and sometimes even their own vices of pronunciation; for instance, *kinner* is written down for *kinna*, and *i-ya* for *a-i-ya*. Again, a blackfellow, when asked to give the equivalents for English words, sometimes fails to understand, and so puts one word for another; thus, in some lists that I have seen, the word for *I* is set down as meaning 'thou'; and even in printing mistakes, for instance, *kinner* is written down for *kinna*, and *i-ya* for *a-i-ya*. Again, a blackfellow, when asked to give the equivalents for English words, sometimes fails to understand, and so puts one word for another; thus, in some lists that I have seen, the word for *I* is set down as meaning 'thou'; and even in printing mistakes, for instance, *kinner* is written down for *kinna*, and *i-ya* for *a-i-ya*.

The First Pronoun.—Making all due allowance for such defects, I proceed to examine the Australian pronouns, and I find that, notwithstanding the multitude of their dialect-forms, they have only a very few bases. These are, for the first pronoun—Ga-ad, ga-ta, ga-ad-du, ba, mi, mo; and, for the second pronoun—Gin, gin-da, gin-du, bi, bu, gula. I leave the demonstrative or third pronoun out of account, as it is of no such importance to our inquiry. Now, the existence of the base ga-ad is proved by the forms (given above), ga-un, ga-na; the base ga-ta recurs in gatha, ga-ya, ni-te; ga-ad-du, in gad-du, na-du, a-thu, ga-tu-ko, &c.; ba gives wa-an, a-an, and, in South Australia, ga-pa, ga-ap, a-pa; mo and mi are merely softened forms of ba, and are found in mo-to, wo-kok, mi-na, wi-nak, ga-un. Even so unpromising a form as in-ća (Queensland) connects itself with the base ga-ta through gu-ća (South Australia); for some Melanesian dialects prefer to begin words with a vowel, and so transpose the letters of an initial dissyllable; thus, ěn-ća is for ěg-ća = gu-ća = ga-ća.* Most of the dialect forms of this pronoun given above arise from the interchange of ng, n, and y; the Wiradhari dialect, for example, has gaddu, naddu, yaddu, *I,* and these become more liquid still in yallu, *-adu.* Let us observe here, also, that the Tasmanian forms ma-na, mi-na, *I,* come from the base ma, mi. I have above given six bases for the first pronoun in Australian, and yet there are only two—ad or ta and ba; for mi and mo are only ba differently vocalised, and, in the other three, ga- is a prefix, as will be shown further on, while the -du of ga-ad-du is an emphatic suffix.

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

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The introduction portion of the document mentions the importance of determining the bases of Australian words and the diversity of dialects. It discusses the vowel sounds and the prefixes used in different dialects, highlighting the challenge in accurately representing Australian vocabularies. The text also touches on the influence of local pronunciation and the need for linguistic accuracy in documenting these languages. It concludes with a question about the bases of words and their phonetic changes across different dialects.
The other Australian base-form of the first pronoun is ba, and this, in the forms of ma, me, mi, mo, is so common in all languages that I need scarcely quote more than Sanskrit mad (the base), ‘I;’ the Greco-Latin emou, mōu; mihi, me; and the English, ‘we.’ This base, ba, gives us the Awabakal simple nominative bāg (for ba-a-g), -a-g being one of the most common of Australian formatives. Then, of the possessive form, emo-a-g, which I would write emo-u-g, I take the e to be merely enunciative, the -a-g being a possessive formation; the mo that remains is the same as in the Australian mo-to, wo-kok, ‘I,’ the Papuan, mo-u, ‘I.’ The Awabakal ba-li, ‘we’ (both being present), is ba + li, where the -li is probably a dual form.

The Awabakal accusative of the first pronoun is tia, or, as I would write it, tia or 6a; cf. gua and unca. This tia appears again in the vocative ka-tio-u, and is, I think, only a phonetic form of the ta which I have already examined.

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

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

*In Maori, this nge is used as a prefix to the pronouns au and ona; thus, nge-au is exactly equivalent to the Australian nga-toa.
the numeral ‘ten’ is ġa-fulu which I take to mean ‘the whole’ (sc. fingers). In Teutonic, it seems to have sometimes a collective force, as in ge-birge, ‘mountains,’ and sometimes an intensive, as in Gothic, ga-bigs, from Sanskrit bhaga, the ‘sun.’ In Latin the suffix c in sic is supposed to be the remains of a demonstrative.

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

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

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

Finally, I placed the Dravidian pronouns in my list in order to compare them with the Australian. And the comparison is instructive. They are, chiefly, nān, yān, for the first person, and nīn, nī for the second. Dr. Caldwell himself considers the initial n in each case to be not radical, and the base forms to be ān and ān. This is a close approximation to our Australian bases; for we have the three forms, ġād-ū, nād-ū, yād-ū, in which the ū and the y proceed from the original nasal-guttural ġ, and that ġ, as I have shown, is only a demonstrative prefix. The d of nād and yād may easily pass into its liquid n, thereby giving the Dravidian nān and yān; and the Australian forms are older, for while d will give n, nī, when established in a word, will not revert to d. So also, the Dravidian nīn will come from the earlier ġīn, which we find in the Australian ġīnda.

IX. THE FORMATION OF WORDS.

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

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

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

From

Buñ-ki-lli — 2. a boxer; 3. a cudgel; 4. a blow; 5. the smiting;
6. a pugilistic ring; rt.m., ‘smite.’

Gakuya-lli — 2. a liar; 3. a pretence; 4. deceit; 5. the deceiving;
6. a gambling-house; rt.m., ‘deceive.’

Goloma-lli — 2. a saviour; 3. a safeguard; 4. protection; 5. the
protecting; 6. a fortress; rt.m., ‘protect.’

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

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

Ko-ri-lli — 3. a porter; 3. a yoke; 4. a carriage; 5. the carrying;
6. a wharf; rt.m., ‘carry.’

Man-ki-lli — 2. a thief; 3. a trap; 4. a grasp; 5. the taking;
6. a bank; rt.m., ‘take.’

Pirri-ki-lli — 2. a sluggard; 3. a couch; 4. rest; 5. the reclining;
6. a bedroom; rt.m., ‘recline.’

Tiwa-lli — 2. a searcher; 3. a drag; 4. search; 5. the seeking;
6. the woods; rt.m., ‘seek.’

Uma-lli — 2. an artisan; 3. a tool; 4. work; 5. the doing;
6. a manufactory; rt.m., ‘do.’

Upa-lli — 2. a writer; 3. a pen; 4. performance; 5. the perfor-
moving; 6. a desk; rt.m., ‘perform.’

Uwa-lli — 2. a wanderer; 3. a coach; 4. a journey; 5. the
walking; 6. a parade ground; rt.m., ‘walk.’

Wiroba-lli — 2. a disciple; 3. a portmanteau; 4. pursuit; 5. the act
of following; 6. the barracks; rt.m., ‘follow.’

Wiya-lli — 2. a commander; 3. a book; 4. speech; 5. the speak-
ing; 6. a pulpit; rt.m., ‘speak.’

Wún-ki-lli — 2. a magistrate; 3. a watch-house; 4. resignation;
5. the leaving; 6. the jail; rt.m., ‘leave.’

Yallawa-lli — 2. an idler; 3. a seat; 4. a session; 5. the act of
sitting; 6. a pew; rt.m., ‘sit.’

As to the origin of these formatives, I think that kan equals
k+a:n, the -an being a personal suffix from the same source as
the demonstrative u-ni, ‘this’; in Wiradhari it is -i:n, that
is d+a:n, the -i:n being the same as -an. We shall find further
on that k, d, t, g and other consonants are used in this language
merely to tack on the suffix. Similarly, in Fijian and Samoan,
there is a great variety of consonants in use for this purpose. The
kanne seems to be a softer form of -kanmai or -kanma, the
-mai being a common formative. The -ta of number 5 is a de-
monstrating which is used abundantly in the language as a
strengthening particle; and the -to is the agent-nominative form
(see pp. 10, 11) of -ta. The -geil of number 6, or, as I write it,
egél, seems to me to be of the same origin as the suffix -kál
(see page 18); a corresponding word in Dravidian is kál, 'a place.'
The -yé of number 2 denotes a continued action, and may be the
same as the imperative form -ía, that is -iú.

In the list given above, 'a magistrate' is called wünkiyé be-
cause he 'commits' the culprit to jail, and 'the watch-house' or jail
is therefore wünkilligél. The wirrobablíkan are the 'light-
horse,' who act as an escort to the Governor of the colony, and the
place where they are housed is therefore wirrobablígal. In the
Gospel, the disciples of Christ are called wirrobablíkan, and their
following of Him for instruction—their discipleship—is wirro-
bablíkan-ne-ta. Bünkílikanne may be a 'musket,' because it 'strikes'
with a ball, or it may be a 'hammer;' a 'mallet,' which gives 'blows.'

The reader has observed that all the verbs in the first column
above contain the syllable -ill-i, and, as that table has given us
examples of synthesis, it may be profitable now to examine the
formation of Australian words by employing etymological analysis.
With this view, I take up the Awabakal verb takilliko, 'to eat,'
and take this word, because the idea expressed by it is so
essential to a language, that it is impossible that the word should
be a loan-word. Now, the verb 'to eat' has, in Australian, many
forms, such as thalli, dalli, thaldinn, thila, dira, chakol,
taka, tala, and, in Tasmania, tuggara, tughli, te-genna. Of
all these, the simplest is taka, which is used by the northern
portion of the Kuriagai tribe (see map) in N. S. Wales. On
comparing taka and tala, it is evident that the simple root is ta,
and all the others come from this; chakol, for instance, is ta
palatalized into -ca, with -kál added; di-ará has the suffix -ra added
on to the root ta, vocalized into -dí; and dira gives the universal
Australian word for the 'teeth,' just as the Sanskrit dánt, 'a tooth
(cf. Lat. dens), is a participial form of the verb ad, 'to eat.'
The Tasmanian words, which I have here restored to something
like a rational mode of spelling, are clearly the same as the Aus-
tralian. Nor is the root ta confined to Australia; it is spread all
over the East as ta or ka. In Samoa (Polynesian), it is tau-te,
tau-mafa, and 'ai, that is (k)ai; in Aneityum (Melanesian), it is
cag; in Efate, kani; in Duke of York Island, ani, wa-gan; in
Motu (New Guinea), ania; in New Britain, an, yan. The Dravid-
dian is un, and the Sanskrit is ad and khád. Our English word

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eat, Gothic ita, Latin edo, are from the same root. The Malay
is ma-kan, of which the ma is also pa, ba, and with this cor-
responds the Melanesian (Efate) ba-mi, 'to eat.' Now, it seems to
me likely that in primitive speech there were, alongside of each
other, three root-forms, ba, ad, and kad, of which ba and ad
passed to the West and produced the Greek pha-go, and e(s)thio,
the Latin edo, the English eat, while kad spread to the East
and is the source of all the other words; ba in a less degree accom-
panied it, and gives bami (Efate), ma-ta (Samoa), and the Malay
ma-kan. This root ba seems also to exist in Australia, for one
dialect has has a-balli, 'to eat.'

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

In various parts of British New Guinea, words for 'eat' are
hái, uai, mo-ana, kani-kani, an-an, ye-kai; and for 'food,'
kái, kän, ani-ani, ai-ai, maia-ma, ça, wa-la. All these come
from the roots ba and ka, kan; with an-an (an for kan) com-
pare the Dravidian un, 'to eat.'

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

When the radical syllable, ta, is removed, the remainder of our
sample word is -killi-ko, and both of these are formative. On
comparing ta-killi-ko with other Awabakal verbs, such as um-
illi-ko, wi-yelli-ko, um-ollí-ko, and with the Wiradhari verbs
and verbs ta-alli, di-lli-qa, bi-li-qa, it is obvious that the
essential portion of the suffix is -illi or -alli, the consonants before
it being merely euphonic. In the Dravidian languages, similar
consonants, r, y, m, n, d, t, g, are inserted to prevent hiatus, and
in Fiji and Samoa there is also a great variety of consonants used
to introduce suffixes. Then, as to the -illi or -alli, I find exactly
the same formative in Gond—an uncultured dialect of the
Dravidian; there the infinitive of a verb has -a or -ái, and in
Tamil, the verbal noun in -al, with the dative sign -ku added, is
used as an infinitive; in Canarese the -al is an infinitive without
the -ku. In all this we have a close parallel to the Awabakal
infinitive in -alli-ko, -illi-ko, for some of their dialects have the
dative in -ol, -ál.* Our formative, when attached to a verb-root,
makes it a verbal noun, as bún-killi, 'the act of smiting;' hence the
appropriateness of the suffix -ku, 'to,' a post-position.

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

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

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

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

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

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

Get the full text from page 62.
2. Nevertheless, several dialects have forms which show the agglutinative words on the way to become inflexional. In the dialect of Western Australia, 'the woman's staff' is yago-ak wanna, in which the -ak has lost its independence, and is as much a case-ending as the a, i, or is of the Latin genitive. So also in Awabakal; the -imba of kokara emo'amba, 'my house,' may be regarded as inflexional; for, although the -ba can be detached and used as a separate word, not so the -im. I believe the -imba to be a weathering for gu-mba, the gu being a dialect form of the post-position ko, as in Wiradhari; yet the -a cannot stand alone; the m belongs to the ba.

3. As to the Cases of nouns and pronouns, they are shown by separable post-positions which are themselves nouns, adjectives, or verbs. The post-position birung, for example, meaning 'away from,' is an adjective in the Wiradhari dialect, and means 'far distant,' while birandi, another form from the same root, is the post-position, 'from.' The other post-positions in the paradigm on page 16 are all taken from the monosyllables ka and ko. Of these, I take ko to be a root-verb, implying 'motion to,' and ka another, meaning 'to be in a certain state or place,' but of their origin I can give no account, unless ka be related to the Dravidian verb agu, already noticed, and ko be a modified form of ka. These two roots, variously combined, become the post-positions kai, kin-ko, ka-ko, ka-ba, ka-ba, a-birung, on page 16; by the influence of the final consonant of the words to which they are joined, the initial k of these becomes t, t, or r.

A similar account of the post-positions in the Narrinyeri, the Diyeri, and other distant dialects could, no doubt, be given, but from the scantiness of our knowledge, that is at present impossible.

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

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

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

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

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

7. In the Awabakal dialect (see the Gospel passim), a main feature is the use of the demonstrative ta as a suffix; it is added to nouns, adjectives, pronouns, and adverbs, and always has the effect of strengthening the word to which it is joined; as, unnitakuri, 'this man,' wakal-la purraeng, 'one day'; its plural is tara; another form, apparently a plural, is tai, as in maratai, 'the good'; the singular form tarai means 'some one,' 'another.' Ta is always a suffix, and I consider it the same word as the demonstrative -na, which is so common as a suffix to nouns in all Melanesia, and sometimes in Polynesia. Some Ebu- dan dialects use it as a prefix, na, ni, in. In Telugu, ni and na are attached to certain classes of nouns before adding the case signs, as da-ni-ki, 'to that.' This ta is probably the same as the Dravidian da of inda, 'this,' and da, 'that.'

8. In Awabakal, a noun or adjective, when used as the subject of a proposition, takes ko (to, lo) as a suffix; so also in Fijian and Samoan, ko. 'as a prefix. In Awabakal, this ko must be attached to all the words that are leading parts of the subject; as, tarai-to bulun kinbirugko, 'some one from among them.'

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

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

9. In Gond and Tamil, the instrumental case-ending is -al. With this compare the Narrinyeri ablative in -al, and the -al of Western Australia (pp. 29, 82, 49 of Appendix).

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

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

12. In Tamil, the conjunctive-ablative case has ññu, dialect tôda, 'together with,' supposed to come from the verb to-dar, 'to join on.' The corresponding Awabakal word is katoa for kata (page 10).

13. In Dravidian, the 2nd singular of the Imperative is the crude form of the verb; so also in Australian.

14. In Tamil, the accusative case is the same as the nominative; so also with common nouns in Australian.

15. In Dravidian, there is no case ending for the vocative; some sign of emphasis is used to call attention; in Tamil, this is é. In Awabakal, ela is used for the same purpose, and in Wiradjuri ya. In Samoan e is used, but it usually comes after its noun.

16. In Dravidian, there are compound case-signs. So also in Australian (see pages 16, 17, and of Appendix, pages 90, 33, 38).

17. In Dravidian, comparison is expressed by using some adverb with the adjective; as, 'this indeed is good,' for 'this is very good.' There are no adjective terminations there to show comparison, but some Australian dialects seem to have them (see pages 45 and 51 of Appendix). Usually the Australian and the Melanesian languages are like the Dravidian in this matter.

18. In Turanian, the ma of the first pronoun often adds an obscure nasal making it something like máng. With this compare the Awabakal bäng.

19. For the second pronoun, the Tamil has ñy, ñy, er. With these compare the Fijian second pronoun on page xl of this Introduction.

20. In the Dravidian pronoun nin, 'thou,' the initial n is merely a nasalisation, for it disappears in the verbal forms. With this compare my analysis of the Awabakal pronoun gináa.

21. In Dravidian generally, the pluralising particles are added on to the pronouns; but in Telugu these signs are prefixed, as in mi-ru. With this compare the Fijian ni-mo (page xl. of this Introduction), and the Awabakal ba-ra, nu-ra, and the like.

22. In almost all the Dravidian dialects, the first pronoun plural has both an inclusive and an exclusive form. This is so also in the Melanesian languages, especially those of the New Hebrides and Fiji.

23. The Canarese formative of adverbs is â, as in illi, alli, elli, 'here,' 'there,' 'where'; in Gond, âlè, ìlè are the verb-endings. In Awabakal, these are the formatives of verbal nouns; as I have shown in another section. Now, it is an easy thing in language for a noun to be used adverbially, and hence the Canarese and Gond formatives may really be nouns. This would bring them closer to the Awabakal.

24. In the chief Dravidian dialects, the infinitive ends in -ku, a post-preposition, 'to.' So also in Awabakal, as has been already shown. I may add here that the Zulu infinitive ends -ku.

25. The Dravidian verb may be compounded with a noun, but never with a preposition. So also the Australian verb.
26. The Dravidian verb is agglutinative; particles are added onto the stem in order to express mood, tense, causation, negation, &c., no change being made on the stem. Tulu and Gond—both uneducated dialects—are exceptionally rich in moods and tenses. All this applies to the Australian, the Eburan, and the Fijian verbs.

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

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

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

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

XI. THE ORIGIN OF THE AUSTRALIAN RACE.

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

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

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

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

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

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

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

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

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

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

(3.) The native boomerang of Australia is used on the southeast of the island, and can be traced to Egypt—both of them Hamitic regions.

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

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

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

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

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

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

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

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

"Dr. Logan thought that the Dravidians have a strong Melanesian or Indo-African element, and says that a negro race overspread India before both the Scythians and the Aryans. De Quatrefages agrees with him, and says that, long before the historical period, India was inhabited by a black race resembling the Australians, and also, before history began, a yellow race came from the north-east. Of the Tamilians Dr. Logan says:—'Some are exceedingly Iranian, more are Semitico-Iranian; some are Semitic, others Australian; some remind us of Egyptians, while others again have Malayo-Polynesian and even Semang and Papuan features.' Professor Max Müller found in the Gonds and other non-Aryan Dravidians traces of a race closely resembling the negro. Sir George Campbell thinks that the race in occupation of India before the Aryans was Negrito. Even in the seventh century of our era, a Brahman grammarian calls the Tamil and Telugu people Méchchas, that is, aboriginals. Dr. Muir thinks that the Aryan wave of conquest must have been broken on the Vindhya mountains, the northern barrier of the Dekkan."

CONCLUSION.

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

J.F.
(A.)

THE GRAMMAR.
AN
AUSTRALIAN GRAMMAR,
COMPREHENDING
THE PRINCIPLES AND NATURAL RULES
OF THE
LANGUAGE,
AS
SPOKEN BY THE ABORIGINES,
IN THE VICINITY OF
HUNTER'S RIVER, LAKE MACQUARIE, &c.
NEW SOUTH WALES.

BY L. E. THRELKELD.

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

1834.
THE AUTHOR'S PREFACE.

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

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

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

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

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

In the Australian tongues there appears to exist a very great
similarity of idiom, as respects the dual number and the use of
the form expressive of negation; and yet it is observed by a
writer in the article on ‘Greek language,’ *Rees’s Cyclopaedia*, that,
"The dual number is by no means necessary in language, though
it may enable the Greek to express the number ‘two’ or ‘pair’ with
more emphasis and precision." But this assertion is not at all
borne out by facts; because, in this part of the hemisphere, all the
languages of the South Seas, in common with New South Wales,
possess a dual number, and so essential is it to the languages that
conversation could not be carried on, if they had it not. There is,
however, a peculiarity in the dual of the Australian tongue which
does not exist in the islands, namely, a conjoined case in the dual
pronouns, by which the nominative and accusative are blended, as
shown in the pronouns*, whilst the verb sustains no change,
excepting when reflexive, or reciprocal, or continual. But
in the Islands there are dual verbs. The modes of interrogation
and replication are very much alike in the idiom of both languages,
and so peculiar as hardly possible to be illustrated in the English
language; for they scarcely ever give a direct answer, but in such
a manner as leaves much to be implied. The aborigines of this
colony are far more definite in the use of the tenses than the
Islander, who has nothing peculiar in the use of the tenses.
The subject of tenses caused me much perplexity and diligent
examination. Nor did the observations of eminent writers on
the theory of language tend to elucidate the matter; because the
facts existing in the language of the aborigines of New Holland
are in direct contradiction to a note to the article ‘Grammar’ in the
*Encyclopaedia Britannica*, where certain tenses are represented as
"peculiar to the Greek, and having nothing corresponding to
them in other tongues, we need not scruple to overlook them as
superfluous." Now, our aborigines use the tenses of the verb and
the participle variously, to denote time past in general; or time past
in particular, as, ‘this morning only;’ or time past remote, that is,
at some former period, as, ‘when I was in England,’ or, ‘when I was
a boy.’ The future time of the verb and of the participle is also
modified in a similar manner, specifically, either now, or to-morrow

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* See page 17.—Ed.  † Of that day.—Ed.
'What' (is it you say? being understood), the blackman not understanding what was asked. Thus arise many of the mistakes in vocabularies published by transient visitors from foreign parts."

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

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

PRONUNCIATION AND ORTHOGRAPHY.

PRONUNCIATION is the right expression of the sounds of the words of a language.

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

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

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

VOWELS.

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

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

When two vowels meet together they must be pronounced distinctly; as, $noa$; niuwoa, the pronoun 'he'; bounota, 'she'; so also when double vowels are used in the word; as, wiyeen, 'have spoken.'

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

2. $au$, as in nau-wai, 'a canoe'; tau-wil, 'that...may eat.'

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

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

CONSONANTS.

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

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

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

* * See Pronology, page 3.—Ed.
The other consonants are sounded as in English.

Europeans often confound d with t, because of a middle sound which the natives use in speaking quickly; so also they confound t with j, from the same cause.

**Accents.**

The language requires but one marked accent, which serves for the prolongation of the syllable; as, bón, 'him'; bún, the root of 'to smite.' The primitive sound is thus retained of the vowel, which otherwise would be affected by the closing consonant; as, bún, the root of the verb 'to be' accidental, rhymes with the English word 'bun,' but bún, 'to smite,' rhymes with 'boon.'

**Orthography.**

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

1. A single consonant between two vowels must be joined to the latter: as, kú-ri, 'man'; yu-riŋ, 'away'; wai-ta, 'depart.'
2. Two consonants coming together must always be divided; as, tē-ti, 'to be dead,' 'death'; būg-ga, 'new.'
3. Two or more vowels are divided, excepting the diphthongs: as, ĝato-a, 'it is 1;' yu-apa, 'thrust out.' A hyphen is the mark when the diphthong is divided; as, kā-uwa, 'may it be' (a wish); ka-am, 'to collect together, to assemble.'
4. A vowel in a root-syllable must have its elementary sound: as, būnkili, 'the action of smiting'; ta, the root-form of the verb, 'to eat.'

**Accentuation.**

In general, dissyllables and trisyllables accent the first syllable; as, puntimai, 'a messenger'; piriwāl, 'a chief or king.'

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, wiyellikān, 'one who speaks,' from wiyellī, 'the action of speaking'; so also, from the same root, wiyellī-ĝēl, 'a place of speaking,' such as, 'a pulpit, the stage, a reading desk.'

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

In the future tenses, the accent is always on the last syllable but one, whether the word consists of two syllables or of more; as, tānūn, 'shall or will eat'; wiyānūn, 'shall or will speak'; būnkīlīnūn, 'shall or will be in the action of smiting'; būnūn, 'shall or will smite.' Present participles have the accent on the last syllable; as, būnkīlī, 'now in the action of smiting'; wiyellīn, 'now in the action of talking, speaking.' Past participles have their accent on the last syllable but one; as, būnkīllīlā, 'smote and continued to smite,' which, with a pronoun added, means 'they fought.' But the participial particle, denoting the state or condition of a person or thing, has the accent on the antepenultimate; as, būntōra, 'that which is struck, smitten, beaten.' Thus, there are two accents—one the radical accent, the other the shifting one which belongs to the particles.

**Emphasis.**

The aborigines always lay particular stress upon the particles in all their various combinations, whether added to substantives to denote the cases, or to verbs to denote the moods or tenses. But, when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into -ō; as, wālā-wālā, the imperative, 'move;' or 'be quick;' but to urgently command would be wālā-wālā-o-ō, dwelling double the time on the -ō. 'To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, ĝatōa, 'it is 1;' ĝintōa, 'it is thou.'

**[The Phonology of the Australian Languages.**

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

**General Features.**

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

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

The Australian ľ is ee long; sometimes the sound of it is prolonged, and then resembles the sound of ĭ in ‘scene’; this sound of ĭ is represented by ĭ in this volume.

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

There are two more long vowels, ĭ and č; these come from a combination and modification of the sounds of ĭ, ľ, and ĭ; ĭ comes from the union of ĭ and ľ, as in the English ‘sail’; Ċ from ĭ and ĭ, as in the French ‘faute,’ or perhaps from ĭ direct. Wherever necessary, an accent has been placed on ĭ and ĭ (thus, ĭ, ĭ), to show that they are the long vowels.

Besides these, there are the short vowels, ĭ, ľ, ĭ, ĭ, ĭ, ĭ. As a matter of convenience, it has been usual to indicate the short sound of these vowels, wherever they occur in Australian words, by doubling the consonant which follows them; thus also, in English, we have ‘maner,’ and, in French, ‘bonner,’ ‘miene.’ This plan seems unobjectionable, and has been followed here; such a word, then, as bukká will have the short sound of ĭ; and such words as bundara, where the u is followed by a hardened consonant, or by two different consonants, will have the ĭ short, unless marked otherwise. If any one of these vowels which are usually short be followed by a single consonant, the vowel may then be pronounced long; as ĭla, ľla; but the short sound of ĭ, in such a position, will be marked by ĭ in this volume. In the declension of the verbs, our author writes -mulla, -kulli; and the like; this spelling I have allowed to stand, although I think that it should have been -malla, -kalli.

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

These six paragraphs seem to contain all that is noticeable in the long and short sounds of the vowels ĭ, ľ, ĭ, ĭ, ĭ, ĭ.

Then, we have the diphthongs ai, ľi, as in ‘eye’; oi, as in ‘coin’; au, as in ‘cow’; ĭu, as in ‘new’; but ai is apt to become oi, and sometimes, though rarely, ĭi.

The summary of the vowel sounds will thus be:

Vowels—ā, ľ, ĭ; ĭ, ĭ, ĭ, ĭ, ĭ; ĭ, ĭ, ĭ, ĭ, ĭ, ĭ, ĭ, ĭ (volatile).

Semi-vowels—w, y.

Diphthongs—aī, oi, au, ĭu.

I have admitted w and y, because they are already established in Australian words. I consider w, as a vowel, to be entirely redundant in our alphabet; y may be useful at the end of an open syllable to represent the softened sound of ĭ. Even when w or y stands as an initial, it occurs in only a few words, as wata, yuring; they are both superfluous, for wata might as well be written wata, and yuring as yuring. But in words such as wakāl, ‘one,’ the w stands for an original b, and is therefore a consonant; and, similarly, in yarrā, ‘an egg,’ the y probably represents a primitive k. In such cases, w and y are consonants.

CONSONANTS.

The gutturals are k, g, h, ng. The k is a much more frequent sound in Australian than its softer brother g; indeed, I am inclined to think that we could safely regard k as the native sound of this guttural, and set down g as merely a dialect variety of it. For the reasons given above, I discard the use of h at the end of an open syllable; as an initial, h occurs in only a few words, such as hilāmān, ‘a shield’; but the guttural-nasal ng is one of the distinctive sounds of the Australian alphabet, and is the same sound as the ng in the English word ‘sing.’ It appears both as an initial and as a final; its use at the beginning of a syllable severs the Australian language from the Aryan family, and gives it kinship with the African.

THE GRAMMAR.
In Samoan and in other Polynesian dialects, \( ng \) is very common as an initial, and as a final too in the whole of Melanesia. In this respect the Polynesian and the Melanesian languages are akin to the Australian. The Malay also uses \( ng \) both as an initial and as a final. Some Australian dialects nasalise the \( k \), as in the English word 'ink'; to this there are parallels in the Melanesian languages, and there the sound is represented by \( k \) or \( g \).

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

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

But in both of its uses, initial and final, the Australian \( ng \) arises from the nasalisation of the guttural \( g \); it is a simple sound, and should therefore be represented by only one letter, not by the digraph \( ng \). In Sanskrit, the symbol for it as a final, for there it is never used as an initial and seldom as a final, is \( n \); but, as the Australian \( ng \) comes from \( g \), I prefer to use \( \tilde{g} \) as its symbol.

If we compare the Dravidian \( p a g-\tilde{a}l \), 'a day,' with the Melanesian \( b u n g \), 'a day,' it is clear that the \( ng \) proceeds from a \( g \), for the original root of both words is the verb \( b h a \), 'to sine.' Further examination may, perhaps, show that our \( ng \) is, in some cases, a modification of the sound of \( n \), as in the French 'bon,' 'bien;' or even of a final vowel, but at present that does not seem to me at all likely.

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

Of the *palatals*, the language has \( ch \), as in the English word 'church,' and \( j \), as in 'jam'; to these may be added the consonant \( y \). The \( ch \) and the \( j \) sounds are, in some vocabularies, printed as \( tch \) and \( dj \); that is quite unnecessary. I have adopted \( \tilde{c} \) as the symbol for \( ch \), because it is a simple sound.

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

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

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

The *labials* are \( p \), \( b \), and \( m \); the \( m \), as in other languages, is only a \( b \) sound with the breathing allowed to escape through the nose. Some collectors of words have set down the sounds of \( f \) and \( v \) as existing in Queensland, but I cannot admit them without further evidence; they are not found in New South Wales; the natives here say \( U b i n y \) for Waverley.

In addition to these elementary sounds, there are the conjunct sounds obtained by adding the aspirate \( h \) to some of the consonants. These are \( ph \), \( bh \), \( th \), \( dh \), \( kh \), \( gh \), and in each of them the aspirate is separated, in pronouncing it, from the consonant to which it is attached, as in Sanskrit, or as in the English words, \( w-h \), \( dog-house \), &c. Some of these combined sounds I have heard distinctly from the lips of a native, and I have no doubt that the others also exist.

The *sibilants* have no place in Australia. One vocabulary gives \( sth a \) as an initial syllable, but that must be a mistake; another gives \( dh a \); that also must be a mistake.

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

**Peculiarities.**

In some dialects, there is a tendency to insert the sound of \( y \) after \( t \) and \( k \); as, \( t y a l a \), 'to eat,' instead of \( t a \). So also in English we sometimes hear \( gyarden \) for garden and \( kyind \) for \( kina \).
Some dialects say *kedlu*, for which the usual form would be *kellu*. But it is possible that the *d* here is radical, and so maintains its place.

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

The dialect of King George's Sound, Western Australia, has this peculiarity, that it delights in closed syllables; for there the *twonga* of the inland tribes is pronounced *twonka*, and *kattka* is *kata*.

**Summary.**

The consonants, then, may be thus arranged:

- **Gutturals**—k kh g gh g h.
- **Palatals**—ê î î y.
- **Cerebrals**—? ? ? ? ?.
- **Dentals**—t th d dh n l.
- **Labials**—p ph b bh m n.
- **Liquids**—... ... ... ....

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

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**CHAPTER II.**

**THE PARTS OF SPEECH.**

The general meaning of a noun is expressed by using its simple form; as, *makoro*, ’a fish’ or ’fishes’; *tibblu*, a ’bird’ or ’birds,’ in a general sense; *kela*, ’wood,’ or ’a stick.’ To make these plural, the plural pronoun would be attached; as, *unimakoro*, *tara makoro*, ’this fish,’ ’these fishes,’ meaning that they are here present; to express ’the fish’ as an active agent we must say *gali makoro*, ’this fish,’ sc. *did some action.’ And so also with respect to all nouns, as will be explained under the head of pronouns.

**Of Substantives.**

Nouns are the ’names of persons, things, actions, and places.’ They are Proper, when used as the name of any individual person or thing; Common and Collective, when denoting the names of things singly or together, as, *kuri*, ’man’ or ’mankind; karai, ’tangaroo; makoro, ’fish.’ A pronoun attached shows the number, whether singular or plural. Nouns which describe particular applications of the meaning of the verb are formed from the roots of their verbs; e.g., *wi*, the root of the verb ’speak,’ gives *wiyellikhii*, ’one who speaks,’ ’a speaker; wiyaileyo,’ one who always talks,’ ’a talker,’ ’chatterer.’ When names of things are appropriated to a person so as to be the person’s name, that name must be declined in the first declension of nouns, to show it is the name of a person and not of the thing; e.g., *tintig* ’a crab,’ belongs to the third declension, and the genitive would be *tintig-kaba*, ’belonging to a crab’; but when it is the name of a person, its genitive would be *tintig-uma*, ’belonging to Crab,’—Mr. or Mrs., according to the context. There are a few terminations of gender in certain nouns, but not generally; as, *pori-bai*, ’a husband; porikun-bai, ’a wife; yinl, ’a son; yinalkun, ’a daughter; but *pirival*, means a ’king’ or ’queen,’ according to the gender of the pronoun attached. To animals, in most instances, there are different
words used for the male and for the female; as, warikal, 'a he-dog'; tinko, 'a she-dog.' Names of places are generally descriptive, as, punti, the 'narrow' place; buIlwara, the 'high' place; tirabinba, the 'toothed' place; bunkilligol, 'the place for fighting,' the field of battle. Names of countries have a declension peculiar to place, and in the genitive have a feminine and a masculine termination; e.g., Englandkal, means 'Englishman,' the termination being masculine; but Englandkalin, means 'Englishwoman,' the termination being feminine; so also, unikal, 'of this place,' masculine; unikalin, 'of this place,' feminine. A noun is an adjective, a verb, or an adverb, according to the particle used with it, or the position of the word in the sentence; as, pital, 'joy'; pitalmalli, 'to cause joy'; pitallikan, 'a joyful being'; pitalkatan, 'to exist joyfully'; murraraq, 'good'; murraragtai, 'the good,' etc., person; murrarag mam, 'good done,' 'well done,' 'properly done.'

Of the Declension of Nouns, etc.

There are seven declensions of nouns, according to which all adjectives and participles, as well as nouns, are declined. Nouns are declined according to their use and termination. When used for the name of an individual person, they are declined according to the first declension, whatever may be the termination of the word; but when used as the names of places, they follow the declension of place-names. Common nouns are declined in the second, third, fourth, fifth, and sixth declensions, according to their respective terminations.

Of the two nominative cases, the one is simply declarative, and in it the subject is inactive; as, 'this is a bird,' uninta tibbin; the second nominative is used when the subject is represented as doing something; as, tibinto tatun, 'the bird eats'; in which case the particles ending in o are affixed, to denote the agent, according to the terminations of the respective nouns; hence the following general rules for the use of the particles of agency:

1. Nouns or participles ending in i or a affix -to; as,
   - Kikoi, 'a native cat,' kikoi-to, 'the cat'
   - Gurruilli, the active participle, or the infinitive, 'to hear, believe, obey, gurrullito, 'faith, belief'

2. Nouns ending in ng, a, e, o, u, require -ko; as,
   - Maiya, 'a snake,' maiyako, 'the snake'
   - Kurri, 'a man,' kurri-ko, 'the man'
   - Woiyo, 'grass,' woiyo-ko, 'the grass'
   But when r precedes o, the noun belongs to the fifth declension.

* See 'Agent-nominative case,' page 11.
† Supply here, and wherever the space occurs, some transitive predicate, as 'did, does, or will do, something.'

3. Nouns ending in l require -lo to be annexed; as,
   - Punnal, 'the sun,' punnal-lo, 'the sun'
   - Yinal, 'a son,' yinal-lo, 'the son'

4. Nouns of three syllables ending in ro require the accent to be shifted to the o; as,
   - Makoro, 'fish,' makor-o, 'the fish'
   - Punnal, 'the sun,' punnal-lo, 'the sun'

5. Nouns of three syllables ending in a change the a into o; as,
   - Kokera, 'a hut, house,' koker-o, 'the house'

6. Nouns of four syllables ending in a require ro to be added; as,
   - Kulmotiur, 'a woman's name,' kulmotiur-ro

Note.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into ro; as,
   - Buntoara, 'that which is struck,'
   - Buntoaro, 'that which is struck'

Yellawaitoara, 'that which sits, squats,'
   - Yellawaitoaro, 'that which sits'

Of the Cases of Nouns and Pronouns.

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

1. The Simple-nominative case merely declares the person or thing, or the quality, and has no particle added; as, gata, 'I'; kuri, 'man'; kula, 'wood'; kekal, 'sweet'; murraraq, 'good.' But particles are used to form nouns; as, bunkiye, 'a smiter,' from the root bun, 'to smite'; kake, 'sweetness,' or, are used to transform the noun into a verb, which merely declares the abstract action; as, bunkilli, 'the action of smiting.'

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

3. The Genitive case shows the relation of one thing considered as belonging, in some manner, to another; in the interrogative 'who,' and in the names of persons, it requires -umba; as, ganaumba, 'whose?' Threlkeledumba, 'Threlkeled's'; pirowalumba, 'the king's'; but things and persons require -koba; as, minarih-koba, 'belonging to what thing?' kurikoba, 'belonging to man.' The dual, the plural, and the singular feminine pronouns form the genitive by affixing -ba
to the accusative; as, ġalin-ba, 'belonging to us two'; ġearun-ba, 'belonging to us;' ours'; bounoun-ba, 'belonging to her;' hers. The other singular pronouns add the particles to a variant form of the root-word; as, em mo-u m b a, 'belonging to me,' mine; ġiro-um-ba, 'belonging to thee,' thine. But time and place require -kāl, and -kālin; as, bugai-kāl, 'belonging to the present' period of time now becoming; England-kāl, 'a man belonging to England,' an Englishman; England-kālin, 'a woman belonging to England,' an Englishwoman; untikāl, 'hereof,' 'belonging to this place.

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

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

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

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

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

Of Adjectives and Particles.

Adjectives have no distinctive endings; it depends entirely on their situation, or on the particles used, whether words are nouns, adjectives, verbs, or adverbs. For instance, if murrārāg, 'good,' yaraki, 'bad,' and kōen, 'pretty,' be declined according to their terminations, with the particles of agency affixed, they would then become agents, and consequently nouns; as, murrārāgko, 'the good;' yarakaito, 'the bad or evil;' kōento, 'the pretty' or 'the beauty,' respectively...; but participles in the passive voice terminate always in the compound particle -tōara; the root of the verb is prefixed either with or without the causative particles, according to the sense required; as, from kiyu, the verb 'to roast with fire, to score, to boil,' comes kiyubatōara, 'that which is roasted;' kiyubatōara bag, 'I am roasted;' kiyubatōaro, 'that which is roasted'

Adjectives denoting abundance are often formed by a reduplication; as, murrārāg, 'good;' murrārāg-murrārāg, 'excellent, abundance of good;' kauwāl, 'great, large, big;' kauwāl-kauwāl, 'many, abundant.'

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

Adjectives denoting resemblance require the particle -kiloa, 'like,' to be affixed; as, wonnai-kiloa, 'child-like;' like a child;' but, if they denote habit, the particle -koi is affixed; as, wonnai-koai, 'childish.'
Adjectives denoting character, manner, or habit, are formed from the roots of verbs, and have the particles ye or kei added; e.g., búun, the root of the verb ‘to smile,’ gives buúkiiyé, ‘a smiter;’ whereas búunkillikán would be ‘one who smites;’ wóqíl ‘to be a fool;’ woqíl-kei, ‘foolish;’ so also gúra-kei ‘wise, skilful;’ bukkak-kei, ‘furious, savage;’ kekál-kei, ‘sweet, nice, pleasant.’ Derived forms of the verb also give nouns in -yé; as wiy-ai-yé, ‘a talker.’

Of Comparatives and Superlatives.

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

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

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

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

Of Words denoting Number.

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

Purreág-ka goró-ka, ‘the third day;’ kúlai-toa gorókoa, ‘by, beside the third tree.’ Bulóara is used in the dual, and is of the sixth declension.

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

Of Pronouns.

The personal pronouns of the first, second, and third persons singular, have two forms; the one used with the verb as a subject to it, the other used absolutely in answer to an interrogative, or with the verb for the sake of emphasis. The latter form, when used as a subject, precedes the predicate, and always calls attention to the person and not to the verb. These forms will therefore be designated Personal-nominative pronouns, and marked as such; thus, Nom. 1 means Personal-nominative; but the personal pronouns used as the nominative to verbs and never by themselves, nor in answer to interrogatives, will be marked Nom. 2, to denote Verbal-nominative, as the verb is then the prominent feature to which attention is called, and not the person; these always follow the verb. The strictest attention must be given to the use of the pronouns in all their persons, numbers, and cases; for by them the singular, dual, and plural numbers are known; by them the active, the passive, the reciprocal, and reflexive states of the verb; as will be exemplified in the conjugation of the verbs, as well as in the declension of the pronouns. The plural personal pronouns have only one nominative form to each person; so also, the singular feminine pronoun, which is only of one description. The dual number also has but one pronoun in the nominative case; but it has a case peculiar to this language—a nominative and an accusative case conjoined in one word; just as if such English pronouns as I and thee, thou and him, could become I-thee, thou-him. This will be called the Conjoined-dual form.

Declension of the Nouns and Pronouns.

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

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

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### Paradigm of the Declension of the Personal Pronouns.

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#### Conjoined Dual.

- Dual: Bal-ara
- Conjoined Dual: Bal-ara; Bal-ara (fifth declension)
DECLENSION OF PLACE-NAMES.

All Nouns, whatever may be their original signification, when used as proper names of places, are of this declension, if they end in a.

Mulubinba, the site of 'Newcastle.'

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

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

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

Acc. 1 Barun Mulubinba-kāl, them (masc.) of M .
2 Barun Mulubinba-kālin, them (fem.) of M .
3 Barun yantin Mulubinba-kāl, them all of M .

Voc. Yaphalin Mulubinba-kāl, alas! people of M .

Abi. 1 Mulubinba-tin, from, on account of M .
2 Mulubinba-kabirug, from, away from M .
4 Mulubinba-kaba, at, on, in M .

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

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

DECLENSION OF THE FIRST PERSONAL PRONOUN.

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

Nom. 1. Ga-to, I—This form is used in answer to an interrogative of personal agency; as, Gánto wiyan? 'Who speaks?' The answer would be ga-to a, 'it is I who,' the verb being understood. The next form, bag, would simply declare what I do.

2. Ba, I—is used in answer to an interrogative of the act; as, Minu bag bālin bi? 'What art thou doing now?' tatan ba, 'I eat;' ba must be used, and not the personal-nominative, ga-to a.

Gen. Em mou um ba, My or mine,—is used with a noun, or with a substantive verb; the noun always precedes; as, koker u em mou um ba, 'my house'; but em mou um ba, 'it is mine.'

Dat. 1. Emmo-u g. For me,—personally to receive or use.
2. Emmo-u g-kin-kot, To me,—to the place where I am.

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

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

Abi. 1. Emmo-u g-kai, From me,—through me, about me.
2. Emmo-u g-kin-birug, From me,—away from me.
3. Emmo-u g-katona, With me,—in company with me.
4. Emmo-u g-kin-ba, With me,—at my place.

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

DEMONSTRATIVE PRONOUNS.

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

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<td>1. Ga-li</td>
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<td>2. Un-qi</td>
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<td>1. Gal-ko-ba</td>
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<td>1. Ga-li</td>
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<td>2. Un-ti-ko</td>
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<td>1. Ga-li</td>
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<td>2. Un-ti-birug</td>
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The pronouns attached to these demonstratives determine their number, whether they are to be singular or plural; as, ga-li-noa, 'this is he who;' ga-li-bara, 'these are they who;' ga-li-ta, 'it is this that;' ga-li-tara, 'these are they that.' Other combinations are ga-li-noa, 'this is he who,' as an agent; unni-noa, 'this is he,' the subject. Galiko bān, 'this belongs to him,' an idiom; ga-loa-koba bōn, 'this is that which belongs to him'; these and the other similar genitives, are always followed by the accusative case.
AN AUSTRALIAN LANGUAGE.

RECIPROCAL PRONOUNS.

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

POSSESSIVE PRONOUNS.

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

INDEFINITE PRONOUNS.

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

ABSOlUTE PRONOUNS.

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

INTERROGATIVE PRONOUNS.

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

EXAMPLES OF THE PARTICLES USED AS AFFIXES TO THE INTERROGATIVES.

The Interrogative, Gan-? who?

Nom. 1 Gan-kē? who is?

2 Gan-tō? who is the agent?

Gen. Gan-ūmba? whose?

Dat. 1 Gan-nūg? for whom?—to possess or use.

2 Gan-kin-kō? to whom?—towards whom?

Acc. Gan-nūg? whom? or who is the object?

Voc. .........................

Abl. 1 Gan-kai? from whom? on account of whom?

2 Gan-kin-birūg? from, away from whom?

3 Gan-katoa? in company with whom?

4 Gan-kin-ba? with whom? remaining with whom?

THE GRAMMAR.

The Interrogative, Min-? what? which?, applied to things only.

Min-ari? what? as, minari ke unni? what is this?

Min-nān? what are? i.e., how many?

Min-ari? ko? what?—as the agent or instrument.

Min-ari? kōba? belonging to what?

Min-ari? kolag? towards what?

Min-nu? what?—the object of the verb.


Min-ari? kiloa? like what?


Min-ari? kaba? on what?

The Interrogative of place,

Won-? what place? where?

Won-ta? where is the place? what place?—definite.

Won-nein? where? which place?—indefinite.

Won-ta-kāl? masc., belonging to what country or place?

Won-ta-kālin? fem., belonging to what country?

Won-ta-kolag? towards what place?

Won-ari? to what place? whither?

Won-nu? what place? where?—the object of a verb.

Won-ta-tin? from where? (causative); where at?

Won-ta-birug? from what place? out of what place?

Won-ta-koa? through what place? by what place?

Interrogative adverbs. { Yakoai? how? in what manner?

{ Yakoonta? when? at what time?

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

OF THE VERB.

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

OF THE KINDS OF VERBS.

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

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

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

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

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

5. Causative (1) by permission, or, with a negative, prohibitive; as, when we do or do not permit a person to do the act, or another to do the act to him; as, bûmun bûnilla bûn, 'let him strike,' bûmarabun bûnbù, 'cause some one to strike him,' equivalent to, 'let him be struck;' bûmarabunibi yikora bûn, 'let no one strike him.'

6. Causative (2) by personal agency, denoting the exertion of personal energy to produce the effect upon the object; as tii rit anu, 'this is broken'; tii bûn gau nu, 'this is broken,' but then personal agency is understood, for the phrase is equivalent to, 'some person has broken this,' or 'this is broken by some one.'

7. Causative (3) by instrumental agency, denoting an effect produced by means of some instrument; as, tii bûn rau, 'this is broken,' sc., by means of something.

8. Effective, or those which denote an immediate effect produced by the agent on the object; as, umá bاغ un, 'I made this'; pîtal bاغ, 'I am glad'; pîtalma bûn bاغ, 'I made him glad.'

9. Neuter verbs, or those which describe the quality, state, or existence of a thing; as, kekal lág un, 'this is sweet;'; tett tett lág un, 'this is dead'; wonnu ke noa, 'where is he;? unnu ta, 'this is it;'; mórno no bûtan, 'he is alive;'; unnu noa ye, 'there he is.' In these the particles, lág, ke, ta, kêtân, ye, are rendered into English by the neuter verb is.

10. Reduplicate, or those which denote an increase of the state, quality, or energy; as, pîtal noa, 'he is glad;' pîtal pîtal noa, 'he is very glad;' tett tett barga, 'they are dead;' tetti tetti barga, 'they are dead-dead;' or 'a great death is among them;' kauwâl, 'great;' kauwâl kauwâl, 'very great;' tau wa, 'eat;' tauwatau wa, 'eat heartily;.'
11. *Privative,* or those which denote the absence of some property. Affirmatively, u mán bág u nni, 'I make this,' or 'I do this'; upán bág u nni, 'I do this,' not directly, but with something or by means of something else; e.g., 'I write on this paper with a quill' would be upán bág u nni yíriğ ko wiyelliko, lit., 'I make this quill for-to speak or communicate'; whereas umán bág u nni yíriğ pén ka kili liko would mean 'I make this quill for-to* be a pen.' Negatively, when it is implied that the act itself has not taken place, the expression would be uma p a bág ba, 'had I made'; again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, umaí-ga bág u nni, 'I had almost done this.'

12. *Imminent,* or those which denote a readiness to be or to do; as piriwil katéa kun koa bág, 'lest I should be king'; buntóa kun koa bón bág, 'lest I should strike him.'

13. *Inceptive,* or those which describe the state as actually about to exist, or the action as going to put forth its energy at the time spoken of; as, ka kili kolağ bali, 'we two are now going to live reciprocally together'; bünkili kolağ bág, 'I am now going to strike.'

14. *Iterative,* or those which denote a repetition of the state or action; as, móron katéa kánun, 'shall live again'; buntóa kánun, 'will strike again.'

15. *Spontaneous,* or those which denote an act done at the agent's own accord; as, tiir kullin u nni, 'this is breaking of its own accord'—not by external violence (cf. No. 9); póri kullin noa, 'he has just been born,' lit., 'he has dropped himself.'

**Of the Moods.**

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

1. The *Indicative,* which simply declares a thing; as, buntán bág, 'I strike'; unni t'a, 'this is it,' the subject; gali noa, 'this is he,' the agent.

2. The *Subjunctive,* which subjoins something to the meaning of the verb, such as a wish, a desire, a purpose; as, búwil bág, 'I wish to strike,' bűwá bág, 'I desire to strike,' or 'I want now to strike'; tanán bawá bünkili ko, 'had I come hither for-to strike.'

* This form of the verb, as will afterwards be shown, denotes purpose; our author expresses that everywhere by *for-to.* I have allowed that prepositional form to stand.—Ed.

3. The *Imperative,* which expresses command; as, bűwa bág, 'do thou strike'; but in bűm buna billa, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in bűm mara buna billa, 'let strike,' the person addressed is desired to permit any one to strike the person named; in bűntéa ka, 'strike again,' the person or persons addressed are desired to repeat the action. The imperative form is often used with the first and the third personal pronouns; in this sense it denotes the desire of the agent to do the act at the time spoken of; as, bűwa ba nugu, 'I want to strike thee'; bűwa bila b, 'he wants to strike thee.'

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

**Of the Tenses.**

1. The *Present,* which asserts the present existence of the action or being of the verb, at the time in which the assertion is made. The signs of this tense are the following affixed particles, of which the first consonant is varied by the terminations of the respective conjugations of the verbs, viz., -an to the simple verb, -lán to the reciprocal verb, and -ín to the participle; as, buntán, 'strikes now'; bünkilián, now 'reciprocally strike one another'; bünkílin, now 'striking'; bünkíllín, now 'continuing in the act of striking.'

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

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

4. The *Pluperfect,* which asserts the act as completed prior to some other past circumstance. It is formed by the affirmative particle, t'a, affixed to the past aorist, and is equivalent only to the English pluperfect; as, bünkulla t'a, 'had struck.'

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

6. The Future-aorist, which asserts the mere future existence of the act, without reference to any other circumstance, in some indefinite time to come; as, bunnun bág, 'I shall strike'; bunnun noa, 'he will strike.'
1. The Present. This has already been described; but it may be necessary to mention, that the present participle can be used only with reference to present time, not to the past and future, as is the case in English; as, bünk ili, 'striking' now.

2. The Imperfect-definite, which represents the action as being in progress at some definite past period; as, bünk ilič čün, 'striking,' this morning.

3. The Imperfect-past-aorist, which represents the action as being in progress at any recent time; as, b fink ilič čün, 'I struck,' so., this morning.

4. The Past-present-aorist, which asserts the action as having been engaged in and completed at some former period; as, b finkilič čün, 'I struck when I was a child'; wiyalla čün wonnai alič čün, 'I spoke when I was a child.'

5. The Pluperfect, which indicates the action as having been completed prior to some other past event mentioned; as, b finkilič čün, 'I had struck,' sc., prior to something.

6. The Inceptive-future, which asserts that the action is now about to be pursued; as, bünk ilič mára čün, 'I am going to strike,' or 'I am going a-striking'; makoro mára čün, 'I am going a-fishing.'

7. Future-definite, which asserts the action as being to be engaged in at some future definite period; as, bünk ilič čün, 'I am going to strike,' sc., to-morrow morning.

8. The Future-aorist, which asserts that the action will exist at some time hereafter; as, bünk ilič čün, 'I am going to strike,' sc., at some time or other, hereafter.

[PARADIGM OF THE TENSES AND THEIR MEANINGS.

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

Indicative Mood and Participles.

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

Subjunctive Mood.

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

The Moods have various mode-forms, thus:

In the Indicative.

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

In the Subjunctive.

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

In the Participles.

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

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

DECLINATION OF THE VERBS.

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

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

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

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

T. 1. Sing. Unnibo† bag* kà-tàun, I am here.
   “ bi ” Thou art here.
   “ noa ” He is here.

Dual. bag* We two are here.
   “ balinao “ We two are here.
   “ bula “ You two are here.
   “ buloara “ They two are here.

Plu. gáen, We are here.
   “ nura “ You are here.
   “ bara “ They are here.

Reciprocal.

Dual. Unnibo bal* ka-kill-æn, We two are, or live, here together.

Plu. gáen* We are, or live, here together.

* Or, such other nominative cases of pronomes of the singular, dual, and plural, as the sense may require; e.g., for the sing., bæng, I; bi, thou; noa, he; bounton, she; ka, it; nagali, this (here); nagala, that (near me); nagaloa, that (near you); for the dual, bæli, thou and I; balinao, he and I; balin bounton, she and I; bula, ye two; buloara, they two; for the plu., nagáen, we; nura, you; bara, they.
† Litt., this-self-same-place I am

INDICATIVE MOOD.

4. ” ka-kulla 8. ” ka-kin
5. ” ka-kèen 9. ” ka-nùu.

Aorist participle—kán; as, kinta kán bag, ‘afraid being I.’

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

PARTICIPLES.

2. ” ka-killi-kèen 7. ” ka-killi-kolag
4. ” ka-tala 8. ” ka-killi-kin

THE GRAMMAR.

T. 1. Bag ka-killi-lin

Reflexive.


Reciprocal.

4. ” ka-kill-ala 7. ” ka-killi-kolag
5. ” ka-killi-ki-kèen 8. ” ka-killi-kin

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

SUBJUNCTIVE MOOD.

1. The construct verb, denoting purpose.

T. 10.

Ka-killi-ko, ‘to be, exist, remain.’
Ka-killi-ko, ‘to continue to be or live.’
Ka-killi-ko, ‘to live one with another.’

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

T. 10. Ka-ulwil-koa bag, ‘that I may or might be,’ ‘I wish to be.’

Iteration.


Imminence.


Contemporary circumstance.


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

Implied negation of actual becoming.

T. 10a. Ká-mai ga bag

Implied negation of entity or being.

T. 10b. Ka-pa bag ba T. 10c. Ka-pa-ta bag ba
T. 10d. Keawarin* bag ka-pa
*Keawarin is a negative.

IMPETITIVE MOOD.

Ká-uwu bi, ‘be thou.’
Ka-killi-æ bi, ‘continue thou to be, live, remain.’
Ká-uwu bi gíntoa bo, ‘be thou thyself.’
Ká-killi bula (dual and plural only), ‘be ye two.’
Ka-téa-æ bi, ‘be thou again.’
PERMISSIVE FORM OF THE VERB ‘KAKILLIKO.’

Ka-mun-billiko ‘to permit to be, exist, remain.’

INDICATIVE MOOD.

T. 1. Ká-mún-bin bón bag+
T. 6. Ká-mún-bin-bia-ta bón bag
* = ‘I permit him to be.’

PARTICIPLES.


Reciprocal.

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

SUBJECTIVE MOOD.

1. To express purpose.

T. 10. Ká-mún-billá-ko, ‘to permit to be’,
“ -bili-ko’a, ‘to permit to be together, the one with the other’.

2. To express immediate purpose.

T. 10. Ká-mún-bin-uwil-ko’a, ‘that... may or might permit to be together.’

Iteration.

* = ‘I shall again permit him to be.’

Imminence.

T. 9. Ká-múa-béa-kún-koa biloa,† ‘lest he permit thee to be.’

Contemporary circumstance.

T. 9. Ká-mún-bi-nún bitia† ba
† For banung, biloa, bitia, binung, see paradigm of Pronouns.

THE GRAMMAR.

Implied negation of actual becoming.

T. 10 a. Ká-mai-gi bón bag

Implied negation of entity or being.

T. 10 d. Keawarin* bag mún-bi-pa
* Keawarin is a negative.

Imperative MOOD.

Ká-mún-billa * ‘permit * to’ ...
Ká-mún-billa * ‘permit... self to continue’ ...

Ká-mún-béa-ka * ‘permit... again to’ ...
* Insert here the pronoun in the Acc.

DECLENSION OF TRANSITIVE VERBS.

DECLENSION OF THE VERB ‘TO STRIKE.’

Bun-killi-ko, ‘to strike’.

EXAMPLES OF THE DECLENSION OF THE TENSES OF THE INDICATIVE MOOD.

T. 1. Sing., Bántán bag† Dual, Bántán bali.†
Plu., Bántán gien.†
Conjoined Dual, Bántán banug.†
† Or any other suitable pronoun as a subject. The personal object must be placed after the verb, but the neuter object after the subject.

INDICATIVE MOOD.


PARTICIPLES.


Continueative.

* = ‘I am striking with many blows, now.’

Reflective.

T. 5. Bun-killi-éua bag, ‘I have struck myself.’
Reciprocal.

4. "-kill-alá"  7. "-kill-ai-kolág"
5. "-kill-ai-kún"  8. "-kill-ai-kín"
T. 9. Bún-killá-nún bali

SUBJUNCTIVE MOOD.

1. To express purpose.

T. 10. Bún-killi-ko, 'to strike,' 'for the purpose of striking.'
Bún-killi-koa, 'to strike continually,' 'to beat,' 'to thrash.'
33th'-kin-ai-koa, 'to strike each one the other,' 'to fight.'

2. To express immediate purpose.

T. 10. Bun-wil or bu-wil-koa b6n, 'that I might strike him.'

3. Iteration.


4. Imminence.

T. 9. Bún-téa-kún-koa bón bag

5. Contemporary circumstance.

T. 9. Bún-nún bón bag ba

6. Implied negation of actual effect.

T. 10a. Bún-má¡  ¡a bón bag

7. Implied negation of action or entity.

T. 10b. Bún-pa bón bag ba  T. 10c. Bún-pa-ša bón bag ba
T. 10d. Keawarán bón bag bún-pa

IMPERATIVE MOOD.

Bú-wa bi, 'strike thou'; búwa-búwa bi, 'continue thou to strike.'
Bún-killá bula, 'strike on, ye two, the one with the other.'
Bún-kill-ia, 'strike on,' 'be striking self.'
Bún-téa-ka bi, 'strike again'; bún-kéa, 'strike instantly.'

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

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

Continuative.

Bún-killi-ía bi (bula, nura) tia, &c., as above.

Bún-kill-ia bi kotti, Bu-wa bi giñtoa, Bún-killá bula
'strike thou thine own'  'strike thou thyself.'  'strike ye two, the one the other.'

PERMISSIVE FORM OF THE VERB 'TO STRIKE.'

Bún-mara-bun-billiko 'to permit (some other) to strike.'

EXAMPLE OF THE DECLENSION OF THE TENSES.

1. Form to be used for the Active Voice.

INDICATIVE MOOD.

T. 1. Sing. Bún-mún-bín bit tia,† 'thou peremptorily, etc.'
or 'I am permitted to strike.'

IMPERATIVE MOOD.

1. Bún-mún-billa bit tia,† 'permit thou me to strike,' or 'let me strike.'
2. 'billi-lía bi tia 'permit me to continue in striking.'
3. 'bill-ía bi kotti, 'permit thyself to strike thine own self.'
4. 'billa bi giñtoa bón, 'do thou thyself permit him to strike.'
5. 'billa bula, 'permit ye two, the one the other, to strike one another.'

2. Form to be used for the Passive Voice.

INDICATIVE MOOD.


1. Bún-mara-bun-bin bit tia,† 'thou permittest (any one) to strike me,' or 'I am permitted to be struck.'
2. 'bun-bill-liá, 'continue thou to permit (any one) to be struck.'
3. 'bun-bill-ía tia, 'I myself permit myself to be struck.'
4. 'bun-billa bulun, 'permit, the one the other, to be struck.'

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

**INDICATIVE MOOD.**

**Participles.**


**Reciprocal.**


**SUBJECTIVE MOOD.**

Büm-mara-bün-billi-ko,

T. 10.

'Büm-mara-bün-bill-ai-ko,

'Büm-bi-uwil-ko,

'Büm-bi-kuñ-ko,

'Büm-bi-rán bön bag ba,

'Büm-bi-baiz-ka bön bed,

'Büm-bi-pa bön bag ba,

'To permit (somebody) to be

'to permit the one to be

'that... might permit... to be

'test (somebody) should be

'when I permit (any person)

'had almost permitted him

'had I permitted him to be

'To express purpose.

T. 10. Umulli-ko, 'to do, make, create.'

Umull-ai-ko, 'to continue to do.'

Umull-ai-koa, 'to do reciprocally.'

2. To express immediate purpose.

T. 10. Uma-uwil-ko a bag unni, 'that I may or might make this.'

**Iteration.**


**Imminence.**

T. 9. Uméa kún koa bén unni

**Contemporary circumstance.**

T. 1. Umán bén ba unni 3. Umulli-ela ba bén unni

T. 9. Umá-nun noa bén unni

**Implied negation of actual effect.**

T. 10a. Uma-pa bén unni

**Implied negation of action or entity.**

T. 10b. Uma-pa bén unni 10c. Uma-pa-ja bén unni

T. 10d. Keawraun bén uma-pa unni
Imperative Mood.

Umulla bi, 'make thou.'
Umáu-umulla bi, (duplication) 'make thou diligently.'
Umullá bula, 'make ye two' (reciprocally).
Umullá bi, 'make thou thyself' (reflexive).
Uméa-ka, 'make again'; una-ka, 'make instantly.'
Umá-bún-billa bón unni, 'permit him to make this.'
Umara-bún-billa unni, 'permit this to be made.'

Declension of the Verb 'TO DO,' 'TO PERFORM.'

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

Indicative Mood.

T. 1. Upán bağ gali ko
T. 4. Upá bağ gali ko
T. 9. Upá-nún bağ gali ko

Participles.

T. 1. Upullín bağ gali ko
T. 4. Upala bağ gali ko
T. 9. Upull-nún bağ gali ko

Continuative.

T. 1. Upulli-lín bağ gali ko
T. 3. Upulli-li-ela bağ gali ko

Reflexive.

T. 5. Upull-éún bağ gali ko

Reciprocal.

T. 1. Upull-án bali gali ko

Subjunctive Mood.

T. 10.

Upulli-ko, 'to do, to use in action.'
Upulli-koa, 'to continue to do,' as, 'to work with.'
Upán-uwil-koa bağ, 'that I might do.'
Upáéa-kùn-koa bağ, 'lest I should do.'
Upá-nún bi ba, 'when thou dost,' or 'if thou do.'
Upaí-ga bağ, 'I had almost done.'
Upa-pa bağ ba, 'had I done,' or 'if I had done.'

Imperative Mood.

Upulla, 'do,' 'use' in action.

The Grammar.

Declension of the Verb 'TO BREAK' by personal agency.

Tiir-bung-gulliko, 'to break' by personal agency, not by instrumental means.

Indicative Mood.

T. 1. Tiir-buğ-gán bağ unni
T. 4. Tiir-buğ-ga bağ unni
T. 9. Tiir-buğ-gá-nún bağ unni

Participles.

T. 9. Tiir-buğ-gulli-kola, 'that I might break.'

T. 9. Tiir-buğ-gulli-nún bağ unni

In here insert 'unni' or any other neuter object.

Continuative.

T. 1. Tiir-buğ-gulli-lín bağ
T. 3. Tiir-buğ-gulli-li-ela bağ

Reflexive.

T. 5. Tiir-buğ-gull-éún bağ unni

Reciprocal.

T. 1. Tiir-buğ-gull-án bali unni

Subjunctive Mood.

T. 10.

Tiir-buğ-gulli-ko, 'to break' (something).
Tiir-buğ-ga-uwil-koa, 'that ... may or might break.'
Tiir-buğ-ga-kùn-koa, 'lest ... should break.'
Tiir-buğ-gá-nún bağ ba, 'when I break,' or 'if I break.'
Tiir-buğ-gá-ña bag, 'I had almost broken.'
Tiir-buğ-ga-pa bag ba, 'had I broken,' or 'if I had broken.'

Declension of the Verb 'TO BREAK' by instrumental agency.

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

Indicative Mood.

T. 1. Tiir-burr-rín bağ unni
T. 4. Tiir-burr-ría bağ unni
T. 9. Tiir-burr-ri-nún bağ unni
PARTICIPLES.

T. 1. Tiir-bur-rill-in bag
T. 4. Tiir-bur-ralla bag
T. 3. " -rilli-ela
T. 7. Tiir-bur-rill-kolag
T. 9. Tiir-bur-rilli-nun bag unni

Continuative.

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

Reflexive.

T. 2. Tiir-bur-rill-eun bag unni

Reciprocal.

T. 1. Tiir-bur-rilli-una bali unni

Subjunctive Mood.

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

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

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

Indicative Mood.

T. 1. Wiyán bón bag
T. 6. Wiyá-ta bón bag
4. Wiyá
5. Wiya-kéun
8. Wiya-nun
9. Wiya-nun
* = 'I tell him.'

Participles.

2. Wiyewelli-kéun
3. Wiyewelli-ela
4. Wiyala

Continuative.

T. 1. Wiyelli-lia

T. 3. Wiyelli-li-ela

Reflexive.

T. 5. Wiyel-léun bag = 'I talked to myself.'

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Reciprocal.

T. 1. Wiyell-án bara*
T. 6. Wiyell-ala-ta bara
4. Wiyell-ala
7. Wiyell-ai-kolag
8. Wiyell-ai-kéun
T. 9. Wiyell-nun bara

* = 'They say to one another.'

Subjunctive Mood.

1. To express purpose.

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

2. To express immediate purpose.

T. 10. Wiyán-uwil-koa bag

Iteration.

T. 1. Wiyéa kán bag
T. 9. Wiyéa hánun bag

Imminence.

T. 10. Wiyéa kán-koa bag

Contemporary circumstance.

T. 1. Wiyán noa ba
T. 3. Wiyewelli-ela noa ba
T. 9. Wiya-nun noa ba

Implied negation of actual effect.

T. 10a. Wiyay-gá bón ba

Implied negation of action or entity.

T. 10b. Wiyay-pa bón ba
T. 10c. Wiyay-pa-ta bón ba
T. 10d. Keawarán bón bón bag wiyay-pa
† Keawarán is the negative.

Imperative Mood.

Wiya, 'say, will you?' (interrogative).
Wiyella, 'speak, tell.'
Wiyawiyella (reduplication), 'speak! be quick!'
Wiyella, 'speak' reciprocally.
Wiyayia, 'continue to ask.'
Wiyawiyallia, 'ask urgently.'
Wiyéa-ka, 'tell again,' 'repeat.'
Wiyéa-kéa, 'speak presently.'
Wiyaw-bur-billa bón, 'permit him to speak.'
AN AUSTRALIAN LANGUAGE.

DECLENSION OF INTRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO GO.'

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

INDICATIVE MOOD.
T. 1. Uwán bag T. 4. Uwá bag
T. 9. Uwá-nun bag

Participle.

Continuative.

SUBJUNCTIVE MOOD.
T. 10.
Uwolli-ko, 'to come,' 'to go away' (according to
the meaning of the adverb with it).
Uwa-uwil-koa, 'that I may or might come or go.'
Uwá-naa-koa, 'lest . . . should come or go.'
Uwá-nun bag ba, 'when I go or come.'
Uwai-ga bag ba, 'I had almost come or gone.'
Uwai-pa bag ba, 'had I come or gone.'

IMPERATIVE MOOD.
Tanan uwolla, 'come hither.'
Waita uwolla, 'go away.'
Wolla-wolla, 'come or go quickly.'
Uwollá, 'depart each.'
Uwoll-in, 'come or go' (of self).
Uwá-koa, 'come or go.'
Uwa-baa-baa, 'permit to come or go.'
Uwa-kéea, 'come or go,' sc., in the morning.

THE GRAMMAR.

DECLENSION OF THE VERB 'TO BREAK.'

Tiirkulliko, 'to break' spontaneously.

PARTICIPLES.
Tir rán unni, 'this is broken' spontaneously.
T. 1. Tiir-kull-in unni T. 5. Tiir-kull-éun unni

T. 9. Tiir-kulli-nun unni

Continuative.

SUBJUNCTIVE MOOD.
T. 10.
Tiir-kulli-ko, 'to break of its own accord.'
Tiir-kulli-koa unni, 'that this may or might break.'
Tiir-kull-éun-koa, 'lest . . . should break.'
Tiir-kulli-nun unni, 'the day or if this breaks.'
Tiir-ka-ka-letun unni, 'this had almost broken.'
Tiir-kulli-ba-pa unni, 'had this broken.'

IMPERATIVE MOOD.
Tiir-kull-la unni, 'I wish this to break of itself.'
Tiir-kull-ka-ka unni, 'I wish this to break of itself again.'
Kamünbilla unni tür-kulli-koa, 'let this break spontaneously.'

DECLENSION OF THE VERB, 'TO DIE.'

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

INDICATIVE MOOD.
T. 1. Tetti bán noa T. 6. Tetti ba-ta noa
4. " ba noa 8. " ba-kéeun noa

PARTICIPLES.
T. 1. Tetti bulli noa T. 4. Tetti bala noa
2. " bulli-kéeun noa 7. " bulli-kin noa

Continuative.
T. 1. Tetti bulli-lín noa T. 3. Tetti bulli-lica noa
6. The verb, expressing being or existence: ke, ‘be,’ ‘is.’

Example:—

\[ \text{Minari} \text{ ke unni? ‘what (thing) is this?’} \]

[Note.—I am not sure that all these particles are used as substitutes for the verb ‘to be.’—Ed.]

**THE VERB used NEGATIVELY.**

**Indicative Mood.**

<table>
<thead>
<tr>
<th>Affirmatively</th>
<th>Negatively</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>T.</strong></td>
<td><strong>Keawari, bôn bag bûn korien</strong></td>
</tr>
<tr>
<td>1. Kaawa, bûn-tau bôn bag.</td>
<td>'Yes, I strike him.'</td>
</tr>
<tr>
<td>2. Bûn-kêuân bôn bag.</td>
<td>'I have struck him.'</td>
</tr>
<tr>
<td>3. Bûn-kulla bôn bag.</td>
<td>'I had struck him.'</td>
</tr>
<tr>
<td>4. Bûn-kia bôn bag.</td>
<td>'I shall strike him.'</td>
</tr>
<tr>
<td>5. Bûn-nûn wal bôn bag.</td>
<td>'I shall strike him.'</td>
</tr>
</tbody>
</table>

**Imparfaitive Mood.**

| **T.** | **Keawari, bôn bag bûn korien** |
| 1. Bûn-killa bôn bag. | 'I was striking him.' |
| 2. Bûn-killa-bun bôn bag. | 'I was striking him.' |
| 3. Bûn-killa-bun bôn bag. | 'I was not going to strike him.' |

**Participles.**

<table>
<thead>
<tr>
<th><strong>Mandatory</strong></th>
<th><strong>Entreaty</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bûwa bôn, ‘strike him.’</td>
<td>Bûwa bôn, ‘strike him.’</td>
</tr>
<tr>
<td>Ma, bûwa bôn, ‘do, strike him.’</td>
<td>Ma, bûwa bôn, ‘do, strike him.’</td>
</tr>
<tr>
<td>Yanoa, bûn-ki yikora bôn, ‘let be, strike him not.’</td>
<td>Yanoa, bûn-ki yikora bôn, ‘let be, strike him not.’</td>
</tr>
<tr>
<td>Bûn-killa, ‘strike on,’ ‘continue to strike.’</td>
<td>Bûn-killa, ‘strike on,’ ‘continue to strike.’</td>
</tr>
<tr>
<td>Yanoa, bûn-killa-bun kora, ‘let be, cease striking.’</td>
<td>Yanoa, bûn-killa-bun kora, ‘let be, cease striking.’</td>
</tr>
<tr>
<td>Bûn-mûra-bûn-bôn bôn, ‘permit him to be struck.’</td>
<td>Bûn-mûra-bûn-bôn bôn, ‘permit him to be struck.’</td>
</tr>
</tbody>
</table>

**Interrogative**

Minari-g-tin bûn-kulla? ‘why didst thou strike him?’

Kora koa bûn-kull bûn-pa? ‘why hast thou not struck him?’

---

**AN AUSTRALIAN LANGUAGE.**

**Subjective Mood.**

T. 10.

Tetti bulli-ko, ‘to die.’
Tetti ba-uwil-kooa noa, ‘in order that he might die.’
Tetti bea-kûn-kooa noa, ‘lest he should die.’
Tetti ta-nûn noa ba, ‘when he dies,’ ‘if he should die.’
Tetti bai-sû noa, ‘he had almost died.’
Tetti ba-pa noa, ‘had he died,’ ‘if he had died.’

**Imperative Mood.**

Tetti ba-uwa, ‘proceed to die’ (optatively).
Tetti bûn-bills bûn, ‘permit him to die.’
Tetti bea-ka, ‘die again.’

**Particles used instead of the verb ‘to be.’**

1. The verb, with a substantive attribute: ta, ‘it is’; tararán, ‘it is not.’
2. The verb, with an adjective attribute: láð, ‘it is’; koralág, ‘it is not.’
3. The verb, with a personal attribute: (1) bo, is ‘self’; (2) galí, ‘this’ is the agent who.

**Examples of 1, 2, and 3:**

Unni bo bâg, ‘this is I’ (the subject of the verb);
avo bo unni, ‘this is I myself (the personal agent), who...;
uni ta, ‘this is’ (the subject);
uni bo ta, ‘this is itself’ (the subject); galí noa wîya, ‘this is he who spoke.’

Pulli, ‘salt’ (a subst.); pulli ta, ‘it is salt’ (a subst.); pulli láð, ‘it is salt’ (an adj.); pulli kora láð, ‘it is not salt’ (an adj.); tararán* pulli korien, ‘it is not salt’ (a subst.).

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

4. The verb, with an attribute of manner: yanti, ‘it is so’; yanti bo ta, ‘it is so itself’; imperative: yandá, ‘let be as it is’; y a-l (used negatively), ‘let it not be so.’

**Examples:**

Yazi, bûn-ki yikora, ‘let it not be so, strike not.’

5. The verb, expressing tendency: wal, ‘is,’ ‘shall,’ ‘will’ (denoting tendency of the mind or thing); imperative: wîya, ‘say,’ declare what you wish.

**Examples:**

Tiîr wał unni, ‘this is broken’; wîya, unni murrarág, ‘say, is this good?’
**Idioms**

Wiwi, 'be quiet,' 'do not what you tend to do.'

Yaai, 'refrain,' 'do not,' 'cease acting,' 'hold!' 'let not.'

Yari, yanoo, 'let be,' 'let alone,' 'do not.'

**ADVERBS.**

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

1. Of Number.
   Wakal bo ta, 'once only.'
   Bulóra bo ta, 'twice only.'
   Ngóro bo ta, 'thrice only.'

2. Of Order.
   Bonén, 'the first to be done.'
   Kurri-kurri, 'the beginning, the first.'
   Willu, 'the last,' or 'behind.'

3. Of Place.
   Unti, 'here.'
   Unnu, 'there.'
   Wonna, 'where?'
   Wonta-kólá, 'whither?'
   Unti-kólá, 'thither.'
   Untoa-kólá, 'thither.'
   Wokka-kólá, 'upwards.'
   Bará-kólá, 'downwards.'
   Murün-kólá, 'forwards.'
   Willu-kólá, 'backwards.'
   Wonta-biru, 'whence from what place?'
   Unti-biru, 'thence.' [time.
   Unti-biru, 'thence'; place or
   Bará-biru, 'forwards.'
   Murün-biru, 'forwards.'
   Willu-biru, 'thence.'
   Wonta-biru, 'whence from what place?'
   Unti-biru, 'thence.'

4. Of Time.
   Ba, 'when; at the time that';
   Gáyá, 'then,' must always be after it.
   Buu-gá, 'this present period,
   now, to-day;' the time now passing.'
   Buu-gá-ká, 'of the present period;
   fresh, new, recently.'
   Gáyá, 'then, at that time;
   it is governed by the particle ba.'
   Kábo, 'presently.'
   Kábo ká ta, 'presently it is,
   for 'not yet.'

5. Of Quantity.
   Butteri, 'more'; meaning, 'continue the action.'
   Káwál-ló, 'largely, much;
   abundant.'
   Kirun, 'all.'
   Wóogká-ló, 'foolishly'; cf. wóogká, 'deaf, stupid, foolish.'

6. Of Quality or Manner.
   Mirka, 'perhaps.'
   Mírká-ka, 'perhaps so, possibly.'

7. Of Doubt.
   Yánti bo ta, 'yes, just as it is,'
   Yánti bo ta, 'yes, just as it is,'
   Yúna bo ta, 'verily, certainly,
   Tokol bo ta, 'truly, in truth really'; lit., 'there it is itself'; cf. tokol, 'straight.'

8. Of Affirmation.
   Ta-tà, 'it is not,' sc, the thing affirmed.

   Kea-wá, 'nay.'
   Koa-ko, 'no.'

10. Of Interrogation.
   Koa-ko, 'why not?'
   Yánti ai, 'how? meaning in
   Minsigi, 'why where'
   Minsigi, 'where'
   Wonna, 'how? which way?'

**The Grammar.**

Unnu, bitherto.'

Wakal-wakal, 'once-once,'—an

idiom for 'seldom.'

Yaki-ta, 'now'; at the time

spoken of.

Yaki-ta bo, 'instantly'; at the

selfsame moment spoken of.

Note.—Iteration is expressed by a particular form of the verb; as, Bánta-kanun, 'will strike again.'

5. Of Quantity.
   Mínnón, 'what quantity? how much; how many?'
   Tantóa, 'enough, sufficiently.'
   Wárcá-ló, 'little, sparingly.'
   Wínta, 'a part, a portion.'

6. Of Quality or Manner.
   Pór-ról, 'heavily'; cf. pór-ról.
   Wir-wir, 'cheerfully, lightl.'
   Wir-wir, 'as a verb, to fly like
   the down of a bird.'
   Wóogká-ló, 'foolishly'; cf. wóogká, 'deaf, stupid, foolish.'

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   Wonna, 'how? which way?'

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

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

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

Kā, 'in, or 'at' such a period; as, tarai-ta yel-āna-ka, 'in another moon.'

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

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

Kāl, 'part of'; as, unti-kāl, 'of this, part of this, hereof.'

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

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

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

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

Murrāg, 'into.'

Murrāg, 'within.'

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

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

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

CONJUNCTIONS.

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

INTERJECTIONS.

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

A, 'hearken! lo! behold!'

Ela-bërs, of wonder, surprise, astonishment.

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

Katia-katia, of pain, anguish.

Wi-wi, of aversion.

Yapallun, of sorrow; 'alas!'

CHAPTER IV.

TOCABLAT.

(1) MYTHOLOGY.

Gañn; kürima; m, * bones put through the septum of the nose for ornament.

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

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

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

* The m, throughout, stands for meaning.

† This is a common mode of duelling among the blacks.—En.
Kurriwilban, the name of his wife; she has a long horn on each shoulder, growing upwards, with which she pierces the aborigines, and then shakes herself until they are impaled on her shoulders, when she carries them to a deep valley, roasts, and eats her victims. She does not kill the women, for they are always taken by her husband for himself. Yahoo has, by some means, come to be used by the blacks as a name for this being.

Murrumai, m., the name of a round ball, about the size of a cricket-ball, which the aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the ball. It is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles, on the sea-coast and in the interior. One is now here from Moreton Bay, the interior of which a black showed me privately in my study, betraying considerable anxiety lest any female should see the contents. After he had unrolled many yards of woollen cord, made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg. He allowed me to break it and retain a part. It is transparent, like white sugar-candy. The natives swallow any small crystalline particles that crumble off, as a preventive of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate, of a milky hue, semi-pellucid, and it strikes fire. The vein from which it appears to have been broken off is one and a quarter inch thick. A third specimen contained a portion of carnelian partially crystallised, a fragment of chalcedony, and a fragment of a crystal of white quartz.

Murrkon, m., the name of a mysterious magical bone, which is obtained by the karakals, q.v. Three of these sleep on the grave of a recently interred corpse; in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three 'doctors,' who feel the puncture not more severe than that of the sting of an ant. The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by magical power, it is said and believed, they destroy their ill-fated victim, causing the mysterious bone to enter into his body, and so occasion death.

Nauwa, m., a canoe; puipa, m., bark, a canoe. The canoes are made of one sheet of bark, taken whole from the tree and softened with fire, and then tied up in a folded point at each end. A quantity of earth forms a hearth, on which the natives roast their bait and fish, when fishing.

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

Porobug, the name of a mystic ring, in which certain ceremonies of initiation are performed; from pôr, 'to drop down, to be born.'

Puntimai, m., a messenger, an ambassador. These men are generally decorated with the down of the swan or of the hawk on their heads, when on an embassy. They arrange the time, place, and manner of preparations for a battle or for the punishing of a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance (cf. nuğün). When they travel at night, a fire-stick is always carried by them as a protection against the powers of darkness, the evil spirits, of which they are in continual dread.

Putikan, another imaginary being, like a horse, having a large mane and a tail sharp like a cutlass; whenever he meets the blacks, they go towards him and draw up their lips to show that the tooth is knocked out *; then he will not injure them; but should the tooth be still there, he runs after them, and kills and eats them. He does not walk, but bounds like a kangaroo, and the noise of his leaps on the ground is as the report of a gun; he calls out as he advances, 'Pirrológ, Pirrológ.'

Tilmun, m., a small bird of the size of a thrush. It is supposed by the women to be the first maker of women; or to be a woman transformed after death into the bird; it runs up trees like a woodpecker. These birds are held in veneration by the women only. The bat, koluğ-koluğ, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.

Tippakalin, Mailkun, and Bimpoin, are names of the wife of Koin, q.v. She is a much more terrific being than her husband; him the blacks do not dread, because he does not kill them; but this female being not only carries off the natives in a large bag-net and drags them beneath the earth, but she spears the children through the temples; she thus kills them, and no one ever sees again those whom she obtains.

Turram, m., an instrument of war, called by Europeans a 'boomerang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming...
a curve in its orbit from and to the thrower; to effect this, it is
thrown against the wind; but in war it is thrown against the
ground; it then rebounds apparently with double violence, and
strikes some distant object, and wounds severely with its
sharpened extremities.

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

Yulúg, the name of the ring in which the tooth is knocked
out. The trees are marked near the ring with rude repre-
sentation of locusts, serpents, and other things, on the bark
evening, continuing the whole of the night; no women are
allowed to join in the ceremony.

Yulúg, the name of the ring in which the tooth is knocked
out. The trees are marked near the ring with rude repre-
sentation of locusts, serpents, and other things, on the bark
always at their dances.

The blacks affirm, from tradition, that they are
bears, a place of
and hence the moon is
called he to the present clay; but the sun, being formerly
a woman, retains the feminine pronoun she. When the iguana
saw all the men were killed by the fall of the stone, he ascended
up into heaven, where he is supposed to be now.

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

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

Mulubínba, the name of the site of Newcastle, from an
indigenous 'fern' named mulubín.

Mulúbí-nbula, the name of two upright rocks about nine feet
high, springing up from the side of a bluff head on the margin
of the Lake. The blacks affirm, from tradition, that they are
two women who were transformed into rocks, in consequence
of their being beaten to death by a black man. Beneath the
mountain on which the two pillars stand, a seam of common coal
is seen, many feet thick, from which Reid obtained a cargo of
coals when he mistook the entrance of this lake for Newcastle.
A portion of a wharf built by him still exists at this place,
which is still called Reid's Mistake; [i.e., in 1884].
Munuğ-gurra-ba, the place to which 'sea-snipe' resort.

Munu-kán, the name of a point, under which is a seam of
cannel coal, and beneath that is a thick seam of superior common
coal, and both just into the sea betwixt three and four
fathoms of water. The government mineral surveyor found,
on examination, that the two seams were nearly nine feet in
thickness, and the coal of excellent quality; [i.e., in 1834].

Nickín-ba, a place of coals, from Nickín, 'coal.' The whole
Lake, twenty-one miles long by eight broad, abounds with coal.

Níri-tíba, the name of the island at the entrance of the lake;
from níri-tí, the 'mutton-wort,' which abounds there.

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

Púnte-i, a 'narrow' place; the name of any narrow point of land.

Purribá-ga, the 'ants-nest place'; from within these nests
a yellow dusty substance is collected, and used by the blacks
as a paint for their bodies, called purribá-g. The ants gather
the substance for some unknown purpose.

Tírabéen-ba, a tooth-like point of land; from tira, 'a tooth.'

Túlká-ba, the soft ti-tree place; from tulká, 'ti-tree.'

Túlkiri-ba, a place of brambles; from tulkiri, 'a bramble.'

Túmpo-a, a clayey place; from tumpoa, 'clay.'

Wára-wállu-g, the name of a high mountain to the west of Lake
Macquarie. This has been partly cleared of timber, by order
of the Surveyor-General; as a land-mark it is seen from a
considerable distance. The name is derived from wállu-g,
the 'human head,' from its appearance.

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

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

THE VOCABULARY.

(3) COMMON NOUNS.

B.

Baibá, m., * an axe.

Bajáng-bajáng, m., a butterfly.

Bato, m., water; cf. gátó.

Berakúngán, m., spero whale; the natives do not eat this;
cf. toróg-gum.

Bigái, m., an elder brother.

Bitúnkín, m., a father.

Birrábá, m., a small shell fish.

Biyú, m., 'father,' addressive.

Biyoğá, m., a father.

Boalú, m., mangrove seed.

Boarríg, m., misty rain.

Boata, m., the cat-fish.

Boawá, m., the curlew.

Bugó, m., vermin, as fleas.

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

Bulbug, m., a small species of

kangaroo.

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

Búng, m., hair on the head.

Wárun, m., hair on the body.

Kíng, m., the short hair of
animals.

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

Buttiquí, m., any beast.

G.

Gápl, m., a concubine.

Gápo, gúuyuva, gátó, kullú-g;
m., names for fresh water;
cf. kokóin, bato, and yarro.

Garawan, m., a plain flat place.

Garó-garó, m., a rough place.

Garó-GRÉ, m., an old woman.

Garó-mbá, m., an old man.

Gáwu, m., a sea-gull.

Garrínba, m., first-born female.

Wúg-gubá, youngest

Golokounúg, m., a large kind of
snapper.

Garokún, m., the morning
dawn

Guráki, m., one initiated; hence, a
wise person.

K.

Kán; kurukwirúka; m., a brown
diamond snake.

Maiyá, m., the general name
for snakes.

Kauín, m., a fresh-water eel.

Karái, m., flesh of any sort,
but chiefly of the kangaroo.

Karákál, m., a wizard, doctor,
sorcerer.

Karoburra, m., a large whiting.

Karó-g-karó, m., a pelican.

Kárapái, m., the white cock-ato.

Wáila, m., the black cockato,
itse breeding place is unknown
to the blacks.

Keilái, m., urine.

Kíkói, m., a native cat; is very
destructive to poultry.

Kimún, m., the women's nets;
used as bags.

Kípái, m., fat, grease, &c.

Kíra-kíra; kúñeta; m., the male
and the female king-parrot.

Kiriká and korrinnág, m., two
kinds of native honey.

Mipparái, m., the honey-comb.

Nukkái, m., the stingless
bee of this country.

Mikal, m., the honey in the
blossoms of the honey-
suckle tree.

Káraka, m., the honey in the
blossoms of the grass-tree.

* The m., throughout, stands for meaning; it is inserted merely to divide the native
word from its significance.—Ed.
Kirrin, m., pain.
Kóqka, m., a rood.
Kóqkoróq, m., anemú; from the noise it makes.
Kóivon, m., rain.
Koiyóq, m., a native camp.
Koiyúq, m., fire.
Kokabai, m., a wild yam.
Kokei; wimbi; winnug; m., native vessels made of the bark of trees, and used as baskets or bowls.
Kokera, m., a native hut.
Kokoin, m., water; cf., gapoi.
Kotara, m., a club, a hammer.
Koroi, m., a shield.
Koropun, m., fog, mist, haze.
Korowa-taláq, m., a cuttle fish; lit., 'wave-tongue.'
Korro, m., the wind-pipe.
Kotara, m., a club, a waddy.
Kotumág, m., the land tortoise.
Kúllai, m., trees, wood, timber.
Kullára, m., a fish-spear.
Kulléiriq, m., the throat.
Kullig, m., a shell.
Kulligtiella, m., a knife.
Kullo, m., the cheeks.
Kúmára, m., blood.
Kúmba, m., to-morrow.
Kumbál, m., a younger brother.
Kunbul, m., the black swan.
Kúri, m., man, mankind.
Kurratáq; murrin, m., the body.
Kurrábin, m., a murderer.
Kurraka, m., the mouth.
Kurra-koiyóq, m., a shark.
Kurruq kun; muttaura; m., the schnapper.
Kuttál, m., the smoke of a fire; tobacco; cf. poito.
Koun, m., the mangrove bush.

M.
Makoro, m., the general name for fish.
Malama, pirig-gun, pinkun, and wöttol, m., lightning.
Marai, m., the soul, the spirit; 'the same as the wind, we cannot see him,' was the definition given by a black.
Meini, m., sand-flies.
Minmai, m., the gigantic lily.
Miriwa, m., a saviour.
Moani, m., the kangaroo.
Mokoi, m., mud oysters.
Molakán, m., the season of the wane of the moon.
Múto, m., a black-snake.
Múla, m., a boi1.
Mulo, m., thunder.
Múmuyá, m., a corpse, a ghost.
Múnbónkán, m., the rock-oyster.
Múnni, m., sickness.
Murabón, m., blossom, flowers.
Murrakín, m., young maidens.
Murrin, m., the body.
Murrí-nuwaí, m., a ship, boat.

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

P.
Paivabára, m., the large ti-tree.
Pillapai, m., a valley or hollow.

Pimpi, m., ashes.
Pippita, m., a small hawk; so called from its cry.

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

Piráal, m., a chief or king.

Pirrúta, m., an oyster which grows on the mangrove tree.

Pittóq; talowaí; m., two kinds of roots of the arum species; the taro of Tahiti.
Pito, m., the smoke of a fire.
Póno, m., dust.
Poribá, m., a husband.
Porikunbá, m., a wife.
Porowí, m., an eagle.
Porun, m., a dream or vision.
Porun-witílliko, m., to dream.
Pukko, m., a stone axe.
Pulli, m., salt.
Pulli, m., voice, language.
Puna, m., sea sand.

T.

Taiyl, m., the youngest male.
Tembiiríbén, m., a deathadder. The aborigines, when bitten, usually suck the wound, as a remedy.

Tibbin, m., a bird.
Tibún, m., a bone.
Tíjko, m., a bitch.
Tirál, m., a bough of a tree.

Tirrik, m., the flame of fire; the colour red.

Tirril, m., the tick, a venomous insect in this country that enters the skin of young dogs, pigs, lambs, cats, and is fatal, but not to man; it is exactly similar in size and shape to the English tick, but its effects are soon discovered; for the animal becomes paralyzed in its hind quarters, sickness comes on, and death follows in two or three days after the paralysis has taken place.

Toki, m., night.
Topiá, m., a mosquito.

Toróq-gun, m., the black whale; this the blacks eat, whilst the sperm whale is not eaten.

Tukára, m., winter.
Tulokán, m., property, riches.
Tulum, m., a grave.
Tulun, m., a mouse.

Tunkán, m., a mother, a dam.
Tunug, m., a rock, a stone.
Tupas-tarnwóq and ninág, m., names of the flat-head fish.
Tuqea, m., a bream-fish.

W.

Warai, m., the spear for battle, or for hunting.

Motig, m., the spear for fish.

Warýq, m., a sort of yam.

Wá kun, m., a crow; from its cry, wak-wak-wak.

Waráká, m., a dog; the species.

Waráká and wají, m., the male and female tame dog.

Yuki and mirri, m., the male and female native dog.

Muroqgká, m., the wild dog species.

Warói, m., the hornet.

Waropara, m., the honeysuckle.
Willai, m., an opossum.
Wimbi, m., a bowl; generally made from the knot of a tree.
Wippi or wibbi, m., the wind.
Wirripg̣, m., the large eagle-hawk, which devours young kangaroos, lambs, &c.
Wolga, m., grass.
Wombal, m., the sea-beach.
Wonnara, m., the instrument used as a lever for throwing the spear; cf. gorro.
Wonnai, m., a child, children.
Woropil, m., a blanket, clothes.
Worowai, m., a battle, a fight.
Worowhn, m., a kangaroo-skin cloak.
Wattawán, m., a large mullet.
Wuggurrapin, m., young lads.

Wuggurrabula, m., ye two lads.
Wūnal, m., summer.
Wurunkān, m., flies.

Yapuğ, m., a path, a broad way.
Yarēa, m., the evening.
Yarēl and yurā, m., the clouds.
Yillēn, m., bait.
Yimāl, m., a son.
Yimālkun, m., a daughter.
Yirra, m., a wooden sword.
Yirriq, m., a quill, a pen.
Yulo, m., a footstep, a track.
Yunug, m., a turtle.
Yuroin, m., a bream-fish.

(4) PARTS OF THE-BODY.

The Head.

Kittiug, m., the hair of the head.
Wāllūg, m., the head.
Kāppāra, m., the skull.
Kūmborokān, m., the brain.
Yintirri; golo; m., the forehead.
Tukkāl, m., the temples.
Gūrūg̣; turrākurrī; m., the ear.
Yulkārā, m., the eye-brows.
Wohipin, m., the eye-lashes.
Gaikug̣; porouwug̣; m., the eye.
Tarkin; goara; m., the face.
Nukoro, m., the nose.

Kullo, m., the cheeks.
Tumbiri; willig̣; m., the lips.
Kurrākā, m., the mouth.
Gunturra; tira; m., the teeth.
Tāllāq̣, m., the tongue.
Wattan, m., the chin.
Yarrei, m., the beard.
Untāq̣, m., the lower jaw.
Kulleug̣, m., the neck; it is also called 'wuroka.'
Kulleaŋ̣, m., the throat.
Koro, m., the windpipe.

The Trunk.

Kurrabāq̣, m., the body.
Murrin, m., the body.
Mumurrakun; Milka-milka, bone.

The Hands and Feet.

Māttāra, m., the hand.
Tunkānbeen, m., the thumb; lit., the mother or dam.
Nūnha, m., the first finger.
Purrekulkun, m., the second "
Kotān, m., the third "

Garākōmbi, m., the little finger.
Tirri; tirreil; m., the nails of the fingers and toes.
Warā, m., the palm of the hand; cf. warapal, m., level, plain.
Tūg̣ kāq̣ kerī, m., the right hand.
Wuntokēri, m., the left hand.
Bulka, m., the back; either of the hand or of the body.
Paiylī, m., the breasts.

(5) VERBS.

Bēelmulliko, m., to mock, to deride, to make sport.
Birrikiliko, m., to lie along, to lie down so as to sleep.
Bobulliko, m., to know carnally.
Boinkulliko, m., to kiss.
Bōmbilliko, m., to blow with the mouth.
Būg̣-būg̣-gulliko, m., to cause another to arise, to compel to arise.
Bōug̣-gulliko, m., to raise one's self up, to arise.

Bōg̣-kāq̣, m., the elbow.
Yuroin, m., a wooden sword.
Yilhṇ, m.; s.: a path, a broad way.
Yilrh, m., the large mullet.
Yilro, m., a turtle.
Yinil, m.; s., a weapon.
Yirra, m., a wooden sword.
Yulic, m., the body.
Yurh, m., the face.
Ywiąẓ, m., the first finger.
Yulpa, m., the lower arm.
Yurtta, m., the brain.
Yurtta, m., the downy hair on the hand or of the body.
Yurtqa, m.; s.; a weapon.
Yurtta, m., the belly.
Yurtta, m., the foot.
Yurtta, m., the hand.
Yurtta, m., the end.
Yurtta, m., the ear.
Yurtta, m., the eye.
Yurtta, m., the face.
Yurtta, m., the head.
Yurtta, m., the eye.
Yurtta, m., the head.
Yurtta, m., the mouth.
Yurtta, m., the body.
Búnmillikō, *m.*, to rob, to take by violence, to snatch.
Bur-bug-gullikō, *m.*, to cause to be light or well, to cure.
Burkullikō, *m.*, to be light as a bird, to fly; to be convalescent.
Burugu-bug-gullikō, *m.*, to cause to be loose, to set at liberty.

G

Gakillikō, *m.*, to see, to look, to observe with the eye.
Gakontibunbillikō, *m.*, to disregar, not to mind.
Gakoyellikō, *m.*, to lie, to tell a falsehood.
Gamaigullikō, *m.*, to see, to look, but not to notice.
Garabo, *m.*, to sleep.
Garawatillikō, *m.*, to lose one’s self.
Garbug-gullikō, *m.*, to convert into, to cause to become.
Gārī-gārī, *m.*, to pant.
Garo-garo, *m.*, to fall down.
Garokillikō, *m.*, to stand upon the feet.
Garokinbillikō, *m.*, to stand upon.
Giniillikō, *m.*, to know by the eye, as a person or place.
Giratimillikō, *m.*, to feed, to give food.
Girullikō, *m.*, to tie.
Goitig, *m.*, to be short.
Goloin, *m.*, to be complete or finished.
Gukillikō, *m.*, to give, to present.
Gumaigullikō, *m.*, to offer.
Gupaiylikō, *m.*, to give back, to pay, to return in exchange.
Guraki, *m.*, to be wise, skilful.
Gurrax-kirien, *m.*, not to hear.

Gurrāmāg, *m.*, to be initiated.
Gurramāgullikō, *m.*, to hear, but not to obey.
Gurran, *m.*, to pity.
Gurrawatillikō, *m.*, to remember to pass away, to forget any place, or road; cf. woguntillikō.
Gurayellikō, *m.*, to hearken, to be obedient, to believe.
Gurrillikō, *m.*, to hear, to obey, to understand with the ear.
Gurumbóburullikō, *m.*, to let fall tears, to weep, to shed tears.

K

Ka-amullikō, *m.*, to cause to be assembled together, to assemble.
Kaipullikō, *m.*, to call out, to cry aloud.
Kaiyu, *m.*, to be able, powerful, mighty.
Kakilli-bān-kora, *m.*, do not be.
Kakillikō, *m.*, to be, to exist in any state.
Kaki-yikora, *m.*, be not.
Papirri, *m.*, to be hungry.
Papullikō, *m.*, to do; without the idea of effect upon any object.
Karabullikō, *m.*, to spill.
Karakai, *m.*, to be active, to be quick, to hasten.
Karākāl-umullikō, *m.*, to cure, to make well; a compound of ‘karākāl,’ a doctor, and ‘umullik,’ to do, to make.
Karol, *m.*, to be hot, to perspire from the heat of the sun.
Kauvāl, *m.*, to be large, great.
Kekāl, *m.*, to be sweet, pleasant, nice, delightful.
Kia-kia, *m.*, to be courageous, strong, powerful; to conquer.

Kilbug-gullikō, *m.*, to compel to snap.
Kilburullikō, *m.*, to snap at by means of something, as a hook is snapped at by a fish.
Kilkullikō, *m.*, to snap asunder, as a cord of itself.
Kilbinbīn, *m.*, to shine, to be bright, to be glorious.
Kilbulikō, *m.*, to wring, to squeeze as a sponge, to milk.
Kilmuulliko, *m.*, to broil meat on coals of fire.
Kiuta, *m.*, to be afraid.
Kintai, kiltellikō; *m.*, to laugh.
Kimūkinari, *m.*, to be wet.
Kirabawirrillikō, *m.*, to twirl the stem of grass-tree until it ignites.
Kirillikō, *m.*, to ladle out water, to bail a canoe or boat.
Kiroapulliko, *m.*, to pour out water, to empty water.
Kiri-kirrai, *m.*, to revolve, to go round.
Kirrawi, *m.*, to be lengthy, to be long; cf. ‘goitig,’ *m.*, to be short in length.
Kirrin, *m.*, to pain.
Kitelikō, *m.*, to do.
Kinnerg, *m.*, to be wet.
Ko, *m.*, to be, to come into existence.
Kokullikō, *m.*, to rebuke, to scold, to quarrel.
Koninullikō, *m.*, to cough.
Kopullikō, *m.*, to smell.
Koitt, *m.*, to stink.
Koyubullikō, *m.*, to burn with fire.
Koyiun, *m.*, to be ashamed.
Kolayelliko, *m.*, to keep secret, not to tell, not to disclose.
Kōlbi, *m.*, to sound, as the wind or sea in a storm.
Kolbuntillikō, *m.*, to chop with an axe or scythe, to mow.

Kollabillikō, *m.*, to fish with a line. The line is held in the hand.
Kollamullikō, *m.*, to make secret, to conceal anything told.
Konēn, *m.*, to be handsome, pretty.
Kontimullikō, *m.*, to wear as a dress.
Korawalli, *m.*, to watch, to stay by a thing.
Korien, *m.*, not to be; the negative form of ‘ko.’
Korokāl, *m.*, to be worn out, threadbare.
Korokōn, *m.*, to roar, as the wind or sea; cf. kōlbi.
Korun, *m.*, to be silent, to be quiet.
Korupaiyellikō, *m.*, to remain silent.
Kotabunbinla, *m.*, to permit to think, to remember.
Koteilleko, *m.*, to think.
Kōttān, *m.*, to be wet and chilly, from rain.
Kuγun, *m.*, to be muddy.
Kupillikō, *m.*, to lean, to recline.
Kulbun-kulbun, *m.*, to be very handsome, elegant.
Kulvun, *m.*, to be stiff, clay-cold, as a corpse.
Kum-bārā-paiyelliko, *m.*, to be troublesome, to give one a headache by noise.
Kumbāro, *m.*, to be giddy, to have a headache from dizziness.
Kuṅbūn, *m.*, to be rotten, as a skin or cloth.
Kunburnilliko, *m.*, to cut with a knife.
Kunbuntillikō, *m.*, to spring up, to jump, to leap.
Kur-kur, *m.*, to be cold.
Mittilliko, to carry.
Kuttawaiko, to be satisfied with food, satiated, drunk.

LANGUAGE.

M.
Ma, to challenge, to dare; to command to do.
Mānkilliko, to take, to accept, to take hold of.
Māmunnilliko, to cause to take, to let take, to let have.
Marōkoiyelliko, to proclaim, to make known.
Matelliko, to be glutinous.
Mepulliko, to plant.
Mimulliko, to detain, to compel to wait.
Minki, to sorrow, to sympathize.
Miuilliko, to remain, to dwell.
Miromulliko, to keep.
Mirāl, to be without, to be poor, miserable; a desert place.
Miritilliko, to sharpen into a point, as a spear.
Miritunpulliko, to cause to be sharp.
Miti, to be small.
Mitilliko, to wait, to stay, to remain.
Mitug, to be cut, wounded, sore.
Morilliko, to wind up as a string.
Morōn, to be alive.
Moroun, to be tame, quiet, docile, patient.
Mōtilliko, to pound with a stone, like pestle and mortar.

THE VOCABULARY.

P.
Paikulliko, to act of its own power, to act of itself.
Paikulliko, to show one's self spontaneously.
Paipilliko, to appear, to become visible.
Paipulliko, to act; excluding the idea of cause.
Paulliko, to vibrate, to swing, as in a swing.
Papai, to be close at hand.
Peakulliko, to fetch water.
Pullaturo, to set, as the sun, moon, and stars.
Pillbuntilliko, to be sunk, wrecked.
Pilkukilliko, to sink.
Pilkokilliko, to burst as a bladder, of itself.
Pinilliko, to dig.
Pintakilliko, to float.
Patulliko, to swim.
Pirilliko, to knock down, as with an axe; to shock, as with electricity.
Pipabunilliko, to permit to stride, to let stride.
Pipelliko, to stride, straddle.
Pinulliko, to urge.
Pirillo, to be deep.
Pirrillāl, to be hard, strong; cf. kunbūn, to be soft.
Pirum-kakilliko, to be glad, to be pleased.
Pitl-kakilliko, to be glad, to be pleased, to be happy.
Pitl-mulliko, to cause joy, to make happy.
Pitbunilliko, to permit to drink, to let drink.
Pittilliko, to drink.
Pittamulliko, to make to drink, to cause to drink.
Poiabug-gulliko, to compel to grow.
Poi-buntilliko, to cause to grow.
Poi-kulliko, to grow up of itself.
Poyeakulliko, to be suspended, to hang on; to infect.
Poyelliko, to beg, to treat.
Pōnkōg, to be short.
Pōr-bug-gulliko, to compel to drop.
Pōrburilliko, to cause to drop by means of something.
Pōrai, to be tall.
Pōr-kakilliko, to be dropped, to be born.
Pōrobulliko, to smooth.
Pōrōkāl, to be globular, to be round.
Porrōl, to be heavy; to be slow.
Pōrunwtilliko, to dream a dream.
Potbuntilliko, to cause a hole, to bleed a person.
Potoburrilliko, to burst a hole with something.
Potopaiyān-wal, will burst.
Pullatara, to shine, as with ointment.
Pulōg-kulliko, to enter, to go or come into.
Pulōl-pūlūl, to shake with cold, to tremble.
Punta, to be mistaken in anything.
Puntimulliko, to cause to eat, to let eat.

T.
Ta-killiko, to eat.
Taleamulliko, to catch any thing thrown.
Talōg-kakilliko, to be across.
Ta-munbilliko, to permit to eat, to let eat.
Tanān, to approach.
Tarōg-kamulliko, to cause to mix, to mingle.
Tetti, to be dead.
Tetti-ba-bunbilliko, \( m \), to permit to die, to let die.
Tetti-ba-bun-burrilliko, \( m \), to permit to be put to death by some means.
Tetti-bulliko, \( m \), to die, to kill, to murder.
Tetti-burrilliko, \( m \), to die, to be in the act of dying.
Tetti-bunkulliko, \( m \), to smite dead, to strike dead.
Tetti-burrilliko, \( m \), to cause to die by some means, as poison.
Tetti-kaliliko, \( m \), to be dead, to be in that state.
Tetti-burrilliko, \( m \), to break.
Tetti-killiko, \( m \), to break by means of...
Tetti-burrilliko, \( m \), to break of itself.
Tetti-burrilliko, \( m \), to break of its own itself, as wood.
Tir-gakalilik, \( m \), to awake.
Tirakiko, \( m \), to be red hot; the colour red.
Tittilliko, \( m \), to pluck.
Tivolliko, \( m \), to seek, to search.
Tiynbilliko, \( m \), to send any kind of property, cf., yuksu-
liko.
Tokol, \( m \), to be true; the truth; this takes 'bo ta' with it.
Tolol-tolol, \( m \), to separate.
Tollomulliko, \( m \), to shake any thing.
Torolol, \( m \), to be slippery, slippery.
Tottog and tottorig; \( m \), to be naked. This word must be carefully distinguished from 'tottog,' news, intelligence.
Tug-gunbilliko, \( m \), to show.
Tug-kamulliko, \( m \), to find; lit.,
to make to appear.
Tugkilliko, \( m \), to cry, to bewail.
Turkulliko, \( m \), to drag along, to draw.
Tukin-unulliko, \( m \), to preserve, to keep, to take care of.
Tukkara, \( m \), to be cold.
Tullbullo, \( m \), to run fast, to escape.
Tullamulliko, \( m \), to hold by the hands.
Tulla-tullai, \( m \), to be in a rage.
Tuloin, \( m \), to be narrow.
Tulutulliko, \( m \), to kick.
Tunbilliko, \( m \), to exchange.
Tunbambunbilliko, \( m \), to permit to string together.
Tunamulliko, \( m \), to string together.
Turabunbilliko, \( m \), to permit to pierce.
Turakaiyelli, \( m \), to convince.
Turinviyelli, \( m \), to swear the truth, to adjure to speak the truth.
Turol, \( m \), to be in a state of healing, to be well; as a cut or wound.
Turonpara, \( m \), to suffer hunger.
Turrall, \( m \), to split.
Turrall-bug-gulliko, \( m \), to cause to split, to make to split.
Turramulliko, \( m \), to throw a stone.
Turrug, \( m \), to be close together.
Turakkoniu, \( m \), to punish.
Turakilliko, \( m \), to grow up, to shoot up.
Turulliko, \( m \), to pierce, prick, stab, sting, lance, spear.
Tung, \( m \), to be stunned, insensible, apparently dead.

U.
Umulliko, \( m \), to do, to make, to create.
Umulliko, \( m \), to make afraid, to afraid, to startle.
Untelliko, \( m \), to dance.
Upulliko, \( m \), to do with, to use, to work with.
Uwulliko, \( m \), to come or go; to walk, to pass, &c.

W.
Waipilliko, \( m \), to wrestle.
Waipulliko, \( m \), to hunt.
Waia, \( m \), to depart, to be away.
Wamulliko, \( m \), to bark a tree, to skin.
Wannulliko, \( m \), to permit to go, to let go away.
Warakari, \( m \), to be full, to be satisfied.
Warekulliko, \( m \), to put away, to cast away; to forgive.
Warin-warin, \( m \), to be crooked.
Wari-wari-kulliko, \( m \), to stew, to scatter about, to sow seed.
Waran, \( m \), to be flat or level, to be plain.
Waruwait, \( m \), to battle, to engage in fighting.
Watpulliko, \( m \), to swim, to stretch the hands to swim.
Wattawalliko, \( m \), to tread, to stamp with the foot or feet.
Wawunbilliko, \( m \), to permit to float, to let float.
Wawulliko, \( m \), to float; as a cork or feather.
Welkorri, \( m \), to flog, whip, scourge.
Weir, \( m \), to be lame.
Willug, willuntin, \( m \), to be behind, to come after, to be last.

*Note.—Other verbs also take this form whenever the act is conjoined with walking; as, ta-lei-illiko, 'to eat and walk.'
Yarakai, m., to be bad, evil.
Yaralkulliko, m., to move away, as the clouds.
Yarigkulliko, m., to laugh.
Yellawa-buq-gulliko, m., to compel to sit, to force to sit.
Yellawa-bunbilliko, m., to permit to sit down.
Yellawolliko, m., to cross legs down on the ground; to sit, to remain, to rest.
Yellawa-bug-gulliko, in., to compel to sit, to force to sit.
Yellawa-bunbilliko, m., to permit to sit down.
Tiirbug-gulliko, m., to compel to tear.
Tiirbug-ga-bu~ibilliko, m., to permit compulsively to tear.
Timulliko, in., to make light, as fur is caused to lie lightly before the blacks twist it into cord; to encourage, to cheer up.
Yiubillilto, in., to kindle a fire.
Yiremba, m., to bark; as a dog.
Yitelliko, in., to nibble or bite; as a fish the bait.
Yukulliko, m., to send, as a messenger, to send property; cf., tiyurnbilliko.
Yuntilliko, m., to cause pain, to hurt.
Turig, m., to go away.
Turigkilliko, m., to dive.
Uunnoa, m., to send, as a messenger, to send property.
Uunng?, m., who is this, that? there? there?
Uunng? unnoa, m., woman that, child there.
Minarig-ko ke unnoa? warailta unni; m., what is this? it is this. a spear.
Minarig-ko ke unnoa? turulliko; m., what is that for? what eats the crow? for-to-spear. to spear with.

1. ON THE SIMPLE-NOMINATIVE CASE.

Gân ke bi? gatoa, Bonni; m., who are you? it is I, Bonni.
Gân ke unni, unnoa, unng? m., who is this, that? there? there?
Kûr unni, nukuş unnoa, wonnai unng;
Man this, woman that, child there.
Minarig-ko bôn bûnkulla tetti?; m., what smote him? What does the crow eat? dead?
Nukug-ko, piriwallo, puntimaito;
The woman, the king, the messenger.
Munnoa, m., the woman, the king, the messenger, etc., smote him.
Wakunto minariği tatän?; m., what does the crow eat? What eats the crow?
Minariği-wakunto tatän?; m., what eats the crow? What crow eats?
Nagun-to tia pîtal-mán; m., the song rejoices me.
Song me joy-does.
Kûlai-to tia bûnkulla wokka-tîn-to;
Stick me struck up-from.
Munnoa, m., the stick fell from above and struck me.

*Note.—The line under the native words is a literal translation of them; that which follows the m is the equivalent English.—Ed.
3. ON THE GENITIVE CASE.

Gán-úmba noa unni yínál?  m., whose son is this?
Whom-belonging-to he this son?
Emmu mba ta; galí-ko-bó nón;  m., it is mine; this be-
Mine it is; this belongs him.
Birabán-úmba, galíkoumwa wonnai;  m., Birábán's, his
Birabán-belonging-to, his child.
Minariğ-ko-búnni? galí-ko-bón;  m., what does this
What-belongs this? this belongs him.
Wonta-kál bárá? England-kál bárá?
 m., what country are they of? they are Englishmen.
Wonta-kálín bárá? England-kálín bárá?
 m., what countrywomen are they? they are Englishwomen.
Buğ-gái-kál;  m., to-day; lit., belonging to the present period.
To-day-of.
Makorób-ko-bá ta unni görróg;  m., this is the blood of a
Fish-belonging-to it is this blood.
Governor- kái-kál báğ;  m., I belong to the Gover-
Governor -place-belonging-to I, nor's place.
Governor-úmba báğ;  m., I am the Governor's, sc., man.
Governor-belonging-to I.
Murraráğ-ko-ba kúri-ko-bá;  m., a good man's.
Good-belonging-to man-belonging-to

4. ON THE DATIVE.

Makoróbí guwa; guán-úñu? give the fish; to whom?
Fish thou give; whom-for.
Piriwál-ko? Kéawai; girougbó;  m., to the chief? no;
Chief-for? no, for-thy self. for yourself.
Karai tiá guwa emmuñg takilliko;  m., give me flesh to
Flesh me give for me for to eat.
Yuriğ bi wolla;  šikougkin-ko;  m., be off; go to him.
Away thou go him-to.
Gán-kín-ko? Piriwál-la-ko; kokerá-ko;
Whom-to? chief-to; house-to.
 m., to whom? to the chief; to the house.
Wontariğ? untariğ; untaariğ;
To-what-place? that-place; that-place-there.
 m., to what place? to that place; to that place there.
Mulubinba-ka-kó; England-ka-kó;  m., to Newcastle; to
To Newcastle; England.

5. ON THE ACCUSATIVE.

Gán-to bón bünkulla tetti kulwun?  m., who smote him
Who him smote dead stiff.
Gánnug? Birabanng;  m., whom? Biraban.
Whom?

Gatoa bán turá; turá bán bag;  m., it is I who speared
I him speared; speared him I. I speared him.
Kaibullubon nounnú; gánnug?  m., call her; which?
Call her; which?
Unnu-ýóğ unnoanułg nukúğ;  m., that woman there.
There-there that woman.
Máñki yikora unnoanug;  m., do not take that.
Take not that.
Mára bi unnoanug;  m., take that; take it.
Take thou that.
Mára bi unti-kál, untaokál,  m., take some of this, of that.
Take thou hereof, there-of.
Makorob tíá guwa;  guánnun banug;  m., give me a fish; I
Fish me give. give-will I-thee will give thee.
Puntimán tíá báran;  m., I am thrown down.
Throws me down.
Makoróbí turullawarai-to;  m., spear the fish with the
Fish thou pierce spear-with.
Tibbin bì buwa musketo;  m., shoot the bird with the
Bird thou smite musket-with.
Wiyella bón; wiryella binug;  m., tell him; you tell him.
Tell him; tell thou-him.
Bünkulla tíá; wonné?  m., I am struck; where?
Smote me; where?
Wällug tíá noa wiréá;  m., he hit me on the head.
Head me he struck.
Minariğ bo bali wiyélla?  m., what shall you and I say?
What self thou-I say.
Gántobon nounnu turánúñ?  m., who will spear her?
Who her pierce-will?
Gántounnoanug umá-nún?  m., who will make it?
Who that-there make-will?

6. ON THE VOCATIVE.

Ela! kaai, tanán unti-ko;  m., I say, come hither.
Hallo! come, approach this-place-for.
Wau! kaai, kaai, karakai;  m., I say, come, make haste.
Hallo! come, come, be quick.
Bougbkalínum-wal bág waita biyuğba-ñtako
Arise-self-will I depart Father-to
Emmuñg-ka-ta-kó, gatun wiyá-ññ-wal, Biyuğ,
my-to and say-will, Father,
yarakai báğ umá mikán ta morokoka gatun
evil I made, presence-at heaven-at and
şirougkin;
then.
m., I will arise and go to my father, and will say unto him, Father
I have sinned against heaven, and before thee.

S. Luke 15:17
ON THE ABATIVE.

Koakillán bara; gán-kai? gán-kai-kán;
Quarrelling-now they; whom-from whom-being?

Bounnoukai; Tai-pamearín; m., about her; about T—.
Her-from, Tai-pamear-from.

Minariğ-tin? minariğ-tin-kán; m., about what; don't what-from what-from-being.

Makorrin gatun kúri-tin; m., to whom-from; whom-from the fish and the men.
Fish-from and men-from.

Gán-kin-birúg unul puntimai? m., from whom came Whom-from this messenger? this messenger?

Jehovah-ka-birúg Píriwál-la-birúg, m., from Jehovah the Jehovah-from King-from.
King.

Wonta-ka-birúg nono? m., from what place did he come? What-place-from he?

Wokka-ka-birúg moroko-ka-birúg; m., from heaven above.
Up-from heaven-from.

Sydney-ka-birúg; Mulubinba-ka-birúg; m., from Sydney; Sydney-from.
Sydney-from; from Newcastle.

Minariğ-birúg unnoa umá? m., what is that made of? What-from that made?

Kúla-birúg; brass-birúg; m., of wood; of brass.
Wood-from; brass-from.

Copper-birúg gárawuğa brass; m., brass is made Copper-from converted brass. of copper.

Yuriği bi wella emmoukín-birúg; m., go away from me.
Away down more me-from.

Yellowolla bi emmoukáatoo; m., sit with me. Sit thou me-with.

Gán-kataoo bounto? Tíbbín-kataoo ba;
Whom-with she? Tíbbín-with.

m., with whom is she? with Tíbbín.

Minariğkoona umá? m., how did he go? What-by he go?

Murrinowaítoa; purraíkooa; m., on board a ship; by land.
Large-canoe-by; land-by.

Wonta-kál-loa; korgükooa; m., which way? through the What-place-by bush-by.

Kokeró bag umá; m., I came by the house.
House-by I came.

Wonnaug ke wurubil? Biraban-kin-ba;
Where-at be skin-cloak? Biraban-at

m., where is the blanket? at Birabán's.

Wonnaug koona? Sydney-ka-ba umá;
Where-at be he? Sydney-at he.

m., where is he? he is at Sydney.

Wonta-wonta-ka-ba kokera? m., whereabouts is the house? Where-where-at house?
Kiakia bag kakéun unni ġorokán; m., I was conqueror. Conqueror I was this morning this morning.

Bułka bag kakulla; m., I was very angry.

Bag I was.

Buntuora noa tetti kakulla; m., he is the man who That—which-is-amote he dead was, was killed.

Kakulla-ta bag Sydney-ka tāga bi ba kakulla unta; Was I Sydney-at before thou wast at that-place

m., I was at Sydney before ever you were there.

Kumbaba bag kakéun Sydney-ka; m., to-morrow I shall be

To-morrow I shall be Sydney-in.

Kānun-ta unni murrārāg; m., it will be good, this.

Be-will this good.

Mirka noa tetti kānūn; m., perhaps he will be dead.

Perhaps he dead be-will.

Gān-ke kiakia kānūn? m., who will be the victor?

Who conqueror be-will?

Piriwal kānūn-wal bi; m., you will certainly be king.

Chief be-will thou.

Kabo bag kānūn Sydney-ka; m., by by and by I shall be

By and by I shall be Sydney-at.

Kānūn bag tarai ta yellenna-ka; m., in another.

Be-will I another it is moon-at. month I shall

Kaiyuan kān bag; kaiyu korin bag;

Able being I; able not I.

m., I am powerful; I am not powerful.

Wirrobulli-kān bara ġikoumba; m., they are his fol-

Followers they his.

Tulbulléun bag kinta kān; m., I escaped, being afraid.

Escaped I fear being.

Pirrapirrá bara kakillin untelliti; m., the dancing

Fatigued they becoming dance-from. is tiring them.

Wunāl unni kakillin; m., the summer is coming on.

Hot-season this becoming.

Store-ba kakillin bountoa; m., she is now living near

Store existing she.

Store-ka-ba kakillin bountoa; m., she is now living at

Store at existing she.

Musket tia katala Awaba-ka; m., I had a musket at

Musket me existed Awaba-at. Lake Macquarie.

Kinta bag katala, yakita keawai; m., I used to be afraid.

Afraid I existed, now not. but now I am not.

Katala bag Raiatea-ka; m., I used to live at Raiatea.

Existed I Raiatea-at.

Unta bag katala yurraki M-ka; m., I lived formerly There I existed formerly M- at, at M—

Piriwāl bag kakillikoloa; m., I am now going to be Chief I to-be-towards king.

Korien kakilli-nūn yanti katal; m., I will not be so for Not be-will so for ever.

ILLUSTRATIVE SENTENCES.

Morón noa kakillilin nūn tetti korien;

Live he be-will dead not.

m., he is going to live for ever and never die.

Wibbi kakillilin warena; m., the wind is lessening.

Wind now-continuing-to-be less.

Gatoa-bo, yaki-ta-bo, unti-bo;

I myself, instantly, this self same place.

m., I myself, at this very place and instant.

Kakillán bali-bountoa; m., she and I live together.

Together we two she.

Gintono-bo ka-pa piriwāl kakilliko; m., you ought to

Thou-thyself oughtest chief to be.

chief.

Yakoai bag tetti kāmūnbin-nūn bōn?;

What I will be?

In-what manner I dead let-be-will him?

m., how shall I cause his death?

Kakillai koa bali muroi; m., I wish you and me to

To-continue-to-be at we two quiet; continue at peace.

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

That-may be long three ;

Munni koa kāteá kan; m., he is sick again.

Sick he is-become again.

Yano; munni koa noa kāteá-kān; m., do not; lest he be

Do-not; sick lest he should-be. sick.

Munni kānūn bag ba; m., if I should be sick.

Sick be-will I if.

Gān-ke tetti kāmai-ga? m., who had almost been dead?

Who dead like-to-have-become?

Tetti bag kāmai-ga; m., I was almost dead.

Dead I had-like-to-have-been.

Piriwāl bi ba-kapa pitāl ġaiya bag ka-pa;

Chief thou if-hadst-been joy then I had-had.

m., if you had been king, I should have been glad.

Ka-pa bi ba unta ġorokkānata, na pa ġaiya banug;

Hadast-been thou if there this-morning, seen had then I-thee.

m., if you had been there this morning, I should have seen you.

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

Quiet be wail not.

Kauwa, bi tetti kakilliko; m., yes, you are to die.

Yes, thou dead for-to-be.

Kakillá nura pitāl kakilliko; m., be at peace one with

Be ye peace for-to-be. the other.

Morón bōn kā-mūnbi; m., let him live.

Alive him permit-to-be.

Kā-mūnbi nūn banug piriwāl kakilliko;

Permit-will I-thee chief for-to-be.

m., I will let you be king.

Chief thou be-again.

Piriwāl bi kāteá-ka; m., be king again.

Chief thou be-again.

Piriwāl bōn kāmūn bi yikora; m., prevent his being Chief him permit-to-be thou not. chief.
10. THE CONJUGATION OF THE ACTIVE VERB.

Gânnuğ bünkulla? unni bón ye; m., who was beaten? Whom struck? this him be. this is he.

Minariğ-tin bila gala bünkulla?; m., why did that What-from he-thee that struck? person beat you?

Unni bulun bünkulla noa; m., these are the two he struck. These them-two struck he.

Tanán tia, wolla-wolla; buntu tia butti kirrin-kirrin! Approach me, move-move, beats me more pain pain.

Gan-to bin bünkulla? wiyella bi tia; mupai yikora; Who thee struck? tell thou me; secret not.

Minariğ-ko bila gala bünkulla?; m., with what did he strike What-from he-thee struck you?

Mättárró gikoumba-ko; m., with his hand. Hand-with his-with.

Kótárró noa tia bünkulla; m., he struck me with a cudgel. Cudgel-with he me struck.

Kora koa bünkulla; m., he struck me with a cudgel. Not "ut" thou-him struck had.

Buwil koa bón, kaiyu korien bag; That-might-strike ut him, able not I. m., I wish to beat him, but am unable.

Kotara bitia giwa buwil koa bón bag; Cudgel thou me give to strike "ut" him I.

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

Bünkéun bón bag; m., I have beaten him, sc., this morning. Strike-have him I.

Búnun bón bag ka-bo; m., I will beat him by-and-by. Strike-will him I by-and-by.

Bünkillaibán kora nura; m., do not be striking one Striking-be not ye. another.

Bünkilian bón baka yakita; m., they are striking him now. Are-striking him they now.

Bünkillielo bón bag, tanán bi ba uwá; Was-striking him I, approach thou came. m., I was striking him when you came.

Búntala tia bora won na bagba; Struck me they chill I m., they beat me when I was a child.

Waita-kolag noa bünkilli-kolag; m., he is gone a-Depart-towards he to-strike-towards. fighting.

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

Bünkilliliin bünklla; m., beat him; thrash it.Continue-to-strike thou-him.

Gán-bo nura bünkllan? m., who are fighting with you? Who-self ye strike-reciprocally?

Bünkilla bala-bo bala-bo; m., they fought amongst Fought they-self they-self. themselves.

Bünkilla bala noa Bulai wonnai bali noa ba; Struck-reciprocally we-two-he Bulai children we-two-he when. m., when Bulai and I were children, we fought with one another. Bünkilla-nun bula; m., the two are going to fight. Strike-reciprocally-will the-two.

Yanoa; bünkllai bán kora; cease fighting.

Yanoa; bünkll ai yikora; m., do not strike.

Let be; striking-reciprocally do not.

Yanoa; bünkllai yikora; m., do not strike.

Let be; strike not.

Bünkilla-kin bali noa kum ba; m., to-morrow he and I Strike-each-will we-two-he to-morrow will fight a duel.

Yakonta-ke bünklla-nun? m., when will they fight? At-what-time they fight-will?

Kómbka-ën-ta; m., the day after to-morrow.

Waita-kolag bag bünklliko musket-to; Depart-towards I for-to-strike musket-with.

Buenbag Patty nunu; m., I wish to beat Patty. May-beat I Patty.

Yaribinúti-nun, bünkéa-kin koa bin; Do-not thou wait-will, should-strike lest thee. m., do not wait lest you be struck.

Bünk-nun noa tia ba turulla gaiya binuğ; Strike-will he me if pierce then thou-him. m., when he strikes me, then spear him; or, if he, &c.

Bünkmai-ga tia, won to bag ba murra; Strike-has-nigh me, but I ran. I should have been struck, but I ran away.

Keawarán tia búm-ka-pa ba-va unti bo; Not me struck-had been if at this self same place. m., I should not have been struck, had I remained here.

Galtata tia tetti büm-ba; m., this might have killed me. This me dead struck-had.

Yurig, binuğ bünkka yakita; m., go, strike him again now. Away thou-him strike-again now.

Wiya, bón bag büm-ba, büm-ba gaiya bi-tia; Say him I struck-had, struck-had then thou-me; m., if I had struck him, then you would have struck me.

Yarí bón buntéa kánun, m., prevent his being beaten again. Prevent him strike-again be-will.
Bünkambil bi-tia; m., you permitted me to be beaten.

To-strike-permit thou-me.

Bünkambilin bōn bağ; m., I am permitting him to strike.

To-strike-permitting him I.

Bünkambil bi-yikora bōn; m., do not permit him to strike.

To-strike-permit not him.

Bünkambil bi-tia bōn; m., let me strike him.

To-strike-permit thou-me him.

Kamulla bi-tia bünkmašabünkia-kūn koatia;

To-be-cause thou-me some-one-should-strike lest me; m., protect me, lest anyone should beat me.

Bünkilla nura; m., fight on.

Continue-to-strike ye.

Wakallo binug buwa, ma bünťëa-ka tia;

Once thou-him strike, do strike-again me.

m., smite him once, smite me again.

Bünkambil binug, buwil koa noa tia,

Permit-to-strike thou-him, may-strike ut he me.

m., permit him to strike, that I may be beaten by him.

Yakoai, búwil koa barun bağ; m., take care that I beat Mind, may-strike ut them I. them.

Kinta kora bi; keawarắn bin bünk-nün;

Fear not thou; not thee strike-will.

m., fear not; thou shalt not be beaten.

Kora koa bi-tia bünkánt? m., why do not you beat me?

Not ut thou-me strike;

m., do not permit you to strike.

Ma, búwa bi-tia, binug (a challenge); m., do strike me, him.

Do, strike thou-me, thou-him.

Bünkia binug; m., strike him, sc., to-morrow morning.

Strike thou-him.

Bünkilli-in koa murrá; m., he ran away because of the Striking-from be ran.

Bünkillaɓa yanti katai; m., they are always fighting Striking they then for ever amongst themselves.

Kauwäl unnoa bünkilläi-kan-né; m., that is a great thing -Great that striking-thing to strike with.

Unnoa-ta noa bünkilläi-kăn; m., that is the striker.

That he striking-thing.

Gali noa bünkilläi-kan-to tia bünkulla;

This - he striking-thing me struck.

m., this is the striker who struck me.

Bünk-yeɓa unnoa kūri; m., they are the fighters.

Fighter they those men.

Waitakolag bağ bünkilläi-ğel-kolag;

Depart about I striking-place-towards.

m., I am going to the field of battle.

Bünktoara bağ gali-binug bōn; m., I was struck by That-which-is-struck I this-from him.

Bünkilli-tin bağ kătá̈an unti; m., I remain here because Striking-from I remain here. of the fight.

ILLUSTRATIVE SENTENCES.

Munni gëen kapani bünkilla-binug;

Sick we suffering striking-from.

m., we are ill through fighting.

Gali noa bünktoaró bünkulla; m., this is the wounded This me he the-wounded struck. man who struck me.

Wonnug-ke bünktoara? m., where are those who Where they that-be-struck were struck?

Bünktoarin bara tetti kakulla; m., they died of their Wounded-from they dead were. wounds.

11. CONJUGATION OF SOME OTHER VERBS.

Minari gë bi umán? warai? m., what thing do you make? What thou makest? spear. a spear?

Gàn-to unni umá? gali; m., who made this? this person Who this made? this. did

Gàn-to tia morón umá-nün? m., who will save me alive? Who me alive make-will?


m., who made the sun? Jehovah did.

Mumin winta kakulla, uma noa barun nakilli-kán; Blind some were, made he them see;

m., some were blind, he made them to see.

Umabünkbi yikora, tetti koa noa kätča-kün;

Permit-to-do not, dead lest he become;

m., do not let him do it, lest he die.

Umai-ğa-ta bağ unni yarakaikai; m., I had almost spoiled Like-to-have-done I this bad. this.

Wiyella bōn uma-whel koa unnoa; m., tell him to make it.

Tell him may-do ut that.

Wiyella bōn upa-whel koa unnoa;

Tell him to-do ut that;

m., tell him to use it; or, to make it act.

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

Upulli-ɡel kula-ᾳ-binug; m., the acting place of wood; Doirng-place wood-from a wooden table.

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

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

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

Umatoara kümə-birug; m., that which was made That-which-is-done yesterday-from yesterday.
Wontakolag bi uwá? Sydney-kolag.
Whither-towards thou movest? Sydney-towards.

m., where are you going? to Sydney.

Wontarig bi uwá? unregar; Sydney-ka-ko.
To-what-place thou movest? to that place; Sydney-for

m., to what place do you go? to that place; to Sydney.

Wonta bireg bi uwá? m., I started from the camp.

Koityóg-tin bag uwa; m., I moved.

Kaiyóg-bireg bag uwa, m., I came out from the camp.

Camp-from I moved.

Wiya, bag uwa-nun? m., may I go?
Say, I move-will?

Keawarán wal bi uwa-nun; m., you shall not go.
Not shalt thou move-wilt.

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

Wiya, bi tanán uwa-nún? m., will you come?
Say, thou approach move-will.

Wiya, bi waita uwa-nún? m., will you go?
Say, thou depart move-will.

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

Wiya, bi tanán uwalla? m., do you wish to come?
Say, thou approach move.

Wiya, bali uwalla; m., let us, you and me, go.
Say, thou-I move?

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

Wonnén géen uwalla? giakie; m., which way shall we
Which-way we move? this way. go? this way.

Wonnén kán? m., don't know; or, which way can it be?
Which-way being?

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

Xanoa; uwa-nún bo-ta bag; m., no; I will go by myself.
Let be; move-will self I

Wiya, bali-bag wa-uwil; m., I wish you to go with me.
Say, we-two-I move-may.

E-e, waita bali; waitá-lág bára;
Yes, depart we-two-I; departed they.

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

Yuriíg bula uwallá, garabo ka-ko bag waita;
Away ye-two move, sleep for-to-be I depart;

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

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

Southward.

Illustrative Sentences.

Waita-wal bag uwa-nun; m., I am determined I will go.
Depart-shall I move-will.

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

Winta bara waita uwa-nun; m., some of them will go.
Part they depart move-will.

Waita *wá-nun noa ba, waita gaiya gén;
Depart move-will he if, depart then we.

m., when he goes, we will go.

Wonta punnál kakulla, uwa gaiya nura ba?
Where sun was come then ye?
m., what time was it when you came?

Uwolliela noa ba, ngurrurwá gaiya bóm noa;
Moving was he met then him he.
m., while he was walking, he met him.

Wiya, bi uwa-kéún koityóg-kolag? m., have you been
Say, thou moved-hast camp-towards?

Keawai, kúmba bag waita wokkin; m., I have not but
No, to-morrow I depart move. to-morrow I shall.

Kabo, waita wá-nun bag; m., by-and-by I shall go.
By-and-by, depart move-will I.

Kurrikai-kurrikai-ta kátán uwolliko gaol-
Quick it is for-to-move gaol-
kolag, keawarán willug-kó;
for-towards not for-to-return
m., if it is very easy to go to goal, but not so easy to get out again.

Waita bag uwa-nun tottug gurrulliko.
To-depart I move-will news for-to-hear.

m., I will go and hear the news.

Pitál má-pa bitia ba, keawai gaiya bag wa-pa;
Joy done-had thou-me, not then I moved-had.
m., if you had loved me, I would not have gone.

Wámúnbillia tia Sydney-kolag; m., permit me to go to
Permit-to-move me Sydney-towards.

Wá-múni-nun banug; m., I will let you go.
Permit-to-move-will I-thee.

Tari bi wá-nun, turea-kúun koa bin kuri-ko bara;
Do-not thou move-wilt, pierces-should-lest thee men they.
m., do not go, lest you should be spared by the men.

Keawai banug wá-múni-nun; m., I will not permit
Not I-thee permit-to-move-will. you to go.

Uwa-ta noa yanti-ta punnál ba pológ-kalléún;
Came he at-the-time sun sinking-was.
m., he came just as the sun was setting.

Notes.—The u is often omitted when another verb takes the government, forming it
into an auxiliary; but as a principal verb the u is generally retained.
Keawaran noa wa-para yanti-para punnal-ba polog—
Not he moved—had at-the-time sun sinking-
kalléun;
was.
m., he had not come, when the sun was setting.
Tanani bii wolla yanti-para punnal-ba polog-kallinun;
Approach thou move at-the-time sun sinking—will be.
m., come at sunset.

13. CONJUGATION OF OTHER VERBS.
Kurravun unni yiirkullin; m., the weather is
Clear this breaking (as the clouds), clearing up.
Pór-kalléun tia wonna emmounba; m., unto me my
Dropped this—child. child mine. child is born.
Tiirran unni; minnug? m., that is broken; what is?
Broken this; what.
Tiir-buug-ga unni; ganto unni tiir-buug-ga?
Broken this; who this broken?
m., this is broken by some person; who broke it?

Tiir-burrwe unni; yakoai? wibbi-ko?
Broken this; how? wind—
wind.
Wibbi-ko tia pór-burrwe hat emmounba;
Wind me dropped hat my
m., the wind has blown off my hat.
Wiwi, tiirkulli—a-kun-koa spade; m., mind, lest the
Mind, break—should—lest spade. spade break.
Wiwi, tiir-buug-ga-kun-koa bi unnoa spade;
Mind, break—should—lest thou that spade.
m., mind, lest you break that spade.
Wiwi, tiir-burrwe-kun-koa bi unnoa spade gali
Mind, break—should—lest thou that spade
that kallai—to; m., mind, lest you break the spade with that stick.
stick.

Tiir-buug-gapa ba, minnug bánnun gaiya bara-tia?
Broken—had I, what act—will then they—me?
m., had I broken it, what would they have done to me?

Minnug bállin bi? wiyellin bág;
What about—doing thou—talking I.
m., what are you doing? I am talking.
Minnug ba bin? m., what is the matter with you? What
do—to thee?
Minnug bánnun gaiya biloa? m., what will hedo to you?
What do—will then he—thee?
Minnug bánnun bi buug-ga? m., what will you do to-day?
What do—will thou to—day?
Minnug bánnun? gaitó; m., I don’t know; nothing (an idiom).
What do—will? nothing.
Pitál bali kakiillán; m., we two rejoice together.
Joy we—two are—being.

ILLUSTRATIVE SENTENCES.

Minnug bállin-ka-ke? m., of what use is it? of what profit? What
do—for-to-be?
Minnug bállin-kolag noa uwá-nun? m., what is he What
to—be—about—to do she move—will? going about?
Na-nun bountoai biyugbai bounnoubab; m., to see
See—will she her father. her father.
Kati! kati! tetti-ba jung-béa tia; m., alas! alas! I am
Alas! alas! to—die—permitted me. left to die.
Tetti ba buniillá bón; m., let him die; (trans. verb). Dead
permit him.
Tetti bii-ug-gulla bón; gán-to? m., kill him; what shall? Dead
force him; who? who?
Tetti ba buni, bi-nun banug; m., I will let you die.
Dead ba permitt—will I—thée.
Tetti burri-nun banug m., I will cause you to die, as by
Dead cause—will I—thée.
Tetti bug-gánnun banug; m., I will compel you to die; Dead
forces—will I—thée.
Tetti burri-nun banug m., I will cause you to die, as
poison, &c.
Minnug ba uwil koa ba lu bón? m., what shall you
What may—do I wish—him to; and I do to him?
Yanoa, tetti-béa-kun-koa noa, m., let alone, lest he die.
Let be, die—should lest he.
Birrikílía noa untoa tetti bauwil koa noa;
Lie he at—that—place dead may—be he.
m., he may (I wish him to) lie there until he dies.
Tetti burriléun bág; m., I have destroyed myself; I have
Dead cause—self I killed myself.

14. CONJUGATION OF THE VERB ‘TO SPEAK.’
Ganto wiyán? galiko, gali-taró; m., who speaks? this
Who speaks? this, these.
Wiyán galik clock-kó; m., the clock strikes.
Speaks this clock.
Wiyán kurikó; wiyán tibbin—to; m., the man speaks;
Speaks man; speaks bird.
Wiyán bullock-kó; m., the bullock roars.
Speaks bullock.
Wiyu-uwil bitia yakoai bara-para wiyá bin;
Tell—may thou—me how they told thee.
m., I wish you to tell me how they spoke to you.
Wiyá gaiya gairun bara yanti; m; m., they spoke to
Told then them they so; do. us in bravado.
Ga binnug wiyá? wiyá bón bág; m., did you tell him?
Is it thou—him told? told him I.
I told him.
Ganto bin wiyá? yitárabúlla tia wiyá;
Who thee—told? such—a—one me told.
m., who told you? that man did.
Gán unnuŋ wiyellín yóŋ? m., who is talking out there? Who
there talking there?
Gánnuŋ bí wiyán? m., whom do you tell? to whom do you
Whom thou speakest?
speak?
Emmuŋ? galín? barun? m., are we two? them?
Me? us-twov them?
Kúrik-ka-ba wiyella bitia; m., speak to me in the black's
Man-belonging-to speak thou-me.
language.
Wiyéa-ka bitia; kárá tia wiyella; m., tell me again;
Speak-again thou-me; slowly me tell.
speak distinctly.
Wonnun boriŋ bali wiyella? m., what shall we two
Where first thou-I speak? first talk about?
Kābo-kābo, wiyawiyellikoa bag; m., I remain.
Tell I-thée for-to-arise.
Wonnun bág wiyánun unni yitára? m., how am I to
Which-way I speak-will this name? call this?
Yakounta biloa wiyá? m., whom did he tell you?
At-what-time he-thee told?
Wiyán banuŋ gárokillikó; m., I command thee to arise.
Tell I-thee for-to-arise.
Unta bali-bi wiyellala yuraki; m., this is where we
There thou-I
Ceased-has this clock talking-from. done striking.
Kaiyalleun galileek wiyelli-birüg; m., the clock has
Ceased-has this clock talking-from. done striking.
Yakounta ke binuŋ wiyá-nún; when will you tell
At-what-time be thou-I tell-will? him?
Wiyá-nún binuŋ ba, wiyá-nún gaiyá tía;
Tell-will thou-I tell-when, tell-will then me.
Wiyá-nún binuŋ ba, wiyá-nún gaiyá tía;
Tell-will thou-I tell-when, tell-will then me.

15. PROMISCUOUS SELECTIONS.

Patín gáli koivon-to; m., it is raining.
Drop this rain.
Kābo-ka-ta turá-nún gaiya bin; m., by-and-by you will
By-and-by pierce-then will be sperred.
Bulka-ka ba noa buttikán-kâ-ba; m., he is on horseback.
Back he beast.
Keawâi koâla bag gutân; m., I am not going to give.
Not towards I give.
Gukílla bali unnoa; m., let you and me give one
Give-reciprocally thou-I that another, i.e., exchange.
Kora koa napál uwaŋ kúri-ka-taön? m., why do not women
Not ut women move men with? go with the men?
Yanoa, yirriyirri kâ-ke; m., because it is a sacred concern.
Let-be, sacred.
Pítal korien bag shoe-tin; m., I am displeased with the
Joy not I shoe-from. shoe.
Pulli gowi-ko-ba; m., a strange language; a foreign tongue.
Voice strange-belonging-to.

ILLUSTRATIVE SENTENCES.

Minariŋ-tin bi kottân untoa-tin? m., what think you
What-from thou thinkest that-from? of that?
Kótallie la bag tokoi-ta tetti bag ba ka-pa;
Thinking-was I last-night dead I should-have-been.

m., I thought I should have died last night.
Tirâ bag kátân; m., I am awake.

-Awake I remain.
Tirâ bug-gulla bóon bougkulli koanoa;
Awake compel him to arise ut he.

m., make him awake and get up.
Kónéin-ta unni nakilli-kó, m., this is pretty to look at.
Pretty this for-to-see.
Tari wiyelli-kó; m., to wear the truth; to speak convincingly.
Truth for-to-speak.
Yuna bo ta bag wiyánûn tuloa; m., I will certainly speak
Certain I speak-will straight.
the truth.
Minariŋ-tin nura tia bukka buggán? m., why do ye
What-from ye me to-rage compel?
earmage me?
Minariŋ-tin nura tia bukka kátân? m., why are ye en-
What-from ye me to-rage remain? raged at me?
Kamullala noa yantin-birüg umulli-birüg;
Ceased he all-from doing-from
m., he rested from all his work.
Kauwa, wiyalleún bag gatoa-bo; m., yes, I was talking
Yes, talked-reflexively I to myself.
Gíntoa-bo ba; m., do as you like; (an idiom).
Thou-thyself act.
Nauwa wirrobán bountoa-tia ba; m., look while she fol-
Look — follows she-me.
lows me.
Nakillán bali; m., we two are looking one at the other.
Look-reciprocally thou-I.
Nakilléün bag gatoa-bo nakallí-gél-là;
Saw-reciprocally I my-self looking-place-at.

m., I saw myself in the looking-glass.
Minariŋ-tin bón bünkulla? kulla noa bukka bariğ;
What-from him struck? because he angry always,

m., why was he beaten? because he is always angry.
Yanti, bân kora; m., do not do so.
Just so, act not.
Mùngilla tia galon; mûmbitoara unni;
Lend me that; that-which-is-lent this.

m., lend me that; it is lent.
Mûmbéa ba tarai-kân; m., I have lent it to another.
Lent-have I another-being.
Gumai-ga bín unnu wonto bì ba keawâi mánum-ba*;
Given-bad thee this where thou not taken-hadst,
m., it would have been given you, but you would not have it.

* Note.—It is extremely difficult to ascertain whether this particle should be spelt Pa or
Ba; in the conjugations of the verb it is spelled Pa. But many natives say it should be
Ba, whilst others affirm that it ought to be Pa.
Tunuğ unni Turkey-ko-ba; m., this is a Turkey stone.
Stone this Turkey-belonging-to.

Kūri unni Turkey-kāl; m., this is a Turkish man, a Turk.
Man this Turkey-of.

Tirriki-ko tia winnā; m., the flame burns me.
Red me burns.

Makoro ġuwa, ġatun karai, ġatun tibbin, ġatun
Fish give and flesh, and fowl, and
kokoin, ta-uwil koa bag pitta-uwil koa bag;
water eat-may ġūt I drink-may ġūt I.

m., give fish, flesh, fowl, and water, that I may eat and drink.
(B.)

THE KEY.
A KEY
TO THE STRUCTURE OF THE
ABORIGINAL LANGUAGE;
BEING AN ANALYSIS OF THE
PARTICLES USED AS AFFIXES, TO FORM
THE VARIOUS MODIFICATIONS OF THE VERBS;
SHewing THE
ESSENTIAL POWERS, ABSTRACT ROOTS, AND OTHER PECULIARITIES
OF THE LANGUAGE
SPOKEN BY THE ABORIGINES
IN THE VICINITY OF HUNTER RIVER, LAKE MACQUARIE, ETC.,
NEW SOUTH WALES:
TOGETHER WITH COMPARISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELKELD.

SYDNEY:

THE BOOK FOR PRESENTATION AT THE ROYAL NATIONAL EXHIBITION, LONDON, 1851,
UNDER THE AUSPICES OF HIS ROYAL HIGHNESS PRINCE ALBERT.
PRINTED WITH COLONIAL TYPE CAST BY A. THOMPSON, AND BOUND WITH
COLONIAL MATERIAL.
PRINTED BY KEMP AND FAIRFAX,
LOWER GEORGE-STREET.
1850.
THE AUTHOR'S PREFACE.

This work was intended to be a paper for the Ethnological Society of London, to accompany some very interesting researches and observations made by a friend, relative to the customs and language of the aborigines of this colony. Through his making an inquiry respecting the meaning and difference of the words ba and ka, either of which can only be rendered into our language by the verb to be in some one or other of its modifications, I was led to the tracing out of the various meanings of many particles of a similar description, so that the work swelled to a size much larger than was anticipated. It was, therefore, thought advisable to print the work in its present form, especially as a public announcement asks for "A book, printed with colonial type, filled with colonial matter, and bound and ornamented with colonial materials," for presentation at the Royal National Exhibition, London, 1851.

The subject is purely colonial matter, namely, the language of the aborigines, now all but extinct; and the other conditions have been strictly attended to, as far as the circumstances of the colony would allow, the paper alone being of English manufacture. The author was the first to trace out the language of the aborigines, and to ascertain its natural rules; his "Australian Grammar" was published here in the year 1834, under the auspices of his late Majesty's Government, by the Society for Promoting Christian Knowledge, which generously carried the work through the press free of expense. His late Majesty King William IV. was graciously pleased to accept a copy of the book, and direct it to be placed in his library. Copies were likewise forwarded to several public institutions in England and elsewhere, where, it is presumed, they may still be found,—a testimony against the contemptible notion entertained by too many, who flatter themselves that they are of a higher order of created beings than the aborigines of this land, whom they represent as "mere baboons, having no language but that in common with the brutes!"; and who say, further, that the blacks have "an innate deficiency of intellect, and consequently are incapable of instruction." But if the glorious light of the blessed Gospel of God our Saviour had never shed its divine lustre around the British Crown, or never penetrated the hearts of the people with its vivifying power, the aborigines of Albion's shores might still have remained in the state described by the eloquent Cicero, in one of his epistles to his friend Atticus, the Roman orator; for he says, "Do not obtain your slaves from Britain, because they are so stupid and utterly incapable of being taught that they are not fit to form a part of the household of Atticus!"
Reminiscences of Biraban.

An aboriginal of this part of the colony was my almost daily companion for many years, and to his intelligence I am principally indebted for much of my knowledge respecting the structure of the language. Biraban was his native name, meaning 'an eagle-hawk,' but the English called him M'Gill. His likeness was taken at my residence, Lake Macquarie, in 1839, by Mr. Agate, and will be found in the "Narrative of the United States' Exploring Expedition," commanded by Charles Wilkes, U.S.N. The "Narrative," vol. II, page 253, says:—"At Mr. Threlkeld's, Mr. Hale saw M'Gill, who was reputed to be one of the most intelligent natives; and his portrait was taken by Mr. Agate. His physiognomy was more agreeable than that of the other blacks, being less strongly marked with the peculiarities of his race; he was about the middle size, of a dark-chocolate colour, with fine glossy black hair and whiskers, a good forehead, eyes not deeply set, a nose that might be described as aquiline, although depressed and broad at the base. It was very evident that M'Gill was accustomed to teach his native language, for when he was asked the name of anything he pronounced the word very distinctly, syllable by syllable, so that it was impossible to mistake it. Though he is acquainted with the doctrines of Christianity and all the comforts and advantages of civilization, it was impossible for him to overcome his attachment to the customs of his people, and he is always a leader in the corroborees and other assemblies."

Both himself and Patty, his wife, were living evidences that there was no "innate deficiency of intellect" in either of them. He had been brought up from his childhood in the Military Barracks, Sydney, and he understood and spoke the English language well. He was much attached to us, and faithful to a chivalrous extreme. We never were under apprehensions of hostile attacks when M'Gill and his tribe encamped nigh our dwelling. A murderous black, named 'Bumble-foot,' from his infirmity, and 'Devil-devil,' from his propensities, had attempted to murder a European by chopping off the man's head with a tomahawk, and had nearly effected this; but the man recovered, and I had to appear at a Court of Justice as a witness; this displeased 'Bumble-foot,' and he avowed openly, in the usual manner, that he would slay me in the bush at the first opportunity; this came to the ears of M'Gill, who immediately applied to me for the loan of a fowling-piece 'to go and shoot that fellow for his threat'; this was, of course, refused. M'Gill was once present with me at the Criminal Court, Sydney, assisting as interpreter, when he was closely examined by Judges Burton and Willis, in open Court, on the trial of an aboriginal for murder, 1834, in order that M'Gill might be sworn as interpreter in the case; but, though his answers were satisfactory to the general questions proposed to him by the Judges, yet, not understanding the nature of our oath in a Court of Justice, he could not be sworn. Patty, his wife, was pleasing in her person, "black but comely," kind and affectionate in her disposition, and evidenced as strong a faculty of shrewdness in the exercise of her intellectual powers over M'Gill as many of the fairer daughters of Eve, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign will; this might perhaps have arisen from the circumstance that M'Gill, once, when intoxicated, had shot at his wife, although he deeply deplored this when he became sober; the injury sustained was not much, but ever afterwards he treated her with much affection, which appeared to be reciprocal. It was a romantic scene to behold the happy pair, together
with many others, on a moonlight night, under the blue canopy of heaven, preparing for the midnight ball to be held on the green sward, with no other covert than a growing bush, with none other blaze than that from the numerous fires kindled around the mystic ring in which to trip the light fantastic toe. Then they might be seen reciprocally ronging each other's cheek with pigment of their own preparing, and imparting fairness to their sable skin on the neck and forehead with the purest pipeclay, until their countenances beamed with rapturous delight at each other's charms. The cumbersome garments of the day were laid aside, and in all the majesty of nature they danced as Britons did in days of old.

On points of aboriginal honor M'Gill was exceedingly sensitive. "I must go," said he one day, "to stand my punishment as a man of honor, though I have done no wrong." The hostile message had been duly sent, and faithfully delivered by the seconds; one of these was an elderly female, who made her verbal communication with all the accustomed vituperation of daring challenge to the offended party; it was duly accepted; the weapons named, the cudgel, shield, and spear; the time was appointed, a certain day when the sun was one quarter high; the place, a plain in a certain well-known vicinity attached to our dwelling. Messengers were despatched to gather in the distant tribes, and on the mountain-tops were seen the signal-fires announcing their approach to witness the affair of honor. When the tribes had assembled, a mutual explanation ensued betwixt the parties, and the evening dance and supper of game peacefully terminated the business of the day. The course usually pursued when matters take a hostile form is this: the offending party is the first to stoop and offer his head for his antagonist to strike with his weapon; and, if not disabled or killed by the blow, he rises from his bending posture, shaking the streaming blood from his bushy hair, and then his opponent fairly and honorably bends forward his head, and presents it in return to receive his blow; and so this reciprocally continues until the assembled parties and the combatants themselves are satisfied. But should either strike dishonorably on the temple, thus showing an intention to kill, or in any other way than on the fairly offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assailant, who should dare to be guilty of such a breach of the laws of honor. M'Gill informed me that formerly it was a custom amongst certain of the northern tribes that, when the first blow actually killed the person, the spectators would roast and eat the body of him who so nobly fell in the cause of honor, if he were a young man in good condition of body; as a matter of taste, M'Gill expressed himself dissatisfied with the custom, and stated that he thought it had fallen into desuetude, as it tended to no good purpose but to check the spirit of duelling.

Picturesque or alarming as in many instances these scenes were, all have for ever passed away, and the once numerous actors, who used to cause the woods to echo with their din, now lie mingled with the dust, save some few solitary beings who here and there still stalk abroad, soon, like their ancestors, to become as "a tale that is told."
THE KEY:

BEING

AN ANALYSIS OF THE PARTICLES USED AS AFFIXES.

At the time when my "Australian Grammar" was published in Sydney, in the year 1834, circumstances did not allow me a sufficient opportunity to test the accuracy of the supposition that every sound forms a root, and, consequently, that every character which represents those sounds becomes, likewise, a visible root, so that every letter of the alphabet of the powers which are essential to it.*

My present object is, therefore, to demonstrate the correctness of this supposition by explanation and illustration, and to place on record, along with the first attempt to form the aboriginal language, my last remarks on the speech of tribes, which, in this portion of Australia, will soon become extinct! Death has triumphed over these aborigines; for no rising generation remains to succeed them in their place, save that generation of whom it is written, "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

In attempting to show the natural structure and peculiarities of the language, I hope that the philologist may here find some assistance in his researches, as well as any others who may be endeavouring to acquire a knowledge of barbarous languages, in which there are difficulties unsuspected, because they are not commonly found in the languages of Europe.

I cannot too strongly recommend to those who are endeavouring to attain a knowledge of the language of savage nations, the necessity of dismissing from the mind the trammels of European schools, and simply to follow out the natural rules of languages which have not been sophisticated by art. The almost sovereign contempt with which the aboriginal language of New South Wales has been treated in this colony, and the indifference shown toward the attempts to gain information on the subject, are not highly indicative of the love of science in this part of the globe; for this it is difficult to account, except on the ground of that universal engagement in so many various employments incidental to a new colony, where every individual must be dependent on his own exertions for the necessaries and the comforts of life.

* I hope that, in reprinting "The Key," I shall not be held as supporting this theory.—Ed.

In tracing analogies with this aboriginal language, I find that the Indians of North America have a 'transitive conjugation,' which expresses the conjoined idea both of the persons acting and acted upon; 'the form has excited much astonishment and attracted the attention of the learned in different parts of the world.' The aborigines of this colony have a similar form of expression, as is explained fully in my "Australian Grammar";* this I have denominated therein 'active-transitive-reciprocal'; with the dual and the plural number, it constitutes 'the reciprocal modification'; as, bún-kil-lán bali, 'thou and I strike one another' reciprocally, or 'we-two fight'; which phrase would be thus analysed:—bún, the root, 'to strike'—kil-lán, the sign of the infinitive, 'to be, to exist'—bali denotes the present time and that the action is reciprocal; bali is the dual pronoun 'we-two,' 'I fight with him' would be expressed by bún-kil-lán bali-noa, in which the noa means 'he'; v. page 17; but to say 'he and I fight another' would be bún-tan bali-noa.

The Cherokees use no distinct word for the articles a and the; but, when required, they use a word equivalent to the numeral one, and the demonstrative pronouns this and that, agreeably to the original use and nature of the words which we call articles; so likewise the aborigines of this colony; they too use wakál for a, and for the the pronoun demonstrative both of thing and of place; as, unñi, 'this here'; unñug, 'that there.' The Delaware dialect, according to Mr. Du Ponceau's notes in Elliot's Grammar, possesses an article wo or m', which is used for a and the, but not frequently, because these words are sufficiently understood without it. The Tahitians possess a definite article te, used for our the; but they express a by tehoe, 'one.' The American Indians have, in common with the Tahitians, an extra plural denoting we, including the party addressed. But this peculiarity the aborigines of New South Wales have not in their language, though they have, in common with the American Indians and the Tahitians, a dual of that kind; beside which, they have an extra dual denoting the object and the agent conjoined.

The Use of the Personal Pronouns.

The following are examples of the way in which these pronouns are used in our aboriginal dialect:

Examples:—1. Pitáal balinoa kakillán, 'we-two love one another'; tit, 'he and I are joyful (i.e., live peaceably) with one another.' 2. Búnñun bin ug, 'thou wilt beat him'; búnñun bino-un, 'thou wilt beat her'; búnñun ba ug, 'I shall beat thee.'
AN AUSTRALIAN LANGUAGE.

Analysis.—1. Pitāl is ‘joy, peace, delight’; bali is the dual pronoun, ‘we two’; kakikān, which is the verb ‘to be’ in state of continuation, consists of three parts—ka, the root of the verb ‘to be, to exist’; -ki, the sign of the infinitive, -ān, the sign of continuation at the present time.

The negative form of this example would be keawaran bali pita korien, ‘we do not love one another,’ continuation at the present time.

tirenegative 'to be, to exist'; of which are essential to express the

Language with that of the Indians of America; for, though I have
able', where

ban, ‘a gift’; but bun, ‘the

termination -noun

other but myself, would be gatoa waita uwānān; which would be construed thus:—gatoa is the personal pronoun ‘I’; waita

is ‘to go or depart’; uwaunān is the future tense of the verb of motion, ‘to come’ or ‘to go,’ according as the word waita, ‘to go,’ or tanun, ‘to come,’ is attached to it. The Tahitians have a similarity of form in the expression haere, ‘to come’ or ‘to go,’ according as the particle mai or atu is attached; thus, haere mai, ‘come,’ haere atu, ‘go.’

Mr. Elliot, in his Grammar, shows that the Massachusetts dialect has numerous conjugations of its verbs; and Mr. Reisberger has divided the Delaware language into eight conjugations of verbs.

In my Grammar, also, I have traced out eight modifications of the Australian verb as spoken at Lake Macquarie; and its tenses are not continued simply to the past, present, and future, but have various modifications of each time; for instance, they have a present with the termination -ān for the verb, and -in for the participle; as, wiy-ān banu, ‘I speak’ now; wiy-ellin, ‘speaking’ now; a definite past tense has the particle -kūn; as, wia-ka-kūn, ‘have spoken’ this morning; wiy-ellin-kūn, ‘have been speaking’ this morning; and an indefinite past is wiy-a, ‘told or spoke,’ and wiyellina, ‘spoke,’ both terminating in a. There are three varieties of the future; as, wiyellin kolāg, ‘to be about to speak’; where wiyelli is the bare form of the infinitive wiyelliko, ‘to speak,’ and kolāg is ‘towards;’ then there is also a definite future; as, wia-ka-kūn, ‘shall or will speak’ to-morrow morning; and besides, an indefinite future, wia-a, ‘shall or will speak’ some time or other. These peculiar tenses are not noticed in the Indian Grammars, and, therefore, it is presumed that they are peculiar to the languages of the aborigines of this land.

The South Sea Islanders make no change in the endings of the verb; neither do the aborigines of Australia; for each tense-form of the verb may be made available to any person, according to the pronoun substituted. The change of person is seen only in the English translation, and not in the Australian word; thus, from wiyelliko, ‘to speak,’ ‘to communicate by speech or sound’—applied to the speech of man, the crowing of a cock, or the striking of a clock—come wiyān banu, ‘I speak’; wiyān bi, ‘thou speakest;’ wiyān na, ‘he speaks;’ wiyān buntoto, ‘she speaks;’ wiyān galī, ‘this speaks;’ wiyān gēn, ‘we speak;’ wiyān banu, ‘I speak to thee;’ wiyān bālī būlun, ‘we two speak to you two;’ wiyellin banu, ‘I am speaking;’ wiyellin banu, ‘I am speaking to thee;’ wiyellin banu, ‘I speak and continue to speak;’ wiyellin banu, ‘I tell thee;’ wiyellin banu, ‘I tell thee;’ wiyellin bālī, ‘we two tell one another;’ we converse;’ wiyellin banu, ‘I am speaking and continue to speak,’ ‘I am talking;’ wiyān galī-ko clock-ko, ‘the clock strikes.’

Muk-kā-kā tībbin—to wiyān, ‘the cock crows’; here muk-kā-kā is the nearest sound to express the cackling of fowls; literally the sentence is, ‘the bird says muk-kā-kā.’
The affixes used in the language of the aborigines of this colony show the nature of the verb, whether causative, declarative, or active; whether personal, instrumental, self-active, or locomotive; and whether negative, affirmative, privative, apparent, or actual. It is only by a strict attention to the root-meaning of the affixes, that they can be properly applied to express the modified uses of the principal word to which they are joined, whether that principal be a verb, a proper name of a person or place, or a common substantive.

Illustrative Sentences,* to show the force of the variations of the consorts in the suffix-forms of the verb.

**Suffixes.**

1. **-b-illi-ko; m., for the purpose of—the root-meaning of the verb.**

   Examples:—1. Gatun tunbilliella noa barun talokan, and he divided unto them the property.' 2. Tú-gun-billia nura, 'show yourselves.' 3. Kapirrō wirri ban-billin, 'I am perishing with hunger.'

   Analysis:—1. Gatun, 'and'; tun, the root of the verb 'to apportion, divide, separate, count'; -billiella, the past participle of billiko; noa, 'he,' the verbal-nominative form of the pronoun; barun, 'them'; talokan, 'property, goods.'

2. Tú-gun, as a verb, 'to show'; as a noun, 'a mark for a sign,' 'a chop on a tree to show the road.'

3. Kapirri, 'hunger'; the ο makes the word an instrumental case; wirri is the root of the verb wirrillico, 'for motion to act,' as an instrument; ban, 'doing, acting'; -billiin is the form of the present participle of that verb.

2. **-b-ulli-ko; m., to be doing effectively what the verb implies.**

   Ex.:—Minnuq ballin bi; 'what object art thou effecting? what are you doing? what are you about'? Tetti ballin bag, 'I am dying.'

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* Occasionally I still allow this phrase to stand.—See note, page 24.—Ed.
5. -liko; m., for the purpose of initiating the action of the verb.

Ex.: — Tetti kolaŋ bag, 'I am about to die'; waita kolaŋ bag, 'I am about to depart'; pirirvål kolaŋ noa, 'he is about to be king'; worowai kolaŋ bara, 'they are about to fight'; tanan bag wiya-uli, 'I come to speak'; 'I am come for the purpose of speaking'; tanan bag wiya-ulil koa hauŋ, 'I am come in order to speak to thee'; 'I am come that I may speak to thee'; wiya-ulil koa hauŋ, 'I wish to speak to thee'; gurru-li ta, 'it is the act of hearing'; gurru-liko, 'for the purpose of the act of hearing'; 'to hear, to hearken.'

6. -m-illi-ko; m., for the purpose of the initiation of the act of causation.

Ex.: — Kαι, umillia tia, 'come and help me'; lit., 'come exercise causative power on me'; umillia bi tia, 'help thou me, assist me'; i.e., 'cause the exercise of power to me.'

7. -m-ulli-ko; m., for causation and effective power.

Ex.: — Tarig ka-mulliko, 'to mix'; lit., 'for-to cause to be across and across'; gurra-mulla bon, 'cause him to hear or know'; ka-mullala noa yantin-biruŋ umulli-biruŋ, 'he reeled from all the work'; lit., 'he caused himself to be from all, from the act of causation and effective power.'

Una noa yantin tara, 'he made all things'; umbāg unni, 'I make this'; nu-mulliko, 'to make a personal effort, to try, to attempt'; pirral-mulla bon, 'urge him, constrain him'; lit., 'be hard at him'; pirral umulla bon, 'make him hard, cause him to be hard'; pirral-mullin bon, 'strengthening him'; na-mun billiko tia umulla, 'cause me to be permitted to see'; kàmün billa bin nakilliko, 'let it be permitted to cause thee to see'; equivalent to, 'receive thy sight.'

8. -n; m., present time.

Ex.: — Unni, 'this' present; unnoa, 'that' present; untoa, 'that other' present; unnug, 'that,' as an object, present there; unti, 'this present place' here; unta, 'that place' spoken of; pítal kànun bi, 'thou wilt be joyful'; pítal banun bi, 'thou wilt rejoice.'

9. -g-ulli-ko; m., for one to act with effective power.

Ex.: — Bug-bug-gullia, 'kiss,' that is, 'effect a kiss'; bug-bug-kàmün billa bon, 'let him kiss'; bug-bug-gatao, it is I who kiss; bug-bug-gan bag, 'I kiss'; bug-bug-gatao, 'that which is kissed'; tetti bug-gulliko, 'to effect death by personal power,' 'to kill'; tetti bug-ga bon, 'he is killed'; lit., 'some person hath killed him'; tetti bug-ga bon bag, 'I have killed him.'

10. -p-illi-ko; m., to act, excluding the idea of causation.

Ex.: — Up-illiiko, 'to exercise personal power,' without causation; up-ai-γa, 'to exercise personal power,' without completion; pai-pilliiko, 'to seem,' 'to appear'; pai-pillioko marai-to, 'for the spirit to appear'; pai-ŋe noa Eliath, 'Elias he appeared'; pai-ŋe bon agolo, 'an angel appeared to him.'

11. -p-ulli-ko; m., to exercise power, but excluding the idea of effect.

Ex.: — 1. Up-ulliko, 'to exercise personal power,' exclusive of effect; upān bag unni, 'I do this'; upān bag gali-ko, 'I use this'; upullin bag gali-ko broom-ko, 'I am sweeping with the broom'; lit., 'I am exercising personal power with the broom,' exclusive of effect; in gali-ko broom-ko upullin murrarāg, 'the broom is sweeping well,' the broom is the instrumental agent; upullin bag gatoa-bo kipai-to, 'I am anointing myself with ointment'; lit., 'I am doing myself with grease,' or 'I am greasing myself.' 2. Upulla binoun kopurrā konéin kikilli, 'paint her with red to be pretty.' 3. Konéin ta upatoara bountoa, 'she is prettily done'; lit., 'she is pretty that which is done.' 4. Kabo-kabo gali-tin upatoarin kipurrin, 'stay, stay, on account of the painting red.'

Anal.: — 2. Upulla, the imperative, 'do'; binoun, the conjoined dual pronoun, 'thou-her'; kopurrā, 'red,' with the instrumental sign o affixed; konéin, 'pretty'; kikilli, the verb' to be,' 'for the purpose of being.' The sentence then means, 'do thou her with red, that she may be pretty.'

3. Konéin ta, 'it is pretty'; upatoara is a compound of the verb, and means, 'that which is done'; bountoa, the emphatic personal pronoun, 'she it is who,' 'she who' is emphatically so. 4. Kabo-kabo, equivalent to 'stay'; gali-tin and the two words following it are all in the ablative case and mean, 'on account of this, on account of the doing, on account of the red.'

12. -r; m., negation.

Ex.: — Murrarāg ta unni, 'this is good'; keawai, murrarāg korien, 'no, it is not good'; kipai ta unni, 'this is actually fat'; tararan, 'it is not,' 'this is used as the negation of a thing, but not of a quality. Keawaran bag murrarāg korien, 'I am not comfortable.'

Anal.: — Keawaran, the present tense of the verb 'to be,' in the state of negation; bag, the verbal pronoun 'I'; murrarāg 'good'; korien, the aorist of negation of the verb 'to be not.' The sentence thus means, 'I am not in a state of being good.' The two negatives here are essential and govern one another; they do not destroy each other, as in English; this arises from the very nature of the language, which can express actuality, negation of actuality, and negation absolutely;
hence the variety of the forms of verbs ‘to be’; for instance, natán bag means ‘I see’; na korien bag, ‘I see not’; nakulla bag, ‘I saw’; na pa korien bag, ‘I saw not.’ This last cannot be written nakulla korien bag, ‘I saw not,’ because the -kulla would affirm that the agent actually of his own power did whatsoever the root affirms; and the root-form na implies that the thing is actually seen, while the -kulla added makes the meaning to be that it presents itself before you, and you must see it, unless you are blind or do not exercise the faculty of sight; hence the privative affix, pa, must be used instead, to show that, although the object spoken of was there, I could not see it, because it was not presented to my sight.

Ex.—Yanoa, na-mai-γa yikora. This is a peculiar but common phraseology throughout all verbs, and is hardly translate to the phrase ‘you look but you will determined not to see.’ But, on the other hand, Yanoa, nak yikora means ‘do not look’; yanoa, nakilli-ban yikora, ‘do not thou be looking’; and yari bi nanún, ‘thou must not look’; -núnv is the sign of the future tense, for prohibition requires the future.

Gan ke unno kúri? ‘who is that man’? to this, γanug? is the answer, if you do not know the person; lit., ‘whom?’ a question in reply. To express ‘I do not know,’ would be γurra korien bag; but this would really mean ‘I do not know what is said,’ or ‘I do not perceive by the ear what is spoken.’ To know personally anyone is γimilli; thus, γimilli bon bag, ‘I know him personally’; keawarum bag nurrūn γimilli korien, ‘I personally know you not.’ To deny that you have the knowledge of a person whom you really do know is expressed by the peculiar form γan? ‘who?’ thus γan-bulliko means ‘to be who-ing’ interrogatively, that is, asking who the person is when he is already known, with the intention of denying a knowledge of the person. Wontō ba niuwoa γan-bulliınd̄un tia emmouγ mikau-ta kúri-ka, γan bullyinān wal bon mikan-ta aγel-ka Eloi-koba-ka; ‘whereas he who will be ‘who-ing’ of me in the presence of men, certainly I will be ‘who-ing’ of him in the presence of angels belonging to Eloi,’ i.e., God; this is an aboriginal translation of the words “But he that denieth me before men, shall be denied before the angels of God.” Emmouγ means ‘concerning me,’ whilst tia means ‘me,’ the object; the passive form of the English verb is always expressed by the active form of the Australian.

13. -rilli-ko; m., for instrumentality to be in some act.
Ex.—Gatun welkorinān wal bara bon, γatun tetti wal bon wirrinun, ‘and they shall scourge him and put him to death.’
Anal.—Gatun, ‘and’; welkorinān, ‘will instrumentally wale’ him. The wēl is from the English word wale, ‘a mark in the flesh’; -ko is the usual affix of agency; -ri-nūn is the future tense of instrumental action; wal is the certainty thereof; bara, ‘they’; bon, ‘him’; tetti, ‘death’; wirrinun, the future tense of instrumental violence; cf. wirrin wibbi-ko, the ‘wind moves,’ etc., it.

14. -rulli-ko; m., for instrumentality to act of itself.
Ex.—1. Turuliin tia topiγ-ko, ‘the mosquito is stinging, piercing me’; tura bon warai-to, ‘the spear pierced, pierced, him’; turānūn banuγ lancet-o, ‘I will pierce thee with the lancet’; turānūn, ‘will pierce’; banuγ, conjoined dual case, ‘thee’; lancet-o, the English word ‘lancet’ with o the affix of agency. 2. Niuwoa γurrēγ-kan γurrulliko, γurrabunbilla bon, ‘he who hath ears to hear, let him hear.’ Here the ear is the instrument that perceives of its own power.
Anal.—2. Niuwoa, the emphatic personal pronoun, ‘he’; ba, a particle; γurrēγ, ‘the ear’; -kan, a personal particle; γurrēγ-kan therefore means ‘a person who is eared, who has ears’; γurrabunbilla, the imperative, ‘permit to hear’; bon, ‘him’; γurrulliko, ‘to hear’.

15. -rilli-ko; m., for the thing to act, as a verbal noun.
Ex.—Poai-buntinun koiwon to, ‘the rain will cause it to grow.’
Anal.—Poai, the bare form of the verb ‘to grow’; bun, is the active permissive form of the verb ‘to suffer or permit the act,’ ‘to let actively’; -tinun, the future-tense form of the verb; koiwon, ‘rain’; -to, an affix, to show that the word to which it is affixed is the agent that purposes to act. In the sentence koiwon-to ba tin, ‘it rains,’ the ba is the aorist of the verb to be doing’ some act; tin, is the present tense of tili-ko, and when used as a preposition means ‘from, on account of it,’ e.g., tetti-tin, ‘on account of death,’ gali-tin, ‘on account of this’; but ‘from, i.e., out of,’ is birug; as, Thydney-birug, ‘from Sydney’; London-birug, ‘from London’.

16. -rulli-ko; m., to indicate itself, as a verbal noun.
Ex.—1. Yantin bara piriwāl buntelliko, ‘for all who exalt themselves.’ 2. Moron ta katēa-kanun tetti kahirug, ‘the resurrection from the dead.’
Anal.—1. Yantin, ‘all’; bara, ‘they’; piriwāl, ‘chief’; būn, ‘to permit’ actively; telli-ko, ‘for it to be’ as indicated. Moron,
to depart'; 'I intend to depart';

the sentence thus means 'the future becoming alive again from the dead'; cf. yanoa,etti katāa kūn,'let be, lest it become dead'; yanoa,etti būrēa kūn,'let be, lest it die.' Yanoa is prohibitory of the manner of being.

17. -w-illi-ko; m., to be in motion to; to tend towards; to incline towards.

Ex.—W-iwil koa bağ, 'I wish to move, I tend towards, I incline towards'; ta-uwil koa bağ, 'I wish to eat'; ta is from ta-killiako, 'for-to eat'; waita wa-uwil koa bağ, 'I now wish to depart'; 'I intend to depart'; tanan bi wolla waita, koa bağ uwa-uwil, 'I wish to go'; lit., 'approach thou or come, in order that I may depart'; wiya-uwil koa bon bağ, 'I wish to tell him'; wiya is from wiyelliko, 'to speak, to utter a sound,' &c.

18. -w-rilli-ko; m., to act with instrumental motion; as, to knock with anything; to whip or flog with anything; to smite with the fist; to stir with a stick; to do any act of motion by any instrumental means.

Ex.—Wirrilléun bāra wapara, 'they smote their breasts'; wirrillanun wirrillikanné-to, 'will sweep with the sweeper', 'will swab with a swab'; lit., 'will knock away with that which knocks away'; because, when the blacks sweep, they knock the ground with boughs, and so remove the rubbish.

19. -w-oll-iko; m., to act and move of purpose.

Ex.—Wuolliko, 'to come, to go, to move away'; lit., 'to be in a state of motion and action,' with power of purpose to effect change of place; waita wā-nūn bağ England kolāg, 'I will depart and will go to England'; tanan noa uwellin England kabiruğ, 'he approaches coming from England'; he is coming from England'; uwea kānun bağ, 'I will come again' (tanan, understood); uwea kānun bağ, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwelli ban kora, 'do not be moving away,' &c., hither or thither.

20. -y-oll-iko; m., to be in a certain manner of action.

Ex.—1. Gakoiyelliko, 'to act in a certain manner of personification'; 'to feign to be another person'; gakoiyellikan, 'one who feigns to be another'; 'a spy, a deceiver'; wona noa ba gūrра gakoiyaburu, 'but he perceived their craftiness'; lit., 'whereas he knew their deception,' their feigning to be just men; yanti bi wiyella, 'thou shalt say thus,' in this manner; yanti bağ wiya, 'I said so'; yakoai bin wiyan, 'how, i.e., in what manner, is it told to thee'? giakabag wiya bon yanti, 'this is that which I actually told him'; lit., 'thius I told him thus'; mupai kaiyelliko, 'to be silent'; lit., 'for-to be in manner dumb'; 'to be really dumb' would be mupai-kan, 'one who is dumb.'

Ex.—2. Kaiyelléun clock-ko wiyelli-biruğ, 'the clock has ceased to strike'; lit., 'the clock has been and continues in the state and manner of being now 'ceased' from a certain manner of motion, i.e., 'from talking'; wiyelli-kan, 'one who speaks'; wiayai-ye, 'a linker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, 'to utter a sound'; 'to speak'; wiya-bin billiko, 'to permit to speak'; wiyaiyelliko, 'to say on, to reply, to answer'; wiya-ymilliko, 'to make accusation, to accuse'; wiyai-paiyelliko, 'to demand'; wiyella ban, 'speak to him'; wiyelleno, 'he is talking'; wiyellán bali, 'we two are conversing'; wiyán bağ, 'I speak'; wiyán clock-ko, 'the clock strikes'; wiya, 'say'; this is used to ask a person if he will be or do; e.g., wiya, bali wiyellinun, 'say, shall we two converse?'

The Formation of Words.

Yarr is a word which the aborigines now use in imitation of the sound made by a saw in sawing; with the verbal formative-affix-bulliko, it becomes yarr-bulliko, 'to be in the act of causing by its own act the sound of yarr'; or, in English, 'to saw.' Yāg is another introduced word, formed from the imitation of the sound of the sharpening of a saw.

From these roots come the following derivatives:—Yarr-bulliko, 'to saw'; yarr-bulli kolāg, 'to be about to saw'; yarr-bulli korien, 'not to saw'; yarr-bulli yikora, 'saw not'; yarr-bulli ban kora, 'be not sawing'; yarr-bulli-kan, 'one who does sawing'; 'a sawyer'; yarr-bulli-kanné, 'that which saws'; 'a saw'; yarr-bulli-ğél, 'the sawing-place'; 'a saw-plant'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-uwa, 'saw' (optative), 'do saw'; yarr-bulla, 'saw' (mandatory), 'do saw'; yarr-bulli-bug-gulla, 'compel to saw'; yarr-bulli-bug-gulliko, 'to compel to saw'; this last form may undergo all the changes given above for yarr-bulliko; and so of every verb in the infinitive form.

Yag-ko-bulliko, 'to sharpen a saw'; yag-ko-bulli-ta, 'the sharpening of the saw'; yag-ko-bulli-kan, 'one who sharpens the saw'; yag-ko-bulli-kanné, 'that which sharpens the saw'; 'a flake'; and so on.
The common root-words of the language also give forth verbal derivatives in a similar way. If we take the verb 'to strike' as an example, the formatives and their meanings may be arranged thus, a verbal suffix always intervening between the root and the formative:

<table>
<thead>
<tr>
<th>Root + Suffix + Formative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;yé&quot;</td>
<td>a continual striker.</td>
</tr>
<tr>
<td>2. &quot;to-ara&quot;</td>
<td>the person or thing that is struck.</td>
</tr>
<tr>
<td>3. &quot;kan&quot;</td>
<td>the person who strikes.</td>
</tr>
<tr>
<td>4. &quot;kan-né&quot;</td>
<td>the thing which strikes.</td>
</tr>
<tr>
<td>5. &quot;to&quot;</td>
<td>the action, as an agent.</td>
</tr>
<tr>
<td>6. &quot;ta&quot;</td>
<td>the action, as a subject.</td>
</tr>
<tr>
<td>7. &quot;gél&quot;</td>
<td>the place where the action is done.</td>
</tr>
</tbody>
</table>

**EXAMPLES.**

**Root—Bún, 'strike.'**

1. Bún-ki-yé, 'a fighting man.'
2. Bún-to-ara, 'a wounded man.'
3. Bún-killi-kán, 'a striker.'
4. Bún-killi-kan-né, 'a cudgel.'
5. Bún-killi-to, 'the stroke.'
6. Bún-killi-ta, 'the striking.'
7. Bún-killi-gél, 'a pugilistic ring.'

**Root—Um-a, 'make.'**

1. Um-ai-yé, 'a tradesman.'
2. Um-ulli-to-ara, 'anything made.'
3. Um-ulli-kán, 'a worker.'
4. Um-ulli-kan-né, 'a tool.'
5. Um-ulli-to, 'the work.'
6. Um-ulli-ta, 'the working.'
7. Um-ulli-gél, 'a workshop.'

**Root—Up-a, 'do, use in action.'**

1. Up-ai-yé, 'a cobbler, a mason, &c.'
2. Up-ulli-to-ara, 'a piece of work.'
3. Up-ulli-kán, 'a worker.'
4. Up-ulli-kan-né, 'a spade, an awl.'
5. Up-ulli-to, 'the operation.'
6. Up-ulli-ta, 'the operating.'
7. Up-ulli-gél, 'a operating-room.'

The difference in the use of the fifth and sixth forms may be illustrated by such sentences in English, as—The stroke killed him; the striking of the iron heats it; the work was done, but the working of the machine went on; the operation did no harm, for the operating was in skilful hands.

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**Analysis of the name Biraban.**

1. **Declension of 'Biraban,' as a common noun.**

The word is formed from bira, the cry of the bird which we call the 'eagle-hawk.' The -ban postfixed denotes the one who does the action. As applied to M'Gill, the name may have been given to him from some circumstance in his infancy, perhaps his infantile cry.

**Nom. 1. Konéin ta biraban ta, 'the hawk is pretty.'**

**2. Biraban to wiyan, 'the hawk cries,' lit., speaks.**

**Gen. Yarro unni biraban koba, 'this egg is the hawk’s.'**

**Dat. 1. Unni ta biraban ko takiliko, 'this is for the hawk to eat.'**

2. Waita bag biraban taka, 'I depart to the hawk,' *i.e.*, to where the hawk is.

**Acc. Tura bon biraban unnuq, 'spear him, the hawk there.'**

**Voc. Ala or ela biraban! 'O hawk!'**

**Abl. 1. Minariq tin tetti noa? biraban tin; 'from what cause is he dead?' 'from the hawk,' as a cause.**

**2. Tul-bulléun noa tibbin biraban ka tabirug, 'he, the bird, hath escaped from the hawk.'**

**3. Buloara bula biraban toa, 'the two are in company with the hawk.'**

**4. Bibbin ta biraban taba, 'the bird is with the hawk.'**

**5. Unnuq ke noa kátan? biraban kinba, 'where does he exist?' 'at the hawk's place.'**

**Minariq unnoa tibbin? 'what is that bird? tibbin ta unnoa bunka-kan, 'it is a savage bird that.'**

**Yakoai unnoa ta yitára wiya? 'how is that such-a-one spoken? equivalent to 'what is its name? gïakai unnoa yitára biraban wiya, 'this way, that such-a-one is spoken or called biraban.'**

**Minariq tin yitára biraban wiya? 'from-what-cause is such-a-one spoken or called biraban? gali tin wiylee tin bira-bira tin, 'from this, from speaking, from bira-bira; *i.e.*, because he says 'bira.'**

2. **Declension of 'Biraban,' as a proper name.**

**Nom. 1. Gan ke bi? gatoa Biraban, 'who art thou?' 'it is I, Biraban'; yakoai bi yitára wiya? gïakai ba gítára Biraban, 'in what manner art thou such-a-one spoken? thus am I such-a-one, Biraban,' &c., called.**

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*Eagle-hawk* may have been his *totem* or family name; or, as our blacks call their children from some trivial incident at the time of birth, he may have been called Biraban, because an 'eagle-hawk' was seen or heard then. —Ed.
2. Ganto bon tura? Biraban to bon tura, 'who did speak him?' 'Biraban speared him.'

Gen. Gan-úmba unni wonnai? Biraban-úmba unni wonnai, 'whose child is this?' 'Biraban's, this child.'

Dat. 1. Gannya uunii? Birabannuug, 'for whom this?' (i.e., who is to have this?) 'for Biraban' to have personally or to use.

2. Kurrilla unni Biraban kinko, 'carry this to Biraban,' locally.

Acc. Gannya uunii? Birabannuug, 'whom speared? (meaning, who is speared?) 'Biraban.'

Voc. Ala Biraban gurrulla! 'O Biraban, hearken.'

Abl. 1. Gan ka kookillai bara? Biraban kai, 'concerning whom are they quarrelling?' 'about Biraban.'

2. Wonta birug bi? Biraban kabirug, 'whence dost thou come?' 'from Biraban.'

3. Gan katoa buntoa? Biraban katoa, 'with whom is she?' 'with Biraban'; that is, in company with him.

4. Gan kina? Biraban kina, 'with whom is she?' 'with Biraban'; that is, living with him.

Wontakâl noa Biraban? Mulubinbakâl, 'of what place is he, Biraban?' 'Of Newcastle.'

Wontakâlin buntoa Patty? Mulubinbakâlin, 'of what place is she, Patty?' 'Of Newcastle.'

Selections from the Scriptures.*

WINTA 1.

1. Yantin kokera wittima tarai to kuri ko; wonto ba noa yantin wittima, Eloi ta noa.—Heb., iii. 4.

2. Wakâl noa Eloi ta.—Gal., iii. 20.


4. Gearunba Eloi ta winullikan koiyugkan.—Heb., xii. 29.

5. Unnuq ta noa wakâl bo ta Eloi ta.—Mark, xii. 32.

* See page 18 of this volume.

† As the suffix-forms of the nouns, verbs, and other parts of speech have been fully shown in the previous part of this volume by the use of hyphens, I do not think it so necessary now to continue that aid. All postpositions will now be detached from their nouns and pronouns, and every compound postposition will be printed as one word. Those suffix particles which are used as enclitics, and the inseparable case-endings, will be attached to their words. The tense-forms of the verbs will be printed as shown on pages 28 to 41, but without the use of the hyphens. In the Analysis of the selections which now follow, the hyphens are sometimes retained to show the composition of the words.—Ed.


7. Gatin gearunba wakâl bo ta Eloi ta, Biyūgu bi, gikoung kai yantin ta, gatun gên gikoung kinba; gatun wakâl bo ta Piriwâl, Ièithu Kritoht, gikoju ginkbirug yantin ta, gatun gên gikoung kinbirug.—1 Cor., viii. 6.

WINTA 2.

8. Eloi ta kaibu noa; gatin keawai wa gikoung kinba tokoi koren.—1 John, i. 5.

9. Yuna bo ta, keawai wa laraite kûrîko na pa korien bon, Eloonuag—1 John, iv. 12.

10. Tûgûnbiillûn noa Eloi puttârakan.—1 Tim., iii. 16.

11. Niuwarai noa Eloi ta káatan yantin ta purreâg ka yarakai ko.—Psalm, vii. 11.

12. Kauwilakan noa Eloi ta, waréa ta gearunba bûbûl, gatun gûrân noa yantin minnu bug minnu bugko.—1 John, iii. 20.


WINTA 3.

1. Eloi ta Piriwâl ta noa.—Psalm, cxvii. 27.

2. Ièithu Kritoht Piriwâl ta noa yantin koba.—Acts, x. 36.

3. Piriwâltai Eloi ta gearunba wakâl bo ta Piriwâl ta.—Mark, xii. 29.

4. Gurrulla nu ra yant Piriwâl ta noa Eloi ta noa; niuwarai ta gearun uma, keawai wa gên bu umulli pâ; gên ta gikoung kûrî, gatun gîpu takilliûg koba gikoungba.—Psalm, c. 3.


6. Piriwâl ta noa Eloi kauwilakan ta.—Psalm, xev. 3.

7. Piriwâl ta noa murrârâg ta.—Psalm, c. 5.

8. Gurakai noa Eloi ta Piriwâl ta, upin noa umulli tin gearunba tin.—1 Sam., ii. 3.

WINTA 4.

9. Piriwâl ta noa Eloi tuloakan ta, niuwarai ta Eloi moron kakillikan ta, gatin Piriwâl kauwil yantin kati takilliko; pululpul wal purrai kansûn buka tin gikoungba tin, gatun yantin bara konara kaiyu koren wal bara kâtan niuwarai gikoungba tin.—Jerem. x. 10.


11. Kalòg ka ba noa Piriwâl kakillin barun kai yarakai tin.—Prov., xv. 29.

12. Piriwâl ta noa wirrilikan ta emmuombre; keawai wa bu mirrâl kansûn.—Psalm, xxiii. 1.

12. Gatan unni tóga kánun nurunba; namún nura boboqágu gûmatoara kirrickin taba, kakilliko na takillígal laba.
14. Wiyabüsilla bon murraag Eloinug wokka kaba moroko kaba, gatun kâmunilla pitál purrai taka, murrráag unmanoa.

**WINTA 8.**

1. Eloito noa gurrára ma koriien barun áqgo yarakai amullikan, wonto ba wareka noa barun baran kojuyug kako, tartaro kaka.—2 Peter, ii. 4.
2. Wiyatoara ta yantin kuri ko wakalla tetti bulliko, gatun yu- kita giayá gurrulli ko.—Heb., ix. 27.
3. Yakoakan bag moron kánun? Gurrulla bon Piriwál
4. Gatuin kirrikin ta teempile kako, yir-kulléun buiwa koa wakka kábirug unta ko baran takó.—Mark, xv. 38.

The preceding eight Wintas or 'Portions,' are taken from an "Australian Spelling Book, in the Language spoken by the Aborigines," published by the author in 1826. In the following translation, the Section figures are those of the paragraphs in the Wintas, and the words, as they become translated and explained, are not again referred to.

**Analysis of the foregoing Wintas.**

**WINTA 1.—PART 1.**

**Section 1.**

Winta, 'a part, a portion.'

Eloi, 'God,' a word taken from Elohim, is introduced into the language of the aborigines, because Koin, the name of the being whom they dread, is a word of an equivocal character.*

Yantin, 'all, every,' is singular or plural, according to the number of the noun or pronoun used with it.

Kokerá, 'a covert, shelter, habitations, hut, house, palace, temple.'

Wittima, 'built'; hence witimmulliko, 'to build' in any way; to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark.

*See page 47.—Ed.
Tarai, 'some one, another, other,' is singular; but tara, 'others,' is plural.

Taraito is tarai, with the particle of agency postfixed.

Kurī, 'man, men,' according to the singular or plural idea expressed or understood in the context.

Kuriko is kurī, with the particle of agency postfixed.

Wontoba, 'whereas,' a compound phrase; from won, 'where?' the interrogative adverb of place.

Wontoba-ba, 'is as'; the ba is a particle which verbalizes the word to which it is affixed.

Nōa, the inseparable verbal pronoun, 'he'; the separable emphatic pronoun 'he' is niuwa.

Eloi ta; for Eloi, see above; ta is the substantive verb, 'it is actually'; this phrase affirms that it is God who is the agent.

Section 2.

Wakal, 'one,' buloara, 'two,' gorō, 'three,' wara, 'four,' beyond which the aborigines have no word to express higher numbers. For 'five' they hold up one hand and say yantin, 'all,' i.e., all the five fingers; or both hands with a part of the fingers up to describe the numbers 6, 7, 8, 9; for 10 they hold all the fingers up and say yantin; or they double both hands and say kauwal-kauwal, a 'great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

Section 3.

Pitāl, 'joy, peace, gladness, happiness, love.'

Marai, 'spirit'; not the 'ghost' of a departed person, which is mamunya.

Section 4.

Gearun, 'us'; gēen, 'we'; gearun-ba, 'our,' 'belonging to us'; see pronouns.

Winulli, 'to burn,' to consume by fire only, and not in any other way; hence winulliko, 'to consume,' 'to burn.'

Winullikan means 'one who consumes or burns.' The particle -kan means 'the person who,' and is equivalent to the English particle -er, affixed to verbs to form the substantive person, as lover, consumer. To express the thing, the particle -nē is postfixed; as, winullikannē, 'the burning thing which consumes.'

Koiyug, 'fire,' the particle -kan, in the text, is affixed to show that the 'fire' is to be construed with the preceding word, by which it is thus connected and governed.

Section 5.

Unnuğ, 'there.' Bo ta, 'only,' a compound of bo, 'self,' and ta, 'it is'; meaning it is 'that self same thing only' to which it is affixed; as, wakol bo ta, 'one only, one by itself, one alone.'
Section 11.

Niuwara, 'anger'; cf. bukka, 'wrath, rage, fury.'
Kätan, 'is,' the present tense of kakilliko, 'to be' in a state.
Purrefag,'day.'
Yaraka, 'evil, bad'; opposed to murrarág, 'good.'
Yaraka kinko, 'on account of the wicked.'

Section 12.

Kauwál, 'great'; kauwál-kauwál, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kauwál kan noa, 'he is great'; Eloi ta, 'God is'; waréa ta gearun ba bulbul, 'little it is our hearts.'
Waréa, 'little,' in size.
Bulbul, 'heart' of animals and man; not 'heart' of oak or the like.
Gurr, 'knows'; the present tense of gurrulliko, 'to know, to perceive by the ear, to understand,' but not in any other sense; to know a person by sight is gi-milliko; to know a thing by sight, na-killiko; to know carnally, boi-bulliko; and to know by the touch, nu-milliko.
Minnuq, as a question, means 'what thing' is the object? The reduplication, with the particle bo affixed, means 'everything itself' as an object.

Section 13.

Kaiyu, 'able, powerful, mighty'; kaiyu-kan, 'one who is able'; noa, 'he'; Eloi ta, 'God is'; yanti-ko, 'for all'; minnuq-bo minnuq-bo-ko, 'for every thing.'

WINTA 3.—PART 3.

Section 2.

Yantin koba, 'of all'; koba is the genitive particle used with things, while -umbá is used with person; as, gan-umbá? 'whose'? belonging to what person? minarig koba? 'belonging to what thing'? makoro koba, 'belonging to the fish'; emmo-umbá, 'mine', 'belonging to me'; Threlkeld-umbá, 'belonging to Threlkeld.'

Section 4.

Gurrullaga, imperative, 'know, hearken, listen.'
Nura, the personal plural nominative pronoun, 'ye'; the objective case is nurun, 'you'; nurun ba, 'belonging to you.'
Yanti, 'thus, in this manner.'
Niuwoa, the emphatic separable personal pronoun, 'he,' 'it is he'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable oblique case is gikoug, 'him'; gikoug ko means 'for him'; gikoug kai, 'on account of him.'

Section 5.

Gintoa, the emphatic separable personal nominative pronoun, 'thou,' 'it is thou who'; ta, 'it is.'
Gintoa ta, 'it is thou who dost, didst, wilt do,' according to the tense of the verb, which in this case is uma, and that, being a past aorist, renders it 'didst make,' without reference to any particular past time.

Morge, 'heaven,' the visible Heavens, the sky, the space above our heads.
Purrai, 'the earth, the land, the ground.'
Womblu, 'the sea.'
Yantin gali koba, 'all belonging to these'; yantin, 'all,' pluralizes the emphatic demonstrative pronoun gali, 'this'; yantin gali, 'all these'; yantin gala, 'all those.'

Section 8.

Guraki, 'skilful, wise.'
Upin, the present tense of upilliko, 'to exert power,' exclusive of the idea of effect upon the object; as, to put a thing anywhere.
Tin, 'from, on account of'; 'therefore' as a cause, 'because of'; umulli tin, 'on account of doing'; gearun ba tin, 'on account of our.'
Section 9.

Tuloa, 'straight,' opposed to crooked; 'upright' as to character; 'truth' as to expression, opposed to falsehood; tuloa kan ta, 'one who is straight, upright, true.'

Moron, 'life,' opposed to death; animal, not vegetable, life.

Kakilli-kan ta, 'it is one who remains, who is, who exists'; kakilliko from kakilliko, 'to be' in some state.

Kauwal, 'great'; piriwal kauwal, 'lord or king,' lit., 'great chief'; kauwal-kauwal, 'great-great,' 'very great.'

Yanti katai kakilliko, 'thus to be always,' 'to be for ever.'

Pulul-pulul, 'trembling, shaking.' Kānūn, 'will be.'

Bukka, 'wrath, rage, fury'; bukka tin, 'on account of wrath.'

Gikoumba, chief.

Kauwal-kauw, 'one who is straight, upright, true.'

Kauwal, 'great'; piriwal, 'the causative case of great; piriwal a,' 'the cause of great,' 'great-great,' 'very great.'

Yantin, 'a flock, herd, an assembly, a mob, a nation'; yantin barà konara, 'all they, the assemblies or nations.'

Niuwarin, the causative case of niuwar, 'anger'; niuwarin, 'because of anger'; from or on account of anger, as a cause.

Section 10.

Bapai, 'nigh at hand, close to'; bapai ta ba, 'it is nigh to.'

Section 11.

Wiyan, the present tense of wiyelliko, 'to communicate by sound, to speak, tell, say, call out'; yantin ko wiya bon ba, 'all when they call on him.' The verbalizing particle, ba, is equivalent to 'when,' or 'at the time when' the verbal act or state shall be or was, according to the tense of the verb.

Kalog, 'afar off, distant.'

Kakilliko, 'continues to be,' 'is now being'; the present participle of the verb kakilliko, 'to be' in some state.

Barun kai, 'from, on account of them,' sc., persons.

Yarakai tin, 'from, on account of the evil,' sc., thing.

Section 12.

Wirrilli; hence wirrilliko, 'to wind up as a ball of string.'

The blacks do this to their long fishing-lines, and opossum-fur cords, to take care of them, to preserve them; hence the verb means 'to take care of, to preserve, to keep together, to guide,' as a flock of sheep; wirrilli-kan, 'one who takes care of' by some act of locomotion, as a watchman going his round.

Miriwak, 'desert, desolate, miserable'; 'a state of want; mirirali unni, 'this is a desert place'; mirirali lag unni, 'this is desolate or miserable,' because in a desert there is nothing to eat or drink; mirirali katan, 'is now at present in a miserable or desolate state, in a state of want'; keawai, 'not to be.'

Keawal, 'certainly shall not be'; equivalent therefore to 'shall not'; mirirali kānūn, 'shall be in want.'

Selections from the Scriptures.

Section 13.

Gurrara-kan, 'one who personally attends to'; gurrarakan kauwal, 'one who is very pitiful.'

Gurrara-mulli-kan, 'one who causes or exercises attention,' 'one who does attend to'; the phrase means 'he is a merciful Being.'
Section 2.

Yuka, 'sent'; hence yukulliko, 'to send' a person; but to send property is tiyumbilliko. Yinal, 'son.'

Kakilliko, 'for-to-be'; hence the infinitive form, as usual, denotes the purpose.

Miromulli-kan means 'one who keeps or takes care of'; from miromulliko, 'to keep with care'; miromullikan noa kakilliko means 'he is for-to-be one who keeps with care', hence a 'Saviour.' From the same root, miroma also is a 'Saviour.' 'A deliverer' would be mankilli-kan, 'one who takes hold of'; but then the evil must be expressed out of which the person is taken or to be taken.

Yantin purrai ko, 'for all lands'; 'for all the earth'; 'for the whole world.'

Section 3.

Eloi-to noa, 'God he,' as a personal agent; pitāl ma kauwāl, 'causes great joy,' sc., towards.

Yantin kūri, 'all men.'

Gukulla ta noa, 'it is he gave'; from ġukilliko, 'to give': the ta, 'it is,' affirms the act.

Wakāl bo ta, 'only one'; lit., 'one-self only.'

Gali ko, 'for this purpose'; gali, the emphatic pronoun, 'this'; gala, 'that'; galoa, 'the other'; the demonstrative pronouns are unni, 'this'; unnoa, 'that'; untoa, 'the other.'

Yantin-to ba, 'that all who'; the particle, to, denotes agency, and ba verbalizes.

Guran, 'believe,' the present tense of ġurrilliko, 'to hear, to believe.'

Gikōg kīn, 'on account of him,' as a cause; for, if he speaks, you hear; he is therefore the cause of your hearing, and if you assent to that which he says, you continue to hear; if not, you do not hearken to him, or else you only pretend to hear him; the verbal objective pronoun 'him' is bon; ġurran bon is the present tense, 'hear him,' but has no reference to the effect of that hearing, whereas the use of the other pronoun gikōg kīn implies that they hear him so as to attend to what he says and believe.

Keawai wal bara tetti kānūn, 'they certainly shall not be in a state of death.'

Kulla wāl, 'but certainly' shall, or 'because certainly' they shall.

Yanti katai, 'in this manner always.'

Barunba, 'belonging to them,' 'theirs.'

Kakillinūn, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.

Moron, 'life'; kakillinūn moron means 'a future state of being, and continuing to be, alive.'

Section 4.

Pulli, 'voice.'

Upēa, 'put forth'; from upilliko, 'to exert power.

Ithārel-ūmba; Israel is the proper name, introduced; -ūmba, the particle denoting 'belonging to' a person only; 'belonging to' a thing is kāba; 'belonging to a place' is -kāl (masc.), -kalin (fem.).

Wiyelliko, 'to speak.'

Pitāl-mulliko, 'to cause peace, joy, gladness.'

Iethu-ko Krith-ko, 'Jesus Christ,' as the agent; the particle ko, denoting agency, must be added to each word, to show that both are in the same relation to the verb.

Niwoo-bo, 'himself it who is,' emphatic.

Section 5.

Gearunba kātan, 'is belonging to us' and remains so; equivalent to, 'for we have.'

Wiyelli-kan, 'one who speaks'; 'an advocate.'

Biuygbai toa ba kātan, 'it remains with the Father.'

WINTA 6.—PART 6.

Section 10.

Murrin, 'body' of a person; murrin nurunba, 'your body.'

Kokera yirriyirri ta, 'it is a sacred house,' 'a temple.'

Marai yirriyirri kībā, 'belonging to the sacred Spirit.'

Wakalla murrin, 'one body is.'

Section 11.

Yanti nurun wiya, 'in the manner as called you'; equivalent to, 'you are called'; nurun is in the objective case.

Kotelli ta, 'in the thinking.'

Nurunba, 'belonging to you,' 'your'; 'of you.'

Wiyatoara, 'that which is said.'

Wakalla Piriwāl, 'one Lord is'; wakalla Marai, 'one Spirit is.'

Wakalla ġurrulliko, 'one is for-to hear or obey.'

Wakalla kurrimulliko, 'one is for-to cleanse' with water.

Wakalla Eloi ta, 'one is God it is.'

Biuygbai ta yantin kībā, 'father it is of all.'

Wokka-kaba noa yantin ko, 'up above he is for all.'

Gatun noa yantin koa, 'and he all with.'

Gatun murruğ kaba nurun kībā, 'and within you,' sc., all; murruğ, 'within, inside.'

Section 12.

Yantin barun yemman marai-to Eloi kībā ko, 'all them lead the spirit does, belonging-to-God does,' equivalent to the passive; the to and ko are only signs of agency and not
the verb 'to do'; in the translation the verb 'does' is only used to show the effect of the particles; no reason can be assigned why the particles may not be used indiscriminately the one for the other, excepting euphony, because the agency is in the o, which denotes purpose.

Yemmamulliko, 'to lead as by the hand'; the to in the text is added to Marai, because that is the subject of the verb, and the ko (=to) is added to Eloi koba, because that, too, is an essential portion of the subject.

Wonnai ta bara Eloi koba, 'children it is they of God.'

Section 13.

Niwwara buğ-ga kora bon, 'angry purposely cause not him.'

Marai yirriyirri-lağ Eloi koba, 'Spirit sacred of God.'

Section 14.

Gan-to ba yarakai wiyanun ıkıkouğ, 'whosoever-there-be evil will-speak concerning him.'

Yinal kūrī koba, 'the son belonging-to man'; 'the son of man.'

Kāmūnbinūn wal bon, 'suffered-to-be shall-certainly-be he.'

Wonta noa ba yarakai wiyanun ıkıkouğ marai yirriyirri-lağ, 'whereas he evil will-speak concerning-him, the spirit sacred.'

Keawai wal bon kāmūnbinūn, 'not certainly he shall-be-suffered-to-be,' or remain, or exist; according to the idea of punishment which the speaker wishes to convey.*

WINA 7.—PART 7.

LUKE, ii. 9-14.

Verse 9.

Gatun noa ağelo Yehóá-úmba, 'and he the angel belonging-to-Jehovah.'

Tanān uwanoa barun-kin, 'approached them'; 'came to them.'

Gatun killiburra Yehóá-úmba, 'and shining belonging-to-Jehovah'; from killi-binbin, 'to be bright; for the verbal form burra, see page 37.

Kakulla barun katoa, 'was them with.'

Kinta ġaiya bara kakulla, 'fear then they were-in-a-state-of.'

Verse 10.

Gatun ağelok noa wiya barun, 'and he the angel told them.'

Kinta kora, 'fear not.'

Kulla nurun bağ wiyan, 'because you I tell.'

Totoğ murrarāğ kakilliko pitālko, 'news good, for-to-be joy-for.'

Kakilliko yantin ko kūrī ko, 'to-be all-for men-for.'

*Bon is here in the objective; for the reason why, see pages 22 and 80.
Yukoni-kan baŋ moron kānūn? 'in-what-manner-of-being
I life will-be-in-a-state-of:' i.e., 'how can I be alive.'

Gurrulla bon Piriwānuŋ, lēthunuŋ Krithnuŋ, 'hear
him, the Lord Jesus Christ.'

Moron gāiyə bi kānūn, 'life then thou wilt-be-in-a-state-of.'
Gatun kirrikin ta tempel kako, 'and the-veil it-is the
temple-st.'

Yiir-kulléun bulva koa, 'rent-of-its-own-power-in-the-midst,
in-order-to-be.'
Wokka-kabiruŋ unta-ko 'baran-tako,' 'from the top thence
to the bottom'; lit., 'up-from there-to down-to.'

The peculiarity of the verbal form of yiir, 'a rent,'—so
called from the noise of a piece of cloth when tearing,—is shewn
in the following specimen:

Yiir-kulléun, 'rent,' 'has rent' of itself, of its own power.
Yiir-buŋ-ga, 'rent,' some person has.
Yiir-burrēa, 'rent,' some instrument has.
Yiir-lag, 'rent,' is declaratively.
Yiir-wirrēa, 'rent,' some motion has rent: as when a flag, or
a sail of a ship flapping in the wind, is rent.

Thus, without a clear idea of the nature of the roots of the
affixes, no one could understand the difference of the five kinds
of 'renting.'

**Compound Words.**

Like the North American Indians, although to a less extent,
our aborigines have long composite words in their language.
For instance, to express the abstract idea contained in the English
word 'lust,' they would say kotilliyarakağiarkunba, 'our
evil thinking'; and for the contrary idea, kotillimurrārāg-
karunba, 'our good thinking.' Now, either of these words,
when pronounced, appears to be but one word, whereas each con-
tains three words combined, namely:

1. Kotilli (from simple root kot), 'the act of thinking';
2. gearkunba, 'belonging to us'; (3) yarakaği, 'evil'; murrārāg, 'good.' From the root kot come the forms, kotilliko, in-
fin., 'to think,' kotan, pres. indic., kotinun, fut. indic., kotta,
past indic., kottilin, pres. part., kotillilea, past participle.

Again, such a word as tiirburrēabunbildikko, 'to permit to
be torn,' is made up of tiir, a root which expresses the idea of
tearing, -burrēa, the verbal particle of instrumental agency,
-bun, 'permit,' -illi, the formative of a verbal noun, and -ke,
for the purpose of.' And so also with other examples.

I (emphatic)—1. Gato; 2. Gany; Nadjo; Gaii.

We two (dual)—1. Bali; 2.
This (emphatic)—1. Gali; 2. Gali; 3. Gadlu.
Yes (assent)—1. Ee; 2. E-ee; 3. Ne.
On account of?—1. -tin kef; 2. -gin ge?; 3. birra.
To blow (i.e., puff)—1. Bomblili; 2. Bobon; 3. Bunandi.
To fly—1. Burklili; 2. Burdaj; 3.
The wind—1. Wibbi; Wippi; 2.
3. Waiti;
THE LORD’S PRAYER,
In the language of the Aborigines of Lake Macquarie.

Biyugbai ɲearunba wokka kaba moroko kaba katan;
Father our up in heaven in art;
kamūnbilla yitirra ɲiroumba yirriyirri kakilliko;
let-caused-to-be name thy sacred for-to-be;
paiπibúnŭbilla Piřivál koba ɲiroumba; ɲurrabünŭbilla
let-to-appear King-belonging-to thy;
wiyellikanne ɲiroumba; yanti purrai taba, yanti ta
word thy; as earth in as
moroko kaba, ɲuwa ɲearun purre̊ą̊g ka yantikatai
heaven in; give to-us day at as always
takilliko; ɲatun warekulla ɲearunba yarakai
for-to-eat; and cast-way our evil
umatoara yanti ta géen wareka yantin ta wiyaπaiyéen
that-is-done as we cast-away all spoken-but-not-done
ɲearunba; ɲatun yuti yikora ɲearun yarakai
belonging-to-us; and guide not us evil
umßi-kana kolàg; miromulla ɲearun yarakai
one-who-causes-to-do towards; cause-to-deliver us evil
tabiru̱g; kulla ta ɲiroumba ta Piřivál koba ɲatun
from; because thine King-belonging-to and
killibinbin yanti katai. —° Amen.

The Author trusts that he has now placed on permanent record
the language of the aborigines of this part of the colony, before
the speakers themselves become totally extinct; and if, in his
endeavour to aid the purpose of scientific enquiry, his work may
seem to fall short, and so disappoint the expectations of those
who take an interest in ethnological pursuits, he can only state
that, in the midst of attention to manifold engagements in other
paramount duties, no pains have been spared on the subject,
and therefore his only apology is, that with slender means he
has done his best.

L. E. THRELKELD.

Sydney, New South Wales,
November 26, 1850.
PART II.

THE GOSPEL BY ST. LUKE.
THE
GOSPEL BY ST. LUKE

TRANSLATED INTO

THE LANGUAGE

OF THE

AWABAKAL

BY

L. E. THRELKELD.

NOW FOR THE FIRST TIME PRINTED.

FROM THE ORIGINAL MANUSCRIPT,
IN THE 'SIR GEORGE GREY COLLECTION' OF THE PUBLIC LIBRARY,
AUCKLAND, N.Z.

SYDNEY:
CHARLES POTTER, GOVERNMENT PRINTER.

1891.
THE AUTHOR'S PREFACE.

It is a matter of fact that the aborigines of these colonies and of the numerous islands of the Pacific Ocean are rapidly becoming extinct. The cause of their extinction is mysterious. Does it arise from the iniquity of this portion of the human race having become full?—or, that the times of these Gentiles are fulfilled?—or, is it but the natural effects of iniquity producing its consequent ruin to the workers thereof in accordance with the natural order of God's government of the universe? Whatever may be the result of speculative theories in answer to these queries, there remains one grand question incontrovertible, "Shall not the Judge of all the Earth do right?"

The providence of God has permitted ancient nations, together with their languages, and numerous tribes, with their various tongues, to pass away and others to take possession of and dwell in their tents, just as we in New South Wales and the neighbouring colonies now do, in the place of the original inhabitants of the land.

The numbers of the aborigines, both in Australia and the South Sea Islands, have always been overrated, and the efforts that have been made, on Christian principles, to ameliorate their condition, have been more abundant in proportion to the number of these aborigines, than have ever been any similar efforts towards the hundreds of millions of heathens in other parts of the world.

My own attempt in favour of the aborigines of New South Wales was commenced in the year 1824, under the auspices of the London Missionary Society, at the request of the deputation from that Institution sent out for the purpose of establishing Missions in the East, and urged likewise by the solicitations of the local Government of this colony. The British Government sanctioned the project by authorizing a grant of 10,000 acres of land, at Lake Macquarie, in trust for the said purpose, at the recommendation of Sir Thomas Brisbane, the then Governor of the Australian Colonies.

In 1839, the London Missionary Society abandoned the mission, broke faith with me, and left me to seek such resources as the providence of God might provide, after fifteen years' service in their employ. The Colonial Government, being perfectly acquainted with all the circumstances of the case, stepped in and enabled me to continue in my attempt to obtain a knowledge of the aboriginal language, and the British Government subsequently confirmed the new arrangement.
Circumstances, which no human power could control, brought the mission to a final termination on December 31, 1841, when the mission ceased, not from any want of support from the Government, nor from any inclination on my own part to retire from the work, but solely from the sad fact that the aborigines themselves had then become almost extinct, for I had actually outlived a very large majority of the blacks, more especially of those with whom I had been associated for seventeen years. The extinction of the aborigines is still progressing throughout these colonies. The last man of the tribe which formerly occupied the site of Sydney may now be seen sitting by the way side, a paralytic, soliciting alms from passers by, and this he does from choice, rather than enter the Benevolent Asylum. Those who drive by in their carriages along the South Head Road often throw him a sixpence or so, and thus he is bountifully provided for in his native and beloved state of freedom.

Under such circumstances, the translation of the Gospel by St. Luke can only be now a work of curiosity,—a record of the language of a tribe that once existed, and would have, otherwise, been numbered with those nations and their forgotten languages, and peoples with their unknown tongues, who have passed away from this globe and are buried in oblivion.

Elliot, the missionary to the North American Indians, made a translation of the Scriptures into their language, which has recently been published; but only one Indian now remains who knows that dialect.

This translation of the Gospel of Luke into the language of the aborigines, was made by me with the assistance of the intelligent aboriginal, M'Gill, whose history is attached.† Thrice I wrote it, and he and I went through it sentence by sentence, and word for word, while I explained to him carefully the meaning as we proceeded. M'Gill spoke the English language fluently. The third revision was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Common Prayer, with which to commence public worship with the few surviving blacks; I prepared a Spelling book; I had also commenced the Gospel of Matthew, when the mission was brought to its final close.

Not long ago, I accidently found at a book-stall a copy of the first specimens of an Australian language, which I published some time in 1826; this was done to satisfy my friends of the impropriety of introducing the English sound of the vowels instead of those of the Continent, which are also in use in the South Sea Islands.

This present copy of the Gospel by Luke is the fourth re-written revision of the work, and yet it is not offered as a perfect translation; it can only be regarded by posterity as a specimen of the language of the aborigines of New Holland, or, as a simple monumental tablet, on which might be truthfully inscribed, as regards the unprofitable servant who attempted to ameliorate the pitiable condition of the aborigines and attain a knowledge of their language:—"He has done what he could."

L. E. THRELKELD,
Minister.

Sydney, New South Wales,
15th August, 1857.

[Note.—The original manuscript was illuminated for Sir George Grey by Annie Layard, daughter of Sir A. H. Layard, the explorer of Nineveh.

The original title page is this:—

EVANGELION

UNNI TA

JESU-ÜM-BA CHRIST-KO-BA.

UPATÖARA

LOÜKA-UMBA.

Translated into the language of the aborigines, located in the vicinity of Hunter's River, Lake Macquarie, &c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.—Ed.]
EUANGELION UPATÓARA LUKA-ÚMBA.

WINTA I.

Wonto ba kauwállo mankulla unnoa tara táguñuñilliko gurrán tó géen kinta.

2. Yanti bo ñegarun kina bará ñukulla, unnoa tara nakillikan kurri-kurri kabirúg gatun mankillikan wiýelliñikan koba.

3. Murrarág tía kátan yantibo, koito ñag ba tuñg ko giroó Teopoló murrarág ta.

4. Gurráuñi koa ba tuñoa, unnoa tara wiýatoóra banúg ba.


7. Keawaran bula woundi koríen kulla, buntooa Eildhabet gurráuñi; gatun bula ba ñurrógbai kakulla.

8. Gatun yakita kakulla, umulliela noa ba Elói kin mákán ta, yírruñg ka ñikoñímba ñiñere koba, Yanti kíloa ñiñere koba uñan, yírruñg ka ñikoñímba ta upulliko bon poropora kooyuñg ko uwa noba ñiao koba Ñehóo kai kota.

9. Gatun yanti bo yantínto konara kúri wiýelliñiñara wañla ta yakita wiñellíëla ba poropora.

10. Gatun patsepã noa ñagelo Ñehóo-úmbe ñikoñímba ñikó ñó, ñaroñíëla noa tóñkaññikiri ka kooyuñg kón tía poropora ka.


12. Wonto ba ñagelo wiys noa, Kinta kora bi kauwa, Dhañkara, kulla gurrá ta wiýelliñikan giroómba, gatun nukúg ko giroómba ko wannai kánñun giroómba, gatun wiýánun bi ñiñakteri yinálkanna.


†This mark is placed before all common nouns which are adapted from Greek, Latin, or English; whichever equivalent word in these languages suits the aboriginal tongue best, that word I have introduced into the text. In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black.—Eo.
34. Wiya gaiya bountoa bon a'geleken Mariko, Yakooi ke unni k'ann, k'ulla ba'g kuri korien?  
35. Gattun noa a'geloko wiya bounnou, Tanan wi noa uw'ann Marai'kan murrara'gkan girou'g kinko, gattun kaiyuko wokka tinto wutinun wi girou'g, koito ba unnoa ta murrara'g p'okkullun girou'g kin; wiya'nu giakai yinani Eloi Too koba.  
36. A, gurrall', gi'oomba wuggunbai Elidhabet, waraka'g bountoa yinai giruggeen koba bounnou ba; gattun unni ta yelenna ke ta bounnou'kat-kan wiyatoara gurringu'waai.  
37. Kulla gi'urakite ke noa Eloitoo kaiyukanto ke.  
38. Gattun bountoa Mariko wiya, Kaurwai yanti k'amunbilla ti wiya bi ba; gattoo mankillian Yehou'umba. Gattun noa a'geloo pantirkull'leen bounnou kinbiring.  
39. Gattun bountoa Mari bu'gkullu'een untini-tara pur'eege'g ka, gattun uwa bountoo karakai bulkara kolag, koker ko Yuda kako;  
40. Gattun bountoa uwa koker ko Dakarla'umba kako, gattun bu'g bu'g ka bounnou Elidhabetnu'g.  
41. Gattun yakite gaiya gurra'g bountoa ba Elidhabette pulli Marilumba, tuluitileen gaiya wonnai bounnou kin pika ka; gattun warapal bounnou ba Elidhabet kin Marakanto murrara'gko:  
42. Gattun bountoa wiyell'een pulli wokka wiyellila, murrara'g unatoara bi nuku'g ba; gattun murrara'g unatoara pel gi'oomba pika koba.  
43. Gattun umari'g tin tia unni, tanan uwa tunkoo piriwai koba emmuoumba?  
44. Kulla ba'g ba gurra'g pulli gi'oomba gurru'g ke emmuou gb, wonnai gaiya tia tuluitileen emmuou'g kin pika ka pital ko.  
45. Gattun murrara'g unatoara bountoa gurra'; kulla unnoa tara k'ann unatoara, wiyatoara bounnou kin Yehou'kaibiring.  
46. Gattun Mariko bountoa wiya, "Maraito emmuoumba ko xian murrail bon Yehou'annu.  
47. Gattun maraito emmuoumba ko pital unmull'een Eloi kin Miremento emmuoumba.  
48. Kulla noa nakulla mirral bountoa ba unmull'een gi'oomba; A, unti birugi yantinta tia wiya'nuun murrara'g upatoara.  
49. Kulla noa ta kaiyukanto unnoa tara kawul uwa; gattun yitirtara gi'oomba murrara'g upatoara katan.  
50. Gattun murrail gi'oomba baran kinka kintakan bon katan willuggi kuri kaiyukar tarai kuri kaiyukar.  
51. T'agunbee'en noa kaiyukan turugi gi'oomba; wuppea no baran garuug gara yaroyu bubbil ban kothellenka.  
52. Uppea no baran parran kaiyukan yelauooll'egen labirug barinu, gattun wuppea no baran mirr'al wokka lag.  
53. Gukulla noa kapirikan ko murrara'g ta; gattun noa barun parlikoo yuka mirral ko.  
54. Unmull'een noa gi'oomba unmull'een Itharaelnu'g, gurulliliirug gi'ou'g kinkiberug murrail ta gi'oomba;  

55. Yanti wiya noa ba barun biygubai to gearu'ba, Abaramnu, gattun barun wonnai tara gi'oomba yanti kaai."  
56. Gattun Mari bountoa kakulla bounnou katoa goro ka yelenna ka, gattun willug ba gaiya bountoa bounnou ka taka koker ko.  
57. Yakite gaiya Elidhabetna'gakakulla wonnai p'okkullun; gattun yinai bounnou ba p'okkullun.  
58. Gattun gurra'g bara Kotita ko bounnou taka, yanti Yehou'ka noa ba murrara'g una bounnou kin; gattun bara pital kakulla gattun bountoa.  
59. Gattun yakita gaiya purre'g ka, uwa gaiya bara kullahuliko wonnai ko; gattun bara wiya bon giakai Dakaria, biygubai tin yitirra tia.  
60. Gattun tunkanto wiya bountoa, Yamaa; kulla bon wiya'nuu giakai Ioan.  
61. Gattun bara bounnou wiya, Keawara gi'oomba kotita wiya ba giakai unni yiitirra.  
62. Gattun bara t'aga unmull'een bon biygubai ko gi'oomba ko, wonnai no bon yiitirra yiinnuun?  
63. Gattun noa wiya upulli'g'el ko, gattun noa upa wiyelliela, Yiitirra noa giakai Ioan. Gattun bara yantinto kota.  
64. Gattun tanaa-kal bo kurraka bu'gkullu'een gi'oomba, gattun gi'oomba tallug bbalbal kakulla, gattun noa wiya, gattun noa wiya murrai Elouing.  
65. Gattun bara kinta kakulla yantin ta untakal; gattun unni tara wiyellielenke teto gakull yantin ta kolag koa bulkara Yuda ka.  
66. Gattun bara yantinto unnoa tara gurra'g wun'kullal barun kin b'bul b'luwi, wiyelliela, Yakoai unni ta wonnai kann! Gattun matara Yehou'namba gi'ou'g kin katan.  
67. Gattun noa Dakaria ko biygubai gi'oomba, warapal bon wuppea Marai to yiiriyirri to, gattun noa wiyelliela giakal.  
68. "Kamunilla bon Yehou'ann Elouing Itbaleal kota pitali; kulla noa uwa barun nakilla, gattun wiri'lliko kuri ko gi'ou'g kaiko.  
69. Gattun bougbugga noa nulka-nulka golomullan gi'earun, koker'a Dabid'umba ka gi'oomba mankillian;  
70. Yanti noa ba wiya kurraka ko 'propet kota ko yiiriyiri ko yantin to, purrai yantin ykurirri kabirug;  
71. Goloma-uvil koa gi'earun gi'oomba bukka tukulla biyug, gattun matara biyug barun kinkirug yantin tabirug yarakai wilhug kabirug.  
72. Umulliko murrai ko wiyatoara barun kin biygubai ko gi'oomba, gattun gurullikolo gi'oomba wiyatoara yiiriyiri to;  
73. Pirral-man noa gali wiyelliela bon Abaramnu biygubai ge'aruna;  
74. Guwil koa gi'earun noa, mankillian gi'earun matara biyug bukka'g tabirug gi'oomba, gurra-uvil koa g'een bon kinti ko-

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75. Yirriyirrikan ḏatun murraráŋkan mikan ta ḏikouŋ kin, ṣantin ta purraŋ kə moron ˈgeəɾʊŋba.
76. ḏatun ˈɡintoa, wonni ˈtə, wiyaˈnun bin ˈtəpɾepet ta wokka kəko; kulla bi uwunun ˈɡanka mikan ta Yehōa kin, upulliko yapuŋ ko ˈɡikoˈʊmba;
77. Ḏukilliko ˈɡurulliko moron ko ˈɡikoŋ kəko kəri ko, warewarekan yaraŋ ai barunba.
78. Ṣurrentin kauwollin Eloi kəba tin ˈgeəɾʊŋba, ˈɡurulliko wokka ˈkabiruŋ tana uwa ˈgeəɾun kəko,
79. Ḏukilliko purraŋ barun ko yellaˈwolli ta ba ko ˈgoɾoɾa ˈbo ko, ḏatun kəmorra kəba tətə kəba, yuˈtiiliko tinna ko ˈgeəɾunba ko yapuŋ koa pitəl koa koa.
80. ḏatun wonni ˈpɔikulˈluŋ, ḏatun ˈɣuraki noa maraˈikan ko, kulla noa koruŋ koa yakita ko purraŋ kəko paˈpəɭa noa ba Ithārael kinko.

**WINTA II.**

Yakita purraŋ ka, wiya noa Kaithariko Augˈtoko, upaˈuwul ko ˈbantu ˈyantin kuri ˈmurrapulliko.
2. ḏatun unni murrapullikanne una yakita Kurinio noa ba ˈtəkoˈba kaka ˈkakulla Thuria ko,
3. ḏatun yantin bara uwa murrapulliko barun ka təko.
4. ḏatun noa Yoˈthep uwa wokkaˈlaŋ ˈGaliˈlaia ˈkabiruŋ, koker ˈbируr ˈNadherate tabiˈrur, ˈIudaia ˈkolaŋ, kokerə ˈkolaŋ ˈDaˈbiˈdiˈmba kolaŋ, giˈkai ˈyitirra ˈBethlehem; (kulla noa kokerə kəba ˈgatun kəˈti ˈkoba ˈDaˈbiˈdiˈmba;
5. Murrapulliko bon ḏatun Marí bɔunnoʊ kətao, wiyaˈoara nukul ˈɡikoˈʊmba, wonni kan bɔuntoo waˈraŋ.
6. Γatun yakita kakulla, kakulla bara ba unta, purraŋ ka kətən pɔikulˈluŋ, wonni kan bɔuntoo waraŋ.
7. ḏatun bɔuntoo pɔrˈb propulsion ˈkuriˈkururi təni, ḏatun bɔuntoo muggama bon kirkin tə, ḏatun bon wàŋkulla tak<stdioelə buttiˈkaŋ kəba koa; kulla wa təntu ˈkokerə tak_stdioel;
8. ḏatun bara ˈtepuˈkaŋ untoa kakulleˈmba, təmuˈmiːlin wirrəl barun ba təko tə koa,
9. ḏatun noa ˈʒelo ˈYehəˈúm ba tana uwa barun kin, ḏatun kullasure ˈYehəˈúm ˈkakulla barun kətao; kinta ˈgaiya ˈbaru kakulla,
10. ḏatun noa ˈʒelo ˈwiya ˈbaru, Kinta ˈkoːra; kulla nurun bag ˈwiya murraraga təˈtəŋ ḏakiliko pitəl ko, ḏakiliko yantin ko kuri ko.
12. ḏatun unni təˈga kanun nurunba; nanun nura bɔbəŋəˈm ˈgamaˈoara kirkin təba, kakulla ba tak_stdioelə ˈlaˈba.
13. ḏatun tanə ko ˈpəɭa konara morokokəl ˈɡikoŋ kətao ˈʒelo kətao, murraraga ˈwiyaˈmi ˈrudəŋ ˈgaiˈkə,

14. Wiyaˈbunˈbiwa bon ˈmurraraga ˈEloinuŋ ˈwokka ˈkaba ˈmoroko kaba, ḏatun kəˈmiˈnbi wa ˈpitaŋ purraŋ təko, ˈmurraraga ˈumuˈtara barun kuri ko.
15. ḏatun kakulla ˈba, waita ˈuwa bara ˈba, aˈʒelo ˈbaru ˈkənbiˈrur ˈmoroko ˈkolaŋ, wiyeˈlaŋ ˈbaru ˈtepuˈkaŋ ˈtaˈrakaɪn ˈtaˈraɪn, Waita ˈgiən yakita ˈBethlehem ˈkolaŋ, naˈuwul koa unnuŋ tara kakulla ˈba, gəla ˈYehəˈka noa wiya ˈgeəɾun.
16. ḏatun bara uwa ˈkurraˈkai, ḏatun nakulla Marinuŋ, ḏatun bobəŋ piˈrikilˈliə ˈtaˈkilio ˈlaˈba.
17. ḏatun nakulla ˈba, wiyaˈbunˈbea bara yantin ta purraŋ ta unnu ˈwiyeˈliˈkanne wiyaˈoara ˈbaru wonni ti.
18. ḏatun bara yantin ˈgurra, koteliˈliə unnuŋ tara, wiya ˈbaru bara ˈtepuˈkaŋ ˈlaˈko.
19. Wonto ba buntsə Mariko niˈromi ˈunu tara, ḏatun kota buntsə minki ˈka ˈbuˈbılıˈla bounnoŋ ˈkin.
20. ḏatun bara ˈtepuˈkaŋ ˈwiluŋ ˈba kakulla, murraraga ˈwiyeˈliŋ ˈgatun ˈpitaŋˈmiˈlin bon ˈEloinuŋ ˈgala ˈbiruŋ ˈnatoˈra ˈbirus ˈbara yantin ˈwiyaˈoara ˈbaru ˈkaɪ.
21. ḏatun purraŋ ˈtət tə kakulla ˈba, kulintiˈliə ko təˈgaˈwiˈti ˈwonni, ˈgaiˈkai bon wiya ˈlɛθu, gəla ba wiya noa aˈʒelo ˈkoˈriˈkururi ˈko ˈba ˈpɪka ˈkakulla ˈkunto ˈka.
22. ḏatun purraŋ ˈka ˈɡoˈliˈni ˈtə ˈkiˈliˈbiˈniŋ ˈbounnoŋ ˈba, yantin Moˈθeˈko noa wiya, mankuˈla bara bon ˈHiəˈroθaˈlem ˈkolaŋ, ˈɡuˈliko bon ˈYehəˈka ˈkin;
23. (Yantin wupa ba wiyeˈliˈkanne tə ˈYehəˈúm ˈgaiˈkai, Yantin kuri tara ˈɡanka ˈganka pika ˈkabiruŋ yirriˈyirri ˈrai ˈkanun ˈyitirra ˈYehəˈka ˈko;
24. ḏatun ˈɡukiliko ˈgoˈtaˈra, gəla ˈwupa ba wiyeˈliˈkanne taba ˈYehəˈúm, ˈgaiˈkai, Buloˈra purraŋ ˈgə ˈkeawə wuˈɾoŋ bulooˈara ˈpɒˈpɒləˈmeɪri.
25. A! ˈgatun kakulla noa təra ˈkuri ˈHiəˈroθaˈlem ˈka, ˈɡaiˈkai noa yitirra ˈθiˈmeɒn; ˈgatun unnuŋ ˈkuri ˈwiyeˈliŋ ˈtuˈləʊən, ˈgatun gurulˈliŋ, miˈtiˈliŋ pitəl ˈko Ithārael ˈum ˈkoː ˈgata ˈMarai yirriˈyirriˈkaŋ ˈkakulla ˈɡiˈkουŋ ˈki."
33. Gatun bula Yothep gatun Mari kotellielu unnoa wiyaotara gikong kai.
34. Gatun Thimeon ta noa pitama barun, gatun wiyllieila Marinuk gankulka gikoomba, “A katan noa unni wannai kakikilliko punimumlliko, gatun bougkulliko kauwal-kauwal barunba Ittisael koba; gatun tuga ko wiyea kanun.”
35. (Kauwa, yirrako bin turun wal marai giooomba koiti,) puipi-uwil koa kootaarba bulbuli labubre kauwal-kauwal labubre.
36. Gatun kakkula wakal Anna, tripetku, yinlkan Pannel koba, konara koba Ather koba; bountoa ta guggeen guggekalin, gatun kakkula bountoa porbai ta wunlla t"hepta ta, murraking tabirag bountoa katala.
37. Gatun bountoa maboogn kutkulla wunll la tety-wara yantkalai tabirag, waita uwa korien bountoa thieron kabirug, wonto ba gurrullie la Elolineg bon purrajag ka gatun tokoi ta ta korien.
38. Gatun bountoa uolwillel tana-kal-bo, wiyaipaieun bon Yeheang, gatun wiyllieila yantin barun gikong kin barun, nakikikan gupaiyikika, thierothalem kako.
40. Gatun wannai poaikullieun guraki noa maraikan katan; gatun pitallseotara bon Elone koba.
41. Wai ino bula gikoomba tunkan gatun biyugba Hierothelem kola gant-akata wunll la takilligel lako kaiwitori awohka kala.
42. Gatun noa ba wunll la "dodeka ka, waita gaiya uwa bara thierothalem kola girkai ko takillko.
43. Gatun kirun kakulla purrajag, willubgo baro ba, wannai Ethu noa minka willubgo ka thierothalem ka; gatan noo Yothepkko gatun tunkanto gurrora korien bul.
44. Wonto bara ba pudent baron kin konara, uwa purrajag ka wakal la; gatun bara ba tiwa koto ja ka.
45. Gatun bara na korien bon ba, willubgo gaiya bara katgeka, thierothalem kola girkikilo ohi.
46. Gatun purrajag ka oro kula, nakulla gaiya bara bon muurag ka thieron ka, yellowollieilla willi ka barun kin g"yidatkalaiko, gurrullie barun, gatun yiyllieila barun yiylliikan putil.
47. Gatun yantinto bara bon gurre, kotellielu bara bon gunaki gatun yiyyotara gikoomba.
48. Gatun nakulla bara bon ba, unma gaiya barun; gatan tunkanto gikoomba ko wiya bon, Nai, minarig tin bi kakulla geurrna kai a biyug la t"awa bali, tiwollieila baliti miin, miin-kan-to.
49. Gatun noa wiya barun, Minarig tin nura ti tiwollielu keawai nura ba gurrana-upa-uwil koa bag pintumumba-kan wiya noa ti ba?
50. Gatun bara gurre korien unnoa yiyele ta wiya noa ba barun.

51. Gatun noo uwa barun katoa baran Nadharet tako, gatun gurrullikan noa kakulla baran kin: wonto bountoa ba tunkan to gikoomba miromai unni tara yiylliikan nuruk ga bulbul la bounnon kin.
52. Gatun noo Iethuko poaikullieun guraki kakikilliko, gatun kauwakakilliko, gatun pitllumulliko bon Elote gatun kuruco.

WINTA III.

YAKITA kakulla wunll la tipipatin ta piirivial koba Tiherio Kaitlar koba, y kokoy naa Postol Pilato Iudaika ka, gatun tetrik noa Hered Galliaka ka, gatun gikoomba koti Pilip tetrik noa Iturne ka, gatun yantin tako Trakoniti ka, gatun Luthania tetrik noa Abilene ka.
2. Annath gatun Kaaipath thieree piirivial bula kakulla, yiylliikan Elone koba uwa Iasanne kinko bon, yinal Dhakaria koba, korug kaba.
3. Gatun noo uwa yantin toa purrai toa Ioradon toa, yiyllieila korisulliko kanumaiko, warekulliko yarakai;
5. Yantin ta pilabai warapal upinun, gatun yantin ta bulkara umunun punuq, gatun warin-warin ta umunun tula, gatun yapug yarakai wollegbia umunun poitig;
7. Wia gaiya noa baron konara uwa barcoriikiliko gikoung kinko, Ela beara! konara maiya kilo na nura! ganto nurun wiya murralliko bukka t"i tana,n ba uwunin?
8. Koito noa ba umullia murrarga minko kahirug; gatai kota yioka noo koto ka minko ka nurun kin yiwolleli, Abaram geura noo goenamba biyugba; kula bag wiyan nurun, Elone naa kaiyukan katan umulliki unotu ta biirug tutug kahirug wannai kakilliko Abaram kinko.
9. Gatun yakita talba wunullla kulai ta wira ka; koito ba yantin kula keawai katan murrurag koibumontilan nul baran, warekulliko koyug kako.
10. Gatun kuriiko bon wiya, yiyllieila, Minnu noo gaiya goen?
11. Gatun noo barun, yiyllieila, Niwooa "ko"t-kan buloaraak gikoomba, gunuminda bon keawai ko; gatun niwooa kunotun gunuminda bon yantin kilo.
12. Uwa gaiya bara "telone korisulliko, gatun wiya bon, Piirivial, minnug banun goen?
27. Gatun kauwal-kauwalakan †leproukun Ithārel ka, yaki-kalai Eliū koba †propt koba; keawaran wakal barun kinbirug turon umatɔara, wonto ba no Naaman Thuriākal.
28. Gatun yantin bara kakulla †thunagok ka, ãurra bara unni taru, bukka kauwal kakula,
29. Gatun bongkulleun, gatun yipa bon kokerä birug, gatun bon yutea pita kako bulkara ko kokerä ko wittitoara ko, wareaka uwil koa bara bon walluŋgōn baran.
30. Wonto noa ba uwollieila willi koa barun katoa, waitsa uwa.
32. Gatun bara kota wiyelliekanne tin giikoumba tin; ãulla giikoumba pulli kaiyukan.
33. Gatun kakulla wakal kūri †thunagok ka, giikoukin minki ka marai kakulla †diabol koba yarakai koba, gatun noa kaipullieun wokka.
34. Wiyellieila, Kāmumbilla ġearun; minungbanun ǧeen bin giut toa Iethu Nadjaretkál uwa bi ġearun tetti-unmilli koliš? gimülin banung giutoa ta; wakal bo ta yirir-yirira-kan Eloī koba.
35. Gatun bon Iethoku koakulla, wiyellieila, Kaityella bi, gatun paikullie la giikouk inbirug. Gatun bon ba wareka willi ka †diabollo, paikullieun noa giikouk inbirug, gatun keawai bon tetti-bunitima ba.
36. Ba gatun bara yantinoto kata, gatun wiyellieila barabo-barabo, Minariŋ unni wiyelliekanne! kulla noa wiya kaiyu-kan-to barun †diabolung yarakaiakan, gatun barun paikullieun warrai taka.
37. Gatun toty giikoumba kakulla yantin toa purrai kariŋ koa.
38. Gatun noa uwa †thunagok kabirug, gatun polgululeun Thimuninko kokerä ko. Gatun tunkan Thimunúmba nukuŋ koba munni kakulla karikan; gatun bon bara wiya bounnou kai koliš.
39. Gatun noa girokēe bounnouin kin turruŋ ka, gatun noa koakulla karin; gatun wareka ġaiya bounnouin karinto; gatun bounnou bongkulleun tanoa-kal-bo, gatun umullieila barun kaka.
40. Gatun punnulakal bo pulug-kullleun, yantin bara mankan muni-muni-kani giikouk kinko; gatun noa wupilliein barun kin mittāra yantin ta, gatun turon una barun.
41. Gatun †diabol kauwål-kauwål paikullieun kauwål-kauwål labirug, kaibullieila, Gintoa ba Krihthtaka, yinaal ta Eloī-koba. Gatun noa barun koakulla wiya korien; ãulla wal barara giimulleun bon Krihthtaka to noa unnoa.
42. Gatun purrāg ba kakulla, waitsa noa uwa korariŋ; gatun bara kūriko tiwa bon, gatun uwa giikoug kinko, gatun numa bara bon, keawavai noa waitsa wapa bara kinbirug.
43. Gatun noa wiya barun, Wiyānuun bo toa walaig walo irvāgalig la Eloī koba taraikan ta kokera; ãulla wal ti ġaliko yuka.

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**WINTA V.**

Gatun yakita kakulla, warapa bon ba bara kuriko, ġurrulliko wiylelliekanne Eloī koba, ġarokēa noa pitta ka wahika Gennetharet ta.
2. Gatun nakullu bulletara murrinawai kakkillea wara ka; wonto ba bara makorobai waitsa uwa murrinawai tabirug, gatun bara umullieia pika mirkun.
5. Gatun Thimōnto, wiyellieila, wiya bon, Pirivāl, una ǧeen toko ta yanti-katai, gatun uan korien; kulla bi wiya wünipun wala barun pika.
6. Gatun una bara ba unni, kokoi-kokoi bara uma makorai kato kal; gatun pika kiltipa.
8. Nakullu noa ba Thimōnto Peterko, puntimulliën noa Iethu kin warēmbo ug ka, wiyellieila, Ela Pirivāl! yurig bi wolla emmōo kiŋbirug; kulla ba yarakairin kūri katan.
11. Gatun makkurina bara ba murrinawain barun purrai taka, wünkulla bara yantin, wiroba bon bara.
12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerä, a! wakal kūri †leproukun; nakullleila noa Iethununug puntimulliën gara ko, gatun wiya bon, wiyellieila, Pirivāl, wiya, bi ba kaiyukan kaunin, umunin bi tia turon.
14. Gatun noa bon wiya, wiyašūun koa noa barun kūri; wonto ba yirig uwa tāi̇gnūbili̇gi ġintoa bo thierun kinko, gatun wiya kula bi turon umatɔara, yantito Mothè ka noa ba wiya, ġurrulliko kakkillea barun.
15. Wonta ba yantin toty giikouk yantin toa purrai toa; gatun kauwālko naro uwa ġurrulliko, gatun turon kakkillea barun munni-munni giikouk kinbirug ko.
17. Yakita kakulla tarai ta purraiš ka, wiyellieila noa ba, yellawa ba Parithaioi gatun †didathkaloi wiyelliekanne koba, yantin
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rínmarín wirrobullikan Ioanne-ümbe, gatun wiyan wiyellikanne, gatun yantibo bara Parithaioi koba; wonto ba giroumba ko tatan gatun pittan?

34. Gatun noa wiya barun, Wiya, nura kaiyukan mupaí umuliko barun wonnai kakillakanne, yakita-kalai poribai ba kätan barun katoa ba?

35. Wonto ba purreág känun wal, mànún wal bun ba poribai barun knibirug, gatun yakita gaiya bara mupaí-kakillínum purreág ka unta tara.

36. Gatun wiya noa barun waká̃l parabol giákai: Keawai kúri ko wupillínum buggai̱kal korokál la; ga ba, yanti buggai̱kal yir-bu̱gabaní̱n gaiya wal, gatun pontol buggai̱kal labirug keawai korokál kiloa kätan.

37. Gatun keawai kúri ko wupínán buggai̱kal ṯwaīn pika ko korokál la; kulla buggai̱kallo potopai yánun wali̱n pika ba, gatun kiro̱bullinín, gatun pika känun yarkai.

38. Wonto ba buggai̱kal ṯwaín wunún wal buggai̱kal la pika ka; gatun buloara murrarág kätan.

39. Gatun keawai kúri koba pittaínun korokál ṯwaín keawai noa manún buggai̱kal ṯwaín, kulla noa wiyan korokál ta murrarág.

WINTA VI.

Gatun yakita thabbit ka buloara, yukita thabbit ka kurri-kurri, uwa gaiya noa murrug koa yeai̱gél loa; gatun bara wirrobulli-kanṯo giákai̱ ko ta tittia wullug yeai̱, gatun takulla mirro-mirromá mättara barun kin.

2. Gatun taraikanto Parithaioi koba wiya barun, Minarí̱g tin nura uman unnoa keawaran murrarág umuliko unti tara purreág ka thabbit ka?

3. Gatun noa Ê̱thuko wiya, wiyelliela, Wiya nura, wiya nura, wiya ba unni, Babid-to noa ba upa, niuwoabo ba kapiríi kakilla gatun bara giokú katoa;

4. Uwa noa ba kokera kai Eloi koba, gatun mankulla takulla nulai kakillikanne, gatun giokula barun giokú katoa ba ko, keawaran murrarág takillíko, wonto ba barunba ko thiireu koba?

5. Gatun noa barun wiya, Tinal ta kúri koba, piríwil no ko ḵṯan yantin ko thabbit ko.

6. Gatun yakita kakilla ṯraí ta thabbit ta, uwa gaiya noa thunagóg ka gatun wiyelliela; gatun waká̃l kúri unta kakulla, mättara giokú̱mba táḵgaḵgeri tiraí kakulla.

7. Gatun bara ṯgarammateuko gatun Parithaioi ko tumiméa bon, wiya bon noa ba turon umulla purreág ka thabbit ta; wiyaeyemá-ulwi koa bara bon.

8. Wonto noa ba kota barunba gurrelliela, wiya bon noa mäṯarakan tiraikani, Bougkullia, gatun garkilla willi ka. Gatun noa bougkulléên, gatun garkéa.

9. Wiya gaiya noa Ê̱thuko barun, Wiyánún wla bag nuna...
THE GOSPEL BY LUKE, C. 6.

27. Giaski bag wiyan nurun gurrullikan, Pitalumulla barun ya rakai willug nurunba; murraraq umulla barun yarakai nurunba uman,

28. Murraraq barun wiyella koatan nurunba; gatun wiyella bon Eloinuq wiyella barun yarakai nurunba uman.

29. Gatu n bunun ba wakal gan kullu taari to, tarai gukilla; gatu niuwo manun wurabil giroumba, wiya yikira wiwi man- kii yikora unni doan.

30. Guwa barun yantin ko wiyllinun ba giroung kin; gatu niuwo ba munkulla tulkokan giroumba wiya yikora kari bon.

31. Gatu n unnoa la kotan nura la murraraq umulliko barun kii nurun, umulla nura yantibo ta barun.


34. Gatu n mumbinun nura ba barun kotan nura willugbo upilliko barun, minarigko-ke unnoa? kula bara yarakai willug mum billan barun willugbo upilliko yantibo.

35. Wonto ba nura pitalumulla barun yarakai willug nurunba; gatu n mumbilla kotan keawai willugbo upilliko; gatu nutoara kawal kanun nurunba, gatu nura won- nai kanun wokka koba; kula noa murraraq uman barun wiyapayie koriien gatu n barun yarakai.


38. Guwa, gatu nunnun wal nurun; warapal, upulla baran, gatu tolomulla kaumulliko, gatu kirabullin baran, gunun wal kuri nurun gielkaq ka nurun kin. Kula yantibo upitoara nura upullin, upea kanun nurun.

39. Gatu noa wiya barun wakal ta parabol; wiya, mummonto yu- tinun tarai munun? wiya, wal bula-buloaro warakullinun baran kirun tako?

40. Wirrobullikan te keawaran noa kawal korien gikoung kin pirival la; wonto ba tuloa katan, kanun noa yantin pirival ba gi- koung ba.

41. Gatu n minarig tin bi natan morig giroung ka ta ba gaiouk kaba kurrikog kaba, wonto ba na korien bi tulkirri gaiouk kaba giroung kiba koto kiba?

42. Ga, yakoai bi wiyan bon kurrikog giroung ba, Biggai, ya- koai tia porugbu rubunbilla morig giroung kiba gaiouk kaba, keawai bi ba nakillun tulkirri giroung kaba? Ginto gaioukyayi! burugbuq gala kurri-kurri tulkirri gaiouk kaba giroung kiba koto
10. Gatun baru yuktatara, willugbo uwooliela kokerâ kolâg, nakulla bon umullikan munni birug pirbuggataora.
11. Gatun yaktita purreag ka yukita, uwa noa kokera, gikai yirirra Nain; gatun kanwil uwa gikoomba wirrobullikan gatun taraikan kiri gikoug katoa.
12. Gatun uwa noa ba papa puloukulligël la kokera kolâg, gatun yaktita tuviwori kiri warai kolâg, wakal bo ta yinaal tunkan koba bunnoun ba, gatun mabo Bon buntora, gatun kauwil-kauwil kiri kokera birug uwa bunnoun katoa.
17. Gatun umni totet giokoomba gakulla yantin te Iudaia koa, gatun yantin toa purrai këri koa.
18. Gatun Ioanne-ëmba ko wirrobullikanto wiya bon umni tara. Gatun noa Ioanneto wiya buë burolrobullikan giokoomba, yuka bulun Iethu kinki, wiyelliela, Gintoa te uwânun? gâ, na-tëa kànnin tean taraikan?
19. Úwa bara ba këri gikoug kínko wiya bara, Ioanneto korimullikanto ûerun yuka gioug kinki, wiyelliela, Gintoa te uwa? gâ, na-tëa kànnin taraikan?
20. Úwa bara ba këri gikoug kinki wiya bara, Ioanneto korimullikanto ûerun yuka gioug kinki, wiyelliela, Gintoa te uwa? gâ, na-tëa kànnin taraikan?
23. Gatun pitit-umatoora yantinti niuwaar korien kànnin emmo nga këri.
24. Gatun waita ka ba ba ba buntimai Ioanne-ëmba, wiya gaiya noa barun këri Ioannenu naa, Mâri singled mëna baru korug kolâg nakillioko? koğka toloam wibbi ko?


27. Gali noa wyitokaara upa unni, A! yukan bag puntimai emmoumba giroug kin mikan ta, umaanal waa noa yapug giroug.


29. Gatan yantinto kuri kuraa bon, gatun bara †telonai, pitalma bon Eloi-nug, korimatoara katan bara Ioanne kaibirug kar-mulli birug.

30. Wonto ba bara Parithaioi gatun bara †nomikoi gurramaja wiyellikanne Eloi koba barun kin, keawari korimatoara konen Ioanne kai.

31. Gatan noa Piriwilko wiya, Yakou kilos bara kari until willugug †gatun minariq kilos bara?

32. Bara yanti wonnai kilos yellowollin †gukillile la, gatun kaipullin taraikan, gatun wyellin, Tirkima †geen nurun, gatun keawari nura †ntelli konen; minki †geen kakullu nurun, gatun keawari nura tugkilli korienk.

33. Kulla noa Ioanne korimillukan uwa, keawari kunto ta pa ga †tain keawari pitte pa; gatun nuru wiyan, †diabol noa †gikougu katoa ba.

34. Yinal na †kuri kuraa uwa takilliq †gatun pittalillik, gatun nuru wyian, A! mutaye †kuri unni, gatun †tain pittaye, koti ta †telonai koba gatun yaraak willug koba!

35. Wonto ba yantinto wonniato †guruki koba ko piralman bon †uraki.


37. Gatun, a! †gupal wakal yaraaikun bountoa †gurra bountoa ba Iethunuq bon yellowawaki takilli taba kokera Parithaioi koba ka, man-kulla bountoa †winkillile abalathro putiillikanne.

38. Gaton †arokke bountoa tinna ka bulka ka †gikougu kin, tae-kill, gatun bountoa puntia bounnou ka to gurrun to tinna †gikoumba, gatun pirripa bounnou ka to kitтuq og wollug koba ko bounnou ka to, gatun †gikougu katoa ka, gatun putia bon putiliqeg lo.

39. Yakita nakkull noa ba unni †gali Parithaioi, wiya bon ba, wiyellien gaiya noa niuwoabo minki ka, wiyellien, Unni kurs †propet ba noa †gurra pa noa wonta-kan-to ka gaparlo numa ba; kulla bountoa yariakan.


41. Tarai ta kakula †gukillikan wakal buloara mumbitaara giko-unba; wakallo noa mumbille i †pentakothioi †denari, gatun tarai ta †pentokonta mumbilleun.

42. Gatun keawari bulu gaipepa ba la yaruq ka bon, wareka gaia noa bulun ba. Wonta kiin bulun kinbirug pitaiunnun kauwul bon!

43. Thimonto noa wiya, wiyellieloa, Mirka †gikougu wareka noa ba kauwul. Gatun noa wiya bon, Kota bu tuloa.

44. Gatun noa warrakallleun †gupal ko, gatun wiya Thimonoq Natan bi unni †gupal †uwa bag kokera ko †giroug ka to ka, keawari bi ta †upa bato tinna ko; wonto bountoa ba puntia tiu bounnou ka to gurrun to, gatun waija bounnou ka to wollug kabirug ko kitteq ko.

45. Keawai bi ta bιgιbιgι ka po: wonto ba unni †gupal, bιgι-bιgιliq jina tiuanka yakita birug †uва bag ba.

46. Keawai bi puti pa emmoumba wollug kipa to, wonto ba unni †gupal putia emmoumba tinna kipa to.

47. Giakai tiu banaug wiyan, Yarakai umatoara bounnou ba kauwil ta warekatoara bounnou ba; kulla bounnou pitila-ma kauwil: kulla barunba warekatoara wara, pitila-ma bara wara.


49. Gatun bara yellowan †gikougu kiuba takilli taba, bara bo wiya-tan miuki ka, Gan-ke-unni warekan noa yara-kai.

50. Gatun noa bounnou wiya, Gurrulli ta birug giroumba moron bi katan; yurug bi pitaq kakilliq.

WINTA VIII.

Gatun yakita yukita uwa noa yantin toa purrai toa kokera, wiyellien gatun †tιgιunbilieloa †toqιgι †pitailmillikanne †batilieloa koba Eloi koba: gatun bara †dodeka ta †gikougu katoa ba.

2. Gatun bara nukug taraikan, luron umatoara marai yarakai tabirug gatun muni kabirug, Mari yitirra giakai Magdalakilan, bounnou kinbirug paipae †diabol †hepta ta;

3. Gatun Ioanna porikumbai Kutha- †umba, Herod- †umba unmilli, gatun Thubanna, gatun taraikan kauwil, gala bara gikulla bon untakai tulkokan ba birug barren kai.

4. Gatun uwittilllin bara ba kuri kauwil-kauwil, gatun uwa †gikougu kinko, yantin tabirug kokera birug, wiya noa †parabol:

5. Upillikan noa uwa yai ko upulliko †gikougu ko; gatun upullile noa ba, winta pokulluin kaiyinkon to yapug ka; gatun waija- †bara, gatun tibbintokauwul moroko tinto.

6. Gatun winta pokulluiin tunug ka; gatun poaikulliein ba wokka lag tetti gaia kakullu, koito ba bato korien ta.

7. Gatun winta pokulluiin tulkirri-tulkirri; gatun poaikulliein tulkirri-tulkirri matti, gatun murrugka.

9. Gatum Wirrobulli kan-to gikoumbo ko wiya bon, wiyelliela, Minariŋ ke unni ʧparabol?

10. Gatum noa wiya, Gatum gurrulli ko nurun pirrira ʧbathileia koba Eloit-umba; wono baran tarai ta ʧparabol la; natan bara keawai bara na pa, gatum gurrun bara keawai bara ḥimili pa.


12. Bara kaiyinkon taba yapug kaba gurullikan bara; uwa gaya noa ʧdiabol, gatum mankulla wiyelliennat barun ba minki kabirug būribul labirug, gurra-kūn koa bara gatum moron koa bara kāte-ʃu.

13. Bara tunuŋ kaba ḥurra bara ba wiyelliennat pitālkan to; gatum unni tara wiwa koriē kātēn, kōta bara waraē ba, gatum yakita nunullikanat na waraka gaya bara.


15. Wontu ba unnoa murrarag kaba purrai taba, bara ba ḥurra wiyelliennat, tuloakan gatum murraragēn būribul kan, tuman bara, gatum yeai kurrin murrōrī to.


17. Kulla yantin ti getti birug ḥurrinan wāl kakullikilo; gatum yantin ti yurpatoara birug ḥurrinan wāl kakullikilo, gatum paipinun wāl.

18. Yakoai nura gurrulla; kulla giŋkō egbi ṣunun wāl giŋkō kīn; gatum keawai noa ka koriē, mantillinnun wāl bon giŋkō kibirug unnoa ta paipitoara giŋkō kibirug.

19. Gatum tunkan giŋkō kinko gatum bara kōti ta giŋkōmbo uuwa, gatum keawai bara wa pa giŋkō kinko konnarin, kulla kaurwāl waitawollan.

20. Wintako bon wiya giŋkai, Garokillēn bara warrari taba giŋkōmbo tunkan gatum kōti ta, na-wuwil koa giŋkō gūraŋ.


22. Gatum yakita tara ta purrocg kā, uwa noa murrinawuai ta ko giŋkō katoa wirrobullikan toa giŋkōmbo; gatum noa barun wiya, Waita ēn waigwa-ulwi kaiyin kolaŋ wāra kolaŋ. Gatum bara tolka mureug kolaŋ.

23. Wontu ba bara uwollitē, pirrīkēa noa kōgō; gatum wibbi kuwał kakkala wāra kā; gatum bara warapal, gatum kinta kakullikeila.

24. Gatum bara uwa giŋkō kīn, boughguŋ boya bon, wiyelliela, Pirīwāl, pirīwāl, tetti koka gēen! Bougiuling gaya noa, gatum wiya noa wibbi, gatum tulun wōmbul koba; gatum konin kakkala, gatum yuraŋ gaya kakullaka.


27. Gatum noa ba yankullēn purrai tako, nūŋgurawa bon wakallo kūriko koker kibirug ko, ʧdiabolkan noa kātāla yuraki, gatum keawai noa upillipa kirrikīn to, keawai noa kātān kokerā, nikki ka noa kakullaka.


29. (Kulla noa wiya marai yaraikan paikkuliko kūri kibirug. Kulla bon mankulla murrin-murrin; gatum wirria bon tibon ko; gatum noa tiringuŋg tibon, gatum yawpēa bon ʧdiabol korug kolaŋ)


32. Gatum rakullaka untakal wiirul takillielana bulkāra ba ko; gatum bara wiya bon pulōgkulliko bara minko kako ʧpōrag kako. Gatum noa wamunbēa barun.

33. Uwa gaya barata wiirul minko tabirug kūri kibirug, gatum pulōgkullēn ʧpōrag ka koiro ka; gatum wiirul murra bara karaki pirriko kōba wara kako, kurri to gaya bara.

34. Nakulla barata tamunbēa unnoa tara umataora, murra gaya barata, gatum waita uwa koker kolaŋ, gatum gorug kolaŋ; wiya gaya galōa.

35. Uwa gaya barata pulōgkulliko umataora ko; gatum uwa Íethu kīn, gatum nakulla barata bon unnoa kūri, paipitoara birug bara waita uwa, yellowwilleia Íethu kā ta timmna kā, kirrikinkan gatum tuoa gurrunlikan; gatum kinta bara kakullaka.

36. Yantikto nakulla unnoa wiya barun, yanti boa turun umo ʧdiabolkan kuwałkan.

37. Gatum yantikto konarō purrai tako Gadarēn tako wiya gaya bon waita uwołliko bara kibirug; kulla bara kimikan kauval kakullaka. Gatum noa uwa murrinawuai tako, gatum wulugbo kakullaka.
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38. Gatun unnoa kuri karibug †diabol bara waita uwa, wiya bon ka-uwil koa noa gioug kata: wono noa Iethuko yuka bon waita, wiyelliela.


40. Gatun yakita kakulla, willugbo noa ba Iethu kakulla, pital tara kakilliela kuri, kulla bara bon mittillia yantin.

41. Gatun yakita uwa wakal kuri tanan, giakai yitirra Yaeiro, wiyellikoo noa †thanmag kiko; gatun noa puntimmullien Iethu kin tinnu ka, gatun wiya uwelliko gioug kiko kokero ko;

42. Kulla bon wakal yinalkun kakulla, †dodeka wunal ta bounnun ba, gatun bountoa pirrikilliela tetti kakilliela. Gatun uwa gaiya noo, kiriko bon murrukgama.

43. Gatun wakal nukuug, kumarakan †dodeka wunul ta bounnun ba, giuillaeun bountoa kirun tillukan bounnoobna karakal ko, keawai bara bounnun turon uma pa,

44. Uwa bountoa bulku kiko, gatun numa pita giokoumba kirikin: gatun tanao-kal-bo kuuma gaiya kakulla korun.

45. Gatun noa Iethuko wiya gaiya, Ganto tia numa? Yantinto wiya keawai, wiya gaiya noa Peterko gatun bara gioug katoo, Piriwal, konaro bin murrukgama gatun waita wa, gatun bi wiyan, Ganto tia numa?

46. Gatun noa Iethuko wiya, Wakallo ta tiu numa: kulla ba gurra waita ka ba kaiyu emmoug kiribug.

47. Gatun bountoa bu nukugko kakulla yupora korien bountoa, uwa bountoa pulul-pulul, gatun puntimmullien gioug kin mikan ta, wiya bon bountoa mikan ta yantin ta kuri ka, manirig tin bountoa numa bon, gatun tanao-kal-bonto bountoa kakulla turon.

48. Gatun noa bounnun wiya, Yinalkun, kauwa bi pitil; giuullito gioumba-ko turon bin uma; yuri waita pitil kakilli.

49. Gatun wiyellielaa noa ba, tanan uwa wakalo wiyellikoo ta birug kokera birug, wiyellielaa bon, Gioumba yinalkun tetti kakulla; yanoa, Piriwal piirlirnalai yokora bon.

50. Wonto noa ba Iethuko gurra, wiyayelieu naa bon wiyelliela, Kinta kora bi; giurrullal wa bi, gatun turon gaiya wa bountoa kanin.

51. Gatun noa ba uwa kokera ko ba murrariig, keawai noa tara kan wornumbi pa gioug kink, wono ba Peternuug gatun Yako-onuug, gatun Ioannenuug, gatun biyiugbui gatun tunkan murraki koba.

52. Gatun yantin tuqillieluun gatun minko kakulla bounnun kai: wono noa ba wiya, Tuqgi yikora; keawaran bountoa tetti korien, wono ba garabo kakilli.

53. Gatun bara bon beelma, nakilliela tetti bountoa kakulla.

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54. Gatun noa kirun barun yipe warai tako, gatun noa mankulla bounnun muttaarim, gatun wiya, Murrakin, bouggullia.

55. Gatun bounnun ba marai katayakan, gatun bountoa bouggullien tanao-kal-bo: gatun noa wiya bounnun takilkiko.

56. Gatun kintakan biyuugbai gatun tunkan bounnun ba: wono noa ba wiya barun, yanoa wiya yikora taraikan kuri unni umatoara.

WINTA IX.

Wiya gaiya noa barun †dodeka ta giokoamba kaunnulliko, gatun gukulla barun kaiyu kakilli gatun wiyellikoo kakilli yantin ko †diabol ko, gatun turon umulliko yantin munmikan ko.

2. Gatun noa barun yuka wiyelliko †batthileia Eloi koba, gatun turon umulliko umno ko.

3. Gatun noa wiya barun, Manki yikora waita kolag, keawai tu-tupa manun, keawai yinug, keawai kunto, keawai †money, keawai buloara manun kirikin taraiko-taraiko.

4. Gatun uwanun nura ba tarai ta kokera, tanao kauwa, gatun waita uwelli untao birug.

5. Gatun bara keawai nunu womunumbi korien, waita nura ba uwanun untao birug kokera birug, tirri-tirrilia yullo kabirug morig tinnu kabirug nuna kinbigr, tuva kakilli gatun kinke.


7. Gatun noa Herodto tetakkol guru umni tarar uma noo ba; gatun kotti laula niuwao ba, kulla wiyatoara tarai-kan-to Ioanne noa bouggulliea tetti kabirug;

8. Gatun winta ka, paipia noa Elia; gatun tarai-kan-to, wakal gaqka-kal †propet tabirug bouggulliun.


11. Gatun bara kuri gurra bara ba, wirpura bara bon; garokka noa wiyelliiko barun †batthileia Eloi koba, gatun uma barun takilli gantin munmikan.

12. Gatun purreag kakilli gaiyakal, uwa gaiya bara †dodeka ta, gatun wiya bon, Yukulla barun konara waita laq, uwa-uwil koa bara yantin toa purrai kariig koa, yeuowalliik, gatun takilliko; kulla gien katan umi mirrul la.

13. Wonto noa ba barun wiya, Guwa barun galoa ko takilli. Gatun bara wiya, Keawai gearunba kulla umni †pente kunto gatun buloara makoro; wiya gien wirilla barun gal ko takilli yantin ko kuri ko.

15. Gatun uma ɣaiya bara yanti, gatun yellawabunbėa barun yantin baran.

16. Mankulla ɣaiya noa unnoa tara kuntu ṭẹnte gatun makoro buloa; gatun nakkiliela wokka lağ moroko koba, murroi wiyelili la unni tara, gatun yiirbugga, gatun ɣukulla barun wirrobullikan ko wunkilliiko barun kin mikan ta konara.

17. Gatun takulla barun, gatun warakan ɣaiya bara kuttawan yantin; gatun mankulla baran wanan ḋodeka ka wimbi ka wuntauwai birağ barun kaif.

18. Gatun yakita wiyeliliela noa ba niuwoa-bo pünbai, ɣikoʊmba wirrobullikan ɣikoʊg katao; gatun noa wiya barun, wiyeliliela, Gannuğ wiyan kéri ko gan ba bag.

19. Wiyayellielin bara, wiyeliliela, Ioanne ta bi korimullikan; wono ta taraito wiyan Elia ta ba; gatun taraito wiyan wakal ɣaŋka-kal ṭẹ propriété ko koba, buqkulliakan kaietă-kün.


22. Wiyeliliela, Yinal ta kéri koba yarakai kauwal wala ba umunin, gatun warekanin wala ba gagaŋka gak kana gatun bara ṭibli la iri tarai wala, dadduun wala tetta, gatun bouggilin ɣaiya taInvite ta parrağ ɣoro ko.

23. Gatun wiya noo barun yanta, Wanin ti ta warakan kéri ɣuanin, gurulluka noa niuwoa-bo; gatun mara-ulu koa noa taliŋkballi kanne ɣikoʊmba yanta ta Invite ta ɣaiya ko, gatun wirrobullaka ta.

24. Ganto ba miroman in moron ɣikoʊmba, warekanin in moron koa, kulla noa warekanin in moron ɣikoʊmba emmuŋg ko, galo koa moron umunin.

25. Wonnaŋ-ke murraj ɣaiya ko, makkiliiko purraŋ kariŋ ko, gatun noo tettata iri, gaiya kasi in niuwoa-bo, ɣa warekanin in.


27. Kulla bag wiya nurun tuloa, unni winta ɣarokéen ko. keawai bara tettata k/mysql, kabo na-ulu koa barun ta bathilela-nug Eloi koba.

28. Gatum yakita kakulla purraŋk ko jét ta yurika ta unni tara wiyelilienn, yutea noa barun Peteruŋ, gatun Ioannenuŋ, gatun Yakobonuŋ, gatun uwa wokka lağ bulkara koaŋ ɣiŋk wiyeliliiko.

29. Gatum noa ba wiyeliliela, takin ɣaiya bararwakuli, gatun ɣikoʊmba bikhailuru purul kakulla, gatun killiibinbina kakulla.

30. Gatum wiyeliliela bon kúris moθhèko gatun Eliako:


32. Wonta ba Peter noa gatu ta ɣiŋk katoa poránk ka ra biřëka kőgųg; gatun baraka kakulla tiraŋ, nakkolu ɣiŋk-utivo kina, gatun bulora bula kúris garoká ɣiŋk katoa.


34. Wiyeliela noa ba, yareel kakulla, gatun wütése barun; gatun bara kinta kakulla, waita ba barowila murraj ɣareel la.

35. Gatum pulli kakulla yareel labiruŋ, wiyeliela, Unni ta emmoʊmba kóti yinal pintalilikkan; gurulla ko.


37. Gatum yakita kakulla purraŋk ko tarai ta unta, wula ba barun bulkara biraŋ, kauwallo kúris nuggurra wa bon.

38. A! gatun wakal kúris korina kora kaambilëen, wiyeliela, Pirival, kai bi, na-ualin yina emmoʊmba; kula noa emmoʊmba wakal wonnaŋ.

39. A! gatun maraiŋ bro makkulla, gatun ɣaiya noa kaambilëen wokka; gatun yiirbugga bon, gatun kurragloonbugga; gatun buntoara noa, waita gaiya ɣiŋk kinburaŋ uwa.

40. Gatum bag wiya barun wirrobullikan ɣiŋkumba warekulliko bon; keawai bara kayu korien.


42. Gatum uwooliela noa ba tanaŋ ḋiabollo bon puntuin baran gatun yiiriyir uma. Gatum noa Lëthu koakullaka bon marai la rrrkai ko, gatun wón nunun rurum uma, gatun ɣutëxkan ɣaiya ko biiyugbai ta ɣiŋkumba tim.

43. Gatum yantin bara kinta kakulla kaiyu tim kun wâl lin Eloi koba tim; gatun kotelliela bara ba yantin unni tara Lëthu noa ba uma, wiya giayi noa barun wirrobullikan ɣiŋkumba.

44. Kánumbilla unni tara wiyelilienni murrajg ɣurruŋg koko nurun ko; kula noa Yinal kúris koba wupinun wala ban motta kúris ko.

45. Keawai bara gurra pa unni wiyelilienn, gatun yurupa gali barun kinburaŋ, keawai bara gimiili korien; gatun bara kinta kakulla wiyeliliko bon gali tim wiyelilienna tim.

46. Yakita gaiya bara wiyelian barabo-barabo, gan-ke kán kauwal piriwali barun kinburaŋ.
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WINTA X.

YAKITA gaiya kakulla unni tara, Pirivallo noa garimulléun † the benty taraikan ta, gatun yuka barun buloara-buloara gikoug kin mikan ta, yantin tako kokeru ko uwanun noa ba niuwoa-bo.

1. Gatun noa barun wiya, Kauwal-lan unni nulai katan, keawai bo kattillikan kuri kauwal-ka; γαλι τιν wiyella nura bon, Pirival nulai-gel koka yuka-uwil koa noa barun kattillikan nulai ko katillo liko gikoug kaiko.


4. Kurri yikora yanoa munngiel, γαλι τιν, keawai tugu-ganu; gatun yanoa wiya yikora yapug koa taraikan kuri.

5. Gatun uwanun nura ko bokeru ko taraikan tako, wiyella kurri giakai, Pital kauwa unni kokeru ba.

6. Gatun ba yinal koba pital koba kânu unta, nurinba pital kânu gaiya unta; keawai ba nurun kin katea kânu willugo.


8. Gatun uwanun nura ba yantin ta kokeroa, gatun bara nurun pitilmunun, ta-uwu untoa tara wanun ba mikan ta nurun kin.

9. Gatun turo barun unullia unta tara; gatun wiyella barun, Pirival koba Eloi koba papai uwa nurun kinba.

10. Uwanun nura ba tarai ta kokeroa, gatun bara keawai pitil ma koriun nurun, uwéa ko na lura warai tako yapug kàko, gatun wiyella.

11. Umulliéun γéen punul untilkál gearun kinba nurun kin; A! kotella nura unni ta uwa ta papai kâtan nurun kin pirival koba Eloi koba.

12. Wiyan nurun bag, nnurraq kânun tara ta tara purreiğ, ko Thedom kàko, keawanu gala ko kokeru ko.


14. Murráraj buloara kânun Turo gatun Thidoni unta purreiğ wiyellaiianne ta keawanu bi.

15. Gatin giata, Kapernaum, wunmulla wokka lag moroko ka, yuapimün mal baran pirri kàko.

16. Niuwoa gurran nurun ba, gurran ta noa tia; gatun niuwoa waitiman nurun ba, waitiman noa tia; gatun niuwoa tia waitiman, waitiman noa bon yuka noa tia ba.

17. Gatun bara † the benty ta willugo kakulla pitilkan, wiyellela, A. Pirival! gurrellaikan bara †diaboollo gearun giroq katoa yitirroa.
18. Gatun noa barun wiya, Nakulla bon bag Thatannuŋ punimulllein baron ianti māmā kiloa.

19. A! gatun bag nurun kaiyu waitawolliko maiya ko gatun wuarai ko, gatun yantin ko kaiyu bukkakan ko; gatun keawal wa nurun yarakai umulliko.

20. Pītal-mai yikora nura-nura, gali tin gurullukan tin barar marai nurun ba; unti birug pitalima nura, kulla yitirra nurumba upatoora moroko ka ba.

21. Yantin ta noa pītal-lan kakulla marai ta, gatun wiyeiliela, Kauwa tia yanti, Biyuŋ, Piriwal ta moroko koba gatun purra koba, kulla bi ba unnoa tara yuropa gali unti birug guraki ta birug, gatun bi tūgkiayi unnoa tara baran bōbo ko; kauwa yanti, Biyuŋ, koi ko bū murrārāg ta gīroq kin kātan mikan ta.

22. Yantin ta tia wupēa emnouŋ kinko Biyuŋbaito; gatun keawai kūrīko bon yīnāl gūmili pa, wonto ba Biyuŋbaito; gatun Biyuŋbaiti yinallo gūmīlī, gatun niuwoa yīnallo tūgūnbinīn bon Biyuŋbaiti.

23. Gatun noa willariŋ gūkōuŋ kai koba wūrūbūlikk koba, gatun wiyeiliela kara, Kauwa yanti mūrrārāg ta natal gākuŋ ko unni tara natal nura ba:

24. Kulla bag nurun wiya, kauwalle ṭopropsi gatun piriwalla na pa unni tara natal nura ba, gatun bara keawai na korien; gatun purra pa unni tara gūrran nura ba, gatun keawai gūrra korien.

25. A! tarai wakāl ṭnomi gūroqēa wokka læg, gatun wiya bon, wiyeiliela, Pirīwal, μinμūŋ bānān bag moron kūkīlīko yantikatai?

26. Wiya bon noa, Minariŋ ṭa ṭwiyeilikenne? yakōi bi wiya?

27. Gatun noa wiyeiellyē, wiyeiellya, Pītal kūkīlīko bi Piriwal ko Elōi kō gīroūmba ko yantin to būbūl lō gīroūmba ko, gatun yantin to marai to gīroūmba ko, gatun yantin to kaiyu ko gīroūmba ko, gatun yantin to kotellito gīroūmba ko; gatun kōti ta gīroūmba gīnto xã ba.

28. Gatun noa wiya bon, Gintoa wiyeiellyēn tualo; unni ta umulla gatun moron koa bi kauwāl

29. Wonto noa ba kotelliela tuloa ko niuwoa bo, wiya bon noa Iethuŋŋuŋ. Gan-tya kōti ta emnoumba?

30. Gatun noa Iethuŋ wiya, Taaikan waita uwa baran Hiethohaim kabiruŋ Jeriko kaka, gatun ngūgūmba māniye, mantillīn bon kirkiriŋ, gatun bünkulla, gatun bara waita uwa wareka gāiya bon būntoora.

31. Yantik gāti uwa wakāl ṭhieru barān yapūŋ koa; gatun muikka bon noa ba, uwa noa tarūg koa kaiyu ta koa.

32. Ganti yant vi loa wakāl Lebīkan kakkulla noa ba unta, uwa nakulla gāiya bon, gatun noa uwa tarūg koa kaiyu ta koa.

33. Wonto ba wakāl kūri Thamarikāk ulωwilla la, uwa yapanriŋ kūkīlīko noa ba; gatun nakulla bon noa ba, minki bon noa kakulla gīkoūŋ kai,
6. Kulla noa emmo'umba kòti uwa kalog tin emmoug kinko, gatun keawai bag wín korien gikoung kín mikan ta takilliko?
7. Niuwoa murruq ka ba ko wiyanùn, Wai tia wiyllan; kulla unni kurraka wirirg'akulla, kulla wonnai tara emo'umba emmoug katoa ba birrikilliigél laba; keawaran bag bókgulli korien gükilli ko girug.
8. Wiyan nurun bag, Keawai noa bókgulli korien gülliko bon, kulla noa ba giko'umba kòti; kulla wàl noa ba pirriral-mulli tin bókgullinùn gaiya noa gülliko bon wiya noa ba.
9. Gatun nurun bag wiyan, Wiyella, gatun gunùn gaiya nurun; gatun tiwolla, gatun karawollinùn gaiya nur; wirrrilla, gatun umanùn gaiya nurun.
10. Yantin ba wiyllinùn, maninùn pal; gatun noa tiwollinùn, karawollinùn gaiya noa; gatun gikoung wirrrillinùn noa ba, umanùn gaiya wàl.
11. Yinallo ba wiyyinùn nulai yantin ta nurun kir, biyug'ai ta ba, wiya, noa gunùn tunng! ga makoro, wiya, noa maiya gunùn makoro?
12. Ga ba wiyllan noa ba yraro, wiya, noa bon gupaiyinùn wuaraù?
13. Nura ba yarakai ken kàtan, gukilli ko gütoara murra'ag wonnai ko nurùnba ko; kauwa yanti gunùn noa Biyug'baito moroko ka ba ko Marai murra'ag barun wiya bon ba!
14. Gatun noa ba pai bügguliela wàkàl ùdiabòl, gatun noa go'o. Gatun yaka'ia gaiya kakkula, wàta ba uwa ùdiabòl, wiya gaiya noa go'o cabirug ko; gatun bara kùri kottelliela.
15. Wonto ba taraik-an-to wiya, Pài büggà noa barùn ùdiabol Bêédehebul kàtan birug, pirrimalloa birug ùdiabol koba ko.
17. Wonto noa ba giinilléin bathtub kottelliela, wiya, barun, Yantin pirriwàl koba garúggara umullà barabo tetti bara kanùn; gatun kòkera koba barabo warakúllia bara.
18. Thenan noa ba garúggara kanùn niuwo-on, yàkoai giko'umba pirriwàl koba kanùn? kulla nura wiyan pai büggà bag ba barun ùdiabol Bêédehebul kàtan birug.
19. Gatun gatow ba pai büggànnin barun ùdiabol Bêédehebul birug, gàn kàtaa birug nurùnba ko yinél-ùpai büggà.
20. Gataa pai büggànnin màttarrooa birug Eloi koba ko barun ùdiabol, kauwa tulaa uwa gaiya pirriwàl koba Eloi koba nurun ka ìn ba.
22. Wonto ba tanaa ùwànnùn taraj mokàl porrolkan kauwàl kan gikoung kín, gatun këkkà-na noa bon, mantilliùn gaiya wàl bon kùrùn mokàl giko'umba pirrimal-matoara; gatun gùtillinùn noa mokàl giko'umba.
24. Paikullinin ta marai yarakai kùri kabirug, uwan noa yùrìg' purroí toa tarawaroa, nakilli ko korilliko; gatun noa keawai na korien, wiyan noa, Willübànnùn wàl ùgàlwillugó koko ko enmoug ka ta ko, unta birug uwa bag ba.
25. Gatun uwanùn noa ba, nàkullà gaiya noa ba wíreà kiriiri gatun kanèn.
26. Uwan gaiya noa gatun yutea taràakin ùtheben ta marai yarakai kauwàl yanti niuwoa ba; gatun bara uwa murra'ag gatun kàkùl gaiya bara unta; gatun yarakai kauwàl noo unnao kàtan yakàta, kàkùlla noa ba kurri-kurri.
27. Gatun yakita kàkùlla, wiylliela noa ba, kaàbullùn tarañ nukùg gàli koba konara koba, gatun wiya bon bountoa, Murra'ag kauwa yanti pika kurrià kànaa ba, gatun payiyl pitta bi ba.
28. Wonto noa bo wiya, Kauwa yanti, murra'ag kauwàl kàtan bàra gurulliñkan wiylliellan Eloi koba, gatun niromulli-ko.
29. Gatun yakita kàkùlla, wíttiìllan bara ba kùri, wiya noo kurri-kurri, Unní ta yarakai kàtan willùg'gèl; nakillin bara tùgà; keawai wàl barun gunùn, unni bo ta wàl túgà Ìona-ùmba ùpropet koba.
30. Yantì kilòa Ìona túga kàkùlla noo barùn kùri Ninebi ë, yanti bo ta wàl kànnùn noa yinél kàtan kùri koba barùn gàli ko willùg'gèl ko.
31. Bougkúllinin wàl piriwàl kírìn pakàl birug purræagà kàwiyàllèl la kùri koa untíkàl loa willùg'gèl loa, gatun pírrilmanñan barun; kulla bountoa uwa kalog kàbürg purrai tabìrug wíran tabìrug gurùllìkèn bòn gùräki ko Ìholomòn ko; À! kauwàl katán Ìholomòn kîloa unníbò.
32. Bougkúllinin yílara bara kùri Ninebikàl purræagà kà wiyèllèlè gàlà kùri koa untíkàl loa willùg'gèl loa, gatun pírrilmanñan barun; kulla bàra minkì kàkùlla wiyèllì tà ìona-ùmba ko; À! kauwàl kàtan ìona kîloa unníbò.
33. Keawai kùrùlikí taraikan-to wírrowg buggànnùn kàbüg wùnùn gaiya gati ta, keawai bàra ka wîmbi ka, woonta bo kàbüggèl la, bàra ba ùwànnùn na-uwíl koa bara kàbüg.
34. Kàbüg tà mûrrin koba gàikùg; woonta bo gàróùmba gàiikùg tuloa kàtan, yantìn bí kàtan mûrrin kàbüg'kàn; woonba in ba gàiikùg yarakai, kànùn mûrrin bin waràpà tokoi tà.
35. Yàkoai bik, mirka unnoñauñ gàikùg birug gùróùmbà kínkòo tokoi tà ba kàtan.
37. Gatun wiylliela noa ba, taraiko Parithàlikò wiya bon ta-uwíl koa noa gikoung katoa; gatun noa uwa murra'ag gatun yel-làwa takilliko.
WINTA XII.

YAKITA kakulla, wittillan bara ba yantibo konara kuri, wata-wata-wollan barabo, wiya noa kurri-kurri barun wirrobolliku gikoomba, Yakaa noa tlebben barunba Parithaiho koba, gakoiyaye ta unnoa.

2. Yantin ba wutea ta tugunbiin naiya wal; gatun yantin yuropa ta namunbiin gaiya wal.

3. Yaki tina, wiya tana nura toki ga maruunbin wali kaiubu ka; gatun unni ta wiya nura ba gurruq ka waiyakan ta, wiyelin wal wokka ka kokara.

4. Gatan bag nuru wiyen kodi ta emmooliba, Kinta kora nura barun kin bukikili wai murrin tin, gatun yukita tanta to bar mura kaiyukanto banin.

5. Tugunbiin noa wal bag nuru gan-kai nura kinta wal kani: Kinta bon kauwa gikouk kai, gikooye ta noa ba bukikili bukikili kooye kai pirruko kai; kauwa wiyan bag nuru, Kinta bon kauwa gikouk kai.

6. Wiya, tente tibbin wara ga gaiye ko bulobo yassari, gatun keawai wakal unti birug wogguni kori gikouk gin Eloi ki?


8. Unni ta nuru bag wiyan, Yantoento ennoo wiyanin mikan ta kuri ta, gikouk wiyanin noa Yinal kiri koba mikan ta ageko ka Eloi koba ko.

9. Wontu ba niuwo gaubullinini ta enmoolo mikan ta kuri ka, gaubullinin wal wotun ta agelo ka Eloi koba ka.

10. Gatan ganto ba yarikai wiyanin giqouk Yinal kiri koba, kambuninini wal wotun; wotun ba yarikai wiydlikan Maraikin yiri-yiri-kan, keawai ban kambuninini.

11. Gatan manin nuru bara tthunagok kai gatun wiyllelikin tako, gatun kaizukan koji, kota yikora nura wonnug nura ba wiyllelikin, gi minnuq nura wiyanin.


14. Gatan noa wiya, Kuri, ganto tia uma wiyllelikin, gi giyullikin giroog kini?

15. Gatan noa wiya barun wiya, Yakaa gatun murro kauwa walli koba; kulla moron kiri koba ka koriin ta kauwal-kauwal la tulokan ka gikouk to ka ta.

16. Gatan noa wiya barun unni tparabol, wiyllelija, Purrui ta porrokkan koba poaikullunin kauwol:

17. Gatan noa kotellin niuwoabo, wiyllelija, Minnuq banin bag, kulla wotun tuntan uwa, wiya wotun wotu wura-uwil unni tara emmooliba?
18. Gatun noa wiya, Unni ba guwa umanin; umanin wal bag baran wunkilligel emmoomba, gatun wittia kanun kauwäl; gatun unta bag wunun yantin emmoomba nulai gatun tullok.


20. Wonto ba Eloito bon wiya, Woqagal-lan bi! untu tokoi ta giroomba marai mantillunun wal giroug kinbirug; gantu gaiya unnoa tara tullokun manin tuigko bi ba uma?


22. Gatun noa wiya barun wirroobullikan, Yaki tin wiyang bag nurun, Yanoa, kota yikora nurunba moron takilliko; ga keawaii murrin ko wupulliko.

23. Moron ta kaawäl katan murrirag takillikanne keawan, gatun murrin ta kaawäl katan murrirag kirirkir keawan.

24. Kotella wikun barun; koito bara ba keawai wupa koriun, gatun keawai kol bunthi korien; keawai barunba tuiggo wupullili-gal, keawai barunba kokera; gatun noa Eloito giratiman barun; kauwäl-kauwäl nurua katan murrirag tibbin barun keawan.

25. Gatun gan nurun kinbirug kotellita kanun, uméa kanun moron gikoomba waréa ka kakilliko? kubit koko?

26. Wiyu niya ba kaiju korien to umulliko unni waréa, minarig tin nura kotellin unnoa tara?

27. Kotella nura nenukun turukin bara ba; keawai bara uma korien, wupi korien barun; gatun bag wiya nurun, Tholomón noa ba, kónékkàn, keawai bon wupa korien yant koilaw wakál untu tara birug.

28. Upáníi noa ba Eloito woiyo yanti, yakita purréag ka unta ba purrai ta katan, gatun kumba warekakin murrug ka wollo ka; wiya, nurun noa upáníi, A! nuru gurrullika waréa?

29. Gaah na-ki yikora nura minarig nurunba takilliko gatun pitellilko, ga kota yikora nura minko ko.

30. Koito bara yantintu purrai ta ba ko natan yantin unni tara; gatun nurunba-to Biuygbai-to gurran unni tara gukikikanne nurun ba murrirag kakilliko.

31. Wonta ba nura nanwa piriwäl koba Eloii koba, gatun yantin unni rawun nurun kin.

32. Kinta kora, wirruw waréa; kullu pitálman bon Biuygbai nurrnba gukikiklo piriwäl-gel ta nurun kin.

33. Gukillëa nurrnba, gatun guwa gukikikanne: umullla nura yinuq nurrnba, keawai koa korokal katëa-kun, porrökkàn ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien munkiiye, gatun keawai ba yarakai puntaye.

34. Wonnun ta nurunba tullokun, untabo kanun nurrnba bûl-bûl yantibo.

35. Gurrullia nura winnal nurunba, gatun nurrnba kaiуг winabulliba;

36. Gatun nurabio yanti kiloa kuri ba mitillun barunba ko Piriwäl ko, willug-barun noa ba makkilìgil labirug; unuwn noa ba tanaan gatun wirrilinun, umanun gaiya bon tanoa-kal-bo.

37. Pitálmatoara kanun barar unnoa tara makkilikan, yakita Piriwul noa ba unuwn, noa ba barun kin nanun noa ba barun nakilli ta; wiyan bag tuloa nurun, gurrullinun noa kötib, gatun yallowabumbà barun takilliki kolág, gatun unuwn noa gukîlikko barun.

38. Gatun tanaan unuwn noa ba, yakita buloara makkilikan ta, yakita goró ka nakillikan ta, gatun nanun baran yantibo nakilli ta, pitálmatoara barar unnoa tara makkilikan.

39. Gatun gurrulli unni, wiya noa ba kokera-tu-tonu gurra pa, yakomina ba uwu pa munkiye na pa noa, keawai gaiya koka gikoomba potobunti pa.

40. Yanti tin kauwa nura makkiliko; kulla noa Yinal kori koba unuwn yakita kot korien nura ba.

41. Wiya gaiya noa bon Peterko, Piriwäl, wiyan bi unni tpara-bal gearsun, ga gearsun yantin?

42. Gatun noa Piriwallo wiya, Gan-ke noa makkilikan murrirag gatun gürachi, piriwallo noa unuwn bon wëyllikan kakilliko kokera ko gikoug ka ta ko, gü-uwil koa noa takilliko yakita guklikilg la?

43. Pitálmatoara katan unnoa makkilikan, umanun noa ba gikoomba piriwal nanun gaiya noa bon umulli ta yanti.

44. Wiyan bag tuloa, umanun bon noa wëyllikan kakilliko yantin tako.

45. Wonta noa ba wiyaunun gala makkilikan-to, bulbul la, Emmuomba piriwäl minkin uwu korien; gatun gaiya noa bünkili kolág barun kur makkilikan gatun gapal, gatun takilli kolág, gatun pitelli kolág, gatun kuttawal kolág;

46. Piriwäl gala koba makkilikan koba unuwna wol noa purréag ka na korien ta, gatun yakita gaiya kota korien ta bon, gatun bümünn bon buloarakan, gatun gunun bon winta gikoug kai barun kin gurra korien ta.

47. Gatun unnoa makkilikan gurran noa kotelli ta piriwäl koba gikoomba, gatun keawai uma korien, keawai noa uma pa yanti kotelli ta gikoomba, bümünn wol gaiya bon kauwäl-kauwäl.

48. Wonta noa ba niwooa gurra korien, gatun yarakai umatoara yaki tin büm ba bon, bümünn wa waréa. Kulla bon gupa kauwäl, wiypaiaunun wol kauwäl gikoug kinbirug; gatun kuriko gükoula kauwäl, wiyllia kanun bara gaiya kauwäl-kauwäl gikoug kinbirug.

49. Uwan ta bag unni yuuklikko koiyug ko purrai ta ko; minuq-bullinun bag kauwäl ba tanoa-kal-bo wirroq-kullëa?
50. Kulla tia korimmilkanne emmouq kinba korimmiliko; gatun yakeo ki katan goloin koa kawi ul kakkili!
51. Kotan nura, uwa ba pitaal gukikillo purra ta ko? wiyan ba bau, keawai; wono ba gurugu gurru purra kakkili!
52. Kulla wal untu birug kakan kakkili Ipente kokera wakal la, gurugu gurru purra birug, goro bulon kinbirug, gatun buloara goro kabirug.
53. Biyuugbai gurugu gurru kankan yinab labirug, gatun yinab biyuugbai labirug; gatun yinkun yinkun labirug, gatun yinab yinkun labirug, tungai koon bunnoun ba kurrinban labirug, gatun kurrinban koon bunnoun ba tungai koon labirug.
54. Gata noa barum kuri wiya, Nanun nura ba yareil wokka laq puunil ba pulogkulligili lin, wiyanun gaiya nura koiron tanan ba; gatun kawa yanti.
55. Gatun kareawug ba kakan, wiyellinun gaiya nura, karon kakan; gatun yanti gaiya kakan.
56. A nuru nakoiyaye! nata nura tarkin moroko koba gatun purra koa; minarig tin koa nura ko ieri yuiti yaka!
57. Kauwa, kora koa nura kota ba nurun kinbirug tulao?
58. Uwinun bin ba gikouk katoa bukkanan to o gikouk kinko wiyellikon taka, yapug koa nuitellia bi bon, wamunbi-uwil koa bilaos morro kakikiliko gikouk kinbirug; yutea-kun koa bilaos wiyellikon kauwalo, gatun wiyellikan kauwalo wamunbinin bilaos yaran taka, gatun yarekan kauwalar bilaos yumul kera.
59. Wiyan banug, keawai bi wita uwa kori unna birug, gukillinun bi ba ta u gentlya ta kirun waraa ta.

WINTA XIII.
Kakulla banu unta yakita taraikan, wiya bon barun Galilaiakal, gorog baruna tarokkama Pilato-to rruhuul barun baruna.
2. Gatun noa Iethuko wiyayelleun, wiyayella noo barun, Wiya, nura kottelin unnan tara Galilaiakal yarakan baru kauwalo barun kinbirug Galilaiakal labirug, kullu barun baw makkula unno tara?
3. Wiyan nurun baq, Keawai; kullu nura keawai minki katan, yantin gaiya nura terti-terti kukkan.
4. Ga barun fe tim ta wunkullelon kokera barun, gatun terti-terti barun wirria, wiya, nura kottelin barun yaranaka baru ka kauwalo barun kuri kabirug kalikin frerothermal ka?
5. Wiyan nurun baq, Keawai; kullu nura keawai minki katan, yantin gaiya nura terti-terti kukkan.
6. Wiya noo uny yanti hparabol: Taraikan ta kuri kowpax yirriwilbin purrai ta gikouk ka ta; gatun noo uwa yeai ko nakiliko, gatun noo keawai gaiya na pa.
7. Wiya gaiya noo bon upullikan, Eta! goro ka wunul la unti, uwa baq naki liko yeai ko unti birug ko yirriwilbin tako, gatun keawai gaiya baq na pa? kolbinsilu unnan baran; minarig tin unno katan purra ta?
9. Gatun yai ba kakan, murariq gaiya kakan; gatun ka kori en, gatun yikita gaiya kolloninunin wano bi umi baran.
13. Gatun noa upilleun matteda bounnuum ku; gatun tanaa-ka koa wounuul laum, gatun bountoa pitamna bon Eloing.
15. Piriwalo noo bon wiyayelleun gatun wiyayella, Gintos gakoyaye! wiya, yantinu nuru burugbuggan gikouninbi rbo ga gatun athiun, purreag ka thabbaat ka, unna birug kokera birug, yermama-uwil koa kokoin koloq pittekkilo?
16. Gatun keawai wal unni gopal, yinakkun na Abaraminba, giratoa bounnuum Thataway noo unnan teta tima tana wunul la, burugbuggulliko yanti birug, unni thabbaat ta purreag ka?
17. Gatun wiya noa ba unni tara, kooyun baru gaiya katan yantin bukkmoti gikouk ka; gatun yantin kuri pital kuluka yantin tin unmutarriin kauwalo lin gikouk birug.
18. Wiya gaiya noa, Minarig kila Piriwil koba Eloli koba? gatun yakeo kila paggun nibun?
19. Yanti kila ta yeai ba tumuun koba, makkula kiri ko, gatun mepa purrai ta gikouk ka ta; gatun boukjelleun wokka laq, gatun kauwalo kurali; gatun tibbin moroko tin yellaw wa run ta.
20. Gatun noa wiyakun, Yakooi kilaq ba samunin nimik kiri waki, gatun nuqoe goro ka gikooq la numair la, gatun la wabbi tumule kilaq.
21. Yanti teleben kilaq, makkula gapallo gatun yuqoe goro ka gikooq la kaluk, gatun yantito teleben kilaq.
22. Gatun noo uwa kokero gatun kauwalo luo kokeroa, wiya xin, gatun uwollin frerothermal koloq.
23. Wiya gaiya bon wakalo. Piriwil, wiya, warai moron kakkilo? Gatun noo wiya barun,
24. Nuwolla pulógkulli kolaq tuloa tin yapuq tin; kulla baq nurun wiyan, kauwal-kauwallo muwanun murrayig pulógkulli kolag gatun keawal wal kaiyu korien.
25. Bougkullinun noa ba kokeratin wokka lag, gatun wirrig-bakulla pulógkulligel, gatun nuru garokea warrai ta, gatun wirril-léén toto pulógkulligel, wiyléin, Pirivil, Pirivil, umulla geuran; gatun noa wiyayellinun gatun wiyanun, Keawaran baq nurun gi-milli korien wonta birug wal nuru:
26. Wiyanyun gaya wal nura, Takeun geén gatun pittakén gi-rouk kin mikan ta, gatun gintoa wiyakéun geuran kin yapuq ka.
27. Wonto wal noa ba wiyanun, Viyan baq nurun, Keawaran baq nurun gi-milli korien, wonta birug wal nura; yurig tia uwolla emmouq kinnirug, yantis nura yarakat umullikan.
28. Unta ta wa luqkillinun gatun tirra-gatunfullinun, namin gaiya nura ba barun, Abarammug, gatun 1thakknu, gatun Yacubu, gatun yantis tpropetnuq, kakklin bara ba piriwálo koba ka Eloi koba, gatun nurunbo yuapéa warrai tako.
29. Gatun bara uwanun murrayig tin, gatun krai tin, gatun kum-mari tin, gatun pakai tin, gatun yellanunun wal piriwálo koba ka Eloi koba ka.
30. Gatun, a! bara willug katan, kabol baral ba ganka kinin- gatun bara ganka katan, kabol baral willug kanun.
31. Unta pursaq ka winta uwa Parithaioi kabirug wiyléin bon, Yurig ba waita wolla uma birug, kull noa Herodto biloa búnun tetti.
32. Gatun noa barun wiyá, Yurig nura wolla, wiya-uwil koa bun unnó tálópék, A! paibügge bag barun tdi abol, gatun turom baq uman buggag gatun kumbu, gatun kumba-ken-ta wal goloin tia ká-
33. Yantis tin uwánun wa bag buggag gatun kumbu, gatun kumba-ken-ta; kull wa keawaran wal wakal tpropet ka korien tetti tHierothesal kabirug.
34. Yapplun tHierothesal, Hierothalem! bünkiye tetti wirri-
35. Yaplun tHierothesal, Hierothalem! bünkiye tetti wirri-
36. Yaplun tHierothesal, Hierothalem! bünkiye tetti wirri-
37. Yaplun tHierothesal, Hierothalem! bünkiye tetti wirri-
38. Yaplun tHierothesal, Hierothalem! bünkiye tetti wirri-
39. Yaplun tHierothesal, Hierothalem! bünkiye tetti wirri-

WINTA XIV.

GATUN yakita kakulla, uwa noa ba murrayig kokera piriwálo koba ka Parithaioi koba takilliko nulai ko purreág ka thabbat ka, tumi- mea gaiya bon bara.
2. GATUN, a! garoka ba kakulla wakal kürü kokoin-kan waraka.
19. Gatun taraito wiyä, Guikiliún bag òpente tumba òboo buttikağ; gatun bag waiita uwan numulliko barun; wiyan bila wamulliko tia.
20. Gatun taraito wiyä, Mankilla bag nukug emmo'umba, yaki tin keawai bag uwa korien.
22. Gatun noa mankillikan wiyä, Pirival, upetoara ta yanti bi ba wiyan, gatun kauwil-kauwil lako ka unluto.
23. Gatun noa bon pirivallo wiyä mankillikan, Yurig uwolla yapuq koa gatun korug koa, gatun pirrirambulla barun tanaunti uwollilo, emmo'umba koa kokera warapa-uwil.
24. Kulla bag wiyan nurun, Keawai wale baruna untoakello wiyataara mutuun emmo'umba kunu.
26. Uwaamin tia ba taraikan kuri emmo'ung kin, gatun wareka korien giiko'umba biyuglai gatun tunkan, gatun nukug, gatun wonnai taru, gatun kodi tara, gatun wugunbai, kauw, giiko'umba kuta moron, keawai noa kaniin emmo'umba wirribulikan.
27. Ganto-bo ba kurri korien giiko'umba talig-habillikanne, gatun uwolla emmo'ung katao, keawai noa kaniin emmo'umba wirribulikan.
29. Mirroma, yukita wupëa noa ba tugga, gatun keawai noa kaiyu korien goloin wittilliko, yantinto ba nanun beelmaanun giya bon,
30. Wiyellinun, Gali kuriko nutéa wittilliko, gatun kaiyu korien noa goloin wittilliko.
31. Ga, gan pirival uwaaun noa ba wuruwi kolaq tara ko pirival ko, yellawa noa kurri-kurri, gatun kotelliilea, wiya, noa ba kaiyuun uwa-uwil koa òdekem-milla ko tuggerawa-uwil koa bon taimin to ke òbithi-ôdekem-milla ko t?
32. Ga ba, kalög ka ba noa pirival taraik, yuka noa wakal puntimaai wiyelliko pital koa kakillai.
33. Yanti kiloa, yantinto nuroa kinbirug-ko wareka korien noa yantiin giiko'umba, keawai noa kaniin emmo'umba wirribulikan.
34. Pulli ta unni murrarug; wonto ba pulli ka korien, yako kaniin upilliko!

THE GOSPEL BY LUKE, c. 15.

WINTA XV.

Papai giya baraw uwa gikouq ko yi yantin òtelomai gatun yaraka-willug gurulliko bon.
2. Gatun kojia baraw Parithaioiko gatun ògamamateneko, wiyellilea, Unni kuri murrarug korien, noa unum barun yaraka-willug gatun tatan noa barun katoa.
4. Ga, gatun nuroa kinbirug, òhekaton ta òtopu giiko'umba, wakal noa ba yurea umanin barun kinbirug, wiya, noa wunun barun òmainty-nain ta korug koa, gatun waita noa uwanun na-uwil koa noa yurea-matoa, kara-uwili koa noa?
5. Gatun karawolleun noa ba, wünkilleun giya noa ba murrug koa giqouq kin, pitallo ba.
7. Wiyan bag nurun, yanti kila pital kanun kauwillan moroko ka ba minki noa ba wakal yarakilaik, keawai barun kai murraragi-tai tin òmainty-nain ta tin, minki korien.
8. Ga wunnug-ke nukug òndol òfurgoo òten ta boonnun kin-ba, yurea bounto ba umaniin wakal òndol, wiya, bounto wirrog-banun kaipug, gatun wirillinun wirrillikanneto Kirra-kiirra-uwili koa bounto?
9. Gatun karawolleun bounto ba, wiya giya bounto ba kotita gatun taraikan tigko, wiyellin, Pittilla kauwa emmo'umba katao; kulla bag karawolleun yurea bag ba uma.
11. Gatun noa wiyä, Taraite kuri ko yunal bulu-bulurari giko'amba:
14. Gatun waryareka noa ba kirun, kauwil kakulla unta kuno korien; gatun tanoa-kal-êo kakulla gaiya noa kapirrik.
15. Gatun uwa giya noa umulliko kuri kako unta ko purrai ta ko; gatun noa bon yuka gikouq ko tako purrai taka giratimulliko butilikag ko òporak ko.
17. Gatun noa kakillila ba niuwoabo, wiwelliiea giya noa, Ka-uwil-kauwil umullikan biyugbai koba emmo'umba koba kun-
to kauwal barumba takilliko gatun gukilliko, gatun gatoa kapirollo wirribumbillun!


22. Wonto noa ba biyugbai wiya barum mankillikan giroumba, Mara unnoa-mmung upilligol, gatun upilla konenin koko, gatun upilla rii ri gigouk kin matara, gatun upilla bon tugganog yulo ka gigouk kin:

23. Gatum mara tanan untko buttikag titaloro gatiematara kipai, gatun turulla; tamumbilla gearun, gatun pital koa gien kauwal:


25. Unta ta garro giroumba kakilliie unpulligel la purrai ta; gatun uwulliea noa ba papa korera koba, wura noa tekki gatum untelli ta.


27. Gatun wiya bon noa, Unni ta wwan giroumba biggai; gatun giroumba-ko biyugbai torna, gatiematara buttkag titalo kipai ta, kulla wa pital noa gigouk kai moron tin katan.

28. Gatun noa niwara kakulla, keawai noa murrug kolag uwa pa; yaki tin noa biyugbai giroumba uwa gatun pirriarama bon.

29. Gatun noa bon wiya yeliemila giroumba biyugbai, Ela! kauwal-kauwilla wunulla umala bag girouk; keawai bag giroumba wiyeliikanne uma korien; gatun keawai bi tia guna wara buttikag kikid, pital koa tia ka-ulwi barum moomba kota:


32. Murrarag ta kakulla takilliko gatun pittelliko; koito ba unni giroumba umbeara-kog tetti kakulla, gatun moron katakan; gatun garawatilleun, gatun bimunilleun bon yakita.

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**WINTA XVI**

Gatun noa wiya barum gikoomba wirrobullikan. Untoo ta tarai ta wakal kurri tulokan porrollkan, mankillan piriwai gikoomba; gatun wiyayema bon gikoong wareka noa gikoomba tulokan.

2. Gatun noa wiya bon, wiyeliella, Yukoa ba girroug kina? wiyella bi tia minarig bi ba umulliela; keawai bi kara kanun umullikan.

3. Wiyelleun gaiya noa mankillikan niuwoabo, Minnuq banun ba? kull a la piriwallo emmoumba ko mantilleun keawai mankillikan kanun; keawai ba pinniun; koiyun ba poi-yelliiko.

4. Gali wa bal umulliko, yipinun tia ba emmoumba mankilligal labirug, wamunbi-ulwi koa tia bara kotti ko koker bi.

5. Yanti ba wiya noa barum wiyaatoa piriwai koa koba gikoomba, gatun noa wiya wakal kurri-kurri ka, Minna bi wiyapayeyun emmoumba piriwai koba?


7. Wiya gaiya nos tarai, Minna bi wiyapayeyun piriwai koba? Gatun noa wiya, †Hekaton ta wimbi †wiet. Gatum bon noa wiya, Mara bi unni, upulla †étéy koa ka-ulwi.

8. Gatun noa piriwai morrarag bon wiya unnoa mankillikan yarakai ka, kull a noa uma gurako; kulla barra womani tara unti ko purrai tako barumba willuug koba gurak bi, keawai bara womani kaibug koba.

9. Gatun gatum morun wiya, Unulila nura bo kotti takilliko tullo-yarakai tabirug; tetti nura ba kini, wamunbilla gaiya nurun kura yuraki ba katan yanti-katai.

10. Niuwoa miroman gali warea ta, yanti miroman noa kauwal gali ta; gatun niuwoa yarakai-maye gali wara ta, yanti yarakai-maye gali kauwal ta.

11. Yaki tin keawai nura ba mirona pa tullo yarakai ta, ganto wal morun gunun tullo tuloa ta mirumulliko?

12. Gatun keawai nura ba mirona pa tarai koba, ganto wal gunun nurunba kotti taiko?


15. Gatun noa barun wiya, Kauwa murrarag koa nura ka-ulwi mikan ta barun kin kuri ka; wonto noa ba Eloito gurran nurunba bulbul la ba; kull a unni tara murrarag ta katan barun kinba kuri ko, yakaran ta katan mikan ta Eloi kin.
16. Wiyellikanne-ta gatun bara ḫpropet kakulla Ioanne noa ba paipēa; yaki tabirūg piriwā koba. Ėloī koba wiyabunbēa, gatun yantin kūri waita-waitawolleün murrug kolaḡ.

17. Gatun moroko ta gatun purrai ta kaiyukan kānūn waita kolaḡ, keawāi warēa ta wiyellikanne koba ka korien kakilliko.

18. Gantu ba warekullunm periikkabai gikōnum gatun tarai bāmbēa ka, yarakai bāmbēa noa; gatun gantu ba bāmbēnā warekatoara periibai tabirūg, yarakai bāmbēa noa.


20. Gatun kakulla ta wakal poiayye giakai yitira Ladharo, wünkulla bon ba yapuqgī gikōug kā ta, warapal mīta-mītaq.

21. Gatun wiya bon ba nutūq ko takilliko gikōug kai porrōbāi tīn takillīgī labirūg; gatun warīkāi uwa bārēn, wōatā gālya bon mīta-mītāq.

22. Yakita-kalai tetti kakulla poiayye, gatun kurriāi bārēn bōn angelo-ko Abāram kinko parāq kāko; tetti giayā noa porrōkkan kakulla, gatun bon mūkā.

23. Gatun noa unta koiyuq kā ṭell kā bōngkullēn gikōnuma gāikuq, kākiliella tirrikī kā, gatun nakakiliebia bōn Abāramnum kālog kā, gatun noa Ladharo parāq kā kakilliella Abāram kīn.

24. Gatun noa kaabullēn, wiyyellēla, Biyyū Abāram, gurrava tia kaawā, gatun yukkula bōn Ladharonuq, kurrullī koa noa kokōn tō, gatun moiyā koa tia tīllīg wuq-uq-ulī; kulla wāl bāg kirīn kātān unti tirrikī ko koyuq kā.

25. Wontō noa bā Abāramko wiya, Yimal, gurrulla gīntoas yaka moron ta mantala murrārāq-tā gīqumūn, wontō noa bā Ladharo yakaaran mantala; gatun noa yakita pītal kātān, wontō bī ba kirīn kātān.

26. Gatun yantī uuni bā, gērrun kīnba willika ba pirikko wünkulla; keawāi uwaunūn unti koko wünkulla; keawāi uwaunūn unti koko wünkulla.

27. Ḫīyā gīya noa, Wiyan banūq, Biyyū, yuka-uq-ulī koa bōn bīntuq kinko kokera kolaḡ:

28. Kulla wāl līn unmoqumā kōtītī ḫpente; wiya-uq-ulī koa bōn banunūn unti koko wünkulla; keawāi wāl bāntu wāl bāntu unmoqumā kōtītī ḫpente.

29. Abāramko noa wiya bōn, Moṭhē noa gatun bā ḫpropet bōn kātōa kā; gurrābunbīla bārēn.

30. Gatun noa wiya, Keawara, biyyū Abāram; wakāl bā uwwa bārēn kēn unta biruq tēttī kābīrūq, gurunūn gīya wāl bārēn.

31. Gatun noa wiya, Keawāi bāra bā gurunūn bōn Moṭhēnum gatun bārēn ḫpropetnuq, keawāi wāl bāra gurunūn wakāl bā paikullīnun moron tetti kābīrūq.
17. Gatun noa Isthuko wiayelleun, wiyellila, Wiya, ūten ta turon kakulla? ga wonnug-ke bara tarai kan ūtain ta?
18. Keawai bara willug pa ba pitāmulliku boon Eloi nug, wakāl ba noa unni gwukan ko.
19. Gatun noa wiya ba, Bougkullia, yuriq bi wolla; giourgka ba ko gurulli birug ko turon bi kātan.
20. Gatun wiya ba Parithaioik, yakounta-ke paipinūn piriwil koba Eloi koba, wiayelleun noa barun, wiyellila, Tapan uwan piriwil koba Eloi koba keawai na korien.
22. Gatun yiruun barun wirrbulanik, A! purreag ta wal kannun, na-uwil koa nura wakāl purreag Yinal koba kūri koba, gatun keawai wal nura nanun.
27. Takillala bara, pittellala bara, bimbillala bara nukug, gukilala bimilka. yakita purreag-kakulla noa ba Noe uwa murragi muringawai ka, gatun tunta-tunta kakulla, gatun kurin gai pa barun nutaopa.
29. Yanti kiloa kannun yakita purreag ka paipinun noa ba Yinal kūri koba.
30. Unta yakita purreag ka kītan noa ba wokka kokera, gatun giokumā tulukan murug kaba kokera ba, keawai bon uwabunbi yikora ban mankilliko tulukan ko; gatun kātan noa ba purrillįg lāba, keawai bon uwabunbi yikora willug kolag.
32. Ganto ba giokumā moron mironunun moron kakilliko, woqūtinun wal noa; gatun ganto ba woqūtinun giokumā moron, kānun wal moron kakilliko.
33. Wiya nurun bag, yakita unta-unta tokoi ta bulora ta kanun birrikilligēl la wakāl la; manun wal wakāl, gatun tarai gaiya wunun.

35. Buloara umulliun bula; manun wal wakāl, gatun tarai gaiya wunun.
36. Buloara katēa-kānun upulliğel la; manun wal wakāl, gatun tarai gaiya wunun.

**WINTA XVIII.**

Gatun noa wiya barun wakāl ēparabol, wiya-uwil koe baro bara kūriko Eloi nug, gatun yari koe bara kaiyelā-kūn;
2. Wiyellila, Unta ta kokera tarai ta wakāl wiyellikan piriwil kakulla, kita korien kakulla noa bon Eloi kai, gatun keawai noa tuma korien barun kūri:
3. Gatun kakulla wakāl mabogun unta kokera; gatun bouno uwa gi Kong ki, wiyellila, Timbāi kakillia tia emmumuba b̲nka-kayæ.
4. Gatun keawai wal noa ṭarra pa kabo kakullai taka; wonto noa ba yukita wiya gi Kong kinko minki ka, Keawai bag kūri korien bon Eloi kai kātan, ga keawai kūri tuman korien;
5. Kūlla bouno tia unni mabogun purrañ, gatota timbāi kannun bounoun ki, murrin-murrin koa boa bouno tia uwa-uwil kumburroban bouno tia.
7. Gatun wiya noa Eloi timbāi katilliniun barun giokumā girimatoara, barun wiyan bon purreag ka gatun tokoi ta, gurlsun noa barun wiyelli-ta kālog tinto?
8. Wiyan nurun bag, timbai wal noa katilliniun barun kurakai.
Wontu noa ba uwanun wal Yinal kūri koba tana, wiya, noo un¬ nin gurullikanne purrai tasa?
9. Gatun noa wiya barun unni ēparabol tarai taka kotelēun bara ba murrārā-ñi barabo, gatun yarakai bara kotelān tarai̊kan:
10. Buloara-bula kūri uwa ūtheron kōla gi Kongelli: wakāl la noa Parithaio gatun tarai ta ētelomé;
11. Garokoa noa Parithaio gatun noa yanti wiyellila niuwoabo giakai: A Eloi! pitāmum bag giourg, kulla bag ka korien yantin tarai ta kātan, bara uwa moye, taluo unna korien munkiyi nukug ka, ga ka korien bag yanti noa ba ētelomé;
12. Ta korien bag bulotatāl kātan wakāl la thabat birug ka, gatun bag winta untikāl emmug kai yantin tabiug.

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31. Mankulla gaya noa barun tâ dodeka ta wirrobullikân, gâtun wiya barun, A! waite géen wokka kolag tâ Hierothalen kolag, gâtun yantin tara wiyatoara tâoppel to gikoug kai Xinal lin kúri koba tin kânun wal umatoara kakilliko.

32. Gâtun bon gumûl wàl barun kin ãtshênêkâl kinko, gâtun bon buka-manunun wal, dâtun karaàgkobinûn:

33. Gâtun wêlkorinun wàl bara bon, gâtun wàl bon wirrinûn:

34. Gâtun keawai bara gûrşupa unni tara wiyatoara:

35. Gâtun yakita kakulla, uwoyllëla noa ba papa! Xeriko ká, wàkâl munûn kúri yelawollyëla yapug ka bitta ka, poysielliëla:

36. Gâtun gûrullëla noa barun konara yapug koa, wiya noo minari ã unni?


38. Gâtun noa kaapulliên, wiyelliëla, Éla Ñëthu! xînal Dabidîmëba, guarara-nulla bi tia,

39. Gâtun bara uwa gûoka, wiya bon koiyelli koa noa:

40. Gâtun garokës noa Ñëthu, gâtun wiya bon yutilli ko bon gikoung kinko; giyä noa wa ba papa, wiya bon noos,

41. Wiyelliëla, Minnu-gulliko bi tia wiya?

42. Gâtun noa wiyan, Pirivâl, namunbîlliko tia un nulla.

43. Gâtun noa Ñëthu noo wiya bou, Kâmûnbiulla bin kakilliko; girîmëba tin gûrulli tin moron uma.

44. Gâtun noa tano-kal-ba kakulla, gâtun noa wàrreppa, pipalulliella bon Eloinûg; gâtun yantin unni kúri kakulla ba, pipalma bon Eloinûg.

WINTA XIX.

1. Gâtun noa Ñëthu uwa wîlî koa Xeriko koa.

2. Gâtun kakulla untâkâl wàkâl kúri giakai Dakhké yiitirra, pirivâl ëlêônêkála noo kakulla, gâtun noa porrûlcan.

3. Gâtun noa numàs kakilliko Ñëthuunûg, giyä noa ba; gâtun noa keawai, kullla konorò önüne, kullla noa warê gîyoîg.

4. Gâtun noo muurra gûanka, gâtun noo kulliwa wokka-ßag kullai tin nakilliko bon, kullla noa uñta kolag uwoûl kolag.

5. Gâtun Ñëthu noa uwa untâko, kakulla koa wokka-ßag.


7. Gâtun kakulla baru, wiyêllëna niwarakan baru yantinta, wiyelliëla, Waita noa uwa yarakai koi ëlêôata kikilliko.

8. Gâtun noa Dakhké garokës, gâtun wiya bon Pirivâlûg, Éla Pirivâlûg! wînta båg gâtun emmoolûmba tulloñan kûribûg mirâl
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25. (Gatun bara wiya bon, Piriwil, ṭen ta ṭmina mantan noa).
26. Wiyan nurun bag. Yantiko barun mantan bara ba günun
wal buti; gatun keawaran noa ba, unnoa ta mantan noa ba
mantillun wal bon gikouk binbirug.
27. Kulla bara unnoa emmoumiba niwu-maye, keawai bara
emmoukün bi ba piriwil barun, bara barun, ba-ulil koa barun
emmuq kin uilik ta.
28. Gatun wiya noa ba unnoa, waits gaiya noa ganka uwa
wokka-lag ṭHierothalem kolağ.
29. Gatun kakulla yakita, uwa ba papai Bethabbage tako
gatun Bethany tako, bulkara ta giakai yitirra ṭElaiion ka la,
yakunbëa noa buloara-bulun gikoumba wirrobullikan.
30. Wiyelliela, Yurig nura wolla kokera ko kaiyin tako; uwo-
linun nura ba untari, nanän gaiya nura wirittoara waera buttik-
añ, keawai yellawa pa kürü bulka ka: burubuggulla unnoa,
gatun yemamamulla untiiko.
31. Gatun tarak-an-to ba wiyänun, Minarig tin nura unnoa ta
burugbuggan ṭgiakai nura wiyella bon, Kulla noa Pirivallo wiya.
32. Gatun bara ba yukatoara, wai ta uwa, gatun nakulla gaiya
bara yanti noa ba wiya barun ba.
33. Gatun burugbuggulla koa unnoa waera buttikäg, gi-
kuumba-ko wiya barun, Minarig tin nura burugbuggan unni waera
buttikäg?
34. Gatun bara wiya, Pirivallo noo wiya gala.
35. Gatun bara yemama bon kinko : gatun bara wupëa barun
ba kirikin bulka ka buttikäg ka, gatun wupëa bon bara Iethunug
wokka ka.
36. Gatun uwolliea noa ba, wupëa bara yapuğ ka kirrikinkan
nurunba.
37. Gatun uwa noa ba papai, bara ka ṭElaiion ka ba koa bul-
kara koa, yanin konara wirrobullikan pitâl gaiya kakulla, gatun
pitâllimubi bon Eloonug ‘kauwul lo pulli to, yanin tin kauwil
lin uma na nakulla bara ba;
38. Wiyelliela, Pitâllimubilla bon Pirival koa uwa noa ba
Yehoa-amba koa yitirraa : pitâl-kamumbi moroko ka, gatun kili-
limbin kanumbi wokka ka.
39. Gatun winta-ko Parithai ko kirirug konara birug wiya bon,
Piriwil, koawa bi barun giroumba wirrobullikan.
40. Gatun noo wiyayeilëun barun, wiyelliela, Wiyan nurun
wiya, bara ba kaiyellina mupai, kaibillinun wal gaiya unni tan-
na tuncu tanoa-kal-bo.
41. Gatun uwa noa ba papai, nakulla noo kokeri kariq, gatun
noa tuqkillimbilëun galaë rin,
42. Wiyelliela, Gurrapa bi ba, giuta koa, unni pursëäg ka gi-
roug ka ta unni tan pitał-kakilikko giroumba ko! wonto ba yaki-
ta europa ta giroug kai nakilli til gaiyü tilin.
43. Kulla pursëäg ta kanun giroug kin, bukka-kan-fo giroug
13. Wiya gaya noa piriwallo t'wait-gel koba, Minnué banun kan bag? Yukanin war bag ennoomubba yinwil piti𝒌a tara; mirka bara bon guranun, nanun bon bara ba.
15. Yanti bon bara wareka t'wait-gel lagirug, gaton binkulla gaya bon tetti. Minnué banun noa barum piriwallo t'wait-gel koba ko?
17. Gatun noa barum nakkilla, gaton wiyi, Minariig-ke uni upaotaara yantii, Tunug wara wareka witti-kan-ko, unno ta kateekanin wokka ba waiyakan ta woufug?
18. Gatun ga puntumulliun untoa tunug war t'puupuntumulliun, wa; gan kita puntu miinunun, minlaunun war bon mutoi-pani.
19. Gatun tanaa-kal-bo kita bari piriwallo thiereuko gatun tga-munematuko mankilliko bon; gaton bara kiinaka konaritin; kula bari gurra, wiya noa ba uni f'parabol barum kin.
20. Gatun bara bon tunimea, gatu yika bari gayokeyillen, gakokkillikilo baruma kiiru muraarag-kei, gurra-uwil koa bari gikomba wiyellikane, yakti kin mara-un koa bari bari kaiy kabo f'kobina kinko.
21. Gatun wiya bon bara, wiyellie, Piriwal, gurra-ku geen wiyan ba bari tula, kita kora koa bariwa taraikan yaki kuri kurrig kiri, wono ba bari wiyan tula wiyellikanke Eloit koba:
22. Wiya tula ba wiya gaya gakoiyin barinma, gurra wiya bari, Yakaai nura tia nuan.
23. Wonot noa ba gurra gakoyni barinma, gatun wiya bari, Yakaai nura tia nuan.
27. Uwa gaya taraikan bari kinbirig Thadukaiai kabirug, bari gurramaiygey moron ta katea-kanun tetti kabirug; gatun baro bon wiya.
28. Wiyellie, Ela Piriwal! Motheo noa upa gareen, Tama-kan koba ko kóti tetti kanun ba pikerubai gikomba ta, gatun tetti noa ba kanun, wonnai koren, mara-uwil koa gikomba koti

WINTA XX.

Gatun yakita kakulla, wakal la tama wara purrug ko, wiyellie noa ba bari kuri ka, gatun wiyellie eugelion, uwa gaya bari piriwal gatun bara f'gararun gadderun gatun bara f'pareeshbeto.

1. Gatun wiya bon, wiyellie, Wiyella gareun, minarig-ke tina lai yin unullia bari unna tara? Ga gantu-noa ba uni tina ka yina galikila gairunba?
2. Gatun noa wiyayellyiun, gatun wiyellie bari, Gatoa wiya ununun munna waakal; gatun bari wiyel one tia;
3. Korimulikamen to Ioamme-umba, wiya, ta merokok kabirug, ga kuri koba?
4. Gatun bara bari wiyayalian, gatun wiyelie bari, Gatoa wiya ununun munna waakal; gatun bari wiyel one tia;
5. Kulla geen wiyaunun ba, Kuri koba ta; yanti into gaya gareun kuriiko pintinun tuntu ko; kula bari Kotan bari Ioannunu f'propet ta kakulla.
6. Kulla geen wiyaunun ba, Kuri koba ta; yanti into gaya gareun kuriiko pintinun tuntu ko; kula bari Kotan bari Ioannunu f'propet ta kakulla.
7. Gatun bara wiya, Keawai bari guurrapa wone birug ta.
10. Gatun yakita poonkilliun ba, yuka noa bari wakal unulliun bari kin upulliinun, wu-uwil koa bari bari wiya ywaing-gel labirug; wono bari bari bari bari wone bari wone yani koriin.
bounnoum gikoûmba porikunba ka-uwil koa wonnai gikoûmba kôti koba.


31. Gatun willi-kaba-ko tºtrito-to bûmbéa bounnoum porikunbâ kakillliko; gatun yaki-bo tîhebento; gatun bara keawai winba wonnai, gatun tetti bara kakulla.

32. Willûg ta tetti ba bountoa nukuµ.

33. Gânûmba barun kinba unno porikunbân kânûn kakillliko moron ba katâe-kânûn tettî kabiruµ? kulla bara tîhebento bounnoum bûmbéa porikunbâ kakillliko.

34. Gatun noa Iêthukho wiyayelléen, wiyelliela barun, Wonnai ta untikâl bûmbûbillan porikunbâ gatun gûkillaako bûmbillliko:

35. Wonto ba bara murràrag-tai kânûn uwwollîko unta kolâg tana tako purraµ tako, gatun moron kakillliko tetti kabiruµ, keawai bara bûmbûbillân, keawai gûkitan bûmbillliko:

36. Keawai wal bara tetti banûn yûkita; kulla bara yanti kâtan tºgêlo kiloa; gatun wonnai tara kâtan Elioi-úmba, kâtan bara wonnai tara gali koba moron kânûn tettî kabiruµ.

37. Gatun Môthêko noa ba tûgaiya wakal la kûlai ta, bông-bûggà barun tettî-tettî kabiruµ, wiyâ noa ba bon Yèhoanûg, Elioi ta Abûramûmba, gatun Elioi ta Ithakkûmba, gatun Elioi ta Yacob-ûmba.

38. Keawai noa Elioi ta barûnba tettî-tettî koba, wonto ba barûnba moron koba; kulla yantin moron kâtan gîkoug kin.

39. Tàraiîo bara tºgàrammatekùllo wiyà gaiya, Pirîwâl, murâ rag bi wiyan.

40. Gatun yûkita keawaei bara bon wiya pa kinta-kan-to.

41. Gatun noa barun wyà, Yakoai bara wyà Krîhtî ta yinal ta Dabdûmba?

42. Gatun Dabdîto noa niuwoabo wiyà, »biblion kaba tîhêllîm koba, Yèhoako noa wiya bon Pirîwâl enmoumba, Yewällola bi tûgàkëkeri ka emmoug kin.

43. Uma-uwil koa baç barun bûkkan gîkoûmba yîlôgel ko kakillliko gîkoug.

44. Dabdîto noa ba wiya bon Pirîwâl yiîrira, yakoaî gaiya noa yinal ta gîkoûmba?

45. Wiyà gaiya noa barun gîkoûmba wîrrobutlikan mikan ta yantin ta kûri ka,

46. Yakoai nura barun kai tºgàrammatu tin, pitâl koa bara uwa-uwil kurrarwaîtaiken, gatun unullliko gûkillaako laba ko, gatun yewallollilé la wokka ka tî spunagôg ka, gatun pirîwâl-gêl takillliko laba;

47. Mantan bara kokera ba mabogun koba, gatun umânûn wiyellikanne-ta kurra-uwai tºgunbilliko: yaki tin bara kânûn kauwâl tetti kakillliko.

WINTA XXL

Gatun noa nakula wokka-lâg, gatun nakula barun porrokan wûkkillala gutoara barûnba wûkkillilêl la.

2. Gatun noa nakula tara mabogun mirâlakan wûkkillîla bountoa têlepto bulora unta ko taroµ kaka.


4. Kulla yantin gali wûkulla bara tullokan barînba kauwâl labiruµ gutoara Eloi koba ko: wonto bountoa ba bounnoum kinbiruµ mirräl koba wûkkillala yantin tullokan bounnoûmba.

5. Gatun wînta kaya wiyellîêla t<hîron tin, umatoara unni korien tûnug ko murraµâg ko gatun gutoara, wiya noa,

6. Umni tara natun nura ba, wuanun ta purreâg kariâ ko, koren gaiya ba wakal tunug wokka-wokka-ka, yantin wal warêkullinûn barân.

7. Gatun bara bon wiya, wiyelliela, Pirîwâl, yakounta-ko umni tara kânûn? gatun minariê tûga kânûn umni tara ba gaiya kânûn?

8. Gatun noa wiya, Yakoai nura, gakoïya kora koa nura ka-uwil; kulla kauwil-kauwil la tana umnun enmougu kilû yitirra, wyiellin, Gatao ta (Krîhtî ta); gatun papâ ta kakkilin; yanoa uwa yikora nura barun.

9. Gurrûnîn gaiya nura ba wuwuwaî kauwil gatun koakillilâ ta ba, kinta kora nura: kulla umni tara kânûn wal kurri-ku, kulla wiraî keawai kânûn kabo.

10. Wiya gaiya noa barun, Bara kûrikî wuwuwaî bâl kânûn barun kûrikî, gatun bara piriwâl koba barun piriwâl koba ko:

11. Gatun purrai tako pululu buktîkîko wiîta ba ko, gatun kuno korien ta ko, gatun munî kauwilân; gatun kinta nakkili tarâ gatun kauwil kânûn tûga morkô kabiruµ.

12. Wonto ba kurrî-kurrî ka umni tara ba kânûn, manun wal bara mättarro nurun, gatun yarakai nurun umânûn, gunûllinûn nurun tûnagolô kaka, gatun tjail ko, mantaro nurun mikan ta ko piriwâl lako, gatun wiyellikân tako enmougu kinko yitirra ko.


15. Kulla baç gunun nurun kurraka gatun gûrakê kakillliko, keawai wal yantin bara nurûnba bukk-kä-to kaiyû kânûn wiyaellîêko gê piriwâl umûlliko.


17. Gatun nurun yarakai umânûn yantinto, emmoumba tin yitirra tin.
18. Wento ba keawai wal wakål kitteg gikong kinbirug wollu gakabarug tetti känun.
19. Murrai kakillikanne nurünba ka, miromulla nurum mani nurünba?
20. Gatonanun nuru bara Ḥierothalem kirrai-kirrai ta ba korua ba, ṣirulla papa ti ba gayia wari-walikulli ta ba unuğ.
21. Murrambilla gayia baru Indià kaba waata bulkará ko-la; gaton uwambilla baru willi kaba waata wari ta; gaton uwambili yikura baru tanan korug kaba unuğ.
22. Kulla yakita unu tarra pureüg ka bukka kakillikanne, ka-wil koa yantin upatoara känun wal kakilliko.
23. Yapallan baru wonnaikun gaton baru pitallikun, yakita gaiya pureüg ka! Kulla wal känun kauwål yarakai purrai ta, gaton bukka unu yantin ta kuri ka.
25. Gaton gayia kanun wal tiga punnun la, gaton yellana ka, gaton mirri ka; gaton purrai tala yarakai ta baruun kín kuri ka, gaton kinta kauwål; korowa ta gaton bólkalóg kõlling-bullin.
26. Kuri koba bulbillo kutan kinta-kantuo, gaton nakkili tibriug galoo tara kotanun ba uwanun purrai kolág; kulla wal baruun tolonanun wal kuiyaka ta moroko koba.
27. Gaton yakita gaiya wala nurun Yirail ta kuri koba tanaa uwuniin yawell loa kaiyu koa, gaton kullibibin koa kauwål loa.
29. Gaton naa wiyar baru wakål ṣparabal; Na-uwakku kug, gaton yantin kūlai ta;
30. Paikullinun baru ba, nurun naa gaton gurünun nurun-run kinbirug wunun kátan paiqua taba.
31. Yaki kiloa nuru, nurun naa ba unu tara paikulli, ṣirulla gaiya nuru puriwa koba Eloi koba kátan paiqua taba.
33. Moroko ta gaton purrai ta kanun wala waata uwuniin, won-to ba keawai wal emoongba weliyikanne unni tara keawai wala waata uwuniin.
34. Gaton yakoai nuru nurabo, kauwa ba yantin ta nuruni bublu mataye koa katéa-ünk gaton kutawawaan koa katéa-ünk, gaton umilikên koa katéa-ünk gali koba morou koba, gaton yantita pureüg ka paiquinun gati nurun kín.
35. Kulla pika kilo a yantin uwanun untoo purrei g kara bari kín yellawan yantin ta yaki tin purrai ta.

WINTA XXII.

Yakita kakulla papa taikillikanne nulu ñebben koriin koba, gaiyak yattira ṢPathak.
2. Gaton baru piriwäl ṣhiereko gaton gëmannateko nukili enyene bulkilig kolag bon tetti wirrillingo; kulla baru kita kakullka kuriin.
3. Paloñkulliën nnn Thatanto murrug ka bon Inadukhin, turai yittira gaiyak ñihañariot, wakål naa ṣdodekà kuruug.
4. Gaton naa waata wua, gaton wiyillela baru piriwal ñiriënuñ gaton baru ṣkapatin, yakoi naa naa ñañ gskyanyun bon baruun kín.
5. Gaton pitäl kakulla, gaton baru wiyar wuñikilig bon ñarguro.
6. Gaton naa wiyai, gaton mitilliliëno nañ gakónulli bon baruun kín, yakita bara ba konara waata gaiya wua.
8. Gaton naa yuka Peterunuñ gaton Ioannenuñ, wiyillela, Yūriğ wullwa unulliko ṢPathak tah, ta-unu koa ñeen.
9. Gaton bara wiyar, Wonna-ke ñeen umunun?
11. Gaton wiyårun nuna baru kokoratin, Piriwallo wiyar bun, Wonna wiyakan tikiligul, untoo bag ba tanun ṢPathak ba emoûmba katoa wiroobullikan too?
15. Gaton naa baru wiyar, Kauwal to emoûmba kato böròmikko unni ṢPathak to nurun katoa, ta-unu koa kuri-kuri tetti kolag ke bag:
17. Gatun noa mankulla wimbi, gatun pitälma gaya noa, wiyel- 
liela, Mara unni gükillai koa murabo:
18. Kulla bäg wiyan nurun, Keawai wal bäg pitänün yei 
tabiráug tampeło tabiráug, kabo koa uwa-uwil piriwál koba Eloï 
koba tanan.
19. Gatum noa mankulla tätöo ta, gatum pitälma gaya noa, 
gatun yiirbugga, gatum gükulla barun, wiyelie, Unni ta emmo- 
ùmba mürün gutoara nurun kin : umulla unni yanti gürullik ti já.
20. Yantibo wimbi takillib birūg yarēa ká, gatum wibbi, Unni wim- 
bí ta wiyatoara ta buggaikl emmook gûk birūg goro göroa mä-
run kai.
21. A na-uwá, umni ta mättara gîkoùmba gûkoyelli-kan-to ti,
emmook kataa ta takillyël laba.
22. Yuna bo ta koa wá noa uwánün Yinal kûri koba, yanti wiyato-
ora ; yapallon unnoa kûri gûkoyelli-kan-to bon ba!
23. Gatum bara wiyellan barabo, gan-to wiyen barinbirug-ko um-
nün ta umni.
24. Gatum koakillan bara barabo, gän-kañun pirivál baraun
kinbirug.
25. Gatum noa wiyen barun, Bara ta pirivál ethänëkål koba kà-
tilleën bara ; gatum bara ta kättillikan gûkay gîrik yîrirra murug- 
tai.
26. Wonto nura la keawai yanti kanun ; wonto noa kurrikög 
nuruun kinba, nàmunilla bon yanti mitti ; gatum noa pirivál kâ-
tan, yanti umullikan ta.
27. Wonnaug-ke kauval umnuq, niuwoa yellañan noa ba takillì 
ta, niuwoa umnünün noa ba ? wiyen, umni noa yellañollan ba ta-
killy taba ? wonto bäg ba kätan nurun kinba yanti niuwoa ba 
umullikan ta.
28. Nura ta emmook kin mînkia emmook ka ta numotoara :
29. Gatun gatun nurun noa bag kakillioko pirivälglë lako, yanti ta
emmooëbta Yëñugha koa gûkula ti;
30. Ta-uwil koa nura gatum pitt-a-uwil emmook ka ta takillyël la
emmooëb ka ta pirivalglël la, gatum yelloa-uwil yellañollan la 
pirival koba, wiyelieñ barun konara ñdódeka ta ñharañel koba.
31. Gatun noa pirivállo wiyén, Ela Òmiñ, Òmiñ ! ëkùlla,
Thantùto noa wiyen bin mañkilloko kirrail-kirrail koa biloa uma-
uwil yanti twiñt kilõ:
32. Wonto bax ba wiyèllen giroq kai gura-uwil koa bi ;
gatum mînk bi ba kanun, pirivemullal gaya barun bi kottë ta giro-
ùmba.
33. Gatun noa wiyen bon, Pirivál, kätan bäg unni mirigël uwol-
li koağ gûk koa ñjañ noa gatun tett ti kakili koağ.
34. Gatun noa wiyén, Wiyan bënuq, Peter, keawaival mukkaka
ko tibbênto wiyänün unti purreiq kà, kurri-kurri ka bi ba gakoy-
ràunq ti gôro-ka gùmillin bi tis ba.
35. Gatun noa wiyen barun, Yuna nurun bäg ba yiruq koriën,

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gatun pika korien, gatun tugganog korien, wiyen, nura-mînàriq lo?
gatun bara wiyén, Keawai.
36. Wiya gaya noa barun, Wonto ba yaktita unni, niuwoa ba
yinugkan, mannunga bon unnoa, gatum yanti pika ; gatum niu-
woa yirra korien, gumunnilla kirrikin gikoùmba, wakal koa noa
gûkull ko.
37. Wonto bax ba wiyen nurun, unni ta upatoara ka-uwil koa
emmook qin kakillico gûkay, Tumeboara noa barun kin yrakal
willing kà : kulla unni tarë emmook qin ba kakillinnu gôlo in ko.
38. Gatum bara wiyén, Pirivál, na-uwá unni tulaa buloara yirra.
Gatum noa wiyen barun, Tantoa-ta.
39. Gatum noa uwa warra koba, gatum waita uwa uwollol kali-
qin balqârë koa qâl Elaàm ko la kà ; gatum gikoùmba wirrobelli-
kan wiroba bon.
40. Gatum uwa noa ba unta, wiya gaya noa barun, Wiyella,
keawai koa nura pulogullli korien yrakal korog.
41. Gatum noa waita uwa barun kinbirug yanti kiloa tunùq 
kañun, gatum warogògko upullin barun, gatum wiyen.
42. Wiyellie, Biyuq, wiya bi unni wimbi manun emmouk kin-
birug : yanoa emmoumba kotellikane giroomba ta manumilla
kaklikilé.
43. Gatum paipàa wakal aqelò nôroko kàbirug pirirålullin
bon.
44. Gatum kirrikan noa kauwâlkan, wiyellie noa pirirral
butt ; gatum gikoùmba kerrul upullëun barun purrai korog yanti
ko kiloa koqëmuh naunwil gorog koba.
45. Gatum bougkulléun noa ba wiyelli tabirug, gatum uwa gi-
koùmba tako wirrobellikan tako, nqulla gaya noa barun birrik
birrikî miskikan,
46. Gatum noa wiyen barun, Minariq tin nura birrikin ? Boug-
kullaa gatum wiyenëla, uww-ëkun koa nura yrakal korog.
47. Gatum yakita wiyellie noa ba, a! konara, gatum noa yi-
tirra gûkai Iudath, wakal ta ñdódeka kàbirug, uwa ñanka barun
kin, gatum uwa gaya noa papai ñthu kîn, bûmbûkaklikilé.
48. Wonto noa ba ñthuko bon wiyén, Ela Iudath ! gakomin bi-
nuq Yînal kûri koba bûmbûgullito.
49. Nakulla bara ba gûkog korin minnog buli koağ, wiyen-
bon bara, Ela pirivâl ! wiyen, ñen ñëntan yirra ko ?
50. Gatum wakal barun kinbirug kumbeñta wakal umullikan
sURED koba piriväla koba, gatum kumbeñta bon tutqag-keri
quirëq.
51. Gatum ñthuko noa wiyelléun, gatum wiyellie, Kàmmun-
lilla nura unni. Gatum bon noa nuna quirëq gatum turoon bon
umë-kan.
52. Wiya gaya ñthuko barun pirivâl thieron koba, gatum bar-
un ñkapatin ñthieron koba, gatum barun gërrokàl, uwa bara ñi-
70. Wiya gaïya bara yantinto, Yinal ta bi umni Eloi koba? Gatun noa wiya barun, Wiyan nura gatoa ta umni.

WINTA XXIII.

Gatun bara yantin konara kouggulëen, gatun yutea bon Pilato kin.
4. Wiya gaïya noa Pilato-to barun piriväl ëhieru gatun barun kuri, Keawai baj guurma pa yarkarai umni kuri ka.
5. Gatun bara buka-buttañugeka, wiyellëela, Pirralmaa noa barun kuri, wiyellën, yantin ta Iudaia ka, Galilaia tinto umni kolañ.
8. Gatun nakakal noa ba Herodto lëthuunë, pital gaïya katu kanañ, kullu noa natellë naa bon yuraki tabirug, kullu noa guurma wappanël gïkouug kinba; gatun niñullëko tarai umataara gïkouug ka.
9. Wiya gaïya noa onno wiyellëñon naa kaukauñ-wal; wonto noa ba keawai wiyellë pa bon.
10. Gatun bara piriväl ëhieru gatun bara garammatën garokellëela, gatun pirralmaullëela bon kauwañ.
11. Gatun Herod katoa ba bara wruwañ koba gurraaraiga bon bara, gatun bëchëna bon, gatun wutë Toni konèin to kirikë ka, gatun yutea-kon bon Pilato kinko.
13. Gatun Pilato-to noa kau-wiya noa ba barun piriväl ëhieru, gatun bara piriväl, gatun bara kuri,
14. Wiya gaïya barun, Mankulla nura noa umni kuri ennumõg kinka, yante wakal noa gakó-uwël bi kuri; gatun, a'ì gëruła, núa ya bon baj umni mikan ta nurun kin keawai baj guurma yarakaik gïkouug kin, gëno-tara tin pirralma bon nuru:
15. Keawai, keawai Herodto: kulla baj yuka nurun gïkouug kin; gatun, nauwa, keawai gali tin teët koren noa kanìn.
16. Welkërikunë bal bon baj, gatun wammurinë gaiya bon.
17. (Kulla noa bûruñbuggënun wakal yaka ta takillikan-ne ta.)
AN AUSTRALIAN LANGUAGE.

18. Gatun bara kaibullëun wakàlla purawai, wiyelliela, Yurig unni kuri; gatun buruguugullera bon Barabanug garun kinko:

19. (Gali noa wakàl wuroiwa tin kokeri gatun bünkili tin tetti tìn, wünkulla bon tìjail ka.)

20. Koito noa ba Pilato-to koteliiela buruguugullerika bon Iethunug, wiyee ka barun.

21. Wonto bara ba wiyaa, wiyelliela, Buwa bon tetti, buwa bon tetti.

22. Gatun noa barun wiyaa yutika goroka, Minariq tin? minariq noa yarakai una? keawai bag guurrapa taraikan gikouq kin galoa kolaq bünkili kolaq tetti wirrilliko; welkoriniun wal bon bag, gatun wamunbiniun bon.


25. Gatun noa bon buruguugullera barun kii unni bon wuroiwa tin gatun bünkili tin tetti tin wünkulla bon tìjail ka wiyatoara barunba; gatun noa Iethunug wamunbàa barun kìin.


28. Gatun noa ba Iethu warakkùnul barun kai koba, wiyà, Yi-nàkun tìHiérothaleunkài, tìgkî yikora emmuq kai; gatun wà ti tìgkiiellila nura nurunbo, gatun nurun akaij wonnai tara ko.

29. A' na-ua, purreà gariq tanan uwolliunin, yakta unta wiyà'nan bara ba, Murràargà bara wonnai kori, gatun unnug tara pika keawai pòrkulli korien, gatun pàiyl keawai pitellikko.

30. Yakta gaiya bara wiyellàn bulkara gariq, Puntumullia geàrun kin, gatun yûnko ko, Wutílla geàrun.

31. Gatun uwollunin bara ba unni tara kùlni ta kirug ka, mìnuq banûn wal kùla ta turràl la?

32. Gatun unnug bula taraikan yarakai willug, yutea gikouq katoa wünkmilliko tetti wirrillico.

33. Gatun uwa bara ba unta ko, gïkai yitirra Kalabach, unta gaiya bara bünkulla bon gatun bulun yarakai bula, wakàl ta tìg-kaq-keri ka gatun tanai ta wuntu-keri ka.

34. Wiya gaiya noa Iethuko, Biyug, kàmunbilla barun, kull barakai guurra koriuen unmilli ta. Gatun tòiibilia barà kirikin gikouq, gatun wupillan wóijo.

35. Gatun bara nakìilliela garokito. Gatun bara pirirwi yantibò barun katoa bëelìmulllien, wiyelliela, Miromà noa taraikài; mijomabùnillia bon gikouq kòti, wiyaa noa ba Kritht ta, giriimatoara Elòi-ùmba.

36. Gatun bara tìmilëiko bëelìma bon, uwolliliela gikouq kini, gatun nupíiillea bon tìkal.

37. Gatun wiyelliela, Wiya bi ba pirirwàl Indaiñi koba, miromullila bi gintoabo kòti.

38. Gatun upullëun wakàl upatoara wokka ka gikouq kin puli tìHelenik koba, gatun Latin koba, gatun Hebàrao koba, tiakai, Unni ta Pirirwal Indaiñi koba.


40. Wonto ba taraïto wiyayelle, koakikilla bon, wiyelliela, Keawai bi kinta korien Elòi kai, gatun giintoa ta kàtun wakàl la umatoara.

41. Gatun galin yakita murràrag una; yaki tin galiin ka umatoara tiu; wonto noa ba gali kïrikko, keawai noa yarakai una pa.

42. Gatun noa wiyaa Iethunug, Pirirwàl, gurullia bi tìn, uwûnun gaiya bi ba pirirwàl-gel lako girouq ka tàko.

43. Gatun noa Iethuzo wiyaa bon, Yuna bo ta wal bag wiyaa girouq, Unti buggai purreàg ka kànun bi tìn emmuq katon Paìradeilà ka tàko.

44. Gatun wuva kàllka thòra ka tìhekto ta, tokoi ta kàllka yautìa ta purrai ta kätèa ka thòra kàko tìnain tàko.

45. Gatun punnàl ta tokoi wùlla, gatun kirikin tì thioren kàko yìirkullëun nùlwa koa.

46. Gatun noa ba Iethuzo kaibullëun wokka wiyaa noa, Biyug, wùnun bag emmuqba marai girouq kin màttàra; gatun wiyèlëin noa ba unni, wünkulla gaiya noa marai.

47. Yakita gaiya noa ba kendirionko nakulla unni umatoara, pîtìma noa Elòinuq, wiyelliela, Wuya no ta wàl murràrag unni kùrì.


49. Gatun yantìni gikouqba kòti ta, gatun bara nukuq wirroba bon Galilàin kabiruq, garoàkà kòlaq ka, nakìillilea unni tara.

50. Gatun kakulla wakàl kùri, gïkai yitirra Yotèhp, wiyellìkan katu; murràrag kakìlliken, gatun tòoà kakìlliken:

51. Gali keawai noa pitàl korien barunba ko wiyellìkan ko gatun barunba umatoara ko; Arimathàkùl noa, wàl kakera Indaiñi koba; niuuwa ba mitillëia pirirwàl lako Elòi koba kàko.

52. Unni no uwa Pilato kin, bon wiyelliela murrin ko Iethu koba ko.

53. Gatun noa mankulla banàn, gatun muqgama kirikin ta, gatun wünkullà tulùmà ta umatoara tunug ta; keawai ba unta kùri wùntèlli ta.

54. Gatun unta purreàg ka tupoi-tupoi-kàmëtta, gatun papai kakulla thàbbata ta.
18. Gatun wakal bulun kibirug, gakai noa yitirra Kleopa, wiyayellun, wiyayeli-bon, Gintoa bo ta wakal gowikam Hiera-
thalemkik, gatun keawai unna tara gurapa kakkula ba untar purreak ka?
19. Gatun noa wiya barun, Minariq-ke unni wonrug? Gatun barai wiya, Gikoung kin Iethu kin Nadharekik unni kakkula jpropet ta kaiyukan umulliko gatun wiyeliko mikan ta Elloi koba kin, gatun yanin ta barain kin kari ka?
20. Gatun yakoai barai barai pirival theireu, gatun gearunba pir-
val karig wankulla bon wiyayelliko tetti kolo, gatun barai bon
bunkulla tetti.
21. Wonto geen ba kota uiuwos niromulliko Itthaerlehug: gatun yantin unni tara ba, unni buggai kaumaken tata katan umoa
tara umatoara birug.
22. Kanwa, tarai barai nukug gearunba konara birug kota bumea barai gearun, barai giookeen katan tulunm ta:
23. Gatun keawai barai barai na pa giokumba murrin, uwa gaiya barai, wiyeli-ba, nakun barai nataara tagelo karig koba wiya moron noa kakkula.
25. Wiya gaiya noa barun, A! wogkal nura, gatun pirival babal gurulliko yantin ta wiyatoara ba jpropet to!
26. Keawai noa Kritth kamunginba ta umatoara ba unni tara, gatun umulliko kiririn kolig gikoung ka tako?
27. Gatun kuri-kuri Mothe ko noa barai, gatun yantin to
jpropet karig ko, gurrubunbea gaiya noa barun umoa tara upato-
ara birug gikoung ka.
28. Gatun barai pama uwa unta kolig kokerita kolag, unta kolag
bara: gatun noa puntellia kolag.
29. Wonto barai barai piraalinaa bon, wiyeli-ba, Kawa gearum
barai; kul ka yarei gakilling, gatun purreak ta waita uwliling.
Gatun noa uwa murrarig kakilliko barum katoa.
30. Gatun yakita kakkula, yella noa ba barum katoa takilliko, mankulli noa laro, gatun pitalu noa, gatun yibbuga, gatun

YAKITA KAKULLA PURERG KA YUKITA THABBAT BIRUG KA, GOIKAAN TA, UWA BARAI UNTI KO TULUMN TAKO, MANKILLIN JAROMATA UMA BA BA, GATUN TARAIIKAN UWA BARUN KATOA.

2. GATUN BARAI NUKULLA TUNUGUM UMATOARA KURRAI-KURRAI BIRUG KURRAI KO TULUMN TABIRUG.

3. GATUN BARAI UWA MURREGR, GATUN KEAWAI BARAI NA KORIN MURRIN TA PIRIWAL KOBA IETHU KOB.

4. GATUN YAKITA KAKULLA, KOTELILIA BARA BA GE TIN, A! BULOARA KURI BULA GAKOEKA BARAI MIN KILLIBINDIN KABA KIRIKIN TABA.

5. GATUN BARAI BA KINTA KOTELILIA, GATUN WINKULLIKA BARUNA GOARA BARAI PURRAI TAKO, WIYA BULA BARUN, MINARIQ TIN YURA NUKILLIN MORON-KAN TA UNTI TETTI-TETTI KA?

6. KEAWAI NOA UNTI, KULLA NOA WAITA BA BA BOUGKUELEH: GURUULLA NURA YANTI WIYA NURUM NOA BA, YAKITA NOA BA KAKULLA GALILEA KA.

7. WYIELI BA, YINAL TA KURI KOBABA WUMUN WO BO BE BU RARA YANKAI-WILUG KOBKA BA, GATUN BUMUN WO TETTI, GATUN PURREGR KA TARAI KA KUMBA-KEN BOUGKUELA KAMUN NOA.

8. GATUN GAIYA BARAI KOTELILIA GIKOUMBA WIYELI-TARA.

9. GATUN WILUGBA BARAI UWA TULUMN TABIRUG, GATUN WIYA UNNI TARA BARAI KINTA JODEKA TA, GATUN BURUN YANTIN TARA.

10. GALA BOUNTOA MARI-KO MAGDALEKALIN-TO, GATUN BOUNTOA IOA-
NA-KO, GATUN BOUNTOA MARI-KO TUMOK-TO YACOBO-LUMBA-KO, GATUN TARAIIKAN-TO BARAI NUKUGKO BARAI KATOA, WIYA UNNI TARA BARAI FAP-
OOTULOHU.

11. GATUN BARAI WIYELI-TARA KAKULLA BARAI KIN YANTI KILO
GAKOYELI-TARA, GATUN BARAI KEAWAI GURRAYELI BA BARUN.

12. PETER GAIYA NOA GAKOKEA, GATUN MURRA TULUMN TAKO; GATUN WINKULLIKA BARAI, NAKULLA NOA KIRIKIN WUNTOARA PITAKA, GATUN WAITA NOA UWA, KOTELILIA UNNI TARA KANTAN BA.

13. GATUN YAKITA PURREGR KA YANTIBO, BULOARA-BULA BARAI KIN-
BIRUG UWA KOKERA KOLAG, GAIKAI YITIRRA EMMOA, YAKITA KALOG HIEROTHALEM KABIRUG PURLOG THEKEKONTA TA.

14. GATUN BARAI WIYELLAN UNNI TARA KAKULLA BA.

15. GATUN YAKITA KAKULLA, WIYELI-BA, GATUN KOTELILIA BARAI,
JETHU NOA NUIWOBA UWA PAPA BARAI KIN, GATUN UWA BARUN KATOA.

16. WONTO BA GAUKUG BARIUBA TULLAMI, GUMILLI KORIE KOB BARA
BA.

17. GATUN NOA WIYA BARUN, MINARIQ NURA UNNI TARA WIYELL, UWOLLIN NURA BA, GATUN MINKI KATAN?
35. Gatun bara wiya unni tara upatoara yapig koa, gatun gi-milléun bara bon yiirbuğgulliela noa ba tarto.
36. Gatun bara ba wiyelliela, Iethuko noa niuwoabo garokta willi ka barun kin, gatun wiya barun noa, Pitál nura kauwa.
37. Wonto bara ba pulul-pulul kakulla gatun kinta-kan, gatun kotelliela bara marai ta bara nakulla.
38. Gatun noa wiya barun, Minariq tin nura kinta kátan? gatun minariq tin nurúnda bulbullo kotan?
39. Nauwa tia máttára emmoúmba, gatun yulo emmoúmba, Gatoa bo: numulla tia, gatun nauwa; kulla keawai marai koa purriúg korien gatun tibun korien, yanti nakulla nura tia ba emmoúmba.
40. Gatun wiya noa ba unni, túgumbéa barun noa gikoúmba máttára gatun yulo.
41. Gatun keawai bara ba gurra pitál ko, gatun kotellioko, wiya noa barun, Wiya, nurúnda kunto unti?
42. Gatun bara bon gukulla pundol koiyubatoara makoro birúg, gatun pundol nuparai kabirug.
43. Gatun noa mankulla, gatun takulla barun kin mikan ta.
44. Gatun noa wiya barun, Unni tara wiyelliikanne-ta wiya nurun bag ba, kakulla bag ba nurun katoa, yanti koa ka-uwil kakilliko upatoara wiyelliikanne-ta Mothlé-úmba, gatun barun ba tpropet koba, gatun ttehillím kaba, emmoúg kai.
45. Gurrabumbéa gaiya noa barun, gurra-uwil koa bara upatoara t;a;
46. Gatun wiya noa barun, Yaki upatoara, gatun yaki murrarág tana Kritht ko gikougu kakilliko tetti ko, gatun bogukulliko küm-ba-ken-ta purreág ka tetti kabirug:
47. Gatun wiyabunbi-uwil koa minkikanne-ta gatun warekullikanne-ta yarakai umullikan ko gikougu katoa birúg yitirra birúg yantin ta konara, kurri-kurri kabirug  Hierothelem kabirug.
49. Gatun, gurrullu, wupin bag nurun kin wiyatoara emmoúmba koba Biyúngbai koba: wonto nura ba minkéa kokerá  Hierothelem ka, kaiyu koa nurun kauwal bulwára tin.
50. Gatun yutéa noa barun kalog kolag Bethany ka bo, gatun noa wupilléun máttára gikoumbHa wokka-lag, gatun pitálma noa barun.
51. Gatun yakita kakulla, yaki pitálmulliela noa ba barun, mantilléun gaiya bon barun kínbirug, gatun kurréa bon wokka-lağ moroko kako.
52. Gatun bara bon murrarág koiyelliela, gatun willug ba ka-kulla  Hierothelem kolag kauwal-kan pitál-kan:
53. Gatun kakilleriela murrug t hieron ka, murrarág wiyelliela gatun pitálmulliela bon Eloinuğ.

AMEN.
PART III.

THE LEXICON.
AN

AWABAKAL-ENGLISH
LEXICON

TO THE

GOSPEL ACCORDING TO SAINT LUKE

BY

L. E. THRELEKELD

NOW FOR THE FIRST TIME PRINTED.

SYDNEY:
CHARLES POTTER, GOVERNMENT PRINTER
1892.
THE AUTHOR’S PREFACE.

It was during the year 1827, being the third year after the commencement of my mission to the aborigines, that the first work of this kind was produced—the result of my researches, assisted by M‘Gill. The work was entitled “Specimens of the Language of the Aborigines of New South Wales,” and was printed in Sydney, the only attempt that had then been made by anyone to obtain a thorough grammatical knowledge of the aboriginal language of Australia, in any of its various dialects, and to render it into a written form.

In 1831, on the recommendation of the Rev. W. G. Broughton, the then Arch-Deacon of New South Wales, the Colonial Government, and the Society for the Promotion of Christian Knowledge, London, conjointly advanced sufficient funds to enable me to publish a small edition, now out of print, of “An Australian Grammar of the Language as spoken by the Aborigines in the Vicinity of Lake Macquarie, New South Wales.” In 1850, I published, on my own account, “A Key to the Structure of the Aboriginal Language, being an Analysis of the Particles used as Affixes, to form the various modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language.” Both of these works were presented to, and exhibited at, the Royal National Exhibition, London, 1851.

This Lexicon will contain only those words which are used in the Gospel by Saint Luke. For the exemplification of such tenses and cases as may not be used therein, reference must be made to the “Australian Grammar,” and to the “Key to the Structure of the Aboriginal Language.”

A few illustrative sentences will be found at the end of the Lexicon, showing the mode in which certain forms of English phraseology are expressed in the aboriginal language.

As a tribute of respect to the departed worth of M‘Gill, the intelligent aboriginal, whose valuable assistance enabled me to overcome very many difficulties in the language much sooner than otherwise could have been accomplished, his likeness is also attached to this work.

L. E. THRELKELD.

Sydney,
New South Wales,
1859.
ABBREVIATIONS.

abl. for ablative | interv. for interrogative, Lat.
acc. acc. acc. | for Latin.
adv. adverb. | literally.
adv. adverb. | mand.
ag. for adject. | masc.
act. for adjective | neg.
adj. adj. | opt.
def. definite | op. for optative.
emph. emphatic | acc. for accusative.
Eng. English | plur.
exclam. exclamation | for present.
cat. feminine | for proper.
Gr. for Greek | priv.
Heb. Hebrew | for prohibitory.
imper. or imp. imperative | pron.
ind. indefinite | subj.
t. for tense | for substantives.
intens. intensive | subst.

cf.* This is a reference to the foot-note on page 204.

AN
AWABAKAL-ENGLISH LEXICON
TO THE
GOSPEL ACCORDING TO SAINT LUKE.

The letters in the English alphabet, with some modifications, are here used to convey the sounds of letters and words in the aboriginal language. The meaning of the verb is given in the third person singular only, but it should be remembered that the verb, when rendered into English, must be made to agree with its subject, whether singular, plural, or dual—first, second, or third person, as the case may require; for example, buntan, 'smite;' may have to be translated 'I smite,' 'thou smittest,' 'he, she, or it smites;' 'we, ye, or they (dual and plural) smite;' cf. Grammar, p. 31. So likewise with respect to nouns; for they are singular, dual, or plural, according to the particle attached to show the number; as, kuri, 'man'; kuri ta, 'the man'; kuri tara, 'the men'; yantin kuri, 'all manner of men'; 'all men,' 'all people'; 'all mankind.'

[Hyphens are used to show the composition of some of the words.—Ed.]

A

A—the sound of this letter is the same as heard in Eng. ah!

A— retains the long sound, especially when accented as in bin; a sounds shorter than a.

See 'Phonology,' page 5.

A—a call of attention; hark!

Aaron—pr.n., Aaron.
Aaronúmba—belonging to A.
Abin—pr.n., Abraham.
Abinúmba—belonging to A.
Abir kinko—to be with A.; dat. 2.

Abáramnu— for A. to have or possess; dat. 1.

Abáramnu—A. as the object.
Abel—pr.n., Abel.
Abélúmba—belonging to A.
Abélú—Abel; the acc. case.

Abia—pr.n., Abia.
Abiadúmba—belonging to A.
Abilén—pr.n., Abilene.
Ágelo—Gr., an angel.
Al—sounds as i in Eng. 'nigh.'

Aketo—Lat., vinegar.
Aku—Lat., a needle.
Albasbro—Gr., alabaster.
Alpas—Gr., Alpaca.
Altar—see homo.

Andrea—pr.n., Andrew.

Apostol—Gr., an apostle.

Arguro—Gr., silver.

Army—Eng., army.

Army—Eng., a soldier.
Arto—Gr., bread, a loaf.
Atthari—Gr., a farthing.

Ather—pr.n., Asher.

Athino—Lat., an ass.
B—is sounded as in Eng. 'be.'

In many instances it is difficult to ascertain whether the sound be b or p, or a compound sound of both letters.

Ba—sounds as Eng. 'bah'!

Ba—when, as if; prefixed to pronouns, it forms the poss.*

Bag—the verbal pron. I.

Bai—is sounded as Eng. 'by.'

Babai—a stone-axe; an axe.

Bal—b, ban—are sounded as Eng. 'marl, barn,' omitting the r.

Ban—a suffix to certain nouns; as, makoro, 'fish'; makoroban, 'one who fishes,' 'a fisherman;' makorobin, 'a fisherwoman.'

Banu—the conj. dual, I-thee; the first person nom., and the second person acc.

Bapai—nigh, near, close at hand.

Bapabunbilliko—in, to let bury.

Ba-pu-lli-opt., (a wish) that may bury.

Bapa-pu-lli-ko-a subj., (a purpose) in order to bury; that may bury.

Bapili—to bury, to inter.

Bar—down; below.

Barabba—pr.n., Barabbas.

Barabbu—B.; in the acc.

Bara kko—actually down.

Bara kolag—tending down.

Bara—they.

Baram—they themselves.

Bara-barabo—recip., they (do it) themselves, one to another.

Baran—down; now is down.

Baru—them; acc. case.

*For all personal pronouns, and for the case-endings of nouns, see pp. 16, 17 of the Grammar.—Ed.

B

Barabba—belonging to them; their; theirs; gen. case.

Baran kai, barun kaiko—from them, as a cause; on account of them; abl. 1.

Barun kinbirug—locally away from them; out of them; from among them.

Barun koko—with them locally.

Barun katoa—in company with them; with them.

Bathileia—Gr., kingdom.

Bathileum—Gr., a king.

Batólomai—pr.n., Bartholomew.

Bato—fresbwater; cf. kokoin.

Batoto—with water, as agent.

Bato kaborug—out of the water; from the water, locally.

Bau—sounded as Eng. 'bough.'

Ba-uwil-opt., a wish as to the action of the verb to which it is joined.

Ba-uwil koa—sub., in order that may... Be—is sounded as Eng. 'bay.'

Beelidhebul—pr.n., Beelzebub.

Beelma—mocked; did mock.

Beelmani—will mock.

Beebulliko—to mock, deride, despise; to make game of.

Beelumul tin—because of the mocking.

Beebulliiela—mocked and continued to mock; was mocking.

Beebulliuin—will be mocking.

Bethany—pr.n., Bethany.

Bethany kolag—towards B.

Bethlehem—pr.n., Bethlehem.

Bethapage—pr.n., Bethphage.

Bethahei—pr.n., Bethsaida.

Bi—is sounded as Eng. 'bee.'

Bi-thou; the verbal nom.


Biou—tree.  

Bigai—the affectionate address to a brother; brother!

Biloa—he-thee; conj. dual.

Bin—thee; acc. case.

Binu—a male parent; a father.

Binu—thou-him; conj. dual.

Bir—sounds as in Eng. 'bird.'

Birrika—slept; was asleep.

Birrika—sound asleep.

Birrikigél—the lying (resting, sleeping) place; a bedroom, &c.

Birrikillo—lie along; to take rest, as by lying down to sleep.

Birrikir—pres. part., sleeping; being asleep.

Birug—from; apart from; out of.

Bim—deken—millia—Lat., 20,000.

Bitta—the edge or sides.

Bi—rhymes with Eng. 'pew.'

Bi-uwil—auxiliary sign of the optative mood.

Bi-uwil koa—auxiliary sign of the subjunctive mood.

Bi-uwil koa—sub., in order that may...

Be—is sounded as Eng. 'bay.'

Beelidhebul—pr.n., Beelzebub.

Beelma—mocked; did mock.

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Bethapage—pr.n., Bethphage.

Bethahei—pr.n., Bethsaida.

Bi—is sounded as Eng. 'bee.'

Bi-thou; the verbal nom.


Boamulliko—to gather together; to collect.

Boboq—a babe; an infant.

Bokatoq—the surf of the sea; a wave.

Bomo—Gr., an altar.

Bon—acc., the pronoun 'him.'

Bonig—ashes.

Borito—Gr., an ox.

Bor (bibleion, Gr.)—Eng., book.

Book kaba—in (on) the book.

Botha—itself; it itself.

Botru—Gr., grapes.

Boobingga—has caused to arise; did cause to arise; arose.

Boobinggana—will cause to arise by personal agency; will be made to rise; shall be raised up.

Boobinggulliko—to cause to arise by personal agency; to raise up.

Booboua—was raised again by command; will again stand up.

Booboua—arose, got up.

Booboua—imp., arise, get up.

Booboua kan—one who has arisen by command.

Booboua kan—katoua—kan—one who has arisen again by command.

Booboua—to arise, to get up, to stand up.

Booboua korien—not to arise.

Booboua—will rise.

Booboua—will shall arise; will certainly rise.

Booboua kan—will arise by command.

Bonne—acc., her.

Bonneo—belonging to her.

Bonne—because of her.

Bonneo kan—from her; away from (apart from) her.

Bonna—a she.

Breed (tarto, Gr.)—Eng., bread.
Bred'ta—the bread, as a subject; it is bread.
Bred'd-to—the bread, as agent.
Brim'ton—Eng., brimstone.
Bu—sounds as Eng. 'bull'; cf.*
-buŋ—sounds as Eng. 'bung.'
-buŋ—as an auxiliary particle, postfixed to the verb, denotes personal and causative agency.
-bugulliko—to act effectually by personal agency; to cause to.
Buŋ—sounds as in Eng. 'boon,' but with the strong nasal ng instead of the n; cf.*
Buŋ—to salute.
Bugongga—unloosed; did open.
Bugonggulliko—to act upon so as to unloose; to open a book.
Buŋguŋka—saluted, did salute with a kiss.
Buŋguŋkaliko—to salute with a kiss.
Buŋga—to now; to-day; present time.
Buŋgaŋkil—of to-day; belonging to the present period; of this time; new; fresh.
Buŋkullikan—did become.
Buŋkulliko—to cause to be, by its own power; to become.
Buŋkulliko—sounds as Eng. 'buck.'
Buŋka—anger; fierceousness.
Buŋkak-buŋkak—more wrathful (angry, enraged).
Buŋka—ka—ke—to be in an angry, wrathful, savage state; to be an avenger.
Buŋkakakilli-kanne—anything which is in a state of anger; wrath; enmity.

*Note.—ů always, and u before a single consonant, are sounded like u in Eng. 'bull.'
ů always, and u before two consonants, are sounded as u in Eng. 'bull.' See page 4.
Throughout the Lexicon, reference to this Note is made by cf.*
—Ed.
AN AUSTRALIAN LANGUAGE.

Burugbugulla—maad., set at liberty; set loose.
Burugbugullielia—was causing to be set at liberty; was unloosing or releasing.
Burugbugullielba—while (as, when)...was setting at liberty.
Burugbugulliko—to cause to be set at liberty; to unloose; to release; to unbind.
Burugbugullain—did set at liberty, unloosed (of itself).
Burugbugulliko—to set itself at liberty of its own power; to unloose itself; to unbind itself; to go off spontaneously.
Butti—move; to do more; to continue the action.
Butti-butti—maad., more more; go on, go on.
Buttikag—any animal; ass, ox.
Buttikag ba—when (if) an animal...as an ox.
Bu-wil—opt., wish to smile.
Bu-wil koa—adj., in order to smile; that...might smile; on purpose to strike.
Buwa—maad., smite; strike.

C.

There is no sibilant sound in the language, consequently there is no s soft, or z, or z in the native alphabet. These letters, therefore, occur only in words of foreign origin introduced into the aboriginal tongue. The hard sound of c, as in Eng. 'cubit,' would be represented by the letter k. The letter t (t) represents the sound of ch, as in Eng. 'church.'

Čipu—Eng., sheep.
Kaf (titalo, Gr.)—Eng., calf.

Kalabary—pre., Calvary.
Kuntilion—a centurion.
Kuntilion ko—the centurion, as an agent.
Kubit—Eng., a cubit.
Kurenia—pre., Cyrenia.
Kurenia-kal—to belong to Cyrenia; a Cyrenian (masc.).
Kurenia-kalín—to belong to Cyrenia; a Cyrenian (fem.).

D.

D has a middle sound betwixt t and d; it often confounds the sounds of d and t. D is used in foreign words, while t belongs to the language. The aborigines do not pronounce the Eng. v or f, generally substituting b for v, and p for f.

Dabad—David.
Dabad to—David, as the agent.
Dabadumba—to belong to D.
Debbil—(diabolo, Gr.)—devil.
Debbil-debbil—in- intensive; a term used for an evil being of whom the aborigines are much afraid.
Dekem-millia—Lat., 10,000.
Denari—Lat., a penny.
Deutero—Gr., second.
Dhakaria—pre., Zacharias.
Dhakke—pre., Zachaeus.
Dhekt—Gr., a zealot.
Diabol-lo or diabol-to—the devil, as an agent.
Diabol-kan—one having a devil.
Didakhalo (oi)—Gr., teacher.
Dodeka—Gr., twelve.

E.

E—sounds as s in Eng. 'may.'
Ela or aša!—exclam., ho! hallo!

The sound of f is not found in the native language; when it is introduced by foreign words, the aborigines pronounce it p.

Parthi—Eng., farthing.
Pente—Gr., five.
Pente to—five it is; the five.
Pentakoi—from, 5,000.
Pentakothi—Gr., 500.
Pentekonta—Gr., fifty.
Pipatis—Eng., fifteen.
Pipatis—see pentakonta.
Pipatis koa—in order that it may be fifty.
Pipatis koa ka-wil—in order that there may be fifty.
Pok (talopek, Gr.)—Eng., fox.
Puloğ—Eng., furlong.
Puloğ hikyo—Eng., sixty furlongs.
Puloğ hikyo to—sixty furlongs it is; three-score furlongs.

G.

G is always the English g hard.
Gabriel—pre., Gabriel.
Gabriel to—Gabriel it is.
Gabrielumba—belonging to G.
Gadara—pre., Gadara.
Gadara-kaš—a woman of G.
Gadarë—pre., Gadarene.
Galilais—pr.n., Galilee.
Galilais kabá—at Galilee.
Galilais kabirúg—out of G.
Galilais-kál—(masc.) belonging to Galilea; a Galilean.
Galilais-kállin—(fem.) belonging to Galilea; a Galilean.
Galilais tin—from (on account of) Galilea.
Galilais tin-to—on account of Galilea, as an agent.
Girammaten—Gp., scribes.
Girammaten-káll—belonging to the scribes.
Girammaten-káll-to—belonging to the scribes, acting as agents.
Girammaten-káll-ko who is a scribe.
Girammaten ko—for the scribes.
Girammatenunú—i.e., the scribes, as the object.
Girammaten tin—on account of the scribes; from the scribes, as a cause.
Girammaten-to—the scribes, as agents.
Gárep—in English, 'grape.'
Gennethare—pr.n., Genesaret.
Gentail—(thethá-kál)—Gentiles.
Gentail kná—(unto) the G.
Gentail kóba—belonging to G.
Gentail-to—G., as the agents.

G.

G sounds as ng in Eng. 'bung'; it has the nasal sound of nγ in the English alphabet. The sound is invariably the same whether at the beginning, the middle, or the end of a word, and cannot be too strongly nasalised.

Ga—or; or it is.
Ga t—is it?

Gakoiyá yikora—man., beware of deception.
Gakoiyellan—does now deceive.
Gakoiyelliel—a was deceiving or perverting.
Gakoiyell-káll—to one who lies or deceives or acts the traitor.
Gakoiyell-káll-to—one who deceives, acting as the agent.
Gakoiyell-to—to act in such a way as to deceive; to betray; to feign; to lie; to act the spy.
Gakoiyell-in—now deceiving. Gakoiyell-innú—will betray.
Gakoiyell-tá—(sing.) the deceiving; the deceiving.
Gakoiyell-tá—to—(pl.) the deceptions; the deceptions.
Gala—that (demonstrative).
Gala ko—for that; to that.
Gala—this (demonstrative).
Gali bürú—from (out of) this.
Gali kóba—belonging to this.
Gali noa—this is he who.
Gali ta—this is it that; this is what.
Gali tara—these are they which.
Gali tin—from (on account of) this, as a cause.
Galoa—that (there at hand.)
Galoa ko—that there, spoken of as an agent.
Galoa kolag—towards that.
Galoa-rin—from (on account of) that, as a cause.
Gan—interr. who?
Gan-ba—who is; whoever.
Gan...ba? who is (he)?
Ganbulliko—a peculiar idiom, lit., to be 'woining' when you know who he is; hence, to deny all knowledge of a person when at the same time you know him; to deny a person; to deny personal knowledge.

Garabo—sleep; repose.
Garabo-kakilliko—to be in a state of repose; to sleep.
Garabo kakillin—present part., sleeping; reposing.
Garaka—the entrance or mouth of anything; i.q. kurraka.
Garaka-ko—the entrance, as the subject.
Garavilliko—to lose one self.
Garavilliki—in a plain; a flat place; a level; i.q. garawan.
Garo—the eldest son; the first born son; cf. kurri and kor.
Garokilli—an elderly woman; an old woman.
Garokali—aged; elder; old.
Garokea—stood up; arose.
Garokeik—an elderly man; an old man.
Garokillila—past part., continued to stand.
Garokilliela—past. part., continued to stand; stood.
Garokilliko—to stand upright on the feet; to be in a standing position.
Garokilli korien—neg., not to be standing upright; not to stand.
Garokillin—pres. part., standing; now standing upright.
Garombai—an elderly man; an old man.
Garokulli—in a turn.
Garokulliko—to revolve of itself; to turn one’s self round.
Garuk—rough; rugged.
Garuggara—rugged; proud.
Gati—happened of itself; accidental; perchance; unawares; without cause; secret; unrevealed.
Gati—nothing; nought; not.
Gati kakilliko—to be nothing.

Gati kakulla—was not; vanished; disappeared.
Gati-ta—the secret place.
Gatoo—emphatic, I who; it is I.
Gatoo-ta—emphatic, it is I who.
Gatoo-bo—emph., it was (is) I myself who.
Gatun—conj., and.
Ge—rhymes with the Eng. ‘nay,’ sounding strongly the nasal ng at the beginning.
Gearulli—choose; elected.
Gearulliko—to pick out; to choose; to cull; to elect.
Gearun—pron., we.

H.
The aborigines seldom sound h as an initial aspirate; consequently the letter h is not much used in the language, save in words of foreign extraction.

Hebaraio—pr. n., a Hebrew.
Hebaraio-umba—belonging to the Hebrews.
Hex—Gr., six.
Hekaton—Gr., a hundred.
Hekokonta—Gr., sixty.
Hellenik—Gr., Greek.
Hendeka—Gr., eleven.
Hepta—Gr., seven.
Herod—pr. n., Herod.
Herodiath—pr. n., Herodias.
Herod katoa—with (in company with) Herod.
Herodnuig—H., as the object.
Herod-to—Herod, as the agent.
Herodumba—belonging to H.
Herodumbakan—being H’s.
Hieru—Gr., a priest; priests.
Hieru-kan—one who is a priest.
Hieru-ko—the priest, as agent.

Hieru-mug—the priest or priests, as the object.
Hieron—Gr., temple.
Hieron ka—at the temple.
Hieron tin—from (on account of) the temple.
Hierothalem—Gr., Jerusalem.
Hierothalem ka—at or in J.
Hierothalem kabbrig—out of J.; from (away from) J.
Hierothalem-kild—belonging to Jerusalem (mac.); a man of Jerusalem.
Hierothalem-killed—belonging to Jerusalem (fem.); a woman of Jerusalem.
Hour (tora, Gr.)—Eng., hour.
Hour ba—when (at) the hour.
Hour ka—was at the hour.
Hour-ka-ta—it was at the hour.
Hundared—see hekaton.
Hundared-ta—hundred it is; the hundred.

I.
I (i)—sounds as s in Eng. ‘eat.’
I (i)—sounds as ss in Eng. ‘e’en.’
Jaeiro (Yaeiro)—Gr., Jairus.
Jakob (Yakob)—pr. n., Jacob.
Jakobnuig—Jacob, as the object.
Jakobumbu—belonging to Jacob.
Jakobo (Yakobo)—Gr., James.
Jakobo-umba—of or belonging to James; James’s.
Jakobo-umba-ko—belonging to J., as the agent.
Yehoia—Heb. pr. n., Jehovah.
Yehoanaug—J., as the object.
Yehoia-ko—to Jehovah.
Yehoia-ko—J., as the agent.
Yehoia-uka—belonging to J.
Iethu—Gr. pr. n., Jesus.
Iethu katoa—with (in company with) Jesus.
Iethu-ko—to Jesus, locally. [is.

Iethu kinko—to Jesus, where he is.
Iethu-ko—Jesus, as the agent.
Iethunug—Jesus, as the object.
Ioanna—pr. n., Joanna.
Ioanna-ko—Joanna, as an agent.
Ioanne—Gr. pr. n., John;
Ioanuenug—J., as the object.
Ioanne-umba—of or belonging to John; John’s.
Iona—Gr., Jonas.
Ioradin—pr. n., Jordan.
Iothe (Yothe)—pr. n., Joseph.
Yothe kinko—to Joseph.
Yotheumba—belonging to J.
Italo—Gr., a calf.
Itiak—pr. n., Isaac.
Itiaknuig—Issue, as the object.
Itiakumba—belonging to I.
Itiakariot—pr. n., Iscariot.
Itiarem—pr. n., Israel.
Itiaremnuig—Is, as the object.
Itiarem koba—belonging to Is.
Iteba—pr. n., Iturea.
Iudaia—Gr. pr. n., Judea.
Iudaio—pr. n.—Gr., a Jew.
Iudaio koba—of or belonging to a Jew or Jews.
Iudath—pr. n., Judas.
Iudath kinko—to Judas (for him to have).

J.
[Other tribal dialects have the palatals j and 6, but this Awaban language has not; in it 6 occurs only in imported words.—Ed.]

Jail—Eng., jail.
Jeriko—pr. n., Jericho.
Jerusalem—see Hierothalem.

K.
K is sounded as in Eng. ‘Kate.’
Kai is pronounced as in Eng. ‘cart.’
Kai korien—neg. not; am not.
Kai—call, here! come hither!
Kaibulliko—to cry out; to call aloud; to ‘kai’; because the blacks use that word as we do “holla! hey!
Kaibullinun—will cry out.
Kai ba—to be in such a state or condition (as mentioned).
Kai ba (at the beginning of a sentence)—if it is (as stated).
Kaiira—to from; out of; away from; apart from.
Kabo—presently; by-and-by.
Kabo koa—in company with by-and-by; in order to be by-and-by; until.
Kai—rhymes with Eng. ‘eye.’
Kai—imp., ba (an entreaty).
Kaipath—pr.n., Caiaphas.
Kai—a cried out; called. The word ‘kai’ is used, as well as ‘kai,’ to call attention.
Kai—light (of any kind); a lamp or candle.
Kai—place of a light, as the candlestick.
Kaibulla—imp., call; cry aloud.
Kaibullaen—cried out; did cry out; did shout aloud.
Kai—call out and continue to call.
Kaibulliesa—was lifting up the voice; was shouting.
Kaibulliko—to cry out; to lift up the voice; to call aloud; to shout. Also, Kaipulliko.
Kaibullin—in—will call; will cry out; will shout aloud.
Kaibullinun—certainly will call or shout; shall call.
Kain—sounds as Eng. ‘kine.’
Kain—in possession of; having.
Kaihair—Lat. pr.n., Cesar.
Kaihar kinko—for (to) Cesar.
Kaihairiko—C., as the agent.
Kaiharun—Cesar, as the object, acc.; to Cesar, dat.
Kaiharumba—Cesar’s.
Kaiharumba—ta—it is what belongs to Cesar; that which is Cesar’s.
Kaiullen—ceased; ended.
Kaiulliko—to cease; to finish.
Kaiwoom (Pathak)—passed over; the Passover.
Kaiyilla—imp., be silent; be mute; cease; leave off.
Kaiyillaekin—again to cease or leave off.
Kaiyilla—imper., be silent or mute; cease.
Kaiyillaiko—to be silent or mute; to cease.
Kaiyillaen—in—will cease.
Kaiyin—an edge; the other side.
Kaiyin—yin—(plu.) all sides; every side.
Kaiyin kola—over towards the other side.
Kaiyinkon—the side or edge.
Kaiyinkon taba—at or on the other side or edge.
Kaiyin tako—to be over against on the other side.
Kaiyu—power; ability; powerful, able.
Kaiyu—unto the power.
Kaiyu—being powerful; being able; one having power; one having ability.
Kaiyu—kan in—will be able.
Kaiyu—kan—to; a person having power, as agent.
Kaiyu—kan—it—will be able.
Kaiyu—kan—to; a person having power, as agent.
Kaiyu koa—with (in company with) power; accompanied by power.
Kaiyu korien—not powerful or able; unable.
Kaiyu—korien—to, unable to act, as an agent.
Kaiyu tin—from (on account of) the power.
Ka-kein—Erst morgen, es war (earlies in the morning) this
day or of the day spoken of.
Kakillai—being and continuing
to be.
Kakillan—did remain in a state
of (whatever is spoken of).
Kakillielloko—to be and to con-
tinue to be.
Kakillikan—one who is and
continues to be.
Kakillieliela—was being and con-
tinuing to be (in such a state).
Kakilliko—to be.
Kakillin—being now actually
(in such a state).
Ka korien kakilliko—not to be;
to fail to be.
Kakulla—was (in such a state).
Kakullai—to be awhile; to be
for a season.
Kakullan—to be for a season;
it endures for a season.
-kil—(masc.) belonging to a time
or place; in a state of; a man
of such a place.
-kilin—(fem.) belonging to a
place; a female of such a place.
Kalog—far off; far; distant.
Kalog ka—at a distance.
Kalog kaba—being far off or
at a distance.
Kalog-kolag—towards far off;
to a distance.
Kamel—Eng., camel.
Kamunbilla—imp., forgive; let
be; permit to be.
Kamunbilla kakilliko—to per-
mit to be in any state or con-
dition.
Kamunbilliko—to cause to let
be; to permit to be.
Kamunbinin—will cause to let
be; will permit to be.
Kamunbinin wal—will cer-
tainly cause to permit to be;
shall cause to let be.
Kamunbi yikora—imp. prohib.,
let not be permitted to be;
forbid permission to be; let
not be; forbid to be.
Kan—is sounded as Eng. 'can.'
Kan-kan—pres. tense of the verb
to be (in any state); subst., one
who is (whatever is stated).
Kanumaiko—to repent.
Kanun—fut. indef., will be; e.g.,
tetti kanun, 'will be dead,' will
be in a state of death.
Kanun kakilliko—to be in such
a state; will be; will become;
will come to pass.
Kanun wal kakilliko—shall cer-
tainly come to pass.
Kapa—a particle which implies
a denial; 'if it had been.'
Kapaiyinun—will become.
Kapatin—Eng., a captain.
Kapatin-to—a captain, as agent.
Kapernaum—pr. u., Capernaum.
Kapiriri—hunger.
Kapirri-kan—one who hungers;
being hungry.
Kar—a private; secret; adv., pri-
vately; secretly.
Kar—the negat. of being in
such a state; equivalent to
'no longer to be.'
Kara-spittle.
Kara-kabilliko—to do spittle;
to spit spittle; to spit.
Karai-karai—round about; all
round.
Karaigoun—subst., the outside;
adv., outside.
Karaka—themouth; an entrance
gate or door; i.q. kurraka.
Karakai—quick; imp., be quick;
make haste; i.q. kurrakai.
Karakal—one who pretends to
cure by charms; a medicine-
man; a sorcerer; a doctor.
Karal—trembling; shaking; the
palsy.
Kilbinbin—koo—(in company with) glory; accompanied with splendour or glory.
Klima—like; likeness; resemblance.
Kilpaj—did snap as a cord; broke as a rope breaks.
Kilpailikko—to snap as a cord; snaps when it breaks.
Kina—prep., to; to a person.
Kina—ba—with; at; is at; locally.
Kinta—fear.
Kinta kakkilla—was afraid; feared and did fear; feared.
Kinta kakkilledikko—to be in a state of fear; to fear; to be afraid.
Kinta kakkulla—was in a state of fear; was afraid.
Kinta kan—to—being afraid; one who is afraid; a coward.
Kinta kan—to—one who fears, as an agent.
Kinta kora—in., fear not.
Kinta kon—treat not; do not fear; no fear.
Kinta lag—does now fear; is now afraid.
Kinta nakilliko—fearful to see.
Kinta nakillilla—(sing.) it is fearful seeing; a frightful sight.
Kinta nakilli-tara—(plu.) fearful sights.
Kintleeun—did laugh.
Kintleiko—to laugh.
Kintellinun—fat., will laugh.
Kintellinun war—will certainly laugh; shall laugh.
Kipai—fat.; ointment; union.
Kira—ditch; canal.
Kirin—queen; cf., piriwai.
Kiroabatoara—that which is poured out or spilled.
Kiroabulli—a—did pour out.
Kiroabullikkko—to continue to pour out; to continue spilling.
Kiroabulliko—to pour out all; to spill. Also, Kiropulliko.
Kiroabullin—in—now spilling.
Kiroabullinun—will pour out.
Kipai—ba—shed; is shed or spilt.
Kirin—gently, carefully.
Kira—(see;) Kirina.
Kirra—round about.
Kirra-kiwalla—ta—surrounded.
Kirra-kiwalla-umulliko—to cause to go round about or revolve, as a windmill; to sift grain, as with a sieve; to bring the chaff to the top.
Kirra-uuwalliko—to seek willing to find; I.e., kara-uuwalliko.
Kirra-uuwalli koa—in order to seek diligently; that... might seek diligently.
Kirra-uuwalliko—to move carefully; to seek diligently.
Kirrikin—clothing; a garment of any kind; cloak; veil; certain; covering.
Kirrikin-ta—it is the garment.
Kirrikin taba—with the raiment.
Kirrikin-to—clothing (raiment, robe), as an agent.
Kirrikin-wuntoara—the raiment; (clothes which were left).
Kirrin—light; as, daylight.
Kirrin—pain; fever; agony.
Kirrin kakkilla—to be in a state of pain (fever, agony).
Kirrin kan—one being in pain or suffering agony.
Kirrin kan noa—he being in an agony.
Kirrin katan—is in pain; is in a state of anguish or agony.
Kiri—a—green, as a young tree.
Kirun—all; the whole.
Kirunta—a creek; a ditch.
Kittug—hair; of (the head only).
Kyubati—one will do with fire.
Kiyubulliko—to do with fire; to roast; to broil.
Kiyu—ba—done or destroyed by fire; roasted; burnt.
Kleop—pr. a., Cleopas.
Ko—particle for the purpose of.
Koa—in order to; that... might.
Koai-koni-kakkilledikko—to be strutting like a turkey-cock; to be lifted up or proud.
Koai-koni—kan—being proud; one who is proud.
Koai-koni korien—not proud.
Koai-koni umulliko—to make proud.
Koai-lia—contention; any strife of words.
Koaklan—strives with words; does quarrel or rebuke.
Koaklkoun—a—did rebuke, &c.
Koaklkia—a—did rebuke.
Koakllicko—to scold; to quarrel; to contend; to rebuke.
Kokalla—rebuked.
Kostan—swears at.
Kotato—by; to curse; to swear.
Kowa—imp., chide; rebuke.
Koda—of or belonging to any person.
Kobina—Eng., governor.
Kobina kinko—dat. 2, to the governor.
Kobaa toara—that which is in possession; that which is obtained.
Koiro—an herb.
Kokiria—therefore; for; because; consequently.
Koko—ba—therefore as; because it is so.
Kokiria noa ba—for he... for when he... because he...
Koiwon—rain.
Koiwon tanan ba—as the rain approaches.
Koitya—murmured; repined.
Koityloko—to murmur; to repine; to rebuke.
Koityloko—koo—(in order to) rebuke; that... might rebuke.
Koityo—fire.
Koityo koa—in the fire; is in the fire.
Koityo kai—(into) the fire.
Koityo koa—fire, as an agent.
Koityo—shame; shame.
Koityo—bara toara—down ashamed; to be abased.
Koityo—batoara—that which is become ashamed.
Koityo kakkilledikko—to be in a state of shame; to be ashamed.
Koityo kana—will be ashamed.
Kokera—habitation; hut; shelter; tent; tabernacle; house; palace; temple.
Kokera—to—dat. at or in the house, temple, &c.
Kokeria—biru—away from out of the house.
Kokeria kaa—dat. 1, to the house.
Kokeria kola—dat. 2, towards the house.
Kokeria kari—all the houses; the whole of the houses; the village, town, city.
Kokeria kola kokeria kola—towards the houses; from house to house.
Kokeria kola—the master (owner, landlord) of the house.
Kokeria—po—of the master of the house, as an agent.
Kokeria—a—through the house.
Kokerrin—from (on account of) the house.
Kokoi—koko—surrounded; inclosed.
Kokin—fresh water; cf. bato.
Kokin kan—to have water; possessing water; dropscial.
Kokin kan—to—a dropscial person, as an agent.
Kokoin-kan warakag—one filled with water; one having the dropsy.
Kokion kolag—to (towards) the water; going to water.
Kokug—an indigenous fig; a fig.
Kolag—towards; now about to.
Kolbi—sound; noise; roar.
Kolbi-lag-bulliko—to make a sound or noise; to roar.
Kolbi-lag-bullin—now making a noise or sounding; roaring as the wind or sea.
Kolbunti korien—not to chop.
Kolbuntina—chopped; reaped.
Kolbuntilla—in., cut down.
Kolbuntilliko—to chop, as with an axe; to Hew; to mow; to reap with a hook or any other thing that cuts or chops; to cut with the o long.
Kolbuntillinn—pres. part., chopping; hewing; reaping.
Kolbuntillinun—will chop, &c.
Kolbuntinun—will chop, &c.
Kolbuntinun—will—shall cut; will certainly chop.
Koli—water; cf. kori and bato.
Konarra—shade; a shadow.
Komomba—a drop or clot.
Kog—sounds as the Eng. 'gong,' but with the o long.
Kogka—a reed.
Kogog, kogog—the noise made by any person sound asleep; hence, to be overpowered with sleep.
Kogog-kan—being sleepy; one who sleeps.
Kogog-kan—to—one who sleeps, being the agent.
Kon—sounds as the Eng. 'cone,' but rather longer, laying the accent on the o.
Konara—tribe; host; company; assemblage; family; army; herd; nation.
Konarrin—from the tribe, as a cause; because of the tribe, company, assemblage, &c.
Konen—good to look at; pretty; handsome; noble in appearance.
Konen kakilliko—to be in a beautiful state; to be pretty; to be handsome; to be garnished.
Konen kako—to being pretty.
Konen-kan—one who is pretty; being handsome.
Konen-ta—it is pretty, &c.
Konen-tara—the pretty things.
Konen-taro—the pretty (persons or things), as agents.
Konen-to—pretty, as an agent.
Koin—an unknown being of great power, of whom the aborigines are very much afraid.
Koina—that person, as an agent.
Kin-to-ka—that person as an agent is...
Konug—dung; excrement.
Konug-gel—the place of dung; a dunghill.
Konug-gel ko—for the dunghill.
Kora—a mandatory prohibition; e.g., kinta kora, 'Fear not.'
Koradhin—pr.n., Chorazin.
Korakil—see korakil.
Korakil—see korakila.
Korakil—see korakila.
Kora koa—interrogative of negation, why not?
Korarig—a lonely place.
Kora—ceased action; rested.
Koribibi—strong, rushing, violent; as a stream of water or the tide of the sea.
Korien—denial, not.
Korilliko—to cease action; to rest; to be still.
Korima—did cleanse; baptized.
Korimnun—will use water to cleanse; will baptize.
Korimulli—being cleansed or baptised.
Ko'iti bula umullan—The two became friends again; lit., the two were caused to be akin.
Ko'iti kabirug—from (out of) the kin; a kinsman, friend, neighbour.
Ko'iti akiliilik—to be near of kin; belonging to any locality; i.e. -kalin.
Ko'iti ta—(sing.) the kinsman or neighbour; friend; guest.
Ko'iti tarum—the kinsfolk; kinmen; neighbours; friends.
Ko'iti—the west; westward; inland; i.e. kiarai. [west.
Ko'iti tin—from (because of) the
Ko'iti—p.r.n., Christ.
Ko'iti ta—it is the Christ; the
Christ, emphatic.
Ko'iti—part. nasc., belonging to any locality; i.e. -kalin.
Ko'iti—wood; timber; a tree of any kind.
Ko'iti—because, for.
Ko'iti—poetic particle, the sign of an orist tense; e.g., ka, 'to be'; ka-kul, 'was.'
Ko'iti baliilik—to cut round; to circumcise.
Ko'iti baliir—to shine; glorious; bright; resplendent; glory.
Ko'iti wai—because certainly; surely.
Ko'iti-wal-lia—because certainly... his or did.
Ko'iti kurl—kullungan—the neck.
Ko'iti giti—cut; did cut.
Ko'iti giitiilik—to cut, as with a knife or some such cutting instrument.
Ko'iti baliilik—to make use of the toe; hence, to climb; because the blacks cut notches in the bark, and, to ascend the trunk of a tree, place the toe therein.
Ko'iti baliilik—to climb, milled; did climb.
Ko'iti baliil—from a corpse.
Ko'iti umullan—the two became friends again; lit., the two were caused to be akin.
Ko'iti kelalil—to be near of kin; belonging to any locality; i.e. -kalin.
Ko'iti kelal—to be troublesome, alarming, noisy.
Ko'iti baliilik—to cause trouble, anxiety; to be anxious.
Ko'iti baliilik—to trouble or tease; to worry.
Ko'iti kel—to cause trouble, anxiety; to be anxious.
Ko'iti baliilik—to cause trouble, anxiety; to be anxious.
Ko'iti umullan—to its strand; i.e. -kalin.
Ko'iti lami—lest...
Ko'iti lami—to its strand; i.e. -kalin.
Ko'iti lami—to its strand; i.e. -kalin.
Ko'iti lami—to its strand; i.e. -kalin.
Ko'iti lami—to its strand; i.e. -kalin.
Ko'iti lami—to its strand; i.e. -kalin.
Ko'iti lami—to its strand; i.e. -kalin.
Lepton — Gr., a small coin; a mite.

Lepton-ta — a mite; it is a mite.

Lo — sounds as Eng. 'lo!'

Lot — pr.n., Lot.

Lotamba — belonging to Lot.

Luka — Gr. pr.n., Luke.


Luthania — pr.n., Lysanias.

Mankilla — the place of taking or receiving, as the counter of a shop; the bank; the treasury.

Mankillikan — one who takes in hand; a doer; a servant.

Mankilliko — to take in hand; to do; to receive.

Mankillolag — about to take in hand.

Mankillin — now taking; holding; doing; receiving.

Manki-ye — one who is a habitual taker; a thief.

Mankiye-kot — (against) a thief.

Mankiye nukug-ka — a taker of women; a woman stealer; an adulterer.

Manki ylkora — prohib. imp., do not steal; do not take.

Man korien — neg., did not take.

Mankulla — have taken in hand; did take; took.

Manki ya — privative of effect, unable to take; could not accomplish the taking hold of.

Mantala — did take, at some former period.

Mantan — does take hold of.

Mantilla — imp., take it.

Mantikko — to take; to receive.

Mantillik — now receiving.

Mantillun wal — will certainly take; it shall be taken.

Mantoara — that which is taken, received or held; the deposit; the theft.

Manumilla — imp., permit to take; let take.

Manumbilliko — to allow to take; to let take.

Manun — fut., will take.

Manun wal — will certainly take; shall take.

Mar — imp., take; do take; take hold; receive.

Marai — spirit; soul of a living being not a ghost; which is mamuya.

Marai-kan — one who is a spirit; having a spirit.

Marai-kan-to — one possessing a spirit, acting as an agent.

Marai koba — belonging to the spirit or soul; of the spirit.

Marai-marai — actively engaged doing something; busy; busily employed.

Marai nurinba — spirits belonging to you; your spirits; your souls.

Marai-to — the spirit, as an agent.

Marai yirri-yirri — the spirit sacred; the Holy Spirit.

Maruilliko — imp., continue to take; receive.

Maratha — pr.n., Martha.

Maru-wil — opt., that … may take.

Maru-wil koa — subj., in order that … might take or receive.

Mari — pr.n., Mary.

Maro — an indigenous thorn; a thorny bush; a bramble.

Mata-ye — one habitually given to greediness; a glutton. Also, Mataye.

Matayeko-katé-kun — lest any greediness (gluttony, surfeit-ing) should be.

Mattara — the hand.

Mattarin — from (on account) of the hand; by the hand, as an instrument.

Mattaro — the hand, as the agent; with the hand.

Mattara with (accompanied with or through) the hand, as an instrument.

Matti — dual, acts together; did together.

Mau — rhymes with Eng. 'cow.'

Mau — the causative particle in the optative and subjunctive form of the verb.

Meapa — recently cultivated or planted.

Meapala — aor. def., planted, at some certain time past.

Meapulla — planted; did plant.

Meapullia — imp., plant; do plant.

Meapulliko — to plant, set, cultivate.

Me — sounds as in Eng. 'may.'

Montha — Lat., mint.

Mi — is sounded as Eng. 'me.'

Mikan — presence; fronting; in the face of, before.

Mikan — the presence.

Mikan — take in the presence of; before.

Mimá — did cause to stay.

Mimulliko — to retain; to urge to stay.

Mim — sounds as in Eng. 'mien.'

Mim — sounds as in Eng. 'mint.'

Mina — Gr., a pound.

Minarik — what?

Minarik — what very thing?

Minarigo — any selfsame thing; anything.

Minarik — what is what are?

Minarik — what from, as a cause? wherefore? from what cause? why?

Minbilliko — to crush; to grind.

Minbinn — will grind.

Minbinn wal — will certainly crush or grind; shall grind.

Minka — imp., wait.

Minkéa — remained; waited.

Minki — any mental or moral feeling; the feeling of sympathy; sorrow; compassion; penitence; patience; repentance; pondering.

Minki kaquir — from (out of) such a feeling.

Minki kakkiliela — was sympathising.

Minki kakkiliela — was and continued to sympathise or feel penitent, &c.
Miriak—perhaps; i.e. murka.
Mikka—perhaps it is.
Mirk—virginity; purity.
Mirkun—pure; clean.
Mirobunbilla—imper. and permissible, permit to continue to take care of or save.
Mirona—took care of; did keep; did save.
Mirona-bunbilla—imp., permit to take care of or save.
Morowamun—will take care of; will save; will occupy.
Morona—private, did not take care of; without care of.
Morumal—will continue to take care of; save and continue to save.
Morumal—will continue to take care of; will save; will occupy.
Morona—private, did not take care of; without care of.
Morona—private, will keep.
Morona—private, will keep.
Morona—a particle; a very small bit; a mote; dust.
Moroke—the sky; the visible heavens; heaven.
Moroke—sky, the visible heavens; heaven.
Moroke kaba—is in heaven.
Moroke kabiru—from (away from) the sky; from heaven.
Moroke kabo—in or to heaven.
Moroke kaba—in or to heaven.
Moroke kaba—from (on account of) heaven; as a cause; from heaven; of heaven.
Moron—a particle; a very small bit; a mote; dust.
Moron—a particle; a very small bit; a mote; dust.
Moron—a particle; a very small bit; a mote; dust.
Moron—a particle; a very small bit; a mote; dust.
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Moron—a particle; a very small bit; a mote; dust.
AN AUSTRALIAN LANGUAGE.

Munlbilliko—to lend.
Mumbinūn—will lend.
Mumbitoara—that which is lent; the loan; the debt.
Mupai—fast, shut, silent, dumb.
Mupai kakillilo—to be fast, as the mouth; to be silent or dumb; to hold your peace.
Mupai kakillini—will be fast or dumb; will be silent.
Mupai kakulla—was fast; was silent; held their peace.
ilupai uniulliko—to cause to be silent or dumb.
Muir—sounds as in ur in Eng. 'murder,' but the r is rougher.
Mur—sounds as Eng. 'moor'; cf.
Marka—see mirka.
Murkun—pure; clean; free of superfluity; cf. mirkun.
Murri—ointment.
Murri—ran; did run.
Murra—to run; to flee away.
Murrabunbilliko—to let run.
Murrabunbilla—imp., let run.
Murrak—a young female; maiden; virgin; cf. mukkin.
Murrak—to—a young female, as the agent.
Murrapatoara—that which is run out; anything numbered.
Murrapullikanne—the taxation; the thing that counts or numbers.
Murrapulliko—to run out; to number; to tax each one.
Murrārāg—good; right; just; proper.
Murrā—murrārag—intense, very good; excellent.
Murrārag kakilliko—an one who is and continues to be in a good state; one who is righteous; a righteous one.
Murrārag kakillikanne—anything that is good or righteous; righteousness.
Murrārag kakilliko—to be in a good state; to be well off or happy.
Murrārag koiyelliela—worshipped.
Murrārag koiyelli—good, in manner; to worship.
Murrārag tai—the good, indefinitely; the just; the righteous.
Murrārag—tao—a good thing.
Murrārag tar—good things.
Murrārag wiyelliela—was saying good; was praising.
Murrārag wiyelli—to speak good; to praise.
Murrarii—within; into; inside.
Murrarii—forward; onward.
Murrarii kolag—about to go forward.
Murrarii—good thing.
Murrarii—good things.
Murrarii—about to go forward.
Murrarii—body; cf. marai—the soul; the spirit.
Murrarii—kiloa—like a body.
Murrarii ko—for the body.
Murrarii—tin—from (on account of) the body, as an instrumental cause.
Murrarii murrari—frequent; very often; often-times.
Murrarii—kai—a sort of wild dog, like a fox.
Murrarii—peaceful; at his ease; in peace; i.e. murrari; cf. also murrarāg.
Murrulliko—to run away; to flee.
Murrug—within; in; locally.

Murrug ka—is 'within; is inside.
Murrug ka temple la—is inside or within the temple.
Murrug ka ma—pressed upon.
Murrug kāmulliko—to cause to let be overcome, as water runs within and overcomes; to let be choked or drowned.
Murrug kāma—was caused to let be overcome or smothered; was choked.
Murrug kōla—about to go in.
Mura—mutan—powder; dust.
Mutard—Eng., mustard.
Mutā—a crumb; a small piece; a bit; a mote.

Note.—This lexicon is incomplete; the author was working on it at the time of his death.—Ed.
PART IV.

THE APPENDIX.
APPENDIX.

(A)

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

I. THE GRAMMAR.

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

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

NOUNS and ADJECTIVES.

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

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

Nouns in Minyug may be arranged thus:

**Life-nouns.**

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

**Non-life nouns.**

1. Names of things.
2. Names of places.

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

A few examples will make this plainer. If a man who speaks Minyug is asked what is the native word for 'big' or 'large,' he replies, kumai. This kumai is the plain or vocabulary form, which may be used on all occasions to qualify any kind of word. But if a native is speaking of a 'large spear,' he will usually say kuninna ēuan. Either kumai or kuninna will suit, but the longer form is more common; kuninna is used only to qualify such things as spears, canoes, and logs, and never to qualify persons and places. If a native is speaking of a 'big man,' while he might say kumai paigal, the usual form is kumai-bin, which is then a noun; but since all nouns can also be used as adjectives, the longer form kumai-bin paigal is also correct. To express, in Minyug, 'that boy is big,' we might say either kully kumai-bin, or kumai-bin. The feminine form of kumai is kumai-na-gun, which is only the suffix -gun added to the form in -na; like kumai-bin, this is either a noun, when it means 'a big woman,' or an adjective used to qualify a feminine noun. The suffix -gun is sometimes added to the plain form; as, mobi, 'blind,' mobi-gun, fem.; sometimes to the masculine form; as, balig-gal, 'new,' balig-gal-gun, fem.; and sometimes to the form in -na; as, kumai-na-gun. Some adjectives have only two forms, while others have three, four, and even five. In some cases different words are used, instead of different forms of the same word. The principal suffixes used for the masculine are, -bin, -gin, -jāra, -rim, -ri, -lī, -gāri, -gāl. Some of these forms, for ordinary adjectives, are used as nouns, and numerals, illustrates these uses. Forms rarely used have a † after them.
The adjective dukkai, 'dead,' takes numerous forms; thus:—
1. dukkai; 2. dukkai-bin; 3. dukkai-gun; 4. dukkai-bin-gun; dukkai-gun-bin; dukkai-bin-gun.

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

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

Masculine. Feminine.
Mobi, 'a blind man.' Mobi-gun, 'a blind woman.'
Yerubilgin, 'a male singer.' Yerubilgin-gun, 'a female singer.'
Kibom, 'old man.' Merrug, 'old woman.'
Cubbo, 'boy.' Yagari, 'girl.'
Koroman, male 'kangaroo.' Imarra, female 'kangaroo.'

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

Personal pronouns.

Singular. Gai, 'I.' We, 'thou.' Nyuly, 'he;' nyan, 'she.'
Plural. Gully, 'we.' Buly, 'you.' Cannaby, 'they.'

The Minygung dialect has no simple dual, although there are compound terms and phrases denoting the dual number; such as, gulliwé, gullilibula, 'we two;' wé Gerrig, 'you two,' 'you and another.' The personal forms of bula are sometimes used as dual pronouns; as, bulaili, 'they two,' mas; and bulaili-gun, 'they two,' fem.; and even such phrases as wé Gerrig bulaili and wé Gerrig bulaili-gun, 'you two,' are used.

Demonstrative.

Besides these, there is a peculiar class of words, which may be called demonstratives. When used as predicates, they have the general meaning of 'here,' 'there,' or 'yonder.' They are often used as demonstrative adjectives, and then mean 'this,' 'that, these,' 'those.' As such, they usually agree in form with the nouns which they qualify, that is, they take similar suffixes. Often, however, the noun is omitted, and then they become true personal pronouns, retaining whatever suffix they would have if the noun were used. For example, the word kully, used as a predicate, means 'here;' as, paigal kul, 'a man is here;' but paigal kul, yilyul means 'this man is sick;' and, omitting paigal, kul, yilyul means 'he is sick;' kul thus means 'here;' 'this;' 'the;' 'he here;' 'she here;' and 'it here.'

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

Singlar. Plural.
I.—Kully, kú-kully, 'this;' 'the'; Munnyung: sàmmus.
II.—Kulla-na-gun, 'this;' 'there.'
III.—Kunu, ko-kunu, 'this;' 'it here.'
IV.—Kully, kú-kully; kúkai; Káma, ka-káma; kúllai, kú-kullai; 'there.'

I.—Mull, mú-mully, 'that;' 'the;' Munnyung: sàmmus.
II.—Mull-na-gun, 'that;' 'it there.'
III.—Munnyung: sàmmus.
IV.—Mull, mú-mully; Mullai, mú-mullai; 'there.'

I.—Killy, kí-killy, 'yon;' 'he;' Káma, ka-káma; 'he.'
II.—Killa-na-gun, 'yon;' 'she yonder.'
III.—Kundy, 'it there;' 'it.' Káma, ka-káma; 'it near.'
IV.—Kanyo, ka-kanyo, 'here.'

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

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muŋga</td>
<td>Muŋgan</td>
</tr>
<tr>
<td>Kuŋga</td>
<td>Kuŋgan</td>
</tr>
</tbody>
</table>

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

Indefinite pronouns.

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

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

Numerals.

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

Yaburu, ‘one.’ Bula-bula, ‘four.’
Bula, ‘two.’ Bula-bulai-yaburu, ‘five.’

Yaburugun, and yaburungun-gun are sometimes used for the singular personal pronouns, and bulally and bulali-gun for the dual. Other uses of these numerals may be seen—yaburugun yunbully, ‘go alone’ (said to a male); yaburungun yunbully, ‘go alone’ (said to a female); yaburun-min-ba, ‘at once,’ or ‘with one blow,’ ‘with one act’; bulai-nden, ‘halves’; bulandai, bula-ndaigun, ‘twins.’

Interrogatives.

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

4 (a). Suffixes to Nouns.

The suffixes used with nouns are the following:—

1. -o.

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

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

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

Examples of its use are:—Mullaio gunye yilyulman, ‘he will make me sick.’ Wanye yilyulman mullaio, ‘he will make thee sick.’ Gaĩ mullanye yilyulman, ‘I will make him sick.’ Sometimes either the form in -e or in -nye is omitted.

3. -na, -a.

This is used to denote the genitives; as, paigánnakoŋga, ‘a man’s head;’ taikumma jennug, ‘a boy’s foot.’ This form in -na belongs only to life-nouns and words connected with them. It is the same that is used with adjectives qualifying things; so that unduruŋa wuun may mean either ‘some spear’ or ‘somebody’s spear.’ There are also other forms to denote possession. When followed by this case, the interrogative minyuŋ takes the sense of ‘how many?’ as, minyuŋbo kttumma noŋum? ‘how many dogs has the old man?’
4. -go, -go-by, -gai.

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

Examples of its use are:—Yilly ēubulgun killagāby kundalgōby, 'where is the paddle of that canoe?' Gaio kindan junāg bundango, 'I will make a handle for the tomahawk.' Gaio ēuan kinan ēubbogai biaggai gerrīggaī, 'I will make spears for both the boy and the father.'

5. -gāl, -jal, -gāl-lo, -nā-gāl, -nā-jal.

The suffixes -go and -gāl correspond to one another in the sense of 'to' and 'from.' Injī-go we means 'where are you going to?' Injī-gāl we is 'where are you coming from?' Gaikamgāl, 'I come from there.' Jal is a variant-form seldom used. The life-nouns add -gāl or -jāl to the form in -ma; as, paigāna-gāl, 'from the man.' Sometimes -gāl takes the form gāl-lo, and then has the meaning, of 'in coming' or 'when coming.' This is apparently the agent-nominative added to a strengthened form in -gāl.

6. -ba.

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

7. -ma, -bai-ma.

Ma is rarely used as a noun-suffix, but, when so used, it has the meaning of 'in'; e.g., walo dūlbaagga ballunma, 'you jump in the river'; the longer form is used with life-nouns; as, warre pagāl-bai-ma kōnno, 'carry this with the man.'

8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use:—bura junāg bundanda, 'pull the handle out of the tomahawk:' bura mūnno ēuan pagālbaia, 'pull that spear out of the man.' It often denotes possession; as, gaiabāia ēuan, 'I have a spear.'

9. -e, -aį, -jį, -bai.

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

10. -no, -ba-no.

This is used after certain verbs of motion; as, kwarōlē wē bon-no, 'go round the camp'; but kwarōlē paigāl-ba-no, 'go round the man.' It is also used in such sentences as kāgga kūg ballunno, 'carry water from the river.' Its meaning may be given as 'from,' 'around,' 'apart,' and the like.

11. -urungan.

This means 'with.' It may be regarded as a kind of possessive; e.g., yilly nogūm-urungan paigāl may be translated, 'where is the dog's master?' or 'where is the man with the dog?' There is a phrase waiūgāra, 'you also,' which has some connection with this; the j is intrusive between vowels to prevent hiatus.

12. -jum.

Jūm means 'without.' Yilly nogūm jūm paigāl? 'where is the dog without a master?' This is one of the verbal suffixes.

13. -gerry.

The peculiarity of this suffix is that, whilst it follows the rules of the noun-suffixes, it has a verbal meaning. For instance, kwāg-gerry gai, 'I wish it would rain'; kyan minyag-gerry kūg, 'she wants some water'; gai killagerry umbin-gerry, 'I would like to have that house'; yogūm gai mulla-gerry ēulgum-gerry, 'I do not like that woman.'

Many of these are merely additions to the simple nominative case, and are not used for inflection. To these may be added the suffix -bil, which is used to turn some nouns into adjectives; as, worang, 'sleep,' worang-bil, 'sleepy.' All terms for relatives are usually strengthened by -jāra and -jārgun; e.g.,

Yirabūg { a 'malecousin.' Yirabūg-gun { a 'female cousin.'
Yirabūg-jāra Yirabūg-jārgun

Adjectives generally agree in termination with the nouns they qualify; but it should be noticed they do not follow any hard and fast rule. The suffix may be dropped from the adjective; more frequently it is dropped from the noun and retained with the adjective; and rarely, when the sentence can be understood without it, it is dropped from them both. On the other hand, this rule is carried out to an extent that surprises us. For instance, nubūg and nubūg-gun mean 'husband' and 'wife,' but the longer form of nubūg-gun is nubūg-jārgun. Now, Kibbinbaia means 'Kibbon has,' and to say 'Kibbon has a wife,' would usually be Kibbonbaia-gun nubūg-jārgun. Again, bura jin gaiabāia mia would mean 'take the speck out of my eye,' where gaiabāia and mia agree in termination, yet mia has the shorter non-life form and gaiabāia has the longer life form.
Suffixes as Verbal Interrogatives.

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

Suffixes as Verbal Interrogatives.

It may be as well to ask, at this stage, if there are any prepositions in Minyug. There is a large number of words denoting place; most of them are simple adverbs, and some of them demonstratives, and some occasionally have such a relationship to the noun that they can only be regarded as fulfilling the office of prepositions. They are not always placed before the noun, the Minyug having the greatest freedom with respect to the collocation of words. The word kam, which is among the demonstratives, may also be regarded at times as a preposition. When a native says walo kam kubbal kyu, which is, literally, 'you to scrub go,' why should not kam be called a preposition? In the same way, kaggga kubbal means 'out to the scrub.' There are a few words of this kind that have a limited inflection; e.g., balli or ballia means 'under'; juy, jua, juno are 'down,' 'into'; bundagul, bundagally, bundagalla, 'near.' Of these, the particular form used is that which agrees in termination with the noun qualified.

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

In Table III., four non-life nouns are chosen, ending in -I, -m, -ra, and -ra, and the terminations given are those numbered 1, 8, 9. From these examples, all other forms can be understood.
### Examples of the Declension of Nouns and Pronouns by the use of Suffixes

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom. 1</th>
<th>Nom. 2</th>
<th>Acc.</th>
<th>Nom. 1</th>
<th>Nom. 2</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nga.</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
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<tr>
<td>W.</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
</tr>
<tr>
<td>Yal.</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
</tr>
<tr>
<td>Nga.</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
<td>Ngalma</td>
</tr>
</tbody>
</table>

### Suffixes to Verbs

#### Imperative and Affirmative Forms

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

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

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

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

<table>
<thead>
<tr>
<th>Simple</th>
<th>Compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>*1.</td>
<td>-a, -e, -ade.</td>
</tr>
<tr>
<td>2.</td>
<td>-ala.</td>
</tr>
<tr>
<td>4.</td>
<td>-anne.</td>
</tr>
<tr>
<td>5.</td>
<td>-oro.</td>
</tr>
</tbody>
</table>

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

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

Kinda, ‘make.’

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

Ba, ‘cause to be.’

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

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

This is one of the most frequent verbal suffixes in the language. As a noun-suffix, it has the sense of ‘in,’ and many of its derivative words have the idea of ‘rest in a place,’ and not of causation. Mina means ‘in a place,’ while kaia means ‘go to a place.’ Waikai means ‘it is above;’ waikai, ‘go above.’ It is evident that ma originally meant both ‘there’ and ‘cause to be’ generally. But, after all, there is nothing strange in this. Even now, with all the variation of forms, a good deal of the meaning of a speaker depends upon the tone of the voice or the gesture of the hand. We can conceive of a demonstrative as meaning (1) ‘there,’ (2) ‘go there,’ (3) ‘be there,’ (4) ‘cause to be,’ (5) ‘cause to be there,’ according to the tone of voice and the subject of conversation. Any adjective can take this suffix; as, yilyul, ‘sick,’ yilyul-ma, ‘cause to be sick’; dukkai, ‘dead,’ dukkai-ma, ‘to kill.’ It enters into composition with adverbs of place as well; as, with wai, ‘above,’ and kully, kuny, q.v., it gives waikalkullima, ‘put crosswise,’ waikundima, ‘put on.’

It sometimes follows adjectives; as, bunyarrro ma yerrabil, ‘make a good song,’ and sometimes pronouns; as, kaibima junag, ‘make another handle.’ With verbs, it is sometimes attached to the imperative form; as, kory, ‘run,’ kori-ma, ‘make
to run; sometimes it takes the particle bin between it and the root form or the imperative form; as, du'gin-ma, 'cause to lie down.' Very often it is attached to a form in -illi; as, duggillima, 'make to cry,' mini-jilla-ma, 'make to laugh.' Sometimes it is attached to two words; as, bunyarrama-ma warrim-ma, 'to make well by doctoring,' and each of these can take all the forms in agreement; as, (future) bunyarraman warrimman; (past) bunyarramunne warrimmunne.

Gerry, 'wish,' 'like to.'

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

Negation.—Jum, 'without.'

Jum is another of the noun-suffixes, and is used in negative sentences. It is often attached to the imperative form, sometimes to the simple subjunctive form, and sometimes to the subjunctive form in -bai. It is the negative of the present. Wanye kunlela gai means 'I know you; but wanye kunlejum gai, 'I do not know you,' or 'I am without knowledge of you.' Nai is 'look'; naijum gai or nabajum gai is 'I do not see.'

Yogum is another negative. It is a word distinct from jum, and its use turns any sentence into a negation. Yogum and jum, when both are used, do not cancel one another; on the contrary, they strengthen the negation. Wana is the negative of the imperative. It means 'leave it alone'; e.g., wana yunbai, 'do not go.' It has all the usual forms of a verb; as, gai wana, 'I left it alone.' Kingilga, 'that will do,' kingiljuma, 'go away, numoe, 'stop,' also help to form negations.

Some Idioms in the Minyung Dialect.
The following sentences show some of the aboriginal idioms:—

1. Rest in a place.
Kukuly gai, 'I am here'; mumuly we, 'you are there'; kukaibo, 'stay here'; kokonno, 'it is here'; yilly yian, 'where is she,' mullly yian, 'she is there'; killy Kibbin, 'there is Kibbin; webena killy wai, 'the camp is above'; killy juy webena, 'the camp is below.'

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

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

3. The use of yuna.
But we can say kikulliyen gai, for 'I was here'; and killy dukkan, 'he was dead.' We can also say dukkaiajum, 'may you die,' or 'may you go to death;' dukkaianjum gai, 'I will kill myself,' or 'I will go to death.' These endings are from the verb yuna, which means 'to go.' The rule may be expressed thus:—

Any word which is an adjective may be used in its plain form as a predicate in the present tense, and may, by adding the forms of the verb yuna, be turned into a true verb with all the tense-forms of a verb. The y of yuna is often omitted, and the forms ungan, una are used; also en or yen, as if the original root was ya. Yuna means not only 'to go,' but 'to live,' 'to move,' and 'to be.' The language has three verbs closely allied in form, yuna 'to go,' yuna 'to lie down,' and yana 'to sit down.' The first of these has the derived forms yugga, yunbale; the second, yunala; and the third, yanala.

4. Verbs of Motion and Adverbs of Place.
Verbs of motion are very numerous, and so are adverbs of place; thus, speakers of the Minyung can be very exact in directing others to go here or there. Bukkora goa, 'go past;' bundagal boa, 'go near;' dula, 'go down;' wande, 'go up;' kain, 'go in;' wombina kwe, 'come here;' kaia, 'come down;' dukkaan kuua, 'go over'; kankyuun wunima, 'keep to the right;' kankyuun wunbirembil, 'keep to the left.'

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

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

Gumoë is 'in a small way;' as, gumundallen gibbum, 'little moon'; wemully gumoëelly, 'speak gently.' Magoë means 'to continue;' as, magoël wemully, 'continue speaking.' Boë is 'to speak by oneself;' as, boéli wemully, 'speak by yourself,' or 'speak alone.' Others are,—karahrai-elly dugga, 'cry very loudly;' nunnoelly dugga, 'cry very gently;' nugummanna dugga, 'cry quickly;' niğanna dugga, 'stop crying.'

7. Affections of the mind.

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

8. The use of bunyarra.

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


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

10. Comparison.

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


Sometimes the infinitive form in -ia, and sometimes the form in -bat or -at, which may be called the subjunctive, is used to show dependence on another verb; but often the two verbs agree in having the same final suffix. Examples are:—wana yûnba, or wana yûna, 'do not go'; wana çubbai, 'do not eat'; wana mullanye âubbinmai, 'do not feed him'; yûna gûly çullum kağgele means 'let us go to catch fish'; lit., 'let us go, let us catch fish,' both verbs are in the imperative. Kaia mullanye bumania, 'ask him to fight;' this is the more common form; but walo kaia mullanye wêbara kundia, or walo mullanye kia wêbara kunjeba, 'you ask him to light a fire;' here the endings of the verbs will agree in all the tenses; as, (imper.) kia kunjeba; (past) kianne kunjebunne; (fut.) kian kunjeban.

Examples of the Formation of the Tenses of Verbs.

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

Buma, 'to fight, beat, kill.'


Bumaigerry, 'wish to fight;' bunejüm (imper. neg.), 'fight not;' karaban bunalé (imper. reciproc), 'fight one another;' buniilalle, 'cause to fight,' which also, as above, may change ma into -mala, -malele, man; -mune, -men; -ma-â, &c.

Kinda, 'make.'


TABLE OF RELATIONSHIPS IN MINYUG.

<table>
<thead>
<tr>
<th>English</th>
<th>Minyung Dialect</th>
</tr>
</thead>
<tbody>
<tr>
<td>A black's mother's brother</td>
<td>biağ *</td>
</tr>
<tr>
<td>A black's father</td>
<td>moium</td>
</tr>
<tr>
<td>A black's mother</td>
<td>waijuğ</td>
</tr>
<tr>
<td>A black's sister</td>
<td>moium</td>
</tr>
<tr>
<td>A black's brother</td>
<td>kağ</td>
</tr>
<tr>
<td>A black's sister's sister</td>
<td>waijuf</td>
</tr>
<tr>
<td>A black's sister's father</td>
<td>waijuğ</td>
</tr>
</tbody>
</table>

* Biağ also means 'father;' and waijuğ 'mother.'

The child of biağ or of waijuğ is 'brother' to moium; and a child of kağ or narrun is cousin to burrijuğ and nyogon.

† Male or female. ‡ For brevity, I make nepos = nephew, niece.—Ed.
THE MINYUNG DIALECT.

II. THE VOCABULARY.

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

1. Words and Phrases.

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

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

Binnug—an ear; e.g., binnugina— make to hear; tell; answer.
Birra—to cast through.
Birré—fly away; e.g., birréulang garrig—crossed over.
Bugge—fall; it is sometimes equivalent to ‘gone away’ or ‘disappeared;’ as, inji bugge mibin kurralbo wairabu? ‘where have all the blacks been this long time?’ If the imperative ends in a (as bugga), the word means ‘kick,’ ‘stamp,’ ‘leave a mark,’ as a foot-print.
In the Pirringi dialect, spoken by the natives on the Hastings River, bugge means ‘killed,’ for they say bunno butan buggen, ‘he killed a black snake.
In Minyung, nyugga bukkoyen means ‘the sun has risen;’ nyugga buggen, ‘the sun has set;’ but with this compare the Brisbane dialect, which says piki bug, ‘the sun is dead.’
Buggo—(1) a native shield; (2) the tree from which it is made.
Bujabuyai—a swallow. Bujarebin—a daisy. Bujagun—a quiet girl. Bujaro—quiet; e.g., yiru bujaro, ‘whip-snakes (are) harmless.’

Bujara, Bujarabu— morning.
Bujare, Bujaro—bujaro—this morning, just before daybreak.
Bui, bujin—a little piece; bujjan—is little pieces.
Buna or bunga—strike, beat, fight, kill by fighting.
This is probably a derivative from bugge, just as waj, the noun for ‘work,’ becomes wamma, the verb to ‘work.’
Burre—the top of a tree; with this compare culler, ‘the barrel’ or ‘trunk’ of a tree; waian, ‘the root;’ cerrug, ‘the branches;’ kunyal, ‘the leaves.’ Culler is also a general name for a‘tree.’ It often means ‘logs’ lying down, and ‘firewood;’ e.g., kulga culler webaragai, ‘cut wood for the fire.’ Cerrug, besides, is ‘the open palm of the hand,’ ‘a bird’s claw,’ or ‘the paw of an animal,’ and it is the name of a constellation. Kunyal, ‘leaf,’ may be allied to with kuggal, ‘an arm’ or ‘wing.’ Waian also means ‘a road.’ When a tree is cut down, the stump is called gunun.
Dukkai—dead; a dead man; ‘a dead woman’ is tooaragun.
The word tabullen is often used to mean ‘dead,’ instead of
dukkai and tooaragun. It is a participle from some verb not
at present used. In some dialects, duggai, probably the same
word, means a kind of ‘fish;’ in the Turubul dialect it means
‘man.’ This may have given rise to the idea that some of the
aborigines believe that, when they die, they become fishes.

Duggerrigai—white man; duggerrigaiyun—white woman. Per-
haps this word comes from dukkai, ‘dead,’ but it does not mean
‘ghost’ or ‘spirit.’ For ‘spirit,’ there are two terms, guru and
wàgai. After a man dies, he is spoken of as guru wànden,
‘a spirit up above.’ All the guru go to wàjoj (from wài, ‘above’),
where they live on murrabi, a kind of celestical food. Murrabil
is from the Kamilaroi word murraba, ‘good.’

Guru in some dialects means ‘dark’ or ‘night,’ and a word
derived from it means ‘emu.’ Dawson, in his ‘Australian
Aborigines’ (page 51), states, that, if a native “is to die from
the bite of a snake, he sees his wraith in the sun; but
in this case, it takes the form of an emu.” Wàgai means ‘shadow,’
and has a more superstitious use than guru. When a person is ill,
the wàrima, ‘wizard,’ is sent for to throw on him a good spell,
called bunyarama wàrima. The wàrima takes something
like a rope out of his stomach (!), and climbs up to wàjoj to
have an interview with the wàgai. On his return, if the man
is to recover, he says, ‘Your wàgai has come back and you
will soon be well;’ but if he is to die, he says, ‘I could not get your
wàgai.’ The sick man is sure to die then. The wàgai are also
the spirits consulted, when anyone dies suddenly, to discover by
whose means the death was brought about. Yiralle is another
name used by the Nyuugu people for ‘white man;’ it means, the
‘one who has come.’

Garre—dance; cf., yerrube—sing;
Gulug, gulugbo—first before; e.g., gai minjen gulugbo, ‘I
laughed first,’ i.e., before you. Guluggerry is ‘immediately;’
nyuûga bukkoyen guluggerry, ‘the sun will be up immedi-
dately;’ gulugga wài, or wài gulugga búna means ‘go thou
first;’ wàire gurrun, or wàire guluggurrugin are those
men in a tribe whom the colonists call ‘kings;’ each of these
gets a brass plate with a suitable inscription, to wear on his
breast, as an emblem of his rank.


Kibbàra—(1) white or yellow; (2) a half-caste, a yellow man or
woman; whence kibbàrgun, a half-caste girl; kibbàrim, a
half-caste male; (3) fig., anything young, small, or light; as,
kibbàra pailela, which may either mean, ‘light rain falling,’
or ‘young lads fighting;’ (4) a stringy-bark tree; this word, in
the Kamilaroi dialect, is kuburu, a ‘black-box tree;’ (5) the

ceremony of man-making; possibly the name bora may come
from this, by dropping the initial syllable, as nyuûg is for
minyug; or, bora may be connected with the Minyung word
bul or bafe, ‘a ring;’ (6) a made-man; that is, one who
has passed the kippàra; and in this sense it is used in many
of the coast dialects. The names given to a male, at different
stages of his life, are—taiûn, ‘a baby;’ bulun, bulungai, ‘a
boy;’ ûbbo, ûbboyl, ‘a youth;’ murrawaun, ‘a lad’ who is
getting whiskers and has all his berrug or prescribed ‘scares
on his back;’ kumban-gerry, a lad who has received his
kurban or ‘scares on his breast;’ kibbàra, ‘one who had
been made a man;’ paigal or mibin, ‘a man;’ kicôm or
mobeg, ‘an old man.’

Kuji—(1) a bee; (2) honey; (3) red; cf. kujin—red.
Kunle—know, hear, smell; e.g., gai kunlejûn, ‘I don’t know.’
Moûûm, (1) a child, a son or daughter; (2) the black cockatoo
with yellow feathers in its tail. The black cockatoo with red
feathers is called gareena, and the white cockatoo, kêra.

Nyûgg—a (1) the regent bird; (2) the sun. Nyûggaval—sum-
er; cf., wurrûg—cold; wurriggîl—winter.

Cûebra—eat; e.g., walo ûî, gai yô, ‘you eat (now), I (will eat)
by-and-by.’


Wêbàrâ—(1) a fire; (2) firewood; (3) a camp. Examples:—(1)
kûnji wêbârâ, ‘light a fire;’ kunji, by itself, would mean
‘make it burn’ (bobbinda means ‘make a light;’ ûulloma,
‘make smoke,’ i.e., ‘make a fire;’ pàlloma, ‘put out the fire’);
(2) kûlga wêbârâ, ‘set firewood;’ this has the same meaning
as kulga ûlû; (3) gai yûnbulela wêbârâ ‘I am going to
the camp;’ lit., ‘I am going to the fire.’ The gunyas or wind-
shelters are gumbin; and a large building like a church is
called kumai gumbin, which words, however, may mean, a
collection of houses, as a ‘town’ or ‘village.’ The blankets
which are given to the aborigines on Queen’s Birthday are
called gumbin, and so is a rag tied round the foot. A sock is
gumbin, but a boot is bonumbil. In some dialects a sheet of
bark, ‘a guyna,’ and ‘a canoe’ have the same name, but
in the Minyung dialect a ‘sheet of bark’ is bagul, and a ‘canoe’
is kudal or kulgrerry.

Woràm—sleep; woràmbûsa—sleepy; e.g., woràmbuña, ‘go to
sleep.’ A mother will say to her child, woràmb-woràmbuña,
but to herself, gai woràm yûnûn, ‘I will lie down and sleep.’

Yaraba—marry; e.g., nanna yaraba, ‘marry my sister.’

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

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

*This I take to be the correct spelling, not ‘corroboree.’—Ed.
2. Sentences.

Minyugalela we—'what are you doing'? Yogum gai undurumullela—'I am doing nothing'. Minyugaloro we nobo?—'what did you do yesterday'? Gaio kauggaloro ullum Noogug-gai—'I caught fish for Noogug'.

Gaio wanye bundan wianje, kulga cully gaia—'I to you a tomahawk will give, (if) you cut down a tree for me; or, cut down a tree for me, (and) I will give you a tomahawk'. Yile bundan?—'where is the tomahawk'? Kunde bukkora—'over there'.

Kulga cully koranna—'cut down that high tree'. Yile walo kulgaumberry, wana—'if you do not like to cut it down, leave it alone'. Gaio kulgaunne kaba cull wia bejum babbo—'I cut down that tree before you came'. Gaio wanye naienne kuagabulene—'I saw you cutting (it).

Gaio wanye mono mwebara gaia kunjigillery—'I would like you to light that fire for me'. Walo kia mullanye kunjeba—'you ask him to light (it)'. Gaio mullenaye nobo kiaje kunjebunne—'I asked him to light it yesterday'. Munno mwebara kunjilloro—'the fire is lighted'. Munno mwebara kunjillinneban nobo—'that fire will be lighted to-morrow'.

Gen kuuggalela?—'who is calling'? Kera kuuggalela—'a white cockatoo is calling'. Mullu kera mibin kialala—'that cockatoo speaks like a man'. Painjuj gun—'it is warm to-day'.

Kubberry gai paian—'I am hungry to-day'. Wia kunlunne bogon gai—'I am sorry for you'. Walo ca, buniyara-dunda—'you eat, (you) will be all right.'

Gaio naienne kurrumnebo manne, kenne; gaio buminne undurrumnebu; undurr berranne—'I saw a number of ducks and white cockatoos; I killed some; some flew away'.

Loganda, amuabigy gaio naienne webara. Cannaby yerribulloro webara. Yaburugen gaaba kyuanne. Yaburugen gullawonve, ‘injeo we'? Gaio kiallen 'Brisbane-gobullen'. Gaio naienne nogunne kakaba. Cannaby bikbullen. Cannaby kowallen noginunuwebiino—'On the Logan, I saw them in the camp (lit., at the fire). They were singing in the camp. One came to me. One asked me where I was going. I replied, 'Going to Brisbane.' I saw dogs there. They were barking. They called them into the camp.'

Miscellaneous.

Gaio nan cauan bowan, 'I will see (one who) will throw a spear.' Gaio nan cauan bowalen, 'I will see a spear thrown.' Gaio nan cauan bongunneban nobo, 'I will see (that) a spear shall be thrown to-morrow.' Gaio naienne yunbulela undurrumne poilogo, 'I saw somebody going up the hill.' Gaio naienne kamy cauan warre bulenne, 'I saw him carrying spears.'

The Minyung Dialect.

Gaio kunleoro kamy yerrubiloro, 'I heard them singing. Gaio kunlan kamy mendie, 'I will hear them laughing.' Gaio kunlunne kamy mi Jenne, 'I heard them laughing'; if the act of laughing is finished, this sentence would be, gaiokunlunne minjelorobu. Gaio kunlela wemulleyun, 'I hear speaking there.' Gaio naienne korenun taishumne, 'I saw children running away.' Gaio kunjigerry yerrubil kamy, 'I like to hear them sing.' Wog wia bunyara, 'working is good for you.' Wago wia sowenyen, 'working is making you tired.' Paigal wammullen wallenyun, 'the man working is gone.'


Berrugen korillabo, gerrig Mommomin, Yaburug.—'Berrug came long long ago, with Mommomin (and) Yaburug.'

Thus begins a Minyung Legend to the following effect:—

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

Notes.—Each brother has his own ‘karaali’, for there is the youara Berrugna, the girran Mommomna, and the wogyia Yaburugna.
An Australian Language.

(B.)

[ABSTRACT.]

Grammar

Of the Language Spoken by

The Narrinyeri Tribe in S. Australia.

(By the late Rev. G. Taplin, Aborigines' Missionary, Port Macleay, South Australia.)

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

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

1. LETTERS.

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

2. GENERAL PRINCIPLES.

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

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

- Sing. 'Man.' 'Man.' 'Ege.' 'Lip.' 'Eur.'

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

3. NOUNS.

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

(a.) Common Nouns.

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

- The Genitive takes the affix -ald meaning 'of,' but, with place-names, 'at,' 'in,' 'upon.' This affix is also used as a separate word, with the sense of 'belonging to.'
- The Dative 1. takes -amby, which may be translated 'for,' 'for the purpose of,' 'for the use of.'
- The Dative 2. takes -agk, 'to,' 'by,' and -igai, 'on,' 'by'; but these two terminations seem to be interchangeable. The English for this case is, 'to,' 'with,' 'by,' 'on,' 'at'—either locative or instrumental.
- The Ablative 1. has the affix -il; as, kornil mempir napaqk, 'the man struck his wife'; from korni, 'man,' mempir, 'striking,' napaqk, 'wife.' This case means 'by,' 'through,' 'because of'—either instrumental or causative.
- The Ablative 2., if used to signify 'place from,' takes -anmant; as, guk perk-anmant, 'water from the well'; but, when it relates to persons or things, it takes -inend; as, güm-anir-inend pil-iinend, 'from your eye.' The English for this case is 'from.'
- Another case-ending in the singular is -anir; this I shall call Ablative 6. It denotes 'from,' expressing a cause and a result; but with pronominal adjectives, it stands for the Genitive form.

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

4. Post-Positions.

- Amby, 'for.'
- Guškara, 'before.'
- Gurn-kvar, 'outside.'
- Loru, 'up.'
- Mare-muntunt, 'beneath.'
- Ugul, uguval, uguinai, 'in front of.'

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

Korni, 'a man.'

<table>
<thead>
<tr>
<th></th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. 1.*</td>
<td>Korn-ëgk</td>
<td>Korn-ar</td>
</tr>
<tr>
<td>Gen.</td>
<td>Korn-ëgk-al</td>
<td>Korn-an</td>
</tr>
<tr>
<td>Dat. 2.</td>
<td>Korn-ëggun</td>
<td>Korn-ëgar</td>
</tr>
<tr>
<td>Acc.</td>
<td>Korn-ëgk</td>
<td>Korn-ar</td>
</tr>
<tr>
<td>Voc.</td>
<td>Korn-ula</td>
<td>Korn-una</td>
</tr>
<tr>
<td>Abl. 1.</td>
<td>Korn-ëggu</td>
<td>Korn-ëgar</td>
</tr>
<tr>
<td>Abl. 2.</td>
<td>Korn-ëggun</td>
<td>Korn-ëgar</td>
</tr>
<tr>
<td>Abl. 6.</td>
<td>Korn-ëggun</td>
<td>Korn-ëgar</td>
</tr>
</tbody>
</table>

Porly, 'a child.'

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<tr>
<th></th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. 1.*</td>
<td>Porl-ëgk</td>
<td>Porl-ar</td>
</tr>
<tr>
<td>Gen.</td>
<td>Porl-ëgk-al</td>
<td>Porl-an</td>
</tr>
<tr>
<td>Dat. 2.</td>
<td>Porl-ëgar</td>
<td>Porl-ëgar</td>
</tr>
<tr>
<td>Acc.</td>
<td>Porl-ëgk</td>
<td>Porl-ar</td>
</tr>
<tr>
<td>Voc.</td>
<td>Porl-ula</td>
<td>Porl-una</td>
</tr>
<tr>
<td>Abl. 1.</td>
<td>Porl-ëggu</td>
<td>Porl-ëgar</td>
</tr>
<tr>
<td>Abl. 2.</td>
<td>Porl-ëggun</td>
<td>Porl-ëgar</td>
</tr>
<tr>
<td>Abl. 6.</td>
<td>Porl-ëggun</td>
<td>Porl-ëgar</td>
</tr>
</tbody>
</table>

(2) Nouns of Relationship.

For nouns of relationship, the case-endings are:

- Nom. -ëgk
- Gen. -ëgk-al
- Dat. 1. -ëggun
- Dat. 2. -ëgar
- Acc. -ëgk
- Voc. -ula
- Abl. 1. -ëggu
- Abl. 2. -ëggun

5. Derivatives from Nouns, &c.

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

1. -inya, 'belonging to'; as, kurli-inya, 'a hat'; from kurly, 'head'; turninya, 'a boot'; from turyn, 'foot'; kurri-inyaegk, 'a pair of trousers' from kurregk (dual) 'the shins.' Such a derivative word, when declined, is treated as a common noun, and the post-position is added to the adjective termination; as, kurli-inerya, 'of a hat,' kurri-inyaegkal, 'of a pair of trousers.'

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

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

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

5. When yandy, 'old,' 'useless,' is used with a noun, it modifies the form of the noun, and attaches the case-ending to itself; as, yandyorn (for korn), 'an old man;' yantaldorn 'of an old man'; yandyimin (for miminy), 'an old woman;' yantaldm, 'of an old woman.'
6. PRONOUNS.

(a) PERSONAL PRONOUNS.

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

PARADIGM OF THE DECLENSION OF THE PERSONAL PRONOUNS.

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>Gan-auwe*</td>
<td>Gum-auwe</td>
<td>Kin-auwe</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Dat.</td>
<td>1. Gan-amby</td>
<td>Gum-amby</td>
<td>Kin-amby</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Abl.</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gan, an</td>
<td>Gum, un</td>
<td>Kin, in, iyanian</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Voc.</td>
<td>—</td>
<td>Ginta, inda</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>Singulat.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>Hikkai</td>
<td>Hitye-katye</td>
</tr>
<tr>
<td>Gen.</td>
<td>Hitye</td>
<td>Ottu</td>
</tr>
<tr>
<td>Dat.</td>
<td>Hin</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>Hitt</td>
<td>Hityene katye</td>
</tr>
<tr>
<td>Abl.</td>
<td>Hul</td>
<td></td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>Heggek</td>
<td>Heggene-kegk</td>
</tr>
<tr>
<td>Acc.</td>
<td>Heggun</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>Heggul</td>
<td></td>
</tr>
</tbody>
</table>

The interrogative pronouns are ga-gke, 'who'? minye, 'what'? They are thus declined:—

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Singulat.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>Ngangke, 'who'?</td>
<td>Minye, 'what'?</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gagke</td>
<td>Minye</td>
</tr>
<tr>
<td>Dat.</td>
<td>Nauwe, nauwure</td>
<td>Mek</td>
</tr>
<tr>
<td>1. Namby</td>
<td></td>
<td>Mekimby</td>
</tr>
<tr>
<td>2. Nak ('sing.')</td>
<td>Nak-an-agk ('plu.')</td>
<td>Mengye, 'how'?</td>
</tr>
<tr>
<td>Abl.</td>
<td>Gap</td>
<td></td>
</tr>
</tbody>
</table>

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

7. **Verbs.**

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

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

---

**AN AUSTRALIAN LANGUAGE.**

**THE NARRINYERI DIALECT.**

**Indicative Mood.**

1. Present tense, I spear him.
4. First (simple) future, I will spear him.
5. Second (intention) future, I will (i.e., intend to) spear him.
6. Third (predictive) future, I will spear him.
7. Repetitive tense, I spear again.

**Reflexive Mood.**

I speared myself.

**Reciprocal Mood.**

Let us two spear each other.

**Imparitive Mood.**

1. Simple imperative, Do thou spear.
2. Prohibitive imperative, Spear not.
3. Compulsory imperative, Thou must spear.

**Optative Mood.**

1. Present optative, I may spear him.
2. Imperfect optative, I could or would spear him.

**Infinitive Mood.**

To spear.

**Participles.**

Spearing; speared.

**Passive Voice.**

I am speared.

---

**DECLENSION OF THE VERBS.**

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Thou.</th>
<th>He.</th>
</tr>
</thead>
<tbody>
<tr>
<td>With Transitive Verbs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Gate (or 'gaty)</td>
<td>kile</td>
<td>ginte</td>
</tr>
<tr>
<td>2. Atte (or 'att')</td>
<td>il</td>
<td>inde</td>
</tr>
<tr>
<td>With Intransitive Verbs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Ap</td>
<td>inde</td>
<td>iye</td>
</tr>
<tr>
<td>4. Ap</td>
<td>inde</td>
<td>iye</td>
</tr>
<tr>
<td>5. Gap</td>
<td>gint</td>
<td>kity</td>
</tr>
</tbody>
</table>
AN AUSTRALIAN LANGUAGE.

---

**Dual**

_We (two)._  
_You (two)._  
_They (two)._  

**With Transitive Verbs.**

1. Gel  
   gurl  
   kek'gul

2. Aigel  
   uğurl  
   eğul

**With Intransitive Verbs.**

3. Gel  
   uğurl  
   eğk

4. Aigel  
   uğurl  
   eğk

5. Gel  
   gurl  
   kek'gul

---

**Plural**

_We._  
_You._  
_They._  

**With Transitive Verbs.**

1. Gurn  
   gün  
   kar

2. Uğurn  
   uğun  
   ar

**With Intransitive Verbs.**

3. Uğurn  
   uğune  
   ar

4. Arn  
   uğune  
   ar

5. Gurn  
   gün  
   kar

---

**DECLENSION OF A TRANSITIVE VERB.**

_‘Lak, ‘to spear.’_

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

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

**T. 1.**

_Sing._  
Gate  
yan lakkin  
I spear him.

Ginte  
"  "  
Thou spearest him.

Kile  
"  "  
He speareth him.

_Dual._  
Gel  
"  "  
We two spear him.

Gurl  
"  "  
You two spear him.

Ke'gul  
"  "  
They two spear him.

_Plu._  
Gurn  
"  "  
We spear him.

Gum  
"  "  
You spear him.

Kar  
"  "  
They spear him.

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

---

**The Narinyinery Dialect.**

**Indicative Mood.**

_T. 1._  
Gate yan lakkin  
T. 4. Gate yan lak-kani.

2. Gate yan lakkir  
5. Gate lak-ely ityan.

3. Gate yan lak-emb.  
6. Lakkin-el itte' ityan.

_T. 7. Gate lak-uganye._

Other forms of the future are:

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

**Reflexive.**

_T. 2._  
Gap' анаг' лагжелир.

**Reciprocal.**

_T. 1._  
Ge' анаг' лагжел-амб.

**Optative or Potential Mood.**

_T. 1._  
Gate' м-аньура лаккин  
T. 2. Lak-ile itte' ityan

**Imperative Mood.**

_Singular._

T. 1. Lak war ind  
Gel' war lakkin

Il war lak  
Gurn' war lakkin

_T. 2._  
Lak è (ityan, ‘him.’)  
Tano lak ityan.

_T. 3._  
Laggel-el our (or war) ap'.

**Infinitive Mood.**

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

**Participles.**

Laggelin, ‘spearing’; laggelir, ‘spear’d.

**Passive Voice.**

**Indicative Mood.**

_T. 1._  
Gai-in ap'.  
T. 2. Puntir ap'.  
T. 3. Gai-el ap'.

---

**DECLENSION OF AN INTRANSITIVE VERB.**

_Ngai, ‘to come.’_

**Indicative Mood.**

_T. 1._  
Gai-in ap'.  
T. 2. Puntir ap'.  
T. 3. Gai-el ap'.

---
AN AUSTRALIAN LANGUAGE.

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

Optative or Potential Mood.
T. 1. Gap' inanye gai.

Infinitive Mood.
Gai, 'to come.'

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

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

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

3. There appear to be two conjugations for verbs in the Narrinyeri language:-(1) those in which the form for the present indicative is the same as the present participle; as, merippin, 'cutting,' gaté yan merippin, 'I cut it'; (2) those that have another form for the present participle; as, dretulum, 'chipping,' gate yan drekin, 'I chip it.' Of the former class are mempin, 'striking'; pempin, 'giving'; morokkin, 'seizing.'

To the latter belong purnun, 'die,' porinelin, 'dying'; nampulun, 'hide,' nampundelin, 'hiding'; nyirippin, 'wash,' nyribbelin, 'washing.'

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

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

6. The most common auxiliary verbs are wallin, 'being,' and warin, 'making' or 'causing.' Examples of these are: nun-gari, 'good,' nuag-ga-wallin, 'being good,' nuag-ga-warin, 'making good'; pittegi, 'strong,' pitte-ga-wallin, 'being strong,' pitte-ga-warin, 'making strong'; warag-warin, 'being bad,' 'making bad.'

7. Verbs may therefore be arranged in four classes:-(1) the simple verbs as, mempin, 'striking'; takin, 'eating'; goppun, 'walking'; lulun, 'breaking'; nampulun, 'hiding'; (2) verbs ending in -wallin, 'existing'; as, tunku-wallin, 'play-
ing'; yantu-wallin, 'crowding'; (3) verbs ending in -warin, 'causing,' 'making'; as, nunku-warin, 'doing right,' wirrag-in, 'doing wrong,' wurtu-warin, 'saturating with water'; (4) verbs ending in -mindin, as, kildei-mindin, 'fetching.'

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

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

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

Loru and loldu both mean 'up;' mure and morur, 'down.'


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

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

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

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

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

**Adverbs of Time.**

- Grekkaa, 'to-morrow.'
- Gurinta, 'often.'
- Hik, 'now.'
- Kaldau, 'a long time.'
- Karlo, 'to-day.'

**Adverbs of Negation.**

- Nowaiye, 'none.'
- Nowaiye ellin, 'no more.'
- Tarnalin, 'not yet.'

**Adverbs of Place.**

- Aiau, 'by (at) that place.'
- Alyenik, 'this place here.'
- Kiunau, 'where' (relative).
- Ku-un, 'far off.'
- Ondu, 'over there.'

**Examples of the use of Adverbs.**

Yak al inde tantani, 'where will you sleep?'; ġuruluq aiau, 'at-the-place-where the hill' (is); manti kiunau tantani ap, 'the hut where I shall sleep'; gap taqulun ku-un, 'I stand far off'; kegk taqulun ku-u, 'they two stand far off'; kar taqulun kuar-un, 'they stand far off.'

The words wunye, 'then,' usually coalesces with the pronoun or verb-sign which follows it; as, wunyap, 'then I'; wunyar, 'then they'; wunyelitye, 'then will he.'

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

The word amb may be translated either 'instead of' (preposition) or 'because' (conjunction); as, kaldau amb, 'for a long time'; hil amb uk, 'because'; pinyatowe aldd amb anal pelberri means 'sugar for my tea.'

11. Notes on Syntax.

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

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

3. Pronominal adjectives are always declined with their nouns; as, kin anyir-agk taldu mand-agk, 'to his house'; and so also hikkai kor, 'this man,' harnakar kor, 'these men'; ornaagk nugguag, 'in that day.'

4. The diminutive is placed after the case-ending of the noun; as, porlaldol, 'of a little child'; porlalol, 'of little children.'

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

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

12. Formation of Words.

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

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


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

**Examples:**

- Above—kerau, kinath.
- After—uq.
- Again—kaagulandai.
- Agent—urni, amahy.
- Ago, long time—kaldau, klaau.
- Ah!—yakai! takanai!
- Almost—gak.
- Alone—naityi, -knotyerai.
- Also—inye, -inyin.
- Always—kaldau-amp.
- Apart—yinbaikulu.
- As—luk.
- At—warre.
- Away from here—andeck.
- Be off—lorn, loleden, gopwar.
- Before (of time)—ugnuni, uqul.
- Behind—yarewar, waiag, karle.
- Beneath—maremuntunt.
- Between—tarnak.
- Besides—karvany, -anye.
- By itself—koogkinyeri.
- By—il, ile.
THE NARRINYERI DIALECT.

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

PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Nani</td>
<td>Yidui</td>
<td>Nanya</td>
</tr>
<tr>
<td>2.</td>
<td>Nato</td>
<td>Yundru</td>
<td>Nulia</td>
</tr>
<tr>
<td>Gen.</td>
<td>Nakani</td>
<td>Yinkani</td>
<td>Nunkani</td>
</tr>
<tr>
<td>Dat.</td>
<td>Nakagu</td>
<td>Yinka</td>
<td>Nunkaho</td>
</tr>
<tr>
<td>Acc.</td>
<td>Nana</td>
<td>Ydhania</td>
<td>Nanya</td>
</tr>
<tr>
<td>Voc.</td>
<td>Perla</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

THE DIYERI DIALECT.

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

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yura</td>
<td>Yura</td>
<td>Yura</td>
<td>Yura</td>
<td>Yura</td>
<td>Tanana</td>
<td>Tanani</td>
<td>Tananagi</td>
<td>Tanana</td>
<td>Tanana</td>
<td>Tanani</td>
<td>Tanana</td>
</tr>
</tbody>
</table>

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

### Personal Pronouns

<table>
<thead>
<tr>
<th>First Pronoun</th>
<th>Second Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>Nom. 1. Althu</td>
<td>Nom. 2. Yondru</td>
</tr>
<tr>
<td>Gen. Ni</td>
<td></td>
</tr>
<tr>
<td>Dat. Akaga</td>
<td>Acc. Ninna</td>
</tr>
<tr>
<td>Acc. Ani</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. 1. Janana, uldra</td>
<td>Nom. 1. Yini</td>
</tr>
<tr>
<td>Gen. Janani, uldrani</td>
<td>Gen. Yinkani</td>
</tr>
<tr>
<td>Acc. Ali</td>
<td></td>
</tr>
</tbody>
</table>

The possessive pronouns are also declined, as usual, by affixes; after the following manner:

- **Nouns are declined, as usual, by affixes; after the following manner:**
  - Kintalo-butu
  - Apa - undru
  - Dog-with
  - Water relating-to.
  - Buku-ali
  - Kurna - thulka
  - Blind-of
  - Man relating-to.
  - Kurna - undru
  - Yinkani - ku
  - Man relating-to.
  - Yinkani - kula
  - Yours-to.

### The Verb

The Diyéri verbs, as in other Australian languages, have their tense-forms based on the forms of the imperative and the present participle, as shown in the paradigm below. The numbers indicate the tenses quoted, which are:

1. **Infinitive Present**
2. **Participle Present**
3. **Participle Past**
4. **Participle Reciprocal**
5. **Indicative, Perfect Definite**
6. **Indicative, Pluperfect**
7. **Indicative, Future**
8. **Imperative, Singular**
9. **Imperative, Plural**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Mas.</th>
<th>Fem.</th>
<th>Neut.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Grow</strong></td>
<td>Numpani</td>
<td>Numpuna</td>
<td>Numpathuruna</td>
<td>Numpamulluna</td>
</tr>
<tr>
<td><strong>Ask</strong></td>
<td>Aciami</td>
<td>Acahna</td>
<td>Acanaoiri</td>
<td>Acanawonthi</td>
</tr>
<tr>
<td><strong>Strike</strong></td>
<td>Diami</td>
<td>Diuna</td>
<td>Dinaoiri</td>
<td>Dinawonthi</td>
</tr>
<tr>
<td><strong>Cover, bury</strong></td>
<td>Numpali</td>
<td>Numpalanni</td>
<td>Numpalaun</td>
<td>Numpalaun</td>
</tr>
<tr>
<td><strong>See</strong></td>
<td>Nii or nih</td>
<td>Niamaran</td>
<td>Niamarou</td>
<td>Niamarou</td>
</tr>
</tbody>
</table>

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

Some adjectives are participal in their form; as, muncurgeru, 'sick'; mundathuruna, 'lazy'; kukutharkuna, 'unlevel'; kunkuna, 'lame'; mulluna, 'alike.'

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

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

DECLENSION OF NOUNS.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guil-po</td>
<td>Guil-pakul</td>
<td>Guil-pa</td>
</tr>
<tr>
<td>Guil-yog</td>
<td>Guil-yamakul</td>
<td>Guil-yaraço</td>
</tr>
<tr>
<td>Dat. 1.</td>
<td>Guil-yanno</td>
<td>Guil-yakullamann</td>
</tr>
<tr>
<td>Acc.</td>
<td>Guil-po</td>
<td>Guil-yapakul</td>
</tr>
<tr>
<td>Abl. 2.</td>
<td>Guil-yamuddl</td>
<td>Guil-kakulla</td>
</tr>
<tr>
<td>4.</td>
<td>Guil-kulla mano</td>
<td>Guil-yarumamulo</td>
</tr>
<tr>
<td>6.</td>
<td>Guil-yanna</td>
<td></td>
</tr>
</tbody>
</table>

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

DECLENSION OF THE PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gape</td>
<td>Gurru</td>
<td>Ninni</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>Gaiyo</td>
<td>Gurrogo</td>
<td>Nunnago</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ganne</td>
<td>Gurumu</td>
<td>Ninnungo</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gape</td>
<td>Gurru</td>
<td>Ninni</td>
</tr>
<tr>
<td>Abl. 6.</td>
<td>Ganna</td>
<td>Gurra</td>
<td>Ninna</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gedlu</td>
<td>Gupal</td>
<td>Dianoo</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gedlago</td>
<td>Gupalago</td>
</tr>
<tr>
<td>Dat.</td>
<td>Gedlunno</td>
<td>Gupalanno</td>
</tr>
</tbody>
</table>

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

DECLENSION OF THE VERB.

The verbs Parldkun, ‘strike’ and Terrin, ‘stand,’ may be taken as examples; in form, both of these are Present Participles.

THE NARRINYERI DIALECT.

THE MAROURA TRIBE.

System of kinship found amongst the Maroura tribe.

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

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

Kambiya, ‘my father.’
Kambiyanna, ‘your father.’
Kambiyanna, ‘his father.’

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

SOUTH AUSTRALIAN DIALECTS.

<table>
<thead>
<tr>
<th>English</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Gaji</td>
<td>gapu</td>
<td>gap</td>
<td>gapo</td>
</tr>
<tr>
<td>We two</td>
<td>Gadi</td>
<td>gel</td>
<td>ganal</td>
<td>geli</td>
</tr>
<tr>
<td>We</td>
<td>Gadiu</td>
<td>gun</td>
<td>nagan</td>
<td>nagano</td>
</tr>
<tr>
<td>Thou</td>
<td>Nima</td>
<td>ginte</td>
<td>gint</td>
<td>gint</td>
</tr>
<tr>
<td>You two</td>
<td>Niwa</td>
<td>gul</td>
<td>gulu</td>
<td>gulo</td>
</tr>
<tr>
<td>You (plu.) Na</td>
<td>gun</td>
<td>gunnu</td>
<td>gun</td>
<td></td>
</tr>
<tr>
<td>He, she, it Pa, padlo</td>
<td>kitye</td>
<td>kitye</td>
<td>kitye</td>
<td></td>
</tr>
<tr>
<td>They two Purla</td>
<td>kegge</td>
<td>kegge</td>
<td>kegge</td>
<td></td>
</tr>
<tr>
<td>They    Purna</td>
<td>kar</td>
<td>kar</td>
<td>kar</td>
<td></td>
</tr>
</tbody>
</table>

*NOTE.—The numbers indicate the localities where the words are used; 1. is the Adelaide dialect, 2. is Encounter Bay, 3. is Pomunda, 4. is the dialect spoken to the west of Lake Alexandrina.
The Plural number is indicated by adding the numerals, but all beyond three are bula, 'much,' 'many.' The words for human beings add -mán, or -ārra, or -gārra to form the plural; mán is an abbreviated form of mán-da, 'altogether,' 'collectively.' Words ending with a vowel take -mán; those ending with a consonant take -gārra; as, kardo, 'a husband or wife,' plu, kardo-mán; yago, 'a woman,' plu, yago-mán; djuko, 'sister,' plu, djuko-mán; mammul, 'son,' plu, mammul-gārra; gulag, 'a child,' plu, gulag-gārra.

Declension of a Noun.

Yago, 'a woman.'

Singular.          Plural.

Nom. Yago             Yago-mán
Gen. Yago-āk          Yago-mán-āk
Dat. Yago-o or Yago-ul Yago-mán-ul
Acc. Yago-in           Yago-mán-in
Abl. Yago-ul          Yago-mán-ul

The Ablative means 'with,' 'by means of.'

Examples:—Yago maiak-āl yugau bardāga, 'a woman came to the house'; n'yagga yago-āk wanna, 'that is a woman's staff'; gadjo marain yago-āl yogāga, 'I gave flour to a woman'; gadjo yago-in djinnag-ga, 'I saw a woman'; budjor yago-āl bíanag, 'the ground was dug by a woman.'

The commonest and most useful nouns are:—


Cloud—mar-gabbi.            Air (wind)—mar.
Comet (meteor)—binnar.      Earth—budjor.
Darkness—maïart.            Fire—kalla.
Daylight—birait.             Seasons.
Lightning—bibbig-win.
Mid-day—malyārak.
Moon—mikī.
Moonlight—mikīg.
Rain—gabbi; moko.
Sky—gudjait.
Stars—gan-gar.
Sun—gau-ga.
Sunshine—monak.
Thunder—mālgar.
To-day—aiyī.
To-morrow—morogoto; binag.
Yesterday—mairh-ruk.

Individuals.

A man—mammárāp.
An old man—windo.
A young man—gulambiddi.
A woman—yago.
An old woman—windo.
A young woman—mündiggāra.
A child—gulaq.
An infant—gudja.

Relations.
Ancestors—n'yettin-gal.
Aunt—orin-gal.
Brother—gudju.
Aunt—man-gat.
An infant—gudja.
Father—manunin.
Daughter—gwoairat.
Mother—gan-gan.
Niece—gimbart.
Nephew—manu.
Husband, wife—kardo.
Sister—djuko.
Uncle—kan-gun.
Son—mammak.
Uncle—can-gan.

Parts of the body.
Arm (upper)—wan-go.
Arm (lower)—marga.
Arm (right)—gwar gingam.
Arm (left)—d'yuu-ro.
Back—bogal.
Beard—gan-ga.
Blood—gubo.
Bone—kotye.
Bowels—konag.
Breast (male)—mingo.
Breast (female)—bibi.
Chin—gan-ga.
Countenance—dame; minait.
Ear—ton ka.
Elbow—nogai.
Excrement—konag.
Eye—mel.
Eye-lash—mel-kambar.
Eye-lid—mel-nalyak.
Flesh—ilain.
Foot—jina.
Forehead—bigai.
Hair of head—kattamangar.
Hand—marbra.
Head—katta.
Hand—marbra.
Heel—gardo.
Knee—bonnit.
Leg—matta.
Liver—maeri.
Mouth—jna.
Neck—wardo.
Stomach—kobilo.
Teeth—nalgo.

Animals, Birds, &c.
Bat—bambi.
Bird (a)—jida.
Crow—wardag.
Dog—durdur.
Dove, house—kolo.
Fly—nurdo.
Lizard—jina-ara.
Pig—maggorog.
Snake—wan-gal.

Miscellaneous.
Bark (of tree)—mabo.
Egg—nurdo.
Food (of all sorts)—dadja.
Grass—bobo.
Grave (a)—bogol.
Hill (a)—katta.
House (a)—maia.
Lake (large)—mular.
Lake (small)—gu-ra.
River—bilo.

2. Adjectives.
The adjectives most commonly in use are:
Alive—won-gin, dordak.
Angry—garag.
Arm (left)—n'yardo.
Arm (right)—gun-man.
Bad—dju.
Big—gomon.
Bitter—djallam.
Black—moan.
Clear (as water)—karrail.
Cold—nagga.
Dead—wonnaga.
Dry (not wet)—ilar.
Far away—urar.
Fat—boin-gadak.
Fresh—milgar.
Good—gabba.
Green—gerip-gerip.
Hard—murcloen.
Heath (in)—barra.
High—gugbubbin.

A substantive acquires an adjective meaning by taking such
suffixes as -gadak, 'having, possessing,' -bru, 'without,' which
corresponds to the English suffix 'less'; as, jigala-gadak, 'having
horns,' 'a cow'; kardo-gadak, 'having a husband or wife,' 'married'; boka-bru, 'cloak-less'; gabbi-bru, 'without water.'

Comparison of Adjectives.
Some adjectives add -jin for the comparative; as, from dabbak,
'slow,' dabbak-jin, 'slower'; gwidjir, 'sharp,' gwidjir-jin
'sharper'; yerrak, 'high,' yerrak-jin, 'higher.' But usually a
reduplication makes the comparative, and -jin is added to the
base for the superlative; as, gubba, 'good,' gubba-gubba,
'better'; gubba-jin, 'best.' This intensive particle -jin, equiva-
 lent to 'very,' may be added to other parts of speech; as,
Kardo-jin, 'one who is in the direct line for marrying with
another'; dadja-jin, 'it is certainly meat; kannah-jin, 'is it
indeed so?' The English 'very' is rendered by a reduplication;
as, muliit-mulit, 'very sweet.'
The Dialect of W. Australia.

Numerals.

One,' gain; 'two,' gudjal; 'three,' warh-raj; 'four,' gudjal-gudjal; 'five' is marh-jin baga, 'half the hands,' 'ten' is bell-belli marh-jin baga, 'the hand on either side.'

In reckoning time the natives say 'sleeps' for days, and 'summers and winters' for years. There is no Article.

3. Pronouns.

The pronouns must be carefully used, for a very slight change in the termination of any one of them will alter altogether the force and meaning of a sentence.

The personal pronouns are:—

Singular.
Gadjo or gany, 'I.'
N'yundo or ganni, 'thou.'
Bal, 'he, she, it.'

They are thus declined:—

Singular.

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Gadjo</td>
<td>N'yundo</td>
</tr>
<tr>
<td>Gen.</td>
<td>Ganyalik</td>
<td>Nyunnalik</td>
</tr>
<tr>
<td>Dot.</td>
<td>Ganna</td>
<td>Nyunno</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ganyain</td>
<td>Ginin</td>
</tr>
<tr>
<td>Abl.</td>
<td>Gannilalik</td>
<td>N'yural</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Galata</td>
<td>N'yura</td>
</tr>
<tr>
<td>Gen.</td>
<td>Gannilalik</td>
<td>Nyurali</td>
</tr>
<tr>
<td>Dot.</td>
<td>Gannilalik</td>
<td>Nyuralalik</td>
</tr>
<tr>
<td>Acc.</td>
<td>Gannilkik</td>
<td>Nyuralg</td>
</tr>
<tr>
<td>Abl.</td>
<td>Ganniluk</td>
<td>Nyuralj</td>
</tr>
</tbody>
</table>

There are thus two forms for the Sing. Nom. of the first and second pronouns; gadjo and n'yundo seem to be used with an active sense of the verb, but gany and ganni with a passive sense; for there is no passive form of the verb, and there is no verb 'to be'; gany and ganni are always used with a particle or an adjective; gadjo and n'yundo are never so used. Examples of their use:—Gadjo djanja, 'I see,' but gany bardin, 'I am going'; gadjo djal, 'I pierce,' but ganny gannau, 'I am eating'; gadjo djanja djal gaga, 'I climbed a tree,' but gany waungalal bukanaga, 'I was bitten by a snake'; gany windo, 'I am old'; gany garrag, 'I am angry.' Similarly for the second pronouns; as, n'yundo kattidj, 'do you understand?' but yan ganni wan-gau, 'what are you talking about?' n'yundo naitjik gabi ganna gau-bru, 'why do you not fetch me water?' but ganni naitjik balin bunawin, 'why are you beating me?'; ganni djul, 'you are wicked'; ganni goradda, 'you are short.'

Another form of gannik is gannana.

The forms marked nom. 1 are used by brothers and sisters or two friends closely related; nom. 2, by parent and child or by nephew and uncle; nom. 3, by husband and wife or by two persons of different sexes affectionately attached, or (gannana) by two brothers-in-law.

The Possessive Pronouns are:—

Ganna, 'my,' gannalak, 'mine'; n'yunna, 'thy,' n'yunnalak, n'yunnalag, 'thine'; balak, balalak, 'his, her, its,' gannilak, 'our or ours'; n'yuralak, 'your or yours'; balgunak, 'their or theirs.' The Demonstrative Pronouns are:—Nyagga, 'that,' 'those'; nijda, 'this,' 'these.' The Interrogative Pronouns are:—Ganni, 'who?' i.e., 'who are you?' gando, 'who?' i.e., 'who did that?' gannog, 'whose?'

4. Verbs.

The verbs in most common use are:—

Arise—ibabin
Beat—bima
Become—abbin
Bite—bakkan
Break—takkan
Bring; carry off; take away—barrag
Marry—kardo barrag
Burn (fire)—burarrag
Bury—bian
Carry—gaau
Cook—dukan
Cry—mira
Cry out—miru
Dig—bian
Eat, drink—gnanno; nalgo.
Fear—wainen
Fit—bakadju
Fly—bardin
Go—bardo; water
Go away—kolbardo
Hear—kattidj
Pain—bakkun
Pierce—eatan
See—djinnag; gan-gau
Sit—gunnau
Speak—wan-gau
Spear—gidjil
Stand—yugan
Take—gaau
Tear—jera
Throw—wardo
Tie—yutarn
Understand—kattidj
Walk—gannau.
Imperatives are:
- Come here—kowa-kowa, yual
- Leave it alone—bal or wanja
- Go on—gatti
- Listen—nah-nah
- Get up—rap
- Take care—garrodjin
- Go away—watto
- Stay, remain—nannap

Tenses:
1. Indic. present.—For this, use either the infinitive or the form of the present participle; as, гаджо джиннаг "I see;" but ганья бумавин, "I am beating."

2. Indic. pret. —Use the past participle, or add -ga to the infinitive; the relative distance of the past periods of time is indicated by prefixing to the tense the words gori, 'just now," karamb, 'a short time since,' gorah, 'a long time ago.'

3. Indic. future.—Here the first and second personal pronouns singular become gadjul and н'ундул, 'I will,' 'you will.' The distance of the future time is indicated by placing before the verb the adverbs буркала, 'presently,' and мила for any more remote time.

4. Imperative mood.—Lay emphasis on the last vowel of the present indicative.

5. Participle present.—Add -in or -win to the infinitive.

6. Passive voice.—Here the form of the sentence is elliptical; therefore ганья, гинни are used with the past participle and the ablative of the instrument or cause.

DECLENSION OF A TRANSITIVE VERB.

Buma, 'to beat,' 'kill,' 'blow as a flower.'

Infinite-Buma. Part. pres.—Bumawin. Part. past.—Bumiga.


These numbers indicate the Tenses as shown above.

The pronouns to be used here are:—Sing. ганья, гинни, bal; Plur. галата, н'уранг, балгун; but instead of ганья and гинни, T. 2. takes гаджо and н'ундо; there use the forms гаджул, н'ундул.

Passive Voice.—For the passive voice, use the same tense-forms as in the active voice, that is, бума for the pres. and the fut., and бума for the past, but prefix to them the accusative cases of the personal pronouns; thus, ганья-in gori bumaga, 'I was beaten lately'; lit., '(some one) beat me lately.' But the ablative of the cause or instrument may also be used to form a passive voice; thus, ганья гиджил дтаммага, 'I am pierced by a spear.'

The substantive verb.—There does not appear to be any copula; it is certainly not used in such sentences as ганья yolap, 'I am hungry'; гинни котьялара, 'thou art thin'; бал windo, 'he is old;'; галата гвабба, 'we are good'; н'уранг джул, 'you are wicked'; балгун мидаит, 'they are sick.'

5. Adverbs.

The adverb is placed before the verb; useful adverbs are:

After (behind)—голан-га
Again—гарро
Already—гори
Always—дворак
Before (in front)—гвайсагат
Close to; near—бардук
Continually—калягэл
Enough—бэлэг
Formerly—карэмб
Here—н'ыл
How many—наммэн
Immediately—гвайс; илак
Thus—нанно-и
More—гаттагатти

6. Prepositions.

These are few in number:—

After (dat.)—голан
Among (partitive)—мандар
By (affix)—ал
In (within)—бара
Of—ак
Without—бру

In use, they are all post-positions, and are always placed after the noun or pronoun. Гаджа is used of one thing lying on another, but never of anything lying on the ground.


A question is asked by putting kannah at the end of the sentence; as, н'ундо тонка, кашнаг, 'do you hear?' An answer may be given by qua, 'yes,' or by affixing -бак to the word used in reply; as, yallanait, 'what is that?' барут бак, 'it is a tree.' If the reply is negative, put барт or бру after verbs, and yuада after adjectives.
8. CONJUNCTIONS.

Gu djir, ‘and’; minnig, ‘if’; ka, ‘or’. There is no word for ‘when,’ but minnig and ka are used in its stead; for instance, ‘when I see you to-morrow’ will be expressed by ‘if I see you to-morrow’; and ‘when did you come to Perth’ will be ‘did you come to Perth to-day or yesterday’?

9. INTERJECTIONS.

Na h—a! so! (to indicate that a person is listening to what is related), and n'yón—’ alas!’

(D.)

GRAMMAR AND VOCABULARY
OF THE ABORIGINAL DIALECT CALLED
THE WIRRADHURI.

(The Wiradhuri dialect, or, as I call it, the Wiradhuri, covers the whole heart of N.S. Wales; its limits are shown on the map of the native tribes. I consider myself fortunate in having secured the publication of the Grammar and Vocabulary of so important a tribe. The following manuscript was written about fifty years ago by the late Archdeacon Günther, and is specially reliable because of its author's character and experience, and because, at that time, the tribe had not yet begun to decay, and its language was entire. He was educated for the Ministry at Basle, in Switzerland, attending lectures there at the University and the Missionary College; subsequently he prosecuted his studies at the C.M. Society's College, Islington, London. In 1837, he commenced his mission work among the aborigines of the Wiradhuri tribe at “Wellington Valley,” now Wellington, in New South Wales. Here he compiled this Grammar and Vocabulary; he also translated the Gospel by St. Luke and portions of the Prayer Book for the use of the tribes on the Macquarie River and the neighbouring country. His efforts and those of the mission party, in ameliorating the condition of the natives and teaching them, met with considerable success. After the mission was abandoned by the authorities, he was induced by Bishop Broughton to accept the parish of Mudgee, where he laboured for many years, and died in December, 1879.

These MSS. are the property of the late Mr. Günther's son, the present Archdeacon of Camden, N.S. Wales, who has kindly lent them to me for this purpose. In editing them, I have retained the author's mode of spelling the native words, and have made only some slight alterations in the form of the matter of the Grammar and the Vocabulary, with the view of securing greater symmetry throughout.—E.B.)

1. THE GRAMMAR.

1. THE DECLENSION OF NOUNS.

There is, properly speaking, only one primary declension, but the principle of assimilation, to which the language has a strong tendency, sometimes produces slight variations of the terminations of the nouns before the case-endings; similarly, when the last letter but one of the stem is i.

In order to cover all these variations, the number of the declensions will amount to eight. It must, however, be observed that here the formation of cases differs materially from the modes used in other languages, at least from that of the Latin and Greek. The simple or nominative form undergoes no alteration, but, to form the cases, it takes additions by means of postfixes. The only apparent exception to this rule is that where the letter i is cast out. The number of cases cannot easily be fixed, since almost every relation in which a noun may be placed is signified by some postfix or other; those given in the examples below include the most common and essential relations.

A strange peculiarity of this language is the existence of two nominative forms—the one the simple nominative or nominative-declarative, corresponding to the question ‘who or what is it?’ and the other the nominative active, when the thing or person spoken of is considered as an agent; this answers to the question, ‘who or what does it?’ The genitive and the dative are alike; the accusative is the same as the simple nominative; the vocative is known by the exclamationary word ‘ya’ put before the simple nominative, or by its termination, which is like that of the genitive.

The case-endings and their meanings may be shown thus:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Terminations</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nominative</td>
<td>-du, -dyu, -gu, la, -ru</td>
<td>the simple form</td>
</tr>
<tr>
<td>2. Nom. agent.</td>
<td>-i, -i, -i, -r</td>
<td>the agent form</td>
</tr>
<tr>
<td>3. Genitive</td>
<td>-gu</td>
<td>‘of,’ ‘belonging to,’</td>
</tr>
<tr>
<td>4. Dative</td>
<td>-gu</td>
<td>‘to,’ ‘for,’ ‘towards,’</td>
</tr>
<tr>
<td>5. Accusative</td>
<td>the same as nom. 1.</td>
<td>the direct object.</td>
</tr>
<tr>
<td>6. Vocative</td>
<td>prefixes ya to nom. 1.</td>
<td></td>
</tr>
<tr>
<td>7. Locomotive</td>
<td>-dya, -ra, -ya, -la</td>
<td>place from which.</td>
</tr>
<tr>
<td>8. Conjunctive</td>
<td>-yak, -yak</td>
<td>‘together with,’</td>
</tr>
<tr>
<td>10. Instrumental</td>
<td>-durada</td>
<td>‘by means of.’</td>
</tr>
</tbody>
</table>

The numbering of the cases corresponds with that shown on the Paradigm.

The same word is both singular and plural without change; only when the idea of plurality is to be conveyed, the noun adds the word galaq and is then declined like wallag of the paradigm.
The examples given above show that the variations in declension arise from assimilation. Thus, when r or l is the last sound of the word, these letters assimilate the initial consonant of the prefix. If the vowel of the last syllable is i, either ending the word or syllable or followed by a, euphony adds the sound of y to the a of the prefix; thus, dyar, dury, dury appear instead of da, da, di. When i is ejected, this rule does not apply. The ejection of i preceeded by a takes place in the Nom. 2 and in the Locative.

If the possessive pronoun is put before its noun, it is declined with the same termination as the noun. But the more common practice is to put the pronoun behind it in an abbreviated form as a postfix; as, buraigundu, 'to my boy'; buraiguunu, 'to your boy'; buraiguula, 'to his boy.' 'To my boy,' with the possessive pronoun detached, would be gaddiguburaigu.

3. The Comparison of Adjectives.

There is no comparative form of the adjective, nor, properly speaking, a superlative, though certain terminations, such as bag 'very,' bambilag 'exceedingly,' express a superlative or a very high quality of the thing. Hence the comparisons on things are expressed in an indistinct manner. To say, 'this is better than that,' would be ginnie mahog, wirai gannalla; lit., 'this is good, not that'; nilagarambag, gauwanguala, lit., 'this very good, that also.' But to say, 'this is the best of all,' would be nilagombangang, wirai ighanna ginnallal; lit., 'this is good indeed, these are not like it.' Adjectives may be declined like nouns, but in syntax they are not always declined.

3. The Verb.

The study of the verb is attended with some difficulty on account of its many tenses and modifications; it is, however, conjugated in a very regular manner, and, excepting the imperative, it is non-inflectional throughout all its tenses, all the persons, both singular and plural, having the same form. The conjugations may be reduced to about five, nor do these vary much, and, so far as they do vary, they follow strict rules according to the termination of the last syllable and the vowel preceding it.

The verbs, then, are arranged in conjugations according to the terminations of the present tense of the indicative; thus:—

**Terminations of Conjugations.**

1. -anna or anu; 2. -una; 3. -inga; 4. -arra; 5. -irra.

The vowel of the penultimate syllable may be said to terminate the radical part of the verb, which is retained in all the tenses and modifications, whilst the remainder is liable to be thrown off. Those tenses where a becomes ar are only apparent exceptions to the rule.
In the formation of the tenses and modifications, the letter r is changed into its relative liquid l, and n, for the sake of euphony, is changed into nd by assimilation. Euphony also requires an a terminating the root to be modified into the diphthong ai; and nd, on account of the influence of the preceding i, becomes ndy.

The Tenses.

There are no fewer than ten tenses in the language; besides those common to most languages, some are peculiar tenses which have an adverbial significations.

The following shows the conjugation of a simple verb:

**Buma, 'beat.'**

**Indicative Mood.**

**T. 1. (Present Tense).**

**Sing.**
1. Gaddu* bumarra I beat.
2. Indu* bumarra Thou beatest.
3. Guin* bumarra He, she, beats.

**Dual.**
1. Galli bumarra We (two) beat.
2. Galligu bumarra He and I beat.

**Plu.**
1. Gànni bumarra We beat.
2. Gindugir bumarra You beat.
3. Guingulua bumarra They beat.

**T. 2. Gaddu bunalgarri**

**T. 6. Gaddu bumlannî**

5. Gaddu bunalguan 9. Gaddu bunalgarri giri

**T. 10. (Fut. perf.) Gaddu bâlîgiri.**

The T numbers here indicate the Tenses as on page 20 of this volume.

**Infinitive.**

Bumali, 'to beat.'

**Imperative.**

**Sing.**
1. Bumalîdyu, 'let me beat.'
2. Bumalla (†buma), 'let him beat.'
3. Bumalloqin barri, 'let him beat.'

**Dual.**
Galli bumalli, 'let us two beat.'
Gulâługinina bumalli, 'let him and me beat.'

**Plu.**
1. Bumalli géanni, 'let us beat.'
2. Gindugir buma (†buma), 'let you beat.'
3. Bumalla guingulua barri, 'let them beat.'

* For emphasis use here—Sing. 1. yalu or balû, or yalû; 2. balûndu; 3. balagîna. ‡ This abbreviated form is often used. † The verbs ending in -u or -anna differ from this in Imp. sing. 1, 2, 3.

---

**Verbal Noun.**

Bumalîdyal (bumâldyal), 'beating.'

This form, being a verbal noun, can never be used as a participle. In the Greek language and the German, the infinitive serves as a verbal noun; so also the Latin supine and gerundive.

The forms which supply our participles are classed with the modifications of the verb. The subjunctive is formed with malla, the optative with bag; for there are no real subjunctive or potential forms. Sentences of that description are expressed by a kind of auxiliary, such as garrâ or malla; or by the future tense, with the conditional conjunction yandu attached:

**Yandundu dalgarri,** 'if you did eat.'
Gaddu garru dalgarri, 'I can or would eat.'
Gaddu mallağ dé, 'I would or should eat' (or have eaten).
Yandundu mallağ dé, 'if you did eat' (or would eat).
Mallağ here is not a verb but a mere subjunctive particle.

Nor is there a form for the passive. A kind of passive is sometimes expressed by putting the subject in the accusative, along with the active form of the verb; but the source whence comes the action is not named, for that can only be put in the agent-nominal case. Hence, it must be that this is not in reality a passive, but an active sentence; only, for the sake of laying more emphasis on the action done, the agent is omitted.

**Table of Conjugations, Principal Tenses, and Moods.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yannanna</td>
<td>Yanâc</td>
<td>Yau-nâc (i.e., naan)</td>
</tr>
<tr>
<td>Guns</td>
<td>Gâm</td>
<td>Gâguin</td>
</tr>
<tr>
<td>2. Yunna</td>
<td>Yunné</td>
<td>Yunnân</td>
</tr>
<tr>
<td>Gumbigâ</td>
<td>Gumbinna</td>
<td>Gumbininnâ</td>
</tr>
<tr>
<td>4. Baddarra</td>
<td>Baddae</td>
<td>Baddalguin</td>
</tr>
<tr>
<td>5. Gaddambîrra</td>
<td>Gaddambilie</td>
<td>Gaddambilguin</td>
</tr>
</tbody>
</table>

**Future.**

Informat.

1. Yannagirri | Yannagi | Yunnâd |
2. Yuncharri | Yungi | Yunga |
3. Gumbegirri | Gumbigî | Gumbidya |
4. Badalugirri | Badalli | Badalla |
5. Gaddambilgirri | Gaddambilie | Gaddambia |

This table contains all the principal tenses—those in which different conjugations vary. The other tenses of each conjugation follow the model given for the verb bumarra. Of course, not every verb is used in all the tenses; thus, yunna, the imperfect, is not used. The numbers indicate the conjugations.

* The imperative is often shortened; as, nada, na; gâla, gâ; malla, ma.
The conjugations of certain letters may occasionally, but rarely, cause the general rules to be violated for the sake of euphony; thus, the verb muguña has in the perfect tense muguña, not, as might be expected, muguán, no doubt, on account of two ‘g’s’ being so near each other.

4. MODIFICATIONS OF THE VERB.

A characteristic feature and peculiarity of this aboriginal dialect is the use of numerous postfixes. By means of these, the noun shows an unusual number of cases, which supply in a certain measure the absence of our prepositions. In a similar manner, the verb takes additions or changes of its form, by which new forms it expresses its modified significations according to the various relations in which the simple verb may be placed. These tend to enrich the language considerably, since the modified ideas implied in them often produce quite a new kind of word or significance. As new verbs, they may be adjusted to some one or other of the examples already given, agreeably to their terminations. Hence they can never be supposed to be merely conjugations.

For the sake of convenience, I shall carry one verb through the modifications, though it cannot be expected that all verbs are used or needed in every modification. I will take the root-form buma, ‘beat,’ as the chief example of these modifications, but in them often produce quite a new kind of word or significance. As new verbs, they may be adjusted to some one or other of the examples already given, agreeably to their terminations. Hence they can never be supposed to be merely conjugations.

For the sake of convenience, I shall carry one verb through the modifications, though it cannot be expected that all verbs are used or needed in every modification. I will take the root-form buma, ‘beat,’ as the chief example of these modifications, but another suitable one will be always added.

Some of the postfixes in those examples have doubtless lost or changed their original signification in certain verbs.

 Examples of the use of Suffixes to modify the meaning of Verbs.

1. Bianna, ‘a constancy of action’; as, buma-bianna, ‘to be always beating’; ga-bianna, ‘to be always looking.’

2. Gannanna, ‘a present continuance of action’; as, buma-gannanna, ‘to be now beating’; ga-gannanna, ‘now looking on.’

Both of these are used for our participle, but in a definite and indicative way; but as, like other verbs, they are conjugated, and never employed as adjectives, they cannot be considered as participial forms, but only as modifications of the verbs.

3. Awaigannanna, ‘a long continuance’; as, buma-awaigannanna, ‘to be looking on long.’ This does not much differ from No. 2.

4. Garrimana, ‘a continuance of all day long’; buma-garrimana, ‘to run out all day long.’

5. Guabianna, ‘a continuance for the night’; bumalai-guabianna, ‘to sit up all night.’

6. Dillinga (reflexive); as, bumangidillinga, ‘to beat one’s self’; miramadillinga, ‘to defend one’s self.’

7. Lanna (reciprocal); as, buma-lanna, ‘to beat each other’; ‘to fight’; nurungamilanna, ‘to love each other.’

8. Alinga (reiterative); as, buma-alinga, ‘to beat again’; yannai-alinga, ‘to go again.’

9. Numinga implies that an action is to last for a little time only before another; as, buma-numinga, ‘to beat previously’; ganuminga, ‘to see beforehand.’

10. Mamibirra is causative and permissive; as, buma-mamibirra, ‘to let beat’; yal-mamibirra, ‘to cause one to speak,’ ‘to teach.’

11. Gambirra, instrumental; meaning that a thing has been done by means of an instrument, tool, or weapon; as, buma-gambirra (not used); bangal-gambirra, ‘to break by throwing it (or hitting) with something.’

12. Billinna, submissive; expressive of obedience to a command; as, buma-billinna, ‘to be when told or ordered’; yanna-billinna, ‘to go when ordered off.’

13. Eillinga implies a vicarious action—an action done on behalf of, or instead of, another; as, buma-eillinga, ‘to beat instead of another; baram-eillinga, ‘to get or provide for another.’

14. Daringa seems to intimate a change of action, the turning of one’s attention from one thing to another, or to do a thing well and thoroughly; as, buma-daringa, ‘to leave of the present act of beating’; winnanga-duringa, ‘to forget’; ‘to think of something else’; ‘to reflect.

15. Wanna probably signifies an aim at or a purpose to do a thing; or rather, to act in a kind of series of doing, one after the other, going all round, or to be just in the act of doing; as, bumalla-wanna, ‘to be one after another; yannaia-wanna, ‘to walk away’; ‘to walk from one place to another.’

16. Danna means the resuming of an action after having taken refreshment; as, buma-danna, ‘to beat again’ after eating; bumba-danna, ‘to run off again’ after a little refreshment.

17. Gilanna indicates a kind of dual action; as, buma-ulgilanna, ‘two to beat together at once; bumbangilanna, ‘two to run together.’

18. Yarra is the verb ‘to speak;’ it can be put or joined to any verb as a postfix, and is then expressive of a command; ‘ba’ is put between as a uniting syllable; thus, yanna-ba-yarra, ‘to order to go’; ‘to send away;’ buma-ba-garra, ‘to tell to beat.’

19. Birr, nirr, dirr, banirr, bamarra; these particles, when joined to a neuter or an intransitive verb, give it a transitive and causative signification; thus, from gannarra, ‘to burn,’ is formed gannalbirra, ‘to set on fire;’ ballunna, ‘to die’ gives ballubunirra, ‘to kill;’ banganna,
to break' (of itself), bang-a-dirra, 'to chop, smash'; yannanna
'go', yannaboirra, 'to make go', 'to drive', and yanna-
burnarra, 'to cause to go away'; from mab-binga, 'to stay,
stop' comes mabbi-bamarr, 'to make one stay.' Burnmarra
is a verb by itself signifying 'to make, to do.'

20. Maranna implies a reference to a previous action,
on which the action of the verb is dependent; as, bumal-maranna,
'to beat after' having caught one; dal-maranna, 'to eat after'
having picked it up.

21. Nama implies the adverb 'after'; as, bumal-nama, 'to
beat after another'; bunban-nama, 'to run after another'; gang-
nama, 'look after one.'

22. Einga implies 'precedent, before'; as, bumal-einga, 'to
beat first,' i.e., before another; golleng-einga, 'to return first.'

23. Narlinga, joined to a few verbs, implies that the action
is done by 'falling'; also figuratively, it is expressive of a rest after
moving; as, (1.) bang-a-narlinga, 'to break by falling'; dalba-
naringa, 'to be dashed by falling'; (2.) wina-naringa, 'to settle
down'; warranja-naringa, 'to make a call and stay a little.'

24. Bilana or balana is always preceded by m even after
I. It implies the idea of 'moving on' or going along, and gradually
getting into, whilst engaged in an action; as, yambilana, 'to
cry whilst going along'; de-mbilana, 'to eat whilst walking';
gi-mbilana, 'to become or get gradually.'

25. Buoganna implies both coming back and giving back; as,
bugal-buoganna, 'to come back'; yanna-buoganna, 'to go
back'; giy-ungubuoganna, 'to give back'; nannan-buoganna, 'to
throw back.'

There are also some words that attach themselves to verbs as
auxiliaries; as,—

1. Garra, 'to be,' used only with the present indicative. Its
abbreviation, ga, is used interrogatively.

2. Warré goes with present and future time. Its abbreviation
is wa—also used interrogatively.

3. Bala, 'to be,' or ba, is more affirmative; in its shorter form,
ba, it strengthens pronouns; as, baladu, 'I am.'

4. Yamma is an interrogative word, like the English 'do';
it is most commonly joined to pronouns. None of these auxiliaries
has any effect on the structure of the sentence.

In the passive use of the verb, the subject is merely put in the
accusative, and the verb remains unaltered.

5. FORMATION OF WORDS.

Derivatives are formed from the roots of verbs by adding
various terminations. Thus, -daiyn denotes the agent who does
the action expressed by the verb; as, birbara, 'to bake,' birba
daiyn, a baker.' The word -gidal forms participial nouns;
as, kabinga, 'to begin,' kabin-gidal, 'a beginning'; winan-
gaun, 'to know,' winan-gidal, 'the knowing,' 'knowledge.'

The terminations -mibang and -mibung denote the absence of
some quality; as, uma, 'on,' uma-mibung, 'deaf;' mabu,
'good,' marom-mibung, 'bad,' lit., 'good less.'

Adjectives are formed from nouns by reduplication, or by
prefixes; as, wallang, 'stone,' walla-wallang, 'stony'; win,
'fire,' wiwin, 'hot'; ngarru, 'honey,' ngarru-ngarru,
'sweet.' Terminatives are, -durai, as, wallan-durai, 'having
stone,' 'stony'; -bang; as, win-munnilbang, 'hollow fire-
wood,' from munnil, 'a hole'; -bang also signifies increase or
multitude and thus has a collective force; as, gibb, 'man,
giib-bir, 'many men'; ingel, 'ill,' ingel-
bang, 'very ill.' Durai, as a suffix to a verb-stem, implies
ability to perform the action of the verb; as, bamba-biria, 'to
swim,' bami-buria, 'able to swim'; yanna, 'to walk,'
yanindurai, 'able to walk'; with nouns it also denotes the
possessions of the thing; as, yamandu dalbanur-durai, 'have
you a soul,' lit., 'are you soul-having or soul-with?'

Marra, 'to do,' 'to make,' joined to another verb, or, oftener,
to nouns and adjectives, answers exactly to the Latin facio;
as, giwai, 'sharp,' giwai-marra, 'to sharpen'; giwa, 'wet,
moist,' giwa-marra, 'to moisten'; gullai, 'net,' gullai-marra,
'to net, to make a net.' Hence the natives join -marra to English verbs;
as, grind-marra, 'to grind'; ring-marra, 'to ring the bell.'

6. CONJUNCTIONS AND ADVERBS.

Wargu, widdyun, 'what for,' 'why?' widdyung, 'which
way?' widdyungnor, 'which side (direction)?' widdyungu,
'when?' widdyungdu, 'I don't know when'; minyanga,
'how many?' minyanganu, 'I don't know how many';
minyanganda, 'how many times?' minyanganda, 'I
don't know how many times'; warban (used with yam
marra), 'how much?'

De (the d being sounded very soft) signifies locality; as,
dag, 'where?' dagu, 'of what place?' dagu, 'to what
place?' dagannibanggai, 'in what place?' dadibaghgai,
dadilabagagai, 'whence?' dadiririabagagai, 'through
what place?' dadibaggalingirrige, 'by what place did
he come?' Each of these by the addition of -ga may become
an answer, equivalent to 'I don't know where,' &c. Other
adverbs of place are:—daiyn, 'this way,' 'hither'; yaiin,
'that way,' 'thither'; ngiyi, 'there'; ngunniian, 'over there.'

7. NUMERALS.

Ngungai, 'one'; bulu, 'two'; bulangungai, 'three'; bungu,
'four' or 'many'; murrugarai, 'first'; umbai, 'last.'
EXAMPLES of THE DECLENSION of VERBS and PRONOUNS.

1. The Verb.

Dara, 'to eat.'

The Tense numbers here are the same as on page 26 of this volume.

INDICATIVE MOOD.

1. Dara  6. Déinni
2. Dé  7. Dalgirri
3. Dalguranni  8. Wari dalgarriawagirri
4.  9. Dalgarriawagirri
5. Dalguán  10. (Fut.-Perf.) Déngirri

IMPERATIVE MOOD.

Singular.

Dalla, 'eat thou'  Dallidy, 'let me eat'

Dallaguin barri, 'let him eat.'

Dual.

Gullaligunanna barri dalla, or ngayuala dalla barri, or gulaligunanna dalla, 'let him and me eat together.'

Gula barri dalla bulagu, or dalla guain bulagu barri, 'let them two eat together.'

Ngallibul dalla, or ngindu bulagu dalla, 'you two eat.'

Plural.

Dalla ngayanni, 'let us eat.'

Gaddu, 'I'  Gaddi or gaddigu

Gaddidyi

Ginnu

Ginnugir

Ginpl

Ginpla

Ginnundigirdurai

Ginnundigir

Ginundi, ('near')  Ginniagullialla

Ginnundi, ('from')  Ginniagullialla

SUBJUNCTIVE AND POTENTIAL MOODS.

These moods are frequently expressed by the future tense with yandundo, 'if,' 'when,' added; by the auxiliary verb garra, and especially by the word mallang; see page 61 of this appendix.

PARTICIPLES.

These are declined like verbs in all the tenses and moods. There are two participles; the one ends in -bianna, and the other in -gunnanna; the former seems to imply a longer continuance of time than the other.

INDICATIVE.

1. Dalgunnana (or dalbianna), 'I am eating.'
2. Dalgunnnani, 'I was eating.'
3. Dalgunnunda, 'I have been eating.'

Reflective Mood.

1. Dalgydyillinga  6. Déingidyilling
2. Dalgydyillingarrini  7. Dallgydyilliirri
3. Dalgydyillingarruini  8. Wari dallgydyillingarruina
5. Dalgydilin  10. Wari déingidyillingirri

By using other verbs from the Wiradhuri Vocabulary, additional examples of the formation of tenses in the Indicative are:


Incep. fut. Widalgirri—Yannigiri.

Indef. fut. Yalgarrirri—Yanngarrirri.


Def. past (a). Badalguuranni—Yangurranni.

(b). Giwalarrin—Yangarrin.

Def. fut. Bangalgarriagirri—Yangarriwagirri.

2. The Pronouns.

The numbering of the cases here is the same as for the nouns.

Singular.

1. Gadlu, 'I'
2. Gaddi
3. Gaddi or gaddigu
4. Gaddidyi
5. Gannalundra
6. Gannalunga
7. Gannalingu
8. Ginnundigirdurai
9. Gannunnda milanda, ('near')  Ginniguldya milanda
10. Gannundigir

Plural.

2. Gindu, 'thou'  Gindugir
3. Ginnu  Ginnugir
4. Ginyunda  Ginnundugir
5. Ginyal
6. Gynyal
7. Ginniguldya
8. Ginnigulidura

Plu. 8. Ginnundigirdurai  Plu. 9. Gunnundugira milanda

2. Guin, gu, 'he'  1. & 2. Guin-(or -guain) gula
3. Guggula or Guawwan
4. Guan, gagguan
5. Gynyal
6. Gynyal

Plu. 7. Gannain-gulialla  Plu. 8. Gannigulialladurai

* This portion of Mr. Githcher's manuscript is so imperfect that I cannot say that the cases of these pronouns are all correct.—E.D.

† An ethical dative, as in 'give to me.' ‡ A sort of locative, as in 'come to me.'
Dual pronouns are:—

Nom.—(1) Ngallil, 'thou and I'; (2) ngéan-ngalligunna, 'he and I'; (3) ngindubula, 'you two'; (4) ngainbul, 'they two'; (5) bulagual, 'the other two'; (6) nginna bulu, 'these two'; (7) ngilla bulu, 'those two'; (8) ngalliguyunganbanga, 'our two selves.

Of these, the inflexions of (3) are:—gen., ngindubulagugu; dat. (local), ngiyunda bulu; of (4):—gen. and dat., ngaggu-wanbulagugu; acc., ngannainbulu; ablatives, ngainbulabar, ('about'); ngindinbuladi ('from'); ngannainbulaga, ('in'); the inflexions of (5) are:—gen., guguyunganbul; dat., ngalliguyunganbul; acc., ngallibulguyungan; abl., ngalliguyunganbul ('from').

Reflexive pronouns are:—

Ngaddiguyunganbul, 'Imyself'; nginduguyunganbul, 'thou thyself'; galaguinguyunganbul, 'he himself'; ngalliguyunganbul, 'we (two) ourselves'; ngéanniginya- ngagul, 'we ourselves.'

Possessive Pronouns are:—

Ngaddiguyungan, 'my own'; nginnuyuguyungan, 'thy own'; galaguinguyungan, 'his own'; ngéannigirnindingu- guyungan, 'our own'; nginnugirnindinguuyungan, 'your own'; ngaggualanindin, 'their own.'

Demonstratives are:—

Nginnu, nganna, gunnalla, nilla, dilla, 'this here'; nggagual, 'that one'; ngaggu, 'that.' The declension is:—nom., nginna; gen., nginnagul, nginnalagu, 'belonging to this'; dat. (local), ngini, 'to this place'; acc., nginning, 'this'; ablative, ngirinala (-da), 'at this'; nginnal-lí (-di), 'from this'; nginnaduradur, 'with this.'

Indefinite pronouns are:—

Ngunbairang, 'some'; gubir, 'part of, some'; gunbal, 'one'; gunbaigual, 'another'; gual (a postfix) 'other'; biambul, 'all'; 'the whole'; bianggallambul, 'all,' 'everybody'; minyam-minyambul, 'everything'; bulagual, 'the other two'; murrumurrri, 'each.'

All the pronouns on this page are declined like nouns.

Interrogatives are:—


THE WRADHARI DIALECT.

Words, Phrases, and Sentences in the Wiradhari dialect.

1. Words and Phrases.

[In this Vocabulary, dy=; ng=either the nasal g or n-g in separate syllables; -nga final of the verbs, if preceded by i, may be pronounced -nya from the influence of the i; p and t are so like b and d in sound that the author has not given a separate place to them. Words marked with + have come in from other dialects. The verbs are given in the present Indicative; to form the Infinitive, gu, 'to,' is added on after the verb-stem. There are probably some mistakes still in this Vocabulary, although much labour has been spent in getting its contents made fit for the press.—Ed.]

B—frost; a cold winter.
Babang—winter.
Babannirra—to make or to be very hot.
Babildain—a singer.
Babinda—a wild cat.
Babikumbang—fatherless.
Babin—father.
Babir—large.
Babirbambarra—to sing a song.
Babirbang—slender.
Babirra—to sing.
Babin—a nettle.
Badanin—the gum of the kurrajong tree.
Baada—a bite.
Badda—the bank of the river.
Baddabaddambul—very soon.
Baddabaddarra—to scrape and then use the teeth like a dog.
Baddabaddarla—to scrape and then use the teeth like a dog.
Baddabaddar—very fast.
Badda—a bit.
Baddan—sooner, before, ere.
Baddang—a cloak, a blanket.
Baddang—winter.
Baddar—native weapon known as the 'barmang'; cf. 'bargan.'
Baddawar—very fast.
Baddawal—the native weapon known as the 'barmang'; cf. 'bargan.'
Baddabaddarla—to scrape and then use the teeth like a dog.
Baddabaddang—slender.
Baddabadda—to scrape and then use the teeth like a dog.
Baddabadda—to scrape and then use the teeth like a dog.
Baddabaddaggir—like what? minyagguor, minyaggarra, 'in what place? where?'

II. THE VOCABULARY.
Baddul—a little bird.
Balid—grandmother; a relative.
Badinbadin—water weeds.
Baiday—the little finger.
Baidy— a black ant.
Baggab— a beautiful bluish flower, like a hyacinth.
Baggadirirr—very thin.
Baggai—a shell.
Baggai— a shell; a spoon.
Baggaidyarrar—anything that is thin or light; a little stone.
Baggak— a small shell.
Baggalarra—to take out of a pod, as peas.
Baggara— meat.
Baggaraibang—restored, comforted, healthy, comfortable.
Baggatukarra—to stand on a dangerous precipice.
Baggaraibang—a shell.
Baggara— a wound, a sore.
Baggarrala— an uncle; a cousin.
Baggarrin—a female who has become a mother.
Bagguwarra—water weeds. [arm.
Baggurrin—the back part of the Baggurr—refreshed after a faint; strengthened by food; strong for work, industrious.
Baggurrin— one that is industrious.
Baggurrinna—a string tied round the arm.
Baggurrun—a young man in the second stage of initiation.
Baggurra—blossom of the ‘yam-magang’ tree, q.v.
Bai— a footmark left.
Baianai—a great god; he lives in the east.
Baibadi—venereal.
Baibian—twin.
Baien— semen animalis.
Baigur— ear ornaments.
Baigurbaigur—water weeds.
Baimur—any kind of female.
Bainbain—empty.
Bainbanna—unable to reach.
Baingarra—to hold to the wind, as in winnowing wheat.
Baijung—stupid, bad.
Bairgirr—iceches.
Baiyai—a meeting place of two parties; a tryst.
Bal or simply ba—to be; is always joined to pronouns.
Balbu—a kind of ‘kangaroo-rat.’
Balburran— to tumble; to fall down headlong.
Balgalgar—chief, ruler, king.
Balgar—barren, desolate.
Balgal—sound, noise.
Balgaar—barren. [as fleas.
Balga— to kill on the nails.
Balgar—noon.
Balgarala—sunlight; the glory where Baiamai (q.e.) lives.
Balgarra—to emit sparks.
Balgarunna—to slip (roll down).
Balgu—little spots of cloud.
Ballal—move, lift softly or slowly. [to slap.
Ballamunna—to beat a little
Ballalalalama—to whisper; to talk in each other’s ear.
Ballalalehinga—to whisper.
Ballal— a saw; adj., serrated.
Ballagirin—an old opossum (m.).
Ballagun—an old woman.
Ballanda— long ago; at the first; in the beginning.
Ballaladullalinna—a kind of reed.
Ballandumunna—thick-head; a term of reproach.
Ballang—the head. [flower.
Ballaggarrang—the top bud of a Ballangimarrar—to wring anything by squeezing and pressing at one end.
Ballangan—a pillow.
Ballangel—a mizzling rain.
Ballaru— the hooks at the end of the spear.
Ballaurong—a cap.
Ballawagur—a kind of lizard.
Ballaleala—silence of night.
Ball— a very young baby.
Ballima—very far off, distant.
Ballinbinyi—a whip.
Ballnunan— to take to flight.
Ballubalgun—almost dead.
Ballubagarr— to extinguish; also ballubala.
Ballungamarr— to cause to be dead, to kill. [teeth.
Ballungal— to kill with Ballungamarrna— recip., to kill each other.
Ballungamarr— to kill, murder.
Ballungeridding— to kill one’s self.
Ballungu—dead altogether.
Ballunguna— to tell to die.
Ballamungu—a native flower.
Ballumbal— the dead ones; the ancients.
Ballu—cold.
Ballunna— to feel cold.
Ballugu— fire gone out; dark.
Ballugun— that which lives in the fields; beasts.
Ballun—dead.
Ballulina—to die. [very feeble.
Ballungunbara—almost a-dying.
Ballungun— to die before.
Ballunguna—to be pregnant.
Balmang—empty.
Balmang—soft, smooth.
Balmundara—to swim, to float.
Bambang— a wish, a desire.
Bambawanna—to be busy with, to be industrious.
Bambinga—to swim.
Bambung—the little toe.
Bamirman—a long water-hole.
Bargan-a native weapon.
Barbar-deep.
Bararwarra-to tear.
Banganbilang-broken in pieces
Bangolong-the autumn
Banggo-a kind of root.
Bangauna-to break; to break
Banganaringa
Bangarra-to
Bangamarra-to break.
Barbai-a small kangaroo.
Bangawarra-to break anything
Bangin-a kind of berry.
Banganilbirra-to
Bangamallamia-to
Bangan-an assertive particle; it
Bark-a
Bannirra-to beat two stones
Baugayalinga-to break again.
Bangayarra-to dissuade from
Bann-lean flesh.
Banne-an inter. particle
Bannambannang-to lend or
Bangu-a kind of squirrel.
Banggil-a crack, a split.
Bang-o-a kind of root.
Bangon-a kind of berry.
Bangolong-the autumn; lit., the fore-part of the winter.
Bangu-a kind of squirrel.
Banna-very, truly; i.e. banyan
Bannambannang-to lend or exchange wives.
Bannang-lean flesh.
Banne-an inter. particle; like Lat. 'an,' 'anne.'
Bannirra-to beat two stones together to make fire.
Bäär-a step; v., to tread upon.
Barbarwarra-to tear.
Barb—a small kangaroo.
Barbar-deep.
Bardain-a black rat (mouse).
Bardang-bitter; nasty in smell or taste; s., a bug.
Bargan—a native weapon; the 'bumarang.'
Barganbargan-the moon when forming a sickle.
Barguranna-to fall, slip down.
Bäri—long, tall.
Barinna-attendants and messengers of the monster Wave.
Bara—a footstep.
Bälabärál—poison.
Barrabal—the dark middle part of the eye.
Barrabarra-to crackle.
Barrabarrä-very white.
Barrabarrä-i—quick! emphatic.
Barrabarranna—a handle; anything to lay hold of.
Barrabarrandin—old (said of clothes), ragged, worn out.
Barrabirra—to strike against, as little splinters when wood is chopped.
Barraburrum—a kind of quail.
Barradambang—a bright star.
Barräggäm—to get out of the way.
Barrai—quick! make haste!
Barrabirra—to accelerate.
Barraiawanna—to get up.
Barrain—'schambedellung.'
Barraiyalina—to rise again; said of the resurrection.
Barramai—the thumb.
Barramallang—cohabitation.
Bárramorra—to take, lay hold of.
Barramallinga—to fetch or take when hidden.
Barramalinga—convalescent.
Barrambamarra—to rouse up, to make get up.
Barrambarang—a mushroom.
Barrambyirra—to tell to get up; to awaken.
Barramelinda—to get, provide, procure for another.
Barramina—to recover.
Barrandang—a native monkey.
Barrandara—to gnaw.
Barrandiirra—to cut.
Barrang—white.
Barranganna—to make a noise as by sounding the letter r-r.
Barraggiara—to rise, to get up.
Bárramorra—to tear.
Barranna—to fly.
Barranna—to roast.
Barrabayarrar—a rushing noise; r., to make a rushing noise.
Barrawaiyahina—to be full-fledged; said of birds.
Barrawidyan—a one that always wanders about; a hunter.
Barravinga—to hunt; to camp.
Barrumanna—to run fast, to gallop.
Bärre—no!
Barridadey—a bird like a robin.
Barrima—a musket.
BarrimARRA—to get fire by rubbing two pieces of wood.
Barrinan—a little shrub.
Barrinjöga—let it alone! never mind!
Barrum—a rabbit-like rat.
Barrudang—a juice from a tree; 'manna.'
Bawalganna—to hatch.
BawamARRA—to relate news; to communicate.
Báwi—a white stone, said to belong to Wandong, q.v.
Báwana—'no, no! by no means!
Bawar—a prepared skin; leather.
Bawarrnguor—inside.
Bäi—the fore part of the arm.
Bäiga—often, many times.
Bial—emph. particle; up, high.
Bialbial—very high, a-top.
Bialgamba—a hang; trans.
Bialganna—to hang; intrans.
Biambul—all.
Biamburruwallanna—to govern, to rule over.
Biang—many.
Biangarra—to take out, dig out, as from a hole.
Biangulalinga—to dig out again, e.g., when buried.
Bibanna—to crouch down; to be in a sitting position.
Bibarra—to tease.
Bibbiydya—a kind of fish-hawk.
Biddirbinga—a challenge word; as much as to say 'I am not afraid of you.'
Bidyaidya—a mother's sister.
Bidyangarra—to poke the fire.
Bidyar—any male.
Bidyur—pointing up, very high.
Bimbai—a hook, a fish-hook.
Biggun—a water-mole.
Bildur—'fat-hen,' an edible herb.
Bilinmarra—to strip long pieces of bark.
BillumARRA—to split.
Billa—a river.
Billabang—the Milky Way.
Billadurra—a water-mole.
Billag—a mountain towards a river.
Billar—a river 'swamp-oak.'
Billawir—a ho-e.
Billili—herbage like dock-leaf.
BillimARRA—to push near to.
Billinalgambirra—to recede, to go back; try to escape, avoid.
Billina—to go backwards.
Billingarra—to take care.
Billingaya—going backwards.
Billir—a black cockatoo.
Ballingar—the silence of night, when all are asleep.
Billu—a kind of parrot.
Billundarra—to chap the skin, as frost does.
Bimbai—a spot where the grass has been burnt. [fire.
Bimbarrara—to set the grass on fire.
Bimbil—a kind of tree.
Bimbir—a native bird.
Bimurr—an end or point.
Binn—high, tall.
Bibin—silent.
Bibin—the belly.
Bindugai—a small shell.
Bindugan—shellfish.
AN AUSTRALIAN LANGUAGE.

Bindurgharra—to move along, as children before they can walk.
Bindyabindyalganna—an itch.
Bindyarra—to crack.
Bindyldurina—to cut into a tree to get opussums out.
Bindyngga—to stumble.
Budhryra—to dig with a hoe.
Bundyulbara—to sink under the feet, as the ground.
Budyumara—to very warm.
Bingal—a needle.
Bingumbarra—to hear a fall.
Biinul—the eldest.
Binaabang—the greatest, the highest; a name applied to some heavenly being.
Binaaliba—to light.
Binya; binna—to dig to cut.
Binyalbara—to make fire.
Binyalgarra—to make a light.
Binyalgarra—lumpy.
Birain—a boy; cf. Birrain.
Birvanbiraan—steep, downhill.
Birando—from.
Biranggala—a step’s distance.
Birlandin—a baker.
Birbarra—to bake.
Birbi—a fle.
Birbir—extremely cold.
Birdaedibaedarea—downhill.
Birdaid—ironbark-tree blossom.
Birdi—a cut.
Birdira—to cut.
Birdyulong—an old scar.
Birrainbarra—to kick against.
Birgainarna—to carve meat.
Birgainbaarra—to plough.
Birgaag—a ground-grub.
Birganna—to scratch.
Birgilij; birgillibang—scorched by fire.
Biru—shrubs, thickets.
Birgna—a bird like a duck; its appearance portends rain.
Birug—the breast.
Biringa—a scar; a scratch; v. to make a scar.

THE WIRADHARI DIALECT.

Budgaram—dry well.
Buddi—a whirlwind.
Balduradur—kind of owl.
Bulban—bald-headed; any part of animals bare of hair.
Bullambull—water bird.
Bulluyan—a river.
Bulluna—a large bird.
Bumadiligga—to row.
Bumallaya—recip., to beat each other; to fight.
Bumangdilgga—to beat the other.
Bumanna—to row.
Bumarra—to taste.
Bumahir—bunch.
Bumalburnmal—water bird.
Bullian—a water bird.
Bullian—a water bird.
Bumbarramanna—to rush into.
Bumabinna—to smoke.
Bumbir—greasy.
Bumburagal—v. to overfill the mouth.
Bumbur—straw-like seeds.
Bumbulburin—a stick used as a hammer; a hammer stick.
Bummalgal—the right hand.
Bungadillinga—to be pleased.  
Bunlbulanga—to be pleasant.  
Bundiioga—to be good.  
Bungain—a gift, a present.  
Bundilama—to be ready.  
"Rundibunaria—to be ready.  
Bundambirra—to fasten.  
Buuda—a kind of grub.  
Bundibundinga—to tumble.  
Bundi—a weapon; a cudgel.  
Bundarra—to feel very cold.  
Bundanna—to draw.  [freeze.  
Bunburribal—ground; cf. daguingidyal.  
Bundadillinga—to be pleased.  
Bunbea—a grasshopper.  
Bunbinga—to sit down.  
Bunbananna—to run after.  
Bundalganna—to lean to one side.  
Bunbabillinga—to escape.  
Buubambirra—to cause to roll about.  
Bun—ing down the neck.  
Buoyabialngidyal—a kind of wood.  
Bunmarra—to make.  
Bun-n@n—made.  
Buogalbuonanna—to return.  
Buogarra—to mother-in-law.  
Bunbea—a grasshopper.  
Bunbanna—to run.  
Bunbanna—to run after.  
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Buogarra—to mother-in-law.  
Bunbea—a grasshopper.  
Bunbanna—to run.  
Bunbanna—to run after.  
Bunbea—a gr...
Daladamba—soft; very soft.
Dambai—a kind of wiry grass.
Dambulbang—late in the night.
Damburambur—a curl, a fold; like a snake when curled.
Damburmadillings—to wrap all round close from the cold, as with a cloak.
Damburnarra—to wrap round, to fold up.
Dammal—the wrist; the inside of the fore part of the arm.
Dammín—a venomous snake.
Dan—too many orders at once; confusion.
Danba—ripe.
Danbang—green, alive (said of plants); fresh, strong. [rat.]
Danbur—old water.
Danbur—a kind of plant, a vegetable plant; a kind of barbag, like a plant.
Daiangar—very crooked; subst., a bent bough.
Dali—a species of iguana.
Dallabadarra—to split.
Dallabadirra—to split with an instrument.
Dallabalga—'schambedekung.'
Dallabulga—to part; as the cutting of the hair.
Dallabunna—to go to ruin; to destroy.
Dallabunmarra—to destroy, to break in pieces.
Dallabunlunna—to split.
Dallagnar—to avoid; to try to escape.
Dallai—anigr.
Dallaimar—a kind of iguana.
Dallainmarra—to be angry with.
Dallain—a root of the 'pear-tree.'
Dallamarra—to break, break in pieces; to destroy.
Dallumul—very soon.
Dálan—soon.
Dallangir—fresh, new.
Dallawang—an 'apple-tree.'
Dalluwanong—a young man still growing.
Dallungal—a fine fellow.
Dalmambirra—to feed (a baby).
Dalin—place of plenty.
Dalgi—transgression. [long.]
Dalgarimanna—to eat all day.
Dalmunninga—to eat before.
Damielen—sweet, pleasant.
Darri—old stumps of grass.
Darri—pox.
Darribal—the return of the bargain when thrown.
Darribun—a queen bee.
Darriianna—to cohabit.
Darrawirgal—the name of one of the native gods; he lives down the river; he sent the small-pox.
Darruan—tough.
Darrubunna—to leap over.
Darribunna—to leap over.
Darri—a handle.
Dawa—very fat.
Dawai—the lair of the sorcerer or of his wandong, q.v.
Darwin—a native dog.
Dawin—a hatchet.
Dhin—that, this.
Dibanna—to hiss, accompanied with clapping of the hands.
Dibillain—birds.
Dibbin—a bird.
Dibbindibbin—the hollow part underneath the breastbone.
Dibbong—nails, spikes.
Digg—sneezing.
Diggarr—a smelling.
Diggarr—to sneeze.
Diggu—the small 'blackwood.'
Digun—top-knot of a cockatoo.
Dilbamananna—to make silky upon one.
Dilbina—to tread softly, to walk on the toes.
Dilgin—hair combed.
Dilganna—to comb the hair.
Dilgar—a splinter of wood.
Dilg—silent, quiet.
Dillingarra—to scatter, to sow.
Dillingarra—to draw.
Dilladilbabina—to throw about, to cause confusion.
Dillagarr—to shake.
Dillagar—a native berry-fruit.
Dillaggarr—to shake.
Dillang—a brother.
Dilledille—rotten.
Dillidilli—small wood.
Dillibunnae—smash, dash against; i.e. dillibunnarrabin.
Dimbanna—to make a whizzing noise, as Greenwood in the fire.
Dim—ment, flesh.
Din—the inner rind of the yam-mangag; the natives suck it.
Dinbain—any sharp and pointed steel instrument fit to make native weapons, especially the bargain.
Dinbana—to buzz (like flies).
Dinbuorin—a native lark.
Dindabarra—to take the roughness off, as a carpenter does.
Dindadinda—work left rough.
Dindar—bald-headed.
Dindarra—to bite off, make ill, as Wandong does.
Dindima—the Pleiades.
Dingal—a walking stick.
Dinggandigaun—flat, even.
Dingganna—to walk with a stick.
Dingarra—to sweep, to pull up.
Dingellinga—to make smooth.
Dingurbarra—to sharpen.
Dinnama—to pick the nose.
Dinn—war, battle.
Dinmnr—an eyebrow.
Dinna—honeycomb, wax.
Dinnang—the foot.
Dinnaun—an emu.
Diragambirra—to raise.
Diramadillinga—to be proud.
Dirarrara—to speak well of, to praise.
Diran—mountain or hill.
Diranbang—noon; when the sun is in the zenith.
Dirangalbang—high exalted; entrusted with authority.
Dirangar—many hills or mountains.
Diranna—to rise, like the dough.
Diren—direng—red.
Dironboring—the red streams of clouds in the evening; adj., red, said of white men.
Dirradiringa—to dress the hair.
Dirradirrawarrawa—to shoot up like mushrooms.
Dirradirrawanna—to dig deep.
Dirragalbanga—haughty; also dirangal-bang.
Dirraibang—a brother.
Dirraia wannna—to get up.
Dirrainanggarra—to disarrange; to move about everything in seeking for a thing.
Dirral—a little bird.
Dirramai—an edible herb.
Dirramananna—to boil over.
Dirramarra—to the left.
Dirramarra—to lift, to take off, to lift off (as from the fire).
Dirrangal—one that is superior to work; a lazy gentleman.
Dirranwan—uneven, clumsy.
Dirri—grey hair.
Dirribang—an old man.
Dirridirri—a little bird.
Dirrie—goree; a prickly and stinging stuff inside the native munga, q.v.
Dirril—a drop.
Dombock—sheep.
Dombar—the mist that precedes rain; the night of rain far off.
Domul—sheep.
Dum—tail (etiam sig. penis).
Dondo-mirin-minimal—a snail.
Dondu—a swan.
Dunduwarra—to have fancies; to be delicious, talk nonsense.
Dundubirra—to carry a hummingbird; a little plant with a pink flower, and edible root.
Dundu—a grub with wings; a butterfly.
Dubu—a kind of frog or toad.
Dubo—a net cap.
Duddar—to suck.
Duddu—the female breast; as a call to infants.
Dudduwarra—to rush down, as water.
Duggan—to draw water.
Duggellinga—to fetch for another.
Duggin—shade.
Duggina—to hang (like fruits on the tree).
Dugguwalbunna—to come back; to reach home.
Dugguwanna—to overtake.
Dugginbirra—to give always, to give freely, to be generous.
Dulba—a drop.
Dulbagal—a monstrous birth.
Dulbaganbirra—to crack.
Dulbamananna—to drop.
Dulbanganbirra—to hang down the head.
Dulbannirra—to bow down; to turn upside down; to be reclined.
Dulbinbirra—to lie prone on the belly.
Dulbinga—to bend low; to worship.
Dulbinbirra—to lie prone on the belly.
Dulbin—tends.
Dulbunbunmalbin—one that is superior to work.
Dulbunbunmaldain—one that is superior to work.
Dullaidulai—staggering from exhaustion.
Dullar—a red bird.
Dullin—a kind of lizard.
Dundullong—sinking, exhausted, ready to tumble.
Dullinga—KIND OF DUNG.
Dulindinna—A KIND OF DUNG.
Dulilinna—to stand. 
Dungal—a POST, PILLAR, SUPPORT.
Dungal—a tall, long fellow.
Dungan—a KNOT.
Dural—a hollow tree set on fire at the bottom and smoke coming out at the top.
Dunrung—the bark.
Durbarr—to chip or smooth, as with the ‘dinbain.’
Durndin—a writer.
Durung—a CUCKOO.
Durnuakna—to pick.
Durian—NEWS; a MESSAGE.
Durinarrua—to deliver a message.
Durindu—To be ill.
Durilgal—fruitful.
Durimarruakna—to make ill; to cause to be ill; as Wandaung does.
Durin—wound.
Durinda—to speak, to prirk.
During—a snake.
Durman—Gib—Hump.
Durraw—To drive the bad jones.
Durruban—Gib—keep.
Durrubarr—to follow.
Durrubin—very straight.
Dullu—a spear.
Dullubang—the soul.
Dullubanna—to split.
Dullubirra—to spit.
Dullubin—Very straight.
Dulludullu—big logs of wood.
Dullugul—the north wind.
Dullugarrua—to find guilty; to be convicted.
Dullugudanna—to speak.
Dulluwarra—straight.
Dulmarra—to press together, to squeeze.
Dulvarra—to press out water or juice. [mony.
Dumbal—proof, evidence, testimony.
Dumbaldu— overloaded.
Dumbalma—proof, evidence, testimony.
Dumbalmarra—to bear witness or indictment; to accuse, betray.
Dumbangidyal—a pointing out.
Dumbanna—to point, to show.
Dumbi—a blush.
Dumbirra—to spit.
Dumubonna—to carry.
Dunban—little ants.
Dunbur—some kind of wood.
Dundalai—walking in a single file.
Dundhalla—To walk in a row or line one after another.
Dunduma—the ‘badawal,’ q.v.
Dundumbirra—to suck out, as marrow from a bone.
Dung—mud, dirt.
Dungain—a kind of parrot.
Dungal—a post, pillar, support.
Dungardun—tall, long.
Dunin—a sleeping ground between two fires.
Dungindain—a kind of water-mole. [gularly.
Dunguwarranna—to stand irre-
Dunnai—a tall, long fellow.
Dunnai—a BOW, AN ARCH.
Dunna—to spear; to write.
Dunna—To speak.
Dunngai—full of ants.
Durrubarr—to be burned; to bring
Durrubanna—to tear up soil, as water does.
Durrudurrugarra—to follow.
Durrugarra—to track, to trace.
Durrui—ants.
Durrubin—very straight.
Durrugarrua—to be ill.
Durrugarrua—to deliver a message.
Durrumanga—a young snake.
Durrumbar—some water weeds.
Durrumbin—a caterpillar.
Duyon—fat; subst., fat meat.
Duyul—a hill; adj., hilly, uneven, rough.
Dunbur—a kind of wood.
Dunban—little ants.
Dunbur—some kind of wood.
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THE WIRADHARI DIALECT.

Durrumang—a young snake.
Durrumbal—some water weeds.
Durrumbin—caterpillar.
Duyon—fat; subst., fat meat.
Duyul—a hill; adj., hilly, uneven, rough.

G

Gabban—a father-in-law; a relative in general.
Gabbargabbar—green; s., grass.
Gabbilga—a head-band made of a native dog’s tail.
Gabbiga—an egg; brains.
Goglobin—a species of moths or butterflies.
Gaburbar—a young man.
Gaddar—the back of the thigh.
Gaddaraibunna—to overcome, humble, frighten.
Gaddawirra—to be mischievous.
Gadderai—frightened, sorry, penitent; the disposition not to do evil again after having suffered for evil-doing.
Gaddi—a snake.
Gaddirbarra—to make a creaking noise, as new shoes.
Gaddirbuddalin—a creaking.
Gaddul—congealed blood.
Gaddun—raw, uncooked.
Gadyal—hollow.
Gagam—in—younger brother.
Gagamanna—to lead astray, to seduce.
Gagang—an eldest brother.
Gai!—ah!
Gain—like, similar.
Gaingar—meat which smells.
Gaial—string; any tie.
Galbar—little, some, not all.
Galdang—a rushing noise.
Galg—a—empty; hungry.
Galgau—hollow.
Galgau—the busk.
Galgang—a shrub.
Galgla—seeds.
Galgara—a little bird.
Gallabar—to halve.
Gallagadl—many.
Gallagabang—very many.
Gallagia—rattling.
Gallu—a kind of lizard.
Gamba—to draw out, to fetch out.
Gambai—yesterday.
Gambain—a white head-brand.
Gamba—a wild turkey.
Gamban—weak, thin.
Gambang—a brother. [thing.
Gambilana—to carry or hold a
Gambu—the groin.
Gambunamna—to bring back.
Gambungang—thin, little, small
Gámé—to seduce; s., strong voluptuous desires and practices
Gámma—a kind of spear.
Gammaganna—a kind of bird.
Gammayndi—a pillow.
Gammang—unwilling to work; lazy; sticking fast, as bark when not stripping well. 
Gammar—a storm, a tempest.
Gammara—to awaken.
Gammayan—from behind.
Ganda—the
Gannanna—to burn.
Gammaga—a kind of bird. 
Gandaiwarra—to grow long.
Gamial—birra,
Gandarra—to push or roll along the ground.
Gani—a spider.
Gangar—a spider.
Gangin—a surface, top.
Gandiaggulang—a spider.
Gau—uai—a
Ganin—the
Gannatarra—to carry on the shoulder, all
Gamiagallanbial—shoulder, all over the shoulder.
Gannai—a woman's stick.
Gannaluringa—to burn a hole into a tree so as to drive out the opossum.
Gannal-birra, -dirra—to burn.
Gannambang—the palm of the hand; the sole of the foot.
Gannambaldain—one that is intrusive, troublesome.
Gannambarra—to do the work for another.
Gammang—warm.
Gannana—to burn.
Gannandu—near, at hand.
Gannardang—very hungry. 
Gannawardarra—to want food, to feel hungry.
Ganne—a particle; I suppose.
Gannung—the liver.
Ganur—the red kangaroo.
Ganur—a kind of 'kangaroo-rat.'
Ganbannon—to wipe.
Gammangan—a kind of spear.
Gammang—unwilling to work
Gkmmar—a
gammandi—a pillow.
Gammagamma—a kind of bird.
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Gamial—birra,
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Gannaluringa—to burn a hole into a tree so as to drive out the opossum.
Gannal-birra, -dirra—to burn.
Girinya— to play.

Giring-giring— froth, sweat.

Girang— a.

Girzng— a.

Girambirra— to be ill.

Ginnirmarra— to scrape a fish.

Girambanna— to feel the fire.

Gundang— a native berry.

Gundubang— reddish.

Guan— mist, fog.

Guarian— a cockatoo, a parrot.

Guarra— to fetch, to fetch back.

Guarraguarra— eye blood-shot.

Guayo— after some time, afterwards, by and by.

Gubbagubbarra— to imitate.

Gubbaimanna— to wish to be with one, to follow.

Gubbaluringa— to drive off the enemy; to conquer.

Gubbir— red stone, red paint.

Gubbuluringa— to follow; also gulbaluringa.

Gubbargubbarbirra— to make red; to paint red.

Gubbarrra— to run after.

Gubbir— a kind of fish.

Güdarr— to shine like metals or polish.

Gödär— s., a current of wind.

Gudarr— r., to feel cold; to feel a draught; to refresh.

Guddagudda— brightness; adj., shining; s., a noisy night-bird.

Guddalguddal— even, smooth;

Guddawirra— to be glad; to boast; to show. 

Guddingan— a composer of

Guddiyarr—a kind of tassel.

Gudiyuru—a

Gudin— a dead man.

Guddingan— a kind of shield.

Gönd— flint.

Gonin— very old.

Gonnugon— sultry dull weather.

Gonnurra— implies dislike; as, gonnurra or wiraidu gonnurra— I don't like it.

Guabiana— a suffix; lasting all night; as, yubannai-guabiana— to rain all the night.

Guabin— cool.

Guabinga— to rest, to sit.

Guaiman— a native herb.

Guanbarrarra— to fetch blood; also, guanbunnamanna.

Guanninga— a black fly.

Gual— a shadow.

Guan— blood.

Guambil— the menses.

Gundang— a native berry.

Gundubang— reddish.

Guang— mist, fog.

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Guddalguddal— even, smooth;

Guddawirra— to be glad; to boast; to show. 

Guddingan— a composer of

Guddiyarr—a kind of tassel.

Gudiyuru—a small club thrown.

Gudiyurrarra— to throw along the ground.

Guggabang— anything cooked.

Gugga-barrara— banna— to boil.

Guggayalang— an infant that begins to crawl about.

Guggan— a kind of caterpillar.

Gugganggumullarrah— to walk with the back bent.

Gugganna— to creep, to crawl.

Gugga— any kind of vessel.

Guggin— near, at hand.

Guggun— near.

Guggun— a stump.

Guggubal— a kind of cod fish.

Guggun— a kind of cod fish.

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Guggun— a kind of cod fish.
Gulgarr-a—to bark.
Gulgog—gulgog— marks or scars, such as are left by small-pox.
Gulgon—the top of the head.
Gulta—a little hole, a pit.
Gullungi—racle.
Gullun—a dish
Gulluman—a herb-seeds
Gullamillanna—to seek in
Gullamirra—to
Gullung—a herb-seeds
Gullum—a child.
Gullu-netting
Gullu—herb-seeds
Gullu—herb-seeds ground by the natives to make bread of.
Gulu—distant, far off.
Gulluman—a wood for making a dish; the dish itself.
Gullum—a liquid
Gullun yanganna—to go away along.
Gullung—a native badger.
Gullungirrin—lice; any kind of troublesome insect.
Gulmain—a younger brother.
Gumba—raw, not done enough.
Gumbu—not ripe, green.
Gumbab-da—fruit.
Gumbal—metal.
Gumbal—a brother.
Gumbalang—a kind of seeds.
Gumbu—a kind of herbage on which horses and cattle graze.
Gumbi—uneven, not straight; bunchy, hump-backed.
Gumbirra—to walk with a bowing or bent back.
Gumbirra—to sprinkle.
Gumbinga—to wash, to bathe.
Gumbu—the crown of the head.
Gumbugal—honey-dew, found on the leaves of trees.
Guml—a belt, a girdle.
Gummi—gulgong—a thistle.
Gummi—thread from opossum wool.
Gumann—a to have the bowels relieved.
Gurnargun—a white butterfly.
Gundadeylanlinga—to go or come from behind.
Gunndai—behind.
Gundai—a 'stringy bark' tree.
Gundai—a shelter, as when hid behind something.
Gundaibian—the blossom of the 'stringy bark' tree.
Gundaimadilinga—to shelter one's self.
Gundaimarra—to shelter, pro-
Gundain—one of this kind; this way.
Gundalla—someone, somebody.
Gundiwi—shade.
Gunduringa—to give a daughter away.
Gundyar—a fictitious deity that makes natives die; he sees and knows everything.
Gungalang—a frog.
Gungambirra—to harrow or plough.
Gunngang—little streams; i.e., traces of small water-courses.
Gunngan—a running stream.
Gunngan—a flood.
Gunngarra—to comb.
Gunngi—dew.
Gunnguri—a halo, a circle round the moon.
Gunngun—a piece of bark that serves for a dish.
Gunngunbinga—to sit down tired; to take rest.
Gunngungnag—yellow ochre.
Gunnganglong—a long way off, distant.
Gunngum—a running stream.
Gunngumarru—a rain.
Gunngunya—to be tired of; to dislike; cf. gonn..
Gunngundjallinga—to be exhausted or labour with groaning.
Gunngirra—to squeeze.
Gunu—to be or pass over.
Gunngok—gunong—a cough.
Gunubiyarra—to be loath to speak.
Gunngulgulung—very distant.
Gunngurrurra—a rainbow.
Gunnguiliba—to be tired of; to dislike; cf. gonn.
Gunngundurai—a constellation of three stars, one of which is very bright in the eastern horizon soon after sunset.
Gunngundjalinda—to excuse oneself.
Gunngungalinga—to excuse oneself. [denies.
Gunngungaldailinga—to allow.
Gunngura—a liar, one that
Gunngurra—to deny.
Gur—a piece of bark that serves for a dish.
Gunnguhabinga—to sit down tired; to take rest.
Gunngungunag—yellow ochre.
Gunnganglong—a long way off, distant.
Gunngal—a brother.
Gunngan—a piece of bark that serves for a dish.
Gunngunbinga—to sit down tired; to take rest.
Gunngungnag—yellow ochre.
Gunnganglong—a long way off, distant.
Gunngungal—a kind of quail.
Gunngambarru—to depend on another either for work or for food; to be troublesome or intruding.
Gunngang anoter, besides, else.
Gunngawli—the side of the body.
Gunned—a mother.
Gunngalang—plain ground.
Gunngal—a plain; a valley.
Gunngalgarra—a plain where there are no trees.
Gunngall—a plain, flat; a valley.
Gunngalarru—to groan, as under a heavy burden.
Gunngamar—hooks at the end of a spear.
Gunngambarru—to a mother.
Gunngin—thumb; lit., mother.
Gunngindya—motherless.
Gunngira—to exert one's self
Gunngin—behind.
Gunngibirra—to be tired of a place.
Gunngillinga—to see indis-
Gunngi—bright, large, shining.
Gunngil—a crust, a spar.
Gunngil—dew.
Gunngulung—a kind of quail.
Gunngilanna—to exert one's self
Gunngill—behind.
Gunngin—behind.
Gunngin—behind.
Gunngindjallinga—to be tired of a place.
Gunngi—a crust, a spar.
Gunngi—a crust, a spar.
Ngalláin—a kind of white crystal quartz.
Ngallanbamirra—to kindle.
Ngallanbirra—to make a light.
Ngallanguranna—to give a bright light.
Ngallinan—nearly, almost.
Ngalluai—perspiration.
Ngalluggan—a little mouse.
Ngama—indeed! ah! [for.
Ngamangamirra—to feel about Ngamagilla—to be sure! it is so.
Ngaman—to feel, to touch.
Ngamarra—to feel, to touch.
Ngamarramá—to feel the loss of a wife.
Ngambaingarra—to gape.
Ngalbanbollumgálidy—giddy, ready to tumble, intoxicated.
Ngamba—curious, inquisitive, wanting to know everything.
Ngambang—a little boy.
Ngambúngá—to be covetous.
Ngammilliga—hole where the tortoise lays its eggs.
Ngamúhria—to be able to see.
Ngamúnya—to be able to see.
Ngamúna—alump; adj., swollen.
Ngamúna—a edible root.
Ngakon—milk.
Ngamossa—to suck.
Ngamondurrá—a marriageable woman.
Ngamuna—a daughter.
Ngamungu—a little, a small Ngamungu—pl. of Ngamungu Ngamungu—adj., pregnant.
Ngamungu—a little, a small Ngamungu—pl. of Ngamungu Ngamungu—adj., pregnant.
Ngamunburrá—to lean, lean upon.
Ngamunburrá—to lean, lean upon.
Ngamuna—to be able to see.
Ngamuna—to be able to see.
Ngamuna—a edible root.
Ngamuna—a daughter.
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Ngamuna—a daughter.
Ngamuna—a daughter.
Ngarranga—after.
Ngarrangarunbang—arriving too late.
Ngarran-garran-garang—an fine blue-bell flower.
Ngarrangbain—the little finger.
Ngarrumarrra—to pity.
Ngarrar—sorry.
Ngarramadilinga—to distress one's self; to feel sorry; also ngarradjillina.
Ngarrumarrra—to feel sorry, to be penitent; to pity.
Ngarré-ngarré—out of breath.
Ngardiyunarra—to look sideways; to view slyly.
Ngarriman—the native 'manna.'
Ngarringari—breathing hard, rest, languishing.
Ngarringuribilgaamna—panting for water, as a dog.
Ngarrogyamini—a star seen by the natives, as they say, in the zenith in the day time.
Ngarru—honey; sweet; a bee.
Ngarrung—decayed.
Ngarrungar—sweet.
Ngarrurian—a white hawk.
Ngaukong-gidyal—showing, demonstrating, proof.
Ngauimbirra—to show.
Ngawa—yes.
Ngawang—a little shrub.
Ngawar—the marsupial bag of kangaroos and opossums.
Ngawarra—to treat upon.
Ngawillu—very high.
Ngayamadi—'one that asks; an examiner, a judge.
Ngayalurisna—to be asked; to examine closely.
Ngayamanna—to ask, examine, try.
Ngayangiguiliina—to ask one's self; to examine one's self.
Ngayur—warm.
Ngénni—'we; also ngianni.
Ngeliyain—greedy.
Ngelina—to take part in, to interfere; to keep in possession.
Ngellangal—a face-likeness to some one.
Ngighbinya—to do again.
Ngidyamnam—to get or catch (a disease); to be afflicted with.
Ngiga-garang—speech, address.
Ngiga-garang—the beginning of conversation in the morning to awaken others.
Ngiiagir—clever, wise.
Ngiiinga—to revive.
Ngiamalgaamna—to converse together.
Ngiamalgarra—to speak together, to converse, to reply.
Ngiamalbangarang—braggadocio.
Ngiambangan—truth; a fact.
Ngiamldain—an overseer.
Ngiammrata—to supervise.
Ngiammingga—deaf, speechless.
Ngang—a word.
Ngangarra—to look upward.
Ngaiawalgaamna—to be (exist) always.
Ngiar—an eyebrow.
Ngiran—a black-swan.
Ngidye—here; there.
Ngidye-gidilila—here; emph.
Ngidyigailila—this day, to-day.
Ngidyiguir—on this side.
Ngimambirra—to wait for.
Ngimambilanga—to make progress or get into gradually.
Ngimalla—these (plu.).
Ngiridi—implies want (neither declined nor conjugated).
Ngirindu—thou.
Ngirinduir—you, ye.
Ngirina—to be.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirindu—nothing.
Ngirinduir—you, ye.
Ngirina—to be.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirindu—thou.
Ngirinduir—you, ye.
Ngirina—to be.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirindu—nothing.
Ngirinduir—you, ye.
Ngirina—to be.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirindu—thou.
Ngirinduir—you, ye.
Ngirina—to be.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngirinamgar—day long.
Ngurrawang—a nest like that of some birds, or of an opossum.
Ngurrigal—surprise, wonder.
Ngurrigelang—rain, proud; s., showy dress.
Ngurrugil—water weeds.
Ngurrual—choice, fancy.
Ngurrualma—to claim as one's own.
Ngurruligia—to see new or strange things; to wonder, to be surprised.
Ngurruligia—to make ripe.

Ilawari—little hailstones.
Iuar—a woman, a female.

Inaira—a woman, a female.
Indya—the little finger.
Indyamarra—to act childishly, to be silly.
Indyang—slow, soft; slowly.
Ingamanna—to resemble.
Ingar—a lobster or crayfish.
Ingel—ill, sick.
Ingelbang—very ill.
Ingal—like, similar.
Ingar—unloose, take off.
Ingar—-a species of locust.
Ingar—-to give way; to slip; as the ground.
Ingar—to make similar.

Irbin—unquenchable.
Irancbi—-to honour, respect; to do sports of spears.
Irancbi—to begin fighting.
Irancbi—to be without teeth.
Irancbi—to begin.
Iradu—to stay.
Iragumida—to drink all; to finish.
Iragumida—to take all.
Iragumida—to drink all; to finish.
Iragumida—to take all.
Iragumida—to give way; to slip; as the ground.
Iragumida—to act childishly, to be silly.
Iragumida—to make similar.
Iragumida—to empty; to be empty.
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Iragumida—to empty; to be empty.
Iragumida—to empty; to be empty.
Karrari—a net. [work.]
Karrariwibirra—to make net.
Karri-karri-darra—extremely
cold, frosty.
Kārindubālunbil—a beetle
found in wood.
Karro—a magpie.
Kindai—play; adj., playful.
Kindaiwanna—to laugh, smile.
Kindaigallanna—to laugh at
each other. [another.
Kindaijarra—to make sport of
Kindaiguldanna—to make sport
of any one. [sister.
Kindaimaldain—a playmate, a
Kindaimanna—to play.
Kindaimarra—to make laugh.
Kindaimilanna—to laugh whilst
walking along.
Kindai—to laugh.
Kimumbang—very kind.
Kimmar—kind, gracious.

M
Mabbirra—to spill
Mabbon—a
Kindaiguldanna—to make
Mabbuorda—the cracking noise
Maddo—heavy, strong.
Maggadalla—red soil. [cup.
Maggamba—with the hic-
Magganna—to drown, to choke.
Maggio—‘iron-bark’ wood.
Magge—all the day.
Magguar—happy.
Magguamanna—to sit with the
knees erect.
Mabal—a ‘grass-tree.’
Mabamarra—to bore through,
as a gimlet.
Maigang—a widow.
Mailgan—death.
Main—a native.
Maindaldain—a man-eater.
Maingarra—to paint red.
Maingualbang—a stranger.
Maingula—native-like.
Mabbingins—to do when bidden
Mabburungan—one that turns
the feet inwards in walking.
Maildain—a maker.
Maindanna—to get; to provide.
Mailhan—workmanship, work.
Maildaringa—to dig roots.
Mailgian—barren.
Mailgianna—to dig out roots.
Maillair—friend, acquaintance.
Mailadyin—feeble, infirm, ill.
Mailanggun—a little girl.
Mail—lazy.
Mailungan—a young woman; a
female.
Mainmarra—to paste on, to make
sticky.
Mainmar—‘iron-bark’ wood.
Mainmar—‘iron-bark’ wood.
Mainmar—— native fruit.
Mainmar—a native fruit.
Mainmar—a native tree-fruit.
Mainmar—very hot, oppressed
with heat, exhausted.
Mainmar—poorly, unwell.
Mainmarba—a grandfather, an
uncle.
Mainmar—husband or wife.
Marrar—a tarantula spider.
Marrawir—to go to the bush without wives.
Marraygal—very old.
Marria—a relation by marriage.
Marrin—the body. [rect.
Marronbul—good, right, corner.
Marronmunna—to be bright.
Marronmunna—to do, to create, to form.
Marruanna—to make, to form.
Martooburnirri—to be kind to, to love.
Mawambul—all met together.
Mawang—altogether.
Mawarrar—to open the eyes.
Mawul—a native shrub.
Mawumbra—to wink.
Mawumbra—to pull, to pull from or back, to hold fast.
Mawmbna—to beg, to pray.
Mawmbu—to stretch.
Mawmbra—to be fast; fixed.
Mawmbra—to a needle; cf. bingal.
Mawmbra—to the eldest sister.
Mawmbra—to prop, as a pillar.
Mawmbra—to be wrong, mistaken.
Mawmbra—an edible root.
Mawmbra—a sister.
Mawmbra—something.
Mawmbra—a bad dream.
Mawmbra—all.
Mawmbra—not what (as a reply).
Mawmbra—how many?
Mawmbra—a woman's shield.
Mawmbra—to protect with the 'mirga,' as the women do.
Mawmbra—to the left hand.
Mawmbra—to the left arm.
Mawmbra—to be afraid; s., apprehension.
Mawmbra—down-hearted.

Mirri—very greedy.
Mirkira—to stare, wonder; especially the cry of mourning.
Mirdawa—to pick.
Mirda—to look stern.
Mirda—lousy-headed.
Mirda—destitute of, without; a postfix; cf. Eng. -less.
Mirda—content, satisfied.
Mirda—worn out, old.
Mirda—to close the eyes.
Mirda—inside (the huts).
Mirda—that is it? = I know not what (as a reply).
Mirda—how many?
Mirda—the woman's shield.
Mirda—to protect with the 'mirga,' as the women do.
Mirda—to the left hand.
Mirda—to the left arm.
Mirda—to be afraid; s., apprehension.
Mirda—down-hearted.

Mullu—a little animal; a little man; a little fellow.
Mullu—is it? = I know not what (as a reply).
Mullu—what (as a reply).
Mullu—who, what?
Mullu—how many?
Mullu—the woman's shield.
Mullu—to protect with the 'mirga,' as the women do.
Mullu—to the left hand.
Mullu—to the left arm.
Mullu—to be afraid; s., apprehension.
Mullu—down-hearted.

Mugumungu—a backbiter.
Mugumungu—to make a knot.
Mugumungu—to pick up.
Mugumungu—a mosquito.
Mugumungu—a species of eagle hawk.
Mugumungu—blind.
Mugumungu—to close the eyes.
Mugumungu—with.
Mugumungu—that is it? = I know not what (as a reply).
Mugumungu—who, what?
Mugumungu—how many?
Mugumungu—the woman's shield.
Mugumungu—to protect with the 'mirga,' as the women do.
Mugumungu—to the left hand.
Mugumungu—to the left arm.
Mugumungu—to be afraid; s., apprehension.
Mugumungu—down-hearted.
Muogamarra—to keep in reserve for future use.
Muogan—a younger sister.
Muogelang—a species of wood.
Muohadji—a term of reproach.
Muoyarra—to tell behind the back; to speak secretly.
Mural—anything (as dust, sand, dirt) that gets into the eye.
Murramarrawa—to make or feel warm.
Murrambarrna—to cranch, as in biting a hard crust. [sort.
Murri—different; of another sort.
Mun—another.
Munni—a term of reproach.
Munndjar—to make sport.
Mup—almost.
Muran—to hold the hand before the warm.
Murr—waist.
Murrabin—a kind of tree.
Murrabirra—to make fast.
Murrabirra—to make sport.
Murre—head.
Murrumurrung—to laugh; a, one that is always laughing.
Murrung—to make a noise when eating.

Murrugian—the firstborn.
Murruberal—a loud sound heard in the air by the natives.
Murrumbirro—a loud sound heard in the air by the natives.
Murrumurrung—laughable; a, one that is always laughing.
Murrugian—the firstborn.
Murrungayarra—to say always.
Murrungelinga—to survey, to encompass, to inclose.
Murrug-gamirra—to like or fancy a thing.
Murrudiarrara—to make a noise when eating.

Murrugian—the firstborn.
Murruberal—a loud sound heard in the air by the natives.
Murrumurrung—to laugh; a, one that is always laughing.
Murrung—to make a noise when eating.

N

Nammumanna—to hold the hand to the mouth.
Nammundalbinga—to shut up; to tie up, as clothes.
Nannai—the neck.
Nannai—the neck.
Nandu—quick, fast-running.
Nandu—quick, fast-running.
Nangun—putrified meat.
Nangunda—to be ill, to be fast.
Nangan—to be ill, to be fast.
Nangun—putrified meat.
Nangunda—to be ill, to be fast.
Nanai—the neck.
Nanaii—very steep.
Nanai—poor, miserable.
Nannahaj—poor, miserable.
Nannahaj—poor, miserable.
Nanai—the neck.
Nanaii—very steep.
Nanai—poor, miserable.
Nannahaj—poor, miserable.
Nannahaj—poor, miserable.
Nanai—the neck.
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Nanai—the neck.
Nanaii—very steep.
Nanai—poor, miserable.
Nannahaj—poor, miserable.
Nannahaj—poor, miserable.
Nanai—the neck.
Nanaii—very steep.
Nanai—poor, miserable.
Nannahaj—poor, miserable.
Nannahaj—poor, miserable.
**AN AUSTRALIAN LANGUAGE.**

Nunnumarra—to take away from.

Nurra-nurra-bul—always, constantly.

Nurrurdaa—to suck, as the juice out of a bone.

Ulla—a native rat.

Ubbunmalalinga—to go under the great deal, to be intelligent.

Udag-garag-garra—to know a bow, a branch.

Ulgaiiguang—rotten, decayed; s.

Ulgaii—heat, warmth, hot wind.

Ugil—a young man.

Ulmarra—to talk of, to come.

Umba—to get loose, to come.

Umban—fool.

Ungallanna—to get through underneath.

**THE WIRADHARI DIALECT.**

Urumbumarra—to push through or into.

Urung—a bow, a branch.

Urungambirra—to put on (into).

**W**

Wabba—a wild pigeon.

Wabban—a spy.

Wadda—the ash of a burnt thing.

Waddag-gallanna—to talk together, to dispute, to scold.

Waddagannah—to be angry; to scold, to use bad language; to grumble, to be dissatisfied.

Waddagung—a wild rabbit-rat.

Waddangannah—to be angry or provoked.

Waddawadda—the ankle bone; an edge; adj., uneven.

Wadgab—encompass.

Wagganna—to be teachable, clever.

Waggara—a spade.

Waggurra—marks, as on the trees near a native grave.

Walgawalga—marks, as on the trees near a native grave.

Walguk—anything crosswise; confusion.

Wallagun—very strong.

Wallan—strong.

Wallanbang—very strong.

Wallanbangan—strong, mighty, possessed of authority.

Wallari—a stone.

Wallamalla—to make strong.

Wallar—a waterhole in rocks.

Wallar—new, smooth.

Wallaru—a small kangaroo.

Wallawallang—stone.

Walliwalli—a crocodile; cf. bargan.

Wallui or Wallnngang—a young man.

Wallui—good, well, healthy.

Wallumarrba—to the left.

Wallumarrba—to be a guardian, to protect.

Wallumanna—to sit still as unwilling to go.

Wallumgga—to be good.

Wallumuyarra—to forbid to talk a thing.

Walgun—ignorant, barbarous.

Wamarrba—to skin.

Wambad—a badger.

Wambadara—the lights next the liver.

Wambalwamba—hilly, rugged.

Wambina—to support.

Wambong—a constellation.

Wambunbang—a duck; also the name of a constellation.

Wambuan—mixture.

Wambunummarra—to mix.
AN AUSTRALIAN LANGUAGE.

THE WIRADHARI DIALECT.

Wambun—subst., covetousness; adj., covetous.
Wambunumbaldin—a covetous person.
Wambunumbarr—a make or be covetous or greedy.
Wamal—a native weapon, i.e., a little sharp-pointed stick.
Wammang—wrong, not right; not straight, out of the road.
Wammarr—the hand-stick with which the spear is thrown; the ‘wommara.’
Wammarr—a to build.
Wanu—fat.
Wanurr—to mark a skin.
Wanberring—the mound of earth on a grave.
Wanbun—a kind of kangaroo.
Wandaiyalle—a porcupine.
Wanduk—the bad spirit.
Wanduy—a crow; i.e., wagan.
Wangadurin—be lost.
Wangu—a large species of ant.
Wangadiyung—a, astray, lost.
Wangal—hair matted together.
Wangan—clotted.
Wanganna—to lose.
Wangar—idle, lazy.
Wangarra—to cry like a crow.
Wangti—a night-owl. [the fire.
Wangian—to sit at the back of Wanabanna—to leave behind, to forsake.
Wannaggarra—to throw away; also wannag-gilarra.
Wannag-gilarra—a single, i.e., unmarried.
Wananambidina—to separate from each other, to part.
Wananabinda—to neglect, to be careless; to care for no longer; to forgive.
Wanaajjilinda—to abandon one’s self; to despair.
Wannanna—to throw.
Wannarra—to dig with a stick, as native women do.

Wannal—one that is under the restriction of tribal law with respect to food; a lad not yet fully initiated.
Wannamarr—to do, to finish.
Wannamarradanna—to leave alone; not to meddle with.
Wannanna—to scratch.
Wannundurin—to cease, to discontinue, to throw away.
Wanyan—to scratch.
Wanyannadilinda—to scratch one’s self.
Wanyarra—to mark.
Warabanna—to blow hard; as when wind unroofs houses; to destroy.
Wargu—wherefore? why?
Warangandara—to be troublesome, quarrelsome.
Waranggani—tiresome, troublesome, quarrelsome, bad.
Waranganna—to disturb.
Waw—a monstrous water animal.
Wayra—the edge or hemming; the end; the brim.
Warabarrara—to stop, to impede; to cause to cease.
Warrabarra—to make a noise.
Warabinga—to look about, to seek for what is lost.
Waradagang—a yellow stone; adj., yellow.
Waradannang—quarrelsome, warlike, wicked.
Waragga—under there, downwards.
Waragianna—to stand over or before the fire, to warm one’s self.
Waraggu—limestone.
Warraj—a kind of iguana.
Waramggarra—to hurry away, to lead astray, to lead into temptation.
Warraj—a long brown snake.

Warralginga—to stretch one’s self.
Warramba—a turtle. [again.
Warrambilalinga—to put down.
Warramba—to put on (a cap).
Warrambilra—to put down.
Warrandhain—a peevish, crying fellow. [foreign.
Warrangai—difficult, strange.
Warranna—to stand.
Warraran—an oppressively hot.
Warrnur—string, a band.
Warrawangage!—let us go! get ready.
Warravarra—to shout.
Warrawarra—standing as if ready to go.
Warrhid—wonder; to a loud sound sometimes heard by the natives as an intimidation of death.
Warriwarri (dirun)—a long chain of hills.
Warri—wield; the little toe.
Warri—kind of ‘kangaroo rat’; wirong is another kind.
Warro—a kind of small fly.
Warrubalbal—a large hornet.
Warriu—ayy—aid.
Warriu—a helper.
Warruu—red.
Warriu—a helper.
Warrul—honey.
Warruru—rute.
Warruru—relied, number.
Waur—steam.
Waw—a large water-snake.
Wawar—barren.
Wawalang—a kind of tassel.
Wawina—to move the wings, fly.
Wawirra—to clean.
Wawadan—a relative.
Waway—a kangaroo skin.
Wayanga—to turn round.
Wayabini—look back.
Wayamirra—to look back.
Wayan—out of sight, lost.
Wayandi—all round.
Wayangarra—to turn round, to go round the corner; to stir, as food in the pot.

Wayan—get out of sight, to be lost to view.
Wayaraang—possessing much property; rich.
Wayawayambinga—to revolve, to turn round; also wirbunba.
Wayawayang—a—encompassing.
Wayumarr—to wind up, to wring out.
Wayuwayambinga—to swing, to turn to and fro.
Wedding—man that has left his brother.
Wang—the part of the forehead just behind the temples.
Warqulina—fog. [defain.
Wibaiyarr—to tell to stay, to Wibiana—to sit down.
Wibirra—to spin.
Widyaling—a child not yet walking.
Widyu—what for? what?
Widyunga—when?
Widyuggling—which way?
Widyulaimalling—victory.
Widyung—which way?
Wigawanna—to sit watching.
Wiggé—bread, vegetable.
Wiggilgil—worms in wood. Wiggarrin—all that sits all day.
Wigurabia—to sit up all
Wibian—a cave.
Wibul—to whistle.
Wibul—a branch, a twig.
Wibali—curious, strange.
Wibulmarra—to do mischief.
Wibullayar—to use bad words.
Wilei—an opossum.
Willa—standing or lying in the way; s., an obstacle.
Willgain—the firstborn.
Willma—middle, midst.
Willin—the under lip.
Willinga-willinga—part of the beard close to the under lip.
Willurain—fluid honey.
Willurding—slender, small.
Wirbunba—afame of fire bursting forth.
Wirgail—the tree, in the form of a rainbow, which grows out of Darrawirgal’s thigh.
Wirgalda—a carpenter.
Wirganna—to be lame, to halt.
Wirragan—wheeds.
Wirrana—to make smooth, to scrape off.
Wirrann—sloping. [care of.
Wirrimbilla—to preserve, take care of.
Wirrongo—the north wind.
Wirradi—a nail.
Wirradirra—to nail.
Wirragal—poisonous black wax put on the points of spears.
Wirriangann—see wirringanna.
Wirriangara—to lie down, to go to sleep.
Wirringanna—to leave a portion, as food.
Wirrimburra—to lay up, keep, preserve.
Wirrindanna—to roast.
Wirringa—to tie down. Wirringanna—see wirringanna.
Wirriawanag—to lie down, to go to sleep.
Wirringanna—to leave a portion, as food.
Wirrimburra—to lay up, keep, preserve.
Wirrindanna—to roast.
Wirringa—to tie down.
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Wirringanna—to leave a portion, as food.
Wirrimburra—to lay up, keep, preserve.
Wirrindanna—to roast.
Wirringa—to tie down.
Yarangun—the root of a tree.

Yarre—to speak.

Yarradamarra—to dream.

Yarradunna—to beat on the 'bargan,' q.v.

Yarraga—spring.

Yarrabarra—to make a hissing noise, like the 'bargan' when thrown.

Yarrain—a native shrub.

Yarrainbadanna—to gnash the teeth together.

Yarrayannanna—to go about.

Yarraman—a horse.

Yarran—a kind of grub.

Yarran—a grub found in trees.

Yarrandang—a dream.

Yarrang—splinters.

Yarranna—to make an angry noise, like dogs when ready to seize on an object.

Yarrarbai—crying, as shoes.

Yarrarbarra—to creek.

Yarrawullai—the blossom of the 'gum-tree.'

Yarre—raw, underdone.

Yarridyundain—strong, as raw hide.

Yarrigang—a clearing, as water.

Yarrigan—clear, transparent, like clear water.

Yarriwan—voracious.

Yarrudag-ginga—to dream.

Yarruwallai—very strong, very mighty.

Yaruyan-buloua—everywhere.

Yayaus—a small shadow.

Yawai—stones used for grinding or sharpening.

Yawaina—round; subst., a ring.

Yawingar—a cockroach.

Yawai—a one that watches, a watchman.

Yawallanna—to watch one another.

Yawandyillina—to take care of one's self.

Yawannayallina—to care for, as a mother a child.

Yawarra—to watch or take care.

Yawarrang—a kind of fish.

Yawillawilliwalli—cooling breeze.

Yayallanna—to assist to talk.

Yelina—to reprove, find fault with.

Yamabunda—to frighten away evil spirits by a hissing noise.

Yamarru—hungry.

Yarr—a kind of 'gum-tree.'

Yarribin—the blossom of 'yarr.'

Yubanirra—to cause to rain.

Yubarra—to rain.

Yuddillanna—to touch.

Yuddinga—to hit against, to touch; also yudirra.

Yugganna—to move. [self.

Yuggan-gjalilunga—to stir one's bowels.

Yuggawai—a sleeping place.

Yuggawanna—to select a place where to sleep.

Yuggobirra—to turn back.

Yuggé—a fierce native dog.

Yuggubul—this one, this fellow.

Yuggugirra—to look from underneath, to peep.

Yuggi—having no water, dry.

Yuin—a name.

Yunballai—one who is respected, famous.

Yunbarr—a servant, to assist.

Yunbir—to name.

Yulair—this way!

Yulain—skin.

Yulung; yulumban—a kind of milk-thistle.

Yulla—nails on fingers and toes.

Yullai—yullai—a kind of milk-thistle.

Yullumirrun—backwards.

Yullumirru—backwards.

Yullumirr—sleepy.

Yuron—a scratch, scar, sore.

Yuron—convalescent.

Yurung—a cloud.

Yurrabulbul—very sleepy.

Yurrubang—very tall and big.

Yuruga—the sun.

Yurragi—thistle.

Yurrugaidyurra—one of the mountains near my home.

Yurrumbamurra—to bear, to bring up.

Yurrumbanayalinga—to take care of another child.

Yurumbawal—an old man who has seen much; one who has seen his children's children; a very old man.

Yurrumulló—a dull sultry day.

Yuyui—no water: a dry plain.

Yuyung—backwards.
2. Sentences.

[The spelling and the word-forms here should be received with caution. I have corrected some errors; but all our Australian vocabularies need critical examination before they can be declared thoroughly reliable.—Ed.]

Guila dain yamnabie—he told him to come here.

Ngaddunu dilmungu wiwiaye—I tell you to be quiet.

Widungu mainga dain buogaligiri?—when do the men* come here?

Biaimbul mainga yamnadin darrug—all the men went to the hills.

Ngadunu nila karrendarnag ngunné?—who gave you the paper?

Biaimbul mainga bunbangarrimana diranda—all the nates are running about on the mountains the whole day.

Main ngolonggari-buona diranda—now the natives are coming back from the mountains.

Indyangga yanna!—walk slowly! Barra yanna—go quickly.

Minyandu (or minyang ngindu) yarr?—what do you say?

Yama ngindu (or yamandu) balludarra?—do you feel cold?

Yalu, wari—yes, it is so. Iradu ngalgarra—the sun shines.

Mandyu dain gadu—a native brought it.

Guina ngurando wirrigirri—he will sleep at the camp.

Yamandu babbia murung giinga?—is your father alive?

Ngadunu durgunigama nurrurrubul—you are always writing.

Karia durrifadu—do not spear one another.

Karbagga bundinya yawanna—to commit adultery.

Wirailu nurrurrubul, ngunbangungubadda—not always, sometimes.

Guina ngurungga mallang duuni—he was to speak him that night.

Ngolong burrabadala—he sunk the hatchet in his face.

Yamandu nganam wimangganganna?—do you know me?

Wargungu nganam dalloinarra?—why are you angry with me?

Yamandu nganam ngannumumbine?—have you seen me before?

Bauina ngadu—I cannot reach it.

Birramalguyamanna—gone to the bush.

Ngundunu nila ngunné?—who gave you that?

Dagundu yamnannña?—where are you going?

Ganggunama giwalindau—the cook fetches things.

Dagunmun gurrumbang?—where is your country?

Daindau dain buog?—where did you come from?

Guina kaliyanu damaadi—he is climbing up the tree.

Guina dullugdurada durné—he killed with the spear.

Guina bargunguradura bindye—he killed with the hatchet.

Ngadunu wima guurindurada maiunggila—I made a man's likeness with charcoal.

Ngaduu winai-guabianna—I was sitting up all night.

Ngindu yallalub wiagiirri—you shall sit down always.

Ngaduu ngabinbiligirri—I will try.

* In these sentences, the word main means 'men,' 'natives,' 'black-fellows.'
Yandulli ballungirri ngannaia walla, ngali wibigirri dururdurubuolin—when we die, we shall always live above.

Yandundu walluin ungingirri, Godda ngéanni yambugirri yallabal wibigirri dururdurubuolin—if we are good, we shall go to God and always live with Him.

Ballungidyala, dullubang marong kallagirri (wirgu) murrubirgu—in death, good souls will ascend to heaven.

Biambul main yammán birramalgu; bula wiganna—all the men have gone to the bush; two are staying.

Wiradli nuurangu yambugirri dallan—I cannot go to the camp to-morrow.

Ngaddu barranggarrigirri nguronggalaongal—I shall rise very early to-morrow.

Birradu nginya buunmagidyala—I am tired through work.

Giyanggu marrommana—the moon shines brightly.

Gaddandi ballunme biambul—all my friends are dead.

Nilla gaddal ngindi murrawal ngindi—he is very fond of smoking.

Ngaddien ngindi ladu—I want (or like) that one.

Ngaddi barigga—let it belong to me.

Ngunnadda giyangga wagonirri—I shall stay one moon.

Karia bura yummanambia—do not make (or let) the child cry.

Yammanda nganun!—go with me!

Ngali yamagé (bula)—we two go together.

Maingalang ngolongaunne birramalle—all the men are returned from the bush.

Minyandu ngindi wandu (or gandu)?—what do you want?

Dullubul yalla!—speak plainly (or distinctly)!

Yamandu ingelbang?—are you very poorly?

Báladu brrabang—I am very tired.

Yamandu guirra Wiradhar?—do you understand Wiradhar?

Gaddal-di ngunga—give me tobacco.

Guirri urai winye—he was asleep.

Ngindu nganul ngamumuang—have you seen me before.

Wargundu bunui bunmé?—why did you beat the child?

Yamagú urai winighunme widyungu ngindu ngin bunmé?—was he asleep when you beat him?

Biang main buogé—many natives have come.

Nganduunu ngiuyal buunmé?—who has made you?

Ngindu windya buudigirri—you will fall into the fire.

Ngaddu buogaligirri nganggú ngiuyal—I will come to see you.

Wargu guirri bunui ngaddi bunmé?—why did he beat my boy?

Guirri barame inar ngaddi biraq—he took my wife far off.

Ngindu yé nganul buuma main—you told me to strike the native.

Ngagadi (or nga) nganul!—look at me!

Nilla buyru bangadingyene—he has broken his leg.

Dallanbul irre úrongirri—the sun will soon set.

Yalladi minyarnminyambul—tell me all about it.

Murravall murruberal buogaligirri—a great storm is coming on.

Minyandu dalguabien?—what did you eat yesterday?

Minyangi main ingel?—how many natives are ill?

Ngumba-ngumbai main balluma—very few natives are dying.

Yamandu winangganna dagundu ballungidyala (or yandundu ballungirri) dullubang yamagirri?—do you know where your souls are going to when you die?

Murravall giring—I am perspiring very much.

Ngandi nganunudi kindain?—who laughed at you?

Minyandu wirai budgang buoge?—why did you not come sooner?

Buddumuldu wiraí buUGC?—why did you not come sooner?

Minyang dağgarrigirri?—what will you eat to-morrow?

Wiragual main ngiargarigirri—there will be no more blacks.

Maingalang bumanlimu murrawal (or maingalang murrani-lamne)—the natives have had a great fight.

Ngagudda durrur bunmalbianna—that one is always fighting.

Ngunguda nilla burarnu ngaddunu; minyarnminyambul ngimbargirri—give me that child and I will give you plenty to eat.

Minyangmendu yammanne?—what have you come for?

Wirai buguin warrama gunugallu—no grass on the plain.

Ngagungga buguin buogaligirru yundu kaling bangaduoligirri—after rain the grass will grow.

Yuronggelaung budgang—tho clouds are dark.

Wirai babbanu yungingirri—your father wants you not to cry.

Gumminu bannir babbanu bungul—mother is taller than father.

Dullu warradda—stand upright.

Kaling indyungu yunganna—the rain is coming very slowly.

Yurai wiriya wamunmaraggirri—go to bed when you are done.

Dallanbuldu ngolonggirri?—will you return soon?

Ngorombang matambul ngéanni ngangillagarirri—we shall meet together this evening.

Minyandu bunraligirru dallan?—what will you do to-day?

Ngindul yalla karra buongar!—there is water!

Ngaddu wunangquana udagual—I have changed my mind; lit., I think with another ear.

Widyanggundu nyungunanna?—what are you doing?

Ngandiga unu?—who is dead?

Minyangandu nganu bunrigirri?—how many boys did you see?

Yamanda nilla marrung?—is that good?

Wiragualdun ingiun la—I do not like that at all.

Ngindu nilla?—are you there?

Ngabudul ngagguwalu marrama—only he who is above can make everything.

Widyundu yinu ngolong?—what is your name?

Baiamai yallbul wiawaiunu nuggirrui—Baiamai lives for ever.
Ngindu ngaddi ngamor, ngaddunu babbin—you are my daughter and I your father.
Nilla ware maganne billaga—he was drowned in the river.
Ngaddu birramalli wangarrare—I lost myself in the bush.
Ngaddi uran bumbir—my hair is greasy.
Bulabulgundubula yammadirri?—are you two going together?
Yama ngali bulabul yammadirri birammalug—shall we two go together to the bush?
Yama ngannaia bulu yammadirri Ngannimagu?—are these two going together to Ngannima?
Gunuvo gandu ngagunmain?—did you watch him a long time?
Widyangarranyal u-Boldur du dinndi—how do you hurt your foot?
Kalungu ngiways yamma gira murrawal barramma?—do you think this high wind will bring rain?
Karia dinwung yuddia—do not touch my foot.
Gibannalirri gualdu—l will repay you (revenge myself).
Walgunwalgun yamama—to go to and fro and crossways.
Dimandinyal durinye—my foot was hurt.
Wirai wailini yandungia murrung ngiyan— he has been a bad fellow all his lifetime.
Yamaddu yandul gaddambili?—shall I wash it now?
Widyangu ngiakalla ngiyan—what is the matter with him?
Wirai gamanda balli—death is not near.
Wiruaidu ngidumululungululi ngundu—I do not like this place.
Minnang ngindu ganaun wanda?—what else do you want?
Ngaddu duggu ngiyanal—l'll catch you.
Dibbanggu durrigaun dinndi—a nail has gone into my foot.
Widyu ndu ngoling yé?—which way (i.e., what) say you?
Wiruaidu ngiyanal yammagi?—shall I go with you?
Wiruaidu ngiyanal ngundu yallu—do not speak long.
Wiruaidu ngiyanal gurrur—do not carry it aslope.
Ngaddu yandula birung dallan—I have gone a long way to-day.
Windu marradi gunamame—the fire burnt my hand.
Kalindu darrude ngulluluman—the water did make a hole.
Wargundu wiru yuri winuyina?—why do you not sleep?
Yamaddu winnungama daga nila?—do you know where he is?
Yamaddu winnungama daga main yandu?—do you know where the natives are gone?
Wargundu wiru yamalirrigi yandungun yé?—why don't you come when I tell you?
Karia ngiru ngiyanal ngiyanal—do not give it him, he will lose it.
Ngaddu marrungu dirangu ngamame, yandu marrundu wiru ingel ngiyan—l should go to the mountains, if I were not ill.
Karididi din murrungu winnabagirri—you will not make me believe that.
Ngabba darru bangamwah—the baby is sobbing.
Nilla yamangalang billama—there are two walking along.
Ngannagul yamama bulasalaki dain ngolong—there are three coming yonder this way.
Yali gilla—yes, it is so.
Nganeingila—l believe so.
Karia nila yala yanna, ballanungu ngiundu bundirrigi—do not go that way, lest you fall down headlong.
Gai! barrunmallawu?—ah! you have torn it.
Ngaddu bai wiru yala mé—I wish I had not done it.
Karia buma; guyungan balluma—don't kill it, it will die of itself.
Murrawal iradu dumma—the heat of the sun is very powerful.
Ngamal gumbil, bundarra—I am crooked, frozen.
Ngamagoor maggalla ngin diranda—he is behind the hills.
Ngaddu wamannu udag— I have forgiven it; lit., I have thrown it away with the ear.
Wiraidu winamangaminyanya—I forgive it; lit., I think not of it again.
Yamandu mabbigirri yanagirri wandu?— will you stay or go?
Yamandu dulluhanduurai?—have you got a soul?
Ngaddan gadda main warragunmein—I thought a native was standing there.
Yamanduambiaurri—can you swim?
Wirai ngaddu indyana ye—I did not speak slowly.
Guayo Baisami yamambigirri manyingu—by-and-by I shall teach the natives about Baisami.
Guayodu wirai wamamambu yaligirri—by-and-by I shall no more speak incorrectly.
Karia indyana yalla—do not speak so slowly.
Widylungu main ungolongaiigirri?—when will the men return?
Ngaddu winuangle main ullo—I knew him by his voice.
Dumbog dandandungumbaii-ngumbaii warrama—the sheep are scattered all over.
Burandu dumbog mawang bururrru—a boy collects the sheep.
Gaddanggeilinya ngaddu ungundu—I delight in thee.
Kari ngaddu yalgutu—I have spoken truth.
Ngaddu gubumab dividend ngingu ngindi—I want to be a comrade.
Birriginga wigge wirai ngiindu— I do not care about bread.
Ngaddangandandu ngiunalla gubuligirri—I thought he would run after her.
Bamirai iradu duggin, bungarra uggidigida— the shadow gets long, when the sun sets.
Iradu gamauna, ngiunalla dugguda warrama—(when) the sun burns, he stands in the shade.
Ngurang ngiunalla bimabanna; baddang ngiunala guanagirri inaru wambiligirri; wirai yama gamaun, yamun; birong yuma yannaangirri, wirayi baddunbuguligirri; win bungia ballaba, baddang guanagirri narbangu—the camp over there is on fire; also those cloaks which the women have left will burn. I do not think they took them when they went. I suppose they have gone far, and I daresay will not come back soon. Take branches and extinguish the fire, (for) the cloaks and bags will burn.
Karia win muminubang wamba, duralu burama ballubuniligiri—do not put hollow fuel on, else the smoke will kill the child.
Mandura wirigieya—let it alone, or do not meddle with it.
Mandura windimaya—let him at rest, or do not disturb him.
Daguranu ngolong yannaangunnai ugingunnane?—where have you been?
Minyalligandu gullaminye?—what has delayed you?

THE WIRADHARI DIALECT.

Dagaru baddang ngadunu ngungurra?—where is the cloak I gave you?
Ngaddu gulbarra widyungolong—I know how, i.e., how to do it.
Ngadnu bunung ngadalleliguanuha— you look all about.
Wirandugu walluin gaddambirra yawi ngadnu—I cannot wash as well as you.
Ngadnu yannu gulgungu kaling ngagi, wirai kaling warrinya—I went to the well to sec (k) water, but found none.
Bullockdu errruw kaling manganamambil—the bullocks have made the water dirty.
Warrangilagabainu—stand looking at.
Dagandu din me ngamadunu ngunne? de wandu yama? ngunne wandu?—what have you done with the meat (which) I gave you? did you eat it? (or) did you give it away?
Ngamanna yambul yarimahamun gula udagu—the fellow speaks deceitfully to obtain information, or plays the spy.
Dinbinya udagu ngamallu—the fellow spies out information; lit., listens to the ear.
Wirai bamir ire ngiugirin Buch, badanburi utti;uawanna—the sun does not shine long, (but) goes down soon.
Minyangandu yuggu yannaan?—what you come here for?
Gane bagadu wirai ngiubunna—why not bring your wife?
Maingalang baramallu gurrung gulaminya—the natives delay long in the bush.
Goddu ngiannin ngangari mäña; yalabul ngiabaina dagun ngarrangarang, main; ngarrangara yandulbu ngaru, ngunngi ngunde yandulbu wirinya—God sees us all the day long; He always is beholding the earth everywhere, (as well as all) the people; even now He sees us, (whilst) we are lying down in the night.
Ngagunawalam man dagunu maruwa, diranbu, bugunbu dagun di bugaga, lébu, giwamba, gira lumbu wirai warrangui; maddambu, kalumba, wullama, karraibu; wina guyabu billaga warrama. Wirai ngiannu ngünga miyaynumbul dwe, wirai ngiunbanilu waaigaryul. Mandambul ngiannin Goddu minum-minyumbul ngunne. Ynin ngiannu dalgunnagi murrun widyai guunagi—He who is above has made the earth and the mountains, the grass also, which springs from the ground, and sun, and moon, and stars, which are fixed in the heavens; and trees, and water, and stones and sand; and the fire, and the fish which are in the river. We should not have anything to eat, were it not for Him who dwells above. We are indeed thankful that God has given us everything. Thus we can eat and may live.
Gulbarra Gymalu— I understand that full well.
Karia wammanninda ngamanduana—do not break a promise.
Ngaddugyal wirai giarradu—neither am I afraid.
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Nguigargirra buyu maingu mammaibamalgwain—the doctor has set a man’s leg.

Duggualli baddabaddan ngannalla bunbammä—a he runs after to overtake him soon.

Guyungundu udaga—that’s my own device.

Millang guarra—to walk closely by one’s side so as to push him.

Bunnaa burrurarru—the dust flies.

Dagua ngannalla wigge gila duunu nginne? Dédýu—where is the bread I gave you? I have eaten it.

Ngéanni billagal yannanna—we are going down the valley.

Ngali duyulli kaliaimarraanna—we two are ascending the hill.

Buraiyë duraungidiyill—in the boy was frightened and hid himself.

Wirai marong ngaminya—it does not look well.

Minyangu ngíndu barramalmymbi inarru?—why did you allow your wife to be taken away?

Yama ugíl burrearru gubundidyu?—does that cap make you warm?

Guddiba diádu duggumi—I like that song.

Urgaya nginyyuandal—keep it to yourself.

Ngaddu yurai murrabinye—I was fast asleep.

Yandulabulgual yannanna, yandugual ngaddu windinye—he came in whilst I was there.

Windinye mallang ngaddu uginga wirai mallang ngiya ngilla bunm—had I been there, he would not have been beaten.

Ngaddu winnangáng ngaddanga kalindyu yubalgirri—I thought it would rain.

Ngaddangandu ngaddila kalín duga; ngaddu gunning garragal—I thought you did (fetch) draw water there; from that other place over there.

Goddu ngunbadu dalangir gí bunmalgirri—God alone can make the heart new.

Wirai gámama dagun kalindyu—the rain has not gone through.

Ngainbuldu warrumbi guggidiy kalinduray—a he filled the vessel with water.

Kalín karringa guggidiy—empty the vessel of the water.

Minyanganna méridyu gullannguabíanna uginga?—what is the dog barking about the all night?

Wargundu giarra ngilla deribandyi dallaimangidiyalli?—what you care about the old man scolding you?

Minyangundu nguyamanna?—what you ask for?

Wiyuyugarrarr gôlog main giringirri?—what are men about to do?

Yandunu dullubang irimbâgingirri ngíndu wari babbindyanyu yannagirri, yandunu ballingirri—if your soul is holy, you will go to your Father when you die.

Guyungandi yawarradu—I mind my own business.

Barawirgal ngéannigin winnanganna—D. knows us (see s. v. Wirgal).

3. THE CREED.

Ngaddu winnangibillyungu Godda Babbindyä, Yarruwalla, Marromaldain murrubiru dagungubu:

Urrumandalabu ngumabi Jethu Chrit Dirangalbanga ngjamigin, Burambíyungu Goddugdu Babbungi, Durrie Maridyu daungidyalmubándi, Gibbàmbíyungu Pontidý Piladí, Maddandi warradí, Balumme dabbuyë, Birrawanne helgu, Bullaga ngorgau dabbu-gain murrun, Barraalinye bulbuli Kallahnu murrubiru, Wibianabu bunnalgal Goddugu Babbungi; Yarruwallagu agaddigali bualgaligirri ngabbaalbigulu murrun balabu.

Winnangibillyungu ngaddu Gunbaliyungu Bimbangu, Dirangalbangu, Kattolika Churcha; Ngunbadaladawanda mawanga Bimbangu; Uddanga wannangibídana nangunmangidyalgu, Burralalingidyalu marrindyi, Murrona yallabu. Amen.

4. THE TEN COMMANDMENTS.

1. Ngaddu bala Dirangalbang God ngínnu ngumabi; Nga-nundu nginda ngiya wirai guamân God ngíndu.


5. Indyamalla babbingungu gumignunbụ; yala ngíndu gyuawawigumangigirri ngurambangbagga, ngíndu Goddu ngusirirri.


10. Karia gurai ngínjia mümagu maingulalirang, karia gurai ngíngia inarga maingulalirang, wiraiu gibbir servanted, inar servantbu, wiraiu ox, wiraiu aas, wiraiu ngaguar nganallangung.
5. The Lord's Prayer.

5. The Lord's Prayer.

Nga'min'gin Babbin, ngindu murrubirra ginya (or murrubirra nginya). Yunnu wallunu yalla barri. Ngurambangamu barri buogalla. Gurai nginnu (or guranu) nga barri nginni yain dagunda, inginu wari murrubirra. Nginnu irada yalalub wigge ngumigumunma ngaungunadda. Karia nga'min'gin nanguamalgi-dai wimmanga yalidya, ingian ngianni wirari wari winnanga yalinnya ngagga'llabu nanguamara nga'min'gin'gumunma. Karia nga'min'gin'gumunma gagamanbisa; Gurwabili nga'min'gin'gumunma maromubandi; Nginnu bala ngurambang, wallambama; ngalgarumbu, durrurturrurbaolin. Amen.

(E.)

PRAYERS IN THE AWABAKAL DIALECT.

(I have left the spelling just as I found it in the manuscript. The reader, however, will recognise the syntax of the words by comparing them with those in the Gospel. The title in the manuscript runs thus:—


Wiyella Ta Yirriyirri Ta Ngorokan Ko Ko.

Weyunnung ngen ba, keawai yarakai korien geen ba, nakoiani nga'iy ngaen bo; wonto ba ngen wiyennung ba yarakai ta ngearun ba, Murrorong ko tuloa ko Eloi-to warikulliko yarakai umulli ta ngearun ba, ngatun murrorong kakilli ko ngearun yarakai umulli ta birung.

A! Eloi kaiyu, Biyung-bai ngearun ba Pirriwul koba, Jesu koba Krist koba, ngintaoa ta umulli ka yantin koba, ngintao a wiyelli can to Pirriwullo yantin kore koba ko; wiyun ngen nga'tun minki lan kuttan ngen ngearun ba kowwul li yarukai ta, ngatun yarakai umulli ti ngen yantin ta birung pupurra k la birung, kauvullan yarakai umalala kotuleni kannei to, ngatun wiyelli kan nee to, ngatun umulli can nee to ngearun ba ko; ngiorgun Pirriwul yirriyirri kan ka buka pai ya bien kowwul ngen ngakilli ko ngiorgun kauw yuna bota kakilli ko minki ngen katan kauwul ngen ti yarakai umulli tin ngearun ba tin, ngatun yarakai ta kotulli ta ngearun ko ko umulli ta yarakai Kamunbilla ngearun, Kamunbilla ngearun, ngintaoa Biyungbai to murrorong tae ko, Yinal ngiromba tin ngearun ba tin Pirriwullin Jesu tin Krist tin, warikull ko yantin ta umatoara yura ko kal, ngatun kamunbilla yarakai ta birung ngiorgun win ko ngiorgun yantin ko, Mornon ba bungai kullah ko ngiromba yitirra murrorong yewelli ko, ngatun killabinbin kakkili ko ngali tin Jesu kin, Krist tin Pirriwullin ngearun ba kin. Amen.


A! Pirriwul potokulleba bi willing ngearun ba wiyelli ko ngatun wiyennung wa kurra ko ngearun ba ko murrorong ngiromba.

Kauwa killabinbin kakilli ko gikoung Biyungbai ko, ngatun ngiokong yinal ko, ngatun ngiokong Moaai yirri-yirri kan ko.


Eloi kaiyu kan Biyungbai yantin ko ba murrorong ko ko, Wirrobullikan ngen ngiorgumba, murrorong korien ko, wiyun ngen murrorong tuloa ngiorgun yantin tin murrorong ngiorgumba kin, ngatun murrorong pittul umulli tin ngearun ngatun barun yantin ko kore ko. Wiyun murrorong ngiorgun ngen ngali tin umatoarin ngearun ba tin, ngali tin ngolomatoarin nggearun ba tin, ngatun yanti tin murrorong umulli tin, ngali koba ko ko mornon tin, ngatun wiyun murrorong kowwul lan ngen ngiorgun ngali tin, pittul tin ngiorgumba tin ko kowwul tin ngali tin Birung-bunggulli tin yantin kore tin ngiorgun kin Pirriwullin ngearun ba kin Jesu kin Krist kin; ngatun ngali tin kaiyu kan tin, pittul kakilli ko ko, ngatun ngali tin koroni to killabinbin kakilli koba ko. Ngatun wiyellen ngen bin kotelli ko ngearun kotawil koa ngen tuloa yantin ta murrorong umulli tin ngiromba tin
A! Elo¡ ngala koba yanti ka tai murroron umulli kan nei ngatun warekulli kan nei, ngurrulla bi wiyellli kan nei karra kannei ngearun ba, ngatun ngeen ba ngiratoa kan tating ko yarakai umatoara koba, ngearun ba; kunnumbilla minki ko kowwol ngiromba ko burengbunglelai ngaiyaydgearun, ngali tin murroron tin Jesu koba tin Krist tin, ngearun ba wokkol bo ta Kamulli kana ngatun Wiyelli. Amen.


A! Mirromulli kan to kore ba, wirá ngearun tilling ka-billli ko ngatun ngiromgh ko yirriyirri ko ngiromba ko; a! Pirriwul, pirriwil man bieen ngani man miromulli ko ngearun ngatun umulli ko ngearun

Kauwa kiibibiend kiikillli ko, &c., &c.

Biyungbai ngearurnba wokka koba, moroko koba katan, &c., &c.

Elö kaiyukan Biyungbai yantin koba murroron koba, &c., &c.

Kauwa Pitu ko Elo¡ koba, kow wil ke ngurra korien, mirromulli ngearun ba bulbul ngatun marai ngurrulli ta ngatun pitul-mulli ta Elo¡ koba, ngatun yinal ko ba ngiromba Jesu koba Krist koba ngearun ba Pirriwol koba; ngatun kowwa murroron umulli kannei Elo¡ koba, Kauyu kan koba, Biyungbai koba, Yinal koba, ngatun Marai koba yirri-yirri kan koba, kakkili ko ngearun kin ngatun munkilikko ngiromun kin yanti katai. Amen.

Responses after the Commandments, if intended.

Pirriwol, Kamunbila ngearun ngatun, kakilila bulbul ngearun ba ugurrur ko unni ta wiyall kan nei.

At the last one.

Pirriwol, Kamunbila ngearun, ngatun upala yantin unutar wiyalikan nei ngiromba bulbul la ngearun ba, wiyan nggeen ngiromg.

Elö, Kauyu kan to kæ, Ngingntoa natan yantin bulbul, ngiinto ngiromb yanti taling bo yuropa ngiromgh kin birung. Kakila be ngearun ba kotali kannei bulbul (koba); murrordon kakillli ko; pitul maowwil koa ngeengiromu bul, ngatun wiyawwil murroron koa ngeengiromba yirri yirri yirri kan, ngali tin Jesu kin, Krist tin, Pirriwol lin ngearun ba. Amen.

Wiyan noa Elö to unni tara wiyal kannei ngatun wiyalitala. Ngatoo ta Pirriwol katan ngiromgh ba Elö, yutea banung purrai ta birung Egypt ta birung, kokira birung umall ta birung.
1. Yanoa wal bi tara Eloi kiki yikora ngiroemba kakilli ko mikan ta emmoung kin.
2. Yanoa wal uma yikora bi ngiroung tara umatoa, nga tarai kiloa ta yantin kiloa wokko ka ba ba moroko ka ba, nga yantin kiloa purrai toa barra koa, nga yantin kiloa kokoin toa barra koa purrai toa.

Yanoa wal bi upalinun barran warrong bung ko barun kin, nga yanoa ngurra yikora barun: kulla wal bang Pirriwol ta. Eloi ngiroung ba purrei kan ta katan, koyul manikan yarakai umatoa barun ba biyungba ta koba, barun wonna ta winning ngel ngo lo, ngatun warnan ta barun ba bukka ka tia katan; ngatun murorong umaìlan barun kowwol kowwol, la pitul kan tia katan, ngatun ngurrun wiiali can nei emmoumba.
3. Yanoa bi wiya yikora wokullo yittarra pirriwol ko ba Eloi ngiroemba ko ba; kulla noa Pirriwollo keawai noa kotunnun bon yarakai korean wiiali kau wunkuullu yittera ngikoemba.
4. Kota la purreung ta Sabbat ta yiiriiriri kakilli ko. Six ka purreung ka umumunun wal bi, ngatun umumun yantin umatoa ngiroemba: wonto ba seven ta purreung ka Sabbat katan ta Pirriwol ko ba ngiroemba koba Eloi koba, unta ta purreung ka yanoa uma yikora tari umali kann; ngiitoa, nga wonnai to ngiroumba, nga yihalkun to ngiroemba ko, koreko umalikan to ngiroemba ko, nga napal lo umalikan to ngiroemba ko, nga buttikang ko ngiroemba ko, nga ngowgi to ngiroumba ko ngiroung kin ba purrai ta ba; kulla six ta purreung ka noa Pirriwollo uma moroko, ngatun purrai, ngatun wombul, ngatun yantin katan yantun ta ba, ngatun korea purreung ka seven ta; yak ti Pirriwol pitulma purreung Sabbat ta, ngatun uma yiiriiriri kakilli ko.
5. Ngurrulla biyungba ngiroemba ngatun tunkan ngiroemba, kowwol koa purreung ngiroemba kowwol kowwol kakilli ko purrai ta ngatun noa Pirriwol lo ngikoemba ka Eloi to ngiroung.
6. Yanoa wal be konki yikora.
7. Ya noa wal be munki yikora nukung tarai koba.
8. Ya noa wal be munki yikora tarai koba.
9. Ya noa wal be wiyayamna yikora ngakoiya yikora ngiroemba koti ta ka.
10. Yanoa wal be willai kora koka kota koa ngiroemba koba, yanoa wal be willai yikora nukung kota koa ngiroemba, koba, ngatun keawai kore munkilli kan ngikoemba, ngatun keawai napal munkilli kan ngikoemba, ngatun keawai buttikang, ngatun keawai tarai kan yantin ngiroemba ko ba koti ta ko ba.

11. Alla, Eloi Biyungbai moroko koba, ngurraranullu bi tia, mirrul bang kuttan, yarakai bang kuttan.
12. Alla, Jesu, Yinal Eloi koba, ngupaiyi ko yantin kore koba kumara ngiroumba ko, ngurrara nullu bi tia mirrul bang kuttan, yarakai bang kuttan.
Ella Jesu, Pirriwul kore koba, ngurrulla bi tie wiyelli ta emmoumba yakita, kamulla bi tie murrorong mikan kai kolang ngiroumba tetti bungungunnu ngiya bang ba. Yuti yikora bi tie koiyung kolang. Yutilla bi tie mikan kai kolang ngiroung kai kolang tetti bungungunnu ngiya bang ba. 
Jesu ngurrurrumulla bi tie, kita lang bang kuttan, mirul bang kulla wariikulla bi yantin yarakai umulli ta emmoumba, mara bi tie marai emmoumba yakita.

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**GURRE KAMILAROI—KAMILAROI SAYINGS.**

(This is the primer referred to on the second page of my Introduction. It was printed in 1836, and was intended for the use of the blacks on Liverpool Plains, among whom Mr. Ridley laboured for a short time as a missionary. The sentences are English thoughts expressed in simple Kamalaroi words. The dotted y for the nasal ng is the only change I have introduced.—Ed.)

1. Baiame gir* yarai, gille, mirri, taon ellibu, gimobi.

   God verily sun, moon, stars, earth also made.

2. Baiame yalwugai murruba; Baiame minnaminabul gum-milda, minnaminabul winugulda.

   God always is; God every thing sees, every thing hears.

3. Baiame gir känugendo bukka, köntal, maiun, tulu, yindal, bæ, ran, boiyi, gimobi.

   God verily every hill, plain, watercourse, tree, grass, beran (an herb), pemyrooyal made.


   God verily horse, dog, kangaroo, opposum, 'gumann, enu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-black-snake, flies, mosquitoes, all animals made.

5. Baiame gir giwir gimobi; mal giwir Adam. Baiame goê: 'Kamal murruba giwir gandul guddelago; gaia giwirgo inar gimobil.' Ila baime inar gimobi; mal inar iv; iv gulir Adamu.

   God verily man made; first man Adam. God said, 'Not good man alone for to dwell; l for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

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*In the Wiradhuri dialect, this word, gir, is used as an intensive and a pluralising particle; cf. gindu-gir, 'you,' niang-gir, 'clever,' &c., in the Vocabulary.—Ed.
6. Adam buba münüriği, buba wundağı, buba känugo; iv gümü ma münüriği, gümü wundağı, gümü känugo. Adam is father of the blackfellow, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.

7. Adam, iy elibü, warawara yanaani. Känugo giwir, känugo dinar, warawara; yanani; känugo kagil giyini. Baima yili giyini; go: 'Känugo giwir, känugo dinar, warawara yanani, känugo kagil giyini, giya gärma bánu bümüle.' Immanuel, wuruwe Baimaçu, go: 'Kamîl; kamîl gûnda gûnam buhala; giya gûnam buhala; giya balugi; giwir inar moron gígîgo.'

8. 'Lazarus, a stary went. All men, all women, astray went; all had become. God angry became; he said: 'All men, all women, astray are gone; all had become. I then will smite. All will die from this.' Immanuel, Son of God, said: 'Not so; not thou them smite; thou me smite; I will die; man, woman, alive for to be.'

9. Immanuel gânakündu Baima; germa Baima giwir giyini. Murruba Immanuel; kamîl gâradeddil murruba yekokaw giyina. Immanuel with us God; he God man became. Good is Immanuel; not another is good like him.

10. Iambo Immanuel taongo tayyanani; giwir giyini. Germa gir burula wibîl murruba gimbì, burula mûga murruba gimbì, burula mûga bînna murruba gimbì. Long ago Immanuel to earth came; man he became. He verily many sick well made, many blind well made, many deaf well made.


12. Garagedulî, miédül wibîl giyini; gûnda boiyoi wune; kamîl miédül murruba giyina; murruba giyini wibîl, gûlamun balûni. Buba yananî Immanuel gûmmûlîgo; giya gûmmi; go: 'Iuda barâi tayyanâga; murruba gimbilî gai miédûl; gai miédül burul wibîl gûlamun balûni; iuda tayyanâga gai kûndigo.' Immanuel go: 'Gülle yanaani kûndigo.' Ila yananî bular kûndigo. Gumba dûri; yugillona; go: 'Glî! giî! gai miédül balûni.' Burula inar yugillona; go: 'Glî! miédül balûni.' Immanuel go: 'Kurria yûga; kamîl miédül balûni; yeal babillona.' Burulâbu gûmmi; gûrma gûrula bañun giyini. Immanuel murr a kawâni miédûl; go: 'Miédûl, waria.' Ila miédûl moron giyini; waria; gurre go; gûnda bûlibi, burul güyû.

At another time, a little girl sick became; the mother pennroyal gave; not the little girl well became; much she grow sick, almost dead. The father went Immanuel to see; truly he found Him; he said: 'Thou quickly come; well make my little girl. My little girl is very sick, almost dead; come to my house.' Immanuel said: 'We two will go to the house. Then went the two to the house. The mother came; she wept; said: 'Alas! alas! my little girl is dead.' Many women were weeping; said: 'Alas! alas! the little girl is dead.' Immanuel said: 'Cease weeping; not the girl is dead; only she is asleep.' All of them laughed; they verify her to-be-dead knew. Immanuel by hand took the girl; said: 'Damsel, arise.' Then the girl alive became; arose; words spoke. The mother, father also, very glad.

13. Burula kagil giwir Immanuel kunnulta. Germa kaago binda yulalle. Germa gi tu lu wimi; garagedul tu lu ganbir dûni; germa gi Immanuel wimi; murra birû-dûni; idîmna birû-dûni; tu lu wiri. Germa tu lôme, Immanuel tu lu pindelun dai. Yerdâ Immanuel balûni. Yerâla, giwir pîlari turrur dûni; gue dûlliri. Many bad men Immanuel seized. They on his head thorns bound. They indeed a log laid; another log across they laid; they indeed Immanuel laid down; hands they pierced; feet they pierced; on cross fastened. They the cross raised, Immanuel on the cross hanging. Soon Immanuel died. Soon after, a man with a spear his side pierced; blood flowed.


In evening, they verify Immanuel in ground laid, covered. Immanuel the night lay dead in ground; also one day he lay dead in ground; also
another night he lay dead in ground; next morning alive he became, arose. Soon after to heaven he went. Now Immanuel in heaven dwells; he all sees; all knows.


Goûl is Immanuel; not another is good like Him. Hereafter Immanuel again to earth will come; we all shall see. Immanuel aloud will speak; then all the dead, men, women, and children, all alive shall become. Immanuel will say: 'What hast thou done? what hast thou done? thou good hast done? thou to me come to heaven; thou evil hast done? thou far go, very far go away.'

16. Giru  gûda kâgi gînyi; inda warawara yanani; giru Baiame yili gînyi. Baiame yalûwûga murruba; geane kânuugo warawara yanani. Warawara; kamil gaia yal gûndah; giru gaia goûndah. Immanuel girribatai yarine, gunagulladi taongo. Kânuugo giwir kâgi gînyi; Immanuel gândûl murruba; Immanuel balûn, giwir moron gigi. Truly thou bad last become; thou astray hast gone; truly God angry is. God always is good; we all astray have gone. Hearken; not I lies tell; truth I tell. Immanuel from above came down, from heaven to earth. All men bad are become; Immanuel only is good; Immanuel died, men alive for to be.

17. Yeladu Baiame goûndah: 'Gûnda, kânuugo giwir, kurrà kâgi gíygíla, berúdi wàrma; geane murrû gûrrûle; kamil gaia yili gíygíla; murruba Immanuel balûn.' Yeladu Immanuel goûndah: 'Tainyûngà gunûndah, kânuugo gûnda iğgîla, ila gûnda gûndah tubbìa- mulûle.' Inda tainyûngà Immanuelgo.

Now God saith: 'Ye, all men, cease bad to be, turn ye; we will be reconciled. Not I angry am. Good Immanuel died.' Now Immanuel saith: 'Come unto me, all ye weary, then I you will cause to rest.' You come to Immanuel.

18. Giwir gûddelona Littraga; bunin dinna tugûxor, gûrrûle bain ge bain; kamil yanûnula. Paul, Barnaba elibû, aro yanûnula. Paul goûndûl; bândûl germa winûgàiîne. Paul kaia gumûzdûle; kâkûxdûle: 'Waria gûrrûba dunagà.' Tugûxdûl parine, yanûnula elibû. A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas also, there came. Paul was speaking; the lame man him was hearing. Paul earnestly looked; he cried aloud: 'Stand upright on feet.' The lame man leapt, walked also.

19. Burulăbu giwir gumû; goûl 'gipal' kâkûxdûle: 'Baiame bûrûgûne yaiokwai giwir.' Paul, Barnabas elibû, buma- gunûne, kâkûxdûle: 'Kurrâ! kamil geane Baiame; geane giwir yealokwai giunda; geane giûye duri; geane budûa gînyi; geane yîl gînyi; yela geane murrû gûrgiîndûle; geane murrû goûndûl burulăbu; kûrûna gûnda yealo kâgi gîygíla; berúdi wàrma, gum-

FIRST SPECIMEN OF THE AWABARAL DIALECT. 131.

milla Baiame moron; Baiame gûnûngûlla, taon, burul kolle, kânuugo minnamûndul gumobi; Baiame yalûwûga Baiame.'

All the people saw; they wondered; they cried aloud: 'Gods two are come down like men.' Paul, Barnabas also ran, cried aloud: 'Have done! Not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled.' We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God verily, heaven, earth, the great water, all, everything made. God always is God, (the same ever).

(G.)

SPECIMENS OF A DIALECT
OF THE
ABORIGINES OF NEW SOUTH WALES;
BEING THE FIRST ATTEMPT TO FORM THEIR SPEECH INTO A WRITTEN LANGUAGE.

[Note: The following is a specimen of a dialect of the aboriginal languages of New South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hundred sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the aboriginal sentences is placed, word for word, the English meaning, without regard to English arrangement or grammar, in order to show the idiom of the aboriginal tongue. The sentences are numbered for easy reference, should any friend wish to make any remark tending to simplify the present adopted mode. As one of my objects in applying to the language is to pave the way for the rendering into this tongue the sacred]
Scriptures, every friendly hint will be most thankfully received. The accents are not marked for want of type, but the last arrangement of the verb will, it is hoped, be a sufficient guide. A table of the sounds, being an epitome of the plan pursued in the orthography of the language, will also be sufficient, it is presumed, to show the nature of the syllables; it would have increased the work to an inconvenient size had it been further explained. To ascertain the ellipsis with which the language abounds is the best means to obtain satisfaction in the use of the particles, and without the knowledge of this it appears very often a mere jargon. Ma-ko-ro te-a, 'fish to me,' is all they say for 'give me some fish'; but no possible mistake can arise, as in the English, using the nouns in a verbal sense. A double use of the preposition 'from' puzzled me exceedingly; but one day when the signal for a vessel was hoisted up at the signal-post, the remarks of a black man proved that it was from, on account of the vessel, the ball was hoisted from that cause. The cutting down a tree in the woods similarly showed from what part the log was to be chopped. I would also remark that we often think there is a difference in the language because the names of substantives differ; e.g., a man was asked one day what he had got; 'ta-ma-kul,' was the reply—i.e., peaches. But they had no peaches formerly; whence came the new name?—from a word 'to set the teeth on edge.' Now, at the Hawkesbury, the natives may call it by a name meaning rough skin, or any other quality. At the Hawkesbury, the English say that 'kob-bar-a' is what the natives call 'head,' but the blacks told me to say 'wol-lung,' and it was only by an anatomical drawing my black teacher showed that by 'kob-bar-a' he understood the 'skull bone.' No doubt there are provincialisms, but perhaps the language is radically the same. In presenting a copy to those in this colony who are connected with other societies, I beg to assure them that whatever knowledge I may obtain of the aboriginal tongue shall be always available to them with cheerful readiness, the noble principles of Christianity forbidding the indulgence of any selfish motive or party feeling in those who profess to be the promulgators of its precepts. An anxiety to satisfy the friends of humanity that our employment is not altogether without hope, as it respects attaining the language of the blacks, and that success may ultimately be expected, with the Divine aid, have suggested and urged the putting of these imperfect specimens to the press.

Eighteen months less interrupted than the time past will, it is hoped, enable me to make known salvation to the aborigines in their own tongue. To attempt instruction before I can argue with them as men would be injurious, because Christianity does not make its votaries mere machines, but teaches them how to give an answer to every one that asketh a reason of their hope. My time, therefore, must be devoted wholly to that single object until I am competent; and whatever may be the expenses, or whatever may be the privations of individuals to reclaim sinners, whether black or white, the remembrance of it will be no more, or, if it exist, it will excite only a song of praise when we shall behold the great multitude which no man could number, of all nations, and kindreds, and people, and tongues standing before the Lamb, clothed with white robes, and palms in their hands, saying, 'Thou hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests for ever. Amen.'

Doctor Johnson observes that the orthography of a new language formed by a synod of grammarians upon principles of science would be to proportion the number of letters to that of sounds, that every sound may have its own character, and every character a single sound. Doctor Lowth's rule hath been attended to in syllabication—namely, "Divide the syllables in spelling, as they are naturally divided in a right pronunciation," so that, to use the words of another author, "Syllabication shall be the picture of actual pronunciation."

The English alphabet is used with little variation of sound. The table (an abridgment) shews the fixed sounds of the letters and syllables agreeably to the English examples, leaving nothing arbitrary.

The attempt to form the aboriginal speech into a written language with perspicuity is made on the above principles; time only can decide on its practicability.

L. E. THRELKELD.
Ngatoa uma-kaan unne, ngorokan; m., it is I who made I made. This, this morning. Unne bang uma-kaan, ngorokan; m., I have made this, This I made, this morning. Ngatoa wa-leyn un-ta-ring; wa-leyn bang un-ta-ring. I move-ing to that place; move-ing I to this place. m., I am going to that place; I am coming to this place. Ngatoa bo wal wea bounnourn; m., I myself spoke to her. I myself spoke her. Ngatoa bo wal bounnourn bun-ka-leyn; m., myself am I myself her striking. beating her. Ngatoa bo wa-le-a-la wa-kol; m., I myself went alone. I went one.

2. Ngintoa— the pronoun thou in answer to a question, it is thou who. The pronoun used to the verb in simple form is be, thou. Nga-ke be unne? ngintoa-ta unne; m., who art thou now? Who thou this? thou this, it is thou, emph. Ngeroung koa ban-nu wean ngrrra-le-ko. For thee why I it speak for to hear. 

3. Newwoa—the pronoun he, in answer to a question, who is it? The pronoun for the verb is noa, he or it. Newwoa kinder; kinder noa; m., it is he who laughs; he he laugh. laugh he. laugh. Newwoa wal kore yarai; m., it is he who is a bad man. He man bad. Newwoa warekul nowwi ta ba; m., the dog is in the canoe. He the dog canoe. in. Newwoa-bo keyn kokon ta ba; m., it is he himself in the He being water in. water.

4. Bo-un-to-a—the feminine pronoun, she. Unne bountoa Patty ammounq kin-ba; m., this is Patty This she Patty me with. with me.
AN AUSTRALIAN LANGUAGE.

7. Nu-rur—the plural pronoun ye. The r as in rogue.

Minnaring tin bountoa unnung?

8. Ba-rur—the plural pronoun, they.

Ngan-bo barur uwah? ngan-bo kan; barur napol.

9. Ba-le—dual pronoun thou and I, we two.

Wita ba-le wah-ow-wil ya-ka-ta; m., thou and I will go

10. Bu-la—dual pronoun, ye two or the two.

A-la! bula; ka-bo! won-ta ko-lang bula?


Won-ta ko-lang bula unnung buloara? m., whither are

12. Min? (an interrogative) m., what?

Min-na-ring unne? minnaring kan? 

What this? What does she cry there?

m., how much is to be cut? let a little be cut.
Kowowel-kowol kolbunte-a; minn-an kant? Much, much cut; how many being.
m., a great quantity is cut; I don't know (how much).
Min-nung banun be bungi? m., what wilt thou be about
What will thou do to day?
Min-nung banun beyn bungi? m., what will be done to
What will thou do to thee to day?
Min-nung ba-nun bul bungi noa-ya be-loa? What do will to day he thee with.
m., what will become of thee to day?
Min-nunt kan? wonkul be ka-nun; m., I don't know;
What being; stupid thou be-wilt. thou wilt be a fool.
Min-nung-ba beyn unnoa mattara? m., is the matter
What to thee that hand? with thy hand?
Teir-nung-a; kun-a; kulla-ba; m., it is the matter
Broken; burnt; cut (it is.) burnt; it is cut.
Min-nung u-pa-leyn be unnoa? m., what is that thou art
What doing thou that? doing?
Mirre-leyn bang ware; ka-a-wi, yalla-wa-leyn bang.
Sharpen-ing I spear; no, resting I.
m., I am sharpening a spear; no, I am sitting still.
Min-nung ba-nun be bungi? m., what wilt thou make
What will thou present time to day?
U-pa-nun bang ware bungi; m., I will make a spear
Will make I spear present time. to day.
U-pa wal bang ware bungi; m., certainly, I shall make a
Make shall I spear to day. spear to day.
Min-na-ring ko makoro? ta-ke-le-ko; m., what is fish for?
What for fish? eat for. to be eaten.
Minnaring unne bungi ka-tan? m., what is to day?
What this to day is?
Minnaring ko unnung upaa? (or wu-pe-a). What for there put?
m., what is (it) put there for? (two balls as a signal.)
Ya-re, upaa murrenowwi ko buloara ko. Truly, put ship for two for.
m., it has been put for two ships (as a signal).
Minnaring be unnoa tatarn? m., what is that thou eatest?
What thou that eatest?
Makoro unno bang ta-tan; won; m., fish is what I eat; Fish this I eat; where? where?
Won-ta tin koa horse? Sydney tin. Where from why horse? Sydney from
m., from what place is the horse? from Sydney.
Won-ta ko-lang unne (sec, uwan)? m., whither does this go?
Where towards this (move)?
Won-ta ko-lang unnoa nowwi wa-leyn?
Where towards that canoe move-ing?
m., whither does the canoe go?
Ngan unang? ngant^ngatong? ngatoa Beraban.
Who is this? who is there? I am Eaglehawk.

Ngan bula uwa? Dismal bula Jem; m., which two went?
Who the two moved; Dismal and Jem.

Ngan noo ummung? mureung (korung) kolang?
Who is there? the sea (the bush) towards?

Ngan-to tura bounnou? nga-le noa; m., who has pierced
Who take-will her? he has.

Ngan-le noa ya; nga-la noa yong; m., it is here; it is he
This he here; that he there; there.

Ngan-to unne uma? ma, u-ma-la; m., who has done
Who this done? do (thou) do. this? do thou it.

Ngan-to beyn uma koparo? ngatoa uma-laan.
Who to thee done red ochre? I do
Who has colored thee with red ochre? it is I have done it.

Nganung-ka uma-nun bang? unnoa bon uma-la.
Whom do-will I? that him do.
m., whom shall I do? do him.

Ngan-to man-nun hurre-kurre? m., who will catch the first
Who take-will the-very-first? (in fishing)?

Ng-a-la noa ma-nun; m., that is he who will have (it).
That he take-will

Kaa-war-a be man-nun; newwoa man-nun.
Not thou take-will; he take-will.
m., it is not thou wilt take; it is he will.

Ngan-bo percewol un-te? ngintona; m., who is the chief
Who chief this thou here? it is thou.

Kaa-war-a bang percewol korean; m., I am not chief.
Who chief this thou.

Unne noa? n-o, unnoa-ta noa; m., this he? yes, that is he.
This he? yes, that he.

Nga unnoa nge-roamba? kaawi; nga-le ko ba bon.
Is it that thing? no. this belonging to him.
m., is it thine that? no; it belongs to him.

Ngan-umba ka warekul? amnoamba-ta unnoa.
Whose dog? mine that.
m., whose is the dog? it is mine, that.

Bumburukan-um-ba warekul? ngan-umba-kant?
B.'s dog? whose?
m., Bumburukan's dog? I don't know.

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Note.—Ngale noa, 'this is he who'; ngala noa, 'that is he who.'
Ngan-um-ba-ka unnoa napa? *m., whose is that woman?*  
Whose *that woman?*  
Ngan ki-berung be unnoa man-ka-la? *m., from whom didst Whom from thou that tookest? thou take that?*  
Mr. Brooks ki-berung; Mulubinba ki-berung.  
Mr. Brooks from; Newcastle from.  
*m., from Mr. Brooks; from Newcastle.*  
Ngannung be wen? ngeroung bang wen.  
Whom thou speakest? thee I speak.  
*m., to whom speakest thou? to thee I speak.*  
Ammoung be wen? kaawi; ngeko-ung bang wen.  
Me thou speakest? no; to him I speak.  
*m., is it to me you speak? no; to him I speak.*  
Ngan-bo wingun-un nowwi-ta? *m., who will paddle the Who paddle-will canoe?*  
Ya-ko-un-ta be noun na-kala Patty-nung? *m., when didst When thou her see-did Patty? thou see Patty?*  
Yaketa, bungi, bang nakala; buloara-ka-la; korowarung.  
Now, to-day, I saw; two at; a long time since.  
*m., I saw her just now, to-day; two (days) past; long ago.*  
Yurake bang-nung na-ka-la; *m., some time ago I saw (her). Some time ago I her see did.*  
Korowarung kata-a-la; yuraki ta kata-a-la.  
*m., it was a long time back; it was formerly.*  
Ya-ko-unta kurre be wan-nun tanan? *m., when wilt thou When first thou move-will approach? come again?*  
Kumba be ba-la wan-nun unte-ko; *m., to-morrow thou To-morrow thou must move-will here-for. must come here.*  
A-la! tanan, wea-wil koa bang-nu; *m., hallo! come that Hallo! approach, speak-may that I.It. I may tell it.*  
A-la! wa-nun-billa tea; *m., hallo! let me go.*  
Hallo! move-let me.  
Ya-ko-un-ta ka be makoro ko-lang? *m., when dost thou When at thou fish towards? fish?*  
Kumba koa bang wa-kayn; *m., why; to-morrow I am coming. To-morrow, why, I move-ing.*  
Yura-ke-ta-o; yura-ke-ta bang; korowarung ka bang.  
Long ago; a long time since I; long while at I.  
*m., a long while; I shall be a long while; a long time since I have.*  
Ya-ko-unta ka be yan-tara (yante) um-a-nun?  
When at thou like as that (like as this) make-will?  
*m., when wilt thou make like that? like this?*  
Ya-ke-ta bang uma-nun; *m., I will make it now. Now I make-will.*  
Yakounta be-nu na-kala, Bun-nung?  
When thou-him see-did, Bun?  
*m., when didst thou see Bun.*
Wea, be unne man-nun? man-nun bang; m., wilt thou take
Say, thou this take-will? take-will. I. this? I will take.
Kaar-an bang man-nun; m., I will not take.
Not I take-will.
Wea, unne murrong? murrong-ta unnoa; m., is this good?
Say, this good? good that. that is good.
Wea, unne murron warekul? murron-ta unnoa.
Say, this tame dog. tame that.

m., is this a tame dog? that is tame.
Wea, unne buk-ka? buk-ka-ta unnoa; m., is this savage?
Say, this savage? savage that. that is savage.
Say, here there pipe? there.

m., is the pipe here? it is, at this place.

m., shall thou and I go? where? to Sydney.
Wea, unnoa porol? porol-ta unnoa; m., is that heavy? it is Say, that heavy? heavy thin. heavy this.
Kaawi; wir-wir-ran-ta unne; m., it is not (heavy); it is light
No; light this. this.
Wea, tea be ngu-nun? m., (what) wilt thou give me?
Say, to me thou give-will?
Ngu-nun bang-nu ngeroung; m., I will give it thee.
Give-will. Iit for-thee.
Wea, bula tanan wa-la? wea, ngaan tanan wa-la?
Say, ye two approach move-do? say, we approach move-do?

m., will ye two come? shall we come?
Wea, be wa-nun ammoung katoa? m., wilt thou go with me?
Say, thou move-will me with?
Wea, bountoa wa-nun* ngeroung katoa? m., will she go Say, she move-will thee with? with thee?
Wea, bountoa unnung ka-nun ngeroung kin? Say she there be-will with.
Say, she there be-will with?

m., will she live with thee?

10. Ka-i; Ka-bo; m., come; stop, remain, be still, halt.
Ka-i! unte-ko tanan wa-la; m., be thou here, approach,
Come! here-to approach move-do. move.
Ka-bo! unnambo yallawa unnoa; m., be thou where thou
Stop! there rest there art; rest thou there.
Yanoa! be bunke yekora; kaaran bang bun korean.
Let be! thou strike; not? not I strike not.

m., let it be; do not thou strike; I am not about to strike.
Yanoa, be bunke yekora bounnong; m., let be; do not
Let be, thou strike not her. thou strike her.

*It is not yet exactly decided whether wa-nun or wa-wun or wa-nun.
Wa is a verb of motion. Hence it means 'to come or to go.' The verbs tanan, 'to approach,' and wita, 'to depart,' determines 'the sense.'
Kabo, kabo! me-tela tea; yanoa! me-te yekora.
Depart not
Wita
Y
Wea, be
Be as it is
Ya
Let be
Turing
Bu-wa
Man-ke yekora; bunke yekora;
Bu-wa
Ka-bo
Yan-te kore
Approach me move-let fire
Tanan
Tura-mun
Bereke-bun-billa tea; yalla-wa-bun-billa tea.
Sleep-let me; rest move-let me.
m., let me speak; let me hear.
Talk me
Approach me move-let fire to.
m., let me draw nigh to the fire.
Like-as man good, dead let me.
Stop evening to.
m., I remain; I will not.

18. Y-a-n-o-ow, m., I remain; I will not.

An— the sign of the present tense; as, we-a-n bang, 'I speak.'
Man-tan be, 'thou takest'; kow-wol, to be 'great,' or 'much,' or 'large'; kow-wollan unnoa, 'that is large'; kur-kur, 'cold'; kur-kur-ran bang, 'I am cold'; ta-kur-rara, 'it is cold.' The consonants are doubled, in order to preserve their full sound, and to divide the syllables for pronouncing.
Eyn— forms the present participle; as, wa-leyn, 'moving'; tu-ra-leyn, 'spearing'; wa-leyn bang nar-ra-bo ka ko, 'I am getting to sleep,' lit., 'I am moving for-to sleep'; bun-keyn noa, 'he being to be beaten.'
A— the sign of the past tense; as, wea bon bang, 'I told him'; na-ka-la bang, 'I saw' or 'did see'; bun-ka-la noa, 'he smote,' or 'struck,' or 'fought.'
An— the sign of the perfect; as, ta-ka-an bang, 'I have eaten'; ta-ka-an wa bang, 'I have just eaten'; wi-ta-wa-la-an nga'an, 'we have departed'; ta-nan wa-la-an wa-ba-rur, 'they have just arrived.'
Nun—forms the future; as, bun-nun bon bang, 'I will beat him'; kum-ba-bo wita bang wa-nun, 'I shall depart tomorrow'; wita wal bang wa-nun, 'I am about to depart.' wita wal bang pa-la wa-nun, 'I must depart.'

La—forms the active imperative; as, wea-la, 'speak'; ngurra-la, 'do hear': bu-mun-bil-la tea, 'let me smite'; ngurra-bun-bil-la tea bon, 'let him hear me.'

Wa—imperative of motion; as, bu-wa tea-be, 'smite thou me'; na-ow-wa, 'look.'

Ra—as in ra, imperatively used. Thus, kai be, 'be thou here'; kabo be, 'be thou where thou art,' 'stand still,' 'be still,' 'wait,' 'halt.' The bo reflects the verb on itself.

Ya—appears to be the imperative passive 'to be'; as, yanoa; weaye kora, 'let it be as it is'; 'do not speak.' This is often used with the negative imperative, yai, 'do not trouble me'; 'let me be as I am.'

Wil or ow-wil—this, whenever used, expresses a wish or desire; as, bu-wil bang gero-ung, 'I wish to beat thee'; pe-re-ke-wil be, 'thou wishest to sleep'; pe-ta-ow-wil noa, 'he wishes to drink.'

Ko-a—has the same force; thus, bu-wil koa bang, 'in order that I may beat'; pe-re-ke-wil koa be, 'in order that thou mightest sleep'; pe-ta-ow-wil koa noa, 'in order that he may drink'; we-a-ow-wil koa bang, 'that I may speak.'

Ke-le-ko or le-ko—this forms the infinitive; thus, unne uma ammo ung ta ke-le-ko, 'this is made for me to eat'; turale-ko, 'to spear.' The idiom requires ko to form the infinitive; as, murrorong ta ta-ke-le-ko, 'it is good for to eat.'

Eyn or Ke-leyn—this forms the present participle; as, ta-ke-leyn, 'to be eating'; tat-te-ba-leyn, 'to be dying.'