

LANGUAGES OF ARNHEM LAND, NORTH AUSTRALIA

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A2. DUAL CLASSIFYING LANGUAGES

THE languages which possess only two classes of nouns, usually a more or less definite masculine-feminine grouping, are found sporadically along the extreme north and the extreme south of Arnhem Land, the difference being that in the extreme north the concord is thorough-going, in the south it is very limited, mostly to the demonstrative, occasionally including the verb. No. 16, Worgaidj, was examined in the previous report (*Oceania*, Vol. X, No. 4, pp. 408-10).

(17) *Tiwi* (*Bathurst and Melville Is.*). Preliminary notes were given on this language in the first report.⁷ There the spelling *b, d, g* was used for the plosives as in the remainder of the languages, but the series in Tiwi is so light that I have agreed to fall in line with the local Roman Catholic missionary and use *p, t, k*, even though the use is exceptional.

The general features of Tiwi were outlined in the previous paper. Certain important additions will now be made to the notes, which will show Tiwi as unique in Australia in its linguistic type. In the first place, the verb is much more complicated than it is in the other languages, the number of adverbial and other infixes being much greater, and extremely long compound words often result, e.g. *ɣiri-mini-wutiŋa-prin-ani*, I was continually hitting you. The most remarkable characteristic of the language is, however, the incorporation of nouns as well as pronouns into the verb. There are some three dozen nouns which can thus be incorporated, but the infix which serves to indicate the incorporated noun in Tiwi often bears no formal relation to the independent noun. Thus, an egg is *kōluwuka*, but if I say "I took the egg," the form is *ɣiri-tinunyu-ŋa*, where "egg" is represented by *-tinunyu-*. These infixed nouns can then be combined with other infixes, and the resultant compound is completely worthy of the name "polysynthetic" used in American Indian linguistics.

⁷ *Oceania*, Vol. X, pp. 408, 411.

In a few instances there are infixes which have no independent correlatives. The following list shows the chief examples :

(a) *Parts of the Body.*

Independent Form.	Incorporated Form.	Meaning.
<i>tuluwa</i>	<i>-mīla</i>	head
<i>turua</i>	<i>-puŋita-</i>	ear
<i>jiruntamura</i>	<i>-puŋutama-</i>	nose
<i>wīnuta</i>	<i>-kīra-</i>	hand
<i>mala:mpora</i>	<i>-mīli-</i>	foot
<i>impula</i>	<i>-pulu-</i>	knee
<i>iripapwata</i>	<i>-tipuŋa-</i>	elbow
<i>yuwana</i>	<i>-naŋkala-</i>	calf of leg
<i>jiraŋkala</i>	<i>-kīli-</i>	thigh
<i>?</i>	<i>-numpwari-</i>	side
<i>jampurimula</i>	<i>-inapanta-</i>	buttocks
<i>mimuta</i>	<i>-pali-</i>	back
<i>ŋipala</i>	<i>-pīriti-</i>	shoulder
<i>miraka</i>	<i>-tantji-</i>	throat
<i>jirinampurwatja</i>	<i>-puna-</i>	chin
<i>iriputara</i>	<i>-pali-</i>	mouth
<i>pitara</i>	<i>-tiŋkiri-</i>	eye, face

(b) *General Nouns.*

<i>tawila</i>	<i>-pa(ja)t-, -tio-, -tuŋu-</i>	tomahawk
<i>jo:ni, kuriripa</i>	<i>-kua-</i>	knife
<i>kwakini</i>	<i>-antunju-</i>	flour
<i>pununŋkapa</i>	<i>-paniŋō-</i>	raw meat
—	<i>-līpi-</i>	cooked meat
<i>kōluwuka</i>	<i>-tinunju-</i>	egg
<i>mantana</i>	<i>-kiti-</i>	stick
<i>mapiti</i>	<i>-piaintili-</i>	fish
<i>munŋkarila</i>	<i>-tiraŋamu-</i>	spear
—	<i>-riŋam-</i>	flour tin
<i>tōraka</i>	<i>-ŋiliontunji-</i>	wallaby
<i>mōwōnikini</i>	<i>-tunju-, -kiji-, -ruku-</i>	vegetable food
—	<i>nitunju</i>	basket
<i>wanatunja</i>	<i>-tiliŋanta-</i>	billycan
<i>wilitiŋa</i>	<i>-tiliŋanta-</i>	fire
<i>jukwoni</i>	<i>-ruku-</i>	canoe
<i>para</i>	<i>-tjunju-</i>	dog
<i>wangini</i>	<i>-tjijulunju-</i>	gun
<i>turuwali</i>	<i>-kupū(wamini)-</i>	cooked fish
—	<i>-kuintiŋi-</i>	something empty
—	<i>-wawaliŋu-</i>	red ochre, red paint.
<i>jariŋa</i>	<i>-ŋilu-</i>	

These forms are incorporated into verbs already compounded with elements showing person and tense, adverbial infixes and suffixes. They precede the verbal

stem immediately, following all the prefixes and other infixes. There are infixes showing whether an action takes place in the morning or at night: the former precedes the pronoun object (incorporated), the latter follows it. Any incorporated noun follows the entire combination. Thus:

Simple form: *tamaruipa*, bring it.

Incorporations: *tamari-piaintili-pa*, bring the fish.
tamari-yilontunji-ri-pa, bring the wallaby.

Simple form: *yiri-wurini*, I cut it off (past tense).

Incorporations: *yirinaykalawurini*, I cut off (the wallaby's) leg.
yiripuyitawurini, I cut off its ear.

Simple form: *yiru-uya*, I took it.

Incorporations: *yirikuaya*, I took the knife.
yiripuyintaya, I held (or pulled) his ear.

Simple form: *-öwiri*, to bite.

Incorporations: *iminimilöwiri*, he bit my head.
iminipuluwiri, he bit my knee.

When a possessive idea has to be expressed in the compound verb, the incorporated form of the pronoun object corresponding is used, so that the last example is lit. "he bit me the knee," or rather "he-knee-bit-me."

Parts of the body, besides the more general incorporations, also find use as elements in certain special verbs indicating the hitting of the part concerned: *yiripalini*, I hit him on the mouth; *yiripuyampua*, I hit him in the face; *yiripuyuntaya* or *yiripuwataya*, I hit him on the hand; *yiripuyintamuni*, I hit him on the nose; *yiripupuyuti*, I boxed his ears; *yiripunamilini*, I hit him on the chin; *yiripuyupa*, I hit him in the eye; *yiripampalipa*, I hit him on the (upper) back; *yiripanuyurini*, I hit him on the (lower) back; *yiripantawörini*, I hit him on the buttocks.

The following examples show more complicated incorporation, where elements of time and duration have been embodied as well as those of subject and object: *anuykwa yumatamaripiaintiliwuri*, I will not take the fish away; *awinikamari-yilontunji*, he brought the wallaby at night; *yinilamarikupuri*, I've brought the gun; *aripuyininanu:a*, he throws the meat this way; and still more involved are examples such as *waliwaliya iwatuminiyilintuyutamöwiri*, the green ant bit my nose this morning while I was asleep; *waygini iwiniwatuminiyilimpayinöwiri*, the dog came and bit my meat this morning while I was asleep; *yawutjiyalipikirimami*, we are preparing cooked meat (*-wutjiya-* is a stative infix, and *-ami* a continuative suffix).

The unique nature of this system of polysynthesis in an Australian language seems to justify the amount of space given to it in this report. Further study is called for, and that soon, as the younger generation as a whole is losing the finer shades of usage in the language. An elementary form of noun-incorporation in languages of the Gunwinggu group has been mentioned in the preceding part of this report (Vol. XII, p. 372).

(18) *Nagara*. Nagara and Gunavidji (19) are both spoken in an enclave of multiple classifying languages, and occupy the territory between the Tomkinson River and the sea, being bounded on the east by Burera and on the west by Gunba:lang. Yet both are dual-classifying languages in similar type, though very different vocabularies. The culture of the tribes looks westward.

In Nagara there are two genders, masculine and feminine; nouns are accounted masculine unless they are names of feminine creatures. Formally, gender is distinguishable in pronouns, including demonstratives and possessives, and in adjectives and verbs. No number is distinguished, except that a few nouns are used only in the plural, e.g. *didjabara:ra*, menfolk. The Nagara pronouns are:

	Singular.	Dual.	Plural.
1 incl.		<i>araga:garaba</i>	<i>ɲubaraba</i>
1 excl.	<i>ɲa:raba</i>	<i>ɲingaga:raba</i>	<i>ɲibaraba</i>
2	<i>ɲje:jaba</i>	<i>ɲunaga:raba</i>	<i>ɲubaraba</i>
3 masculine	<i>na:gaba</i>	<i>banaga:garaba</i>	<i>bɛ:baraba</i>
3 feminine	<i>ɲi:gaba</i>	<i>baranaga:garaba</i>	<i>bɛ:baraba</i>

Nagara has several ways of indicating possession: (1) The oblique pronouns—not given above—may follow the noun: *ɲga:rə nagajara ɲabulawa*, here camp to-me, i.e. here is my camp; (2) the cardinal pronouns, subjective, may precede the noun: *ɲafawa ɲje:jaba nagajara?* Where you camp, i.e. where is your camp; (3) some parts of the body are constructed with possessive prefixes, e.g. *-mo:ma*, a bone: *ɲamo:ma*, my bone; (4) other parts of the body are constructed with a possessive noun, *-gaɣai*: *gadji ɲagaɣai*, my foot; (5) some relationship terms have special forms, including forms of address different from the terms of reference, e.g. *bagama*, father; but *ɲanagadjuwale*, my father; *anɲarabe ɲunubo:gamarə*, one boy his father.

The verb is conjugated by prefixes, and the intransitive conjugation must be distinguished from the transitive, in which the pronoun object is incorporated. Present, past and future tenses are distinguishable, together with an imperative. A few examples of forms must suffice: *bagam(ə) ne:jang(ə)*, my father came; *maɲai ginejang(ə)*, my mother came; *ragana dadje:ba, ɲaraba ɲadje:ba*, that way you go, I go this way; *namindja jindji.ɣa, maɲamaija djaɔ:ja*, bring me the food and I will give you a little; *namindja naga:ndja ɲabulawa, maɲamaija ɲgalugunja ɲawə:na*, he brought me the food and I gave him a little. The relationship even of these dual-classifying languages with the multiple-classifying languages of the Northern Kimberlies is obvious. In Worora, "I gave him" is *gaɲə:na*, radically the same as Nagara *ɲawə:na*.

(19) *Gunavidji*. This is one of the languages possessing the bilabial *v*. Some of its possible outside relationships will be mentioned at the end of this section.

Its structure is very similar to that of Nagara, but the words are frequently of considerable length, even without compounding, e.g. *namani:riva:liva*, the sea. The same two genders are distinguished as in Nagara, and in the same parts of speech. The dual number, however, is absent, and gender is grammatical, not natural: *baruwugala*, lice, and *nala:la*, fire drill, are among the feminine nouns. The inflexion of the adjective is a little more elaborate than in Nagara. Thus:

		Singular.		Plural.	
		Masculine.	Feminine.	Masculine.	Feminine.
good	..	<i>mädjän</i>	<i>njimädjän</i>	<i>baramädjän</i>	<i>baramädjän</i>
big	..	<i>juriraga</i>	<i>njiuriraga</i>	<i>biriuriraga</i>	<i>biriuriraga</i>
tall	..	<i>ragama:dba</i>	<i>njiragarama:-dba</i>	<i>biriragarama:-dba</i>	<i>biriragama:dba</i>

Some, however, are invariable, e.g. *do:dbalg*, also meaning "good"; while *gara:ɣawa*, many, is treated as a collective singular and takes a feminine *njagara:ɣawa*. Adjectives, of course, can also serve as intransitive verbs and be conjugated for person.

The system of possessives is more complex than in Nagara. Different parts of the body take different possessive suffixes, the plan of which does not yet appear. Relationship terms have each a form used in address as well as a form used in reference and the latter takes *prefixes* to indicate possession. The majority of common nouns, which do not refer to parts of the body or relations, take the cardinal pronoun after them with a feminine prefix *nja-* if the object possessed is feminine. Examples of each class: *di:bara njajaiaba*, my spear; *junganjäba*, my head; *junganya*, your head; *jungana*, his head; *junganaia*, her head; *nagalinjäba*, my shin; *galayara-ndjija*, my ear; *galaya-nanarendjija*, your ear; *gala-garendjija*, his ear; *gal-irendjija*, her ear; *wi:ba-nga*, your camp; *ba:ba*, father!; *yiniwirimeribijana*, my father; *jaiaba biriwirimeriba*, my (classificatory) fathers; *jirindjina*, my brother; *njirarindjina*, my brothers.

The pronouns are:

			Singular.	Plural.
1 incl.	..	..	—	<i>ɣarageaba</i>
1 excl.	..	..	<i>ɣaiaba</i>	<i>njarageaba</i>
2	..	..	<i>njindjaba</i>	<i>narageaba</i>
3 masculine	..	..	<i>nageaba</i>	<i>barageaba</i>
3 feminine	..	..	<i>ɣajaba</i>	<i>barageaba</i>

The verb, again, is divisible into a transitive and an intransitive conjugation, incorporation of the pronoun object taking place in the former. A separate negative

conjugation is distinguished only in the past tense: *go:ma ɲaijara*, I'm not going; *njelɲjel go:ma ɲaibobana*, yesterday I did not go. Other forms are seen in the following examples: *ɲanawudubojana*, he follows me; *ɲaiaba ɲarama ɲaja wi:bara jigajiganga ɲajagana*, *ɲajanudjija jana ɲarama ɲjinaba*, if I see that woman in the camp again, I'll tell the woman's husband; *gawalamanya magedja djejāba*, bring me that turtle; *jidja gawalamanya magz:dja wubunj gabalaidjorga*, the man brought the turtle from the canoe.

There are a few indications of the possible external relationships of this language, and they tend in an easterly direction. The pronoun ending *-ba* recurs in Andiljaugwa as *-wa*, and is found again in the languages of the Torres Straits Islands and the neighbouring mainland. This was regarded by Schmidt as originally an intransitive ending. A few words suggest relationships: Gunav. *ɾabana*, one: Torres Straits Is. *wa:rapune*, *urapon*, etc.; Gunav. *dayal*, tongue, T.S. Is. *day*, tooth; Gunav. *gala-*, ear, T.S. Is. *goura*; Gunav. *gudji-*, hand, T.S. Is. *geta*; Gunav. *ida-*, T.S. Is. *rida*, bone; Gunav. *ridjbara*, kangaroo, T.S. Is. *udjar* (and Maung has *gudjbaɣari*); Gunav. *jo:gara*, egg, T.S. Is. *gagura*; Gunav. *wi:ba*, ground, camp, T.S. Is. *aba*; Gunav. *ɲale*, what, Gumulgal, *nalu*. As, however, the distances are great and the phonetic laws involved impossible of discovery at this stage, these remain merely possible connections.

(20) *Alawa*. The Alawa language tends to agree with its eastern neighbour, Mara, in many points of construction, chiefly in its fondness for conjugation by auxiliaries. Nouns are divisible into masculine-feminine groupings, on a basis of "natural gender," i.e. those nouns are feminine which are the names of female beings. The feminine prefix is *an-*, which is added to many masculine words to produce the corresponding feminine, e.g. *bababa*, brother (elder) > *anbababa*, elder sister; *jädjädja*, boy > *anjädjädja*, girl. The concord is carried farther than in Mara, however, and embraces demonstratives and adjectives as well as verbs. There are sometimes irregularities, e.g. "this," masc. *ni:nda*, fem. *anyinda*, apparently for **an-ni:nda*. Number is indicated by prefixes which have much in common with the Mara forms: *lilmi*, a man, *jiri-lilmi*, two men, *jil-lilmi*, group of men, though here there is also a word *jilwiga*, "mob," crowd of people. Similarly in the adjective gender is shown by the same prefix *an-*: *nula wainma*, he is dead: *ɲundula anwainma* (the pronouns and some demonstratives are irregular). The pronouns are shown in the table.

	Singular.	Dual.	Plural.
I incl.	—	<i>njanu</i>	<i>njalu</i>
I excl.	<i>ɲina</i>	<i>ɲaru</i>	<i>ɲalu</i>
2	<i>ɲjangana</i>	<i>wuru</i>	<i>wulu</i>
3 masculine	(n) <i>danja</i>	<i>jurula</i> , <i>jirgan-</i> <i>danja</i>	<i>juludanja</i>
3 feminine	<i>andudanja</i>	(=masc.)	(=masc.)

There are several methods of showing possessive relationships, according to the type of thing possessed, e.g. relationship terms tend to take either a suffix or the oblique pronouns, which latter also serve as object to some verbs, as in the multiple-classifying languages.

In the verb there are separate forms for positive and negative (as well as a negative adverb), and gender is distinguished in both subject and object. Mara does not distinguish gender in the subject of the transitive verb, nor in the object; in this again Alawa is more nearly akin to the multiple-classifying languages. Alawa and Mara, however, agree in having very few verbs which are simple in form. These, when they exist, are conjugated by prefixes, and tense is shown in the ending as well. The bulk of the verb store, however, consists of invariable roots conjugated by one of several auxiliaries, e.g. *jay gereyadinjunu*, I am hitting him; *jay gereyadinyuru*, I am hitting her. In the verb *gun njendi*, I see you, the following forms are typical:

Object.	I see.	I saw.	I will see.
you (sing.) ..	<i>gun njendi</i>	<i>gun njānda</i>	<i>gun nja</i>
you (dual) ..	<i>gun njurgendi</i>	<i>gun njurganda</i>	<i>gun njurga</i>
you (plural) ..	<i>gun njulgendi</i>	<i>gun njulganda</i>	<i>gun njulda</i>
him	<i>gun gerenu</i>	<i>gun garana</i>	<i>gun garanu</i>
her	<i>gun gerendinyuru</i>	<i>gun garandanyuru</i>	<i>gun garanyuru</i>
them two ..	<i>gun gerendiwuru</i>	<i>gun garandawuru</i>	<i>gun garawuru</i>
them	<i>gun gerendiwulu</i>	<i>gun garandawulu</i>	<i>gun garawulu</i>

In this specimen it is seen that the compound verb shows the object in its suffix, and the number in the prefix, except for third person objects: this is akin to the Mara and Wandarang practices, to which reference should be made. There is more than one auxiliary. Thus one says *mug yajiman*, "losing I went" for "I lost"; *yāl jimbirmudaja*, "talking they-gave-them-two" for "they spoke to them two." The tense scheme is a little simpler than in Mara or Wandarang, and embraces the following forms: *gun gerenu*, I see him (present); *gun garana*, I saw him (past); *gun garanadana*, I saw him yesterday (near past); *gun garanu*, I shall see him (future). In the negatives, *yaji gun garanu*, I do not see him or I shall not see him; *yaji gun garanjana*, I did not see him. The differences that the gender-concord can produce in a sentence is shown in the following examples:

Masculine: *nanaya gun djana*? Did you see my father? Feminine: *angudjaga gun djandanyuru*? Did you see my mother?

Masculine: *yaru dul yurayana nanayaraya wagar niri*, we two saw my father sitting there. Feminine: *yaru dul yuranyuru angudjaga wara ari*, we two saw my mother sitting there.

Masculine: *jira:ga yurumuduwunu*, we gave him two fish (*jira:ga*, dual of *a:ga*, fish). Feminine: *jira:ga njulmudinijiyuru*, we gave her two fish.

It is of interest that Alawa agrees with Buan, Ngalagan and neighbouring languages in having an agentive case, e.g. *jädjädj-ir jaŋ ganjadanya*, the boy hit me, as against *jädjädja jaŋ garajadana*, I hit the boy (recently). This is not a normal feature of multiple-classifying languages, but would seem to have been borrowed from the more normal Australian languages (Group B) to the south of Alawa.

A3. SEMI-CLASSIFYING LANGUAGE

The reason for setting Mara apart has already been stated; the grounds on which this reason is founded will now appear.

(22) *Mara*. There is no need for further notes at this stage on No. 21 (Mangarai); some notes were given in the preceding report,⁸ and nothing remains to be added.

Mara agrees with Alawa in that gender is "natural," but there is no concord of the adjective: *gärijimar ninja yabar uma*, this man is dead; *girija yinda yabar uma*, this woman is dead. With this compare the Alawa for the two sentences: *lilmi ni:nda wainma niri*, this man is dead, and *girija anyinda anwainma ari*, this woman is dead. In Wandarang they would be *nawariji nawanani yabar ami*, and *niwoibi yiwanyani yabar yami*. The intermediate position of Mara is evident, and with it the reason for the special classification made.

The following are the Mara pronouns:

	Singular.	Dual.	Plural.
1 incl.	—	<i>nagara</i>	<i>naruwinja</i>
1 excl.	<i>yina</i>	<i>nirinja</i>	<i>niruwinja</i>
2	<i>ni:ja</i>	<i>nuriji</i>	<i>nuruwinja</i>
3 masculine	<i>nangaia</i>	<i>wuruji</i>	<i>walaia</i>
3 feminine	<i>yaiara</i>		

To indicate possession in most instances the cardinal pronoun is placed before or after the noun concerned: *duyal yina*, my spear, but in some cases special forms are used: (a) parts of the body, *yinan marayuru*, my head; (b) relationship terms, some of which appear to be irregular in two ways, (i) a specific term of address is used, e.g. *yaluru!* father! and (ii) in some cases the second person singular in reference is quite different, e.g. *wabimar*, your father. Thus for "father":

	Singular.	Dual.	Plural.
1 incl... ..	—	<i>naga ganarinja</i>	<i>yaruwu ganarinja</i>
1 excl.	<i>yaluru</i>	<i>nirinja ganarinja</i>	<i>niruwu ganarinja</i>
2	<i>wabimar</i>	<i>nuruji ganarinja</i>	<i>nuruwu ganarinja</i>
3 masculine and feminine	<i>ganarinja</i>	<i>biriwu ganarinja</i>	<i>biliwu ganarinja</i>

⁸ *Oceania*, Vol. X, pp. 253-4, 408, 409, 411. The only Mangarai speaking native contacted was Alawa by birth and had not learned the tones, so that no further notes on these are possible.

The verb is conjugated by prefixes for person and number and by suffixes for tense and mood. The person prefixes of intransitive verb are obvious abbreviations of the cardinal pronouns, which are used only for emphasis. In the transitive conjugation, as in Wandarang, practically all the verbs are compounded of an invariable root and an auxiliary, and an infix shows the number of the object. Comparison with the Wandarang (Vol. XII, pp. 383-4) may be made for the following Mara forms of the verb *-na-*, to see, one of the few simple verbs. Beginning from *nangu-mi-na-djini*, he sees me (present continuous), we have :

Object.	he (she) sees.	he (she) saw.	he (she) will see.
me	<i>nanguminadja</i>	<i>nangunadji</i>	<i>nangumina</i>
us 2 (incl.)	<i>narguminadja</i>	<i>nargunadji</i>	<i>nargumina</i>
us 2 (excl.)	<i>nirguminadja</i>	<i>nirgunadji</i>	<i>nirgumina</i>
us (incl.)	<i>nalguminadja</i>	<i>nalgunadji</i>	<i>nalgumina</i>
us (excl.)	<i>nilguminadja</i>	<i>nilgunadji</i>	<i>nilgumina</i>
you (sing.)	<i>nunguminadja</i>	<i>nungunadji</i>	<i>nungumina</i>
you (dual)	<i>nurguminadja</i>	<i>nurgunadji</i>	<i>nurgumina</i>
you (plural)	<i>nulguminadja</i>	<i>nulgunadji</i>	<i>nulgumina</i>
him, her	<i>waminadja</i>	<i>wanadji</i>	<i>wamina</i>
them 2	<i>warguminadja</i>	<i>wargunadji</i>	<i>wargumina</i>
them	<i>walguminadja</i>	<i>walgunadji</i>	<i>walgumina</i>

The methods of construction seen in this verb are interesting, and connect both with Wandarang and Alawa, while the *wa-* prefix is found as a future only also in Nunggubuyu. The number of auxiliaries in Mara is considerable, and some of them drop the initial consonant if the verbal root ends in a consonant, e.g. *gal inguduliji*, I bite you, from *gal yadjuliji*, I bite him. In the simple verb there is e.g. *ningu-mi-na-dja*, I see you, but in the compound the initial *n-* is omitted.

There is also considerable variety of tenses. The following have been recorded in addition to the imperative mood: *ningu-mi-na-djini*, I am looking at you; *ningu-mi-na-dja*, I look at or see you; *wandaidjba ningu-mi-na-ni*, yesterday I saw you; *ningu-na-dji*, I saw you (at an unspecified time); *ningu-mi-na-i*, I'll see you (soon); *ningu-na-ji*, I can see you, I'd like to see you; *ningu-mi-na-dji*, if I see you. There is also possible reduplication, involving the infix in the continued tenses: *ningu-minamina-djini*, I stare at you. Various derived forms are made also, e.g. *warygu nangu-na-i*, I'll make you look at me.

In addition, there is a negative form, and a reflexive conjugation. Both are shown in the following table of the verb *yadjala-na*, I look at myself, from the same root *-na-*, to see, look :

	Positive.	Negative.
Present	<i>yadjala-na</i>	<i>yala-na</i>
Future	<i>yanjula-na</i>	<i>yala-na</i>
Past	<i>yanjilu-na</i>	<i>yajala-na</i>

These are the simple tenses. Some of the tense forms of the auxiliaries are very irregular. Mara does not have the agentive case in nouns, as in Alawa.

The comparative vocabulary for the preceding two sub-groups follows next. That of Wo:gaidj and Tiwi as well as Mangarai, has appeared in the previous report, and need not be repeated. The same applies to Gunavidji.

English.	Nagara.	Alawa.	Mara.
man	<i>wunigalaia</i>	<i>lilmi</i>	<i>gärijimar</i>
woman	<i>nawara</i>	<i>giriya</i>	<i>giriya</i>
head	<i>magar</i>	<i>guruguru</i>	<i>marayuru</i>
eye	<i>gurbara</i>	<i>gulur</i>	<i>magur</i>
nose	<i>lombara</i>	<i>gujumur</i>	<i>djiri</i>
mouth	<i>ɲara</i>	<i>ɲa:ndal</i>	<i>ɲa:ndal</i>
tongue	<i>ɲadabirbir</i>	<i>dje:jälj</i>	<i>dji:jil</i>
stomach	<i>gunar</i>	<i>gundjal</i>	<i>gunjan</i>
bone	<i>namo:ma</i>	<i>galawa</i>	<i>ɲajigad</i>
blood	<i>nagumbala</i>	<i>ɲulidji</i>	<i>ɲulidji</i>
kangaroo	<i>bälmänindja</i>	<i>girimbo</i>	<i>girmo</i>
opossum	<i>gurbarabulgaga</i>	<i>gudjani</i>	<i>gudjani</i>
emu		<i>djinaliri</i>	<i>djiwidiwidi</i>
crow	<i>wagwag</i>	<i>wangunaji</i>	<i>wanganani</i>
fly	<i>namo:nj</i>	<i>wundil</i>	<i>gundil</i>
sun	<i>nabən</i>	<i>marawalbal</i>	<i>gunaru</i>
moon	<i>wunurabildbilaga</i>	<i>adajari</i>	<i>wadajari</i>
fire	<i>nadjo:ga</i>	<i>wubu</i>	<i>wadgar</i>
smoke	<i>nawu:ra</i>	<i>gununu</i>	<i>gunoyo</i>
water	<i>goga</i>	<i>ɲogo</i>	<i>ɲogo</i>

A4. NON-CLASSIFYING LANGUAGES

Next comes a group of languages which conjugate the verb by prefix and incorporate the pronoun object, but which do not possess noun-classification at all. A similar group was shown in the previous report to exist in Western Australia also⁹; and No. 23 (Iwaidja) on the present list has already been discussed as No. 33 of the previous list. The others are additions to the known languages. One feature is commonly noticeable, however; these languages almost all appear to be closely related to a multiple-classifying language: Iwaidja definitely belongs to the Maung-Gunwinggu-Mangeri group; and Gundangbon is closely akin to Gunwinggu also, and Buan more distantly related, while Rainbarngo can be grouped with these languages, though it deviates rather more than the other. It would therefore appear possible that all these languages have actually lost the multiple-classificatory system, which would then have been more widespread in north Australia in times past than it is to-day. The language of Croker Island (Margu, No. 24) is the exception to this,

⁹ See *Oceania*, Vol. X, pp. 244 and 411-420.

and its vocabulary stands so far apart from the others that it does not seem possible to make the same affirmation concerning it. Its general structure, however, is much like that of Iwaidja. This language has been treated before, so that it may be passed over now. See *Oceania*, Vol. X, pp. 419-420.

(24) *Margu*. This was the language of Croker Island, but it is doubtful whether half a dozen speakers still exist. Most of the information was obtained from an old native named Ormu, now reputed "king" of Croker Island, and two younger men, half Iwaidja, half Margu, from the mainland, by the medium partly of pidgin English and partly of Iwaidja. The phonetics of Margu are difficult, especially the frequent occurrence of γ and the irregularity of the tonic accent. I have written the bilabial v in some instances, but it is not always easy to distinguish from w , e.g. *vayin*, son or daughter. The mixed vowel i is also of very frequent occurrence. Consonantal endings are practically the normal use.

As the language has no noun-classes, the adjective and demonstrative are invariable. In the noun, number can be indicated by a suffix: one man, *ruga geiag*; two men, *wurjarg geiaguji*; men, *geiaguji*. There is thus no specific dual.

The following are the pronouns:

				Singular.	Plural.
1 incl.	..	..	..	—	<i>ɲarayan</i>
1 excl.	..	..	..	<i>ɲaɖa</i>	<i>ɲaɖab</i>
2	..	..	..	<i>niɖi</i>	<i>vanani</i>
3	..	..	..	<i>nijad</i>	<i>naɣaginja</i>

These have very little formal connection with any other language. Again they lack dual forms. In this they agree with the Iwaidja-Maung group. Margu does, however, possess the agentive case, formed by a suffix *-ni* as in *gulinga niɖi miɣi-maijini miɣiluma jimargu wurad*? did your father see you in the camp? It does not seem to be always used, and is definitely not used with the cardinal pronouns, e.g., *ɲaɖa maɲaluma*, I saw you. The cardinal pronoun may precede a noun with the force of a possessive: *ɲaɖa balai*, my string, but some nouns have prefixed possessives as in Iwaidja, Maung and Gunwinggu. Thus, from *wurad*, a camp:

				Singular.	Plural.
1 incl.	..	..	..	—	<i>ɲaɖburad</i>
1 excl.	..	..	..	<i>ɲaɖburad</i>	<i>ɲaɖburad</i>
2	..	..	..	<i>aɣburad</i>	<i>gudburad</i>
3	..	..	..	<i>iwurad</i>	<i>awurad</i>

Some of these prefixes are Iwaidja in form, and may actually have been coloured by the medium of transmission. More characteristic is the treatment of a relationship term: *maɲameji*, my father (in address, *bunji* is used as in Maung and Iwaidja):

				Singular.	Plural.
1 incl.	..	..	..	—	<i>maɲmeji</i>
1 excl.	..	..	..	<i>maɲameji</i>	<i>maɲmeji</i>
2	..	..	..	<i>miɣimeji</i>	<i>miɣijanayugai</i>
3	..	..	..	<i>mamaji</i>	<i>aɖijanayuga</i>

There is also a first person dual, *mariumeji*, used by two brothers in speaking of "our father."

The verb is similar in style to the general types found in multiple-classifying languages. The great feature of it in Margu, however, is the elaborate series of changes in the initial consonant that take place during conjugation. Thus, *duan*, dead or tired, but *iluan*, you are tired, *ma:luan*, he is dead; also, the following forms of the verb "to see": *maijuma*, I see him; *jirinummi*, I will see him; *njanalumi*, we saw you; *γandumi*, they saw me; *lumi*, he saw him. This third person singular past seems usually to give the simplest or root form of the verb. The three simple tenses are present, together with an imperative. There is no distinction of verbal forms for the negative, the particle *jagu* preceding the positive. There is, however, a type of conjunctive, used in a dependent clause:

<i>γanajumi</i> , he sees me	<i>Jidjayan girγanajumi</i> , he comes looking at me.
<i>jidumi</i> , he sees you	<i>Jidjayan wurγolumi</i> , he comes looking at you.
<i>lumi</i> , he sees him	<i>Jidjayan virγumi</i> , he comes looking at him.

If, however, the object of the second verb is a noun, this conjunctive form is not used: *jidjayan djura lumi*, he comes looking at a book, contrasted with *jidjayan virma nijad nagayinja djawi:na*, he is coming along talking to his friends.

There are other points of interest in the language which cannot be treated in the present notes. The vocabulary appears at the end of this section.

(25) *Amarag*. This seems to be the language of the people called Umoriu by Sir Baldwin Spencer in his *Native Tribes of the Northern Territory of Australia*. Their numbers, like those of the Margu, are now extremely few. One native was encountered at Oenpelli, and on his information our knowledge of the language must rest. It was mostly obtained through Gunwinggu. In the pronouns the distinction of inclusive and exclusive seems to be lacking; neither are there dual forms, though a suffix to the verb may indicate a dual. There are oblique pronouns which serve as objects to verbs, as in other languages that have been noticed, and incorporation is absent. The cardinal pronouns are strange:

	Singular.	Plural.
1 ..	<i>γaiuwa</i>	<i>γarawa</i>
2 ..	<i>wamba</i>	<i>γurawa</i>
3 ..	<i>wandjag</i>	<i>jirimbag</i>

Possessives take on more than one form. Some are prefixed, e.g. *-lu*, body, gives *γalu*, my body; *nulu*, your body, *wilu*, his body, *γururγulu*, our bodies, *wirulu*, their bodies. More commonly a separate possessive is built up by suffixing *-wandji* to the first and second person pronouns, and *-barag* to the third person. Curiously enough these suffixes are Maung, *wandji* being "near" (adverb), and *-barag* a verbal suffix indicating movement away from the speaker. The genitive relation is indicated

by the third person possessive before the possessing noun : *wandjibarag nagi wiälgu*, its dog tail, i.e. the dog's tail. The normal position of the possessive as of other adjectives, is after the noun : *imädiäg wandjibarag*, its feather.

In the verb, conjugation is by prefix, but incorporation is not practised. An oblique pronoun comes after the verb, which takes only subject prefixes : *ana-gan nu*, I see you ; *ra-gan ŋanu*, you see me ; *ara-gan ŋanu*, he sees me ; *ada-gan (d)ra*, we see you (pl.), where the bracketed *-d-* is purely euphonic between *n* and *r*. A dual object is indicated by a further suffix : *wamba ragan ŋara-wuru*, you see us two.

It is interesting that no trace of incorporation is found in Amarag. In most of the languages here treated, the following sentences might be expected to show both incorporation and the use of oblique pronouns : "Did you see me in the camp yesterday ? Why did you not come to me ?" but in Amarag oblique pronouns are used in both instances : *Anabua anurgan ŋanu wuran ? ŋamadja alädu anwauragan ŋanu ?* The language is thus much simpler to learn than any of the neighbouring tongues, and phonetically it is simpler than some. There are only three simple tenses and an imperative. A very few phonetic changes take place in the course of conjugation.

(26) *Rainbarngo*. With Rainbarngo, the position of which is indicated on the map, a different type of language is encountered. It has some affiliation with the Murngin languages, at any rate in vocabulary, and especially with Ridarngo, but the bulk of its grammar is of a more western type. Like all the interior languages, it is rich in glottal stops, and the glottal stop can occur between two consonants, or at the end of a syllable, followed by a consonant. It is for an English speaker rather difficult at times to enunciate. There are no noun-classes, but incorporation of pronoun objects is found. The dual is indicated by the suffix *-bara*, and trial or limited plural by *-gabbul*. These are cognate, no doubt, with the forms in Ngälagan already given (Vol. XII, p. 388). The cardinal pronouns in Rainbarngo are :

		Singular.	Dual.	Plural.
1 incl...	..	—	<i>jabbara</i>	<i>jaggabbul</i>
1 excl.	..	<i>ŋinda</i>	<i>janabara</i>	<i>jandagabbul</i>
2	.. ..	<i>danda</i>	<i>nagundabara</i>	<i>nagundagabbul</i>
3	.. ..	<i>ni'da</i>	<i>bundabara</i>	<i>bundagabbul</i>

The dual and plural suffixes may be discarded, and each pronoun, like nouns in this language, assumes an agentive suffix *-ji* when it is the subject of a transitive verb. There is a long series of suffixes also to indicate case relationships, as in Buan, Ngälagan, etc., and as in the Murngin and most Australian languages.

Possession is indicated by short pronouns which follow the noun: *djara yina*, my head; *djara ygə*; ¹⁰ your head; *djara nawə*, his head. These serve for nouns of all types alike. If the noun is the subject of a transitive verb, the agentive suffix follows that of the possessive: *njara-yina-'ji*, my father (did something). Many parts of the body end in *-na*, which seems to stand for *nawə* and be a third person suffix. Parts of other things often carry the same suffix.

The verb is interesting. Most past tenses are formed by adding *-min* to the root; the future is formed by doubling the final consonant, with a glottal stop in between, and adding *-a*. Examples:

	Present.	Past.	Future.
I throw away	.. <i>ɲawar'</i>	<i>ɲawar'min</i>	<i>ɲawar'-ra</i>
I scratch	.. <i>ɲajiɰ'</i>	<i>ɲajiɰ'-min</i>	<i>ɲajiɰ'-wa</i>

If the root ends in a glottal stop following a vowel, the future is somewhat different, e.g.:

	Present.	Past.	Future.
I get up	.. <i>ɲaɲɛ'</i>	<i>ɲaɲɛ'min</i>	<i>ɲaɲɛ'ra</i>
I send	.. <i>ɲadju'</i>	<i>ɲadju'min</i>	<i>ɲadju'ja</i>
I put	.. <i>ɲabɔrɔ</i>	<i>ɲabɔrɔ'min</i>	<i>ɲabɔrɛ'ra</i>

There are still other forms, and one or two irregular verbs, e.g. *ɲara*·, I go; *ɲamain*, I went; *ɲarɔɲara*, I shall go.

The pronoun object is incorporated as in the multiple-classifying languages. Tense is shown in the ending, and there are special forms for the negative. Examples: *ɲana*, I see him (from *-na*, the very common root "to see"); *ɲanana*, I shall see him; *malag ɲinana*, I shall not see him; *ɲana*·, I saw him; *malag ɲina:nə*, I did not see him. The vowel *-i-* is characteristic of the negative. There are considerable numbers of adverbial infixes and suffixes. Thus, *-bag-* is infixed after the subject-object prefix to show that the object is only indirect (similar to *-mane-* in Gunwinggu and *-bag-* in Buan). So *-njaug-*, speak, gives *naya-bag-njaug-ga*, I will tell you (pl.); *bada-bag-njaug-ga*, tell them! In the same way *-i-* is infix for the negative, becoming *-dji-* if the pronoun prefix ends in *-n*: *malag ɲin-dji-dɛ'wana*, I will not give it to you. Amongst suffixes, the signs of past and future have been mentioned already; *-n* indicates the present: *ɲinde'wan*, I give you; *-ma* is interrogative: *waba jaba-ygə:ma?* have you no sister? To indicate purpose, the post-position *-gan*, which with nouns indicates "to" or "for" is added to the verb: *ɲinda ɲanjaugmin diɲ' ɲinagan manɲ'gan ɲura'gan*, I told my wife to make a fire.

(27) *Buan*. This language spoken about the head of the Wilton River, is properly to be grouped with Gunwinggu, and with Gundangbon and probably the uncontacted Gundeidjeme, forms the eastern branch of the Gunwinggu group. Its vocabulary is very mixed. It has the agentive case with both nouns and pronouns. The structure of Buan and Ngalagan is very similar, except for the occurrence

¹⁰ The vowel written here *ə* or *ɔ*: is a peculiarly backed variety of *i* very characteristic, sounding rather like the *ir* of *sir* pronounced between clenched teeth.

of noun-classes in the latter, and both harmonize in general with Gunwinggu. The Buan pronouns are as follows :

		Singular.	Dual.	Plural.
1 incl.	..	—	<i>nje:</i>	<i>ɲɔr</i>
1 excl.	..	<i>ɲɛ:i</i>	<i>nje:r</i>	<i>nje:l</i>
2 ..	..	<i>njiŋ</i>	<i>nɔ:r</i>	<i>nɔ:l</i>
3 ..	..	<i>nin</i>	<i>nin'gɔ</i>	<i>bulna</i>

In the second person dual and plural the *-r* and *-l* recall the infixes of number in the Mara, Wandarang and Alawa verbs. Possession is shown thus : *bulu*, father :

		Singular.	Dual.	Plural.
1 incl...	..	—	<i>bulu njoŋ</i>	<i>bulu ɲɔgɔŋ</i>
1 excl.	..	<i>bulu ɲan</i>	<i>njeŋ</i>	<i>bulu njeŋ</i>
3 ..	..	<i>bulunɔ</i>	<i>bulu bulnagan</i>	<i>bulu bulɲ</i>

Comparison is possible with both Gundangbon and Rainbarngo in these forms.

The verbal system is simple as far as incorporation is concerned, and the forms are very regular. They may be tabulated thus :

Prefixes of the verbs : (1) subject, with third person singular object implied ;
(2) object prefixes.

		1	2
Singular	1 ..	<i>ɲa'</i>	<i>ga'-, bira'-</i>
	2 ..	<i>da'</i>	<i>dja'</i>
	3 ..	<i>ga'</i>	<i>buga'- or none</i>
Dual	1 incl. ..	<i>ja'</i>	<i>j-</i>
	1 excl. ..	<i>jira'</i>	<i>njilga'-</i>
	2 ..	<i>nila'</i>	<i>nur-, njir-</i>
	3 ..	<i>bila'</i>	<i>buru-</i>
Plural	1 incl. ..	<i>ɲira'</i>	
	1 excl. ..	<i>bila'</i>	} <i>njirga'-, njirbira'-</i>
		<i>jila'</i>	
	2 ..	<i>nira'</i>	<i>nul-, njel-</i>
	3 ..	<i>bira'</i>	<i>bulu-</i>

Here again are certain resemblances to the Mara, Alawa and Wandarang. Tense is shown by the suffix, and there are adverbial infixes as well. Some examples will make this clear :

		Positive.	Negative.
I see him	..	<i>ɲa'-na-n</i>	<i>mag ɲa'-nian</i>
I saw him	..	<i>ɲa'-na-nin</i>	<i>mag ɲa'-nā-ji</i>
I shall see him	..	<i>ɲa'nian</i>	<i>mag ɲa'nian</i>

Further, *ɲaʃenian ɲa'ɲabojan*, if I see him I shall give it to him; *djaʃenian dja'wojan danmin*, if I see you I will give you the spear; *dja'waggagu'namin, mag dja'bonian, ɲa'bonian*, I have waited a long time for you; if you don't come, I'm going; *ɲa'manegu'namin mɔ:nɔ:*, *ga'jelinbul'min*, I waited a little and he came. *ɲara-gara'-wodanyan*, we shall all stand together; *ga'-ju-dorinɔ*, he lived a long time (in a place). Comparison with Rainbarngo again suggests itself, almost as much as with Gunwinggu, including the peculiar *ɔ:* sound, very marked in Buan. Causative and other derived verbal forms are found, constructed much as in Gunwinggu.

(28) *Gundangbon*. This language may be regarded simply as a south-eastern dialect of Gunwinggu. It makes a much freer use of the glottal stop than any other form of that language. It also has a feminine pronoun in the 3rd person singular, as in Gunwinggu, though it makes no other distinction of gender. Very little needs to be said about it in this place. The past tense of the verb *-bon*, to come, will show its resemblance to Buan:

	Singular.	Dual.	Plural.
1 incl. . .	—	<i>ɲaridja'bon</i>	<i>jala'bon</i>
1 excl. . .	<i>ɲa'bon</i>	<i>ɲara'bon</i>	<i>jala'bon</i>
2 . . .	<i>da'bon</i>	<i>nara'bon</i>	<i>nala'bon</i>
3 . . .	<i>ga'bon</i>	<i>bara'bon</i>	<i>bala'bon</i>

Many other comparisons within the group could be made.

The vocabulary for all the non-classifying languages may now be shown, though it would have been better to group the languages by their resemblances in word-store if the grouping from a grammatical viewpoint had not been given preference. For the Iwaidja vocabulary see the previous report, *Oceania*, Vol. X, p. 420.

English.	Margu.	Amarag.	Rainbarngo.	Buan.	Gundangbon.
man . .	<i>geiag</i>	<i>awulalu</i>	<i>bi:</i>	<i>jawurin</i>	<i>biji</i>
woman . .	<i>ɲjunɔn</i>	<i>wuraidbaru</i>	<i>diɲ'</i>	<i>gidigid</i>	<i>girigidj</i>
head . .	<i>wari</i>	<i>iwulja</i>	<i>djara</i>	<i>goidj</i>	<i>goidj</i>
eye. . .	<i>da:la</i>	<i>waliwu</i>	<i>gainɲjulja</i>	<i>mimi</i>	<i>mumu</i>
nose . .	<i>ɲi:ni</i>	<i>wi:l</i>	<i>gi:ja</i>	<i>dje:</i>	<i>dje:</i>
mouth . .	<i>ɲarjad</i>	<i>wiɲjara</i>	<i>di:jälj</i>	<i>da:lɔ:</i>	<i>dalugara'</i>
tongue . .	<i>ɲarjad</i>	<i>wiɲjaril</i>	<i>di:jälj</i>	<i>del</i>	<i>djen</i>
stomach . .	<i>ɲiwud</i>	<i>aɲigu</i>	<i>gi:na</i>	<i>gu:</i>	<i>ɲu'</i>
bone . .	<i>aruwa</i>	<i>igada</i>	<i>balmana</i>	<i>mɔ:</i>	<i>mɔ:</i>
blood . .	<i>didja:ridj</i>	<i>manijul</i>	<i>gulbana</i>	<i>guraidj</i>	<i>gulba</i>
kangaroo	<i>wi:djud</i>	<i>malaijuwar</i>	<i>bulaidj-</i> <i>bulaidj</i>	<i>guɲ</i>	<i>guɲ</i>
opossum	<i>wi:ririn</i>	<i>wanguwu</i>	<i>marjo</i>	<i>dugula</i>	<i>dugula</i>
emu . .	<i>mangunuba</i>	<i>gangurg</i>		<i>ɲuroɔo</i>	<i>ɲuroɔo</i>
crow . .	<i>reimbiriri</i>	<i>gubula</i>	<i>wa'wa'</i>	<i>wa'wa'</i>	<i>wa'wa'</i>
fly . .	<i>molg</i>	<i>mulgulg</i>	<i>buad</i>	<i>mɔr</i>	<i>bo:d</i>
sun . .	<i>muri</i>	<i>mänjidj</i>	<i>muda</i>	<i>walir</i>	<i>belbagar</i>
moon . .	<i>rana</i>	<i>gurana</i>	<i>gurnja</i>	<i>did</i>	<i>gurnja</i>
fire . .	<i>dju:na</i>	<i>gudjälj</i>	<i>ɲura</i>	<i>mimäl</i>	<i>mimäl</i>
smoke . .	<i>ɲolan</i>	<i>gunan</i>	<i>do:lɲ</i>	<i>dolgnɔ</i>	<i>djunör</i>
water . .	<i>wobaidj</i>	<i>aɲawud</i>	<i>djula</i>	<i>wa:</i>	<i>wa:</i>

B. SUFFIXING LANGUAGES.

The languages numbered 30 to 43 can be treated as one group subdivided into two sub-groups. They are completely different in type from all the others discussed in both the previous report and this one, and agree with the type common throughout large parts of the rest of Australia. The characteristics of the two sub-groups together may be summarised thus:

1. No classification of nouns or sentence concord, with no differentiation of gender or number in nouns.
2. Cases of nouns are indicated by suffixes and post-positions. Some of the case-endings are identical with forms found in New South Wales and South Australia: e.g. *-na* as the objective case of personal nouns, and *-go* as a possessive and dative ending. The agentive case is present.
3. Pronouns are treated in the same way as nouns; there is no incorporation, e.g. *ɲaii ɲarana nama*, he sees me; *ɲara ɲanja nama*, I him see. Some verbs govern the genitive case: *ɲaii ɲarago dja:l*, he likes or wants me.
4. The verb is invariable for person and number, being of the "Kattang" type in New South Wales.¹¹ Tense and mood are shown in suffixes.
5. The vocabulary has agreements with West and South Australian desert languages, and contains a good deal of "common Australian" word-store not found elsewhere in the north and north-west.

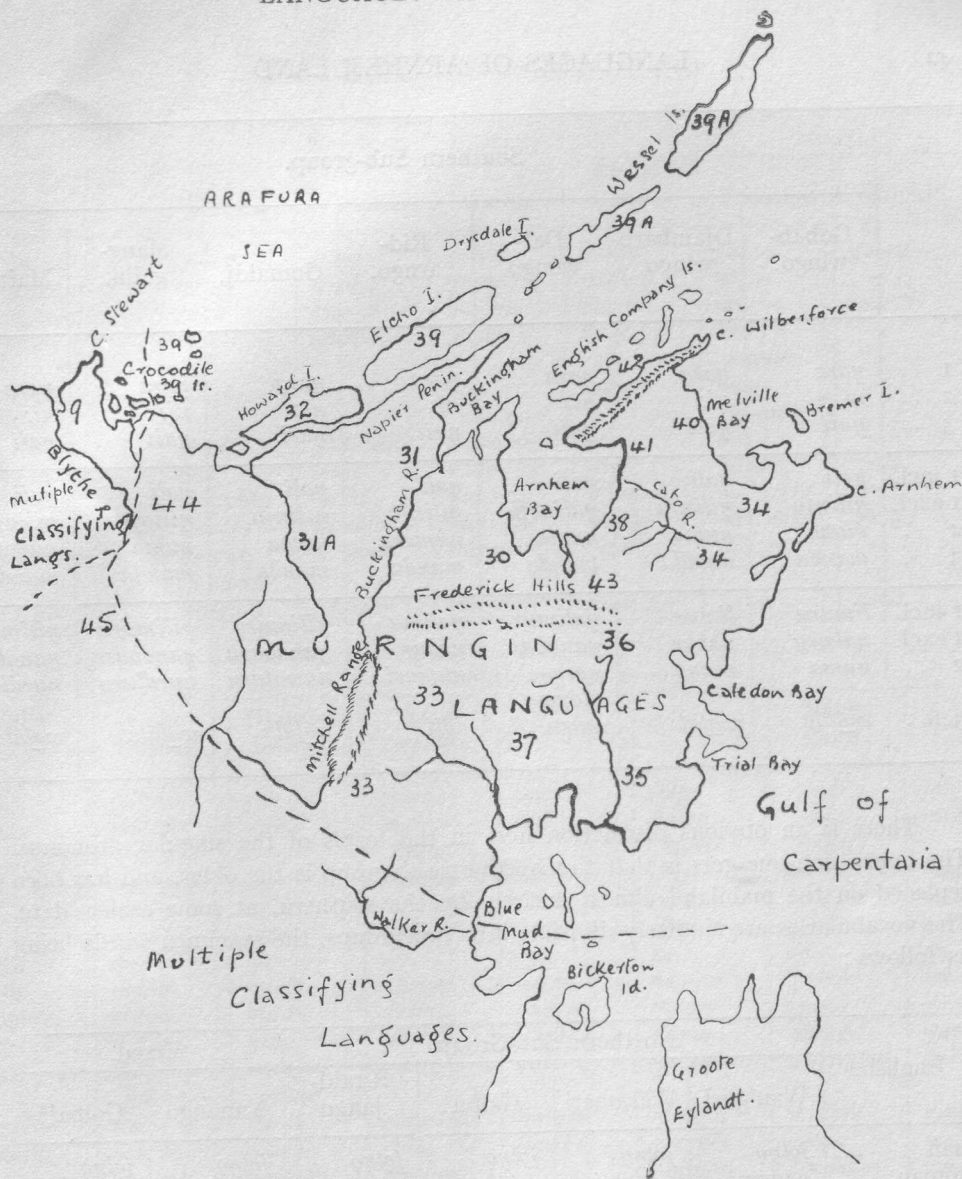
The languages of the group here called Murngin¹² are subdivisible into two parts, which have a good deal in common, but which are marked by different sets of pronouns, different grammatical processes (though again only verbal variations of one type) and certain vocabulary characteristic of each. One group is that of the languages of the northern islands and part of the northern coast, the other that of the mainland languages in general. Two: Yanango (*ja'naŋo*) and Golba, and possibly also Dalwongo, may be regarded as mixed. The pronouns and the vocabulary can be set forth immediately. Map II shows the actual localities.

TABLE A. *Pronouns.*

	Northern Sub-Group.				Mixed.	
	Wan'guri	Wameri	Galbu	Riraid-jango	Yanango	Golba
Sing. 1 ..	<i>ɲaia</i>	<i>ɲaia</i>	<i>ɲaia</i>	<i>ɲaia</i>	<i>ɲara</i>	<i>ɲara</i>
2 ..	<i>nunu</i>	<i>nunu</i>	<i>nunu</i>	<i>nunu</i>	<i>nunu</i>	<i>nunu</i>
3 ..	<i>na:n</i>	<i>na:n</i>	<i>na:n</i>	<i>na:n</i>	<i>na:ni</i>	<i>ɲaii</i>
Dual 1 incl.	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>
1 excl.	<i>ɲalinju</i>	<i>ɲalinju</i>	<i>ɲalinju</i>	<i>ɲalinju</i>	<i>ɲalinju</i>	<i>ɲalinju</i>
2 ..	<i>numa</i>	<i>ɲjuma</i>	<i>numa</i>	<i>numa</i>	<i>numa</i>	<i>numa</i>
3 ..	<i>djubul</i>	<i>djubäl</i>	<i>dubbäl</i>	<i>dubäl</i>	<i>balei</i>	<i>balei</i>
Plur. 1 incl.	<i>ɲalma</i>	<i>ɲalma</i>	<i>ɲalma</i>	<i>ɲalma</i>	<i>ɲalima</i>	<i>ɲalima</i>
1 excl.	<i>ɲanabu</i>	<i>ɲanabu</i>	<i>ɲanabu</i>	<i>ɲanabu</i>	<i>ɲanabu</i>	<i>ɲanabu</i>
2 ..	<i>numa</i>	<i>ɲje:li</i>	<i>ɲje:li</i>	<i>ɲje:li</i>	<i>nuruli</i>	<i>numa</i>
3 ..	<i>dänäl</i>	<i>djänäl</i>	<i>dänäl</i>	<i>dänäl</i>	<i>jana, dana</i>	<i>wälälä</i>

¹¹ See A. Capell, "The Nature of Australian Languages," *Oceania*, Vol. VIII, pp. 40-41.

¹² See W. Lloyd Warner, *A Black Civilization*, for the explanation of this term, which is rather unsatisfactory, but hard to replace, and at any rate has now become accepted as applied to these peoples.



SKETCH MAP 2: MURNGIN LANGUAGES

Southern Sub-group.

- | | |
|----------------------|--------------------|
| 30. Gobabwingo. | 31. Djambarbwingo. |
| 31A. Liagala:wumiri. | 32. Wolgara. |
| 33. Ridarngo. | 34. Gomaidj. |
| 35. Manggalili. | 36. Djabu. |
| 37. Mararba. | |

Northern Sub-group.

- | | |
|---------------|------------------|
| 38. Wan'guri. | 40. Riraidjango. |
| 41. Galbu. | 42. Warameri. |

Mixed Types.

- | | |
|--------------|-------------|
| 39. Yanango. | 39A. Golba. |
|--------------|-------------|

(Based on a sketch map by Rev. T. T. Webb.)

	Southern Sub-group.						
	Gobab-wingo.	Djambarb-wingo.	Dal-wongo.	Rid-arngo.	Gomaidj.	Mang-galili.	Mararba.
Sing. 1 ..	<i>ɲara</i>	<i>ɲara</i>	<i>ɲara</i>	<i>ɲara</i>	<i>ɲara</i>	<i>ɲara</i>	<i>ɲara</i>
2 ..	<i>ni:</i>	<i>ni:</i>	<i>ni:</i>	<i>ni:</i>	<i>ni:</i>	<i>ni:</i>	<i>ni:</i>
3 ..	<i>ɲaii</i>	<i>ɲaii</i>	<i>ɲaii</i>	<i>ɲaii</i>	<i>ɲaii</i>	<i>ɲaii</i>	<i>ɲaii</i>
Dual 1 incl.	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>	<i>ɲali</i>
1 excl.	<i>ɲilinju</i>	<i>ɲilinju</i>	<i>ɲalineji</i>	<i>ɲilinju</i>	<i>ɲilinju</i>	<i>ɲilinju</i>	<i>ɲilinju</i>
2 ..	<i>numa</i>	<i>numa</i>	<i>numa</i>	<i>numara</i>	<i>numa</i>	<i>numa</i>	<i>numa</i>
3 ..	<i>manda</i>	<i>manda</i>	<i>manda</i>	<i>manda</i>	<i>manda</i>	<i>manda</i>	<i>manda</i>
Plur. 1 incl.	<i>limuru</i>	<i>limur</i>	<i>ɲalimur</i>	<i>ɲalima</i>	<i>ɲilimuru</i>	<i>ɲilimuru</i>	<i>ɲilimuru</i>
1 excl.	<i>naburu</i>	<i>nabur</i>	<i>ɲanabur</i>	<i>nabur</i>	<i>ɲanaburu</i>	<i>ɲanaburu</i>	<i>ɲanaburu</i>
2 ..	<i>numa</i>	<i>numa</i>	<i>nara-lawur</i>	<i>numari</i>	<i>nuwaluru</i>	<i>nuraluru</i>	<i>nuraluru</i>
3 ..	<i>walāla</i>	<i>walāl</i>	<i>wuru</i>	<i>dāli</i>	<i>walāla</i>	<i>walāla</i>	<i>walāla</i>

There is an obvious distinction here in the forms of the singular pronouns. The impression one gets is that the Northern sub-group is the older, and has been replaced on the mainland almost entirely by the southern, at some earlier date. The vocabularies are similarly divisible into two groups, the specimen words being as follows :

English.	Northern Sub-Group.				Mixed.	
	Wan'guri	Wameri	Galbu	Riraid-jango	Yanango	Golba ¹³
man ..	<i>jolɲo</i>	<i>jolɲo</i>	<i>jolɲo</i>	<i>jolɲo</i>	<i>jolɲo</i>	<i>jolɲo</i>
woman ..	<i>baɖami</i>	<i>baɖami</i>	<i>miälg</i>	<i>da'iga</i>	<i>miälg</i>	<i>miälg</i>
head ..	<i>murgur</i>	<i>murguru</i>	<i>mulgur</i>	<i>mulgur</i>	<i>da:mbu</i>	<i>da:mbu</i>
eye ..	<i>mayudji</i>	<i>mayudji</i>	<i>mi:l,</i> <i>mayudji</i>	<i>mi:l</i>	<i>mayudji</i>	<i>mi:l</i>
nose ..	<i>ɲoro</i>	<i>gamuru</i>	<i>ɲoro</i>	<i>ɲoro</i>	<i>gamuru</i>	—
mouth ..	<i>da</i>	<i>djurwara</i>	<i>da</i>	<i>da</i>	<i>durwara</i>	—
tongue ..	<i>ɲa:nar</i>	<i>mada</i>	<i>mada</i>	<i>ɲa:nar</i>	<i>ɲa:nar</i>	<i>mada</i>
stomach ..	<i>guru</i>	<i>gulun</i>	<i>gulun</i>	<i>dulmo</i>	<i>gulun</i>	<i>gulun</i>
bone ..	<i>maririn</i>	<i>ɲaraga</i>	<i>ɲaraga</i>	<i>ɲaraga</i>	<i>maririn</i>	—

¹³ These words are taken from a MS. list compiled and given me by the Rev. T. T. Webb, covering a different series, and so not containing all required for the present purpose.

English.	Northern Sub-Group.				Mixed.	
	Wan'guri	Warameri	Galbu	Riraid-jango	Yanango	Golba ¹³
blood ..	<i>gulaŋ</i>	<i>ji-laŋ</i>	<i>gulaŋ</i>	<i>gulaŋ</i>	<i>gulaŋ</i>	<i>gulaŋ</i>
kangaroo ..	<i>wi:di</i>	<i>wi:di</i>	<i>mun-dbia</i>	<i>mul-bia</i>	<i>wi:di</i>	—
opossum ..	<i>ru-bu</i>	<i>ma-ŋo</i>	<i>ma-ŋo</i>	<i>ma-ŋo</i>	<i>ma-ŋo</i>	<i>ma-ŋo</i>
emu ..	<i>malui:ja</i>	<i>wur-ban</i>	<i>'malu:ja</i>	<i>malui:ja</i>	<i>ba:da:-wuma</i>	—
crow ..	<i>galg-manda</i>	<i>wa:g</i>	<i>gäl-gäriŋo</i>	<i>wa:g</i>	<i>galg-manda</i>	—
fly ..	<i>buad</i>	<i>gädiŋälo</i>	<i>wurubul</i>	<i>buad</i>	<i>buad</i>	—
sun ..	<i>walo</i>	<i>walo</i>	<i>walo</i>	<i>walo</i>	<i>bi:n</i>	<i>walo</i>
moon ..	<i>walmura</i>	<i>bo:la</i>	<i>ŋalindi</i>	<i>walmura</i>	<i>walmura</i>	<i>walmura</i>
fire ..	<i>ŋurdja</i>	<i>ŋurdja</i>	<i>däŋyuda</i>	<i>däŋyuda</i>	<i>bwi:mar</i>	<i>gurda</i>
smoke ..	<i>ŋawur-ŋawur</i>	<i>diliwur</i>	<i>ŋäräli¹⁴</i>	<i>ŋäräli</i>	<i>diliwur</i>	—
water ..	<i>ŋargula</i>	<i>gar-mag</i>	<i>magadi</i>	<i>gabu</i>	<i>gabu</i>	<i>gabu</i>

English.	Southern Sub-group.						
	Goba-bwingo.	Djambar-bwingo.	Dal-wongo.	Ridarngo.	Gomaidj.	Mang-galili.	Maräba.
man ..	<i>jolŋo</i>	<i>jolŋo</i>	<i>jolŋo</i>	<i>jolŋo</i>	<i>jolŋo</i>	<i>jolŋo</i>	<i>jolŋo</i>
woman ..	<i>miäl-g</i>	<i>miäl-g</i>	<i>mare:-bulu</i>	<i>diŋ'</i>	<i>daiga:-wuru</i>	<i>daiga:-wuru</i>	<i>miäl-g</i>
head ..	<i>lia</i>	<i>lia</i>	<i>mulgur</i>	<i>lia</i>	<i>lia</i>	<i>lia</i>	<i>mulgur</i>
eye ..	<i>mi:l</i>	<i>mi:l</i>	<i>maŋudji</i>	<i>mi:l</i>	<i>mi:l</i>	<i>mi:l</i>	<i>mi:l</i>
nose ..	<i>ŋoro</i>	<i>ŋoro</i>	<i>ŋoro</i>	<i>ŋoro</i>	<i>ŋoro</i>	<i>ŋoro</i>	<i>ŋoro</i>
mouth ..	<i>da</i>	<i>da</i>	<i>da</i>	<i>dälŋ</i>	<i>da</i>	<i>da</i>	<i>da</i>
tongue ..	<i>mada</i>	<i>mada</i>	<i>ŋa:nar</i>	<i>mada</i>	<i>ŋa:nar</i>	<i>ŋa:nar</i>	<i>mada</i>
stomach ..	<i>gulun</i>	<i>gulun</i>	<i>dulmo</i>	<i>gulun</i>	<i>gulun</i>	<i>gulun</i>	<i>gulun</i>
bone ..	<i>ŋaraga</i>	<i>ŋarag</i>	<i>ŋaraga</i>	<i>ŋaraga</i>	<i>ŋaraga</i>	<i>ŋaraga</i>	<i>ŋaraga</i>
blood ..	<i>maŋgo, gulaŋ</i>	<i>maŋgo, gulaŋ</i>	<i>gulaŋ</i>	<i>gula</i>	<i>gulaŋ</i>	<i>wurungul</i>	<i>gulaŋ</i>
kangaroo ..	<i>wi:di</i>	<i>wi:di</i>	<i>gangurul</i>	<i>ŋarggo</i>	<i>mulbia</i>	<i>mulbia</i>	<i>mulbia</i>
opossum ..	<i>ma-ŋo</i>	<i>ma-ŋo</i>	<i>ru-bu</i>	<i>ma-ŋo</i>	<i>ma-ŋo</i>	<i>ru-bu</i>	<i>ma-ŋo</i>
emu ..	<i>wur-ban</i>	<i>wur-ban</i>	<i>wur-ban</i>	—	<i>wur-ban</i>	<i>wur-ban</i>	<i>wur-ban</i>
crow ..	<i>wa:g</i>	<i>wa:g</i>	<i>wa:g</i>	<i>wa:gia</i>	<i>wa:g</i>	<i>wa:g</i>	<i>wa:g</i>
fly ..	<i>wurulul</i>	<i>wurulul</i>	<i>gädiŋäli</i>	<i>buad</i>	<i>gädiŋälo</i>	<i>gädiŋäli</i>	<i>wurulul</i>
sun ..	<i>walo</i>	<i>walo</i>	<i>larŋgai</i>	<i>walir</i>	<i>walo</i>	<i>walo</i>	<i>walo</i>
moon ..	<i>ŋalindi</i>	<i>ŋalindi</i>	<i>ŋalindi</i>	<i>ŋalindi, gulgia</i>	<i>ŋalindi</i>	<i>wir-mu</i>	<i>na:ŋindi</i>
fire ..	<i>gurda</i>	<i>gurda</i>	<i>däŋyuda</i>	<i>gurda</i>	<i>gor-da</i>	<i>'bu:juga</i>	<i>ŋura</i>
smoke ..	<i>diliwur</i>	<i>diliwur</i>	<i>ŋäräli</i>	<i>ba:n</i>	<i>diliwur</i>	<i>diliwur</i>	<i>ŋäräli</i>
water ..	<i>gabu</i>	<i>gabu</i>	<i>gudjärg</i>	<i>gabu</i>	<i>gabu</i>	<i>gudjärg</i>	<i>gabu</i>

¹³ These words are taken from a MS. list compiled and given me by the Rev. T. T. Webb, covering a different series, and so not containing all required for the present purpose.

¹⁴ This word is commonly used for "tobacco" throughout the area.

Some of these words are typical of the desert languages of Western and South Australia, such as *gabū*, water, which is very common in those areas in the form *gabi*, but there is no space to go into these comparisons here. The languages as a whole bear evidence of having been brought in from more central regions of the continent: first came the northern sub-group, of common stock with the languages of central and eastern Australia, then later those of the southern sub-group, connected with the western desert tribes. What chronological relationship subsists between the various groups and tribes it is as yet impossible to say—and it may remain so.

Although the verb is invariable for person, it is possible to indicate tense and mood with fair exactitude by endings and by auxiliaries. Space permits of only brief illustrations.

English.		Goba- bwingo	Ridarngo	Wan'guri	Warameri	Yanango
see—						
Present		<i>nama</i>	<i>nama</i>	<i>nama</i>	<i>nama</i>	<i>na:ma</i>
Past		<i>naŋala</i>	<i>nawala</i>	<i>naŋa</i>	<i>naŋal</i>	<i>na:na</i>
Imperative ..		<i>naŋo</i>	<i>nawa</i>	<i>naŋa</i>	<i>naŋa</i>	<i>naŋa</i>
hear—						
Present		<i>ŋa:ma</i>	<i>ŋa:ma</i>	<i>ŋa:ma</i>	<i>ŋa:ma</i>	<i>baŋyara</i>
Past		<i>ŋa:gula</i>	<i>ŋa:wala</i>	<i>ŋa:gul</i>	<i>ŋa:gul</i>	<i>baŋyarana</i>
Imperative ..		<i>ŋa:gu</i>	<i>ŋa:wa</i>	<i>ŋa:ga</i>	<i>ŋa:ga</i>	<i>baŋyara:ji</i>
go, move—						
Present		<i>mardji</i>	<i>wani</i>	<i>ŋara</i>	<i>ŋari</i>	<i>garama</i>
Past		<i>mardjina</i>	<i>waninu</i>	<i>ŋaran</i>	<i>ŋarinan</i>	<i>garana</i>
Imperative ..		<i>mardji</i>	<i>wani</i>	<i>maŋgara</i>	<i>ŋaria</i>	<i>garamava</i>
turn (self)—						
Present		<i>biljun</i>	<i>durei'jun</i>	<i>bilun</i>	<i>waɖɖun</i>	<i>biljo</i>
Past		<i>biljuruna</i>	<i>durei'juna</i>	<i>biluan</i>	<i>waɖɖuan</i>	<i>biljana</i>
Imperative ..		<i>biljuro</i>	<i>durei'jun</i>	<i>bilua</i>	<i>waɖɖua</i>	<i>biljova</i>
turn (trans.)—						
Present		<i>bilmarama</i>	<i>durei'- muŋan</i>	<i>biluman</i>	<i>biljuma</i>	<i>bilmiaya</i>
Past		<i>bilmara- ŋala</i>	<i>durei'mala</i>	<i>biluman</i>	<i>biljuman</i>	<i>bilmiana</i>
Imperative ..		<i>bilmaranjo</i>	<i>durei'mara</i>	<i>biluma</i>	<i>biljuma</i>	<i>bilmianjo</i>

There are other types, but these suffice to show that although each of the two groups have points of distinction in their methods of conjugation, there is more overlapping here than in the other factors discussed above. Dalwango has some peculiar endings; Yanango, besides those illustrated, has an interrogative, e.g.

ni: gaɾami va? are you going? *na:ni gaɾanji?* did he go? Its future particle, as in, e.g. *ɲara wurogo gaɾama*, I shall go, is the same as the Gunwinggu and other western languages, *gurogo*, then, by and bye. It is also unique in the Murngin group of languages in having the bilabial *v*.

B2. SEMI-MUDBURA TYPE

The Mudbura group of languages was treated in the previous report,¹⁵ where the chief characteristic of it was shown to lie in the method of the conjugation of verbs. It was there shown that the language possesses a series of particles, to which are added suffixed pronouns to express person, and these are then placed in front of the verbal stem, which changes its endings for tense and mood. If the verb is transitive, the particles have added to them a combined form of subject and object suffixes telescoped together. The verbal particles themselves vary a little, but in the eastern languages (Mudbura, Ngarinman) the aorist tense particle is *ba-*, so that one says in Mudbura *baɲa jänduru*, I shall go or am going; *ɲai baɲangu jänduru*, I will go with you, using the combined suffixes of the 1st person (*-na*) and the 2nd person (*-ɲgu*). Thus there is built up a series of forms which look exactly like the incorporated forms which in the other languages of Group A are prefixed to the verbal stem. Mudbura has the richest series of verbal particles to which such suffixes are added.

In Djinba, and with traces also in Yandjinang an exactly similar system is found, though in a much shrunken form, and it is this fact that has led to the creation of the separate sub-group denominated "Semi-Mudbura Type."

(44) *Yandjinang* or *Djinang* and (45) *Djinba* may be treated together, as they have a good deal in common. The vocabulary in general leans towards agreements with the Murngin group, the word for "tongue" in the specimen vocabulary being the only one which distinctly recalls the Mudbura: viz. Mudb. *djälän*, Djinba *djälän*, Jandj. *djelan*. This vocabulary may be given in full before the grammar is reviewed:

English	Djinba	Yandjinang	English	Djinba	Yandjinang
man ..	<i>julɲi</i>	<i>djäriwidji</i>	kangaroo	<i>ɲarggo</i>	<i>ɲargo</i>
woman ..	<i>miälɲ</i>	<i>mi:lg</i>	opossum	<i>märɲo</i>	<i>marɲo</i>
head ..	<i>gungu</i>	<i>gongɲ</i>	emu ..	—	<i>wurban</i>
eye ..	<i>mili</i>	<i>mī:l</i>	crow ..	<i>wa:gia</i>	<i>wa:gire</i>
nose ..	<i>ɲore</i>	<i>ɲore</i>	fly ..	<i>bolgi</i>	<i>muruläl</i>
mouth ..	<i>rari</i>	<i>rari</i>	sun ..	<i>djärbir</i>	<i>walir</i>
tongue ..	<i>djälän</i>	<i>djelan</i>	moon ..	<i>galgi</i>	<i>rangu</i>
stomach ..	<i>gulun</i>	<i>budjiri</i>	fire ..	<i>djongɲe</i>	<i>djongɲe</i>
bone ..	<i>ɲaraga</i>	<i>ɲirige</i>	smoke ..	<i>mälɲge</i>	<i>ɲarimbi</i>
blood ..	<i>gulan</i>	<i>boɲe</i>	water ..	<i>gabi</i>	<i>gabe</i>

¹⁵ See *Oceania*, Vol. X, pp. 425-429.

With this the vocabulary of the Mudbura group (*op. cit.*, p. 429) may be compared.

In spite, however, of this dissimilarity in general vocabulary, the two languages show a simplified Mudbura conjugation. In nouns and pronouns the agentive case is present, and other cases are formed in a manner not unlike that of the Murngin languages. The phonetics of these two tongues are, however, more harsh than those of the Murngin, and unusual combinations of consonants occur, e.g. Jandj. *ɲare bälbm*, I hit; *äldjn*, you (as objective pronoun).

In Djinba, the verb is conjugated in the present tense by means of the particle *ba-*, which takes as suffixes the shortened pronouns of the subject, and to them may be added those of the object in the transitive verb. Comparison with Mudbura may then be made as follows: "I shall go," "I am going."

			Djinbä.	Mudbura.
Singular	1	..	<i>banar garme</i>	<i>baña jänduru</i>
	2	..	<i>ban garme</i>	<i>ban jänduru</i>
	3	..	<i>ban garme</i>	<i>ba jänduru</i>
Plural	1 incl.	..	<i>balim garme</i>	<i>bala jänduru</i>
	1 excl.	..	<i>banain garme</i>	<i>banali jänduru</i>
	2	..	<i>banyei garme</i>	<i>banda jänduru</i>
	3	..	<i>bandjan garme</i>	<i>bali jänduru</i>

In the transitive verb, the following pairs: I see you (sing.): Mudb. *ba-ɲa-ɲgu njäɲana*, Djinba *ba-ɲjuri njäm*; they-two see me: Mudb. *ba-i-wula njäɲana*, Djinba *barainjale njäm*; he sees you two: Mudb. *ba-gula njajana*, Djinba *ban-nju-malain njäm*; we see you: Mudb. *ba-ɲa-ɲgu-lu njajana*, Djinba *ban-njuwa-nain njäm*. In the other tenses Mudbura varies the initial particle; Djinba, however, drops the *ba-* and does not substitute for it, so that, e.g. "I saw you" is *njur njäɲe*. In Jandjinang, the verb *njäm*, see, makes the past tense *njajana*, like the root form in Mudbura. The variety of possible endings to the verb stem is, however, greater in Djinba and Yandjinang than in Mudbura; the two former have a series of negative suffixes to the verb, whereas Mudbura forms the negative by adding the person endings to a negative particle *gula-*, used before *ba-* forms. Sufficient, however, has been said here to explain the extraordinary feeling of "Mudbura type" language that came over the compiler in his first contacts with these languages.

In closing, it must be stated that much more research remains to be done in each language, although a considerable amount of material, still unpublished, was collected in them. The time, however, was too short for thorough study, and in individual cases later study may correct errors. More attention needs to be given especially to the language of Bathurst and Melville Is. (Tiwi), which is so unusual in structure, and to those of Groote Eylandt and Rose River, which may serve to explain many of the irregularities of noun-classification in the other multiple-

classifying languages. There are indications also of possible wider affiliations of the languages that can only be hinted at here.

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APPENDIX

NOTE ON THE LANGUAGES OF THE WELLESLEY ISLANDS

The Wellesley Islands are situated in the Gulf of Carpentaria, some sixty miles from Karumba, in the south-eastern corner of the Gulf. Some work on the social organization and totemism was done by R. Lauriston Sharp.¹⁶ I was able to collect a few notes on two of the languages, viz. that of Mornington Island and that of Forsyth Island. The former is called by the natives Ladil (phonetically 'la:ɖil), recorded by Sharp as Laierdila. These people call Bentinck Island Madunun ('madunun). The people of Forsyth Island use the name Nemarang for themselves.

(1) Mornington Island : Ladil Language.

In writing this language I found it necessary to distinguish a velar *l*, much like the *l* in English *bugle*, or more exactly, the Polish "dark *l*." This is written here *L*. The bilabial *v* is also found in the language, which permits as endings of words only the consonants *l*, *n* or *r* in addition to vowels.

The agentive case is absent, and nouns do not undergo inflexion for number, gender or class. Gender, is, however, distinguished in the demonstratives and at least the second numeral. Demonstratives :

	Near.	Middle.	Far.
Masculine	<i>deinda</i>	<i>ɲandabaLa</i>	<i>gi:nda</i>
Feminine	<i>dein</i>	<i>ɲandaLa</i>	<i>gi:n</i>

For the numerals I have noted : 1, *wanyji* ; 2, masc. *gianda*, fem. *gian* ; 3, *munɣalar* ; 4, *gian bana gian* ; 5, *gian bana gian bana wanyji*.

¹⁶ See R. Lauriston Sharp, " Tribes and Totemism in North-East Australia," *Oceania*, Vol. IX, No. 4, p. 454 *et seq.*, and map on p. 440.

The objective case is distinguished by an ending, *-i*: *guna yada deini*, I don't want that—but the verb *madu*, to want, is followed by a dative, with the post-position *-gu*: *gaLa:nmāngu madu nji*? What do you want?; *dein-gu madu yada*, I want that one. This is the same usage as in the Murngin languages with the verb *dja:l*, want. Other case relationships are shown by post-positions, which follow the adjective as well as the noun, and are also used with interrogatives. Thus: *Nija jur wirima yeduni dunali yedunburi hamburburi*, he has run away with my things from my house. The interesting thing is that some of these post-positions vary for tense, like the objective pronouns (for which see below). Compare

Past: *nija wa: yimbēnburi yidan biḍi*, he came from you to me.

Future: *nija wangu yimbēnda-buri-du*, he will come from you (*-du*, future).

The pronoun is placed before the verb to indicate person, the verb itself being invariable; but the objective pronoun changes in the future tense. In the Pittapitta language, the nominative pronoun changes for tense, but in Ladil the nominative remains unchanged, tense being indicated in the ending of the verb, and in the object pronoun. Whilst there is a negative conjugation as well as a positive, this does not affect the pronoun object in Ladil, but in Nemarang it does. The following are the Ladil pronouns:

		Subject.	Objective.		Possessive.
			Present and Past.	Future.	
Singular	1 ..	<i>yada</i>	<i>yidan</i>	<i>yidanda</i>	<i>yedun</i>
	2 ..	<i>njingi</i>	<i>yimben</i>	<i>yimbenda</i>	<i>yimbe</i>
	3 ..	<i>nija</i>	<i>niwen</i>	<i>niwenda</i>	<i>niwen</i>
Dual	1 incl. ..	<i>yaguni</i>	<i>yagunin</i>	<i>yaguniygu</i>	<i>yaguniṇan</i>
	1 excl. ..	<i>nja:ngi</i>	<i>nja:n</i>	<i>nja:ygu</i>	<i>nja:ṇan</i>
	2 ..	<i>nje:ngi</i>	<i>nje:n</i>	<i>nje:ygu</i>	<i>nje:ṇen</i>
	3 ..	<i>ne:ngi</i>	<i>ne:n</i>	<i>ni:ygu</i>	<i>ne:ṇen</i>
Plural	1 incl. ..	<i>yagulmu</i>	<i>yagulmun</i>	<i>yagulmuygu</i>	<i>yagulmuyṇan</i>
	1 excl. ..	<i>njalmu</i>	<i>njālmun</i>	<i>njālmuygu</i>	<i>njālmuyṇan</i>
	2 ..	<i>gilmu</i>	<i>gilmun</i>	<i>gilmuygu</i>	<i>gilmuyṇan</i>
	3 ..	<i>bilmu</i>	<i>bilmun</i>	<i>bilmuygu</i>	<i>bilmuyṇan</i>

Space does not permit discussion of this interesting pronominal system, but examples will appear in the sentences illustrating the verbs.

As stated, the verb does not vary for person, but tense is indicated by suffixes, and there are different endings for positive and negative. The imperative position

ends in *-a* or the stem vowel of the verb, the negative in *-ne*. There is more than one type of conjugation, and the following are merely specimens collected :

English	Positive.			Negative.		
	Present	Past	Future	Present	Past	Future
see ..	<i>guri-gu</i>	<i>guri</i>	<i>guri-du</i>	<i>guri-geri</i>	<i>guri-djari</i>	<i>guri-ningu</i>
give	<i>wuda-gun</i>	<i>wuda</i>	<i>wudu</i>	<i>wuda-geri</i>	<i>wuda-djari</i>	<i>wudu-ningu</i>
go ..	<i>wa:ngu</i> ¹⁷	<i>wa:</i>	<i>wa:ngu</i>	<i>(wa:ningu)</i>	<i>wa:djari</i>	<i>wa:ningu</i>
hear ..	<i>mari-gu</i>	<i>mari</i>	<i>mari-du</i>	<i>mari-geri</i>	<i>mari-djari</i>	<i>mari-ningu</i>
take ..	<i>madu</i>	<i>mada</i>	<i>madu</i>			
swim ..	<i>dilmagun</i>	<i>dilmæ</i>	<i>dilmagu</i>			

Not all the negatives were recorded. Illustrations of the verb and pronoun forms are seen in the following sentences.

nja:ngi wa:ngu, njingi gäli, we two are going, you stay here ; *ga:Langu wa:ngu njingi* ? Why are you going away ? ; *nija njidan wudagun*, he is giving it to me ; *biLangu wudu njidanda*, he will give it to me to-morrow ; *nada nimbën gurigu*, I see you ; *guri njidan* ! Look at me ! ; *nj:ngi njanda, nimbenda guridu*, look out, he may see you ; *biLangu nimbenda jadu wa:ngu*, he'll go to you to-morrow ; *jur dane njadan garari*, I have left my camp (*jur* indicates complete action) ; *jur dane njada njeduni gänden*, I have left my wife (*gändæ*, wife) ; *nija jugarban jur dane*, she left her husband ; *nada jur dane vene njidja*, I have left some food on the fire ; *biLan-gu njärwuri lãridu wunda*, it may rain to-morrow ; *nadjida njunda nji* ? What is your name ? ; *nadjida njunda gi:nda* ? What is that man's name ? ; *guna dilmine gi:ni gadiri, djiga gugujen*, don't swim in that river, there are too many crocodiles (note the objective case, like " don't swim that river " ; also that " river " is feminine).

These notes were gathered during the course of a single day's call at Mornington Island, where the missionary in charge of the Presbyterian Mission, Mr. Docherty, kindly provided an excellent informant, from whom it was possible to get much information in a short time. The brief notes on Nemarang that follow were taken from a Forsyth Islander among the crew of the " Leisha " on the way from Mornington Island to Karumba, but he was not so intelligent, and the notes are not so satisfactory.

(2) Forsyth Island : Nemarang Language.

This language is in general structure much like the simpler type of Australian language farther south. It lacks the tenses in the objective pronouns that Ladil has, but has a separate negative in the verb. There appears to be no distinction of

¹⁷ This word is really future in form, just as we in English say " I am going " when we mean " I shall go."

gender in the demonstrative or numeral, nor of number in the noun. Some of its vocabulary and grammatical formatives are cognate with those of Ladil. The following sentences will serve to illustrate this language.

Njuwa djina? yana guridjār. yi:, yana yumandji jur guri:, Where are you? I can't see you? Yes, I can see you (or, have seen you). *Baranda yana yumandji guri*, I saw you yesterday; *Balmbu yana nuwandji guridju*, I shall see him to-morrow; *yana jur la:dji magurag*; *wara gabada yidjin magurag*, I have killed a wallaby, bring me the wallaby here; *yidjin ganda jani dirganguru*, my father is coming to-day; *gala njuwa guri nuwandji?* When did you see him?; *girnada nadai guri nuwandji*, I saw him two days ago.

There are, however, negative objective pronouns, which are not found in La:dil, i.e. if the verb is negative, the pronoun object ends not in *-ndji* but in *-ni*, and this independently of tense: *guridjār yidjini*, he did not look at me; *guridjār girwani*, he did not look at you two (the positive would be *guri girwandji*).

Not all the usual vocabulary was obtained in the time, so the following list differs from that which was appended to each group in the report.

English.	La:dil.	Ne:marang.	English.	La:dil.	Ne:marang.
man ..	<i>jugadbada</i>	<i>bidinanga</i>	water ..	<i>yoga</i>	<i>yogo</i>
woman ..	<i>bingin</i>	<i>magudanga</i>	raft ..	<i>wälba</i>	<i>wälbu</i>
head ..	<i>lälga</i>	<i>nälda</i>	paddle ..	<i>bilir</i>	<i>bilir</i>
eye ..	<i>ga</i>	<i>mi:bul</i>	father ..	<i>ganda</i>	<i>ganda</i>
nose ..	<i>njudla</i>	<i>girga</i>	mother	<i>yama</i>	—
mouth ..	<i>Lämin</i>	<i>wara</i>	sky, above	<i>vägiri,</i> <i>walman</i>	<i>warmu</i>
tongue ..	<i>djälda</i> <i>Lämin</i>	<i>djärjana</i>	ground	<i>duLga</i>	<i>duLga</i>
wallaby ..	<i>gandjin</i>	<i>magurag</i>	wind ..	<i>wanyal</i>	<i>warma</i>
crow ..	<i>wa:ga</i>	<i>djadag</i>	snake ..	<i>jälbur</i>	<i>jälbur</i>
sun ..	<i>warga</i>	<i>wargu</i>	food ..	<i>venz</i>	<i>wulan</i>
moon ..	<i>gidigir</i>	<i>walдар</i>	ashes ..	<i>borbo</i>	<i>galar</i>
fire ..	<i>njuda</i>	<i>yida</i>	sea ..	<i>mäla</i>	<i>mala</i>
smoke ..	<i>dujal</i>	<i>wadu</i>	whirlwind	<i>wargudulen</i>	<i>danamay</i>

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