

AN
AUSTRALIAN LANGUAGE

AS SPOKEN BY THE

AWABAKAL

THE PEOPLE OF

AWABA OR LAKE MACQUARIE

(NEAR NEWCASTLE, NEW SOUTH WALES)

BEING AN ACCOUNT OF

THEIR LANGUAGE, TRADITIONS, AND CUSTOMS:

BY

L. E. THRELKELD.

Re-arranged, condensed, and edited,

WITH AN APPENDIX,

BY

JOHN FRASER, B.A., LL.D.,

Fellow of the Royal Society of New-South Wales;

Associate of the Victoria Institute of Great Britain;

Delégué Général (pour l'Océanie) de l'Alliance Scientifique de Paris;

Hon. Corr. Member of the Celtic Society of Montreal;

Author of

THE ETRUSCANS: WERE THEY CELTS?

THE ABORIGINES OF AUSTRALIA: THEIR ETHNIC POSITION AND RELATIONS.

Sydney:

CHARLES POTTER, GOVERNMENT PRINTER.

1892.

THE EDITOR'S PREFACE.

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

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

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.

CONTENTS.

	PAGES.
INTRODUCTION	xi—lxiv
PART I.—THE GRAMMAR AND THE KEY	1—120
Grammar of the Awabakal Dialect	1—46
Vocabulary of the Awabakal Dialect	47—82
The Key to the Structure of the Awabakal Dialect	90—120
PART II.—TRANSLATION OF THE GOSPEL BY ST. LUKE	128—196
PART III.—THE LEXICON TO THE GOSPEL BY ST. LUKE	201—227
<hr/>	
PART IV.—THE APPENDIX	1—148
(A.) Grammar and Vocabulary of the Minyung Dialect	3—27
(B.) Grammar of the Narrinyeri and other Dialects of South Australia	28—47
(C.) Grammar of a Dialect in Western Australia	48—56
(D.) Grammar and Vocabulary of the Wiradhari Dialect in New South Wales	56—120
(E.) Prayers in the Awabakal Dialect	120—127
(F.) Sentences in the Kamalarai Dialect	127—131
(G.) The Earliest Specimen of an Aus- tralian Language	131—148

ERRATA.

- Page 6, line 28. For 'sine' read 'shine.'
 „ 11, „ 25. For gātoa read bāg.
 „ 17, „ 4. Let Nom. 1 and Nom. 2 change places, so that
 bāg and its line shall be Nom. 1.
 „ 18, „ 33. Let Nom. 1 and Nom. 2 change places, so that
 bāg 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 bāg †(bis).
 „ 137, „ 29. The word gātun 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 Murrumbidgee to the Murray somewhat farther east than that, and on both sides of the Murray, there is a patch of associated tribes whose dialects are called Yerry-yerry, Marrawarra, Yuyu, Tataty, Watty-watty, &c., all from the local words for 'no.' Their position in fragments there is curious, and may be the result of some displacement from above by the incoming of stronger tribes, such as the Wiradhari.

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

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

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

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

The New England tribe, the Yunggai, has caused me much perplexity. There are scarcely any blacks of that territory now surviving; but the tribal language is quite different in its words from those around it; I also know for certain that the table-land of New England did not belong either to the Kamalarai or the Walarai. I have, therefore, called this tribe the 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, Ngaiamba, Bakanji, Wiradhari, the Associated Tribes, the Ngarego, the Kuringgai, are names already established and in use; and most of them are formed from the local word for 'no,' and thus describe more the speech than the people. The names, Murrinjari, Wachigari, Paikalyung, Yakkajari, 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 Awabakal. She is now living in her slab-hut on a piece of land near Lake Macquarie Heads, and supports herself by her own industry. She had the advantage of early training in an English home in the district; she is respectable and respected.

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

4. BUNTIMAI—"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, then missionary to the aborigines at "Wellington Valley," who drew up for him "an account of the most important peculiarities of the Wiraduri language, modelled as nearly as possible on 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 Awabakal of Lake Macquarie! but Mr. Watson had no relatives in this colony, and on his death his manuscripts were sold as waste paper; so I am told. Fortunately, the late Archdeacon Günther, of Mudjee, wrote a Grammar of the Wiradhari and collected a copious Vocabulary about the year 1838. 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 Schürmann (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 1866 (2nd edition, 1875), our Government Printing Office issued his book on the "Kamilaroi, Dippil, and Turrubul languages."

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

II. MR. THRELKELD.

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

* See pp. 479-531 of "United States' Exploring Expedition during the years 1838-42, under the command of Charles Wilkes, U.S.N.—Vol. VI., Ethnography and Ethnology; By Horatio Hale, philologist of the Expedition. Philadelphia: Lea and Blanchard. 1846."

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,
Crowned it with paper, and, to wreak his teene,
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 now no powerful friends to protect her and her son, and she knew that her movements were watched; in these circumstances she resolved, for safety, to commit her boy to the care of her faithful retainers, and have him brought up as a shepherd on his own estates. Meanwhile, the report was spread that he had been sent to Holland and had died there. When he had reached the age of twelve years, his widowed mother married Sir Lancelot Threlkeld. This was a fortunate thing for the lad, for it led to his removal from the neighbourhood of his own home to places of greater security among the mountains of Cumberland; and his new father, being entrusted with the secret, faithfully assisted in watching over the life of the orphan heir. To avert suspicion, it was still found necessary to continue his disguise; but, although he was thus left without education, and could neither read nor write till happier days had come, yet the culture of his race showed

itself in his natural intelligence and his personal demeanour. He grew up a tall and handsome youth, with the features and commanding mien of his grandfather, who had been much loved and regretted. While still living in obscurity as a shepherd, he gained such a knowledge of astronomy as made him a wonder to many in later years, and his gentle manners so shone through rustic attire that he secured the affection of a lady of rank, well known at that time as the "nut-brown maid"—the daughter of Sir John St. John; her he married. When the "Wars of the Roses" were ended by the accession of Henry VII., and peace was again come, the young Lord Clifford, now 32 years of age, asserted his right to the Londesborough estates, and, on petition to the King, was restored to his title and his lands. The men of the time called him the "Shepherd Earl." In addition to Londesborough, the place of his birth, he was owner of Brougham and Skipton, but he usually resided near Bolton, and there, after many years, he died, and was buried in the choir of the Abbey. His son was created Earl of Cumberland; and a grandson was a naval commander in Elizabeth's reign. In 1742 the heiress of the Cliffords married an ancestor of the present Duke of Devonshire, and with her the estates in Yorkshire passed over to that family.

This incident has only a remote connection with the Threlkeld family, but I have given it here as an interesting glimpse into the private history of noble families in those troublous times.

Our author was born in 1788 at the village of Hatherleigh, and, while still a boy, he experienced deep religious convictions under the ministry of the vicar of the parish. This ultimately led to his offering himself to the London Missionary Society for work in the foreign field, and so, after several years of instruction and training at Gosport under Mr. Bogue, he was ordained, along with Mr. Ellis, on the 8th November, 1815, and appointed to labour at Rai-atéa, in the 'Society' group of the South Seas. Towards the end of that month he embarked in a government vessel, the "Atlas," which was about to proceed to Sydney. At Rio de Janeiro, his wife fell ill, and for nearly a year he had to remain there, all the while acting as the first Protestant minister whom the English residents at Rio ever had. On 22nd January, 1817, he sailed again, along with Messrs. John Williams, Darling, Bourne, and Platt, all bound for missionary work in the islands of the South Seas.

After a short stay at Hobart, they reached Sydney on the 11th May, 1817, and Mr. Threlkeld proceeded to Raiatea soon after. The death of his wife led him to return to Sydney in 1824. Next year, the London Missionary Society established a mission to our native blacks at Lake Macquarie under the care of Threlkeld, and there, with assistance subsequently from the

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.

1829.—First draft of the Translation of the Gospel by St. Luke.

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.
3. The Gospel by St. Luke, under revision.
5. The Gospel by St. Mark, in preparation. The first rough translation was completed in 1837.
5. The Gospel by St. Matthew, just commenced.
6. The instruction of two native youths in writing and reading their own language.
7. Reading lessons selected from the Old Testament.
8. An Australian Spelling Book.

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

* It is possible that the discarded word resumes its place in the language after a while; this point I have not ascertained; at all events, the adopted word remains.

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 'cockspur' tree; this choice was so absurd, that forthwith his instructors dubbed him Bobinkat, and that was his name ever after. When he died, the word bobin would disappear, and some other name be found for the cockspur 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 to mean a 'bat' in a Polynesian tongue, he would be puzzled to explain how it is that a creature so peculiar as the 'bat,' should have been named by a word having so indefinite a meaning as the 'bird of the sky.' Any one who may have had the curiosity to look into lists of names for common things in Australian vocabularies, must have been surprised to see how diverse are these names in the various tribes, but your wonder ceases to be wonder when the cause is known. In fact, we do find that among 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 effected 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, fire, 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.

serious error; so are all sciences, if not managed with care and ability. A student in chemical analysis and synthesis may get results which are clearly erroneous; instead of declaring the prescribed methods to be faulty or his materials to be bad, he ought to blame only his own want of skill in manipulation. As to the utility of philology, I would only remark that it was by the study of languages that the place of Sanskrit (and consequently of the Hindu race) was determined in its relation to the other members of the family I have named, and it was philology alone that settled the claim of the Keltic, and consequently of the Kelts, to be regarded as one of the most ancient members of the Aryan family. In the case of the cuneiform inscriptions, the services which philology has rendered are inestimable. And it is quite possible that, amid the conflicting opinions as to the origin of our Australian race, the *via prima salutis*, the first dawn of a sure daylight, may in the future arise from a careful examination of their language.

As is well known, the Australian numeral system is very limited in its range; our natives say 'one,' 'two'; sometimes 'three'; occasionally 'hand' for 'five'; all else is 'many,' 'a great number.' It was alleged by Sir John Lubbock, and has since been repeated by everybody, that their having separate words only for 'one' and 'two' is a proof that Australians possess very limited mental powers, since they cannot count higher than 'two.' Every colonist, who has been much in contact with the blacks, can adduce proofs to show that their mental powers are not so limited, and that, when our indigenes are taken out of their adverse environment and encouraged to cultivate their intellectual faculties, they readily develop a decided capacity for improvement. A friend of mine, fifty years ago, taught two young black boys to play chess; they soon acquired a liking for the game, and learned to play with caution and skill, and even with success. If it were possible to surround the blacks with favourable influences continued from generation to generation, I have no doubt that their whole position would be altered; but any final separation from their ancestral habits would lead to their speedy extinction as a race; this was the issue that was rapidly approaching after the last remnants of the Tasmanians were removed to Flinders' Island. But, for many hundreds of years, no one can tell how many, the Australian race has lived in the midst of adverse surroundings, tribe warring against tribe, each tribe restricted to its own boundaries, the supply of food in our precarious climate often scanty, the paralysing terror produced by their strong belief in the supernatural power of demons and of their own wizards, the ravages of waves of disease and death sweeping over them from time to time; all these and other causes compelled them to think only of their daily subsistence and the

preservation of their lives, fixed and deepened their degradation, and prevented even the possibility of amelioration and elevation. The natives of the South Sea islands, whose lot has been a fairer one, have had many yams and cocoa-nuts and bananas and other things to count, and so have developed a wide system of numbers; but our poor blackfellows, whose only personal property is a few spears or so, have not felt it necessary to speak of more than 'one,' 'two,' or 'three' objects at once. Then, as to the linguistic question on which Sir John Lubbock builds his charge, I think it could be shown that even the Aryan system of numbers—the most highly developed system of any—is founded on the words for 'one,' 'two,' 'three,' and no more, all the rest being combinations of these by addition or by multiplication. Further, the Aryans have singular and dual forms for nouns and pronouns, that is, they have number-forms for 'one' and 'two,' but all the rest beyond that is included in the general name of plural, that is 'more'; indeed the Sanskrit uses its word for 'four' in a general way to mean a considerable number, exactly as to our blackfellows all else beyond 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 I alone am 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 *piriwal* means 'chief,' and *pir* seems to me to bear the same relation to *piriwal* that the Latin *primus*, 'first,' bears to *princeps*, 'chief,' 'first,' or the Latin 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. *pra-thamas*, 'first'), in which the root *pri*, not unlike *pir*, is the same as the Latin *pro* and *prae*. 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,' 'a president' (cf. *piriwal*), *prin*, 'before'; the Gothic *fru-ma*, 'first'; the Aryan prefixes *pra*, *fra*, *pro*, *pru*, *prae*, *pre*, and *fore* as in our English 'fore-ordain.' The Keltic 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 *ali'i*; these words, I would say, come from eastern forms corresponding to the Keltic *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 *procērus*, 'tall,' to *procēres*, 'chiefs.' From the abraded form *ru* I take the New Britain* word *lūa* (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 *prā*, 'before'; this corroborates my derivation of the Australian word *piriwal* 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 *mua-ulu* to *mua*, 'first,' and the English *fore-head*, to *be-fore*. 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 *pirai* means 'odd,' 'not a "round" number' (cf. the game of 'odds and evens'), and this sense must be from a numeral meaning 'one.' In the Ebudan* language of Efate, 'a voice came from heaven' is *nafisan sikei i milu elagi mai*, in which *milu elagi* signifies 'away from (direction from) the sky.' Here *milu* is identical in form and meaning with the Awabakal *birung*. Further, in New Britain and in the Duke of York Is. (Melanesian), *ka*, *kan* mean 'from,' *kapi*, with verbs of motion, implies 'motion from,' and *kabira* means 'on account of.' These correspond very well with the forms and uses of the Awabakal postpositions *kai*, *ka-birung*, *kin-birung*. The simple form *biru* is therefore cognate to the Sanskrit *para*, *Gr.* *para*, 'from.'

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

Results in this Section are:—Preposition forms to mean 'before' are, in the primitive languages, *pro*, *pri*, *pro*, *prae*, *pru*; other forms are *par-a*, *par-os*, *pur-as*; modes of all these are, *fra*, *fru*, *vor*, *fore*, and, without the initial letter, *ro*, *ru*, *air*; the Lithu-

* I have made the word 'Ebudan' (*Lat.* *Ebudes insulæ*), and use it as more convenient to handle than 'New Hebridean.' The languages spoken on New Britain, New Ireland, Duke of York Island, Solomon Islands, Santa Cruz, and Banks Islands I call 'Albannic' (cf. *Lat.* *Albion*), and any root-words which are found in the Malay, Melanesian, and Polynesian languages I call 'Sporadic.'

anian has *pir*, and with this correspond the Dravidian *pir-a*, 'before,' the Australian *pir*, 'one,' and the Turkic, *bir*, 'one.' In Sanskrit, the old ablative form *purā* means 'formerly,' 'first'; cognates are the *Gr.* *paros*, 'before,' and the *Zend* *para*, 'before.'

(b). But the most common word for 'one' in New South Wales is *wākul*. 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 *wākōl*; in the Williams River district, *wakul-bo*, and on the Manning, *wakul*. From my manuscript notes I write down the various forms which this word assumes, beginning with Tasmania and passing northwards to the Timor Sea:—Tasmania, *mara-i*, *mara-wa*; in Victoria, *bur*; on the Murray River near Wentworth and Euston, *mo*, *mata*, *māda*, *meta-ta*; on the middle course of the Darling, *waichola*; on the Upper Murray, *mala*; on Monero Plains, *yalla*; at Moruya, *med-ental*; in the Murrumbidgee district, *mit-ong*; at Jervis Bay, *met-ann*; on Goulburn Plains, *met-ong*; in the Illawarra district, *mit-ung*; at Appin, *wōgul*; at Sydney and northwards to the Manning River and the Hastings, *wakul*; on Liverpool Plains, *mal*; at Wellington, *mal-anda*; in southern Queensland, *byāda*, *muray*, *baja*, *byāya*; 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.' *Wakul*, then, was the word used by the Sydney blacks, as Collins testifies. If a chemist has a compound substance handed to him for analysis, he experiments on it, and tests it in order to discover its elements. Let us do so with *wakul*; it is a compound, for simple roots are usually monosyllables; but are its parts *wa+kul* or *wak+ul*? Here I remember that, in the same region where *wakul* exists, there is a word *karā-kal*, 'a wizard,' 'a doctor or medicine-man,' but inland he is called *karā-ji*. This satisfies me as proof that the *-kul* is merely a formative syllable, and that the root is *wa*. And this conviction is strengthened when I cast my eye over the above list of words; for they all begin with the syllable *ma* or some modification of it, the rest of each word consisting of various formative syllables. As I have now got hold of a clue to a solution, I reflect that the initial labial of a root-word may

assume various forms; thus, *p*, *b*, *m* may interchange, and may easily become *f*, *wh*, *v*, *w*. There can be no doubt, for instance, that the Latin *pater*, the German *vater*, and the English *father* are the same word; there $p=f=v$; and in one district in Scotland the people always say *fat* for what and *far* for where; so also the Maori *whatu* is the Samoan *fatu*; that is $f=wh$; *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*ala, of which the *u* has obtained the sound of *i* (*y*); or *w*-*la* may come from the same root as *w*-*kul*, the difference lying only in the termination. The other vowels of root word are *o*, *u*, *e*, *i*, *ai*, all of which in Australian 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 *pir*, 'one,' is related to Aryan prepositions meaning 'before,' and to the Maori word *a riki* (Samoan *ali'i*), 'a chief,' as one having authority and eminence†; I shall now show that the kindred of *wakul* have the other meanings as well. And, first, I note that the word *bokol* is used for 'one' in the island of Santo, one of the New Hebrides. *Bokol* is so like *wogul*, the Port Jackson word, that I cannot doubt their identity; and yet it is impossible to suppose that the one word 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

* Cf. the Heb. *âhâdh*, *kedam*, *rôsh*, *aûl* or *yaâl*, for these meanings.

† The Insular-Keltic words for 'chief,' 'principal,' are *príomh*, *ard*, *araid*; and *roimh* is 'before.' It is evident that these are only corruptions of the root *pri*, *pro*, *prae*, *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*, *re*.

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 *wakul*, viz., *makala*, 'for the 'first' time' *mar*a, *mar*-*kam*, 'for the 'first' time,' *mar*ua, 'to bear fruit for the 'first' time, to enter on a new course, to begin,' *mar*a, 100 (= the 'beginning' of a new reckoning), *muka*, 'first,' *muka*-*na*, 'first-born son,' *muka*-*tai*, 'first,' *mun*, 'to go first.* In all these, the root is *ma*, *mu*, as in Australia, and the abundance of these derived forms in this Tukiok language proves that the root is indigenous, not borrowed. Among them I observe *mar*a, 'for the 'first' time,' and *mar*a, 100, and this is exactly the Tasmanian word (*mar*-*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 *foe*-*mua*, 'the 'first' or stroke oar,' *a*-*fua*, 'to begin'), and thus proves itself to be native to the language. Further, you may have observed that some of the Australian words for 'one' are *mo*, *mata*. With *mo* compare the Santo word *m*o-*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 *ba*-*i*-*na*, 'origin,' and the Aneityumese *ni*-*mti*-*din*, 'the front'; with *mu* compare the Fijian *vuna*, 'to begin,' and the New Britain *wa*-*vuna*, 'to begin,' and the Santo *mul*, 'a chief,' as being the 'first' man. All these I

* Compare with this the Tamil postposition *mun*, 'before.'

† The one solitary exception is *puke*, 'catch you'!—a child's play-word.

‡ An uncommon form of the root *ba* is *va*; and from it the Mangaians (Hervey Islands) say *va*-*ri*, 'a beginning'; but in the Koiairi 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 *mun*, 'the face,' which is the same word as the Tamil, *mun*, 'before.'

have noticed in the course of my reading, but I believe there are many other words in these islands which are of the same origin as our Australian word *wakul*.* I pray you to remember that, with the exception of Samoa and New Zealand, these words all come from Papuan regions and afford indirect evidence that our Australians are allied to the Papuans.

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

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

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

root *ma*, *mo*, *mu*. The late Bishop Caldwell says*—"Mudal is connected with the Tamil postposition *mun*, 'before'; *mudal* is used as the root of a new verb 'to begin.' *Mu* evidently signifies 'priority,' and may be the same as the Tamil *mu*, 'to be old,' *mudu*, 'antiquity.'" I think there is a better derivation than that. The Sanskrit *mūla* means 'origin, cause, commencement,' and is the same word as the Malay *mūla* already referred to, and both of these I take from the Sanskrit root-word *bhū*, 'to begin to be, to become, to be,' with which is connected the Latin *fore* (*fuere*), 'to be about to be,' *fui*, &c. From *bhū* come such Sanskrit words as *bhava*, 'birth, origin,' *bhāvana*, 'causing to be,' *bhuvanyu*, 'a master or lord' (*cf.* *pirau*, &c.), and many other words in the Aryan languages. At all events, *wakul* and these other Australian words for 'one' are assuredly from the same root as the Dravidian *mu-dal*, 'first,' 'a beginning.' 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, Malaya, 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*, *mo*, *mu*; *ja*, *fu*, *vu*; *wa*. The nearest approach to the Australian *wakul*, 'one,' is the Ebudan *bokol*, 'one,' and the Tukiok *makal-a*, '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-wa*, 'one,' is the same as the Tukiok *mara*, 'for the first time,' and *mara*, 100; and in New South Wales, *mara-gai* means 'first' in the Mudgee dialect.

2. The Numeral Two.

Almost the only other Australian numeral is *bula*, '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 *bula* is universal; with various changes of termination, it exists from Tasmania in the extreme south, right on to the Gulf

* 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: Trübner and Co., 1875." 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 *shênâim*, 'two,' is a dual form, and is connected with the verb *shânâh*, '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 *karâji* to tell us whether the *-la* is radical or not. I think that the *-la* is formative. The Tasmanian *bu-ali* (Milligan writes it *pooalih*) 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 *u* approaches very nearly to the sound of *i* (*cf.* Eng., *sir*); in the Polynesian, *i* often takes the place of *u*. Thus *bula* would become *bu-a*, *bi-a*, *pia*. The syllable *wa* in *pia-wa*, as in *marawa*, 'one,' is only a suffix, the same as *ba* in our colony. All the other words for 'two' are only lengthened forms of *bula*.

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

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

remains is *bul*, 'two'; there also *um*, for *mu*, is 'and'; in the other islands it is *ma*, *mo*. In New Britain, *bal-et* is 'again,' *bul-ug*, 'again,' 'also,' 'another,' *mule*, 'again,' *bula*, 'another,' 'an additional one' (*cf.* *ma*, 'and'), *bula*, *ka-bila*, 'also' (with *-bila cf.* Tasm. *pia*), *muru*, 'to follow.' In Samoan, *muli* is 'to follow,' *fo'fi* 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 *dis* (for *dvis*), 'twice,' and the adjective *dissos*, 'double,' and that *dvis* gives the Latin *bis*; but the Sk. *dva* also gives the Gothic *twa*, 'other,' 'different,' and the Eng. *twain*, 'two,' as well as words for 'two' in many languages. Hence I think that our root *bu*, *ba*, gives the Samoan *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 I would connect the Lat. *divido* with the Sk. root *dvi*. Probably the Latin *varius* and the English *variance* are connected with the root *ba* in that same sense.

I would only add a line to say that our blackfellows use the word *bula* also to mean 'many.' I do not believe that this is the same word as *bula*, 'two.' I consider it to come from the same root as the Sanskrit *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,' 'multitude'; in Aneityum, *a-lup-as* (*lup=plu*), 'much'; in Fiji, *vu-ga*, 'many'; in Duke of York Island, *bu-nui*, 'to increase.' In Dravidian, *pal* is 'many,' *pal-gu*, 'to become many, to multiply, to increase.' It thus appears that the Australian *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

'two' or 'second' is 'that which follows'; of the root *bu* other forms are *bu*, *bi*, *pi*, *ma*, *mo*, *mu*, *fu*, *fo*, and *u*; from *ma*, *mu*, come Dravidian words meaning 'to turn,' 'to change'; and from the same root-forms there are, in the New Hebrides, New Britain, and Polynesia, numerous words in the sense of 'follow,' 'again,' 'another,' 'a couple,' 'also.' The Melanesian word *mu-le*, 'again,' and the Malay *pu-la*, 'again,' connect themselves, not only with the Dravidian *ma-ru*, *mu-ru*, but also with the Sanskrit word *pu-nar*, 'back,' 'again,' and also with the Greek *pa-lin*, 'again.'

VI. OTHER TEST-WORDS.

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

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

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

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

* *Cau* is the Fijian *tau*, 'to fall as rain,' and *-pda* is the same as the New Britain word *bata*, 'rain'; *au* in Samoan is 'a current.'

New Britain says *bata*, 'to rain,' *ta-va*, 'sea,' and the Maori say *awa*, 'water.' As a coincidence, it is remarkable that the old high German word *awa* (*cf.* the Ger. *wasser*, Eng. *water*) means 'water,' and *bedu* is quoted as an old 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 Wiradhari *mu-pai*; and elsewhere *mata*, 'one,' is not much different from *meta* and *matata* for 'one,' or even from the Tasmanian *mara*.

Results.—*Ba*, *ma*, *mo*, *am*, *ap* are forms of an original root meaning 'water,' 'that which is liquid and flows'; derived forms are *mi*, *me*, *wa*; from *ba* comes the Sydney word *ba-du*, 'water'; the *du* here is a suffix in Dravidian also, and exists in the New Guinea word *ba-tu*, elsewhere *ba-ta*; the Samang Negritos say *bat-eao*; the old language of Java has *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 *poko* is 'blind,' or, more fully, *mata-poko*, *mata-po*, 'eyes-blind.' As there can be no suspicion of borrowing here, how is so striking a resemblance to be accounted for? Do you say that it is a mere coincidence? Well, if so, let us examine the matter. In the Kamalarai region, (see map) *mu-ga* means 'blind,' and in the Mudgee district, *mu-pai* is 'dumb'; in Santo (New Hebrides), *mog-moga* is 'deaf'; in Erromanga, another island of that group, *busa* is 'dumb'; in Fiji, *bo-bo* is 'blind'; in Duke of York Island, *ba-ba* is 'deaf'; in Sanskrit, *mu-ka* is 'dumb'; in Greek, *mu-dos*, *mu-tis* is 'dumb,' Lat. *mut-us*. In Keltic, *bann* is 'to bind, tie,' *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*; *ba*, *bo*, *bu*; *po*), and yet these words extend over a very wide area indeed, from Tahiti right across through India to Greece, Italy, and even to John o' Groat's. The meanings are 'blind,' 'deaf,' 'dumb,' and yet the root is the same. The general root-meaning which suits them all is 'to close,' 'to bind'; this meaning shows itself in the Greek verb *mu-ō*—from which *mudos* comes—'to close the eyes or mouth,' and in the Sanskrit *mu*, '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 mu, 'to bind.' From the same source come the Samoan pu-puni, 'to shut,' po, 'night'; the Aneityumese at-apn-es (apn=pan), 'to shut,' nā-poi, 'dark clouds'; the New Britain bog, 'clouded,' and the Tukiok bog, 'to cover up'; cf. the Sanskrit bhuka, 'darkness.' In Aneityum, a-pat is 'dark,' 'deaf,' and po-p is 'dumb.' In Malay, puk-kah (cf. mu-ga) is 'deaf,' and bu-ta is 'blind'; ba-bat (cf. ba-ba, bo-bo) is 'to bind'; Fiji has bu-ki-a, 'to tie,' 'to fasten'; New Zealand has pu-pu, 'to tie in bundles,' pu, 'a tribe,' 'bunch,' '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 poko 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 poko!

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

(c.) The word for 'eye' also may be useful as a sample test-word, for it is not likely to be subject to the influences of change to which I have already referred. In Tasmania a word for 'eye' is mongtena, and the common word in all Australia is *mi* or *mil*, or some other simple derived form from the root *mi*. Mongtena 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-a-g-ta-na; for mong-tal-inna is there the word for 'eyelash,' and mong-to-ne is 'to see'; at all events, I consider ma to be its original stem, while the

Australian stem is *mi*, although there are, in various parts of the continent, words with the *ma* stem. The Australian words for 'eye,' then, are *mi*, *mia*, *mikal*, *miki*, *mir*, *mil*, *mial*, *mina*, *minúk*, *miko*, *mirang*; *maal*, *mail*; *meur*, *mobara*. These words extend from Port Darwin right across to Bass's Straits. Several words formed from the same root mean the 'face,' and compound words are:—*wirtin-mirnu*, 'eyelid,' *turna-mirnu*, 'lower eyelid,' *wicín-mir*, 'eye-lash,' *genin-mir*, 'eye-brow,' *kráji-mring*, 'white of the eye,' *daami-mir*, 'the temples,' *katen-mirnu*, 'a tear.'

Now, it is evident that all these words for 'eye' come from the root *ma*, *mi*, *me*, *mo*, and that those formed from *mi* are the most common. This *ma* is quite sporadic; for, in Samoan, which I take to be original and typical Polynesian, *ma* means 'clean,' 'pure,' 'bright-red,' *maina* is 'to shine,' said of fire; *mā-lama* means either 'the moon' or 'a light'; *va-ai* is 'to see,' and so on; the Ebudan *ma* is 'to see'; in New Britain *me-me* is 'scarlet,' 'bright-red,' and with the meaning of 'red' the Ebudan has *me-me-a*, *miel*, *miala*; in Samoan, *mu-mu* is 'to burn brightly,' and *mú-mú* is 'red,' and the Aneityumese *ama-mud* is 'to burn' transitively; 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 *akshi*, 'eye,' Latin *oculus*, and the Latin *acer*, 'sharp,' are founded on the root *ak*, meaning 'keenly bright' or 'sharp,' and the English word 'sheen' is, in Lowland Scotch, applied to the 'bright' part of the eye. Now, I find that meaning in the Sanskrit *bhâ*, 'to shine,' which is just our root *ma*. Sanskrit derivatives from this *bhâ* are *bha*, 'a star' (with which compare the Australian *mirri*, 'the stars'), *bhaga*, 'the sun,' and *bhâ*, 'light,' *bhânu*, *bhâma*, '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 *mina* 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*, *yir-oka* is the 'sun.' In the Wiradhari dialect, *iradu* is 'day,' and the Ebudan of Erromanga has *ire*, 'to-day.' Further, a common word for 'eye' in Queensland is *dilli*; and

I have no doubt that this is the same Dravidian termination -illi which we shall find in ta-killi-ko and in many other Awabakal words, but here added on to the same root which we find in the Sanskrit di(p), 'to shine.'

The Ebudan of Baki has sembi to mean 'fire'; now sembu in Dravidian means 'red.' In Australia, a very general word for 'fire' is wi, win; in the north-west of Tasmania it is win-alia; these I take to be from the same root as our mil, 'the eye,' and the Dravidian min. In Tasmania also, tintya means 'red'; to which cognates are the Sanskrit damh, dah, 'to burn,' dams, damg, 'to bite,' 'to see'; in Tamil tind-u, 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,' kân, 'to see'; and the root of kan may be the same syllable as in Sanskrit ak-shi, 'eye,' the ak being by metathesis changed into ka. At all events, the root 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'; kana-ku, 'fire'; and cognate Polynesian dialects have kano-i-mata, 'the pupil (i.e., 'the sheen') of the eye'; 'a'ano, certain 'red berries,' 'the flesh of animals,' from its redness; ka-napa-napa, 'to glitter'; ka-napa, 'lightning.' The simple root ka gives la, ra, 'the sun,' and all the Polynesian words connected with these forms.

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

It is interesting to know, also, that in the states which form the Himalayan boundary of India the words for 'eye' are mi, mik, mighi, mak, mo, mak, mo; and, farther east, in Cochin-China and Tonkin, mot, mok, mu. It thus appears that, on the whole our common word 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-ke-t is 'louse,' and in South Australia kûta, and in other parts of Australia, kû-lo, gullun. To complete the analogy, these persons should now say that the Papuans 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, gû-nung here means *stercus hominis aut bestiae*; in Sanskrit the root-verb is gu. In Samoan, (k)i-no is 'excrement,' the same word as gû-nung. Among our Port Stephens blacks, the worst of the evil spirits is called gûnung-dhakia=*stercus edens*. In Hebrew, a variant for the name Beelzebub is Beelzebûl, which means *dominus stercoris*. Again, kak is an Aryan root-verb; in New Guinea it becomes tãg (t for k, as is common); in New Britain, tak; in Samoa, ta'e; in Aneityum, no-hok and na-beh. 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 pugganubrana or pukkanebrena or pallanubrana or panubrana, 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 nubré 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 bûg-a, and connect it with the New Britain word bûg (pronounced bûng), which means 'day'; thus bûganubra 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 bog, 'day,' and the Fijian for 'sun' is mata-ni-senga. Bug is allied to the Dravidian pag-al, 'day.' Bûg I take from the Sk. bhâ, 'to shine'; with this compare 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 Fiji, 'bad' is *ca*, and in the New Hebrides, *sa*; in New Britain it is *a-ka-ina*.

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

(f.) The Wiradhari *balun*, 'dead,' seems to be the same word as the Dravidian *mā-l*, 'to die,' and of the same origin as the Polynesian *ma-te*, 'dead,' and the Malay *ma-ti, mang-kat*, 'dead.' The old Assyrian has *maatu*, 'to die,' and the Sanskrit *mri (mar)*, the Malay *mi-ta*, the Hebrew *mūth, māth*, are all cognate verbs. The Celtic has *bath, bas*, 'death.'

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

(h.) *Wiyalli* is to 'speak.' The Sanskrit *vad, vaç*, 'to speak,' would give the *wiya*, and the *-alli* is the usual verbal form. The Albannic has *veti*, 'speak.' Fiji has *va-ka*, 'to say,' and *vei wali*, 'to joke,' where *vei* is a reciprocal. The Awabakal *wiya* means 'say,' 'tell'; New Britain has *wi*, 'to tell, to inform.'

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

(l.) For an adult 'woman,' the Wiradhari says *inar*; the Port Jackson (Sydney) sub-tribe said *din* or *dhin**; other localities say *yinan, ina*; thus the *d* is radical. Several districts, far apart, in

*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,' *ia 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. *yeau*), and in Malay *indū* is a word for 'mother.' Are these, too, not akin to our Australian word?

VIII. THE PRONOUNS AS TEST WORDS.

There are few languages in which the pronouns of the first and the second persons are declined throughout by the inflexion of the same base-stem. In the Aryan family, there are at least two bases for each of them, and these are often so disguised by the inflexions that it is difficult to detect them. In English, for instance, there does not seem to be any etymological connection between *I* and *me* and *we*, and a similar diversity exists in the Latin *ego, mihi* and *nos, tu* and *vos*; in the Greek *ego, mou, nōi, hēmeis*; in the Sanskrit *aham, mam, vayam*, or *tvad* and *yush-mad*. In Melanesian regions, the corresponding Papuan, Albannic and Ebudan pronouns are apparently considered so volatile and evanescent that a strong demonstrative is added as a backbone for their support, and thus the pronoun itself almost disappears from view. But many of these Melanesian pronouns usually have two forms—a longer and a shorter; the longer and stronger is used for emphasis and can stand alone; the shorter is suffixed to verbs and nouns, and it commonly shows the stem of the pronoun in its primary state. In Latin and Greek, we are already familiar with the strengthening use of demonstratives as regards these two personal pronouns, for we know that *ego-ipse, ego-met, vos-met-ipsi, ego-ge*, and the like, are used. As examples of the shorter Melanesian forms, I cite the Aneityumese *etma-k*, 'my father,' *etma-m*, 'thy father,' *etma-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.) *nima-gu* 'my hand,' *nima-mu*, 'thy hand,' *nima-na*, 'his hand.' In Melanesian languages generally, either the separable possessive or its suffix form is used with nouns, although the one and the other use convey a slightly different shade of meaning; thus, the Tukiok dialect says either a *nug ruma* or a *ruma-ig*, 'my house,' and the Fijian something similar; but the Papuans say *ia nima-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 *girugal-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:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st.—Gatoa, bağ, emmo-ug, tia	Bali, gali	Geen, gear-un
2nd.—Ginto, bi, giro-ug	Bula	Nura
3rd. Masc.—Niuwoa, noa, gi-ko-ug, bôn	Buloara	Bara
3rd. Fem.—Boun-toa, boun-noun		

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; gadthu, nathu, nathuna, athu, addu, thu, athol; mi, mina, mitua, motto; imigdu, ganna, nanna; gera; maiyai; iaka; giamba; gulagi.

2nd Pronoun.

Sing.—Gind-a, (-u), yind-a, (-u), ind-a, (-e, -o, -u), nind-a, (-u); idno; numba; wonda; nindrua, natrua; yindigi, indiga; youra; beai, búbla; wiya, walbo; gin; imiba; gindigug; nagdu; gulaga.

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

Victoria.

1st Pronoun.

Sing.—Gaddo, nadtha, gio, gaiu, gatuk; waan, aan, winnak; yatti, yanga, yandog, nitte; naik, naié, niak, ge, gén; wokok, yerrowik, wolúnyek, tiarmek; búrdop.

2nd Pronoun.

Sing.—Gind-a, (-e, -i, -o, -u), gindúk; nind-i, (-e); ginna, ginya; nin, nindo, ninan, niam, winnin; yerrowin; tiarmin; waar, waanyen; wolaniğ; nutúk, utúk; mirambina; gulum; yerally.

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, gann-a, (-i), ginyi, onye, yiga, yinna, ini, unnyi; gapp-a, (-u), gaap, appa, aupa; gatto, attho, attu, autu, althu; gúca; ti; iyie.

2nd Pronoun.

Sing.—Gina, nia, nini, nina, yina; gimba, imba, umpu, unga, unni, yinyi; nindo, yundo; tidni, yidni, yundru, andru, gundru; wuru, nuru, nuni; ganna.

3rd Pro.; *Sing.*—Nulia, kitye, pa, panna, ninni; *Plu.*—Kinna(r), ka(r), pa(r)na, nana, ya(r)dna.

Western Australia.

1st Pronoun.

Sing.—Gatha, gatuko, natto, gadjo, ajjo, ganya, guanga, ganga, gana, gonya, nanya, nunna; garmi, geit; gi, gida, gika, gíg.

2nd Pronoun.

Sing.—Ginda, ginna, yinda, yinna, nini, ninya, niya; ginduk, yinnuk, nonduk, nundu, nunda, nunak; janna. *Plural*—Nural.

3rd Pro.; *Sing.*—Bal; *Plu.*—Balgun, bullalel.

Queensland.

1st Pronoun.

Sing.—Gaia, gia, gio, nigo; ganga, ongya, unca; nutta, utthu, uda; yundu, giba, ipa; nia, ia, niu, iu, iuwa, yo; búrko; kuronya; gungúl.

2nd Pronoun.

Sing.—Ninda, inda, imba; yinda, (-i), ind-a, (-i); yindua, yúndu, indu; innu, iu; inknu, ingowa, enowa, nowa; nino; nayon; nomún; yunúr; tini; wologa.

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

With these Australian Pronouns, compare the

DRAVIDIAN PRONOUNS.

1st Pronoun.

Sing.—Tamil—Nán, yán, én, en; Canarese—án, yán, ná, nánu, en, éne; Tulu—yán, yen, e; Malayálam—álam, nán, én, en, ena, eni, ini; Telugu—nènu, nè, ènu, é, ná, nu, ni; Tuda—án, en, eni, ini; Kôta—áne, en, eni, ini; Gônd—anná, ná, án, na; Ku—ánu, na, in, e; Râjmahál—en; Oráon—enan.

Plu.—Mému, amát, yám, ám, ámu, nám, nángal, nâvu, ávu.

2nd Pronoun.

Sing.—Tamil—Ni, nin, nun, ei, i, ay, oy; Canarese—nin, ni, ninu, nin, ay, e, iye, i, i; Tulu, i, nin, ni; Malayalam—ni, nin; Telugu—nivu, ivu, ni, nin, vu, vi; Tuda—ni, nin, i; Kôta—ni, nin, i; Gônd—imma, ni, i; Ku—inu, ni, i; Orâon—nien; Râjma-hâl—nin. The Scythic of the Behistun tables has ni; the Brahuic of Afghanistan has ni, na. *Plu.*—Miru, imat, nîr, nîvu, îru.

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

PAPUAN PRONOUNS.

1st.

Sing.—Gai, mōu, da, yau, ye-gu, náu, nana, ara; *Dual*—Gaba-gaba, ni-mo-to, noni, kaditei, vagewu; *Plu.*—Ga-l-pa-ga-l-pa, 'we three,' ni-mo, 'we,' no-kaki, kita, ya-kaini, ita.

2nd.

Sing.—Gido, gi, rōu, koa, ya-kom, oa, goi, oi; *Dual*—Gipel, ni-go-to, ka-mitei; *Plu.*—Gita, nigo, yana, komiu, ya-kamiyi, um-ui, omi.

3rd.

Sing.—Ia, goi, nōu, aū-kaki, tenem; *Plu.*—Iamo, tana, nēi, ya-bua, 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-pan, yo-da, la-nambo.

2nd.

Sing.—Ia-apuga, eke-ero, apui-ero, li-nambo, gninu, oi-amu; *Plu.*—Komiai, gita-munu, yai-ero, amui, ami, gami.

EBUDAN PRONOUNS.

Corresponding Ebudan pronouns are :—

1st.

Sing.—E-nau, iau, na-gku, avau, ain-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, akaua, aijaua.

Possessive forms are—

1st.

Sing.—No-ku, his-ug, kana-ku, kona-gku, rahak, tio-ku, unyak; *Plu.*—No-ra, isa-riti, kana-dro, kona-ra, otea, uja.

2nd.

Sing.—No-m, hisa-m, kana-mo, kona-mi, raha-m, o un; *Plu.*—No-nim, isa-hamdi, kana-miu, kona-munu, aua, un-yimia.

FIJIAN PRONOUNS.

Fijian pronouns are :—

<i>Singular.</i>	<i>Binal.</i>	<i>Ternal.</i>	<i>Plural.</i>
	First.		
Nom.— <i>Koi-a-u</i> †	<i>inclu. Koi-k-e-daru</i> <i>exclu. Koi-keirau</i>	<i>Koi-k-e-datou</i>	<i>Koi-ke-da</i> <i>Koi-keimami</i>
Poss.— <i>-nku</i>	<i>inclu. I-ke-daru</i> <i>exclu. I-keirau</i>	<i>I-ke-datou</i> <i>I-keitou</i>	<i>I-ke-da</i> <i>I-keimami</i>
Obj.— <i>Au</i>	<i>inclu. Kedarau</i> <i>exclu. Keirau</i>	<i>Kedatou</i> <i>Keitou</i>	<i>Keda</i> <i>Keimami</i>
	Second.		
Nom.— <i>Ko-i-ko</i>	<i>Koi-ke-mu-drau</i>	<i>Koi-ke-mu-dou</i>	<i>Koi-kemuni</i>
Poss.— <i>-mu</i>	<i>I-ke-mudrau</i>	<i>I-ke-mudou</i>	<i>I-ke-muni</i>
Obj.— <i>Iko</i>	<i>Kemudrau</i>	<i>Kemudou</i>	<i>Kemuni</i>
	Third.		
Nom.— <i>Ko-koya</i>	<i>Koi-rau</i>	<i>Ko-iratou</i>	<i>Ko-i-ra</i>
Poss.— <i>I-keya; -na</i>	<i>I-rau; drau</i>	<i>I-ratou; dratou</i>	<i>I-ra; dra</i>
Obj.— <i>Koya.</i>	<i>Rau</i>	<i>I-ratou</i>	<i>I-ra.</i>

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

Demonstratives are :—

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

ALBANNIC PRONOUNS.

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

<i>Singular.</i>	<i>Binal.*</i>	<i>Ternal.</i>	<i>Plural.</i>
1st— <i>Iau, io, yo</i>	<i>inclu. da-ra</i> <i>exclu. mi-ra</i>	<i>da-tul</i> <i>mi-tul</i>	<i>dat</i> <i>me-at</i>
2nd— <i>U or ui</i>	<i>mu-ru</i>	<i>mu-tul</i>	<i>mu-at</i>
3rd— <i>Ia or i</i>	<i>dia-ra</i>	<i>di-tul</i>	<i>di-at</i>

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

* I prefer *Binal* and *Ternal*, because they signify 'two (three) each time.'

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

The First Pronoun.—Making all due allowance for such defects, I proceed to examine the Australian pronouns, and I find that, notwithstanding the multitude of their dialect-forms, they have only a very few bases. These are, for the first pronoun—Ġa-ad, ġá-ta, ġa-ad-du, ba, mi, mo; and, for the second pronoun—Ġin, ġin-da, ġin-du, bi, bu, gula. I leave the demonstrative or third pronoun out of account, as it is not of so much importance to our inquiry. Now, the existence of the base ġa-ad is proved by the forms (given above), ġa-an, ġá-na; the base ġa-ta recurs in ġatha, ġa-ya, nite; ġa-ad-du, in ġád-thu, na-thu, a-thu, ġa-tu-ko, &c.; ba gives wa-an, a-an, and, in South Australia, ġa-pa, ġa-ap, a-pa; mo and mi are merely softened forms of ba, and are found in mo-to, wo-kok, mi-na, wi-nak, ġa-mi. Even so unpromising a form as ún-éa (Queensland) connects itself with the base ġa-ta through ġú-éa (South Australia); for some Melanesian dialects prefer to begin words with a vowel, and so transpose the letters of an initial dissyllable; thus, ún-éa is for úġ-éa=ġú-éa=ġá-ta.* Most of the dialect forms of this pronoun given above arise from the interchange of ng, n, and y; the Wiradhari dialect, for example, has ġaddu, naddu, yaddu, 'I,' and these become more liquid still in yallu, -ladu.† Let us observe here, also, that the Tasmanian forms ma-na, mi-na, 'I,' come from the base ma, mi. I have above given six bases for the first pronoun in Australian, and yet there are only two—ad or ta and ba; for mi and mo are only ba differently vocalised, and, in the other three, ġa- is a prefix, as will be shown further on, while the -du of ġa-ad-du is an emphatic suffix.

* 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.

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

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

- 'I,' 'me'—Ahau, au, awau.
- 'We two'—Taua, maua.
- 'We'—Tatou, matou, matau.
- 'My'—Taku, toku, aku, oku, ahaku.
- 'Thou'—Koe; *dual*, korua, *plu.*, koutou.
- 'Your'—Tau, tou, au, ou, takorua, takoutou.

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

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

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

*The possessive termination for persons in Awabakal is -umba; this I take to be for gu-m-ba, the gu being the possessive formative in Wiradhari; it corresponds to the Ebudan ki, which is used in the same way.

†*Cf.* Singular, Dual, and (all else) Plural.

The other Australian base-form of the first pronoun is *ba*, and this, in the forms of *ma*, *me*, *mi*, *mo*, is so common in all languages that I need scarcely quote more than Sanskrit *mad* (the base), 'I'; the Græco-Latin *emou*, *mou*; *mihi*, *me*; and the English, 'we.' This base, *ba*, gives us the Awabakal simple nominative *bág* (for *ba-ag*), *-ag* being one of the most common of Australian formatives. Then, of the possessive form, *emmo-úg*, which I would write *emo-u-g*, I take the *e* to be merely enunciative, the *-úg* being a possessive formation; the *mo* that remains is the same as in the Australian *mo-to*, *wo-kok*, 'I', the Papuan, *mōu*, 'I.' The Awabakal *ba-li*, 'we two' (both being present), is *ba + li*, where the *-li* is probably a dual form.

The Awabakal accusative of the first pronoun is *tia*, or, as I would write it, *tya or éa*; cf. *guéa* and *úncá*. 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, *ga-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 *ga-li*, 'this,' *ga-la*, 'that,' and in the interrogative *gan*, 'who'?' for interrogatives come from a demonstrative or indefinite base (cf. the word *minyug* on page 3 of the Appendix). Here again, in the Awabakal word *gan*, 'who'?' we are brought into contact with Aryan equivalents; for, if *gan* is for *ká-an*, as seems likely, then it leads us to the Sanskrit *ka-s*, 'who'?' Zend, *cvañt* = Latin *quan-tus*? Latin, *quod*, *ubi*, &c., Gothic, *hvan* = English, 'when'?' Lithuanian, *kà-s*, 'who'?' Irish, *can*, 'whence'?' Kymric, *pa*, 'who'?' Greek, *pōs*, 'how'?' *po-then*, 'whence'?

In the Australian plural forms *géanni*, *géen*, we have again the prefix demonstrative *ga*, but now softened into *ge* (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 *gala-ta*, literally 'all-I.' Some pronouns, however, seem to have absorbed these suffix

*In Maori, this *nge* is used as a prefix to the pronouns *au* and *ona*; thus, *nge-au* is exactly equivalent to the Australian *ngatoa*.

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

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

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

As to the prefix *ga*, I know that, in New Britain, *ngo* is 'this,' in Aneityum, *nai*, *naico*, *i-naico* is 'that.' This *nga*, also, as a prefix, occurs in a considerable number of words in Samoan; for instance, *tasi* is 'one,' and *tusa* is 'alike,' *solo* is 'swift'; an intensive meaning of each is expressed by *ga-tasi*, *ga-tusa*, *ga-solo*;

the numeral 'ten' is *ga-fulu* which I take to mean 'the whole' (*sc.* fingers). In Teutonic, it seems to have sometimes a collective force, as in *ge-birge*, 'mountains,' and sometimes an intensive, as in Gothic, *ga-bigs*, from Sanskrit *bhaga*, the 'sun.' In Latin the suffix *c* in *sic* is supposed to be the remains of a demonstrative.

Gátoa, then, is to me made up of *ga+ad+do*, the *-do* being the same suffix particle of emphasis which is elsewhere in Australia written *-du*, and the *-do* is extended into *-toa*, also for emphasis, as in the Wiradhari *yama*, *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*, *en*, *a*, *ka*, *ha*, *ya*, *ye*; in many of the Ebudan dialects,—the Aneityumese, for instance—the demonstrative *in*, *ní*, 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, *nân*, *yân*, for the first person, and *nin*, *ní* for the second. Dr. Caldwell himself considers the initial *n* in each case to be not radical, and the base forms to be *ân* and *ín*. This is a close approximation to our Australian bases; for we have the three forms, *gád-du*, *nád-du*, *yád-du*, in which the *n* and the *y* proceed from the original nasal-guttural *ḡ*, and that *ḡ*, as I have shown, is only a demonstrative prefix. The *d* of *nád* and *yád* may easily pass into its liquid *n*, thereby giving the Dravidian *nân* and *yân*; and the Australian forms are older, for while *d* will give *n*, *n*, when established in a word, will not revert to *d*. So also, the Dravidian *nin* will come from the earlier *ḡin*, which we find in the Australian *ḡinda*.

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 *bangá*, of which the original meaning is that of 'breaking,' 'dividing,' 'separating.' From that root, are formed—*bang-ána*, 'to break' (*intrans.*), *bang-ára*, 'to break' (*trans.*), *bangá-mára*, 'to (make to) break,' and, with various other adaptations of the root-meaning, *bangá-bira*, *bangá-dira*, *bangá-nira*, *bangá-naringa*, *bangá-dara*, *bangá-gámbira*, *bangá-dámbira*, *bangá-durmanbira*, *bangá-gára*. It is true that these varying formatives 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 *bangá* 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, imminence, 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 Todas 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:—

EXAMPLES of the FORMATION of VERBAL NOUNS in AWABAKAL.

1.	2.	3.	4.	5.	6.
<i>The agent.</i>	<i>The actor.</i>	<i>The instrument.</i>	<i>The action as subject.</i>	<i>The action.</i>	<i>The place.</i>
Bún-ki-li-kan	Bún-ki-ye	Bun-ki-lli-kanné	Bun-ki-lli-to	Bun-ki-lli-ta	Bunki-lli-géil
Gakuya-lli-kan	Gakuya-i-ye	Gakuya-lli-kanne	Gakuya-lli-to	Gakuya-lli-ta	Gakuya-lli-géil
Goloma-lli-kan	Goloma-i-ye	Goloma-lli-kanne	Goloma-lli-to	Goloma-lli-ta	Goloma-lli-géil
Gú-ki-lli-kan	Gú-ki-ye	Gú-ki-lli-kanne	Gú-ki-lli-to	Gú-ki-lli-ta	Gú-ki-lli-géil
Gúra-lli-kan	Gúra-i-ye	Gúra-lli-kanne	Gúra-lli-to	Gúra-lli-ta	Gúra-lli-géil
Kor-ri-lli-kan	Kor-ri-ye	Kor-ri-lli-kanne	Kor-ri-lli-to	Kor-ri-lli-ta	Kor-ri-lli-géil
Man-ki-lli-kan	Man-ki-ye	Man-ki-lli-kanne	Man-ki-lli-to	Man-ki-lli-ta	Man-ki-lli-géil
Pirri-ki-lli-kan	Pirri-ki-ye	Pirri-ki-lli-kanne	Pirri-ki-lli-to	Pirri-ki-lli-ta	Pirri-ki-lli-géil
Tiwa-lli-kan	Tiwa-i-ye	Tiwa-lli-kanne	Tiwa-lli-to	Tiwa-lli-ta	Tiwa-lli-géil
Uma-lli-kan	Uma-i-ye	Uma-lli-kanne	Uma-lli-to	Uma-lli-ta	Uma-lli-géil
Upa-lli-kan	Upa-i-ye	Upa-lli-kanne	Upa-lli-to	Upa-lli-ta	Upa-lli-géil
Uwa-lli-kan	Uwa-i-ye	Uwa-lli-kanne	Uwa-lli-to	Uwa-lli-ta	Uwa-lli-géil
Wiroba-lli-kan	Wiroba-i-ye	Wiroba-lli-kanne	Wiroba-lli-to	Wiroba-lli-ta	Wiroba-lli-géil
Wiya-lli-kan	Wiya-i-ye	Wiya-lli-kanne	Wiya-lli-to	Wiya-lli-ta	Wiya-lli-géil
Wún-ki-lli-kan	Wún-ki-ye	Wún-ki-lli-kanne	Wún-ki-lli-to	Wún-ki-lli-ta	Wún-ki-lli-géil
Yallawa-lli-kan	Yallawa-i-ye	Yallawa-lli-kanne	Yallawa-lli-to	Yallawa-lli-ta	Yallawa-lli-géil

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

- Bún-ki-lli —2. a boxer; 3. a cudgel; 4. a blow; 5. the smiting; 6. a pugilistic ring; *root-meaning*, 'smite.'
- Gakuya-lli —2. a liar; 3. a pretence; 4. deceit; 5. the deceiving; 6. a gambling-house; *rt.m.*, 'deceive.'
- Goloma-lli —2. a saviour; 3. a safeguard; 4. protection; 5. the protecting; 6. a fortress; *rt.m.*, 'protect.'
- Gú-ki-lli —2. an almoner; 3. a shop; 4. liberality; 5. the giving of a thing; 6. a market; *rt.m.*, 'give.'
- Gúra-lli —2. a listener; 3. an ear-trumpet; 4. attention; 5. the act of hearing; 6. a news-room; *rt.m.*, 'hear.'
- Kor-ri-lli —2. 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 performing; 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 speaking; 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 + an, the -an being a personal suffix from the same source as the demonstrative un-ni, 'this'; in Wiradhari it is -dain, that is d + ain, the -ain 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 -kannai or -kanmai, the -mai being a common formative. The -ta of number 5 is a demonstrative 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, -gél, 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 -iya.

In the list given above, 'a magistrate' is called wúnkiye because he 'commits' the culprit to jail, and 'the watch-house' or jail is therefore wúnkilligél. The wirrobállikan are the 'light-horse,' who act as an escort to the Governor of the colony, and the place where they are housed is therefore wirrobálligél. In the Gospel, the disciples of Christ are called wirrobállikan, and their following of Him for instruction—their discipleship—is wirrobállikanne-ta. Búnkillikanne 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 verbals in the first column above contain the syllable -illi, 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 I 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, thaldinna, thilala, dira, chakol, taka, tala, and, in Tasmania, tuggara, tughli, te-ganna. Of all these, the simplest is taka, which is used by the northern portion of the Kuriigai 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 ča, with -kál added; di-ra has the suffix -ra added on to the root ta, vocalized into di; and dira gives the universal Australian word for the 'teeth,' just as the Sanskrit dant, 'a tooth' (cf. *Lat.* dens), is a participial form of the verb ad, 'to eat.' The Tasmanian words, which I have here restored to something like a rational mode of spelling, are clearly the same as the Australian. Nor is the root ta confined to Australia; it is spread all over the East as ta or ka. In Samoa (Polynesian), it is tau-te, tau-mafa, and 'ai, that is (k)ai; in Aneityum (Melanesian), it is caig; in Efate, kani; in Duke of York Island, ani, wa-gan; in Motu (New Guinea), ania; in New Britain, an, yan. The Dravidian is un, and the Sanskrit is ad and khád. Our English word

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 corresponds 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 accompanied it, and gives bami (Efate), -ma-fa (Samoa), and the Malay ma-kan. This root ba seems also to exist in Australia, for one dialect 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 tē is our root ta; it thus corresponds with the Tasmanian tē-ganna.

In various parts of British New Guinea, words for 'eat' are bai, uai, mo-ana, kani-kani, an-an, ye-kai; and for 'food,' kai, kán, ani-ani, ai-ai, mala-m, ala, wa-la. All these come from the roots ba and ka, kan; with an-an (an for kan) compare the Dravidian un, 'to eat.'

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

When the 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-ulli-ko, wi-yelli-ko, um-olli-ko, and with the Wiradhari verbs and verbals da-alli, d-illi-ga, b-illi-ga, it is obvious that the essential portion of the affix is -illi or -alli, the consonants before it being merely euphonic. In the Dravidian languages, similar consonants, *v, 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 -âlè or -ilè; 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 our dialects have the dative in -ol, -al.* Our formative, when attached to a verb-root, makes it a verbal noun, as bün-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 Aneityumese imi 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 kê; other forms in India are khê, -ghai, -gai; with this -gai compare the Minyung dative in -gai*. In the Kôta dialect of the Dravidian, the dative sign is ke, and the locative is -ol-ge; the infinitive ends in -alik, probably a compound of ali and ke; the Aneityumese infinitive in -aliek 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 'i (sometimes 'o) of many verbs in Samoan may be the same termination.

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

I have taken this verb takilliko 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, elli-ko proceed from -alli, which I would write -âlli, 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 Kuriggai tribe, but is found also in Victoria.

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

*See pp. 13 and 45 of Appendix.

X. GRAMMATICAL FORMS AND SYNTAX.

The consideration of the grammatical forms and the syntax of a language is a very important part of comparative grammar, and is a more potent proof of identity of origin than mere words can be; for, while words may be abundantly introduced from abroad, as the history of our English language testifies, yet the essential structure of allied languages is as little liable to change as the cranial character of a race. As none of the dialects spoken in Australia has had the chance of becoming fixed by being reduced to writing, the materials available for comparing them with themselves and with other languages are in a state of flux and decay, and any effort to determine their grammar will be only provisional at present, and subject to errors arising from the imperfect state of our information about them. Nevertheless, allowance being made for this source of imperfection and error, several of their features may be regarded as well-determined; and it will here be convenient to arrange these in numbered paragraphs.

1. The Australian languages are in the agglutinative stage; the relations which words and ideas bear to each other in a sentence are shown by independent words, often monosyllables, which do not lose their identity when attached to the word which they thus qualify. For example, 'he is the son of a good (native) man,' in Awabakal, is noa yinál mararâg ko ba kûri ko ba, where the monosyllables ko and ba express the relation of yinál to kûri, and are otherwise in common use as distinct words; they can be combined and fastened on to kûri so that the whole may be pronounced as one word, kûrikoba, but they do not thus become lost as case-endings. These particles ko-ba, when thus united, may be also treated as an independent word, even as a verb, for koba-toara is a verbal form, meaning 'a thing that is in possession, gotten, acquired.'

Similarly, the tenses of the verb are indicated by particles added on to the stem; as, bûm-mara-bûn-bill-ai-koa bag, 'that I may permit the one to be struck by the other'; here bûn is the root-form, 'strike,' which may be almost any part of speech; mara is an independent stem meaning 'make' (ma); bûn is another verb conveying the idea of 'permission'; it is not used as a separate word, but it appears to be only a derived form of the verb ba, (ma), 'to make,' 'to let'; the rest of our sample word is bill-ai-koa; of these, koa is a lengthened form of the preposition ko, 'to,' and is equivalent to the Latin conjunction ut; the -ai has a reciprocal force, and b-illi is the same formative which we found in ta-killi-ko, *g.v.* Thus our sample-word is made up of three verbs, a formative (illi), which, perhaps, is of the nature of a demonstrative, a particle, and the infinitive post-position, which, as to its origin, may have been a verb.

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-ák* *wanna*, in which the *-ák* has lost its independence, and is as much a case-ending as the *æ*, *i*, or *is* of the Latin genitive. So also in Awabakal; the *-úmba* of *kokara emóúmba*, 'my house,' may be regarded as inflexional; for, although the *-ba* can be detached and used as a separate word, not so the *-úm*. I believe the *-úmba* to be a weathering for *gu-mba*, the *gu* being a dialect form of the post-position *ko*, as in Wiradhari; yet the *-ú* 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 *águ*, already noticed, and *ko* be a modified form of *ka*. These two roots, variously combined, become the post-positions *kai*, *kin-ko*, *ka-ko*, *kin-ba*, *ka-ba*, *ka-birung*, *kin-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*, *l*, or *r*.

A similar account of the post-positions in the Narrinyéri, the Diyéri, 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 fafine* to mean a 'male dog' and a 'female dog,' and the Ebudans something similar. Our Australians have no such devices, but they have some words in which the gender is clearly distinguished by an ending added on, or by a change of the vowel sound of the final syllable of the word. The most common feminine suffix is *-gun*; as, *mobi*, 'a blind man,' *mobi-gun*, 'a blind woman'; *yinal*, 'a son,' *yinal-kun*, 'a daughter'; another suffix is *-in*; as, *Awabakal*, 'a man of Awaba,' *Awabakal-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 *birbára*, '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., *kúri* is 'a (native) man,' but *kúri* is also 'men'; if the speaker wishes to say, 'a man came home,' that would be *wakál kúri*, 'one man'—the numeral being used just in the same way as our Saxon 'an,' 'ane'—but 'the men' would be *bara kúri*, 'they-man,' not *kúri bara*, as the Aryan arrangement of the words would be. Hence the pronoun *ngaddu*, *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, *nge-an-ni*, 'we,' *n-ura*, '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 *-mán* as a plural ending, and to that affixes the signs of case which are used for the singular number. As a parallel, I cite the Turanian of Hungary; there, *ur* is 'master,' *ur-am* is 'my master,' *ur-aim*, 'my masters,' *ur-am-nak*, 'to my master,' *ur-aim-nak*, 'to my masters.' The Dravidian has not, in general, post-fixed possessives, but our Narrinyeri dialect has them, and they are quite common in the Papuan and Ebudan languages. In Fijian, the possessives, with nouns of relationship or members of the body or parts of a thing, are always post-fixed. And in Dravidian, when a noun denotes a rational being, the pronominal termination is suffixed.

6. The Minyung dialect (page 4, Appendix) makes a distinction between life-nouns and non-life nouns, and varies the endings of its adjectives accordingly. Something similar exists in Dravidian; for it has special forms for 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, *unni ta kuri*, 'this man,' *wakal-la purreang*, 'one day'; its plural is *ta-ra*; another form, apparently a plural, is *tai*, as in *mararang-tai*, 'the good'; the singular form *tarai* means 'some one,' 'another.' *Ta* is simply a demonstrative particle, and may be related to the Sanskrit *tad*, 'this,' 'that.' *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 Ebudan 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,' *anda*, '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*, 'o 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 kinbirug-ko*, '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 *-il*, and the *-al* of Western Australia (pp. 29, 32, 49 of Appendix).

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

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

12. In Tamil, the conjunctive-ablative case has *odu*, dialect *toda*, 'together with,' supposed to come from the verb *to-dar*, 'to join on.' The corresponding Awabakal word is *katoa* for *kata* (page 16).

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 *ê*. In Awabakal, *ela* is used for the same purpose, and in Wiradhari *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 30, 33, 58).

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 *mang*. With this compare the Awabakal *bang*.

19. For the second pronoun, the Tamil has *ây*, *ôy*, *er*. With these compare the Papuan 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 *gintoa*.

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 Papuan *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 *z*, as in *illi*, *alli*, *elli*, 'here,' 'there,' 'where'; in Gond, *âlê*, *îlê* 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 on to the stem in order to express mood, tense, causation, negation, &c., no change being made on the stem. Tulu and Gond—both uncultured dialects—are exceptionally rich in moods and tenses. All this applies to the Australian, the Ebudan, and the Fijian verbs.

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

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

Babel; and here begins, as I think, the first movement of the negro race towards India and consequently towards Australia. Here comes in also the 'Toldoth Benê 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 Cauaan, 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 Shemite element was thus or in some other way superadded; other Turanians and Shemites and Japhetic Aryans too, perhaps attracted by the easy luxuriance of life on these fertile plains, had all assembled in Chaldæa 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, Shemite, 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, Shemitic, 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 (Shemitic) 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 Chaldæo-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 Babylo-

nian State and the proscription of its worship must have been so complete as to drive forth from their native seats thousands of the people of the four tongues and force them westwards into Africa, or eastwards through the mountain passes into the tableland of Pánjáb, and thence into the Gangetic Plain. Here, I imagine, were already located the pure Hamites of the Dispersion; but finding these to be guilty of a skin not exactly coloured like their own, and not understanding their language, these latter Kushites of mixed extraction regarded them as enemies and drove them before them into the mountains of the Dekkan, where, to this hour, the Dravidians and Kolarians are black-skinned and savage races. Ere long, these Babylonian Kushites were themselves displaced and ejected from the Ganges valley by a fair-skinned race, the Aryans, another and the last ethnic stream of invaders from the north-west. These Aryans, in religion and habits irreconcilably opposed to the earlier races of India, waged on them a relentless war. Hemmed up in the triangle of southern India, the earlier Hamites could escape only by sea; the Babylonian Kushites, on the other hand, could not seek safety in the mountains of the Dekkan, as these were already occupied; they must therefore have been pushed down the Ganges into Further India and the Malayan peninsula; thence they passed at a later time into Borneo, and the Sunda Islands, and Papua, and afterwards across the sea of Timor into Australia, or eastwards into 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 Mincopies in the Andaman Islands, the Samangs in the Malay Peninsula, and the Aëtas in the interior of Borneo, with the wild remnants of a black race in the heart of many of the larger islands of the Malay Archipelago—all this seems to me to show that the primitive Dasyus, driven from India, passed into Further India and thence—being still impelled by race movements—into our own continent and into the islands to the north and east of it. But this question must be left for separate investigation.

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

(1.) Ethnologists recognise *two* pre-Aryan races in India. The earlier had not attained to the use of metals and used only polished flint axes and implements of stone; the later had no written records, and made grave mounds over their dead. The Vedas call them 'noseless,' '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 south-east of India, and can be traced to Egypt—both of them Hamite regions.

(4.) In the Kamalarai dialect, the four class-names form their feminines in *-tha*; as, Kubbi (*masc.*), Kubbi-*tha* (*fem.*); and that is a Shemitic formative. So also in the Hamitic Babylonian, Mul (*masc.*) gives Muli-*ta* (*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 Shemite 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 Indias 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 complexion of a charred stick, with flattened features, and of dwarfish tature'; 'as black as a crow'; 'having projecting chin, broad and flat nose, red eyes, and tawny hair, wide mouth, large ears, and a protuberant belly.' These Nishadas are the Kolarian tribes, such as the Kols and the Santals. But the Dravidians of the South have always been called Kalingas and Pandyas, not Nishadas."

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

"In Shamanism, there is no regular priesthood. The father of the family is the priest and magician; but the office can be taken by any one who pleases, and laid aside; so also in Southern India. The 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 Swami*; his manifestation is 'light,' not

'fire.' They have no circumcision. They have no forms of prayer. They believe in witchcraft and the work of demons. After the death of the body, the soul still lives and requires food."

"Dr. Logan thought that the Dravidians have a strong Melanesian or Indo-African element, and says that a negro race overspread India before both the Scythians and the Aryans. De Quatrefages agrees with him, and says that, long before the historical period, India was inhabited by a black race resembling the Australians, and also, before history began, a yellow race came from the north-east. Of the Tamilians Dr. Logan says :—'Some are exceedingly Iranian, more are Semitico-Iranian; some are Semitic, others Australian; some remind us of Egyptians, while others again have 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 *Mlêchhas*, 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.

PART I.

THE GRAMMAR AND THE KEY.

(A.)

THE GRAMMAR.

[THE ORIGINAL TITLE-PAGE.]

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, tín*, will be sounded as the English *bun, boon, tin, teen*.

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

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

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

* Mr. Threlkeld was, for a time, a missionary at Raiatea, in the Society Islands.—Ed.

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

In the Australian tongues there appears to exist a very great similarity of idiom, as respects the dual number and the use of the form expressive of negation; and yet it is observed by a writer in the article on 'Greek language,' *Rees's Cyclopædia*, 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 continuative. But in the Islands there are dual verbs. The modes of interrogation and replication are very much alike in the idiom of both languages, and so peculiar as hardly possible to be illustrated in the English language; for they scarcely ever give a direct answer, but in such a manner as leaves much to be implied. The aborigines of this colony are far more definite in the use of the tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused me much perplexity and diligent examination. Nor did the observations of eminent writers on the theory of language tend to elucidate the matter; because the facts existing in the language of the aborigines of New Holland are in direct contradiction to a note to the article 'Grammar' in the *Encyclopædia Britannica*†, where certain tenses are represented as "*peculiar to the Greek, and have nothing corresponding to them in other tongues, we need not scruple to overlook them as superfluous.*" Now, our aborigines use the tenses of the verb and the participle variously, to denote time past in general; or time past in particular, as, 'this morning only;' or time past remote, that is, at some former period, as, 'when I was in England,' or, 'when I was a boy.' The future time of the verb and of the participle is also modified in a similar manner, specifically, either now, or to-morrow

* See page 17.—Ed.

† Of that day.—Ed.

morning, or generally as in futurity; and besides this, there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the paulo-post-futurum of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, as a man *may be about to act, as well as to suffer, immediately.*" Now, such is the very idiom of this language, as will be seen in the conjugation of the participle; for the pronoun, being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary to the tense of the participle as well as that of the verb, each tense being confined to its own particular period, as shown in the conjugation of the verbs. The various dialects of the blacks may yet prove, as is already ascertained in the Islands, to be a difficulty more apparent than real; but when one dialect becomes known, it will assist materially in obtaining a speedier knowledge of any other that may be attempted, than if no such assistance had been rendered.

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

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

'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 Mawcurrie, the native spoken of, and five or six of his tribe, when we heard the cry, *coowhie*, *coowhie* *iecaá*, 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 halloo, *kaai*, *kaai*, *kai*, *kai*; which, allowing for the difference in orthography, would convey nearly, if not precisely, the same sound; the meaning is 'halloo, halloo, approach, approach.' Also, at page 20, the same word, used by the natives here in hunting and dancing, is mentioned as spoken by those aborigines in the same sort of sports, viz., *wow*, which in this work is spelt *wua*; it means 'move.' Also, at page 28, the phrase 'absent, at a distance' is rendered *bócun*, and 'let us go away' by *bócun oola*, or *wat oola*; here the natives would say *waita wolla*; see the locomotive verb, in the conjugation of which a similarity of use will be perceived. At Wellington Valley, the names of the things are the same in many instances with those of this part, although 300 miles distant; and, in a small vocabulary with which I was favoured, the very barbarisms are marked as such, whilst mistaken names are written, the natural result of partial knowledge; for instance, *kiwung* is put down as the 'moon,' whereas it means the 'new moon,' *yellenna* being the 'moon.' In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one man could reply; and he, it appears, had a few years back been in this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

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

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

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

BARBARISMS.

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

Barbarism.	Meaning.	Aboriginal proper word.
Boojery,*	good,	murrorong.
Bail,	no,	keawai.
Bogy,	to bathe,	nurongkilliko.
Bimble,	earth,	purrai.
Boomiring,	a weapon,	turrama [the 'boomerang'.]
Budgel,	sickness,	munni.

* Captain John Hunter (1793) gives *bidgerie*, "good," and Lieut-Col. Collins (1802) gives *boodjerre* "good," both at Port Jackson. Some of the other words condemned here as barbarisms are used in local dialects.—ED.

Cudgel,	<i>tobacco,</i>	kuttul, <i>lit.*</i> smoke.
Gammon,	<i>falsehood,</i>	nakoiyaye.
Gibber,	<i>a stone,</i>	tunung.
Gummy,	<i>a spear,</i>	warre.
Goonyer,	<i>a hut,</i>	kokere.
Hillimung,	<i>a shield,</i>	koreil.
Jin,	<i>a wife,</i>	porikunbai.
Jerrund,	<i>fear,</i>	kinta.
Kangaroo,†	<i>an animal,</i>	karai, and various names.
Carbon,	<i>large,</i>	kauwul.
Mije,	<i>little,</i>	mitti; warea.
Mogo,	<i>axe,</i>	baibai.
Murry,	<i>many,</i>	muraiai; also, kauwul-kauwul.
Pickaninney,	<i>child,</i>	wounai.
Piyaller,	<i>to speak,</i>	wiyelliko.
Tuggerrer,	<i>cold,</i>	takara.
Wikky,	<i>bread,</i>	kunto, vegetable provisions.
Waddy,	<i>a cudgel,</i>	kotirra.
Wommerrer,	<i>a weapon,</i>	yakirri; used to throw the spear.

* Used for *literally*, throughout.

† See note, page viii.—Ed.

CHAPTER I.

PRONUNCIATION AND ORTHOGRAPHY.

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

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

A B D E G I K L M N Ng 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'; *bountoa*, 'she'; so also when double vowels are used in the word; as, *wiyéen*, 'have spoken.'

A diphthong is the union of two vowels to form one sound; as,

1. *ai*, as in *kul-ai*, 'wood'; *wai-tawán*, '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'; *paipiu-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.

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, *b ó n*, 'him'; *b ún*, the root of 'to smite.' The primitive sound is thus retained of the vowel, which otherwise would be affected by the closing consonant; as, *b u n*, the root of the verb 'to be' accidental, rhymes with the English word 'bun,' but *b ún*, '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 *h a n g e r*, and, consequently, is never divided. The following are general rules:—

1. A single consonant between two vowels must be joined to the latter; as, *k ú - r i*, 'man'; *y u - r i ĝ*, 'away'; *w a i - t a*, 'depart.'
2. Two consonants coming together must always be divided; as, *t e t - t i*, 'to be dead,' 'death'; *b u ĝ - g a i*, 'new.'
3. Two or more vowels are divided, excepting the diphthongs; as, *g a t o - a*, 'it is I'; *y u - a i p a*, 'thrust out.' A hyphen is the mark when the diphthong is divided; as, *k á - u w a*, 'may it be' (a wish); *k a - a m a*, 'to collect together, to assemble.'
4. A vowel in a root-syllable must have its elementary sound; as, *b ún k i l l i*, 'the action of smiting'; *t a*, the root-form of the verb, 'to eat.'

ACCENTUATION.

In general, dissyllables and trisyllables accent the first syllable; as, *p u n t i m a i*, 'a messenger'; *p i r i w á l*, 'a chief or king.'

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, *w i y e l l i k á n*, 'one who speaks,' from *w i y e l l i*, 'the action of speaking'; so also, from the same root, *w i y e l l i - ĝ é l*, '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, *t a t á n*, 'eats'; *w i y á n*, 'speaks'; *w i y á*, 'hath told.' This must be particularly attended to; else a mere affirmation will become an imperative, and so on; as, *k á - u w a*, 'be it so, (a wish); *k a - u w á*, '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, *t á n ù n*, 'shall or will eat'; *w i y á n ù n*, 'shall or will speak'; *b ún k i l l i n ù n*, 'shall or will be in the action of smiting'; *b ún n ù n*, 'shall or will smite.' Present participles have the accent on the last syllable; as, *b ún k i l l i n*, 'now in the action of smiting'; *w i y e l l i n*, 'now in the action of talking, speaking.' Past participles have their accent on the last syllable but one; as, *b ún k i l l i á l a*, '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, *b ún t ó a r a*, '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 *-oú*; as, *w á l l a - w á l l a*, the imperative, 'move,' or 'be quick'; but to urgently command would be *w á l l a - w á l l - o ú*, dwelling double the time on the *-oú*. To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, *g á t ó a*, 'it is I'; *g i n t ó a*, '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, *á* and *ú*, 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 *ā*, *ī*, *ū*, all pronounced with a full and open voice; *a* as in the English word 'father'; *i* as in 'seen'; and *u* as *oo* in 'moon.' The Australian *a* 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 *a* has a strong sympathy for the letter *r*, which is nearly a guttural in Australia, and when the two come together, as in *mar*, the sound of both is deepened, and so *mar* is pronounced something like *māh-rr*. This guttural combination of *a* 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 *i* is *ee* long; sometimes the sound of it is prolonged, and then resembles the sound of *e* in 'scene'; this sound of *i* is represented by *í* in this volume.

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

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

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

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

These six paragraphs seem to contain all that is noticeable in the long and short sounds of the vowels *a*, *e*, *i*, *o*, *u*.

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

The summary of the vowel sounds will thus be:—

Vowels—*ā*, *ī*, *ū*; *í*; *ē*, *ō*; *ǎ*, *ĕ*, *ĭ*, *ŏ*; *ŭ*; *ä* (volatile).

Semi-vowels—*w*, *y*.

Diphthongs—*ai*, *oi*, *au*, *iū*.

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 *i*. Even when *w* or *y* stands as an initial letter in such words as *wata*, *yuring*, they are both superfluous, for *wata* might as well be written *uata*, and *yuring* as *iuring*. But in words such as *wa-käl*, 'one,' the *w* stands for an original *b*, and is therefore a consonant; and, similarly, in *yarro*, '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.

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 *q*.

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 *nī-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 *bunggai*. As the second of these is only a *g* attracted by the nasal that precedes it, I have written such words with *g-g*. In fact, the double sound proceeds from the one nasal, as in our English word 'finger.' Some of the Melanesian languages have this double sound both with *g* and with *k*.

But in both of its uses, initial and final, the Australian *ng* arises from the nasalisation of the guttural *g*; it is a simple sound, and should therefore be represented by only one letter, not by the digraph *ng*. In Sanskrit, the symbol for it as a final, for there it is never used as an initial and seldom as a final, is *n̄*; but, as the Australian *ng* comes from *g*, I prefer to use *ḡ* as its symbol. If we compare the Dravidian *pag-al*, 'a day,' with the Melanesian *bung*, 'a day,' it is clear that the *ng* proceeds from a *g*, for the original root of both words is the verb *bha*, 'to 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 *nda*, *mba*. 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 *č* 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 aspirated as to resemble the Dravidian rough and hard *r*. Our *r* is neither the Arabic vibrating *ghr*, nor the Northumbrian *burr*, but is more like the rolled *r* of the Parisians.

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

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

The *labials* are *p*, *b*, and *m*; the *m*, as in other languages, is only a *b* sound with the breathing allowed to escape through the nose. Some collectors of words have set down the sounds of *f* and *v* as existing in Queensland, but I cannot admit them without further evidence; they are not found in New South Wales; the natives here say *Uëbiny* 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, *up-hill*, *dog-house*, &c. Some of these combined sounds I have heard distinctly from the lips of a native, and I have no doubt that the others also exist.

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

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

PECULIARITIES.

In some dialects, there is a tendency to insert the sound of *y* after *t* and *k*; as, *tyala*, 'to eat,' instead of *tala*. So also in English we sometimes hear *gyarden* for *garden* and *kyind* for *kind*.

Some dialects say *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 *m undru*, '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 *mur*, *mu*.

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 *twonk*, and *katta* is *kat*.

SUMMARY.

The consonants, then, may be thus arranged:—

<i>Gutturals</i> —	k	kh	g	gh	ǵ	h.
<i>Palatals</i> —	č	...	ǰ	...	...	y.
<i>Cerebrals</i> —	ʔ	...	...	...	...	r.
<i>Dentals</i> —	t	th	d	dh	n	l.
<i>Labials</i> —	p	ph	b	bh	m	...
<i>Liquids</i>—	...	...	...	...	n	l.

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

CHAPTER II.

THE PARTS OF SPEECH.

OF THE SUBSTITUTE FOR THE ARTICLE.

The general meaning of a noun is expressed by using its simple form; as, *makoro*, 'a fish' or 'fishes'; *tibbin*, a 'bird' or 'birds,' in a general sense; *kulai*, 'wood,' or 'a stick.' To make these plural, the plural pronoun would be attached; as, *unni makoro*, *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*, 'kangaroo'; *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 *wiyellikán*, 'one who speaks,' 'a speaker'; *wiyaiyé*, '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-úm ba*, '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'; *yinal*, 'a son'; *yinalkún*, 'a daughter'; but *piriwál*, 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, *warikál*, 'a he-dog'; *tinko*, 'a she-dog.' Names of places are generally descriptive, as, *puntéi*, the 'narrow' place; *búlwára*, the 'high' place; *tirabínba*, the 'toothed' place; *búnkilli-gél*, '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., *Englandkál*, means 'Englishman,' the termination being masculine; but *Englandkálin*, means 'Englishwoman,' the termination being feminine; so also, *untikál*, 'of this place,' masculine; *untikálin*, '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, *pitál*, 'joy'; *pitálmálli*, 'to cause joy'; *pitállikán*, 'a joyful being'; *pitálkátán*, 'to exist joyfully'; *murrarág*, 'good'; *murrarágtai*, 'the good,' *sc.*, person; *murrarágumá*, '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 in 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,' *unni ta tibbin*; the second nominative is used when the subject is represented as doing something; as, *tibbinto tatán*, '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 *n* affix *-to*; as, *Kikoi*, 'a native cat,' *kikoi-to*, 'the cat' †; *Gurrulli*, the active participle, or the infinitive, 'to hear, believe, obey,' *gurrulli-to*, 'faith, belief'.
2. Nouns ending in *ng*, *a*, *e*, *o*, *u*, require *-ko*; as, *Maiyá*, 'a snake,' *maiya-ko*, 'the snake'; *Kúri*, 'a man,' *kúri-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, *Punnál*, 'the sun,' *punnál-lo*, 'the sun'; *Yinál*, 'a son,' *yinál-lo*, 'the son'.
4. Nouns of three syllables ending in *ro* require the accent to be shifted to the *o*; as, *Makoro*, 'fish,' *makor-ó*, 'the fish'.
5. Nouns of three syllables ending in *ra* change the *a* into *ó*; as, *Kokera*, 'a hut, house,' *koker-ó*, 'the house'; *Máttára*, 'the hand,' *máttár-ó*, 'the hand'.
6. Nouns of four syllables ending in *r* require *ró* to be added; as, *Kulmotiur*, 'a woman's name,' *Kulmotiur-ró*.
NOTE.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into *ró*; as, *Búntoara*, 'that which is struck'; *búntoar-ó*, 'that which is struck'; *Yellawaitoara*, 'that which sits, squats'; *yellawaitoar-ó*, '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, *gatoa*, 'I'; *kúri*, 'man'; *kúlai*, 'wood'; *kekál*, 'sweet'; *murrarág*, 'good.' But particles are used to form nouns; as, *búnkiyé*, 'a smiter,' from the root *bún*, 'to smite'; *kekálke*, 'sweetness'; or, are used to transform the noun into a verb, which merely declares the abstract action; as, *búnkilli*, '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 *-úm ba*; as, *gan-úm ba?* 'whose?' *Threlkeld-úm ba*, 'Threlkeld's'; *piriwál-úm ba*, 'the king's'; but things and persons require *-koba*; as, *minarig-koba?* 'belonging to what thing?' *kúri-koba*, 'belonging to man.' The dual, the plural, and the singular feminine pronouns form the genitive by affixing *-ba*

to the accusative; as, *gálin-ba*, 'belonging to us two'; *gearun-ba*, 'belonging to us,' 'ours'; *bounnoun-ba*, 'belonging to her,' 'hers'. The other singular pronouns add the particles to a variant form of the root-word; as, *emmo-umba*, 'belonging to me,' 'mine'; *giro-umba*, 'belonging to thee,' 'thine.' But time and place require *-kál*, and *-kálin*; as, *buǵǵai-kál*, 'belonging to the present' period of time now becoming; *England-kál*, 'a man belonging to England,' 'an Englishman'; *England-kálin*, 'a woman belonging to England,' 'an Englishwoman'; *untikál*, '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 *-núǵ* 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, *búnkillik o*, '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*, *-ako*, *-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 *-kin ko*, 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 *-núǵ* added; so also the interrogatives of person, place, and thing; as, *gan-nuǵ*? 'whom?' or 'who is the direct object?' *won-nuǵ*? 'where?' or 'where at?' *min-nuǵ*? 'what?' or 'what object?' so also, *Threlkeld-nuǵ* 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 búwa*, 'smite the kangaroo; but *karaito tia búnkulla*, 'the kangaroo struck me,' equivalent to, 'I was struck by the kangaroo.'

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

7. *Ablative case*. Certain postpositions are used to indicate this case; as, (1) *kai*, meaning 'from,' 'concerning,' 'about,' 'on account of,' used only to proper names and pronouns; but for

common nouns, *-tin*, *-lin*, *-in*, *-rin*, 'from,' 'on account of,' the consonant varying according to the termination of the word to which it is attached; (2) *kin-biruǵ*, meaning 'from,' used only to pronouns, is opposed to the dative of 'motion towards'; proper names, whether of persons or places, require *ka-biruǵ*; but common nouns require, according to their terminations, *-ta-biruǵ*, *-ka-biruǵ*, *-la-biruǵ*, *-a-biruǵ*, *-ra-biruǵ*, to mark 'motion from,' as opposed to the dative; (3) *katoa*, meaning to be '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*, *-koa*, *-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 PARTICIPLES.

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 *murrarág*, 'good,' *yarakai*, 'bad,' and *konéin*, 'pretty,' be declined according to their terminations, with the particles of agency affixed, they would then become agents, and consequently nouns; as, *murrarágko*, 'the good,' *yarakaito*, 'the bad or evil,' *konéinto*, 'the pretty' or 'the beauty,' respectively,;* but participles in the passive voice terminate always in the compound particle *-tóara*; the root of the verb is prefixed either with or without the causative particles, according to the sense required; as, from *kiyu*, the verb 'to roast with fire, to scorch, to broil,' comes *kiyuba-tóara*, 'that which is roasted'; *kiyuba-tóara baǵ*, 'I am roasted'; *kiyuba-toaró*, 'that which is roasted'.

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

Adjectives denoting want are expressed by affixing a negative word; as, *murrarág-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 *-kei* is affixed; as, *wonnai-kei*, 'childish.'

* See footnote, page 24.

* See footnote, page 10.

Adjectives denoting character, manner, or habit, are formed from the roots of verbs, and have the particles *ye* or *kei* added; e.g., *bún*, the root of the verb 'to smite,' gives *búnkiyé*, 'a smiter'; whereas *búnkilli-kán* would be 'one who smites'; *wogkál* 'to be a fool'; *wogkál-kei*, 'foolish'; so also *gura-kei* 'wise, skilful'; *bukka-kei*, 'ferocious, 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 yanti unnoa-kiloa, '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 yanti unnoa-kiloa, '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-kauwál*, a reduplication of 'great,' and the particle of negation added to that which is inferior; as:—
Kekál-kei unni kauwál-kauwál 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, *wakál*, 'one'; *bula*, *bulóara*, 'two'; *goro*, '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 *warea 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:—

Purreá-gka goro-ka, 'the third day'; *kúlai-toa goro-ko-a*, '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, *unti-bo winta kúri*, 'here be part of the men,' 'some of the men are here'; *unti-bo yantin 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, &c.); the *Acc.* is the 'object' form of the word; the *Voc.* is used in 'calling'; *Abl. 1* denotes 'from,' 'on account of,' as a cause; *Abl. 2*, 'from,' 'away from,' 'procession from'; *Abl. 3*, 'with,' 'in company with'; *Abl. 4*, 'being with,' 'remaining with,' 'at'; occasionally there is an *Abl. 5*, which means merely place where, 'at.'—Ed.]

PARADIGM OF THE DECLENSION OF NOUNS.

	(1st.)	(2nd.)	(3rd.)	(4th.)	(5th.)	(6th.)
<i>Nom. 1.</i> Biraban	Biraban	Biraban-to	Kuri-ko	Pitwal-ko	Makoro	Koketur
<i>Gen.</i> Biraban-amba	Biraban-ko-ba	Biraban-ko	Kuri-ko-ba	Pitwal-ko-ba	Makoro-ko-ba	Koketur-ko-ba
<i>Dat. 1.</i> Biraban-nung	Biraban-ko	Biraban-ko	Kuri-ko	Pitwal-ko	Makoro-ko	Koketur-ko
<i>Acc.</i> Biraban-nung	Biraban	Biraban	Kuri	Pitwal	Makoro	Koketur
<i>Voc.</i> Ala Biraban	.....	.....	Ala kuri	Ala pitwal.	.....	.....
<i>Abbl. 1.</i> Biraban-kai	Biraban-tin	Biraban-tin	Kuri-tin	Pitwal-tin	Makor-tin	Koketur-tin
<i>2.</i> Biraban-ka-birung	Biraban-ka-ta-birung	Biraban-ka-ta-birung	Kuri-ka-birung	Pitwal-ja-birung	Makor-ta-birung	Koketur-ta-birung
<i>3.</i> Biraban-ka-to-a	Biraban-to-a	Biraban-to-a	Kuri-ko-a	Pitwal-to-a	Makor-to-a	Koketur-to-a
<i>4.</i> Biraban-kin-ba	Biraban-ta-ba	Biraban-ta-ba	Kuri-ka-ba	Pitwal-ja-ba	Makor-ta-ba	Koketur-ta-ba

Declensions.

	(1st.)	(2nd.)	(3rd. (Mas.))	(3rd. (Fem.))	(4th.)	(5th.)	(6th.)
<i>Nom. 1.</i> Nga-toa	Ngin-toa	Ngin-toa	Niu-woa	Doun-toa	Nge-on	Ni-ra	Da-ra.
<i>2.</i> Bang	Bi	Bi	Noa				
<i>Gen.</i> Emmo-umba	Emmo-umba	Ngitro-umba	Ngitro-umba	Doun-no-umba	Ngear-umba	Nur-umba	Par-umba.
<i>Dat. 1.</i> Emmo-ung	Ngitro-ung	Ngitro-ung	Ngitro-ung	Doun-no-ung-ko	Ngear-un-ko		
<i>2.</i> Emmo-ung-kin-ko	Ngitro-ung-kin-ko	Ngitro-ung-kin-ko	Ngitro-ung-kin-ko	Doun-no-ung-kin-ko	Ngear-un-kin-ko		
<i>Acc.</i> Tin	Bin	Dön	.....	Doun-no-un	Ngear-un	Nir-un	Par-un.
<i>Voc.</i> Ka-tiod	Ala bi	.....	.....	.....	.....	.....	.....
<i>Abbl. 1.</i> Emmo-ung-kai	Ngitro-ung-kai	Ngitro-ung-kai	Ngitro-ung-kai	Doun-no-un-kai	Ngear-un-kai		
<i>2.</i> Emmo-ung-kin-birung	Ngitro-ung-kin-birung	Ngitro-ung-kin-birung	Ngitro-ung-kin-birung	Doun-no-un-kin-birung	Ngear-un-kin-birung		
<i>3.</i> Emmo-ung-ka-toa	Ngitro-ung-ka-toa	Ngitro-ung-ka-toa	Ngitro-ung-ka-toa	Doun-no-un-ka-toa	Ngear-un-ka-toa		
<i>4.</i> Emmo-ung-kin-ba	Ngitro-ung-kin-ba	Ngitro-ung-kin-ba	Ngitro-ung-kin-ba	Doun-no-un-kin-ba	Ngear-un-kin-ba		

Singular.

Plural.

PARADIGM OF THE DECLENSION OF THE PERSONAL PRONOUNS.

	(1st.)	(2nd.)	(3rd. (Mas.))	(3rd. (Fem.))	(4th.)	(5th.)	(6th.)
<i>Nom. 1.</i> Bai	Bai	Bai	Bai	Bai	Bai-o-ara		
<i>Gen.</i> Ngali-n-ba	Ngali-n-ba	Ngali-n-ba	Ngali-n-ba	Ngali-n-ba	Bai-o-ara	Bai-o-ara-koba, bai-un-ba	
<i>Dat. 1.</i> Ngali-n-ko	Ngali-n-ko	Ngali-n-ko	Ngali-n-ko	Ngali-n-ko	Bai-a	Bai-o-ara	
<i>Acc.</i> Ngali-n	Ngali-n	Ngali-n	Ngali-n	Ngali-n	Bai-un	Bai-un	
<i>Abbl. 1.</i> Ngali-n-kai	Ngali-n-kai	Ngali-n-kai	Ngali-n-kai	Ngali-n-kai	Bai-un	Bai-un	
<i>2.</i> Ngali-n-kin-birung	Ngali-n-kin-birung	Ngali-n-kin-birung	Ngali-n-kin-birung	Ngali-n-kin-birung	Bai-un	Bai-un	
<i>3.</i> Ngali-n-kin-toa	Ngali-n-kin-toa	Ngali-n-kin-toa	Ngali-n-kin-toa	Ngali-n-kin-toa	Bai-un	Bai-un	
<i>4.</i> Ngali-n-kin-ba	Ngali-n-kin-ba	Ngali-n-kin-ba	Ngali-n-kin-ba	Ngali-n-kin-ba	Bai-un	Bai-un	

Dual.

Conjoined Dual.

	(1st.)	(2nd.)	(3rd. (Mas.))	(3rd. (Fem.))	(4th.)	(5th.)	(6th.)
<i>Nom. 1.</i> Bai	Bai	Bai	Bai	Bai	Bai-o-ara		
<i>Gen.</i> Ngali-n-ba	Ngali-n-ba	Ngali-n-ba	Ngali-n-ba	Ngali-n-ba	Bai-o-ara	Bai-o-ara-koba, bai-un-ba	
<i>Dat. 1.</i> Ngali-n-ko	Ngali-n-ko	Ngali-n-ko	Ngali-n-ko	Ngali-n-ko	Bai-a	Bai-o-ara	
<i>Acc.</i> Ngali-n	Ngali-n	Ngali-n	Ngali-n	Ngali-n	Bai-un	Bai-un	
<i>Abbl. 1.</i> Ngali-n-kai	Ngali-n-kai	Ngali-n-kai	Ngali-n-kai	Ngali-n-kai	Bai-un	Bai-un	
<i>2.</i> Ngali-n-kin-birung	Ngali-n-kin-birung	Ngali-n-kin-birung	Ngali-n-kin-birung	Ngali-n-kin-birung	Bai-un	Bai-un	
<i>3.</i> Ngali-n-kin-toa	Ngali-n-kin-toa	Ngali-n-kin-toa	Ngali-n-kin-toa	Ngali-n-kin-toa	Bai-un	Bai-un	
<i>4.</i> Ngali-n-kin-ba	Ngali-n-kin-ba	Ngali-n-kin-ba	Ngali-n-kin-ba	Ngali-n-kin-ba	Bai-un	Bai-un	

Nom. 1. Bai
2. Bai-o-ara (the two as agents).

The two.
They two.

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-kál, a male belonging to *M*

3 Mulubinba-kálin, a female belonging to *M*

Dat. 1 Mulubinba-kako, for *M* . . . ,—to remain there.

2 Mulubinba-kolağ, to *M* . . . , to proceed to *M*

Acc. 1 Barun Mulubinba-kál, them (*masc.*) of *M*

2 Barun Mulubinba-kálin, them (*fem.*) of *M*

3 Barun yantín Mulubinba-kál, them all of *M*

Voc. Yapállun Mulubinba-kál, alas! people of *M*

Abl. 1 Mulubinba-tin, from, on account of *M*

2 Mulubinba-kabirug, from, away from *M*

3 Mulubinba-koa, by, by way of, through *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, wontakál? '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. Gatoa, *I*.—This form is used in answer to an interrogative of personal agency; as, Gánto wiyán? 'Who speaks?' The answer would be gatoa, 'it is I who,' the verb being understood. The next form, bağ, would simply declare what I do.

2. Bağ, *I*,—is used in answer to an interrogative of the act; as, Minnuğ ballin bi? 'What art thou doing now?' tatán bağ, 'I eat,' bağ must be used, and not the personal-nominative, gatoa.

Gen. Em mo - ú m ba, *My* or *mine*,—is used with a noun, or with a substantive verb; the noun always precedes; as, koker a em mounba, 'my house'; but em mounba ta, 'it is mine.'

Dat. 1. Em mo - u ğ, *For me*,—personally to receive or use.
2. Em mo - u ğ - kin - ko, *To me*,—to the place where I am.

Acc. Ti - a, *Me*,—governed by transitive verbs. This pronoun is used to form the equivalent for the passive voice; as, búntán bağ, 'I strike;' but búntán tia, 'I am struck,' *lit.*, 'strikes me.'

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

Abl. 1. Em mo - u ğ - kai, *From me*,—through me, about me.
2. Em mo - u ğ - kin - biruğ, *From me*,—away from me.
3. Em mo - u ğ - ka - toa, *With me*,—in company with me.
4. Em mo - u ğ - 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. ğali is equivalent to 'this is that who or which,'—the person or thing spoken of being here present; 2. ğala, 'that is that who or which,'—being at hand; 3. ğalóa, 'that is that who or which,'—being beside the person addressed, or not far off. They are thus declined:—

	<i>Instant.</i>	<i>Proximate.</i>	<i>Remote.</i>
<i>Nom.</i>	{ 1. Ga-li 2. Un-ni	Ga-la Un-noa	Ga-loa. Un-toa.
<i>Gen.</i>	Gali-ko-ba	Gala-ko-ba	Galóa-ko-ba.
<i>Dat.</i>	{ 1. Gali-ko 2. Un-ti-ko	Gala-ko Un-ta-ko	Galóa-ko. Un-toa-ko.
<i>Acc.</i>	Un-ni	Un-noa	Un-toa.
<i>Abl.</i>	{ 1. Gali-tin 2. Un-ti-birug	Un-ta-tin Un-ta-birug	Galóa-tin. Un-toa-birug.

The pronouns attached to these demonstratives determine their number, whether they are to be singular or plural; as, ğali-noa, 'this is he who'; ğali-bara, 'these are they who'; ğali-ta, 'it is this that'; ğali-tara, 'these are they that.' Other combinations are ğali-noa, 'this is he who,' as an agent; unni-noa, 'this is he,' the subject. Gali-koba bón, 'this belongs to him,' an idiom; ğalóa-koba bón, 'this is that which belongs to him'; these and the other similar genitives, are always followed by the accusative case.

RECIPROCAL PRONOUNS.

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

POSSESSIVE PRONOUNS.

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

INDEFINITE PRONOUNS.

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

ABSOLUTE PRONOUNS.

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

INTERROGATIVE PRONOUNS.

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

EXAMPLES OF THE PARTICLES USED AS AFFIXES TO THE INTERROGATIVES.

The Interrogative, *Gán*-? who?

- Nom.* 1 *Gán-ke*? who is?
 2 *Gán-to*? who is the agent?
Gen. *Gán-úmba*? whose?
Dat. 1 *Gán-núg*? for whom?—to possess or use.
 2 *Gán-kin-ko*? to whom?—towards whom?
Acc. *Gán-núg*? whom? or who is the object?
Voc.
- Abl.* 1 *Gán-kai*? from whom? on account of whom?
 2 *Gán-kin-biru g*? from, away from whom?
 3 *Gán-katoa*? in company with whom?
 4 *Gán-kin-ba*? with whom? remaining with whom?

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

- Min-arig*? what? as, *minarig ke unni*? what is this?
Min-nán? what are? *i.e.*, how many?
Min-arig-ko? what?—as the agent or instrument.
Min-arig-koba? belonging to what?
Min-arig-kola g? towards what?
Min-nug? what?—the object of the verb.
Min-arig-tin? from what cause? why? wherefore?
Min-arig-biru g? from what? of what? out of what?
Min-arig-kiloa? like what?
Min-arig-koa? with what? together with what?
Min-arig-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-kál? *masc.*, belonging to what country or place?
Won-ta-kálin? *fem.*, belonging to what country?
Won-ta-kola g? towards what place?
Won-tarig? to what place? whither?
Won-nug? what place? where?—the object of a verb.
Won-ta-tinto? from what place? (causative); where at?
Won-ta-biru g? from what place? out of what place?
Won-ta-koa? through what place? by what place?

Interrogative adverbs. { *Yakoai*? how? in what manner?
 { *Yakounta*? 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 *minnán*.

CHAPTER III.

OF THE VERB.

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

OF THE KINDS OF VERBS.

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

1. *Active-transitive*, or those which denote an action that passes from the agent to some external object; as, 'I strike him,' *búntán bón bağ*. 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., *búntán bón* (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, *búntán bağ*, '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, *búnkilléún bağ*, '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, *búnkillán bali*, 'thou and I strike' each other reciprocally; *búnkillán bara*, 'they strike' each one the other reciprocally, or they fight with blows. This constitutes the 'reciprocal' modification of the verb.

4. *Continuative*; as when the state continues, or the action is, was, or will be, continued without interruption; as, *búnkillilín bağ*, '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, *búmmunbilla bón*, 'let him strike,' *búmmarabunbilla bón*, 'cause some one to strike him,' equivalent to, 'let him be struck'; *búmmarabunbi yikora bón*, '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 *tiirta unni*, 'this is broken'; *tiirbug-ga unni* also means 'this is broken,' but then personal agency is understood, for the phrase is equivalent to 'some person has broken this,' or 'this is broken by some one.'

7. *Causative* (3) by instrumental agency, denoting an effect produced by means of some instrument; as, *tiirburréa unni*, '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 bağ unni*, 'I made this'; *pitál bağ*, 'I am glad'; *pitálma bón bağ*, 'I made him glad.'

9. *Neuter* verbs, or those which describe the quality, state, or existence of a thing; as, *kekál láğ unni*, 'this is sweet'; *tetti láğ unni*, 'this is dead'; *wonnuğ ke noa?* 'where is he?' *unni ta*, 'this is it'; *móron noa kátán*, 'he is alive'; *unnuğ noa ye*, 'there he is.' In these the particles, *láğ, ke, ta, kátán, 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, *pitál noa*, 'he is glad'; *pitál-pitál noa*, 'he is very glad'; *tetti bara*, 'they are dead'; *tetti-tettéi bara*, 'they are dead-dead,' or 'a great death is among them'; *kauwál*, 'great'; *kauwál-kauwál*, 'very great'; *tauwa*, 'eat'; *tauwa-tauwa*, 'eat heartily.'

11. *Privative*, or those which denote the absence of some property. Affirmatively, *umán bağ unni*, 'I make this,' or 'I do this'; *upán bağ unni*, '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 bağ unni yirigko wiyelliko*, *lit.*, 'I make this quill for-to speak or communicate'; whereas *umán bağ unni yirig pen kakilliko* 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 pa bağ ba*, 'had I made'; again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, *umai-ga bağ unni*, 'I had almost done this.'

12. *Imminent*, or those which denote a readiness to be or to do; as *piriwál katéa kun koa bağ*, 'lest I should be king'; *búntéa kun koa bón bağ*, '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, *kakilli kolağ bali*, 'we two are now going to live reciprocally together'; *búnkilli kolağ bağ*, 'I am now going to strike.'

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

15. *Spontaneous*, or those which denote an act done of the agent's own accord; as, *tiir kullin unni*, 'this is breaking of its own accord'—not by external violence (*cf.* No. 6); *pór kulléün 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, *búntán bağ*, 'I strike'; *unni ta*, '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 bağ*, 'I wish to strike,' *búwa bağ*, 'I desire to strike,' or 'I want now to strike'; *tanán ba uwá búnkilliko*, '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, *búwa bi*, 'do thou strike'; but in *búm m unbilla*, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in *búm marabunbilla*, 'let strike,' the person addressed is desired to permit any one to strike the person named; in *búntéa-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, *búwa banug*, 'I want to strike thee'; *búwa biloa*, '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, *Minariğ ko unni?* 'What is this for?' *búnkilliko*, 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.*, *-án* to the simple verb, *-lán* to the reciprocal verb, and *-lín* to the participle; as, *búntán*, 'strikes' now; *búnkillán*, now 'reciprocally strike one another'; *búnkillín*, now 'striking'; *búnkillilín*, 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, *búnkéün*, 'has struck,' *sc.*, this morning; *búnkilléün bağ*, '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, *búnkulla*, '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, *ta*, affixed to the past aorist, and is equivalent only to the English pluperfect; as, *búnkulla ta*, '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, *búnkín*, '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, *búnnún bağ*, 'I shall strike'; *búnnún noa*, 'he will strike.'

OF THE PARTICIPLES.

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, búnkillin, 'striking' now.

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

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

4. *The Past-present-aorist*, which asserts the action as having been engaged in and completed at some former period; as, bún-tállá bağ, wonnai bağ ba, 'I struck when I was a child'; wiyállá bağ wonnai-kilóa, wonnai bağ ba, 'I spoke as a child when I was a child.'

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

6. *The Inceptive-future*, which asserts that the action is now about to be pursued; as, búnkilli kolağ bağ, 'I am going to strike,' or 'I am going a-striking'; makoro kolağ bağ, 'I am going a-fishing.'

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

8. *The Future-aorist*, which asserts that the action will exist at some future undefined period; as, búnkillinún bağ, '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.

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

Subjunctive Mood.

Our author has four *Aorists* in this Mood, namely:—

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

The Moods have various mode-forms, thus:—

In the Indicative.

- | | |
|--------------------------|---|
| <i>Reciprocal mode</i> , | We [<i>e.g.</i> , strike] one another. |
| <i>Reflexive mode</i> , | I [strike] myself. |

In the Subjunctive.

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

In the Participles.

- | | |
|----------------------------|-----------------------------------|
| <i>Continuative mode</i> , | Continuing to be <i>or</i> to do. |
| <i>Reflexive mode</i> , | Doing to one's self. |
| <i>Reciprocal mode</i> , | Doing to one another. |

It is clear that the native language recognises three varieties of time and place. The pronouns *gali*, *gála*, *gáloa* (*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.]

DECLENSION OF THE VERBS.

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

<i>T. 1. Sing.</i>	Unnibo† baġ* ká-tán,	I am here.
	" " " " " "	Thou art here.
	" " " " " "	He is here.
<i>Dual.</i>	" " " " " "	We two (<i>inclusive</i>) are here.
	" " " " " "	Wetwo (<i>exclusive</i>) are here.
	" " " " " "	You two are here.
	" " " " " "	They two are here.
<i>Plu.</i>	" " " " " "	We are here.
	" " " " " "	You are here.
	" " " " " "	They are here.

Reciprocal.

<i>Dual.</i>	Unnibo bali* ka-kill-án,	We two are, or live, here together.
<i>Plu.</i>	" " " " " "	We are, or live, here together.

*Or, such other nominative cases of pronouns of the singular, dual, and plural, as the sense may require; e.g., for the *sing.*, baġ, I; bi, thou; noa, he; bountoa, she; ta, it; ngali, this (here); ngala, that (near me); ngaloo, that (near you); for the *dual*, bali, thou and I; bali noa, he and I; bali bountoa, she and I; bula, ye two; buloara, they two; for the *plu.*, ngéen, we; núra, you; bara, they.

†*Lit.*, this-self-same-place I am

INDICATIVE MOOD.

<i>T. 1.</i>	*Baġ ká-tán	<i>T. 6.</i>	*Baġ ka-kulla-ta
4.	" ka-kulla	8.	" ka-kín
5.	" ka-kéún	9.	" ká-nún.

Aorist participle—kán; as, kinta kán baġ, '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.

<i>T. 1.</i>	Baġ ka-killín	<i>T. 6.</i>	Baġ ka-killi-ela-ta
2.	" ka-killi-kéún	7.	" ka-killi-kolag
4.	" ka-tala	8.	" ka-killi-kín
	<i>T. 9.</i>		Baġ ka-killi-nún.

Continuative.

<i>T. 1.</i>	Baġ ka-killi-lín	<i>T. 3.</i>	Baġ ka-killi-li-ela.
--------------	------------------	--------------	----------------------

Reflexive.

<i>T. 1.</i>	Kán baġ bo.
--------------	-------------

Reciprocal.

<i>T. 1.</i>	Bali ka-kill-án*	<i>T. 6.</i>	Bali ka-kill-ala-ta
4.	" ka-kill-ala	7.	" ka-kill-ai-kolag
5.	" ka-kill-ai-kéún	8.	" ka-kill-ai-kín
	<i>T. 9.</i>		Bali ka-killá-nún.

* = '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-koa, 'to continue to be or live.'

Ka-kill-ai-koa, 'to live one with another.'

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

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

Iteration.

<i>T. 1.</i>	Ka-téa-kán baġ	<i>T. 9.</i>	Ká-téa-ká-nún baġ
--------------	----------------	--------------	-------------------

Imminence.

<i>T. 9.</i>	Ka-téa-kún-koa baġ.
--------------	---------------------

Contemporary circumstance.

<i>T. 1.</i>	Ká-tán baġ ba*	<i>T. 3.</i>	Ka-killi-ela baġ ba
	<i>T. 9.</i>		Ká-nún baġ ba.

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

Implied negation of actual becoming.

<i>T. 10a.</i>	Ká-mai ġa baġ
----------------	---------------

Implied negation of entity or being.

<i>T. 10b.</i>	Ka-pa baġ ba	<i>T. 10c.</i>	Ka-pa-ta baġ ba
	<i>T. 10d.</i>		Keawarán* baġ ka-pa

*Keawarán is a negative.

IMPERATIVE MOOD.

Ká-uwa bi, 'be thou.'

Ka-kill-ía bi, 'continue thou to be, live, remain.'

Ká-uwa bi ġintoa bo, 'be thou thyself.'

Ká-killá bula (dual and plural only), 'be ye two.'

Ka-téa-ka 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
4. " -bin-bia	" "	8. " -bi-kín	" "
5. " -bi-kéún	" "	9. " -bi-nún	" "

* = 'I permit him to be.'

PARTICIPLES.

T. 1. Ká-mún-bill-ín	T. 6. Ká-mún-billi-ela-ta
3. " -billi-ela	7. " -kolág
4. " -bi-ala	8. " -kín
5. " -billi-kéún	9. " -nún.

Reciprocal.

T. 1. Ká-mún-bill-án	†	T. 6. Ká-mún-bill-ala-ta	†
4. " -bill-ala	" "	7. " -bill-ai-kolág	" "
5. " -bill-ai-kéún	" "	8. " -bill-ai-kín	" "

T. 9. Ká-mún-billá-nún bulun bag.

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

SUBJUNCTIVE MOOD.

1. To express purpose.

T. 10. Ká-mún-billá-ko,	'to permit to be'.
" -billá-koa,	'to permit to be together,
	the one with the other'.

2. To express immediate purpose.

T. 10. Ká-mún-bin-uwil-koa,	'that ... may or might permit to be together.'
-----------------------------	--

Iteration.

T. 1. Ká-mún-béa-kán	bón bag	T. 9. Ká-mún-béa-ká-nún	bón bag*
----------------------	---------	-------------------------	----------

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

Imminence.

T. 9. Ká-mún-béa-kún-koa	biloa, †	'lest he permit thee to be.'
--------------------------	----------	------------------------------

Contemporary circumstance.

T. 1. Ká-mún-bin	bón bag	ba	T. 3. Ká-mún-billi-ela	binug†	ba
			T. 9. Ká-mún-bi-nún	bitia†	ba

† For banung, biloa, bitia, binung, see paradigm of Pronouns.

Implied negation of actual becoming.

T. 10 a. Ká-mai-gi bón bag

Implied negation of entity or being.

T. 10 b. Ká-mún-bi-pa bag ba

T. 10 c. Ká-mún-bi-pa-ta bag ba

T. 10 d. Keawarán* bag mún-bi-pa

* Keawarán is a negative.

IMPERATIVE MOOD.

Ká-mún-billa	*	'permit * to'
Ká-mún-billa	a	'permit ,, self to continue to'
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., Búntán bag, †	Dual, Búntán bali, †
	Plu., Búntán géen, †
	Conjoined Dual, Búntán 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.

T. 1. Búntán	bón bag*	T. 6. Bún-kulla-ta	bón bag
4. Bún-killi	" "	8. " -kín	bón bag
5. " -kéún	" "	9. " -nún	" "

PARTICIPLES.

T. 1. Bún-killín	bón bag	T. 6. Bún-killi-ela-ta	bón bag
2. " -killi-kéún	" "	7. " " -kolág	" "
3. " -killi-ela	" "	8. " " -kín	" "
4. " -tala	" "	9. " " -nún	" "

Continuative.

T. 1. Bún-killi-lín	bón bag*	T. 3. Bún-killi-li-ela	bón bag
---------------------	----------	------------------------	---------

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

Reflexive.

T. 5. Bún-kill-éún	bag,	'I have struck myself.'
--------------------	------	-------------------------

Reciprocal.

- T. 1. Bún-killán bali T. 6. Bún-kill-ala-ta bali
 4. „ -kill-ala „ 7. „ -kill-ai-kolag „
 5. „ -kill-ai-kéun „ 8. „ -kill-ai-kin „
 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.'
 Bún-kill-ai-koa, 'to strike each one the other,' 'to fight.'

2. *To express immediate purpose.*

T. 10. Bún-wil or bú-wil-koa bón bag, 'that I might strike him.'

3. *Iteration.*

T. 1. Bún-téa-kán bón bag T. 9. Bún-téa-ká-nún bag

4. *Imminence.*

T. 9. Bún-téa-kún-koa bón bag

5. *Contemporary circumstance.*

T. 1. Bún-tán bón bag ba T. 3. Bún-killi-ela bón noa ba

T. 9. Bún-nún bón bag ba

6. *Implied negation of actual effect.*

T. 10a. Búm-mai ga bón bag

7. *Implied negation of action or entity.*

T. 10b. Búm-pa bón bag ba T. 10c. Búm-pa-ta bón bag ba

T. 10d. Keawarán bón bag búm-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-lía bi (bula, nura) tia, &c., as above.

*Reflexive.**Emphatic.**Reciprocal.*

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

PERMISSIVE FORM OF THE VERB 'TO STRIKE.'

Búm-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. Búm-mún-bín bi† tia,† 'thou permittest me to strike,'
 or 'I am permitted to strike.'

IMPERATIVE MOOD.

1. *Present*; 2. *Continuative*; 3. *Reflexive*; 4. *Emphatic*;
 5. *Reciprocal.*

1. Búm-mún-billa bi† 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 gintoa 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. *Present*; 2. *Continuative*; 3. *Reflexive*; 4. *Reciprocal.*

1. Búm-mara-bún-bín bi† tia,† 'thou permittest (any one) to strike me,' or 'I am permitted to be struck.'
 2. „ bún-billi-lía, 'continue thou to permit (any one) to be struck.'
 3. „ bún-bill-ía tia 'I myself permit myself to be struck.'
 4. „ bún-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.

- T. 1. Búm-mara-bùn-bin bón bağ 4. Búm-mara-bùn-bía bón bağ
T. 9. Búm-mara-bùn-bi-nùn bón bağ

PARTICIPLES.

- T. 1. Búm-mara-bùn-bill-in T. 4. Búm-mara-bùn-bi-ala
T. 9. Búm-mara-bùn-billi-nùn

Reciprocal.

- T. 1. Búm-mara-bùn-billán T. 4. Búm-mara-bùn-bill-ala
T. 9. Búm-mara-bùn-bill'à-nùn

SUBJUNCTIVE MOOD.

T. 10.

- Búm-mara-bùn-billi-ko, 'to permit (somebody) to be struck.'
" -bùn-bill-ai-koa, 'to permit the one to be struck by the other.'
" -bùn-bi-uwil-koa, 'that...might permit...to be struck.'
" -bùn-bia-kùn-koa, 'lest (somebody) should be permitted to be struck.'
" -bùn-bi-rùn bón bağ ba, 'when I permit (any person) to be struck.'
" -bùn-bai-ğa bón bağ, 'I had almost permitted him to be struck.'
" -bùn-bi-pa bón bağ ba, 'had I permitted him to be struck.'

IMPERATIVE MOOD.

Búm-mara-bùn-billa bi tia.

DECLENSION OF THE VERB 'TO MAKE.'

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

INDICATIVE MOOD.

- T. 1. Umán bağ unni T. 6. Umá-ta bağ unni
4. Umá " 8. Uma-kín "
5. Uma-kéùn " 9. Uur'à-nùn "

PARTICIPLES.

- T. 1. Umull-in bağ unni T. 4. Umala bağ unni
2. Umulli-kéùn " 6. Umulli-ela-ta "
3. Umulli-ela " 7. Umulli-kolağ "
T. 9. Umullí-nùn bağ unni

Continuative.

- T. 1. Umulli-lín bağ unni T. 3. Umulli-li-ela bağ unni

Reflexive.

- T. 5. Umull-éùn bağ unni

Reciprocal.

- T. 1. Umull-án bali unni T. 6. Umull-ala-ta bali unni
4. Umull-ala " " 7. Umull-ai-kolağ " "
5. Umull-ai-kéùn " " 8. Umull-ai-kín " "
T. 9. Umull'à-nùn bali unni

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10.

Umulli-ko, 'to do, make, create.'
Umulli-koa, 'to continue to do.'
Umull-ai-koa, 'to do reciprocally.'

2. *To express immediate purpose.*

- T. 10. Uma-uwil-koa bağ unni, 'that I may or might make this.'

Iteration.

- T. 1. Uméa kán bağ unni T. 9. Uméa là-nùn bağ unni

Imminence.

- T. 9. Uméa kùn koa bağ unni

Contemporary circumstance.

- T. 1. Umán bağ ba unni T. 3. Umulli-ela bağ ba unni
T. 9. Uur'à-nùn noa bağ unni

Implied negation of actual effect.

- T. 10a. Umai-ğa bağ unni

Implied negation of action or entity.

- T. 10b. Uma-pa bağ unni T. 10c. Uma-pa-ta bağ unni
T. 10d. Keawaràn bağ uma-pa unni

IMPERATIVE MOOD.

Umulla bi, 'make thou.'
 Umáu-umulla bi, (reduplication) 'make thou diligently.'
 Umullá bula, 'make ye two' (reciprocally).
 Umull-ía bi, 'make thou thyself' (reflexive).
 Uméa-ka, 'make again'; uma-kéa, 'make instantly.'
 Uma-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 bag gali ko T. 4. Upá bag gali ko
 T. 9. Upá-nún bag gali ko.

PARTICIPLES.

T. 1. Upullín bag gali ko T. 4. Upala bag gali ko
 3. Upulli-ela " " 7. Upulli-kolag " " "
 T. 9. Upulli-nún bag gali ko

Continuative.

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

Reflexive.

T. 5. Upull-éún bag 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.'
 Upan-uwil-koa bag, 'that I might do.'
 Upéa-kún-koa bag, 'lest I should do.'
 Upá-nún bi ba, 'when thou doest,' or 'if thou do.'
 Upai-ga bag, 'I had almost done.'
 Upa-pa bag ba, 'had I done,' or 'if I had done.'

IMPERATIVE MOOD.

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

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-bug-gán bag unni T. 4. Tiir-bug-ga bag unni
 T. 9. Tiir-bug-gá-nún bag unni

PARTICIPLES.

T. 1. Tiir-bug-gullín bag † T. 4. Tiir-bug-galla bag †
 3. Tiir-bug-gulli-ela " " 7. Tiir-bug-gulli-kolag " "
 T. 9. Tiir-bug-gulli-nún bag unni

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

Continuative.

T. 1. Tiir-bug-gulli-lín bag T. 3. Tiir-bug-gulli-li-ela bag †

Reflexive.

T. 5. Tiir-bug-gull-éún bag unni

Reciprocal.

T. 1. Tiir-bug-gull-án bali unni

SUBJUNCTIVE MOOD.

T. 10.

Tiir-bug-gulli-ko, 'to break' (something).
 Tiir-bug-ga-uwil-koa, 'that ... may or might break.'
 Tiir-bug-géa-kún-koa, 'lest ... should break.'
 Tiir-bug-ga-nún bag ba, 'when I break,' or 'if I break.'
 Tiir-bug-gai-ga bag, 'I had almost broken.'
 Tiir-bug-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-bur-rín bag unni T. 4. Tiir-bur-réa bag unni
 T. 9. Tiir-bur-ri-nún bag unni

PARTICIPLES.

- T. 1. Tiir-bur-rill-ín bag † T. 4. Tiir-bur-rala bag †
 3. „ -bur-rilli-ela „ „ 7. Tiir-bur-rilli-kolag „ „
 T. 9. Tiir-bur-rilli-nún bag unni

Continuative.

- T. 1. Tiir-bur-rilli-lín bag † T. 3. Tiir-bur-rilli-li-ela bag †
 † Here insert 'unni' or any other neuter object.

Reflexive.

- T. 2. Tiir-bur-rill-éún bag unni

Reciprocal.

- T. 1. Tiir-bur-rill-án 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-bur-réa-kún-koa, 'lest ... should break.'
 Tiir-bur-ri-nún bag ba, 'when I break', or 'if I break.'
 Tiir-bur-ri-pa bag ba, 'had I broken', or 'if I had broken.'

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

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

INDICATIVE MOOD.

- T. 1. Wiyán bón bag* T. 6. Wiya-ta bón bag
 4. Wiyá „ „ 8. Wiya-kín „ „
 5. Wiya-kéún „ „ 9. Wiya-nún „ „

* = 'I tell him.'

PARTICIPLES.

- T. 1. Wiyellín bón bag T. 6. Wiyelli-ela-ta bón bag
 2. Wiyelli-kéún „ „ 7. Wiyelli-kolag „ „
 3. Wiyelli-ela „ „ 8. Wiyelli-kín „ „
 4. Wiyala „ „ 9. Wiyelli-nún „ „

Continuative.

- T. 1. Wiyelli-lín T. 3. Wiyelli-li-ela

Reflexive.

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

Reciprocal.

- T. 1. Wiyell-án bara* T. 6. Wiyell-ala-ta bara
 4. Wiyell-ala „ 7. Wiyell-ai-kolag „
 5. Wiyell-ai-kéún „ 8. Wiyell-ai-kín „
 T. 9. Wiyella-nún 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 ká-nún bag

Inminence.

- T. 10. Wiyéa kún-koa bag

Contemporary circumstance.

- T. 1. Wiyán noa ba T. 3. Wiyelli-ela noa ba
 T. 9. Wiyá-nún noa ba

Implied negation of actual effect.

- T. 10a. Wiyai-ga bón bag

Implied negation of action or entity.

- T. 10b. Wiyá-pa bón bag ba T. 10c. Wiyá-pa-ta bón bag
 T. 10d. Keawarán† bón bag wiyá-pa
 † Keawaran is the negative.

IMPERATIVE MOOD.

- Wiyá, 'say, will you?' (interrogative).
 Wiyella, 'speak, tell.'
 Wiyá-wiyella (reduplication), 'speak! be quick!'
 Wiyella, 'speak' reciprocally.
 Wiyell-ia, 'continue to ask.'
 Wiyá-wiyall-ia, 'ask urgently.'
 Wiyéa-ka, 'tell again,' 'repeat.'
 Wiyá-kéa, 'speak presently.'
 Wiyá-bún-billa bón, 'permit him to speak.'

DECLENSION OF INTRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO GO.'

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

INDICATIVE MOOD.

T. 1. Uwán bag T. 4. Uwá bag
T. 9. Uwá-nún bag

Participle.

T. 1. Uwoll-ín bag T. 4. Uwala bag
3. Uwoll-ela bag 9. Uwoll-nún bag

Continuative.

T. 1. Uwoll-lín bag T. 3. Uwoll-li-ela bag

Reflexive.

T. 5. Uwoll-éún bag

Reciprocal.

T. 1. Uwoll-án bara T. 4. Uwoll-ala bara
T. 9. Uwoll-nún bara

SUBJUNCTIVE MOOD.

T. 10.

Uwoll-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.'
Uwéa-kún-koa, 'lest . . . should come or go.'
Uwá-nún bag ba, 'when I go or come.'
Uwai-ga bag ba, 'I had almost come or gone.'
Uwa-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-ía, 'come or go' (of self).
Uwéa-ka, 'come or go.'
Uwa-bún-billa, 'permit to come or go.'
Uwa-kéa, 'come or go,' *sc.*, in the morning.

DECLENSION OF THE VERB 'TO BREAK.'

Tiirkulliko, 'to break' spontaneously.

PARTICIPLES.

Tiir rán unni, 'this is broken' spontaneously.

T. 1. Tiir-kull-ín unni T. 5. Tiir-kull-éún unni
2. ,, -kulli-kéún unni 6. ,, -kulli-ela-ta unni.
3. ,, -kulli-ela unni 7. ,, -kulli-kolağ unni
4. ,, -kull-ala unni 8. ,, -kulli-kín unni
T. 9. Tiir-kulli-nún unni

Continuative.

T. 1. Tiir-kulli-lín unni T. 3. Tiir-kulli-li-ela unni

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-éa-kún-koa, 'lest . . . should break.'
Tiir-kulli-nún unnibo, 'when or if this breaks.'
Tiir-ka-ga-léún unni, 'this had almost broken.'
Tiir-kulli-ba-pa unni, 'had this broken.'

IMPERATIVE MOOD.

Tiir-kull-ía unni, 'I wish this to break of itself.'
Tiir-kull-éa-ka unni, 'I wish this to break of itself again.'
Kamúnbilla unni tiir-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-kín noa
5. ,, ba-kéún noa 9. ,, bá-nún noa

PARTICIPLES.

T. 1. Tetti bullín noa T. 4. Tetti bala noa
2. ,, bulli-kéún noa 7. ,, bulli-kín noa
3. ,, bulli-ela noa 9. ,, bulli-nún noa

Continuative.

T. 1. Tetti bulli-lín noa T. 3. Tetti bulli-li-ela noa

SUBJUNCTIVE MOOD.

T. 10.

Tetti bulli-ko, 'to die.'

Tetti ba-uwil-koa noa, 'in order that he might die.'

Tetti béa-kún-koa noa, 'lest he should die.'

Tetti há-nún noa ba, 'when he dies,' 'if he should die.'

Tetti bai-gá 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 bün-billa bón, 'permit him to die.'

Tetti béa-ka, 'die again.'

PARTICLES used instead of the VERB 'TO BE.'

1. *The verb, with a substantive attribute:* ta, 'itis'; tararán, 'it is not.'2. *The verb, with an adjective attribute:* lág, 'it is'; kora lág, 'it is not.'3. *The verb, with a personal attribute:* (1) bo, is 'self'; (2) gali, 'this' is the agent who.*Examples of 1, 2, and 3:—*

Unnibo bag, 'this is I' (the subject of the verb); gatoa bo unni, 'this is I myself (the personal agent), who' . . . unni ta, 'this is' (the subject); unni bo ta, 'this is itself' (the subject); gali noa wiya, 'this is he who spoke.'

Pulli, 'salt' (a *subst.*); pulli ta, 'it is salt' (a *subst.*); pulli lág, 'it is salt' (an *adj.*); pulli kora lág, '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:* yanóa, 'let be as it is'; ya-ai (used negatively), 'let it not be so.'

Example:—

Yaai, búnki 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:* wiya, 'say,' 'declare what you wish.'

Examples:—

Tiir wal unni, 'this is broken'; wiya, unni mur-rárag, 'say, is this good?'

6. *The verb, expressing being or existence:* ke, 'be,' 'is.'*Example:—*

Minarig 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.

*Affirmatively.**Negatively.*

- | | |
|---|--|
| T. 1. Kaúwá, bün-tan bón bag.
'Yes, I strike him.' | Keawaran, bón bag bün korien.
'No, I strike him not.' |
| 5. Bün-kéun bón bag.
'I have struck him.' | Keawai, bón bag bün-ki-pa.
'No, I have not struck him.' |
| 6. Bün-kulla bón bag.
'I had struck him.' | Keawaran, bón bag büm-pa.
'No, I had not struck him.' |
| 8. Bün-kín bón bag.
'I shall strike him.' | Keawai, bón bag bün-kín.
'No, I shall not strike him.' |
| 9. Bün-nún wal bón bag.
'I shall strike him.' | Keawai, wal bón bag bün korien.
'No, I shall not strike him.' |

PARTICIPLES.

T.

- | | |
|--|---|
| 1. Bün-kill-ín bón bag.
'I am striking him.' | Keawaran, bón bag bün-killi korien.
'No, I am not striking him.' |
| 3. Bün-killi-ela bón bag.
'I was striking him.' | Keawaran, bón bag bün-killi kora kal.
'No, I was not going to strike him.' |
| 9. Bün-killi-nún bón bag.
'I am going to strike him.' | Keawai, bón bag bün-killi kora ke.
'No, I am not going to strike him.' |

IMPERATIVE MOOD.

Mandatory—

- Búwa bón, 'strike him.' Ma, búwa bón, 'do, strike him.'
Yanoa, bün-ki yikora bón, 'let be, strike him not.'
Bün-killá, 'strike on,' 'continue to strike.'
Yanoa, bün-killá-ban kora, 'let be, cease striking.'
• Büm-mara-bün-billa bón, 'permit him to be struck.'
Yari, bón bi büm-mara-bün-bi yikora, 'hold! let him not be struck.'

Entreaty—

- Büm-mün-billa-bón, 'permit him to strike.'
Yanoa, büm-mün-bi yikora bón, 'let be, permit him not to strike.'

Interrogative—

- Minarig-tin binug bün-kulla? 'why did'st thou strike him?'
Kora koa binug büm-pa? 'why hast thou not struck him?'

Idioms—

Wiwi, 'be quiet,' 'do not what you tend to do.'
 Yaai, 'refrain,' 'do not,' 'cease acting,' 'hold'! 'let not.'
 Yari, yanoa, '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, pórrol, 'heavy'; pórrol ta unni, 'this is heavy'; pórrol noa wiyán, 'he speaks heavily.' Adverbs are classed in the following manner:—

1. *Of Number.*

Wakál bo ta, 'once only.' Bulóara bo ta, 'twice only.'
 Ngóro bo ta, 'thrice only.'

2. *Of Order.*

Bonén, 'the first to be done.' Kurri-kurri, 'the beginning, the first.'
 Gánka, 'the first,' or 'before.'
 Willug, 'the last,' or 'behind.'

3. *Of Place.*

Unti, 'here.' Bará-kolag, 'downwards.'
 Unnug, 'there.' Muriug-kolag, 'forwards.'
 Wonnug? 'where?' Willug-kolag, 'backwards.'
 Wonta-kolag, 'whither?' Wonta-birug? 'whence? from what place?'
 Unti-kolag, 'hither.' Unta-birug, 'thence.' [time.
 Untoa-kolag, 'thither.' Unti-birug, 'hence'; place or
 Wokka-kolag, 'upwards.'

4. *Of Time.*

Ba, 'when; at the time that'; Keawai-wál, 'never, not at any time'; 'no, never.'
 gai-ya, 'then,' must always be after it. Kúm-ba, 'yesterday' (when the verb is in a past tense); 'to-morrow' (when used with a verb in the future tense).
 Bug-gai, 'this present period, now, to-day'; 'the time now passing.'
 Bug-gai-kál, 'of the present period; fresh, new, recently.'
 Gai-ya, 'then, at that time'; it is governed by the particle ba.
 Kabo, 'presently.'
 Kabo ka ta, 'presently it is,' for 'not yet.'
 Tága, 'before, prior to.'
 Tanoa-nug bo, 'soon.'
 Toan-ta, 'afterwards.'

Unnug bo, 'hitherto.'
 Wakál-wakál, 'once-once,'—an idiom for 'seldom.'
 Yaki-ta, 'now'; at the time spoken of.
 Yaki-ta bo, 'instantly'; at the selfsame moment spoken of.
 Yakoun-ta? 'at what time? when?'
 Yanti-kat-ai, 'hence forward,' 'for ever'; *lit.*, 'thus always.'
 Yuki-ta, 'afterwards.'
 Yuraki, 'long since, formerly, long ago.'

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

5. *Of Quantity.*

Butti, 'more'; meaning, 'continue the action.'
 Kauwál-lág, 'largely, much, abundantly.'
 Kirun, 'all.'
 Minnán? 'what quantity? how much? how many?'
 Tantoa, 'enough, sufficiently.'
 Waréa-lág, 'little, sparingly.'
 Winta, 'a part, a portion.'

6. *Of Quality or Manner.*

Kára, 'slowly, deliberately.'
 Kurra-kai, 'quickly'; also equivalent to the phrase 'make haste.'
 Wogkál-lág, 'foolishly'; *cf.* wogkál, 'deaf, stupid, foolish.'
 Pór-ról, 'heavily'; *cf.* pór-ról.
 Wir-wir, 'cheerfully, lightly'; *cf.* wir, as a verb, 'to fly like the down of a bird.'

7. *Of Doubt.*

Mirka, 'perhaps.' Mirka-ta, 'perhaps so, possibly.'

8. *Of Affirmation.*

E-é, 'yes.' Yanti bo ta, 'yes, just as it is.'
 Kau-wá, 'yea.' Yuna bo ta, 'verily, certainly, really'; *lit.*, 'there it is itself'; *cf.* tokól, 'straight.'

9. *Of Negation.*

Kea-wai, 'nay.' Ta-rarán, 'it is not,' *sc.*, the thing affirmed.
 Kea-wa-rán, 'no.'
 Yikora, kora, korien, 'no, not.'

10. *Of Interrogation.*

Kora-koa? 'why not?' Yako-ai? 'how?' meaning 'in what manner?' answer, yanti, 'thus.'
 Minarig-tin? 'why? wherefore?'
 Wonnén? 'how? which way?' answer, gia-kai, 'this way.'

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

PREPOSITIONS.

Ba, 'of'—denoting possession, when used with the personal pronouns.	Katoa, 'with, in company with,'—not instrumental.
Birug, 'of, out of, from'; opposed to ko-laḡ.	Ko, -lo, -o, -ro, -to,—particles denoting agency or instrumentality.*
Ka, 'in,' or 'at' such a period; as, tarai-ta yellanna-ka, 'in another moon.'	Ko-ba, 'of'—the same as 'ba,' but used only with nouns.
Ka-ba, 'in, on, at'—a place; as, Sydney-ka-ba, 'at Sydney.'	Ko-laḡ, 'to, towards, tendency towards,'—opposed to birug.
Kai,—the same meaning as tin; only this is used to personal pronouns, but 'tin' goes with nouns.	Murrarig, 'into.'
Kal, 'part of'; as, unti-kal, 'of this, part of this, hereof.'	Murruḡ, '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!'	Katio-katia, of pain, anguish.
Ela-beara, of wonder, surprise, astonishment.	Wau, 'attention!' a call to attend.
Ginoa, of salutation at parting; as, 'farewell.'	Wi-wi, of aversion.
	Yapallun, of sorrow; 'alas!'

CHAPTER IV.

VOCABULARY.

(1) MYTHOLOGY.

- Gakón**; *kúrima*; *m.*,* bones put through the septum of the nose for ornament.
- Górró**; *pumeri*; *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. 'womáara', which is held in the hand, and on it the poisoned spear.
- Koin**, **Tippakál**, **Pórrág** are names of an imaginary male being, who has now, and has always had, the appearance of a black; he resides in thick brushes or jungles; he is seen occasionally by day, but mostly 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.
- Koyorówén**, 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.—ED.

Kurriwilbán, 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. Yáho has, by some means, come to be used by the blacks as a name for this being.

Múrramai, *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.

Murrokun, *m.*, the name of a mysterious magical bone, which is obtained by the karákáls, *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.

Nauwai, *m.*, a canoe; pupa, *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.

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

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

Puntimái, *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.* nug-gun). 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.

Puttikán, 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, 'Pírrológ, Pírrológ.'

Tilmún, *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, kolug-kolug, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.

Tippakalin, Mailkun, and Bimpóin, are names of the wife of 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 kill them, and no one ever sees again those whom she obtains.

Turrama, *m.*, an instrument of war, called by Europeans a 'boomerang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming

* This is a proof that the black man has been duly initiated at the ceremonies of the Bora. See *s.v.* Yarro.—ED.

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 themselves to each other. The men, after the tooth is knocked out in the Bora rites, call women **kunnáikará**, and themselves **yirabai**; previous to which the men are styled, **koromun**. 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 **karákál**; after that, the youth may seize a woman; he becomes a member of the tribe and engages in their fights.

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

(2) GEOGRAPHICAL NAMES.

Awaba, Lake Macquarie; the word means 'a plain surface.'
Biwoǵkula, the place of red ti-trees; from **biwoǵ**, 'red ti-tree.'
Boikónumba, a place of ferns; from **boikón**, 'fern.'
Boun, the site of Wallis's Plains; from a bird of that name.
Bulba, an island; any place surrounded with water.
Bulkára, any mountain; from **bulka**, 'the back' of a man or a beast.
Buttaba, the name of a hill on the margin of the Lake.
Garawantára, any plain, a flat.
Goloyáuwé, a point of land on the south side of the Lake.
Górróinba, the female-emu place; from **górróin**, 'the female emu'; 'the male emu' is **kóǵkoróǵ**, from his cry.
Gurránba, a place of brambles; from **gurrán**, an inferior sort of 'bramble.'
Kaiárába, a place of 'sea-weeds.'
Karakunba, a place of 'swamp-oaks,' which is a species of pine.
Kéel-kéelba, a place of 'grass-tree.'

Kintíirrabín, the name of a small extinct volcano on the sea-coast near Red Head, north-east of Lake Macquarie.

Koikaligba, a place of brambles; from **koikalig**, a sort of 'bramble,' bearing a berry like a raspberry.

Koiyóǵ, the site of any native camp.

Kona-konaba, the name of the place where the stone called **kona-kona** is found. There are veins in the stone, which contain a yellow substance used for paint in warlike expeditions. It is the name of a large mountain, at the northern extremity of Lake Macquarie.

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

Kurrá-kurrán, the name of a place in which there is almost a forest of 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 formerly it was one large rock which fell from the heavens and killed a number of blacks who were assembled there; they had gathered themselves together in that spot by command of an immense iguana, which came down from heaven for that purpose; the iguana was angry at their having killed lice by roasting them in the fire; those who had killed the vermin by cracking them, had been previously speared to death by him with a long reed from heaven! At that remote period, the moon was a man named **Póntobug**; 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.

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

Mulubinba, the name of the site of Newcastle, from an indigenous 'fern' named **mulubin**.

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

Munúg-gurraba, the place to which 'sea-snipe' resort.
 Múnukán is 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 jut into the sea betwixt three and four fathoms of water. The government mineral surveyor found, on examination, that the two veins were nearly nine feet in thickness, and the coal of excellent quality; [*i.e.*, in 1834].
 Nikkinba, a place of coals, from *nikkin*, 'coal.' The whole Lake, twenty-one miles long by eight broad, abounds with coal.
 Niritiba, the name of the island at the entrance of the lake; from *niriti*, the 'mutton bird,' which abounds there.
 Pitoba, a place of pipe clay; from *pito*, 'pipe clay,' which is used at a death by the deceased's relatives to paint their whole body, in token of mourning.
 Puntei, a 'narrow' place; the name of any narrow point of land.
 Purribágba, the 'ant's-nest place'; from within these nests a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called *purribágb*. The ants gather the substance for some unknown purpose.
 Tirabéenba, a tooth-like point of land; from *tira*, 'a tooth.'
 Tulkaba, the soft ti-tree place; from *tulka*, 'ti-tree.'
 Tulkiriba, a place of brambles; from *tulkiri*, 'a bramble.'
 Tumpoaba, a clayey place; from *tumpoa*, 'clay.'
 Wárawállug, 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 *wállug*, the 'human head,' from its appearance.
 Wauwarán, the name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains westerly; said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called *wauwai*; it frequents the contiguous swamp and kills the aborigines! There is another resort for these fish near an island in Lake Macquarie named *boroyiróg*, 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!
 Yiránálai, 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.

(3) COMMON NOUNS.

B.

Baibai, *m.*, * an axe.
 Baiyág-baiyág, *m.*, a butterfly.
 Bato, *m.*, water; *cf.* *gapoi*
 Berabukkán, *m.*, sperm whale; the natives do not eat this; *cf.* *torog-gun*.
 Biggai, *m.*, an elder brother.
 Biutunkin, *m.*, a father.
 Birraba, *m.*, a small shell fish.
 Biyug, *m.*, 'father,' addressive.
 Biyugbai, *m.*, a father.
 Boalug, *m.*, mangrove seed.
 Boarrig, *m.*, misty rain.
 Boata, *m.*, the cat-fish.
 Boawal, *m.*, the curlew.
 Bugkin, *m.*, vermin, as fleas.
 Bukkai, *m.*, the bark of a tree; the skin of animals.
 Bulbug, *m.*, a small species of kangaroo.
 Búnkun, *m.*, a red sea-slug which adheres to the rocks, and is known to Europeans as 'kunjewai.'
 Búrug, *m.*, hair on the head.
 Wúrun, *m.*, hair on the body.
 Kitug, *m.*, the short hair of animals.
 Yirrig, *m.*, the fur of the opossum tribe.
 Buttikág, *m.*, any beast.

G.

Gapál, *m.*, a concubine.
 Gapoi, *gáiyuwa*, *gatóg*, *kullig*, *m.*, names for fresh water; *cf.* *kokoin*, *bato*, and *yarro*.
 Garawan, *m.*, a plain flat place.
 Garóg-garóg, *m.*, a rough place.
 Garo-géen, *m.*, an old woman.
 Garo-imbai, *m.*, an old man.
 Gauwo, *m.*, a sea-gull.

* The *m.*, throughout, stands for *meaning*; it is inserted merely to divide the native word from its signification.—Ed.

K.

Girrinbai, *m.*, first-born female.
 Wúg-gunbai, youngest "
 Golokonug, *m.*, a large kind of schnapper.
 Gorokán, *m.*, the morning dawn
 Guraki, *m.*, one initiated; hence, a wise person.
 Kán; kurriwirára; *m.*, a brown diamond snake.
 Maiyá, *m.*, the general name for snakes.
 Kanin, *m.*, a fresh-water eel.
 Karai, *m.*, flesh of any sort, but chiefly of the kangaroo.
 Karakál, *m.*, a wizard, doctor, sorcerer.
 Karoburra, *m.*, a large whiting.
 Karóg-karóg, *m.*, a pelican.
 Kéarapai, *m.*, the white cockatoo.
 Waiila, *m.*, the black cockatoo; its breeding place is unknown to the blacks.
 Keilai, *m.*, urine.
 Kikoi, *m.*, a native cat; is very destructive to poultry.
 Kinnun, *m.*, the women's nets; used as bags.
 Kipai, *m.*, fat, grease, &c.
 Kira-kira; kúneta; *m.*, the male and the female king-parrot.
 Kirika and korunnág, *m.*, two kinds of native honey.
 Mipparai, *m.*, the honey-comb.
 Nukkuq, *m.*, the small stingless bee of this country.
 Mikál, *m.*, the honey in the blossoms of the honey-suckle tree.
 Káraka, *m.*, the honey in the blossom of the grass-tree.

Kirrin, *m.*, pain.
 Kógka, *m.*, a reed.
 Kógkoróg, *m.*, an emu; from the noise it makes.
 Koiwon, *m.*, rain.
 Koiyóg, *m.*, a native camp.
 Koiyug, *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
 Kókuğ, *m.*, frogs; are so called from the noise they make.
 Kómirrá, *m.*, a shadow.
 Konuğ; kintárig; *m.*, dung.
 Kónuğ-gai, *m.*, a fool.
 Koreil, *m.*, a shield.
 Koropun, *m.*, fog, mist, haze.
 Korowa-tálág, *m.*, a cuttle fish; *lit.*, 'wave-tongue.'
 Korro, *m.*, the wind-pipe.
 Kotara, *m.*, a club, a waddy.
 Kotumág, *m.*, the land tortoise.
 Kúlai, *m.*, trees, wood, timber.
 Kullára, *m.*, a fish-spear.
 Kullearig, *m.*, the throat.
 Kullig, *m.*, a shell.
 Kulligtiella, *m.*, a knife.
 Kullo, *m.*, the cheeks.
 Kúmara, *m.*, blood.
 Kúmba, *m.*, to-morrow.
 Kumbál, *m.*, a younger brother.
 Kunbul, *m.*, the black swan.
 Kúri, *m.*, man, mankind.
 Kurratág; murrin; *m.*, the body.
 Kurrábun, *m.*, a murderer.
 Kurraka, *m.*, the mouth.
 Kurrakóg, *m.*, the eldest male.
 Taiyól, *m.*, the youngest male.
 Kurra-koiyóg, *m.*, a shark.
 Kurrugkun; 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 wóttól, *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.
 Miroma, *m.*, a saviour.
 Moani, *m.*, the kangaroo.
 Mokoi, *m.*, mud oysters.
 Molakán, *m.*, the season of the wane of the moon.
 Móto, *m.*, a black-snake.
 Múla, *m.*, a boil.
 Mulo, *m.*, thunder.
 Múmuya, *m.*, a corpse, a ghost.
 Múnbónkán, *m.*, the rock oyster.
 Munni, *m.*, sickness.
 Murabán, *m.*, blossom, flowers.
 Murrakin, *m.*, young maidens.
 Murrin, *m.*, the body.
 Murri-nauwai, *m.*, a ship, boat.

N.

Nukuğ, *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.

Paiyabára, *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 wommarakán, *m.*, a wild duck and drake.
 Piriwál, *m.*, a chief or king.
 Pirrita, *m.*, an oyster which grows on the mangrove tree.
 Pittóg; talowai; *m.*, two kinds of roots of the arum species; the taro of Tahiti.
 Poito, *m.*, the smoke of a fire.
 Póno, *m.*, dust.
 Poribai, *m.*, a husband.
 Porikunbai, *m.*, a wife.
 Porowi, *m.*, an eagle.
 Porun, *m.*, a dream or vision.
 Porun-witilliko, *m.*, to dream.
 Pukko, *m.*, a stone axe.
 Pulli, *m.*, salt.
 Pulli, *m.*, voice, language.
 Puna, *m.*, sea sand.
 Punbuğ, *m.*, sea-slug, blubber.
 Punnál, *m.*, the sun.
 Rárai, *m.*, earth, land, the world.
 Purrağ, *m.*, day.
 Purramai, *m.*, a cockle.
 Purramaibán, *m.*, an animal like a ferret, but amphibious; it lives on cockles.
 Purrimunkán, *m.*, a sea-salmon.

T.

Taiyol, *m.*, the youngest male.
 Tembiribéen, *m.*, a death adder.
 The aborigines, when bitten, usually suck the wound, as a remedy.
 Tibbin, *m.*, a bird.
 Tibún, *m.*, a bone.
 Tigko, *m.*, a bitch.
 Tirál, *m.*, a bough of a tree.
 Tirriki, *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.

Tokoi, *m.*, night.
 Topig, *m.*, a mosquito.
 Toróg-gun, *m.*, the black whale; this the blacks eat, whilst the sperm whale is not eaten.
 Tukára, *m.*, winter.
 Tullokán, *m.*, property, riches.
 Tulmun, *m.*, a grave.
 Tulun, *m.*, a mouse.
 Tunkán, *m.*, a mother, a dam.
 Tunuğ, *m.*, a rock, a stone.
 Tupea-tarawog and ninág, *m.*, names of the flat-head fish.
 Turea, *m.*, a bream-fish.

W.

Wairai, *m.*, the spear for battle, or for hunting.
 Motig, *m.*, the spear for fish.
 Waiyóg, *m.*, a sort of yam.
 Wákun, *m.*, a crow; from its cry, wak-wak-wak.
 Wárikál, *m.*, a dog; the species.
 Wárikál and waiyi, *m.*, the male and female tame dog.
 Yuki and mirri, *m.*, the male and female native dog.
 Murroğkai, *m.*, the wild dog species.
 Waroi, *m.*, the hornet.
 Waropára, *m.*, the honeysuckle.

Willai, <i>m.</i> , an opossum.	Wúggurrabula, <i>m.</i> , ye two lads.
Wimbi, <i>m.</i> , a bowl; generally made from the knot of a tree.	Wunal, <i>m.</i> , summer.
Wippi or wibbi, <i>m.</i> , the wind.	Wurunkán, <i>m.</i> , flies.
Wirripág, <i>m.</i> , the large eagle-hawk, which devours young kangaroos, lambs, &c.	
Woiyo, <i>m.</i> , grass.	
Wombál, <i>m.</i> , the sea-beach.	Yapug, <i>m.</i> , a path, a broad way.
Wommára, <i>m.</i> , the instrument used as a lever for throwing the spear; <i>cf.</i> gorro.	Yarea, <i>m.</i> , the evening.
Wonnai, <i>m.</i> , a child, children.	Yareil and yurá, <i>m.</i> , the clouds.
Woropil, <i>m.</i> , a blanket, clothes.	Yilén, <i>m.</i> , bait.
Worowai, <i>m.</i> , a battle, a fight.	Yinál, <i>m.</i> , a son.
Worowán, <i>m.</i> , a kangaroo-skin cloak.	Yinálkun, <i>m.</i> , a daughter.
Wattawán, <i>m.</i> , a large mullet.	Yirra, <i>m.</i> , a wooden sword.
Wúggurrapin, <i>m.</i> , young lads.	Yirrig, <i>m.</i> , a quill, a pen.
	Yulo, <i>m.</i> , a footstep, a track.
	Yunug, <i>m.</i> , a turtle.
	Yuroin, <i>m.</i> , a bream-fish.

Y.

(4) PARTS OF THE-BODY.

The Head.

Kittug, <i>m.</i> , the hair of the head.	Kullo, <i>m.</i> , the cheeks.
Wállug, <i>m.</i> , the head.	Tumbiri; willig; <i>m.</i> , the lips.
Káppára, <i>m.</i> , the skull.	Kurráka, <i>m.</i> , the mouth.
Kúmborokán, <i>m.</i> , the brain.	Gunturra; tirra; <i>m.</i> , the teeth.
Yintirri; golo; <i>m.</i> , the forehead.	Tállag, <i>m.</i> , the tongue.
Tukkál, <i>m.</i> , the temples.	Wattán, <i>m.</i> , the chin.
Gúréug; turrákurri; <i>m.</i> , the ear.	Yarrei, <i>m.</i> , the beard.
Yulkára, <i>m.</i> , the eye-brows.	Untág, <i>m.</i> , the lower jaw.
Woipín, <i>m.</i> , the eye-lashes.	Kulleug, <i>m.</i> , the neck; it is also called 'wuroka.'
Gaikug; porowug; <i>m.</i> , the eye.	Kullearig, <i>m.</i> , the throat.
Tarkin; goara; <i>m.</i> , the face.	Koro, <i>m.</i> , the windpipe.
Nukoro, <i>m.</i> , the nose.	

The Trunk.

Kurrabág, <i>m.</i> , the body.	Mirrug, <i>m.</i> , the shoulder.
Murrin, <i>m.</i> , the body.	Kopa, <i>m.</i> , the upper arm.
Múmmurrákun } <i>m.</i> , the collar-	Turrug, <i>m.</i> , the lower arm.
Milka-milka, } bone.	Guna, <i>m.</i> , the elbow.

The Hands and Feet.

Mattára, <i>m.</i> , the hand.	Númba, <i>m.</i> , the first finger.
Tunkánbéen, <i>m.</i> , the thumb;	Purrokulkun, <i>m.</i> , the second „
lit., the mother or dam.	Kotán, <i>m.</i> , the third „

Garákonbi, <i>m.</i> , the little finger.	Gapug, <i>m.</i> , the nipple.
Tirri; tirreil; <i>m.</i> , the nails of the fingers and toes.	Wapára, <i>m.</i> , the chest, breasts.
Wará, <i>m.</i> , the palm of the hand; <i>cf.</i> warapal, <i>m.</i> , level, plain.	Nara, <i>m.</i> , the ribs.
Túg kág kerri, <i>m.</i> , the right hand.	Kuriábág, <i>m.</i> , the side or body.
Wúntokeri, <i>m.</i> , the left hand.	Turoun, <i>m.</i> , the right side.
Bulka, <i>m.</i> , the back; either of the hand or of the body.	Goraón, <i>m.</i> , the left side.
Paiyil, <i>m.</i> , the breasts.	Parrá or warra, <i>m.</i> , the belly.
	Parra, <i>m.</i> , the bosom.
	Winnal, <i>m.</i> , the loins.
	Gakág, <i>m.</i> , the hips.

The Limbs.

Búloinkoro, <i>m.</i> , the thighs.	Papinán, koróg-gai, and mokul-mokul, <i>m.</i> , the kneecap.
Wóloma or tára, <i>m.</i> , the calf of the leg.	Wirugkág, <i>m.</i> , the ankles.
Gári, <i>m.</i> , the shins.	Mukko; monug; <i>m.</i> , the heels.
Warombug, <i>m.</i> , the knees.	Yúllo, <i>m.</i> , the sole of the foot.
Tinna, <i>m.</i> , the toes; the foot.	

The Intestines.

Búlbúl, <i>m.</i> , the heart.	Turrakil, <i>m.</i> , the veins.
Purrámai, <i>m.</i> , the kidney; also a cockle, from its shape.	Tóg-tóg, <i>m.</i> , the marrow.
Munug, <i>m.</i> , the liver.	Tibún, <i>m.</i> , the bone.
Yokól, <i>m.</i> , the lungs.	Moika, <i>m.</i> , the fatty substance betwixt the joints.
Konarig; konug; <i>m.</i> , the bowels.	Bukkai, <i>m.</i> , the skin.
Purriug; puttara; <i>m.</i> , the flesh.	Wurun, <i>m.</i> , the downy hair on the skin.
Meya, <i>m.</i> , the sinews.	Goróg, <i>m.</i> , the blood.

(5) VERBS.

B.	Búg-búg, <i>m.</i> , to salute. <i>Kiss</i>
Béelmulliko, <i>m.</i> , to mock, to deride, to make sport.	Bukka, <i>m.</i> , to be wrathful, to be furious.
Birrikiliko, <i>m.</i> , to lie along, to lie down so as to sleep.	Bulpór-bug-gulliko, <i>m.</i> , to cause to be lost property, to lose.
Boibulliko, <i>m.</i> , to know carnally.	Bum-bug-gulliko, <i>m.</i> , to cause to be loose, to open a door.
Boinkulliko, <i>m.</i> , to kiss.	Búmmarabunbilliko, <i>m.</i> , to permit another to be struck.
Bómbilliko, <i>m.</i> , to blow with the mouth.	Bunmilliko, <i>m.</i> , to find.
Boug-bug-gulliko, <i>m.</i> , to cause another to arise, to compel to arise.	Búmmunbilliko, <i>m.</i> , to permit another to strike.
Boug-gulliko, <i>m.</i> , to raise one's self up, to arise.	Búkilliko, <i>m.</i> , to strike, smite; to aim a blow with a weapon.
	Bunbilliko, <i>m.</i> , to permit, to let; this is an auxiliary verb.

- Búnmulliko, *m.*, to rob, to take by violence, to snatch.
 Bur-buġ-gulliko, *m.*, to cause to be light or well, to cure.
 Burkulliko, *m.*, to be light as a bird, to fly; to be convalescent.
 Buruġ-buġ-gulliko, *m.*, to cause to be loose, to set at liberty.

G

- Gakilliko, *m.*, to see, to look, to observe with the eye.
 Gakómbilliko, *m.*, to deceive, to cheat.
 Gakóntibunbilliko, *m.*, to disregard, not to mind.
 Gakoyelliko, *m.*, to lie, to tell a falsehood.
 Gamaigulliko, *m.*, to see, to look, but not to notice.
 Garabo, *m.*, to sleep.
 Garawatilliko, *m.*, to lose one's self.
 Garbuġ-gulliko, *m.*, to convert into, to cause to become.
 Ġari-ġari, *m.*, to pant.
 Garo-ġaro, *m.*, to fall down.
 Garokilliko, *m.*, to stand upon the feet.
 Garokinbilliko, *m.*, to stand up.
 Gimilliko, *m.*, to know by the eye, as a person or place.
 Ġiratimulliko, *m.*, to feed, to give food.
 Ġirulliko, *m.*, to tie.
 Ġoitġ, *m.*, to be short.
 Ġoloin, *m.*, to be complete or finished.
 Ġukilliko, *m.*, to give, to present.
 Ġumaigulliko, *m.*, to offer.
 Ġupaiyiko, *m.*, to give back, to pay, to return in exchange.
 Ġuraki, *m.*, to be wise, skilful.
 Ġurrá-korien, *m.*, not to hear.

- Ġurramag, *m.*, to be initiated.
 Ġurramaigulliko, *m.*, to hear, but not to obey.
 Ġurrara, *m.*, to pity.
 Ġurrawatilliko, *m.*, for remembrance to pass away, to forget any place, or road; *cf.* wogúntilliko.
 Ġurrayelliko, *m.*, to hearken, to be obedient, to believe.
 Ġurrulliko, *m.*, to hear, to obey, to understand with the ear.
 Ġurrunbórburrilliko, *m.*, to let fall tears, to weep, to shed tears.

K.

- Ka-amulliko, *m.*, to cause to be assembled together, to assemble.
 Kaipulliko, *m.*, to call out, to cry aloud.
 Kaiyu, *m.*, to be able, powerful, mighty.
 Kakili-bán-kora, *m.*, do not be.
 Kakilliko, *m.*, to be, to exist in any state.
 Kaki-yikora, *m.*, be not.
 Kapiirri, *m.*, to be hungry.
 Kapulliko, *m.*, to do; without the idea of effect upon any object.
 Karabulliko, *m.*, to spill.
 Karakai, *m.*, to be active, to be quick, to hasten.
 Karákál-umulliko, *m.*, to cure, to make well; a compound of 'karákál,' a doctor, and 'umulliko,' to do, to make.
 Karól, *m.*, to be hot, to perspire from the heat of the sun.
 Kauwál, *m.*, to be large, great.
 Kekál, *m.*, to be sweet, pleasant, nice, delightful.
 Kia-kia, *m.*, to be courageous, strong, powerful; to conquer.

- Kilbuġ-gulliko, *m.*, to compel to snap.
 Kilburrilliko, *m.*, to snap at by means of something, as a hook is snapped at by a fish.
 Kilkulliko, *m.*, to snap asunder, as a cord of itself.
 Killibinbin, *m.*, to shine, to be bright, to be glorious.
 Kimulliko, *m.*, to wring, to squeeze as a sponge, to milk.
 Kimmulliko, *m.*, to broil meat on coals of fire.
 Kinta, *m.*, to be afraid.
 Kintai; kintelliko; *m.*, to laugh.
 Kinúkinári, *m.*, to be wet.
 Kirabarawirilliko, *m.*, to twirl the stem of grass-tree until it ignites.
 Kirilliko, *m.*, to lade out water, to bail a canoe or boat.
 Kiroapulliko, *m.*, to pour out water, to empty water.
 Kirrai-kirrai, *m.*, to revolve, to go round.
 Kirrawi, *m.*, to be lengthy, to be long; *cf.* 'ġoitġ,' *m.*, to be short in length.
 Kirrin, *m.*, to pain.
 Kitelliko, *m.*, to chew.
 Kiunuriġ, *m.*, to be wet.
 Ko, *m.*, to be, to come into existence.
 Koakilliko, *m.*, to rebuke, to scold, to quarrel.
 Koinomulliko, *m.*, to cough.
 Koipulliko, *m.*, to smell.
 Koitta, *m.*, to stink.
 Koiyubulliko, *m.*, to burn with fire.
 Koiyun, *m.*, to be ashamed.
 Kolayelliko, *m.*, to keep secret, not to tell, not to disclose.
 Kólbi, *m.*, to sound, as the wind or sea in a storm.
 Kólbuntilliko, *m.*, to chop with an axe or scythe, to mow.
 Kóllabilliko, *m.*, to fish with a line. The line is held in the hand.
 Kóllamulliko, *m.*, to make secret, to conceal anything told.
 Konéim, *m.*, to be handsome, pretty.
 Kóntimulliko, *m.*, to wear as a dress.
 Korawalliko, *m.*, to watch, to stay by a thing.
 Korien, *m.*, not to be; the negative form of 'ko.'
 Korokál, *m.*, to be worn out, threadbare.
 Korokón, *m.*, to roar, as the wind or sea; *cf.* kólbi.
 Korun, *m.*, to be silent, to be quiet.
 Korunpaiyelliko, *m.*, to remain silent.
 Kotabunbinla, *m.*, to permit to think, to remember.
 Kotelliko, *m.*, to think.
 Kóttán, *m.*, to be wet and chilly, from rain.
 Kuġun, *m.*, to be muddy.
 Kulbilliko, *m.*, to lean, to recline.
 Kulbun-kulbun, *m.*, to be very handsome, elegant.
 Kulwun, *m.*, to be stiff, clay-cold, as a corpse.
 Kum-bárá-paiyelliko, *m.*, to be troublesome, to give one a headache by noise.
 Kumbáro, *m.*, to be giddy, to have a headache from dizziness.
 Kunbún, *m.*, to be rotten, as a skin or cloth.
 Kunbuntilliko, *m.*, to cut with a knife.
 Kunná, *m.*, to be burned.
 Kurkulliko, *m.*, to spring up, to jump, to leap.
 Kur-kur, *m.*, to be cold.

Kurmúr, *m.*, to be rotten, as wood; *cf.*, kunbún.
 Kurrá, *m.*, to be slow.
 Kurrágkopilliko, *m.*, to spit.
 Kurrál, *m.*, to be disabled, to be wounded.
 Kurrilliko, *m.*, to carry.
 Kuttawaiko, *m.*, to be satisfied with food, satiated, drunk.

M.

Ma, *m.*, to challenge, to dare; to command to do.
 Máncilliko, *m.*, to take, to accept, to take hold of.
 Mánmunbilliko, *m.*, to cause to take, to let take, to let have.
 Marógkoiyelliko, *m.*, to proclaim, to make known.
 Matelliko, *m.*, to be gluttonous.
 Meapulliko, *m.*, to plant.
 Mimulliko, *m.*, to detain, to compel to wait.
 Minki, *m.*, to sorrow, to sympathize.
 Minkilliko, *m.*, to remain, to dwell.
 Miromulliko, *m.*, to keep.
 Miriál, *m.*, to be without, to be poor, miserable; a desert place.
 Mirrilliko, *m.*, to sharpen into a point, as a spear.
 Mirínupulliko, *m.*, to cause to be sharp.
 Mitti, *m.*, to be small.
 Mittilliko, *m.*, to wait, to stay, to remain.
 Mitúg, *m.*, to be cut, wounded, sore.
 Morilliko, *m.*, to wind up as a string.
 Morón, *m.*, to be alive.
 Moroun, *m.*, to be tame, quiet, docile, patient.
 Móttilliko, *m.*, to pound with a stone, like pestle and mortar.

Mulamulliko, *m.*, to vomit.
 Múmbilliko, *m.*, to borrow, to lend.
 Munni, *m.*, to be sick, ill, or to be diseased.
 Muntilliko, *m.*, to be benighted, to be overtaken with darkness.
 Mupai, *m.*, to fast; to keep the mouth closed; to be silent, dumb.
 Mupaikaiyelliko, *m.*, to remain silent, to continue dumb.
 Murralliko, *m.*, to run.
 Murrarág, *m.*, to be good, excellent, valuable.

N.

Neilpaiyelliko, *m.*, to shout; the noise of war or play.
 Nígulliko, *m.*, to play, to sport.
 Nillán-nillán, *m.*, to be smashed into pieces.
 Nimulliko, *m.*, to pinch.
 Ninmilliko, *m.*, to seize, to snatch.
 Niuwara, *m.*, to be angry, displeased.
 Nug-gurrawolliko, *m.*, to meet.
 Núgkilliko, *m.*, to be successful, fortunate; to obtain.
 Numulliko, *m.*, to press, to force down.
 Numulliko, *m.*, to touch with the hand.
 Nupulliko, *m.*, to try, to learn, to attempt.
 Nurilliko, *m.*, to throw the 'boomerang.'

P.

Paikulliko, *m.*, to act of its own power, to act of itself.
 Paikulliko, *m.*, to show one's self spontaneously.
 Paipilliko, *m.*, to appear, to become visible.

Paipilliko, *m.*, to act; excluding the idea of cause.
 Pálpál, *m.*, to vibrate, to swing, as in a swing.
 Papai, *m.*, to be close at hand.
 Peakulliko, *m.*, to fetch water.
 Pillatoro, *m.*, to set; as the sun, moon, and stars.
 Pillobuntilliko, *m.*, to be sunk, wrecked.
 Pillokulliko, *m.*, to sink.
 Pinkurkulliko, *m.*, to burst as a bladder, of itself.
 Pinnilliko, *m.*, to dig.
 Pintakilliko, *m.*, to float.
 Watpulliko, *m.*, to swim.
 Pintilliko, *m.*, to knock down, as with an axe; to shock, as with electricity.
 Pipabunbilliko, *m.*, to permit to stride, to let stride.
 Pipelliko, *m.*, to stride, straddle.
 Pirra, *m.*, to be tired.
 Pirral-mulliko, *m.*, to urge.
 Pirriko, *m.*, to be deep.
 Pirrirál, *m.*, to be hard, strong; *cf.* kunbón, *m.*, to be soft.
 Pirun-kakilliko, *m.*, to be glad, to be pleased.
 Pitál-kakilliko, *m.*, to be glad, to be pleased, to be happy.
 Pitál-mulliko, *m.*, to cause joy, to make happy.
 Pittabunbilliko, *m.*, to permit to drink, to let drink.
 Pittalliko, *m.*, to drink.
 Pittamulliko, *m.*, to make to drink, to cause to drink.
 Poaibug-gulliko, *m.*, to compel to grow.
 Poai-buntilliko, *m.*, to cause to grow.
 Poai-kulliko, *m.*, to grow up of itself.
 Poiyeakulliko, *m.*, to be suspended, to hang on; to infect.
 Poiyelliko, *m.*, to beg, to entreat.

Pónkóg, *m.*, to be short.
 Pór-bug-gulliko, *m.*, to compel to drop.
 Pórburrilliko, *m.*, to cause to drop by means of something.
 Porei, *m.*, to be tall.
 Pór-kakilliko, *m.*, to be dropped, to be born.
 Porobulliko, *m.*, to smooth.
 Poróggál, *m.*, to be globular, to be round.
 Porról, *m.*, to be heavy; to be slow.
 Pórunwitilliko, *m.*, to dream a dream.
 Potobuntilliko, *m.*, to cause a hole, to bleed a person.
 Potoburrilliko, *m.*, to burst a hole with something.
 Potopaiyáun-wal, *m.*, will burst.
 Pulluntara, *m.*, to shine, as with ointment.
 Pulóg-kulliko, *m.*, to enter, to go or come into.
 Púlúl-púlúl, *m.*, to shake with cold, to tremble.
 Punta, *m.*, to be mistaken in anything.
 Puntimulliko, *m.*, to cause to fall, to throw down.
 Purkulliko, *m.*, to fly.
 Puromulliko, *m.*, to lift up.
 Puto, *m.*, to be black.
 Puttilliko, *m.*, to bite.

T.

Ta-killiko, *m.*, to eat.
 Taleamulliko, *m.*, to catch anything thrown.
 Tali-g-kakilliko, *m.*, to be across.
 Ta-munbilliko, *m.*, to permit to eat, to let eat.
 Tanán, *m.*, to approach.
 Tarógkamulliko, *m.*, to cause to mix, to mingle.
 Tetti, *m.*, to be dead.

- Tetti-ba-bunbilliko, *m.*, to permit to die, to let die.
 Tetti-ba-bun-burrilliko, *m.*, to permit to be put to death by some means.
 Tetti-bug-gulliko, *m.*, to compel to be dead, to kill, to murder.
 Tetti-bulliko, *m.*, to die, to be in the act of dying.
 Tetti-búnkulliko, *m.*, to smite dead, to strike dead.
 Tetti-burrilliko, *m.*, to cause to die by some means, as poison.
 Tetti-kakilliko, *m.*, to be dead, to be in that state.
 Tiir-bug-ga-bunbilliko, *m.*, to let break.
 Tiir-bug-gulliko, *m.*, to compel to break.
 Tiirburribunbilliko, *m.*, to permit to break by means of . . .
 Tiirburrilliko, *m.*, to break by means of something.
 Tiirkullibunbilliko, *m.*, to allow to break of itself.
 Tiirkulliko, *m.*, to break of its own itself, as wood.
 Tirag-kakilliko, *m.*, to be awake.
 Tirriki, *m.*, to be red hot; the colour red.
 Tittilliko, *m.*, to pluck.
 Tiwolliko, *m.*, to seek, to search.
 Tiyumbilliko, *m.*, to send any kind of property, *cf.*, yukulliko.
 Tokól, *m.*, to be true; the truth; this takes 'bo ta' with it.
 Tológ-tológ, *m.*, to separate.
 Tolomulliko, *m.*, to shake any thing.
 Torolól, *m.*, to be slippery, slimy.
 Tóttóg and tóttorig; *m.*, to be naked. This word must be carefully distinguished from 'tótóg,' news, intelligence.
- Túg-gunbilliko, *m.*, to show.
 Túgkamulliko, *m.*, to find; *lit.*, to make to appear.
 Túgkilliko, *m.*, to cry, to bewail.
 Tuirkulliko, *m.*, to drag along, to draw.
 Tukín-umulliko, *m.*, to preserve, to keep, to take care of.
 Tukkára, *m.*, to be cold.
 Tulbulliko, *m.*, to run fast, to escape.
 Tullamulliko, *m.*, to hold by the hands.
 Tulla-tulai, *m.*, to be in a rage.
 Tuloin, *m.*, to be narrow.
 Tulutilliko, *m.*, to kick.
 Túnbilliko, *m.*, to exchange.
 Túnbamabunbilliko, *m.*, to permit to string together.
 Túnbamulliko, *m.*, to string together.
 Turabunbilliko, *m.*, to permit to pierce.
 Turakaiyelliko, *m.*, to convince.
 Turinwiyelliko, *m.*, to swear the truth, to adjure to speak the truth.
 Turól, *m.*, to be in a state of healing, to be well; as a cut or wound.
 Turónpiri, *m.*, to suffer hunger.
 Turrál, *m.*, to split.
 Turrál-bug-gulliko, *m.*, to cause to split, to make to split.
 Turrámulliko, *m.*, to throw a stone.
 Turrug, *m.*, to be close together.
 Turukónbilliko, *m.*, to punish.
 Turukilliko, *m.*, to grow up, to shoot up.
 Túrulliko, *m.*, to pierce, prick, stab, sting, lance, spear.
 Tútóg, *m.*, to be stunned, insensible, apparently dead.

U.

- Umulliko, *m.*, to do, to make, to create.
 Unmulliko, *m.*, to make afraid, to affright, to startle.
 Úntelliko, *m.*, to dance.
 Upulliko, *m.*, to do with, to use, to work with.
 Uwolliko, *m.*, to come or go; to walk, to pass, &c.

W.

- Waipilliko, *m.*, to wrestle.
 Waipulliko, *m.*, to hunt.
 Waita, *m.*, to depart, to be away.
 Wamulliko, *m.*, to bark a tree, to skin.
 Wamunbilliko, *m.*, to permit to go, to let go away.
 Warakarig, *m.*, to be full, to be satiated.
 Warekulliko, *m.*, to put away, to cast away; to forgive.
 Warin-warin, *m.*, to be crooked.
 Wari-wari-kulliko, *m.*, to strew, to scatter about, to sow seed.
 Waran, *m.*, to be flat or level, to be plain.
 Waruwai, *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.
 Wauwibunbilliko, *m.*, to permit to float, to let float.
 Wauwilliko, *m.*, to float; as a cork or feather.
 Weilkorilliko, *m.*, to flog, whip, scourge.
 Weir-weir, *m.*, to be lame.
 Willug, willuntin, *m.*, to be behind, to come after, to be last.
- Willugbo, willug, *m.*, to return.
 Winelliko, *m.*, to burn with fire, to scorch.
 Wirabakilliko, *m.*, to heat, to be becoming hot.
 Wirakakilliko, *m.*, to be hot.
 Wirrigbakilliko, *m.*, to close up, to shut a door.
 Wirrilliko, *m.*, to wind up, as a ball of string.
 Wirrobulliko, *m.*, to follow after.
 Witelliko, *m.*, to smoke a pipe.
 Wittilliko, *m.*, to sing.
 Wittimulliko, *m.*, to fall, to be thrown down.
 Wiyelliko, *m.*, to speak, to say, to tell, to command, to ask.
 Wiyabunbilliko, *m.*, to permit to speak, to let speak.
 Wiya-lei-illiko, * *m.*, to talk and walk.
 Wiyayelliko, *m.*, to speak in reply, to answer.
 Wiyayimulliko, *m.*, to accuse.
 Wiyéa, *m.*, to say again, to repeat.
 Woatelliko, *m.*, to lick.
 Wogkál, *m.*, to be foolish, not clever, stupid.
 Wogúntilliko, *m.*, to forget any thing told; *cf.*, gurrawatilliko.
 Woro-woro, *m.*, to swell.
 Wotára, *m.*, to be shallow.
 Wúnkilliko, *m.*, to leave.
 Wúnmarabunbilliko, *m.*, to permit to be left, to let be left.
 Wuno, *m.*, to stoop or bend in walking.
 Wupilliko, *m.*, to put, to place.
 Wurunbarig, *m.*, to be hairy; as an animal.
 Wutilliko, *m.*, to cover, to put on clothes.

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

Y.

Yarakai, *m.*, to be bad, evil.
 Yarákulliko, *m.*, to move away,
 as the clouds.
 Yariǵkulliko, *m.*, to laugh.
 Yellawa-buǵ-gulliko, *m.*, to
 compel to sit, to force to
 sit.
 Yellawa-bunbilliko, *m.*, to per-
 mit to sit down.
 Yellawolliko, *m.*, to cross legs
 down on the ground; to sit,
 to remain, to rest.
 Yemmamulliko, *m.*, to lead; as
 by the hand, or as a horse
 by a rope.
 Yiirkulliko, *m.*, to tear of itself,
 as cloth; to break.
 Yiirkabunbilliko, *m.*, to per-
 mit to tear, to let tear.
 Yiirburirilliko, *m.*, to tear,
 by means of something.
 Yiirburri-bun-billiko, *m.*, to
 permit to tear, by means
 of something.
 Yiirbuǵ-gulliko, *m.*, to com-
 pel to tear.
 Yiirbuǵ-ga-bunbilliko, *m.*, to

permit compulsively to
 tear.
 Yimulliko, *m.*, to make light,
 as fur is caused to lie lightly
 before the blacks twist it into
 cord; to encourage, to cheer
 up.
 Yinbilliko, *m.*, to kindle a fire.
 Yirembe, *m.*, to bark; as a dog.
 Yitelliko, *m.*, to nibble or bite;
 as a fish the bait.
 Yuaipilliko, *m.*, to push away,
 to thrust out.
 Yukulliko, *m.*, to send, as a
 messenger, to send property;
cf., tiyumbilliko.
 Yuntilliko, *m.*, to cause pain,
 to hurt.
 Yuriǵ, *m.*, to go away.
 Yuróǵkilliko, *m.*, to dive.
 Yuropulliko, *m.*, to conceal
 from view, to hide
 Yurruǵ-gun, *m.*, to be faint with
 hunger.
 Yutilliko, *m.*, to guide, to show
 the way by guiding.
 Yútpilliko, *m.*, to pulsate, to
 beat, to throb.

CHAPTER V.

ILLUSTRATIVE SENTENCES.

Aboriginal sentences literally rendered into English.*

1. ON THE SIMPLE-NOMINATIVE CASE.

Gán ke bi? gátoa, Bonni; *m.*, who are you? it is I, Bonni.
 Who be thou? I,
 Gán ke unni, unnoa, unnuǵ? *m.*, who is this, that,
 Who be this? that? there? there?
 Kúri unni, nukúǵ unnoa, wonnai unnuǵ;
 Man this, woman that, child there.
m., this is a man; that is a woman; there is a child.
 Minariǵ ke unni? warai ta unni; *m.*, what is this? it is
 What be this? spear it is. a spear.
 Minariǵ-ko ke unnoa? turulliko; *m.*, what is that for?
 What -for be that? for-to-spear. to spear with.

2. ON THE AGENT-NOMINATIVE CASE.

Gán-to bin wiyá? niuwoa tia wiyá; *m.*, who told you?
 Who thee told? he me told. he told me.
 Gali-noa, gali-bountoa, tia wiyá; *m.*, this man, this
 This-he this-she, me told; woman, told me.
 Gali-noa unni umá; *m.*, this is the man who made this.
 This-he this made.
 Minariǵ-ko bón búnkulla tetti?; *m.*, what smote him?
 What him struck dead? dead?
 Nukúǵ-ko, piriwálo, puntimaito;
 The woman —, the king —, the messenger —.
m., the woman —, the king —, the messenger —, *sc.*, smote him.
 Wakun-to minariǵ tatán?; *m.*, what does the crow eat?
 Crow what eats?
 Minariǵ-ko wakun tatán?; *m.*, what eats the crow?
 What crow eats?
 Nagún-to tia pitál-mán; *m.*, the song rejoices me.
 Song me joy-does.
 Kúlai-to tia búnkulla wokka-tin-to;
 Stick me struck up-from.
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 yinál? *m.*, whose son is this?
Whom-belonging-to he this son?
- Emmoumba ta; gali-ko-ba bón; *m.*, it is mine; this be-
Mine it is; this-belonging him. longs to him.
- Birabán-umba, gikoumba wonnai; *m.*, Biraban's, his
Birabán-belonging-to, his child. child.
- Minari-g-ko-ba unni? gali-ko-ba bón; *m.*, what does this
What-belonging this? this-belonging him. belong to?
- Wonta-kál bara? England-kal bara?
What-place-of (*mas.*) they? England - of they.
m., what country are they of? they are Englishmen.
- Wonta-kálin bara? England-kálin bara?
What-place-of (*fem.*) they? England - of they.
m., what countrywomen are they? they are Englishwomen.
- Bug-gai-kál; *m.*, to-day; *lit.*, belonging to the present period.
To-day-of.
- Makoro-ko-ba ta unni górróg; *m.*, this is the blood of a
Fish-belonging-to it is this blood. fish.
- Governor-kai-kál bag; *m.*, I belong to the Gover-
Governor - place-belonging-to I. nor's place.
- Governor-úmba bag; *m.*, I am the Governor's, *sc.*, man.
Governor-belonging-to I.
- Murrarág-ko-ba kúri-ko-ba; *m.*, a good man's.
Good-belonging-to man-belonging-to

4. ON THE DATIVE.

- Makoro bi guwa; gán-nug? give the fish; to whom?
Fish thou give; whom-for?
- Piriwál-ko? Keawai; giroug bo; *m.*, to the chief? no;
Chief-for? no, for-these self. for yourself.
- Karaitia guwa emmoug takilliko; *m.*, give me flesh to
Flesh me give for-me for-to-eat. eat.
- Yuríg bi wolla; gikoug-kin-ko; *m.*, be off; go to him.
Away thou go him-to.
- Gán-kin-ko? piriwál-la-ko; kokerá-ko;
Whom-to? chief-to; house-to.
m., to whom? to the chief; to the house.
- Wontaríg? untaríg; untoaríg;
To-what-place? that-place; that-place-there.
m., to what place? to that place; to that place there.
- Mulubinba-ka-ko; England-ka-ko; *m.*, to Newcastle; to
To Newcastle; England to. England.

5. ON THE ACCUSATIVE.

- Gánto bón búnkulla tetti kulwun? *m.*, who smote him
Who him smote dead stiff. dead?
- Gánug? Birabannug; *m.*, whom? Biraban.
Whom? Biraban.

- Gatoa bón turá; turá bón bag; *m.*, it is I who speared
I him speared; speared him I him; I speared him.
- Kaibulla bounnoun; gánug? *m.*, call her; which?
Call her; which?
- Unnug-yóg unnoanug nukug; *m.*, that woman there.
There-there that woman.
- Mánki 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, untoa-kál, *m.*, take some of this, of that.
Take thou hereof, there-of.
- Makoro tia guwa; gúnun banug; *m.*, give me a fish; I
Fish me give. give-will I-thee will give thee.
- Puntimán tia barán; *m.*, I am thrown down.
Throws me down.
- Makoro bi turulla warai-to; *m.*, spear the fish with the
Fish thou pierce spear-with. spear.
- Tibbin bi buwa musketto; *m.*, shoot the bird with the
Bird thou smite musket-with. musket.
- Wiyella bón; wiyella binug; *m.*, tell him; you tell him.
Tell him; tell thou-him.
- Búnkulla tia; wonné? *m.*, I am struck; where?
Smote me; where?
- Wállug tia noa wiréa; *m.*, he hit me on the head.
Head me he struck.
- Minari-g bo bali wiyellá? *m.*, what shall you and I say?
What self thou-I say.
- Gánto bounnoun turánun? *m.*, who will spear her?
Who her pierce-will?
- Gánto unnoanug umánun? *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.
- Bougakalinun-wal bag waita biyug baitako
Arise-self-will I depart Father-to
emmoug-ka-ta-ko, gatun wiyá-nun-wal, Biyug,
my-to and say-will, Father,
yarakai bag umá mikán ta morokoka gatun
evil I made, presence-at heaven-at and
giroug-kin;
thee.
- m.*, I will arise and go to my father, and will say unto him, Father
I have sinned against heaven, and before thee.

7. ON THE ABLATIVE.

- Koakillán bara; gán-kai? gán-kai-kán;
 Quarrelling-now they; whom-from? whom-from-being?
m., they are now quarrelling; about whom?
- Bounnoun-kai; Taipamearin; *m.*, about her; about T—
 Her-from, Taipamear-from.
- Minariġ-tin? minariġ-tin-kán; *m.*, about what? don't
 What-from? what-from-being. know.
- Makorin ġatun kúritin; *m.*, about the fish and the men.
 Fish-from and men-from.
- Gán-kin-biruġ unni puntimai? *m.*, from whom came
 Whom-from this messenger? this messenger?
- Jehova-ka-biruġ Piriwál-la-biruġ, *m.*, from Jehovah the
 Jehovah-from King-from. King.
- Wonta-ka-biruġ noa? *m.*, from what place did he come?
 What-place-from he?
- Wokka-ka-biruġ moroko-ka-biruġ; *m.*, from heaven above.
 Up-from heaven-from.
- Sydney-ka-biruġ; Mulu-binba-ka-biruġ; *m.*, from Sydney;
 Sydney-from; Newcastle-from. from Newcastle.
- Minariġ-biruġ unnoa umá? *m.*, what is that made of?
 What-from that made?
- Kúlai-biruġ; brass-biruġ; *m.*, of wood; of brass.
 Wood-from; brass-from.
- Copper-biruġ gárabuġ-ga brass; *m.*, brass is made
 Copper-from converted brass. of copper.
- Yurig bi wolla emmouġ-kin-biruġ; *m.*, go away from me.
 Away thou move me-from.
- Yellawolla bi emmouġ-katoa; *m.*, sit with me.
 Sit thou me-with.
- Gán-katoa bountoa? Tibbin-katoa ba;
 Whom-with she? Tibbin-with.
m., with whom is she? with Tibbin.
- Minariġ-koa noa uwa? *m.*, how did he go?
 What-by he go?
- Murrinowai-toa; purrai-koa; *m.*, on board a ship; by land.
 Large-kanoe-by; land-by.
- Wonta-kál-loa? koruġ-koa; *m.*, which way? through the
 What-place-by? bush-by. bush.
- Kokeróa baġ uwa; *m.*, I came by the house.
 House-by I came.
- Wonnug ke wurubil? Biraban-kin-ba;
 Where-at be skin-cloak? Biraban-at
m., where is the blanket? at Biraban's.
- Wonnoug ke noa? Sydney-ka-ba noa;
 Where-at be he? Sydney-at he.
m., where is he? he is at Sydney.
- Wonta-wontá-ka-ba kokera? *m.*, whereabouts is the house?
 Where-where-at house?

Papai-ta-ba Mulubinba-ka-ba; *m.*, close to Newcastle.

Close-at Newcastle-at
 Broken-bay-tinto* natán Sydney-heads;
 Broken-Bay-from see Sydney-heads.
m., at Broken Bay is seen Sydney Heads.

Wonta-tinto? unti-tinto; unta-tinto;
 What-place-from? this-place-from; that-place-from.
m., at what place? at this place; at that place.

8. ON THE ARTICLE.

Minnán kúri tanán-ba? *m.*, how many men are now coming?
 What men approach?

Wakál-bo ta noa tanán-ba; *m.*, one man only is coming.
 One-self it is he approaches.

Buloara-bo ta bula tanán uwa; *m.*, only the two came.
 Two-self it is two approach came.

Kólbirán-bo ta bara nukuġ; *m.*, only a few women.
 Few-self it is they women.

Tibbin-to noa tatán; *m.*, the bird eats.
 Bird he eats.

Gali-noa tibbin-to pittán; *m.*, this is the bird which drinks.
 This-he bird drinks.

Tibbin-to noa unnuġ; *m.*, that is a bird.
 Bird he there.

Unnitara tibbin bi búnkulla tetti; *m.*, these are the birds
 These birds thou smotest dead. you killed.

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

Maiya-ko putti-nún tetti koa kauwil kúri;
 Snake bite-will dead ut† may-be man.
m., the snake will bite in order to kill the man.

Tira-ko ġikoumba-ko; *m.*, with his teeth.
 Teeth his-with.

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

9. CONJUGATION OF THE NEUTER VERB.

Wibbi unni kauwál kátán; *m.*, this is a high wind.
 Wind this great it exists.

Kauwau, kauwál láġ unni; *m.*, yes, very powerful.
 So it is, great acts this.

Kapirra baġ kakilliela, kátán; *m.*, I was, I am, hungry.
 Hungry I was-being, am.

Gán unti kátán? *m.*, who lives here?
 Who this-place exists?

Bara-bo unti kátán; *m.*, they themselves dwell here.
 They-self this-place exist.

*NOTE—Here Broken Bay is spoken of both as the cause and the agent, so that the meaning is—on account of Broken Bay being the agent, you see Sydney Heads. The particle *tin*, 'from,' 'on account of,' denotes the cause, and *to* (*ko*) marks the agency.
 †The English expression 'in order that' is too long to stand under and correspond with 'koa' in the above. I have, therefore, substituted for it, throughout, the Latin 'ut.'

Kiakia bag kakéun unni gorokán; *m.*, I was conqueror
 Conqueror I was this morning this morning.
 Bukka bag kakulla; *m.*, I was very angry.
 Rage I was.
 Buntoara noa tetti kakulla; *m.*, he is the man who
 That-which-is-smote he dead was. was killed.
 Kakulla-ta bag Sydney-ka tága bi ba kakulla unta;
 Was I Sydney-at before thou wast at-that-place
m., I was at Sydney before ever you were there.
 Kumba bag kakéun Sydney-ka; *m.*, to-morrow I shall be
 To-morrow I shall-be Sydney-in. in Sydney.
 Kanun-ta unni murrárag; *m.*, it will be good, this.
 Be-will this good.
 Mirka noa tetti kanun; *m.*, perhaps he will be dead.
 Perhaps he dead be-will.
 Gán-ke kiakia kanun? *m.*, who will be the victor?
 Who conqueror be-will?
 Piriwál kanun-wal bi; *m.*, you will certainly be king.
 Chief be-will thou.
 Kabo bag kanun Sydney-ka; *m.*, by and by I shall be
 By and by I be-will Sydney-at. at Sydney.
 Kanun bag tarai ta yellenna-ka; *m.*, in another
 Be-will I another it is moon-at. month I shall.
 Kaiyu kán bag; kaiyu korien bag;
 Able being I; able not I.
m., I am powerful; I am not powerful.
 Wirrobulli-kán bara gikoumba; *m.*, they are his fol-
 Followers they his lowers.
 Tulbulléun bag kinta kán; *m.*, I escaped, being afraid.
 Escaped I fear being.
 Pirra-pirrá bara kakillín úntelli-tin; *m.*, the dancing
 Fatigued they becoming dance-from. is tiring them.
 Wunal unni kakillín; *m.*, the summer is coming on.
 Hot-season this becoming.
 Store-ba kakillín bountoa; *m.*, she is now living near
 Store existing she. the store.
 Store-ka-ba kakillín bountoa; *m.*, she is now living at
 Store at existing she. the store.
 Musket tia kataa Awaba-ka; *m.*, I had a musket at
 Musket me existed Awaba-at. Lake Macquarie.
 Kinta bag kataa, yakita keawai; *m.*, I used to be afraid,
 Afraid I existed, now not. but now I am not.
 Kataa bag Raiatea-ka; *m.*, I used to live at Raiatea.
 Existed I Raiatea-at.
 Unta bag kataa yuraki M—ka; *m.*, I lived formerly
 There I existed formerly M— at. at M—.
 Piriwál bag kakilli-kolag; *m.*, I am now going to be
 Chief I to-be-towards king.
 Korien kakilli-nun yanti katai; *m.*, I will not be so for
 Not be-will so for ever. ever.

Morón noa kakilli-nun tetti korien;
 Live he be-will dead not.
m., he is going to live for ever and never die.
 Wibbi kakillilin waréa; *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.
 Live-together we two-she.
 Gintoa-bo ka-pa piriwál kakilliko; *m.*, you ought to
 Thou-thyself oughtest chief to be. be chief.
 Yakoai bag tetti kámünbin-nun bón?;
 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 ut we two quiet; continue at peace.
 Kauwil-koa-poré goro yards; *m.*, I want it three yards long.
 That-may-be long three ; ;
 Munnino katéa kan; *m.*, he is sick again.
 Sick he is-become again.
 Yanoa; munnino koa noa katéa-kun; *m.*, do not; lest he be
 Do-not; sick lest he should-be. sick.
 Munnino kanun bag ba; *m.*, if I should be sick.
 Sick be-will I if.
 Gán-ke tetti kámai-ga? *m.*, who had almost been dead?
 Who dead like-to-have-become?
 Tetti bag kámai-ga; *m.*, I was almost dead.
 Dead I had-like-to-have-been.
 Piriwál bi ba-ka-pa pitál gaiya 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 gorokán-ta, na pa gaiya banug;
 Hadst-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, túnki 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 pitál kakilliko; *m.*, be at peace one with
 Be ye peace for-to-be. the other.
 Morón bón ká-münbilla; *m.*, let him live.
 Alive him permit-to-be.
 Ká-münbi-nun banug piriwál kakilliko;
 Permit-will I-thee chief for-to-be.
m., I will let you be king.
 Piriwál bi katéa-ka; *m.*, be king again.
 Chief thou be-again.
 Piriwál bón ká-mün bi yikora; *m.*, prevent his being
 Chief him permit-to-be thou not. chief.

10. THE CONJUGATION OF THE ACTIVE VERB.

Gánnug búnkulla? unni bón ye; *m.*, who was beaten?
Whom struck? this him be. this is he.

Minariġ-tin biloa ġala búnkulla?; *m.*, why did that
What-from he-thee that struck? person beat you?

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

Tanáń tia, wolla-wolla; búntán tia butti kirrin-kirrin!
Approach me, move-move, beats me more pain pain.
m., come to me, make haste; I am beaten more and in pain.

Gan-to bin búnkulla? wiyella bi tia; mupai yikora;
Who thee struck? tell thou me; secret not.
m., who beat you? tell me; do not conceal it.

Gali-noa tia búnkulla; *m.*, this is he who struck me.
This-he me struck.

Minariġ-ko biloa búnkulla? *m.*, with what did he strike
What-with he-thee struck? you?

Máttárró ġikoumba-ko; *m.*, with his hand.
Hand-with his-with.

Kotárró noa tia búnkulla; *m.*, he struck me with a cudgel.
Cudgel-with he me struck.

Kora koa binug búmba? *m.*, you ought to have beaten him.
Not *ut* thou-him struck had.

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

Kotára bi tia ġuwa buwil koa bón baġ;
Cudgel thou me give to-strike *ut* him I.
m., give me a cudgel that I may beat him.

Búm-ba bo ta bón baġ, wonto baġ-ba kinta kán kakulla;
Struck-had surely him I, but I fear being was.
m., I should certainly have struck him, but I was afraid.

Búnkéun bón baġ; *m.*, I have beaten him, *sc.*, this morning.
Struck-have him I.

Búnnún bón baġ ka-bo; *m.*, I will beat him by-and-by.
Strike-will him I by-and-by.

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

Búnkillín bón bara yakita; *m.*, they are striking him now.
Are-striking him they now.

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

Búntala tia bara wonnai baġba;
Struck me they child I
m., they beat me when I was a child.

Waita-kolaġ noa búnkilli-kolaġ; *m.*, he is gone a-
Depart-towards he to-strike-towards. fighting.

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

Búnkillilía binug; *m.*, beat him; thrash it.
Continue-to-strike thou-him.

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

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

Búnkillala bali-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.

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

Yanoa; búkillai bán kora; cease fighting.
Let be; striking-reciprocally be not.

Yanoa; búni yikora; *m.*, do not strike.
Let be; strike not.

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

Yakounta-ke bara búkillà-nún? *m.*, when will they fight?
At-what-time they fight-will?
kúmba-kén-ta; *m.*, the day after to-morrow.

Waita-kolaġ baġ búkilliko musket-to;
Depart-towards I for-to-strike musket-with.
m., I am now going to shoot with a musket.

Yakoai tia buwil koa bón baġ; *m.*, take care that I
How me may-strike *ut* him I. may beat him.

Wiyella bón buwil koa bón; *m.*, command him to beat
Tell him strike *ut* him. him.

Buwil baġ Pattynug; *m.*, I wish to beat Patty.
May-beat I Patty.

Yari bi núti-nún, búntéa-kún koa bin;
Do-not thou wait-will, should-strike lest thee.
m., do not wait lest you be struck.

Bún-nún noa tia ba turulla ġaiya binug;
Strike-will he me if pierce then thou-him.
m., when he strikes me, then spear him; *or*, if he, &c.

Búm-mai-ġa tia, wonto baġ ba murra;
Struck-has-nigh me, but I ran.
m., I should have been struck, but I ran away.

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

Gali-ta tia tetti búm-ba; *m.*, this might have killed me.
This me dead struck-had.

Yuriġ, binug búnkéa yakita; *m.*, go, strike him again now.
Away thou-him strike-again now.

Wiya, bón baġ búm-ba, búm-ba ġaiya bi-tia;
Say him I struck-had, struck-had then thou-me;
m., if I had struck him, then you would have struck me.

Yari bón búntéa kánún, *m.*, prevent his being beaten again.
Prevent him strike-again be-will.

Búm múnbia bi-tia; *m.*, you permitted me to be beaten.
 Permitted-to-strike thou-me.
 Búm múnbillín bón bağ; *m.*, I am permitting him to strike.
 To-strike-permitting him I.
 Búm múnbi yikora bón; *m.*, do not permit him to strike.
 To-strike-permit not him.
 Búm múnbillá bi-tia bón; *m.*, let me strike him.
 To-strike-permit thou-me him.
 Kamulla bi-tia búmmarabúnbia-kún koa tia;
 To-be-cause thou-me some-one-should-strike lest me;
m., protect me, lest anyone should beat me.
 Búnkillá nura; *m.*, fight on.
 Continue-to-strike ye.
 Wakálla binuğ buwa, ma búntéa-ka tia;
 Once thou-him strike, do strike-again me.
m., smite him once, smite me again.
 Búm múnbillá binuğ, 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 baru bağ; *m.*, take care that I beat
 Mind, may-strike *ut* them I. them.
 Kinta kora bi; keawarán bin bún-nún;
 Fear not thou; not thee strike-will.
m., fear not; thou shalt not be beaten.
 Kora koa bi-tia búntán? *m.*, why do not you beat me?
 Not *ut* thou-me strike?
 Ma, búwa bi-tia, binuğ (a challenge); *m.*, do strike me, him.
 Do, strike thou-me, thou-him.
 Búnkia binuğ; *m.*, strike him, *sc.*, to-morrow morning.
 Strike thou-him.
 Búnkilli-tin noa murrá; *m.*, he ran away because of the
 Striking-from he ran. fighting.
 Búnkillai bara yanti katai; *m.*, they are always fighting
 Striking they then for ever. amongst themselves.
 Kawál unnoa búnkilli-kan-né; *m.*, that is a great thing
 Great that striking-thing. to strike with.
 Unnoa-ta noa búnkilli-kán; *m.*, that is the striker.
 That he striking-being.
 Gali-noa búnkilli-kán-to tia búnkulla;
 This - he striking-being me struck.
m., this is the striker who struck me.
 Búnki-ye bara unnoa kúri; *m.*, they are the fighters.
 Fighter they those men.
 Waita-kolağ bağ búnkillai-gél-kolağ;
 Depart about I striking-place-towards.
m., I am going to the field of battle.
 Búntoara bağ gali-biruğ bón; *m.*, I was struck by
 That-which-is-struck I this-from him. him.
 Búnkilli-tin bağ kátán unti; *m.*, I remain here because
 Striking-from I remain here. of the fight.

Munni géen kapaiyin búnkilli-biruğ;
 Sick we suffering striking-from.
m., we are ill through fighting.
 Galitia noa búntoaraó búnkulla; *m.*, this is the wounded
 This me he the-wounded struck. man who struck me.
 Wonnuğ-ke bara búntoara? *m.*, where are those who
 Where they that-be-struck. were struck?
 Búntoarin bara tetti kakulla; *m.*, they died of their
 Wounded-from they dead were. wounds.

11. CONJUGATION OF SOME OTHER VERBS.

Minariğ bi umán? warai? *m.*, what thing do you make?
 What thou makest? spear. a spear?
 Gán-to unni umá? gali; *m.*, who made this? this person
 Who this made? this. did
 Gán-to tia morón umá-nún? *m.*, who will save me alive?
 Who me alive make-will?
 Gán-to unnoa punnal umá? Jehova-ko;
 Who that sun made? Jehovah.
m., who made the sun? Jehovah did.
 Mumin winta kakulla, uma noa baru nakilli-kán;
 Blind some were, made he them seers;
m., some were blind, he made them to see.
 Umabúnbi yikora, tetti koa noa katéa-kún;
 Permit-to-do not, dead lest he become;
m., do not let him do it, lest he die.
 Umai-ğa-ta bağ unni yarakai; *m.*, I had almost spoiled
 Like-to-have-done I this bad. this.
 Wiyella bón uma-uwil koa unnoa; *m.*, tell him to make it.
 Tell him may-do *ut* that.
 Wiyella bón upa-uwil koa unnoa;
 Tell him to-do *ut* that;
m., tell him to use it; or, to make it act.
 Soap umatoara kipai-biruğ; *m.*, soap is made of fat.
 Soap made fat-from.
 Upulli-gél kulai-ta-biruğ; *m.*, the acting place of wood;
 Doing-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.
 Wonnuğ-ke mirrin wirritoara? *m.*, where is that which
 Where be point that-which-is-done? is pointed.
 Umatoara kúmba-biruğ; *m.*, that which was made
 That-which-is-done yesterday-from. yesterday.

12. CONJUGATION OF THE VERB 'TO GO.'

Wonta-kolağ bi uwán? Sydney-kolağ.
Whither-towards thou movest? Sydney-towards.
m., where are you going? to Sydney.

Wontariğ bi uwán? untariğ; 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 biruğ bi uwá? *m.*, from what place did you come?
What-place from thou movedst?
Koiyóğ-tin bağ uwá; *m.*, I started from the camp.
Camp-from I moved.

Kaiyóğ-biruğ bağ uwá, *m.*, I came out from the camp.
Camp-from I moved.

Wiya, bağ uwá-nún? *m.*, may I go?
Say, I move-will?

Keawarán wal bi uwá-nún; *m.*, you shall not go.
Not shalt thou move-wilt.

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

Wiya, bi tanán uwá-nún? *m.*, will you come?
Say, thou approach move-will?

Wiya, bi waita uwá-nún? *m.*, will you go?
Say, thou depart move-will?

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

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

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

Waita géen uwolla wittimulli-kolağ; *m.*, let us go a
Depart we move to-hunt-about. hunting.

Wonnén géen uwolla? giakai; *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?

Wa-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.

Yanoa; uwá-nún bo-ta bağ; *m.*, no; I will go by myself.
Let be; move-will self I

Wiya, bali-bağ wa-uwil; *m.*, I wish you to go with me.
Say, we-two-I move-may.

E-e, waita bali; waitá-lág bara;
Yes, depart we-two-I; departed they.

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

Yuriğ bula uwollá, garabo ka-ko bağ 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.

Waita-wal bağ uwá-nún; *m.*, I am determined I will go.
Depart-shall I move-will.

Waita koa bağ; mimai yikora; *m.*, I must go; do not
Depart *ut* I; detain not. detain me.

Winta bara waita uwá-nún; *m.*, some of them will go.
Part they depart move-will.

Waita *wá-nún noa ba, waita gaiya géen;
Depart move-will he if, depart then we.
m., when he goes, we will go.

Wonta punnal kakulla, uwá gaiya nura ba?
Where sun was come then ye?
m., what time was it when you came?

Uwolliela noa ba, nugurrurwá gaiya bón noa;
Moving-was he met then him he.
m., while he was walking, he met him.

Wiya, bi uwa-kéun koiyóğ-kolağ? *m.*, have you been
Say, thou moved-hast camp-towards? to the camp?

Keawai, kúmba bağ waita wökkín; *m.*, I have not, but
No, to-morrow I depart move. to-morrow I shall.

Kabo, waita wá-nún bağ; *m.*, by-and-by I shall go.
By-and-by, depart move-will I.

Kurrikai-kurrikai-ta kátan uwolliko gaol-
Quick it is for-to-move gaol-
kolağ, keawarán willuğ-ko;
towards not for-to-return.
m., it is very easy to go to goal, but not so easy to get out again.

Waita bağ uwá-nún tóttóğ gurrulliko.
To-depart I move-will news for-to-hear.
m., I will go and hear the news.

Pital má-pa bi-tia ba, keawai gaiya bağ wa-pa;
Joy done-had thou-me, not then I moved-had.
m., if you had loved me, I would not have gone.

Wá-múnbilla tia Sydney-kolağ; *m.*, permit me to go to
Permit-to-move me Sydney-towards. Sydney.

Wá-múnbi-nún banuğ; *m.*, I will let you go.
Permit-to-move-will I-thee.

Yari bi wá-nún, turea-kún-koa bin kúri-ko bara;
Do-not thou move-wilt, pierce-should-lest thee men they.
m., do not go, lest you should be speared by the men.

Keawai banuğ wá-múnbi-nún; *m.*, I will not permit
Not I-thee permit-to-move-will. you to go.

Uwa-ta noa yanti-ta punnal ba polóğ-kálléun;
Came he at-the-time sun sinking-was.
m., he came just as the sun was setting.

* NOTE.—The *u* is often omitted when another verb takes the government, forming it into an auxiliary; but as a principal verb the *u* is generally retained.

Keawáran noa wapa yanti-ta punnal-ba pólóg-
 Not he moved-had at-the-time sun sinking-
 kálléun;

was.

m., he had not come, when the sun was setting.

Tanán bi wolla yanti-ta punnal-ba pológ-kállinún;
 Approach thou move at-the-time sun sinking will-be.

m., come at sunset.

13. CONJUGATION OF OTHER VERBS.

Kurrawán unni yiirkullin; *m.*, the weather is
 Clear this breaking (as the clouds). clearing up.

Pór-kálléun tia wonnai emmoumba; *m.*, unto me my
 Dropped-has me child mine. child is born.

Tiirrán unni; minnug? *m.*, that is broken; what is?
 Broken this; what.

Tiir-bug-ga unni; ganto unni tiir-bug-gá?
 Broken this; who this broken?

m., this is broken by some person; who broke it?

Tiirburréa unni; yakoai? wibbi-ko;
 Broken this; how? wind-for.

m., this is broken; how? by the wind.

Wibbi-ko tia pórurréa hat emmoumba;
 Wind me dropped hat my.

m., the wind has blown off my hat.

Wiwi, tiirkulléa-kún-koa spade; *m.*, mind, lest the
 Mind, break-should-lest spade. spade break.

Wiwi, tiir-bug-géa-kún-koa bi unnoa spade;
 Mind, break-shouldst-lest thou that spade.

m., mind, lest you break that spade.

Wiwi, tiirburréa-kún-koa bi unnoa spade gali
 Mind, break-shouldst-lest thou that spade that

kúlai-to; *m.*, mind, lest you break the spade with that stick.
 stick-with.

Tiir-bug-ga-pa bag ba, minnug bánún gaiya baratia?
 Broken-had I, what act-will then they-me?

m., had I broken it, what would they have done to me?

Minnug ballín bi? wiyellín bag;
 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 bánún gaiya biloa? *m.*, what will he do to you?
 What do-will then he-thee?

Minnug bánún bi bug-gai? *m.*, what will you do to-day?
 What do-will thou to-day?

Minnug bánún gatóg; *m.*, I don't know; nothing (an idiom).
 What do-will? nothing.

Pitál bali kakillán; *m.*, we two rejoice together.

Joy we-two are-being.

Minnug balli-ka-ke? *m.*, of what use is it? of what profit?
 What do-for-to-be?

Minnug balli-kolag noa uwá-nún? *m.*, what is he
 What to-be-about-to-do she move-will? going about?

Na-nún bountoa biyugbai bounnounba; *m.*, to see
 See-will she father her. her father.

Káti! katiá! tetti-ba-bunbéa tia; *m.*, alas! alas! I am
 Alas! alas! to-die-permitted me. left to die.

Tetti ba bünbilla bón; *m.*, let him die; (*trans. verb*).
 Dead permit him.

Tetti bug-gulla bón; gán-to? *m.*, kill him; who shall?
 Dead force him; who?

Tetti ba bunbi-nún banug; *m.* I will let you die.
 Dead permit-will I-thee.

Tetti burri-nún banug *m.*, I will cause you to die, as by
 Dead cause-will I-thee. poison, &c.

Tetti bug-gánún banug; *m.*, I will compel you to die;
 Dead force-will I-thee. murder you.

Minnug ba-uwil koa bali bón? *m.*, what shall you
 What may-do ut thou-I him? and I do to him?

Yanoa, tetti-béa-kún-koa noa, *m.*, let alone, lest he die.
 Let be, die-should lest he.

Birikillia noa untoa tetti bauwil koa noa;
 Lie he at-that-place dead may-be ut he.

m., he may (I wish him to) lie there until he dies.

Tetti burriléun bag; *m.*, I have destroyed myself; I have
 Dead cause-self I. killed myself.

14. CONJUGATION OF THE VERB 'TO SPEAK.'

Gánto wiyán? galiko, gali-taró; *m.*, who speaks? this
 Who speaks? this, these. man does; these.

Wiyán gali clock-ko; *m.*, the clock strikes.
 Speaks this clock.

Wiyán kúri-ko; wiyán tibbin-to; *m.*, the man speaks;
 Speaks man; speaks bird. the bird sings.

Wiyán bullock-ko; *m.*, the bullock roars.
 Speaks bullock.

Wiya-uwil bitia yakoai bara-ba wiyá bin;
 Tell-may thou-me how they told thee.

m., I wish you to tell me how they spoke to you.

Wiyá gaiya gearun bara yanti; *m.*, they spoke to
 Told then them they so; do. us in bravado.

Ga binug wiyá? wiyá bón bag; *m.*, did you tell him?
 Is it thou-him told? told him I. I told him.

Ganto bin wiyá? yitárabúllo tia wiyá;
 Who thee told? such-a-one me told.

m., who told you? that man did.

Gán unnuḡ wiyellín yóḡ? *m.*, who is talking out there?
Who there talking there?

Gánnuḡ bi wiyán? *m.*, whom do you tell? to whom do you
Whom thou speakest? speak?

Emmouḡ? ḡalín? barun? *m.*, me? us two? them?
Me? us-two? them?

Kúri-k-o-ba wiyella bitia; *m.*, speak to me in the black's
Man-belonging-to speak thou-me. language.

Wiyéa-ka bitia; kára tia wiyella; *m.*, tell me again;
Speak-again thou-me; slowly me tell. speak distinctly.

Wonnúḡ borin bali wiyella? *m.*, what shall we two
Where first thou-I speak? first talk about?

Kabo-kabo, wiya-wiyelli koa baḡ; *m.*, stay, stay, that I
Presently, talk-talk-may *ut* I. may have some talk.

Wonnén baḡ wiyánun unni yitára? *m.*, how am I to
Which-way I speak-will this name? call this?

Yakounta biloa wiya? *m.*, when did he tell you?
At-what-time he-thee told?

Wiyán banuḡ ḡarokilli-ko; *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 conversed formerly. conversed together.

Kaiyalléun ḡaliclock wiyelli-biruḡ; *m.*, the clock has
Ceased-has this clock talking-from. done striking.

Yakoun-ta ke binuḡ wiyá-nun; when will you tell
At-what-time be thou-him tell-will? him?

Wiyá-nun binuḡ ba, wiyá-nun ḡaiya tia;
Tell-will thou-him when, tell-will then me.

m., when you tell him, let me know.

15. PROMISCUOUS SELECTIONS.

Patin ḡali koiwon-to; *m.*, it is raining.
Drop this rain.

Kabo-ka-ta turá-nun ḡaiya bin; *m.*, by-and-by you will
By-and-by pierce-will then thee be speared.

Bulka-ka ba noa buttikán-ka-ba; *m.*, he is on horseback.
Back he beast at.

Keawai kolag baḡ ḡután; *m.*, I am not going to give.
Not towards I give.

Gukillá bali unnoa; *m.*, let you and me give one
Give-reciprocally thou-I that another, *i.e.*, exchange.

Kora koa napál uwán kúri-katoa? *m.*, why do not women
Not *ut* women move men with? go with the men?

Yanoa, yirriyirri ka-ke; *m.*, because it is a sacred concern.
Let-be, sacred is.

Pitál korien baḡ shoe-tin; *m.*, I am displeased with the
Joy not I shoe-from. shoe.

Pulli ḡo wi-k-o-ba; *m.*, a strange language; a foreign tongue.
Voice strange-belonging-to.

Minariḡ-tin bi kóttán untoa-tin? *m.*, what think you
What-from thou thinkest that-from? of that?

Kóttalliela baḡ tokoi-ta tetti baḡ ba ka-pa;
Thinking-was I last-night dead I should-have-been.

m., I thought I should have died last night.

Tiráḡ baḡ kátán; *m.*, I am awake.
Awake I remain.

Tiráḡ buḡ-gulla bón bouḡkulli koa noa;
Awake compel him to-arise *ut* he.

m., make him awake and get up.

Konéin-ta unni nakilli-ko, *m.*, this is pretty to look at.
Pretty this for-to-see.

Turi wiyelli-ko; *m.*, to swear the truth; to speak convincingly.
Truth for-to-speak.

Yuna bo ta baḡ wiyánun tuloa; *m.*, I will certainly speak
Certain I speak-will straight. the truth.

Minariḡ-tin nura tia bukka buḡḡán? *m.*, why do ye
What-from ye me to-rage compel? enrage me?

Minariḡ-tin nura tia bukka kátán? *m.*, why are ye en-
What-from ye me to-rage remain? raged at me?

Kamullala noa yantin-biruḡ umulli-biruḡ;
Ceased he all-from doing-from

m., he rested from all his work.

Kauwa, wiyalléun baḡ ḡatoa-bo; *m.*, yes, I was talking
Yes, talked-reflexively I I-self. to myself.

ḡintoa-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.

Nakilléun baḡ ḡatoa-bo nakalli-ḡél-la;
Saw-reciprocally I my-self looking-place-at.

m., I saw myself in the looking-glass.

Minariḡ-tin bón búnkulla? kulla noa bukka barig;
What-from him struck? because he angry always.

m., why was he beaten? because he is always angry.

Yanti, bán kora; *m.*, do not do so.
Just so, act not.

Múmbilla tia ḡaloo; múmbitoara unni;
Lend me that; that-which-is-lent this.

m., lend me that; it is lent.

Múmbéa baḡ tarai-kán; *m.*, I have lent it to another.
Lent-have I another-being.

ḡumai-ḡa bin unni wonto bi ba keawai mán-ba*;
Given-had 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.

Tunug unni Turkey-ko-ba; *m.*, this is a Turkey stone.

Stone this Turkey-belonging-to.

Kuri unni Turkey-kal; *m.*, this is a Turkish man, a Turk.

Man this Turkey-of.

Tirriki-ko tia winná; *m.*, the flame burns me.

Red me burns.

Makoro guwa, gatun karai, gatun tibbin, gatun

Fish give and flesh, and fowl, and

kokoin, ta-uwil koa bag pitta-uwil koa bag;

water eat-may *ut* I drink-may *ut* I.

m., give fish, flesh, fowl, and water, that I may eat and drink.

(B.)

THE KEY.

A KEY
TO THE STRUCTURE OF THE
ABORIGINAL LANGUAGE;

BEING AN ANALYSIS OF THE

PARTICLES USED AS AFFIXES, TO FORM

THE VARIOUS MODIFICATIONS OF THE VERBS;

SHEWING THE

ESSENTIAL POWERS, ABSTRACT ROOTS, AND OTHER PECULIARITIES
OF THE LANGUAGE

SPOKEN BY THE ABORIGINES

VIN 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



BIRABAN

(MCGILL).

THIS PORTRAIT OF MCGILL WAS TAKEN IN PENCIL BY MR. AGATE OF THE
U. S. EXPLORING EXPEDITION IN 1839.

with many others, on a moonlight night, under the blue canopy of heaven, preparing for the midnight ball to be held on the green sward, with no other covert than a growing bush, with none other blaze than that from the numerous fires kindled around the mystic ring in which to trip the light fantastic toe. Then they might be seen reciprocally rousing each other's cheek with 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 language is in reality *a root*, conveying an abstract idea of certain prominent powers which are essential to it.*

My present object is, therefore, to demonstrate the correctness of this supposition by explanation and illustration, and to place on record, along with the first attempt to form the aboriginal tongue into a written 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*, the sign of the infinitive, 'to be, to exist'; *-lán* denotes the present time and that the action is reciprocal; *bali* is the dual pronoun 'we-two.' 'I fight with him' would be expressed by *bún-kil-lán bali-noa*, in which the *noa* means 'he'; *v. page 17*; but to say 'he and I fight another' would be *bún-tan bali-noa*.

The Cherokees use no distinct word for the articles *a* and *the*; but, when required, they use a word equivalent to the numeral *one*, and the demonstrative pronouns *this* and *that*, agreeably to the original use and nature of the words which we call articles; so likewise the aborigines of this colony; they too use *wakál* for *a*, and for *the* the pronoun demonstrative both of thing and of place; as, *unni*, 'this here'; *unnuǵ*, '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. *Pitál balinoa kakillán*, 'we-two love one another'; *lit.*, 'he and I are joyful (*i.e.*, live peaceably) with one another.' 2. *Búnnún binuǵ*, 'thou wilt beat him'; *búnnún bino-un*, 'thou wilt beat her'; *búnnún banuǵ*, 'I shall beat thee.'

* See pages 23 and 32 of this volume.—Ed.

Analysis.—1. *Pital** is 'joy, peace, delight'; *bali* is the dual pronoun, 'we two'; *kakillán*, which is the verb 'to be' in state of continuation, consists of three parts—*ka*, the root of the verb 'to be, to exist'; *-ki*, the sign of the infinitive, *-lán*, the sign of continuation at the present time.

The negative form of this example would be *keawaran bal' pitál korien*, 'we do not love one another;' or 'we do not agree the one with the other.' Here *keawaran* is the denial in the present tense, from *keawai*, the negative infinitive; the imperative negative is *kora*; as, *pitál bán kora*, 'do not be peaceable', where *bán* is the present tense of the verb 'to be doing'; the last word, *korien*, in the aboriginal sentence, is the negative adverb 'not'; thus, in this sentence there are two negatives, both of which are essential to express the negation.

2. The aboriginal phrase *búnnúnbanug*, 'I shall smite thee,' shows at once the similarity of construction of this Australian language with that of the Indians of America; for, though I may write it separately, as *búnnún banug*, because I know the words to be the verb and the conjoined dual pronoun, yet it is pronounced as one word, and would be so considered by a stranger. If 'determination' is to be expressed, the particle *wal* must be inserted; as, *búnnún wal banug*, 'I shall and will smite thee'; this would be thus analysed:—*bún*, the root of the verb 'to smite'; *-nú*, the particle denoting futurity; *wal* denotes determination; *ba*, is part of the *verbal* pronoun *bağ*, 'I', while the *personal* pronoun is *gatoa*, 'I'; *bi* is the *verbal* pronoun 'thou'; *-núğ* is the pronoun 'him' in the objective case; and the termination *-nún* in the next example is part of *bounnún*, the feminine pronoun 'her,' in the objective case. Thus, our blacks carry out the dual beyond any known language in the world, whether ancient or modern; and they also complete their dual by carrying it out to the feminine in the conjoined dual case, which the American Indians do not in the "second personal form."

Núğ is pronounced *núğ* when applied to a person, but *nùğ* when applied to a thing. So likewise, *bún*, 'to smite,' is accented, and is pronounced like the English word *boon*, 'a gift'; but *bun*, 'to permit to be,' is unaccented, and rhymes with the English word *bun*, 'a little cake.'

Our blacks say *waita bali* for 'I go with thee,' or 'we two go now together'; but *waita bağ* would mean 'I go by myself'; *waita bali noa*, 'he and I go together'; *waita bali bountoa*, 'she and I go together'; to say 'I go,' emphatically, meaning no other but myself, would be *gatoa waita uwánún*; which would be construed thus:—*gatoa* is the personal pronoun 'I'; *waita*

* *Pital* in this language is the nearest word to express *love*.

is 'to go or depart'; *uwánún* is the future tense of the verb of motion, 'to come' or 'to go,' according as the word *waita*, 'to go,' or *tanan*, '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 confined simply to the past, present, and future, but have various modifications of each time; for instance, they have a present with the termination *-án* for the verb, and *-lin* for the participle; as, *wiy-án bağ*, 'I speak' now; *wiyel-lin*, 'speaking' now; a definite past tense has the particle *-kéún*; as, *wiya-kéún*, 'have spoken' this morning; *wiy-elli-kéún*, 'have been speaking' this morning; and an indefinite past is *wiya*, 'told or spoke', and *wiyelli-ela*, 'spake,' both terminating in *a*. There are three varieties of the future; as, *wiyelli kolağ*, 'to be about to speak'; where *wiyelli* is the bare form of the infinitive *wiyelliko*, 'to speak,' and *kolağ* is 'towards'; then there is also a definite future; as, *wiya-kin*, 'shall or will speak' to-morrow morning; and besides, an indefinite future, *wiyánún*, '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 *wiyán bağ*, 'I speak'; *wiyán bi*, 'thou speakest'; *wiyán noa*, 'he speaks'; *wiyán bountoa*, 'she speaks'; *wiyán gali*, 'this speaks'; *wiyán géen*, 'we speak'; *wiyán banug*, 'I speak to thee'; *wiyán bali bulun*, 'we two speak to you two'; *wiyellin bağ*, 'I am speaking'; *wiyellin banug*, 'I am speaking to thee'; *wiyellán bağ*, 'I speak and continue to speak,' 'I tell'; *wiyellán banug*, 'I tell thee'; *wiyellán bali*, 'we two tell one another,' 'we converse'; *wiyellilin bağ*, 'I am speaking and continue to speak,' 'I am talking'; *wiyán gali-ko clock-ko*, 'the clock strikes.' *Muk-ká-ká tibbin-to wiyán*, 'the cock crows'; here *muk-ká-ká* is the nearest sound to express the cackling of fowls; literally the sentence is, 'the bird says *muk-ká-ká*.'

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 consonants 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 tunbilliela noa barun talokan, and he divided unto them the property.' 2. Túgun-billia nura, 'show yourselves.' 3. Kapirró wirri ban-billin, 'I am perishing with hunger.'

Analysis:—1. Gatun, 'and'; tun, the root of the verb 'to apportion, divide, separate, count'; -billiela, the past participle of billiko; noa, 'he,' the verbal-nominative form of the pronoun; barun, 'them'; talokan, 'property, goods.'

2. Túgun, as a verb, 'to show'; as a noun, 'a mark for a sign,' 'a chop on a tree to show the road.'

3. Kapirri, 'hunger'; the *o* makes the word an instrumental case; wirri is the root of the verb wirrilliko, 'for motion to act,' as an instrument; ban, 'doing, acting'; -billin is the form of the present participle of that verb.

2. **-b-ulli-ko**; m., to be doing effectively what the verb implies.

Ex.:—Minnug ballin bi? 'what object art thou effecting? what are you doing? what are you about?' Tetti ballin bag, 'I am dying.'

* I have here omitted twelve pages of "The Key"; in them our author sets forth his theory that the vowels and consonants of the suffix-forms of verbs and pronouns have each of them a determinate and essential meaning; a portion of this theory appears in the headings of the twenty sections of "Illustrative Sentences" which now follow. These Illustrative Sentences I print for the sake of the examples of analysis which they contain; and yet I do not think that that analysis is in every instance correct.—Ed.

- p-ulli-ko**; m., to be doing what the verb implies, without the idea of effect.

Ex.:—Up-ullin bag yirriḡko wiyelliko, 'I am writing'; *lit.*, 'I am using the quill for-to * communicate, speak, say.'

Anal.:—Yirriḡ, 'a quill'; yirriḡko, 'the quill as an agent'; um-ullin bag yirriḡko pen kakilliko, 'I am making a pen'; *lit.*, 'I am causing the quill to become a pen.'

3. **-k-illi-ko**; m., to become, to come to be in some state.

Ex.:—1. Tetti kakulla noa, wonto ba yakita moron noa katéa kan, 'he was dead, whereas now he is alive again.'

2. Wunál unni kakillin, 'this is summer season,' or 'this is becoming (now) warm.'

Anal.:—1. Tetti, 'dead, or death'; kakulla, 'was' in that state; noa, the inseparable verbal pronoun 'he'; wonto ba, 'whereas it is'; yakita, 'at this time'; moron, 'alive'; katéa-kan, 'one who exists again'; tetti kaba noa, 'he is actually dead'; *lit.*, 'he (died and so he) is in a state of death.'

2. Wunál means 'warm'; the aborigines have no word for time in the abstract; unni, 'this'; kakillin, 'a state of being,' the present participle form of the verb kakilliko, *q.v.* Wunál unni kakillin, 'the summer is now coming'; *lit.*, 'the warmth is of its own power becoming to be in the present state'; a reduplicate form of the participle kakullin, 'becoming,' is kakullilin, 'becoming and continuing to become'; *cf.* next paragraph for the difference in meaning between kakillan and kakullin.

4. **-k-ulli-ko**; m., to bring into being any act done by one's own power.

Ex.:—1. Boug-kulléun yuna bo ta Piriwál to, gatun pai-kulléun Thimon-kin, 'the Lord hath risen indeed, and hath appeared unto Simon.' Each of these acts is of the Lord's own power. 2. Punnál ba polog-kulli-gél, is 'the west'.

3. Por-kullitoara means 'that which is born'; *lit.*, 'that which has dropped itself of its own power,' 'that which has fallen of itself.' 4. Poai-kulléun ba, 'as soon as it sprung up.' 5. Pai-kullinun bara ba, 'when they will shoot forth.'

Anal.:—2. Punnál, 'the sun'; ba, 'is being,' a verbal particle; polog, 'to sink'; -kulli, 'of his own power'; -gél, 'the place of the action.' This phrase then means 'the place of the sun's sinking of his own power.'

4. Poai, 'to shoot up, to grow up, to spring up as grass'; -kulléun, 'has... of its own power'; ba, equivalent to 'when.'

5. Pai, 'appear'; -kullinun, 'will of their own power'; bara, 'they'; ba, equivalent to 'when.'

* Occasionally I still allow this phrase to stand.—See note, page 24.—Ed.

5. **-l-iko**; m., for the purpose of initiating the action of the verb.

Ex.—Tetti kolağ bağ, 'I am about to die'; waita kolağ bağ, 'I am about to depart'; piriwál kolağ noa, 'he is about to be king'; worowai kolağ bara, 'they are about to fight'; tanan bağ wiyelliko, 'I come to speak'; 'I am come for the purpose of speaking'; tanan bağ wiya-uwil koa banuğ, 'I am come in order to speak to thee,' 'I am come that I may speak to thee'; wiya-uwil koa banuğ, 'I wish to speak to thee'; gurrulli ta, 'it is the act of hearing'; gurrulliko, 'for the purpose of the act of hearing'; 'to hear, to harken.'

6. **-m-illi-ko**; m., for the purpose of the initiation of the act of causation.

Ex.—Kai, 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.—Tariğ 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-biruğ umulli-biruğ, 'he rested from all the work'; *lit.*, 'he caused himself to be from all, from the act of causation and effective power.'

Uma noa yantin tara, 'he made all things'; umán bağ 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-münbilliko tia umulla, 'cause me to be permitted to see'; kāmünbilla 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; unnuğ, 'that,' as an object, present there; unti, 'this present place' here; unta, 'that place' spoken of; pitál kánun bi, 'thou wilt be joyful'; pitál banun bi, 'thou wilt rejoice.'

9. **-g-ulli-ko**; m., for one to act with effective power.

Ex.—Buğ-buğ-gulla, 'kiss,' that is, 'effect a kiss'; buğ-buğ-kāmünbilla bon, 'let him kiss'; buğ-buğ gátoa, 'it is I who kiss'; buğ-buğ-gan bağ, 'I kiss'; buğ-buğ-gátoara, 'that which is kissed'; tetti buğ-gulliko, 'to effect death by personal power'; 'to kill'; tetti buğ-ga bon, 'he is killed'; *lit.*, 'some person hath killed him'; tetti buğ-ga bon bağ, 'I have killed him.'

10. **-p-illi-ko**; m., to act, excluding the idea of causation.

Ex.—Up-illiko, 'to exercise personal power,' without causation; up-ai-ğa, 'to exercise personal power,' without completion; pai-pilliko, 'to seem,' 'to appear'; pai-pilliko maraito, 'for the spirit to appear'; pai-péa noa Eliath, 'Elias he appeared'; pai-péa bon ağelo, '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; upán bağ unni, 'I do this'; upán bağ gali-ko, 'I use this'; upullin bağ 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 murrarág, 'the broom is sweeping well,' the broom is the instrumental agent; upullin bağ gátoa-bo kipai-to, 'I am anointing myself with ointment'; *lit.*, 'I am doing myself with grease,' or 'I am greasing myself.' 2. Upulla binoun kopurró konéin kakilliko, '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 galitin upatoarin kopurri, 'stay, stay, on account of the painting red.'

Anal.—2. Upulla, the imperative, 'do'; binoun, the conjoined dual pronoun, 'thou-her'; kopurró, 'red,' with the instrumental sign *o* affixed; konéin, 'pretty'; kakilliko, 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.—Murrarág ta unni, 'this is good'; keawai, murrarág 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 bağ murrarág korien, 'I am not comfortable.'

Anal.—Keawaran, the present tense of the verb 'to be,' in the state of negation; bağ, the verbal pronoun 'I'; murrarág '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 baġ* means 'I see'; *na korien baġ*, 'I see not'; *nakulla baġ*, 'I saw'; *na pa korien baġ*, 'I saw not.' This last cannot be written *nakulla korien baġ*, '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-ġa yikora*. This is a peculiar but common phraseology throughout all verbs, and is hardly translatable into English; the nearest phrase would be 'do not be seeing and yet perceive not,' or 'do not in your manner be looking without causing yourself to exercise your faculty of sight.' In this there is an affirmation of the abstract action performed by the agent, but a suspension of effect; the whole is something similar to the phrase 'you look but you will not see', that is, 'you are determined not to see.' But, on the other hand, *yanoa, naki yikora* means 'do not look'; *yanoa, nakilli-ban yikora*, 'do not thou be looking'; and *yari binanún*, 'thou must not look'; *-nún* is the sign of the future tense, for prohibition requires the future.

Ġan ke unnoa kúri? 'who is that man?' to this, *ġannuġ?* is the answer, if you do not know the person; *lit.*, 'whom?' a question in reply. To express 'I do not know,' would be *ġurra korien baġ*; 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 *ġimilli*; thus, *ġimilli bon baġ*, 'I know him personally'; *keawaran baġ nurun ġimilli 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 *ġan?* 'who?' thus *ġan-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. *Wonto ba niuwoa ġan-bullinún tia emmouġ mikan-ta kúri-ka, ġan-bullinún wal bon mikan-ta aġelo-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." *Emmouġ* 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. *-r-illi-ko*; m., for instrumentality to be in some act.

Ex.—*Ġatun wélkorinún wal bara bon, ġatun tetti wal bon wirrinún*, 'and they shall scourge him and put him to death.'

Anal.—*Ġatun*, 'and'; *wélkorinún*, 'will instrumentally wale' him. The *wél* is from the English word *wale*, 'a mark in the flesh'; *-ko* is the usual affix of agency; *-ri-nún* is the future tense of instrumental action; *wal* is the certainty thereof; *bara*, 'they'; *bon*, 'him'; *tetti*, 'death'; *wirrinún*, the future tense of instrumental violence; *cf.* *wirrin wibbi-ko*, the 'wind moves,' *sc.*, it.

14. *-r-ulli-ko*; m., for instrumentality to act of itself.

Ex.—1. *Turullin tia topiġ-ko*, 'the mosquito is stinging, piercing me'; *tura bon warai-to*, 'the spear speared, pierced, him'; *turanún banuġ lancet-o*, 'I will pierce thee with the lancet'; *turanún*, 'will pierce'; *banuġ*, conjoined dual case, 'I-thee'; *lancet-o*, the English word 'lancet' with *o* the affix of agency. 2. *Niuwoa ba ġurréuġ-kan ġurrulliko, ġurrabünbilla 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; *ġurréuġ*, 'the ear'; *-kan*, a personal particle; *ġurréuġkan* therefore means 'a person who is eared, who has ears'; *ġurrabünbilla*, the imperative, 'permit to hear'; *bon*, 'him'; *ġurrulliko*, 'to hear'.

15. *-t-illi-ko*; m., for the thing to act, as a verbal noun.

Ex.—*Poai-büntinún koiwon to*, 'the rain will cause it to grow'.

Anal.—*Poai*, the bare form of the verb 'to grow'; *bün*, is the active permissive form of the verb 'to suffer or permit the act,' 'to let actively'; *-tinún*, 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 *tilliko*, and when used as a preposition means 'from, on account of it'; *e.g.*, *tetti-tin*, 'on account of death'; *ġali-tin*, 'on account of this'; but 'from, *i.e.*, out of,' is *biruġ*; as, *Thydney-biruġ*, 'from Sydney'; *London-biruġ*, 'from London'.

16. *-t-elli-ko*; m., to indicate itself, as a verbal noun.

Ex.—1. *Yantin bara piriwál büntelliko*, 'for all who exalt themselves.' 2. *Moron ta katéa-kánún tetti kabiruġ*, 'the resurrection from the dead.'

Anal.—1. *Yantin*, 'all'; *bara*, 'they'; *piriwál*, 'chief'; *bün*, 'to permit' actively; *telliko*, 'for it to be' as indicated. *Moron*,

'life'; ta, 'it is'; ka, 'is'; -téa, the past tense of telliko, 'it actually was' as indicated; kâ-nûn, 'will be' in the state mentioned; tetti, 'death'; ka, 'is'; birug, 'from, out of.' The sentence thus means 'the future becoming alive again from the dead'; cf. yanoa, tetti katéa kûn, 'let be, lest it become dead'; yanoa, tetti burréa kûn, '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.:—U wil koa bağ, 'I wish to move, I tend towards, I incline towards'; ta-uwil koa bağ, 'I wish to eat'; ta is from ta-killiko, '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. -wir-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 bara wapara, 'they smote their breasts'; wirrillianûn 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-olli-ko; m., to act and move of purpose.

Ex.:—U wolliko, '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 wâ-nûn bağ England kolağ, 'I will depart and will go to England'; tanan noa uwoillin-England kabirug, 'he approaches coming from England'; 'he is coming from England'; uwéa kânûn bağ, 'I will come again' (tanan, understood); uwéa kânûn bağ, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwoillin ban kora, 'do not be moving away,' sc., hither or thither.

20. -y-elli-ko; m., to be in a certain manner of action.

Ex.:—I. 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'; wonta noa ba gurra gakoiya barunba, '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 wiyân, 'how, i.e., in what manner, is it told to thee'? giakai bağ wiya bon yanti, 'this is that which I actually told him'; lit., 'thus I told him thus'; 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-birug, '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'; wiyai-yé, 'a talker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, 'to utter a sound'; 'to speak'; wiya-bûnbilliko, 'to permit to speak'; wiyai-yelliko, 'to say on, to reply, to answer'; wiya-yimulliko, 'to make accusation, to accuse'; wiya-pai-yelliko, 'to demand'; wiyella bon, 'speak to him'; wiyellin noa, 'he is talking'; wiyellân bali, 'we two are conversing'; wiyân bağ, 'I speak'; wiyân clock-ko, 'the clock strikes'; wiya, 'say'; this is used to ask a person if he will be or do; e.g., wiya, bali wiyellinûn? '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.' Yağ 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 kolağ, '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-gél, 'the sawing-place'; 'a saw-pit'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-uwa, 'saw' (optative), 'do saw'; yarr-bulla, 'saw' (mandatory), 'do saw'; yarr-bulli-buğ-gulla, 'compel to saw'; yarr-bulli-buğ-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.

Yağ-ko-bulliko, 'to sharpen a saw'; yağ-ko-bulli-ta, 'the sharpening of the saw'; yağ-ko-bulli-kan, 'one who sharpens the saw'; yağ-ko-bulli-kanné, 'that which sharpens the saw'; 'a file'; 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:—

	Root+ Suffix. + Formative.	Meaning.
1.	" " yé	a continual striker.
2.	" " to-ara	the person or thing that is struck.
3.	" " kán	the person who strikes.
4.	" " kan-né	the thing which strikes.
5.	" " to	the action, as an agent.
6.	" " ta	the action, as a subject.
7.	" " gél	the place where the action is done.

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.]

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 wiyán, 'the hawk cries,' *lit.*, speaks.

Gen. Yarro unni biraban koba, 'this egg is the hawk's.'

Dat. 1. Unni ta biraban ko takilliko, 'this is for the hawk to eat.'

2. Waita bag biraban tako, 'I depart to the hawk,' *i.e.*, to where the hawk is.

Acc. Tura bon biraban unnug, 'spear him, the hawk there.'

Voc. Ala or ela biraban! 'O hawk!'

Abl. 1. Minarig 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. Tibbin ta biraban taba, 'the bird is with the hawk.'

5. Wonnug ke noa katan? biraban kinba, 'where does he exist?' 'at the hawk's place.'

Minarig unnoa tibbin? 'what is that bird?' tibbin ta unnoa bukka-kan, 'it is a savage bird that.'

Yakoai unnoa ta yitara wiyá? 'how is that such-a-one spoken?' equivalent to 'what is its name?' giakai unnoa yitara biraban wiyá, 'this way, that such-a-one is spoken or called biraban.'

Minarig tin yitara biraban wiyá? 'from-what-cause is such-a-one spoken or called biraban?' gali tin wiyelli 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 yitara wiyá? giakai bag yitara Biraban, 'in what manner art thou such-a-one spoken?' 'thus am I such-a-one, Biraban,' *sc.*, called.

* 'Eagle-hawk' may have been his *totem* or family name; or, as our blackfellows name their children from some trivial incident at the time of birth, he may have been called Biraban, because an 'eagle-hawk' was seen or heard then.—Ed.

2. Ganto bon tura? Biraban to bon tura, 'who did spear him?' 'Biraban speared him.'

Gen. Gan-umba unni wonnai? Biraban-umba unni wonnai, 'whose child is this?' 'Biraban's, this child.'

Dat. 1. Gannug unni? Birabannug, 'for whom this?' (*i.e.*, who is to have this?) 'for Biraban' to have personally or to use.

2. Kurrilla unni Biraban kinko, 'carry this to Biraban,' locally.

Acc. Gannug tura? Birabannug, 'whom speared?' (meaning, who is speared?) 'Biraban.'

Voc. Ala Biraban gurrulla! 'O Biraban, hearken.'

Abt. 1. Gan kai kaokillai bara? Biraban kai, 'concerning whom are they quarrelling?' 'about Biraban.'

2. Wonta birug bi? Biraban kabirug, 'whence dost thou come?' 'from Biraban.'

3. Gan katoa bountoa? Biraban katoa, 'with whom is she?' 'with Biraban'; that is, in company with him.

4. Gan kinba? Biraban kinba, 'with whom is she?' 'with Biraban'; that is, living with him.

Wontakal noa Biraban? Mulubinbakal, 'of what place is he, Biraban?' 'Of Newcastle.'*

Wontakalin bountoa Patty? Mulubinbakalin, '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. Wakal noa Eloi ta.—Gal., iii. 20.

3. Eloi ta pitäl noa.—1 John, iv. 8. Eloi ta marai noa.—John, iv. 24.

4. Gearunba Eloi ta winullikan koiyugkan.—Heb., xii. 29.

5. Unnug ta noa wakal 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 23 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.

6. Keawai wal wakal tarai ta, murrarag ta wakal bo ta Eloi ta.—Luke, xviii. 19.

7. Gatun gearunba wakal bo ta Eloi ta, Biyugbai ta, gikoug kai yantin ta, gatun geen gikoug kinba; gatun wakal bo ta Piriwal, Iethu Kritht, gikoug kinbirug yantin ta, gatun geen gikoug kinbirug.—1 Cor., viii. 6.

WINTA 2.

8. Eloi ta kaibug noa; gatun keawai wal gikoug kinba toki korien.—1 John, i. 5.

9. Yuna bo ta, keawai wal taraito kuriko na pa korien bon, Eloinug.—1 John, iv. 12.

10. Tugumbilleun noa Eloi puttarakan.—1 Tim., iii. 16.

11. Niuwara noa Eloi ta katan yantin ta purreag ka yarakai ko.—Psalm, vii. 11.

12. Kauwalkan noa Eloi ta, wara ta gearunba bulbul, gatun gurrän noa yantin minnugbo minnugbo.—1 John, iii. 20.

13. Kaiyukan noa Eloito yantin ko minnugbo minnugbo ko.—Matt., xix. 26.

WINTA 3.

1. Eloi ta Piriwal ta noa.—Psalm, cxviii. 27.

2. Iethu Kritht Piriwal ta noa yantin koba.—Acts, x. 36.

3. Piriwalto Eloi ta gearunba wakal bo ta Piriwal ta.—Mark, xii. 29.

4. Gurrulla nura yanti Piriwal ta noa Eloi ta noa; niuwoa ta gearun uma, keawai wal geenbo umulli pa; geen ta gikoumba kuri, gatun epu takilligel koba gikoumba.—Psalm, c. 3.

5. Piriwal gintoa ta Eloi ta, gintoa ta moroko uma, gatun purrai, gatun wombul, gatun yantin gali koba.—Acts, iv. 24.

6. Piriwal ta noa Eloi kauwalkan ta.—Psalm, xcv. 3.

7. Piriwal ta noa murrarag ta.—Psalm, c. 5.

8. Guraki noa Eloi ta Piriwal ta, upin noa umulli tin gearunba tin.—1 Sam. ii., 3.

WINTA 4.

9. Piriwal ta noa Eloi tuloakan ta, niuwoa ta Eloi moron kakillikan ta, gatun Piriwal kauwal yanti katai kakilliko; pulul-pulul wal purrai kanun bukka tin gikoumba tin, gatun yantin bara konara kaiyu korien wal bara katan niuwarin gikoumba tin.—Jerem. x. 10.

10. Bapai ta ba noa Piriwal katan barun yantin ko wiyan bon ba.—Psalm, cxlv. 18.

11. Kalog ka ba noa Piriwal kakillin barun kai yarakai tin.—Prov., xv. 29.

12. Piriwal ta noa wirrillikan ta emmoumba; keawai wal bag mirral kanun.—Psalm, xxiii. 1.

13. Gurrarakan noa Piriwal kauwal katan, gatun gurraramulli kan noa.—James, v. 11.

WINTA 5.

1. Unnug goro ta kakilli wokka kaba moroko kaba, Biyugbai ta, Wiyellikan ta, gatun Marai ta yirriyirri lag; gatun unni ta goro ta wakal bo ta.—1 John, v. 7.

2. Biyugbaito yuka bon yinal miromullikan noa kakilliko, yantin purrai ko.—1 John, iv. 14.

3. Eloito noa pitál ma kauwál yantin kúri, gúkulla ta noa wakál bo ta yinal gikoumba, gali ko yantinto ba gurran gikoug kin, keawai wal bara tetti kánun, kulla wal yanti katai barunba kakillinun moron.—John, iii. 16.

4. Pulli ta noa Eloito upéa barun Itháraelúmba, wiyelliliko pitálmulliko Iéthu ko Kritht to; niuwoa bo Piriwál kátan yantin ko.—Acts, x. 36.

5. Iéthu Kritht yinal noa Biyugbai koba.—2 John, 3.

6. Garunba kátan Wiyellikan, Iéthu Kritht, Biyugbai toa ba kátan.—1 John, ii. 1.

WINTA 6.

7. Eloí ta Marai noa.—John, iv. 24.

8. Piriwál ta unnoa ta Marai.—2 Cor., iii. 17.

9. Maraito yirriyirri lag ko wiyánun wal nurun.—Luke, xii. 12.

10. Murrin nurunba kokera yirriyirri ta Marai yirriyirri lag koba.—1 Cor., vi. 19.

11. Wakálla murrin, gatun wakálla Marai, yanti nurun wiya wakálla kotulli ta nurunba wiyatoara; wakálla Piriwál, wakálla gurrulli ko, wakálla kurrimulli ko; wakálla Eloí ta Biyugbai ta yantin koba; wokka kaba noa yantin ko, gatun noa yantin koba, gatun murrug kaba nurun kinba.—Ephes., iv. 4, 5, 6.

12. Yantin barun yemmamán Marai to Eloí koba ko, wonnai ta bara Eloí koba.—Rom., viii. 14.

13. Niuwara bug-ga kora bon Marai yirriyirri lag Eloí koba.—Ephes., iv. 30.

14. Ganto ba yarakai wiyánun gikoug yinal kúri koba, kámünbinun wal bon; wonto noa ba yarakai wiyánun gikoug Marai yirriyirri lag, keawai wal bon kámünbinun.—Luke, xii. 10.

WINTA 7.

LUKE, ii. 9-14.

9. Gatun noa agelo Yehóa-úmba tanan uwa barun kin, gatun killaburra Yehóa-úmba kakulla barun katoa; kiuta gaiya bara wakulla.

10. Gatun noa ageloko wiya barun, Kinta kora; kulla nurun bag wiyán totóg murrarágkakilliko pitál ko, kakilliko yantin ko kúri ko.

11. Kulla nurunba porkulléun unni purreag kokerá Dabid-úmba ka, Golomullikan ta, noa Kritht ta Piriwál ta.

12. Gatun unni túga kánun nurunba; nanun nura bobogug gamatoara kirrikin taba, kakillin ba takilligél laba.

13. Gatun tanoa-kal-bo paipéa konara morokokál gikoug katoa agelo katoa, murrarág wiyellin bon Eloinug, gikakai,

14. Wiyabúbilla bon murrarág Eloinug wokka kaba moroko kaba, gatun kámünbilla pitál purrai tako, murrarág umatoara.

WINTA 8.

1. Eloito noa gurrára ma korien barun agelo yarakai umullikan, wonto ba wareka noa barun baran koiyug kako, tartaro kako.—2 Peter, ii. 4.

2. Wiyatoara ta yantin kúri ko wakála tetti bulliko, gatun yukita gaiya gurrulli ko.—Heb., ix. 27.

3. Yakoikan bag moron kánun? Gurrulla bon Piriwálnug Iéthunug Krithtnug, moron gaiya bi kánun.—Acts, xvi. 30, 31.

4. Gatun kirrikin ta temple kako, yir-kulléun bulwa koba wakaka kabirug unta ko baran tako.—Mark, xv. 38.

The preceding eight Wintas or 'Portions,' are taken from an "Australian Spelling Book, in the Language spoken by the Aborigines," published by the author in 1826. In the following translation, the Section figures are those of the paragraphs in the Wintas, and the words, as they become translated and explained, are not again referred to.

Analysis of the foregoing Wintas.

WINTA 1.—PART 1.

Section 1.

Winta, 'a part, a portion.'

Eloí, 'God,' a word taken from Elohim, is introduced into the language of the aborigines, because Koin, the name of the being whom they dread, is a word of an equivocal character.* Yantin, 'all, every,' is singular or plural, according to the number of the noun or pronoun used with it.

Kokera, 'a covert, shelter, habitation, hut, house, palace, temple.'

Wittima, 'built'; hence wittimulliko, 'to build' in any way; to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark.

* See page 47.—Ed.

Tarai, 'some one, another, other', is singular; but tara, 'others,' is plural.

Taraito is tarai, with the particle of agency postfixed.

Kūri, 'man, men,' according to the singular or plural idea expressed or understood in the context.

Kūriko is kūri, with the particle of agency postfixed.

Wonto ba, 'whereas,' a compound phrase; from won, 'where?' the interrogative adverb of place.

Wonto ba-ba, 'is as'; the ba is a particle which verbalizes the word to which it is affixed.

Noa, the inseparable verbal pronoun, 'he'; the separable emphatic pronoun 'he' is niuwoa.

Eloi ta; for Eloi, see above; ta is the substantive verb, 'it is actually'; this phrase affirms that it is God who is the agent.

Section 2.

Wakâl, 'one'; buloara, 'two'; goro, 'three'; wara, 'four'; beyond which the aborigines have no word to express higher numbers. For 'five' they hold up one hand and say yantin, 'all,' *i.e.*, all the five fingers; or both hands with a part of the fingers up to describe the numbers 6, 7, 8, 9; for 10 they hold all the fingers up and say yantin; or they double both hands and say kauwâl-kauwâl, a 'great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

Section 3.

Pitâl, 'joy, peace, gladness, happiness, love.'

Marai, 'spirit'; not the 'ghost' of a departed person, which is mamuya.

Section 4.

Gearun, 'us'; géen, 'we'; gearunba, 'our,' 'belonging to us'; see pronouns.

Winulli, 'to burn,' to consume by fire only, and not in any other way; hence winulliko, 'to consume,' 'to burn.'

Winullikan means 'one who consumes or burns.' The particle -kan means 'the person who,' and is equivalent to the English particle -er, affixed to verbs to form the substantive person, as lover, consumer. To express the thing, the particle -né is postfixed; as, winullikanné, '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.

Unnug, '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 6.

Keawai is the verb 'to be' in the negative form, with korien, understood; it is equivalent to 'there be not,' a universal denial; wal positively affirms the assertion whether negative or affirmative; keawai wal wakâl, 'there be certainly not one.'

Murrarâg, 'good, well.'

Section 7.

Gatun, 'and.'

Biyug-bai, 'father.' The address to a father or elderly person is biyug; to a brother or equal, biġ-gai.

Gikoug, 'him,' the separable emphatic pronoun; the objective pronoun is bon, 'him.'

Gikoug kai, 'on account of him, for him.'

Géen, 'we,' *v.* page 17. There is only this one form in the nominative case plural; gearun, 'us,' is the objective case, from which all the oblique cases are formed by the addition of particles; as, gearun-ba, 'ours'; gearun kai, 'on account of us'; géen-bo is 'we ourselves.'

Gikoug-kinba, 'with him'; 'remaining with him.'

Piriwâl, 'chief, lord, king.'

Birug, 'from, out of'; tin, 'from, on account of.'

WINTA 2.—PART 2.

Section 8.

Kaibug, 'light,' as opposed to darkness.

Tokoi, 'darkness, night,' as opposed to day.

Section 9.

Na, 'see'; hence na-killiko, 'to see,' 'to perceive by the eye.'

The negative of this is formed by affixing the negative particle, korien, to the principal verb, divested of the verbal affix -killiko; as, na-korien, 'see not.'

Bon, 'him,' is the verbal pronoun in the objective case; gikoug is the emphatic form, 'him,' when governed by particles; -nug is the suffixed particle that denotes the object, as, Eloi-nug. Eloi is here the object spoken of, and so is in the objective case along with the pronoun, to show that both are under the same government of the verb na-korien.

Section 10.

Túgun-billéun, 'was manifested, shown'; from túgun-billiko, 'to show as a mark shows'; 'to manifest of itself or of oneself.'

Puttára-kan, 'a flesh-being,' one who is flesh; from puttára, 'flesh.'

Section 11.

Niuwara, 'anger'; cf. bukka, 'wrath, rage, fury.'
 Kâtan, 'is,' the present tense of kakilliko, 'to be' in a state.
 Purreäg, 'day.'
 Yarakai, 'evil, bad'; opposed to murrâräg, 'good.'
 Yarakai kinko, 'on account of the wicked.'

Section 12.

Kauwâl, 'great'; kauwâl-kauwâl, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kauwâl kan noa, 'he is great'; Eloï ta, 'God is'; waréa ta gearunba bulbul, 'little it is our hearts.'
 Waréa, 'little,' in size.
 Bulbul, 'heart' of animals and man; not 'heart' of oak or the like.
 Gurran, '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-mulliko.
 Minnuğ, 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'; Eloï ta, 'God is'; yanti-ko, 'for all'; minnuğ-bo minnuğ-bo-ko, 'for every thing.'

WINTA 3.—PART 3.

Section 2.

Yantin koba, 'of all'; koba is the genitive particle used with things, while -umba is used with person; as, gan-umba? 'whose?' 'belonging to what person?' minariğ koba? 'belonging to what thing?' makoro koba, 'belonging to the fish'; emmo-umba, 'mine', 'belonging to me'; Threlkeld-umba, 'belonging to Threlkeld.'

Section 4.

Gurrulla, imperative, 'know, hearken, listen.'
 Nura, the personal plural nominative pronoun, 'ye'; the objective case is nurun, 'you'; nurunba, 'belonging to you.'
 Yanti, 'thus, in this manner.'
 Niuwoa, the emphatic separable personal pronoun, 'he,' 'it is he'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable oblique case is gikouğ, 'him'; gikouğ ko means 'for him'; gikouğ kai, 'on account of him.'

Gearun, 'us,' the objective case of géen, 'we.'
 Uma, 'made,' the aorist of the verb 'to make'; hence umulliko, 'to make, create, do'; 'to cause power, to effect.' In this sentence the use of the two forms of the pronoun, 'he,' is seen; niuwoa ta, 'it is he,' emphatically; noa, he,' verbally; gearun, 'us'; uma, 'made'; the whole means, 'it is he, he us made.'
 Keawai-wal, a universal, absolute denial.
 Géen-bo, 'we ourselves.'
 Umulli-pa, 'made,' excluding reality of effect; this is expressed by the particle, pa, postfixed, along with the negative keawai-wal.
 Giko-umba, 'his,' 'belonging to him.'
 Kûri, 'man,' individually or collectively, or 'people,' according as the pronoun with it is singular, dual, or plural; gali kûri, 'this man,' as an agent; unni kûri, 'this man,' as a subject; bara kûri, 'they the men,' 'they the people'; buloara kûri, 'the two men.'
 Çipu, an adopted word, from the English, 'sheep.'
 Takilli, the act of 'eating'; hence takilliko, 'to be in the act of eating'; 'to eat.'
 Gél, the inseparable verbal particle denoting place, 'the place of'; takilli gél, 'the pasture, the eating-place, the feeding-place'; gikoumba, 'belonging to him,' 'his.'

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.
 Moroko, 'heaven,' the visible Heavens, the sky, the space above our heads.
 Purrai, 'the earth, the land, the ground.'
 Wombul, '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'; gearunba tin, 'on account of our.'

WINTA 4.—PART 4.

Section 9.

Tuloa, 'straight,' opposed to crooked'; 'upright' as to character; 'truth' as to expression, opposed to falsehood; tuloa kan ta, 'one who is straight, upright, true.'

Moron, 'life,' opposed to death; animal, not vegetable, life.

Kakilli-kan ta, 'it is one who remains, who is, who exists'; kakilli from kakilliko, 'to be' in some state.

Kauwâl, 'great'; piriwâl kauwâl, 'lord or king,' *lit.*, 'great chief'; kauwâl-kauwâl, 'great-great,' 'very great.'

Yanti katai kakilliko, 'thus to be always,' 'to be for ever.'

Pulul-pulul, 'trembling, shaking.' Kânün, 'will be.'

Bukka, 'wrath, rage, fury'; bukka tin, 'on account of wrath'; gikoumba tin, 'on account of his.'

Konara, 'a flock, herd, an assembly, a mob, a nation'; yantin bara konara, 'all they, the assemblies or nations.'

Niuwarin, the causative case of niuwara, '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.

Wiyân, the present tense of wiyelliko, 'to communicate by sound, to speak, tell, say, call out'; yantinko wiyân 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.'

Kakillin, '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.

Mirrâl, 'desert, desolate, miserable'; 'a state of want'; mirrâl ta unni, 'this is a desert place'; mirrâl-lag unni, 'this is desolate or miserable,' because in a desert there is nothing to eat or drink; mirrâl kâtan, 'is now at present in a miserable or desolate state, in a state of want'; keawai, 'not to be.'

Keawai wal, 'certainly shall not be'; equivalent therefore to 'shall not'; mirrâl kânün, 'shall be in want.'

Section 13.

Gurrâra-kan, 'one who personally attends to'; gurrâra-kan kauwâl, 'one who is very pitiful.'

Gurrâra-mulli-kan, 'one who causes or exercises attention,' 'one who does attend to'; the phrase means 'he is a merciful Being.'

WINTA 5.—PART 5.

Section 1.

Goro, 'three'; see page 108.

Kakilli, 'state of being'; hence kakilliko, 'to be, to exist' in some state; we cannot express 'is dead' by tetti kâtan, because kâtan implies existence, though we may say moron kâtan, 'is alive,' because existence is implied; 'is dead' must be tetti ka ba, which means 'is in the state of the dead'; generally the blacks say kulwon, 'stiff, rigid' for 'dead'; thus tetti ka ba kulwon is equivalent to 'dead and stiff,' in opposition to 'a swoon,' which might be the meaning, unless circumstances led to another conclusion.

Wokka, an adverb, 'up,' opposed to bara, 'down'; wokka kâba moroko ka ba, 'are up in heaven.'

Biyugbai ta, 'the father it is.'

Wiyelli-kan ta, 'the one who speaks it is'; this is the form of the word when applied to a person; to a thing, it would be wiyellikanné.

Marai ta, 'the spirit it is,' in opposition to corporeal substance; but kurrâbâg is 'the body,' and mamuya is 'a ghost' murrin is another word for 'the body.'

Yirriyirri, 'sacred, reverend, holy'; not to be regarded but with awe, as is the place marked out for mystic rites; a separate place not to be profaned by common use, hence holy; a person reverend, to be held in reverence, sacred. Native heralds and messengers pass as sacred persons; they are held in reverence, and are unmolested by hostile parties, when on embassies of war or peace; yirriyirri-lag means 'one who acts sacredly,' one who is holy, separate by privilege of being held sacred or in reverence. In the South Sea Islands, a pig devoted to the god Oro, in former times, was made sacred by having a red feather thrust through and fastened to its ear, and thus the reverend pig was privileged to feed anywhere unmolested, as being sacred; nor was he confined to a tithe of the produce if he broke through into any plantation, but was permitted to eat his fill, not, however, without a murmur at the sacred intrusion.

Unni, 'this,' as subject or object; gali, 'this,' as agent; unni ta goro ta, 'this it is, the three it is'; wakâl bo ta, 'one it is, one-self only it is.'

Section 2.

Yuka, 'sent'; hence yukulliko, 'to send' a person; but to send property is tiyumbilliko. Yinal, 'son.'
 Kakilliko, 'for-to be'; here the infinitive form, as usual, denotes the purpose.
 Miromulli-kan means 'one who keeps or takes care of'; from miromulliko, 'to keep with care'; miromullikan noa kakilliko means 'he is for-to-be one who keeps with care,' hence a 'Saviour.' From the same root, miroma also is a 'Saviour.' 'A deliverer' would be mankilli-kan, 'one who takes hold of'; but then the evil must be expressed out of which the person is taken or to be taken.
 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; pitäl ma kauwäl, 'causes great joy,' *sc.*, towards.
 Yantin küri, 'all men.'
 Gukulla ta noa, 'it is he gave'; from gükilliko, 'to give'; the ta, 'it is,' affirms the act.
 Wakäl 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.
 Gurran, 'believe,' the present tense of gurrilliko, 'to hear, to believe.'
 Gikouğ kin, '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; gurran bon is the present tense, 'hear him,' but has no reference to the effect of that hearing, whereas the use of the other pronoun gikouğ kin implies that they hear him so as to attend to what he says and believe.
 Keawai wal bara tetti kânün, 'they certainly shall not be in a state of death.'
 Kulla wal, 'but certainly' shall, or 'because certainly' they shall.
 Yanti katai, 'in this manner always.'
 Barunba, 'belonging to them,' 'theirs.'
 Kakillinün, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.
 Moron, 'life'; kakillinün moron means 'a future state of being, and continuing to be, alive.'

Section 4.

Pulli, 'voice.'
 Upéa, 'put forth'; from upilliko, 'to exert power.'
 Ithárael-úmba; Israel is the proper name, introduced; -úmba, the particle denoting 'belonging to' a person only; 'belonging to' a thing is koba; 'belonging to a place' is -käl (*masc.*), -kälín (*fem.*).
 Wiyelliko, 'to speak.'
 Pitäl-mulliko, 'to cause peace, joy, gladness.'
 Iéthu-ko Kritht-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.
 Niuwoa-bo, 'himself it is who is,' emphatic.

Section 6.

Gearunba kátan, 'is belonging to us' and remains so; equivalent to, 'for we have.'
 Wiyelli-kan, 'one who speaks'; 'an advocate.'
 Biyuğbai toa ba kátan, '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 koba, 'belonging to the sacred Spirit.'
 Wakälla 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.'
 Wakälla Piriwäl, 'one Lord is'; wakälla Marai, 'one Spirit is.'
 Wakälla gurrulliko, 'one is for-to hear or obey.'
 Wakälla kurrimulliko, 'one is for-to cleanse' with water.
 Wakälla Eloi ta, 'one is God it is.'
 Biyuğbai ta yantin koba, '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 murrug kaba nurun kinba, 'and within you,' *sc.*, all; murrug, 'within, inside.'

Section 12.

Yantin barun yemmaman marai-to Eloi koba 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.

Niuwara bug-ga kora bon, 'angry purposely cause not him.'
Marai yirriyirri-lag Eloi koba, 'Spirit sacred of God.'

Section 14.

Gan-to ba yarakai wiyânün gikouğ, 'whosoever-there-be evil will-speak concerning him.'

Yinal küri koba, 'the son belonging-to man'; 'the son of man.'

Kâmünbinün wal bon, 'suffered-to-be shall-certainly-be he.*'

Wonta noa ba yarakai wiyânün gikouğ marai yirriyirri-lag, 'whereas he evil will-speak concerning-him, the spirit sacred.'

Keawai wal bon kâmünbinün, 'not certainly he shall-be-suffered-to-be,' or remain, or exist; according to the idea of punishment which the speaker wishes to convey.*

WINTA 7.—PART 7.

LUKE, ii. 9-14.

Verse 9.

Gatun noa ağelo Yehóa-umba, 'and he the angel belonging-to-Jehovah.'

Tanan uwanoa barun-kin, 'approached them'; 'came to them.'

Gatun killiburra Yehóa-umba, 'and shining belonging-to-Jehovah'; from killibinbin, 'to be bright; for the verbal form burra, see page 37.'

Kakulla barun katoa, 'was them with.'

Kinta gaiya bara kakulla, 'fear then they were-in-a-state-of.'

Verse 10.

Gatun ağeloko noa wiya barun, 'and he the angel told them.'

Kinta kora, 'fear not.'

Kulla nurun bağ wiyân, 'because you I tell.'

Totoğ murrarag kakilliko pitalko, 'news good, for-to-be joy-for.'

Kakilliko yantin ko küri ko, 'to-be all-for men-for.'

* *Bon* is here in the objective; for the reason why, see pages 22 and 30.

Verse 11.

Kulla nurunba porkulléün unni purreag, 'because belonging-to-you born-of-itself-is this day.'

Kokerá Dabid-umba ka, 'house-at belonging-to-David-at'; the -rá of kokerá is an ablative form; see page 16.

Golomullikan ta noa, Kritht ta Piriwál ta, 'one-who-saves (by personal causation) it-is he, Christ it-is, the Chief or Lord it-is.'

Verse 12.

Gatun unni túga kânün nurunba, 'and this mark will-be yours.'

Nanün nura bobogñuğ, 'see-will ye the-babe.'

Gamatoara kirrikin taba, 'that-which-is-wrapped-in-the garment,' i.e., 'soft raiment.'

Kakillin ba takilligél laba, 'remaining-at-the-eating-place-at.'

Verse 13.

Gatun tanoa-kal-bo, 'and at-that-self-same-instant.'

Paipéa konara moroko-kal gikouğ katoa ağelo katoa, 'appeared host Heaven-of him-with angel-with.'

Murrarag wiyellin bon Eloinug giakai, 'good, telling him, God (the object), thus'; equivalent to, 'praising God, and saying.'

Verse 14.

Wiyabünbilla bon murrarag Eloinug, 'let him speak well God' (the object); i.e., 'let persons speak good or well of God.' This is the native way of expressing our passive voice, 'let God be praised'.

Wokka kaba moroko kaba, 'up-in Heaven-in.'

Gatun kâmünbilla pitál purrai tako, 'and let-there-be-caused-to-be peace earth for.'

Murrarag umatoara küri ko, 'good what-is-done men-for.'

WINTA 8.—PART 8.

Section 1.

Eloi-to noa gurrara-ma korien barun ağelo yarakai umullikan, 'God he regarded not them angels evil who-do.'

Wonto ba wareka noa barun bara koiyug kako tartaro kako, 'whereas cast-away he them down fire for tartarus for'; 'tartarus' is a word introduced.

Section 2.

Wiyatoara ta yantin küri-ko wakalla tetti bulliko, 'that-which-is-said-it-is all men-for once dead to become.'

Gatun yukita gaiya gurrulliko, 'and afterwards then to-perceive-by-the ear,' *sc.*, the sentence.

Section 3.

Yakoai-kan baġ moron kánùn? 'in-what-manner-of-being I life will-be-in-a-state-of?' *i.e.*, 'how can I be alive.'

Gurrulla bon Piriwálnuġ, Iethunuġ Krithtnuġ, 'hear him, the Lord Jesus Christ.'

Moron ġaiya bi kánùn, 'life then thou wilt-be-in-a-state-of.'
Gatun kirrikin ta tempel kako, 'and the-veil it-is the temple-at.'

Yiir-kulléún bulwa koa, 'rent-of-its-own-power in-the-midst, in-order-to-be.'

Wokka-kabiruġ 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-kulléún, 'rent,' 'has rent' of itself, of its own power.

Yiir-buġ-ga, 'rent,' some person has.

Yiir-burréa, 'rent,' some instrument has.

Yiir-laġ, 'rent,' is declaratively.

Yiir-wirréa, '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 'rending.'

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 kotilliyarakaiġearúnba, 'our evil thinking'; and for the contrary idea, kotillimurrarág-ġearúnba, 'our good thinking.' Now, either of these words, when pronounced, appears to be but one word, whereas each contains three words combined, namely:—

(1.) Kotilli (from simple root kot), 'the act of thinking'; (2.) ġearúnba, 'belonging to us'; (3.) yarakai, 'evil'; murrarág, 'good.' From the root kot come the forms, kotilliko, *infm.*, 'to think,' kotan, *pres. indic.*, kotinún, *fut. indic.*, kotta, *past indic.*, kotillin, *pres. part.*, kotilliela, *past participle*.

Again, such a word as tiirburréabúnbilliko, 'to permit to be torn,' is made up of tiir, a root which expresses the idea of tearing, -burréa, the verbal particle of instrumental agency, -bún, 'permit,' -illi, the formative of a verbal noun, and -ko, for the purpose of.' And so also with other examples.

THREE AUSTRALIAN ABORIGINAL DIALECTS,

SHOWING THEIR AFFINITY WITH EACH OTHER.

1. *Eastern Australia* (Threlkeld); 2. *South Western Australia* (Captain Grey's Vocabulary); 3. *South Australia* (Teichelmann).

I (emphatic)—1. Gatoa; 2. Ganya; Nadjo; Gaii.

Thou—1. Gintoa; 2. Ginnei; 3. Ninna.

We—1. Géen; 2. Ganéel; 3. Gadlu.

Ye—1. Nura; 2. Nurag; 3. Na.

They—1. Bara; 2. Balgún; 3. Barna.

We two (dual)—1. Bali; 2. ; 3. Gadlukurla.

Ye two—1. Bula; 2. Bulala; 3. Niwadlukurla.

This (emphatic)—1. Gali; 2. Gali; 3. Gadlu.

That (emphatic)—1. Gala; 2. Gala; 3. Parla.

Who?—1. Gan?; 2. Gan?; 3. Ganna?

Who (is the agent)—1. Ganto?; 2. Gando?; 3. Ganto?

Whose?—1. Gannuġ?; 2. Gannuġ?; 3. Gaiityurlo?

To strike (imperative)—1. Buwa; 2. Buma; 3. Bumandi.

To be wroth—1. Bukka; 2. Bukkan; 3. Tagkarro.

Yes (assent)—1. E-e; 2. E-ee; 3. Ne.

On account of?—1. -tin ke?; 2. -gin ge?; 3. birra.

Cold—1. Kurkur; 2. Gurgal; 3. Manyapaianna.

Heat—1. Karrol; 2. Kallarruk; 3. Wottita.

Where?—1. Wonti?; 2. Winji?; 3. Wanti?

To tear (*pres.*)—1. Yiiran; 2. Jiran; 3. Yarurendi.

Presently—1. Kabo; 2. Kaabo; 3. Gaiinni; Yaġadti.

To take (imperative)—1. Mara; 2. Mara; 3. Marrar.

More—1. Bati; 2. Mate; 3. Muinmo.

Go quickly—1. Wollawollaġ; 2. Welawellaġ; 3. Warruanna.

To see—1. Nakilli; 2. Nago; 3. Nakkondi.

To blow (*i.e.*, puff)—1. Bombilli; 2. Bobon; 3. Búntondi.

To fly—1. Burkilli; 2. Burdaġ; 3.

To speak—1. Wiyelli; 2. Wagon; 3. Waġondi.

Water (fresh)—1. Kokoin; Bato; 2. Kowin; Badto; 3. Kowi.

Dung (excrement)—1. Konuġ; 2. Konuġ; 3. Kudna.

The tongue—1. Tullun; 2. Talluġ; 3. Tadlaġa.

The throwing stick—1. Wommara; 2. Meera; 3. Meedla.

Smoke—1. Poito; 2. Buyu; 3. Poiyu.

Wood—1. Kúlai; 2. Kalla; 3. Karla.

The hand—1. Máttara; 2. Mara; 3. Murra.

The ribs—1. Narra; 2. Narra; 3. Timnina.

The toes—1. Tinna; 2. Tjenba; 3. Tidna.

A crow (from its cry)—1. Wakun; 2. Quaggun; 3. Kua.

The wind—1. Wibbi; Wippi; 2. 3. Waitpi.

THE LORD'S PRAYER,

In the language of the Aborigines of Lake Macquarie.

Biyuḡbai ḡearunba wokka kaba moroko kaba kátan;
 Father our up in heaven in art;
 kámünbilla yitirra ḡiroumba yirriyirri kakilliko;
 let-caused-to-be name thy sacred for-to-be;
 paipibünbilla Piriwál koba ḡiroumba; ḡurrabünbilla
 let-to-appear King-belonging-to thy; let-to-obey
 wiyellikanne ḡiroumba; yanti purrai taba, yanti ta
 word thy; as earth in as
 moroko kaba; ḡuwa ḡearun purreäḡ ka yanti katai
 heaven in; give to-us day at as always
 takilliko; ḡatun warekulla ḡearunba yarakai
 for-to-eat; and cast-way our evil
 umatoara yanti ta ḡéen wareka yantin ta wiyapaiyéen
 that-is-done as we cast-away all spoken-but-not-done
 ḡearunba; ḡatun yuti yikora ḡearun yarakai
 belonging-to-us; and guide not us evil
 umulli-kan kolaḡ; miromulla ḡearun yarakai
 one-who-causes-to-do towards; cause-to-deliver us evil
 tabiruḡ; kulla ta ḡiroumba ta Piriwál koba ḡatun
 from; because thine King-belonging-to and
 killibinbin yanti katai. — Amen.
 bright-shining thus always. — Amen.

The Author trusts that he has now placed on permanent record the language of the aborigines of this part of the colony, before the speakers themselves become totally extinct; and if, in his endeavour to aid the purpose of scientific enquiry, his work may seem to fall short, and so disappoint the expectations of those who take an interest in ethnological pursuits, he can only state that, in the midst of attention to manifold engagements in other paramount duties, no pains have been spared on the subject, and therefore his only apology is, that with slender means he has done his best.

L. E. THRELKELD.

Sydney, New South Wales,

November 26, 1850.

PART II.

THE GOSPEL BY ST. LUKE.

THE
GOSPEL BY ST. LUKE

TRANSLATED INTO

THE LANGUAGE

OF THE

A W A B A K A L

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 revisal was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Common Prayer, with which to commence public worship with the few surviving blacks; I prepared a Spelling book; I had also commenced the Gospel of Matthew, when the mission was brought to its final close.

Not long ago, I accidentally found at a book-stall a copy of the first specimens of an Australian language, which I published some

* Our author did not know that his Awabakal blacks were only a sub-tribe, and that their brethren, for some hundreds of miles along the coast to the north and south of Lake Macquarie, spoke a language which is essentially the same. Northwards from the Hunter River to the Macleay, this language is still spoken.—Ed.

† See page 88.—Ed.

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 revisal 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-ŪM-BA CHRIST-KO-BA.

UPATŌARA

LOŪKA-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 kauwálo mankulla unnoa tara túgunbilliko gurránte géen kinba,

2. Yanti bo gearun kin bara gúkulla, unnoa tara nakillikan kurri-kurri kabirug gátun mankillikan wiyellikanne koba.

3. Murrarág tia kátan yantibo, koito bag ba tuig ko giroug, Teopolo muriarág ta,

4. Gurra-uwil koa bi tuloa, unnoa tara wiyatoara banug ba.

5. Yanti-kalai ta Herod noa kakulla, Piriwál noa kakulla Iudaia ka, kakulla noa tarai thiereu Dhakaria yitirra, Abia-úmba konara : gátun nukug gikoúmba yinálkun koba Aaron-úmba, giakai bountoa yitirra Elidhabet.

6. Buloara bula kakulla muriarág Eloi kin, mikan ta gurraiyelléun bula Yehóako noa ba wiyellikanne yarakai ma korien.

7. Keawaran bula wonnai korien kulla, bountoa Elidhabet gurrauwai ; gátun bula ba gurrogbai kakulla.

8. Gátun yakita kakulla, umullielia noa ba Eloi kin makan ta, yirrug ka gikoug kin thiereu koba,

9. Yanti kiloa thiereu koba uman, yirrug ka gikoúmba ta upulliko bon porapora koiyug ko uwa noa ba tnao koba Yehóaka kai koba.

10. Gátun yanti bo yantinto konara kúri wiyellielia warai ta yakita winellielia ba porapora.

11. Gátun paipéa noa tagelo Yehóa-úmba gikoug kin, garokillielia noa tógkagkirri ka koiyug kón ta porapora ka.

12. Gátun nakulla bon noa ba Dhakaria ko, unma bon noa ba, kinta gaiya noa ba kakulla.

13. Wonto ba agelo wiya noa, Kinta kora bi kauwa, Dhakaria ; kulla gurra ta wiyellikanne giroúmba, gátun nukug ko giroúmba ko wonnai kánun giroúmba, gátun wiyánun bi giakai yitirra Ioanna.

14. Gátun pitál bi kánun, pitál kauwálkan kánun pórkullinún gikoug kinbirug.

15. Kauwál wal noa kánun, mikan ta Yehóaka kin, gátun keawai wal noa twain pitánun, keawai tarere, gátun warakag wal noa witellinún Marai yirriyirri kan birug ko, waraka birug tunkán ta birug.

16. Gátun noa wiyánun wal barun kauwál-kauwál wonnai Ithrael-úmba Yehóakin ko Eloi ta barúnba.

† This mark is placed before all common nouns which are adapted from Greek, Latin, or English ; whichever equivalent word in these languages suits the aboriginal tongue best, that word I have introduced into the text. In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black.—ED.

17. Gátun wal noa uwanún gikoug kin mikan ta kaiyu ka Marai ta Elia-úmba, warbuggulliko búlbúl biyugbai tara koba wonnai kolağ, gátun barun kinko tuloa kako ; uma-uwil koa barun kúri kurrikurri Yehóaka kinko.

18. Gátun noa Dhakaria ko wiya bon agelonug, Yakoai kan bag gurránun unni ? kulla bag gurrogbai, gátun nukug emmoúmba gurrog géen.

19. Gátun noa ageloto wiya bon, Gatoa Gabriel, gakillin Eloi kin mikan ta ; gátun yuka tia wiyelliko giroug, gátun túgunbilliko gali tara ko pitálmullikanne ko.

20. A ! gurrulla bi, góg ko wal bi kánun, gátun kaiyu korien wal bi kánun wiyelli ta, yaki-kalai tako purreag kako unni tara kánun ba, kulla bi ba gurra korien wiyellikanne emmoúmba, kabo kánun wal unni tara.

21. Gátun bara kúri ko mittia Dhakarianug, gátun kotellielia minnug-bullielia noa tunkéa noa tnao ka.

22. Gátun noa ba paikulléun warrai ta, kaiyu korien noa wiyelli ko barun ; gátun bara gurra Marai noa nakulla tnao ba ; kulla noa wauwál-wauwál uma barun gátun, garokillielia noa góg ko.

23. Gátun kirun kabulla purreag gikoúmba umullikanne, waita gaiya noa uwa kokera ko gikoug ka tako.

24. Gátun yukita purreag ka Elidhabet gikoúmba nukug warakag bountoa, gátun yuropulléun bountoa warán yellenna ka, wiyellielia bountoa,

25. Yanti noa tia Yehóako umá nakulla noa tia ba purreag ka, mankilliko barun ba béélmulli tin kúri tin.

26. Tarai ta yellenna ka thek ka, Gabriel ta agelo ta puntimai ta wiyabunbia bon Eloi kinbirug uwolliko, purrai kolağ Galilaia koba, giakai Nadharet,

27. Mirral lako wiyatoara ko, kúri kako Yothep kinko yitirra ko, wonnai taro noa Dabidúmba ; gátun mirral giakai yitirra Mari.

28. Gátun noa agelo uwa bounnoun kin, gátun wiyellielia, A ! murrarag umatoara bi Yehóaka kátan giroug katoa ba ; murrarag umatoara bi nukug ka.

29. Gátun bountoa ba nakulla bon, kinta bountoa kakulla wiyellita gikoug kin, gátun kotellielia bountoa minarig unni totog kátan.

30. Gátun ageloko wiya bounnoun, Kinta kora bi, Mari : kulla bin pitálmatoara Eloito noa.

31. A, gurrallia bi, warakag bi kánun, wonnai kan giroug kin pika ka, gátun yinal pórkullinún, gátun bi giakai yitirra IETHU.

32. Gátun wal noa kauwál kánun, gátun wal bon wiyánun gia kai yinal ta wokka ka ko ; gátun noa Yehóako Eloito gúnun wa. bon yellawollikanne biyugbai koba Dabidúmba gikoúmba :

33. Gátun noa wiyánun wal yanti-katai barun Yakobúmba ; gátun gikoúmba piriwálkanne keawai wal kánun wirán.

34. Wiya gaiya bountoa bon aġelonuġ Mariko, Yakoai ke unni kánun, kulla baġ kúri korien ?

35. Gatun noa aġeloko wiya bounnoun, Tanan wal noa uwánun Maraikan murrarágkan ġirouġ kinko, gatun kaiyuko wokka tinto wutinun wal ġirouġ, koito ba unnoa ta murrarág pórkullinun ġirouġ kin ; wiyánun ġiakai yinal ta Eloí koba.

36. A, ġurraía, ġiroumba wuġgunbai Elidhabet, warakaġ bountoa yinal ġurroġeen koba bounnoun ba ; gatun unni ta yellenna fhek ta bounnoun-kai-kan wiyatoara ġurra-uwai.

37. Kulla ġurakito ke noa Eloito kaiyukanto ke.

38. Gatun bountoa Mariko wiya, Kauwá yanti kámunbilla tia wiya bi ba ; gátoa mankillikan Yehóa-umba. Gatun noa aġelo pún-tirkulléun bounnoun kinbiruġ.

39. Gatun bountoa Mari buġkulléun unti-tara purreaġ ka, gatun uwa bountoa karakai bulkára kolaġ, kokerá ko Yuda kako ;

40. Gatun bountoa uwa kokera ko Dhakaria-umba kako, gatun buġbuġ ka bounnoun Elidhabetnuġ.

41. Gatun yakita gaiya ġurra bountoa ba Elidhabetto pulli Mari-umba, tulutilléun gaiya wonnai bounnoun kin pika ka ; gatun warapal bounnoun ba Elidhabet kin Maraikanto murrarágko :

42. Gatun bountoa wiyelléun pulli wokka wiyelliela, murrarág umatoara bi nukuġ ba ; gatun murrarág umatoara peil ġiroumba pika koba.

43. Gatun minariġ tin tia unni, tanañ uwa tunkan piriwál koba emmoúmba ?

44. Kullá baġ ba ġurra pulli ġiroumba ġurreuġ ka emmouġ kin, wonnai gaiya tia tulutilléun emmouġ kin pika ka pitál ko.

45. Gatun murrarág umatoara bountoa ġurra ; kulla unnoa tara kánun umatoara, wiyatoara bounnoun kin Yehóa kinbiruġ.

46. Gatun Mariko bountoa wiya, "Maraito emmoúmba ko wiya murray bon Yehóanuġ,

47. Gatun maraito emmoúmba ko pitál umulléun Eloí kin Miro-ma emmoúmba.

48. Kulla noa nakulla mirrál bountoa ba umullikan ġikoúmba ; A, unti biruġ yantinto tia wiyánun murrarág upatoara.

49. Kulla noa tia kaiyukanto unnoa tara kauwál uma ; gatun yitirroa ġikoúmba murrarág upatoara kátan.

50. Gatun murray ġikoúmba barun kinba kintakan bon kátan willuġġél kúri kabiruġ tarai kúri kabiruġ.

51. Túgunbilléun noa kaiyukan turrug ġikoúmba ; wupéa noa barun ġaruġ ġara yaroyaro búlbúl ban kotellikanne.

52. Upéa noa baran parrán kaiyukan yellawolligél labiruġ bar-únba, gatun wupéa noa barun mirrál wokka laġ.

53. Ġukulla noa kapirrikan ko murrarág ta ; gatun noa barun parólkan yuka mirrál ko.

54. Umulléun noa ġikoúmba umullikan Itháraelnuġ, ġurrulli li-ruġ ġikouġ kinbiruġ murray ta ġikoúmba ;

55. Yanti wiya noa ba barun biyuġbai to ġearúnba, Abáram-nuġ, gatun barun wonnai tara ġikoúmba yanti katai."

56. Gatun Mari bountoa kakulla bounnoun katoa ġoro ka yellenna ka, gatun willuġ ba gaiya bountoa bounnoun ka tako kokera ko.

57. Yakita gaiya Elidhabetúmba kakulla wonnai pórkullinun ; gatun yinal bounnoun ba pórkulléun.

58. Gatun ġurra bara kótita ko bounnoun bako, yanti Yehóa-ko noa ba murrarág uma bounnoun kin ; gatun bara pitál kakulla gatun bountoa.

59. Gatun yakita gaiya purreaġ ka, uwa gaiya bara kulla-bulliko wonnai ko ; gatun bara wiya bon ġiakai Dhakaria, biyuġbai tin yitirra tin.

60. Gatun tunkanto wiya bountoa, Yanoa ; kulla bon wiyánun ġiakai Ioanne.

61. Gatun bara bounnoun wiya, Keawaran ġiroumba kótita wiya ba ġiakai unni yitirra.

62. Gatun bara túga umulléun bon biyuġbai ko ġikoúmba ko, wonnéen noa bon yitirra wiyánun ?

63. Gatun noa wiya upulligél ko, gatun noa upa wiyelliela, Yitirra noa ġiakai Ioanne. Gatun bara yantinto kota.

64. Gatun tanoa-kal-bo kurraka buġkulléun ġikoúmba, gatun bon ġikoúmba tálláġ balbal kakulla, gatun noa wiya, gatun noa wiya murray Eloinuġ.

65. Gatun bara kinta kakulla yantin ta untakal ; gatun unni tara wiyellikanne totóg kakulla yantin ta kalaġ koa bulkaroa Yuda ka.

66. Gatun bara yantinto unnoa tara ġurra wúnkulla barun kin búlbúl la, wiyelliela, Yakoai unni ta wonnai kánun ! Gatun máttara Yehóa-umba ġikouġ kin kátan.

67. Gatun noa Dhakaria ko biyuġbai ġikoúmba, warapal bon wupéa Marai to yirriyirri to, gatun noa wiyelliela ġiakai,

68. "Kámunbilla bon Yehóanuġ Eloinuġ Ithárael koba pitál-liko ; kulla noa uwa barun nakilliko, gatun wirilliko kúri ko ġikouġ kaiko.

69. Gatun bouġbuġga noa nulka-nulka ġolomullikan ġearun, kokerá Dabid-umba ka ġikoúmba mankillikan ;

70. Yanti noa ba wiya kurraka ko fpropet koba ko yirriyirrikan to yantin to, purrai yantin kurrikurri kabiruġ :

71. Ġoloma-uwil koa ġearun ġearúnba bukka tukulla biruġ, gatun máttara biruġ barun kinbiruġ yantin tabiruġ yarakai wiluġ kabiruġ,

72. Umulliko murray ko wiyatoara barun kin biyuġbai ko ġearúnba, gatun ġurrulliko ġikoúmba wiyatoara yirriyirri ta ;

73. Pirral-man noa ġali wiyelliela bon Abáramnuġ biyuġbai ġearúnba,

74. Ġúwil koa ġearun noa, mankilliko ġearun máttara biruġ bukkakan tabiruġ ġearúnba, ġurra-uwil koa ġeen bon kinta kcrrien ko,

75. Yirriyirrikan gáton murrarágkan mikan ta gikoug kin, yantin ta purreág ka moron gearúnba.

76. Gáton gíntoa, wonnai ta, wiyánún bin yitirra tpropet ta wokka kako; kulla bi uwánún ganka mikan ta Yehóa kin, upulliko yapug ko gikoúmba;

77. Gukilliko gurrulliko moron ko gikoug kaiko kúri ko, warewarekan yarakai barúnba,

78. Murrai tin kauwollin Eloi koba tin gearúnba, gurrakan wokka kabirug tanan uwa gearun kinko,

79. Gukilliko purreág barun ko yellawolli ta ba ko gorogóra ba ko, gáton komirra kaba tetti koba, yutilliko tinna ko gearúnba ko yapug koa pitál koba koa.

80. Gáton wonnai poaikulléún, gáton guraki noa maraikan ko, kulla noa korug koa yakita ko purreág kako paipéa noa ba Ithárael kinko.

WINTA II.

YAKITA purreág ka, wiya noa Kaithariko Augútoko, upa-uwil koa bara yantin kúri murrapulliko.

2. Gáton unni murrapullikanne una yakita Kurinio noa ba tko-bána kakulla Thuria ka.

3. Gáton yantin bara uwa murrapulliko barun ka tako.

4. Gáton noa Yothep uwa wokka-lág Galilaia kabirug, kokerá birug Nadharet tabirug, Iudaia kolag, kokerá kolag Dabidúmba kolag, giakai yitirra Bethlehem; (kulla noa kokera koba gáton kotita koba Dabidúmba;)

5. Murrapulliko bon gáton Mari bounnoun katoa, wiyatoara nukug gikoúmba, wonnai kan bountoa warakag.

6. Gáton yakita kakulla, kakulla bara ba unta, purreág ka kátan pórkulli koa bountoa ba wonnai.

7. Gáton bountoa pórbuégulléún kurri-kurri yinal, gáton bountoa muégama bon kirikin to, gáton bon wúnkulla takilligélla butti-kag koba ka; kulla wal tantullan kokera takilligél.

8. Gáton bara tópu-kál untoa kakulléún, tumimillin wirral barun ba tokoi ta.

9. Gáton noa ágelo Yehóa-úmba tanan uwa barun kin, gáton kullaburra Yehóa-úmba kakulla barun katoa; kinta gaiya bara kakulla.

10. Gáton noa ágeloko wiya barun, Kinta kora; kulla nurun bag wiyan murrarág totóg kakilliko pitál ko, kakilliko yantin ko kúri ko.

11. Kulla nurúnba pórkulléún unni purreág, kokerá Dabid-úmba ka, Golomullikan ta, noa Kritht ta Piriwál ta.

12. Gáton unni tuga kánún nurúnba; nanun nura boboégnug gamatoara kirikin taba, kakillin ba takilligél laba.

13. Gáton tanoa kal bo paipéa konara morokokál gikoug katoa ágelo katoa, murrarág wiyellin bon Eloinug, giakai,

14. Wiyabúnbilla bon murrarág Eloinug wokka kaba moroko kaba, gáton kámúnbilla pitál purrai tako, murrarág umatoara barun kúri ko.

15. Gáton kakulla ba, waita uwa bara ba, ágelo barun kinbirug moroko kolag, wiyellan bara tópu-kál taraikan-taraikan, Waita géen yakita Bethlehem kolag, na-uwil koa unnué tara kakulla ba, gala Yehóako noa wiya géarun.

16. Gáton bara uwa kurrakai, gáton nakulla Marinug, gáton bobog pirikilliela takilligél laba.

17. Gáton nakulla bara ba, wiyabúnbéa bara yantin ta purrai ta unnoa wiyellikanne wiyatoara barun wonnai tin.

18. Gáton bara yantinto gurra, kotelliela unnué tara, wiya barun bara tópu-kál-lo.

19. Wonto ba bountoa Mariko miromá unni tara, gáton kota bountoa minki ka búlbúl-la bounnoun kin.

20. Gáton bara tópu-kál willug ba kakulla, murrarág wiyellin gáton pitálmullin bon Eloinug gala birug natoara birug gurra-toara birug bara yantita wiyatoara ba barun kai.

21. Gáton purreág tét ta kakulla ba, kullintiela ko tuga-witia wonnai, giakai bon wiya Iéthu, gala ba wiya noa ágeloko kurri-kurri noa ba pika ka kakulla kunto ka.

22. Gáton purreág ka goloin ta killibínbin bounnoun ba, yanti Mothé-ko noa ba wiya, mankulla bara bon tHierohtalem kolag, gukilliko bon Yehóa kin;

23. (Yanti wupa ba wiyellikanne ta Yehóa-úmba giakai, Yantin kúri tara ganka-ganka pika kabirug yirri-yirri wal kánún yitirra Yehóa koba;)

24. Gáton gukilliko gutoara, gala wupa ba wiyellikanne taba Yehóa-úmba, giakai, Buloa purrougkan ga keawai wurog buloara poppolameri.

25. A! gáton kakulla noa tarai kúri tHierohtalem kaba, giakai noa yitirra Thimeon; gáton unnoa kúri wiyellikan tuloakan, gáton gurrullikan, mittillin pitál ko Ithárael-úmba ko; gáton Marai yirri-yirri-kan kakulla gikoug kin.

26. Gáton bon wiyatoara Maraito yirri-yirri-kan-to, keawai noa nanún tettibullikanne, na-uwil koa noa Krithtnug Yehóa-úmba.

27. Gáton noa uwa Marai toa thieron kako: gáton bula ba porikullaito peruma wonnai Iéthu kin, umulliko bon yanti ko upatoara ko wiyellikanne tako,

28. Mankulla gaiya bon noa gikoug kin turrug ka, gáton pitálma noa bon Eloinug, gáton wiyelliela,

29. "Wamúnbilla bi tia Yehóa yakita pitálkan, yanti wiya bi ba:

30. Kulla bag nakulla gaikug ko golomullikan giroúmba,

31. Gali ko kakilliko gíntoa yantin ko kúri ko mikan tako;

32. Kaibug kakilliko barun tethánékál ko, gáton pitál kakilliko kúri ko Ithárael giroúmba ko."

33. Gatun bula Yothep gatun Mari kotelliela unnoa wiyatoara gikoug kai.
34. Gatun Thimeon ta noa pitálma barun, gatun wiyelliela Marínug tunkan gikoumba, "A! kátan noa unni wonnai kakilliko puntimulliko, gatun bougkulliko kauwál-kauwál barúnba Itárael koba; gatun túga ko wiyéa kánun;
35. (Kauwa, yirako bin turánun wal marai giroúmba kóti,) paipi-uwil koa kotatoara búlbúl labirug kauwál-kauwál labirug."
36. Gatun kakulla wakál Anna, †propetkun, yinálkun Panuel koba, konara koba Ather koba; bountoa ta gurrogéen gagkakálin, gatun kakulla bountoa poribai ta wunál la †hepta ta, murakin tabirug bountoa katalla;
37. Gatun bountoa mabogun kukulla wunál la †éty-wara yantikalai tabirug, waita uwa korien bountoa †hieron kabirug, wonto ba gurullieli Eloinug bon purreág ka gatun tokoi ta ta-korien.
38. Gatun bountoa uwolliela tanoa-kal-bo, wiyapaiyéin bon Yehóanug, gatun wiyelliela yantin barun gikoug kin barun, nakillikan gupaiyiko †Hierothalem kako.
39. Gatun upá bara ba unni tara yanti wiyatoara Yehóa koba, willugbo gaiya bara kakulla Galilaia kako, barun ka tako kóti kako Nadharet tako.
40. Gatun wonnai poaikulléun guraki noa maraikan kátan; gatun pitálmatoara bon Eloi koba.
41. Waita uwa bula gikoumba tunkan gatun biyugbai Hierothalem kolag yanti-katai wunál la takilligél lako kaiwitoara wokka koa.
42. Gatun noa ba wunál la †dodeka ka, waita gaiya uwa bara †Hierothalem kolag wirikai ko takilli ko.
43. Gatun kirun kakulla purreág, willugbo bara ba, wonnai Iéthu noa minka willug ka †Hierothalem ka; gatun noa Yothep ko gatun tunkanto gurra korien bula.
44. Wonto bara ba punta bon barun kin konara, uwa purreág ka wakál la; gatun bara bon tiwa kóti ta ka.
45. Gatun bara na korien bon ba, willugbo gaiya bara katékun †Hierothalem kolag tiwolliko bon.
46. Gatun purreág ka goro kulla, nakulla gaiya bara bon murug ka †hieron ka, yellawolliela willi ka barun kin †didathkaloi ka, gurullieli barun, gatun wiyelliela barun wiyellikanne pulli.
47. Gatun yantinto bara bon gurra, kotelliela bara bon guraki gatun wiyatoara gikoumba.
48. Gatun nakulla bara bon ba, unma gaiya barun; gatun tunkanto gikoumba-ko wiya bon, Nai, minarig tin bi kakulla gearun kai? a! biyug ta uwa bali, tiwollieli bali bin, minki-kan-to.
49. Gatun noa wiya barun, Minarig tin nura tia tiwollieli? keawai nura ba gurran-upa-uwil koa bag pintunumba-kan wiya noa tia ba?
50. Gatun bara gurra korien unnoa wiyelli ta wiya noa ba barun.

51. Gatun noa uwa barun katoa barán Nadharet tako, gatun gurullikan noa kakulla barun kin: wonto bountoa ba tunkan to gikoumba miromá unni tara wiyellikanne murrug ka búlbúl la bounnoun kin.
52. Gatun noa léthuko poaikulléun guraki kakilliko, gatun kauwál kakilliko, gatun pitálmulliko bon Eloito gatun kúriko.

WINTA III.

- YAKITA kakulla wunál la †pipátin ta piriwál koba Tiberio Kaithar koba, †kobana noa Pontio Pilato Iudaia ka, gatun tetrak noa Herod Galilaia ka, gatun gikoumba kóti Pilip tetrak noa Ituréa ka, gatun yantin tako †trakoniti ka, gatun Luthanio tetrak noa Abiléne ka,
2. Annath gatun Kaiapath †hiereu piriwál bula kakulla, wiyellikanne Eloi koba uwa Ioanne kinko bon, yinal Dhakaria koba, korug kaba.
3. Gatun noa uwa yantin toa purrai toa Iorádan toa, wiyelliela korimulliko kanumaiko, warekulliko yarakai;
4. Yanti wupaitoara †biblion ka wiyellikanne Ethaia koba †propet koba, giakai, Pulli wakál koba wiyelléun korug kaba, Yapug Yehóa koba murrarág umulla nura, tuloa kakilliko yapug gikoumba.
5. Yantin ta pilabai warapal upinun, gatun yantin ta bulkara umánun puntig; gatun warin-warin ta umánun tuloa, gatun yapug yarakai wollugbiara umánun poitog;
6. Gatun yantinto nanun wal golomullikanne Eloi koba.
7. Wiya gaiya noa barun konara uwa bara korimulliko gikoug kinko, Ela béara! konara maiya kiloa nura! ganto nurun wiya murralliko bukka tin tanan ba uwánun?
8. Koito nura ba umullia murrarág minki kabirug; gatun kota yikora nura kóti ka minki ka nurun kin wiyelliko, Abáram gearun noa gearúnba biyugbai; kulla bag wiyan nurun, Eloi noa kaiyukan kátan umulliko unti tara birug tunug kabirug wonnai kakilliko Abáram kinko.
9. Gatun yakita baibai wunkulla kulai ta wirrá ka; koito ba yantin kulai keawai kátan murrarág kólbuntillánun wal barán, warekulliko koiyug kako.
10. Gatun kúriko bon wiya, wiyelliela, Minnug banun gaiya géen?
11. Wiya noa barun, wiyelliela, Niuwoa †kót-kan buloarakan gikoumba, gumunbilla bon keawai ko; gatun niuwoa kuntokan gumunbilla bon yanti kiloa.
12. Uwa gaiya bara †telóné korimulliko, gatun wiya bon, Piriwál, minnug banun géen?
13. Gatun noa wiya barun, Manki yikora untoa-kál unnoabo mara wiyatoara nurúnba.
14. Gatun bara farmy-kanko wiya bon wiyelliela, Minnug banun géen? gatun noa wiya barun, Bukkamai yikora yantin kúri, gatun wiyéa-yemmai yikora gagoyellaikan yantin kúri; gatun murrari kauwa nura galoakan gutoarakan nurúnba.

15. Gatun bara ba kúri kotelliela, gátun yantinto kúriko kotelliela murrug ka ba ko, búlbúl la ba ko barun kin ba ko gikoug Ioannenug, minarig noa Kritht ta, mirka keawaran.

16. Ioanneto noa wiya barun yantin ta, wiyelliela, Korimulliko bag katan nurun bato ko ; wonto ba wakal kaiyukan kauwal-kauwalkan gatoa kiloa uwánun, murrarag korien bag porugbuggulliko túgganug ko gikoumba ko ; niuwoa ta korimanun nurun Marai to yirri-yirri ko gátun koiyug ko :

17. †Pituon gikoumba mankillin máttára ba, gátun murkun noa umánun búnkillingél laba gikoumba, gátun noa ka-umánun †wíet gikoumba tako kokerá ko ; wonto, ba tirri koiyug-banun wal noa koiyug ka talokulli korien ta.

18. Tarai ta yantin kauwal-kauwal wiya noa : gátun wiyelli ta ba ko barun kúri.

19. Wonto noa ba Herodnug †tetráknug pirálma bon, noa boun noun kin Herodia kin nukug ka Pilip-umba gikoumba kóti koba, gátun yantin yarakai noa ba uma Herodto,

20. Yanti unni uma, wirrigbakulla bon noa Ioannenug †jail ka.

21. Yakita barunbo karima yantin kúri, kakulla gaiya korimullielia bon Iéthunug, gátun wiyelliela, moroko gaiya warugkal-léun,

22. Gatun uwa baran Maraikan yirri-yirrikan murrin kiloa purougkan kiloa, gikoug kin ; gátun wakal pulli kakulla moroko tin, wiyelliela, Gintoa ta emmoumba yinal pitálmullikanne ; pitáلمان bag giroug.

23. Gatun niuwoa bo Iéthu kakilliliela wunal la †triakonta ka gikoumba, puntelliela bon yinal Yothepumba, wonto yinal Eli-umba ;
&c., &c.,

38. Wonto yinal Enoth-umba, wonto yinal Thet-umba, wonto yinal Adam-umba, wonto yinal Eloí-umba.

WINTA IV.

GATUN noa Iéthu warapalkan Maraikan yirri-yirri-kan, willugbo kakulla Ioradan tabirug, gátun bon yutéa Maraito korug kolağ,

2. Nupitoara bon purreag ka †tettarakonta ka †diabollo. Gatun unta tara purreag ka keawai noa ta ba : gátun goloin ba unta tara kakulla, kapiirri gaiya noa kakulla.

3. Gatun noa †diabollo wiya bon, Wiya, bi ba yinal Eloí koba, wiyellia unni tunug ka-uwil koa kunto.

4. Gatun noa Iéthuko bon wiya, wiyelliela, Wupatoara ta, Keawai kúri kánun moron kunto kabirug, wonto ba Eloí koba pulli tabirug.

5. Gatun noa †diabollo yutéa bon waita bulkará ko, nanunbéa bon yantin piriwal koba purrai ta ba tanoa-kal-bo kurrakai.

6. Gatun noa †diabollo wiya bon, yantin kaiyu kako gunun bag giroug, gátun pitálmulliko gali tara ko ; koito ba gúkulla tia emmoug ; gátun bag gútan ganumbo pitál bag ba katan.

7. Gintoa ba wiyánun tia, kánun bin yantin giroumba.

8. Gatun noa Iéthuko wiya bon, Kauwa bi, Thátan, willug ka emmoug kin ; koito ba wupatoara, Wiyánun wal bi Yehóanug giroumba Eloinug, gátun gikoug bo gurránun wal bi.

9. Gatun noa bon yutéa †Hierothalem kolağ, gátun wúnkulla bon búlwarra ka †hieron ka, gátun wiya bon, Yinalla bi ba unni Eloíkoba, warekulla bi unti birug barán :

10. Kulla ba wupatoara ta, Wiyánun noa barun agelo ko nakilliko giroug, golomulliko giroug ;

11. Gatun bara bin manun máttarró wokka lag, tinna koa giroug pultea-kun tunug ko yantin ta.

12. Gatun Iéthuko, wiyelliela, wiya bon, Wiyatoara ta, Yanao wal bi numa yikora bon Yehóanug Eloinug giroumba.

13. Gatun noa †diabollo goloin kakulla unni tara nupatoara, waita gaiya noa uwa gikoug kinbirug yakita ko.

14. Gatun noa Iéthuko willug ko kakulla, kaiyukan Maraikan, Galilaia kako : gátun totog bon kakulla yantin ta purrai kariğ ka.

15. Gatun noa wiyelliela †thunagóg ka barun ka ta, pitál wiya toara bon yantinto.

16. Gatun noa uwa Nadharet tako, kakulla noa poaikulléun unta ; gátun, yanti katai noa ba, uwa noa †thunagóg kako purreag ka thabbat, gátun garokéa wokka lag wiyelliko.

17. Gatun gúkulla bon †biblion ta †propet koba Ethaia koba : gátun bugbugga noa ba †biblion, nakulla gaiya noa giakai upatoara,

18. Marai ta unni Yehóa koba emmoug kinba, kulla noa tia putia wiyelliko Euagelion barun kin mirral la ; yuka noa tia turon umulliko minkikan ko, wiyelliko barun wúntoara ko wamunbilliko, gátun na-uwil koa bara munmin to, burug-buggulliko barun búntoara,

19. Wiyelliko * * * gurrabunbilliko wunal la pitálmullikanne Yehóa koba.

20. Gatun noa wirrig-bugga †biblion, gátun noa gútea kan bon umullikan ko, gátun yellawa barán. Gatun bara bon pimillielia gaikug ko, yantin †thunagóg ka ba ko.

21. Gatun noa barun tanoa bo wiya, Turin-pai-béa unni wiya upatoara nurun kin gurreug ka unti purreag ka.

22. Gatun yantinto bara gurrullielia bon, gátun kota bara pulli murrari kurraka kabirug gikoug kinbirug. Gatun bara wiya, Wiya, unni ta Yothepumba yinal ?

23. Gatun noa barun wiya, Nura ta wiyánun tia unni wiyellikanne, Karakal, turon bi umulla gintoa bo ; gurra géen ba umatoara Kapernaum ka, umulla bi unti yantin ta purrai ta giroumba ka.

24. Gatun noa wiya, Tuloa nurun bag wiyán, keawai †propet gurrá korien gikoug ka ta purrai ta kóti ka.

25. Wonto bag ba nurun wiyán tuloa, kauwal-kauwal ta mabogun Ithárael kulléun purreag ka Elia-umba ka, yakita wirrigbakulla moroko ta wunal ta goro gátun yellenna †hek ta, tara-warú kakulla yantin ta purrai kariğ ka ;

26. Keawai Elianug yuka ba barun kinko, wonto ba Tharepta kako Thidoni kako nukug kako mabogun tako.

27. Gatun kauwal-kauwalkan fleprokan Itharael ka, yaki-kalai Eliu koba fpropet koba; keawaran wakal barun kinbirug turon umatoara, wonto ba noa Naaman Thuriakal.

28. Gatun yantin bara kakulla fthunagóg ka, gurra bara unni tara, bukka kauwal kakulla,

29. Gatun bougkulleun, gatun yipa bon kokerá birug, gatun bon yutea pita kako bulkará ko kokerá ko wittitoara ko, wareka uwil koa bara bon walluggón baran.

30. Wonto noa ba uwolliela willi koa barun katca, waita uwa.

31. Gatun noa uwa baran Kapernaum kako, kokerá ko Galilaia kako, gatun wiyelliela barun purraég ka thabbat ka.

32. Gatun bara kota wiyellikanne tin gikoumba tin; kulla gikoumba pulli kaiyukan.

33. Gatun kakulla wakal kúri fthunagóg ka, gikoug kin minki ka marai kakulla fdiabol koba yarakai koba, gatun noa kaipulleun wokka,

34. Wiyelliela, Kamunbilla gearun; minnug banun geeen bin gintoa Iethu Nadharetkal? uwa bi gearun tetti-umulli kolag? gimillin banug gintoa ta; wakal bo ta yirri-yirri-kan Eloi koba.

35. Gatun bon Iethuko koakulla, wiyelliela, Kaiyellia bi, gatun paikullea gikoug kinbirug. Gatun bon ba wareka willi ka fdiabollo, paikullean noa gikoug kinbirug, gatun keawai bon tetti bun-tima ba.

36. Gatun bara yantinto kota, gatun wiyelliela barabo-barabo, Minarig unni wiyellikanne! kulla noa wiya kaiyu-kan-to barun fdiabolnug yarakai-kan, gatun barun paikullean warrai tako.

37. Gatun totóg gikoumba kakulla yantin toa purrai karié koa.

38. Gatun noa uwa fthunagóg kabirug, gatun pológkulleun Thimon kinko kokerá ko. Gatun tunkan Thimonumba nukug koba munni kakulla karinkan; gatun bon bara wiya bounnoun kai kolag.

39. Gatun noa garokéa bounnoun kin turrug ka, gatun noa koakulla karin; gatun wareka gaiya bounnoun karinto; gatun bountoa bougkulleun tanoa-kal-bo, gatun umullliela barun kaiko.

40. Gatun punnal ba pulog-kullilean, yantin bara mankulla munni-munni-kan gikoug kinko; gatun noa wupillean barun kin mat-tara yantin ta, gatun turon uma barun.

41. Gatun fdiabol kauwal-kauwal paikulleun kauwal-kauwal labirug, kaibullliela, Gintoa ta Kritht ta, yinal ta Eloi-koba. Gatun noa barun koakulla wiya korien; kulla wal bara gimilleun bon Kritht ta noa unnoa.

42. Gatun purraég ba kakulla, waita noa uwa korarig; gatun bara kuriko tiwa bon, gatun uwa gikoug kin, gatun mima bara bon, keawai noa waita wapa barun kinbirug.

43. Gatun noa wiya barun, Wiyánun bo ta wal bag pirivalégel la Eloi koba taraikan ta kokerá; kulla wal tia galiko yuka.

WINTA V.

GATUN yakita kakulla, warapa bon ba bara kuriko, gurrulliko wiyellikanne Eloi koba, garokéa noa pitta ka waraka Gennetharet ta,

2. Gatun nakulla buloara murrinawai kakilliela wara ka; wonto ba bara makoroban waita uwa murrinawai tabirug, gatun bara umullliela pika mirkun.

3. Gatun noa uwa wakal la murrinawai ta Thimon koba ka, gatun wiya bon yogyóg umullia purrai tabirug. Gatun noa yellawa baran, gatun wiyelliela barun kúri murrinawai kabirug.

4. Gatun goloin noa ba wiya, wiya noa Thimónnug bon, Tuirkullia pirriko kako, gatun wura pika nurunba mankilliko.

5. Gatun Thimónto, wiyelliela, wiya bon, Piriwal, uma geeen tokoi ta yanti-katai, gatun wan korien; kulla bi wiyán wupinun wal bag baran pika.

6. Gatun uma bara ba unni, kokoi-kokoi bara uma makoro katai kal; gatun pika kilpaiya.

7. Gatun bara wokkaimullein barunba tarai taba murrinawai taba; wa-uwil koa barun wintamulliko. Gatun bara uwa, gatun warapal bara wupéa buloara murrinawai, pillukullliela gaiya bara.

8. Nakulla noa ba Thimónto Peterko, puntimullein noa Iethu kin warombug ka, wiyelliela, Ela Piriwal! yurig bi wolla emmoug kinbirug; kulla bag yarakairan kúri katan.

9. Kulla noa kota, gatun yantin bara gikoug katoca ba, kauwalkin makorin mankulla bara ba.

10. Gatun yantibo bara Yakobo gatun Ioanne, yinal ta Lebedaió koba, mankillai bula ba Thimon katoca. Gatun Iethuko noa wiya bon Thimónnug, Kinta kora bi; yakita birug manun wal bi barun kúri.

11. Gatun mankulla bara ba murrinawai baran purrai tako, wunkulla bara yantin, wirroba bon bara.

12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerá, a! wakal kúri kauwal fleprokan; nakilliela noa Iethunug puntimullein goarrá ko, gatun wiya bon, wiyelliela, Piriwal, wiya, bi ba kaiyukan kanun, umanun bi tia turon.

13. Gatun noa bon wupilleun mattara gikoug kin, wiyelliela, Kauwa; turon bi kauwa. Gatun tanoa-kal-bo fleprota wareka gikoug kinbirug ko.

14. Gatun noa bon wiya, wiyékun koa noa barun kiri; wonto ba yirug uwa tugunbilliko gintoa bo fhiereu kinko, gatun guwa kulla bi turon umatoara, yanti to Mothé ka noa ba wiya, gurrulliko kakilliko barun.

15. Wonta ba yantin kakulla totóg gikoug yantin toa purrai toa; gatun kauwalko naro uwa gurrulliko, gatun turon kakilliko barun munni-munni gikoug kinbirug ko.

16. Gatun noa uwa korug kako, gatun wiyelliela.

17. Yakita kakulla tarai ta purraég ka, wiyelliela noa ba, yellawa ba Parithaió gatun fdidathkaloi wiyellikanne koba, yantin

tabirug kokerá birug Galilaia kabirug, gatun Iudaia kabirug, gatun †Hierothalem kabirug; gatun kaiyuto Yehóa-umba kakulla turon umulliko barun.

18. A! gatun bara kúri wakál kúri kurréa pirrikilligél la munnikan karál; gatun numa bará bon kurrilliko kokerá kolag, gatun wúnkilliko bon gikoug kinko mikan tako.

19. Gatun keawai bara napa wonnén kurrilliko murug kolag konara tin, uwa bara wokka lag kokerá búlwarra ka, gatun wupéa bon barán kulla koa willi-willi kako pirrikilligélkan léthu kin mikan ta.

20. Gatun nakulla noa ba kotellikanne barúnba, wiya noa bon, Ela kúri, yarakai giroúmba wareka giroug kinbirug.

21. Gatun bara †gárammateu gatun Parithaioi kota, wiyelliela, Gan-ke unni wiyan ba yarakai? Ganto kaiyu-kan-to warekulliko yarakai, wonto ba wakálo Eloito?

22. Wonto noa ba Iéthuko gurra kotatoara barúnba, niuwoa wiya wiyelliela barun, Minarig tin nura kotelliela búlbúl lako nurun kin ba ko.

23. Wonnén murrarág wiyelliko, Giroúmba ko yarakaito wareka giroug kinbirug; ga wiyelliko, Bougkullia gatun uwolliko?

24. Wonto ba gurra-uwil koa nura kaiyukan noa yinal kúri koba purrai taba yarakai warekulliko (wiya noa munní karál), Wiyan banug, bougkullia gatun mara giroúmba pirrikilligél, gatun waita unwolla giroug ka tako kokerá ko.

25. Gatun tanoa-kal-bo bougulléun noa barun kin mikan ta, gatun mánkulla unnué gikoúmba pirrikéa noa ba, gatun waita uwa gikoug ka tako kokerá ko koti kako, pitálmulliela bon Eloinug.

26. Gatun yantin bara kotelliela, gatun bara gaiya pitálma bon Eloinug, gatun kinta lag bara kauwál, kátan wiyelliela, Nakulla géen minarig konéin buggai.

27. Gatun yakita yukita waita uwa noa, gatun nakulla wakál †telónenué, giakai yitirra Lebi, yellawollin wúnkilligél la; gatun noa wiya bon, Yettiwolla tia.

28. Gatun noa wúnkulla yanti bo bougkulléun, gatun noa bon yettiwa.

29. Gatun Lebiko bon noa upéa kauwál takillikanne gikoug ka ta kóti ka kokera: gatun kauwál kakulla konara telónai ko gatun tarai to yellawa barun katoa.

30. Wonto ba barúnba †gárammateu gatun Parithaioi koakillan bara barun wirrobullikan gikoúmba, wiyelliela, Minarig tin nura tatan gatun pittan barun katoa †telónai koa gatun yarakai toa?

31. Gatun noa Iéthuko wiya barun, wiyelliela, Bara ba moron tai kátan keawai bara wiyan karákál; wonto ba bara munní kátan.

32. Uwa bag wiya korien ko murrog taiko, wonto ba yarakai willug ko minki kakilliko.

33. Gatun wiya bon bara, Minarig tin bara mupai kátan mur-

rínmurrín wirrobullikan Ioanne-úmba, gatun wiyan wiyellikanne, gatun yantibo bara Parithaioi koba; wonto ba giroúmba ko tatan gatun pittan?

34. Gatun noa wiya barun, Wiya, nura kaiyukan mupai umulliko barun wonnai kakillaikanne, yakita-kalai poribai ba kátan barun katoa ba?

35. Wonto ba purreag kánun wal, manún wal bon ba poribai barun kinbirug, gatun yakita gaiya bara mupai-kakillinún purreag ka unta tara.

36. Gatun wiya noa barun wakál †parabol giakai: Keawai kúri ko wupillinún buúgaikál korokál la; ga ba, yanti buúgaikál yiirbugganún gaiya wal, gatun pontol buúgaikál labirug keawai korokál kiloa katan.

37. Gatun keawai kúri ko wupinún buúgaikál †wain pika ka korokál la; kulla buúgaikálo potopai-yánun wal pika ka, gatun kiroabullinún, gatun pika kánun yarakai.

38. Wonto ba buúgaikál †wain wunún wal buúgaikál la pika ka; gatun buloara murrarág kátan.

39. Gatun keawai kúri koba pittánun korokál †wain keawai noa manún buúgaikál †wain, kulla noa wiyan korokál ta murrarág.

WINTA VI.

GATUN yakita thabbat ka buloara, yukita thabbat ka kurri-kurri, uwa gaiya noa murrug koa yeaiégél loa; gatun bara wirrobullikan-to gikoug ka to tittia wollug yeai, gatun takulla mirro-mirromá máttara barun kin.

2. Gatun taraikanto Parithaioi koba wiya barun, Minarig tin nura uman unnoa keawaran murrarág umulliko unti tara purreag ka thabbat ka?

3. Gatun noa Iéthuko wiya, wiyelliela, Wiya nura, wiya nura, wiya ba unni, Dabid-to noa ba upa, niuwoabo ba kapirri kakilla gatun bara gikoug katoa;

4. Uwa noa ba kokera kai Eloí koba, gatun mankulla takulla nulai nakillikanne, gatun gúkulla barun gikoug katoa ba ko, keawaran murrarág takilliko, wonto ba barúnba ko †hiereu koba?

5. Gatun noa barun wiya, Yinal ta kúri koba, piriwál noa kátan yantin ko thabbat ko.

6. Gatun yakita kakulla tarai ta thabbat ta, uwa gaiya noa †thunagóg ka gatun wiyelliela: gatun wakál kúri unta kakulla, máttara gikoúmba túgkagkeri tirrai kakulla.

7. Gatun bara †gárammateuko gatun Parithaioiko tumiméa bon, wiya bon noa ba turon umulla purreag ka thabbat ta; wiyayemau-wil koa bara bon.

8. Wonto noa ba kota barúnba gurrulliela, wiya bon noa máttaran tirraikan, Bougkullia, gatun garokilla willi ka. Gatun noa bougkulléun, gatun garokéa.

9. Wiya gaiya noa Iéthuko barun, Wiyanún wal bag nurun

unni ; wiya tuloa ta umulliko, murrarag ga yarakai umulliko purreag ka thabbat ta ? moron umulliko, ga warekulliko ?

10. Gatun nakilliela kari-kari yantin barun, wiya bon noa, Tutullia bi mattara giroumba. Gatun upulleun gaiya noa, gatun matara gaiya bon turon uma yanti tarai ba.

11. Gatun bara warapalkan bukkakan kakulla ; gatun murrarag wiyellan barabo-barabo, minnug banun bara bon ba Iethunug.

12. Yakita unta purreag ka, uwa noa bulkara kolag wiyelliko, yanti-katai noa tokoi ta wiyelliela bon Eloi-nug.

13. Gatun yakita purreag ta, kaai ba noa barun wirrobullikan gikoumba ; girimulleun noa barun kinbirug fdodeka niuwoa, barun wiya giakai yitirra tapothol ;

14. Thimonnug (wiya noa giakai yitirra Peternug), gatun gikoumba kurrakog Andrea, gatun Yakobo gatun Ioanne, gatun Pilip gatun Batolomai,

15. Mattaio gatun Thoma, gatun Yakobo Alpai-umba, gatun Thimon giakai wiya yitirra Dhelote,

16. Gatun Iudath kurrakog ta Yakobo-umba, gatun Iudath Ithakariot, niuwoa gakoiyaye noa.

17. Gatun noa uwa baran barun katoa, gatun garawan tako garokea noa, gatun konar wirrobullikan gikoumba, gatun kauwal konara kuri Iudaiakal, gatun fHierothealemkal, gatun korowatari Turokal gatun Thidonikal, uwa bara gurrulliko bon, gatun turon umulliko barun ba munni ;

18. Gatun bara wonkalkan yarakai to marai to : gatun barun uma turon.

19. Gatun yantinto konar numulla bon bara ; kulla murrarag paibea gikoug kinbirug, gatun noa turon uma yantin barun.

20. Gatun noa wakkalan nakulla gaikug ko gikoumba wirrobullikan, gatun wiya, Murrarag umatoara mirralko ; kulla nurun ba piriwalgel la Eloi koba.

21. Murrarag umatoara nura kapirrikan yakita : kulla nura warapan wal kakilliko. Murrarag umatoara nura tunkillin yakita, kulla nura kintellinun wal.

22. Murrarag umatoara nura, yarakai umanun gaiya nurun kuri ko, gatun warekanun nurun, gatun yarakai wiyannun nurun, gatun warekanun yitirra nurunba yanti yarakai ba, gikoug kin birug yinal kuri koba kabirug.

23. Pital nura kauwa gatun untellia unta purreag ka ; kulla nurunba gukillikanne kauwal katan moroko kaba ; yanti uma bara biyugbai tako barun ka to barun fpropetnug.

24. Yapal nura porolkan katan ! kulla nura mankulla ta pital nurunba.

25. Yapal nura warakan ! kulla nura kapirrikanun. Yapal nura kintellan yakita ! kulla nura girellinun gatun tunkillinun.

26. Yapal nura, murrarag wiyannun ba yantinto kuriko nurun ! yantibo barunba biyugbai ta ko barun gakoyaye fpropetnug.

27. Giakai bag wiyannun nurun gurrullikan, Pitalumulla barun yarakai willug nurunba ; murrarag umulla barun yarakai nurunba uman,

28. Murrarag barun wiyella koatan nurunba ; gatun wiyella bon Eloinug wiyella barun yarakai nurunba uman.

29. Gatun bunnun ba wakal gan kullol tarai to, tarai gukillia ; gatun niuwoa manun wurabil giroumba, wiya yikora wiwi manki yikora unni doan.

30. Guwa barun yantin ko wiyellinun ba giroug kin ; gatun niuwoa ba mankulla tullokán giroumba wiya yikora kari bon.

31. Gatun unnoa la kotan nura la murrarag umulliko barun kuri nurun, umulla nura yantibo ta barun.

32. Kulla nura pitalman barun pitalman nurun, minarigko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.

33. Gatun murrarag nura umannun ba barun gali murrarag nurun uman, minarigko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.

34. Gatun mumbinun nura ba barun kotan nura willugbo upilliko barun, minarigko-ke unnoa ? kulla bara yarakai willug mumbillan barun willugbo upilliko yantibo.

35. Wonto ba nura pitalumulla barun yarakai willug nurunba ; gatun murrarag umulla, gatun mumbilla kotan keawai willugbo upulliko ; gatun gutoara kauwal kannun nurunba, gatun nura wonnai kannun wokka koba ; kulla noa murrarag uman barun wiyapaiye korien gatun barun yarakai.

36. Kauwa nura minkikan, yantibo Biyugbai nurunba minki katan.

37. Kota yikora yarakai, gatun keawai nurun kotannun yarakai : piriralmal yikora nura, gatun keawai nurun piriralmannun : warekilla nura, gatun nurunba warekanun.

38. Guwa, gatun gunun wal nurun ; warapal, upulla baran, gatun tolumulla kaumulliko, gatun kiroabullin baran, gunun wal kuri nurun gielkag ka nurun kin. Kulla yantibo upitoara nura upullin, upea kannun nurun.

39. Gatun noa wiya barun wakal fparabol ; wiya, munminto yutinun tarai munmin ? wiya, wal bula-buloarabo warakullinun baran kirun tako ?

40. Wirrobullikan ta keawaran noa kauwal korien gikoug kin piriwal la ; wonto ba tuloa katan, kannun noa yanti piriwal ba gikoug ba.

41. Gatun minarig tin bi natan morig giroug ka ta ba gaikug kaba kurrikog kaba, wonto ba na korien bi tulkirri gaikug kaba giroug kinba koti kaba ?

42. Ga, yakoai bi wiyannun bon kurrikog giroug ba, Biggai, yakoai tia porugbuggabunbilla morig giroug kinba gaikug kaba, keawai bi ba nakillin tulkirri giroug kaba ? Gintoa gakoiyaye ! burugbug gala kurri-kurri tulkirri gaikug kaba giroug kinba koti

kaba, gáton nanún gáiya bi murra-murrarág umulliko morig gáikuḡ kaba kurrikóḡ kaba girouḡ ka ta ba.

43. Kulla ba kúlai murrarág ta kátan, keawai yeai yarakai upin ; ga keawai kúlai yarakai ta kátan, yeai murrarág upin.

44. Wonto ba yantin kúlai gimilliko kóti tin yeai tin ; kulla bara kúri mán korien kokuḡ tulkirri-tulkirri tin, ga titi korien bara ꞑbotru maro tin.

45. Murrarágko noa kúriko wupillin noa murrarág wunkilligél labiruḡ minki kabiruḡ búlbúl labiruḡ gikouḡ kinbiruḡ ; gáton noa yarakai wupillin noa yarakai wunkilligél labiruḡ yarakai ta biruḡ minki kabiruḡ búlbúl labiruḡ gikouḡ kinbiruḡ ; kulla gikoúmba ko kurra ka ko wian kauwál labiruḡ ko búlbúl labiruḡ ko.

46. Gáton minarig tin nura tia wian, Piriwál, Piriwál, gáton uwa korien nura unnoa tara wian nurun baḡ ba.

47. Gan tia ba uwánún emmouḡ kin, gáton gurran wiyellita emmoúmba, gáton gáloa uman, túḡunbinún baḡ nurun gan kiloa noa :

48. Niuwoa ba wakál yanti kúri kiloa, wittia noa kokera gáton pinnia pirriko, gáton wupéa túḡga tunuḡ ka ; gáton poaikulléun ba tunta-tunta, waiumbul murrá koribibi kokeroa, gáton geawai tolo-má pa ; kulla wal wittia tunuḡ ka.

49. Wonto ba gurran gáton uma korien, kúri kiloa noa wittia kokera túḡga korien purrai ta : waiumbul murrá koribibi gali, gáton warakulléun tanoa-kal-bo ; kauwála unnoa warakullin kokera koba.

WINTA VII.

WIYA noa ba goloin gikoúmba wiyellikanne, mikan ta yantin ta kúri ka, uwa noa Kapernaun kako.

2. Gáton tarai koba ꞑkapátin koba umullikan munni kakillia, muluḡkillilia tetti, pitál umatoara noa gikoúmba.

3. Gáton, gurra noa ba Iéthunug, wiyabunbéa noa barun garókal Hebaraioi koba, wiyellia bon uwa-uwil koa noa pirbuḡgulliko gikoúmba ko umullikan ko.

4. Gáton uwa bara ba Iéthu kin, wiya gáiya bon bara tanoa-kal-bo, wiyellia, Murrarág noa uma-uwil koa noa bon yanti :

5. Kulla noa pitálman gearúnba kúri, gáton noa wittia gearun ꞑthunagóḡ.

6. Uwa gáiya noa Iéthu barun katoa. Gáton kalog korien ta noa ba kakulla kokerá kolaḡ, yuka noa barun ꞑkapátinto kóti ta gikouḡ kin, wiyellia bon, Piriwál, yanoa bi ; kulla baḡ keawaran murrarág korien uwa-uwil koa bi emmouḡ kin kokerá :

7. Yaki tin baḡ kota murrarág korien baḡ uwolliko girouḡ kinko ; wonto ba wiyella wakál wiyellikanne, gáton emmoúmba umullikan pirkullinún wal.

8. Kulla baḡ ba kaiyukan wiyelliko, emmouḡ kinba bara kakillin ꞑarmy-kan ; gáton baḡ wiya wakál, Yurig, gáton waita gáiya noa uwa ; gáton tarai, Kaai, gáton noa uwa tanan ; gáton emmoúmba umullikan, Umulla unni, gáton uma gáiya noa.

9. Iéthuko noa ba gurra unni tara, kotellia noa gikouḡ, gáton warakulléun noa, wiya gáiya noa barun wirroba bon ba, Wiyan baḡ nurun, keawaran baḡ na pa yanti gurullikanne kauwál, keawai yanti Ithárael la kátan.

10. Gáton bara yukatoara, willuḡbo uwolliela kokerá kolaḡ, nakulla bon umullikan munni biruḡ pirbuḡgatoara.

11. Gáton yakita purreag ka yukita, uwa noa kokeroa, giakai yitirra Nain ; gáton kauwál uwa gikoúmba wirrobulikan gáton taraikan kúri gikouḡ katoa.

12. Gáton uwa noa ba papai pulogkulligél la kokerá kolaḡ, ga, tetti kulwon kurrillia kúri warai kolaḡ, wakál bo ta yinal tunkan koba bounnoun ba, gáton mabogun bountoa, gáton kauwál-kauwál kúri kokerá biruḡ uwa bounnoun katoa.

13. Gáton nakulla bounnoun noa ba Piriwálo, gurriira bounnoun noa kakulla, gáton wiya gáiya noa bounnoun, Túḡki yikora.

14. Gáton uwa gáiya noa, numa kurrilligél ; gáton bara kurria bon ba gákea korun. Gáton noa wiya, Wuḡgurra, wian banug, Bouḡkullia.

15. Gáton niuwoa tetti kabiruḡ yellawa, gáton tanoa-kal-bo wiya. Gáton willuḡbo bon noa gukulla bounnoun kin gikoúmba ka tunkan ta.

16. Gáton bara kakulla kinta yantin ; gáton bara bon pitálman Eloinug, wiyellia, Kauwál ꞑpropet ta paipéa gearun kin, gáton noa Eloito nakulla gikoúmba kúri.

17. Gáton unni totóg gikoúmba kakulla yantin to Iudaia koa, gáton yantin toa purrai kariḡ koa.

18. Gáton Ioanne-úmba-ko wirrobulikanto wiya bon unni tara.

19. Gáton noa Ioanneto wiya bulun wirrobulikan gikoúmba, yuka bulun Iéthu kinko, wiyelliko, Gintoa ta uwánún ? ga, na-téa kánún géen taraikan ?

20. Uwa bara ba kúri gikouḡ kinko wiya bara, Ioanneto korimullikanto gearun yuká girouḡ kinko, wiyelliko, Gintoa ta uwánún ? ga, na-téa kánún taraikan ?

21. Gáton tanoa-kal-bo ꞑhora ka pirbuḡga noa kauwál-kauwál munni-munni, gáton marai yarakaikan ; gáton kauwál-kauwál munmin uma noa barun nakilliko.

22. Wiya gáiya noa barun Iéthu, wiyellia, Waita lag nura, gáton wiyella bon Ioannenuḡ unni tara nakulla nura ba gáton gurra ; munmin-tabiruḡ-ko natan, wiirwiir-biruḡ-ko uwan, wamunwamun-tabiruḡ turon kakulla, wogkal-labiruḡ gurran, tetti-kabiruḡ bouḡkulléun, barun mirral ko wian ta Euagelion.

23. Gáton pitál-umatoara yantinto niuwara korien kánún emmouḡ kin.

24. Gáton waita ka ba bara ba puntimai Ioanne-úmba, wiya gáiya noa barun kúri Ioannenuḡ bon, Minarig tin nura koruḡ kolaḡ nakilliko ? kogka tolo man wibbi ko ?

25. Minariġ ko nura uwa koruġ kolaġ nakilliko? wakal upulléun kúri poitoġ korikin to? A! bara upulléun konéin to ġatun bara murrarāġ katan takilliko, yellawa bara piriwālgél la.

26. Minariġ ko nura uwa koruġ kolaġ nakilliko? wakal †propet? Kauwa, wiyan nurun baġ kauwāllan noa ba †propet kiloa.

27. Gali noa wiyatoara upa unni, A! yukan baġ puntimai emoumba girouġ kin mikan ta, umānun wal noa yapuġ girouġ.

28. Kulla baġ wiyan nurun, Keawai †propet kauwāl katan yanti Ioanne noa ba korimullikan porkullitoara nukuġ labiruġ: niuwoa waréa ta katan piriwālgél la Eloi koba ka, kauwāl noa katan niuwoa kiloa.

29. Gatun yantinto kúriko ġurra bon, ġatun bara †telónai, pitálma bon Eloi-nuġ, korimatoara katan bara Ioanne kaibiruġ kari-mulli biruġ.

30. Wonto ba bara Parithaioi ġatun bara †nomikoi ġurramaigá wiyellikanne Eloi koba barun kin, keawai korimatoara korien Ioanne kai.

31. Gatun noa Piriwālo wiya, Yakowai kiloa bara kúri untikal willuġgél? ġatun minariġ kiloa bara?

32. Bara yanti wonnai kiloa yellawollin ġukilligél la, ġatun kaipullin taraikan, ġatun wiyellin, Tirkima géen nurun, ġatun keawai nura úntelli korien; minki géen kakulla nurun, ġatun keawai nura tuġkilli korien.

33. Kulla noa Ioanne korimullikan uwa, keawai kunto ta pa ġa †wain keawai pitta pa; ġatun nura wiyan, †diabol noa ġikouġ katoa ba.

34. Yinal ta kúri koba uwa takilliko ġatun pittelliko, ġatun nura wiyan, A! mataye kúri unni, ġatun †wain pittaye, kóti ta †telónai koba ġatun yarakai willuġ koba!

35. Wonto ba yantinto wonnaito ġuraki koba ko piralman bon ġuraki.

36. Gatun wakallo Parithaioi koba ko wiya bon ta-uwil koa noa ġikouġ katoa. Gatun uwa noa kokera Parithaio koba, ġatun yellawa noa barán takilliko.

37. Gatun, a! ġapal wakal yarakaikun bountoa ġurra bountoa ba Iéthunuġ bon yellawai takilli taba kokera Parithaio koba ka, mankulla bountoa wúnkilligél alabathro putillikanne,

38. Gatun ġarokéa bountoa tinna ka bulka ka ġikoung kin, túġkillin, ġatun bountoa puntia bounnoun ka to ġurrun to tinna ġikoumba, ġatun pirripa bounnoun ka to kittuġ ko wolluġ koba ko bounnoun ka to, ġatun búġbúġka bon tinna ġikoumba, ġatun putia bon putilligél lo.

39. Yakita nakulla noa ba unni ġali Parithaio, wiya bon ba, wiyelléun ġaiya noa niuwoabo minki ka, wiyelliela, Unni kúri †propet ba noa ġurra pa noa wonta-kan-to ka ġapallo numa bon; kulla bountoa yaraikan.

40. Gatun Iéthuko noa wiyayelléun, wiyelliela bon, Thimón, wiya-uwil koa banuġ. Gatun noa wiya, Piriwāl, wiyelliela.

41. Tarai ta kakulla ġukillikan wakal buloara mumbitoara ġikoumba; wakallo noa mumbilléin †pentakothioi †denari, ġatun tarai ta †pentekonta mumbilléun.

42. Gatun keawai bula ġupaiye pa ba yarug ka bon, wareká ġaiya noa bulun ba. Wonta kin bulun kinbiruġ pitálmanin kauwāl bon!

43. Thimónto noa wiya, wiyelliela, Mirka ġikouġ wareka noa ba kauwāl. Gatun noa wiya bon, Kota bi tuloa.

44. Gatun noa warrakulléun ġapal ko, ġatun wiya Thimónnuġ Natan bi unni ġapal? uwa baġ kokera ko girouġ ka ta ko, keawai bi tia ġupa bato tinna ko; wonto bountoa ba puntia tia tinna bounnoun ka to ġurrun to, ġatun watia bounnoun ka to wolluġ kabiruġ ko kittuġ ko.

45. Keawai bi tia búġbúġ ka pa: wonto ba unni ġapal, búġbúġ-kullielia tia tinna yakita biruġ uwa baġ ba.

46. Keawai bi puti pa emmoúmba wolluġ kipai to, wonto ba unni ġapal putia emmoúmba tinna kipai to.

47. Ġiakai tin banuġ wiyan, Yarakai umatoara bounnoun ba kauwāl ta warekatoara bounnoun ba; kulla bounnoun pitálma kauwāl: kulla barúnba warekatoara waréa, pitálma bara waréa.

48. Gatun noa bounnoun wiya, Wareká umatoara ġiroúmba yarakai.

49. Gatun bara yellawan ġikouġ kinba takilli taba, bara bo wiyatan minki ka, Ġan-ke-unni warekan noa yarakai.

50. Gatun noa bounnoun wiya, Gurrulli ta biruġ ġiroúmba moron bi katan; yuruġ bi pitál kakilliko.

WINTA VIII.

GATUN yakita yukita uwa noa yantin toa purrai toa kokera, wiyelliela ġatun túġunbilliela totóġ pitálmullikanne †bathileia koba Eloi koba: ġatun bara †dodeka ta ġikouġ katoa ba.

2. Gatun bara nukuġ taraikan, turon umatoara marai yarakai tabiruġ ġatun munní kabiruġ, Mari yitirra ġiakai Magdalakalin, bounnoun kinbiruġ paipéa †diabol †hepta ta,

3. Gatun Ioanna porikunbai Kutha-úmba, Herod-úmba umullikan, ġatun Thuhanna, ġatun taraikan kauwāl, ġala bara ġukulla bon untakal tullokan ba biruġ barun kai.

4. Gatun uwittillin bara ba kúri kauwāl-kauwāl, ġatun uwa ġikouġ kinko, yantin tabiruġ kokera biruġ, wiya noa unni †parabol;

5. Upillikan noa uwa yeai ko upulliko ġikoumba ko; ġatun upullielia noa ba, winta porkulléun kaiyinkon ta yapuġ ka; ġatun waita-wa barán, ġatun tibbinto takulla moroko tinto.

6. Gatun winta porkulléun tunuġ ka; ġatun poaikulléin ba wokka laġ tetti ġaiya kakulla, koito ba bato korien ta.

7. Gatun winta porkulléun tulkirri-tulkirrá; ġatun poaikulléin tulkirri-tulkirri matti, ġatun murrugkama.

8. Gatun tarai ta porkulléün purrai murrarág purrai ta, gatun poaikulléün wokka lag, gatun yeai kurria fhekaton ta. Gatun noa ba wiya unni tara, kaaipulléün gaiya noa, Niuwoa ba gururéug kan katan gurrulliko gurrunbunbilla bon.

9. Gatun wirrobulli-kan-to gikoumba ko wiya bon, wiyelliela, Minarig ke unni fparabol?

10. Gatun noa wiya, Gutan gurrulliko nurun pirriral fbathileia koba Eloi-umba; wonto barun tarai ta fparabol la; natan bara keawai bara na pa, gatun gurran bara keawai bara gimilli pa.

11. Giakai ta unni fparabol: Yeai ta wiyellikanne ta Eloi koba.

12. Bara kaiyinkon taba yapug kaba gurrullikan bara; uwa gaiya noa fdiabol, gatun mankulla wiyellikanne barun ba minki kabirug bulbul labirug, gurrea-kun koa bara gatun moron koa bara katéa-kun.

13. Bara tunug kaba gurra bara ba wiyellikanne pitalkan to; gatun unni tara wirra korien katan, kota bara waréa ba, gatun yakita numullikanne ta waraka gaiya bara.

14. Gatun unnoa tara porkulléün tulkirri-tulkirra, bara ba gurra, waita uwa gaiya, gatun murrugkama umullikannéto gatun porollo gatun pirunto moron koba, gatun yeai kurri korien murrarág kakilliko.

15. Wonto ba unnoa murrarág kaba purrai taba, bara ba gurra wiyellikanne, tuloakan gatun murrarágkan bulbulkan, tuman bara, gatun yeai kurrin murroi to.

16. Keawai kúriko wirrogbanun kaibu, wutinun gaiya tenti ko, ga wutinun bara ka pinkilligélla; wonto ba wupinun kaibu-gél la, na-uwil koa bara uwollita ba ko kaibu.

17. Kulla yantin ta getti birug gurranun wal kakilliko; gatun yantin ta yuropatoara birug gurranun wal kakilliko, gatun paipinun wal.

18. Yakoi nura gurulla; kulla gikoung kinba gunun wal gikoung kin; gatun keawai noa ka korien, mantillinun wal bon gikoung kinbirug unnoa ta paipitoara gikoung kinba.

19. Gatun tungan gikoung kinko gatun bara kóti ta gikoumba uwa, gatun keawai bara wa pa gikoung kinko konarrin, kulla kauwal waitawollan.

20. Wintako bon wiya giakai, Garokillin bara warrai taba gikoumba tungan gatun kóti ta, na-uwil koa bara giroung.

21. Gatun noa wiyayelléün barun, wiyelliela, Unni tara tia katan emmoumba tungan gatun kóti ta, gurrullikan wiyellikanne Eloi koba gatun umullikan.

22. Gatun yakita tarai ta purreag ka, uwa noa murrinawai ta ko gikoung katoa wirrobullikan toa gikoumba; gatun noa barun wiya, Waita géen waiga-uwil kaiyin kolaq wara kolaq. Gatun bara tolka mureug kolaq.

23. Wonto ba bara uwollila, pirrikéa noa kógóg; gatun wibbi kauwal kakulla wara ka; gatun bara warapal, gatun kinta kakillila.

24. Gatun bara uwa gikoung kin, bougbugga gaiya bon, wiyelliela, Piriwal, piriwal, tetti kolaq géen! Bougkulléün gaiya noa, gatun wiya noa wibbi, gatun tulkun wombunbul koba; gatun korun kakulla, gatun yurag gaiya kakulla.

25. Gatun noa wiya barun, Wonnug-ke nurun kotellita? Gatun bara kinta kakulla, kotelliela, wiyalan tarai-kan-tarai-kan, Wontakan unni kúri! kulla noa wiyalan wibbi gatun bato, gatun gurra gaiya bon.

26. Gatun bara uwa purrai tako Gadarén tako, kaiyin taba Galilaia kaba.

27. Gatun noa ba yankulléün purrai tako, nuggurrawa bon wakallo kúriko kokera birug ko, fdiabolkan noa katalla yuraki, gatun keawai noa upillipa kirrikin to, keawai noa katan kokera, nikki ka noa kakulla.

28. Nakulla noa ba Iéthunug, kaaibulléün gaiya noa, gatun puntimulléün gikoung kin mikan ta, gatun wokka wiyelléün wiyelliela, Minnug banun ke bi tia, Iéthu, Yinal ta Eloi koba wokka kaba koba? Yanoa bi tia piralmal yikora.

29. (Kulla noa wiya marai yarakakan paikulliko kúri kabirug. Kulla bon mankulla murin-murrin; gatun wirria bon tibon ko; gatun noa tiirbugga tibon, gatun yuaipéa bon fdiabollo korug kolaq).

30. Gatun Iéthuko noa wiya bon, wiyelliela, Wonnén bi yitirra? Gatun noa wiya, fLéjun bag; kulla kauwal-kauwal fdiabol uwa murrarag gikoung kinko minki kako.

31. Gatun bara bon wiya, Yanoa, wiya yikora gearun bi pirriko kolaq kakilliko.

32. Gatun kakulla untakal wirrul takillila bulkara ba ko; gatun noa wiya bon pulogkulliko barun minki kako fporak kako. Gatun noa wamunbéa barun.

33. Uwa gaiya bara waita fdiabol minki tabirug kúri kabirug, gatun pulogkulléün fporak ka koiro ka; gatun wirrul murra baran karakai pirriko koba wara kako, kurrin to gaiya bara.

34. Nakulla bara ba tamunbéa unnoa tara umatoara, murra gaiya bara, gatun waita uwa kokerá kolaq, gatun gorug kolaq; wiya gaiya galoa.

35. Uwa gaiya bara nakilliko umatoara ko; gatun uwa Iéthu kin, gatun nakulla bara bon unnoa kúri, paipitoara birug bara waita uwa, yellawollila Iéthu ka ta tinna ka, kirrikinkan gatun tuloa gurrullikan; gatun kinta bara kakulla.

36. Yantinto nakulla unnoa wiya barun, yanti bon ba turon uwa fdiabolkan kauwalkan.

37. Gatun yantinto konaró purrai tako Gadarén tako wiya gaiya bon waita uwolliko barun kinbirug; kulla bara kintakan kauwal kakulla. Gatun noa uwa murrinawai tako, gatun wulugbo kakulla.

38. Gatun unnoa kùri kabirug ÷diabol bara waita uwa, wiya bon ka-uwil koa noa gikoug katoa : wonto noa Iéthuko yuka bon waita, wiyelliela,

39. Willugbo bi wolla giroug ka tako kokerá ko, gatun gurra-bunbilliko unnoa tara uma noa ba Eloito giroug. Gatun noa waita uwa, gatun wiya yantin toa kokeroa, yanti Iéthuko noa uma bon.

40. Gatun yakita kakulla, willugbo noa ba Iéthu kakulla, pitál tara kakilliela kùri, kulla bara bon mittilliela yantinto.

41. Gatun yakita uwa wakál kùri tanan, giakai yitirra Yaeiro, wiyellikan noa ÷thunagóg kako ; gatun noa puntimulléun Iéthu kin tinna ka, gatun wiya uwolliko gikoug kinko kokera ko ;

42. Kulla bon wakál yinálkun kakulla, ÷dodeka wunál ta bounnoun ba, gatun bountoa pirrikilliela tetti kakilliela. Gatun uwa gaiya noa, kùriko bon murrugkama.

43. Gatun wakál nukug, kumarakan ÷dodeka wunál ta bounnoun ba, gúkilléun bountoa kirun tullokan bounnoúnba karákál ko, keawai bara bounnoun turon uma pa,

44. Uwa bountoa bulka kako, gatun numa pita gikoúmba kirikin : gatun tanoa-kal-bo kumara gaiya kakulla korun.

45. Gatun noa Iéthuko wiya gaiya, Ganto tia numa ? Yantin-to wiya keawai, wiya gaiya noa Peterko gatun bara gikoug katoa, Piriwál, konaro bin murrugkama gatun waita wa, gatun bi wiyán, Ganto tia numa ?

46. Gatun noa Iéthuko wiya, Wakálo ta tia numa : kulla bag gurran waita ka ba kaiyu emmoug kinbirug.

47. Gatun bountoa ba nukugko nakulla yuropa korien bountoa, uwa bountoa pulul-pulul, gatun puntimulléun gikoug kin mikan ta, wiya bon bountoa mikan ta yantin ta kùri ka, minarig tin bountoa numa bon, gatun tanoa-kal-bo bountoa kakulla turon.

48. Gatun noa bounnoun wiya, Yinálkun, kauwa bi pitál ; gurrullito giroúmba-ko turon bin uma ; yurig waita pitál kakilliko.

49. Gatun wiyelliela noa ba, tanan uwa wakálo wiyellikan ta birug kokera birug, wiyelliela bon, Giroúmba yinálkun tetti kakulla ; yanoa, Piriwál pirriralma yikora bon.

50. Wonto noa ba Iéthuko gurra, wiyayelléun noa bon wiyelliela, Kinta kora bi ; gurrulla wal bi, gatun turon gaiya wal bountoa kánun.

51. Gatun noa ba uwa kokera ko ba murrarig, keawai noa tarai kan wommumbi pa gikoug kin, wonto ba Peterug gatun Yakobonug, gatun Ioannenug, gatun biyugbai gatun tunkan murrakin koba.

52. Gatun yantin tugkilléun gatun minki kakulla bounnoun kai : wonto noa ba wiya, Tugki yikora ; keawaran bountoa tetti korien, wonto ba garabo kakillin.

53. Gatun bara bon béelma, nakilliela tetti bountoa kakulla.

54. Gatun noa kirun barun yipa warai tako, gatun noa mankulla bounnoun muttárrin, gatun wiya, Murrakin, bougkullia.

55. Gatun bounnoun ba marai katéakan, gatun bountoa bougkulléun tanoa-kal-bo : gatun noa wiya bounnoun takilliko.

56. Gatun kintakan biyugbai gatun tunkan bounnoun ba : wonto noa ba wiya barun, yanoa wiya yikora tarai kan kùri unni umatoara.

WINTA IX.

WIYA gaiya noa barun ÷dodeka ta gikoúmba kaumulliko, gatun gúkulla barun kaiyu kakilliko gatun wiyellikan kakilliko yantin ko ÷diabol ko, gatun turon umulliko yantin munnikan ko.

2. Gatun noa barun yuka wiyelliko ÷bathileia Eloí koba, gatun turon umulliko munní ko.

3. Gatun noa wiya barun, Manki yikora waita kolag, keawai tupa-tupa manún, keawai yinug, keawai kunto, keawai ÷money, keawai buloara manún kirikin tarai-ko-tarai-ko.

4. Gatun uwanún nura ba tarai ta kokera, tanoa kauwa, gatun waita uwolla untoa birug.

5. Gatun bara keawai nurun wommunbi korien, waita nura ba uwanún untoa birug kokera birug, tirri-tirillia yullo kabirug morig tinna kabirug nurun kinbirug, túga kakilliko barun kinko.

6. Gatun waita bara uwa, gatun uwa kokeroa willi koa, wiyelliela Euagelion, gatun turon umulliela yantin ta purrai ta.

7. Gatun noa Herodto tetrácko gurra unni tara uma noa ba ; gatun kotelliela niuwoa bo, kulla wiyatoara tarai-kan-to Ioanne noa bougkulléa tetti kabirug ;

8. Gatun winta ka, paipéa noa Elia ; gatun tarai-kan-to, wakál gagka-kál ÷propet tabirug bougkalléun.

9. Gatun noa Herod wiya, Kolbúntia bag bon Ioannenug wolug ; gan-ke unni gurran bag unni tara ? gatun noa na-uwil koa bon.

10. Gatun bara ÷apothollo willugbo bara ba kakulla, wiya gaiya bon yantin unni tara uma bara ba. Gatun noa barun yutéa, gatun kara uwa mirrulla ko, kokera ko yitirra Betáthaida kako.

11. Gatun bara kùri gurra bara ba, wirropa bara bon ; garokéa noa wiyelliko barun ÷bathileia Eloí koba, gatun uma barun turon kakilliko munnikan.

12. Gatun purreag kakilliela yareakál, uwa gaiya bara ÷dodeka ta, gatun wiya bon, Yukulla barun konara waita lag, uwa-uwil koa bara yantin toa purrai karié koa, yellawolliko, gatun takilliko ; kulla géen kátan unti mirrul la.

13. Wonto noa ba barun wiya, Guwa barun galao ko takilliko. Gatun bara wiya, Keawai gearúnba kulla unni ÷pente kunto gatun buloara makoro ; wiya géen wirrilla barun gali ko takilliko yantin ko kùri ko.

14. Kulla wal kùri kauwál †pentakikilioi ta. Gatun noa wiya barun wirrobullikan, Yellawabunbilla barun konara kakilliko †pentékonta tarai taba kakilliko.

15. Gatun uma gáiya bara yanti, gátun yellawabunbéa barun yantin barán.

16. Mankulla gáiya noa unnoa tara kunto †pente gátun makoro buloara; gátun nakilliela wokka lag moroko koba, murroi wiyelliela unni tara, gátun yiirbugga, gátun gúkulla barun wirrobullikan ko wunkilliko barun kin mikan ta konara.

17. Gatun takulla bara, gátun warakan gáiya bara kuttawan yantin; gátun mankulla bara wanan †dodeka ka wimbi ka wunta-wai birug barun kai.

18. Gatun yakita wiyelliela noa ba niuwoa-bo púnbai, gíkoúmba wirrobullikan gíkoug katoa; gátun noa wiya barun, wiyelliela, Gannug wiyán kùri ko gan bag ba.

19. Wiyelléún bara, wiyelliela, Ioanne ta bi korimullikan; wonto ba taraito wiyán Elía ta ba; gátun taraito wiyán wakál gagka-kál †propet koba, bougkullikan katéa-kún.

20. Wiya noa barun, Ganto tia nura wiyán gan bag ba? Peterko noa wiyayelléún, wiyelliela, Kritht ta bi Eloi-úmba.

21. Gatun noa barun piralma, wiyéa-kún koa bara unnoa tara tarai ko kùri ko;

22. Wiyelliela, Yinal ta kùri koba yarakai kauwál wal bon umánin, gátun warekánún wal bon bara gagkakal gátun bara †hiereukan piriwal, gátun bara †gárammateukan, gátun búnnún wal tetti, gátun bouggánún gáiya bon tarai ta purreag goro ka.

23. Gatun wiya noa barun yantin, Wanún tia ba taraikan kùri uwánin, gurrullia noa niuwoa-bo, gátun mara-uwil koa noa taligkabillikanne gíkoúmba yantin ta purreag ka, gátun wirro-bulla tia.

24. Ganto ba miromán in moron gíkoúmba, warekánún wal noa? kulla noa warekánún moron gíkoúmba emmoug kin, galoa noa moron umánún.

25. Wonnug-ke murrarag kùri ko, mankilliko purrai kari g ko, gátun noa tetti wal gáiya kánún niuwoa-bo, ga warekánún wal?

26. Gan tia ba koyun kánún emmoug kai, gátun wiyellikanne emmoúmba, Yinal kùri koba koyun gíkoug kai, uwánin noa ba killibinbinkan kóti gíkoug kinba, gátun Biyugbai koba, gátun agelo yirri-yirri-kan koba barúnba.

27. Kulla bag wiyán nurun tuloa, unni winta garokéún ba, keawai bara tetti kánún, kabo na-uwil koa bara †bathileia-nug Eloi koba.

28. Gatun yakita kakulla purreag ka †ét ta yurika-ta unni tara wiyellikanne, yutea noa barun Peternug, gátun Ioannenug, gátun Yakobonug, gátun uwa wokka lag bulkára kolag wiyelliko.

29. Gatun noa ba wiyelliela, takin bon tarai warrakulléún, gátun gíkoúmba kirrikin purrul kakulla, gátun killibinbin kakulla.

30. Gatun wiyelliela bon kùriko Mothéko gátun Eliako:

31. Paipéa bula killibinbin, gátun wiya bula gíkoúmba tewa tin ka-uwil koa †Hierothalem ko.

32. Wonto ba Peter noa gátun bara gíkoug katoa porrólkan bara birikéa kógóg; gátun bara kakulla tira g, nakulla bara gíkoúmba killibinbin, gátun buloara bula kùri garokéa gíkoug katoa.

33. Gatun kakulla yakita bula ba waita uwolliela gíkoug kinbirug, Peterko noa wiya bon Iéthunug, A! Piriwál, murrarag gárun unti ko kakilliko; gátun umabunbilla goro kokera; wakál bin, gátun wakál Mothénu g, gátun wakál Elianu g, gurra korien minarig noa wiya.

34. Wiyelliela noa ba, yareil kakulla, gátun wutéa barun; gátun bara kinta kakulla, waita bara ba wolliela murrarig yareil la.

35. Gatun pullí kakulla yareil labirug, wiyelliela, Unni ta emmoúmba kóti yinal pitálmullikan; gurrulla bon.

36. Gatun pullí ba kakulla korun, Iéthu noa kakilliela púnbai. Keawai bara unni tara wiya pa untatoara, natoara purreag ka taraikan ta.

37. Gatun yakita kakulla purreag ka tarai ta unta, uwa bara ba barán bulkára birug, kauwálo kùriko nuggurra wa bon.

38. A! gátun wakál kùri konara koba kaaibulléún, wiyelliela, Piriwál, kai bi, na-uwillia yinal emmoúmba; kulla noa emmoúmba wakál wonnai.

39. A! gátun maraito bon mankulla, gátun gáiya noa kaaibuléún wokka; gátun yiirbugga bon, gátun kurragtoanbugga; gátun búntoara noa, waita gáiya gíkoug kinbirug uwa.

40. Gatun bag wiya barun wirrobullikan gíroúmba warekulliko bon; keawai bara kaiyu korien.

41. Gatun noa Iéthuko wiya, wiyelliela, A! gurra korien gátun pirriral unni willug-gél! Yakounta-lag bag kánún nurun kin, gátun wal bag kámunbinún nurun? Mara bon tanan gíroúmba yinal unti ko.

42. Gatun uwolliela noa ba tanan †diabollo bon puntima barán gátun yiiryir uma. Gatun noa Iéthuko koakulla bon marai yarakai ka, gátun bon wonnai turon uma, gátun gutéakan gáiya bon biyugbai ta gíkoúmba tin.

43. Gatun yantin bara kinta kakulla kaiyu tin kauwál lin Eloi koba tin; gátun kotelliela bara ba yantin unni tara Iéthuko noa ba uma, wiya gáiya noa barun wirrobullikan gíkoúmba,

44. Kámunbilla unni tara wiyellikanne murrarig gurréug kako nurun kin; kulla noa Yinal kùri koba wupinún wal bon mattára kùri ka.

45. Keawai bara gurra pa unni wiyellikanne, gátun yuropa gali barun kinbirug, keawai bara gimilli korien; gátun bara kinta kakulla wiyelliko bon gali tin wiyellikanne tin.

46. Yakita gáiya bara wiyellan barabo-barabo, gan-ke kánún kauwál piriwál barun kinbirug.

47. Gatun Iéthuko noa gimilléún kotatoara búlbúl labirug barun kinbirug mankulla noa wonnai, gatun yellawabunbéa bon gikoug kin tarug ka,

48. Gatun noa barun wiya, Ganto ba unni wonnai pitálmanún kinba, pitál manún gáiya tia; gatun ganto ba tia pitálmanún, pitálmanún bon gala yuka tia ba; gatun niuwoa katan waréa nurun kinba yantin taba, yantibo ta wal noa kauwál kánún.

49. Gatun noa Ioanneto wiya, wiyelliela, Piriwál, nakulla géen wakállo paibuggulliela barun †diabol giroug katoa birug yitirra birug; wiya géen bon yanoa, koito ba keawai noa wa pa gearun katoa.

50. Gatun noa Iéthuko bon wiya, Wiwi yikora; koito noa ba keawai bukka korien gearun, niuwoa gearun katoa ba.

51. Gatun yakita kakulla pureag manún bon ba wokka kolağ, pirral noa kakilliela waita †Hierothalem kolağ,

52. Gatun noa yuka barun puntimai gikoúmba ganka; gatun bara uwa kokerá kolağ Thamaria kako, umulliko gikoug.

53. Gatun bara bon keawai pitálma pa, kulla noa pirral kakulla wa pa †Hierothalem kolağ.

54. Gatun bula wirrobullikan gikoúmba, Yakobo gatun Ioanne, nakulla bula unni, wiya bula, Piriwál, wiya bi, wiya-uwil koa géen koiyug koa kauwál baran moroko kabirug wina-uwil koa barun, yanti Elia noa ba unnoa?

55. Wonto noa ba wakulléún, koakulla gáiya barun noa, gatun wiya, Keawaran nura gimilli korien nurúnba kóti búlbúl.

56. Koito ba noa yinal kúri koba keawaran noa tanan wa pa, búnkilliko kúri ko barun, wonto ba murrin umulliko. Gatun bara uwa tarai tako kokera ko.

57. Gatun yakita kakulla, uwolliela bara ba yurig yapug koa, taraito bon wiya, Piriwál, wirrobugbinún banug, wontarig bi ba uwánún.

58. Gatun noa Iéthuko bon wiya, Murrog-kai-ko kumiri barúnba, gatun tibbin moroko ka koba kunta barúnba, wonto ba yinal kúri koba keawaran bon gikoúmba birrikilli-gél wallug ko gikoúmba ko.

59. Gatun noa tarai wiya, Wirrobulla tia. Wonta noa ba wiya, Piriwál, wamunbilla tia ganka bapa-uwil koa bağ emmoúmba biyugbai.

60. Wiya bon noa Iéthuko, Bapabunbilla barun tetti-tetti barúnba; gintoa yurig bi wolla wiyelliko piriwál koba Eloï koba.

61. Gatun taraito wiya, Piriwál, wirrobanún banug; wamunbilla tia ganka wiyellikoa barun bağ unni emmoug kinba kokera ba.

62. Gatun noa Iéthuko bon wiya, Keawai tarai-kan-to upillinún máttara purrai-gél lo, gatun willug-wuminún, keawaran noa murrarag korien kakilliko piriwál ko Eloï koba ko.

WINTA X.

YAKITA gáiya kakulla unni tara, Piriwallo noa gearimulléún †the benty taraikan ta, gatun yuka barun buloara-buloara gikoug kin mikan ta, yantin tako kokera ko uwánún noa ba niuwoa-bo.

2. Gatun noa barun wiya, Kauwál-lan unni nulai katan, keawai bo katillikan kúri kauwálkal; gali tin wiyella nura bon, Piriwál nulai-gél koba yuka-uwil koa noa barun katillikan nulai ko katilliko gikoug kaiko.

3. Waita nura yurig wolla: A! yukan nurun bağ waita kolağ yanti kiloa waréa ta gipu barun kin murrog ka ta.

4. Kurri yikora yanoa munnigél, gatun yinug, keawai tug-ganug; gatun yanoa wiya yikora yapug koa taraikan kúri.

5. Gatun uwánún nura ba kokera ko taraikan tako, wiyella kurri giakai, Pitál kauwa unni kokera ba.

6. Gatun ba yinal koba pitál koba kánún unta, nurúnba pitál kánún gáiya unta; keawai ba nurun kin katéa kánún willugbo.

7. Gatun yellawánún nura unta kokera, takilliko gatun pittelliko, gunún bara ba nurun; kulla noa umulli-kan-to man ba gutoara gikoúmba. Uwai yikora kokera kolağ kokera kolağ.

8. Gatun uwánún nura ba yantin ta kokeroa, gatun bara nurun pitálmanún, ta-uwa untoa tara wunún ba mikan ta nurun kin.

9. Gatun turon barun umulla unta tara; gatun wiyella barun, Piriwál koba Eloï koba papai uwa nurun kinba.

10. Uwánún nura ba tarai ta kokeroa, gatun bara keawai pitálma korien nurun, uwéa ka nura warai tako yapug kako, gatun wiyella,

11. Umulléún géen punul untikal gearun kinba nurun kin; A! kotellia nura unni ta uwan ta papai katan nurun kin piriwál koba Eloï koba.

12. Wiyan nurun bağ, murrarag kánún unta ta tarai ta pureag, ka Thodom kako, keawaran gala ko kokera ko.

13. Yapallun bi Koradhin! yapallun bi Betáthaida! kulla uma-toara ba kauwál-kauwál kaiyu birug ka pa Turo ka gatun Thidoni ka uma giroug kin, minki bara ka pa yuraki, yellawa pa bara pirral la kirrikin ta gatun bonog ka.

14. Murrarag buloara kánún Turo gatun Thidoni unta pureag wiyellaikanne ta keawaran bi.

15. Gatun gintoa, Kapernaum, wunkulla wokka lag moroko ka, yuapinún wal baran pirri kako.

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 †thebenty ta willugbo kakulla pitálkan, wiyelliela, A Piriwál! gurrullikan bara †diabollo gearun giroug katoa yitirra.

18. Gatun noa barun wiya, Nakulla bon bag Thatannug punti-mulléun baran moroko tin yanti málma kiloa.

19. A! gútan bag nurun kaiyu waitawolliko maiya ko gátan wuarai ko, gátan yantin ko kaiyu bukkakan ko; gátan keawai wal nurun yarakai umulliko.

20. Pítal-mai yikora nura-nura, gali tin gurullikan tin bara marai nurun ba; unti birug pítalma nura, kulla yitirra nurúba upatoara moroko ka ba.

21. Yakita ta noa pítal-lan kakulla marai ta, gátan wiyelliela, Kauwa tia yanti, Biyug, Piriwál ta moroko koba gátan purrai koba, kulla bi ba unnoa tara yuropano gali unti birug guraki ta birug, gátan bi túgkaiya unnoa tara barun bobog ko; kauwa yanti, Biyug, koito ba murrarag ta giroug kin kátan mikan ta.

22. Yantin ta tia wupéa emmoug kinko Biyugbaito; gátan keawai kiriko bon yinal gimilli pa, wonto ba Biyugbaito; gátan Biyugbai yinallo gimilléun, gátan niuwoa yinallo túgunbinun bon Biyugbai.

23. Gatun noa willarig kakulla gikoug kai koba wirrobullikan koba, gátan wiyelliela kara, Kauwa yanti murrarag ta natan gáku ko unni tara natan nura ba:

24. Kulla bag nurun wiyan, kawallo †propetto gátan piriwálo na pa unni tara natan nura ba, gátan bara keawai na korien; gátan gurra pa unni tara gurran nura ba, gátan keawai gurra korien.

25. A! tarai wakal †nomiko garokéa wokka lag, gátan wiya bon, wiyelliela, Piriwál, minnug banun bag moron kakilliko yantikatai?

26. Wiya bon noa, Minarig upa wiyellikanne? yakoai bi wiyan?

27. Gatun noa wiyayelléun, wiyelliela, Pítal kakilliko bi Piriwál ko Eloi ko giroúmba ko yantin to búlbúl lo giroúmba ko, gátan yantin to marai to giroúmba ko, gátan yantin to kaiyu ko giroúmba ko, gátan yantin to kotellitó giroúmba ko; gátan kóti ta giroúmba yanti gintoa bo ba.

28. Gatun noa wiya bon, Gintoa wiyayelléun tuloa; unni ta umulla gátan moron koa bi kawal

29. Wonto noa ba kotelliela tuloa ko niuwoa bo, wiya bon noa Iéthunug, Gan-ke tia kóti ta emmoúmba?

30. Gatun noa Iéthuko wiya, Taraikan waita uwa baran †Hierothelem kabirug Jeriko kako, gátan nuggurrawa mankiye, mantilléin bon kirrikin, gátan búnkulla, gátan bara waita uwa wareka gaiya bon búntoara.

31. Yakita gati-uwa wakal †hiereu baran yapug koa; gátan nakulla bon noa ba, uwa noa tarug koa kaiyin ta koa.

32. Ganti yanti kiloa wakal Lebikan kakulla noa ba unta, uwa nakulla gaiya bon, gátan noa uwa tarug koa kaiyin ta koa.

33. Wonto ba wakal kúri Thamariakál uwolliela ba, uwa yaparig kakilliela noa ba; gátan nakulla bon noa ba, minki bon noa kakulla gikoug kai,

34. Gatun uwa gikoug kai koba, gátan gira bon búntoara gikoúmba, kiroabullieela kipai gátan †wain, gátan yellawabunbéa bon gikoug ka ta kóti ka buttikağ, gátan yutéa bon takilligél lako, gátan miroma bon.

35. Gatun tarai ta purreag ka wakal la waita noa ba uwa, mankulla gaiya noa buloara †denari, gátan gúkulla kokeratin ko, gátan bon wiya, Golomulla bon; kirun bi ba upinun, uwéa kanun bag ba willugbo, gútea kanun gaiya banug.

36. Wonnug-ke kóti ta gikoúmba nuggurrawa mankiye unti birug goro kabirug kuri kabirug, kotella bi?

37. Gatun noa wiya, Niuwoa goloma bon. Wiya noa bon Iéthu ko, Yuriğ, yanti kiloa umulla bi.

38. Gatun yakita kakulla, uwa bara ba, uwa noa murrug koa kokeroa; gátan taraito nukugko, Maráthako yitirra, wamunbéa bon bounnoun kin kokera.

39. Wúgunbai bounnoun ba gaiya kai, yitirra Mari, yellawa bountoa Iéthu kin yullo ka, gátan gurra bon wiyellita.

40. Wonto ba Marátha kamullan buntoa marai-marai umullita, gátan uwa bountoa gikoug kin, gátan wiya, Piriwál, kora bi natan tia wareka tia wúgunbai emmoúmba umulliko wakallo? wiyella bounnoun umulli koa bountoa tia.

41. Gatun noa Iéthuko wiyelléun, gátan wiya bounnoun, Ela! Marátha, Marátha, gintoa kamullan marai-marai minnambo-minnambo ka;

42. Wonto ba wakal murrarag kátan: gátan Mariko bountoa geremulléun unnoa murraragbo, keawai wal mantillinun bounnoun kinbirug.

WINTA XI.

GATUN yakita kakulla, wiyelliela noa ba tarai ta purrai ta, kauléun noa ba wiyelli ta, wakallo bon wiya gikoug-ka-to wirrobullikanto, Piriwál, wiyella gearun bi wiyelliko, yanti kiloa Ioanne-to noa wiya barun gikoúmba wirrobullikan.

2. Gatun noa wiya barun, wiyánun nura ba, giakai nura wiyánun nura, Biyugbai gearúmba wokka ka ba moroko ka ba kátan, Kamunbilla yitirra giroúmba yirri-yirri kakilliko. Paipibunbilla Piriwál koba giroúmba. Gurrabunbilla wiyellikanne giroúmba, yanti moroko ka ba, yanti ta purrai ta ba.

3. Guwoa gearun purreag ka takilliko.

4. Gatun warekilla gearúnba yarakai umatoara, kulla géen yanti ta wareka yanti ta wiyapaiyéun gearúnba. Gatun yuti yikora gearun yarakai umullikan kolag; miromulla gearun yarakai tabirug.

5. Gatun noa barun wiya, Gan nurun kinbirug kóti gikoúmba, gátan uwánun gikoug kin tokoi ta, gátan bon wiyánun, Ela! kóti, mumbilla tia wókkai to goro ko;

6. Kulla noa emmoúmba kóti uwa kalog tin emmoug kinko, gatun keawai bag wún korien gikoug kin mikan ta takilliko?

7. Niuwoa murrug ka ba ko wiyánun, Wai tia wiyellan; kulla unni kurraka wirrigbakulla, kulla wonnai tara emmoúmba emmoug katoa ba birrikilligél laba; keawaran bag bougkulli korien gúkilliko giroug.

8. Wiyánun bag, Keawai noa bougkulli korien gulliko bon, kulla noa ba gikoúmba kóti; kulla wal noa bon pirriral-mulli tin bougkullinún gaiya noa gulliko bon wiyellinún noa ba.

9. Gatun nurun bag wiyánun, Wiyella, gatun gunún gaiya nurun; gatun tiwolla, gatun karawollinún gaiya nura; wirrilla, gatun umánun gaiya nurun.

10. Yantin ba wiyellinún, manún wal; gatun noa tiwollinún, karawollinún gaiya noa; gatun gikoug wirrillinún noa ba, umánun gaiya wal.

11. Yinallo ba wiyánun nulai yantin ta nurun kin, biyugbai ta ba, wiya, noa gunún tunug? ga makoro, wiya, noa maiya gunún makoró?

12. Ga ba wiyellan noa ba yarro, wiya, noa bon gupaiyinún wurai?

13. Nura ba yarakaikan kátan, gúkilliko gutoara murrarag wonnai ko nurúnba ko; kauwa yanti gunún noa Biyugbaito moroko ka ba ko Marai murrarag barun wiya bon ba?

14. Gatun noa ba paibuggullielá wakál †diabol, gatun noa go go. Gatun yakita gaiya kakulla, waita ba uwa †diabol, wiya gaiya noa go go kabirug ko; gatun bara kúri kotelliela.

15. Wonto ba tarai-kan-to wiya, Paibugga noa barun †diabol Béeldhebul kátan birug, piriwalloa birug †diabol koba ko.

16. Gatun tarai-kan-to wiyelliela, wiya bon túga moroko tin.

17. Wonto noa ba gimilléun barúnba kotellikanne, wiya barun, Yantin piriwal koba garuggara umulla barabo tetti bara kanún; gatun kokera koba barabo warakullia bara.

18. Thatan noa ba garuggara kanún niuwoa-bo, yakoai gikoúmba piriwal koba kanún? kulla nura wiyánun paibugga bag ba barun †diabol Béeldhebul katoa birug.

19. Gatun gatoa ba paibuggánun barun †diabol Béeldhebul birug, gan katoa birug nurúnba-ko yinal-lo paibugga?

20. Gatoa paibuggánun máttarroa birug Eloí koba ko barun †diabol, kauwa tuloa uwa gaiya piriwal koba Eloí koba nurun kin ba.

21. Golománun noa ba tarai kúri mokál porrol gikoug kin kokera, gikoúmba tullokán murroi kátan.

22. Wonto ba tanan uwanun tarai mokál porrolkan kauwal kan gikoug kin, gatun keakea-ma noa bon, mantillinún gaiya wal bon kirun mokál gikoúmba pirriral-matoara; gatun gutillinún noa mokál gikoúmba.

23. Niuwoa keawai emmoug katoa, niuwoa kátan kóti korien; gatun noa keawai boa-ma korien emmoug katoa, ware-ware-kan.

24. Paikullinún ba marai yarakai kúri kabirug, uwan noa yurig purroi toa tarawaroa, nakilliko korilliko; gatun noa keawai na korien, wiyánun noa, Willugbanun wal bag willugbo kokera ko emmoug ka ta ko, unta birug uwa bag ba.

25. Gatun uwanún noa ba, nakulla gaiya noa ba wiréa kiriiri gatun konéin.

26. Uwan gaiya noa gatun yutéa taraikan †theben ta marai yarakai kauwal yanti niuwoa ba; gatun bara uwa murrarig gatun kakulla gaiya bara unta; gatun yarakai kauwal noa unnoa kátan yakita, kakulla noa ba kurri-kurri.

27. Gatun yakita kakulla, wiyelliela noa ba, kaaibulléun tarai nukug gali koba konara koba, gatun wiya bon bountoa, Murrarag kauwa yanti pika kurréa bon ba, gatun paiyil pitta bi ba.

28. Wonto noa bo wiya, Kauwa yanti, murrarag kauwal kátan bara gurrullikan wiyellikanne Eloí koba, gatun mirromulli-ko.

29. Gatun yakita kakulla, wittillan bara ba kúri, wiya noa kurri-kurri, Unni ta yarakai kátan willuggel; nakillin bara túga; keawai wal barun gunún, unni bo ta wal túga Iona-úmba †propet koba.

30. Yanti kiloa Iona túga kakulla noa barun kúri Ninebi ka, yanti bo ta wal kanún noa yinal kúri koba barun gali ko willuggel ko.

31. Bougkullinún wal piriwal kirin pakai birug pureag ka wiyelligél la kúri koa untikal loa willuggel loa, gatun pirralmanún barun; kulla bountoa uwa kalog kabirug purrai tabirug wiran tabirug gurrullinún bon guraki ko Tholomón ko; A! kauwal kátan Tholomón kiloa unnibo.

32. Bougkullinún wal bara kúri Ninebikal pureag ka wiyelligél la kúri koa untikal loa willuggel loa, gatun pirral-manún barun; kulla bara minki kakulla wiyelli ta Iona-úmba ka; A! kauwal kátan Iona kiloa unnibo.

33. Keawai kúriko tarai-kan-to wirroug buggánun kaibug wunún gaiya gati ta, keawai bará ka wimbi ka, wonto ba kaibuggel la, bara ba uwanún na-uwil koa bara kaibug.

34. Kaibug ta murrin koba gaikug; wonto ba giroúmba gaikug tuloa kátan, yantin bin kátan murrin kaibugkan; wonto bin ba gaikug yarakai, kanún murrin bin warapa tokoi to.

35. Yakoai bi, mirka unnoanug kaibug giroug kinba tokoi ta ba kátan.

36. Kulla ba yantin ta giroúmba murrin ta ba warapan kaibug ko, keawai taraikan tokoi, kanún yantinbo ta wal warapan kaibug ko, yanti kaibug koba wupin gatun binkirréun.

37. Gatun wiyelliela noa ba, taraito Parithaiko wiya bon ta-uwil koa noa gikoug katoa; gatun noa uwa murrarig gatun yel-lawa takilliko.

38. Gatun noa ba Parithaioiko nakulla, umulli korien noa bato ka kurri-kurri takilli kolağ, kotelliela noa.

39. Gatun bon noa Piriwallo wiya, Yakita nura Parithaioiko umullia mirkun karai-ğon tunti gatun pikirri; wonto ba nurun-ba murrin warapan williró gatun yarakai to.

40. Wogkal nura! yan ta noa uma unnoa yanti unnoa ba warrai ta ba, yantibo uma noa murrug ka ba?

41. Guwa nura untoakal nurun kinbirug, gatun yantin nurun ba tuloa ka katan.

42. Yapal nura Parithaioi! kulla nura gúkillan wintakal tmen-tha tabirug, gatun tputa tabirug, gatun yaki tara, gatun gurramagan tuloa gatun pitulumullikanne Eloi koba: unni tara nura uma pa, gatun keawai taraikan wareka pa uma korien.

43. Yapal nura Parithaioi! kulla nura pitelman yellawollikanne wokka kaba tthunagóg kaba, gatun umullikanne gúkilligél lako.

44. Yapal nura tgarammateu gatun Parithaioi, gakoiyaye! kulla nura yanti tulmun kiloa paipi korien, gatun bara kúri uwan wokka lag tulmun toa, keawaran bara na korien.

45. Wiyayelléun gaiya wakallo tnomiko-ko wiyelliela bon, Piriwal, giakai bi wiyan, pirralman bi gearun.

46. Gatun noa wiya, Yapal nura tnomikoi yantinbo! kulla nura wuntan kúri ka porrol ta lo kauwal porrol kurrilliko, gatun keawai nura unnoa porrol numa korien nurun ka to mattarró.

47. Yapal nura! kulla nura ba wittiman tulmun barunba tpropet koba, gatun biyugbaito nurunba-ko bunkulla barun tetti kulwon.

48. Kauwa tuloa ta pirralman nura umatoara biyugbai koba nurunba; kulla bara yuna bo ta barun bunkulla tetti, gatun nura wittillin tulmun barunba.

49. Yaki tin wiya gurakita Eloi koba ko, Yukanun wal bag barun tpropet gatun tapothol barun kin, gatun winta barun kinbirug bunnun wal bara gatun yarakai umanun;

50. Wiya-uwil koa gorog yantin koba tpropet koba kiroabatoara yaki tabirug kurri-kurri tabirug purrai tabirug, unni barun willuggel;

51. Gorog kabirug Abelumba kabirug, gorog kako Dhakarai-umba kako buntoara willi ka tbo mo ta gatun thieron; kauwa tuloa to wiyan nurun bag, wiya-uwil koa unni barun willuggel.

52. Yapal nura tnomikoi! kulla nura mankulla wirrigbakilligél gurakita koba; keawai nura wa pa, gatun nura miya barun uwa bara ba.

53. Gatun wiya noa ba unni tara barun, pirralma bon bara garammateuto gatun Parithaioiko, wiya-uwil koa noa minnambo wiyelliko;

54. Mittillin bara bon, gatun nakillin gurrulliko gikoug kin ba ko kurraka ba ko, wiyayéun koa bara bon.

WINTA XII.

YAKITA kakulla, wittillan bara ba yantibo konara kúri, wata-wata-wollan barabo, wiya noa kurri-kurri barun wirrobullikan gikoumba, Yakoi nura tlebben barunba Parithaioi koba, gakoiyaye ta unnoa.

2. Yantin ba wutéa ta tuginbinun gaiya wal; gatun yantin yuropan ta namunbinun gaiya wal.

3. Yaki tin, wiyellan nura tokoi ta gurranbinun wal kaibuğ ka; gatun unni ta wiya nura ba gurruég ka waiyakan ta, wiyellinun wal wokka ka kokera.

4. Gatun bag nurun wiyan koti ta emmoumba, Kinta kora nura barun kin bunkillikan tin murrin tin, gatun yukita tantoa bo ta wal bara kaiyukanto banun.

5. Tuginbinun wal bag nurun gan-kai nura kinta wal kanun: Kinta bon kauwa gikoug kai, yukita noa ba bunulla kaiyukan noa warekulliko koiyug kako pirriko kako; kauwa wiyan bag nurun, Kinta bon kauwa gikoug kai.

6. Wiya, tpeute tibbin waréa ta gupaiye ko buloara tassarai, gatun keawai wakal unti birug woggunti korien gikoug kin Eloi kin?

7. Kulla yantin wollug kaba kittug murrapatooara katan. Kinta kora nura gali tin; kulla nura murrarag kauwalkan katan, keawaran gali tarako tibbinko waréa-ta-ko kauwal-kauwal-ko.

8. Unni ta nurun bag wiyan, Yantinto emmoug wiyanun mikan ta kúri ka, gikoug wiyanun noa Yinal kúri koba mikan ta agelo ka Eloi koba ko.

9. Wonto ba niuwoa ganbullinun tia emmoug mikan ta kúri ka, ganbullinun wal bon mikan ta agelo ka Eloi koba ka.

10. Gatun ganto ba yarakai wiyanun gikoug Yinal kúri koba, kamunbinun wal bon; wonto bon ba yarakai wiyellikan Maraikan yirri-yirri-kan, keawai bon kamunbinun.

11. Gatun manun nurun bara tthunagóg kako gatun wiyellikan tako, gatun kaiyukan tako, kota yikora nura wonnug nura ba wiyayellinun, ga minnug nura wiyanun.

12. Kulla nurun Marai-kan-to yirri-yirri-kan-to wiyanun wal yakita bo gaiya minnug wal nura wiyanun.

13. Gatun wiya bon wakallo konara birug ko, Piriwal, wiyella emmoumba biggainug, gúkulli koa noa purrai emmoug kai.

14. Gatun noa bon wiya, Kúri, ganto tia uma wiyellikan, ga gúkillikan giroug kin?

15. Gatun noa barun wiya, Yakoi gatun murroi kauwa williri koba; kulla moron kúri koba ka korien ta kauwal-kauwal la tul lokan ka gikoug ka ta.

16. Gatun noa wiya barun unni tparabol, wiyelliela, Purrai ta porrolkan koba poaikulléun kauwal:

17. Gatun noa kotelléun niuwoabo, wiyelliela, Minnug banun bag, kulla wal unni tuntan uwa, wiya wal bag wonta wura-uwil unni tara emmoumba?

18. Gatun noa wiya, Unni bag umánun ; umánun wal bag barán wunkilligél emmoúmba, gatun wittia kánun kauwál ; gatun unta bag wunún yantin emmoúmba nulai gatun tullockan.

19. Gatun bag wiyanún emmoúmba marai, A marai! kauwál tullockan giroúmba wúnkulla kauwál lako wunal lako; yellawolla murroi bi, tauwa, pittella, gatun pitál kauwa.

20. Wonto ba Eloito bon wiya, Wogkál-lan bi ! unti toki ta giroúmba marai mantillinún wal giroug kinbirug ; ganto gaiya unnoa tara tullockan manún tuigko bi ba uma ?

21. Yanti niuwoa ba wupéakan tullockan gikoúmba ko, gatun keawai porrol korien Eloí kai koba.

22. Gatun noa wiya barun wirrobullikan, Yaki tin wiyan bag nurun, Yanoa, kota yikora nurúnba moron takilliko ; ga keawai murrin ko wupulliko.

23. Moron ta kauwál katan murrarág takillikanne keawaran, gatun murrin ta kauwál katan murrarág kirrikin keawaran.

24. Kotella wákun barun ; koito bara ba keawai wupa korien, gatun keawai kol bunti korien ; keawai barúnba tuigko wupilligál, keawai barúnba kokera ; gatun noa Eloito giratiman barun ; kauwál-kauwál nura katan murrarág tibbin bara keawaran.

25. Gatun gan nurun kinbirug kotellita kánun, uméa kánun moron gikoúmba waréa ka kakilliko †kubit kako ?

26. Wiya nura ba kaiyu korien to umulliko unni waréa, minarig tin nura kotellin unnoa tara ?

27. Kotella nura kenukún turukin bara ba ; keawai bara uma korien, wupi korien bara ; gatun bag wiyan nurun, Tholomón noa ba, konéinkan, keawai bon wupa korien yanti kiloa wakál unti tara birug.

28. Upánun noa ba Eloito woíyo yanti, yakita purreág ka unta ba purrai ta katan, gatun kumba warekakin murrug ka wollo ka ; wiya, nurun noa upánun, A ! nura gurrullikan waréakan ?

29. Gatun na-ki yikora nura minarig nurúnba takilliko gatun pittelliko, ga kota yikora nura minki ko.

30. Koito ba bara yantinto purrai ta ba ko natan yantin unni tara ; gatun nurúnba-to Biyugbai-to gurran unni tara gúkillikanne nurun ba murrarág kakilliko.

31. Wonto ba nura nauwa piriwál koba Eloí koba, gatun yantin unni rara gunun nurun kin.

32. Kinta kora, wirrul waréa ; kulla pitálman bon Biyugbai nurúnba gúkilliko piriwál-gél ta nurun kin.

33. Gukilléa nurúnba, gatun guwa gúkillikanne : umulla nura yinug nurúnba, keawai koa korokál katéa-kún, porrólkan ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien mankiye, gatun keawai ba yarakai puntaye.

34. Wonnun ta nurúnba tullockan, untabo kánun nurúnba búl-búl yantibo.

35. Girullia nura winnal nurúnba, gatun nurúnba kaibug winabumbilla ;

36. Gatun nurabo yanti kiloa kúri ba mittillin barúnba ko Piriwál ko, willug-banún noa ba mankilligél labirug ; uwanún noa ba ba tanan gatun wirrillinún, umánun gaiya bon tanoa-kal-bo.

37. Pitálmatoara kánun bara unnoa tara mankillikan, yakita Piriwál noa ba uwanún, noa ba barun kin nanún noa ba barun nakilli ta ; wiyan bag tuloa nurun, girullinún noa kótibo, gatun yellawabumbéa barun takilli kolağ, gatun uwanún noa gúkilliko barun.

38. Gatun tanan uwanún noa ba, yakita buloara nakillikan ta, yakita goro ka nakillikan ta, gatun nanún barun yantibo nakilli ta, pitálmatoara bara unnoa tara mankillikan.

39. Gatun gurrulla unni, wiya noa ba kokera-tín-to gurra pa, yakounta ba uwa pa mankiye na pa noa, keawai gaiya kokera gikoúmba potobunti pa.

40. Yanti tin kauwa nura nakilliko ; kulla noa Yinal kúri koba uwanún yakita kota korien nura ba.

41. Wiya gaiya noa bon Peterko, Piriwál, wiyan bi unni †parabol gearunbo, ga gearun yantin ?

42. Gatun noa Piriwálo wiya, Gan-ke noa mankillikan murrarág gatun guraki, piriwálo noa umánun bon wiyellikan kakilliko kokera ko gikoug ka ta ko, gu-uwil koa noa takilliko yakita gúkilligél la ?

43. Pitálmatoara katan unnoa mankillikan, umánun noa ba gikoúmba piriwál nanún gaiya noa bon umulli ta yanti.

44. Wiyan bag tuloa, umánun bon noa wiyellikan kakilliko yantin tako.

45. Wonto noa ba wiyanún gala mankilli-kan-to, búl-búl la, Emmoúmba piriwál minkin uwa korien ; gatun gaiya noa búkilli kolağ barun kúri mankillikan gatun gapal, gatun takilli kolağ, gatun pittelli kolağ, gatun kuttawai kolağ ;

46. Piriwál gala koba mankillikan koba uwanún wal noa purreág ka na korien ta, gatun yakita gaiya kota korien ta bon, gatun búnnún bon buloarakan, gatun gunún bon winta gikoug kai barun kin gurra korien ta.

47. Gatun unnoa mankillikan gurran noa kotelli ta piriwál koba gikoúmba, gatun keawai uma korien, keawai noa uma pa yanti kotelli ta gikoúmba, búnnún wal gaiya bon kauwál-kauwál.

48. Wonto noa ba niuwoa gurra korien, gatun yarakai umatoara yaki tin bún ba bon, búnnún wal waréa. Kulla bon gupa kauwál, wiyapayanún wal kauwál gikoug kinbirug ; gatun kúriko gukulla kauwál, wiyellia kánun bara gaiya kauwál-kauwál gikoug kinbirug.

49. Uwan ta bag unni yukulliko koiyug ko purrai ta ko ; minug-bullin bag kauwa ba tanoa-kal-bo wirrog-kulléa ?

50. Kulla tia korimullikanne emmoug kinba korimulliko; gatun yakoi bag katan goloin koa ka-uwil kakilliko!

51. Kotan nura, uwa bag ba pital gukilliko purrai ta ko? wiyan bag ba, keawai; wonto ba gurruḡgurra kakilliko;

52. Kulla wal unti birug kanun kakilliko tpeute kokera wakal la, gurruḡgurra birug, goro bulun kinbirug, gatun buloara goro kabirug.

53. Biyugbai gurruḡgurra kanun yinal labirug, gatun yinal biyugbai tabirug; gatun tunkan yinalkun tabirug, gatun yinalkun tunkan tabirug, tungaikun bounnoun ba kurrinanbai tabirug, gatun kurrinanbai bounnoun ba tungaikun tabirug.

54. Gatun noa barun kuri wiya, Nanun nura ba yareil wokka lag punnal ba pulogkulligel lin, wiyanun gaiya nura koiwon tanan ba; gatun kauwa yanti.

55. Gatun kareawug ba kanun, wiyellinun gaiya nura, karol kanun; gatun yanti gaiya kanun.

56. A nura nakoiyaye! natan nura tarkin moroko koba gatun purrai koba; minarig tin koa nura na korien unti yakita?

57. Kauwa, kora koa nura kota ba nurun kinbirug tuloa?

58. Uwanun bi ba gikoug katoa bukkakan toa gikoug kinko wiyellikan tako, yapug koa nuiyellia bi bon, wamunbi-uwil koa biloa murroi kakilliko gikoug kinbirug; yutea-kun koa biloa wiyellikan kauwal lako, gatun wiyellikanto kauwallo wamunbinun biloa yarakan tako, gatun yarakanto wupinun biloa tjal kako.

59. Wiyan banug, keawai bi waita uwa korien unta birug, gukillinun bi ba tlepton ta kirun wara ta.

WINTA XIII.

KAKULLA bara unta yakita taraikan, wiya bon barun Galilaiakal, gorog barunba tarogkama Pilato-to tthuhia barun barunba.

2. Gatun noa Iethuko wiyayelleun, wiyelliela noa barun, Wiya, nura kotellin unnoa tara Galilaiakal yarakai bara kakulla kauwal barun kinbirug Galilaiakal labirug, kulla barun ba mankulla unnoa tara?

3. Wiyan nurun bag, Keawai; kulla nura keawai minki katan, yantin gaiya nura tetti-tetti kanun.

4. Ga barun tetin ta wunkulleun kokera baran, gatun tetti-tetti barun wirria, wiya, nura kotellin barun yarakai bara ba kakulla kauwal barun kuri kabirug kakillin tHierothelem ka?

5. Wiyan nurun bag, Keawai; kulla nura keawai minki katan, yantin gaiya nura tetti-tetti kanun.

6. Wiya noa unni yanti tparabol: Taraikan ta kuriko wupea yirriwilbin purrai ta gikoug ka ta; gatun noa uwa yeai ko nakilliko, gatun noa keawai gaiya na pa.

7. Wiya gaiya noa bon upullikan, Ela! goro ka wunal la unti, uwa bag nakilliko yeai ko unti birug ko yirriwiltabin tako, gatun

keawai gaiya bag na pa; kolbuntilla unnoa baran; minarig tin unnoa katan purrai ta?

8. Gatun noa wiyayelleun, wiyelliela bon, Piriwal, kamunbilla unnoa unti wunal la, pinni-uwil koa bag untoakal ko, gatun konug koa bag wupi-uwil;

9. Gatun yeai ba kanun, murarag gaiya kanun; gatun ka korien ba, gatun yukita gaiya kolbuntinun wal bi unni baran.

10. Gatun noa wiyelliela wakal la tthunagog ka purreag ka thabbat ka.

11. Gatun, a! kakulla unta wakal nukug muuni-lan bountoa ba kauwal-kauwal wunal tetin ta, gatun woinu bountoa, gatun keawai bountoa kaiyu korien wokka-lan kakilliko.

12. Gatun nakulla noa ba Iethuko bounnoun, kaaipa bounnoun noa, gatun wiyelliela bounnoun, Nukug, gintoa burug-kulleun woinu kabirug giroug kinbirug.

13. Gatun noa upilleun mattara bounnoun kin; gatun tanoakal-bo bounnoun tuloa uma, gatun bountoa pitalma bon Eloinug.

14. Gatun piriwallo tthunagog kako wiyayelleun bukka-kan-to, kulla noa Iethuko turon uma purreag ka thabbat ka, gatun wiya barun kuri, tHek ta purreag ka umilliko kuri ko; unti tara purreag ka tanan uwolla turon umulliko, gatun keawai thabbat ta purreag ka.

15. Piriwallo noa bon wiyayelleun gatun wiyelliela, Gintoa gakoiyaye! wiya, yantinto nura burugbuggan gikoumba tboo gatun tathino, purreag ka thabbat ka, unta birug kokera birug, yemmama-uwil koa kokoin kolaḡ pittelliko?

16. Gatun keawai wal unni gapal, yinalkun ta Abaramumba, giratoara bounnoun Thatanto noa unni tara tetin ta wunal la, burugbugulliko yanti birug, unti thabbat ta purreag ka?

17. Gatun wiya noa ba unni tara, koikum bara gaiya katan yantin bukkamaiye gikoug kai; gatun yantin kuri pital kakulla yantin tin umatoarin kauwal lin gikoug birug.

18. Wiya gaiya noa, Minarig kiloa Piriwal koba Eloi koba? gatun yakoi kiloa paggunbinun?

19. Yanti kiloa ta yeai ba tmutard koba, mankulla kuriko, gatun meapa purrai ta gikoug kai ta; gatun boaikulleun wokka lag, gatun kakulla kauwal kulai; gatun tibbin moroko tin yellawa wiran ta.

20. Gatun noa wiyea-kun, Yakoi kiloa bag tugunbinun piriwal koba Eloi koba?

21. Yanti tlebben kiloa, mankulla gapallo gatun yuropa goro ka gukilligel la nulai ta, kakulla wal yantibo tlebben kiloa.

22. Gatun noa uwa kokeroa gatun kauwal loa kokeroa, wiyatin, gatun uwollin tHierothelem kolaḡ.

23. Wiya gaiya bon wakallo, Piriwal, wiya, warai moron kakilliko? Gatun noa wiya barun,

24. Nuwolla pulóǵkulli kolaǵ tuloa tin yapuǵ tin : kulla baǵ nurun wiyan, kauwal-kauwallo nuwanun murrarig pulóǵkulli kolaǵ gatun keawai wal kaiyu korien.

25. Bouǵkullinun noa ba kokeratin wokka laǵ, gatun wirriǵ-bakulla pulóǵkulligél, gatun nura garokéa warrai ta, gatun wirriléun toto pulóǵkulligél, wiyellin, Piriwal, Piriwal, umulla gearun; gatun noa wiyayellinun gatun wiyánun, Keawaran baǵ nurun gimilli korien wonta biruǵ wal nura :

26. Wiyánun ǵaiya wal nura, Takéun géen gatun pittakéun girouǵ kin mikan ta, gatun ǵintoa wiyakéun gearun kin yapuǵ ka.

27. Wonto wal noa ba wiyánun, Wiyan baǵ nurun, keawaran baǵ nurun gimilli korien, wonta biruǵ wal nura ; yurig tia uwolla emmouǵ kinbiruǵ, yantin nura yarakai umullikan.

28. Unta ta wal taǵkillinun gatun tirra-gatpuntullinun, nanun ǵaiya nura ba barun, Abaramnuǵ, gatun Itháknug, gatun Yacóbnuǵ, gatun yantin †propetnug, kakillin bara ba piriwal koba ka Eloí koba, gatun nurunbo yuaipéa warrai tako.

29. Gatun bara uwanun muriuǵ tin, gatun kraí tin, gatun kum-mari tin, gatun pakai tin, gatun yellawanun wal piriwal koba ka Eloí koba ka.

30. Gatun, a ! bara willuǵ katan, kabo wal bara ǵanka kanun-gatun bara ǵanka katan, kabo wal bara willuǵ kanun.

31. Unta purreaǵ ka winta uwa Parithaioi kabiruǵ wiyellin bon, Yurig ba waita wolla unta biruǵ, kulla noa Herodto biloa bunun tetti.

32. Gatun noa barun wiyá, Yurig nura wolla, wiya-uwil koa bon unnoa †alópék, A ! paibugǵan baǵ barun †diabol, gatun turon baǵ uman bugǵai gatun kumba, gatun kumba-ken-ta wal ǵoloin tia kanun.

33. Yantin tin uwanun wal baǵ bugǵai gatun kumba, gatun kumba-ken-ta ; kulla wal keawaran wal wakal †propet ka korien tetti †Hierothalem kabiruǵ.

34. Yapallun †Hierothalem, Hierothalem ! bunkiye tetti wirriye barun †propet, gatun pintia barun tunuǵ ko yupitoara ǵirouǵ kinko ; murrin-murrin baǵ kauma pa baǵ barun wonnai tara ǵiroumba, yanti kiloa tibbinto ba kauma-uwil yirrig ka bara ka bounoun ba waréa tara, gatun keawaran nura kauma korien.

35. A ! nurunba kokera kakillin mirral kakilliko : gatun baǵ wiyánun tuloa nurun, Keawai nura tia nanun, yakita ko kanun ba wiyánun wal nura ba, Pitalkamunbilla bon uwan noa ba yitiroa Piriwal koba koa.

WINTA XIV.

GATUN yakita kakulla, uwa noa ba murrarig kokera piriwal koba ka Parithaioi koba takilliko nulai ko purreaǵ ka thabbat ka, tumiméa ǵaiya bon bara.

2. Gatun, a ! ǵaroka ba kakulla wakal kúri kokoin-kan warakaǵ.

3. Gatun Iéthuko noa wiyayelléun wiya barun †nomikoinuǵ gatun Parithaioinuǵ, wiyelliela, Wiya, murrarag turon umulliko purreaǵ ka thabbat ka ?

4. Gatun bara tullama pulli. Gatun noa bon turon uma, gatun wamunbéa bon ;

5. Gatun wiyayelléun noa barun, wiyelliela, Gaunto nurun kinbiruǵ-ko puntimanun buttikaǵ ba †athino ba ǵa †boo ba nurunba kirai ta, gatun keawai ǵaiya bon manun wokka laǵ purreaǵ ka thabbat ka ?

6. Gatun keawai bara bon wiyayelli pa unni tara.

7. Gatun noa wiya wakal †parabol barun ǵala ko wiyatora ko, nakulla noa ba ǵiriméa bara murrarag waiyakan ; wiyelliela barun,

8. Wiyánun bin ba taraito kúriko uwa-uwil koa bi mankilli kolaǵ nukuǵ kolaǵ, yellawa yikora wokka waiyakanto, mirka ta tarai kúri piriwal wiyatoara ta ;

9. Gatun noa niuwoa wiya biloa gatun ǵikouǵ tanan uwolliko gatun wiyelliko bin, Guwa bon ǵali ko ; gatun ǵintoa koiyun bi ba kanun waita uwanun waiyakan kolaǵ bará ka bo.

10. Wonto ba bin wiyánun ba, yurig bi yellawolli ta ka bará kako waiyakan kako ; gatun uwanun noa ba wiya biloa ba wiyánun biloa, Kóti, yurig wokka laǵ uwolla : yakita ǵaiya pitálmánun bin mikan ta barun kin tanun ba kunto ǵirouǵ katoa.

11. Gan umullinun niuwoa bo wokka kako, umánun wal bon bará kako ; gatun niuwoa umullinun niuwoa ba bará kako, umullinun wal wokka kako.

12. Wiya ǵaiya noa ǵala wiya bon noa ba, Gunun bi ba takilliko búlwára ka ǵa yaréa ka, wiya yikora bi ǵiroumba kóti, ǵa kótita, ǵa porrólkan ; wiyéa kanun bin ba bara, gatun ǵupaiyéa kanun bin yarug ka.

13. Wonto bi ba umánun takilliko, wiyella barun mirral-mirral-kan, gatun munni-munni-kan, gatun wiir-wiir-kan, gatun munmin-kan :

14. Gatun bin pitálmánun ; kulla bara keawai ǵupaiye korien yarug ka ; kulla bin ǵupaiyéa kanun yarug ka, yakita ba moron kanun murrarag-tai tetti-tetti kabiruǵ.

15. Gatun wakal barun kinbiruǵ yellawa ǵikouǵ kin takilliela, gurra noa ba unni tara, wiya bon noa, Pitálmatoara noa tanun wal kunto piriwal lako Eloí koba ka.

16. Wiya ǵaiya noa bon, Taraito kúriko wupéa kauwal takilliko yaréa ka, gatun wiya barun kauwal-kauwal kúri :

17. Gatun yaréa ka yuka noa bon ǵikoumba mankillikan, wiyelliko barun wiyatoara ko, Tanan ; kulla yantin unnuǵ tara wupéa yakita.

18. Gatun bara yantin wiyellan wakal-wakal ǵakoiyellan. Kurri-kurrito wakallo wiya ǵikouǵ, Ǵukilléun baǵ winta purrai, gatun waita wal baǵ uwanun nakilliko ǵala ko ; wiyán biloa wamunbiliko tia.

19. Gatun taraito wiya, Gukilléun bag †pente tumba †boo butti-kag, gatun bag waita uwan numulliko barun ; wiyan biloa wamun-billiko tia.

20. Gatun taraito wiya, Mankulla bag nukug emmoúmba, yaki tin keawai bag uwa korien.

21. Uwa gaiya noa unni mankillikan, gatun wiya bon piriwal gikoúmba unni tara. Wiya bon gaiya noa kokeratinto bukka-kanto gikoúmba mankillikan, Yuriq wolla kurrakai yapug koa kokeroa, gatun yutilla barun tanan untiko mirral-mirral-kai, gatun munni-munni-kai, gatun wiir-wiir-kai, gatun munmin-kai.

22. Gatun noa mankillikanto wiya, Piriwal, upatoara ta yanti bi ba wiya, gatun kauwal-kauwal lako ka untiko.

23. Gatun noa bon piriwallo wiya mankillikan, Yuriq uwolla yapug koa gatun korug koa, gatun piriralmulla barun tanan uwolliko, emmoúmba koa kokera warapa-uwil.

24. Kulla bag wiyan nurun, Keawai wal bara untoakallo wiya-toara nutunún emmoúmba kunto.

25. Gatun kúri kauwal-kauwal uwa gikoug katoa : gatun noa willariq warkulléun, gatun wiya gaiya barun,

26. Uwanún tia ba tarai kan kúri emmoug kin, gatun wareka korien gikoúmba biyugbai gatun tunkan, gatun nukug, gatun wonnai tara, gatun kóti tara, gatun wuggunbai, kauwa, gikoúmba kata moron, keawai noa kanún emmoúmba wirrobullikan.

27. Ganto-bo ba kurri korien gikoúmba talig-kabillikame, gatun uwolla emmoug katoa, keawai noa kanún emmoúmba wirrobullikan.

28. Ganto nurun kinbirug-ko, kotellin wittimulliko kokera, wiya, noa yellawanún kurri-kurri, gatun tuigko umulliko, nirkai keawai goloin witti korien ?

29. Mirroma, yukita wupéa noa ba tugga, gatun keawai noa kaiyu korien goloin wittilliko, yantinto ba nanún béelmanún gaiya bon,

30. Wiyellinún, Gali kúriko nutéa wittimulliko, gatun kaiyu korien noa goloin wittimulliko.

31. Ga, gan piriwal uwanún noa ba wuruwai kolaq tarai ko piriwal ko, yellawa noa kurri-kurri, gatun kotelliela, wiya, noa ba kaiyukan uwa-uwil koa †dekem-millia to nuggurrawa-uwil koa bon taimin to ke †bith-dekem-millia to ?

32. Ga ba, kalog ka ba noa piriwal taraito, yuka noa wakal puntimai wiyelliko pitál koa kakillai.

33. Yanti kiloa, yantinto nurun kinbirug-ko wareka korien noa yantin gikoúmba, keawai noa kanún emmoúmba wirrobullikan.

34. Pulli ta unni murrarag ; wonto ba pulli ka korien, yakoi kanún upilliko !

35. Keawai murrarag korien ta purrai ko, ga ba konuggel ko ; wareka gaiya kúriko. Niuwoabo gurruéngkan gurulliko, gurrabilla bon.

WINTA XV.

PAPAI gaiya bara uwa gikoug kin yantin †telónai gatun yarakai-willug gurulliko bon.

2. Gatun koiya bara Parithaioiko gatun †garammateuko, wiyelliela, Unni kúri murrarag korien, noa uman barun yarakai-willug gatun tatan noa barun katoa.

3. Gatun noa wiya barun unni †parabol, wiyelliela,

4. Gan kúri nurun kinbirug, †hekaton ta †éipu gikoúmba, wakal noa ba yuréa umánún barun kinbirug, wiya, noa wunún barun †nainty-nain ta korug ka, gatun waita noa uwanún na-uwil koa noa yuréa-matoara, kara-uwil koa noa ?

5. Gatun karawolléun noa ba, wunkilléun gaiya noa ba mirrug ka gikoug kin, pitállo ba.

6. Gatun uwa noa ba gura kako, wiya noa barun kótita gatun tarai kan, wiyellin barun, Pitállia kauwa emmoug katoa ; kulla bag karawolléun †éipu ta emmoúmba unni, yuréa ba kakulla.

7. Wiyan bag nurun, yanti kiloa pitál kanún kauwllan moroko ka ba minki noa ba wakal yarakai kan, keawai barun kai murrarag-tai tin †nainty-nain ta tin, minki korien.

8. Ga wonnug-ke nukug púndol †arguro †ten ta bounnoun kinba, yuréa bountoa ba umánún wakal púndol, wiya, bountoa wirrog-banún kaipug, gatun wirrillinún wirrillikanneto kirra-kirra-uwil koa bountoa ?

9. Gatun karawolléun bountoa ba, wiya gaiya bountoa ba kótita gatun tarai kan tuigko, wiyellin, Pitállia kauwa emmoug katoa ; kulla bag karawolléun yuréa bag ba uma.

10. Yanti kiloa, wiyan bag nurun, unnuq ta pitál katan mikan ta agelo ka Eloí koba wakal lin ba yarakai-willug minki kanún.

11. Gatun noa wiya, Taraito kúriko yinal bula-buloara gikoúmba :

12. Gatun mittiko bulun kinbirug-ko wiya bon biyugbai gikoúmba, Biyug, guwa tia winta tullockan ka-uwil koa emmoúmba. Gatun túbilliela noa bulun tullockan.

13. Gatun keawai kauwal-kauwal korien ta purreag ka yukita, kau-ma noa mittiko yinallo, gatun waita noa uwa kalog koba, gatun unta noa wari-wareka tullockan gikoúmba pittelligél la.

14. Gatun wari-wareka noa ba kirun, kauwal kakulla unta kuntu korien ; gatun tanoa-kal-bo kakulla gaiya noa kapirrikan.

15. Gatun uwa gaiya noa umulliko kúri kako unta ko purrai ta ko ; gatun noa bon yuka gikoug ka tako purrai tako girati-mulliko buttikag ko †porak ko.

16. Pitál-gaiya noa kakulla takilliko, ta-uwil ba buttikagko : gatun keawai kúriko bon gupa.

17. Gatun noa kakilliela ba niuwoabo, wiyelliela gaiya noa, Kauwal-kauwlla umullikan biyugbai koba emmoúmba koba kun-

to kauwál barúnba takilliko gátun gúkilliko, gátun gátoa kapirró wirribanbillin !

18. Bougkullinún wal bag, waita biyugbai tako, gátun wiyánún wal bon, Biyug, yarakai bag uma mikan ta moroko ka, gátun giroug kin,

19. Gátun keawai bag murrarag korien wiya-uwil koa tia giroúmba yinal yitirra : umulla tia wakál yanti umullikan giroúmba.

20. Gátun noa bougkulléún, uwa gaiya noa biyugbai tako. Wonto noa ba kalog ka kauwál kakulla, nakulla noa bon biyugbaito gikoúmba-ko, minki gaiya noa kakulla, murrá gaiya noa, puntimulléún gaiya noa gikoug kin wuroka, gátun búmbúmbéa-kan gaiya bon.

21. Gátun noa bon yinallo wiyá, Biyug, yarakai bag umulléún mikan ta moroko ka gátun giroug kin, keawai bag murrarag korien wiya-uwil koa tia giroúmba yinal yitirra.

22. Wonto noa ba biyugbaito wiya barun mankillikan giroúmba, Mara unnoa-unnug upilligél, gátun upilla bon konéin kako, gátun upilla frig gikoug kin mattara, gátun upilla bon tugganog yulo ka gikoug kin :

23. Gátun mara tanan untiko buttikag titalo giratimatoara kipai, gátun turulla ; tamunbilla gearun, gátun pitál koa géen kauwál :

24. Koito ba unni emmoúmba yinal tetti kakulla, yakita gaiya noa moron katan : garawatilléún noa, gátun yakita bummilléún gaiya bon. Gátun pitál bara kakilli kolag.

25. Unta ta garro gikoúmba kakilliela upulligél la purrai ta ; gátun uwolliela noa ba papai kokera koba, gurra noa tekki gátun untelli ta.

26. Gátun noa kaaipa wakál mankillikan, gátun wiya minnugban gali tara minarig tin.

27. Gátun wiya bon noa, Unni ta uwan giroúmba biggai ; gátun giroúmba-ko biyugbaito tura giratimatoara buttikag titalo kipai ta, kulla wal pitál noa gikoug kai moron tin katan.

28. Gátun noa niuwara kakulla, keawai noa murrug kolag uwa pa ; yaki tin noa biyugbai gikoúmba uwa gátun piriralma bon.

29. Gátun noa bon wiyayelliela gikoúmba biyugbai, Ela ! kauwál-kauwála wunalla umala bag giroug ; keawai bag giroúmba wiyellikanne uma korien ; gátun keawai bi tia gupa waréa buttikag fkid, pitál koa tia ka-uwil bara emmoúmba kótita :

30. Wonto ba tanoa-bo giroúmba yinal uwa gali, wari-wareka giroúmba tullokkan yarakai-willug koa ko gapal loa, tura gaiya bi gikoug buttikag titalo giratimatoara.

31. Gátun noa wiya bon, Yinal, yellawan bi emnoug kin yantikatai, gátun yantin unni tara emmoúmba giroug kin kanún.

32. Murrarag ta kakulla takilliko gátun pittelliko ; koito ba unni giroúmba umbeara-kog tetti kakulla, gátun moron katéakan ; gátun garawatilléún, gátun bummilléún bon yakita.

WINTA XVI.

GÁTUN noa wiya barun gikoúmba wirrobullikan, Untoa ta tarai ta wakál kúri tullokkan porrokan, mankillan piriwál gikoúmba ; gátun wiyayema bon gikoug wareka noa gikoúmba tullokkan.

2. Gátun noa wiya bon, wiyelliela, Yakoa bag gurra giroug kinba ? wiyella bi tia minarig bi ba umulliela ; keawai bi kara kanún umullikan.

3. Wiyelléún gaiya noa mankillikan niuwoabo, Minnug banún bag ? kulla wal lia piriwallo emmoúmba ko mantilléún keawai bag mankillikan kanún ; keawai bag pimmún ; koiyun bag poi-yelliko.

4. Gali wal bag umulliko, yipánún tia ba emmoúmba mankilligél labirug, wamunbi-uwil koa tia bara kóti ko kokera ko.

5. Yanti ba wiya noa barun wiyatoara piriwál koba gikoúmba, gátun noa wiya wakál kurri-kurri ka, Minnan ba wiyapaiyéún emmoúmba piriwál koba ?

6. Gátun noa wiyá, †Hekaton ta wimbi ka karauwa. Gátun noa wiya bon, Mara bi unni, yellawa kurrakai, upulla †pentékonta koa ka-uwil.

7. Wiya gaiya noa tarai, Minnan bi wiyapaiyéún piriwál koba ? Gátun noa wiyá, †Hekaton ta wimbi †wriet. Gátun bon noa wiyá, Mara bi unni, upulla †éty koa ka-uwil.

8. Gátun noa piriwallo murrarag bon wiya unnoa mankillikan yarakai ka, kulla noa uma gurakito ; kulla bara wonnai tara unti ko purrai tako barúnba willuggel koba guraki bara, keawai bara wonnai kaibug koba.

9. Gátun gátoa nurun wiyán, Umulla nura bo kótita kakilliko tullo-yarakai tabirug ; tetti nura ba kanún, wamunbilla gaiya nurun kokera yuraki ba katan yanti-katai.

10. Niuwoa miroman gali waréa ta, yanti miroman noa kauwál gali ta ; gátun niuwoa yarakai-maye gali waréa ta, yanti yarakai-maye gali kauwál ta.

11. Yaki tin keawai nura ba miroma pa tullo yarakai ta, gánto wal nurun gunún tullo tuloa ta miromulliko ?

12. Gátun keawai nura ba miroma pa tarai koba, gánto wal gunún nurúnba kóti tako ?

13. Keawai wal mankillikanto umánún buloara-bulun piriwál bula ; kulla noa yarakai umánún wakál bon, gátun murrarag umánún tarai ; ga ba kanún noa wakála, gátun béelmanún bon tarai. Keawai nura kaiyu korien umulliko Eloí ko gátun tullokkan ko yarakai ko.

14. Gátun unni tara bara gurra Parithaioiko, willirrikan bara katan, gátun bon bara béelma.

15. Gátun noa barun wiyá, Kauwa murrarag koa nura ka-uwil mikan ta barun kin kúri ka ; wonto noa ba Eloito gurran nurúnba búlbúl la ba ; kulla unni tara murrarag ta katan barun kinba kúri ko, yakaran ta katan mikan ta Eloí kin.

16. Wiyellikanne-ta gätun bara †propet kakulla Ioanne noa ba paipéa ; yaki tabirug piriwal koba Eloï koba wiyabunbéa, gätun yantin küri waita-waitawolléün murrug kolağ.

17. Gätun moroko ta gätun purrai ta kaiyukan kánun waita kolağ, keawai waréa ta wiyellikanne koba ka korien kakilliko.

18. Ganto ba warekullinün porikunbai gikoúmba gätun tarai búmbéa ka, yarakai búmbéa noa : gätun ganto ba búmbinün warekatoara poribai tabirug, yarakai búmbéa noa.

19. Kakulla ta noa wakál porrólkan, upulleün noa gorog-gorog ko gätun murrarag ko kariğkareug ko, gätun bon kakulla minugbo-minugbo kauwal takilliko gätun pittelliko yantin ta puréğ ka :

20. Gätun kakulla ta wakál poiyaie giakai yitirra Ladharo, winkulla bon ba yapuggeğ gikoug ka ta, warapal mita-mitağ.

21. Gätun wiya bon ba mutug ko takilliko gikoug kai porróbin tin takilligél labirug ; gätun warikal uwa bara, woatá gaiya bon mita-mitağ.

22. Yakita-kalai tetti kakulla poiyaie, gätun kurriá bara bon ağelo-ko Abaram kinko parrag kako : tetti gaiya noa porrólkan kakulla, gätun bon núlká.

23. Gätun noa unta koyug ka †hell ka bouğkulléün gikoúmba gikoug, kakilliela tirriki ka, gätun nakilliela bon Abaramnuğ kalog ka, gätun noa Ladharo parrag ka kakilliela Abaram kin.

24. Gätun noa kaaibulléün, wiyelliela, Biyug, Abaram, gurrara tia kauwa, gätun yukulla bon Ladharonug, kurrimulli koa noa kokoin to, gätun moiya koa tia tallag wupi-uwil ; kulla wal bag kirrin katan unti tirriki ka koyug ka.

25. Wonto noa ba Abaramko wiya, Yinál, gurrulla gintoa yakita moron ta mantala murrarag-tai giroúmba, wonto noa ba Ladharo yakaran mantala ; gätun noa yakita pitál katan, wonto bi ba kirrin katan.

26. Gätun yanti unni ba, gearun kimba willika ba pirriko wunkulla ; keawai uwanün untikal untoa kolağ : keawai bara unta birug uwanün untiko gearun kinko.

27. Wiya gaiya noa, Wiyan banug, Biyug, yuka-uwil koa bon bintun kinko kokerá kolağ :

28. Kulla wal lia emmoúmba kótita †pente ; wiya-uwil koa noa barun, yanoa bara ba tanan uwanün unti kolağ tirriki-tirriki kako.

29. Abaramko noa wiya bon, Mothé noa gätun bara †propet barun katoa ba ; gurrabunbilla barun.

30. Gätun noa wiya, Keawaran, biyug Abaram ; wakál ba uwol-la barun kin unta birug tetti kabirug, gurránün gaiya wal bara.

31. Gätun noa bon wiya, Keawai bara ba gurránün bon Mothé-nug gätun barun †propetnug, keawai wal bara gurránün wakál ba paikullinün moron tetti kabirug.

WINTA XVII

WIYA gaiya noa barun wirrobullikan gikoúmba, Kauwa yanti kánun bo ta wal yarakai ; yapalla noa gikoug kinbirug yarakai tabirug !

2. Murráï ka ba noa gira-uwil koa kulleug koa bon tunug, gätun wareka-uwil koa bon korowa ka, unni noa yanoa yarakai umabunbi yikora unti tara birug wakál wommai tara birug.

3. Yakoai nura kauwa : Kótiko ba giroug yarakai umánün giroug ka to, wiyella bon ; gätun minki noa ba kánun, kámunbilla bon.

4. Gätun kauwal-kauwal-la biloa ba yarakai umánün wakál la purreag ka, gätun kauwal-kauwal-la biloa willariğ noa kánun wakál la purreag ka, wiyellinün biloa, Minki bag katan ; kámunbinün wal binug.

5. Gätun bon bara †apothol wiya, Piriwal, kauwal koa gearimba gurrulli-ta ka-uwil kakilliko.

6. Gätun noa Piriwallo wiya, Ka ba nurúmba gurrulli-ta yanti kiloa mitti yeai †mutard koba, wiyella wal nura ba unni kulai †thukamin, Wokka lag bi kauwa wirrakan-bo, gätun meapullia bi korowa ka ; gätun gala nurun gurránün gaiya wal.

7. Gan nurun kinbirug-ko upullin purrai nurun ka to mankillikan-to, ga tamunbin buttikag, wiyánün bon kabo, uwanün noa ba upulligél labirug, Yurig bi wolla, yellawolliko ta-uwil koa ?

8. Gätun wiya bon noa wiyánün, Kurrakai umulla ta-uwil koa bag, gätun girullia bi gintoabo, gätun mara-uwil koa bi tia ta-uwil koa bag gätun pitta-uwil ; gätun willug gaiya bi tanün gätun pitánün ?

9. Wiya noa, wiyapaiyéün bon mankillikan, koito noa ba uma unni tara wiya bon ba ? Kotan bag kearan.

10. Yanti nura wiyella, umánün nura ba yantin unni tara wiyatoara nurun, Umullikan géen murrarag korien katan ; unta ta géen unni wiyatoara umulliko gearun.

11. Gätun yakita kakulla, uwilliela noa ba †Hierothalm kolağ, uwa willi koa noa Thamaría koa gätun Galiláia koa.

12. Gätun noa uwilliela ba tarai toa kokerá, nuğgarawa bon bara küri †ten ta purrul-wommun-wommun, garokéa kalog ka ;

13. Gätun bara paibuğga pulli, gätun wiya Iéthu, Piriwal, gurraranulla gearun.

14. Gätun nakulla noa barun, wiya barun noa, Yurig nura wolla, tuginbillia nura barun kin †hiereu ko. Gätun yakita kakulla, uwilliela bara ba, turon bara kakulla tanoa-kal-bo.

15. Gätun wakallo barun kinbirug-ko, nakilléün noa ba turon noa kakulla, willugbo noa uwa, gätun kaaipulléün noa wokka, pitalmulliela bon Eloinug,

16. Gätun puntimulléün noa baran goara ko gikoug kin tinna ka, murrarag noa bon wiyelléün ; gätun noa Thamaría-kál.

17. Gatun noa Iéthuko wiyayelléun, wiyelliela, Wiya, †ten ta turon kakulla? †ga wonnuḡ-ke bara taraikan †nain ta?

18. Keawai bara willuḡ pa ba pitálmulliko bon Eloinuḡ, wakál ba noa unni ḡowikan ko.

19. Gatun noa wiya bon, Bouḡkullia, yuriḡ bi wolla; ḡirouḡka ba ko ḡurrulli biruḡ ko turon bi kátan.

20. Gatun wiya bon ba Parithaioiko, yakounta-ke paipinún piriwál koba Eloi koba, wiyayelléun noa barun, wiyelliela, Tanan uwan piriwál koba Eloi koba keawai na korien.

21. Keawai bara wiyanún wal, A unni ta! †ga unta ta! kulla, a! piriwál koba Eloi koba murrug kaba kátan nurun kinba.

22. Gatun noa wiya barun wirrobullikan, A! purreáḡ ta wal kánún, na-uwil koa nura wakál purreáḡ Yinal koba kúri koba, ḡatun keawai wal nura nanún.

23. Gatun bara nurun wiyanún wal, Na-uwa unni; †ga, na-uwa unnuḡ: yanoa barun uwa yikora, wirroba yikora.

24. Yanti kiloa pirruḡḡun-to uwan tarai tabiruḡ ko moroko biruḡ ko, tarai ta kako moroko kako; kauwa yanti kiloa wal kánún Yinal kúri koba purreáḡ ka ḡikouḡ ka ta.

25. Gatun kurri-kurri ta bon umánún minnuḡbo-minnuḡbo, ḡatun warekatéa wal bon ḡali koba willuḡḡél koba.

26. Gatun yakita ba kakulla purreáḡ ka Noe-úmba ka, yanti bo ta wal kánún purreáḡ ka Yinal koba kúri koba.

27. Takillala bara, pittellala bara, búmbillala bara nukuḡ, ḡukillala búmbilli ka, yakita purreáḡ ka kakulla noa ba Noe uwa murrariḡ murrinawai ka, ḡatun tunta-tunta kakulla, ḡatun kirun ḡai-pa barun nuropa.

28. Gatun yanti yakita ba kakulla purreáḡ ka Lot-úmba, takillala bara, pittellala bara, wirrilliala bara, ḡukillala bara, meapala bara, wittiala bara;

29. Wonto ba yakita unta purreáḡ ka Lot noa uwa Thodóm kabiruḡ, patéa ḡaiya koiyuḡ-ko ḡatun †brimton-ko wokka tin moroko tin, ḡatun kiyupa barun yantin kirun tetti-tetti.

30. Yanti kiloa kánún yakita purreáḡ ka paipinún noa ba Yinal kúri koba.

31. Unta yakita purreáḡ ka kátan noa ba wokka kokerá, ḡatun ḡikoúmba tullockan murrug kaba kokera ba, keawai bon uwabunbi yikora barán mankilliko tullockan ko; ḡatun kátan noa ba upulligél laba, keawai bon uwabunbi yikora willuḡ kolaḡ.

32. Kotella bounnoun kai nukuḡ Lot-úmba tin.

33. Ganto ba ḡikoúmba moron mirománún moron kakilliko, wogúntinún wal noa; ḡatun ganto ba wogúntinún ḡikoúmba moron, kánún wal moron kakilliko.

34. Wiya nurun baḡ, yakita unta-unta tokoi ta buloara ta kánún birrikilligél la wakál la; manún wal wakál, ḡatun tarai ḡaiya wunún.

35. Buloara umullinún bula; manún wal wakál, ḡatun tarai ḡaiya wunún.

36. Buloara katéa-kánún upulligél la; manún wal wakál, ḡatun tarai ḡaiya wunún.

37. Gatun wiyelléun bon bara, wiyelliela, Piriwál, wonnuḡ-ke? Gatun noa wiya barun, Unta wonto ba katéa-kánún murrin ta, unta kolaḡ ba kautillinún bara porowi.

WINTA XVIII.

GATUN noa wiya barun wakál †parabol, wiya-uwil koa bon bara kúriko Eloinuḡ, ḡatun yari koa bara kaiyaléa-kún;

2. Wiyelliela, Unta ta kokerá tarai ta wakál wiyellikan piriwál kakulla, kinta korien kakulla noa bon Eloi kai, ḡatun keawai noa tuma korien barun kúri:

3. Gatun kakulla wakál mabogun unta kokerá; ḡatun bountoa uwa ḡikouḡ kin, wiyelliela, Timbai kakillia tia emmoúmba bukka-kaye.

4. Gatun keawai wal noa ḡurra pa kabo kakullai tako; wonto noa ba yukita wiya ḡikouḡ kinko minki ka, Keawai baḡ kinta korien bon Eloi kai kátan, †ga keawai kúri tuman korien;

5. Kulla bountoa tia unni mabogunto pirralman, ḡatoa timbai kánún bounnoun kin, murrin-murrin koa bountoa tia uwa-uwil kumburrobawan bountoa tia.

6. Gatun noa Piriwállo wiyá, ḡurrulla bon unni yarakai wiyellikan piriwál wiyan ba.

7. Gatun wiya noa Eloito timbai katillinún barun ḡikoúmba ḡirimatoara, bara wiyan bon purreáḡ ka ḡatun tokoi ta, ḡurralin noa barun wiyelli-ta kalog tinto?

8. Wiyan nurun baḡ, timbai wal noa katillinún barun kurrakai. Wonto noa ba uwánún wal Yinal kúri koba tanan, wiya, noa nanún ḡurrullikanne purrai taba?

9. Gatun noa wiya barun unni †parabol tarai tako kotelléun bara ba murrarag-tai barabo, ḡatun yarakai bara kotellin taraikan:

10. Buloara-bula kúri uwa †hieron kolaḡ wiyelliko: wakál la noa Parithaio ḡatun tarai ta †telóné;

11. Garokéa noa Parithaio ḡatun noa yanti wiyelliela niuwoabo ḡiakai: A Eloi! pitálmán baḡ ḡirouḡ, kulla baḡ ka korien yanti tarai ba kátan, bara kau-maye, tuloa uma korien mankiye nukuḡ ka, †ga ka korien baḡ yanti unni noa ba †telóné:

12. Ta korien baḡ buloarakál kátan wakál la thabbat biruḡ ka, ḡutan baḡ winta untikal emmouḡ kai yantin tabiruḡ.

13. Gatun noa †telóné garokillielá ba kalog ka, keawai noa ḡaikug ka wokka lag na pa moroko koba, wonto noa ba minki motillielá wiyelliela ba, A Eloi! miromulla bi tia, yarakai baḡ ba kátan.

14. Wiyan nurun baḡ, unni noa kúri uwa barán kokera koba ḡikouḡ ka tako ḡurrámatoara, keawai tarai ta: kulla yantin bara

piriwál-buntelliko, kánún wal bara koyun-barátoaro ; gátun niuwoa bo koai-koai korien bon, umánún kauwál bon kakilliko.

15. Gátun mankulla bara gikoug kinko wonnai tara numa-uwil koa barun noa : wonto ba nakulla bara ba wirrobullikanto, yipa bara barun.

16. Wonto ba noa Iéthuko wiya barun, wiyelliela, Wamunbilla barun wonnai tara emmoug kinko, gátun yanoa barun yipai yikora : kulla barun-kai-kál katéa-kánún piriwál koba Eloí koba.

17. Wiyan bag tuloa nurun, Ganto ba gurra korien piriwál koba Eloí koba yanti wonnai waréa ba, keawai wal noa pulógkullinún unta kolag.

18. Gátun taraito umullikanto piriwálo wiya bon, wiyelliela, Piriwál murrarág-tai, minnug-bullinún bag moron kakilliko yanti-katai?

19. Gátun noa Iéthuko wiya bon, Minarié tin bi tia wiyan murrarág-tai emmoug? keawai wal wakál murrarág-tai, wonto noa ba wakálbo, Eloí ta.

20. Gurran bi yantin wiyellikanne, Yanoa manki yikora nukug taraikan koba, Yanoa búuki yikora tetti, Yanoa manki yikora, Yanoa nakoiya yikora, Gurulla bon biyugbai gátun tunkan giroúmba.

21. Gátun noa wiyá, Gurra bag unni tara wiyellikanne yakikalai tabirug, wonnai bag ba kakulla.

22. Gátun yakita gurra noa ba Iéthuko unnoa tara, wiya bon noa, Wakál unnoa-unnug uma korien bi ba ; gúkillia yantin tulokan giroúmba, gu-uwil koa barun mirral ko, gátun tulokan giroúmba kánún wal wokka ka moroko ka ; gátun kaai, wirroba-uwil koa bi tia.

23. Gátun gurra noa ba unni, minki noa kakulla kauwál ; kulla noa porrol kakulla kauwálkan.

24. Gátun noa ba Iéthuko nakulla bon minki noa ba kakulla kauwál-lan, wiya gaiya noa, Pirral ta pulógkulliko bara tulokan ta ba piriwál koba kako Eloí koba kako!

25. †Kamel noa kaiyukan kátan pulógkakilliko tigugúkoa ko taku lako, keawai porrolkan pulógkakilliko piriwál koba kako Eloí koba kako.

26. Gátun bara ba gurra, wiya bara, Gan-ke wal moron kánún kakilliko?

27. Gátun noa wiyá, Unni tara kaiyu korien kúri ko umulliko, kaiyu-kan-to Eloito noa umulliko.

28. Gátun Peterko noa wiyá, Ela! wúnkulla géen yantin ta, gátun wirroba géen bin.

29. Gátun noa wiya barun, Wiyanún bag tuloa, Niwoa wareka kokera gikoúmba, ga biyugbai, ga tunkan, ga gapal, ga wonnai, gikoug kinko piriwál koba tin Eloí koba tin,

30. Manún wal noa kauwál unti yakita, gátun untoa tarai ta purrai ta tanan kakilliko, moron noa kánún yanti-katai.

31. Mankulla gaiya noa barun †dodeka ta wirrobullikan, gátun wiya barun, A! waita géen wokka kolag †Hierothalem kolag, gátun yantin tara wiyatoara †propet to gikoug kai Yinal lin kúri koba tin kánún wal umatoara kakilliko.

32. Gátun bon gunún wal barun kin †ethanékal kinko, gátun bon bukka-manún wal, gátun karagkobinún :

33. Gátun wélkorinún wal bara bon, gátun wal bon wirrinún : gátun kumba-ken-ta bougkullinún gaiya noa willugbo.

34. Gátun keawai bara gurrapa unni tara wiyatoara : gátun unni wiyellikanne yuropa barun kai, keawai bara gurrapa unni tara wiyatoara.

35. Gátun yakita kakulla, uwolliela noa ba papai Yeriko ka, wakál munmin kúri yellawolliela yapug ka bitta ka, poiyeleliela :

36. Gátun gurrullielia noa barun konara yapug koa, wiya noa minarié unni?

37. Gátun bara bon wiya, Uwan noa Iéthu Nadharet-kál.

38. Gátun noa kaaipulléun, wiyelliela, Ela Iéthu! yinal Dabidúmba, gurrara-mulla bi tia.

39. Gátun bara uwa ganka, wiya bon koiyelli koa noa : wonto noa ba butti paiyélléun, Yinal Dabidúmba gíntoa, gurrara-mulla bi tia.

40. Gátun garokéa noa Iéthu, gátun wiya bon yutilliko bon gikoug kinko ; gátun uwa noa ba papai, wiya bon noa,

41. Wiyelliela, Minnug-bulliko bi tia wiyan? Gátun noa wiyai, Piriwál, namunbilliko tia umulla.

42. Gátun noa Iéthuko wiya bon, Kamunbilla bin nakilliko ; giroúmba tin gurrulli tin moron uma.

43. Gátun noa tanoa-kal-bo nakulla, gátun bon noa wirropa. pitálmullielia bon Eloinug ; gátun yantin unni kúri nakulla bara ba, pitálma bon Eloinug.

WINTA XIX.

1. GÁTUN noa Iéthu uwa willi koa Yeriko koa.

2. Gátun kakulla untakál wakál kúri giakai Dhakké yitirra, piriwál †telonékál noa kakulla, gátun noa porrolkan.

3. Gátun noa numéa nakilliko Iéthunug, gan noa ba ; gátun noa keawai, kulla konaró nuntima, kulla noa waréa goiyog.

4. Gátun noa murra ganka, gátun noa kulliwa wokka-lag kulai tin nakilliko bon, kulla noa unta kolag uwoilli kolag.

5. Gátun Iéthu noa ba uwa untako, nakulla noa wokka-lag, gátun bon nakulla, gátun bon wiyá, Ela Dhakké! tanan kurrakai tirabulla, kulla buggai koa bag yellawanún giroug ka ta kokerá.

6. Gátun tiraba noa kurrakai barán, gátun pitál ma-uwa bon.

7. Gátun nakulla bara ba, wiyellan niuwarakan bara yantinto, wiyelliela, Waita noa uwa yarakai toa kóti kakilliko.

8. Gátun noa Dhakké garokéa, gátun wiya bon Piriwálnug, Ela Piriwál! winta bag gátun emmoúmba tulokan kabirug mirral

kai ko ; gáton mankulla bağ ba tullokán taraikan tabirug̃ yaki tin gákoiyaye tin, wupinún gaiya bon bağ willug̃bo waran tako.

9. Gáton noa Iéthuko bon wiyá, Tanan uwa moron unti buğgai purreağ ka unti ko kokera ko, kulla noa kátan yinal ta Abáram-úmba.

10. Kulla Yinal kúri koba uwa tiwolliko gáton tumulliko wo-ğúntitoara ko.

11. Gáton gurra bara ba unni tara, wiyéakan butti noa gáton wiya wakál †parabol, kulla noa papai ta ba †Hierothalem ka, gáton kulla bara kota paipillinún piriwál koba Eloí koba tanoa-kal-bo.

12. Yaki tin noa wiyá, Tarai ta piriwál uwa tarai tako purrai tako kalog̃ kako, mankilliko gikoug̃bo piriwálkanne-ta, gáton wilug̃bulliko.

13. Gáton wiya noa barun gikoumba mankillikan †ten ta, gáton gúkulla noa barun kin †mina ta †ten ta, gáton wiya barun, Miro-mulla uwanún bağ ba willug̃bo.

14. Wonto ba gikoumba-ko konara niuwama bon, gáton yuka bon puntimai gikoug̃, wiyelliela, Keawai wal noa unni piriwál katillinún gearun.

15. Gáton kakulla yakita, willug̃ ba noa ba, mantoara piriwál-koba, wiya gaiya noa barun unnoa mankillikan gan kin noa ba gúkulla †money, tanan gikoug̃ kin, gurra-uwil koa noa minnan barun kinba gútoara gúkilli tabirug̃.

16. Tanan gaiya uwa kurri-kurri wakál, wiyelliela, Ela Piriwál! giroúmba ta †mina unni wittia kauwál †ten †mina ta.

17. Gáton bon noa wiyá, Kauwa yanti, gíntoa mankillikan murrarág ; kulla bi miroma unnoa waréa ta, kaiyukan bi kauwa †ten ta kokera.

18. Gáton tarai uwa, wiyelliela, Ela Piriwál! giroúmba ta †mina unni wittia kauwál †pente †mina ta.

19. Gáton noa wiya gaiya bon, Kauwa bi kaiyukan †pente ta kokera.

20. Gáton tarai uwa, wiyelliela, Ela Piriwál! na-uwa unni ta †mina giroúmba, wúnkulla bağ ba koroka wurobilla :

21. Kulla bağ kinta kakulla giroug̃ kai, kulla bi bukka kauwál ; mantan bi wokka-lağ keawai bi ba wumpa barán, gáton kólbúntia bi unnoa keawai bi ba meapa ba.

22. Gáton noa bon wiyá, Giroug̃ kinbirug̃ kóti ko kurraka ko wiyán pirriral-manún banug̃, gíntoa ta mankillikan yarakai. Gurra bi tia bukka kauwál bağ ; mantillin wokka-lağ keawai bağ wumpa barán, gáton kólbúntillin unnoa keawai bağ ba meapa ba :

23. Kora koa bi gupa emmoúmba †money gúkillig̃él lako, mara-uwil koa bağ emmoúmba kóti gáton kopatoara ta, emmoug̃ ka ta uwolli ta ?

24. Gáton noa wiya barun garokilliela bara ba tarug̃ ka, Mantillia unnoa †mina unti birug̃ bon, gáton guwa bon gala ko †tenkan ko gikoug̃.

25. (Gáton bara wiya bon, Piriwál, †ten ta †mina mantan noa).

26. Wiyán nurun bağ, Yantinko barun mantan bara ba gunún wal butti ; gáton keawaran noa ba, unnoa ta mantan noa ba mantillinún wal bon gikoug̃ kinbirug̃.

27. Kulla bara unnoa emmoúmba niuwa-maye, keawai bara emmoug̃ kánún bi ba piriwál barun, mara barun, bú-uwil koa barun emmoug̃ kin mikan ta.

28. Gáton wiya noa ba unnoa, waita gaiya noa gánka uwa wokka-lağ †Hierothalem kolağ.

29. Gáton kakulla yakita, uwa noa ba papai Bethabage tako gáton Bethany tako, bulkára ta giakai yitirra †Elaión ka la, yakunbéa noa buloara-bulun gikoumba wirrobullikan,

30. Wiyelliela, Yuriğ nura wolla kokerá ko kaiyin tako ; uwol-linún nura ba untariğ, nanún gaiya nura wirritoara waréa butti-kağ, keawai yellawa pa kúri bulka ka : burug̃bug̃gulla unnoa, gáton yemmamulla untiko.

31. Gáton tarai-kan-to ba wiyánún, Minariğ tin nura unnoa ta burug̃bug̃gan ? giakai nura wiyella bon, Kulla noa Piriwállo wiyá.

32. Gáton bara ba yukatoara, waita uwa, gáton nakulla gaiya bara yanti noa ba wiya barun ba.

33. Gáton burug̃bug̃gullielia bara ba unnoa waréa buttikag̃, gikoumba-ko wiya barun, Minariğ tin nura burug̃bug̃gan unni waréa buttikag̃ ?

34. Gáton bara wiyá, Piriwállo noa wiya gala.

35. Gáton bara yemmama bon kinko : gáton bara wupéa barun ba kirrikin bulka ka buttikag̃ ka, gáton wupéa bon bara Iéthunug̃ wokka ka.

36. Gáton uwolliela noa ba, wupéa bara yapug̃ ka kirrikinan nurúnba.

37. Gáton uwa noa ba papai, bará ka †Elaión ka ba koba bul-kára koba, yantin konara wirrobullikan pitál gaiya kakulla, gáton pitálmullielia bon Eloinug̃ 'kauwál lo pullí to, yantin tin kauwál lin uma ba nakulla bara ba ;

38. Wiyelliela, Pitálmabumbilla bon Piriwál ta uwan noa ba Yehóa-úmba koa yitirroa : pitál-kámunbilla moroko ka, gáton kil-libinbin kámunbilla wokka ka.

39. Gáton winta-ko Parithaioi kabirug̃ konara birug̃ wiya bon, Piriwál, koawa bi barun giroúmba wirrobullikan.

40. Gáton noa wiyayelléun barun, wiyelliela, Wiyán nurun bağ, wiya, bara ba kaiyellinún mupai, kaibullinún wal gaiya unni tara tunug̃ tanoa-kal-bo.

41. Gáton uwa noa ba papai, nakulla noa kokera kariğ, gáton noa tug̃killimilléun galoa rin,

42. Wiyelliela, Gurrapa bi ba, gíntoa ta, unti purreağ ka giroug̃ ka ta unni tara pitál-kakilliko giroúmba ko ! wonto ba yakita yuropa ta giroug̃ kai nakilli tin gákuğ tin.

43. Kulla purreağ ta kánún giroug̃ kin, bukka-kan-to giroug̃

wirrinùn wal bara kirrai karai-karai giroug, gatun karai-karai wirrinùn giroug, gatun mirramanùn bin willi ka yantin ta kai yinkaiyin ta,

44. Gatun pirikibunpinùn bin purrai ta, gatun giroumba wonnai tara murrug kaba giroug kinba; gatun keawai bara wupinùn tunug tarai ta wokka ka; kulla keawai bi ba gurra pa yakita natala ba giroumba.

45. Gatun noa uwa murrarig kolag, gatun yipa gaiya noa barun gukillikan, gatun barun mankillikan unta birug;

46. Wiyelliela barun, Upatoara unni, Emmoumba kokera ta wiyelligel kokera; wonto ba nura uma unni wollo kakilliko barun mankiye-ko.

47. Gatun wiyelliela noa purreag ka yantin ta murrug ka fhieron ka. Wonto ba piriwal fhieru, gatun bara garammaten, gatun bara piriwal kuri koba, numa bara bon bunkilli kolag;

48. Yakoai bara ba umulliko gatun keawai bara, kulla yantin ta kuri pitál kakilliela gurrulliko bon.

WINTA XX.

GATUN yakita kakulla, wakal la tarai ta purreag ka, wiyelliela noa ba barun kuri ka, gatun wiyelliela euagelion, uwa gaiya bon bara piriwal gatun bara fgarammateu gatun bara fparethbuteroi,

2. Gatun wiya bon, wiyelliela, Wiyella gearun, minarig tin kaiyu tin umullia bi umni tara? ga ganto-ke noa bin unni ta kaiyu gukulla giroug?

3. Gatun noa wiyayelleun, gatun wiyelliela barun, Gatoa wiyannun nurun unni ta wakal; gatun wiyayellea tia;

4. Korimullikanne-ta Ioanne-umba, wiya, ta moroko kabirug, ga kuri koba?

5. Gatun bara wiyatan barabo, wiyelliela, Wiyannun geen ba, Moroko kabirug ta; wiyannun gaiya noa, Kora koa nura gurrapa bon?

6. Kulla geen wiyannun ba, Kuri koba ta; yantinto gaiya gearun kuriko pintinun tunug ko: kulla bara kotan bon Ioannenug fpropet ta kakulla.

7. Gatun bara wiyá, keawai bara gurrapa wonta birug ta.

8. Gatun noa barun Iethuko wiya, Keawai bag wiyannun nurun minarig tin kaiyu tin uman bag unni tara.

9. Gatun potopaiya gaiya noa barun kuri wiyelliko unni-ta fparabol: Taraito kuriko meapa fwain-gel la, gatun wunkulla barun kin upullikan ta, gatun uwa gaiya noa kalog kolag, yuraki.

10. Gatun yakita poukulleun ba, yuka noa bon wakal umullikan barun kin upullikan ta, gu-uwil koa bara bon yeai fwain-gel labirug; wonto bara ba bunkulla bon, gatun yuka bara bon waita yeai korien.

11. Gatun noa toanta yukéa-kan tarai umullikan: gatun bara bon buntea-kan yantibo, gatun yarakai uma bara bon, gatun bon bara yuka waita yeai korien.

12. Gatun noa toanta yukéa-kan gorota, gatun bara bon mularéa-kan, gatun wareka bara bon warrai tako.

13. Wiya gaiya noa piriwallo fwain-gel koba, Minnug banun kan bag? Yukannun wal bag emmoumba yinal pitalmatoara; mirka bara bon gurrannun, nanun bon bara ba.

14. Wonto bara ba upulli-kan-to nakulla bon ba, barabo gaiya wiyellan, wiyelliela, Unni ta wuggurra piriwal: kaai geen buwil bon, purrai koa ka-uwil gearumba.

15. Yanti bon bara wareka fwain-gel labirug, gatun bunkulla gaiya bon tetti. Minnug banun noa barun piriwallo fwain-gel koba?

16. Uwanun wal noa tanan bunkilliko barun upillikan-ko, gatun gunun wal fwain-gel taraikan ko. Gatun gurra bara ba unni, wiya gaiya bara, Kamunbi yikora Eloito.

17. Gatun noa barun nakilliela, gatun wiyá, Minarig-ke unni upatoara yanti, Tunug ta wareka wittilli-kan-to, unnoa ta katéa-kanun wokka ka waiyakan ta wollug?

18. Gan-ba puntimullinun untoa tunug ka tiirpuntimullinun, wal; gan kinba puntimullinun, minbinun wal bon muta-mutan.

19. Gatun tanoa-kal-bo kota bara piriwallo fhieruko gatun fgarammateuko mankilliko bon; gatun bara kinta kakulla konara tin; kulla bara gurra, wiya noa ba unni fparabol barun kin.

20. Gatun bara bon tunimeá, gatun yuka barun gakoiyellikan, gakogkilliko barunbo kuri murrarag-tai, gurra-uwil koa bara gikoumba wiyellikanne, yaki tin mara-uwil koa bara bon kaiyu kabo fkobana kinko.

21. Gatun wiya bon bara, wiyelliela, Piriwal, gurran geen wiyannun bi ba tuloa, kinta kora bi kauwa taraikan tin kuri kurrig tin, wonto bi ba wiyannun tuloa wiyellikanne Eloí koba:

22. Wiya tuloa ta gukilliko gearun tulokan gikoug kin fKaithari kin, ga keawai?

23. Wonto noa ba gurra gakoiya barumba, gatun wiya barun, Yakoai nura tia numan?

24. Tugunbilla tia wakal fdenari. Gan kiloa unnoa goara gatun upatoara unni ta? Wiyayelleun bon bara gatun wiyelliela, fKaitharumba ta.

25. Gatun noa wiya barun, Koito fKaithari kinko guwa fKaitharumba ta, gatun Eloí kinko unnoa tara Eloí-umba ta.

26. Gatun keawai bara man pa gikoumba wiyelli-ta mikan ta barun kiu kuri ka: gatun mupai kakulla bara.

27. Uwa gaiya taraikan barun kinbirug Thadukaioi kabirug, bara gurramaigaye moron ta katéa-kanun tetti kabirug; gatun bara bon wiyá,

28. Wiyelliela, Ela Piriwal! Motheto noa upa gearun, Tarai-kan koba ba koti tetti kanun ba porikunbai gikoumba ta, gatun tetti noa ba kanun, wonnai korien, mara-uwil koa gikoumba koti

bounnoun gikoumba porikunbai ka-uwil koa wonnai gikoumba kóti koba.

29. Yakita gaiya warán kakulla kótita †theben ta: gatun kurri birug ko búmbéa porikunbai kakilliko, gatun tetti kakulla, wonnai korien.

30. Gatun willi-kaba-ko †deutero-to búmbéa bounnoun porikunbai kakilliko, gatun tetti noa kakulla, wonnai korien.

31. Gatun willi-kaba-ko †trito-to búmbéa bounnoun porikunbai kakilliko; gatun yaki-bo †thebento; gatun bara keawai wimba wonnai, gatun tetti bara kakulla.

32. Willug ta tetti ba bountoa nukug.

33. Ganúmba barun kinba unnoa porikunbai kánun kakilliko moron ba katéa-kánun tetti kabirug? kulla bara †thebento bounnoun búmbéa porikunbai kakilliko.

34. Gatun noa Iéthuko wiyayelléun, wiyelliela barun, Wonnai ta untikal búmbillan porikunbai gatun gükillaiko búmbilliko:

35. Wonto ba bara murrarág-tai kánun uwolliko unta kolag tanai tako purrai tako, gatun moron kakilliko tetti kabirug, keawai bara búmbúmbillan, keawai gükitan búmbilliko:

36. Keawai wal bara tetti banun yukita; kulla bara yanti katan †agelo kiloa; gatun wonnai tara katan Eloi-umba, katan bara wonnai tara gali koba moron kánun tetti kabirug.

37. Gatun Mothéko noa ba tógaiya wakál la kúlai ta, bougbugga barun tetti-tetti kabirug, wiya noa ba bon Yehóanug, Eloi ta Abáramúmba, gatun Eloi ta Ithákúmba, gatun Eloi ta Yacobúmba.

38. Keawai noa Eloi ta barúnba tetti-tetti koba, wonto ba barúnba moron koba; kulla yantin moron katan gikoug kin.

39. Taraito bara †gárammateukállo wiya gaiya, Piriwál, murrarág bi wiyán.

40. Gatun yukita keawai bara bon wiya pa kinta-kan-to.

41. Gatun noa barun wiyá, Yakoai bara wiya Kritht ta yinal ta Dabidúmba?

42. Gatun Dabidto noa niuwoabo wiyá, †biblion kaba †tehillim koba, Yehóako noa wiya bon Piriwál emmoúmba, Yellawolla bi tógkagkeri ka emmoug kin,

43. Uma-uwil koa bag barun bukkakan gikoumba yulogél ko kakilliko gikoug.

44. Dabidto noa ba wiya bon Piriwál yitirra, yakoai gaiya noa yinal ta gikoumba?

45. Wiya gaiya noa barun gikoumba wirrobullikan mikan ta yantin ta kúri ka,

46. Yakoai nura barun kai †gárammateu tin, pitál koa bara uwa-uwil kurrawitaikan, gatun umulliko gükilligél laba ko, gatun yellawolligél la wokka ka †thunagóg ka, gatun piriwál-gél takiligél laba;

47. Mantan bara kokera ba mabogun koba, gatun umánun wiyellikanne-ta kurra-uwai tuginbilliko: yaki tin bara kánun kauwál tetti kakilliko.

WINTA XXI.

GATUN noa nakulla wokka-lag, gatun nakulla barun porrólkan wúnkilliela gutoara barúnba wúnkilligél la.

2. Gatun noa nakulla tarai mabogun mirrákan wúnkilliela bountoa †lepto buloara unta ko tarog kako.

3. Gatun noa wiya barun, Wiyan bag nurun tuloa, gali mabogunto mirrállo wúnkulla kauwál ta bara yantin kearan.

4. Kulla yantin gali wúnkulla bara tullokan barúnba kauwál labirug gutoara Eloi koba ko: wonto bountoa ba bounnoun kinbirug mirrál koba wúnkulla yantin tullokan bounnoumba.

5. Gatun winta koba wiyelliela †hieron tin, umatoara unni korien tunug ko murrarág ko gatun gutoara, wiya noa,

6. Unni tara natan nura ba, uwanun ta purreag karié ka, korien gaiya ba wakál tunug wokka-ka-wokka-ka, yantin wal warekullinun barán.

7. Gatun bara bon wiyá, wiyelliela, Piriwál, yakounta-ke unni tara kánun? gatun minarig tuga kánun unni tara ba gaiya kánun?

8. Gatun noa wiyá, Yakoai nura, gakoia kora koa nura ka-uwil; kulla kauwál-kauwállo tanan uwanun emmoug kin yitirra, wiyelinun, Gatoa ta (Kritht ta); gatun papai ta kakillin; yanoa uwa yikora nura barun.

9. Gurránun gaiya nura ba wuruwai kauwál gatun koakillai ta ba, kinta kora nura: kulla unni tara kánun wal kurri-kurri, kulla wiran keawai kánun kabo.

10. Wiya gaiya noa barun, Bara kúriko wuruwai wal kánun barun kúriko, gatun bara piriwál koba barun piriwál koba ko:

11. Gatun purrai tako pulululu kakilliko winta ka bo, gatun kunto korien ta ko, gatun munni kauwálkan; gatun kinta nakilli tara gatun kauwál kánun tuga morokó kabirug.

12. Wonto ba kurri-kurri ka unni tara ba kánun, manun wal bara máttarro nurun, gatun yarakai nurun umánun, gumullinun nurun †thunagóg kako, gatun †jail ko, mantoaro nurun mikan ta ko piriwál lako, gatun wiyellikan tako emmoug kinko yitirra ko.

13. Gatun unni ta kánun nurun tuga kakilliko.

14. Yanoa nura kota yikora minki ko, minarig nura wiyayelinun.

15. Kulla bag gunun nurun kurraka gatun guraki kakilliko, keawai wal yantin bara nurunba bukka-kan-to kaiyu kánun wiyayelliko ga piriwál umulliko.

16. Gatun nura gakoiyellinun wal nurun biyugbaito gatun kóti tako karié ko, gatun winta nurun kinbirug búnnun wal tetti barun kai.

17. Gatun nurun yarakai umánun yantinto, emmoúmba tin yitirra tin.

18. Wonto ba keawai wal wakal kittug gikoug kinbirug wollug kabirug tetti kanun.

19. Murrai kakillikanne nurunba ka, miromulla nura marai nurunba ?

20. Gatun nanun nura ba †Hierothalem kirrai-kirrai ta ba konara ba, gurrulla papai ta ba gaiya wari-warekulli ta ba unug.

21. Murrabunbilla gaiya barun Iudaija kaba waita bulkara kolag; gatun uwabunbilla barun willi kaba waita warai tako; gatun uwabunbi yikora barun tanan korug kaba untako.

22. Kulla yakita unti tara purreag ka bukka kakillikanne, kauwil koa yantin upatoara kanun wal kakilliko.

23. Yapallun bara wonnaikun gatun bara pittallikun, yakita gaiya purreag ka ! kulla wal kanun kauwal yarakai purrai ta, gatun bukka unti yantin ta kuri ka.

24. Gatun bara tetti kapaiyinun yirra birug, gatun barun yitinin wal mantoara kakilliko yantin tako purrai karig kako : gatun †Hierothalem wattawanun baran bara †ethanekal-lo, yakita kalai tako barunba koba goloin kanun †ethanekal.

25. Gatun gaiya kanun wal tuga punnal la, gatun yellana ka, gatun mirri ka; gatun purrai taba yarakai ta barun kin kuri ka, gatun kinta kauwal; korowa ta gatun bokkalog kobilag-bullin;

26. Kuri koba bulbullo kotan kinta-kan-to, gatun nakilli tabirug galoa tara kotanan ba uwanun purrai kolag; kulla wal barun tolomanun wal kaiyukan ta moroko koba.

27. Gatun yakita gaiya wal nanun Yinal ta kuri koba tanan uwollinun yareil loa kaiyu koa, gatun killibinbin koa kauwal loa.

28. Gatun kanun ba unni tara paipinun, na-uwa wokka-lag, gatun wokka-lag kauwa kia-kia nurunba wollug; kulla tanan uwanun paipai nurunba wommumbillikanne-ta.

29. Gatun noa wiya barun wakal †parabol; Na-uwa kokug ta, gatun yantin kulai ta;

30. Paikullinun bara ba, nanun nura gatun gurrnunun nura nurun kinbirug wunal katan paipai taba.

31. Yaki kiloa nura, nanun nura ba unni tara paikulliko, gurrulla gaiya nura piriwal koba Eloj koba katan papai taba.

32. Wiyan tuloa nurun bag, Keawai unni willuggel tetti-tetti kanun, yakita-ko goloin ba kanun.

33. Moroko ta gatun purrai ta kanun wal waita uwanun, wonto ba keawai wal emmoumba wiyellikanne unni tara keawai wal waita uwanun.

34. Gatun yakoai nura nurabo, kauwa ba yantin ta nurunba bulbul matayei koa katea-kun gatun kuttawaiban koa katea-kun, gatun umillikeun koa katea-kun gali koba moron koba, gatun yantita purreag ka paipinun gati nurun kin.

35. Kulla pika kiloa yanti uwanun untoa purreag ka barun kin yellawan yantin ta yaki tin purrai ta.

36. Tunimilla nura, gatun wiyellia yanti-katai to, ka-uwil koa nura murrarag kakilliko moron ko unti tara birug paikullinun wal, gatun garokilliko mikan tako yinal lako kuri koba ko.

37. Gatun purreag ka wiyellia noa murrug ka †hieron la; gatun noa uwa waita tokoi ta, gatun yellawa noa bulkara giakai yitirra †Elaijon ka la.

38. Gatun yantin bara kuri uwa gorokan ta gikoug kinko †hieron lako, gurrulliko bon.

WINTA XXII.

YAKIRA kakulla papai takillikanne nulai †lebben korien koba, giakai yitirra †Pathak.

2. Gatun bara piriwal †hiereuko gatun garammateuko nukillia binkilli kolag bon tetti wirrilliko; kulla bara kinta kakulla kuri tin.

3. Pulogkulleun noa Thatanto murrug ka bon Iudathkin, tarai yitirra giakai Ithakarot, wakal noa †dodeka kabirug.

4. Gatun noa waita uwa, gatun wiyellia barun piriwal †hiereunug gatun barun †kapatin, yakoai noa ba gakoyanun bon barun kin.

5. Gatun pitak kakulla, gatun bara wiya gukilliko bon †arguro.

6. Gatun noa wiyai, gatun mittillia noa gakomulliko bon barun kin, yakita bara ba konara waita gaiya uwa.

7. Kakulla gaiya purreag nulai †lebben korien ta, yakita †Patlak binun wal ba tetti.

8. Gatun noa yuka Peternug gatun Ioannug, wiyellia, Yurij uwolla umulliko †Pathak ta, ta-uwil koa geen.

9. Gatun bara bon wiyai, Wonta-ke geen umanun ?

10. Gatun noa barun wiyai, A ! nauwa nura, yakita uwanun nura ba kokerai karig ka, unta gaiya nurun wakallo kuriko wimbikaba-kan-to kokoin-kan-to nuggurra uwanun nurun; wirrobulla bula bon murrug kolag kokerai kolag unta-ko pulogkullinun noa ba.

11. Gatun wiyanun nura bon kokeratin, Piriwallo wiyai bin, Womug waiyakan takilligel, untoa bag ba tanun †Pathak ta emmoumba katoa wirrobullikan toa ?

12. Gatun nurun tugkaiyanun wal noa kauwal ta waiyakan wokka kaba wupitoara: unug umulla.

13. Gatun bara waita uwa, gatun nakulla bara unni tara yantin ba wiya barun : gatun bara upai †Pathak ta.

14. Gatun yakita kakulla †hora ba, yellawa noa baran, gatun †dodeka ta †apothol ta gikoug katoa.

15. Gatun noa barun wiyai, Kauwal ta emmoumba kotatoara takilliko unni †Pathak ta nurun katoa, ta-uwil koa kurri-kurri tetti kolag ke bag :

16. Kulla bag wiyai nurun, Keawai wal bag tanun unta-kal kabo ba kanun piriwal koba ka Eloj koba.

17. Gatun noa mankulla wimbi, gatun pitálma gaiya noa, wiyelliela, Mara unni gúkillai koa nurabo :

18. Kulla bag wiyán nurun, Keawai wal bag pittánun yeai tabirug fampelo tabirug, kabo koa uwa-uwil piriwál koba Eloí koba tanan.

19. Gatun noa mankulla farto ta, gatun pitálma gaiya noa, gatun yirbugga, gatun gúkulla barun, wiyelliela, Unni ta emmoúmba murrin gutoara nurun kin : umulla unni yanti gurrulliko tia.

20. Yantibo wimbi takilli birug yareá ka, wiyelliela, Unni wimbi ta wiyatoara ta buggaikál emmoug kinbirug gorog kiroapa nurun kai.

21. A! na-uwa, unni ta máttara gikoúmba gakoyelli-kan-to tia, emmoug katoa ba takilligél laba.

22. Yuna bo ta wal noa uwanun Yinal kúri koba, yanti wiyatoara ; yapallun unnoa kúri gakoyelli-kan-to bon ba !

23. Gatun bara wiyellan barabo, gan-to barun kinbirug-ko umánun ta unni.

24. Gatun koakillan bara barabo, gan-ke kanun piriwál barun kinbirug.

25. Gatun noa wiya barun, Bara ta piriwál ethanékal koba katilléun bara ; gatun bara ta katillikan giakai yitirra murrog-tai.

26. Wonto nura ba keawai yanti kanun ; wonto noa kurrikog nurun kinba, kamunbilla bon yanti mitti ; gatun noa piriwál katan, yanti umullikan ta.

27. Wonnug-ke kauwal unnu, niuwoa yellawan noa ba takilli ta, niuwoa umánun noa ba ? wiya, unni ta noa yellawollin ba takilli taba ? wonto bag ba katan nurun kinba yanti niuwoa ba umullikan ta.

28. Nura ta emmoug kin minkéa emmoug ka ta numatoara :

29. Gatun gutan nurun bag kakilliko piriwalgél lako, yanti tia emmoúmba Biyugbaito gúkulla tia ;

30. Ta-uwil koa nura gatun pitta-uwil emmoug ka ta takilligél la emmoug ka ta piriwalgél la, gatun yellawa-uwil yellawolligél la piriwál koba ka, wiyellin barun konara fdodeka ta Itharael koba.

31. Gatun noa piriwálo wiyá, Ela Thimon, Thimon! gurrulla, Thantáto noa wiyán bin mankilliko kirrai-kirrai koa biloa uma-uwil yanti fwiet kiloa :

32. Wonto bag ba wiyelléun giroug kai gurra-uwil koa bi ; gatun minki bi ba kanun, pirralmulla gaiya barun bi kóti ta giroúmba.

33. Gatun noa wiya bon, Piriwál, katan bag unni mirigil uwolli kolag gikoug katoa ko fjail kolag gatun tetti kakilli kolag.

34. Gatun noa wiyá, Wiyan banug, Peter, keawai wal mukaka ko tibbinto wiyánun unti purreag ka, kurri-kurri ka bi ba gako-yánun tia goroka gimillin bi tia ba.

35. Gatun noa wiya barun, Yuka nurun bag ba yinug korien,

gatun pika korien, gatun tugganog korien, wiya, nura-minarig lo? gatun bara wiyá, Keawai.

36. Wiya gaiya noa barun, Wonto ba yakita unti, niuwoa ba yinugkan, mamunbilla bon unnoa, gatun yanti pika ; gatun niuwoa yirra korien, gumunbilla kirrikin gikoúmba, wakál koa noa gúkilli ko.

37. Wonto bag ba wiyán nurun, unni ta upatoara ka-uwil koa emmoug kin kakilliko giakai, Tumbitoara noa barun kin yarakai willug ka : kulla unni tara emmoug kin ba kakillinun goloin ko.

38. Gatun bara wiyá, Piriwál, na-uwa unni tuloa buloara yirra. Gatun noa wiya barun, Tanta-bo-ta.

39. Gatun noa uwa warrai koba, gatun waita uwa uwolli kolag bulkara kolag fElaión ko la kako ; gatun gikoúmba wirrobullikan wirroba bon.

40. Gatun uwa noa ba unta, wiya gaiya noa barun, Wiyella, keawai koa nura pulogkulli korien yarakai kolag.

41. Gatun noa waita uwa barun kinbirug yanti kiloa tunug koba pintia, gatun warogbugko upullin baran, gatun wiyá,

42. Wiyelliela, Biyug, wiya bi unni wimbi manun emmoug kinbirug : yanoa emmoúmba kotellikanne giroúmba ta kamunbilla kakilliko.

43. Gatun paipéa wakál agelo moroko kabirug piriralmullin bon.

44. Gatun kirrinkan noa kauwalkan, wiyelliela noa pirirall butti ; gatun gikoúmba kurrol upulléun baran purrai kolag yanti kiloa komonba kauwal gorog koba.

45. Gatun bougkulléun noa ba wiyelli tabirug, gatun uwa gikoúmba tako wirrobullikan tako, nakulla gaiya noa barun birriki birriki minkikan,

46. Gatun noa wiya barun, Minarig tin nura birrikin ? Bougkullia gatun wiyella, uwa-kun koa nura yarakai kolag.

47. Gatun yakita wiyelliela noa ba, a! konara, gatun noa yitirra giakai Iudath, wakál ta fdodeka kabirug, uwa ganka barun kin, gatun uwa gaiya noa papai Iéthu kin, búmbúmkakilliko.

48. Wonto noa ba Iéthuko bon wiyá, Ela Iudath! gakoman binug Yinal kúri koba búmbúggullito ?

49. Nakulla bara ba gikoug kinba minnu-g-bulli kolag, wiyabon bara, Ela piriwál! wiya, géen búntan yirra ko ?

50. Gatun wakál barun kinbirug kumbuntéa wakál umullikan fhieru koba piriwál koba, gatun kumbuntéa bon tágkag-keri gurréug.

51. Gatun Iéthuko noa wiyayelléun, gatun wiyelliela, Kamunbilla nura unni. Gatun bon noa numa gurréug gatun turon bon uméa-kan.

52. Wiya gaiya Iéthuko barun piriwál fhieru koba, gatun barun fkapatin fhieron koba, gatun barun garrokál, uwa bara gi-

koug Lin, Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, yirakan gatun kotarakan?

53. Kakulla bag ba nurun kin yanti-katai purreag ka fhieron ka, keawai nura tia manpa mattarro: wonto ba unni yakita ta katan nurunba gatun kaiyukan tokoi tako.

54. Mankulla gaiya bara bon, gatun yutea bon, mankulla gaiya bon kokera ko piriwal koba kako fhieru koba kako. Gatun Peterko noa wirroba kalog kolag.

55. Gatun upilleun bara ba koiyug ko willi ka kokera, gatun yellawa yantin, Peter gaiya noa yellawa barun kin.

56. Gatun taraito murrakinto nakulla bon, yellawa noa ba koiyug ka, gatun pimmilliela bon pirrallo, gatun wiyá, Unni noa kúri kakulla gikoug katoa.

57. Gatun noa gakoiya bon, wiyelliela, Ela murrakin! keawai bon bag gimilli korien.

58. Gatun toanta taraito bon nakulla, gatun wiyelliela, Gintoa ta yanti bo barunba. Gatun noa Peterko wiyá, Kúri, keawaran bag.

59. Gatun, yakita toanta, wakal fhora ta yukita, taraito wiya pirralma wiyelliela, Yuna bo ta unni kúri kakulla gikoug katoa; kulla noa Galilaiakal.

60. Gatun noa Peterko wiyá, Ela kúri! keawai bag gurran yakoi bi ba wiyán. Gatun wiyelliela noa ba, tanoa-kal-bo mukaka-ko gaiya wiya tibbono.

61. Gatun noa Piriwal warkulleun, gatun nakilleun bon Peter-nug. Gatun Peterko noa gurra wiyellita Piriwal koba, wiya bon noa ba giakai, Gikoyanun wal bi tia kurri-kurri tibbono mukaka ko wiyánun goro-ka.

62. Gatun Peter noa uwa warrai koba, gatun tugkilléun gaiya noa kauwal.

63. Gatun bara kúriko mankulla bon Iéthunug béelma bon, gatun binkulla bon.

64. Gatun mummin bara ba upéa bon, binkulla gaiya bon bara goará, gatun wiya bon, wiyelliela, Wiyella bi, ganto-ke bin binkulla?

65. Gatun kauwal-kauwal taraikan yarakai wiya bara gikoug kin.

66. Gatun purreag ba kakulla, kau-umullan gaiya bara garrotai kúri koba, gatun bara piriwal fhieru koba, gatun bara garammateu, gatun yutea gaiya bon kau-umulligél lako barunba tako,

67. Wiyelliela, Kritht ta bi unni? wiyella gearun. Gatun noa wiya barun, Wiyánun nurun bag ba, keawai gaiya wal nura guránun:

68. Gatun wiyánun nurun bag ba, keawai wal nura wiyaiyellinun tia, keawai wal nura tia wamunbinun.

69. Kobo noa Yinal kúri koba yellawanun tugkag ka kaiyukan ta Eloï koba ka.

70. Wiya gaiya bara yantinto, Yinal ta bi unni Eloï koba? Gatun noa wiya barun, Wiyán nura gatao ta unni.

71. Gatun bara wiya tantoa ta, Yanoa gearun kin gurrullikanto taraito? kulla géen gurra géenbo kurraka kabirug gikoug kinbirug kóti kabirug.

WINTA XXIII.

GATUN bara yantin konara bougkulleun, gatun yutea bon Pilato kin.

2. Gatun bon bara pirralma, wiyelliela, Gurra géen bon unni gakoyelliela noa ba barun kúri willuggél, gatun wiyelliela, yanoa guki yikora tullokán Kaitharinug, wiyelliela, niuwoa-bo-ta Kritht ta wakal ta Piriwal.

3. Gatun Pilato-to wiya bon, wiyelliela, Ga gintoa ta Piriwal katan barunba Iudaioi koba? Gatun noa wiyayelleun bon, gatun wiyá, Gintoa ta wiyán.

4. Wiya gaiya noa Pilato-to barun piriwal fhieru gatun barun kúri, Keawai bag gurra pa yarakai unti kúri ka.

5. Gatun bara bukka-buttibugkéa, wiyelliela, Pirralman noa barun kúri, wiyellin, yantin ta Iudaia ka, Galilaia tinto unti kolag.

6. Gurra noa ba Pilato-to Galilaia ka, wiya noa, Unni kúri Galilaia?

7. Gatun gurra noa ba Herodumba-kan noa wottaikan, yuka bon noa Herod kinko, yakita gaiya niuwoabo kakulla fHerothalem ka.

8. Gatun nakulla bon noa ba Herodto Iéthunug, pitál gaiya noa katan kauwal, kulla noa natelli ba bon yuraki tabirug, kulla noa gurra kauwallan gikoug kinba; gatun nakilliko tarai umatoara gikoug kai.

9. Wiya gaiya bon noa wiyellikanne kauwal-kauwal; wonto noa ba keawai wiyelli pa bon.

10. Gatun bara piriwal fhieru gatun bara garammateu garokilliela, gatun pirralnulliela bon kauwal.

11. Gatun Herod katoa ba bara wuruwai koba gurramaiaga bon bara, gatun béelma bon, gatun wuda bon konéin to kirrikin to, gatun yukéa-kan bon Pilato kinko.

12. Gatun unta purreag ka wakal la, Pilato gatun Herod kóti bula umullan: yakita unta kakillan bula bukkakan bula-bo.

13. Gatun Pilato-to noa kau-wiya noa ba barun piriwal fhieru, gatun barun piriwal, gatun barun kúri,

14. Wiya gaiya barun, Mankulla nura bon unni kúri emmoug kinko, yanti wakal noa gakoya-uwil ba kúri; gatun, a! gurulla, nuiya ta bon bag unni mikan ta nurun kin keawai bag gurrapa yarakai gikoug kin, gino-tara tin pirralma bon nura:

15. Keawaran, keawai Herodto: kulla bag yuka nurun gikoug kin; gatun, nauwa, keawai gali tin tetti korien noa kanun.

16. Welkorinun wal bon bag, gatun wamunbinun gaiya bon.

17. (Kulla noa burugbugganun wal wakal yakita ta takillikan-ta.)

18. Gatun bara kaaibulléun wakalla purawai, wiyelliela, Yuriğ unni kuri; gatun burugbuggulla bon Barabbanug gearun kinko:

19. (Gali noa wakal wuruwai tin kokera gatun bünkilli tin teti tin, wünkulla bon f̄jail ka.)

20. Koito noa ba Pilato-to kotelliela burugbuggulliko bon Iéthunug, wiyéa ka barun.

21. Wonto bara ba wiyá, wiyelliela, Buwa bon tetti, buwa bon tetti.

22. Gatun noa barun wiya yukita goro-ka, Minariğ tin? minariğ noa yarakai uma? keawai bag gurrapa taraikan gikoug kin galoa kolağ bünkilla kolağ tetti wirrilliko; wélkorinun wal bon bag, gatun wamunbinun bon.

23. Gatun bara tanoa-kal-bo pulli kakulla kauwal, wiyelliela, buwil koa bon tetti. Gatun pulli barunba gatun barunba piriwal f̄hiereu pirral kakulla.

24. Gatun Pilato-to noa wiyá, ka-uwil koa yanti wiya bara ba.

25. Gatun noa bon burugbugga barun kin unni bon wuruwai tin gatun bünkilli tin tetti tin wünkulla bon f̄jail ka wiyatoara barunba; gatun noa bon Iéthunug wamunbéa barun kin.

26. Gatun yutéa bon bara ba yuriğ, mankulla gaiya bara wakal Thimónnug Kureniakal ta, tanan uwolliela korug tin, gatun wupéa bara gikoug kin taligkabillikanne, kurri-uwil koa noa willug tin Iéthu katoa.

27. Gatun wirroba bon bara kauwallo konaro, gatun bara nukug-ko, tükkilliela gatun minki kakilliela gikoug kai.

28. Wonto noa ba Iéthu warkulléun barun kai koba, wiyá, Yinalkun f̄Hierothalemkalín, tükki yikora emmoug kai, wonto ba tükkillia nura nurumbo, gatun nurun kaiko wonnai tara ko.

29. A! na-uwa, purreag kariğ tanan uwollinun, yakita unta wianun bara ba, Murrarag bara wonnai korien, gatun unnug tara pika keawai porkulli korien, gatun paiyil keawai pittelliko.

30. Yakita gaiya bara wiyellan bulkara kariğ, Puntimullia gearun kin, gatun yunko ko, Wutilla gearun.

31. Gatun uwollinun bara ba unni tara kulai ta kirug ka, minug banun wal kulai ta turrál la?

32. Gatun unnug bula taraikan yarakai willug, yutéa gikoug katoa wünkilliko tetti wirrilliko.

33. Gatun uwa bara ba unta ko, giakai yitirra Kalabary, unta gaiya bara bünkulla bon gatun bulun yarakai bula, wakal ta tükkağ-keri ka gatun tarai ta wunto-keri ka.

34. Wiya gaiya noa Iéthuko, Biyug, kamunbilla barun, kulla bara keawai gurra korien umulli ta. Gatun toinbillan bara kirrikin gikoumba, gatun wupillan woiyo.

35. Gatun bara nakilliela garokito. Gatun bara piriwal yantibo barun katoa béelmulliela, wiyelliela, Miromá noa taraikan; miromabunbillia bon gikoug kóti, wiya noa ba Kritht ta, girimatoara Eloí-umba.

36. Gatun bara f̄militiko béelma bon, uwolliela gikoug kin, gatun nupilliela bon f̄aket,

37. Gatun wiyelliela, Wiya bi ba piriwal Iudaioi koba, miromullia bi gintoabo kóti.

38. Gatun upulléun wakal upatoara wokka ka gikoug kin pulli f̄Hellenik koba, gatun Latin koba, gatun Hebaraio koba, giakai, Unni ta Piriwal Iudaioi koba.

39. Gatun wakallo yarakai bulun kinbirug-ko, kakilliela ba kulai ta, béelmulliela bon, wiyelliela, Wiya bi ba Kritht ta, miromullia bi gintoabo gatun gearun.

40. Wonto ba taraito wiyayelléun, koakilliela bon, wiyelliela, Keawai bi kinta korien Eloí kai, gatun gintoa ta katan wakal umatoara?

41. Gatun galin yakita murrarag uma; yaki tin galin kai umatoara tin: wonto noa ba gali kúriko, keawai noa yarakai uma pa.

42. Gatun noa wiya Iéthunug, Piriwal, gurrulla bi tia, uwanun gaiya bi ba piriwalgél lako giroug ka tako.

43. Gatun noa Iéthuko wiya bon, Yuna bo ta wal bag wiyau giroug, Unti buggai purreag ka kanun bi tia emmoug katoa Paradeith ka tako.

44. Gatun yakita kakulla f̄hora ka f̄hekto ta, tokoi ta kakulla yantin ta purrai ta katéa ka f̄hora kako f̄nain tako.

45. Gatun punnal ta tokoi kakulla, gatun kirrikin ta f̄hieron kako yirkulléun bulwa koa.

46. Gatun noa ba Iéthuko kaaibulléun wokka wiya noa, Biyug, wunun bag emmoumba marai giroug kin mattara; gatun wiyelléun noa ba unni, wünkulla gaiya noa marai.

47. Yakita gaiya noa ba kenturionko nakulla unni umatoara, pitálma noa Eloinug, wiyelliela, Yuna bo ta wal murrarag unni kúri.

48. Gatun bara yantin kúri uwa nakilliko gala ko umatoara ko, wirrilléun bara wapara, gatun willugbo bara uwa.

49. Gatun yantin gikoumba kóti ta, gatun bara nukug wirroba bon Galilaia kabirug, garokéa kalog ka, nakilliela unni tara.

50. Gatun kakulla wakal kúri, giakai yitirra Yothep, wiyellikan katan; murrarag kakillikan, gatun tuloa kakillikan:

51. Gali keawai noa pitál korien barunba ko wiyellikanne ko gatun barunba umatoara ko; Arimathéakal noa, wakal ta kokera Iudaioi koba; niuwoa ba mittilliela piriwal lako Eloí koba kako.

52. Unni noa uwa Pilato kin, bon wiyelliko murrin ko Iéthu koba ko.

53. Gatun noa mankulla baran, gatun muggama kirrikin ta, gatun wünkulla tulmun ta umatoara tunug ta; keawai ba unta kúri wuntelli ta.

54. Gatun unta purreag ka tupoi-tupoi-kanne-ta, gatun papai kakulla thabbat ta.

55. Gatun bara nukug uwa gikoug katoa Galilaia kabirug wir-
roba yukita, gatun nakulla tulmun, yakoai ba wunkulla murrin.

56. Gatun bara willugbo, gatun mankulla faromata gatun imu-
ra; gatun koréa purreag ka thabbat ta, yaki tin wiyatoara tin.

WINTA XXIV.

YAKITA kakulla purreag ka yukita thabbat birug ka, goiokan ta,
uwa bara unti ko tulmun tako, mankillin faromata uma bara ba,
gatun taraikan uwa barun katoa.

2. Gatun bara nakulla tunug umatoara kurrai-kurrai birug kur-
raka ko tulmun tabirug.

3. Gatun bara uwa murrarig, gatun keawai bara na korien
murrin ta Piriwal koba Iéthu koba.

4. Gatun yakita kakulla, kotelliela bara ba ge tin, a! buloara
kuri bula garokéa barun kin killibinbin kaba kirrikin taba,

5. Gatun bara ba kinta kakilliela, gatun wunkulliela barunba
goara baran purrai tako, wiya bula barun, Minarig tin nura nakil-
lin moron-kan ta unti tetti-tetti ka?

6. Keawai noa unti, kulla noa waita ka ba bougkulléun: gur-
rulla nura yanti wiya nurun noa ba, yakita noa ba kakulla Gali-
laia ka,

7. Wiyelliela, Yinal ta kuri koba wunun wal bon mattara yara-
kai-willug koba ka, gatun bunnun wal tetti, gatun purreag ka
tarai ka kumba-ken bougkullia kanun noa.

8. Gatun gaiya bara kotelliela gikoumba wiyelli tara,

9. Gatun willugbo bara uwa tulmun tabirug, gatun wiya unni
tara barun kin idodeka ta, gatun barun yantin ta.

10. Gala bountoa Mari-ko Magdalakalin-to, gatun bountoa Ioan-
na-ko, gatun bountoa Mari-ko tunkan-to Yacobo-umba-ko, gatun
taraikan-to bara nukug-ko barun katoa, wiya unni tara barun fap-
otholnug.

11. Gatun bara ba wiyelli tara kakulla barun kin yanti kiloa
gakoyelli tara, gatun bara keawai gurraiyeelli pa barun.

12. Peter gaiya noa garokéa, gatun murra tulmun tako; gatun
woinkulliela baran, nakulla noa kirrikin wuntoara pitaka, gatun
waita noa uwa, kotelliela unni tara katan ba.

13. Gatun yakita purreag ka yantibo, buloara-bula barun kin-
birug uwa kokera kolag, giakai yitirra Emmaou, yakita kalog
†Hierothelem kabirug purlog fhekékonta ta.

14. Gatun bara wiyellan unni tara kakulla ba.

15. Gatun yakita kakulla, wiyelliela ba, gatun kotelliela bara
ba, Iéthu noa niuwoabo uwa papai barun kin, gatun uwa barun
katoa.

16. Wonto ba gaikug barunba tullama, gimilli korien koa bara
bon.

17. Gatun noa wiya barun, Minarig nura unni tara wiyellan,
uwollin nura ba, gatun minki katan?

18. Gatun wakal bulun kinbirug, giakai noa yitirra Kleopa,
wiyayelléun, wiyelliela bon, Gintoa bo ta wakal gowikan †Hiero-
thalemkal, gatun keawai unni tara gurrapa kakulla ba unti tara
purreag ka?

19. Gatun noa wiya barun, Minarig-ke unni wonnug? Gatun
bon bara wiyá, Gikoug kin Iéthu kin Nadharetkal unni kakulla
†propet ta kaiyukan umulliko gatun wiyelliko mikan ta Eloï koba
kin, gatun yantin ta barun kin kuri ka:

20. Gatun yakoai bara ba piriwal †hiereu, gatun gearunba piri-
wal karig wunkulla bon wiyayelliko tetti kolag, gatun bara bon
bunkulla tetti.

21. Wonto géen ba kota niuwoa miromulliko Itharaelnug: ga-
tun yantin unni tara ba, unni buggai kumba-ken-ta katan unnoa
tara umatoara birug.

22. Kauwa, tarai bara nukug gearunba konara birug kota bu-
bea bara gearun, bara goiokéen katan tulmun ta:

23. Gatun keawai bara ba na pa gikoumba murrin, uwa gaiya
bara, wiyelliela, nakéun bara natoara fagelo karig koba wiya mo-
ron noa kakulla.

24. Gatun taraikan barunba gearun kinba uwa tulmun kolag,
gatun nakulla yanti bara nukugko wiya; keawai bon bara na
korien.

25. Wiya gaiya noa barun, A! wogkal nura, gatun piriwal bú-
bul gurulliko yantin ta wiyatoara bara ba †propet to!

26. Keawai noa Kritht kamunginbia ta umatoara ba unni tara,
gatun uwolliko kirrikin kolag gikoug ka tako?

27. Gatun kurri-kurri Mothe ko noa ba wiya, gatun yantin to
†propet karig ko, gurrabunbea gaiya noa barun unnoa tara upato-
ara birug gikoug kai.

28. Gatun bara papai uwa unta kolag kokerá kolag, unta kolag
bara: gatun noa puntelliela kalog kolag.

29. Wonto bara ba piralma bon, wiyelliela, Kauwa gearun ka-
toa; kulla wal yareá kakillilin, gatun purreag ta waita uwollilin.
Gatun noa uwa murrarig kakilliko barun katoa.

30. Gatun yakita kakulla, yella wa noa ba barun katoa takilliko,
mankulla noa farto, gatun pitalma noa, gatun yirbugga, gatun
gukulla gaiya barun.

31. Gatun gaikug barunba bugkulléun, gatun gimilléun gaiya
bara bon; noa gati kakulla barun kinbirug.

32. Gatun bara wiyellan barabo, Wiya, gearunba búbul winna
ba gearun kinba ko murrug kaba ko, wiyelliléun noa ba gearun
katoa, gatun gurabunbéun noa ba gearun upatoara ta?

33. Gatun bougkulléun tanoa-kal-bo gatun willug ba kakulla
†Hierothelem kolag, gatun nakulla barun †hendeka ta, gatun ba-
run taraikan barun katoa,

34. Wiyelliela, Bougkulléun bo ta yuna Piriwal ta, gatun pai-
kulléun Thimon kir.

35. Gatun bara wiya unni tara upatoara yapig koa, gatun gí-milléun bara bon yiirbuggullielá noa ba tarto.

36. Gatun bara ba wiyellielá, Iéthuko noa niuwoabo garokéa willi ka barun kin, gatun wiya barun noa, Pital nura kauwa.

37. Wonto bara ba pulul-pulul kakulla gatun kinta-kan, gatun kotellielá bara marai ta bara nakulla.

38. Gatun noa wiya barun, Minarig tin nura kinta katan? gatun minarig tin nurunba búlbúlo kotan?

39. Nauwa tia máttára emmoúmba, gatun yulo emmoúmba, Gatoa bo : numulla tia, gatun nauwa ; kulla keawai marai koba purriug korien gatun tibun korien, yanti nakulla nura tia ba emmoúmba.

40. Gatun wiya noa ba unni, tógumbéa barun noa gikoúmba máttára gatun yulo.

41. Gatun keawai bara ba gurra pitál ko, gatun kotelliko, wiya noa barun, Wiya, nurunba kunto unti?

42. Gatun bara bon gúkulla pundol koyubatoara makoro birug, gatun pundol nuparai kabirug.

43. Gatun noa mankulla, gatun takulla barun kin mikan ta.

44. Gatun noa wiya barun, Unni tara wiyellikanne-ta wiya nurun bag ba, kakulla bag ba nurun katoa, yantin koa ka-uwil kakilliko upatoara wiyellikanne-ta Mothé-úmba, gatun barun ba †propet koba, gatun †tehillim kaba, emmoug kai.

45. Gurrabunbéa gaiya noa barun, gurra-uwil koa bara upatoara ta ;

46. Gatun wiya noa barun, Yaki upatoara, gatun yaki murrarag ta Kritht ko gikoug kakilliko tetti ko, gatun bougkulliko kumba-ken-ta purrag ka tetti kabirug :

47. Gatun wiyabunbi-uwil koa minkikanne-ta gatun warekullikanne-ta yarakai umullikan ko gikoug katoa birug yitirra birug yantin ta konara, kurri-kurri kabirug †Hierothalem kabirug.

48. Gatun nura nakillikan katan gali tara ko.

49. Gatun, gurrulla, wupin bag nurun kin wiyatoara emmoúmba koba Biyugbai koba : wonto nura ba minkéa kokerá †Hierothalem ka, kaiyu koa nurun kauwal búlwara tin.

50. Gatun yutéa noa barun kalog kola Bethany ka bo, gatun noa wupilléun máttára gikoúmba wokka-lag, gatun pitálma noa barun.

51. Gatun yakita kakulla, yaki pitálmullielá noa ba barun, mantilléun gaiya bon barun kinbirug, gatun kurréa bon wokka-lag moroko kako.

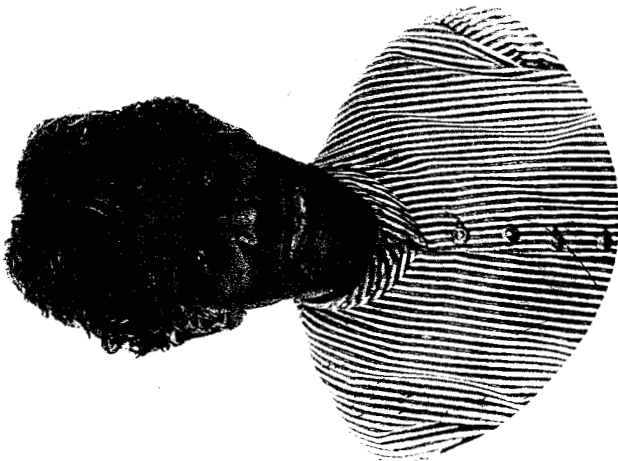
52. Gatun bara bon murrarag koyellielá, gatun willug ba kakulla †Hierothalem kola kauwal-kan pitál-kan :

53. Gatun kakillielá murrug †hieron ka, murrarag wiyellielá gatun pitálmullielá bon Eloinug.

AMEN.

PART III.

THE LEXICON.



AWABAKALIN:

OR
'A WOMAN OF THE LAKE MAGQUARIE TRIBE.'
ÆTAT. 65.

[FROM THE ORIGINAL MANUSCRIPT.]

AN

AWABAKAL-ENGLISH

LEXICON

TO THE

GOSPEL ACCORDING TO SAINT LUKE

BY

L. E. THRELKELD

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 1834, on the recommendation of the Rev. W. G. Broughton, the then Arch-Deacon of New South Wales, the Colonial Government, and the Society for the Promotion of Christian Knowledge, London, conjointly advanced sufficient funds to enable me to publish a small edition, now out of print, of “An Australian Grammar of the Language as spoken by the Aborigines in the Vicinity of Lake Macquarie, New South Wales.” In 1850, I published, on my own account, “A Key to the Structure of the Aboriginal Language, being an Analysis of the Particles used as Affixes, to form the various modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language.” Both of these works were presented to, and exhibited at, the Royal National Exhibition, London, 1851.

This Lexicon will contain only those words which are used in the Gospel by Saint Luke. For the exemplification of such tenses and cases as may not be used therein, reference must be made to the “Australian Grammar,” and to the “Key to the Structure of the Aboriginal Language.”

A few illustrative sentences will be found at the end of the Lexicon, showing the mode in which certain forms of English phraseology are expressed in the aboriginal language.

As a tribute of respect to the departed worth of 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.

AN
AWÁBAKAL-ENGLISH LEXICON
TO THE
GOSPEL ACCORDING TO SAINT LUKE.

ABBREVIATIONS.

<i>abl.</i>	for	<i>ablative</i>	<i>interr.</i>	for	<i>interrogative.</i>
<i>acc.</i>	„	<i>accusative</i>	<i>Lat.</i>	„	<i>Latin.</i>
<i>adv.</i>	„	<i>adverb.</i>	<i>lit.</i>	„	<i>literally.</i>
<i>aor.</i>	„	<i>aorist.</i>	<i>mand.</i>	„	<i>mandatory.</i>
<i>cf.</i>	„	<i>refer to.</i>	<i>masc.</i>	„	<i>masculine.</i>
<i>conj.</i>	„	<i>conjoined.</i>	<i>neg.</i>	„	<i>negative.</i>
<i>dat.</i>	„	<i>dative.</i>	<i>opt.</i>	„	<i>optative.</i>
<i>def.</i>	„	<i>definite.</i>	<i>part.</i>	„	<i>participle.</i>
<i>emph.</i>	„	<i>emphatic.</i>	<i>perf.</i>	„	<i>perfect.</i>
<i>Eng.</i>	„	<i>English.</i>	<i>plu.</i>	„	<i>plural.</i>
<i>exclam.</i>	„	<i>exclamation.</i>	<i>prep.</i>	„	<i>postposition.</i>
<i>fem.</i>	„	<i>feminine</i>	<i>pres.</i>	„	<i>present.</i>
<i>fut.</i>	„	<i>future.</i>	<i>priv.</i>	„	<i>privative.</i>
<i>Gr.</i>	„	<i>Greek.</i>	<i>pr.n.</i>	„	<i>proper noun.</i>
<i>Heb.</i>	„	<i>Hebrew.</i>	<i>proh.</i>	„	<i>prohibitory.</i>
<i>imper. or imp.</i>	„	<i>imperative.</i>	<i>pron.</i>	„	<i>pronoun.</i>
<i>indef.</i>	„	<i>indefinite.</i>	<i>sing.</i>	„	<i>singular.</i>
<i>i.q.</i>	„	<i>the same as.</i>	<i>subj.</i>	„	<i>subjunctive.</i>
<i>intens.</i>	„	<i>intensive.</i>	<i>subst.</i>	„	<i>substantive.</i>

*cf.** This is a reference to the foot-note on page 204.

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,—búntán, ‘smites,’ may have to be translated ‘I smite,’ ‘thou smitest,’ ‘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, kúri, ‘man’; kúri ta, ‘the man’; kúri tara, ‘the men’; yantin kúri, ‘all manner of men’; ‘all men’; ‘all people’; ‘all mankind.’

[Hyphens are used to show the composition of some of the words.—ED.]

A

A—the sound of this letter is the same as heard in <i>Eng.</i> ah!	Abia— <i>pr.n.</i> , Abia.
A—retains the long sound, especially when accented as in <i>bán</i> ; a sounds shorter than <i>a</i> .	Abia-úmba—belonging to A.
See ‘Phonology,’ page 5.	Abilénó— <i>pr.n.</i> , Abilene.
A!—a call of attention; hark!	Ágelo— <i>Gr.</i> , an angel.
Aaron— <i>pr.n.</i> , Aaron.	Ai—sounds as <i>i</i> in <i>Eng.</i> ‘nigh.’
Aaronúmba—belonging to A.	Akéto— <i>Lat.</i> , vinegar.
Abáram— <i>pr.n.</i> , Abraham.	Aku— <i>Lat.</i> , a needle.
Abáramúmba—belonging to A.	Álabathro— <i>Gr.</i> , alabaster.
Abáram kinko—to be with A.; <i>dat.</i> 2.	Alpai— <i>Gr. pr.n.</i> , Alpheus.
Abáramnúg—for A. to have or possess; <i>dat.</i> 1.	Altar— <i>see</i> homo.
Abáramnúg—A. as the object.	Andrea— <i>pr.n.</i> , Andrew.
Abel— <i>pr.n.</i> , Abel.	Apothol— <i>Gr.</i> , an apostle.
Abelúmba—belonging to A.	Arguro— <i>Gr.</i> , silver.
Abelnúg—Abel; the <i>acc.</i> case.	Army— <i>Eng.</i> , army.
	Army-kan— <i>Eng.</i> , a soldier.
	Arto— <i>Gr.</i> , bread, a loaf.
	Atthari— <i>Gr.</i> , a farthing.
	Ather— <i>pr.n.</i> , Asher.
	Athino— <i>Lat.</i> , an ass.

B

- B—is sounded as in *Eng.* 'be.'
In many instances it is difficult to ascertain whether the sound be *b* or *p*, or a compound sound of both letters.
- Ba—sounds as *Eng.* 'bah'!
Ba—when, as if; postfixed to pronouns, it forms the *poss.**
Bağ—the verbal *pron.*, I.
Bai—is sounded as *Eng.* 'by.'
Baibai—a stone-axe; an axe.
Bal, ban—are sounded as *Eng.* 'marl, barn,' omitting the *v.*
Ban—a suffix to certain nouns; as, makoro, 'fish'; makoroban, 'one who fishes,' 'a fisherman'; makorobin, 'a fisherwoman.'
Banug—the *conj. dual*, I-thee; the first person *nom.*, and the second person *acc.*
Bapai—high, near, close at hand.
Bapabunbilliko—*inf.*, to let bury.
Bapabunbilla—*imp.*, permit to bury.
Bapa-uwil—*opt.*, (a wish) that ...may bury.
Bapa-uwi koa—*subj.*, (a purpose) in order to bury; that may...bury.
Bapilliko—to bury, to inter.
Bará—down; below.
Barabba—*pr.n.*, Barabbas.
Barabbanug—B.; in the *acc.*
Bará kako—actually down.
Bará kolağ—tending down.
Bara—they.
Barabo—they themselves.
Barabo-barabo—*recip.*, they (do it) themselves, one to another.
Barán—down; now is down.
Barun—them; *acc. case.*
- Barúnba—belonging to them; their; theirs; *gen. case.*
Barun 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 kako—with them *locally.*
Barun katoa—in company with them; with them.
Bathileia—*Gr.*, kingdom.
Bathileu—*Gr.*, a king.
Bátolomai—*pr.n.*, Bartholomew.
Bato—fresh-water; *cf.* kokoin.
Batoto—with water, as agent.
Bato kabirug—out of the water; from the water, *locally.*
Bau—sounded as *Eng.* 'bough.'
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.'
Béelidhebul—*pr.n.*, Beelzebub.
Béelma—mocked; did mock.
Béelmanun—will mock.
Béelmulliko—to mock, deride, despise; to make game of.
Béelmulli tin—because of the mocking.
Béelmulliela—mocked and continued to mock; was mocking.
Béelmullinun—will be mocking.
Bethany—*pr.n.*, Bethany.
Bethany kolağ—towards B.
Bethlehem—*pr.n.*, Bethlehem.
Bethápagé—*pr.n.*, Bethphage.
Betháhaida—*pr.n.*, Bethsaida.
Bi—is sounded as *Eng.* 'bee.'
Bi—thou; the verbal *nom.*
Biblion—*Gr.*, book, *cf.*, book.

*For all personal pronouns, and for the case-endings of nouns, see pp. 16, 17 of the Grammar.—Ed.

- Biggai—the affectionate address to a brother; 'brother!
Biloa—he-thee; *conj. dual.*
Bin—thee; *acc. case.*
Bintun—a male parent; a father.
Binug—thou-him; *conj. dual.*
Bir—sounds as in *Eng.* 'bird.'
Birrikéa—slept; was asleep.
Birriki-birriki—sound asleep.
Birrikilligél—the lying (resting, sleeping) place; a bedroom, &c.
Birrikilliko—to lie along; to take rest, as by lying down to sleep.
Birrikin—*pres. part.*, sleeping; being asleep.
Birug—from; apart from; out of.
Bith-dekem-millia—*Lat.*, 20,000.
Bitta—the edge or sides.
Biu—rhymes with *Eng.* 'pew.'
Bi-uwil—auxiliary sign of the optative mood.
Bi-uwil koa—auxiliary sign of the subjunctive mood.
Biyug—the affectionate address to a male parent; father!
Biyugbai—a father; the male parent.
Biyugbai-nug—*acc.*, the father, as the object.
Biyugbai-ta—the father, as the subject; it is the father.
Biyug-ta-uwa bali—*dual*; both father and I have....
Biyugbai-to—the father, acting as an agent or as the subject to an active verb.
Bo—the self-same; as, gátoa-bo, 'I myself'; unti-bo, 'this self-same place.'
Boaikulléun—grew, of itself.
Boaikulliko—to grow or shoot up, of itself.
Boa-má—gathered together, collected.
Boamá korien—did not gather together.
- Boamulliko—to gather together, to collect.
Bobog—a babe; an infant.
Bokatog—the surf of the sea; a wave.
Bomo—*Gr.*, an altar.
Bon—*acc.*, the pronoun 'him.'
Bonig—ashes.
Boo—*Gr.*, an ox.
Book (†biblion, *Gr.*)—*Eng.*, book.
Book kaba—in (on) the book.
Bo-ta—itself; it itself.
Botru—*Gr.*, grapes.
Bougbuggá—has caused to arise; did cause to arise; arose.
Bougbuggánun—will cause to arise by personal agency; will be made to rise; shall be raised up.
Bougbuggulliko—to cause to arise by personal agency; to raise up.
Bougkatéa-kánun—will be raised again by command; will again stand up.
Bougkulléun—arose, got up.
Bougkullia—*imp.*, arise, get up.
Bougkullia kan—one who has arisen by command.
Bougkullia-kan-katéa-kan—one who has arisen again by command.
Bougkulliko—to arise, to get up, to stand up.
Bougkulli korien—not to arise.
Bougkullinun—will rise.
Bougkullinun-wal—shall arise; will certainly rise.
Bougkullia-kánun—will arise by command.
Bounnoun—*acc.*, her.
Bounnounba—belonging to her.
Bounnoun kai—because of her.
Bounnoun kinbirug—from her; away from (apart from) her.
Bountoa—she.
Bredd (†arto, *Gr.*)—*Eng.*, bread.

- Bredd ta—the bread, as a subject; it is bread.
 Bredd-to—the bread, as agent.
 Brimtón—*Eng.*, brimstone.
 Bu—sounds as *Eng.* 'bull'; *cf.**
 -bug—sounds as *Eng.* 'bung.'
 -bug—as an auxiliary particle, postfixed to the verb, denotes personal and causative agency.
 -buggulliko—to act effectually by personal agency; to cause to.
 Bug—sounds as in *Eng.* 'boon,' but with the strong nasal *ng* instead of the *n*; *cf.**.
 Bugbug—to salute.
 Bugbuggá—unloosed; did open.
 Bugbuggulliko—to act upon so as to unloose; to open a book.
 Bugbugka—saluted, did salute with a kiss.
 Bugbugkulliko—to salute with a kiss.
 Buggai—now; to-day; present time.
 Buggakál—of to-day; belonging to the present period; of this time; new; fresh.
 Bugkulléün—did become.
 Bugkulliko—to cause to be, by its own power; to become.
 Bukk—sounds as *Eng.* 'buck.'
 Bukka—anger; ferociousness.
 Bukka-butti-bugkéa—the more wrathful (angry, enraged).
 Bukka-ka-ke—to be in an angry, wrathful, savage state; to be an avenger.
 Bukka-kakilli-kanne—anything which is in a state of anger; wrath; enmity.
- Bukka-kakilliko—to be in a state of anger (wrath, rage, enmity).
 Bukka-kan—one who is angry; being angry; an enemy.
 Bukka-kan-to—one who is angry (or an enemy) acting as agent.
 Bukka-kan-toa—the angry one, as an agent; the adversary; the enemy.
 Bukka kauwál—great anger.
 Bukka-mai-ye—one who is habitually angry.
 Bukka-mai yikora—*imp. neg.*, be not angry.
 Bukka manün—will do angrily.
 Bukka-ta-kál—in a state of rage.
 Bula—*dual*, ye two.
 Bül—for its sound *cf.**.
 Bul—sounds as *Eng.* 'bull.'
 Bülbül—the heart.
 Bülbül la—in the heart.
 Bülbül-lo—the heart, as agent.
 Bülbül labirug—out of the heart
 Bulka—the back of the hand or body; any hill or mountain; a protuberance.
 Bulka kako—at or on the back.
 Bulkára—to (unto) the back, &c.
 Bulkára kariğ—all the mountains or hills.
 Bulkára kolag—towards the hill.
 Bulkára-ta—it is the mountain; the mountain.
 Bulkároa—throughout the back (or hill, mountain).
 Buloara—two.
 Buloara-bula—*dual*, they two; the two; both.
 Buloara-buloara—two and two.

*NOTE.—ü always, and u before a *single* consonant, are sounded like *u* in *Eng.* 'bull.'

ü always, and u before *two* consonants, are sounded as *u* in *Eng.* 'hull.' See page 4.

Throughout the Lexicon, reference to this Note is made by *cf.**
 —Ed.

- Bulun—*dual acc.*, them two.
 Bulun kinbirug—from (apart from) them two.
 Bulun-kinbirug-ko—from them two, as an agent.
 Bülwára—high, lofty.
 Bülwára ka—at the height; on high; noon; high noon.
 Bülwarai tin—on account of the height; on high.
 Büm—for its sound *cf.**.
 Bum—issounded as *Eng.* 'boom.'
 Bumbéa—was and is married.
 Bumbéa-ka—is in the married state.
 Bumbillala—did marry at some definite time past.
 Bumbillan—do or does marry.
 Bumbilli-ka—was in the act of marrying at some indefinite time past.
 Bumbilliko—to marry; to take a wife; to kiss reciprocally.
 Bumbinün—*fut.*, will marry.
 Bumbuggulliko—to take a kiss by force.
 Bumbuggulliko—to cause to be loose; to open a door.
 Bumbuggulli-to—the kiss given, as agent; with or by a kiss.
 Büm-büm—kisses; kissing.
 Bumbüm-ka—was kissed.
 Bumbüm kakilliko—to be in a state of kissing; to kiss.
 Bumbüm-ka-pa—did not kiss.
 Bumbüm-kullielá—did continue to kiss.
 Bumbüm-kullieliko—to continue to kiss.
 Bummilléün—found; did find.
 Bummilliko—to find.
 Bun—is sounded as *Eng.* 'boon.'
 Bün—for its sound *cf.**.
 Bün—*permissive*, let; permit.
 Bünbá—smitten; smote.
 Bünbéa—did permit; did let.
 Bünbilla—*imp.*, permit; let.
- Bünbilliko—to permit; to let.
 Bünbin—*pres.*, permits.
 Bünbinün—*fut.*, will permit.
 Bün-bi-uwil—*opt.*, wish to let.
 Bün-bi-uwil koa—*subj.*, in order to permit; that...might let.
 Bünkilligél—the place of smiting; the threshing floor; the pugilistic ring; the field of battle.
 Bünkilli-kan—one who smites.
 Bünkilli-kan tin—from (on account of) him who smites.
 Bünkilliko—to smite or strike; to make a blow; *cf.**.
 Bünkilli kolag—towards smiting; about to smite.
 Bünkilliko tetti—to smite dead; to kill with a blow.
 Bünkilli tin—from (on account of) the smiting.
 Bünkiye tetti wirriye—one who habitually smites to death; one who kills with blows; a murderer.
 Bünki yikora—*proh.*, smite not; strike not; must not strike.
 Bünkulla—smote; did beat.
 Bünün wal—shall smite; will certainly smite.
 Bünün-wal-ba—when...should smite; if...should smite.
 Büntan—*pres.*, strikes.
 Buntimai—a messenger; an ambassador; a herald; *b=p.*
 Büntoara—that which is smitten or struck.
 Burrilliko—to do a thing spoken of by some violent instrumental means; *cf.* tetti-burrilliko.
 Burrug—a dove.
 Burugbuggá—did set at liberty; unloosed, released, unbound.
 Burugbuggan—does set at liberty (release, unbind).
 Burugbugganün—will set loose.

Burugbuggulla—*mand.*, set at liberty; set loose.
 Burugbuggullielä—was causing to be set at liberty; was unloosing or releasing.
 Burugbuggullielä ba—while (as, when)...was setting at liberty.
 Burugbuggulliko—to cause to be set at liberty; to unloose; to release; to unbind.
 Burugkulléün—did set at liberty, unloosed (of itself).
 Burugkulliko—to set itself at liberty of its own power; to unloose itself; to unbind itself; to go off spontaneously.
 Butti—more; to do more; to continue the action.
 Butti-butti—*mand.*, more more; go on, go on.
 Buttikag—any animal; ass, ox.
 Buttikag ba—when (if) an animal ..., as an ox.
 Bu-uwil—*opt.*, wish to smite.
 Bu-uwil koa—*subj.*, in order to smite; that...might smite; on purpose to strike.
 Buwa—*mand.*, smite; strike.

C.

There is no sibilant sound in the language, consequently there is no *c* soft, or *s*, 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 *ç* (Ç) represents the sound of *ch.*, as in *Eng.* 'church.'

Çipu—*Eng.*, sheep.
 Káf(†italo, *Gr.*)—*Eng.*, calf.

Kalabary—*pr.n.*, Calvary.
 Kenturion—a centurion.
 Kenturion-ko—the centurion, as an agent.
 Kubit—*Eng.*, a cubit.
 Kurenia—*pr.n.*, Cyrenia.
 Kurenia-käl—belonging to Cyrenia; a Cyrenian (*masc.*).
 Kurenia-kälín—belonging 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*.

Dabid—David.
 Dabid-to—David, as the agent.
 Dabidúmba—belonging to D.
 Debbil (†diabol, *Gr.*)—devil.
 Debbil-debbil—*intensive*; a term used for an evil being of whom the aborigines are much afraid.
 Dekem-millia—*Lat.*, 10,000.
 Denari—*Lat.*, a penny.
 Deutero—*Gr.*, second.
 Dhakaria—*pr.n.*, Zacharias.
 Dhakké—*pr.n.*, Zacchaeus.
 Dhélot—*Gr.*, a zealot.
 Diabol-lo or diabol-to—the devil, as an agent.
 Diabol-kan—one having a devil.
 Didathkalo (-oi)—*Gr.*, teacher.
 Dodeka—*Gr.*, twelve.

E.

E—sounds as *a* in *Eng.* 'may.'
 Ela or ala!—*exclam.*, ho! hallo!

Ela-beara!—*emphatic exclam.* of astonishment or surprise; oh, dear! dear me! well!
 Elaíon—*Gr.*, Mount of Olives.
 Elebben—*see* hendeka.
 Elebben-ta—eleven it is; eleven.
 Elia—*pr.n.*, Elias.
 Elia-úmba—belonging to Elias.
 Elidhabet—*pr.n.*, Elizabeth.
 Elitheu—*pr.n.*, Eliseus.
 Eloi—*Hebrew Elohim*, God.
 Eloi kai—on account of Eloi.
 Eloi kai koba—on account of and belonging to God.
 Eloi kin—in place before Eloi; before (in presence of) God.
 Eloi kinko—for or to Eloi.
 Eloi koba—belonging to Eloi; belonging to God, as property.
 Eloi-ta—Eloi it is, as the subject.

Eloi-to—Eloi, as the agent; God.
 Eloi-úmba—belonging to Eloi, personally; God's.
 Eloi-úmba-ta—belonging to Eloi it is; it is of God; it is God's.
 Emmaou—*pr.n.*, Emmaus.
 Emmaou kolağ—towards E.
 †Emmouğ—*acc.*, me.
 Emmouğ kai—from me; on account of me; about me.
 Emmouğ katoa—with (in company with, together with) me.
 Emmouğ kin—at me; with me.
 Emmouğ kinbiruğ—from me; away from me.
 Emmouğ-ta—it is mine; mine.
 Emmoumba—my, mine, belonging to me. Also, Emmoemba.
 Emmoumba katoa—with (in company with) my.
 Emmoumba koba—belonging to my; of my.
 Emmoumba tin—from mine; on account of mine, as a cause.
 Et (ét)—*Eng.*, eight.
 Ethaia—*pr.n.*, Esaias.

Ethané—*Gr.*, nations.
 Ethané-käl—*Gr. and aboriginal*, the Gentiles. *See* Gentail.
 Etín (étín)—*Eng.*, eighteen.
 Etín-ta—the eighteen it is, as a subject.
 Ety-wara—*Eng. and aboriginal*, eighty-four.
 Ety koa—in order to be eighty.
 Euagelion—*Gr.*, the gospel.

F.

The sound of *f* is not found in the native language; when it is introduced by foreign words, the aborigines pronounce it *p*.

Parthiğ—*Eng.*, farthing.
 Pente—*Gr.*, five.
 Pente-ta—five it is; the five.
 Pentaki-kilioi—*Gr.*, 5,000.
 Pentakothioi—*Gr.*, 500.
 Pentékonta—*Gr.*, fifty.
 Pipátin—*Eng.*, fifteen.
 Pipáty—*see* pentékonta.
 Pipáty koa—in order that it may be fifty.
 Pipáty koa ka-uwil—in order that there may be fifty.
 Pok (†alópék, *Gr.*)—*Eng.*, fox.
 Purloğ—*Eng.*, furlong.
 Purloğ hikty—*Eng.*, sixty furlongs.
 Purloğ hikty-ta—sixty furlongs it is; three-score furlongs.

G.

G is always the English *g* hard.
 Gabriel—*pr.n.*, Gabriel.
 Gabriel-ta—Gabriel it is.
 Gabrielúmba—belonging to G.
 Gadara—*pr.n.*, Gadara.
 Gadara-käl—a woman of G.
 Gadarén—*pr.n.*, Gadarene.

Galilaia—*pr.n.*, Galilee.
 Galilaia kaba—at Galilee.
 Galilaia kabirug—out of G.
 Galilaia-käl—(*masc.*) belonging to Galilee; a Galilean.
 Galilaia-kälün—(*fem.*) belonging to Galilee; a Galilean.
 Galilaia tin—from (on account of) Galilee.
 Galilaia tin-to—on account of Galilee, as an agent.
 Garammateu—*Gr.*, scribes.
 Garammateu-käl—belonging to the scribes.
 Garammateu-käl-lo—belonging to the scribes, acting as agents.
 Garammateu-kan—he who is a scribe.
 Garammateu ko—for the scribes.
 Garammateunug—the scribes, as the object.
 Garammateu tin—on account of the scribes; from the scribes, as a cause.
 Garammateu-to—the scribes, as agents.
 Garép (†botru, *Gr.*)—*Eng.*, grape.
 Gennetharet—*pr.n.*, Gennesaret.
 Gentail (†ethané-käl)—Gentiles.
 Gentail kinko—for (unto) the G.
 Gentail koba—belonging to G.
 Gentail-to—G., as the agents.

G.

G sounds as *ng* in *Eng.* 'bung'; it has the nasal sound of *ng* in the English alphabet. The sound is invariably the same whether at the beginning, the middle, or the end of a word, and cannot be too strongly nasalised.

Ga—or; or it is.
 Ga?—is it?

Ga!—lo! behold!
 Ga ba—or as; it is as; while as.
 Ga wiya?—or say? or is it not?
 Gaḡga, gaḡka—*see* ganka.
 Gai—rhymes with *Eng.* 'nigh.'
 Gaikug—the eye; the eyes.
 Gaikug birug—from (away from, out of) the eye.
 Gaikug tin—because of the eye.
 Gaiya—then; at that time or period spoken of. It is used as a correlative to yakounta? 'when?' in the reply, 'gaiya' follows the word that indicates the time when; as, kumba gaiya, 'to-morrow then.'
 Gakéa—stood; did stand.
 Gakilliko—to stand upright.
 Gakillilin—now standing and continuing to stand.
 Gakillin—standing upright.
 Gakoḡkilliko—to feign; to sham or pretend.
 Gakoiman—deceives; betrays.
 This and the word-forms below may be written either *gakoi-* or *ḡako-*.
 Gakoimulliko—to cause deception; to deceive; to betray.
 Gakoiya—deceived; denied; betrayed; perverted.
 Gakoiya—deception; hypocrisy; deceit; betrayal.
 Gakoiyanün—will make believe or sham; will deceive or deny.
 Gakoiya-uwil—*opt.*, wish to deceive or betray.
 Gakoiya-uwil ba—as...might deceive.
 Gakoiya-uwil koa—*subj.*, that... might deceive or betray.
 Gakoiya-uwilliko—to wish to deceive.
 Gakoiyaye—habitual deception.
 Gakoiyaye tin—on account of habitual deception; from hypocrisy or deceit.

Gakoiya yikora—*mand.*, beware of deception.
 Gakoiyellan—does now deceive.
 Gakoiyelliela—was deceiving or perverting.
 Gakoiyelli-kan—one who lies or deceives or acts the traitor.
 Gakoiyelli-kan-to—one who deceives, acting as the agent.
 Gakoiyelliko—to act in such a way as to deceive; to betray; to feign; to lie; to act the spy.
 Gakoiyellilin—now deceiving.
 Gakoiyellinün—will betray.
 Gakoiyelli-ta—(*sing.*) the deception; the deceiving.
 Gakoiyelli-tara—(*plu.*) the deceptions; the deceivings.
 Gala—that (demonstrative).
 Gala ko—for that; to that.
 Gali—this (demonstrative).
 Gali birug—from (out of) this.
 Gali koba—belonging to this.
 Gali noa—this is he who.
 Gali-ta—this is it that; this is that which.
 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 kolaḡ—towards that.
 Galoa-rin—from (on account of) that, as a cause.
 Gan?—*interr.* who?
 Gan ba—who as; whoever.
 Gan...ba?—who is (he)?
 Ganbulliko—(a peculiar idiom, *lit.*, to be 'whoing' a person when you know who he is; hence,) to deny all knowledge of a person when at the same time you know him; to deny a person; to deny personal knowledge.
 Ganbullin in—will be 'whoing'; will deny.
 Ganbullinün wal—will certainly be 'whoing'; shall deny.
 Ganka—first; before; foremost; prior; elder; *i.g.* gaḡ-ga or -ka.
 Ganka—before; in presence of.
 Ganka-ganka—the very first.
 Ganka kakilliko—to be before; to be the first.
 Ganka-käl—relating to the first or the elder.
 Ganka-kalléün—having been before or first.
 Ganka kanün—will be first.
 Ganke?—personal *interr.*, who is the person? who? who is?
 Gan kiloa?—whom like?
 Gan kiloa unnoa—like whom is that?
 Gan kin?—upon whom? *locally*.
 Gan kinba—upon whomsoever, *locally*.
 Gannug?—*acc.*, who is the personal object? whom?
 Gan-to?—who did or does? who is the personal agent?
 Gan-to ba—whosoever shall act as a personal agent; whosoever does or will do.
 Ganto-bo ba—whosoever may be the selfsame personal agent; whosoever will.
 Ganto-ko?—who is the personal agent? who is he that does?
 Ganüm?—to whom (to have or to possess)?
 Ganumba?—whose? to whom belongeth...?
 Ganüm-bo—whosoever hath.
 Gapal—a woman, a concubine.
 Gapal toa—with (in company with) a woman or women.
 Gar—rhymes with the *Eng.* 'far,' pronouncing the *r* very rough.
 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.g.* kurraka.
 Garaka-ko—the entrance, as the subject.
 Garawálliko—to lose one self.
 Garawállilléün—lost; did lose.
 Garawán—a plain; a flat place; a level; *i.g.* gararawan.
 Garo—the eldest son; the first born son; *cf.* kurri and koro.
 Garogéen—an elderly woman; an old woman.
 Garokál—aged; elder; old.
 Garokéa—stood up; arose.
 Garokéün—stood up, at some definite time past.
 Garokilla—*mand.*, stand up.
 Garokilléa—*mand.*, stand up and continue 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.
 Garkulléün—turned round.
 Garkulliko—to revolve of itself; to turn one's self round.
 Garug—rough; rugged.
 Garuggara—rugged; proud.
 Gati—happened of itself; accidental; perchance; unawares; without cause; secret; unrevealed.
 Gati—nothing; nought; not.
 Gati kakilliko—to be nothing.

Gati kakulla — was not; vanished; disappeared.
 Gati-ta—the secret place.
 Gatoa—*emphatic*, I who; it is I.
 Gatoa-ta—*emphatic*, it is I who.
 Gatoa-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.
 Gearimulléün—choose; elected.
 Gearimulliko—to pick out; to choose; to cull; to elect.
 Gearun—*pron.*, we.
 [Incomplete: see note at the end of the Lexicon.—Ed.]

H.

The aborigines seldom sound *h* as an initial aspirate; consequently the letter *h* is not much used in the language, save in words of foreign extraction.

Hebaraio—*pr.n.*, a Hebrew.
 Hebaraioi-úmba — belonging to the Hebrews.
 Hek—*Gr.*, six.
 Hekaton—*Gr.*, a hundred.
 Hekékonta—*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.
 Herodnuğ—*H.*, as the object.
 Herod-to—Herod, as the agent.
 Herodúmba—belonging to *H.*
 Herodúmba-kan—being *H.*'s.
 Hiereu—*Gr.*, a priest; priests.
 Hiereu-kan—one who is a priest.
 Hiereu-ko—the priest, as agent.

Hiereu-nuğ—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 kabiruğ—out of *J.*; from (away from) *J.*
 Hierothalem-kál—belonging to Jerusalem (*masc.*); a man of Jerusalem.
 Hierothalem-kálin — belonging to Jerusalem (*fem.*); a woman of Jerusalem.
 Hour (þhóra, *Gr.*)—*Eng.*, hour.
 Hour ba—when (at) the hour.
 Hour ka—was at the hour.
 Hour-ka-ta—it was at the hour.
 Hundáred—*see* hekaton.
 Hundáred-ta—hundred it is; the hundred.

I.

I (i)—sounds as *e* in *Eng.* 'eat.'
 I (i)—sounds as *ee* in *Eng.* 'e'en.'
 Iaeiro (Yaeiro)—*Gr.*, Jairus.
 Iakob (Yakob)—*pr.n.*, Jacob.
 Iakobnuğ—Jacob, as the object.
 Iakobúmba—belonging to Jacob
 Iakóbo (Yakóbo)—*Gr.*, James.
 Iakóbo-úmba—of or belonging to James; James's.
 Iakóbo-úmba-ko — belonging to *J.*, as the agent.
 Yehóa—*Heb. pr.n.*, Jehovah.
 Yehóanuğ—*J.*, as the object.
 Yehóa kin—to Jehovah.
 Yehóa-ko—*J.*, as the agent.
 Yehóa-úmba—belonging to *J.*
 Iéthu — *Gr. pr.n.*, Jesus.
 Iéthu katoa—with (in company with) Jesus.
 Iéthu kin—to Jesus, *locally*. [is.]

Iéthu kinko—to Jesus, where he
 Iéthu-ko—Jesus, as the agent.
 Iéthunuğ—Jesus, as the object.
 Ioanna—*pr.n.*, Joanna.
 Ioanna-ko—Joanna, as an agent.
 Ioanne—*Gr. pr.n.*, John.
 Ioannenuğ—*J.*, as the object.
 Ioanne-úmba—of or belonging to John; John's.
 Iona—*Gr.*, Jonas.
 Iorádan—*pr.n.*, Jordan.
 Iothep (Yothep)—*pr.n.*, Joseph.
 Yothep kinko—to Joseph.
 Yothepúmba—belonging to *J.*
 Italo—*Gr.*, a calf.
 Ithák—*pr.n.*, Isaac.
 Itháknug—Isaac, as the object.
 Ithákúmba—belonging to *I.*
 Ithákariot—*pr.n.*, Iscariot.
 Ithárael—*pr.n.*, Israel.
 Itháraelnuğ—*Is.*, as the object.
 Ithárael koba—belonging to *Is.*
 Ituréa—*pr.n.*, Iturea.
 Iudaia—*Gr. pr.n.*, Judea.
 Iudaio (-oi)—*Gr. pr.n.*, a Jew.
 Iudaio koba—of or belonging to a Jew or Jews.
 Iudath—*pr.n.*, Judas.
 Iudath kin—to Judas.
 Iudath kinko—to Judas (for him to have).

J.

[Other tribal dialects have the palatals *j* and *é*, but this Awabakal has not; in it *j* occurs only in imported words.—Ed.]

Jail—*Eng.*, jail.
 Jeriko—*pr.n.*, Jericho.
 Jerusalem—*see* Hierothalem.

K.

K is sounded as in *Eng.* 'Kate.'

- Ka is sounded as in *Eng.* 'cart.'
 Ka korien—*neg.*, not; am not.
 Kaai—a call, here! come hither!
 Kaibulliko—to cry out; to call aloud; to 'kaai'; because the blacks use that word as we do hallo! hoy!
 Kaibullinün—will cry out.
 Ka ba—to be in such a state or condition (as mentioned).
 Ka ba (at the beginning of a sentence)—if it is (as stated).
 Kabirug—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.*, be (an entreaty).
 Kaiapath—*pr.n.*, Caiaphas.
 Kai-ba—cried out; called. The word 'kai' is used, as well as 'kaai,' to call attention.
 Kaibuğ—a light (of any kind); a lamp or candle.
 Kaibuğ-gél—the place of a light, as the candlestick.
 Kaibulla—*imp.*, call; cry aloud.
 Kaibulléin—cried out; did cry out; did shout aloud.
 Kaibullia—*imp.*, call out and continue to call.
 Kaibullielia—was lifting up the voice; was shouting.
 Kaibulliko—to cry out; to lift up the voice; to call aloud; to shout. Also, Kaipulliko.
 Kaibullinün—will call; will cry out; will shout aloud.
 Kaibullinün wal—certainly will call or shout; shall call.
 Kain—sounds as *Eng.* 'kine.'
 Kain—in possession of; having.
 Kaithar—*Lat. pr.n.*, Cæsar.
 Kaithar kinko—for (to) Cæsar.
 Kaithari-ko—C., as the agent.
 Kaitharnuğ—Cæsar, as the object, *acc.*; to Cæsar, *dat.*
 Kaitharumba—Cæsar's.
 Kaitharumba-ta—it is what belongs to Cæsar; that which is Cæsar's.
 Kaiulléün—ceased; ended.
 Kaiulliko—to cease; to finish.
 Kaiwitoara (†Pathak)—passed over; the Passover.
 Kaiyálléa—*imp.*, be silent; be mute; cease; leave off.
 Kaiyálléakün—again to cease or leave off.
 Kaiyellia—*imper.*, be silent or mute; cease.
 Kaiyelliko—to be silent or mute; to cease.
 Kaiyellinün—will cease.
 Kaiyin—an edge; the other side.
 Kaiyin-kaiyin—(*plu.*) all sides; every side.
 Kaiyin kolag—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 kako—unto the power.
 Kaiyu-kan—being powerful; being able; one having power; one having ability.
 Kaiyu-kan kanün—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.



BUNTIMAI—'A MESSENGER.'

- Ka-keän—*teinité tense*, it was (early 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).
- Kakillieliko—to be and to continue to be.
- Kakilli-kan—one who is and continues to be.
- Kakilliliela—was being and continuing 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.
- Kakullai-ta—it is for awhile; it endures for a season.
- käl—(*masc.*) belonging to a time or place; in a state of; a man of such a place.
- kälín—(*fem.*) belonging to a place; a female of such a place.
- Kalog—afar off; far; distant.
- Kalog ka—at a distance.
- Kalog kaba—being afar off or at a distance.
- Kalog-kolag—towards afar off; to a distance.
- Kamel—*Eng.*, camel.
- Kamunbilla—*imp.*, forgive; let be; permit to be.
- Kamunbilla kakilliko—to permit to be in any state or condition.
- Kamunbilliko—to cause to let be; to permit to be.
- Kamunbin'in—will cause to let be; will permit to be.
- Kamunbin'in wal—will certainly 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.
- Kanùn—*fut. indef.*, will be; e.g., tetti kanùn, 'will be dead,' will be in a state of death.
- Kanùn kakilliko—to be in such a state; will be; will become; will come to pass.
- Kanùn wal kakilliko—shall certainly come to pass.
- Ka-pa—a particle which implies a denial; 'if it had been.'
- Kapaiyinùn—will become.
- Kapátin—*Eng.*, a captain.
- Kapátin-to—a captain, as agent.
- Kapernaum—*pr.n.*, Capernaum.
- Kapirri—hunger.
- Kapirri-kan—one who hungers; being hungry.
- Kará—private; secret; *adv.*, privately; secretly.
- Kará—the *negat.* of being in such a state; equivalent to 'no longer to be.'
- Karag—spittle.
- Karag-kabilliko—to do spittle; to spit spittle; to spit.
- Karai-karai—round about; all round.
- Karaigon—*subst.*, the outside; *adv.*, outside.
- Karaka—the mouth; an entrance gate or door; *i.g.* kurraka.
- Karakai—quick; *imp.*, be quick; make haste; *i.g.* kurrakai.
- Karákál—one who pretends to cure by charms; a medicine-man; a sorcerer; a doctor.
- Karal—trembling; shaking; the palsy.

Karauwa—oil.
 Kara-uwilliko—to seek carefully with a wish to find.
 Kara-uwilli-koa—that ... might find; in order to find.
 Karawolléün — *aorist*, found; shall have found.
 Karawolliko—to find.
 Karawollinün—*fut.*, will find.
 Kareawug—the south wind.
 Kári—the first; *i.g.* kurri.
 Kári-kári—a *reduplication* denoting intensity or plurality; the very first.
 Kariġ—all through; throughout the whole.
 Kariġ-kareug—fine raiment.
 Kariġ-kareug-ko—fine dress, as the agent.
 Karin—pain.
 Karin-kan—one who is in pain.
 Karol—heat of any kind; hot.
 Katai—always; to be always; for ever; ever.
 Kataikal—of every sort.
 Ka tako—to be with.
 Katalla—had been; had lived; had existed.
 Kátán—(*present tense* of kakilliko, 'to be in any state') am; art; is; are; it is used with singular, dual, and plural pronouns.
 Katéa—to be again.
 Katéa ka—to be until.
 Katéa-kan—one who is again; being again.
 Katéa-kanün—will be again.
 Katéa-kánün wokka ka—will become again up; will be again.
 Katéa-kün—*subj.*, may be again.
 Katilli-kan—one who is the thing spoken of and acts as such; one who is...
 Katilliko—to be (substantively) the thing spoken of; to be in any state or condition.

Katillín—(substantively) existing as; if preceded by piríwal, 'chief, lord, king,' it means—does exercise lordship.
 Katillinün — will be (substantively), as above.
 Kau—sounds as *Eng.* 'cow.'
 Kau-ka-uwil—*opt.*, would wish to be.
 Kau-ka-uwil koa—*sub.*, in order to be...; that might be...
 Kau-má—gathered together; assembled.
 Kau-ma korien—did not assemble together.
 Kau-ma pa—*priv.*, would have gathered together, but
 Kau-manün—will cause to come together; will gather together.
 Kau-ma-uwil—*opt.*, wished to gather together; would gather together.
 Kau-ma-ye—one who habitually causes to assemble or collect together; a collector.
 Kau-mullan—did assemble together; did take council.
 Kau-mulli-gél—the place where the gathering together is made; the place of assembly; the council chamber; the parliament house.
 Kau-mulligél lako—*dat.*, to the place of assembly; to the council.
 Kau-mulliko—to cause to gather together; to collect; to gather together, as quails their young or a hen her chickens.
 Kau-tilliko—to assemble or collect together, of themselves.
 Kau-tillinün—will of themselves assemble together.
 Kauwa—*imp.*, be; be in such a state. Also, Ka-wa.
 Kauwa ba—be it so; let it be in this manner.

Kauwál—great; large; big.
 Kauwál kakilliko—to be great.
 Kauwál kakulla—was great.
 Kauwál-kan—one who is great; being great.
 Kauwál-kauwál—a great many; intensely great; very great.
 Kauwál-kauwál-la—the many, as the subjects.
 Kauwál-kauwál-lo—very many, as the agents.
 Kauwál koa—with (in company with) the great...
 Kauwál-la—great, as the subject; much; abundance.
 Kauwál-laġ—is great, large, or abundant; a great deal.
 Kauwállan—does greatly...
 Kauwál-lo—great, as an agent.
 Kauwál loa—through the many or great.
 Kauwál loa kokeroa—through the many houses; through the village, town, or city.
 Kauwál-lo konaró—a great multitude (as agents) did, does, or will... (according to the tense of the verb.)
 Kauwa yanti—be it so; be it in this manner; be it thus.
 Ka-uwil koa yanti—in order to be thus; that ... might be in this manner.
 Kau-wiyelliko—to command by word of mouth to assemble together; to call a council; to summon a congregation.
 Ke—sounds as *ca* in *Eng.* 'care.'
 -ke?—an *interrogative* particle.
 Kea-kea—courageous, victorious. Also, Kia-kia.
 Kea-kea-má—did cause to conquer; has conquered.
 Kearan—*pres. tense neg.*, no, not.
 Keawai—*simple negation*, nay; no; not.
 Keawai wun-ba—did not leave.

Keawai wal—*determinate negation*, shall not; certainly shall not.
 Keawaran—*pres. tense of nega.*, no, it is not; no; not.
 Keawaran baġ—*denial*, not I; I am not.
 Keawaran-keawai—no; nor.
 Kenukun—the large white rock lily; a lily.
 Kerun—complete; *i.g.* kirun.
 Ki—sounds as *Eng.* 'key.'
 Kia-kia—upright; this denotes conquest, victory; because one left standing upright after a combat or battle is the victor.
 Kid—*Eng.*, a kid.
 -kil—a particle used in the infinitive form of the verb 'to be.'
 -killi—particle used as the auxiliary sign of the verb 'to be.'
 -killiko—'to be,' as an auxiliary, to indicate the initiation of the action implied by the verb to which it is joined; *e.g.*, búncilliko—to proceed to smite; from the root bún, 'a blow.'
 Kilbuġgulliko—to cause to snap by personal agency; to snap, as a piece of rope; to break, as a cable.
 Kilburrilliko—to cause to snap by an instrument.
 Kilkulliko—to snap of itself; to break.
 Killibinbin—clear; unspotted; bright; shining; pure; glorious.
 Killibinbin kaba—in a state of shining glory; in a pure, unspotted, glorious condition.
 Killibinbin kakilliko—to be in a bright, glorious state.
 Killibinbin kámunbilla—*imper.*, let there be brightness, splendour, glory; glory be.

Killibinbin koa—with (in company with) glory; accompanied with splendour or glory.
 Kiloa—like; likeness; resemble; resemblance.
 Kilpaiyá—did snap as a cord; broke as a rope breaks.
 Kilpaiyelliko—to snap, as a cord snaps when it breaks.
 X Kin—*prep.*, to; to a person.
 Kin-ba—with; at; is at; locally.
 Kinta—fear.
 Kinta kakilliela—was afraid; feared and did fear; feared.
 Kinta kakilliko—to be in a state of fear; to fear; to be afraid.
 Kinta kakulla—was in a state of fear; was afraid.
 Kinta-kan—being afraid; one who is afraid; a coward.
 Kinta-kan-to—one who fears, as an agent.
 Kinta kora—*imp.*, fear not.
 Kinta korien—not to fear; no fear.
 Kinta-lağ—does now fear; is now afraid.
 Kinta nakilliko—fearful to see.
 Kinta nakilli-ta—(*sing.*) it is fearful seeing; a frightful sight.
 Kinta nakilli-tara—(*plu.*) fearful sights.
 Kintelléün—did laugh.
 Kintelliko—to laugh.
 Kintellinün—*fut.*, will laugh.
 Kintellinün wal—will certainly laugh; shall laugh.
 Kipai—fat; ointment; unction.
 Kirai—a ditch; canal.
 Kirin—queen; *cf.*, piriwal.
 Kiroabatoara—that which is poured out or spilled.
 Kiroabullieliá—did pour out.
 Kiroabullieliko—to continue to pour out; to continue spilling.
 Kiroabulliko—to pour out all; to spill. Also, Kiropulliko.
 Kiroabullin—now spilling.
 Kiroabullinün—will pour out.
 Kiroa-pa—shed; is shed or spilt.
 Kirrá—gently, carefully.
 Kirrai—*see* krai. *the seat*
 Kirrai-kirrai—round about.
 Kirrai-kirrai ta ba—surrounded.
 Kirrai-kirrai-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-uwoilliko—to seek wishing to find; *i.g.* kara-uwoilliko.
 Kirra-uwoilli koa—in order to seek diligently; that...might seek diligently.
 Kirráwoilliko—to move carefully; to seek diligently.
 Kirrikin—clothing; a garment of any kind; cloak; veil; curtain; covering.
 Kirrikin-ta—it is the garment.
 Kirrikin taba—with the raiment
 Kirrikin-to—clothing (raiment, robe), as an agent.
 Kirrikin-wuntoara—the raiment or clothes which were left.
 Kirrin—light; as, daylight.
 Kirrin—pain; fever; agony.
 Kirrin kakilliko—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 kátan—is in pain; is in a state of anguish or agony.
 Kirul—green, as a young tree.
 Kirun—all; the whole.
 Kirunta—a creek; a ditch.
 Kittug—hair (of the head only).
 Kiyubanün—will do with fire.
 Kiyubatoara—that which is done with fire (roasted, broiled).

Kiyubulliko—to do with fire; to roast or broil.
 Kiyu-pa-ba—done or destroyed by fire; roasted; burned.
 Kleopa—*pr.n.*, Cleopas.
 X Ko—*particle*, for the purpose of.
 Koa—in order to; that...might.
 Koai-koai-kakilliko—to be strutting like a turkey-cock; to be lifted up or proud.
 Koai-koai-kan—being proud; one who is proud.
 Koai-koai korien—not proud.
 Koai-koai-umulliko—to make proud.
 Koakillai-ta—contention; any strife of words.
 Koakillan—strives with words; does quarrel or rebuke.
 Koakilléün—did rebuke, &c.
 Koakilliela—did rebuke.
 Koakilliko—to scold; to quarrel; to contend; to rebuke.
 Koakulla—rebuked.
 Koatan—swears at. [at.
 Koatelliko—to curse; to swear
 Koawa—*imp.*, chide; rebuke.
 Koba—of or belonging to any thing; úmba—of or belonging to any person.
 Kobana—*Eng.*, governor.
 Kobana kinko—*dat.* 2, to the governor.
 Koba-toara—that which is in possession; that which is obtained.
 Koio—*an herb.*
 Koito—therefore; for; because; consequently.
 Koito-ba—therefore as; because it is so.
 Koito noa ba—for as he...; for when he...; because he...
 Koiwon—rain.
 Koiwon tanán ba—as the rain approaches.
 Koiyá—murmured; repined.
 Koiyelliko—to murmur; to repine; to rebuke.
 Koiyelli koa—in order to rebuke; that...might rebuke.
 Koiyug—fire.
 Koiyug ka—in the fire; is in the fire.
 Koiyug kako—in (into) the fire.
 Koiyug-ko—fire, as an agent.
 Koiyün—shyness; shame.
 Koiyün-bará-toaró—down ashamed; to be abased.
 Koiyün-batoara—that which is become ashamed.
 Koiyün kakilliko—to be in a state of shame; to be ashamed.
 Koiyün kanun—will be ashamed.
 Kokerá—habitation; hut; shelter; tent; tabernacle; house; palace; temple.
 Kokerá—*dat.*, at or in the house, temple, &c.
 Kokerá birug—away from out of) the house.
 Kokerá ka—*dat.* 1, to the house.
 Kokerá kolağ—*dat.* 2, towards the house.
 Kokerá kariğ—all the houses; the whole of the houses; the village, town, city.
 Kokerá kolağ kokerá kolağ—towards the houses; from house to house.
 Kokeratin—the master (owner, landlord) of the house.
 Kokeratin-to—the master of the house, as an agent.
 Kokeráo—through the house.
 Kokerrin—from (on account of) the house.
 Kokoi-kokoi—surrounded; inclosed.
 Kokoin—fresh water; *cf.* bato.
 Kokoin-kan—one having water; possessing water; dropsical.
 Kokoin-kan-to—a dropsical person, as an agent.

- Kokoin-kan warakag—one filled with water; one having the dropsy.
- Kokoin kolag—to (towards) the water; going to water.
- Kokug—an indigenous fig; a fig.
- Kolag—towards; now about to.
- Kólbi—sound; noise; roar.
- Kólbi-lag-bulliko—to make a sound or noise; to roar.
- Kólbi-lag-bullin—now making a noise or sounding; roaring as the wind or sea.
- Kólbúnti korien—not to chop.
- Kólbúntia—chopped; reaped.
- Kólbúntilla—*imp.*, cut down.
- Kólbúntilliko—to chop, as with an axe; to hew; to mow; to reap with a hook or any other thing that cuts or chops; to cut with a sword.
- Kólbúntillin—*pres. part.*, chopping; hewing; reaping.
- Kólbúntillinún—will chop, &c.
- Kólbúntinún—will chop, &c.
- Kólbúntinún-wal—shall cut; will certainly chop.
- Koli—water; *cf.* kori and bato.
- Komarra—shade; a shadow.
- Komónba—a drop or clot.
- Kóg—sounds as the *Eng.* 'gong,' but with the *o* long.
- Kógka—a reed.
- Kógóg, kógóg—the noise made by any person sound asleep; hence, to be overpowered with sleep.
- Kógóg-kan—being sleepy; one who sleeps.
- Kógóg-kan-to—one who sleeps, being the agent.
- Kón—sounds as the *Eng.* 'cone,' but rather longer, laying the accent on the *o*.
- Konára—tribe; host; company; assemblage; family; army; herd; nation.
- Konárrin—from the tribe, as a cause; because of the tribe, company, assemblage, &c.
- Konéin—good to look at; pretty; handsome; noble in appearance.
- Konéin kakilliko—to be in a beautiful state; to be pretty; to be handsome; to be garished.
- Konéin kako—to being pretty.
- Konéin-kan—one who is pretty; being handsome.
- Konéin-ta—it is pretty, &c.
- Konéin-tara—the pretty things.
- Konéin-taró—the pretty (persons or things), as agents.
- Konéin-to—pretty, as an agent.
- Koin—an unknown being of great power, of whom the aborigines are very much afraid.
- Kón-ta—that person, as an agent.
- Kón-to-ka—that person as an agent is...
- Konug—dung; excrement.
- Konug-gél—the place of dung; a dunghill.
- Konug-gél ko—for the dunghill.
- Kora—a *mandatory prohibition*; *e.g.*, kinta kora, 'fear not.'
- Koradhin—*pr. n.*, Chorazin.
- Korakál—*see* korokál.
- Kora koa—*interrogative of negation*, why not?
- Korariğ—a lonely place.
- Koréa—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.
- Korimá—did cleanse; baptised.
- Korimanún—will use water to cleanse; will baptise.
- Korimullielia—being cleansed or baptised.

- Korimulli-kañ—one who cleanses with water; a baptist.
- Korimullikanne—baptism.
- Korimullikan-ta—the baptism.
- Korimulliko—to use water in any way; cleanse with water; *cf.* kori, koli, 'water'; mulliko means 'to do with'; hence korimulliko is used to mean 'to baptize,' in any form.
- Korimulli koa—that ... might cleanse with water; that ... might baptise.
- Koro-ka—concealed; washidden.
- Korokál—old, worn out; said of clothes or property, not of persons.
- Koro-kakilliko—to be in a state of concealment; to hide one's self; to be concealed.
- Korokál la—*dat.*, to the old.
- Korokál katéa-kanún—will be again old.
- Korowa—the sea; the waves of the sea.
- Korowa tariğ—the sea coast; the seaside; the coast.
- Koruğ—the inland part of the country; the interior; the bush; the wilderness.
- Koruğ-ka—in the wilderness; in the bush; in the interior.
- Koruğ kabiruğ—from (out of, away from) the bush; from the country; from the interior.
- Koruğ tin—from (on account of) the wilderness, as a cause.
- Korun—still; silent; calm.
- Kót—*Eng.*, coat.
- Kót-kan—one having a coat.
- Kotá—thought; did think.
- Kota ba—when (if)... did think.
- Kota-ban kora—*mand.* (participial form), cease thinking.
- Kota-bumbilliko—to permit to cause to think; to let think.
- Kota-bunbéa—allowed to cause thought; did astonish; made astonished.
- Kota korien—thought not.
- Kotan—thinks; does think.
- Kotánún—*fut.*, will think.
- Kotatoara—thought; the thing which is thought.
- Kota yikora—*mand.* (the verbal form) do not think; think not; take no thought.
- Kotára—an aboriginal instrument of war called by the Europeans 'a waddy'; a cudgel, made of iron wood, stout in the middle but tapering to a point.
- Kotára-kan—one having a cudgel.
- Kotáro—the cudgel, as an agent; with or by the cudgel.
- Kotella—*mandatory* (the verbal form), do think; remember; reflect.
- Kotellan—does think.
- Kotelléun—*aor.*, did, does, will think; thought; thinks.
- Kotellia—*mand.* (the participial form), think; be thinking; remember; reflect; meditate.
- Kotellielia—thought; did think; was thinking.
- Kotellielliko—to think and continue to think; to be thinking.
- Kotellikanne—the thing which is thought; imagination; idea.
- Kotelliko—to think; to be in thought.
- Kotellin—*part. pres.*, the action of thought; thinking.
- Kotelli-ta—the thought.
- Kóti—a kinsman or a neighbour; a friend; a guest.
- Kóti—personally belonging to self; own-self; *e.g.*, giroúmba kóti, 'thine own-self.'

Kóti bala umullan—the two became friends again; *lit.*, the two were caused to be akin.
 Kóti kabirug—from (out of) the self-same.
 Kóti kakilliko—to be near of kin; a kinsman, friend, neighbour.
 Kóti-ta—(*sing.*) the kinsman or neighbour; friend; guest.
 Kóti-tara—(*plu.*) the, kinsfolk; kinsmen; neighbours; friends.
 Krai—the west; westward; inland; *i.g.* kirrai. [west.
 Krai tin—from (because of) the Kriht—*pr.n.*, Christ.
 Kriht-ta—it is the Christ; the Christ, emphatic.
 -kál—*particle masc.*, belonging to any locality; *i.g.* -kál.
 -kálín—*part. fem.*, belonging to any locality; *i.g.* -kálín.
 Kúlai—wood; timber; a tree of any kind.
 Kulla—because, for.
 -kulla—*postfix particle*, the sign of an aorist tense; *e.g.*, ka, 'to be'; ka-kulla, 'was.'
 Kullabulliko—to cut round; to circumsise.
 Kullaburra—shining; glorious; bright; resplendent; glory.
 Kulla wal—because certainly; surely.
 Kulla-wal-léa—because certainly ...has or did.
 Kulleug, kullig—the neck.
 Kulligtiela—cut; did cut.
 Kulligtielliko—to cut, as with a knife or some such cutting instrument.
 Kullimulliko—to make use of the toe; hence, to climb; because the blacks cut notches in the bark, and, to ascend the trunk of a tree, place the toe therein.

Kulliwá—climbed; did climb.
 Kullo—cheek.
 Kulwon—stiff, as a corpse.
 Kúm—sounds as *Eng.* 'come'; *cf.**
 Kumara—blood.
 Kumara-kan—a bloody person.
 Kumba—to-morrow.
 Kumba-ken-ta—the period of time after to-morrow; the day after to-morrow; the third day.
 Kumbarapaiyelliko—to be troublesome, clamorous, noisy.
 Kumbarawan—does trouble, as by some movement or bustle.
 Kumbarawilliko—to trouble or tease; to worry.
 Kumiri—a shady place; a hole in a rock; a cave.
 Kummari—northward; north.
 Kummari tin—from the north.
 Kummulliko—to cause trouble, anxiety; to be anxious.
 Kummullan—troubled; anxious.
 Kún—for its sound *cf.**.
 Kunbúntéa—did smite with a knife or a sword; cut; smote.
 Kunbúntilliko—to cut with a knife; to smite with a sword or any similar edged instrument. [be.
 Kún koa—lest... should or might
 Kunta—nest; the nest of a bird.
 Kunto—food; vegetable food, as bread, but not animal food.
 Kunto-kan—one having food; one possessed of food.
 Kúri—man; mankind; men.
 Kúri koba—belonging to men; of mankind; of man (*sing.* or *plu.*).
 Kúri koba ko—*dat.*, to man's.
 Kurinio—*Gr. pr.n.*, Cyrenius.
 Kúri tin—from man, as a cause; on account of man.
 Kúri willug-gél—the men of this place; those of this generation.

Kurr—sounds as *Eng.* 'cur.'
 Kurrag—froth; foam.
 Kurrag-to—froth, as an agent.
 Kurragtoanbuggulliko—to cause by personal agency to foam.
 Kurragtoanbugga—was caused to foam; foamed.
 Kurrai-kurrai—to turn round; to go round about; to roll.
 Kurraka—the mouth; entrance; doorway; gateway.
 Kurraka birug—from (out of) the mouth, &c.
 Kurrarakai—be quick; haste ye; *i.g.* karakai.
 Kurrauwei—long; length.
 Kurrawitai-kan—being clothed with long raiment; robed.
 Kurréa—carried; did carry.
 Kurri—first; *cf.* kara.
 Kurri birug ko—from (out of) the first; from the first.
 Kurriug—any.
 Kurriug tin—from (on account of) any.
 Kurrikoğ—the first-born male; *cf.* karakog, the elder brother.
 Kurri korien—not to carry; carries not; bears not.
 Kurri-kurri—*intensive*, the very first; the beginning.
 Kurri-kurri ka—is the first.
 Kurri-kurri kabirug—from the first; from the beginning.
 Kurri-kurri-to—the first, as an agent.
 Kirrilliela—bore; was carrying.
 Kurrilli-gél—the place of carrying; the carrying places, as the railway.
 Kurrilliko—to carry; to bear.
 Kurrin—choked; suffocated; stifled; drowned.
 Kurrin—carries, bears, brings forth; *cf.* karin.
 Kurrinanbai—daughter-in-law.

Kurri-uwil koa—in order that... might carry.
 Kurriulliko—to carry away; to bear away.
 Kurri yikora—*mand.*, carry not.
 Kurrol—perspiration; sweat.
 Kutha—*pr.n.*, Chusa.
 Kuttawai—satiety; intoxication; drunkenness; gluttony; giddiness.
 Kuttawai-ban—one who satiates; a glutton; a drunkard.
 Kuttawai-kan—one who is in a state of satiety.
 Kuttawai-ko—to be satiated with food or drink; drunkenness; gluttony.
 Kuttawai kolag—to be about to satiate with food or drink.
 Kuttawaiye—one whose manner is habitually that of being satiated; one habitually a drunkard or a glutton.
 Kuttawan—satiated.

L

L—pronounced as *Eng.* 'ell.'
 La—is sounded as in *Eng.* 'large.'
 Ladharo—*pr.n.*, Lazarus.
 Latin—*pr.n.*, Latin.
 Latinumba—belonging to the Latin people or language.
 Le—rhymes with *Eng.* 'lay.'
 Lebben—*Eng.*, leaven.
 Lebben kiloa—like leaven.
 Lebben korien koba—not having leaven; unleavened.
 Lebi—*pr.n.*, Levi.
 Lebi-kál—a Levite.
 Lebi-ko—Levi, as the agent.
 Léjun—*Eng.*, legion.
 Lepro—*Eng.*, leprosy.
 Lepro-kan—one being in a state of leprosy; leprous; a leper.
 Lepro-ta—leprosy, as a subject; the leprosy.

Lepton—*Gr.*, a small coin; a mite.
 Lepton-ta—a mite; it is a mite.
 Lo—sounds as *Eng.* 'lo!'
 Lot—*pr.n.*, Lot.
 Lotúmba—belonging to Lot.
 Luka—*Gr. pr.n.*, Luke.
 Luka-úmba—belonging to Luke.
 Luthania—*pr.n.*, Lysanias.

M

Ma—*imp.*, do (a challenge).
 -ma—an auxil. particle denoting the *perf. past aorist*, did; done
 -ma korien—did not; not done.
 Mabogun—a widow.
 Mabogun koba—belonging to a widow; a widow's.
 Magdala-kalín—(*fem.*), a woman of Magdala; Magdalene.
 Mai—sounds as *Eng.* 'my.'
 Maiya—a snake; a serpent (the genus).
 Makoro-ban—one who fishes; a fisherman.
 Makoro—fish (the genus).
 Makoró—fish, as an agent.
 Makoró birug—away from fish; a piece of a fish.
 Makorrin—from fish, as a cause; on account of fish.
 Malma—lightning.
 Mamuya—a ghost, the spirit of a departed person; not the spirit of a living person, which is marai; *cf.* Marai (not mamuya) Yirri-yirri 'the Holy Ghost.'
 Man—sounds as *Eng.*, 'man.'
 -man—as a particle, denotes the *present tense* of the verb causative.
 Mankilli-gél—the place of taking or receiving, as the counter of a shop; the bank; the treasury.

Mankilli-kan—one who takes in hand; a doer; a servant.
 Mankilliko—to take in hand; to do; to receive.
 Mankilli kolağ—about to take in hand.
 Mankillin—now taking; holding; doing; receiving.
 Manki-ye—one who is a habitual taker; a thief.
 Mankiye-ko—to (against) a thief.
 Mankiye nukug-ka—a taker of women; a woman stealer; an adulterer.
 Manki yikora—*prohib. imp.*, do not steal; do not take.
 Man korien—*neg.*, did not take.
 Mankulla—have taken in hand; did take; took.
 Man pa—*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.
 Mantilléa—*imp.*, take it.
 Mantilliko—to take; to receive.
 Mantillin—now receiving.
 Mantillinun wal—will certainly take; it shall be taken.
 Mantoara—that which is taken, received or held; the deposit; the theft.
 Manumbilla—*imp.*, permit to take; let take.
 Manumbilliko—to allow to take; to let take.
 Manun—*fut.*, will take.
 Manun wal—will certainly take; shall take.
 Mara—*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 nurunba—spirits belonging to you; your spirits; your souls.
 Marai-to—the spirit, as an agent.
 Marai yirri-yirri—the spirit sacred; the Holy Spirit.
 Maralla—*imp.*, continue to take; receive.
 Marátha—*pr.n.*, Martha.
 Mara-uwil—*opt.*, that..... may take.
 Mara-uwil 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, Matayei.
 Mataye-koa-katéa-kun—lest any greediness (gluttony, surfeit-ing) should be.
 Mattara—the hand.
 Mattarrin—from (on account) of the hand; by the hand, as an instrument.
 Mattaró—the hand, as the agent; with the hand.
 Mattaroa—with (accompanied with or through) the hand, as an instrument.
 Matti—*dual*, acts together; did together.
 -mau—rhymes with *Eng.* 'cow.'
 -ma-u—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.'
 Mentha—*Lat.*, mint.
 Mi—is sounded as *Eng.* 'me.'
 Mikan—presence; fronting; in the face of; before.
 Mikan-ta—the presence.
 Mikan tako—in the presence of; before.
 Mimá—did cause to stay.
 Mimulliko—to detain; to urge to stay.
 Min—sounds as *Eng.* 'mien.'
 Minn—sounds as in *Eng.* 'mint.'
 Mina—*Gr.*, a pound.
 Minarig?—what?
 Minarig-bo?—what very thing?
 Minarigbo—any selfsame thing; anything.
 Minarig-ke?—what is? what are?
 Minarig tin?—what from, as a cause? wherefore? from what cause? why?
 Minbilliko—to crush; to grind.
 Minbinun—will grind.
 Minbinun 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 kabirug—from (out of) such a feeling.
 Minki kakillielia—was sympathising.
 Minki kakillielia—was and continued to sympathise or feel penitent, &c.

- Minki kakilliko—to be in a state of inward feeling; to sympathise; to sorrow; to mourn; to be penitent.
- Minki kakulla—sympathised; have sympathised.
- Minki-kan—one who sympathises or feels sorry and repents.
- Minki-kanne—sympathy; any inward feeling; repentance.
- Minki-kanne-ta—sympathy it is; the sympathy.
- Minki kânûn—will sympathise (sorrow, repent).
- Minki kâtan—sympathises; repents.
- Minki korien—without feeling.
- Minki-lag—sympathises; feels sorrow; repents.
- Minkilliko—to wait (stay, dwell)
- Minkin—waits; dwells; delays.
- Minnân!—what are actually present? how many? how much?
- Minnug?—what things, as the object?
- Minnug-ban?—what thing now about (I, we, you, &c.)
- Minnug-banûn?—what will... do? what will be done?
- Minnug-banûn-kan?—what now will some one do?
- Minnug-banûn wal?—what will... certainly do? what shall be done?
- Minnugbo or minnambo—something; anything; somewhat.
- Minnugbo - minnugbo—many things; everything; all things.
- Minnug-bullielâ?—what was going on? what was doing?
- Minnug-bulliko—(an interrogative form of the verb) what is doing? what is going on?
- Minnug-bulli kolağ—about to do something.
- Minnug-bullinûn?—what will be going on or doing.
- Mipparai—honeycomb.
- Mipparai kabirug—from (out of) honeycomb.
- Mirka—perhaps; *i.g.* murka.
- Mirka-ta—perhaps it is.
- Mirkin—virginity; purity.
- Mirkun—pure; clean.
- Mirobunbillia—*imper. and permissive*, permit to continue to take care of or save.
- Miromâ—took care of; did keep; did save.
- Miroma-bunbilla—*imp.*, permit to take care of or save.
- Miromanûn—will take care of; will save; will occupy.
- Miroma pa—*privative*, did (not) take care of; without care of.
- Miromulla—*imp.*, take charge of, if necessary.
- Miromullia—*imp.*, continue to take care of; save and continue to save.
- Miromulli-kan—one who takes charge of (watches over, saves from harm); a saviour.
- Miromulliko—to take charge of; to take care of; to watch over; to keep; to save from harm.
- Mirral—desolate; unproductive; barren; poor.
- Mirralla, murulla—a maid; having no husband; barren; poor.
- Mirral kaiko—for the miserable.
- Mirral-lo—the poor and destitute, as agents.
- Mirral-mirral-kan—one who is in a miserable state; poor; destitute.
- Mirrigil—ready; prepared to remove or to go a journey.
- Mirro-miromâ—rubbed and continued to rub.
- Mirromulliko—to rub.
- Mirug—the shoulder.
- Mirug ka—on the shoulder.
- Mita—a sore.
- Mita-mitağ—sores; full of sores.
- Mittéa—waited; did wait.
- Mitti—small; little; a little one; the youngest child.
- Mitti—the youngest son.
- Mitti-ko—the youngest son, as the agent.
- Mittilliela—waited and continued to wait; was waiting; waited; stayed; remained.
- Mittilliko—to wait or remain.
- Mittillin—now waiting.
- Miyâ—hindered; prevented.
- Miyelliko—to hinder.
- Moiya—cool.
- Moiya koa—in order to cool; that... might cool. [fare.]
- Mokâl—arms; weapons of war.
- Money—*Eng.*, money.
- Moni-ğel—money-place; a purse; a bank.
- Moni-ko—money, as the agent.
- Moriğ—a particle; a very small bit; a mote; dust.
- Moroko—the sky; the visible heavens; heaven.
- Moroko kaba—is in heaven.
- Moroko kabirug—from (away from) the sky; from heaven.
- Moroko kako—in or to heaven.
- Moroko koba—belonging to the sky or heaven.
- Moroko lin—from (on account) of heaven, as a cause; from heaven; of heaven.
- Moron—life.
- Moron-ba—lives; is alive.
- Moron-ba-katêa-kânûn—will be alive again; will live again.
- Moron kakilliko—to be in a living state; to be alive; to live.
- Moron-kan ta—they (he) who are alive; the living.
- Moron kânûn—will be alive; will live.
- Moron kâtan—is in the state of living; is alive; lives.
- Moron ko—for life.
- Moron koa katêa-kân—lest... should be alive again; lest... should be saved alive.
- Moron-ta katêa-kânûn—life will be again; the life is to be again. [life.]
- Moron tin—from (on account of)
- Moron tin kâtan—from (on account of) being alive.
- Mot—sounds as *Eng.* 'mote.'
- Mothé—*pr.n.*, Moses.
- Mothé-ko—Moses, as the agent.
- Mothé-to—Moses, as the agent.
- Mothé-to noa—Moses he, as the agent.
- Mothé-umba—belonging to M
- Motilliela—did smite on the breast.
- Motilliko—to smite the breast.
- Mu—sounds as in *Eng.* 'moon.'
- Mug—rhymes with *Eng.* 'bung.'
- Mugga-mâ—did wrap up.
- Mugga-ma-toara—that which is wrapped up or swaddled.
- Muggamulliko—to cause to be covered; to wrap up in soft 'ti'-tree bark as clothing; to swaddle; to swathe.
- Mukkaka—the noise which a bird utters; to cackle; to crow.
- Mukkakaka tibbinto—the crow of a cock.
- Mukkin—the form of address to a young female; maid!
- Mularêa-kan—one wounded by an instrument; one caused to become wounded by an instrument.
- Mulug—close by; nigh at hand.
- Mulug kakilliela—was and continued to be close by.
- Mulug kakilliko—to be near.
- Mum—for its sound *cf.* *.
- Mumbilla—*imp.*, lend; do lend.
- Mumbillan—does lend.
- Mumbillin—lent; did lend.

- Mumbilliko—to lend.
 Mumbinùn—will lend.
 Mumbitoara—that which is lent;
 the loan; the debt.
 Mupai—fast, shut, silent, dumb.
 Mupai kakilliko—to be fast, as
 the mouth; to be silent *or*
 dumb; to hold your peace.
 Mupai kakillinùn—will be fast
or dumb; will be silent.
 Mupai kakulla—was fast; was
 silent; held their peace.
 Mupai umulliko—to cause to be
 silent *or* dumb.
 Múr—sounds as *mur* in *Eng.*
 ‘murder,’ but the *r* is rougher.
 Mur—sounds as *Eng.* ‘moor’; *cf.**
 Marka—*see* mirka.
 Murkun—pure; clean; free of
 superfluity; *cf.* mirkun.
 Muron—ointment.
 Murrá—ran; did run.
 Murra—to run; to flee away.
 Murrabunbilliko—to let run.
 Murrabunbilla—*imp.*, let run.
 Murrái—good; well; patient;
 in a general sense; *cf.* murr-
 roi *and* murrarág.
 Murrái-kakillikanne—the thing
 which is in a state of well-
 being; happy, if in prosperity;
 patient, if in adversity.
 Murrái-kakilliko—to be good;
 to be well pleased; to be happy.
 Murrakin—a young female;
 maiden; virgin; *cf.* mukkin.
 Murrakin-to—a young female, as
 the agent.
 Murrapatoara—that which is run
 out; anything numbered.
 Murrapullikanne—the taxation;
 the thing that counts *or* num-
 bers.
 Murrapulliko—to run out; to
 number; to tax each one.
 Murrarág—good; right; just;
 proper.

- Murrá-murrarág—*intens.*, very
 good; excellent.
 Murrarág kakilli-kan—one who
 is and continues to be in a good
 state; one who is righteous;
 a righteous one.
 Murrarág kakillikanne.— any-
 thing that is good *or* righteous;
 righteousness.
 Murrarág kakilliko—to be in a
 good state; to be well off *or*
 happy.
 Murrarág koyelliela—worship-
 ped.
 Murrarág koyelliko—to begood,
 in manner; to worship.
 Murrarág-tai—the good, indefi-
 nitely; the just; the righteous.
 Murrarág-ta—a good thing.
 Murrarog-tara—good things.
 Murrarág wiyelliela—was say-
 ing good; was praising.
 Murrarág wiyelliko—to speak
 good; to praise.
 Murrarig—within; into; inside.
 Murriug—forward; onward.
 Murriug kolag—about to go for-
 ward.
 Murrin—the body; *cf.* marai
 —the soul; the spirit.
 Murrinawwai—a floating vessel;
 canoe; boat; ship; the ark.
 Murrin kiloa—like a body.
 Murrin ko—for the body.
 Murrin tin—from (on account
 of) the body, as an instru-
 mental cause.
 Murrin-murrin—frequent; very
 often; often-times.
 Murrog-kai—a sort of wild dog,
 like a fox.
 Murroi—peaceful; at his ease;
 in peace; *i.g.* murrái; *cf.*
 also murrarág.
 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-má—pressed upon.
 Murrug-kamulliko—to cause to
 let be overcome, as water runs
 within and overcomes; to let
 be choked *or* drowned.
- Murrug-ká-ma—was caused to
 let be overcome *or* smothered;
 was choked.
 Murrug kolag—about to go in.
 Muta-mután—powder; dust.
 Mutard—*Eng.*, mustard.
 Mutug—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 MINYUG PEOPLE,
on the north-east coast of New South Wales.
(By the Rev. H. Livingstone, Wimmera, Victoria.*)

I. THE GRAMMAR.

The Minyug dialect is spoken at Byron Bay and on the Brunswick River. The natives on the Richmond River have a sister dialect called the Nyug; those on the Tweed call their own Gando or Gandowál, 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 is necessary, because the adjectives and pronouns often vary in form according as they are used to qualify names of human beings, or animals, or things.

A few examples will make this plainer. If a man who speaks Minyug is asked what is the native word for 'big' or 'large,' he replies, kumai. This kumai is the plain or vocabulary form, which may be used on all occasions to qualify any kind of word. But if a native is speaking of a 'large spear,' he will usually say kuminna éuan. Either kumai or kuminna will suit, but the longer form is more common; kuminna is used only to qualify such things as spears, canoes, and logs, and never to qualify persons and places. If a native is speaking of a 'big man,' while he might say kumai paigál, the usual form is kumai-bin, which is then a noun; but since all nouns can also be used as adjectives, the longer form kumai-bin paigál is also correct. To express, in Minyug, 'that boy is big,' we might say either kully kumai-bin éubbo, or éubbo kumai. The feminine form of kumai is kumai-na-gun, which is only the suffix -gun added to the form in -na; like kumai-bin, this is either a noun, when it means 'a big woman,' or an adjective used to qualify a feminine noun. The suffix -gun is sometimes added to the plain form; as, mobi, 'blind,' mobi-gun, *fem.*; sometimes to the masculine form; as, balig-gál, 'new,' 'young,' balig-gál-gun, *fem.*; and sometimes to the form in -na; as, kumai-na-gun. Some adjectives have only two forms, while others have three, four, and even five. In some cases different words are used, instead of different forms of the same word. The principal suffixes used for the masculine are, -bin, -gin, -jára, -rim, -ri, -li, -gári, -gál. The table given below, for ordinary adjectives, adjective pronouns, and numerals, illustrates these uses. Forms rarely used have a † after them.

EXAMPLES OF THE SUFFIXES OF ADJECTIVES.

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

The adjective dukkai, 'dead,' takes numerous forms; thus:—
2. dukkai, dukkai-bin†; 3. touara-gun, dukkai-gun†, dukkai-bin-gun†, dukkai-gun-bin†; 4. dukkai, dukkai-bin†.

2. NUMBER.

Nouns and adjectives do not change their form to denote number. The word paigál may mean one 'man,' or any number of 'men.' With regard to the pronouns, some of them are singular, some dual, some plural, and some of them indefinite so far as number is concerned. The number of a noun is generally known by the use in the same sentence, or in the context, of a singular, dual, or plural pronoun, or by the scope of the sentence or other surrounding circumstances.

3. GENDER.

There are two ways by which the feminine is distinguished from the masculine—either by a different word or by adding the termination -gun, of which the *u* is always short; as:—

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

PRONOUNS.

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

Personal pronouns.

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

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

Demonstratives.

Besides these, there is a peculiar class of words, which may be called demonstratives. When used as predicates, they have the general meaning of 'here,' 'there,' or 'yonder.' They are often used as demonstrative adjectives, and then mean 'this,' 'that

'these,' 'those.' As such, they usually agree in form with the nouns which they qualify, that is, they take similar suffixes. Often, however, the noun is omitted, and then they become true personal pronouns, retaining whatever suffix they would have if the noun were used. For example, the word kully, used as a predicate, means 'here'; as, paigál kully, 'a man is here'; but paigál kully yilyul means 'this man is sick'; and, omitting paigál, kully yilyul means 'he is sick'; kully thus means 'here'; 'this'; 'the'; 'he here'; 'she here'; and 'it here.'

Such words are real demonstratives, and must be carefully distinguished from ordinary adverbs of place; for, often an adverb of place is, as it were, promoted to the rank of a demonstrative, and in this way it may come to take the place of a personal pronoun. This may account for the fact that the third personal pronouns are so numerous, and have little or no etymological connection in Australian dialects. These demonstratives are kully, mully, killy, kunde, kanyo, mún, kam, kaka, ka, and kaba. As these are sometimes doubled or reduplicated and have some other variations in form, the following scheme may be convenient:—

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

I. is the common masculine form used as an adjective or pronoun. II. is the feminine form so used. III. is the neuter form so used. IV. is used as a predicate for masculine, feminine, and neuter.

Demonstratives used either as singular or plural are—ka, 'it'; *plu.*, 'they in that place there'; kaba, 'it'; *plu.*, 'they there.'

The Nyug dialect, instead of kully and mully, has muġga and kuġga; thus:—

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

Kaka is thus a recent addition to the Minyug dialect. It is at present almost exclusively used instead of éannaby. Maka is sometimes used for mully, but always as a singular. Kuġga is used in the sense of 'he out there.' So it is evident that ka is the root form of all the demonstratives beginning with *k*, and ma of those beginning with *m*. Most of the plural demonstratives are formed from ka and ma; thus, kama consists of ka + ma, maka of ma + ka, and kaka of ka + ka; yet there are many doubled forms that are singular. Ma, however, is used, but not as a demonstrative. Ka, ma, ly, ba, and nyo are all root-forms.

Indefinite pronouns.

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

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

Numerals.

Strictly speaking, the language has only two words, yaburu and bula, that can be called numerals. Yet, by doubling and repeating these, counting can be carried on to a limited extent; as,

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

Yabúruġin, and yaburu-ġin-gun are sometimes used for the singular personal pronouns, and bulaiiy and bulaiiy-gun for the dual. Other uses of these numerals may be seen in—yaburugin yúnbully, 'go alone' (said to a male); yaburuginun yúnbully, 'go alone' (said to a female); yaburu-min-ba, 'at once,' or 'with one blow,' 'with one act'; bula-nden, 'halves'; bula-ndaí, bula-ndaí-gun, 'twins.'

Interrogatives.

In Minyug, the difference between an interrogative sentence and an assertive one consists, not in any different arrangement of the words, but simply in the tone of the voice. Therefore the

words which we call interrogatives have also assertive meanings. For example, the expression ġen kuġgallen, taken as an assertive, means 'somebody calling,' but, as an interrogation, 'who is calling?' thus, ġen represents 'who?' or 'somebody'; it is used like the life-nouns and personal pronouns. In the same way, minya, minyug, minyugbo, mean 'what?' or 'something.' There is also inji, winjiġ, which means 'where?' or 'somewhere.' Another word of the same kind is yilly, 'in what place?' and 'in some place.' Such words are the connecting links between the nouns and the verbs.

4 (a). SUFFIXES TO NOUNS.

The suffixes used with nouns are the following:—

1. -o.

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

2. -nye, -ne, -e, -ġe.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, 'beat'; na, 'see'; iġga, 'bite'; wia, 'give to'; bura, 'take out.' As a general rule, only life-nouns and personal pronouns take this suffix. Non-life nouns retain their plain nominative form. Since adjectives and adjective pronouns agree in form with the nouns they qualify, it follows that they have a twofold declension. The accusative form of 'that man' is mullanye paigannye; of 'that tomahawk,' the accusative is mully bundan.

Examples of its use are:—Mullaio ġunye yilyulman, 'he will make me sick.' Wanye yilyulman mullaio, 'he will make thee sick.' Ġaio mullanye yilyulman, 'I will make him sick.'

Sometimes either the form in -o or in -nye is omitted.

3. -na, -a.

This is used to denote the genitives; as, paiganna koġġara, 'a man's head'; taiġunma jennug, 'a boy's foot.' This form in -na belongs only to life-nouns and words connected with them. It is the same that is used with adjectives qualifying things; so that unduruna ġuan may mean either 'some spear' or 'somebody's spear.' There are also other forms to denote possession. When followed by this case, the interrogative minyug takes the sense of 'how many?' as, minyugbo kittomma nogum? 'how many dogs has the old man?'

4. -go, -go-by, -gai.

The meaning of these is 'to, of, for.' The by may be taken as a variation of bo, and, like bo, very little more than an ornament of speech. Go is suffixed to all kinds of nouns to denote 'to,' -go-by and sometimes -go to non-life nouns, in the sense of 'for,' and gai to life-nouns, in the same sense.

Examples of its use are:—Yilly éubbulgun killagóby kundalgóby, 'where is the paddle of that canoe?' Gaió kindan junağ bundango, 'I will make a handle for the tomahawk.' Gaió éuan kinan éubbogai biagğai gerriğgai, 'I will make spears for both the boy and the father.'

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

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

6. -ba.

Ba is simply a locative form. Probably there is some connection between it and -bo and -by, which may be regarded as little more than ornaments. It is sometimes found as a termination to names of places. Its principal use as a noun-suffix is to strengthen the simple forms of life-nouns, and thus form a new base for the addition of the suffixes.

7. -ma, -bai-ma.

Ma is rarely used as a noun-suffix, but, when so used, it has the meaning of 'in'; e.g., walo dubağga ballunma, 'you jump in the river'; the longer form is used with life-nouns; as, warre paigál-baima konno, 'carry this with the man.'

8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use:—bura junağ bundanda, 'pull the handle out of the tomahawk'; bura monno éuan pagálbaia, 'pull that spear out of the man.' It often denotes possession; as, gaiabaia éuan, 'I have a spear.'

9. -e, -ai, -ji, -bai

This is the converse of the particle -a; it means 'into.' Ji is used with nouns ending in -in; as, umbin -ji, 'in the house.' Bai has the *i* added to the strengthening suffix *ba*; as, pagálbai, 'in the man.'

10. -no, -ba-no.

This is used after certain verbs of motion; as, koroally wé bon-no, 'go round the camp'; but koroally paigál-bano, 'go round the man.' It is also used in such sentences as kağga kúg ballunno, 'carry water from the river.' Its meaning may be given as 'from,' 'around,' 'apart,' and the like.

11. -urrugan.

This means 'with.' It may be regarded as a kind of possessive; e.g., yilly nogüm-urrugan paigál may be translated, 'where is the dog's master?' or 'where is the man with the dog?' There is a phrase walugàra, 'you also,' which has some connection with this; the *g* is intrusive between vowels to prevent hiatus.

12. -jüm.

Jüm means 'without.' Yilly nogüm jüm paigál? 'where is the dog without a master?' This is one of the verbal suffixes.

13. -gerry.

The peculiarity of this suffix is that, whilst it follows the rules of the noun-suffixes, it has a verbal meaning. For instance, kwáğ-gerry gai, 'I wish it would rain'; nyan minyug-gerry kúg, 'she wants some water'; gai killa-gerry umbin-gerry, 'I would like to have that house'; yogüm gai mulla-gerry éulgun-gerry, 'I do not like that woman.'

Many of these are merely additions to the simple nominative case, and are not used for inflection. To these may be added the suffix -bil, which is used to turn some nouns into adjectives; as, woram, 'sleep,' woram-bil, 'sleepy.' All terms for relatives are usually strengthened by -jára and -jár-gun; e.g.,

Yirabúğ	} a 'malecousin.'	Yirabúğ-gun	} a 'female cousin.'
Yirabúğ-jára		Yirabúğ-jár-gun	

Adjectives generally agree in termination with the nouns they qualify; but it should be noticed they do not follow any hard and fast rule. The suffix may be dropped from the adjective; more frequently it is dropped from the noun and retained with the adjective; and rarely, when the sentence can be understood without it, it is dropped from them both. On the other hand, this rule is carried out to an extent that surprises us. For instance, nubug and nubug-gun mean 'husband' and 'wife,' but the longer form of nubug-gun is nubug-jár-gun. Now, Kibbinbaia means 'Kibbin has,' and to say 'Kibbin has a wife,' would usually be Kibbinbaia gun nubugjargun. Again, bura jin gaiabaia mia would mean 'take the speck out of my eye'; where gaiabaia and mia agree in termination, yet mia has the shorter non-life form and gaiabaia has the longer life form.

Suffixes as Verbal Interrogatives.

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

Suffix-postpositions used with Nouns and Pronouns.

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

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

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

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

EXAMPLES of the USE of SUFFIXES.

TABLE I.

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

TABLE II.

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

* Or Wanggabano.

TABLE III.

Case.	Kundal, 'a canoe.'	Bundan, 'a tomahawk.'	Umbin, 'a house.'	Wébara, 'a fire-stick.'
Nom. 1.	Kundál.	Bundán.	Umbin.	Wébára.
Dat. 2.	Kundállot.	Bundando.	Umbinjo.	Wébáro.
Abbl. 2.	Kundállle.	Bundande.	Umbinje.	Wébáre.
Abbl. 2.	Kundállno.	Bundanno.	Umbinyo.	Wébánna.
Abbl. 2.	Kundállla.	Bundanda.	Umbinjá.	Wébára.

VERBS.

4 (b). SUFFIXES TO VERBS.

Imperative and Affirmative Forms.

The imperative, in the Minyung dialect, is the simplest form of the verb; it will therefore be quoted as the stem of the verb. In true verbs, it ends in *-a* or *-e*; as, *kulga*, 'cut,' *bugge*, 'fall.' If the *-a* or *-e* is cut off, there remains the root of the verb, and to it the verbal suffixes are attached. These are very numerous, and appear, at first sight, to be very complicated; but the whole may be simplified by taking them in the following order:—(1) Final suffixes; (2) Internal strengthening particles or letters; and (3) Separable demonstrative particles. The usual final suffixes are:—

1. *-a*, *-e*, used in giving a command or in expressing a wish.
2. *-ala*, *-ela*, denoting present action.
3. *-an*, denoting future action.
4. *-anne*, *-inne*, *-unne*, denoting unfinished past action.
5. *-oro*, denoting finished action.
6. *-en*, the historical past tense; often an aorist participle.
7. *-inna*, used, but rarely, as a participle.
8. *-ian*, past time; with passive sense, when required.
9. *-ia*, *-ē*, *-aia*, when used with a leading verb, has a future meaning, but it is generally the infinitive or noun form to express verbal action.
10. *-ai*, may be called the subjunctive, but the verb does not take this form in all positions where we might expect a subjunctive to be used.

11. *-enden*, *-unden*, *-anden*, is probably derived from *kinda*, the sixth form of which is *kinden*. It adds the idea of 'made' or 'did' to the root idea of the verb. It is sometimes equivalent to the passive, and at times it becomes the foundation of another verb, so that there are such forms *-endene*, *-endeloro*, &c. It sometimes takes, between it and the root, the strengthening particles of the next paragraph.

12. The internal strengthening particles are (1) *le*, *l*, *r*, *re*, (2) *g*, *ng-g*, *ing-g*, and (3) *b*. These are inserted between the root and the final suffix, and are sometimes compounded together, so that there are such form as *galle* and *balle*. These particles add but little to the meaning. It may be that *le* or *re* gives a sense of continuance to the action, so that while *ala* is a simple present, while *alela* may be a progressive present. This, however, is very doubtful. In fact, it may be stated, once for all, that while there is an abundance of forms, the aborigines do not seem to make very exact distinctions in meaning between one form and another.

If it is desired to give emphasis to the idea that the action is continuative, a separate word is used to denote this. Thus *alen*, which is the strengthened form of *en*, is purely a participle without distinction of time. The forms in *r*, *re* are simple variations of *le*, and seldom used. The forms in *g*, *ng-g*, are from *ga*, 'to go on,' and those in *b* from *ba*, 'to make,' 'cause to be.' The following table will show the various possible forms in which a verb may be found. The separable demonstrative particles inserted in the table are:—*be*, *bo†*, *yun*, *de*, *ji*. *Bo* and *be* seem to add nothing to the meaning; *yun* means 'there'; *di* or *ji* means 'to' or 'at.'

The Suffixes as attached to the root-form of Verbs.

To the forms in italics, the separable demonstrative particles are added.

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

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

*The numbers indicate the Moods and Tenses; thus, 1 is the Imperative Mood; 2, The Present Tense; 3, The Future Tense; 4, The Past (unfinished); 5, The Past (finished); 6, A Participle form (often past); 7, A Participle form (generally present); 8, A Participle form (often passive); 9, A Noun form of Verbal action (the infinitive); 10, The Subjunctive, i.e., the form which the verb takes when compounded with Auxiliary Verbs; 11, A Participle form (generally passive.) 2, 3, 4, and 5 are of the Indicative Mood.

Besides these, there are some other compound verbal suffixes which are formed from *inda* and *ma*, and from *b* and *ba*, as shown below. These are sometimes attached, not to the simple stem-form of the verb, but to specially lengthened forms.

Kinda, 'make.'

This, as a principal verb, has all the forms of the simple suffixes except No. 11, and many of the compound ones; as, *kinda-bulela*, *kinda-galoroby*, &c. It sometimes takes the form, though rarely, of *kigge*, and, as such, enters into composition with other verbs; but the usual method of compounding it with verbs is to omit the *k*, and use only the terminations; as, *bo-alé*, 'be great,' *bo-inalé*, 'be made great.' In the Minyung dialect, when two words are brought together, it is common for the second to lose its initial consonant. *Kinda* itself is a derivative from *da*, which is in use to turn nouns and adjectives into verbs; as, *umbin*, 'a house,' *umbin-da*, 'make a house.'

Ba, 'cause to be.'

Ba, as a locative, is also a noun-suffix, but, like *da*, it helps to convert other words into verbs; as, *kirriba*, 'awake.' As already noticed, it enters into composition with verbs, lengthening their forms, at times, without adding to or altering their meaning. As part of a principal verb, it generally has the meaning of 'cause to be'; as, *nyarry*, 'a name,' *nyarri-ba*, 'give a name' or 'cause to have a name.' It is also attached to the past tense, and is often used when a secondary verb is in a sentence; e.g., *monno wébáro kunjillinneban nobo*, 'that fire will be lighted' (made to burn) to-morrow.'

Ma, 'make,' 'cause to be there,' 'cause' generally.

This is one of the most important verbal suffixes in the language. As a noun-suffix, it has the sense of 'in,' and many of its derivative words have the idea of 'rest in a place,' and not of causation. *Maia* means 'in a place,' while *kaia* means 'go to a place.' *Wai-maia* means 'it is above'; *waikaia*, 'go above.' It is evident that *ma* originally meant both 'there' and 'cause to be' generally. But, after all, there is nothing strange in this. Even now, with all the variation of forms, a good deal of the meaning of a speaker depends upon the tone of the voice or the gesture of the hand. We can conceive of a demonstrative as meaning (1) 'there,' (2) 'go there,' (3) 'be there,' (4) 'cause to be there,' according to the tone of voice and the subject of conversation. Any adjective can take this suffix; as, *yilyúl*, 'sick,' *yilyúl-ma*, 'cause to be sick'; *dukai*, 'dead,' *dukai-ma*, 'to kill.' It enters into composition with adverbs of place as well; as, with *wai*, 'above,' and *kully*, *kundy*, *q.v.*, it gives *waikalkullima*, 'put crosswise,' *waikundima*, 'put on.'

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

Gerry, 'wish,' 'like to.'

This was placed amongst the noun-suffixes, because, although it has a verbal meaning, it follows the rules of the noun-suffixes. It also has a place as a verbal-suffix. It never changes its form, and is always the final suffix. It is generally attached to the subjunctive; as, *yunai-gerry gai*, 'I should like to lie down'; often to the form in *-bai*; as, *yunbai-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.' *Na* is 'look'; *naijum gai* or *nabaijum 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 wanalen*, 'I left it alone.' *Kingilga*, 'that will do,' *kingilanna*, 'go away, numoé, 'stop,' also help to form negations.

SOME IDIOMS IN THE MINYUNG DIALECT.

The following sentences show some of the aboriginal idioms:—

1. *Rest in a place.*

Kukully gai, 'I am here'; *mumully wé*, 'you are there'; *kukaibo*, 'stay here'; *kokonno*, 'it is here'; *yilly nyan?* 'where is she'; *mully nyan*, 'she is there'; *killy Kibbin*, 'there is Kibbin'; *webena killy wai*, 'the camp is above'; *killy juy webena* 'the camp is below.'

These sentences illustrate the use of the demonstratives as predicates. We can either say that they are used without the verb

'to be' as a copula, or that they themselves are used as neuter verbs in the present tense. The latter view is more in accordance with the idiom of the language. There is, however, in the language, a general absence of connecting words; there is no word for 'and,' the nearest word to it being *urru* or *urrugan*, 'with,' which is sometimes attached to words used as personal pronouns in the sense of 'also'; as, *mullagurru*, 'he also.' There are no relative pronouns, and we may almost say there is no verb 'to be,' used as a copula.

2. *Adjectives as predicates.*

Adjectives follow the same rules as demonstratives; for instance, *yilyul gai*, 'I am sick'; *killy dukkai*, 'he over there is dead'; *monno bundan bunyarra*, 'this tomahawk is good.'

3. *The use of yuna.*

But we can say *kukulliyen gai*, for 'I was here'; and *killy dukkai en*, 'he was dead.' We can also say *dukkaianna*, 'may you die,' or 'may you go to death'; *dukkaiyuggan gai*, 'I will kill myself,' or 'I will go to death.' These endings are from the verb *yuna*, which means 'to go.' The rule may be expressed thus:—Any word which is an adjective may be used in its plain form as a predicate in the present tense, and may, by adding the forms of the verb *yuna*, be turned into a true verb with all the tense-forms of a verb. The *y* of *yuna* is often omitted, and the forms *ungan*, *unna* are used; also *en* or *yen*, as if the original root was *ya*. *Yuna* means not only 'to go,' but 'to live,' 'to move,' and 'to be.' The language has three verbs closely allied in form, *yuna* 'to go,' *yuna* 'to lie down,' and *yana* 'to sit down.' The first of these has the derived forms *yugga*, *yunbalé*; the second, *yunalé*; and the third, *yangalé*.

4. *Verbs of Motion and Adverbs of Place.*

Verbs of motion are very numerous, and so are adverbs of place; thus, speakers of the Minyung can be very exact in directing others to go here or there. *Bukkora goa*, 'go past'; *bundagal boa*, 'go near'; *duloa*, 'go down'; *wande*, 'go up'; *kaie*, 'go in'; *wombin kwé*, 'come here'; *kaga*, 'come down'; *dukkan kyua*, 'go over'; *kankyua junimba*, 'keep to the right'; *kankyua worrembil*, 'keep to the left.'

5. *Time.*

The language can be very exact in the expression of time. *Num-gerry* is 'daylight'; *karamba*, 'mid-day'; *yán*, 'sunset'; *nobo*, 'yesterday' or 'to-morrow.' The particles *-bo* and *-jug* are also used to distinguish former time from latter; so that *nobo-bo* is 'yesterday,' and *nobo-jug* 'to-morrow.'

6. *Manner.*

There is a class of words that fulfil the duty of qualifying action as adverbs of manner, but they have the forms of verbs; so that they may be called qualifying verbs. They agree in final termination with the verbs they qualify. Karaia or karoé is 'to do anything in a great manner.' In the participial form it is used thus:—gibbum karandallen, 'full moon'; karandallen kwoğ, 'heavy rain'; karandallen wibàra, 'the fire is hot'; karaggen wurriğ, 'very cold.' With verbs it is used in a different form; as, wemully karaielly, 'speak loudly.'

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

7. *Affections of the mind.*

'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wanye buman, nobo wunye, 'I will beat you, perhaps to-morrow.' 'Hope' is expressed by jùn; as, mullaijùn kulgai wibàra, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twin; as, gaio twiggalla wébàra kulgai, 'I am afraid to cut wood.' 'Pity' and 'sympathy' are often expressed by idioms meaning literally, 'smelling a bad or a good smell'; e.g., gai mullagai kunlunny bogon, 'I for him smell a bad smell,' or 'I pity him.'

8. *The use of bunyarra.*

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

9. *The use of karaban.*

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

10. *Comparison.*

Gai koren karaialen, wunnanden wanye, 'I run fast, you slowly'; that is, 'I am faster than 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.

11. *Government of Verbs.*

Sometimes the infinitive form in *-ia*, and sometimes the form in *-bai* or *-ai*, which may be called the subjunctive, is used to show dependence on another verb; but often the two verbs agree in having the same final suffix. Examples are:—wana yunbai, or wana yuna, 'do not go'; wana éubbai, 'do not eat'; wana

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

EXAMPLES OF THE FORMATION OF THE TENSES OF VERBS.

The numbers here are the Tenses as on page 16 of this Appendix.

Buma, 'to fight, beat, kill.'

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

Bumaigerry, 'wish to fight'; bumejum (*imper. neg.*), 'fight not'; karaban bumalé (*imper. reciprocal*), 'fight one another'; bumille-ma, 'cause to fight,' which also, as above, may change ma into -mala, -malela, -man; -munne, -men; -ma-ia, &c.

Kinda, 'make.'

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

TABLE OF RELATIONSHIPS IN MINYUG.

(1.)		Native words.	Equivalents.
A black† calls a father's brother.	..	biag*.	pater, patruus.
" is called in return . . .	..	moiùm .	illius fili-us, -a; hujus nepos.‡
A black† calls a mother's sister.	..	waijuğ .	mater, matertera.
" is called in return . . .	..	moiùm .	illius fili-us, -a; hujus nepos.‡
A black† calls a mother's brother	..	kaog . . .	avunculus.
" is called in return . . .	..	burrijuğ	ejus nepos.‡
A black† calls a father's sister . .	..	narrùn .	amita.
" is called in return . . .	..	nyogon .	ejus nepos.‡

* Biag also means 'father,' and waijuğ 'mother.'

The child of biag or of waijuğ is 'brother (sister)' to moiùm; and a child of kaog or narrùn is cousin to burrijuğ and nyogon.

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

(2.)

	Native words.	Equivalents.
A man calls an <i>elder brother</i> . . .	kagoġ . . .	elder brother.
„ is called in return	bunam . . .	younger brother.
A man calls a <i>younger brother</i> . .	bunam . . .	„
„ is called in return	kagoġ . . .	elder brother.
A man calls any <i>sister</i>	nunnaġ . .	sister.
„ is called in return	bunam . . .	brother.
A woman calls any <i>brother</i>	bunam . . .	brother.
„ is called in return	nunnaġ . .	sister.
A woman calls an <i>elder sister</i> . . .	nunnaġ . .	elder sister.
„ is called in return	yirgaġ . . .	younger sister.
A woman calls a <i>younger sister</i> . .	yirgaġ . . .	„
„ is called in return	nunnaġ . .	elder sister.

A black† calls a <i>male cousin</i> . .	yirabúġ or kújaruġ.	} cousin.
„ „ a <i>female</i> „	yirabúġ-gun or kújaruġ-gun.	
<i>she</i> is called in return	yirabúġ-gun or kújaruġ-gun.	
<i>he</i> „ „	yirabúġ or kújaruġ.	

(3.)

Grand relationships.

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

† Whether male or female.

(4.)

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

Other terms for relations-in-law are—weoġ, éumbuġ, yambúru. Such relationships are very complicated, and require to be specially investigated.

(5.)

When there is no specific term for a relationship, the terms for 'brother' and 'sister' are used; for instance—a *great-grandfather* is called kagoġ, 'elder brother,' and in reply to a male he says bunam, 'younger brother.'

II. THE VOCABULARY.

Words, Phrases, and Sentences used by the Minyung Tribe.

I. WORDS AND PHRASES.

(The verbs are given in their shortest form, the imperative.)

Berrin—the south, the south people; *e.g.*, berrinba—to the south; *cf.* kokin—the north, the north people; *e.g.*, kokingal—from the north. The aborigines on the Richmond River call the Clarence River 'Berrin,' and the Tweed 'Kokin'; but, to those on the Tweed River, the Richmond is 'Berrin,' and the Logan is 'Kokin.'

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

Birra—to cast through.

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

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

Buġgo—(1) a native shield; (2) the tree from which it is made.

Bujábuyai—a swallow. Bujárebin—a daisy. Bujágun—a quiet girl. Bujáro—quiet; *e.g.*, yiran bujáro, 'whip-snakes (are) harmless.'

Bujará, Bujárábo—morning.

Bujáre, Bujáro-bujáro—this morning, just before daybreak.

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

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

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

Burre—the top of a tree; with this compare éulle, 'the barrel' or 'trunk' of a tree; waian, 'the root'; éerruġ, 'the branches'; kunyal, 'the leaves.' Éulle is also a general name for a 'tree.' It often means 'logs' lying down, and 'firewood'; *e.g.*, kulga éulle wébáragai, 'cut wood for the fire.' Éerruġ, besides, is 'the open palm of the hand,' 'a bird's claw,' or 'the paw of an animal,' and it is the name of a constellation. Kunyal, 'leaf,' may be allied to with kuġgál, 'an arm' or 'wing.' Waian also means 'a road.' When a tree is cut down, the stump is called gunun.

Dukkai—dead; a dead man; 'a dead woman' is touaragun. The word tabullen is often used to mean 'dead,' instead of dukkai and touaragun. It is a participle from some verb not at present used. In some dialects, duggai, probably the same word, means a kind of 'fish'; in the Turrubul dialect it means 'man.' This may have given rise to the idea that some of the aborigines believe that, when they die, they become fishes.

Duggerrigai—white man; duggerrigaigun—white woman. Perhaps this word comes from dukkai, 'dead,' but it does not mean 'ghost' or 'spirit.' For 'spirit,' there are two terms, ġuru and wágai. After a man dies, he is spoken of as ġuru wanden, 'a spirit up above.' All the ġuru go to waijog (from wai, 'above'), where they live on murrabil, a kind of celestial food. Murrabil is from the Kamilaroi word murraba, 'good.' Ģuru in some dialects means 'dark' or 'night,' and a word derived from it means 'emu.' Dawson, in his "Australian Aborigines" (page 51), states, that, if a native "is to die from the bite of a snake, he sees his wraith in the sun; but, in this case, it takes the form of an emu." Wágai means 'shadow,' and has a more superstitious use than ġuru. When a person is ill, the warrima, 'wizard,' is sent for to throw on him a good spell, called bunyarama warrima. The warrima takes something like a rope out of his stomach (!), and climbs up to waijog to have an interview with the wágai. On his return, if the man is to recover, he says, 'Your wágai has come back and you will soon be well'; but if he is to die, he says, 'I could not get your wágai.' The sick man is sure to die then. The wágai are also the spirits consulted, when anyone dies suddenly, to discover by whose means the death was brought about. Yiralle is another name used by the Nyuġ people for 'white man'; it means, the 'one who has come.'

Garre—dance; cf. yerrube—sing.

Ģuluġ, ġuluġbo—first; before; e.g., ġai minjen ġuluġbo, 'I laughed first,' i.e., before you. Ģuluġgerry is 'immediately'; nyuġga bukkoyen ġuluġgerry, 'the sun will be up immediately'; ġuluġga wé, or wé ġuluġga búna means 'go thou first'; waire ġurrugin, or waire ġuluġgurrugin are those men in a tribe whom the colonists call 'kings'; each of these gets a brass plate with a suitable inscription, to wear on his breast, as an emblem of his rank.

Gumma—teat. Gummabil—milk.

Kibbara—(1) white or yellow; (2) a half-caste, a yellow man or woman; whence kibbargun, a half-caste girl; kibbarim, a half-caste male; (3) *fig.*, anything young, small, or light; as, kibbara paillela, which may either mean, 'light rain falling,' or 'young lads fighting'; (4) a stringy-bark tree; this word, in the Kamilaroi dialect, is kuburu, a 'black-box tree'; (5) the

ceremony of man-making; possibly the name bora may come from this, by dropping the initial syllable, as nyuġ is for minyug; or, bora may be connected with the Minyug word bul or bule, 'a ring'; (6) 'a made-man,' that is, one who has passed the kippara; and in this sense it is used in many of the coast dialects. The names given to a male, at different stages of his life, are—taiġum, 'a baby'; balun, balungai, 'a boy'; ġubbo, ġubboyil, 'a youth'; murrayon, 'a lad' who is getting whiskers and has all his berrug or prescribed 'scars on his back'; kumbangerry, a lad who has received his kumban or 'scars on his breast'; kibbara, 'one who had been made a man'; paigal or mibin, 'a man'; kiġom or mobeg, 'an old man.'

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

Kunle—know, hear, feel, smell; e.g., ġai kunleġum, 'I don't know.'

Moiġum, (1) a child, a son or daughter; (2) the black cockatoo with yellow feathers in its tail. The black cockatoo with red feathers is called ġarerra, and the white cockatoo, kéra.

Nyuġga—(1) the regent bird; (2) the sun. Nyuġgalgerry—summer; cf. wurrig—cold; wurrigbil—winter.

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

Ģubbinma—feed. Ģukka—drink.

Wébára—(1) a fire; (2) firewood; (3) a camp. Examples:—(1) kunji wébára, 'light a fire'; kunji, by itself, would mean 'make it burn' (bobbinda means 'make a light'; ġulloma, 'make smoke,' i.e., 'make a fire'; palloma, 'put out the fire'); (2) kulga wébára, 'cut firewood'; this has the same meaning as kulga ġulle; (3) ġai yunbulela wébára 'I am going to the camp'; *lit.*, 'I am going to the fire.' The gunyas or 'wind-shelters' are ġumbin; and a large building like a church is called kumai ġumbin, which words, however, may mean, a collection of houses, as a 'town' or 'village.' The blankets which are given to the aborigines on Queen's Birthday are called ġumbin, and so is a rag tied round the foot. A sock is ġumbin, but a boot is bonumbil. In some dialects a 'sheet of bark,' 'a gunya,' and 'a canoe' have the same name, but in the Minyug dialect 'a sheet of bark' is bagul, and 'a canoe' is kundal or kulgerry.

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

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

Yerrube—sing; yerrubil—song; yerrubil-gin-gun—a singer (*fem.*). Youara (also kirrin and wogoyia)—a 'karábari.*' Youara-gurrugin—a maker of karábari songs.

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

2. SENTENCES.

Minyugalela wé—'what are you doing?' Yogum gai úndurumullela—'I am doing nothing.' Minyugaloro wé nobo?—'what did you do yesterday?' Gaio kaǵgaloro éullum Nógguǵ-gai—'I caught fish for Nógguǵ.'

Gaio wanye bundan wianje, kulga éully gaia—'I to you a tomahawk will give, (if) you cut down a tree for me; or, cut down a tree for me, (and) I will give you a tomahawk.' Yile bundan?—'where (is) the tomahawk?' Kunde bukkora—'over there.'

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

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

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

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

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

Loganda, éannabiǵy gaio naienne wébárábo. Éannaby yerubilloro wébárábo. Yaburugen gaiaba kyuanne. Yaburugen gullawonne, 'injeo wé?' Gaio kiallen 'Brisbane-gobullen.' Gaio naienne nogumme kakaba. Éannaby bikbullen. Éannaby kowallen nogumme webánno—'On the Logan, I saw them in the camp (*lit.*, at the fire). They were singing in the camp. One came to me. One asked me where I was going. I replied, 'Going to Brisbane.' I saw dogs there. They were barking. They called them into the camp.'

Miscellaneous.

Gaio nan éuan bowan, 'I will see (one who) will throw a spear.' Gaio nan éuan bowalen, 'I will see a spear thrown.' Gaio nan éuan bougunneban nobo, 'I will see (that) a spear shall be thrown to-morrow.' Gaio naienne yúnbuléla undurrunne poiolgo, 'I saw somebody going up the hill.' Gaio naienne kamy éuan warre bulenne, 'I saw him carrying spears.'

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

3. MYTHOLOGY.

Berrúgen korillábo, gerrig Mommóm, Yaburóg.—'Berrúg came long long ago, with Mommóm (and) Yaburóg.'

Thus begins a Minyung Legend to the following effect:—

Long ago, Berrúg, with his two brothers, Mommóm and Yaburóg, came to this land. They came with their wives and children in a great canoe, from an island across the sea. As they came near the shore, a woman on the land made a song that raised a storm which broke the canoe in pieces, but all the occupants, after battling with the waves, managed to swim ashore. This is how 'the men,' the paigál black race, came to this land. The pieces of the canoe are to be seen to this day. If any one will throw a stone and strike a piece of the canoe, a storm will arise, and the voices of Berrúg and his boys will be heard calling to one another, amidst the roaring elements. The pieces of the canoe are certain rocks in the sea. At Ballina, Berrúg looked around and said, nyúǵ? and all the paigál about there say nyúǵ to the present day, that is, they speak the Nyúǵ dialect. Going north to the Brunswick, he said, minyúǵ, and the Brunswick River paigál say minyúǵ to the present day. On the Tweed he said, gando? and the Tweed paigál say gando to the present day. This is how the blacks came to have different dialects. Berrúg and his brothers came back to the Brunswick River, where he made a fire, and showed the paigál how to make fire. He taught them their laws about the kippára, and about marriage and food. After a time, a quarrel arose, and the brothers fought and separated, Mommóm going south, Yaburóg west, and Berrúg keeping along the coast. This is how the paigál were separated into tribes.

NOTE.—Each brother has his own 'karábari,' for there is the youára Berrúgna, the girran Mommómna, and the wogoyia Yaburógna).

(B.)

[ABSTRACT.]

GRAMMAR

OF THE LANGUAGE SPOKEN BY

THE NARRINYERI TRIBE IN S. AUSTRALIA.

(By the late Rev. G. Taplin, Aborigines' Missionary, Point Macleay, South Australia.)

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

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

1. LETTERS.

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

2. GENERAL PRINCIPLES.

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

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

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

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

3. NOUNS.

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

(a.) Common Nouns.

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

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

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

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

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

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

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

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

4. POST-POSITIONS.

Amby, 'for.'	Moru, 'down.'
Gúgkura, 'before.'	Taraék, 'between.'
Gurn-kwar, 'outside.'	Tepaék, 'close to.'
Loru, 'up.'	Tuntaék, 'between two.'
Mare-muntunt, 'beneath.'	Tunti, 'in the middle.'
Ugúl, ugúnel, ugúnai, '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.'		
		Singular.	Dual.	Plural.
Nom.	1.*	Korn-i	Korn-eġk	Korn-ar
Gen.		Korn-ald	Korn-eġk-al	Korn-an
Dat.	2.	Korn-aġk		
Acc.			Korn-uġeġun	Korn-uġar
Voc.		Korn	Korn-eġk	Korn-ar
Abl.	1.	Korn-inda.	Korn-ula	Korn-una
	2.	Korn-il	Korn-eġgul	Korn-ar
	6.	Korn-anmant	Korn-uġeġun	Korn-uġar
		Korn-anyir	Korn-uġeġun	Korn-an

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

(b.) Nouns of Relationship.

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

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

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

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

Nag-gai,	'father,'	'my father.'
Yiko-wally,	'his father.'	Gai-uwy, 'your father.'
Nag-ku-owy,	'mother,'	'my mother.'
Nagku-wally,	'his mother.'	Nagku-uwy, 'your mother.'
Kelan-owy,	'my (elder) brother.'	
Kelan-wally,	'his brother.'	Kelan-uwy, 'your brother.'

*See foot note, p. 15 of appendix.

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

Nom.	Naggai,	'my father.'
Gen.	Naggai-yin,	'of my father.'
Dat. 1.	Naggai-yin-amby,	'for my father.'
Dat. 2.	Naggai-yin-aġk,	'to my father.'
Acc.	Naggai-yin,	'my father.'
Caus.	Naggai-yin-inda,	'by my father.'
Abl. 6.	Naggai-yin-anyir,	'from my father.'

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

5. DERIVATIVES FROM NOUNS, &c.

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

1. -inyeri, 'belonging to'; as, kurlinyeri, 'a hat,' from kurly, 'head'; turninyeri, 'a boot,' from turny, 'foot'; kurrinyereġk, 'a pair of trousers,' from kurreġk (dual) 'the shins.' Such a derivative word, when declined, is treated as a common noun, and the post-position is added to the adjective termination; as, kurlinyer-ald, 'of a hat,' kurrinyereġkal, 'of a pair of trousers.'

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

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

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

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

6. PRONOUNS.

(a.) *Personal Pronouns.*

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

PARADIGM OF THE DECLENSION OF THE PERSONAL PRONOUNS.

	<i>Singular</i>		
	1st.	2nd.	3rd.
<i>Nom.</i>	Gape, ap	Ginte, inde, ind	Kitye, itye, atye
<i>Gen.</i>	Gan-auwe*	Gum-auwe	Kin-auwe
<i>Dat.</i>	1. Gan-amby 2. Gan-aġk	Gum-amby Gum-aġk	Kin-amby Kin-aġk
<i>Acc.</i>	Gan, an	Gum, um	Kin, in, ityanian
<i>Voc.</i>	—	Ginta, inda	—
<i>Abl.</i>	1. Gaty, atty† 6. Gan-anyir	Ginte, inde Gum-anyir	Kil, il Kin-anyir

	<i>Dual</i>		
	1st.	2nd.	3rd.
<i>Nom.</i>	Gel, aġel	Gurl, ugurl	Keġk, eġk
<i>Gen.</i>	Lam-auwe*	Lom-auwe	Keggun-auwe
<i>Dat.</i>	1. Lam-amby 2. Lam-aġk	Lom-amby Lom-aġk	Keggun-amby Keggun-aġk
<i>Acc.</i>	Lam, alam	Lom, olom	Keġ-gún, eg-gún
<i>Voc.</i>	—	Gurla, ula	—
<i>Abl.</i>	1. Gel, aġel† 6. Lam-anyir	Gurl, ugurl Lom-anyir	Keġk, eġk Keggun-anyir

	<i>Plural</i>		
	1st.	2nd.	3rd.
<i>Nom.</i>	Gurn, arn	Gun, úgún	Kar, ar
<i>Gen.</i>	Nam-auwe*	Nom-auwe	Kan-auwe
<i>Dat.</i>	1. Nam-amby 2. Nam-aġk	Nom-amby Nom-aġk	Kan-amby Kan-aġk
<i>Acc.</i>	Nam, anam	Nom, onom	Kan, an
<i>Voc.</i>	—	Guna, una	—
<i>Abl.</i>	1. Gurn, arn† 6. Nam-anyir	Gun, úgún Nom-anyir	Kar, ar Kan-anyir

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

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

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

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

Singular.

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

Dual.

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

Plural.

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

Kornar ngruwar, 'many men.'

Plural.

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

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

(b.) *Demonstrative and Interrogative Pronouns.*

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

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

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

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

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

7. VERBS.

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

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

Indicative Mood.

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

Reflexive Mood.

I speared myself.

Reciprocal Mood.

Let us two spear each other.

Imperative Mood.

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

Optative Mood.

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

Infinitive Mood.

To spear.

Participles.

Spearing; speared.

Passive Voice.

I am speared.

DECLENSION OF THE VERBS.

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

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

<i>Dual</i>		
<i>We (two).</i>	<i>You (two).</i>	<i>They (two).</i>
With Transitive Verbs.		
1. Gel	gurl	keggul
2. Aigel	ugurl	egul
With Intransitive Verbs.		
3. Gel	ugurl	egk
4. Aigel	ugurl	egk
5. Gel	gurl	kegk

<i>Plural</i>		
<i>We.</i>	<i>You.</i>	<i>They.</i>
With Transitive Verbs.		
1. Gurn	gun	kar
2. Ugurn	ugun	ar
With Intransitive Verbs.		
3. Ugurn	ugune	ar
4. Arn	ugune	ar
5. Gurn	gun	kar

DECLENSION OF A TRANSITIVE VERB.

'Lak, 'to spear.'

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

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

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

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

INDICATIVE MOOD.

- | | |
|--|--|
| <i>T. 1.</i> Gate ¹ yan lakkin. | <i>T. 4.</i> Gate ¹ yan lak-kani. |
| 2. Gate ¹ yan lakkir. | 5. Gate ¹ lak-el ityan. |
| 3. Gate ¹ yan lak-emb. | 6. Lakkir-el atte ² ityan. |
| <i>T. 7.</i> Gate lak-uganye. | |

Other forms of the future are :—

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

REFLEXIVE.

- T. 2.* Gap⁵ ana^g laggelir.

RECIPROCAL.

- T. 1.* Gel³ ana^g laggel-amb.

OPTATIVE OR POTENTIAL MOOD.

- T. 1.* Gate¹ in-anyura lakkin *T. 2.* Lak-ilde atte² ityan

IMPERATIVE MOOD.

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

INFINITIVE MOOD.

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

PARTICIPLES.

Laggelin, 'spearing'; laggelir, 'speared.

Passive Voice.

INDICATIVE MOOD.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
<i>T. 1.</i>	Gan lakkir	Lam lakkir	Nam lakkir
	Gum lakkir	Lom lakkir	Nom lakkir
	Kin lakkir	Ke ^g gun lakkir	Kan lakkir

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

DECLENSION OF AN INTRANSITIVE VERB.

Ngai, 'to come.'

INDICATIVE MOOD.

- T. 1.* Gai-in ap³. *T. 2.* Puntir ap⁴. *T. 3.* Gai-el ap⁴.

IMPERATIVE MOOD.

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

OPTATIVE OR POTENTIAL MOOD.

T. 1. Gap^s inanye gai.

INFINITIVE MOOD.

Gai, 'to come.'

PARTICIPLES.

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

8. OBSERVATIONS ON THE USE OF THE VERBS.

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

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

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

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

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

6. The most common auxiliary verbs are wallin, 'being,' and warin, 'making' or 'causing.' Examples of these are:—nuḡgàri, 'good,' nuḡgà-wallin, 'being good,' nungà-warín, 'making good'; piltegi, 'strong,' pilteḡ-wallin, 'being strong,' pilteḡ-warín, 'making strong'; wirraḡ-wallin, 'being bad,' wirraḡ-warín, 'making bad.'

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

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

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

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

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

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

9. ADJECTIVES.

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

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

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

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

10. ADVERBS.

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

Adverbs of Time.

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

Yun, 'by-and-by.'

Adverbs of Negation.

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

Adverbs of Place.

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

Examples of the use of Adverbs.

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

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

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

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

11. NOTES ON SYNTAX.

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

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

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

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

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

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

12. FORMATION OF WORDS.

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

(1) -wallin, 'being'; as, pilgeru-wallin, 'greedy.'

(2) -warin, 'making'; as, koḡk-u-warin, 'sending away from,' from koḡk, 'apart'; anaḡk-warin, 'preparing,' 'getting ready' (*lit.*, 'making towards it'), from anaḡk, kanaḡk, ityanaḡk, the dative of the pronoun itye.

(3) -atyeri, 'belonging to'; as, lamm-atyeri, 'wood for a fire,' from lammin, 'carrying on the back.'

13. LIST OF PREPOSITIONS, ADVERBS, &c.

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

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

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

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

THE DIYERI DIALECT.

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

PERSONAL PRONOUNS.

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

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

Plural

<i>Nom.</i> 1.	Naiana, naiani	Yura	Tanana
2.	Naiani	Yura	Tanali
<i>Gen.</i>	Naianana	Yurani	Tanani
<i>Dat.</i>	Naianaġu	Yuraġu	Tanaġu
<i>Acc.</i>	Naianana	Yurana	Tananaia
<i>Voc.</i>		Yura	Tanani

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

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

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

PERSONAL PRONOUNS.

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

Third Pronoun.

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

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

NOUNS.

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

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

THE VERB.

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

	'Grow.'	'Ask.'	'Strike.'
1.		Aċami*	Diami
2.	Búnkuna	Aċana	Diuna
5.	Búnkanaori†	Aċanaori	Dinaori
6.	Búnkanawonthi	Aċanawonthi	Dinawonthi
7.	Búnkanaalauni		Dialauni
8.	Búnka	Aċea	
9.			Dimarau
	'Cover, bury.'	'See.'	
1.	Numpani		
2.	Numpuna	Niuna	
3.	Numpathuruna		
4.	Numpamulluna	Niamulluna	
5.	Numpanaori†	Nianaori	
6.	Numpunawonthi	Nianawonthi	
7.	Numpalauni		
8.		Nii or nihi	
9.		Niamaran	

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

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

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

(From Dr. Moorhouse's Grammar.)

THE MURUNDI TRIBE.

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

DECLENSION OF NOUNS.

Nguilpo, 'child.'

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

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

DECLENSION OF THE PERSONAL PRONOUNS.

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

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

DECLENSION OF THE VERB.

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

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

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

THE MAROURA TRIBE.

System of kinship found amongst the Maroura tribe.

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

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

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

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

SOUTH AUSTRALIAN DIALECTS.

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

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

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

(C.)

[ABSTRACT.]

GRAMMAR

OF THE LANGUAGE SPOKEN BY

THE ABORIGINES OF WESTERN AUSTRALIA.

[This short sketch of the Grammar of the language of Western Australia is the only one that I can find anywhere. It is in "The Western Australian Almanac for 1842," and is printed there as an appendix, 'compiled by Chas. Symmons, Protector of the Aborigines, from material furnished by Mr. Francis F. Armstrong, the native interpreter.' Some portions of it are taken 'from the preface to Captain (Sir George) Grey's vocabulary.' I have abridged the material of the Grammar, and adapted it to present uses.—ED.]

I. NOUNS.

The cases are indicated by inflections, thus :—

The Genitive takes the suffix -āk, which means 'of' or 'belonging to'; some districts say -āḡ instead of -āk. *Examples* :—Kalla, 'fire,' kalla-r-āk, 'hot'; miki, 'moon,' mik-āḡ, 'moonlight'; dta, 'mouth,' dta-lāḡ, 'tongue'; gabbi, 'water,' gabbi-lāḡ, 'belonging to water'; budjor, 'ground,' budjor-lāḡ, 'belonging to the ground'; mammarāpāk gidji, 'a man's spear'; yagoāk boka, 'a woman's cloak.'

The Dative; its sign is -āl, sometimes -āk; as, ḡadjo allija ḡulaḡ-āl yoḡaga, 'I gave it to the child'; Perthāk bardin, 'going to Perth.'

The Accusative ends in -in; as, ḡadjo yan-gorin ḡan-gau bru, 'I do not see the kangaroo.'

The Ablative affixes -āl to the nominative case; as, ḡadjo boat-āl Perth-āk bardāga, 'I went in a boat to Perth'; ḡalata kai-bra-āl watto bardāga, 'we went away in a ship'; balgun-āl bumaga, 'she was killed by a gun'; durda cart-āl barduk bardāga, 'the dog went away with the cart.'

The Plural number is indicated by adding the numerals, but all beyond three are bula, 'much,' 'many.' The words for human beings add -mān, or -arra, or -gārra to form the plural; mān is an abbreviated form of mān-da, 'altogether,' 'collectively.' Words ending with a vowel take -mān; those ending with a consonant take -gārra; as, kardo, 'a husband or wife,' plu., kardo-mān; yago, 'a woman,' plu., yago-mān; djuko, 'sister,' plu., djuko-mān; mammul, 'son,' plu., mammul-gārra; gulaḡ, 'a child,' plu., gulaḡ-gārra.

DECLENSION OF A NOUN.

Yago, 'a woman.'

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	Yago	Yago-mān
<i>Gen.</i>	Yago-āk	Yago-mān-āk
<i>Dat.</i>	Yag-ol or Yago-āl	Yago-mān-āl
<i>Acc.</i>	Yago-in	Yago-mān-in
<i>Abl.</i>	Yago-āl	Yago-mān-āl

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'; ḡadjo marain yago-āl yoḡaga, 'I gave flour to a woman'; ḡadjo yago-in djinnāḡ-ga, 'I saw a woman'; budjor yago-āl bianāga, 'the ground was dug by a woman.'

The commonest and most useful nouns are :—

<i>Time, Weather, &c.</i>	<i>Elements.</i>
Cloud—mar-gabbi.	Air (wind)—mar.
Comet (meteor)—binnar.	Earth—budjor.
Darkness—maiart.	Fire—kalla.
Dawn—waulu.	Water—gabbi.
Daylight—birait.	
Lightning—babbāḡ-win.	<i>Seasons.</i>
Mid-day—malyārāk.	Spring—jilba.
Moon—miki.	Summer—birok.
Moonlight—mikāḡ.	Autumn—burnuro.
Rain—gabbi; moko.	Winter—māg-goro.
Sky—gudjait.	
Stars—ḡan-gar.	<i>Individuals.</i>
Sun—ḡan-ga.	A man—mammarāp.
Sunshine—monak.	An old man—windo.
Thunder—mālgar.	A young man—gulambiddi.
To-day—aiyi.	A woman—yago.
To-morrow—morogoto; bināḡ.	An old woman—windo.
Yesterday—mairh-ruk.	A young woman—māndiggāra.

A child—gulaġ.
An infant—gudja.

Relations.

Āncestors—n'yettin-gal.
Aunt—mān-gat.
Brother—gundu.
 " (eldest)—guban; boran.
 " (middle)—kardijit.
 " (youngest)—guloain.
 " -in-law—deni.
Daughter—gwoairat.
Father—mammān.
 " -in-law—kan-gun.
Husband, wife—kardo.
Mother—gan-gan.
 " -in-law—mān-gat.
Nephew—maur.
Niece—gāmbart.
Sister—djuko.
 " (eldest)—jindam.
 " (middle)—kauat.
 " (youngest)—guloain.
 " (married)—mairāk.
 " -in-law—deni.
Son—mammāl.
Uncle—kan-gun.

Parts of the body.

Arm (upper)—wan-go.
 " (lower)—marga.
 " (right)—gunmān.
 " (left)—d'yu-ro.

Back—bogal.
Beard—gan-ga.
Blood—gubo.
Bone—kotye.

Bowels—konāġ.
Breast (male)—mingo.
 " (female)—bibī.
Chin—gan-ga.
Countenance—dtamel; minait.
Ear—ton-ka.
Elbow—nogait.
Excrement—konāġ.
Eye—mel.
 " -brow—mimbat.

Eye-lash—mel-kambar.
 " -lids—mel-nalyak.
Flesh—ilain.
Foot—jina.
Forehead—bigaiċ.
Hair of head—kattamāngarra.
Hand—marhra.
Head—katta.
Heel—ġardo.
Knee—bonnit.
Leg—matta.
Liver—maierri.
Mouth—dta.
Neck—wardo.
Nose—mulya.
Side—ġarril.
Stomach—kobbālo.
Tear—mingalya.
Teeth—nalgo.
 " (upper)—ġardāk-yugauin.
 " (lower)—ira-yugauin.
Temples—yaba.
Thumb—marhra-gan-gan.
Tongue—dtalaġ.

Animals, Birds, &c.

Bat—bambi.
Bird (a)—jida.
Crow—wardaġ.
Dog—durda.
Flea, louse—kolo.
Fly—nurdo.
Lizard—jina-āra.
Pig—māggoroġ.
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)—mulur.
 " (small)—ġu-ra.
River—bilo.

Rock, stone—buyi.
Sand—goyarra.
Sea—odern.
Stick (wood)—garba.
 " (fire)—kalla-matta.

Tree—burnu.
Water—gabbi.
Water (fresh)—gabbi dji-kāp.
 " (stream)—gabbi gurjait.
Young (animal)—noba.

2. ADJECTIVES.

The adjectives most commonly in use are:—

Alive—won-gin, dordāk	Hot—kallaġ.
Angry—ġarraġ	Like (similar)—mogin.
Arm (left)—n'yarlo.	Little—n'yu-map.
" (right)—ġun-man.	Long, length—walaiaidi.
Bad—djul.	Low—ġar-dāk.
Big—ġomon.	Narrow—nulu.
Bitter—djallām.	Near—barduk.
Black—moan.	Old—windo.
Clear (as water)—karrail.	Red—wilgilaġ.
Cold—nagga.	Short—gorad (-da).
Dead—wonnaga.	Sick—mendaik.
Dry (not wet)—ilar.	Slow—dābbāk.
Far away—urar.	Soft—ġunyak.
Fat—boain-gadāk.	Sweet—mulyit.
Fresh—milgar.	Tall—urri.
Good—gwabba.	Thin—kotyelarra.
Green—gerip-gerip.	True—bundo.
Hard—murdoen.	Wet—balyan.
Health (in)—barra-barra.	White—wilban.
High—iragān.	Wild—waii-waii.

A substantive acquires an adjective meaning by taking such suffixes as -gadāk, 'having, possessing,' -bru, 'without,' which corresponds to the English suffix 'less'; as, jīgala-gadāk, 'having horns,' 'a cow'; kardo-gadāk, '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 dābbāk, 'slow,' dābbāk-jin, 'slower'; gwidjir, 'sharp,' gwidjir-jin, 'sharper'; yerrāk, 'high,' yerrāk-jin, 'higher.' But usually a reduplication makes the comparative, and -jil is added to the base for the superlative; as, gwabba, 'good,' gwabba-gwabba, 'better'; gwabba-jil, 'best.' This intensive particle -jil, equivalent to 'verily,' may be added to other parts of speech; as, kardo-jil, 'one who is in the direct line for marrying with another'; dadja-jil, 'it is certainly meat'; kannah-jil, 'is it indeed so'? The English 'very' is rendered by a reduplication; as, mulyit-mulyit, 'very sweet.'

Numerals.

'One,' gain; 'two,' gudjal; 'three,' warh-rag; 'four,' gudjal-gudjal; 'five' is marh-jin bāga, 'half the hands'; 'ten' is belli-belli-marhjin bāga, '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 :—

<i>Singular.</i>	<i>Plural.</i>
Gadjo or ganya, 'I.'	Gala-ta, 'we.'
N'yundo or ginni, 'thou.'	N'yurag, 'ye.'
Bal, 'he, she, it.'	Balgun, 'they.'

They are thus declined :—

	<i>Singular.</i>		
	1st.	2nd.	3rd.
<i>Nom.</i>	{ Gadjo Ganya	{ N'yundo Ginni	{ Bal
<i>Gen.</i>	Gannalāk	Nyunno-lāk	Balāk
<i>Dat.</i>	Ganna	N'yunno	Balāk
<i>Accu.</i>	Ganyain	Ginnin	Balin
<i>Abl.</i>			Balāl

	<i>Plural.</i>		
<i>Nom.</i>	Galata	N'yurag	Balgun
<i>Gen.</i>	Gannilāk	N'yuragāk	Balgunāk
<i>Dat.</i>	Gannilāk	N'yuragal	Balgunāk
<i>Acc.</i>	Gannil (-in)	N'yuragin	Balgunin
<i>Abl.</i>	Gannilāl	N'yuragal	Balgunāl

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 ganya and ginni with a passive sense; for there is no passive form of the verb, and there is no verb 'to be'; ganya and ginni are always used with a participle or an adjective; gadjo and n'yundo are never so used. *Examples of their use*:—Gadjo djinnag, 'I see,' but ganya bardin, 'I am going'; gadjo dtan, 'I pierce,' but ganya gannauin, 'I am eating'; gadjo burno denda gaga, 'I climbed a tree,' but ganya waugalāl bukkana, 'I was bitten by a snake'; ganya windo, 'I am old'; ganya garrag, 'I am angry.' Similarly for the second pronouns; as, n'yundo kattidj, 'do you understand?' but yan ginni wangauin, 'what are

you talking about?' n'yundo naitjak gabbi ganna gagau-bru, 'why do you not fetch me water?' but ginni naitjak balin bumawin, 'why are you beating me?'; ginni djul, 'you are wicked'; ginni goradda, 'you are short.'

	<i>Dual</i>		
	1st.	2nd.	3rd.
<i>Nom.</i>	1. Galli	Nubal	Bula
	2. Galla	Nubal	Bulala
	3. Gannik	Nubin	Bulen.

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,' gannalāk, 'mine'; n'yunna, 'thy,' n'yunnalāk, n'yunnalag, 'thine'; balāk, balalāk, 'his, her, its,' gannilāk, 'our or ours'; n'yuragāk, 'your or yours'; balgunāk, 'their or theirs.' The *Demonstrative Pronouns* are :—N'yagga, 'that,' 'those'; nidja, '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—irabin	Fight—bakadju
Beat—buma	Fly—bardag
Become—abbin	Go—bardo; watto
Bite—bakkan	Go away—kolbardo
Break—takkan	Hear—kattidj
Bring; carry off; take away—barrag	Pain—bakkan
Marry—kardo barrag	Pierce—dtan
Burn (fire)—burrarap	See—djinnag; gan-gau
Bury—bianan	Sit—ginnau
Carry—gagau	Speak—wan-gau
Cook—dukun	Spear—gidjil
Cry—mirag	Stand—yugau
Cry out—mirau	Take—gagau
Dig—bian	Tear—jeran
Eat, drink—ganno; nalgo.	Throw—gwardo
Fear—waien	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—irap	Take care—garrodjin
Go away—watto	Stay, remain—nannap

Tenses.

1. *Indic. present.*—For this, use either the infinitive or the form of the present participle; as, gadjo djinnag, 'I see'; but ganya bumawin, 'I am beating.'
2. *Indic. preterite.*—Use the past participle, or add -ga to the infinitive; the relative distance of the past periods of time is indicated by prefixing to the tense the words gori, 'just now,' karamb, 'a short time since,' gorah, 'a long time ago.'
3. *Indic. future.*—Here the first and second personal pronouns singular become gadjul and n'yundul, 'I will,' 'you will.' The distance of the future time is indicated by placing before the verb the adverbs burda, 'presently,' and mila for any more remote time.
4. *Imperative mood.*—Lay emphasis on the last vowel of the present indicative.
5. *Participle present.*—Add -in or -win to the infinitive.
" *past.*—Add -ga to the infinitive.
6. *Passive voice.*—Here the form of the sentence is elliptical; therefore ganya, ginni are used with the past participle and the ablative of the instrument or cause.

DECLENSION OF A TRANSITIVE VERB.

Buma, 'to beat,' 'kill,' 'blow as a flower.'

Infinitive—Buma. *Part. pres.*—Bumawin.

Part. past.—Bumaga.

Tense 1. *bumawin. *T.* 2. *gori bumaga. *T.* 3. †burda buma.
T. 4. buma.

These numbers indicate the Tenses as shown above.

*The pronouns to be used here are:—*Sing.* ganya, ginni, bal; *Plur.* galata, n'yurag, balgun; but instead of ganya and ginni, *T.* 2. takes gadjo and nyundo; †there use the forms gadjul, n'yundul.

Passive Voice.—For the passive voice, use the same tense-forms as in the active voice, that is, buma for the *pres.* and the *fut.*, and bumaga for the *past*, but prefix to them the *accusative* cases of the personal pronouns; thus, ganya-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, ganya gidjial dtannaga, 'I am pierced by a spear.'

The substantive verb.—There does not appear to be any copula; it is certainly not used in such sentences as ganya yulap, 'I am hungry'; ginni kotyelara, 'thou art thin'; bal windo, 'he is old'; galata gwabba, 'we are good'; n'yurag djul, 'you are wicked'; balgun mindait, 'they are sick.'

5. ADVERBS.

The adverb is placed before the verb; useful adverbs are:—

After (behind)—golan-ga	Never—yuatjil
Again—garro	No—yuada
Already—gori	Not—bart; bru; yuada
Always—dowir	Now—yaii
Before (in front)—gwaicagat	Perhaps—gabbain
Close to; near—barduk	So—winnirak
Continually—kalyagal	So many—winnir
Enough—belak	That way—wunno
Formerly—karamb	Then—garro
Here—n'yal	There (<i>prox.</i>)—yellinya
How many—namman	" (<i>remote</i>)—boko; bokoja
Immediately—gwaic; ilak	Where—winji; winjal; yan
Thus—wanno-ic	Yes—qua
More—gatti-gatti	Yonder—bokoja

6. PREPOSITIONS.

These are few in number:—

After (<i>dat.</i>)—golağ	On (upon)—gadja
Among (<i>partitive</i>)—mānda	To—ak or -al
" (<i>mixed with</i>)—kardagor	With (in company with)—
By (<i>affix</i>)—al	" gambarn (takes the <i>acc.</i>);
In (within)—bura	" barduk (takes the <i>dat.</i>)
Of—ak	Without—bru

In use, they are all *post-positions*, and are always placed *after* the noun or pronoun. Gadja is used of one thing lying on another, but never of anything lying on the ground.

7. INTERROGATION, AFFIRMATION, NEGATION.

A question is asked by putting kannah at the end of the sentence; as, n'yundo tonka, kannah, 'do you hear?' An answer may be given by qua, 'yes,' or by affixing -bak to the word used in reply; as, yallanait, 'what is that?' burnu-bak, 'it is a tree.' If the reply is negative, put bart or bru after verbs, and yuada after adjectives.

8. CONJUNCTIONS.

Gudjir, 'and'; minniġ, 'if'; ka, 'or.' There is no word for 'when,' but minniġ and ka are used in its stead; for instance, 'when I see you to-morrow' will be expressed by 'if I see you to-morrow'; and 'when did you come to Perth?' will be 'did you come to Perth to-day or yesterday?'

9. INTERJECTIONS.

Nah—ah! 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 WIRADHURI.

[The Wirradhuri dialect, or, as I call it, the Wirádhari, 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 missionary work among the aborigines of the Wirádhari 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, New South Wales, who has kindly lent them to me for this purpose. In editing them, I have retained the author's mode of spelling the native words, and have made only some slight alterations in the form of the matter of the Grammar and the Vocabulary, with the view of securing greater symmetry throughout.—ED.]

1. THE GRAMMAR.

1. THE DECLENSION OF NOUNS.

There is, properly speaking, only one primary declension, but the principle of assimilation, to which the language has a strong tendency, sometimes produces slight variations of the terminations of the nouns before the case-endings; similarly, when the last letter but one of the stem is *i*.

In order to cover all these variations, the number of the declensions will amount to eight. It must, however, be observed that here the formation of cases differs materially from the modes used in other languages, at least from that of the Latin and Greek. The simple or nominative form undergoes no alteration, but, to form the cases, it takes additions by means of 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 exclamatory 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:—

Case.	Terminations.	Meaning.
1. <i>Nominative</i>		the simple form.
2. <i>Nom. agent.</i>	-du, -dyu, -gu, lu, -ru	the agent form.
3. <i>Genitive</i>	-gu	'of'; 'belonging to.'
4. <i>Dative</i>	-gu	'to,' 'for,' 'towards.'
5. <i>Accusative</i>	the same as <i>nom.</i> 1.	the direct object.
6. <i>Vocative</i>	prefixes <i>ya</i> to <i>nom.</i> 1.	
7. <i>Locomotive</i>	-dyi, -li, -ri	place from which.
8. <i>Conjunctive</i>	-durai or -durei	'together with.'
9. <i>Locative</i>	-da, -dya, -ya, -la, -ra	'in,' 'on,' 'at.'
10. <i>Instrumental</i>	-durada	'by means of.'

The numbering of the cases corresponds with that shown on the Paradigm.

The same word is both singular and plural without change; only when the idea of plurality is to be conveyed, the noun adds the word *galag* and is then declined like *wallaġ* of the paradigm.

PARADIGM OF THE DECLENSION OF NOUNS.

		Declensions									
Cases.	1st.	2nd.	3rd.	4th.	5th.	6th.	7th.	8th.			
	Maddan 'wool'	Burai 'boy'	Giwaldain 'cook'	Balli 'baby'	Bulbin 'whirlwind'	Ugal 'young man'	Inar 'woman'	Wallang 'stone'			
1.	Maddan	Burai	Giwaldain	Balli	Bulbin*	Ugal	Inar	Wallang			
2.	Maddandu	Buradu	Giwaldandu	Balldiyu	Bulbindyu	Ugallu	Inarru	Wallangu			
3. & 4.	Maddangu	Buraigu	Giwaldangu	Balligu	Bulbingu	Ugagu	Inargu	Wallangu			
5.	Maddan	Burai	Giwaldain	Balli	Bulbin	Ugal	Inar	Wallang			
6.	Ya maddan	—— the vocative prefixes <i>ya</i> to the simple nominative ———									
7.	Maddandi	Buraidyi	Giwaldaindyi	Balldiyi	Bulbindyi	Ugalli	Inarri	Wallandi			
8.	Maddandurai		Giwaldaindurai	Balldurai	Bulbindurai	Ugaldurai	Inardurai	Wallandurai			
9.	Maddanda	Burada		Balldiya	Bulbindya	Ugalla	Inarra	Wallanga			
10.	Maddandurada	Buraidurada	Giwaldaindurada	Balldurada	Bulbindurada	Ugaldurada	Inardurada	Wallandurada			

*These words are shown here in all the principal cases only for the sake of example.

*Thus also is declined *ng* final, even when preceded by the vowel *i*; as, kaling, 'water,' *nom. ag.*, kalindyu, &c., &c.

NOTE.—By using other postfixes, additional cases may be formed; e.g., birandi and biranga, added to the proper name Bidarai, give Bidarai-birandi and Bidarai-biranga, 'from ('at') Bidarai's place.'

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 postfix. If the vowel of the last syllable is *i*, either ending the word or syllable or followed by *n*, euphony adds the sound of *y* to the *a* of the postfix; thus, *dya*, *dyy*, *dyyi* appear instead of *da*, *du*, *di*. When *i* is ejected, this rule does not apply. The ejection of *i* preceded by *a* takes place in the *Nom.* 2 and in the *Locative*.

If the possessive pronoun is put before its noun, it is declined with the same termination as the noun. But the more common practice is to put the pronoun behind it in an abbreviated form as a postfix; as, buraigundi, 'to my boy'; buraigunu, 'to your boy'; buraigugula, 'to his boy.' 'To my boy,' with the possessive pronoun detached, would be gaddigu buraigu.

2. THE COMPARISON OF ADJECTIVES.

There is no comparative form of the adjective, nor, properly speaking, a superlative, though certain terminations, such as *bag* 'very,' *bambilaḡ* '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 *ginna maroḡ*, *wirai gannalla*; *lit.*, 'this is good, not that'; *nila ḡarambaḡ*, *ḡainguagual*, *lit.*, 'this very good, that also.' But to say, 'this is the best of all,' would be *nila maroḡbangan*, *wirai igianna 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 -āna; 2. -unna; 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 *ai* are only apparent exceptions to the rule.

In the formation of the tenses and modifications, the letter *r* is changed into its relative liquid *l*, and *n*, for the sake of euphony, is changed into *m* by assimilation. Euphony also requires an *a* terminating the root to be modified into the diphthong *ai*; and *nd*, on account of the influence of the preceding *i*, becomes *ndy*.

THE TENSES.

There are no fewer than ten tenses in the language; besides those common to most languages, some are peculiar tenses which have an adverbial signification.

The following shows the conjugation of a simple verb:—

Buma, 'beat.'

INDICATIVE MOOD.

T. 1. (Present Tense).

<i>Sing.</i>	1. Gaddu* bumarra	I beat.
	2. Gindu* bumarra	Thou beatest.
	3. Guin* bumarra	He, she, beats.

<i>Dual.</i>	Galli bumarra	We (two) beat.
	Galligu bumarra	He and I beat.

<i>Plu.</i>	1. Géanni bumarra	We beat.
	2. Gindugir bumarra	You beat.
	3. Guaingulia bumarra	They beat.

T. 2. Gaddu bumalgarrin	T. 6. Gaddu bumalinni
3. Gaddu bumalgurranni	7. Gaddu bumalgirri
4. Gaddu bumae	8. Gaddu bumalgarrawagirri
5. Gaddu bumalguan	9. Gaddu bumalgarrigirri
T. 10. (<i>Fut. perf.</i>) Gaddu bumalyigirri.	

The *T.* numbers here indicate the Tenses as on page 26 of this volume.

INFINITIVE.

Bumalli, 'to beat.'

IMPERATIVE.

<i>Sing.</i>	1. Bumallidyu, 'let me beat.'
	2. Bumalla (†buma), 'beat thou.'
	3. Bumallaguin barri, 'let him beat.†
<i>Dual.</i>	Galli bumalli, 'let us two beat.'
	Gulagalligunna bumalli, 'let him and me beat.'
<i>Plu.</i>	1. Bumalli géanni, 'let us beat.'
	2. Gindugir bumalla (†buma), 'beat you.'
	3. Bumalla guaingulia barri, 'let them beat.'

* For emphasis use here—*Sing.* 1. yallu or baládu, or yalludu; 2. balundu; 3. balaguin. † This abbreviated form is often used. ‡ The verbs ending in -ana or -anna differ from this in *Imp. sing.* 1, 2, 3.

VERBAL NOUN.

Bumalgidyál (bumagidyál), '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 *mal-á-g*, the optative with *ba-g*; for there are no real subjunctive or potential forms. Sentences of that description are expressed by a kind of auxiliary, such as *garra* or *malla-g*; or by the future tense, with the conditional conjunction *yandu* attached:—

Yandundu dalgirri, 'if I should eat.'

Gaddu garra dalgirri, 'I can or would eat.'

Gaddu malla-g dé, 'I would or should eat' (or have eaten).

Yandundu malla-g dé, 'if you did eat' (or would eat).

Malla-g here is not a verb but a mere subjunctive participle.

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-nominative 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.

	<i>Present.</i>	<i>Imperfect.</i>	<i>Perfect.</i>
1. Yannanna	Yanné	Yanné	Yan-nān (<i>i.e.</i> , -naán)
Guná	Guné	Guné	Gaguain
2. Yunna	Yunné	Yunné	Yunnān
3. Gumbiga	Gumbinna	Gumbinna	Gumbinnān
4. Baddarra	Baddae	Baddae	Baddalguān
5. Gaddambirra	Gaddambie	Gaddambie	Gaddambilguān
	<i>Future.</i>	<i>Infinitive.</i>	<i>Imperative.</i>
1. Yannagirri	Yannagi	Yannagi	Yannada*
Gagirri	Gagi	Gagi	Gaga
2. Yungirri	Yungi	Yungi	Yunga
3. Gumbigirri	Gumbigi	Gumbigi	Gumbidya
4. Badalirri	Badalli	Badalli	Badalla
5. Gaddambilgirri	Gaddambilli	Gaddambilli	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, *yunné*, the imperfect, is not used. The numbers indicate the conjugations.

* The imperative is often shortened; as, *nada*, *na*; *galla*, *ga*; *malla*, *ma*.

The conjugations of certain letters may occasionally, but rarely, cause the general rules to be violated for the sake of euphony; thus, the verb *mugāna* has in the perfect tense *mugaiguān*, not, as might be expected, *mugaguan*, no doubt, on account of two 'g's' being so near each other.

4. MODIFICATIONS OF THE VERB.

A characteristic feature and peculiarity of this aboriginal dialect is the use of numerous postfixes. By means of these, the noun shows an unusual number of cases, which supply in a certain measure the absence of our prepositions. In a similar manner, the verb takes additions or changes of its form, by which new forms it expresses its modified significations according to the various relations in which the simple verb may be placed. These tend to enrich the language considerably, since the modified ideas implied in them often produce quite a new kind of word or signification. As new verbs, they may be adjusted to some one or other of the examples already given, agreeably to their terminations. Hence they can never be supposed to be merely conjugations.

For the sake of convenience, I shall carry one verb through the modifications, though it cannot be expected that all verbs are used or needed in every modification. I will take the root-form *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, *bumal-bianna*, 'to be always beating'; *ga-bianna*, 'to be always looking.'

2. *Gunnanna*, 'a present continuance of action'; as, *bumal-gunnanna*, 'to be now beating'; *ga-gunnanna*, 'now looking on.'

Both of these are used for our participle, but in a definite and indicative way; but as, like other verbs, they are conjugated, and never employed as adjectives, they cannot be considered as participial forms, but only as modifications of the verbs.

3. *Awaigunnanna*, 'a long continuance'; as, *bumal-awai-gunnanna*, 'to be beating a long time'; *gagawaigunnanna*, 'to be looking on long.' This does not much differ from No. 2.

4. *Garrimāna*, 'a continuance of all day long'; *bumal-garrimāna*, 'to be beating all day long'; *bunba-garrimāna*, 'to run about all day long.'

5. *Guabianna*, 'a continuance for the night'; *bumallai-guabianna*, 'to beat (fight) all the night'; *winai-guabianna*, 'to sit up all night.'

6. *Dillinga* (*reflexive*); as, *bumangi-dillinga*, 'to beat one's self'; *mirama-dillinga*, 'to defend one's self.'

7. *Lanna* (*reciprocal*); as, *bumal-lanna*, 'to beat each other,' 'to fight'; *nurungamil-lanna*, 'to love each other.'

8. *Alinga* (*reiterative*); as, *bumal-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, *bumal-numinga*, 'to beat previously'; *ganuminga*, 'to see beforehand.'

10. *Mambirra* is causative and permissive; as, *bumali-mambirra*, 'to let beat'; *yal-mambirra*, 'to cause one to speak,' 'to teach.'

11. *Gambirra*, instrumental; meaning that a thing has been done by means of an instrument, tool, or weapon; as, *bumal-gambirra* (not used); *bangal-gambirra*, 'to break by throwing at (or hitting) with something.'

12. *Billinga*, submissive; expressive of obedience to a command; as, *buma-billinga*, 'to beat when told or ordered'; *yanna-billinga*, 'to go when ordered off.'

13. *Eilinga* implies a vicarious action—an action done on behalf of, or instead of, another; as, *bum-eilinga*, 'to beat instead of another'; *barram-eilinga*, 'to get or provide for another.'

14. *Duringa* seems to intimate a change of action, the turning of one's attention from one thing to another, or to do a thing well and thoroughly; as, *bumal-duringa*, 'to leave of the present act of beating'; *winnanga-duringa*, 'to forget,' 'to think of something else'; 'to reflect.'

15. *Wanna* probably signifies an aim at or a purpose to do a thing; or rather, to act in a kind of series of doings, one after another, going all round, or to be just in the act of doing; as, *bumalla-wanna*, 'to beat 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, *bumal-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, *bumal-gilanna*, 'two to beat together at once'; *bumban-gilanna*, 'two to run together.'

18. *Yarra* is the verb 'to speak'; it can be put or joined to any verb as a postfix, and is then expressive of a command; 'ba' is put between as a uniting syllable; thus, *yanna-ba-yarra*, 'to order to go,' 'to send away'; *bumal-ba-garra*, 'to tell to beat.'

19. *Birra*, *nirra*, *dirra*, *banirra*, *bamarra*, *bunmarra*; these particles, when joined to a neuter or an intransitive verb, give it a transitive and causative signification; thus, from *gannarra*, 'to burn,' is formed *gannal-birra*, 'to set on fire'; *ballunna*, 'to die' gives *ballubunirra*, 'to kill'; *banganna*,

to break' (of itself), banga-dirra, 'to chop, smash'; yannanna 'to go,' yannabanirra, 'to make go,' 'to drive,' and yannabunmarra, 'to cause to go away'; from mab-binga, 'to stay, stop' comes mabbi-bamarra, 'to make one stay.' Bunmarra is a verb by itself signifying 'to make, to do.'

20. Maranna implies a reference to a previous action, on which the 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. Nāna implies the adverb 'after'; as, bumal-nāna, 'to beat after another'; bunban-nāna, 'to run after another'; gan-nāna, 'look after one.'

22. Einga implies 'precedent, before'; as, bumal-einga, 'to beat first,' *i.e.*, before another; gollenge-einga, 'to return first.'

23. Naringa, 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.) banga-naringa, 'to break by falling'; dalbanaringa, 'to be dashed by falling'; (2.) winaringa, 'to settle down'; warran-naringa, 'to make a call and stay a little.'

24. Bilāna or balāna is always preceded by *m* even after *l*. It implies the idea of 'moving on' or going along, and gradually getting into, whilst engaged in an action; as, ya-mbilāna, 'to cry whilst going along'; de-mbilāna, 'to eat whilst walking'; ġu-mbilāna, 'to become or get gradually.'

25. Buoanna implies both coming back and giving back; as, buogal-buoanna, 'to come back'; yanna-mbuoanna, 'to go back'; ġu-mbuoanna, 'to give back'; nanna-mbuoanna, '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. Warrē 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, -dain denotes the agent who does the action expressed by the verb; as, birbāra, 'to bake,' birba

dain, 'a baker.' The word -gidyal forms participial nouns; as, kabinga, 'to begin,' kabin-gidyal, 'a beginning'; winan-ganna, 'to know,' winan-gidyal, 'the knowing,' 'knowledge.'

The terminations -mubaġ and -mūgu denote the absence of some quality; as, uda, 'ear,' uda-mūgu, 'deaf'; marong, 'good,' marom-mubaġ, 'bad,' *lit.*, 'good-less.'

Adjectives are formed from nouns by reduplication, or by suffixes; as, wallang, 'stone,' walla-wallang, 'stony'; win, 'fire,' wi-win, 'hot'; ngarru, 'honey,' ngarru-ngarru, 'sweet.' Terminatives are, -durai; as, wallan-durai, 'having stone,' 'stony'; -bang; as, win-munnibang 'hollow fire-wood,' from munnil, 'a hole'; -bang also signifies increase or multitude and thus has a collective force; as, gibbir, 'man,' gibbir-bang, 'many men,' 'mankind'; ingel, 'ill,' ingel-bang, 'very ill.' Durai, as a suffix to a verb-stem, implies ability to perform the action of the verb; as, bambinga, 'to swim,' bambi-durai, 'able to swim'; yanna, 'to walk,' yannaidurai, 'able to walk'; with nouns it also denotes the possession of the thing; as, yamandu daluban-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, widdyua, 'what for,' 'why'? widdyung, 'which way'? widdyugguor, 'which side (direction)?' widdyuggu, 'when'? widdyuggaga, 'I don't know when'; minyangang, 'how many'? minyanganga, 'I don't know how many'; minyanganda, 'how many times'? minyangandaga, 'I don't know how many times'; warban (used with yamma-garra), 'how much?'

Da (the *d* being sounded very soft) signifies locality; as, dāga, 'where'? dagu, 'of what place'? dagu, 'to what place'? dagannibangalla, 'in what place'? dadibaġgalli, dadilabaġgalli, 'whence'? dadiurruinbaġgalli, 'through what place'? dadibaġgallingirriage, 'by what place did he come'? Each of these by the addition of -ga may become an answer, equivalent to 'I don't know where,' &c. Other adverbs of place are:—dain, 'this way,' 'hither'; yain, 'that way,' 'thither'; ngidyī, 'here'; nganniain, 'over there.'

7. NUMERALS.

Ngunbai, 'one'; bula, 'two'; bulangunbai, 'three'; bungu, 'four' or 'many'; murrugai, '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. Dalgurranni | 8. Wari dalgarriawagirri |
| 4. | 9. Dalgarrigirri |
| 5. Dalguáan | 10. (<i>Fut.-Perf.</i>) Dégirri |

IMPERATIVE MOOD.

Singular.

Dalla, 'eat thou' Dallidyu, 'let me eat'
Dallaguin barri, 'let him eat.'

Dual.

Gullaligunnanna barri dalla, *or* ngaguala dalla barri, *or* gulan-
ngalligunna dalli, 'let him and me eat together.'
Gula barri dalla bulagu, *or* dalla guain bulagu barri, 'let them
two eat together.'
Ngallibul dalla, *or* ngindu bula dalla, 'you two eat.'

Plural.

Dalla ngéanni, 'let us eat.' Ngindugir dalla, 'eat you.'
Dalla guaingulia barri, 'let them eat.'
Gulagalangundugir dalla, 'let me and many eat together.'

SUBJUNCTIVE AND POTENTIAL MOODS.

These moods are frequently expressed by the future tense with *yandundu*, 'if,' 'when,' added; by the auxiliary verb *garra*, and especially by the word *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. Dalgunnani, 'I was eating.'
5. Dalguain, 'I have been eating.'

REFLEXIVE MOOD.

- | | |
|---------------------------------|----------------------------------|
| 1. Dalgydyvillinga | 6. Déingidyillin |
| 2. Dalgydyvillingarrinni | 7. Dalligidyvillingirri [girri. |
| 3. Wari dalligidyvillingarranni | 8. Wari dalligidyvillingarriawa- |
| 4. Dalgydyvillinyi | 9. Wari dalligidyvillingarri |
| 5. Dalgydyvillin | 10. Wari déingidyvillingirri |

By using other verbs from the Wiradhari Vocabulary, additional examples of the formation of tenses in the Indicative are:—

- | | |
|--|---------------------------------------|
| <i>Pres.</i> Dara—Yanna. | <i>Perf.</i> Bungalguáan—Yannáan. |
| <i>Imperf.</i> Ngunné—Yunné. | <i>Pluperf.</i> Mindallanni—Yannanni. |
| <i>Incep. fut.</i> Widyalgirri—Yannigirri. | |
| <i>Indef. fut.</i> Yalgarrigirri—Yanngarrigirri. | |
| <i>Fut. Perf.</i> Gurragegirri—Yannegirri. | |
| <i>Def. past (a).</i> Badalgurranni—Yangurranni. | |
| <i>Def. " (b).</i> Giwalgarrin—Yangarrin. | |
| <i>Def. fut.</i> Bangamalgarriawagirri—Yangarriawagirri. | |

2. *The Pronouns.*

The numbering of the cases here is the same as for the nouns.

*Singular.**Plural.*

- | | |
|---------------------------------|---|
| 2. Gaddu, 'I' | 1. & 2. Géanni |
| 3. Gaddi <i>or</i> gaddigu | 3. |
| 4. Ganunda‡ | 4. Géannigingu† |
| 5. Gannal | Géannigunnaga‡ |
| 7. Gaddidyi | 5. Géannigunna |
| 8. Gannundurái | 7. Géannigindyi |
| 9. Gannunda milanda, ('near') | 8. Géannigindurai |
| Gannundi, ('from') | 9. Géannigindya milanda |
| | Géanniginbai |
| 2. Gindu, 'thou' | 1. & 2. Gindugir |
| 3. Ginnu | 3. Ginnugir |
| 4. Ginyunda‡ | 4. Ginnundugir |
| 5. Ginyal | 5. Ginyalir |
| <i>Plu.</i> 8. Ginnundigirdurai | <i>Plu.</i> 9. Ginnundugira milanda |
| 2. Guin, gu, 'he' | 1. & 2. Guin- (<i>or</i> -guain) gulia |
| 3. Guggula <i>or</i> | 3. Guinguliagu <i>or</i> |
| Guaguwan | Guingulialla |
| 4. Guan, gagguan | 4. Gaggi-lia (<i>or</i> -lialla)† |
| | Gannigu-lia (<i>or</i> -lialla)‡ |
| 5. Ginyal | 5. Gannatagulialla |
| <i>Plu.</i> 7. Gannain-gulialla | <i>Plu.</i> 8. Gannigulialladurai |

* This portion of Mr. Günther's manuscript is so imperfect that I cannot say that the cases of these pronouns are all correct.—Ed.

† An ethical dative, as in 'give to me.' ‡ A sort of locative, as in 'come to me.'

Dual pronouns are:—

Nom.—(1) Ngalli, 'thou and I'; (2) ngéan-ngalligunna, 'he and I'; (3) ngindubula, 'you two'; (4) ngainbula, 'they two'; (5) bulagual, 'the other two'; (6) nginna bula, 'these two'; (7) ngilla bula, 'those two'; (8) ngalliguyunganba, 'our two selves.'

Of these, the inflexions of (3) are:—*gen.*, ngindubulagu; *dat.* (*local*), nginyunda bulagu; of (4):—*gen.* and *dat.*, ngagguwanbulagu; *acc.*, ngannainbula; *ablatives*, ngainbulabar, ('about'); ngaddainbuladi ('from'); ngannainbulaga, ('in'); the inflexions of (8) are:—*gen.*, guyunganngalliginbul; *dat.*, ngallingunbul; *acc.*, ngallibulguyungan; *abl.*, ngallingunbuli ('from').

Reflexive pronouns are:—

Ngadduguyunganbul, 'I myself'; nginduguyunganbul, 'thou thyself'; gúlaguinguyunganbul, 'he himself'; ngalliguyunganbul, 'we (two) ourselves'; ngéanniginnya-ngagual, 'we ourselves.'

Possessive Pronouns are:—

Ngaddiguyungan, 'my own'; nginnuguyungan, 'thy own'; gulaguinguyungan, 'his own'; ngéannigirningindiguyungan, 'our own'; nginnugirninguyungan, 'your own'; ngagualanindin, 'their own.'

Demonstratives are:—

Nginna, nganna, ngunnalla, nilla, dilla, 'this here'; ngaggualla, 'that one'; ngaggu, 'that.' The declension is:—*nom.*, nginna; *gen.*, nginnagu, nginnalagu, 'belonging to this'; *dat.* (*local*), nginni, 'to this place'; *acc.*, nginna, 'this'; *ablatives*, ngirinal-la (-da), 'at this', nginnal-li (-di), 'from this'; nginnadurai, 'with this.'

Indefinite pronouns are:—

Ngunbaimarrang, 'some'; gulbir, 'part of, 'some'; ngunbai, 'one'; ngunbaigual, 'another'; -gual (*a postfix*) 'other'; biambul, 'all, 'the whole'; bianggallambul, 'all, 'everybody'; minyam-minyambul, 'everything'; bulagual, 'the other two'; murrimurri, 'each.'

All the pronouns on this page are declined like nouns.

Interrogatives are:—

Nom. 1., ngandi, 'who (is)'; *nom.* 2., ngandu 'who (does)'; *gen.*, ngangu, 'whose?'; *dat.*, ngandigu, 'to or for whom?'; nganngun (*local*); *ablatives*, ngangundi, 'from whom?'; ngangundi birandi, 'away from whom?'; ngangundidurai, 'with whom?'; ngangundila, 'from whom?'; ngangurgu, 'towards whom?'

Nom. 1. Minyanganna, minyaggarranna, 'what (is it)'; *nom.* 2., minyallu, 'what (does it)'; *gen.*, minyangu or minyagguba, 'belonging to what?'; *dat.*, minyaggu, 'to or for what?'; *acc.*, minyang, 'what?'; *ablatives*, minyaggurgu, 'towards what?'; minyalla, 'in or on what?'; minyalalla, 'on what?'; minyalli, 'from what?'; minyandurada, 'with what?'; minyagguliadhi, 'like what?'; minyagguor, minyaggarra, 'in what place' 'where?'

II. THE VOCABULARY.

Words, Phrases, and Sentences in the Wirádhari dialect.

1. WORDS AND PHRASES.

[In this Vocabulary, dy=j; ng=either the nasal g or n-g in separate syllables; -nga final of the verbals, 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

Ba—frost; a cold winter.	Baddabaddagijillinga—to gnash the teeth together.
Babang—winter.	Baddal—a kind of hair plaiting; the hair made into a bunch.
Babannirra—to make or to be very hot.	Báddambirra—to catch fish.
Babbildain—a singer.	Baddan—sooner, before, ere.
Babbilla—a wild cat.	Baddang—a cloak, a blanket.
Babbimubang—fatherless.	Baddangal—a long-married man.
Babbir—father.	Baddanni—the gum of a tree.
Bábbir—large.	Baddarbaddar—a native bird.
Babbirbambarra—to sing a song.	Báddarra—to bite.
Babbirbang—slender.	†Baddawal—the native weapon known as the 'bumarang'; cf. 'bargan.'
Babbirra—to sing.	Baddawar—a weapon like the 'bargan,' but with a knob at one end.
Bábin—a nettle.	Baddawaral—a dry plain.
Badanin—the gum of the 'kur-rajong' tree.	Baddiang—nonsense.
Badda—a bite.	Badding—an edible root.
Badda—the bank of the river.	
Baddabaddambul—very soon.	
Baddabaddarra—to scrape and then use the teeth like a dog.	

Baddul—a little bird.
 Bādin—grandmother; a relative.
 Badinbadin—water weeds.
 Badyan—the little finger.
 Badyar—a black ant.
 Baggabin—a beautiful bluish flower, like a hyacinth.
 Baggadirrar—very thin.
 Baggai—a shell; a spoon.
 Baggaidyarrar—anything that is thin *or* light; a little stone.
 Baggai gang—a small shell.
 Baggaimarra—to take out of a pod, as peas.
 Baggal—a venomous snake.
 Baggandar; bawadar—a shoe.
 Baggandar—a sore which has the skin off.
 Baggar—meat.
 Baggaraibang—restored, comforted, healthy, comfortable.
 Baggarbuawarra—to stand on a dangerous precipice.
 Baggarran—a dry well.
 Baggin—a bad spirit; it enters into the natives, but may be driven out by their doctors.
 Baggin—a wound, a sore.
 Baggirngan—an uncle; a cousin.
 Baggirngun—a female who has become a mother.
 Baggung—water weeds. [arm.
 Baggur—the back part of the
 Baggurain—refreshed after a faint; strengthened by food; strong for work, industrious.
 Baggurainbang—one that is industrious.
 Baggurbannia—a string tied round the arm.
 Baggurgan—a young man in the second stage of initiation.
 Bagurra—blossom of the 'yam-magang' tree, *q.v.*
 Bāi—a footmark left.
 Baiamai—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.
 Bainguang—stupid, bad.
 Baigain—leeches.
 Baiyai—a meeting place of two parties; a tryst.
 Ba-la *or simply* ba—to be; is always joined to pronouns.
 Balbu—a kind of 'kangaroo-rat.'
 Balburranna—to tumble; to fall down headlong.
 Balgabalgar—chief, ruler, king.
 Balgagang—barren, desolate.
 Balgal—sound, noise.
 Balgang—barren. [as fleas.
 Balganna—to kill on the nails,
 Balgar—noon.
 Balgargal—sunlight; the glory where Baiamai (*q.v.*) lives.
 Balgarra—to emit sparks.
 Balguranna—to slip (roll down).
 Balgurei—little spots of clouds.
 Ballaballamanna—to move, lift softly *or* slowly. [to slap.
 Ballaballanirra—to beat a little,
 Ballaballayallanna—to whisper; to talk in each other's ear.
 Ballaballelinga—to whisper.
 Balladi—a saw; *adj.*, serrated.
 Ballagirin—an old opossum (*m.*)
 Ballágun—an old woman.
 Ballanda—long ago; at the first; in the beginning.
 Ballandallabadin—a kind of reed.
 Ballandunnang—thick-head; a term of reproach.
 Ballang—the head. [flower.
 Ballaggarang—the top bud of a
 Ballangimarra—to wring anything by squeezing and pressing at one end.

Ballanguan—a pillow
 Ballanguang—a mizzling rain.
 Ballarra—the hooks at the end of the spear.
 Ballaurong—a cap.
 Ballawaggur—a kind of lizard.
 Balleballea—silence of night.
 Balli—a very young baby.
 Ballima—very far off, distant.
 Ballinballin—a whip.
 Ballunronna—to take to flight.
 Balluballungin—almost dead.
 Ballubangarra—to extinguish; *also* ballubiarra.
 Ballubundambirra—to cause to be dead, to kill. [teeth.
 Ballubundarra—to kill with the
 Ballubungabilanna—*recip.*, to kill each other.
 Bállubúnildáin—a murderer.
 Ballubunirra—to kill, murder.
 Ballubunningidyillinga—to kill one's self.
 Ballubuolin—dead altogether.
 Ballubuyarra—to tell to die.
 Ballumballang—a native flower.
 Ballumbambal—the dead ones; the ancients.
 Balludai—cold.
 Balludarra—to feel cold.
 Balluga—fire gone out; dark.
 Ballugan—that which lives in the fields; beasts.
 Ballugirbang—the dead ones.
 Ballun—dead.
 Ballúnna—to die. [very feeble.
 Ballunginbar—almost a-dying;
 Ballunnumminga—to die before.
 Balluolinga—to be pregnant.
 Balmang—empty.
 Balmang—soft, smooth.
 Balwándára—to swim, to float.
 Bambangang—a wish, a desire.
 Bambawanna—to be busy with, to be industrious.
 Bambang—to swim.
 Bambang—the little toe.
 Bamirman—a long water-hole.

Bammal—a relation by marriage.
 Banbal—the place where the native men meet first in the morning; a place of assembly.
 Bánbán—little waves raised by the wind; the motion of the water when anything is thrown into it.
 Bandaibanna—to climb a tree by putting the toes into the cuts; to climb.
 Bandain—the band around the loins; a girdle.
 Bandal—a species of grub.
 Bandalong—joining, junction.
 Bandánbandán—a bundle.
 Bándar—a kangaroo.
 Bandarra—to tie.
 Bandhé—ill; thin.
 Bandung—a large blood-sucking fly; its bite is very sharp.
 Bandung—soot, vegetable black.
 Bandyabandya—pain. [pain.
 Bandyabandyabirra—to cause
 Bandyabanjirra—sore, painful.
 Bangabilbangabil—a cutting instrument.
 Bangabildain—a cutter.
 Bangabirra—to cut, shear.
 Bangadirra—to cut, split, chop.
 Bangaduolinga—to stop raining.
 Bangaduringa—to finish and to leave off when finished. [ing.
 Bangarra—to destroy by bit-
 Bangainbangain—broken, torn, ragged.
 Bangaiyelinga—to interfere, to dissuade, to intercede.
 Bangal—time, (or rather) place.
 Bangabuorei—the country all over; the whole earth.
 Bangalqualbang—belonging to another place.
 Bang-galgambirra—to break off *or* cut; to maim by throwing.
 Bángal-gára-gára—every place; all over the world.

Bangalla—a low hill.
 Bangamallanna—to part among.
 Bangamanna—to ward off.
 Bangamarra—to break.
 Bangalmu—square.
 Bángān—an *assertive particle*; it is so; indeed; truly.
 Banganálbirra—to burn.
 Banganarinbirra—to break timber with the hand without an instrument.
 Banganna—to break; to break into rain.
 Bangarra—to make fire.
 Bangawadillinga—to be tired.
 Banganaringa—to break by falling.
 Banganbilang—broken in pieces
 Bangawarra—to break anything by trampling on it.
 Bangayadillinga—to dislike; to be disinclined; to be offended.
 Bangayalinga—to break again.
 Bangayarra—to dissuade from fighting; to reconcile.
 Banggil—a crack, a split.
 Banggo—a kind of root.
 Bangin—a kind of berry.
 Bangolong—the autumn; *lit.*, the fore-part of the winter.
 Bangu—a kind of squirrel.
 Banna—verily, truly; *i.g.* 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.
 Bārā—a step; *v.*, to tread upon.
 Bararwarra—to tear.
 Barbai—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.
 Bárí—long, tall.
 Barinma—attendants and messengers of the monster Wawe.
 Barla—a footstep.
 Bárlabáral—poison.
 Barrabal—the dark middle part of the eye.
 Barrabarra—to crackle.
 Barrabarra—very white.
 Barrabarrái!—quick! *emphatic*.
 Barrabarrama—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.
 Barraburrun—a kind of quail.
 Barradambang—a bright star.
 Barrággáná—to get out of the way.
 Barrái!—quick! make haste!
 Barraibirra—to accelerate.
 Barraiaawanna—to get up.
 Barrain—‘schambedeckung.’
 Barraiyalinga—to rise again; said of the resurrection.
 Barramai—the thumb.
 Barramallang—cohabitation.
 Bárramárra—to take, lay hold of.
 Barramalbillinga—to fetch *or* take when bidden.
 Barramalinga—convalescent.
 Barrambamarra—to rouse up, to make get up.
 Barrambarang—a mushroom.
 Barrámbiyarra—to tell to get up; to awaken.
 Barramelinga—to get, provide, procure for another.
 Barraminga—to recover.
 Barrandang—a native monkey.
 Barrandarra—to gnaw.
 Barrándirra—to cut.
 Barrang—white.

Barranganna—to make a noise as by sounding the letter *r-r*.
 Barraǵgára—to rise, to get up.
 Bárrānmárra—to tear.
 Barranna—to fly.
 Barranna—to roast.
 Barrarbarar—a rushing noise; *v.*, to make a rushing noise.
 Barrawarrainbirra—to be full-fledged; said of birds.
 Barrawidyain—one that always wanders about; a hunter.
 Barrawonga—to hunt; to camp.
 Barruomanna—to run fast, to gallop.
 Bárre—no!
 Barreidyál—a bird like a robin.
 Barrima—a musket.
 Barrimarra—to get fire by rubbing two pieces of wood.
 Barrinan—a little shrub.
 Barrínggia—let it alone! never mind!
 Barru—a rabbit-like rat.
 Barrudang—a juice from a tree; ‘manna.’
 Bawalǵanna—to hatch.
 Bawamarra—to relate news; to communicate.
 Báwán—a white stone, said to belong to Wandong, *q.v.*
 Báwan!—no, no! by no means!
 Bawar—a prepared skin; leather
 Bawarnguor—inside.
 Bi—the fore part of the arm.
 Biǵga—often, many times.
 Bial—*emph. particle*; up, high.
 Bialbái—very high, a-top.
 Bialgambirra—to 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.
 Bibbidya—a kind of fish-hawk.
 Biddirbung—a challenge word; as much as to say ‘I am not afraid of you.’
 Bidyaidya—a mother’s sister.
 Bidyaingarra—to poke the fire.
 Bidyar—any male.
 Bidyur—pointing up, very high.
 Biembai—a hook, a fish-hook.
 Biggun—a water-mole.
 Bildur—‘fat-hen,’ an edible herb.
 Bilinmarra—to strip long pieces of bark.
 Bilunmarra—to split.
 Billa—a river.
 Billabang—the Milky Way.
 Billadurra—a water-mole.
 Billagal—down a mountain towards a river.
 Billar—a river ‘swamp-oak.’
 Billawir—a hoe.
 Billili—herbage like dock-leaf.
 Billimarra—to push near to.
 Billinbalgambirra—to recede, to go back; try to escape, avoid.
 Billinga—to go backwards.
 Billingarra—to take care.
 Billingaya—going backwards.
 Billir—a black cockatoo.
 Ballirán—the silence of night, when all are asleep.
 Billuán—a kind of parrot.
 Bilundarra—to chap the skin, as frost does.
 Bimbai—a spot where the grass has been burnt. [fire]
 Bimbarra—to set the grass on
 Bimbil—a kind of tree.
 Bimbin—a native bird.
 Bimir—an end *or* point.
 Bín—high, tall.
 Binbin—silent.
 Binbin—the belly.
 Bindugai—a small shell.
 Bindugan—shellfish.

- Bindurgarra—to move along, as children before they can walk.
 Bindyabindyalganna—an itch.
 Bindyarra—to crack.
 Bindyilduringa—to cut into a tree to get opossums out.
 Bindyinga—to stumble.
 Bindyirra—to dig with a hoe.
 Bindyulbarra—to sink under the feet, as the ground.
 Bindyurmai—very warm.
 Bingal—a needle.
 Bingumbarra—to hear a fall.
 Binnal—the eldest.
 Binnalbang—the greatest, the highest; a name applied to some heavenly being.
 Binnalbirra—to light.
 Binya; binna—to dig, to cut.
 Binyalbarra—to make fire.
 Binyalbirra—to make a light.
 Binyalgarna—lumpy.
 Biran—a boy; cf. birrain.
 Biranbiran—steep, downhill.
 Biranbi—from.
 Biraggal—a step's distance.
 Birbaldain—a baker.
 Birbarra—to bake.
 Birbi—a flea.
 Birbir—extremely cold.
 Birdaebirdae—downhill.
 Birdain—ironbark-tree blossom
 Birdi—a cut.
 Birdirra—to cut.
 Birdyulong—an old scar.
 Birgainbarra—to kick against.
 Birgananna—to carve meat.
 Birganbirra—to plough.
 Birgang—a ground-grub.
 Birganna—to scratch.
 Birgilli; birgillibang—scorched by fire.
 Birgu—shrubs, thickets.
 Birgun—a bird like a duck; its appearance portends rain.
 Biring—the breast.
 Biringa—a scar; a scratch; v. to make a scar.
- Birombailinga—to take and go away with.
 Biromballanna—to throw at each other.
 Birombanirra—to drive away.
 Birombanna—to go away to a distance. [tance.
 Birombarra—to throw to a distance.
 Birong—far-distant; high.
 Birra—tired, fatigued.
 Birrabang—up, above, outside.
 Birrabirra—to be tired.
 Birrabuadillinga—to be tired.
 Birrabiang—poor, thin.
 Birra-bildain; -bidyan—poor.
 Birrabinabirra—to move gently; to whisper.
 Birrabirrawainbul—downhill.
 Birrabuocanna—to come back.
 Birradan—the straight scars on the back.
 Birragumbil—back bent, as in old age; reclining.
 Birrag-guor—behind.
 Birramal—the bush.
 Birrain—the navel.
 Birrain—a young male.
 Birraindyong—a little boy.
 Birramanman—long-backed.
 Birrambang—a 'kangaroo-rat.'
 Birran—stiff, cold; as in death.
 Birrawanna—to descend.
 Birrenelinga—to run away with.
 Birrha—the back.
 Birri—the 'box-tree.'
 Birrian—a grub found in trees.
 Birribirrimarra—to meet.
 Birrimannar—sitting in a circle; walking in a row.
 Birrinallai—'box-tree' blossom.
 Birrindaimarra—to meet each other.
 Birrirra—to scratch.
 Bomarra—to take away.
 -bu—and, also; a *postfix*.
 Buabuowanna—a lump.
 Buadambirra—to overfill the mouth.

- Buadarra—to fill the mouth.
 Buarbang—tame, quiet, orderly.
 Buardang—scabby.
 Bubabunnanna—to get small, to lessen; to boil in.
 †Bubal—a boy.
 Bubbadagung—a little fellow.
 Bubbadang—anything little.
 Bubbai—little.
 Bubbaidyong—very little.
 Bubbil—a wing; feathers.
 Bubu—that august being who is said to preside at the 'burbandigána' and there 'makes' the young men. He is said to be as big as a rock or mountain.
 Buddabarra—to smoke.
 Buddainbuddain—a species of mint, 'pennyroyal.'
 Buddang—dark in colour, black.
 Buddanna—to smell. [other.
 Buddarballanna—to kiss each other.
 Buddarbanna—to kiss.
 Buddarong—a 'flying-squirrel.'
 Buddawaral—a dry place where no water is.
 Buddé—a small narrow passage; a small island.
 Buddi—a corner.
 Buddima—inside in the house.
 Buddin—a sunbeam.
 Buddu—stars.
 Buddulbuddul—far off; high; the bluish air at a distance.
 Buddumbuddin—a fragrant water herb.
 Buddurbuddur—a smell.
 Budyabudya—moth, butterfly.
 Bugang—beads; a necklace.
 Bugga—meat when tainted.
 Buggabanna—to be struck by flies, as meat.
 Buggabugga—black.
 Buggal—a plant with an edible root and grass-like seeds.
 Buggamin—eatables that have improved by keeping.
 Buggang—the 'gum-tree' flower.
- Buggaran—a dry well.
 Buggarnan—a bad smell.
 Bugguainbang—fruitful.
 Buggulong—a native shrub.
 Buggiunbarrhul—the time after sunset; twilight.
 Buguin—grass.
 Bula—two.
 Bula-bial-yallaigunnanna—two to speak together and a third interfering.
 Bulabinga—to be in couples.
 Bulabulamanna—to pace together; said of two.
 Bulami—having two wives.
 Bula-ngunbai—three.
 Bulbaggurain—a native bird.
 Bulbin—a whirlwind.
 Balduraidurai—a kind of owl.
 Bulinbulin—bald-headed; any part of animals bare of hair.
 Bullambullang—a wave.
 Bulliang—a 'kangaroo-rat'; *fig.*, a bad run-about female.
 Bullinbullin—a water bird.
 Bulludyan—a rag.
 Bullun—a large bird.
 Bumadillinga—to row.
 Bumallána—*recip.*, to beat each other; to fight. [self.
 Bumangidyillinga—to beat one's self.
 Bumanna—to move the wings.
 Bumarra—to beat, to strike.
 Bumbain—a bunch.
 Bumbanna—to smoke; *intrans.*
 Bumbanumminga—to outrun, to run before.
 Bumbarramanna—to rush into.
 Bumbinna—to smoke; *trans.*
 Bumbir—greasy.
 Bumburgalbian—a shrub resembling the 'swamp-oak.'
 Bumelinga—to run to another for assistance.
 Bummabumarra—to knock.
 Bummalbummal—a stick used as a hammer; a hammer stick.
 Bammalgal—the right hand.

- Bunbabillinga—to escape; to run away when beaten.
 Bunbaimarranna—to long for, to wish for; to be anxious.
 Bunbabanirra—to set a running
 Bunbambirra—to cause to run; to roll; to move a wheel.
 Bunbangarrimanna—to bustle about.
 Bunbanna—to run.
 Bunbananna—to run after.
 Bunbea—a grasshopper.
 Bunbinga—to sit down, to rest; to be tired; tired of.
 Bundalganna—to suspend; to be hanging.
 Bunbun—a locust, grasshopper.
 Bunburribal—ground; *cf.* dagun.
 Bundadillinga—to expectorate freely.
 Bundalganna—to lean to one side.
 Bundalinga—to hang; to hang with the hands *or* arms slung round something.
 Bundambirra—to fasten.
 Bundang—a kind of grub.
 Búndang—a blackish butterfly.
 Bundanna—to draw. [*freeze.*]
 Bundarra—to feel very cold, to
 Bundi—a war-weapon; a cudgel with a thick knob at its end.
 Bundibanirra—to knock down.
 Bundibumarra—to cause to fall.
 Bundibundinga—to tumble, to stumble.
 Bundibundingin—ready to fall; (of a plan) dangerous, unsafe.
 Bundilanna—to fall over each other.
 Bundin—the hair-bands hanging down the neck.
 Bundimambirra—to let fall.
 Bundinga—to fall.
 Bungadillinga—to be pleased.
 Bungain—a gift, a present.
 Bungalbungal—a broom, anything to sweep with.
- Bungambirra—to make smooth *or* soften; to iron; to sweep.
 Bungany—the knee.
 Bungannabanna—to comb the hair.
 Bung-arra, -ambirra—to sweep.
 Bungimarra—to wag the tail.
 Bungirra—to swing.
 Bungu—four; many; an indefinite number.
 Bungubungu—every thing; a great many.
 Bungul—short; *s.*, a little man.
 Bungulgal—short.
 Bunbia—a 'wild-oak' tree.
 Búnin; búninganna—to breathe.
 Bunmabunmarra—to assist.
 Bunnanna—to burn.
 Bunnabunnanga—abundance of food; *adj.*, sumptuous.
 Bun-ngán—made by another.
 Bunmarra—to make.
 Bunnallanna—to take another man's wife.
 Bunnan—ashes.
 Búnnarra; *imperf.*, bunnai—to take away; to take back.
 Bunnebunne, *or* bungebunge—warm; oppressively hot winds.
 Bunnidyillinga—to beat.
 Bunninganna—to breathe.
 Bunnumeilinga—to go from one place to another, to remove.
 Buobarra—to be like the parent.
 Buoda—a kind of opossum (*f.*); often used as a nickname.
 Buogain—an edible root.
 Buogalbumarra—to drive out.
 Buogalbuonanna—to return.
 Buogan-anna, -arra—to follow.
 Buoganumminga—to be before.
 Buogarra—to come.
 Buonung—some grass-seeds.
 Buorgarra—to pull up.
 Buowaibannanna—to boil.
 Buoyabialngidyál—a command, a law; betrayal, exposure.
 Buoyal—a mother-in-law.

- Buoyarra—to bid *or* advise; to tell to do; to instigate.
 Burai—a child, a boy.
 Buralgang—a large native bird called Native's Companion.
 Burambabirra—to divide, to distribute. [*arms.*]
 Burambirra—to stretch out the
 Burambungambirra—to be dry; *trans.*, to make dry.
 Burambunganna—to get dry.
 Buramburambang—very dry.
 Buran—a tendril; *v.*, to twine.
 Burang—drought.
 Burang—dry branches *or* leaves.
 Burbandiganna—to initiate the young men of the tribe.
 Burbang—round; a round heap, a circle.
 Burbirra—to beat the time and sing, like the women beating on their bundled cloaks.
 Burbirra—to do carpenter work.
 Burbirra—to scrape, to scratch; to smooth; make smooth, as the carpenter does the wood.
 Burdón—large, wide.
 Burguin—a hatchet, tomahawk.
 Burguinmudil—a blacksmith.
 Burimbirra—to empty, to wring out, drink all.
 Burrabanna—to make one ill, as Wandong does; to be ill; to have a swelling. [*fire.*]
 Burrabannalbirra—to light a
 Burraburrabána—to have sores *or* wounds. [*wounds.*]
 Burraburrabul—full of sores *or* Burraddar—the pine tree.
 Burradirra—to cut down.
 Burragambirra—to knock down.
 Burragallanna—to leap all together in play.
 Burray—a fragment.
 Burrel—a bed.
 Burramagang—the shoulders, together with the upper part of the back.
- Búrrambal—a native game of jumping over the rope.
 Burrambian—a term applied to the god Baiamai, *q.v.*
 Burrambin—a term first applied to white people by the blacks.
 Burrambin—eternal.
 Burraminga—to be eternal.
 Burramarra—to loosen *or* take off. [*in a row.*]
 Burrar—a row; a line of things
 Burrari—a tree on fire.
 Burrarwirra—to set fire to a tree.
 Burre—breaking wind.
 Burregal—a kind of wood.
 Burrimal—a fly.
 Burru—bottom; the testicles.
 Burruarra—to make a stir with the feet; to fly, as dust.
 Burrubinga—to jump, to leap.
 Burrubialinga—to jump again.
 Burrudarra—the dim appearance of a distant object.
 Burruganna—to rub against, to touch.
 Burrugurra—a tuberous plant.
 Burrumbal—round, like a globe.
 Burrunbi—inside.
 Burundäng—dark, very dark.
 Burrundi—black (inside).
 Burrunmarra—to pick, choose.
 Burruira—the sap of the 'apple-tree.'
 Burrurgian—a large black bird.
 Burrunganna—to thunder.
 Buyabarra—to give orders.
 Buyabialdain—one who gives orders, a commandant, a magistrate, a governor.
 Buyabianna—to speak good of; to praise, flatter; to please.
 Buyabiyarra—to give orders.
 Buyamaldain—a beggar.
 Buyamanna—to beg, to pray.
 Buyamarra—to beg.
 Búyu—the thigh, the leg.
 Buyuma—the foot of a hill.
 Buyuwari—long-legged.

D

- Dabal—a bone.
 Dabbarmallang—mob of natives
 Dábbugárra—to bury; to plant.
 Dabbungung—a father.
 Dabburra—pipe-clay.
 Dabbuyarra muron—to give or bestow life.
 Dabuan—a small kind of leeches.
 Daddirra—to be filled, to have enough, to be satisfied.
 Daddur—curdled, as milk.
 Dagagualbirang—belonging to another place; a stranger.
 Daggal—the cheeks.
 Daggalbuddi—bushy whiskers.
 Daggán—sticking fast, like bark when not splitting well.
 Daggarang—a wood-worm.
 Dagú—dung, dirt.
 Dagui—a shadow.
 Dagun—ground, soil.
 Dagun—when?
 Dagunbil—a dirty fellow.
 Dagunbilmarra—to make dirty.
 Dagundu—where to?
 Dagunmar—a grave.
 Daiangun—forward.
 Daiba—voluptuous.
 Daimarra—to dispute.
 Daimiangarra—to dash in, as rain driven by wind.
 Dainbunninga—to come back after being driven off.
 Daindu—here!
 Daingamallanna—to outdo, to excel. [ing.
 Daingamarra—to vie in throw-
 Dalaimbang—sharp, as a tomahawk.
 Dálain—the tongue.
 Dalaingaldain—one that doubts; an unbeliever.
 Dalaingarra—to misbelieve, to doubt.
 Dalalinga—to eat again.
 Dalára—snow.
- Dalbadambirra—to crush to atoms, to grind.
 Dalbagarra—to tear asunder, to put apart, to open.
 Dalban-dalbannirra—to bruise, to pound.
 Dalbanna—to be bruised.
 Dalbar—the shoulder bone.
 Dalbarra—to be wet.
 Dalbinga—to turn upside down.
 Dalbirra—to strike the time with the 'bargan,' as the native men do in singing.
 Dalga—gum in the eye.
 Dalgang—very crooked; *subst.*, a bent bough.
 Dalia—a species of iguana.
 Dallabadarra—to split.
 Dallabadirra—to split with an instrument.
 Dallabalga—'schambedeckung.'
 Dallabalganna—to part; as the parting of the hair.
 Dallabanna—to go to ruin; to destroy.
 Dallabumarra—to destroy, to break in pieces.
 Dalladallabunna—to split.
 Dallagarra—to avoid; to try to escape.
 Dallai—angry.
 Dallaimarra—to be angry with.
 Dalláin—root of the 'pear-tree.'
 Dallararra—to break, break in pieces; to destroy.
 Dállambul—very soon.
 Dállan—soon.
 Dallangir—fresh, new.
 Dallawang—an 'apple-tree.'
 Dallunarong—a young man still growing.
 Dallungal—a fine fellow.
 Dalmambirra—to feed (a baby).
 Dalman—a place of plenty.
 Dalgi—transgression. [long.
 Dalgarrimanna—to eat all day.
 Dalnumminga—to eat before.
 Damalien—sweet, pleasant.

- Dámbadámba—soft; very soft.
 Dambai—a kind of wiry grass.
 Dambulbang—late in the night.
 Damburdambur—a curl, a fold; like a snake when curled.
 Damburmadillinga—to wrap all round close from the cold, as with a cloak.
 Damburmarra—to wrap round, to fold up.
 Damburra—to put into, wrap up.
 Dammal—the wrist; the inside of the fore part of the arm.
 Dammin—a venomous snake.
 Dán—too many orders at once; confusion.
 Danba—ripe.
 Danbang—green, alive (said of plants); fresh, strong. [rat.
 Danbur—a kind of 'kangaroo-freezing.'
 Dandain—a frog.
 Dandalla—a hailstone.
 Dandan—scattered all about in confusion.
 Dandang—cold; *s.*, a cold wind.
 Dandar—pretty, nice.
 Dandarang—very cold.
 Dandarbang—very pretty.
 Dandarra—to be cold.
 Dandu—wet.
 Dandudarra—to be wet.
 Däng—long edible roots.
 Dangai—rain water; old water.
 Dangkal—a shelter, a covering.
 Dángang—the heel.
 Dangang—bread made by the natives from seeds.
 Dangarin—shellfish.
 Dangarumanna—to dance.
 Dangung—bread, food.
 Dangur—a species of fish.
 Dánna—to net or knit.
 Danna-danna—small-pox.
 Dannaal—the fist.
 Dannamai—a corpse.
 Dannamandan—a knot in string.
- Dannambandanna—to be knotty.
 Dannang—fore-arm; the wrist.
 Dannağgang—a wart.
 Danni—gum, honeycomb, wax.
 Dara—to eat.
 Darga—honeycomb.
 Dargimbirra—to lay across.
 Dargin—across.
 Dargin—a kind of meal made of 'gullu' grass seeds.
 Darimumbinga—to be a whore; to give one's self up.
 Darnan—very tough, not breakable.
 Dargidyal—one who begets; a progenitor; a father.
 Darrabang—having many wives
 Darrabanna—to sit cross-legged or with the knees flat.
 Darrabunda—maggots in meat.
 Darradabal—bones.
 Darrairarra—to struggle with death; to be dying.
 Darrálanganna—to be restless, to move about.
 Darrambal—foot-marks, a roadway.
 Darraumbalgarra—to take by surprise; to frighten.
 Dárrambin—a little bird.
 Darrambirra—to frighten.
 Darramial—a shallow place like a basin.
 Darranderang—an avenger.
 Darrandurai—a corner.
 Darrang—the thigh.
 Darrang—a little creek.
 Darrangagain—walking with the knees much bent.
 Darrangarbanna—to walk to and fro.
 Darrar—a rib.
 Darrawarrambirra—to throw away; to throw the 'bargan' along the ground.
 Darrawarranna—to lie with the knees bending upwards.
 Darrawildung—thin-legged.

Darri—old stumps of grass.
 Darrial—a bed.
 Darribal—the return of the
 ‘bargan’ when thrown.
 Darribun—a queen bee.
 Darrilanna—to cohabit.
 Darrawirgal—the name of one of
 the native gods; he lives down
 the river; he sent the small-
 pox.
 Darruan—tough.
 Darrubanna—to leap over.
 Darrúbarra—to rush on and tear
 up the ground, as water does.
 Darruin—a handle.
 Dawa—very fat.
 Dawai—the lair of the sorcerer
 or of his ‘wandong,’ *q.v.*
 Dawarang—a native dog.
 Dawin—a hatchet.
 Dhin—this, that.
 Dibanna—to hiss, accompanied
 with clapping of the hands.
 Dibbillain—birds.
 Dibbin—a bird.
 Dibbindibbin—the hollow part
 underneath the breastbone.
 Dibdong—nails, spikes.
 Diggal—a fishbone.
 Diggar—a sneezing.
 Diggarra—to sneeze.
 Diggú—the small ‘blackwood.’
 Digún—top-knot of a cockatoo.
 Dilbaimananna—to come slyly
 upon one.
 Dilbána—to tread softly, to walk
 on the toes.
 Dilgaidilgain—the hair combed.
 Dilganna—to comb the hair.
 Dilgar—a splinter of wood.
 Dilman—silent, quiet.
 Dillabirra—to scatter, to sow.
 Dillabirra—to draw.
 Dilladillabirra—to throw about,
 to cause confusion.
 Dilladillan-garra—to shake.
 Dillagar—a native berry-fruit.
 Dillaḡgarra—to shake.

Dillāng—a brother.
 Dilledille—rotten.
 Dillidilli—small wood.
 Dillirbunia—*imp.*, smash, dash
 against; *i.g.* dillirbunnarrabin
 Dimbanna—to make a whizzing
 noise, as greenwood in the fire.
 Din—meat, flesh.
 Din—the inner rind of the ‘yam-
 magang’; the natives suck it.
 Dinbain—any sharp and pointed
 steel instrument fit to make
 native weapons, especially the
 ‘bargan.’
 Dinbana—to buzz (like flies).
 Dinbuorin—a native lark.
 Dindabarra—to take the rough-
 ness off, as a carpenter does.
 Dindadinda—work left rough.
 Dindar—bald-headed.
 Dindarra—to bite off, make ill,
 as Wandong does.
 Dindima—the Pleiades.
 Dingai—a walking stick.
 Dingangingan—flat, even.
 Dinganna—to walk with a stick.
 Dingarra—to sweep, to pull up.
 Dingelंगा—to make smooth.
 Dingurbarra—to sharpen.
 Dinmanna—to pick the nose.
 Dinmé—war, battle.
 Dinmir—an eyebrow.
 Dinna—honeycomb, wax.
 Dinnang—the foot.
 Dinnawan—an emu.
 Diragambirra—to raise.
 Diramadillinga—to be proud.
 Dirāmarra—to speak well of, to
 praise.
 Diran—a mountain or hill.
 Diranbang—noon; when the sun
 is in the zenith.
 Dirangalbang—high, exalted;
 entrusted with authority.
 Diran-garan-garan—many hills
 or mountains.
 Diránna—to rise, like the dough.
 Diren-direng—red.

Dironbirong—the red streams
 of clouds in the evening; *adj.*,
 red, said of white men.
 Dirradambinga—to dress the
 hair.
 Dirradirrawarra—to shoot up
 like mushrooms.
 Dirradirrawanna—an herb.
 Dirragarra—to dig deep.
 Dirraggalbang—haughty; *also*
 dirangal-bang.
 Dirraibang—a brother.
 Dirraiwanna—to get up.
 Dirrainamgarra—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.
 Dirrawan—uneven, clumsy.
 Dirri—grey hair.
 Dirribang—an old man.
 Dirridirri—a little bird.
 Dirrige—gorse; a prickly and
 stinging stuff inside the native
 ‘munga,’ *q.v.*
 Dirril—a bulrush.
 Dirrinan—an edible plant.
 Dirru—a ‘kangaroo-rat.’
 Diwil—any collection of small
 particles; as sawdust, siftings.
 Diwingil—a spark.
 Diyan—soft, loose.
 Dombar—the mist that precedes
 rain; the sight of rain far off.
 †Dombock—sheep.
 Dōn—tail (*etiam sig. penis*).
 Dondo-mirin-mirinmal—a snail.
 Dondu—a swan.
 Duaduanirra—to have fancies;
 to be delirious, talk nonsense.
 Duambian—a little plant with
 a pink flower, and edible root.

Dubbi—a grub with wings; a
 butterfly.
 Dubbu—a kind of frog or toad.
 Dubo—a net cap.
 Duddarra—to suck.
 Duddu—the female breast; as
 a call to infants.
 Dudduwarranna—to rush down,
 as water.
 Duganna—to draw water.
 Duggellinga—to fetch for an-
 other.
 Duggin—shade.
 Dugginga—to hang (like fruits
 on the tree).
 Dugguibalbinga—to be on a
 dying bed; beyond recovery.
 Dugguabul—altogether, wholly.
 Dugguarra—to overtake.
 Duggumbirra—to be not greedy,
 generous.
 Duggumi—glad, fond of.
 Dugguwai-buoanna—to come
 back; to reach home.
 Dugguwarra—to overtake.
 Dugumbirra—to give always, to
 give freely, to be generous.
 Dulba—a drop.
 Dulbagal—a monstrous birth.
 Dulbaganbirra—to crack.
 Dulbamanna—to drop.
 Dulbibalganna—to hang down
 the head.
 Dulbibannirra—to bow down;
 to turn upside down; to be
 reclined.
 Dulbinbirra—to lie prone on the
 belly.
 Dulbinga—to bend low; to wor-
 ship. [bends.
 Dulbunbunmaldain—one that
 Dulbunbunmarra—to bend, bow
 Dullaidullai—staggering from
 exhaustion.
 Dullar—a red bird.
 Dullin—a kind of lizard.
 Dullondullong—sinking, ex-
 hausted, ready to tumble.

Dullu—a spear.
 Dullubang—the soul.
 Dullubanna—to split.
 Dullubi—marrow.
 Dullubi—a little shrub.
 Dullubin—very straight.
 Dullubul—straight.
 Dulludullu—big logs of wood.
 Dullugal—the north wind.
 Dullugang—a little spear.
 Dullugarra—to find guilty; to be convicted.
 Dullugudanna—to spear.
 Dulluwarai—straight.
 Dulmarra—to press together, to squeeze.
 Dulwarra—to press out water or juice. [mony.
 Dumbal—proof, evidence, testimony.
 Dumbaldain—one that shows, a director.
 Dumbalmalmai—a witness, testifier.
 Dumbalmaldain—one that gives proof or testimony.
 Dumbalmarra—to bear witness or indict; to accuse, betray.
 Dumbangidyai—a pointing out.
 Dumbanna—to point, to show.
 Dumbi—a blush.
 Dumbirra—to spit.
 Dummirra—to carry.
 Dunban—little ants.
 Dunbur—some kind of wood.
 Dundilai—walking in single file.
 Dundilaimallanna—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.
 Dungardungar—tall, long.
 Dungin—a sleeping ground between two fires.
 Duingindain—a kind of water-mole. [gularly.
 Duinguarranna—to stand irre-

Dunma—a bow, an arch.
 Dunna—to spear; to write.
 Dunnai—a tall, long fellow.
 Dunnang—a knot.
 Dural—a hollow tree set on fire at the bottom and smoke coming out at the top.
 Dúrang—the bark.
 Durbarra—to chip or smooth, as with the 'dinbain.'
 Durdain—a writer.
 Durgung—a cuckoo.
 Durgunnanna—to pick.
 Durian—news; a message.
 Duriangarra—to deliver a message.
 Duriduringa—to be ill.
 Durilgai—fruitful.
 Durimambirra—to make ill; to cause to be ill; as Wandong does.
 Durin—wound.
 Durinda—to spear, to prick.
 During—a snake.
 Durmanbirra—to aim at.
 Duronggarra—a glow-worm, a common worm.
 Dururbuolin—always, ever.
 Dururdururbuolin—ever, *emph.*
 Durrabarra—to drive the bad spirit away by blowing.
 Durrain—a long white cloud.
 Durraggarang—a bee.
 Durranmé—sorcery, a sorcerer.
 Durrawal—the piece of bark used as a bier.
 Durri—birth.
 Durri—alluvial soil, rubbish.
 Durribil—muddy. [forth.
 Durriarra—to be born; to bring
 Durrubanna—to tear up soil, as water does.
 Durrudurrugarra—to follow.
 Durrugarra—to track, to trace.
 Durrui—ants.
 Durruibil—full of ants.
 Durrulbarra—to burst.
 Durrulgarra—to hide.

Durrumang—a young snake.
 Durrumbal—some water weeds.
 Durrumbin—a 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.
 Gabbuga—an egg; brains.
 Gabbung—a species of moths or butterflies.
 Gabburgabbur—anything rotten or broken.
 Gabirra—to eat with the mouth hanging over the vessel, to eat in a nasty way.
 Gabura—a cap of white down.
 Gádarra—to erase; to rinse.
 Gadda—supposing; perhaps.
 Gaddagadda or gaddawirra—a bad woman, a prostitute.
 Gaddagadda—heard it myself; an eye-witness.
 Gaddagadda—a swollen sore.
 Gaddai—the throat.
 Gaddal—smoke, tobacco.
 Gaddalbar—the smoke-like appearance of rain at a distance.
 Gaddaldurai—a young man.
 Gaddalumarra—to be annoyed by smoke.
 Gaddambidylling—a to wash one's self.
 Gaddambillannininga—to wash again.
 Gaddaminga—to wash.
 Gaddambirra—to rinse.
 Gaddang—glad, happy.
 Gaddang—a little lizard.
 Gaddangeillinga—to be pleased with; to rejoice over one.
 Gaddangillinga—to please.

Gaddar—the back of the thigh.
 Gaddaraibunninga—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.
 Gaddirbuodalin—a creaking.
 Gaddul—congealed blood.
 Gaddun—raw, uncooked.
 Gadyal—hollow.
 Gagamin—a younger brother.
 Gagámanna—to lead astray, to seduce.
 Gágang—the eldest brother.
 Gai!—ah!
 Gain—like, similar.
 Gaingair—meat which smells.
 Gál—string; any tie.
 Galbar—little, some, not all.
 Galdang—a rushing noise.
 Galga—empty; hungry.
 Galgan—the husk.
 Galgang—a shrub.
 Galge—seeds.
 Galgura—a little bird.
 Gallabarra—to halve.
 Gallaganbarra—to wipe.
 Gallaggabang—very many.
 Gallar-barra, -banna—to rattle, to make a noise.
 Galliambal—uphill.
 Galliarbang—glad, pleased.
 Gallua—a kind of lizard.
 Gamambirra—to draw out, to fetch out.
 Gambái—yesterday.
 Gambain—a white head-band.
 Gambal—a wild turkey.
 Gamban—weak, thin.
 Gambang—a brother. [thing.
 Gambilána—to carry or hold a
 Gambu—the groin.
 Gambuananna—to bring back.

Gambungang—thin, little, small.
 Gamé—to seduce; *s.*, strong voluptuous desires and practices.
 Gamma—a kind of spear.
 Gammagamma—a kind of bird.
 Gammandi—a pillow.
 Gammag—unwilling to work; lazy; sticking fast, as bark when not stripping well.
 Gammarr—a storm, a tempest.
 Gammarra—to awaken.
 Gammayan—from behind.
 Gānanna—to burn, to smoke.
 Ganarra—to smoke, as when the smoke descends.
 Ganaurda—fainting, exhausted.
 Ganbanna—to wipe; *cf.* murru.
 Ganbānná—to blot out.
 Ganda—the bend of the leg under the knee.
 Gandaiwarra—to grow long.
 Gandalgandal—to be of unequal length; unlike.
 Gandalmambirra—to drive a spear through, to cut through.
 Gandamai—hard, difficult.
 Gandarra—to pass by.
 Gandarra—to push or roll along the ground.
 Gandiāggulang—a mountain.
 Gangān—surface, top.
 Gangar—a spider.
 Gānggar—a little shadow; the small thread of a spider's web.
 Ganginmarra—to tell a lie.
 Gangul—sloping, steep.
 †Gāni—a tree on fire.
 Gānna—to bring, to carry.
 Gānna—the shoulder.
 Gannabarra—to carry on the shoulder; *also*, gannabunna.
 Gannagallānbial—shoulder, all over the shoulder.
 Gannai—a woman's stick.
 Gannalduringa—to burn a hole into a tree so as to drive out the opossum.
 Gannal-birra, -dirra—to burn.

Gannambang—the palm of the hand; the sole of the foot.
 Gannambaldain—one that is intrusive, troublesome.
 Gannambarra—to do the work for another.
 Gannang—warm.
 Gannanna—to burn.
 Gannandu—near, at hand.
 Gannardang—very hungry.
 Gannawardarra—to want food, to feel hungry.
 Ganne—a *particle*; I suppose.
 Gannung—the liver.
 Gannur—the red kangaroo.
 Gānur—a kind of 'kangaroo-rat.'
 Garabuoangarra—to have abundance of water.
 Gārai—stern, grave in aspect.
 Garāndarra—to eat forbidden food.
 Garang—liberal, generous.
 Garba—the waist.
 Garbangandu—stout, large.
 Gardagarda—having cramp in the limbs, stiff.
 Gardar—stiff, as in death.
 Gargumarra—to embrace.
 Garibawallanna—to run over.
 Gariwan—a black wood, much used for making weapons.
 Gariwang—a cold east wind.
 Garngan—very strong.
 Garwal—withered.
 -garra—to be; *a postfix.*
 Gārra—to cough.
 Garrabarál—very thirsty.
 Garragé—another, not the one intended.
 Garrage—yes, it is so!
 Garrāigal—palm of the hand.
 Garrain—raw, underdone.
 Garrainjang—a survivor, in reference to another brother.
 Garraiwarra—to seek, look out.
 Garraiyarra—to slander; to speak ill of any one.

Gārrān—a little hook to take out grubs with.
 Garran—horn.
 Garrāng—the gum of the pine tree, used for binding spears.
 Garrangarran—a thorn.
 Garro—a marsh. [cut.
 Garrumarra—to break down, to
 Garrunmanna—to slip, to slip out of the hands.
 Gaumaran—an emu.
 Gaunang—moonlight.
 Gaundirra—to call; to appoint.
 Gaurandu—a green beetle.
 Gaurei—the down of birds.
 Gawa—continued a long time.
 Gawai—come here!
 Gawaimbanna—to welcome, to tell to come.
 Gawal—a plat, a valley.
 Gawalla—a road.
 Gawalma—sloping, not steep.
 Gāwān—white; a white man.
 Gawang—a fit; apoplexy.
 Gawan-gawang—stupid, foolish.
 Gawier—a hut, a house.
 Gawimarra—to gather, pick up.
 Gawir—podex; *cf.* muggun.
 Gayamian—foam, saliva.
 Gayamian—any thick kind of fluid, as paste; *adj.*, sticky.
 Gayang—gristle.
 Gayir—a bad smell, as of flesh when tainted.
 Gayuwal—after a long time.
 Gedur—a kind of wood.
 Gial—shame; *adj.*, ashamed.
 Gialang—saliva.
 Gialdain—onethat is frightened, a coward.
 Gialdungjaya—to be ashamed.
 Gialgīgijilinga—to be ashamed of one's self.
 Gialmambirra—to frighten.
 Gialombuolin—saliva.
 Gialong—a suffix to name of a native tribe; as, Dubo-gialog, the 'Dubbo tribe.'

Gialwambirra—to threaten.
 Gialwarra—to be chaste.
 Giandadelang—an escape.
 Giarra—to be afraid.
 Gibainbirra—to barter, to buy, to exchange.
 Gibba—a white crystal which, as the natives believe, comes from Wandong, who puts it in their body to make them ill.
 Gibban or gibbain—retribution, revenge.
 Gibamirra—to punish.
 Gibbir—man.
 Gibbirbang—mankind.
 Gibbirgin—the Pleiades.
 Gidya—a little tree.
 Gidyāggijang—a kind of crane.
 Gidyang—hair of animals, wool.
 Gidyanguor—outside; the hairy side of the opossum skin.
 Gidyar—a kind of lobster.
 Gidyauruin—very much afraid, overcome with fear.
 Gidyubarra—to tickle.
 Gidyumbang—skin very hairy.
 Gién—an adulterer, adulteress; a run-away wife.
 Giengé—the thin skin cast off by snakes.
 Gigé—eaten enough.
 Giggān—an itching disease.
 Gil—gall.
 Gilgaldain—a nurse.
 Gilgarra—to nurse.
 Gilgil—a species of butterfly.
 Gilgin—arm-pit; the hair under the arm; the fins of fish.
 Gilinga—to make water.
 Gilluban—to poke the fire.
 Gillubarra—to pick or get out, as the marrow from bones.
 Gillun—sharp-edged.
 Gillunbang—sharp-pointed.
 Gillungillun—a dangerous place to pass.
 Gimang—a 'kangaroo-rat.'
 Gimarra—to milk.

Gila-mami—a spot in the eye, caused by an injury.
 Gimmang—a species of 'kangaroo-rat.'
 Gimbir—spring, well, fountain.
 Gin—the heart.
 Gin; géu—a kind of gum-tree.
 Ginanna—to melt.
 Ginarginar—light, not heavy.
 Ginbayanna—to be anxious for; to desire much.
 Ginbinginbin—scabby.
 Gindirra—to itch; bite as fleas.
 Gindadalla—a kind of large beads, made of water reeds.
 Gindyal—gripping in the bowels.
 Gindyang—a state of diarrhœa.
 Gindyarra—to have the bowels relaxed.
 Gindyarra—to drink water like dogs, to lap.
 Gindyirén—cramp.
 Gindyung—marrow.
 Ginma—a caterpillar.
 Ginman—*subst.*, a sudden surprise; *adj.*, astonished.
 Ginnar—tough; strong. [*self.*
 Ginnemadilinga—to lead one's
 Ginnemaldain—a leader.
 Ginne-manna, -marra—to lead.
 Ginnirmarra—to scrape a fish, to scrape the scales off.
 Gion—a centipede.
 Giragan—the red appearance of the sky at sunset.
 Giralang—the stars.
 Girambanna—to feel the fire, to feel too hot. [*warm.*
 Girambannanna—to cause to be
 Girambirra—to be ill.
 Girāng—a leaf.
 Girang—a native club.
 Girangiran—poorly; ill.
 Girar—wind.
 Girarumarra—to blow, as wind.
 Girgungan—a mushroom.
 Giring-giring—froth, sweat.
 Girinya—to play.

Girinyallanna—to converse together.
 Girong—perspiration.
 Girragirra—well, healthy, happy, merry, lively.
 Girragirrabang—happy, comfortable. [*burnt.*
 Girramanna—to feel hot, to be
 Girrambayarra—to have nothing to offer in excuse; to stand convicted.
 Girrambiyarra—to scold, speak with anger.
 Girrarán—pipeclay.
 Girrawarra—to take unawares.
 Girredambirra—to make secure; to lock.
 Girrenil—a door-lock.
 Giring-giring—luke-warm.
 Girrugal—hungry.
 Girrugalbang—very hungry.
 Girua—a long-tailed iguana.
 Girwarra—to disturb, to drive away, to frighten off.
 Giwá—moist, soft, as the ground after rain.
 Giwai—a sharpening stone; a grindstone.
 Giwaldain—a cook.
 Giwáimarra—to sharpen. [*wet.*
 Giwamarra—to make moist *or*
 Giwambang—moonlight.
 Giwammaldain—a bad woman; *adj.*, saucy, wicked.
 Giwang—the moon.
 Giwangabung—a kind of grub.
 Giwarra—to roast, to cook.
 Godth—a kind of shield.
 Gön—flint.
 Gonín—very old.
 Gonnguor—sultry dull weather.
 Gonnu—implies dislike; as, gonnu *or* wiraidu gonnu—I don't like it.
 -guabianna—a *postfix*; lasting all night; as, yubannai-guabianna—to rain all the night.
 Guabin—cool.

Guabinga—to rest, to sit.
 Guaiman—a native herb.
 Guainbalgarra—to fetch blood; *also*, guainbummanna.
 Guainginma—a black fly.
 Gual—a shadow.
 Gúan—blood.
 Guanbilan—the menses.
 Guandang—a native berry.
 Guandubang—reddish.
 Guang—mist, fog.
 Guarían—a cockatoo, a parrot.
 Guarra—to fetch, to fetch back.
 Guarragarra—eye blood-shot.
 Guayo—after some time, afterwards, by-and-by.
 Gubbagubbarra—to imitate.
 Gubbaimanna—to wish to be with one, to follow.
 Gubbalduringa—to drive off the enemy; to conquer.
 Gúbbar—red stone, red paint.
 Gubbarduringa—to follow; *also* gulbalduringa.
 Gubbargubbarbirra—to make red; to paint red.
 Gubbarra—to run after.
 Gubbir—a kind of fish.
 Gúdarra—to shine like metals or polish.
 Gúdarra—*s.*, a current of wind.
 Gudarra—*v.*, to feel cold; to feel a draught; to refresh.
 Guddagudda—brightness; *adj.*, shining; *s.*, a noisy night-bird. [*very soft.*
 Guddalguddal—even, smooth;
 Guddawirra—to be glad; to boast; to be showy. [*songs.*
 Guddingan—a composer of
 Guddiyarra—to be silent.
 Gudda—the cracking of the joints of the fingers.
 Gudín—a dead man.
 Gudyugang—a kind of tassel.
 Gudyuru—a small club thrown.
 Gudyurumarra—to throw along the ground.

Guggabang—anything cooked.
 Gugga-barra, -banna—to boil.
 Guggaidyalang—an infant that begins to crawl about.
 Guggan—a kind of caterpillar.
 Gugganguggamillanna—to walk with the back bent.
 Gugganna—to creep, to crawl.
 Guggé—any kind of vessel.
 Guggin—near, at hand.
 Guggingu—near.
 Guggubal—a kind of codfish.
 Gugguma—a stump.
 Guggun—lame, unable to walk.
 Gúggur—the knee.
 Guggurmin—a very dark place in the Milky Way, supposed by natives to be like an emu.
 Gúgu—water.
 Guibanbirra—to spread to dry.
 Guibanna—to be warm.
 Guibarra—to roast.
 Guin—*pron.*, he.
 Guingal—a stone used by the natives to cut with.
 Guingunnungal—a kind of grasshopper.
 Guinguyung—himself, self.
 Gulagallang *or* gallang—a good many.
 Gulamiang—sought in vain, nothing found, disappointment.
 Gúlar—a belt round the loins; the thread or worsted is spun by the natives.
 Gulbal—a kernel *or* little bladder inside a fish.
 Gulbaldain—one that understands well; *adj.*, intelligent.
 Gulballanna—to be at peace; to have no fighting.
 Gulbarra—to understand.
 Gulbi—smoke *or* mist in the air
 Gulbigulbir—partly.
 Gulbir—some, part of.
 Gulbirmarra—to make parts, to divide. [*place.*
 Gulgandowa—before (of time *or*

Gulgarra—to bark.
 Gulgog—gulgog—marks or scars, such as are left by small-pox.
 Gulgong—the top of the head.
 Gulgong—a little hole, a pit.
 †Gulgong—a ditch or gully; a gap in a mountain range.
 Gulgurringa—to sing with a low voice.
 -gulia—like, similar (*a postfix*).
 Gullá—a net.
 Gullabirra—to refuse, reject.
 Gulladarra—to taste.
 Gullai—a crossing-place, bridge.
 Gullai—netting; a net bag.
 Gullaigan—the second.
 Gullaingain—the second child.
 Gullajmarra—to net.
 Gullainan—younger, born later.
 Gullamarra—to open.
 Gullamillanna—to be alone.
 Gullaminga—to be or pass over, to delay; to be detained.
 Gullamirra—to seek in vain.
 Gullu—herb-seeds ground by the natives to make bread of.
 Gulluin—distant, far off.
 Gulluman—a wood for making a dish; the dish itself.
 Gullun—lice. [together.
 Gullun yananna—to go away al-
 Gullung—a native badger.
 Gullungirrin—lice, fleas; any kind of troublesome insect.
 Gulmain—a younger brother.
 Gumba—raw, not done enough.
 Gumba—not ripe, green.
 Gumba—a native fruit.
 Gumbadda—metal.
 Gumbal—a brother.
 Gumbalang—a kind of seeds.
 Gumban—a kind of herbage on which horses and cattle graze.
 Gumbil—uneven, not straight; bunchy, hump-backed.
 Gumbilbirra—to walk with a bowing or bent back.
 Gumbinbirra—to sprinkle.

Gumbinga—to wash, to bathe.
 Gumbu—the crown of the head.
 Gumbugal—honey-dew, found on the leaves of trees.
 Gúmil—a belt, a girdle.
 Gummig—gulgong—a thistle.
 Gummil—thread from opossum wool.
 Gunanna—to have the bowels relieved.
 Gunargunar—a white butterfly.
 Gundádeyannalinga—to go or come from behind.
 Gundai—behind.
 Gúndai—a 'stringy-bark' tree.
 Gundai—a shelter, as when hid behind something.
 Gundaibian—the blossom of the 'stringy-bark' tree.
 Gundaimadillinga—to shelter one's self. [tect.
 Gundaimarra—to shelter, protect.
 Gundain—this one; this way.
 Gundalla—someone, somebody.
 Gundiwai—shade.
 Gunduringa—to give a daughter away.
 Gundyar—a fictitious deity that makes natives die; he sees and knows everything.
 Gungalang—a frog.
 Gúngámbirra—to harrow or plough.
 Gun-ngang—little streams; *i.e.*, traces of small water-courses.
 Gungan—a running stream.
 Guǵgan—a flood.
 Gungarra—to comb.
 Gungil—dew.
 Gunguari—a halo, a circle round the moon.
 Gungun—a piece of bark that serves for a dish.
 Gunnabunbinga—to sit down tired; to take rest.
 Gunnaǵgunnaǵ—yellow ochre.
 Gunnaǵgalong—a long way off, distant.

Gunnama—hailstones.
 Gunnama—a black ant.
 Gunnamain—a kind of quail.
 Gunnambarra—to depend on another either for work or for food; to be troublesome or intruding.
 Gunnang—another, besides, else.
 Gunnawi—the side of the body.
 Gunné—a mother.
 Gunnigalang—plain ground.
 Gunnigal—a plain; a valley.
 Gunnigalgarra—a plain where there are no trees.
 Gunnigalla—plain, flat; a valley.
 Gunnilmarranna—to groan, as under a heavy burden.
 Gunnimar—hooks at the end of spears.
 Gunnimbang—a mother.
 Gunnin—thumb; *lit.*, mother.
 Gunnindyang—motherless.
 Gunnirra—to exert one's self or labour with groaning.
 Gunnirra—to squeeze.
 Gunno—tired, lazy.
 Gunnoǵ-gunnong—a cough.
 Gunnubiyarra—to be loath to speak.
 Gunnug—gulang—very distant.
 Gunnugurràn—a rainbow.
 Gunnugilanna—to be tired of; to dislike; *cf.* gonnu.
 Gunnunduray—a constellation of three stars, one of which is very bright in the eastern horizon soon after sunset.
 Gunnungadillinga—to excuse one's self. [denies.
 Gunnungaldain—a liar, one that
 Gunnungarra—to deny.
 Gúrai—fat.
 Gurai—a voice, a groan.
 Guraimarrabirra—to sigh.
 Guralong—the liver.
 Gurawin—a flower.
 Gúrbu—the fork in a tree.

Gurbigang—a grub in the yam.
 Gurda—cool; *subst.*, the cool of the evening.
 Gurgargurga—a joint.
 Gurgur—very deaf.
 Gurian—a lake or large lagoon.
 Guril—a smooth bluish stone somewhat resembling flint.
 Gúrilgang—marks, as on an opossum-cloak.
 Gurimarra—to mark the skin.
 Gurin—charcoal.
 Guringurin—soot; *adj.*, sooty.
 Guron—foolish, stupid.
 Gurra—a plate, a dish.
 Gurrabang—the knee-cap.
 Gurradán—finished, all done.
 Gurragalang—bitter; *medicine*.
 Gurragalambirra—to finish.
 Gurragalgarra—to finish.
 Gurragalgalali—a son of Baiamai, *g.v.*
 Gurragamanna—to do fully, to finish; to go all away.
 Gurragang—the knee-cap.
 Gurragurragang—the knee.
 Gurrágarang—a kind of frog; said to indicate rain.
 Gurrá—refreshment; change.
 Gurrá—dimly visible, indistinct, small.
 Gurráibunminga—to see indistinctly.
 Gurráibunmirra—to be weak-sighted.
 Gurráimuggumuggu—in distress; suffering.
 Gurráingumminyú—to be dim, without light enough to discern.
 Gurramarra—to push.
 Gurriabal—tired of a place.
 Gurriabarra—to be tired of a place.
 Gurriban—a noisy night bird.
 Gurrigurrabal—wretched.
 Gurril—flint.
 Gurrubar—reddish; *s.*, red stone

Gurrugadarra—to eat all, finish eating.
 Gurrugamarra—to finish.
 Gurrugambirra—to cover over; *also*, gumburgambirra.
 Gurrugandyillinga—to cover one's self.
 Gurruganna—to cover, put on, to dress.
 Gurruganna—to cover; to hang all over. [ing.
 Gurrugayarra—to finish speak.
 Gurruggarra—to butt. [cow.
 Gurrugonbulong—bullock and
 Gurrugurru—the rump *or* loins just above the podex.
 Gurrúlgán—the fictitious being that causes thunder.
 Gurruman—a shadow.
 Gurrumarra—to draw the fire together.
 Gurrumbaldain—a mimic.
 Gurrumbarra—to mimic, to repeat, to imitate.
 Gurrumbinga—to turn aside, to go out of the way, to go back.
 Gurrumbirra—to make a noise indicating disgust *or* dislike.
 Gurrundar—a wrinkle on the face.
 Gurrundirra—to lean upon each other, like things in a row.
 Gurruwai—night time.
 Gurruwir—sad news.
 Gúrumbirra—to make sport of.
 Gurung—the claw of animals, as of the lobster
 Gurúngulumbinga—to delay; to stop long.
 Gurwaldain—deliverer, saviour.
 Gurwarra—to deliver, to save.
 Guwa—the taking shelter under a tree.
 Guya—fish. [man.
 Guyabadambildain—a fisher.
 Guyabadambirra—to fish.
 Guyal—drv.
 Guyang—fire.

Guyo-nganmadillin—myself.
 Guyulgang—very strong, enduring.
 Guyungan—of himself, itself; spontaneously.

G.

Nga; ngadán—here then! very well! have it! you may!
 Ngabinbirra—to measure by spanning; *i.g.* ngabin-dirra, -binga.
 Ngabinga—to try, attempt, examine.
 Ngabin-gidyal—examination.
 Ngadarra—to taste. [hair.
 Ngaddangaddung—dishevelled
 Ngaddéguor—on the other side.
 Ngaddigallila—belonging to me.
 Ngaddival—up here.
 Ngaddu—I.
 Ngadigallilabul—a long time.
 Ngadin-balgaddilin—belonging to myself; my property.
 Ngaduringa—to tend, care for.
 Ngadyang—water.
 Ngagarra—to ask.
 Ngaguaingual—altogether.
 Ngai—*particle of emphasis*; but, however.
 Ngaiwari—used to.
 Ngäl—a large hollow in a tree where one can stand upright.
 Ngalan—light. [light.
 Ngalanbamarra—to make a
 Ngalar—clear, clean, white.
 Ngalgambirra—to try the 'bar-gan' by throwing it.
 Ngalgarra—to shine, give light.
 Ngäg-guaiwala—above.
 Ngäl-gäl-marra—to feel loathing, like a sick stomach.
 Ngalguamma—on high, above.
 Ngalla—the underneath part of a tree *or* leg *or* pillar; the thick end of a thing.
 Ngallaiman—very near, almost.

Ngalláin—a kind of white crystal quartz.
 Ngallanbamirra—to kindle.
 Ngallanbirra—to make a light.
 Ngallanguranna—to give a bright light.
 Ngalliman—nearly, almost.
 Ngalluai—perspiration.
 Ngalluggan—a little mouse.
 Ngama—indeed! ah! [for.
 Ngamangamarra—to feel about
 Ngamağilla—to be sure! it is so!
 Ngamana—to feel, to touch.
 Ngamarra—to feel, to touch.
 Ngamarrána—to feel the loss of a wife.
 Ngambaingarra—to gape.
 Ngambalngambal—giddy, ready to tumble, intoxicated.
 Ngambar—curious, inquisitive, wanting to know everything.
 Ngambarang—a little boy.
 Ngambargána—to be covetous.
 Ngameiligan—a hole where the tortoise lays its eggs.
 Ngaminya—to be able to see.
 Ngamma—a lump; *adj.*, swollen.
 Ngammaia—an edible root.
 Ngamon—milk.
 Ngamonna—to suck.
 Ngamondurai—a marriageable woman.
 Ngamor—a daughter.
 Ngamorgang—the breast.
 Nga-mubang—blind.
 Ngan—the brim.
 Ngàn—the mouth.
 Nganbinga—to lean, lean upon.
 Nganbirra—to lean upon; *trans.*
 Ngandabirra—to be dry, thirsty.
 Ngandargang—the epiglottis.
 Ngandi?—who?
 Ngandir—deep.
 Ngandugual?—who else?
 Ngangána—to look after; to regard, care for.
 Ngangijillinga—to see one's self.
 Ngan-girra—to meet, assemble.

Ngánna—to see.
 Nganna—there.
 Ngannabul—over there, behind.
 Ngannadar—down, underneath.
 Ngannadarngura—underneath.
 Ngannadarrain—downwards.
 Ngannadwallain—upwards.
 Ngannagan—one that steals a wife, not being a near relative to the husband.
 Ngannagunnuggualla—the day after to-morrow.
 Ngannaigurai—sorry, distressed, thoughtful.
 Ngannaingarri—there; here.
 Ngannaingulia—they.
 Ngannaiwal—up, above.
 Ngannal—me.
 Ngannalla—that one.
 Nganna-ngannadar—low.
 Ngannanguor—behind there.
 Ngannanguorma—behind.
 Ngannawal—up above (in the sky).
 Nganniain—all about, all over.
 Ngannidyarguor—underneath.
 Ngannigunnug-guala—another time. [foot.
 Ngannudarguor—the sole of the
 Ngannuguor—the other side.
 Ngaradan—a bat.
 Ngaraimbang—sharp.
 Ngargundurei—to be with child; *adj.*, pregnant.
 Ngararbang—a poor fellow; *adj.*, piteous.
 Ngararbarra—to pity.
 Ngargan—break of day. [dog.
 Ngaringaribarra—to pant like a
 Ngarra—the corners of the mouth.
 Ngarradan—a bat.
 Ngarrai—steep.
 Ngarraingarri—an edible berry resembling the gooseberry.
 Ngarrama—the loins, the rump.
 Ngarran—hungry.
 Ngarrang—a species of iguana.

Ngarranga—after.
 Ngarrangambang — arriving too late.
 Ngarran-garran-garang—a fine blue-bell flower.
 Ngarrangbain—the little finger.
 Ngarrannarra—to pity.
 Ngarrar—sorry.
 Ngarrarmadillinga—to distress one's self; to feel sorry; also ngarrargijillinga.
 Ngarrarumarra—to feel sorry, to be penitent; to pity.
 Ngarré-ngarré—out of breath.
 Ngarridyumarra—to look sideways; to view slyly.
 Ngarriman—the native 'manna.'
 Ngarringarri—breathing hard, resting, languishing,
 Ngarringurribalgianna — panting for water, as a dog.
 Ngarrogayamil—a star seen by the natives, as they say, in the zenith in the day time.
 Ngarru—honey; sweet; a bee.
 Ngarrúng—decayed.
 Ngarrungarra—sweet.
 Ngarrurian—a white hawk.
 Ngaumbin-gidyal—showing, demonstration, proof.
 Ngaumbirra—to show.
 Ngawa—yes.
 Ngawang—a little shrub.
 Ngawar—the marsupial bag of kangaroos and opossums.
 Ngawarra—to tread upon.
 Ngawillan—very high.
 Ngayamadain—one that asks; an examiner, a judge.
 Ngayalduringa—to be asked; to examine closely.
 Ngayamanna—to ask, examine, try.
 Ngavangijillinga—to ask one's self; to examine one's self.
 Ngayur—warm.
 Ngeanni—we; also ngianni.
 Ngelidyain—greedy.

Ngelinga—to take part in, to interfere; to keep in possession.
 Ngellengal—a face-likeness to some one.
 Ngiabinya—to do again.
 Ngiadyanna—to get or catch (a disease); to be afflicted with.
 Ngiaġ-garang—speech, address.
 Ngiaġ-garang—the beginning of conversation in the morning to awaken others.
 Ngiaggir—clever, wise.
 Ngiaginga—to revive.
 Ngiambalgananna—to converse together.
 Ngiambalgarra—to speak together, to converse, to reply.
 Ngiambanang—braggadocio.
 Ngiambangan—truth; a fact.
 Ngiamildain—an overseer.
 Ngiamirra—to supervise.
 Ngiamugga—deaf, speechless.
 Ngiang—a word.
 Ngiangarra—to look upward.
 Ngiawaigunnanna—to be (exist) always.
 Ngiar—an eyebrow.
 Ngieran—a black-swan.
 Ngidye—here; there.
 Ngidyegallila—here; *emph.*
 Ngidyigallila—this day, to-day.
 Ngidyiguor—on this side.
 Ngimambirra—to wait for.
 Ngimbilanna—to make progress or get into gradually.
 Nginalla—these (*plu.*).
 Ngindi—implies want (neither declined nor conjugated).
 Ngindu—thou.
 Ngindugir—you, ye.
 Nginga—to be.
 Ngingarimage—all day long.
 Ngingurain—yesterday.
 Ngolong—the forehead or face.
 Ngologgaibuanna—to return, to come back.
 Ngologgairin—a red head-band.

Ngologgambilanna—to be returning home.
 Ngologganna—to return.
 Ngologgurrundar — distorted features.
 Ngöng—a rut; a mark left.
 Nguan; ngualla—that one.
 Nguanda—a long time ago.
 Ngubän—a husband.
 Nguggog—a kind of cuckoo-owl.
 Nguiyar (gibba)—the white crystal which, as the natives believe, comes from Wandog; he or some bad native sends it into another man's belly to make him ill; the native doctors pretend to draw it out.
 Ngulluai—meeting each other.
 Ngullarimarra—to do quickly.
 Ngulburnan—a waterhole.
 Ngullubal—the evening place of assembly.
 Ngulluman—a large waterhole; a watercourse down-hill.
 Ngullumuggu—the end, edge, border; the outside of a thing.
 Ngúmambinga—to trust to for help.
 Ngumambirra—to send.
 Ngumbangillanna—to hold up the hands pretending to fight (said of two persons).
 Ngumbanna—to be ready to hit.
 Ngumbarrang—a bug.
 Ngumbuoanna—to give back.
 Ngumbuur—closed, wrapped up.
 Ngumburbarra—to howl, as the wind. [away.]
 Ngummalgang—refuse thrown
 Ngummambillanna—to borrow.
 Ngumanna—to scorch.
 Ngunba—sometimes.
 Ngunbadal—union.
 Ngunbadalngillanna—united.
 Ngunbai—one.
 Ngunbaidyil—in one place, all together.
 Ngunbaigual—another.

Ngunbaimarrang—some.
 Ngunbai-ngunbai—few.
 Ngunbarra—to shut the door.
 Ngundaigal—generous, liberal.
 †Ngundanni—any.
 Ngundau-ngillanna—to distribute to all, to be generous.
 Ngungandain—a little farther.
 Ngungiladanna—to give to another.
 Ngungilanna—to give to each other, to exchange.
 Ngungiyarra—to make a promise, to agree to.
 Ngunmal—a fence.
 Ngunna—the elbow.
 Ngunna—to give.
 Ngunnadar-guor — underneath the earth.
 Ngunnagan—a friend.
 Ngunnamilbarda—one related by marriage; a brother-in-law.
 Ngunnuinguor—beyond, on the other side.
 Ngunnuminga—to lend.
 -nguor—side; towards (*postfix*).
 Ngurambal—deep.
 Ngurambalgai—high, chief.
 Ngurambalbang—very deep.
 Ngurangbang—country.
 Nguragganna—to roll about on the ground.
 Ngurain—an emu.
 Ngurambirang—a friend.
 Ngurang—camp, nest.
 Nguranguräng—nobody at the camp; a deserted camp.
 Ngurbirra—to kill by frost.
 Nguringurian—an edible berry.
 Ngurombang—evening, night.
 Nguroggal—morning (early).
 Nguroggalangal—very early in the morning. [dark.]
 Ngarog-ginga—to be getting
 Ngurragaundil—a small beetle.
 Ngurrambirrang—a hole used as a sleeping place (warmed by a previous fire).

- Ngurrawang—a nest like that of some birds, or of an opossum.
 Ngurrigal—surprise, wonder.
 Ngurrigelang—vain, proud; s., showy dress.
 Ngurru—water weeds.
 Ngurruai—choice, fancy.
 Ngurruarra—to claim as one's own.
 Ngurruigarra—to see new or strange things; to wonder, to be surprised.
 Ngurrulganna—to snore.
 Ngurruirgang—blue, as the sky.
 Ngurrumurdin—very dark.
 Ngurrurganna—to snore.
 Ngurui—the belly.
 Nguruin-dinnag-garag — emu's feet; Baiamai (*q.v.*) has such feet.
 Ngurumbi—winter; frost.
 Nguyargir—a native doctor.
 Nguyog-guyamilag—beautiful.
- I
- Ibbai—an eagle-hawk.
 Ibbir-ibbir—little marks.
 Ibuga—a nephew; a relative.
 Ibirnanna—to paint, ornament.
 Iddangin-gidyillinga—to hurt one's self.
 Iddarra—to hurt, to injure.
 Idya—the little finger.
 Igge—ripe.
 Iggebirra—to get ripe.
 Iggeuananna—to make ripe.
 Illi—dry, withered; like brown withered leaves.
 Illigidyang—of a faded colour.
 Illibirra—to wither, to dry.
 Illilbamarra—to make a rattling noise.
 Ilware—little hailstones.
 Inar—a woman, a female.
- Inarginbidyal—one that is fond of women.
 Inargung—a girl.
 Inarmubang—without a wife.
 Indyamarra—to be gentle, polite; to honour, respect; to do slowly.
 Indyambildain—a childish man.
 Indyambirra—to act childishly, to be silly.
 Indyang—slow, soft; slowly.
 Ingamarra—to unloose, take off.
 Ingang—a species of locust.
 Inganna—to give way; to slip; as the ground.
 Ingar—a lobster or crayfish.
 Ingel—ill, sick.
 Ingelbang—very ill.
 Ingian—like, similar.
 Ingiananna—to resemble.
 Ingianbirra—to make similar.
 Ira—the gills.
 Iraddu—day.
 Iraga—spring.
 Iragunnanna—to pick the teeth.
 Iragür—bitter, unpleasant to the taste; sour; said of unripe fruits.
 Iraidurai—the morning star.
 Iramangamanna—to pick the teeth.
 Irambang—steep, mountainous, dangerous; a big mountain.
 Irambang—seeds of herbs.
 Irambarranna—to grin, to show the teeth.
 Irambannang—toothless.
 Irambin—kangaroo teeth.
 Iramir—a precipice, a steep bank at the river.
 Iramir-ngarang — precipitous; also irangarang.
 Iramuggu—not sharp, blunt; without teeth.
 Iramurrun—a tallish boy.
 Irang—teeth.
 Iraroarala—red-hot, very hot; unquenchable.

- Irawari—a large thick cloud, a thunder cloud.
 Irbadarra—to eat or drink all; to consume, exhaust, finish.
 Irbagarra—to empty, to take all.
 Irbaamna—to go away, leave; to go to the bush. [all.
 Irbamarra—to empty, draw out
 Iré—the sun.
 Irebang—summer.
 Ireirimbanna—to feel comfortable (well, happy).
 Ireirimbang—happy, comforted
 Iremillan—the dawning of day, cockcrow.
 Iren—skin attached to bones.
 Irgarra—to be empty; to be exhausted; to cease.
 Iribadarra—to tremble. [hole.
 Iribanna—to peep through a
 Irin—trembling.
 Irin—the scales of a fish.
 Irin—clear; s., the light of day.
 Iringa—to tremble.
 Irimirin—a cold west wind.
 Irinmarra—to cause to tremble.
 Irribin—a swallow.
 Irubar—deep, high, steep.
- K
- Kábbibáda—limestone.
 Kabingidyal—a beginning.
 Kabin-ya, -birra; kabinkabinga—to begin fighting; to begin.
 Kaiya—a spade.
 Kaiyai—lustful.
 Kaiyabirra—to be lustful.
 Kaiyang—sinew, a thread.
 Kaldigar—a kind of tree; also the white people.
 Kaliaibalgambirra—to drive up.
 Kaliainbal—an uphill ascent.
 Kaliaibirra—to let go up.
 Kaliaanna—to ascend, climb up.
 Kalianummiğa—to get up again; to make sport of one.
- Kalimbang—rainy weather.
 Kaling—water.
 Kalig-balgag-balgag—an insect.
 Kaliggal—a knife.
 Kalindyi—an island.
 Kalindyuor—wet.
 Kalingimanga—a dry desert; a place without water.
 Kalinkaling—wet.
 Kallaganbanna—to rub off dirt from or wipe the feet.
 Kallagang—an edible root.
 Kalléibumarra—to draw up.
 Kallindulein—a black snake.
 Kalmaldain—a composer, a poet.
 Kálmarra—to compose (songs).
 Kalmarra—to fasten.
 Kannän—shallow, not deep.
 Karamarra—water.
 Karba (bula)—a fork.
 Karbabandain—a girdle, a belt.
 Karbarra—to sew.
 Karbumma—a fork, a gallows.
 Kari—truth.
 Karia—*neg. interj.*, do not!
 †Kariadal—no! by no means!
 Kariadúl—no! do not say so!
 no! hope not! is it possible?
 †Karigarra—to be true.
 Kariğgarra—to pour out, spill.
 Karinbul—not yet! wait a bit!
 Karingale—a native dog.
 Karingun—a granddaughter.
 Kariwang—a leaf.
 Karrai—land.
 Kárraimarra—to turn round in the hand, as the 'bargan.'
 Karraingarra—to send.
 Karraiwarra—to seek, to find.
 Karraiyarbarra—to cry aloud.
 Karralgarra—to pour out.
 Kárrámaldain—a thief.
 Kárrámanna—to sneak away.
 Kárrámarra—to steal. [other.
 Kárrameilinga—to steal for an-
 Kárrandarang—a paper, a book.
 Kárräng—poisonous wax-like stuff on the point of spears.

Karrari—a net. [work.
 Karrariwibirra—to make net.
 Karri-karri-darra — extremely cold, frosty.
 Kárrindubálunbil — a beetle found in wood.
 Karro—a magpie.
 Kindai—play; *adj.*, playful.
 Kindaiawanna—to laugh, smile.
 Kindaigallanna—to laugh at each other. [another.
 Kindaigarra—to make sport of Kindaiguldanna—to make sport of any one. [sister.
 Kindaimaldain—a playmate, a Kindaimanna—to play.
 Kindaiwarra—to make laugh.
 Kindaimilanna—to laugh whilst walking along.
 Kindain—a ring-tailed opossum
 Kindaiwaruar—always laughing.
 Kindanna—to laugh.
 Kinnambang—very kind.
 Kinnan—kind, gracious.

M

Mabbibirra—to cause one to stay.
 Mabbinga—to stop, to wait.
 Mabbirra—to spill; to pour out.
 Mabbon—a messenger.
 Mabbuorda—the cracking noise of crossing branches on trees caused by the wind.
 Mabi—a wild cat.
 Maddamadda—narrow.
 Madarra—to suck, to chew.
 Maddan—wood; tree.
 Maddang—lying down, sick.
 Maddang—thick; thick-headed, obstinate; *cf.* ballamaddang.
 Maddeilinga—to chew for another. [self.
 Maddilinga—to chew for one's
 Maddo—heavy, strong.
 Maddu—one that intends to fight; an enemy.

Maganna—to refuse to do a thing when ordered; to disobey.
 Magarra—to be bright, to look pretty.
 Maggadalla—red soil. [cup.
 Maggambirra—to have the hic.
 Magganna—to drown, to choke.
 Maggar—'iron-bark' wood.
 Magge—all the day.
 Magguar—happy.
 Maggumanna—to sit with the knees erect.
 Maibal—a 'grass-tree.'
 Maibanmarra—to bore through, as a gimlet.
 Maigang—a widow.
 Mailgan—death.
 Main—a native.
 Mainaldain—a man-eater.
 Maingarra—to paint red.
 Maingualbang—a stranger.
 Maingulia—native-like.
 Malbillinga—to do when bidden
 Malburdung—one that turns the feet inwards in walking.
 Maldain—a maker.
 Maldanna—to get; to provide.
 Maldhan—workmanship, work.
 Malduringa—to dig roots.
 Malgian—barren.
 Malgianna—to dig out roots.
 Mallaiar—friend, acquaintance.
 Mallaidyin—feeble, infirm, ill.
 Mallanggun—a little girl.
 Mallu—lazy.
 Mallungan—a young woman; a female.
 Mamarra—to paste on, to make sticky.
 Mambar—a native fruit.
 Mambarra—a native tree-fruit.
 Mambuar—very hot, oppressed with heat, exhausted.
 Mambuar—poorly, unwell.
 Mammabba—a grandfather, an uncle.
 Mammadin—a husband *or* wife.

Mammaibanirra—to cause to cleave together; *also*, mam-maibamarra.
 Mammaibumarra—to hold down, subdue.
 Mammal—a mixture. [with.
 Mammalbamarra—to mingle
 Mammallanna—to pay a visit, as when strangers arrive.
 Mammandarra—not to know exactly; to forget.
 Mam-marra, -manna—to cleave to, to be sticky, to adhere.
 Mammurrain—a native root.
 Manār—underdone.
 Mandai—the rind; thin bark.
 Mandang—a sort of wood.
 Mandang—thankful, happy.
 Mandarra—to be closed up; to have no air.
 Mandiabba—an opossum.
 Mandirra—to hit (strike, beat) sufficiently so as to break it.
 Mandu—else; besides.
 Mandumbillanna—to refuse to come when sent for.
 Mandur—quiet *or* undisturbed, not meddled with.
 Mangai—sore.
 Mangamangan—a wind-shelter of boughs at the camp.
 Mangar—a sling.
 Manginga—to lean against.
 Mannambil—muddy.
 Mannang—dirt, ground, soil.
 Mannanna—to be half-raw.
 Mannara—wide.
 Mannarganna—to be wide.
 Mannargirang—very wide.
 Mannarra—to spread; to make wide.
 Mannarwirrimbirra—to spread.
 Manngar—a wound, a sore.
 Mannirra—to be too heavy to be carried.
 Mannung—a kind of spear.
 Mar—the small of the back.
 Marambang—very good.
 Marambagbillang—exceedingly good; *cf.* marang.
 Marambir—better.
 Marammubang—bad.
 Marang—good; *also* marong.
 Maragginga—to be good.
 Marbarmarbar—marked with diverse colours, striped.
 Marbildain—a flogger.
 Marbilduringa—to beat out, to beat thoroughly.
 Marbirra—to flog.
 Marga—a native shield.
 Margamanna—to shield, defend.
 Margon—the ankles.
 Marimmarra—to clear off.
 Marombungé—refreshment.
 Maronirra—to make good *or* well.
 Marra—the hand.
 Marra—to do, to make.
 Marrabadambirra—to be scattered about. [hands.
 Marrabinga—to stretch out the
 Marradir—a very large rock.
 Marradul—a long time ago; long since.
 Marragarra—to hold fast.
 Marragayamirra—to shield the eyes against the sun with the hand.
 Marragir—naked; *s.*, a widower.
 Marragungang—a widow.
 Marraibirang—very old.
 Marraldirra—to frighten.
 Marramaldain—an artificer.
 Marramanna—to make haste.
 Marramarrang—haste, hurry.
 Marrambirra—to hasten.
 Marramin—a kind of lobster.
 Marramurgang—the fist.
 Marran—a lung.
 Marrang—little ants.
 Marrangarra—to be convicted of murder.
 Marrangungan—a large spider.
 Marranmarran—raw, not done enough, not ripe.

Marrar—a tarantula spider.
 Marrawir—to go to the bush without wives.
 Marrayagal—very old.
 Marria—a relation by marriage.
 Marrin—the body. [rect.
 Marrombul—good, right, cor-
 Marrommanna—to be bright.
 Marrommarra—to do, to create, to make.
 Marruanna—to make, to form.
 Marunbunmirra—to be kind to, to love.
 Mawambul—all met together.
 Mawang—altogether.
 Mawarrar—a pod of grass seed.
 Mayal—some kind of weeds.
 Mayol—a wild blackfellow.
 Memmang—very short; a short fellow.
 Menar—very hot.
 Mennu—lice.
 Merri—a native dog.
 Merribinga—to be very greedy.
 Merrimboraing—a very angry.
 Merrimerrimal—a kind of grass-hopper.
 Merrin—angry.
 Merringan—dog-like, thievish, wicked.
 Merringin-gin—a bellyful.
 Mian—one that provides and cares for another.
 Miadyambarra—to look sharp.
 Mibar—a butterfly when in its cocoon.
 Middang—alone, one, single.
 Midyur—sharp, pointed.
 Migganna—an arch, a bow.
 Migganmigan—edge, corner.
 Migge—lightning.
 Miggé—a marriageable young woman.
 Miggemána—to flash, to lighten.
 Mil—the eye.
 Milbang—snot from the nose.
 Milbarra—to beat softly and regularly, like a watch.

Milbi—a hole; a well.
 Milbomgarra—to stare, wonder, be astonished; also milbom-manna.
 Milbuun—dimness of the eyes.
 Mildong—a handle, as of the 'marga,' *q.v.*
 Milgain—openly; face to face.
 Milge—large drops of rain.
 Milgurai—a dim sight.
 Millalmillal—awake; wakeful.
 Millang—the hip.
 Millangul—very near.
 Millángun—sideways.
 Milwarranna—to open the eyes.
 Millawelang—a native shrub.
 Millumarra—to wink.
 Mimarra—to pull, to pull from or back, to hold fast.
 Minbanna—to beg, to pray.
 Mindyaminga—to stretch.
 Mindyarra—to be fast; fixed.
 Mindyui—a needle; *cf.* bingal.
 Mingan—the eldest sister.
 Minganna—to prop, as a pillar.
 Mingarra—to be wrong, mistaken.
 Minngar—an edible root.
 Minni—a sister.
 Minyambal—something.
 Minyambung—a bad dream.
 Minyang—what?
 Minyagga—what is it? = I know not what (as a reply).
 Minyangan—how many?
 Mirga—the woman's shield.
 Mirganna—to protect with the 'mirga,' as the women do.
 Mirilmiril—nostrils.
 Mirol—pipeclay.
 Mirra—the left hand.
 Mirra—left; *s.*, the left arm.
 Mirral-birra—to be afraid; *s.*, apprehension.
 Mirhal—greedy.
 Mirrimbulbul—dejected, dull.
 Mirrimringarra—to be very down-hearted.

Mirrinmarra—to drag along the ground.
 Moildain—a backbiter.
 Mombal—a native shrub.
 Mombanna—to cry; especially the cry of mourning.
 Mondarra—to pick.
 Mondu—the upper lip.
 Mondudiranna—to look stern.
 Monnubang—lousy-headed.
 -mubang—destitute of, without; *a postfix; cf. Eng. -less.*
 Muddai—content, satisfied.
 Muddaingindanna—to be satisfied.
 Muddamuddag—an acacia-tree.
 Muddirra—to beat out, to gather (fruit); to thrash.
 Múge—an owl.
 Muggaindyal—worn out, old.
 Muggamarru—to make a knot.
 Mugganna—to pick up.
 Muggén—a mosquito.
 Muggi—a species of eaglehawk.
 Muggin—blind.
 Muggina—to close the eyes.
 Muggomma—inside (the hut).
 Muggommagga—the palate; the inside of the mouth.
 Muggon—podex.
 Muggu—void of, without (as a *postfix*); *v.*, to stop up.
 Muggúar—quiet, silent.
 Mugguarbang—quiet, peaceful.
 Muggaigawanna—to go to sleep.
 Mugegualúrgarra—to conceal, to keep secret.
 Mugguinbabbirra—to give anything readily so as to avoid being teased longer.
 Muggulun—a grub in wood.
 Muggumandan—a knot caused by tying.
 Muggunnoa—in; internally.
 Muin—swampy black soil.
 Muin—a kind of ground-spider.
 Mulba—very short; a little man;
 Mulgabirra—to give all.

Mulgamarra—to span.
 Mulgamarra—to take hold of to grasp, to lay hold of bodily
 Mulgunmadillinga—to wrap up one's self.
 Mulgunmarra—to wrap up or roll round.
 Mullagdirra—to be sick, vomit.
 Mullaimirra—to lie in wait, to watch for.
 Mullamullang—very sick.
 Mullan—part of.
 Mullang—sick.
 Mullangual—another part.
 Mullanna—sick, ready to vomit.
 Mullarmullar—slippery.
 Mullahar—'opossum-grass.'
 Mullen—a little bird.
 Mullian—an eagle hawk.
 Mulludin—the moustache.
 Mulludyin—a kind of whiskers round a fish called 'dangur.'
 Mullunma—inside, within.
 Mumang—short; *cf.* bergul.
 Mumarra—to rub between the hands.
 Mumbir—a mark; a scar.
 Mumbirmarra—to mark.
 Mumbuar—a thoughtful or distressed look; quiet, unassuming, humble.
 Mundubang—a hatchet.
 Mundyambarra—to smack the lips when eating.
 Munga—a native fruit.
 Munga—a little infant.
 Múngallána—to get the mastery of, to conquer.
 Mungar—a kidney.
 Mungimanna—to rub the eyes.
 Mungo—the calf of the leg.
 Munguma—a lump, a piece.
 Mungur—straight, stiff. [leg.
 Mungurmarra—to break one's
 Munil—a hole.
 Munilbunmara—to make a hole.
 Munirgallanna—to scold, find fault with.

- Muogamarra—to keep in reserve for future use.
 Muogan—a younger sister.
 Muogelang—a species of wood.
 Muomadi—a term of reproach.
 Muoyarra—to tell behind the back; to speak secretly.
 Mural—anything (as dust, sand, dirt) that gets into the eye.
 Murannanna—to make or feel warm.
 Murgambanna—to cranch, as in biting a hard crust. [sort.
 Murigual—different; of another
 Muro—the entrails of a grub.
 Munmanna—to stifle the cough; to hold the hand before the mouth while coughing.
 Munnaingubildain—deceitful.
 Munnaigubirra—to make sport of, to disappoint, to tantalise.
 Munnalwé—greedy, voracious.
 Munnarra—an afternoon visit.
 Munnirganna—to be jealous.
 Munnuin—a sharp end or point; the point of a spear.
 Munnuu—big, much. [tree.
 Muogalambin—a kind of 'box-
 Muogallan—a kind of tree.
 Murrabialinga—to get worse or sick again, to have a relapse; also, murrabinga. [asleep.
 Murrabinda—to be ill, to be fast
 Murrabirra—to throw down.
 Murradambirra—to make fast.
 Murradirra—to hit, to kick.
 Murra-gan-gan—having many fingers or legs, like spiders.
 Murrarai—soft.
 Murraidyung—very soft.
 Murrain—the white cockatoo.
 Murralmurral—slippery.
 Murrarai—something in the eye.
 Murrarirra—to stare or look at with surprise.
 Murrarurabirra—to part for ever, never to see again; to neglect, to forsake.
- Murranal—blind.
 Murrandan—a little rat.
 Murrang—mud.
 Murrannillanna—to fight much.
 Murrawal—much, great.
 Murravalgiran—a stout, large man.
 Murravarra—to stand fast.
 Murrayallalinga—to raise the voice.
 Murrayarra—to speak out, to speak loud.
 Murredyang—curious, strange.
 Murrhum-murrhung— smiling, ready to laugh.
 Murri—a sort, a kind.
 Murrirra—a stranger.
 Murriang—the place where the ocean ceases at the end of the world; there Baiamai lives.
 Murrigual—another sort.
 Murrigualbang—different ones, strangers.
 Murrimurri—each, of each sort.
 Murrin—no.
 Murróg-garra—to leap, as in dancing.
 Murrong—life; *adj.*, alive.
 Murrongialinga—to come to life again, to revive.
 Murronginga—to live.
 Murru—a road.
 Murru—nose.
 Murrua—the west wind.
 Murruban—the first.
 Murruberai—thunder.
 Murruberai-garra—to thunder.
 Murrudadain—a native bird.
 Murrudalain—thorns.
 Murrudinelinga—to turn up the nose at; to treat with contempt.
 Murrudirra—to speak through the nose.
 Murrudirran—a protuberance; projecting and hanging over.
 Murrugai—first.
 Murrugal—to read.

- Murrugian—the bone worn in the nose.
 Murrumarra—to hold fast, to sift seeds in a piece of bark, to rub between the hands.
 Murrumbain—the firstborn.
 Murrumbir—sky, firmament.
 Murrumbirre—a loud sound heard in the air by the natives.
 Murrumurrung—laughable; *s.*, one that is always laughing.
 Murrung—a kind of grasshopper.
 Murrungayarra—to say always.
 Murrungelinga—to surround, to encompass, to inclose.
 Murug-gamirra—to like or fancy a thing.
 Muruidarra—to make a noise when eating.
- N
- Nammoonmanna—to hold the hand to the mouth.
 Nammundambinga—to shut up; to tie up, as clothes.
 Nan—the neck.
 Nanan—quick, fast-running.
 Nandirang—bent, like a hook.
 Nangan—putrified meat.
 Nangundarra—to trespass by eating things forbidden.
 Nangunmarra—to trespass, intrude, to do wrong.
 Nannaibirra—to be in a hurry; to be very eager.
 Nannaibungarra—to waste.
 Nannaigan—poor, miserable.
 †Nannaigur—poorly, unwell.
 Nannaigure—miserable, uncomfortable.
 Nannainia—very steep.
 Nannaimarra—to spill, to waste.
 Nannainannaibina—to be very lucky.
 Naranmarra—to strip off.
- Narbang—a woman's bag; the pouch of an animal.
 Narguaima—round.
 Narramanangerang—a flower.
 Narrarwarra—to slip backwards.
 Narrawai—the smoky appearance of the air caused by great heat.
 Narriar—hot.
 Narrin—the hip-bone.
 Narro—a man's bag.
 Narrudirra—to escape.
 Narrundirra—to kick.
 Naruin—fresh skin.
 Narwarra—to slip.
 Nigganagga—very hot, oppressive; said of the sun.
 Nilla—he, she, it (*pron.*).
 Nimadilinga—to pinch one's self; also nimma-gidyillinga.
 Nimuggang—a little rat.
 Nin—one's own.
 Ninganna—to come begging in a sly manner.
 Ninirvara—to search minutely.
 Nirgian—sulky, peevish.
 Nirin—an edge.
 Nirmarra—to break one's arm.
 Nuggadang—reddish gum from the ' gum-tree.'
 Nugganirra—to beat regularly; as the heart.
 Nuggur—loathing food; not inclined for eating.
 Nulang—mist ascending.
 Nulang—the mist-like appearance of the atmosphere in summer indicative of great heat; *Germ.*, höhenrauch.
 Nullabang—many.
 Nullari—hurry, haste.
 Nullumarra—to turn upside down, to tilt.
 Nulluimbinga—to be folded upwards.
 Nulluinbibaddi—folded up.
 Nulluin-marra, -manna—to spill
 Numbanna—to blow the nose

Nunnumarra—to take away from.
 Nurra-nurra-bul—always, constantly.
 Nurrurdarra—to suck, as the juice out of a bone.

U

U—anything airy or open, such as a pipe.
 Uba—a native rat.
 Ubbinga—to go under the water, to dive.
 Ubbur—full, swollen; s., a lump
 Ubu—a kind of frog-stool.
 Uda—an ear.
 Udabarrambang—the thick end (knob) of the 'bundi' cudgel.
 Udaturai—clever, intelligent.
 Udagarbinga—to listen.
 Udagual—a different purpose; *lit.*, another ear.
 Udag-garaḡ-garra—to know a great deal, to be intelligent.
 Udamugga—deaf; *lit.*, ear-shut.
 Uddagarragarra—whirling as a leaf in falling.
 Ugal—a young man.
 Uganguang—rotten, decayed; s., corruption (in the grave).
 Ugil—heat, warmth, hot wind.
 Ulbundarra—to draw out, as a native doctor draws out a charm-stone from the belly of a sick person, as they say.
 Ulbundinga—to pull off, cause to fall off.
 Ulbumalalinga—to pull again.
 Uldumbarra—to get unfastened; disunited.
 Ulinga—to fly.
 Ulinga—to lie down, go to sleep.
 Ulla—voice, sound; a call.
 Ullabarra—to have a rolling noise inside the bowels.
 Ullanna—to call.

Ullawaranna—to howl, shriek.
 Ulleilinga—to call for some one.
 Ullui—rubbish.
 Ullumma—the calf of the leg.
 Umbai (ú)—the last. [off.
 Umbanna—to get loose, to come
 Umirra—to peep. [light.
 Umdirra—to stand in one's own
 Uran—hair.
 Uranbai—very hairy.
 Urganba—a thing to open with, a key.
 Urganna—anything that is inside; as maggots in meat.
 Urgarra—to put in.
 Uriabare—never mind!
 Urimbirra—to take care of, to keep, preserve.
 Urong—leafless.
 Urommarra—to take out, to take from underneath.
 Urra—weak, feeble; very thin.
 Urragarra—to make a noise.
 Urranna—to enter.
 Urrembillinga—to come in when told.
 Urraurramarra—to feel acute pain.
 Urrubirra—to swallow.
 Urrugan—a fastening, a tie.
 Urrugarban—unable to breathe well, hoarse, unable to talk.
 Urrugurrai—hoarse; s., a sore throat.
 Urrungillanna—to encompass.
 Urrúnmarra—to pull, to draw; to open like a beast when slaughtered; *also* *oulbutmarra*.
 Urrur—full; *v.*, to be satisfied.
 Urrurbanna—to rush upon; to bluster.
 Urrurbána—to be full, to be satisfied.
 Urrurgirín—a very bad sore.
 Urrurubil—the throat.
 Uru—the neck.
 Urumbanninga—to get through underneath.

Urumbumarra—to push through or into.
 Urung—a bow, a branch.
 Urungambirra—to put on (into)

W

Wabba—a wild pigeon.
 Wabban—a spy. [tree.
 Wadda—the ashes of a burnt
 Waddaḡ-gallanna—to talk together, to dispute, to scold.
 Waddaḡganna—to be angry; to scold, to use bad language; to grumble, to be dissatisfied.
 Waddagung—a wild rabbit-rat.
 Waddanganna—to be angry or provoked.
 Waddawadda—the ankle bone; an edge; *adj.*, uneven.
 Wadyargal—the hinder part of the back of a fish.
 Waerawi—any fancy, a dream.
 Waggawagga—reeling, like a drunken man.
 Waggadain—a dancer.
 Waggai—a little child.
 Waggambirra—to play, to dance about.
 Wággan—a black crow.
 Wagganna—to dance.
 Waggara—a spade.
 Waggé—a species of ants.
 Waggura—a crow; a different sort from 'wágan.'
 Waibar—to the left.
 Waibarma—the left hand.
 Waiyamarra—to turn over, to turn round.
 Waiyarang—teachable, clever.
 Waiyuberai—bent, crooked.
 Walaullon—a kind of limestone.
 Walbai—crooked.
 Walbang—thin bark, rind.
 Walgar—the projecting bone in the upper front part of the arm; the collar-bone.
 Walgawalga—marks, as on the trees near a native grave.
 Walgun—anything crosswise; confusion.
 Walgunwalgun—going to and fro (once crosswise).
 Wallagai—the bare part of a tree where the bark has been stripped off.
 Wallagagag—not strong, weak.
 Wallagarra—to strip. [skin.
 Wallagur—scars burnt on the
 Wallamannayalinga—to take care of till strong; to train a child.
 Wallan—strong.
 Wallanbang—very strong.
 Wallanbangan—strong, mighty, possessed of authority.
 Wallang—a stone.
 Wallanmarra—to make strong.
 Wallar—a waterhole in rocks
 Wallar—flat, even, smooth.
 Wallaru—a small kangaroo.
 Wallawallang—stony.
 Walliwalli—crooked; *cf.* *bargan*
 Wallui or walluigang—a young man.
 Walluin—good, well, healthy.
 Wallumarra—to be a guardian, to protect.
 Wallunmanna—to sit still as unwilling to go.
 Wallun-ginga—to be good.
 Wallumbuoyarra—to forbid to tell a thing.
 Walgun—ignorant, barbarous.
 Wamarra—to skin.
 Wambad—a badger.
 Wambadar—the lights next the liver.
 Wambalwamballa—hilly, rugged
 Wambinga—to support.
 Wambong—a constellation.
 Wambuainbang—a duck; *also* the name of a constellation.
 Wambuan—mixture.
 Wambuanbunmarra—to mix.

- Wambun—*subst.*, covetousness; *adj.*, covetous.
 Wambunbunmaldain—a covetous person.
 Wambunbunmarra—to make or be covetous or greedy.
 Wammal—a native weapon, *i.e.*, a little sharp-pointed stick.
 Waumang—wrong, not right; not straight, out of the road.
 Wammarr—the hand-stick with which the spear is thrown; the ‘wommara.’
 Wammarra—to build.
 Wámu—fat.
 Wanarra—to mark a skin.
 Wanbang—the mound of earth on a grave.
 Wanbuan—a kind of kangaroo.
 Wandaiyalle—a porcupine.
 Wándong—the bad spirit.
 Wandyu—a crow; *i.g.* wágan.
 Wangaduringa—to be lost.
 Wángai—a large species of ant.
 Wangaidyung—astray, lost.
 Wangal—hair matted together.
 Wangan—clotted.
 Wanganna—to lose.
 Wangar—idle, lazy.
 Wangarra—to cry like a crow.
 Wangi—a night-owl. [the fire.
 Wangian—to sit at the back of
 Wannabanna—to leave behind, to forsake.
 Wannaggarra—to throw away; *also* wannag-gilarra.
 Wannaggilgan—single, *i.e.*, unmarried.
 Wannamambilána—to separate from each other, to part.
 Wannamindyarra—to neglect, to be careless; to care for no longer; to forgive.
 Wannangijillinga—to abandon one’s self; to despair.
 Wannanna—to throw.
 Wannarra—to dig with a stick, as native women do.
 Wannál—one that is under the restriction of tribal law with respect to food; a lad not yet fully initiated.
 Wannamarra—to do, to finish.
 Wannamarradanna—to leave alone; not to meddle with.
 Wannawanna—to scratch.
 Wannunduringa—to cease, to discontinue, to throw away.
 Wanyanna—to scratch.
 Wanyannadillinga—to scratch one’s self.
 Wanyarra—to mark.
 Warbanna—to blow hard; as when wind unroofs houses; to destroy.
 Wargu—wherefore? why?
 Wargandarra—to be troublesome, quarrelsome.
 Wargangi—tiresome, troublesome, quarrelsome, bad.
 Warganna—to disturb.
 Wawé—a monstrous water animal.
 Wárra—the edge or hemming; the end; the brim.
 Warrabamarra—to stop, to impede; to cause to cease.
 Warrabarra—to make a noise.
 Warrabinga—to look about, to seek for what is lost.
 Wáradagang—a yellow stone; *adj.*, yellow.
 Warradannang—quarrelsome, warlike, wicked.
 Warraga—under there, downwards.
 Warragianna—to stand over or before the fire, to warm one’s self.
 Warrágu—limestone.
 Warral—a kind of iguana.
 Warraingarra—to hurry away, to lead astray, to lead into temptation.
 Warral—stiff, unbending.
 Warralag—a long brown snake.

- Warralginga—to stretch one’s self.
 Warramba—a turtle. [again.
 Warrambilalinga—to put down
 Warrabinganga—to put on (a cap).
 Warrambirra—to put down.
 Warrandhain—a peevish, crying fellow. [foreign.
 Warrangan—difficult, strange,
 Warranna—to stand.
 Warrarang—oppressively hot.
 Warraur—string, a band.
 Wárrawánagé!—let us go! get ready!
 Warrawarra—to shout.
 Warrawarrada—standing as if ready to go.
 Warrhul—an echo; a loud sound sometimes heard by the natives as an intimation of death.
 Warriwarri (diran)—a long chain of hills.
 Warria—a pup; the little toe.
 Warriar—a kind of ‘kangaroo-rat’; wirōng is another kind.
 Warro—a kind of small fly.
 Warrubalbal—a large hornet.
 Warrugaldain—a helper.
 Warrugang—red.
 Warrugarra—to help.
 Warrul—honey.
 Warruyarra—to count, number.
 Waur—steam.
 Wawai—a large water-snake.
 Wawal—barren.
 Wawalgang—a kind of tassel.
 Wawina—to move the wings, fly.
 Wawirra—to clean.
 Wayadan—a relative.
 Wayal—a kangaroo skin.
 Wayabinganga—to turn round.
 Wayambilbuoanna—to 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.
 Wayanmarra—to get out of sight, to be lost to view.
 Wayarang—possessing much property; rich.
 Wayawayabinganga—to revolve, to turn round; *also* wirbumba.
 Wayawayanga—encompassing.
 Wayunmarra—to wind up, to wring out.
 Wayuwayuanbinganga—to swing, to turn to and fro.
 Weddingán—a man that has left his brother.
 Wiang—the part of the forehead just behind the temples.
 Wiargualin—fog. [detain.
 Wibaiyarra—to tell to stay, to
 Wibirra—to spin.
 Widyalang—a child not yet walking.
 Widyua—what for? what?
 Widyunga—when?
 Widyugguor—which way?
 Widyulainmallang—victory.
 Widyung—which way?
 Wigawanna—to sit watching.
 Wiggé—bread, vegetable.
 Wiggilgil—worms in wood.
 Wiggarrinil—one that sits all day. [night.
 Wigurabianna—to sit up all
 Wilban—a cave.
 Wilbanna—to whistle.
 Wilbur—a branch, a twig.
 Willaidul—curious, strange.
 Willáimarra—to do mischief.
 Willajyarra—to use bad words.
 Willei—an opossum.
 Willidya—standing or lying in the way; *s.*, an obstacle.
 Willigain—the firstborn.
 Willima—middle, midst.
 Willin—the under lip.
 Willinga-wilinga—part of the beard close to the under lip.
 Willurain—fluid honey.
 Willurdung—slender, small.

- Willurei—very sweet. [self.
 Wiman-gijlīga—to rub one's
 Wim-anna, -arra—to anoint.
 Win—fire, fuel, wood.
 Winbangarra—to make a fire.
 Winbangelinga—to make a fire
 for another.
 Windil—grease, gravy, fat.
 Windimanna—to wait for, to
 be meddlesome, to trouble.
 Winga—to sit down, to live.
 Wingaddan—a woman that has
 become a mother. [egg.
 Wingambang—the yolk of an
 Wingarang—a poor man, *i.e.*,
 one having no wife, *lit.*, 'no
 fire.'
 Winingarra—to pick out.
 Winnaggabillinga—to believe.
 Winnaggadillinga—to know
 one's self; to feel.
 Winnaggaduringa—to know
 (*emph.*); to reflect, meditate.
 Winnangadain—a clever man;
adj., intelligent.
 Winnaggalang—clever.
 Winnanga-gi-gillanna—to care
 for each other.
 Winnanga-garra-garra—know-
 ing everything.
 Winnagganna—to know, think.
 Winnaggarra—to hear.
 Winnangibillang—clever, in-
 telligent.
 Winnawinnang—an insect.
 Winnummiawanna—to stay a
 short time.
 Winnunminga—to sit down
 again, to wait. [water.
 Wiuyu—a waterhole without
 Wir—the air, heaven, sky.
 Wirai—no. [all!
 Wiraibul—by no means! not at
 Wiraigualman—nothing more.
 Wirain—not level, sloping up,
 oblique.
 Wirbingal—a very tall man.
 Wirbunba—lame.

- Wirbunba—a flame of fire burst-
 ing forth.
 Wirgain—in the air.
 Wirgal—the tree, in the form
 of a rainbow, which grows
 out of Darrawirgal's thigh.
 Wirgaldain—a carpenter.
 Wirganna—to be lame, to halt.
 Wirgarang—weeds.
 Wirgarra—to make smooth, to
 scrape off.
 Wirrhan—sloping. [care of.
 Wirimbirra—to preserve, take
 Wirong—the north wind.
 Wirradil—a nail.
 Wirradirra—to nail.
 Wirragal—poisonous black wax
 put on the points of spears.
 Wirriaganna—*see* wirringanna.
 Wirriawannag—to lie down, to
 go to sleep.
 Wirribang—destitute of vege-
 tation.
 Wirrimbildána—to leave a por-
 tion, as of food.
 Wirimbirra—to lay up, keep,
 preserve.
 Wirrindanna—to roast.
 Wirringa—to lie down to sleep.
 Wirringanna—to sing as the
 natives do at 'karábaris' with
 the strong sound of *r-r*.
 Wirringillanna—to cohabit.
 Wirrirmarra—to detain.
 Wirurngar—meat when tainted
 and smelling badly.
 Wiwin—hot.
 Wiyé—the hinder part *or* back;
 little sticks.
 Wuye—shavings of wood.
 Wuyóng—a bird like the crow.

Y

- Ya—*exclam.*, oh!
 Yabba—a diamond snake.
 Yabbaibang—all round.

- Yabbaibang—voluptuous.
 Yabbain—a prize for which two
 or more contest.
 Yabbang—behind.
 Yabbang—vestiges; a footpath.
 Yadarra—to be too narrow.
 Yaddang—well, right; because.
 Yaddár—a dream.
 Yadillinga—to be ready to go.
 Yaddu—I; *for* ngaddu.
 Yaggailia—a term of reproach.
 Yaggar—an edible lettuce-like
 grass eaten by the natives.
 Yain—that way! so!
 Yaindyibul—all round.
 Yaingalmallabul—that's all.
 Yaingalman—so many; the per-
 son showing the number with
 the hands.
 Yaingambirra—to assist.
 Yaingayaingarra—to help.
 Yake!—*exclamation* of pain.
 Yála—that way!
 Yalaiyarrahagillanna—to speak
 well of one, to praise.
 Yalbillinga—to speak when bid-
 den; to learn.
 Yalduringa—to confess.
 Yalgar—hard, dried up.
 Yalgarbunbirra—to make dry.
 Yalgu—dry; *s.*, a leafless tree.
 Yallabal—generous always;
 liberal.
 Yallabarra (*birrhaga*)—to carry
 on the back.
 Yalu—yes, that will do!
 Yalladanna—to scold.
 Yallai-yallai—a flap; hanging
 down, like a dog's ears.
 Yallalinga—to speak again.
 Yallanna—to speak to one an-
 other; to scold each other.
 Yallaradang—gum oozing from
 trees.
 Yallaraingarra—to let go down.
 Yallaranna—to hiss, as a snake.
 Yallar-anna, -ambirra—to fall
 down headlong; to let down.
- Yallé—the soft part between
 the rib and hip.
 Yallul—always.
 Yalmambirra—to teach.
 Yama—*interroq.*, as much as;
 joined to pronouns.
 Yamaiamaldain—a helper.
 Yamandirra—to carry fire.
 Yambadarra—to shrink from.
 Yambinya—to stay *or* live with,
 as a man with a woman.
 Yambiyambidyál—one that can
 get no husband, an old maid.
 Yambiyambinga—to imitate, to
 do like another.
 Yambiyambinga—to help, assist.
 Yambuan—any *or* every thing.
 Yambul—nothing, nonsense, a
 lie, mere talk.
 Yambulgarra—anything
 that roams about, but is not
 seen. [pear' tree.
 Yamma; yammagang—the 'wild
 Yammadain—a companion.
 Yammadi—a dog; *fig.*, a sen-
 sualist.
 Yammaiamarra—to help, assist.
 Yammanna—to go along with.
 Yamoá—why? what for?
 Yanbarra—to exchange wives.
 Yandammulla—the name of one
 of the two wives of Baiamai.
 Yandandu—if, when.
 Yandambullan—Darrawirgal's
 partner.
 Yandangarang—a false beard,
 a mask.
 Yandarra—to mess together.
 Yandayanbarra—to eat for the
 sake of company.
 Yandiandirra—to laugh after
 another.
 Yandu—yet, at that time, then.
 Yandul—now, at the present.
 Yandulabal—at one and the
 same time.
 Yandyima—all over, all round.
 Yangan—common property.

Yan-ganna, -garra—*see* yunganna
 Yangarra—to grind seeds in the native way; to rub on a stone; to clean by rubbing, as knives.
 Yange—drought. [woman.
 Yangerang—a run-about, a bad
 Yangerang—all along, all about.
 Yangerangbuolia—all round.
 Yanguainbanna—to stumble, to stammer.
 Yangumbi—always, a long time.
 Yangumbinga—to leap over.
 Yannabayarra—to send, to tell to go.
 Yannabillinga—to go when told.
 Yannabuonanna—to go with exertion. [wanderer.
 Yannadarrambal—a stroller, a
 Yannagagi—a walk, *v.* and *s.*
 Yannaidurai—an infant beginning to walk; any walker.
 Yannamambirra—to let go.
 Yannamanna—to pursue.
 Yannamarra—to go quickly.
 Yannambabirra—to come for something to eat.
 Yannangarimanna—to go about all day long.
 Yannanna—to go, to walk.
 Yannanuwal—go on!
 Yannarra—a long fishing spear.
 Yannaaurar—smooth, nicely finished.
 Yannemangarrin—having gone in vain.
 Yanniyanirra—to come to one's assistance.
 Yannulabal—at the same time.
 Yannumbilanna—to walk.
 Yara—a 'gum-tree.'
 Yaran—the chin; the beard.
 Yarbarra—to dig, scrape with the spade.
 Yarbimma—round.
 Yariwan—as sensual as a brute.
 Yarmanna—to seek all about.
 Yarmarra—to move about and scratch *or* bite, like fleas.

Yarngun—the root of a tree.
 Yarra—to speak.
 Yarradamarra—to dream.
 Yarradunna—to beat on the 'bargan,' *q.v.*
 Yarraga—spring.
 Yarraibarra—to make a hissing noise, like the 'bargan' when thrown.
 Yarrain—a native shrub.
 Yarrainbadanna—to gnash the teeth together.
 Yarraiyannanna—to go about.
 Yarraman—a horse.
 Yarrän—a kind of grub.
 Yarrän—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—creaking, as shoes.
 Yarrarbarra—to creak.
 Yarrawullai—the blossom of the 'gum-tree.'
 Yarre—raw, underdone.
 Yarridyundain—strong, as raw hide.
 Yarringan—clear, transparent, like clear water.
 Yarriwan—voracious.
 Yarrudag-ginga—to dream.
 Yarruwalla—very strong, very mighty.
 Yaryan-buolia—everywhere.
 Yaung—a small shadow.
 Yawai; yungi—stones used for grinding *or* sharpening.
 Yawaima—round; *subst.*, a ring.
 Yawaingar—a cockroach.
 Yawaldain—one that watches, a watchman.
 Yawallanna—to watch one another.
 Yawandyillinga—to take care of one's self.
 Yawannayallinga—to care for, as a mother a child.

Yawarra—to watch *or* take care.
 Yawarrang—a kind of fish.
 Yawillawillawil—cooling breeze.
 Yayallanna—to assist to talk.
 Yelinga—to reprove, find fault with.
 Yuambanna—to frighten away evil spirits by a hissing noise.
 Yuar—hungry.
 Yuar—a kind of 'gum-tree.'
 Yuarbin—the blossom of 'yuar.'
 Yubanirra—to cause to rain.
 Yubarra—to rain.
 Yuddillanna—to touch.
 Yuddinga—to hit against, to touch; *also* yudirra.
 Yuganna—to move. [self.
 Yuggau-gijillinga—to stir one's
 Yuggawai—a sleeping place.
 Yuggawanna—to select a place where to sleep.
 Yugongbirra—to turn back.
 Yuggé—a fierce native dog.
 Yuggubul—this one, this fellow.
 Yugguggirra—to look from underneath, to peep.
 Yuggui—having no water, dry.
 Yuin—a name.
 Yuinballai—one who is respected, famous.
 Yuinbarra—to tell the name.
 Yumbir—this way!
 Yulain—skin.
 Yulung; yulumban—a kind of milk-thistle.
 Yulla—nails on fingers and toes.
 Yullai-yullai—shaking, staggering.
 Yullang—a little shrub.
 Yullawanna—to stretch out the arms; to lie straight.
 Yullawarra—to stretch.
 Yullubirgen—a rainbow.
 Yullugayan-anna—to go on the toes.
 Yullugur—a part of the throat.
 Yulluma—a kind of kangaroo.
 Yumambirra—to cause to cry.

Yumarradinga—to cry whilst walking.
 Yumbalgarra—to pass from playing into crying.
 Yumbanidyillinga—to be sorry for having made one cry.
 Yumbanirra—to cause to cry.
 Yumbi—a species of pine.
 Yumbiyumbidyang—a servant, an assistant.
 Yumbul—that way!
 Yung—scars.
 Yungaddain—a stroller.
 Yungaibarra—to cry out, shout.
 Yunganna—to groan, to cry, to make much a-do at work.
 Yungarang—illegal cohabitation.
 Yungbumarra—to push back
 Yungurang—very noisy.
 Yungir—a crier.
 Yungun—backwards.
 Yurai—sleep; *adj.*, sleepy.
 Yuranna—to grow.
 Yurbai—a kind of seed.
 Yurbarra—to nod in sleep, to be sleepy.
 Yurbayurba—sleepy.
 Yuren—a scratch, scar, sore.
 Yuron—convalescent.
 Yurong—a cloud.
 Yurraibulbul—very sleepy.
 Yurrubang—very tall and big.
 Yuruga—the sun.
 Yurrugai—thistle.
 Yurrugaidyurai—name of the mountain near my home.
 Yurrumbamarra—to rear, to bring up.
 Yurrumbannayalinga—to take care of another's child.
 Yurumbawal—an old man who has seen much; one who has seen his children's children; a very old man.
 Yurumulló—a dull sultry day.
 Yuyui—no water: a dry plain.
 Yuyung—backwards.

2. SENTENCES.

[The spelling and the word-forms here should be received with caution. I have corrected some errors; but all our Australian Vocabularies need critical examination before they can be declared thoroughly reliable.—Ed.]

Gula dain yannabiye—he told him to come here.
 Ngaddunu dilmangu wibaiye—I tell you to be quiet.
 Widyunga main dain buogalirri?—when do the men* come here?
 Biambul main yannáan dirangu—all the men went to the hills.
 Ngandunu nilla karrandarang ngunné?—who gave you the paper?
 Baimbul main bumbangarrimanna diranda—all the natives are running about on the mountains the whole day.
 Main ngolonggai-buoanna dirandi—now the natives are coming back from the mountains.
 Indyanga yanna!—walk slowly! Barrai yanna—go quickly.
 Minyandu (or minyang ngindu) yarra?—what do you say?
 Yama ngindu (or yamandu) balludarra?—do you feel cold?
 Yálu, wari—yes, it is so. Iradu ngalgarra—the sun shines.
 Maindyu dain gaán—a native brought it.
 Guin ngurandi wirrigirri—he will sleep at the camp.
 Yamanu babbiá muron ginya?—is your father alive?
 Ngindu durgunnanna nurraurrabul—you are always writing
 Karia durriladda—do not spear one another
 Karbaga bundinya yawanna—to commit adultery.
 Wirai nurranurrabul, ngunbangunbadda—not always, sometimes.
 Guin ngurongga mallang dunni—he was to spear him that night.
 Ngolong burrabadde—he sunk the hatchet in his face.
 Yamandu ngannal wannangganna?—do you know me?
 Wargundu ngannal dallaimarra?—why are you angry with me?
 Yamandu ngannal ngannumminye?—have you seen me before?
 Bainba ngaddu—I cannot reach it.
 Birramalgu yannáan—gone to the bush.
 Ngundunu nilla ngunné?—who gave you that?
 Dagundu yannanna?—where are you going?
 Ganggunnanna giwaldaindu—the cook fetches things.
 Dagunnu ngurambang?—where is your country?
 Daindu dain buogé?—where did you come from?
 Guin kalianna madandi—he is climbing up the tree.
 Guin dullugdurada dunné—he killed with the spear.
 Guin bargundurada bindye—he killed with the hatchet.
 Ngaddu wime gurindyurada maingulia—I made a man's likeness with charcoal.
 Ngaddu winai-guabianna—I was sitting up all night.
 Ngindu yallabul wibiagirri—you shall sit down always.
 Ngaddu ngabinbilgirri—I will try.

* In these sentences, the word main means 'men,' 'natives,' 'black-fellows.'

Wiraidu malgirri—I shall not do it.
 Kaling ngindi baidyu—I want water.
 Wirai-du girugal—I am not hungry. Girugal-du—I am hungry.
 Karia bumalladda—do not fight.
 Wiraidu wannanganna—don't know.
 Ngannal girambannanna iradu—the sun makes me very warm.
 Ngannal murrawal balludarra—I feel very cold.
 Wiraidu giarra—I am not afraid.
 Gialngingidyillidya—be ashamed of yourself.
 Ngunna guindu, yaddandi guin yalmambi—I give it to him because he taught me.
 Wirai durrambaranna—the bark will not strip.
 Wiraidyi gaddal—I have no tobacco.
 Karia warrába—do not make a noise.
 Minyanduradundu bumé?—what did you kill him with?
 Widyunggandu wannabaan Dubo?—when did you leave Dubbo?
 Widyunggandu yannagirri Dubogu?—when will you go to Dubbo?
 Widyungga inar dain yanáan?—when did the women come up?
 Ngunbai wibian—a single man or woman.
 Uda yarbidya (or uda warrambia)—listen.
 Dullu yalla—speak right (true); kari yalla—speak the truth.
 Karia yumbul yalla—do not tell me a lie.
 Minyandu dalgunnanna?—what are you eating?
 Wirai dinnu ngungirri, ngaddu yannagirri—if you do not give me meat, I shall go away.
 Yamandu dallai ngingé marradal?—have you been angry with him a long time?
 Mainguala karrámé inargung—other men took his wife away.
 Nilla inar Badaraigu—this is Badara's wife.
 Nilla merringan—this is a saucy fellow; *lit.*, 'he (is) dog-like.'
 Nilla dallaibulbul—this is a very angry fellow.
 Wiraidu karidyi wannangganna—I do not believe what you say.
 Gammarru bangamé maddan—the storm broke a tree down.
 Indyanga yalla—speak slowly.
 Karia mallu nginga—do not be so lazy.
 Yamandu gurragammé gaddambingidyal—have you done washing?
 Ngabba bundinye dagunda, wirai idde—baby fell down, not hurt.
 Yandundu ballubunilgirri, nginya ballubuailgirri—if you kill, you must be killed.
 Yála nginge gawan—that is the way the white men do.
 Nurra-nurra ngindu dalbianna—you are always eating.
 Yurai wirridya; dambulbang ngingne—go to sleep; it is very late.
 Dulludi ngunga, yaludu gibainbilgirri—if you give me your spear, I will give you another.
 Yannagi géanni Patriggu—let us go to Bathurst.
 Dullubang ngaligin muron wigirri, yandundu ballungirri—our souls will live, when we are dead.

Yandulli ballungirri ngannaiawalla, ngali wibiagirri dururdurur-buolin—when we die, we shall always live above.
 Yandundu walluin ngingirri, Godda ngéanni yannbigirri yallabal wibigiagirri dururdurubulin—if we are good, we shall go to God and always live with Him.
 Ballungidyala, dullubang marong kalliagirri (wirgu) murrubirgu—in death, good souls will ascend to heaven.
 Biambul main yannáan birramalgu; bula wiganna—all the men have gone to the bush; two are staying.
 Wiraidyu nguranggu yannagirri dallan—I cannot go to the camp to-day.
 Ngaddu barrangarrigirri nguronggalongal—I shall rise very early to-morrow.
 Birradu nginya bunmangidyala—I am tired through work.
 Giwangu marrommauna—the moon shines brightly.
 Gaddandi ballunne biambul—all my friends are dead.
 Girarru kaling gánnagirri—the wind will bring rain.
 Nilla gaddal ngindi murrawal ngindi—he is very fond of smoking.
 Ngaddien ngindi ladu—I want (*or* like) that one.
 Ngaddi bariggia—let it belong to me.
 Ngubadda giwanga wigirri—I shall stay one moon.
 Karia burai yummbia—do not make (*or* let) the child cry.
 Yamada ngannunda!—go with me!
 Ngali yannagé (bula)—we two go together.
 Maingalang ngolonganne birramalle—all the men are returned from the bush.
 Minyang ngindi wandu (*or* gandu)?—what do you want?
 Dullubul yalla!—speak plainly (*or* distinctly)!
 Yamandu ingelbang?—are you very poorly?
 Báladu birrabang—I am very tired.
 Yamandu gulbarra Wiradhari?—do you understand Wiradhari?
 Gaddal-di ngunga—give me tobacco.
 Guin urai winye—he was asleep.
 Ngindu ngannal ngannumingáan—you have seen me before.
 Wargundu burai bumé?—why did you beat the child?
 Yamagu urai winaigunne widyunga ngindu ngin bumé?—was he asleep when you beat him?
 Biang main buogé—many natives have come.
 Ngandunu nginyal bunmé?—who has made you?
 Ngindu windya bundigirri—you will fall into the fire?
 Ngaddu buogalirri ngangigu nginyal—I will come to see you.
 Wargu guin burai ngaddi bumé?—why did he beat my boy?
 Guin barramé inar ngaddi birong—he took my wife far off.
 Ngindu yé ngannal buma main—you told me to strike the native.
 Ngagadi (*or* nga) ngannal!—look at me!
 Nilla buyu bangadinye—he has broken his leg.
 Dallanbul ire úrongirri—the sun will soon set.

Yalladi minyamminyambul—tell me all about it.
 Murrawal murruburai buogalirri—a great storm is coming on.
 Minyandu dalguabien?—what did you eat yesterday?
 Minyangan main ingel?—how many natives are ill?
 Ngunba-ngunbai main ballunna—very few natives are dying.
 Yamandu winnangganna dagundu ballungidyala (*or* yandundu ballungiri) dullubang yannagiri?—do you know where your souls are going to when you die?
 Murrawaldu giring—I am perspiring very much.
 Ngandi nginnundi kindain?—who laughed at you?
 Minyandu wirai buddang buoge?—why did you not come sooner?
 Buddunbulandu wirai buogé?—why did you not come sooner?
 Minyang dalgarriawagirri?—what will you eat to-morrow?
 Wiraigual main ngigáarrigirri—there will soon be no more blacks
 Maingalang bumallanné murrawal (*or* maingalang murranal-lan-né)—the natives have had a great fight.
 Ngaggualla durrur bummalbianna—that one is always fighting.
 Ngunguda nilla buranu ngaddunu; minyamminyambul ngumbia-girri—give me that child and I will give you plenty to eat.
 Minyanggandu yannanné?—what have you come for?
 Wirai buguin warranna gunnigalli—no grass on the plain.
 Ngarranga buguin buogunagiri yundu kaling bangaduoligirri—after rain the grass will grow.
 Yuronggelang buddang—the clouds are dark.
 Wirai babbinnu yungingindi—your father wants you not to cry.
 Gunninu bamir babbianu bungul—mother is taller than father.
 Dullu warrada—stand upright.
 Kaling indyunga yumanna—the rain is coming very slowly.
 Yurai wiridya wannumaragirri—go to bed when you are done.
 Dallanbuldu ngolongagirri?—will you return soon?
 Ngurombang mawambul ngéanni ngangillagirri—we shall meet together this evening.
 Minyandu bunmalgirri dallan?—what will you do to-day?
 Ngindyalla karra buongarra!—there is water!
 Ngaddu winnanguana udagual—I have changed my mind; *lit.*, I think with another ear.
 Widyungandu nyingunanna?—what are you doing?
 Ngandiga ngin?—who is dead?
 Minyangandu ngame buraielag?—how many boys did you see?
 Yama nilla marrung?—is that good?
 Wiraibudu ingiang ngindi la—I do not like that at all.
 Ngindu nilla?—are you there?
 Ngunbadul ngagguaiwala marrammaarra—only he who is above can make everything.
 Widyundu yuin ngolong?—what is your name?
 Baiamai yallabal wiawaiguu naggirri—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 birrammali wangarrarre—I lost myself in the bush.
 Ngaddi uran bumbir—my hair is greasy.
 Bulabulgundubula yannagirri?—are you two going together?
 Yama ngali bulabel yannagirri birammalgu—shall we two go together to the bush?
 Yama ngannaia bula yannagirri Ngannimagu?—are these two going together to Ngannima?
 Gunyo gandu ngagunain?—did you watch him a long time?
 Widyungarranyal ngolong durinye dimmundi?—how did you hurt your foot?
 Kalinggu ngiya yamma girrar murrawal barranna?—do you think this high wind will bring rain?
 Karia dinnang yuddia—do not touch my foot.
 Gibbannilgirri gualdu—I will repay you (revenge myself).
 Walgunwalgun yannanna—to go to and fro and crossways.
 Dimmandinyal durrinye—my foot was hurt.
 Wirai walluin nginye yandungia murrong nginye—he has been a bad fellow all his lifetime.
 Yamaddu yandul gaddambilli?—shall I wash it now?
 Widyunga nginalla nginye?—what is the matter with him?
 Wirai gannanda ballu—death is not near.
 Wiraidu nidge ngindilu bungalli ngindi—I do not like this place.
 Minnang ngindi gannung warden?—what else do you want?
 Ngaddu dugguwe nginyal—I'll catch you.
 Dibbanggu durriguain dimmandi—a nail has gone into my foot.
 Widyundu ngoling yé?—which way (*i.e.*, what) say you?
 Warguinyal gunedyumu bume?—why did your mother beat you?
 Ngaddubullinyal yalgirri kariabul malle—do it not till I bid you.
 Ngaddunyal ngunne burramballi burrubingidyal—I saw you jumping over the rope.
 Wiraidyu karidyu winnangabilligirri—I don't credit what you say.
 Waluin warrambalalidyu—put things in order (right) again.
 Ngannal karinga yandundu ngingirri gindi—send me, if you like.
 Wirabu ngéaumi bumarra—we never fight.
 Willaidul baiware nginna nginye—that was curious.
 Yaladu nginnal gunnambai—I depend on (expect from) you.
 Barri ngingulia ngiya—I will not have that.
 Wingarri maggidyu—I was sitting down all day.
 Buramburambang dagun nginga yundul—there is a drought now.
 Budyabudya barrambillána wirra—moths are flying in the air.
 Goddu dulubang marong gangirri murrubirra—God will take good souls to heaven.
 Yambulnal guin buoye—he told me a lie.
 Guin birrhaga dilbán—he came slyly from behind.

Warga baggagu ngin bumé?—why did he beat him?
 Ngidy (ngaddi) ngullumuggu—here (there) is an end.
 Wargu bagandu wigg karrame?—why did you steal the bread?
 Gangadain ngindu—fetch it yourself.
 Ngaddu nginnal bumalgirri, ngannalqual ngindu wargu bumé—I shall beat you because you did beat me.
 Ngindu ballamaddáng wibillinya—you are obstinate to go.
 Ngali yannagirri—we two will go together.
 Ngaddu ballaga irradu ngingirri ngolonggai ngarrigirri bialdu—I shall return after two days.
 Ngundi ngallana dain yannanna?—who is coming there?
 Ngaddu ngannal bumallé?—who will dare to beat me?
 Wiraiqyu maindyi giarra—I am afraid of nobody.
 Wirai gilandu ngannal bumalawagirri—you can not beat me.
 Ngindu dallaimaldain—you are a troublesome fellow.
 Windurai maddan gunga—bring me a firestick.
 Widyungala gannaldu gayaligirri?—when shall I see you again?
 Minyalla yaddu dalli? girugaldu—what can I eat? I am hungry
 Karia ngal warnganda—do not disturb me.
 Ngaddu nginnunda yammagi?—shall I go with you?
 Karia guröndu yalla—do not speak long.
 Karia wirain gunga—do not carry it aslope.
 Ngaddu yanán birong dallan—I have gone a long way to-day.
 Windyu marradi gunnanne—the fire burnt my hand.
 Kalindyu darrube ngulluman—the water did make a hole.
 Wargundu wirai yurai wininya?—why do you not sleep?
 Yamandu winnanganna daga nilla?—do you know where he is?
 Yamandu winnanganna dagu main yanán?—do you know where the natives are gone?
 Wargundu wirai yannabillinga yandundunyu ye?—why don't you come when I tell you?
 Karia ngunga wangagirri guin—do not give it him, he will lose it.
 Ngaddu mallang diranggu yunnanne, yandu mallandu wirai ingel nginye—I should go to the mountains, if I were not ill.
 Karidydin maindyu winnangabilligi—you will not make me believe that.
 Ngabba darrar banganna—the baby is sobbing.
 Nilla yannangalang billána—there are two walking along.
 Ngannagula yannanna bulagualia dain ngolong—there are three coming yonder this way.
 Yalu gilla—yes, it is so. Ngameingilla—I believe so.
 Karia nilla yala yanna, ballanggun ngindu bundigirri—do not go that way, lest you fall down headlong.
 Gai! barranmallawan—ah! you have torn it.
 Ngaddu bai wirai yala mé—I wish I had not done it.
 Karia buma; guyungan ballunna—don't kill it; it will die of itself.
 Murrawal iradu dunna—the heat of the sun is very powerful.

Ngannal gumbil, bundarra—I am crooked, frozen.
 Ngannaguar maggalla ngin diranda—he is behind the hills.
 Ngaddu wammanu udagu—I have forgiven it; *lit.*, I have thrown it away with the ear.
 Wiraidu wimangayalinya—I forgive it; *lit.*, I think not of it again.
 Yamandu mabbigirri yanagirri wandu?—will you stay or go?
 Yamandu dullubandurai?—have you got a soul?
 Ngaddan gadda main warraigunnein—I thought a native was standing there.
 Yamandu bambidurai?—can you swim?
 Wirai ngaddu indyama ye—I did not speak slowly.
 Guayo Baiamai yalmambigirri maingu—by-and-by I shall teach the natives about Baiamai.
 Guayodu wirai wammambu yalgirri—by-and-by I shall no more speak incorrectly.
 Karia indyama yalla—do not speak so slowly.
 Widyunga main ngolongaigarrigirri?—when will the men return?
 Ngaddu winmange main ulla—I knew him by his voice.
 Dumbog dandan nguunbai-nguunbai warrana—the sheep are scattered all over.
 Buradu dumbog mawang burruarra—the boy collects the sheep.
 Gaddangeilinya ngaddu nginundi—I delight in thee.
 Kari ngaddu yalguain—I have spoken truth.
 Ngaddu gubbaimadain ngingi ngindi—I want to be a comrade.
 Bariŋgia wigge wirai ngindidyu—I do not care about bread.
 Ngaddangadandu ngiunalla gubbalgirri—I thought he would run after her.
 Bamirgal iradu duggin, bungarra urrangidyala—the shadow gets long, when the sun sets.
 Iradu gannanna, ngannalla dugguda warranna—(when) the sun burns, he stands in the shade.
 Ngurang ngannawalla bimbanna; baddang ngannanal guanagirri inaru wambilngarria; wirai yama gannaan, yannaan; birong yuma yannangarria, wiraiya baddunbuogalgirri; win bungia ballabunia, baddang guannagirri narbangbu—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 munnilbang wambia, duralu burana ballubunilgirri—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 windimaiya—let him at rest, *or* do not disturb him.
 Dagurandu ngolong yannaigunnain ngingunnane?—where have you been
 Minyalligandu gullaminye?—what has delayed you?

Dagarnu baddang ngadunu ngungurain?—where is the cloak I gave you?
 Ngaddu gulbarra widyungolong—I know how, *i.e.*, how to do it.
 Ngindu bunnang ngadualligunnanna—you look all about.
 Wiraingaddu walluin gaddambirra yain ngindu—I cannot wash as well as you.
 Ngaddu yannaan gulgunngu kaling ngagigu, wirai kaling wirrinya—I went to the well to see(k) water, but found none.
 Bullockdu burrué kaling mannammambil—the bullocks have made the water dirty.
 Warrangillaŋgabianna—stand looking at.
 Dagandu din mé ngannadunu ngunne? dé 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?
 Ngannalla yambul yalgunnannu gula udagu—the fellow speaks deceitfully to obtain information, *or* plays the spy.
 Dinbinya udagu ngaunalla—the fellow spies out information; *lit.*, listens to the ear.
 Wirai bamir iré ngingarimāna, badanbul urruyawanna—the sun does not shine long, (but) goes down soon.
 Minyangundu yuggu yannaan?—what you come here for?
 Gāne bagandu wirai ngubannu?—why not bring your wife?
 Maingalang birramalla gurrun gulaminya—the natives delay long in the bush.
 Goddu ngéannigin ngangarri māna; yalabul ngabianna dagun ngarrangarang, main; ngarrangarra yandulbu ngaru, ngurungga yandubule 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.
 Ngagguaiwalaman dagumbu maruanne, dirambu, buguinbu dagundi buogarra, irébu, giwambu, gira lumbu wirai warrangá; maddanbu, kalimbu, wallanbu, karraibu; wimbu guyabu billaga warranna. Wirai ngéanni ngénga minyambul dé, wirai ngannaiwalla wingidyal. Mandambial ngéammigin Goddu minyam-minyambul ngunne. Yain ngéanni dalgunnagi murron widyai gunnagi—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.
 Gulbarragualdu yalu—I understand that full well.
 Karia wannammindya ngannanduyan—do not break a promise.
 Ngaddugual wirai giarradu—neither am I afraid.

Nguigargirra buyu maingu mammaibamalguain—the doctor has set a man's leg.
 Duggualli baddabaddan ngannalla bunbannāna—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.
 Bunnan burruarra—the dust flies.
 Dagua ngannalla wigge gila dunnu nginne? Dédyu—where is the bread I gave you? I have eaten it.
 Ngéanni billagal yannanna—we are going down the valley.
 Ngali duyulli kaliamarranna—we two are ascending the hill.
 Burai gié durulgangidyillin—the boy was frightened and hid himself.
 Wirai marong ngaminya—it does not look well.
 Minyangu ngindu barramalmambie inarnu?—why did you allow your wife to be taken away?
 Yama ugil burruarra gubundidyu?—does that cap make you warm?
 Guddibaidyu duggumi—I like that song.
 Urgaya nginyundal—keep it to yourself.
 Ngaddu yurai murrabinye—I was fast asleep.
 Yandulabulgual nilla urronne, yandugual ngaddu windinye—he came in whilst I was there.
 Windinye mallang ngaddu nginga wirai mallang nginya nilla bumé—had I been there, he would not have been beaten.
 Ngaddu winnangan ngaddanga kalindy yubalgirri—I thought it would rain.
 Ngaddangandu ngaddila kalin dugan; ngaddi gunnung garragal—I thought you did (fetch) draw water there; from that other place over there.
 Goddu ngunbadu dalangir gin bunmalgirri—God alone can make the heart new.
 Wirai gamanna dagan kalindyu—the rain has not gone through.
 Ngainbuldu warrambi guggidya kalindurai—I have filled the vessel with water.
 Kalin karringa guggidyi—empty the vessel of the water.
 Minyangan meridy gulgannaiguabianna nginga?—what is the dog barking about all the night?
 Wargundu giarra nilla deribandyi dallaimangidyalli?—what you care about the old man scolding you?
 Minyangundu nguyamanna?—what you ask for?
 Widyugarra golog main gingirri?—what are men about to do?
 Yandunu dullubang irimbaggingirri ngindu wari babbindyau yannagirri, yandundu ballungirri—if your soul is holy, you will go to your Father when you die.
 Guyungandi yawarradu—I mind my own business.
 Darawirgal ngéannigin winnangan—D. knows us (see s. v. Wirgal).

3. THE CREED.

Ngaddu winnangabillinya Godda Babbindya, Yarruwalla, Marromaldain murrubirgu dagungubu:

Urrumandalabu ngunbai Jethu Chrit Dirangalbunga ngiannigin, Burambinye Gundyarri Irimbang, Durrie Maridy darngidyalmubandi, Gibbainbinye Pontidyi Pilatdi, Maddandi wirradi, Ballunne dabbuge, Birrawanne helgu, Bullaga ngoronga dabbugain murron, Barraialinye balludi Kalianne murrubirgu, Wibiannabu bummalgala Goddugu Babbingu; Yarruwallagu agaddigallila buogalaligirri ngabbinbilligu murron ballabu.

Winnangabillinyabu ngaddu Gundyarra Irimbang; Irimbanga-bu Kattolika Churcha; Ngunbadala mawanga Irimbangu; Uddagu wannangidyala nangumalngidyalg, Barratalingidyala marindyi, Murrone yallabul. Amen.

4. THE TEN COMMANDMENTS.

1. Ngaddu bala Dirangalbang God nginnu ngunbai; Ngannunda nginda nginya wirai gualmán God nginda.

2. Karia nginnunda maingulia bunma, wirai ingianna minyambul ngannaiwal murrubirra, wirai ingianna dagunda birrabangga, wirai ingianna ngannadarnguora kalindya. Karia ngualla bunganga warradda, wirai buoyamadda: Ngaddubial Dirangalbang Godnu bala munnirgadain God, ngaddubu gibambilgirri nangumalngidyal babbindyla, buraigelang thirdgu fourthgu generationu yandungannalla dallaimalgirri ngannal, ngaddu binmalbang ngingirri thousandgu yandu ngannalla murungamilbilgirri ngannal, ngaddibu ngiang malbillirgirri.

3. Karia nannai yalla yuinga Godgu wiraibial Dirangalbanggu: bangayalgirri ngannalla nannai yarra yuingulagu.

4. Winnangaddu Sabbatha irimbang widya. Bullaga-bullaga-bullaga irada minyambul malla, bunmallabu minyaminyambul nginnunda bala bunmalligu; seventhabial irada bala Sabbath Dirangalbangu Godgunginnu. Gaddialla wirai minyambulbial bunmalla, wirai ngindu, wirai urrumannu, wirai ngamorru, wirai servantgalang nginnu gibbir inarbu, wirai cattle nginnu, wirai maingualbang ngannalla nginnudurai winya. Sixdabial irada Dirangalbangu murrubir, dagunbu, murriangbu, minyaminyambulbu nginalla nginya bunmae, guabinyebial seventh irada. Nilla irada seventh bangan Dirangalbangu walluin yae, bunmaibu irimbang.

5. Indyamalla babbingunu gummigunubu; yala ngindu guayo wiawaigunnagirri ngurambangga, ngannalla Goddu ngungirri.

6. Karia ballubunia. 7. Karia garbaga bundidya.

8. Karia karrama. 9. Karia maindya dumbalma yambul.

10. Karia gurai nginga milmagu maingualbiranga, karia gurai nginga inargu maingualbiranga, wiraibu gibbir servant, inar servantbu, wiraibu ox, wiraibu ass, wiraibu ngaguari ngannallagung.

5. THE LORD'S PRAYER.

Ngianigin Babbín, ngindu murrubirra ginya (*or* murrubirra nginya). Yuinnu walluin yalla barri. Ngurambanganu barri buogalla. Gurai nginnu (*or* guranu) ngia barri nginni yain dagunda, ingian wari murrubirra. Nginni irada yallabul wigge nginnigingunna ngungunadda. Karia ngianigin nangumalugidal winnanga yalidya, ingian ngianni wirai wari winnangayalinya ngagguallabu nangumarra ngianigingunna. Karia ngianigin-gunna gagamambia; Gurwabiálu ngianigingunna maromubandi; Nginnu bala ngurambang, wallanbamba; ngalgarambu, durrur-durrubuolin. Amen.

5. THE LORD'S PRAYER.

Ngianigin Babbín, ngindu murrubirra ginya (*or* murrubirra nginya). Yuinnu walluin yalla barri. Ngurambanganu barri buogalla. Gurai nginnu (*or* guranu) ngia barri nginni yain dagunda, ingian wari murrubirra. Nginni irada yallabul wigge nginnigingunna ngungunadda. Karia ngianigin nangumalngidal winnanga yalidya, ingian ngianni wirai wari winnangayalinya ngagguallabu nangumarra ngianiginunna marombandi; Nginnu bala ngurambang, wallanbamba; ngalgarambu, durrurdurrubuolin. 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:—“A selection of prayers for the morning, from the service of the Church of England, intended for the introduction of public worship amongst the aborigines of Australia; by the Venerable W. G. Broughton, A.M., Archdeacon of New South Wales and its dependencies. Translated into the Northumberland dialect by L. E. Threlkeld; 1835.”—ED.]

Wiyella Ta Yirriyirri Ta Ngorokan Ka Ko.

WEYENNUN ngeen ba, keawai yarakai korien geen ba, nakoian ngaiya ngeen bo; wonto ba ngeen wiyennun ba yarakai ta ngeerun ba, Murrorong ko tuloa ko Eloi-to warikulliko yarakai umulli ta ngeerun ba, ngatun murrorong kakilli ko ngeerun yarakai umulli ta birung.

A! Eloi kaiyukan, Biyung-bai ngeerun ba Piriwul koba, Jesu koba Krist koba, ngintoa ta umulli kan yantin koba, ngintoa ta wiyelli kan to Piriwullo yantin kore koba ko; wiyán ngeen ngatun minki lan kuttan ngeen ngeerun ba kowwul lin yarakai tin, ngatun yarakai umulli tin ngeen yantin ta birung purreung ka birung, kauwullan yarakai umalala kotulli kannei to, ngatun wiyelli kan nei to, ngatun umulli kan nei to ngeerun ba ko; ngiroung Piriwul yirriyirri kan kin bukka pai ya bien kowwul ngeen kakilli ko ngiroung kauwa yuna bota kakilli ko minki ngeen katan kauwul ngali tin yarakai umulli tin ngeerun ba tin, ngatun yarakai ta kotalli ko ngeerun ba ko umulli ta yarakai Kamunbilla ngeerun, Kamunbilla ngeerun, ngintoa Biyungbai to murrorong tai ko, Yinal

lin ngiroumba tin ngeerun ba tin Piriwullin Jesu tin Krist tin, warikulla yantin tara umatoara yura ki kal, ngatun kamunbilla yarakai ta birung ngurauwil koa ngeen niroung, ngatun pital umauwil koa ngiroung yanti ko tia, Murrong ta bungai kulla kauwil koa ngiroumba yitirra murrorong wiyelli ko, ngatun killabinbin kakilli ko ngali tin Jesu kin, Krist tin Piriwullin ngeerun ba kin. Amen.

A! Piriwul Biyungbai ngeerun ba, Moroko ka ba, Eloi kaiyu kan ta yanti ka tai, Ngintoa ta ngeerun mirooma ngorokan ta unti ta purreung. Ngolomulla bi ngeerun unti purriung ka ngiroumba ko kaiyu kan ta ko kowwul lan ta ko, ngatun kamunbilla, yanoa wal umai yi kora yarakai ngeen, murra yikora yarakai kolang. Wonto ba kauwil koa ngeerun ba yantin umulli ta kakilli ko ngiroumba wiyelli ta birung murrorong umulli ko mikan ta giroung kin ngali tin Jesu kin Krist kin, Piriwul lin ngeerun ba kin. Amen.

Biyung-bai ngeerun ba wokko ka ba moroko ka ba kuttan, kumunbilla ngiroung yitirra yirri-yirri kakilli ko. Paipibunbilla ngiroumba Piriwul koba. Ngurrubunbilla ngiroumba wiyelli kannei yanti moroko ka ba ngatun yanti purrai ta ba. Nguwa ngeerun purreung ka yanti katai takilli ko, Ngatun warekulla ngeerun ba yarakai umatoara; yanti ta ngeen warika yantin to wiyapaiyeen ngeerun ba; ngatun yuti yikora ngeerun yarakai umulli kan kolang; miromulla ngeerun yarakai ta birung kulla ta ngiroumba Piriwul kannei, ngatun kaiyu kan, ngatun killabinbin yanti katai. Amen.

A! Piriwul potokullea bi willing ngeerun ba wiyelli ko ngatun wiyennun wal kurraka ko ngeerun ba ko murrorong ngiroumba.

Kauwa killabinbin kakilli ko gikoung Biyungbai ko, ngatun ngikoung yinal ko, ngatun ngikoung Marai yirri-yirri kan ko.

Yanti kakulla ta kurri-kurri ka, yanti katan yakita, ngatun kunnun wal yanti ka tai kakilli ko, yanti katai purrai wirran korien. Amen.

Eloi kaiyu kan Biyungbai yantin ko ba murrorong ko ba, Wirrobullikan ngeen ngiroumba, murrorong korien ta, wiyán ngeen murrorong tuloa ngiroung yantin tin murrorong ngiroumba kin, ngatun murrorong pittul umulli tin ngeerun ngatun barun yantin ko kore ko. Wiyán murrorong ngiroung ngeen ngali tin umatoarin ngeerun ba tin, ngali tin ngolomatoarin ngeerun ba tin, ngatun yantin tin murrorong umulli tin, ngali koba tin unti murrong tin, ngatun wiyán murrorong kowwul lan ngeen ngiroung ngali tin, pittul tin ngiroumba tin ko kowwul tin ngali tin Burungbungngulli tin yantin kore tin ngikoung kin pirriwullin ngeerun ba kin Jesu kin Krist tin; ngatun ngali tin kaiyu kan tin, pittul kakilli koba tin, ngatun ngali tin kotelli tin killabinbin kakilli koba tin. Ngatun wiyellan ngeen bin kotelli ko ngeerun kotauwil koa ngeen tuloa yantin ta murrorong umulli tin ngiroumba tin.

ngatun kauwil koa búlbúl ngearun ba murrorong wiyelliko; ngatun túngunbiuwil koa ngeen ngiróumba murrorong wiyelli ta, yanoa wal willing kabirung ngearun ba ka ta birung ngatun tanoa bota wal, wonto ba morron ngearunba kin birung; ngukilinnun ngeen ngearun ngiroung kakilli ko ngiroumba ko; ngatun kakillinnun mikan ta ngiroung kin yirri-yirri ka, ngatun murrorong ka yantin ta purreung ka ngearun ba ngali tin Jesu tin Krist tin, Pirriwullin ngearun ba tin; kauwa ngikoung kakilli ko ngatun ngiroung, ngatun Marai ta ko yirriyirri kan ta ko kakilli ko yantin murrorong wiyelli ko, ngatun killibinbin kakilli ko yanti ka tai purrai wirran korien. Amen.

Eloi Kaiyu kan to ke, ngintoa ngearun ngukulla kaiyukan kakilli ko yaki ta ko wakol bota wal upulli ko wiyelli kanne ngearun ba ngiroung, ngatun bi wiya buloara nga ngoro kautilinnun ba yitirrin ngiroung ka ta ngunun ngaiya wal bi barun unnoa tara bara wiyennun; kauwa yanti yakita Pirriwullo kotatilli kanne ngatun wiyelli kanne ngiróumba wirrobuli kan ko ba, yanti murrorong kauwil barun kin ko; ngukilli ta ngearun kin ko unti ta purrai ta, ngurrulli ko ngiroumba wiyelli kanne tuloa ko, ngatun unta ta tarai ta purrai ta morron kakilli ko yanti ka tai. Amen.

Kauwa ngearun kin ko murrorong umullita Pirriwol koba ngearun ba Jesu koba Krist koba, ngatun pittul muli ta Eloi koba, ngatun kakilli ta Marai koba yirri-yirri kan koba kakilli ko ngearun katoa yantin toa ko. Amen.

Wiya ta Yirri-Yirri Ta Yarea Kako.

Eloi-to noa pitul ma kowwil kore ngukulla ta noa wakol bo ta yinal ngikoemba ngali ko yantien to ba ngurran ngikoung kin, keawai wal bara tatti kunnun kulla wal yanti morron katai barunba kako binnun.

Murrorong ta bara minki kan marai kan kulla barun ba, katan pirriwal koba moroko ko ba.

Murrorong ta bara kapirri kan ngatun tambun kan murrorong ko; kulla bara wara punnun.

Murrorong ta bara murrorong kan búlbúl kan; kulla bara nanun wal bon Eloi nung.

Murrong ta bara pitul umullikan; kulla barun wiyennun, wonnai tara Eloi koba.

Murrorong ta bara warikan yarakai umatoara barun ba, ngatun wutea kan yarakai umatoara barun ba.

Murrorong ta kore wiya-yemma korien bon noa ba ba Pirriwol lo yarakai umatoara.

Wiyan bang ngiroung yarakai umatoara emmeomba, ngatun keawai wal bang yuro pa korien emmoemba yarakai. Wiya bang niakai wiyennun bang yarakai umatoara emmoemba Pirriwolla; ngatun bi warika yarakai umalli ta birung emmoumba.

Eloi, gintoa kaiyukan, &c., &c.

A! Eloi, ngala koba yanti ka tai murrorong umulli kan nei ngatun warekulli kan nei, ngurrulla bi wiyelli kan nei karra kannei ngearun ba, ngatun ngeen ba ngiratoara katan tipung ko yarakai umatoara koba, ngearun ba; kummunbilla minki ko kowwollo ngiroumba ko burungbungulla ngaiya ngearun, ngali tin murrorong tin Jesu koba tin Krist tin, ngearun ba wokkol bo ta Kamulli kan ngatun Wiyellikan. Amen.

A! Eloi kaiyu kan ngatun murrorong umullikan wiyalan ngeen ngiroung ngali tin ngiroemba tin murrorong kowwol lin miromulli ko ngearun, yantin ta birung yarakai umulli ta birung ngearun; kingngereen kowwil koa ngeen buloara bo kurrabung ngatun marai, pitul kowwil koa umulli kolang ngeen unnoa tara yantin wiyatoara ngiroemba umulli ko ngali tin Jesu tin Krist tin ngearunba Pirriwol lin. Amen.

A! Mirromulli kan to kore ko ba, wiréa ngearun tulling kabilli ko ngatun ngiroung ko yirriyirri ko ngiroemba ko; a! Pirriwol, pirriwal man bien ngeen kara man mirromulli ko ngearun ngatun umulli ko ngearun.

Kauwa killibienbien kakilli ko, &c., &c.

Biyungbai ngearunba wokka kaba, moroko kaba katan, &c., &c.

Eloi kaiyukan Biyungbai yantin koba murrorong koba, &c., &c.

Kauwa Pitul ko Eloi koba, kowwol ke ngurra korien, mirromulla ngearun ba búlbúl ngatun marai ngurrulli ta ngatun pitulmulli ta Eloi koba, ngatun yinal ko ba ngikoemba Jesu koba Krist koba ngearun ba Pirriwol koba; ngatun kowwa murrorong umulli kannei Eloi koba, Kaiyu kan koba, Biyungbai koba, Yinal koba, ngatun Marai koba yirri-yirri kan koba, kakilli ko ngearun kin ngatun munkilliko ngearun kin yanti katai. Amen.

Responses after the Commandments, if intended.

Pirriwol, Kamunbila ngearun ngatun, kakilia búlbúl ngearun ba ugurrur ko unni ta wiyalli kan nei.

At the last one.

Pirriwol, Kamunbila ngearun, ngatun upala yantin unnitara wiyalikan nei ngiroumba búlbúl la ngearun ba, wiyanngeen ngiroung.

Eloi, Kaiyu kan to ke, Ngintoa natan yantin búlbúl, ngintoa ngurran yantin kotali kan nei keawai bo yuro pa ngiroung kin birung. Kakilia be ngearun ba kotali kanne búlbúl (koba); murrorong kakili ko; pitul maowwil koa ngeen ngiroung tuloa, ngatun wiyawwil murrorong koa ngeen ngiroemba yitirra yirri yirri kan, ngali tin Jesu kin, Krist tin, Pirriwol lin ngearun ba. Amen.

Wiya noa Eloi to unni tara wiyali kannei ngatun wiyaliala Ngatoa ta Pirriwol katan ngiroung ba Eloi, yutea banung purrai ta birung Egypt ta birung, kokira birung umali ta birung.

1. Yanoa wal bi tarai Eloï kaki yikora ngiroemba kakilli ko mikan ta emmoung kin.

2. Yanoa wal uma yikora bi ngiroung tarai umatoara, nga tarai kiloa ta yantin kiloa wokko ka ba ba moroko ka ba, nga yantin kiloa purrai toa barra koa, nga yantin kiloa kokoin toa barra koa purrai toa :

Yanoa wal bi upalinnun barran warrong bung ko barun kin, nga yanoa ngurra yikora barun : kulla wal bang Pirriwol ta Eloï ngiroung ba purrei kan ta katan, koyul mankilan yarakai umatoara barun ba biyungbai ta koba, barun wonnai ta willung-ngéil ngoro ta, ngatun warran ta barun ba bukka kan tia katan ; ngatun murrorong umaullan barun kowwol kowwol, la pitul kan tia katan, ngatun ngurran wiyali kan nei emmoemba.

3. Yanoa bi wiya yikora wonkullo yitarra pirriwoi ko ba Eloï ngiroemba ko ba ; kulla noa Pirriwollo keawai noa kotunnun bon yarakai korean wiyali kan wunkullo yitirra ngikoemba.

4. Kota la purreung ta Sabbath ta yirriyirri kakilli ko. Six ka purreung ka umunnun wal bi, ngatun umunnun yantin umatoara ngiroemba : wonto ba seven ta purreung ka Sabbath katan ta Pirriwol ko ba ngiroemba koba Eloï koba, unti ta purreung ka yanoa uma yikora tarai umali kanne ; ngintoa, nga wonnai to ngiroumba, nga yinalkun to ngiroemba ko, koreko umalikan to ngiroemba ko, nga napal lo umalikan to ngiroemba ko, nga buttikang ko ngiroemba ko, nga ngowi to ngirounba ko ngiroung kin ba purrai ta ba ; kulla six ta purreung ka noa Pirriwollo uma moroko, ngatun parrai, ngatun wombul, ngatun yantin katan yantun ta ba, ngatun korea purreung ka seven ta ; yaki tin Pirriwol pitulma purreung Sabbath ta, ngatun uma yirriyirri kakili ko.

5. Ngurrulla biyungbai ngiroemba ngatun tunkan ngiroemba, kowwil koa purreung ngiroemba kowwol kowwol kakilli ko purrai ta ngatun noa Pirriwol lo ngikoemba ka Eloï to ngiroung.

6. Yanoa wal be bunki yikora.

7. Ya noa wal be manki yikora nukung tarai koba.

8. Ya noa wal be manki yikora tarai koba.

9. Ya noa wal be wiyayamma yikora ngakoiya yikora ngiroemba koti ta ka.

10. Yanoa wal be willai kora kokira koti ta koba ngiroemba koba, yanoa wal be willai yikora nukung koti ta koba ngiroemba, koba, ngatun keawai kore mankilli kan ngikoemba, ngatun keawai napal mankilli kan ngikoemba, ngatun keawai buttikang, ngatun keawai tarai kan yantin ngiroemba ko ba koti ta ko ba.

Alla, Eloï Biyungbai moroko kaba, ngurraramulla bi tia, mirrul bang kuttan, yarakai bang kuttan.

Alla, Jesu, Yinal Eloï koba, ngupaiyi ko yantin kore koba kummara ngiroumba ko, ngurrara mulla bi tia mirrul bang kuttan, yarakai bang kuttan.

Alla, Marai yirriyirri kan, ngurrara mulla bi tia, mirrul bang kuttan, yarakai bang kuttan.

Jesu, Pirriwol, kotá yikora bi unni ta yarakai umulli ta emmoumba, turokon bi yikora bi tia ngali tin yarakai umulli tin emmoumba tin, wommunbilla bi tia waita wokka kolang moroko kolang tetti kunnun bang ba ; yanoa bukka ban kora bi tia, ngurrara-mulla bi tia, kulla bang kinta lang kauwil yakita ; Jesu mara bi marai emmoumba.

A ! Jesu, Pirriwol ta moroko koba, yantin purrai koba, yantin kore koba, kamulla bi tia, warikulla bi yarakai umulli ta emmoumba, yanoa wal yuti yikora bi tia koiyung kolang baran kolang tetti bunnun ngaiya bang ba, yutilla bi tia murrong kolang ngiroung kai kolang moroko ka wokka ka yanti ka tai. Amen kauwa.

A ! Jesu, Pirriwol emmoumba nauwa bi tia, kulla bang kinta lang kauwal kata yakita, ngali tin tetti tin, wommunbilla bi tia waita koa bang wauwil moroko kolang ngiroung kai kolang wokka kolang, Jesu wokka ka ba mara bi tia marai emmoumba tetti bunnun ngaiya bang ba. Amen ; kauwa.

A ! Jesu, Puntimai ta bi, moroko kabirung wokka ko birung, ngurrulla bi tia wiyelli ta emmoumba, yakita kauwil lang bang yarakai uma ; yanoa bukka ban kora bi tia, yanoa niuwarra yikora bi tia, warikulla bi yarakai kauwal kauwal umulli ta emmoumba, umulli bi tia murrorong kakilli ko pittul kauwil koa bi emmoung yellawauwil koa bang ngiroung kai wokka ka moroko ka yanti ka tai tetti kunnun bang ba. Amen.

Kamunbilla ngearun, kamunbilla ngearun, ngintoa Biyung bai to murrorong tai ko, yinal-lin ngiroumba tin ngearun ba tin Pirriwullin Jesu kin Krist tin, warikulla yantin tara umulli ta yarakai yuraki kal, ngatun kamunbilla yarakai ta birung, ngurrarauwil koa ngeen ngiroung, ngatun pitul unauwil koa ngiroung yanti ka tai ; mórón ta bunyai kal kulla kauwil koa ngiroumba yitirra murrorong wiyelli ko ngatun killibinbin kakilli ko, ngali Jesu kin Pirriwol lin. Amen.

THE LORD'S PRAYER.

Biyungbai ngearun ba wokka kaba moroko kaba, kuttan kummunbilla ngiroumba yitirra yirriyirri kakulli ko ; paipibunbilla ngiroumba Pirriwol koba ; ngurrur bunbilla ngiroumba wiyelli ta, yanti moroko kaba ngatun yanti purrai ta ba ; nguwa ngearun purreung ka yanti katai takilliko ngatun warikulla ngearun ba yarakai umulli ta ; yanti ta ngeen warika yantin to wiyapaiyeen ngearun ba ; ngatun yuti yikora ngearun yarakai umulli kan kolang, miromulla ngearun yarakai ta birung ; kulla ta ngiroumba Pirriwol kan ne ngatun kaiyu kan, ngatun killibinbin yanti ka tai. Amen.

A! Pirriwul, potokullea bi willing emmoumba wiyelli ko, ngatun wiyennun wal kurraka ko emmoumba ko murrorong ngiroumba.

Eloi to noa pitul noa kowwol kore ngukulla ta noa wakol bota yinal ngikoumba ngaliko yantin to ba, ngurran ngikoung kin, keawai wal bara tetti kunnun kulla wal yanti katai mórón barun ba kakillinun.

Murrorong ta bara minki kan marai kakulla barun ba kuttan Pirriwul kaba moroko koba.

Murrorong ta bara wari kan yarakai umulli ta barun ba.

Wiyang bang ngiroung, Jesu nung, yarakai umulli ta emmoumba ngatun keawai wal bang yuropa korien emmoumba yarakai; ngiakai wal bang wiyennun yarakai umulli ta emmoumba Pirriwulla; ngatun bi warika yarakai umulli ta birung emmoumba.

Wiyennun ngeen ba, keawai wal yarakai korien ngeen ba, nakoiyan ngaiya ngeen bo. Wonto ba ngeen wiyennun ba yarakai ta ngearun ba, murrorong ko tuloa ko Eloi to warikulli ko yarakai umulli ta ngearun ba, ngatun murrorong kakili ko ngearun

A! Eloi kaiyu kan, Biyungbai ngearun ba Pirriwul koba Jesu koba, ngintoa umullikan yantin koba, ngintoa ta wiyelli kan to Pirriwullo yantin kore koba ko; wiyang ngeen ngatun minki lang kuttan ngeen ngali tin ngearun ba kauwullin yarakai tin, ngatun yarakai umulli tin ngeen yantin ta birung purreung ka birung, kauwullan yarakai umullalla kotulli ta, ngatun wiyelli ta, ngatun umulli ta ngearun ba ko, ngiroung Pirriwul yirriyirri kan kin bukka-pai-ya bin kauwul ngeen kakilli ko ngiroung kauwa yuna bo ta kakilli ko, minki kauwal kuttan ngeen, ngali tin yarakai umulli tin ngearun ba tin, ngatun yarakai kotelli tin ngearun ba tin.

Ella Jesu, ngurrulla bi tia yarakai bang kuttan yakita kinta lang bang kuttan, ngali tin ngiroung kin; bukka ban kora bi tia, warikulla bi yantin yarakai umullita emmoumba; wommunbi yikora bi tia koiyun kolang, mara bi tia marai emmoumba tetti bungngunnun ngiya bang ba; waita wauwil koa bang mikan kolang ngiroung kai kolang moroko kolang wokka kolang; minki bo ta wal bang, kauwa, yuna bo ta, ngali tin kauwul kauwul yarakai tin umulli tin emmoumba tin, umulla bi tia murrong kakilli ko pittul kauwil koa bi tia yarakai kan, warikulla bi yantin yarakai umulli ta emmoumba. Jesu wiyella binung Biyungbai nung ngearun ba moroko ko ba bukka katea kun koa noa tia tetti bungngunnun ngiya bang ba; ngintoa, Jesu, Pirriwul ta yantin ko ba kore koba, umulla bi tia wirrobuli kan kakilli ko ngiroumba ko; ngurrulla bi tia wiyeli ta emmoumba, yakita kulla bi murrorong ta kuttan.

Biyung bai ngearun ba moroko ka la wokka koba ngurrurrumulla bi tia, bukka ban kora bi tia ngiroumba kin yinallin Jesu tin naki yikora bi tia yantin yarakai umulli ta kauwul emmoumba.

Ella Jesu, Pirriwul kore koba, ngurrulla bi tia wiyelli ta emmoumba yakita, kamulla bi tia murrorong mikan kai kolang ngiroumba tetti bungngunnun ngiya bang ba. Yuti yikora bi tia koiyung kolang. Yutilla bi tia mikan kai kolang ngiroung kai kolang tetti bungngunnun ngaiya bang ba.

Jesu ngurrurrumulla bi tia, kinta lang bang kuttan, mirul bang kulla warikulla bi yantin yarakai umulli ta emmoumba, mara bi tia marai emmoumba yakita.

(F.)

GURRE KAMILAROI—'KAMILAROI SAYINGS.'

[This is the primer referred to on the second page of my Introduction. It was printed in 1856, 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 Kamalarai words. The dotted *g* for the nasal *ng* is the only change I have introduced.—Ed.]

1. Baiame gir* yaraí, gille, mirri, taon ellibu, gimobi.
God verily sun, moon, stars, earth also made.
2. Baiame yalwuga murruba; Baiame minnaminnabul gum-milda, minnaminnabul winugulda.
God always is good; God everything sees, everything hears.
3. Baiame gir kánugo kubba, kúnial, maian, tulu, yindal, be-ran, boiyoi, gimobi.
God verily every hill, plain, watercourse, tree, grass, beran (an herb), pennyroyal made.
4. Baiame gir yáraman, búrumo, bundar, múte, dúli, dinoun, buralga, biloela, millimumul, gulamboli, kobado, mullion, guiya, núrai, gundoba, burulu, mugin, kánugo di gimobi.
God verily horse, dog, kangaroo, opossum, guanna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-black-snake, flies, mosquitos, all animals made.
5. Baiame gir giwír gimobi; mal giwír Adam. Baiame goé: 'Kamil murruba giwír gándil gúddelago; gaia giwírigo inar gim-bille.' Ila baiame inar gimobi; mal inar iv; iv gulir Adamu.
God verily man made; first man Adam. God said, 'Not good man alone for to dwell; I for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

* In the Wiradhari dialect, this word, gir, is used as an intensive and a pluralising particle; cf. *gindu-gir*, 'you,' *niang-gir*, 'clever,' &c., in the Vocabulary.—Ed.

6. Adam buba murrigu, buba wundaġu, buba kánuġo; ív ġumba murrigu, ġumba wundaġu, ġumba kánuġo.

Adam is father of the blackfellows, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.

7. Adam, ív ellibu, warawara yanani. Kánuġo ġiwír, kánuġo ínar, warawara; yanani; kánuġo kaġil ġinyi. Baiame yili ġinyi; goë: 'Kánuġo ġiwír, kánuġo ínar, warawara yanani, kánuġo kaġil ġinyi, ġaia ġarma bálu bumále.' Immanuel, wurume Baiameġu, goë: 'Kamil; kamil ġinda ġarma bumala; ġinda ġunna bumala; ġaia baluġi; ġiwír ínar moron ġigigo.'

Adam, Eve also, astray went. All men, all women, astray went; all bad became. God angry became; he said: 'All men, all women, astray are gone; all bad have become. I them dead will smite.' Immanuel, Son of God, said: 'Not so; not thou them smite; thou me smite; I will die; man, woman, alive for to be.'

8. Immanuel ġeanekúnda Baiame; ġerma Baiame ġiwír ġinyi. Murruba Immanuel; kamil ġaragedúl murruba yealokwai ġerma. Immanuel with us God; he God man became. Good is Immanuel; not another is good like him.

9. Ilambo Immanuel taongo taiyanani; ġiwír ġinyi. Ġerma ġír burula wíbil murruba ġimobi, burula múga murruba ġimobi, burula múga-binna murruba ġimobi.

Long ago Immanuel to earth came; man he became. He verily many sick well made, many blind well made, many deaf well made.

10. Ġiwír kair Layáru. Ġerġu bular boádi, Mári, Máta. Layáru wíbil ġinyi. Bular boádi gurro wáala Immanuelgo, goaldendai: 'Ġai daidadi, ġinnu Layáru, wíbil.' Kamil yanani Immanuel. Yerála Layáru balúni. Bularbularo bábine balún taonda. Ila Immanuel taiyanani. Mári, Máta ellibu, yugillona. Immanuel goë: 'Ġinnu daiadi yealo moron ġigi.' Burula ġiwír, burula ínar, yugillona. Immanuel daonmago yanani. Yáru daonma kundawi. Immanuel goë: 'Ġindai yáru diomulla.' Ġarma ġír yáru diome. Immanuel kákúldone: 'Layáru, taiyanuġa.' Ila Layáru moron ġinyi; taiyanani. Bular boadi burul ġuiyé.

A man name Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying: 'My brother, Thy Lazarus, is sick.' Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said: 'Your brother again alive shall be.' Many men, many women, were weeping. Immanuel to the grave went; a stone the grave covered. Immanuel said: 'Ye the stone take away.' They the stone lifted up. Immanuel cried aloud: 'Lazarus, come forth.' Then Lazarus alive became; he came forth. The two sisters were very glad.

11. Ġaragedúli, miédúl wíbil ġinyi; ġumba boiyoi wune; kamil miédúl murruba ġinyi; murru ġinyi wíbil, ġullimun balúni. Buba yanani Immanuel ġummillego; ġír ġummi; goë: 'Inda barai taiyanuġa; murruba ġimbildi ġai miédúl; ġai miédúl burul wíbil ġullimun balúni; inda taiyanuġa ġai kúndigo.' Immanuel goë: 'Ġulle yanoai kúndigo.' Ila yanani bular kúndigo. Ġumba duri; yugillona; goë: 'Ġii! ġii! ġai miédúl balúni.' Burula ínar

yugillona; goë: 'Ġii! miédúl balúni.' Immanuel goë: 'Kurria yúga; kamil miédúl balúni; yeal babillona.' Burulabu ġindami; ġarma ġír balúndai winuġi. Immanuel murra kawáni miédúl; goë: 'Miédúl, varia.' Ila miédúl moron ġinyi; warine; gurro goë. Ġumba, buba ellibu, burul ġuiyé.

At another time, a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew 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; you 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! the little girl is dead.' Immanuel said: 'Cease weeping; not the girl is dead; only she is asleep.' All of them laughed; they verily 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.

12. Ġarageduli, bular ġiwír múga ġuddelona turrubulda. Immanuel aro yanani. Bular múga winuġi; kákúldone: 'Immanuel, Dúrunmi, Wurume Davidu, ġummilla! ġurrága ġeane.' Burula ġiwír goë: 'Kurria! kurria ġindai kákúllego.' Ġiwír múga yealo kákúldone: 'Dúrunmi, Wurume Davidu, ġummilla! ġurrága ġeane.' Ila Immanuel warine; goë: 'Minna ġindai goalle? minna ġaia murrumulle?' Ġarma goë: 'Dúrunmi, wuna ġeane ġummildai.' Ila Immanuel ġarma mil támúlda; baiambu ġarma murru ġummillego.

Another time, two men blind sat by the way. Immanuel there came. The two blind heard; they cried aloud: 'Immanuel, King, Son of David, look! pity us.' Many people said: 'Have done! cease ye to cry aloud.' The men blind again cried aloud: 'King, Son of David, look! pity us!' Then Immanuel stood still; said: 'What you will say? What I shall do?' They said: 'King, grant us to see.' Then Immanuel them eyes touches; instantly they are able to see.

13. Burula kaġil ġiwír Immanuel kunmulta. Ġarma kaogo bindéa yulalle. Ġarma ġír tulu wimi; ġaragedul tulu ġanbír wimi; ġarma ġír Immanuel wimi; murra biru-dún; idinna biru-dúni; tulu wirri. Ġarma tulu tiome, Immanuel tulu pindelundai. Yerála Immanuel balúni. Yerála, ġiwír pilari turrur duni; ġue duliirri.

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.

14. Bullului, ġarma ġír Immanuel taonda wimi, kundawi. Immanuel ġúru bábine balún taonda; yealo malo bábine balún taonda; yealo ġaragedul ġuru bábine balún taonda; ġaragedul ġuruko moron ġinyi, warine. Yerála ġunagullago yanani. Yerádu Immanuel ġunagullada ġuddela; ġerma kánuġo ġummilda; kánuġo winuġulda.

In evening, they verily 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.

15. Murruba Immanuel ; kamil garagedul murruba yealokwai germa. Yerála Immanuel yealo taongo taiyanille ; geane kánugo gummille. Immanuel kaia goalle ; íla kánugo balún, giwír, ínar, kaigal kánugo moron gigi. Immanuel goalle : 'Minna inda gimobi ? minna inda gimobi ? inda murruba gimobi ? inda gununda taiyanuga gunagullago ; inda kagil gimobi ? inda biru yanuga, urribú yanuga.'

Good is Immanuel ; not another is good like Him. Hereafter Immanuel again to earth will come ; we all shall see. Immanuel aloud will speak ; then all the dead, men, women, and children, all alive shall become. Immanuel will say : 'What hast thou done ? what hast thou done ? thou good hast done ? thou to me come to heaven ; thou evil hast done ? thou far go, very far go away.'

16. Giru ginda kagil ginyi ; inda warawara yanani ; giru Baiame yili ginyi. Baiame yalwuga murruba ; geane kánugo warawara yanani. Winugulla : kamil gaia yal goalda ; giru gaia goalda. Immanuel girribatai yarine, gúnagulladi taongo. Kánugo giwír kagil ginyi ; Immanuel gándil murruba ; Immanuel balúni, giwír moron gigigo.

Truly thou bad hast become ; thou astray hast gone ; truly God angry is. God always is good ; we all astray have gone. Hearken : not I lies 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 goalda : 'Gindai, kánugo giwír, kurria kagil gigile, berúdi warraia ; geane murru gurri ; kamil gaia yili gigila ; murruba Immanuel balúni.' Yeladu Immanuel goalda : 'Taiyanuga gununda, kánugo gindai íggil, íla gaia gindai tubbiámulle.' Inda taiyanuga 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. Giwír gúddelona Littraga ; bain dinna tuggor, gurribu bain ge bain ; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone ; baíndúl germa winúgailone. Paul kaia gummildone ; kákúldone : 'Waria gurriba dinnaga.' Tuggoródúl parine, yanani ellibu.

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. Burulabu giwír gummi ; goë 'gipai' ! kákúldone : 'Baiame bular yarine yealokwai giwír.' Paul, Barnaba ellibu, bunna-gunne, kákúldone : 'Kurria ! kamil geane Baiame ; geane giwír yealokwai gindai ; geane guiye duri ; geane budda ginyi ; geane yili ginyi ; yealo geane murru gurrigillone ; geane murru goalda burulabu ; kurria gindai yealo kagil gigile ; berúdi warraia, gum-

milla Baiame moron ; Baiame gir gúnagulla, taon, burul kolle, kánugo minnaminnabul gimobi ; Baiame yalwuga 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.

[I print this, because it is the earliest attempt to exhibit the structure of the aboriginal languages. The date is 1827. I have omitted the numbering of the sentences, the accents, and the table of sounds, referred to in the Author's preface. Naturally, there are some errors in such a first attempt as this. Such of these errors as were likely to mislead a reader, I have removed or altered ; in other respects I have left the pamphlet very much as I found it. But, from its early date and its use of the English system of pronunciation, it cannot be quoted as an authority.

I print also the Author's Preface to this pamphlet.—ED.]

IN submitting a specimen of a dialect of the aborigines of New South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hundred sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the aboriginal sentences is placed, word for word, the English meaning, without regard to English arrangement or grammar, in order to show the idiom of the aboriginal tongue. The sentences are numbered for easy reference, should any friend wish to make any remark tending to simplify the present adopted mode. As one of my objects in applying to the language is to pave the way for the rendering into this tongue the sacred

Scriptures, every friendly hint will be most thankfully received. The accents are not marked for want of type, but the last arrangement of the verb will, it is hoped, be a sufficient guide. A table of the sounds, being an epitome of the plan pursued in the orthography of the language, will also be sufficient, it is presumed, to show the nature of the syllables; it would have increased the work to an inconvenient size had it been further explained. To ascertain the ellipsis with which the language abounds is the best means to obtain satisfaction in the use of the particles, and without the knowledge of this it appears very often a mere jargon. Ma-ko-ro te-a, 'fish to me,' is all they say for 'give me some fish'; but no possible mistake can arise, as in the English, using the nouns in a verbal sense. A double use of the preposition 'from' puzzled me exceedingly; but one day when the signal for a vessel was hoisted up at the signal-post, the remarks of a black man proved that it was from, on account of the vessel, the ball was hoisted from that cause. The cutting down a tree in the woods similarly showed from what part the log was to be chopped. I would also remark that we often think there is a difference in the language because the names of substantives differ; e.g., a man was asked one day what he had got; 'ta-ra-kul,' was the reply—i.e., peaches. But they had no peaches formerly; whence came the new name?—from a word 'to set the teeth on edge!' Now, at the Hawkesbury, the natives may call it by a name meaning rough skin, or any other quality. At the Hawkesbury, the English say that 'kob-ba-ra' is what the natives call 'head,' but the blacks told me to say 'wol-lung,' and it was only by an anatomical drawing my black teacher showed that by 'kob-ba-ra' he understood the 'skull bone.' No doubt there are provincialisms, but perhaps the language is radically the same. In presenting a copy to those in this colony who are connected with other societies, I beg to assure them that 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 abridgement) shews the fixed sounds of the letters and syllables agreeably to the English examples, leaving nothing arbitrary.

The attempt to form the aboriginal speech into a written language with perspicuity is made on the above principles; time only can decide on its practicability.

L. E. THRELKELD.

ABORIGINAL SENTENCES VERBALLY RENDERED INTO ENGLISH UNDERNEATH THE RESPECTIVE WORDS.

1. Nga-to-a.—The pronoun *I* in answer to a question, as, *it is I*; it is used also in a relative sense, *it is I who*. The pronunciation of the *ng* is very soft, but exactly the same as *ng* in *hang, bang*. The pronoun *I*, when forming the simple subject to the verb, is *bang, I*.

Nganke un-nung? ngatoa un-ne; *m.*, who is there? it is I
 Who (is) there I this.
 Ngatoa man-nun; man-nun bang; *m.*, it is I who will take.
 I take-will; take-will I.
 Ngatoa un-te ka-tan; un-te bang ka-tan; *m.*, I am
 I at this place am. at this place I am. here.
 Ngatoa weya-leyn; wean bang; *m.*, I am speaking; I
 I speak-ing; speak I speak.

Ngatoa uma-kaan unne, ngorokan; *m.*, it is I who made
 I made-have this, thismorning. this, this morning.
 Unne bang uma-kaan, ngorokan; *m.*, I have made this,
 This I made-have, this morning. this morning.
 Ngatoa wa-leyn un-ta-ring; wa-leyn bang un-ter-ing.
 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 bounnoun; *m.*, I myself spoke to her.
 I myself spoke her.
 Ngatoa bo wal bounnoun bun-ka-leyn; *m.*, I myself am
 I myself her striking. beating her.
 Ngatoa bo wa-le-a-la wa-kol; *m.*, I myself went alone.
 I went one.

2. Ngin-to-a—the pronoun *thou* in answer to a question,
it is thou who. The pronoun used to the verb in simple
 form is *be, thou*.

Ngan-ka be unne? ngintoa-ta unne; *m.*, who art thou now?
 Who thou this? thou this. it is thou, *emph.*
 Ngeroung koa ban-nu wean ngurra-le-ko.
 For thee why I-it speak for to hear.
m., I speak it in order for thee to hear.
 Ngintoa tatte ba-nun; *m.*, it is thou who wilt be dead.
 Thou dead be-will.
 Ngintoa kinta, ngatoa kaawaran; *m.*, it is thou who fearest,
 Thou fear, I not. I do not.
 Ngatoa bo wal yaraki, ngintoa kaawaran; *m.*, I myself am
 I myself evil, thou not. evil, thou art not.
 Ngintoa kinta; kinta be; *m.*, it is thou who fearest; thou
 Thou fear; fear thou. fearest.
 Ngintoa kinta ka-nun; kinta be ka-nun.
 Thou fear be-will; fear thou be-will.
m., it is thou who wilt fear; thou wilt be afraid.

3. New-wo-a—the pronoun *he*, in answer to a question, *who*
is it? The pronoun for the verb is *noa, he* or *it*.

Newwoa kinder; kinder noa; *m.*, it is he who laughs; he
 He laugh; laugh he. laughs.
 Newwoa wal kore yarai; *m.*, it is he who is a bad man.
 He man bad.
 Newwoa warekul nowwi ta ba; *m.*, the dog is in the canoe.
 He the dog canoe. in.
 Newwoa-bo 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 ammong kin-ba; *m.*, this is Patty
 This she Patty me with. with me.

Ammoung katoa bountoa wa-nun; *m.*, she will go with me.
 Me with she move-will.
 Wounni bountoa tea unning tatte ammoun-ba;
 Child she to me there dead mine.
m., my child, there is dead.
 Ngan-ke bountoa unne? unnoa? unnung? *m.*, who is she?
 Who she this? that? there? (here, there)?

5. Nga—the pronoun *it* or *it is*, in answer to a question.

Wea, unnoa boat kowwol? nga-ba unnang kowwol-an.
 Say, that boat large? it is that large-being.
m., is that a large boat? it is a large boat.
 Wea, unnoa murrorong? nga-ba unnoa murrorong.
 Say, that good? it is that good.
m., is that good? it is it that is good.
 Ngan-to bon bun-ka-la? nga-le noa bon bun-kala.
 Who him struck? this he him strike-did.
m., who struck him? it is he that struck him.
 Nga-la noa bon bunkala; nga-la noa *ya.
 That he him struck; that he there close at hand.
m., it was he that struck him; it was he there.
 Won-nung? nga-la noa wea-leyn unnung.*
 Where? that he speak-ing there.
m., where? it was he speaking there.

6. Nga-an—the plural pronoun, *we*.

Ka-bo! ngaan wa-nun; *m.*, stop, we will go presently.
 Stop! we move-will.
 Ka-i! wita ngaan; *m.*, come, we depart, *i.e.*, let us go.
 Ho! depart we.
 Ka-i! be yan-ta, ta-nan, wita ngaan; *m.*, come thou hither;
 Ho! thou hither, approach, depart we. approach, we depart.
 Ka-bo, ka-bo, wa-ow-wil koa ngaan ngeroung katoa.
 Be still, be still, move may that we you wita.
m., stop, stop, that we may go too with you.
 Wita ngaan nowwita wing-ow-wil; *m.*, we depart to row
 Depart we canoe may row. the canoe.
 Wita-lang ngaan; wita wal ngaan; *m.*, we do depart; we
 Depart we; depart shall we. are about to depart.
 Ya-ko-un-ta ka ngaan wa-nun Kuttai kolang?
 When we move will Sydney towards?
m., when shall we depart for Sydney?
 Ya-ko-un-ta kan ngaan †; *m.*, we do not know when.
 When being we.
 Ya-ko-un-ta ngatong †; *m.*, when is it to be? (a negative.)
 When that?

*Note—U n n u n g, 'there,' means at a greater distance than *ya*, 'there.'

† In this collection of sentences, the † shows that the phrase is an idiom.

7. Nu-rur—the plural pronoun *ye*. The *r* as in *rogue*.

Wea, nu-rur wa-nun Mulubinba ko-lang; *m.*, will ye go to
 Say, ye move-will Newcastle to. Newcastle.
 Wea-la nurur, ngatoa wita; *m.*, do ye talk and I will go.
 Speak ye, I depart.
 Kari nurur ta-kaan ngoro-kan-ta; *m.*, ye have eaten kan-
 Kangaroo ye eaten-have this morning. garoo this morning.

8. Ba-rur—the plural pronoun, *they*.

Ngan-bo barur uwah? ngan-bo kan†; barur napal.
 Who they moved? who being; they woman.
m., who are they gone? I don't know; they are women.
 Wea-lang barur; wea-leyn barur; *m.*, they talk; they are
 Speak they; speak-ing they. talking.
 Wita ka-ba barur; *m.*, they are in the act of departing.
 Depart in they.

9. Ba-le—dual pronoun *thou* and *I, we two*.

Wita ba-le wah-ow-wil ya-ka-ta; *m.*, thou and I will go
 Depart we-two move to at this time. now.
 Min-na-ring ko-lang ba-le bon wea-la?
 What towards we-two him speak?
m., art thou and I to speak to him? about what art, &c.
 Wea bula tanan wa-nun? a-a, wa-nun bale?
 Say, ye-two approach move-will? yes, move-will we-two.
m., will ye two come? yes, we will come.

10. Bu-la—dual pronoun, *ye two* or *the two*.

A-la! bula; ka-bo! won-ta ko-lang bula?
 Hallo! ye two; be still! whither for ye two?
m., hallo! ye two; stop; whither are ye two going?

11. Bu-la bu-lo-a-ra—dual pronoun, *they two*.

Won-ta ko-lang bula unnung buloara? *m.*, whither are
 Whither the two there two? they two going?

12. Min? (an interrogative) *m.*, *what?*

Min-na-ring unne? minnaring kan.†
 What this? What being?
m., what is this? I don't know, *lit.*, what (is it) being?
 Minnaring unnoa? minnaring ngatong?
 What that? what the thing
m., what is that? I don't know.
 Minnaring tin ba unnoa? murrenowwa tin unnoa
 What from that ship because of that.
m., what is that for? on account of the ship that.
 Minnaring tin bountoa unnung tun-ka-leyn?
 What from she there cry-ing?
m., why does she cry there?

Minnaring tin kan? mamuya tin bountoa tunkaleyn?
 What from being? corpse from she cry-ing.
m., I don't know; on account of the corpse she is crying.
 Minnaring ka unnoa-nung? minnaring kan be wean?
 What that there what being thou speak.
m., what is that there? what dost thou say?
 Minnaring ko ka unnoa-nung? *m.*, what is that there for?
 What for that - there?
 Makoro ko-lang tura-nun bang; *m.*, it is for fish I will spear.
 Fish towards spear-will I.
 Minnaring be unnoa kurra-leyn? *m.*, what are you carrying?
 What thou that carry-ing?
 Minnaring ko be unnoa kurra-leyn? *m.*, why art thou
 What for thou that carry-ing carrying that?
 Minnaring be unnoa petan? kokoin bang unne petan.
 What thou that drink? water I this drink.
m., what is that thou drinkest? this is water I drink.
 Minnaring be unnoa ta-ka-leyn? *m.*, what is that thou art
 What thou that eat-ing? eating?
 Kari bang unne takaleyn; *m.*, this is kangaroo I am eating.
 Kangaroo I this eat-ing
 Minnaring berung uma unnoa? *m.*, what is that made of?
 What from made that
 Koli berung; brass berung ta unne; *m.*, of wood; of brass,
 Wood from; brass from this. this.
 Minnaring berung kan? *m.*, what can it be made of?
 What from being.
 Minnaring tin be ka-ka-la buk-ka? *m.*, on what account
 What from thou wast furious? was't thou so angry?
 Minnaring tin ngatong†; ngukung tin bang bukka.
 What from nothing; wife from I furious.
m., from no cause; on account of wife I (am) furious.
 Minnaring-ko bonoun tura? kota-ro, ware-ko, bibi-to.
 What her pierced? waddy, spear, axe.
m., what didst thou pierce her with? with a waddy, spear, axe.
 Minnaring tin be-noun tura? *m.*, from what cause didst
 What from thou-her pierced? thou spear her?
 New-wara-kan-to bang tura bounnoun; *m.*, through anger
 Angry being I pierced her. I speared her.
 Minn-an beyn wonni? wonni korean.
 How-many to thee child? child not.
m., how many children hast thou? none.
 Minn-an beyn terrakul ngeroamba? kowwol-kowwolo.
 How many to thee peaches thine much much.
m., how many peaches hast thou with thee? a great many.
 Minn-an kol-bun-te-nun? wa-ra-a kol-bun-te-la.
 How-much cut-will? little cut do
m., how much is to be cut? let a little be cut.

- Kowwol-kowwol kolbunte-a; minn-an kan†?
 Much much cut; how many being.
m., a great quantity is cut; I don't know (how much).
- Min-nung banun be bung†? *m.*, what wilt thou be about
 What will-do thou to-day? to-day?
- Min-nung banun beyn bung†? *m.*, what will be done to
 What will-do to thee to-day? you to-day?
- Min-nung [ba-nun bul bung† noa-ya be-loa?
 What do-will to-day he thee-with.
m., what will become of thee to-day?
- Min-nun† kan? wonkul be ka-nun; *m.*, I don't know;
 What being; stupid thou be-wilt. thou wilt be a fool.
- Min-nung-ba beyn unnoa mattara? *m.*, what is the matter
 What to thee that hand? with thy hand?
- Teir-nung-a; kun-a; kulla-ba; *m.*, it is broken; it is
 Broken; burnt; cut (it is.) burnt; it is cut.
- Min-nung u-pa-leyn be unnoa? *m.*, what is that thou art
 What do-ing thou that? doing?
- 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 bung†? *m.*, what wilt thou make
 What do-will thou present time? to-day?
- U-pa-nun bang ware bung†; *m.*, I will make a spear
 Will make I spear present time. to-day.
- U-pa wal bang ware bung†; *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 bung† 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 tatan? *m.*, what is that thou eatest?
 What thou that eatest?
- Makoro unne 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 (sc., uwan)? *m.*, whither does this go?
 Where towards this (move)?
- Won-ta ko-lang unnoa nowwi wa-leyn?
 Where towards that canoe move-ing?
m., whither does the canoe go?

- Won-ta-ring noa uwa? koeyong bountoa unnam-bo.
 Where he moved? camp she that.
m., whither is he gone? she is at the camp.
- Won-ta ko-lang be? Sydney ko-lang bang.
 Where towards thou? Sydney towards I
m., whither art thou (going)? to Sydney I am (going).
- Won-ta-ring ngurur uwa? un-te-ko ngaan uwa.
 Where ye moved? this-place for we moved.
m., where have you moved to? to here.
- Won-ta-ring we-reyn wibbe ko? pa-ki tin wibbe.
 Where blowing wind for? southward from wind.
m., whither is the wind blowing? from the southward is the wind.
- Won-ta berung be? nowwi-ta berung bang.
 Where from thou? canoe from I.
m., where hast thou come from? from the canoe.
- Won-ta-ko ka bang unne kur-reyn; *m.*, whither am I
 Where for I this carry-ing. carrying this?
- Un-to-a ko yong; koke-ra ko; *m.*, to that place there; to
 That place for there; house for. the house.
- Won-ta tin unnoa? wokka tin; *m.*, whence that? from up.
 Where from that? up from.
- Won-nung ka beyn kari? unne-bo; *m.*, where is thy kan-
 Where at to thee kangaroo? this. garoo? this is (it).
- Won-nung ka beyn ngukung? unne-bo bountoa.
 Where at to thee wife? this she.
m., where is thy wife? this is she.
- Won-ta tin-to bang Sydney na-nun? *m.*, at what place can
 Where from I Sydney shall see? see Sydney?
- Won-nong kowwol? unne kowwol; *m.*, which is big;
 Where big? this big (or much). this is big.
- Unnoa ba-ta kowwol; *m.*, that is the biggest.
 That certainly big.
- Won-ta-ring bountoa uwan? *m.*, whither does she go?
 Where she move?
- Un-ta-ring; Mulubinba ko-lang; *m.*, to that place; to New-
 Thither; Newcastle towards. castle.
- Won-nung ka Bun-umba kokera katan? *m.*, where is Bun's
 Where Bun's house is? house?
- Won-nung tea katan boat ammoamba? *m.*, where is my
 Where to me is boat mine? boat?
- Won-nung bountoa unnung? *m.*, which is she there?
 Where she there?
- Won-nung be man-nun, unne? unnoa ta uman bang.
 Where thou take-will, this? that take I.
m., which wilt thou take, this? I take that.
- Won-nung be a? unne bang; *m.*, where art thou, ay?
 Where thou ay? this I. here I am.

Won-nayn unnoa yeterra? Trelkeld ye-terra-bul bang.

Which way he named? I named I.

m., which way is he named? I am named Threlkeld.

Won-nayn be bereke-a? ngeakai bang bereke-a.

Which-way thou sleep (about to)? here I about to sleep.

m., where wilt thou sleep? I shall sleep here.

Won-nayn noa uwa? ngaa noa uwa; won-nayn† kan?

Which way he moved? forward he moved; which way.

m., which way is he gone? forward he is gone; I don't know.

Won-nayn bang unne wean yeterra? *m.*, which way am I to

Which way I this speak named? call this?

Won-nayn unne purri yeterra? Pami-kan; *m.*, what is this

Which way this land named? Pahmi. land called?

Won-nayn ngaan wa-la? ngea-ka-i ngaan wa-la.

Which way we move-do? here we move-do.

m., which way shall we go? this way we shall go.

Won-nayn bale wa-la? ngea-ka; *m.*, which way shalt thou

Which way we two move-do? this way. and I go? this way.

Won-ta-kaleen unnoa napal? *m.*, where does that woman

Of what place that woman? belong to?

Won-ta tin unnoa man-tan? *m.*, where is that taken from?

Where from that take?

Won-ta nurur bun-ke-lang? *m.*, where do ye fight?

Where ye fight-now-do?

Un-te ngaan bun-ke-lang un-te; *m.*, here we fight.

Here we fight-now-do here.

Wonnung beyn bun-ka-la? *m.*, what part of thee was

Where to thee struck? struck?

Unne tea bun-ka-la wollung; *m.*, this, my head was

This to me struck head. struck.

Won-ta be unnoa man-ka-la? *m.*, where was it thou

Where thou that tookest? didst catch that?

Mulubinbakaleen bountoa; *m.*, she belongs to Newcastle.

Woman-of-Newcastle she.

Unne bountoa Irelandkaleen; *m.*, she is an Irishwoman.

This she woman-of-Ireland.

Won-ta ko-lang? korung ko-lang; *m.*, whither? to the bush.

Where towards the bush towards.

Wonnam bountoa? unambo bountoa; *m.*, whereat is she?

Whereat she? at that she. at that place she is.

Wonnam bara? unambo Sydney; *m.*, where are they at; at

Whereat they? at that Sydney. Sydney they are.

Wonnam bountoa (noa, kore, napal)? *m.*, where is she at

Whereat she (he, man, woman)? (he, man, woman)?

13. Ngan? (an interrogative) *who? who is?*

Ala! ngan beyeterra? ngan unnung?

Hallo! who thou named? who there?

m., hallo! what is thy name? who is there?

Ngan unnung? ngan† ngatong? ngatoa Beraban.

Who at this place? who then? I Eaglehawk.

m., who is that? don't know; it is I, Eaglehawk.

Patty bountoa; kaaran Patty korean; *m.*, it is Patty; no,

Patty she; no, Patty not it is not Patty.

Ngan noa unne (unnoa, unnung, unnung)?

Who he this (that, at this place, there)?

m., who is this here (that, at this place, there)?

Ngan bula uwa? Dismal bula Jem; *m.*, which two went?

Who the two moved? Dismal the two Jem. Dismal and Jem.

Ngan noa unnung? mureung (korung) kolang?

Who he there? the sea (the bush) towards?

m., who is he there? towards the sea? the bush?

Ngan-to tura bounnoun? nga-le noa; *m.*, who has speared

Who pierced her? this he her? he has.

Nga-le noa ya; nga-la noa yong; *m.*, it is he 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 done.

m., who has colored thee with red ochre? it is I have done it.

Ngannung-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 kurre-kurre? *m.*, who will catch the first

Who take-will the-very-first? (in fishing)?

Nga-la noa ma-nun; *m.*, that is he who will have (it).

That he take-will

Kaawaran be man-nun; newwoa man-nun.

Not thou take-will; he take-will.

m., it is not thou wilt take; it is he will.

Ngan-bo perewol un-te? ngintoa; *m.*, who is the chief

Who chief this thou. here? it is thou.

Kaawaran bang perewol korean; *m.*, I am not chief.

Not I chief not.

Unne noa? a-a, unnoa-ta noa; *m.*, this he? yes, that is he.

This he? yes, that he.

Nga unnoa ngeroamba? kaawi; nga-le ko ba bon.

Is it that thine? no. this belonging to him.

m., is it thine that? no; it belongs to him.

Ngan-umba ka warekul? ammoamba-ta unnoa.

Whose dog? mine that.

m., whose is the dog? it is mine, that.

Bumburukan-um-ba warekul? ngan-umba-kan†?

B.'s dog? whose?

m., Bumburukan's dog? I don't know.

Ngan-um-ba-ka unnoa napal? *m.*, whose is that woman?
 Whose that woman?
 Ngan kin-berung be unnoa man-ka-la? *m.*, from whom didst
 Whom from thou that tookest? thou take that?
 Mr. Brooks kin-berung; Mulubinba ka-berung.
 Mr. Brooks from; Newcastle from.
m., from Mr. Brooks; from Newcastle.
 Ngannung be wean? ngeroung bang wean.
 Whom thou speakest? thee I speak.
m., to whom speakest thou? to thee I speak.
 Ammoung be wean? kaawi; nge-ko-ung bang wean.
 Me thou speakest? no; him I speak.
m., is it to me you speak? no; to him I speak.
 Ngan-bo wingun-nun nowwi-ta? *m.*, who will paddle the
 Who paddle-will canoe? canoe?

14. Ya-ko-un-ta? *m.*, when? at what time?

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.
 Yurakə bang-nung na-ka-la; *m.*, some time ago I saw (her).
 Some time ago I-her see did.
 Korowarung ka-ta-a-la; yuraki ta ka-ta-a-la.
m., it was a long time back; it was formerly.
 Ya-ko-un-ta 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-mun-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-un-ta ka be yan-tara (yante) uma-nun?
 When at thou like as that (like as this) make-will?
m., when wilt thou make like that? like this?
 Ya-ke-ta bang uma-nun; *m.*, I will make it now.
 Now I make-will.
 Yakounta be-nu na-kala, Bun-nung?
 When thou-him see-did, Bun?
m., when didst thou see Bun.

Kora koa be wa-ba unambo kumba? ko-ra ko-a?
 Not why thou was at this yesterday? not why?
m., why wast thou not at this place yesterday?
 Kora koa be tatan untoa-kal? *m.*, why dost thou not eat
 Not why thou eat there-of? some of that?
 Kora koa be tea wea-ya-leyn? *m.*, why dost thou not
 Not why thou me speaking? answer me?
 Wonkul kora be; wea-ya-la tea; *m.*, do not be a fool; answer
 Fool not thou; speak to me. me.
 Kora koa be tea wean? *m.*, why dost thou not speak to me?
 Not why thou me speak?
 Kora koa be ammoung katoa uwan? *m.*, why dost thou not
 Not why thou me with move? come with me?
 Kora koa be tea ban tea kan? nra! ba-la, wea-la.
 Not why thou me strike me again? do! come! speak.
m., why dost thou not strike me again? do! speak you must.
 Kora koa be tanan uwan? kora koa be wita uwan?
 Not why thou approach move? not why thou depart move?
m., why dost thou not draw nigh? why dost thou not depart?
 Kora koa be man-tan makoro? *m.*, why dost thou not catch
 Not why thou take fish? fish?
 Kaawi bon bang bunuba; *m.*, I did not strike him.
 Not him I struck.

15. We-a (used interrogatively); *m.*, do, speak, say, tell;
 wea is the imperative of the verb 'to speak.'

Wea, be unte-kal makoro man-nun? a-a, man-nun bang.
 Say, thou here-of fish take-will? yes, take-will I.
m., wilt thou take some of the fish here? yes, I will take some.
 Wea, be unte-kal ta-ow-wa? a-a, ta-nun bang untoa-kal.
 Say, thou here-of eat? yes, eat-will I that of.
m., wilt thou take some of this here? yes, I will eat of that.
 Wea, be unte yalla-wa-nun? yalla-wa-nun bang unte.
 Say, thou here rest will? to rest-move-will I here.
m., wilt thou rest here? I will rest here.
 Yalla-wan bang unte; unte bang unte yalla-wan.
 To rest-move I here; here I here to rest-move.
m., I rest here; here I rest.
 Wea, be untoa bereke-nun? *m.*, wilt thou sleep on that place?
 Say, thou that sleep-will?
 Kaawi bang untoa; unte-bo bang bereke-nun.
 Not I that; here I sleep-will.
m., no, not at that place; here is where I will sleep.
 Wea, be unnoa peta-nun? ta-nun? *m.*, wilt thou drink
 Say, thou that drink-will? eat-will; that? eat?
 Wea, be tanan wa-nun unte-bo? *m.*, wilt thou come here; to
 Say, thou approach move-will here? this place?
 Wea, ngaan Mulubinba ko-lang wa-nun? *m.*, shall we go to
 Say, we Newcastle towards move-will? Newcastle?

- Wea, be unne man-nun? man-nun bang; *m.*, wilt thou take
 Say, thou this take-will? take-will I. this? I will take.
 Kaaran bang man-nun; *m.*, I will not take.
 Not I take-will.
- Wea, unne murrong? murrorong-ta unnoa; *m.*, is this good?
 Say, this good? good that. that is good.
 Wea, unne murrong warekul? murrong-ta unnoa.
 Say, this tame dog. tame that.
m., is this a tame dog? that is tame.
- Wea, unne buk-ka? buk-ka-ta unnoa; *m.*, is this savage?
 Say, this savage? savage that. that is savage.
- Wea, unte-wan-ta pibelo? un-ambota.
 Say, here there pipe? there.
m., is the pipe here? it is, at this place.
- Wea, ba-le wa-la? won-ta-ring? Sydney ko-ba.
 Say, thou-I move-do? where? Sydney to.
m., shall thou and I go? where? to Sydney.
- Wea, unnoa porol? porol-ta unnoa; *m.*, is that heavy? it is
 Say, that heavy? heavy this. heavy this.
- 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 methou give-will?
 Ngu-nun bang-nu ngeroung; *m.*, I will give it thee.
 Give-will I-it 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 ammong 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 thee with.
m., will she live with thee?

16. Ka-i; Ka-bo; *m.*, come; stop, remain, be still, halt.

- Ka-i! unte-ko tanan wa-la; *m.*, be thou here, approach,
 Come! here-to approach move-do. move.
 Ka-bo! unnambo yallawa-la 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 bounnoun; *m.*, let be; do not
 Let be, thou strike not her. thou strike her.

*It is not yet exactly decided whether wa-nun or waw-nun or wan-nun. Wa is a verb of motion. Hence it means 'to come or to go.' The verbs tanan, 'to approach,' and wita, 'to depart,' determine 'the sense.'

- Kaaran! kaawi ko-lang bang-nu bun-tan; *m.*, no! I am not
 No! not towards I - it strike. going to strike it.
 Wita koa, bang memi yekora; *m.*, do not detain, for I depart.
 Depart why, I detain not.
 Ma! kipulla; yanoa, kipi yekora; tunke yekora, yanoa.
 Do! call out; let be, call not; cry not, let be.
m., do call out; do not call out; do not weep, leave off.
- Yuring, be wala, minke yekora kare be.
 Away, thou move do, stay not first thou.
m., away with thee, go, stay not; be first:
- Bun-nun bang ba-la unne warekul; bun-nun bon bang.
 Beat-will I must this dog; beat-will him I.
m., I must beat this dog; I will beat him.
- Yanoa, tea bunke yekora; *m.*, let be, do not strike me.
 Let be, me strike not.
- Kinta-lang bang bunkele tin; *m.*, I do fear being struck.
 Fearful I strike at.
- Tanan ka-i; na-ow-wil koa unne; *m.*, draw nigh; come to
 Approach come; see-may that this. see this.
- Boung-ka-lea nakele-ko; na-ow-wa! na-ow-wa nurur.
 Stand to see for; see! see? ye!
m., stand up to see or stand up and look; look ye!
- Boung-ka-lea ngur-row-wil; *m.*, stand up (that) (you) may see.
 Stand (thou) hear-may that.
- Wea-la, tea ngurrow-wil koa bang-nu; *m.*, tell me that I
 Speak, me hear - may that I - it. may know it.
- Turala be-nu; be-bounnoun; ammong be turala.
 Spear thou-it; thou-her. me thou spear.
m., spear thou him; spear her; spear thou me.
- Ka-i! unte-ko yalla wa-ow-wil koa be; murra yekora.
 Come! here-to rest move-may that thou; run not.
m., come hither in order that thou mayest rest; run; do not run.
- Wea-la be-nu unnung tanan; *m.*, tell him there to come.
 Speak thou-it there approach.
- Ngan-nung-ka? yeterra-bul-nung; *m.*, to whom? to such
 Whom to? such a one there (to). a one.
- Kai! unne ta-ow-wil; ta-o-wa kirun; *m.*, come to eat this;
 Come! this eat-may-that; eat all. eat it all.
- Ma! bu-wi tea ya-ke-ta; bu-a be-tea; kinterye kora.
 Do! strike me now; strike thou me; laugh not.
m., go on! strike me now; strike me; do not laugh.
- Wute-lea wal be; wutea bang; *m.*, thou art covered; I am.
 Covered shalt thou; covered I.
- Ammong be wea-la; wea-la be tea; *m.*, speak to me;
 Me thou speak; speak thou me. do tell me.

17. Mun-billi, the *permissive* verbal.

- Ta-mun-billa tea; wa-mun-billa tea; man-mun-billa tea.
 Eat-let me; move-let me; take-let me.
m., let me eat; let me go; let me take.

Tura-mun-billa tea; wita tea wa-mun-billa.
Pierce-let me; depart me move-let.
m., let me spear; let me depart.

Bereke-bun-billa tea; yalla-wa-bun-billa tea.
Sleep-let me; rest move-let me.
m., let me sleep; let me go to rest.

Wea-bun-billa tea; ngurrur-bun-billa tea.
Speak-let me; hear-let me.
m., let me speak; let me hear.

Tanan tea wa-mun-billa koejung kako.
Approach me move-let fire to.
m., let me draw nigh to the fire.

Tatte-ba bun-billa tea; *m.*, let me die.
Dead let me.

Yan-te kore murrong, tatte-ba bun-billa tea.
Like-as man good, dead let me.
m., let me die, like as a good man.

Yuring ba-la bula wa-la; *m.*, away ye two must go.
Away must ye-two move.

Bu-wa bon kore unne; buwa noun napal unnoa.
Beat him man this; beat her woman that.
m., beat this man; beat that woman.

Bu-wa be-nu warekul unnung; kai! wa-la, wa-la, wa-la.
Beat thou it dog there; come! move, move, move.
m., beat thou the dog there; come move, make haste.

Ka-bo yarai ka; *m.*, stop till the evening.
Stop evening to.

Yanoa! take yekora be; yai! take kora, yanoa.
Let be! eat not thou; let be! eat not let be.
m., thou shalt not eat; let it be; on no account eat; let it be.

18. Ya-no-ow, *m.*, I remain; I will not.

Man-ke yekora; bunke yekora; peta yekora; peta-la.
Take not; smite not; drink not! drink-do.
m., do not steal; do not kill; do not drink; drink.

Yake! beyn petayeka; *m.*, serve thee right if thou art drunk.
Let be! to thee drunken.

Ya ke! beyn murrayeka; *m.*, serve thee right if thou wilt run.
Be as it is! to thee a runner.

Wea, be tanan; unte bang ka-tan; *m.*, wilt thou draw nigh?
Say, thou approach; here I am.

Wita korean bang; kaawi bang nga-le ko; nga-la ko.
Depart not I; not I this for; that for.
m., I depart not; I am not for this; for that.

Kabo, kabo! me-tela tea; yanoa! me-te yekora.
Stop! wait me; let be! wait do not.
m., stop, stop! wait for me; never mind; do not wait.

Kakul-ba-ta unne; kakul koreannan unne; *m.*, this is nice;
Nice this; nice not this. this is not.

Koejung tea marae; yake-ta koa uma-la.
Fire me bring (take); now why do.
m., bring some fire to me; why! do it immediately.

Yan-te ko-lang uwan; yan-te barur-ba uwan.
Thus towards move; thus they move.
m., to this it moves; thus they move.

Yan-te-ta ngeroamba; yan-te unne-ba.
Thus thine; thus this.
m., to this it is like thine; it is like this.

Yan-te-bo kore ko-ba wean; *m.*, let it be thus, as-a black
Thus man belonging-to speak. man speaks.

Yan-te-bo tea ngu-wa; yan-te wanta wea be.
Thus me give; thus as say thou.
m., just as it is, give it to me; just so as thou sayest.

Yupa-la unnoa yan-te; *m.*, do it like this.
Do, do that thus as.

Upan noa yante unnoa-ba; uma-la unnoa yan-te.
Does he thus-as that; make that thus as.
m., it is done like that; make it like this.

Uma noa yante-ta; *m.*, he made it as this.
Made he thus as.

Ngu-ke-la nurur yan-teyn ko; kulla-ba-lea kote.
Give ye alike for; cut own.
m., give equally to all; cut thine own.

Bun-nun noa tea ba, tura-la be-nu; *m.*, if he strikes me,
Strike-will he me if, spear thou him. do thou spear him.

Purrul beyn ngora; purrul-lea purrul.
White to-thee face; whitened white.
m., whiten thy face; it is whitened.

An—the sign of the present tense; as, we-an bang, 'I speak.'
Man-tan be, 'thou takest'; kow-wol, to be 'great,' or 'much,'
or 'large'; kow-wol-lan 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 wal bang, 'I have just eaten'; wi-ta wa-la-an
ngaan, 'we have departed'; ta-nan wa-la-an wal 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 ammoung ta-ke-le-ko, 'this is made for me to eat'; turalle-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.'