

AN

AUSTRALIAN LANGUAGE

AS SPOKEN BY THE

AWABAKAL

THE PEOPLE OF

AWABA OR LAKE MACQUARIE

(NEAR NEWCASTLE, NEW SOUTH WALES)

BEING AX ACCOUNT OF

THEIR LANGUAGE, TRADITIONS, AND CUSTOMS:

BY

L. E. THRELEELD.

Re-arranged, condensed, and edited,

WITH AN APPENDIX,

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

Fellow of the Royal Society of New South Wales; Associate & the Victoria Institute of Great Britain; Delégué Général (pour l'Océanie) de l'Alliance Scientifique de Paris; Hon. Corr. Member & the Caltic Society of Montreal;

Author &

THE ETRUSCANS: WERE THEY CELTS?
THE ABORIGINES OF AUSTRALIA ITHEIR ETHNIC POSITION AND RELATIONS.

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THE EDITOR'S PREFACE.

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

A considerable portion of this volume consists of Mr. Threl-keld'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 Kuriggai.

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.

JOHK FRASER.

Sydney,

May, 1892.

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ERRATA.

- Page 6, line 28. For 'sine' read 'shine.'
 - " 11, " 25. For gatoa read bag.
 - " 17, " 4. Let Nom. 1 and Nom. 2 change places, so that baġ and its line shall be Nom. 1.
 - ,, 18, " 83. Let Nom. 1 and Nom. 2 change places, so that bag and its line shall be Nom. 1.
 - ,, 19, ,, 26. Let Nom. I and Nom, 2 change places, so that unni and its line shell be Nom. 1.
 - ,, 37, ,, 16. For beg (bis) read bag \dagger (bis).
 - " 137, " 29. The word gatun seems to hatedropped 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 thky 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 Hawkesbnry. 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 Kurringgai.

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 Terry-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 northwest σ 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 (Ihave 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 Pung—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. Wachigari 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 Bibaban 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 natire 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 Triibner & 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 Threllreld'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 Giinther, of Mudgee, 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 pears ago, sent to the home country, and I fear that it cannot now be recovered.

The nest 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 mas 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 lauguage, and so be able to teil 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 Threlkdd, the pioneer in the field of Australian language, died in Sydney on the morning of the 10th October, 1859, having on the previous day preached twice in his own church—the church of the Bethel Union there.

Mr. Threlkeld's birthplace mas Hatherleigh, in Deron, 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 condyct 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 sir 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 matching 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

^{*} 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."

WTBODUCTIOR.

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 33 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 1142 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 ${\bf I}$ have giren 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 Sth November, 1815, and appointed to labour at Raî-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 mas 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 revisal.
- 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 TEE 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 dialectnames 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 poseible, 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 may 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 mail 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' mould be invented, formed, it may be, from a root-word meaning 'white,' because of the whiteness of the bird. This new word mould 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, mas 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 mood; he cut off aiid brought to them a piece of the 'cockspur' tree; this choice mas so absurd, that forthwith his instructors dubbed him Bobinkat, and that was his name ever after. When he died, the word bobin mould 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'o, '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 indefiuite 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 chauge, 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'; obsoleteon 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 'tat 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 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.

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, mhich 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 mould add, in our present inquiry, the identity of such common words as 'eye, foot, hand, tire, sun, moon,) and the like; for these words cannot have been used much in the names of individuals, and are therefore not likely to have suffered from the fluctuations which I haw 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

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 (aud 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 mas alleged by Sir John Lubbock, and has since been repeated by everybody, that their baying 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, cnn 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 develope a decided capacity for improvement. A friend of mine, fifty years ago, taught two voung black boys to play chess; they soon acquired a liking for the game, and learned to play nith 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 mas 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

^{*} Eopp says that the lowest numerals can never be introduced into any country by foreigners.

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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. TEE 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 adranced 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,' 'apresident' (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 i lu-ma means 'in front,' and in Malay de-alu-wan; these are like ru; in Aneityum, a Papuan island of the New Hebrides, a 'chief' is called natimi arid, where natimi means 'man,' and arid is 'high,' 'exalted,' doubtless from the same root as ariki; and arid is to ariki as the Latin procerus, 'tall,' to proceres, 'chiefs.' From the abraded from ru I take the New Britain" word lua (Samoan lua'i), 'first.'

In the Dravidian languages of India, from which quarter, as I suppose, our Australian languages have come, there is a close parallel to our word pir, for pira means 'before,' and piran is 'a lord.' Dravidian scholars themselves acknowledge that piran comes from the Sanskrit preposition pra, 'before'; this corroborates my derivation of the Australian word 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 Britainand New Irelandare 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 Papnans.

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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, mä; 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, män, (min), 'a part,' comes from the Heb. root mânâh, 'to divide.' But, in Dravidian, the verb 'to divide' is per, piri, and that also is a close approximation to our Australian birung. In the chief Dravidian dialects, 'a part', 'a portion' is pâl: this again brings us to the Shemitic pâlâ, pârash, and many other forms of that verb, meaning 'to share,' 'to separate,' &c., and to the Sanskrit phâl, '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 pål and the Heb, pålå, 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, cu, air; the Lithu-

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

(b). But the most common word for 'one' in New South Wales is wakul. In fact, it is our Sydney word for 'one,' and there can be no doubt of its genuineness, for it is noted by Lieut.-Colonel Collins as a Port Jackson word in his book on the Colony, published 1802; lie spells it wogul. At Newcastle it was wakol; 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 tile Murray River near Wentworth and Euston, mo, mata, máda, meta-ta: on the middle course of the Darling, waichola; on the Upper Murray, mala: on Monero Plains, valla: at Moruya, medendal; in the Murrumbidgee district, mit-ong; at Jervis Bay, met-ann: on Goulburn Plains, met-ong: in the Illawarra district, mit-ung; at Appin, wôgul; at Sydney and northwards to the Manning River and the Hastings, wakul; on Liverpool Plains, mal; at Wellington, mal-anda; in southern Queensland, byáda, muray, bnja, byáya; 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 Thole 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 malanda 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 kará kal, 'a wizard,' 'a doctor or medicine-man,' but inland he is called kará-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

^{*} I have made the word 'Ebudan' (Lat. Ebudes insulae), 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.'

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 what u 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 \mathbf{w} , except valla; and this example I think must have been at one time walla, that is, uala, of which the u has obtained the sound of i (v); or wa-la may come from the same root as wa-kul, the difference lying only in the termination. The other vowels of root word are o, u, \dot{e} , \dot{i} , $a\dot{i}$, all of which in Australian are modifications of the original sound a.

Having now discovered the roo€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 ariki (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

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—agroup of islands off the east end of New Guinea and consisting of New Britain, New Ireland, and some others. In the Duke of York Island there, I find the following words, all akin to wakul, viz., makala, 'for the 'first' time' mara, mara-kam, 'for the 'first' time,' marua, 'to be arfruit for the 'first' time, to enter on a new course, to begin, mara, 100 (= the 'beginning' of a new reckoning), muka, 'first,' muka-na, 'first-' born son, 'muka-tai, 'first,' 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 lauguage proves that the root is indigenous, not borrowed. Among them I observe mara, 'for the 'first' time,' and mara, 100, and this is exactly the Tasmanian word (marawa) 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 commonin Samoan (as in foe-mu a, '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 moight 'to begin,'—another proof that the Santoans and the Australians are kinsmen; with mata compare the Motu word mata-ma, 'a beginning,' and mata-mata, 'new,' 'fresh'; the Fijian matai, 'first,) and tau-mada 'before-hand'; the Maori ti-mata, 'to begin'; the Samoan a-mata, 'to begin'; the New Britain a-ma-na, 'before, in front,' mata-na, 'the front,' biti-na 'the commencement'; the Motu badi-ma, 'origin,' and the Aneitvumese 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

^{*} Cf. the Heb. ahadh, kedam, rosh, atl or yaal, for these meanings. † The Insular-Keltic: words for 'chief,' 'principal,' are priomh, ard, araid; and roimh is 'before.' It is evident that these are only corruptions of the root pri, pro, prae, pra, 'before.' In Kn, a Dravidian dialect, 'one' or 'first' is ra (cf. Sk. pra) and in Duke of Pork Island (New Britain Group), 'one' is ra, re.

^{*} 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 Koiari 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 ophrns, '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 affordindirect 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 Pork 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 mula: 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 mula, muka, mua, and of all the others, is ma, mu, and if me can find that root, it mill 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 lams 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

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 mûla means 'origin, cause, commencement,' and is the same word as the Malay mula already referred to, and both of these I take from the Sanskrit root-word bhû, 'to begin to be, to become, to be,' with which is connected the Latin fore (fuere), 'to be about to be,' fui, &c. From bhû come such Sanskrit words as bhava, 'birth, origin,' bhavana, 'causing to be,' b huvanyn, 'a master or lord '(cf. piran, &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 beginnig.' 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; fa, fu, vu; wa. The nearest approach to the Australian wakul, 'one,' is the Ebcdan 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 wore bula is universal; with various changes of termination, it exists from Tasmania in the extreme south, right on to the Gulf

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

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

^{*}All my knowledge of the Dravidian race and language comes from Dr. Caldwell's "Coinparative Dictionary of the Dravidian or South Indian Family of Languages; second edition; London: Trubner 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 shenaim, 'two,' is a dual form, and is connected with the verb shanah, to repeat: the Latins also say 'rigesimo 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 bulaf, we have here no friendly karáji 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-ma, 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

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,' buln, 'another,' 'an additional one' (cf. ma 'and'), buln, lia-bila, 'also' (with-bila cf. Tasm pia), muru, 'to follow.' In Samoan, muli is 'to follow.' fo'ris '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 tma, '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,' vaega-lemu, 'the half,' and other words; because when people are 'at one' on any subject they are agreed, but when they are at 'twos and threes' they are divided in opinion; and in the same sense 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, 'mans,' '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 Arvan region.

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

^{*}In my manuscript notes I have the following forms:—From Tasmania, bura, pooali, piawah; Victoria, būlum, pollit; South Australia, bulait, purlaitye; New South Wales, blula, bulaara, buloara, buloara-bo; Southern Queensland, bular, pūbul, 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 rocahulary that I have seen almost every word terminates with r on this principle!

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'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 Dravidiau 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 'Wafer,' '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 aucient Egyptian has mo, 'water,' whence, according to some, the name Moses; the Sanskrit has ambu (am for ma, by metathesis), 'water;' the Keltic bas 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 apas, 'water,' while from ma may come the Latin mad-idus, 'wet.' We found that ma-kul, 'one,' comes from root ba, ma; so, from the root of ba-du, comes the Australian word ma-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';

New Britain says bata, 'to rain,' ta-va, 'sea,' and the Maori sap awa, 'water.' As a coincidence, it is remarkable that the old high German word am-a (cf. the Ger. wasser, Eng. water) means 'water,' and be du 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 Englishmento 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, nun; 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 bn-tu, elsewhere ba-ta; the Samang Negritos say bateno; 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-a—from which mudos comes to close the eyes or mouth,' and in the Sanskrit mu, 'to bind';

^{*} 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.'

similarly the Hebrew (a) illäm, 'dumb,' comes from the verb âlām, '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 me 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 polio!

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 lauguages, expressed mostly by mu, but, in our Eastern languages, by bu, 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 Knmalarai, the Santoan, and the Polynesian; others use f 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-ag-ta-na; for mong-talinna 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 'eve,' 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,' wićin-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 'eve' 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': vs-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,' aud mú-mú is 'red,' and the Aneityumese ama-mud is 'to burn' transitively: the Maori has ma-hana, 'warm': Papuan for 'eve' 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,' eve, '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 Lomland 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 cost 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 Ebodan of Erromanga has ire, 'to-day.' Further, a common word for 'eye' in Queenslancl is clilli; 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 aclded 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, dame, '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 rye,' kan, 'to see'; and the root of kan may be the same syllable as in Sanskrit ak-shi, 'eye,' the ak being by metathesis changed into ka. At all events, the root 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-kn, '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-mords spread overso vast an area elsewhere.

VII. MISCELLANEOUS TEST WORDS.

(n.) There are just two or three other words which I would glance at very rapidly. The Malay kutu means 'louse'; in all Polynesia also that word means 'louse'; therefore, as some persons say, the South Sea Islanders must be Malay-Polynesians. But I find that in Aneityum also, a Papuan region, in-ket is 'louse,' and in South Australia kuta, and in other parts of Australia, kŭ-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 nd 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, gū-nung here means stercus hominis nut bestiae; in Sanskrit the root-verb is gu. In Samoan, (k)i-no is excrement,' the same word as gunung. Among our Port Stephens blacks, the worst of the evil spirits is called gunungdhakia='stercus edens.' In Hebrew, a variant for the name Beelzebub is Beelzebiil, which means dominus stercoris. Again, kak is an Aryan root-verb; in New Guinea it becomes tage (t for k, as is common); in New Britain, tali; in Samoa, ta'e; in Aneityum, no-holr and na-heh. 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 -n a is formative, and is exceedingly common in Tasmanian words; it is, I may observe in passing, exactly the same syllable mhich 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 pngga. I would write it bug-a, and connect it with the New Britain word bug (pronounced bung), which means 'day'; thus buganubra would mean 'the eye of day,' that is, 'the sun'; and that is exactly the meaning of mata ari, the Malay word for the 'sun.' The Ebudan of Santo has bog, 'day,' arid the Fijian for 'sun' is matani-senga. Bug is allied to the Dravidian pag-al, 'day.' Bug I take from the Sli. bhâ, 'to shine'; with this compare the deriration of the English word 'day.'

(d.) In the Kamalarai dialect (N.S.W.), kngal means 'bad,' no good'; the -gal here, as elsewhere, is formative, and ka is the root. Now kâ 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 murrara' g'; in Wiradhari, it is marang; in Kamalarai, it is murraba; the Port Jackson tribe at Sydney called it bujari. The root is ma, mu, bu; Mr. Threlkeld's spelling should thus have been ma-ra-ra'g, that is, ma-ra with the last syllable reduplicated and -ag 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, bā-ik; Papuan, māgē, bo-ēna, na-mo, na-ma. The Sanskrit bha-dra means 'best,' 'happy,' 'well'; and the insular Keltic ma-th is 'good,' wholesome,' happy.' I believe that the Latin bonus (of which Latin etymologists cannot trace the origin) is connected with these ancient roots; for the Keltic ma-th, i.e., mad, would easily give bon-us.

(f) The Wiradhari balun, 'dead,' seems to be the same word as the Dravidian mâ-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 muth, math, are all cognate

verbs. The Keltic 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 vaka, '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.'

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

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, înu means 'to bring forth young' (cf. Eng. yean), and in Malay īndū is a word for 'mother.' Are these, too, not akin to our Australian word 1

VIII. THE PRONOUNS AS TEST WORDS.

There are few languages in which the pronouns of the first and the second persons are declined throughout by the inflexion of the same base-stem. In the Aryan family, there are at least two bases for each of them, and these are often so disguised by the inflexions that it is difficult to detect them. In English, for instance, there does not seem to be any etymological connection between I and me and we, and a similar diversity exists in the Latin ego, mihi and nos, tu and vos; in the Greek ego, mou, noi, hēmeis; in the Sanskrit aham, mam, vayam, or tvad and yushmad. In Melanesian regions, the corresponding Papuan, Albannic and Ebudan pronouns are apparently considered so volatile and evanescentthat 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-metipsi, 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,*

^{&#}x27;Hence comes the word jin—so commonly used in Australia to mean the 'wife' of a black man (kuri).

^{*} See girugal-de on page 111 of this Appendix, gaddal-dion page 112, and other instances in the same section.

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

Australian Pronouns.

The Awabakal pronouns are:—

Singular.	Dual.	Plural.
1st.—Gatoa, bag, emmo-ug, tia	Bali, ģali	Geen, gear-un
2nd.—Ginto, bi, giro-ug 3rd. Masc.—Niuwoa, noa, gi.	Bula	Nura
3rd. Masc.—Niuwoa, noa, gi.		
ko-ug, bón	D 1	Bara
3rd. Fem.—Boun-toa, boun-	Duloara	Dara
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; niaiyai; 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, iiidiga; youra; beai, búbla; wiya, walbo; gin; imiba; gindiguġ; nagdu; gulaġa.
3rd Pro.; Sing. — Genna, noa, niuoa; Plu. — Garma, bara.
Victoria.

1st Pronoun.

Xing.—Gaddo, nadtha, gio, gaiu, ġatúk; waan, aan, winnak; yatti, yanga, yandoġ, nitte; naik, naić, niak, ġe, ġén; wokok, yerrowik, wolúnyek, tiarmek; búrdop.

2nd Pronoun.

Sing.—Gind-a, (-e, -i, -o, -u), ģindúk; nind-i, (-e); ģinna, ginya; nin, nindo, ninan, niam, winnin; yerrowin; tiarmin; waar, waanyen; wolaniģ; nutúk, utúk; mirambina; ģulum; 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, ġann-a, (-i), ginyi, onye, yiġa, yinna, ini, unnyi; ġapp-a, (-u), ġaap, appa, aupa; ġatto, attho, attu, autu, althu; ġúća; ti; iyie.

2nd Pronoun.

Xing.—Gina, nia, nini, nina, yina; gimba, imba, umpu, unga, unni, yinyi; nindo, yundo; tidni, yichi, yundru, andru, gunchru; wuru, nuru, nnni; canna.

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, ģatuko, natto, ģadjo, ajjo, ģanya, ģuanga, ģanga, gana, ģonya, nanya, nunna; ģarmi, ģeit; ģi, ģida, gika, ģiģ.

2nd Pronoun.

Sing.—Ginda, ġinna, yinda, yinna, nini, ninya, niya; ġinduk, yinnuk, nonduk, nundu, nunda, nunak; janna. Plural—Nural. 3rd Pro.; Sing.—Bal; Plu.—Balgun, bullalel.

Queensland.

1st Pronoun.

Sing. — Gaia, ģia, ģio, nigo; ģanga, ongya, unća; nutta, utthu, uda; yundu, ģiba, ipa; nia, ia, niu, iu, iuwa, yo; búrko; kuronya; ģúnģúl.

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; mologa.

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

With these Australian Pronouns, compare the

DRAVIDIAN PRONOUNS.

1st Pronoun.

Sing.—Tamil—Nân, yân, ên, en; Canarese—ân, ybn, nâ, nânu, en, êne; Tulu—ybn, yen, e; Malayâlam—âlam, ñân, ên, en, ena, eni, ini; Telugu—nênu, nê, ēnu, é, nâ, nu, ni; Tuda—ân, en, eni, ini; Kôta—âne, en, eni, ini; Gônd—annâ, nâ, ân, na; Ku—ânu, na, in, e; Râjmahâl—en; Orâon—enan.

Plu - Mêmu, amât, yâm, âm, âmu, nâm, nângal, nâvu, âvu.

2nd Pronoun.

Sing.—Tamil—Nî, nin, nun, ei, i, ay, oy; Canarese—nîn, nî, nînu, nin, ay, e, iye, î, i; Tulu, 1, nin, ni; Malayâlam—nî, nin; Telugu—nîvu, îvu, nî, nin, vu, vi; Tuda—nî, nin, i; Kôta—nî, nin, i; Gônd—imma, ni, î; Ku—înu, nî, i; Odon—nien; Râjmahâl—nîn. The Scythic of the Behistun tables has ni; the Brahui of Affghanistan has ni, na. Plu—Mîru, imat, nfr, nîvu, fru.

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

PAPUAN PRONOURS.

1st

Xing.—Gai, mōu, da, yau, ye-gu, náu, nana, ara; Dual—Gabaġaba, ni-mo-to, noni, kaditei, vagewu; Plu.—Ga-l-pa-ġa-l-pa, 'we three,' ni-mo, 'me,' no-kaki, kita, ya-kaimi, ita.

2nd.

Xing.—Gido, ġi, rōu, koa, ya-kom, oa, goi, oi ; Dual—Gipel, nigo-to, ka-mitei ; *Plu.*—Gita, nigo, yana, komiu, ya-kamiyi, umui, omi.

3rd.

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

Possessive forms are:-

1st.

Sing.—Lau-apu, ġau, moro, clai-ero, yo-gu, ge-gu, egu; Plu.—Lai emai-apumai, ġa-1-pan, yo-da, la-nambo.

2nd.

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

EBUDAN PRONOENS.

Corresponding Ebudan pronouns are:-

1st

Sing.—E-nau, iau, na-gku, avau, ain-yak; short forms, na, a, kn, 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 :—						
Singular.		Binal.	Ternal.	Plural.		
_		First.				
Nom.—Koi-a-u†			Koi-keitou	<i>Koi-ke-</i> da <i>Koi-</i> keimami		
Poss.— -nku	exclu.	I-ke-daru I-keirau		I-Ee-da ∫-keimami		
Obj. —Au	inclu.	Kedaru Keirau	Kedatou Keitou	Keda Keimami		
Second.						
Nom Ko-i-ko		Koi-ke-mu-drau	Koi-ke-mu-dou	Koi-kemuni		
Poss. — -mu		I-Ee-mudrau	I-ke-mudou	<i>I-ke-</i> muni		
Obj. —Iko		Kemudrau	Kemudou	Kemuni		
Third.						
Nom. —Ko-koya		Koi-rau	Ko-iratou	Ko•i-ra		
Poss. —1-keya; Obj. —Koya.		I-rau ; drau Rau	I-ratou; dratou I-ratou			

 \dagger 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:-

Singular.		Binal.*	Ternal.	Plural.
1st — Iau, io, yo 2nd — U or ui 3rd — Iaor i	{ inclu. } exclu.		da-tul mi-tul mu-tul di-tul	dat me-at mu-at di-at

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 Mi-. Taplin's list of South Australian dialects 'we' is gun, and 'you' is ġun also; the former should probably be ġén; and kambiy anna is made to mean both 'your father' and 'his father.'

The First Pronoun.—Making all due allowance for such defects, I proceed to examine the Australian pronouns, and I find that, notwithstanding the multitude of their dialect-forms, they have only a very few bases. These are, for the first pronoun—Ga-ad, gá-ta, ga-acl-du, ba, mi, mo; and, for the second prenoun— Gin, gin-da, gin-du, bi, bu, gula. I leave the demonstrative or third pronoun out of account, as it is not of so much importance to our inquiry. Now, the existence of the base ga-ad is proved by the forms (given above), ġa-an, ġá-na; the base ġa-ta recurs in gatha, ga-ya, ni-te; ga-ad-du, in gad-thu, na-thu, a-thu, ga-tu-ko, &c.; ba gives wa-an, a-an, and, in South Australia, gapa, ga-ap, a-pa; mo and mi are merely softened forms of ba, and are found in mo-to, wo-kok, mi-na, mi-nak, ga-mi. Even so unpromising a form as ún-ća (Queensland) connects itself with the base ga-ta through gú-ća (South Australia); for some Melanesian dialects prefer to begin words with a vowel, and so transpose the letters of an initial dissyllable; thus, ún-ća is for úġ-ća= ġú-ća=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 gaddu, naddu, vaddu, 'I,' and these become more liquid still in vallu, -ladu,† Let us obserre here, also, that the Tasmanian forms ma-nx, mi-na, 'I,' come from the base ma, mi. I have above given six bases for the first pronoun in Australian, and yet there are only two—ad or ta and ba; for mi and mo are only ba differently vocalised, and, in the other three, ga- is a prefix, as will be shown further on, while the -du of gaad-du is an emphatic suffix.

Here comes in a most important question. Are these bases ta and ba esclusively Australian? Emphatically I say, No; for I know that, in Samoan, ta is the pronoun 'I,'and tā (for tā-ua) is 'we two,' 'itais 'me,' and ta-tou is 'we'; la'u (i.e., ta-ku, lor 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.

'Pour'-Tau, tou, au, on, takorua, takoutou.

Here in 'we two,' 'we,' and 'my,' I see both of our Australian baseforms 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, na-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 correspoiicls 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.'

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

^{*} 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 rery few words beginning with vowels.

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

^{*}The possessive termination for persons in Awabakal 18 ·umba; this I take to be for gu-mba, the gu being the possessive formative in Wiradhari; it corresponds to the Ebudan ki, which is used in the same way.

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 brig (for ba-ag), -ag being one of the most common of Australian formatives. Then, of the possessive form, emmo-úġ, which I would write emo-ng, I take the e to be merely enunciative, the-úġ 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 \mathbf{I} would write it, tya or 6a; of guéa and unea. This tia appears again in the vocative ka-tio-u, and is, \mathbf{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 miny ug on page 3 of the Appendix). Here again, in the Awabakal word gan, 'who'? me are brought into contact with Aryan equivalents; for, if gán is for ká-an, as seems likely, then it leads us to the Sanskrit ka-s, 'who'? Zend, cvaiit = 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 ġéanni, ġéen, we have again the prefix demonstrative ga, but now softened into ge (cf. the Maori prefixnge) 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

pluralising words, whatever they were, and thus to have acquired plural terminations; of this our ġéanni is an instance; in western Victoria, 'we' is expressed by ga-ta-en, that is, ġata, 'I,' with the suffix -en—the same as the -ni of gkanni. The Awabakal 'we' is ġéen. Snch 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 Awabikal gin-toa is the same as in gat-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 b6n for bo-nn, 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 by gives the forms wi-ye, we, 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'yura g in South Australia shows how the initial n has come in, for that plural is equivalent to gyurag, 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 gear-unba, 'of us,' the -ar may be this -ra, but it may also be simply the -an of the nominative. This same -r a 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;

^{*}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.

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

Gátoa, then, is to me made up of ġa+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, ancl 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 tirst and second pronouns. This same particle, ko, o is also prefixed to nouns, ancl 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 Ebuclan dialects,—the Aneityumese, for instance—the demonstrative in, ni, elsewhere na, is prefixed to almost every word that is nsed 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, $n\hat{a}n$, $y\hat{a}n$, for the first person, and nin, $n\hat{i}$ for the second. Dr. Calciwell himself considers the initial n in each case to be not radical, and the base forms to be $\hat{a}n$ and En. This is a close approximation to our Australian bases; for we have the three forms, giid-du, $n\hat{a}d$ -du, $y\hat{a}d$ -du, in which the n and the p proceed from the original nasal-guttural p, and that p, as I have shown, is only a demonstrative prefix. The p of $n\hat{a}d$ and p and p are easily pass into its liquid p, thereby giving the Dravidian $n\hat{a}n$ and p and the Australian forms are older, for while p will give p, p, when established in a word, will not revert to p. So also, the Dravidian $n\hat{i}n$ will come from the earlier gin, which we find in the Australian ginda.

IX. THE FORMATION OF WORDS.

Any one who examines the Vocabularies of the Awabakal and the Wiradhari dialects will see how readily the Australian language can form derivative words from simple roots, and how expressive those words may become. The language is specially rich in verb-forms. As an illustration of this, let us take from the Wiradhari dialect the root verb banga, of which the original meaning is that of 'breaking,' 'dividing,' 'separating.' From that root, are formed—bang-ana, 'to break' (intrans.), bangara, 'to break (trans.), banga-mara, 'to (make to) break,' ancl, with various other adaptations of the root-meaning, banga-bira, banga-dira, banga-nira, banga-naringa, banga-dara, bangagambira, banga-dambira, banga-durmanbira, banga-legára. 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 banga 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 tinite 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. mould be found to be nouns or verbs originally, and to contain the various shades of meaning expressed by these modes of the verb. The Fijian verb—in a Melanesian region—is also rich in forms; for it has verbs intransitive, transitive, passive, and, with prefixes, intensive, causative, reciprocal, and reciprocal-causative. And among the mountains of the Dekkan of India—also a black region —the verb, as used by the Tudas and Gonds, is much richer than that of the Tamil, the most cultivated dialect of the same race.

And, in Australian, this copiousness of diction is not confined to the verbs; it shows itself also in the building up of other words. On page 102 of this volume, a sample is given of the manner in which common nouns may be formed by the adding on of particles. Mr. Hale, whom I have already named, gives other instances, doubtless derived from his converse with Mr. Threlkeld at Lake Macquarie, and, although some of the words he quotes are used for ideas quite unknown to a blackfellow in his native state, yet they are a proof of the facility of expression which is inherent in the language. I quote Mr. Hale's examples:—

EXAMPLES of the FORMATION of VERBAL NOUNS in AWABAKAL.

6. The place. Bunki-lli-géil Gakuya-lli-geil Goloma-lli-geil Gu-ki-lli-geil Gurra-lli-geil Kor-ri-lli-geil Man-ki-lli-geil Tiwa-lli-geil Uma-lli-geil Uwa-lli-geil	Wiya-lli-geil Wún-ki-lli-geil Yallawa-lli-geil
5. The action. Bun-ki-lli-ta Gakuya-lli-ta Gul-ki-lli-ta Gurra-lli-ta Kor-ri-lli-ta Kor-ri-lli-ta Una-ki-lli-ta Uma-lli-ta Uma-lli-ta	Wiya-lli-ta Wún-ki-lli-ta Yallawa-lli-ta
4. The action as subject. Bun-ki-lli-to Gakuya-lli-to Gul-ki-lli-to Gurra-lli-to Kor-ri-lli-to Man-ki-lli-to Tiwa-lli-to Upa-lli-to Upa-lli-to	Wiya-lli-to Wún-ki-lli-to Yallawa-lli-to
3. The instrument. Bun-ki-lli-kanné Gakuya-lli-kanne Gura-lli-kanne Gura-lli-kanne Kor-ri-lli-kanne Tiwa-lli-kanne Uma-lli-kanne Uma-lli-kanne	Wiya-lli-kanne Wún-ki-lli-kanne Yallawa-lli-kanne
2. The actor. Bun-ki-ye Gakuya-i-ye Goloma-i-ye Gu-ki-ye Gura-i-ye Kor-ri-ye Man-ki-ye Tiwa-i-ye Uma-i-ye	Wiya-i-ye Wún-ki-yo Yallawa-i-ye
1. The agent. Bún-ki-lli-kan Gakuya-lli-kan Goloma-lli-kan Gura-lli-kan Kor-ri-lli-kan Man-ki-lli-kan Tiwa-lli-kan Uma-lli-kan	Wiya-lli-kan Wún-ki-lli-kan Yallawa-lli-kan

If we follow the numbers on the columns, and remember that the word in column No. 1 always denotes the person mho 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., 'deceire.'
- Goloma-lli 2. a saviour; 3. a safeguard; 4. protection; 5. the protecting; 6. a fortress; rt.m., 'protect.'
- Gu-ki-lli —2. an almoner; 3. a shop; 4. liberality; 5. the giving of a thing; 6. a market; rt.m., 'give.'
- **Gura-lli** —2. a listener; 3. an ear-trumpet; 4. attention; 5. the act of hearing; 6. a news-room; rt.m., 'hear.'
- Ko-ri-lli —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.
- Uma-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 -kannai, 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, -gel, seems to me to be of the same origin as the suffix -kal (see page 18); a corresponding word in Dravidian is kal, 'a place.' The -ye of number 2 denotes a continued action, and may be the same as the imperative form -ia, that is -iya.

In the list given above, 'a magistrate' is called wunkiye because he 'commits' the culprit to jail, and 'the match-house' or jail is therefore wunkilligel. The wirroballikan are the 'light-horse,' who act as an escort to the Governor of the colony, and the place where they are housed is therefore wirroballigel. In the Gospel, the disciples of Christ are called wirroballikan, and their following of Him for instruction—their discipleship—is wirroballi-kanne-ta. Eunkillikanne 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 iclea expressed by it is so essential to a language, that it is impossible that the word should be a loan-word. Now, the rerb '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 Kuriggai tribe (see map) in N. S. Wales. On comparing taka and tala, it is evident that the simple root is ta. and all the others come from this; chakol, for instance, is ta palatalized into ca, with -kal 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, 'atooth' (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 khâd. 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, alongsicle of each other, three root-forms, ba, ad, and kacl, 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; La 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 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, kān, 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 surethat 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 umulli-ko, wi-yelli-ko, um-olli-ko, and with the Wiradhari verbs and verbals cia-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, q, 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 $\cdot \hat{\mathbf{a}}$ li. I find exactly the same formative in Gond—an uncultured dialect of the Dravidian; there the infinitive of a verb has -âlê or -îlê; 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 me 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 bun-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 postposition 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, aiid may thus correspond with our Australian suffix -to, -du, mhich is used in a similar manner. In the Diveri 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 Eengali 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 datire sign, and in one of them, Malekúlan, 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 -alli, so as to include the vowel changes all in one sign. In other dialects, there are many other forms for the infinitive, but this one in -illi is not confined to the 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 ġinya (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 theinselves and with other languages are in a state of Bus and decay, and any effort to deteruine 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 yin all mararage ko ba kuri ko ba, where the monosyllables ko and ba express the relation of yinal to kuri, and are otherwise in common use as distinct words; they can be combined and fastened on to kuri so that the whole may be pronounced as one word, kurikoba, 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, búm-mara-bún-bill-ai-koa bag, 'that I may permit the one to be struck by the other'; here bún is the root-form, 'strike,' which may be almost any part of speech; mara is an independent stem meaning 'make' (ma); bún 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, q.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 $yago-\dot{a}k$ wanna, in which the $-\dot{a}k$ has lost its independence, and is as much a case-ending as the α , i, or is of the Latin genitive. So also in Awabakal; the $-\dot{a}mba$ of kokara emo $\dot{a}mba$, 'my house,' may be regarded as inflexional; for, although the -ba can be detached and used as a separate word, not so the -6m. I believe the $-\dot{a}mba$ to be a weathering for gu-mba, the gu being a dialect form of the post-position ko, as in Wiradhari; yet the -6 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 âgu, already noticed, and ko be a modified form of ka. These two roots, variously combined, become the postpositions kai, kin-ko, ka-ko, kin-ba, ka-ba, ka-birung, kinbirung 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 he 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 finalsyllable of the word. The most common feminine suffix is -gun; as, mobi, 'a blind man,' mobi-gun, 'a blind woman'; vinál, 'a son,' yinal-kun, 'a daughter'; another suffix is -in; as, Awabakal, 'a man of Awaba,' Awaba-kal-in, 'a woman of Awaba'; makoro-ban, makoro-bin, 'afisher-man,' a fisher-woman,' shoma 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 Eoglish. 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., kuri is a (native) man, but kuri is also 'men': if the speaker wishes to say, 'a man came home,' that would be walidl kuri, 'one man'—the numeral being used just in the same way as our Saxon 'an,' ane '—but 'the men' would be bara kuri, 'they-man,' not kuri 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, 'me,' 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,' nu-ra, 'you,' which I have already considered in the section on the Australian pronouns.

The declension of yago, 'a woman' (page 49 of Appendix), is an example of a termination added on to form the plural of a noun, and shows how much akin our Australian language is to the Dravidian and other branches of the Turanian family. Tago takes -man as a plural euding, 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-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 nonin 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

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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 nhich 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 tais probably the same as the Dravidian da of inda, 'this,' anda, 'that.'

S. 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 kinbiru ġ-ko, 'some one frow among them.'

In Awabakal, there seem to be no definite arrangement of words in a simple sentence except that required by expression aiid emphasis; but an adjectire 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 possessire 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 mûru, '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 ôdu, dialect tôda, 'together with,' supposed to come from the rerb 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 nomina-

tive; so also with common nouns in Australian.

- 13. In Draridian, 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 máng. With this com-

yare the Awabakal báng.

- 19. Por the second pronoun, the Tainil 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 nucl Fiji.
- 23. The Canarese formative of adverbs is *l*. as in illi, alli, elli, 'here,' 'there,' 'where'; in Goncl, 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.
- 23. 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 mould say 'this is the book; you gave it me.'

28. In Canarese, liodu, 'to give,' is used as a permissire. In Awabakal, bun is the permissire, 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 mould 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 Malayâlam 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 stein in -illi (see pages 23, 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 rerbs; 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 hare formed the same opinion from evidence other than that of language. But a theory and arguments thereoit 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 opiuion 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 lore-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 conies in also the 'Tôldoth Benê Noah' of Genesis x.

Accordingly, the position of the Hamite or black races at the opening of history is, in Genesis x. G, iiidicated ethnically by the names Kush and Mizraim and Phut and Canaan, which geographically are the countries we call Ethiopia and Egypt and Nubia and Palestine. The Kushites, hornever, were not confined to Africa, but mere spread in force along the whole northern shores of the Arabian sea, they mere 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.' Iii 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 serred in the expedition) were marshalled with the Indians, an? click not at all differ from the others in appearance, but only in their language and their hair. For the eastern Ethopians are straight-haired, but those of Libya hare 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 themselres from the banks of the Indus on the east right across to the shores of the Mediterranean, while towards the south-vest 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 markind—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 clispoeition 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 Dauube; 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 drore 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 Bnbyloniau kingdom. Its ethnic basis mas 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 Xehoboth and Calah and Resen (Genesis x. 11); a Shemite element was thus or in some other way superadded: other Turanians and Shemites and Japhetian Arvans too, perhaps attracted by the easy luxuriance of life on these fertile plains, had all assembled in Chaldaea 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 Japhetian-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 hare been developed among the children of these races, the Ethiopian, Sevthic, 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 Chaldwan 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 toxards our shores; for these Arabs were pure monotheists, and in their religious zeal must hare 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 Chaldreo-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 mere 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 Pánjab, 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 iiot 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 Arvans, another and the last ethnic stream of invaders from the north-west. These Arvans, 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 Turaiiian 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, homever, be permitted to add here a simple incident in inv 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 colonr, 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 hini 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 ine 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 aclrnowledged by Polynesians to be the work of a previous race, which tradition, in various parts, declares to hare 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 Aetas in the interior of Borneo, with the wild remnants of a black race in the heart of many of the larger islands of the Malay Archipelago—all this seems to me to show that the primitire Dasyus, driven froin 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 hare very flat and depressed noses, as contrasted with the straight and prominent noses of the Vedic Aryans; they hare no gods and no religious rites such as the Vedas demand.

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

many of the languages of Melanesia and Polynesia.

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

(4.) In the Kamalarai dialect, the four class-names form their feminines in -tha; as, Kubbi (masc.), Kubbi-tha (fem.); and that is a Shemitic formative. So also in the Hamitic Babylonian, Mul (masc.) gives Muli-tta (fem.), and Enu (masc.), Enu-tn (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 blackfelloms 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 contamiliated 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 Draridian tribes, though homogeneous, have twelve varying dialects. The Australian dialects are a parallel to that.

(7.) There is nothing imprebable 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.

(S.) I now quote Dr. Calrlwell; 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 brojecting chin, broad ands flat nose, red eyes, and tamny hair, wide mouth, large ears, and a protuberant belly.' These Nishadas are the Kolarian tribes, such as the Kols and the Santals. Cut the Dravidians of the South have always been called Kalingas and Panclyas, not Nishadas."

"The Tuclas 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, hare black eyes, and aquiline noses. The skin of the Tuclas, although they are mountaineers, is darker than that of the natives of the Malabar coast. The physical type of the Gonclais 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 Swāmi*; his manifestation is 'light,' not

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

"Dr. Logan thought that the Dravidians have a strong Melanesian or Indo-Afric element, and says that a negro race overspread India before both the Scythiaiis aid 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 northeast. 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 lion-Arvan 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 Taniil and Telugu people Mlêchchas, 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 cliscussion, I have endeavoured to show the origin of our Australian numerals, the composition and derivation of the chief personal pronouns, aiicl 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, aiicl numerals, and test-words, and, incidentally, one of the postpositions, are connected with root-wolds, 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-molds 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 aiicl 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.

PART I.

THE GRAMMAR AND THE KEY.

(A.) THE GRAMMAR.

AN

AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPOKEN BY THE ABORIGINES,

IS THE VICINITY OF

HUNTER'S RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELHELD.

STDXET:

PBIBTED 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 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 idioins 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 nith 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 For example, the Australian words bun, bun, tin, tilt, will be sounded as the English bun, boon, tin, teen.

A set of characters cast expressly for the various sounds of the vowels mould 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 prouounce 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 hare 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 tlie 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 Sear, 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 bad 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 ro change, excepting when reflexive, or reciprocal, or continuative. But in the Islands there are dual rerbs. 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 teuses 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 Britannicat, where certain tenses are represented as "peculiar to the Greek, and have nothing corresponding to thetn in other tongues, me need not scruple to overlook them as superfluous." Now, our aborigines use the tenses of the rerb and the participle variously, to denote time past in general; or time past in particular, as, this morning only; or time past remote, that is, at some former period, as, 'when I was in England,' or, 'when I was a boy.' The future time of the verb and of the participle is also modified in a similar manner, specifically, either now, or to-morrow

morning, or generally as in futurity; and besides this, there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the paulo-post-futurum of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, as a man may be about to act, as well as to suffer, immediately." Now, such is the very idiom of this language, as will be seen in the conjugation of the participle: for the pronoun, being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary to the tense of the participle as well as that of the rerb, each tense being confined to its own particular period, as shown in the conjugition of the rerbs. 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 mill 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 fire 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, n-ho 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,

⁻⁻ ED. † Of that day. -- ED. * 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, 1531, 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 21, 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 iiative spoken of, and five or six of his tribe, when we heard the cry, coowhie. coowhiecácá, upon which my companion stopped short, and said that strange blackmen were coming." Now in this part of the colony, uuder the same circumstances, a party of blacks would halloo, 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 bocun, and 'let us go away' by b 6 cun oola, or wat oola; here the natives would say wait a wolla; see the locomotive verb, in the conjugation of which a similarity of use will be perceired. 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, kimung is put down as the 'moon,' whereas it means the 'new moon,' yellenna being the 'moon.' Iu 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.

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 iuodifications 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 dauce, 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,	keamai.
Bogy,	to bathe,	nurongkilliko.
Bimble,	earth,	purrai.
Boomiring,	a weapon,	turrama [the 'boomerang'.]
Budgel,	sickness,	munni.

^{*} Captain John Hunter (1793) gives bidgeree, "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.

^{*} Many inistakes 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.

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

^{*} Used for literally, throughout.

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:—*

ABDEGIKLM N Ng OPRTUWY.

Note.—It is very doubtful if d belongs to their alphabet; tho 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 'nhere.' I is pronounced as the short *i* in 'thin,' 'tin,' 'yirgin,' 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 'lie'; bountoa, 'she;' so also when double vowels are used in the word; as, wivéen, 'hare spoken.'

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

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

3. iu, as in niu-woa, the pronoun 'lie'; 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.

[†] See note, page viii.—ED.

The other consonants are sounded as in English.

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

ACCENTS.

The language requires but one marked accent, which serves for the prolongation of the syllable; as, b 6n, 'him'; b ú n, the root of 'to smite.' The primitive sound is thus retained of the rowel, which otherwise would be affected by the closing consonant; as, bun, the root of the verb 'to be' accidental, rhymes with the English word 'bun,' but b ú n, '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 espress the peculiar nasal sound, as heard in hanger, and, consequently, is never divided. The following are general rules:—

1. A single consonant between two vowels must be joined to the latter; as, kū-ri, 'man'; yu-riġ, 'away'; wai-ta, 'depart.'

2. Two consonants—coming together must always be divided; as, tet-ti, 'to be dead,' 'death'; bug-gai, 'new.'

3. Two or more vowels are divided, excepting the dipthongs; as, gato-a, 'itis I'; yu-aipa, 'thrust out.' Ahyphen is the mark when the dipthong is divided; as, k 6-uwa, 'may it be' (a wish); k a-a ma, 'to collect together, to assemble.'

4. A vowel in a root-syllable must have its elementary sound; as, búnkilli, 'the action of smiting'; ta, the root-form of the verb, 'to eat.'

ACCENTUATION.

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

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, miyellik6n, one who speaks, from wiyelli, the action of speaking; so also, from the same root, wiyelli-gél, '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, tatán, 'eats'; wiyán, 'speaks'; wiyá, 'hath told.' This must be particularly attended to; else a mere affirmation will become an imperative, and so on; as, ká-uwa, 'be it so, (a wish); ka-uwá, '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, tánůn, 'shall or will eat'; wiyánůn, 'shall or mill speak'; bůnkillinůn, 'shall or will be in the action of smiting'; bůnun, 'shall or mill smite.' Present participles have the accent on the last syllable; as, b6nkillin, 'now in the action of smiting'; wiyellín, 'now in the action of talking, speaking.' Past participles hare their accent on the last syllable but one; as, búnkilliála, '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, búnt 6ara, 'that which is struck, smitten, beaten.' Thus, there are two accents—one the radical accent, the other the shifting one which belongs to the particles.

EMPHASIS.

The aborigines always lay particular stress upon the particles in all their various combinations, whether added to substantives to denote the cases, or to verbs to denote the moods or tenses. But, when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into $-o + \hat{u}$; as, wa 11a - w a 11a, the imperative, 'move,' or 'be quick'; but to urgently command would be wa 11a - w all - o 6, dwelling double the time on the $-o + \hat{u}$. To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, $\dot{g} + \dot{u} + \dot$

[THE PHONOLOGY OF THE AUSTRALIAN LANGUAGES.

Of late years increasing attention has been given to the consideration of the Australian languages, and numerous vocabulanes 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 vocables 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 Towels, \hat{a} and \hat{u} , 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 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 i in this volume.

In Australian names and words, the sound of u long is commonly indicated by oo. This is quite uniecessary; 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, \bar{e} and \bar{o} ; these come from a combination and modification of the sounds of \hat{a} , \hat{a} , and \hat{u} ; \bar{e} comes from the union of a and i, as in the English 'sail'; \bar{o} from a and u, as in the French 'faute,' or perhaps from \hat{a} direct. Wherever necessary, an accent has been placed on e and o (thus, \hat{e} , d), to show that they are the long vowels.

Besides these, there are the short vowels, \check{a} , \check{e} , \check{i} , \check{o} , \check{u} . As a matter of convenience, it has been usual to indicate the short sound of these vowels, wherever they occur in Australian words. by doubling the consonant which follows them; thus also, in English, me have 'manner,' and, iu French, 'bonne,' mienne.' This plan seems unobjectionable, and has been followed here; such a word, then, as bukka mill 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 rowels which are usually short be followed by a *single* consonant, the vowel may then be pronounced long; as *ělla*, *ēla*; but the short sound of u, in such a position, mill be marked by **u** in this volume. In the declension of the verbs, our author writes -mulla, -kulli, and the like; this spelling I have allowed to stand, although I think that it should have been - malla, - kalli.

Besides these ten, there is in Australian a peculiar rowel 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 in a ta me ta mit a and so also with other examples are a different as proceeding from an obscure luterance of a,

the same dulled a which appears iii English in the word 'vocal.' and is represented by other vowels in the English 'her,' 'sir,' 'son.' I have introduced a as the sign for this sound; a, therefore, as in the syllables of talag, &., will mean a dull, volatile sound of a, 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 sis paragraphs seem to contain all that is noticeable iii

the long and short sounds of the vowels a, e, i, o, u.

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

The summary of the vowel sounds will thus be:—

Vowels—\hat{a}, \hat{1}, \hat{1}; \bar{i}; \bar{c}, \bar{o}; \hat{a}, \bar{e}, \bar{i}, \bar{o}; \hat{u}; \hat{a} (volatile).

Semi-vowels—w, y.

Diphthongs—ai, oi, nu, iu.

I have admitted w and y, because they are already established in Australian words. I consider w, as a vowel, to be entirely redundant in our alphabet; y may be useful at the end of an open syllable to represent the softened sound of \dot{x} . Even when \dot{w} or \dot{y} stand? as an initial letter in such words as \dot{w} at \dot{a} , \dot{y} uring, they are both superfluous, for \dot{w} at \dot{a} might as well be written uata, and \dot{y} uring as iuring. But in words such as \dot{w} a- \dot{k} al, one, the \dot{w} stands for an original \dot{b} , and is therefore a consonant; and, similarly, in \dot{y} arro, an egg, the \dot{y} probably represents a primitive \dot{k} . In such cases, \dot{w} and \dot{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 don-n g as merely a dialect variety of it. For the reasons given abore, 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 h i l a m a n, a shield i; 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 fin 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 formatire suffix is gu, nasalised into ngu: it is used as the initial sound of a syllable, as in $n\hat{i}$ -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 bungngai. As the second of these is only a g attracted by the nasal that precedes it, I have written such words with g-g. In fact, the double sound proceeds from the one nasal, as in our English word 'finger.' Some of the Melanesian languages have this double sound both with g and with k.

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

Of the palatals, the language has ch, as in the English word 'church,' and j, as in 'jam'; to these map be added the consonant y. The ch and the j sounds are, in some vocabularies, printed as fch and dj; that is quite unnecessary. I have adopted 6 as the symbol for ch, because it is a simple sound.

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

The dentals are t, cl, 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 mould 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 fh 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 Uēbiny 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, bk, 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, ty ala, 'to eat,' instead of t ala. So also in English we sometimes hear gyarden for garden and kyind for kind.

Some dialects say liedlu, for which the usual form would be kellu. But it is possible that the dhere is radical, and so maintains its place.

AN AUSTRALIAN LANGUAGE.

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

The dialect of King George's Sound, Western Australia, has this peculiarity, that it delights in closed syllables; for there tho twonga of the inland tribes is pronounced twonk, and katta is kat.

SUMMARY.

The consonants, then, may be thus arranged:—

Gutturals—	k	${ m kh}$	g	$_{ m gh}$	ġ	h.
Palatals_—	ć	•••	j	•••	•••	у.
$\it Cerebrals$ —	?	•••		•••	•••	1.
.Denials —	t	$^{ m th}$	d	dh	\mathbf{n}	1.
Labials—	р	ph	b	bh	m	
Liquids—					\mathbf{n}	1.

The vowels are five in number. If we reckon the guttural-nasal g as a separate sound (which, cousidering 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 consouants, 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, unnimakoro, tara makoro, 'this fish,' 'these fishes,' meaning that they are here present; to express 'the fish' as an active agent me 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, k u ri, '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 R 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.q., tintig 'a crab,' belongs to the third declension, and the genitive would be tintig-kaha, 'belonging to a crab'; but when it is the name of a person, its genitive would be tintig - úmba, belonging to Crab, Mr. or Mrs., according to the context. There are a few terminations of gender in certain nouns, but nut generally; as, pori-bai, 'a husband'; porikun-bai, 'a wife'; yinál, 'a son'; yinálkun, 'a daughter'; but piriwal, means a 'king' or 'queen,' according to the gender of the pronoun attached. To animals, in most instances, there are different

THE GRAMMAR.

words used for the male and for the female; as, warikal, a he-dog'; tinko, 'a she-dog.' Names of places are generally descriptive, as, puntéi, the 'narrow' place; búlwára, the 'high' place; tirabinba, the 'toothed' place; bunkilli-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., Englandkal, means 'Englishman,' the termination being masculine; but Englandkalin, means 'Englishwoman,' the termination being feminine; so also, untikal, 'of this place,' masculine; untikalin, '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 inthesentence; as, pital, 'joy'; pitalmalli, 'to cause joy'; pital likán, 'ajoyful being'; pital katán, 'to exist joyfully'; murrarag, 'good'; murraragtai, 'the good,' sc., person; murrarag umá, '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,' unnitatibbin; 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, 'asnake,' maiya-ko, 'the snake
Kūri, 'a man,' kūri-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.

3. Nouns ending in *l* require - 10 to be annexed; as, Punnal, 'the sun,' punnal-lo, 'the sun '; Yinál, 'a son,' yinál-lo, 'tliesoii';

4. Nouns of the 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 iu ra change the a into 6; as, Kokera, 'a hut, house,' koker-6, 'the house 'Mattara, 'thehancl,' mattar-6, 'the hand '

6. Nouns of four syllables ending in r require r ó to be added; as, Kulmotiur, 'a woman's name,' Kalmotiur-r 6. Note.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into r ó; as,

B fintoara, 'that which is struck,'
búntoar-6, 'that which is struck
Yellawaitoara, 'that which sits, squats,'
yellawaitoar-6, '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, \dot{g} a to \dot{a} , 'I; $\dot{k}\dot{u}$ ri, 'man'; $\dot{k}\dot{u}$ lai, 'wood'; \dot{k} e $\dot{k}\dot{a}$ l, 'sweet'; \dot{m} urrara' \dot{a} g, 'good.' But particles are used to form nouns; as, $\dot{b}\dot{u}$ n \dot{k} iy 6, 'a smiter,' from the root $\dot{b}\dot{u}$ n, 'to smite'; \dot{k} e \dot{k} a l \dot{k} e, 'sweetness'; or, are used to transform the noun into a verb, which merely declares the abstract action; as, $\dot{b}\dot{u}$ n \dot{k} i l li, '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 -6 m b a; as, gan-urnba? 'whose?' Threlkeld's'; piriwal-umba, 'the king's'; but things and persons require -koba; as, minariġ-koba? 'belonging to what thing?' kūri-koba, 'belonging to man.' The dual, the plural, and the singular feminine pronouus form the genitive by affixing -ba

[†] Supply here, and wherever the space occurs, sometransitive predicate, as 'did, does, or will do, something.'

to the accusative; as, ġalín-ba, 'belonging to us two'; ġearun-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'; ġiro-umba. 'belonging to thee,' 'thine.' But time and place require-kal, ancl-kalin; as, buġgai-kāl, 'belonging to the present' period cf time now becoming; England-kāl, 'a man belonging to England,' 'an Englishman'; England-kālin, 'a woman belonging to England,' 'an Englishwoman'; untikal, '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 -n 6 g to the interrogative pronoun and to names of persons only, but -k o to all other nouns., and to the abstract action, which is thereby formed into a supine or a construct infinitive; as, b ún k i 11 i k 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., -t a k o, -k a k o, -la k o, -a k o, -r a k o; that is, the particle -k o, 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 lio, and place takes -k alio; see table of declensions.

5. The Accusative cnse, 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 hare the terminating particle 'núġ added; so also the interrogatives of person, place, and thing; as, ġan-nuġ? 'whom?' or 'who is the direct object?' won-nuġ? 'where?' or 'where at?' min-nuġ? 'what?' or 'what object?' so also, Threlkeld-nuġ is the objectire or accusative case. All other common substantives, not derivatires, 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, karaibúwa, 'smite the kangaroo; but karaito tia búnkulla, 'the kangaroo struck me,' equivalent to, 'I was struck by the kangaroo.'

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

7. Ablative case. Certain postpositions are used to indicate this case; as, (1)k a i, 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-biruġ, meaning 'from,' used only to pronouns, is opposed to the dative of 'motion towards'; proper names, whether of persons or places, require ka-biruġ; but common nouns require, according to their terminations, -ta-biruġ, -ka-biruġ, -la-biruġ, -a-biruġ, -ra-biruġ, 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, -to a, -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 locatire.

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

OF ADJECTIVES ASD 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 murrarag, '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, murraragko, 'the good,' yarakaito, 'the bad or evil,' konéinto, 'thepretty' or 'the beauty,' respectively, but participles in the passive voice terminate always in the compound particle -t6ara; the root of the verb is prefixed either with or without the causative particles, according to the sense required; as, from kiyu, the rerb 'to roast with fire, to scorch, to broil,' comes kiyuba-t6ara, 'that which is roasted'; kiyuba-toaró, 'that which is roasted'; kiyuba-toaró, 'that which is roasted';

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

Adjectives denoting want are expressed by affixing a negative word; as, murraragekorien, '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.

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 biinkilli-kán mould be 'one who smites'; woġkāl 'to be a fool'; woġkāl-kei, 'foolish'; so alsoġura-kei 'wise, skilful'; bukka-lrei, 'ferocious, savage'; irekal-kei, 'sweet, nice, pleasant.' Derived forms of the verb also give nouns in -y6; 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:

Keka I-kei unni yanti unno a-liilo a, 'sweet this as thatlike,' i.e., 'this is as sweet as that.'

2. The comparative of inferiority is formed by putting the negatire particle lrorien after the adjective; thus:—

Kekāl-korien unniyanti u ~ ioma-kiloa, 'sweet-notthis 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 kauwal-kauwal, a reduplication of 'great,' and the particle of negation added to that which is inferior; as:—

(ekal-kei unni kauwal-kauwal kean-ai 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, wakal, 'one'; bula. bul6ara, 'two'; ġoro, 'three'; warán, 'four'; beyond this there are no further numbers, but the general term kauwal-kauwal, 'muchor 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 kauwal-kauwal kūri, 'many men'; or by warea kūri, 'fewmen'. Ordinal numbers can be erpressed 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:—

Purreag-ka @or-ka, 'the third day'; kulai-ton goro-kon, 'by, beside the third tree.' Bul6ara is used in the dual, and is of the sixth declension.

There are also two other expressions which may be noticed here; namely, winta, equiralent to 'a part or portion of, some of'; also, yantin, equiralent to 'the whole or all'; as, unti-bo winta kūri, 'here be part of the men,' 'some of the men are here'; unti-bo yantin kūri, 'here be all the men,' 'all the men are here.'

OF PRONOUNS.

The personal proiiouns 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 rerbs 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 iiominatire case; but it has a case peculiar to this language -a nominative and an accusative case conjoined in oile 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.

Declensions.									
(1st.)	(2nd.)	(3rd.)	(4th.)	(5th.)	(Gill.)				
Bi-ra-ban.	Bi-ra-ban.	Kŭ-ri.	Pi-rl-wal.	Ma-ko-ro.	Ko-ke-ir-ur.				
' A man's name.'	'An eaglehawk.	'Man.'	'A chief.'	'A fish.'	'A kangaroo (fem).'				
Nom. 1. Biraban	Biraban	Kuri	Piriwal	Makoro	Kokeirur				
2. Biraban-to	Biraban-to	Iiuri-ko	Piriwal-Io	Makor-6	Iiokcir-ro				
Gen. Biraban-úmba	Biraban-ko-ba	Kuri-ko-ba	Piriwal-ko-ba	Makoro-ko-ba	Kokeirur-ko-ba				
Dnt. 1, Biraban-nung	Biraban-ko	Kuri-ko	Piriwal-ko	Makoro-ko	Kokeirur-ko				
2. Biraban-kin-ko	Biraban-ta-ko	Kuri-ka-ko	Piriwal-la-ko	Makor-rá-ko	Kokeir-rá-ko				
Acc. Biraban-nung	Biraban	Iiuri	Piriwal	Makoro	Kokeirur				
Voc. Ala Biraban		Ala kuri	Alapiriwal.	•••••					
Abl. 1. Biraban-kai	Biraban-tin	Kuri-tin	Piriwal-lin	Makor-rin	Kokeir-rin				
2. Biraban-ka-birung	Biraban-ka ta-birung	Kuri-ka-birung	Piriwal-la-birung	Makor-rá-birung	Kokeir-rå-birung				
3. Biraban-ka-to-a	Biraban-to-a	Kuri-ko-a	Piriwal-lo-a	Makor-ró-a	Kokeir-ró-a				
4. Biraban-kin-ba	Biraban-ta-ba	Kuri-ka-ba	Piriwal-la-ba	Makor-ra-ba	Kokeir-rá-ba				

PARADIGM OF THE DECLENSION OF THE PERSONAL PRONOUNS.

		Singular.				Plural-	
	1st.	2nd.	3rd (Mas.)	3rd (Fem.)	1st. ,	2nd.	3rd.
Vom.	1. Nga-toa	Ngin-toa	Niu-woa	·Boun·toa	Ngé-en	Nú-ra	Ba-ra.
icn.	Emmo-umba	Ngiro-umba	Ngiko-umba	Boun-no-unba	Ngear-unba	Nur-unba	Bar-unba.
Dat. Lcc.	{ 1. Emmo-ung } 2. Emmo-ung-kin-ko Tia	Ngiro-ung Ngiro-ung-kin-ko Bin	Ngiko-ung-kin-ko Bón	Boun-no-un-ko Boun-no-un-kin-ko Coun-no-un	Ngoar-un-ko Ngoar-un-kin-ko Ngoar-un	Núr-un	Car-un.
Toc.	Ka-tioú ,	Ala bi					-
1 <i>bl</i> .	(1. Emmo-ung-kai 2. Emmo-ung-kin-birung 3. Emmo-ung-ka-toa 4. Emmo-ung-kin-ba	Ngiro-ung-kal Ngiro-ung-kin-birung Ngiro-ung-ka-toa Ngiro-ung-kin-ba	Ngiko-ung-kai Ngiko-ung-kin-birung Ngiko-ung-ka-tea Ngiko-ung-kin-ba	Boun-no-un-kai Bounnoun-kin-birung Boun-no-un-ka-toa Boun-no-un-kin-ba	Ngcar-un-kai y Ngcar-un-ka-birung, Ngcar-un-ka-toa, Ngcar-un-kin-ba,		
			———— Dual.				
	We two (thou and I).	We two (he and I).	We two (she and I).	Ye two.	They two.		The two.
Vom.	Bali	Bali-noa	Bali-boun-toa		Bul-o-ara	Nom.	 ∫ 1. Bul-o-ara. (2. Bul-o-aro (th
łen.	Ngali-n-ba	Ngalí-n-ba-bón	Ngali-n-ba-no-un	Bul-un-ba	Bul-o-ara-koba, bul-un	-ba	two as agents).
Dat.	{ 1. Ngali-n-ko. 2. Ngali-n-kin-ko.	,					
1cc.	Ngali-n	Ngalí-n-bón	Ngali-n-no-un	Bul-un	Bul-o-ara ; bul-un (fifth declension).		
1 <i>61</i> .	(1. Ngali-n-kai.) 2. Ngali-n-kin-birung. 3. Ngali-n-kin-toa. 4. Ngali-n-kir-ba.				(mon appromptott)		

THE GRAMMAR.

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.

M u lu b i n b a, the site of 'Ke-ircastle.'

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, wontakal? belonging to what place? wontakaba? 'where is it at?' at what place is it?' &c.

DECLENSION OF THE FIRST PERSO-VAL 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:

- $N_0 \sim 1.0$ at o a, I.—This form is used in answer to an interrogative of personal agency; as, Gán to miy&n? 'Who speaks?' The answer mould be gato a, 'itis I who,' the verb being understood. The next form, b a g, would simply declare what I do.
 - 2. Bag, I,—is used in answer to an interrogative of the act; as, Minnug ballin bi? 'What art thou doing now?' tatán bag, 'Ieat;' bag must be used, and not the personal-nominatire, gatoa.

Gen. Emmo-úmba, My or mine,—is used with a noun, or with a substantive rerb; the noun always precedes; as, kokera emmoumba, 'my house'; but emmoumbatn, 'it is mine.'

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

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

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

Abl. 1. Emmo-u ġ-kai, From me,—through me, about me.

2. Emmo-ug-kin-birug, From me,—away from me.

3. Emmo-ug-ka-toa, With me,—in company with me.

4. Emmo-u g-kin-ba, With me,—at my place.

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

DEMONSTRATIVE PRONOUNS.

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

	Instant.	Proximate.	Remote.
Nom.	{ 1. Ga-li	Ga-la	Ga-loa.
	{ 2. Un-ni	Un-noa	Un-toa.
Gen.	Gali-ko-ba	Gala-ko-ba	Galoa-ko-ba.
Dat.	{ 1. Gali-ko	Gala-ko	Galoa-ko.
	{ 2. Un-ti-ko	Un-ta-ko	Un-toa-ko.
Acc.	Un-ni	Un-noa	Un-toa.
Abl.	{ 1. Gali-tin	Un-ta-tin	Galoa-tin.
	{ 2. Un-ti-biruġ	Un-ta-biruġ	Un-toa-biruġ.

The pronouns attached to these demonstratives determine their number, whether they are to be singular or plural; as, gali-noa, 'this is he who'; gali-bara, 'these are they who'; gali-ta, 'it is this that'; gali-tara, 'these are they that.' Other combinations are gali-noa, 'this is he who,' as an agent; unni-noa, 'this is he,' the subject. Gali-koba bon, this belongs to him,' an idiom; galoa-koba bon, '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-woabo, 'he himself'; bali-bo, 'our two selres,' and so on. The 60 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'; unnitaemmoumbakokera, 'this is my house'; unnoata giroumba, 'that is thine'; tararán ġiroumbakorien, 'it is not thine,' zit., 'not thine not,' for the idiom of the language requires two negatives here.

INDEFINITE PRONOUNS.

Titnrrabúl, 'some oue,' '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 substantire verb; tara, 'they are,' is of the fifth declension; unni tara, 'these are they which,' as a subject; ġali taro, 'these are they mhich,' as agents; yantin, 'all,' 'the whole,' is of the second declension; yantin-to, 'all who,' as agents; wakallo, 'one only,' as an agent.

INTERROGATIVE PRONOUNS.

The interrogative pronouns are,—gan, 'who?'; min (neut), 'which? what?'; won, 'where?'; pa-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 Gan-ke? who is?

2 Gan-to? whoistheagent?

Gen. Gan-úmba? whose?

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

2 Gan-kin-ko? to whom?—towards whom?

Acc. Gan \cdot n ii g? whom? or who is the object?

voe.

Abl. 1 Gan-kai? from whom? on account of whom? 2 Gan-kin-biru ġ? from, away from whom?

3 Gan-katoa? in company with whom?

4 Gan-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-kolag? towards what?

Min-arig-tin? from what cause? why? wherefore?

Min-arig-birug? fromwhat? of what? out of what?

Min-arig-koa? with what?

Min-arig-koa? with what? together with what?

Min-arig-kaba? on what?

The Interrogative of place, W o n-? what place? where?

Won-ta? where is the place? what glace?—definite.
Won-nein? where? which place?—indefinite.
Won-ta-kal? masc., belonging to what country or place?
Won-ta-kalin? fem., belonging to what country?
Won-ta-kolag? towards what place?
Won-tariġ? 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-birug? 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 to ask the question 'how many?' for it is an adverb of manner; 'how many' must be minnán.

CHAPTER 111.

OF THE TERB.

THE rerbs undergo no change to indicate either number or person, but the stem-fornia 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 (6) 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 (y) 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 rerbs are declined by particles, each of mhich particles contains in its root the accident attributed to the verb in its rarious 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. Actice-transitice, or those which denote an action that passes from the agent to some external object; as, 'Istrike him,' b6ntán b6n baġ. 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., b6ntán b6n (literally, 'strikes him,') implies that some agent now strikes him, and means 'he is now struck,' the nominatire 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, b6ntQnbaġ, 'I strike,' expressed often by 'Ido strike.'

2. Active-intransitive, or those which express an action which has no effect upon any external object escept the agent or agents themselves; that is, the agent is also the object of his own act; consequently the verb is necessarily reflexive; as, b 6n killéun baġ, 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 rerb; as, búnkillán bali, thou and I strike each other reciprocally; b6nkillán 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 mill be, continued without interruption; as, búnkil-lilín baġ, 'I am now continuing in the action of making blows', such as thrashing or beating. This is called the 'con-

tinuative 'modification of the rerb.

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, búm munbilla bón, 'let him strike,' b6mmarabunbilla bón, 'cause some one to strike him,' equivalent to, 'let him be struck'; búmmarabunbi yikora bón, 'letnoonestrike him.'

6. Causative (2) by personal agency, denoting the exertion of personal energy to produce the effect upon the object; as tiir ta unni, 'this is broken'; tiir bug-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, tiir burréa 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; m, umd baġunni, 'I made this'; pitalbaġ, 'I am glad'; pitalma bon baġ, 'I made him glad.'
- 9. Neuter verbs, or those which describe the quality, state, or existence of a thing; as, keliallágunni, 'this in swet'; tettilágunni, 'this is dead'; wonnug Ire noa? 'where is he?' unni ta, 'this is it'; móron noa katán, 'he is alive'; unnug noa ye, 'there he is.' In these the particles, lág, ke, ta, katán, ye, are rendered into English by the neuter verb is.
- 10. Induplicate, or those which denote an increase of the state, quality, or energy; as, pital noa, 'be is glad'; pital-pital noa, 'be is very glad'; tetti bara, 'they are dead'; tetti-tetti bara, 'they are dead-dead,' or 'a great death is among them' kauwal, 'great'; kauwal-kauwal, 'rery great'; tauwa, 'eat'; tauwa-tauwa, 'eat heartily.'

- 11. Privative, or those which denote the absence of some property. Affirmatively, um6nbagunni, 'I make this,' or 'I do this'; up6nbagunni, '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 upánbagunni yirigko wiyelliko, Zit., 'Imake this quill for-to speak or communicate'; whereas umánbagunni yirigpenkakilliko 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 umapabagba, 'had I made'; again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, 'umai-ġabaġunni, 'I had almost done this.'
- 12. Imminent, or those which denote a readiness to be or to do; as piriwal katéa kun koa baġ, 'lest I should be king'; búntéa kun koa bón bag, '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 kolagbali, 'me two are now going to lire reciprocally together'; b6nkilli kolagbag, 'I am now going to strike.'
- 14. Iterative, or those which denote a repetition of the state or action; as, moron katéa kanun, 'shall live again'; b6nt6a kanun, 'will strike again.'
- 15. Spontaneous, or those which denote an act done of the agent's own accord; as, tir kullin unni, 'this is breaking of its own accord'—not by external violence (cf. No. 6); por kulléun 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 Indienfive, which simply declares a thing; as, b 6n t An bag, 'Istrike'; unnita, 'thisisit', 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, b 6 wi 1b a g, 'I wish to strike,' b 6u wa b a g, 'I desire to strike,' or 'I want now to strike'; tanán ba u wá bún killiko, 'had I come hither for-to strike.'

3. The Imperative, which expresses command; as, b 6 w a b i, 'do thou strike'; but in b 6 m m u n b i 11a, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in b 6 m m a r a b u n b i l l a, 'let strike,' the person addressed is desired to permit any one to strike the person named; in b ú n t 6a-k a, '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, b ú w a b a n u ġ, 'I want to strike thee'; b ú w a b i l o a, '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, Minarig liounni? What is this for? b 6nkilliko, 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, bóntán, 'strikes' now; bónkill5n, now 'reciprocallystrike one another'; búnkillín, now 'striking'; búnkillílín, non-'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, búnkéůn, 'has struck,' sc., this morning; búnkillóùn baġ, '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 affirmatire particle, t a, affixed to the past aorist, and is equivalent only to the English pluperfect; as, b 6n k u 11a t a, 'had struck.'
- 5. The Future-definite, which asserts the act as taking place at a certain definite period, future to the time at which the act is spoken of; as, b 6 n k in, '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, búnnůn baġ, 'I shall strike'; búnnůn noa, 'he will strike.'

^{*} This form of the verb, as will afterwards be shown, denotes purpose; our author espresses that everywhere by for-to. Thave allowed that prepositional form to stand.—Ed.

OF THE PARTICIPLES.

1. The Present. This has already been described; but it map 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, b ún killín, 'striking' now.

2. The Imperfect-definite, which represents the action as being in progress at some definite past period; as, b 6n killikéun,

'striking,' &c., this morning.

3. The Imperfect-past-aorist, which represents the action as being in progress at any recent time; as, b 6n killielanoa,

"lie mas striking."

4. The Past-present-aorist, which asserts the action as having been engaged in and completed at some former period; as, b 6n-tálla baġ, monnai baġ ba, 'I struck when I was a child'; wiyálla bag wonnai-kiloa, monnai baġ 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, b 6n-

killiela ta, 'had struck,' sc., prior to something.

6. The Inceptive-future, which asserts that the action is now about tobepursued; as, búnkilli kolaġ bag, 'Iam going to strike,' or 'I am going a-striking'; makoro kolaġ baġ, 'I am going a-fishing.'

7. Future-definite, which asserts the action as about to be engaged in at some future definite period; as, bunkillikin

bag, 'Tam going to strike,' sc., to-morrow morning.

8. The Future-aorist, which asserts that the action mill existat some future undefined period; as, búnkillinún bag, 'Iam 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 coiicisely expressed thus:—

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

Subjunctive Mood.

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

ION Past aorist,

b. Aorist of the past,
c. ,, ,, negatively,

The Moods have various mode-forms, thus:—

In the Indicative.

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

In the Subjunctive.

Iteration mode,
Imminence,
Contemporary circumstance,
Implied negation of actual becoming or of actual effect,
Implied negation of being or action, See 10 b., c., d.

In the Participles.

Continuative mode,

Reflexive mode,

Reciprocal mode,

Continuing to be or to do.

Doing to one's self.

Doing to one another.

It is clear that the native language recognises three varieties of time and place. The pronouns \dot{g} a l i, \dot{g} a l a, \dot{g} a l o a (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 bag. 'I,' and the direct object with a transitive rerb is bon. '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 rerbs, correspond with the numbers on that paradigm of tenses, and the T stands for Tense.—Ed.]

THE GRAMMAR.

DECLENSION OF THE SUBSTANTIVE VERB.

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

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

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

T.	1. Sing.	Unnibo†	baġ* kà	-tán,	I am here.
	•	,,	bı -	,,	Thou art here.
		,,	noa	,,	He is here.
	Dual.	,,	bali*	"	We two (inclusive) arehere.
		,,	balinoa	,,	We two (exclusive) arehere.
		,,	bula	,,	You two are here.
		",	buloara	,,	They two are here.
	Plu.	,,	ġéen,	"	We are here.
		"	nura	"	You are here.
		••	bara	55	They are here.

Reciprocal.

Dual.	Unnibo	bali*	ka-kill-án,	We	two a	re,	or live	, here	to-
				g	ether.				
Plu.		géer	1* 	We	are.	or	live.	here	to-

gether.

T 6 *Rad lea leulla-ta

* Or, such other nominative cases of pronouns of the singular, dual, and plural, as the sense may require; e.g., for the sing, baiig, I; bi, thou; noa, he; bountoa, she; ta, if; ng a li, this (here); ng a la, that (near me); ng aloa, that (near you); for the dual, bali, thou and I; bali noa, he and I; bali bountoa, she and I; bnla, ye two; buloara, they two; for the plu., ngéen, we; núra, you; bara, they.

†Lit., this-self-same-place I am

m 1 *D - à la tán

INDICATIVE MOOD.

-	Ľ. I.	' שמע	Ka-tan				Ka-Kulla-ta	
	4.	,, _	ka-kulla		S.	"	ka-kin	
			ka-kéun		9.	"	kā-nūn.	
	Anriet	nert	hiciple—kán	as kinta ki	án ha	σ 'af	raid being I	•

Aorist participle—kan; as, kinta kan bag, afraid being 1.

[*Throughout the verb 'to be,' both in this Declaratire form and in the Permissive, a predicative adverb, 'unnibo,' or any other suitable word, may be inserted here in all the tenses. - ED.]

PARTICIPLES.

T. 1. Baġ ka-killín	T. 6. Bag ka-killi-ela-ta
2. "ka-killi-kéun	7. "ka-killi-kolaģ
4. ,, ka-tala	S. " ka-killi-kin
T . 9. \mathbb{R}	Bag ka-killi-nün.

Continuatiue.

T. 1. Bag ka-killi-lín

T. 3. Baġ ka-killi-li-ela.

Reflexive.

T. 1. Kán bag bo.

Reciprocal.

T. 1. Bali ka-kill-án* T. 6. Bali ka-kill-ala-ta **4.** ,, ka-kill-ale 5. , ka-kill-ai-kéun S. " ka-kill-ai-bin T.9. Bali ka-killa-nun.

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

SUBJUNCTIVE MOOD.

1. The construct verb, denoting purpose.

T. 10.

Ra-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 bag, 'that I may or might be,' 'I wish to be.' Iteration.

T. 1. Ka-téa-kán bag T. 9. Kà-téa-kà-nùn bag

Imminence.

T. 9. Ka-téa-kun-koa bag.

Contemporary circumstance.

T. 1. Ka-tán baġ ba*

T.3. Ka-killi-ela bag bn T. 9. Kà-nún bag ba.

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

Implied negation of actual becoming.

T. 10a. Kà-mai ga bag

Implied negation & entity or being.

T. 10b. Ka-pa baġ ba

T. 10c. Ka-pa-ta baġ bn T. 10d. 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 gintoa 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. Ka	a mii	n-bin	bón	baġ*	T.6.	Kan	aùn-b	in-b	ia-ta`	bón	baġ
4.	11	-bin-bia			8.	97		i-kíi	n	,,	_

5. ,, -bi-kéun ,, ,, 9. ,, -bi-nun ,, ,;

PARTICIPLES.

T.	1.Kà-mùn-bill-ín			T. 6. Kà·miiu-billi-ela-ta		
	3.	11	-billi-ela	7.	"	-kolaġ
	4.	"	-bi-ala	8.	"	-kín
	6.	••	-billi-ké ů n	9.	"	-nùn.

Reciprocal.

T.	1.	Kå-mů	n-bill-án	†	<i>T</i> . G. K	à·mù	n-bill-ala-ta	+
	<u>4</u> .	"	-bill-ala	, ,,	7.	"	-bill-ai-koláġ	,,
	5.	"	-bill-ai-kéi		8.	"		"
			T 9 Kan	n iin-h	illa-niin l	ามไมท	haġ.	

 \dagger Here insert in each tense 'bulun bang' 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. Kā-mūn-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. Kå-mun-bin-uwil-koa, 'that ... may or might permit to be together.'

Iteration.

T. 1.Kà-mùn-béa-kán bón baġ T. 9. Kà-mùn-béa-kà-nùn bón baġ*

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

Imminence.

T. 9. Ka-mun-béa-kun-koa biloa,† 'lest he permit thee to be.'

Contemporary circumstance.

T. 1.Kà-mùn-bin bón bag ba
T. 3. Kà-mùn-billi-ela binuġt ba
I'. 9. Kà-mùn-bi-nùn bitiat ba

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

Implied negation of actual becoming.

T. 10 a. Ka-mai-gu bón bag

Implied negation of entity or being.

T. 10b. Ka-mun-bi-pa bag ba
T. 10c. Ka-mun-bi-pa-ta bat; ba
T. 10d. Keawarán* bag mun-bi-pa

* Keawarán is a negatire.

IMPERATIVE MOOD.

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 baġ.† Dual, Búntán bali.†
Plu., Búntán ġśen.†
Conjoined Dual, Búntán banuġ.†

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

INDICATIVE MOOD.

T. 1. Búntán bón baġ*
4. Bún-killa " " T. 6. Bún-kulla-ta bón baġ
8. "-kín bón baġ
9. "-nún " "

Participles.

T. 1. Bún-killín bón baġ
2. ,, -killi-kéūn ,, ,, 7. , ,, -kolaġ ,, ,, 3. ,, -killi-ela ,, ,, 8. ,, ,, -kin ,, ,, 4. ,, -tala ,, ,, 9. ,, ,, -nūn ,, ,

Continuatice.

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

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

Reflexive.

T. 5. Bún-kill-éun bag, 'I hare struck myself.'

Reciprocal.

T.6. Bún-kill-ala-ta T.1. Bún-killán bali "-kill-ai-kolag " ., -kill-ala

" -kill-ai-kéùn " S. " . T. 9. Bún-killà-nùn bali .. -kill-ai-kin ,,

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-kà-nún bag

4. Imminence.

T. 9. Bún-téa-kun-koa bón bag

5. Contemporary circumstance.

T. 1. Bún-tán bón bag ba T. 3. Bún-killi-ela bón noa ba T.9. Bún-nun 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-ía, '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-ma bi gintoa, Bún-killá bula 'strihe thou thine own 'strike thou thyself.' 'strike ye two, the one the other.

PERMISSIVE FORM OF THE VERB 'TO STRIKE.'

Bum-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-mun-bín bit tia. t '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-mun-billa bit tia, t 'permit thou me to strike,' or 'let me strike.'

'permit me to continue in -billi-lía bi tia striking.'

'permit thyself to strike thine -bill-ía bi kotti. own self.'

'do thou thyself permit him -billa bi gintoa bón, to strike.'

-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-bun-bin bit tia,t 'thou permittest (any one) to strike me, or 'I am permitted to be struck.'

continue thou to permit (any bun-billi-lía, one) to be struck.'

'I myself permit myself to bùn-bill-ía tia be struck.' gatoa bo.

bun-billa bulun. 'permit, the one the other, to be struck.

† Any other suitable pronouns may be placed here.

Declension of this **Verb**,

when it is used so as to hare the meaning of a passive voice,

INDICATIVE MOOD.

T. 1. Búm-mara-bùn-bin bón bag
T. 9. Búm-mara-bùn-bi-nùn bón bag

PARTICIPLES.

T. 1. Búm-mara-bùn-bil-ín T. 4. Búm-mara-bùn-bi-ala 2. 9. Búm-mara-bùn-billí-nùn

Reciprocal.

T.1, Búm-mara-bùn-billán T.4, Búm-mara-bùn-bill-ala T.9, Búm-mara-bùn-billá-nùn

SUBJUNCTIVE MOOD.

T. 10.

'to permit (somebody) to be Búm-mara-bun-billi-ko. struck.' 'to permit the one to be -bun-bill-ai-koa, struck by the other.' that...might permit...to be -bun-bi-uwil-koa, struck. -bun-bia-kun-koa, 'lest (somebody) should be 99 permitted to be struck.' when I permit (any person) to be struck. -bun-bi-run b6n bag ba. 'I had almost permitted him -būn-bai-ġa bón baġ, to be struck.' -bun-bi-pa bón bag ba, 'had I permitted him to be struck.

IMPERATIVE MOOD. Búm-mara-bûn-billa bi tia.

DECLENSION OF THE VERB 'TO MAKE.'

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

INDICATIVE MOOD.

4. Umá , S. Uma-kín ,, 5. Uma-kéun ,, 9. Uma-nún ,,	T. 1. Umán	baġ unni	T. 6. Umá-t	a bağunni
5. Uma-kéun 9. Uma-nun	4. Umá 5. Uma-két	,, in	S. Uma-k 9. Uma-n	ín "

PARTICIPLES.

T. 1. Umull-ín bağ unni
2. Umulli-kíun
3. Umulli-ela
7. Umulli-ela
7. Umulli-kolağ
7. Umulli-nun bağ unii

Continuative.

T. 1. Umulli-lin bag unni T. 3. Umulli-lin bağ unni

Reflexive.

T. 5. Umull-éun bag unni

Reciprocal.

T. 1. Umull-án bali unni T. 6. Umull-ala-ta bali unni
4. Umull-ala ,, ,, 7. Umull-ai-kolaġ ",,
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 bag unni, 'that I may or might make this.'

Iternfion.

T. 1. Uméa kán beg unni T. 9. Uméa lá-nún beg unni

Imminence.

T. 9. Uméa kun koa bag unni

Contemporary circumstance.

T.1. Umán bag ba unni T.3. Umulli-ela bag ba unni T.9. Umá-nún noa bag unni

Implied negation of actual effect.

T. 10a. Umai-ģu baģ unni

Implied negation of notion or entity.

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

IMPERATIVE MOOD.

Umulla bi, 'make thou.'
Umáu-umulla bi, (reduplication) 'make thou diligently.'
Umullá bula, 'make ye two' (reciprocally).
Umull-ia bi, 'make thou thyself' (reflexive).
Uméa-ka, 'make again'; uma-kéa, 'make instantly.'
Uma-bun-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 koT.9. Upá-nún bag gali ko.

PARTICIPLES.

T. 1. Upullin bag gali ko
T. 4. Upala bag gali ko
7. Upulli-kolag ,, ,, ,

T.9. Upulli-nun bag gali ko

Continuative.

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

Reflexive.

T. 5. Upull-éun bag gali ko

Reciprocal.

T. 1. Upull-án bali gali ko Subjunctive Mood.

IT. 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-kun-koa bag, 'lest I should do.'
Up&-nunbi 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.

DECLERSION 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-gin bag unni T. 4. Tiir-bug-ga bag unni T-9. Tiir-bug-ga-nun bag unni

PARTICIPLES.

T. 1. Tiir-bug-gullin bag t T. 2. Tiir-bug-gulla baġ i3. Tiir-bug-gulli-eln ,, ,, ,, 7. Tiir-bug-gulli-kolag ,, ,,

IT. 9. Tiir-buġ-gulli-nun bag unni

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

Continuative.

T. 1. Tiir-bug-gulli-lin bag T. 3. Tiir-bug-gulli-li-ela bag \dagger

Reflexive.

T. 5. Tiir-bug-gull-éun bag unni

Reciprocal.

T.1. Tiir-bug-gull& bali unni

SUBJUNCTIVE MOOD.

Tir-buġ-gulli-ko, 'to break' (something).
Tiir-buġ-ga-uwil-koa, 'that ... may or might break.'
Tiir-buġ-géa-kun-koa, 'lest ... should break.'
Tiir-buġ-ga-nhu bag ba, 'when I break,' or 'if I break.'
Tiir-buġ-gai-ġa bag, 'I had almost broken.'
Tiir-buġ-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

THE GRAMMAR.

PARTICIPLES.

T. 1. Tiir-bur-rill-ín bag † T. 4. Tiir-bur-rala bag † 3. "-bur-rilli-ela " " , Tiir-bur-rilli-kolaģ " " " T. Tiir-bur-rilli-kolaģ " " " T. 9. Tiir-bur-rilli-nūn baģ unni

Continuafice.

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

Reflexive.

T. 2. Tiir-bur-rill-éun bag unni

Reciprocal.

X. 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-kun-koa, 'lest ... should break.' Tiir-bur-ri-nun 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. Wiván bón baġ*
 4. Wiyá " " " 8. Wiya-kín " " " 5. Wiya-kéùn " " 9. Wiyà-nùn " " "

Participles.

T. 1. Wivellin
 2. Wivelli-kéûn
 3. Wivelli-ela
 4. Wiyala
 7. Wivelli-ela
 7. Wivelli-kolaġ
 8. Wivelli-kín
 9. Wivelli-nún
 10. Wivelli-nún
 11. Wivelli-la bón baġ
 12. Wivelli-kín
 13. Wivelli-kín
 14. Wivelli-nún
 15. Wivelli-nún
 16. Wivelli-la-ta bón baġ
 17. Wivelli-la-ta bón baġ
 18. Wivelli-kín
 19. Wivelli-nún
 10. Wivelli-nún

Continuatice.

T. 1. Wiyelli-lin

T. 3. Wiyelli-li-ela

Reflexive.

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

Reciprocal.

T. 1. Wiyell-án bara*
T. 6. Wiyell-ala-ta bara
4. Wiyell-ala , 7. Wiyell-ai-kolaġ
5. Wiyell-ai-kéun , 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 baġ

Iteration.

T. 1. Wiyéa kán bag

X.9. Wiyéa ka-nun beg

Imminence.

T. 10. Wiyéa kun-koa bag

Contemporary circumstance.

T. 1. Wiyán noa ba

T. 2. Wiyélli-ela noa ba

T. 9. Wiyá-nún noa ba

Implied negation of actual effect.

T. 10a. Wiyai-ġa bón bag

Implied negation & action or entity.

T. 10b. Wiya-pa bón bag ba

T. 10c. Wiya-pa-ta bón ba

I! 10d. Keawarán† bón bag wiya-pa

† Keawaran is the negative.

IMPERATIVE MOOD.

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

DECLENSION OF INTRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO GO.'

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

INDICATIVE MOOD.

T.4. Uwá bag T. 1. Uwán bag T. 9. Uwa-nun bag

Participle.

T. 1. Uwoll-in bag 3. Umolli-ela bag T. 4. Umala bag 9. Uwolli-nun bag

Continuative.

T. 3. Uwolli-li-ela bag T. 1. Uwolli-lin bag

Reflexive.

T. 5. Uwoll-éûn bag

Reciprocal.

T. 4. Uwoll-ala bara T. 1. Uwoll-án bara T. 9. Uwolli-nun bara

SUBJUNCTIVE MOOD.

T. 10.

Umolli-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-kun-koa, 'lest should come or go.' Uwa-nun bag ba, 'when I go or come.' Uwai-ga bag ba, 'I had almost come or gone.' Uma-pa bag ba, 'had I come or gone.'

IMPERATIVE MOOD.

Tanan umolla, '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-bun-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-in unni 2. "-kulli-kéun unni T. 5. Tiir-kull-éun unni **6.** ,, -kulli-ela-ta unni.

3. "-kulli-ela unni 4. , -kull-ala unni

7. " -kulli-kolaģ unni 8. " -kulli-kin unni

T. 9. Tiir-kulli-nun 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, 'tlaat this may or might break.' Tiir-kull-éa-kun-koa 'lest . should break.' Tiir-kulli-nin unnibo, 'when or if this breaks.' Tiir-ka-ga-léun 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.' Kamunbilla 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. , banoa " ba-kéun noa 8. ,, ba-kín noa 9. ,, bà-nún noa

PARTICIPLES.

T. 1. Tetti bullin noa bulli-kéim nos

T. 4. Tetti bala noa

3. , bulli-ela noa

7. " bulli-kín noa 9. " bulli-nůn noa

Continuative.

T. 1. Tetti bulli-lin noa

T. 3. Tetti bulli-li-ela noa

TEE GRAMMAR.

SUBJUNCTIVE MOOD.

T. 10.

Tetti bulli-ko, 'to die.'

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

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

Tetti ha-nun noa ba, 'when he dies,' 'if he should die.'

Tetti bai-ġa 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 bun-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'; tarar 6n, it is not.'

2. The verb, with an adjective attribute = 16g, 'itis'; 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' ...; uiini ta, 'thisis' (the subject); unni bo ta, 'thisisitself' (the subject); ġali noa miva, 'this is he who spoke.'

Pulli, 'salt' (a subst.); pulli ta, 'it is salt' (a subst.); P. lli lág, 'itissalt' (an adj.); pulli kora lág, 'itis 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

4. The verb, with an attribute of manner = Yanti, it is so ; vanti bo ta, 'it is so itself'; imperative : yan 6a, 'let be as it is'; y a-ai (used negatively), 'let it not be so.'

Example:

Paai, búnki vikora, 'let it not be so, strike not.'

5. The verb, expressing tendency = w a 1, 'is,' 'shall,' 'mill' (denoting tendency of the mind or thing); imperative = miy a, 'say,' declare what you wish.'

Examples -

Tiīr wal unni, 'this is broken'; wiya, unni murrarag, 'say, is this good?'

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

Example :-

Minarig ke uiini? 'whet (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.

T. 1. Kaúwá, bku-tau bón baġ. 'Yes, I strike him.'

5. Bún-kéun bón bag. "I hare struck him."

Bún-kulla bón bag. 'I had struck him.'

8. Bún-kín bón bag. 'I shall strike him.'

Bún-nůn wal bón bag. I shall strike him.'

Negatively.

Keawarán, bón bag bún korien. 'No, I strike him not.'

Keawai, bón bag bún-ki-pa. 'No, I here not struck him.' Keawarán, bón bag bhm-pa. 'No, I had not struck him.'

Keawai, b6n bng bún-kín. 'No, Í shall not strike him.'

Keawai, wal bón bag bún korien. 'Xo, I shall not strike him.'

PARTICIPLES.

1. Bún-kill-ín bón bag. I am striking him.

3. Bún-killi-ela bón baġ. 'I was striking him.'

 Bún-killi-nůn bón bağ. 'Iam going to strike him.' Keawaran, bón bag bún-killi liorien. 'No, I am not striking him.'

Keawaran, bón bag bún-killi kora kal. 'No, I was not going to strike him.' Keawai, bón bag bún-killi kora ke. 'No, I am not going to strike him.'

IMPERATIVE MOOD.

Mandatory-

Búwa bón, 'strike him.' Ma, búwa bón, 'do, strike him.' Panoa, bún-ki yikora bón, 'let be, strike him not.' Bún-killá, 'strike on,' 'continue to strike.'

Yanoa, bán-killa-ban kora, 'let be, cease striking.' Bum-mara-bun-billa bon, 'permit him to be struck.' Yari, bón bi búm-mara-bún-bi yikora, 'hold! let him not

be struck.'

Entreaty—

Búm-mun-billa-bón. 'permit him to strike.' Yanoa, búm-mun-bi yikora bón, let be, permit him not to strike.

Interrogative-

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

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when?'

long ago.'

Idiom — 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 adrerb. 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, p 6 r r o l, 'heavy'; p o r r o l ta unni, 'this is heavy'; p o r r o l n o a w i y a n, 'he speaks heavily.' Adverbs are classed in the following manner:—

I. Of Number.

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

2. Of Order.

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

3. Of Place.

Unti, 'here.' Unnug, 'there.' Wonnug? 'where?' Wonta-kolag, whither'? Unti-kolaġ, 'hither.' Untoa-kolag. 'thither.' Wokka-kolaġ, 'upwards.'

Bará-kolaġ, 'downwards.' Muriug-kolag, 'forwards.' Willug-kolag, 'backmards.' Wonta-birug? 'whence? from what place?' Unta-birug, 'thence.' [time. Unti-birug, 'hence'; place or

Keawai-wal, 'never, not at any

time'; 'no, never.'

4. Of Time.

Ba, 'when; at the time that'; gai-ya, 'then,' must always be after it.

Bug-gai, 'this present period, now, to-day'; 'the time now passing.'

Bug-gai-kal, 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.'

Kúm-ba, 'yesterday' (when the rerb is in a past tense); 'tomorrow' (when used with a verb in the future tense). Kúm-ba kén ta, 'the day after to-morrow.' Murá-ai, 'sometimes.' Murrin-murrin, 'often, repeatedly, frequently.' Tága, 'before, prior to.' Tanoa-nug bo, 'soon.' Toan-ta, 'afterwards.'

Unnug bo, 'hitherto.' Wakal-wakal, 'once-once,' - an idiom for 'seldom.' Yaki-ta, 'now'; at the time

spoken of. Yaki-ta bo, 'instantly'; at the

selfsame moment spoken of.

Note.—Iteration is expressed by a particular form ${\it cf}$ the verb; as, Buntéa-kanun, will strike again.

5. Of Quantity.

tinue the action.' Kauwal-lág, 'largely, much, Tantoa, 'enough, sufficiently.' abundantly.' Kirun, 'all.'

Butti, 'more'; meaning, 'con- Minnán? 'what quantity? how much? how many?' Waréa-lág, 'little, sparingly.' Winta, 'a part, a portion.'

Pakoun-ta? 'at what time?

Yanti-kat-ai, 'hence forward,' 'for ever'; Zit., 'thus always.'

Yuki-ta, 'afterwards.'
Yuraki, 'long since, formerly,

6. Of Quality or Manner.

Kára, 'slowly, deliberately.' valent to the phrase 'make

Pór-ról, 'heavily'; cf. pór-ról. Kurra-kai, 'quickly'; also equi- Wir-wir, 'cheerfully, lightly'; cf. wir, as a verb, 'to fly like the down of a bird.' Woġkal-láġ, 'foolishly '; cf. woġkal, 'deaf, stupid, foolish.'

7. Of Doubt.

Mirka, 'perhaps.'

Mirka-ta, 'perhaps so, possibly.'

8. Of Affirmation.

E-é, 'yes.' Kau-wá, 'yea.' Tokól bo ta, 'truly, in truth itself '; cf. tokól, 'straight.'

Yanti bo ta, 'yes, just as it is.' Yuna bo ta, 'verily, certainly, really'; Zit., 'there it is itself.'

9. of Negation.

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

10. Of Interrogation.

Kora-koa? 'why not?' Tako-ai? 'horn?' meaning 'in Minarig-tin? why? wherewhat manner?' answer, vanfore. ti. 'thus.' 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.

Birug, 'of, out of, from'; opposed to lro-lag.

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

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

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

Kal, 'part of'; as, unti-kal, 'of this, part of this, hereof.'

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

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

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

Ko-lag, 'to, towards, tendency towards,' — opposed to birug. Murrarig, 'into.'

Murrug, '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 subjunctire mood ansmeriug 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.' Bat the particles 'lest,' 'unless,' 'that,' and the disjunctives, are expressed by modifications of the verb in the subjunctive mood, as will be shown in the Illustrative sentences.

INTERJECTIONS.

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

A, 'hearken! lo! behold!' Ela-beára, of wonder, surprise, astonishment.

Ginoa, of salutation at parting; as, 'farenell.'

Katio-katia, of pain, anguish. Wau, 'attention!' a call to attend.

Wi-wi, of aversion. Yapallun, of sorrow; 'alas!'

CHAPTER IV.

VOCABULARY.

(1) MYTHOLOGY.

Gak6n; kūrima; m.,* bones put through the septum of the nose for ornament.

Gorro; pummeri; yonei, m., rarieties 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 mood 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. 'w o m m ar a', which is held in the hand, and on it the poisoned spear.

Koin, Tippakál, Porrág 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 corning 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 firestick 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 lie conies 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 canuot, feeling almost choked; at daylight Koin disappears, and the black finds himself conveyed safely to his own fire-side.

Koyor 6 w 6 n, 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, giring 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.

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

AN AUSTRALIAN LANGUAGE,

Mirramai, 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 varn. 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 karákals, 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 beliered, they destroy their ill-fated victim, causing the mysterious bone to enter into his body, and so occasion death.

Nauwai, m., a canoe; pup a, 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.

 $\mathbf{N}\mathbf{u}\,\dot{\mathbf{g}}^{\mathbf{T}}\mathbf{g}\,\dot{\mathbf{u}}\,\mathbf{n}$, 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.

P 6r o b u g, the name of a mystic ring, in which certain ceremonies of initiation are performed; from por, 'to drop down,

to be born.'

Puntiniai, m., a messenger, an ambassador. These men are generally decorated with the down of the swan or of the hawk on their heads, when on an embassy. They arrange the time, place, and manner of preparations for a battle or for the punishing of a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance (cf. n u **g**-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.

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

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

Tippakalin, Mailkun, and Bimpóin, are names of the wife of K o in, 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 mhoni 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.

Pulla

a curve in its orbit from and to the thrower; to effect this, it is thrown against the wind; but in war it is thrown against the ground; it then rebounds apparently with double violence, and strikes some distant object, and wounds severely with its sharpened extremities.

Yárro, 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 Borarites, call women kunnaikará, and themselres 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 karákāl; after that, the youth may seize a woman; he becomes a member of the tribe and engages in their fights.

Tu lu g, 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 chopped with an axe; and copies of the nests of various quadrupeds are formed on the ground near the spot. The celebrants dance for several days every morning and evening, continuing the whole of the night; no women are allowed to join in the ceremony.

(2) GEOGRAPHICAL NAMES.

A waba, Lake Macquarie; the word means 'a plain surface.' Biwogkula, the place of red ti-trees; from biwog, 'redti-tree.' Boik ón úmba, a place of ferns; from boik ón, 'fern.'

30 un, the site of Wallis's Plains; from a bird of that name.

Bálba, an island; any place surrounded with water.

Bulkara, any mountain; from bulka, 'the back' of a man or a beast.

Buttaba, the name of a hillon the margin of the Lake.

Garawantára, any plain, a flat.

Goloyáuwé, a point of land on the south side of the Lake.

Górróin ba, the female-emu place; from górroin, 'the female emu'; 'the male emu' is kógkoróg, from his cry.

Gurrán ba, a place of brambles; from gurrán, an inferior sort of 'bramble.'

Kaiáraba, a place of 'Pea-weeds.'

Kárakunba, a place of 'swamp-oaks,' which is a species of pine.

Kéel-kéelba, a place of 'grass-tree.'

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

Koikaliġba, a place of brambles; from koikaliġ, asort of 'bramble,' bearing a berry like a raspberry.

Koiy 6 g, the site of any native camp.

Kona-kona ba, 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 estremity 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.

Kurra-kurr 6n, the name of a place in which there is almost a forest of petrifactions of wood, of various sizes, extremely well defined. It is in a bay at the north-western extremity of Lake Macquarie. The tradition of the aborigines is, that formarly 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 mas a man named Pontobug; 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 mere killed by the fall of the stone, he ascended up into heaven, where he is snpposed to be now.

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

<u>Mulubinba</u>, the name of the site of Newcastle, from an indigenous fern named mulubin.

Mu 11u g b u 1a, 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 coiisequence 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 Kewcastle. A portion of a wharf built by him still exists at this place, which is still called Reid's Mistake; [i.e., in 1834].

Munug gurrab a, 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. Niritib a, the name of the island at the entrance of the lake;

from n ir it i, 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.

P u n t e i, 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 purribág. The ants gather the substance for some unknown purpose.

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

Tu 1k aba, the soft ti-tree place; from tu 1k a, 'ti-tree.' Tu 1kirib a, a place of brambles; from tu 1kiri, 'a bramble.'

Tumpoaba, a clayey place; from tumpoa, 'clay.'

Wárawallug, 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 w a 11u q, 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 borovir 6\,\text{g}, from the cliffs of which if stones be thrown down into the sea beneath, the ti-tree bark floats up, and then the monster is seen gradually arising from the deep; if any natives are at hand, he overturns their canoe, swallows the crew alive, and then the entire canoe, after which he descends to his resort in the depths below!

Yiránná lai, 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.

В.`

Baibai, m,* **nu** are. Baiyag-baiyág, m., a butterfly. Bato, m., water; cf. gapoi Berabukkan, m., sperm whale; the natives do not eat this; cf. torog-gun. Biggai, m., an elder brother. Bintunkin, m., a father. Birraba, m., a small shell fish. Biyug, m, 'father,' addressive. Biyugbai, in, a father. Boalúg, m., mangrove seed. Boarrig, m., misty rain. Boata, m., the cat-fish. Boawál, m., the curlew. Bugkin, in., 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.

Búruġ, in., 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., auv beast.

G.

Gapál, in., a concubine. Gapoi, gaiyuwa, 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-mbai, nt, an old man. Gauwo, in., a sea-gull.

Girrinbai, in., first-born female. Wúġ-gunbai, youngest " Golokonug, m., a large kind of

Gorokan, m., the morning dawn Guraki, m., one initiated; hence, a wise Person.

K.

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.

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

Karoburra, m., a large whiting. Karóġ-karóġ, 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, in., a native cnt; 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. Nukkuġ, m., the small stingless bee of this country.

Mikál, m., the honey in the blossoms of the honeysuckle tree.

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

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

Kirrin, m., pain. Kógka, m., a reed. Kóg koróg, m., an emu; from the noise it makes. Koiwon, m., rain. Koivó $\dot{\mathbf{g}}$, m., a native camp. Koiyug, m, fire. Kokabai, m., a wild vam. 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 Kókug, m., frogs; are so called from the noise they make. Kómirrá, m., a shadow. Konuġ; kintáriġ; m., dung. Kónug gai, m., a fool. Koreil, m., a shield. Koropun, m., fog, mist, haze. Korowa-talag, in., a cuttle fish: Lit., 'wave-tongue.' Korro, m, the wind-pipe. Kotara, m., a club, a waddy. Kotumág, z., the land tortoise. Kulai, m., trees, wood, timber. Kullára, in., a fish-spear. Kullearig, in., the throat. Kullig, m., a shell. Kulligtiella, m., a knife. Kullo, m, the cheeks. Kúmara, m. blood. Kúmba, in., to-morrow. Kumbal, m., a younger brother. Kunbul, m. the black swan. Küri, m., man, mankind. Kurrabag; murrin; m, the body. Kurrabun, m., a murderer. Kurraka, m., the mouth. Kurrakóg, in., the eldest male. Taiyól, m., the youngest male. Kurra-koivóg, m., a shark. Kurrugkun; muttaura; m., the schnapper. Kuttal, in., the smoke of a fire; tobacco; cf. poito. Koun, m, the mangrove bush.

Makoro, m., the general name for fish.

M.

Malama, pirig-gun, pinkun, and wóttól, m., lightning. Marai, in., the soul, the spirit; ' the same as the mind, 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, in., the season of the wane of the moon. Móto, m., a black-snake. Múla, m., a boil. Mulo, m., thunder. Můmuya, m., a corpse, a ghost. Múnbónkán, m., the rock oyster. Munni, in., sickness, Muraban, m., blossom, flowers.

N

Murrakin, m, young maidens.

Murri-nauwai, m., a ship, boat.

Murrin, m, the body.

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

P.

Paivabára, m., the large ti-tree. Pillanai, m., a valley \tilde{or} hollon.

Pimpi, m_{ij} , ashes. Pippita, m., a small hawk; so called from its cry. Pirama and wommarakán, m., a wiid duck and drake. .Piriwal, m., a chief or king. Pirrita, m., an oyster which grows on the mangrove tree. Pittóg; talomai; m., two kinds of roots of the arum species; the taro of Tahiti. Poito, m., the smoke of a fire. Póno, z., dust. Poribai, $m_{\cdot \cdot}$, a husband. Porikunbai, m., a wife. Poromi, m. an eagle. Porun, m., a dream or vision. Porun-witilliko, $m_{\cdot \cdot}$, to dream. Pukko, $m_{\cdot \cdot}$, a stone axe. Pulli, m., salt. Pullí, *m.*, voice, language. Puna, m., sea sand. Punbug, m_i , sea-slug, blubber. Punnal, m., the sun. Parai, m., earth, land, the world. Purreag, m., day. Purramai, m., a cockle. Purramaibán, m., an animal like a ferret, but amphibious it lires on cockles. Purrimunkán, in., a sea-salmon,

T.

Taivol, m., the youngest male. Tembiribéen, m., a death adder The aborigines, when bitten usually suck the mound, as & 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.

Firril, 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. Eokoi, m_{\cdot} , night. Eopig, m., a mosquito. **For** \acute{og} -gun, m, the black whale : this the blacks eat, whilst the sperm whale is not eaten. Tukkara, m., winter. Γ ullokán, m., property, riches. Tulmun, m., a grave. Tulun, m., a mouse.

W.

 Γ unkán, m., a mother, a dam.

Tupea-tarawog and ninág, m.,

names of the flat-head fish.

Tunuġ, in., a rock, a stone.

Turea, $m_{\cdot \cdot}$, a bream-fish.

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-mak-wak. Warikal, m., a dog; the species. Warikal and waiyi, m., the male and female tame dog. Yuki and mirri, m., the male and female native dog. Murrogkai, m., the wild dog species, Waroi, m., the hornet.

Wasopara, m_{\cdot} , the honeysuckle.

THE VOCABULARY.

Willai, m., an opossum. Wimbi, m., a bowl; generally made from the knot of a Wippi or wibbi, m., the wind. Wirripág, m., the large eaglehawk, which devours young kangaroos, lambs, &c. Woiyo, m. grass. Wombal, m. the sea-beach. Wommara, nt., the instrument used as a lever for throwing the spear; cf. gorro. Wonnai, m., a child, children. Weropil, m., a blanket, clothes. Worowai, m., a battle, a fight.

Worowan, m., a kangaroo-skin

Wattawan, m., a large mullet.

Wúggurrapin, m., young lads.

cloak.

Wúggurrabula, m., ye two lads. Wunal, m., summer. Wurunkán. m. flies.

Y.

Yapuġ, m., a path, a broad way. Yarea, m. the evening. Pareil and yurá, m., the clouds. Yilén, m., bait. Yinál, m., a son. Yinálkun, m., a daughter. Yirra, m., a wooden sword. Yirrig, m., a quill, a pen. Yulo, m., a footstep, a track. Yunug, m., a turtle. Yuroin, *nt.*, a bream-fish.

(4) PARTS OF THE-BODY.

The read.

Kittug, nt., the hair of the head. Wällug, m, the head. Kappara, m. the skull. Kúmborokán, m. , the brain. Yintirri; golo; nt., the forehead. Tukkal, m. the temples. Güréug; turrakurri; m., the ear. Yulkara, m., the eye-brows. Woipin, m, the eye-lashes. Gaikug: poromug; m., the eye. Tarkin: goara: $m_{\cdot \cdot}$, the face. Nukoro, m., the nose.

Kurrabag, m_{ij} , the body. Murrin, m., the body. Mümurrakun m, the collar-

Mattara, m., the hand. Tunkánbéen, m., the thumb; Purrokulkun, m., the second,

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

Mirrug, m., the shoulder. Kopa, m. the upper arm. **Turrug, m.**, the lower arm.

Númba, m., the first finger.

Garákonbi, m., the little finger. Tirri; tirreil; m., the nails of the fingers and toes. Wará, m., the palm of the hand: cf. warapal, m., level, plain. Túg kag keri, m., the right hand. Wuntokeri, m., the left hand. Rulka, m., the back; either of the hand or of the body. Paivil, m., the breasts.

Gapug, m., the nipple. Warara, m., the chest, breasts. Nara, m., the ribs. Kuriabag, m., the side or body, Turoun, m., the right side. Goraón, m., the left side. Parrá or warra, m., the belly. Parra, m, the bosom. Winnal, m., the loins. Gakág, m. the hips.

Búlbúl, m., the heart. Purràmai, m., the kidney: also a cockle, from its shape. Munug, m, the liver. Yokól, m., the lungs. Konarig; konug; m., the bowels. Purriug; puttara; m., the flesh. Turrakil, m., the reins. Tóġ-tóġ, m., the marrow. Tibún, m., the bone. Moika, m., the fatty substance betwixt the joints. Bukkai, m., the skin. Wurun, m., the downy hair on

B.

Béelmulliko, m., to mock, to deride, to make sport. Birrikilliko, m., to lie along, to lie down so as to sleep. Boibulliko, m., to know carnally.

the mouth. Boug-bug-gnlliko, m., to cause another to arise, to compel to arise.

Búġ-búġ, m. to salute. Bukka, m., to be wrathful, to be furious. Bulpór-buġ-gulliko, m., to cause to be lost property, to lose. Bum-hug-gulliko, m, to cause to be loose, to open a door. Búmmarabunbilliko, nt., to per-

Búmmunbilliko, m., to permit another to strike. Búnkilliko, m., to strike, smite; to aim a blow with a weapon.

Búnmulliko, m., to rob, to take by violence, to snatch.

Bur-bug-gulliko, m., to cause to be light or well, to cure.

Burkullilro, m., to be light as a bird, to fly; to be convalescent.

Burug-bu \dot{g} -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.

Gari-gari, m., to pant.

Garo-garo, m., to fall down.
Garokilliko, m., to stand upou
the feet.

Garokínbilliko, m., to stand up. Gimilliko, m., to know by the eye, as a person or place.

Giratimullilro, m., to feed, to give food.

Girulliko, m., to tie.

Goitig, m., to be short.

Goloin, m., to be complete or finished.

Gukilliko, m., to give, to present.

Gumaiġulliko, m., to offer.

Gupalyiko, m., to give back, to pay, to return in exchange. Guraki, m., to be wise, skilful. Gurra-korien, nt., not to hear.

Gurramag, nt., to be initiated. Gurramaigulliko, m., to hear, but not to obey.

Gurrara, m., to pity.

Gurrawatilliko, m., for remembrance to pass away, to forget any place, or road; & woguntilliko.

Gurrayelliko, m., to hearlien, to be obedient, to believe.

Gurrulliko, m., to hear, to obey, to understand with the ear.

Gurrunbórburrilliko, 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.

Kakilli-bán-kora, m., do not be. Kakilliko, m., to be, to exist in any state.

Kaki-yikora, m., be not. Kapirri, 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.

Karákal-umulliko, m., to cure, to make well; a compound of 'karákal,' a doctor, and 'umulliko,' to do, to make.

Karól, m., to be hot, to perspire from the heat of the sun.

Kauwal, m., to be large, great. Kekal, nt., 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 asun-

der, 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; in., to laugh.
Kintai; kintelliko; in., to laugh.
Kintai; m., to be wet.
Kirabarawirrilliko, m., to twirl
the stem of grass-tree until

it ignites.

Kirilliko, m., to lade out waier, 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; of. 'goitig', m., to be short in length.

Kirrin, m., to pain. Kiteililio, m., to chew. Kiunurig, 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, at., 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 sen 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. Konkin, m., to be handsome,

Kontimulliko, 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.

Korokal, 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 ram.

Kugun, m., to be muddy. Kulbilliko, m., to lean, to re-

Kulbilliko, m., to lean, to recline.
Kulbun-kulbun, m., to be very

handsome, elegant. Kulwun, m., to be stiff, elay-

cold, as a corpse.

Ruin-bara-paiyelliko, m., to be 'troublesome, to give one a headache by noise.

Kumbaro, in., to be giddy, to hare 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.
Kurráġ kopilliko, 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.

Mánkilliko, m., to take, to ac-

cept, to take hold of.

Mánmunbilliko, m., to cause to take, to let take, to let hare. Maróġkoiyelliko, 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.

Mirial, m., to be without, to be poor, miserable, a desert place.

Mirrilliko, m., to sharpen into a point, as a spear.

Mirrínupulliko, m., to cause to be sharp.

Mitti, m, to be small.

Mittilliko, m., to wait, to stay, to remain.

Mituġ, m., to be cut, wounded, sore.

Morilliko, m., to mind up as a string.

Morón, m., to be alive.

Moroun, m., to be tame, quiet, docile, patient.

Móttilliko, m., to pouud 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.

Murrarag, m., to be good, excellent, raluable.

N.

Neilpaiyelliko, m., to shout; the noise of war or play.

Nigulliko, m., to play, to sport. Nillan-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. Núg killiko. m., to be success-

ful, fortunate; to obtain. Nummulliko, m., to press, to force down.

Numulliko, m., to touch mith the hand.

Nupulliko, m., to try, to learn, to attempt.

Nurilliko, m., to throw the 'boomerang.'

Р

Pailiulliko, m., to act of its own power, to act of itself.

Pailiulliko, m., to show one's self spontaneously.

Paipilliko, *m.*, to appear, to become risible.

Paipilliko, m:, to act; excluding the idea of cause.

Fallal, m., to vibrate, to swing, as in a swing.

Papai, m., to be close at hand. Peakulliko, m., to tetch 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 shocli, 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.

Firrirál, m., to be hard, strong;
of. kunbón, m., to be soft.

Pirun-kakilliko, m., to be glad, to be pleased.

Pital-kakilliko, m., to be glad, to be pleased, to be happy.

Pital-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.

Poaibuġ-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, toentreat.

Pónkóg, m, to be short.

Pór-bug-gulliko, m., to coinpel 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.

Porógkal, 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.

Potoburrillilio, m., to burst a hole Kith something.

Potopaiyanun-wal m, will burst. Pulluntara, m., to shine, as with ointment.

Pulóġ-kulliko, m., to enter, to go or come into.

Púlúl-púlúl, m., to shake with cold, to tremble.

Punta, m., to be mistalien in anything.

Puntimuliko, 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.

Fa-killiko, m., to eat.
Faleamulliko, m., to catch any thing thrown.
Faliġ-kakilliko, m., to be across.
Fa-munbilliko, m., to permit to eat, to let eat.
Fanán, m., to approach.

Farógkamulliko, m., to cause to mix, to mingle.

Tetti, m. to be dead.

Tetti-ba-buiibilliko, m., to permit to die, to let die.

Tetti-ba-bun-burrilliko, m_{ij} 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-buiibilliko, m., to let break.

Tiir-buġ-gulliko, in., 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_{\bullet} , to break of its own itself, as wood.

Tiraġ-kakilliko, nt., to be awake. -Tirriki, m., to be red hot; the colour red.

Tittilliko, m., to pluck.

Timolliko, m., to seek, to search.

Tivumbilliko. m., to send any kind of property, cf., yukulliko.

Tokól, m., to be true; the truth; this takes 'bo ta' with it.

Tolóġ-tolóġ, m., to separate.

Tolomulliko, m. to shake any thing.

Torololal, m., to be slippery, slimy.

Tóttóg and tóttorig; m., to be naked. This word must be carefully distinguished from 'tótóġ,' news, intelligence.

 $T\acute{u}\acute{g}$ -gunbilliko, m., to show.

AN AUSTRALIAN LANGUAGE.

Túgkamulliko, m., to find; Lit., to make to appear.

Túgkilliko, nz., to cry, to bend. Puirkulliko, nz., to drag along, to draw.

 Γ ukín-umulliko, m., to preserve. to keep, to take care of.

Tukkara, m., to be cold.

Tulbulliko, m., to run fast, to

Tullamulliko, m. to hold by the hands.

Tulla-tullai, in., to be in a rage. Tuloin, m., to be narrow.

Tulutilliko, $m_{\cdot \cdot}$, to kick.

Túnbilliko, m., to exchange.

Túnbamabunbilliko, m., to permit to string together.

Túnbamulliko, m., to string to-

Turabunbilliko, nz., to permit to

Turaliniyelliko, *in.*, *t o* convince.

Turinmiyelliko, m., to smear 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. Turral, m., to split.

Turral-buġ-gulliko, m., to cause to split, to make to split.

Turràmulliko, m., to throw a stone.

Turru \dot{g} , m., to be closetogether. 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, $m_{\cdot \cdot}$ to do, to make, to create

Unmulliko, in., to make afraid, _to affright, to startle.

Untelliko, 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; a0 a cork or feather.

Weilkorilliko, m., to flog, whip, scourge.

Weir-weir, m., to be lame. Willug, willuntin, nz., to be be-

hind, to come after, to be last.

Willugbo, willug, m., to return. Winelliko, m., to burn with fire, to scorch.

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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. Wiva-lei-illiko,* nz., to talk

and walk.

Wivayelliko, m., to speak in reply, to answer.

Wivayimulliko, m., to accuse. Wiyéa, m., to say again, to repeat.

Woatelliko, m_{ij} to lick.

Woġkal, m., to be foolish, not clerer, stupid.

Woguntilliko, m., to forget any thing told; cf., gurrawatil liko.

Woro-woro, m., to swell.

Wotara, 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 art is conjoined with walking; as, ta-tei-illiko, 'to eat and walk.'

T. '

Yarakai, m., to be bad, evil. Yarakulliko, m., to move away, as the cloucls.

Yarigkulliko, m.. to laugh. Yellawa-bug-gulliko, m., to compel to sit, to force to sit.

Yellawa-bunbilliko, m., to permit to sit down.

Tellawolliko. m., to cross legs down on the ground; to sit, to remain, to rest.

Temmamulliko, m., to lead; as by the hand, or as a horse by a rope.

Yiirkulliko, m., to tear of itself, as cloth; to break.

Tiirkabunbilliko, m., to permit to tear, to let tear.

Yiirburririlliko, m., to tear, by means of something.

Yiirburri-bun-billiko, m, to permit to tear, by means of something.

Yiirbuġ-gulliko, m., to compel to tear.

Yfirbug-ga-bunbilliko, m., to

permit compulsirely to tear.

Yimulliko, m., to make light, as fur is caused to lie lightly before the blacks twist it into cord; to encourage, to cheer up.

Yinbilliko, m., to kindle a fire. Yiremba, m., to bark; as a dog. Yitelliko, m., to nibble or bite; as a fish the bait.

Yuaipilliko, m., to push away, to thrust out.

Yukuliko, m., to send, as a messenger, to send property; cf., tiyumbilliko.

Yuntilliko, m., to cause pain, to hurt.

Yuriġ, m., to go away. Yuróġkilliko, m., to dive.

Yuropulliko, m., to conceal from view, to hide

Yurrug-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? gatoa, Bonni; m., who are you? it is I, Bonni. Who be thou? I,

Gán ke unni, unnoa, unnuġ? m., who is this, that, Who be this? that? there?

Kuri unni, nukug uiinoa, wonnai unnug; Man this. woman that, child there.

m., this is a man; that is a woman; there is a child.

Minarig ke unni? warai ta unni; m., what is this? it is What be this? spear it is this. a spear.

Minarig-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.

Gin-to bin wiyá? niumoa tia wiyá; m., who toldyou? Who thee 'told? he ine told. he told me.

Gali-noa, ġali-bountoa, tia wiyá; m., this man, this This-he this-she, me told; woman, toldme.

Gali-noa unni umá; m., this is the man mhomadethis.

This-he this made.

Minarig-ko bón búnkulla tetti?; m., what smote him

What him struck dead? dead?

Nukuģ-ko, piriwāllo, puntimaito;

The woman—, the king—, the messenger—

m., the woman —, the king —, the messenger —, sc, smote him. Wakun-to minarig tatán?; m, what does the crow eat?

Crow what eats?

Minarig-ko-wakun tatán?; m., what eats the crow?

Nagún-to tia pital-mán; m., the song rejoices me.

Song me joy-does. Kulai-to tia b6nkulla wokka-tin-to;

ick 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; nt., it is mine; this beit is; this-belongs him. Birabán-umba, gikoumba wonnai; m., Birában's, his his Birabán-belonging-to, child. Minarig-ko-baunni? gali-ko-babón; m., what does this What-belongs this? this-belongs him. bara? England-kal bara? Wonta-ka I What-place-of (mas.) they? England of they. m., what country are they of? they are Englishmen. Wonta-kalin bara? England-kalin bara? What-place-of (fem.) they? England of they. m., what countrywomen are they? they are Englishwomen. Bu g-gai-kal; m., to-day; lit., belonging to the present period. Makoro-ko-ba ta unni ġórróġ; m., this is the bloodofa Fish-belongingto it is this blood. Governor- kai-kal bag; m., I belong to the Gover-Governor - place-belonging-to \mathbf{I} mor's place. The mor's place of \mathbf{G} overnor's, sc., man. Governor-belonging-to I. Murrarag-ko-ba kuri-ko-ba; m., agood man's. Good-belonging-to man-belonging-to

4. ON THE DATITE.

Makoro bi ġuwa; ġán-nuġ? givethefish; to whom? Fish thon give; whom-for?
Pirimal-ko? Keawai; giroug bo; m., to the chief? no; Chief-for? no, for-thee self. for yourself. Karaitia guwa emmougtakilliko; m., givemefleshto Flesh me give for-me for-to-eat. Yurig bi wolla; gikoug-kin-ko; m., be off; go to him. An-ay thou go him-to. Gán-kin-ko? piriwal-la-ko; kokerá-ko; kokerá-ko;

m., to whom? to the chief; to the house. Wontarig? untarig; untoarig; To-what-place? that-place; that-place-there. w., 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. OX THE ACCUSATIVE.

Gán-to bón búnkulla tetti kulwun? m., who smotehim smote dead Gannug? 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; gánnug? m, call her; which? which? her; Unnuġ-yóġ unnoanuġ nukuġ; m., that woman there. that woman. Mánki vikora unnoanug; m., do not take that. Take not that. Mára bi unnoanuġ; m., take that; take it. Take thou that. Mára bi un ti-kal, un to a-kal, m. take some of this, of that. Take thou hereof, there-of. Makoro tia guwa; gunun banug; m., give me afish; 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. Tibbin bi buwa musketto; m., shoot the bird with the Bird thou smite musket-with. Wiyella bón; wiyella binug; m, tell him; you tell him. Tell him; tell thou-him. Búnkulla tia; wonné?; m., I am struck; where? me; where? Wallug tia noa wiréa; m., he hit me on the head. Head me he struck. Minarig bo bali wivellá? m., what shall you and I say? self thou-I Gán-to bounnoun turanún? m., who will spear her? pierce-will? Gánto unnoanuġ umā-nūn? m., who will make it?

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. Bougkalinun-wal bag maita biyugbai-tako I depart Arise-self-will emmoug-ka-ta-ko, gatun wiya-nun-wal, Biyug. say-will, Father, my-to \mathbf{and} yarakai bag umá mikán ta morokoka gatun I made, presence-at heaven-at ģirouģ-kin;

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

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7. OX THE ABLATIVE.

Koakilltin bara; ġán-kai? gán-kai-kán; Quarrelling-now they; whom-from? whom-from-being? m., they are now quarrelling; about whom?

Bounnoun-Bai; Taipamearin; m., abouther; about T—Her-from,

Minarig-tin? minarig-tin-kán; m., about what? don't What-from?

Makorrin gatun kuri-tin; m., about the fish and the men.

and men-from. Gán-kin-birug unni puntiinai? in., from whom came whom-from this messenger?

Jehova-ka-biru g Piriwal-la-birug, m., from Jehovah the Jehovah-from King-from.

Wonta-ka-birug noa? m., from what place did he come? What-place-from he?

Woklra-ka-biru g moroko-ka-biru g; m., from heavenabove. heawn-from.

Sydney-ka-birug; Mulu-binba-ka-birug; m, from Sydney; Sydney-from: Newcastle-from. from Newcastle.

Minarig-birug unnoa umá? m., what is that made of? What-from that made?

Kulai-birug; brass-birug; m., of wood; of brass. brass-from. Wood-from;

Copper-from garabug-ga brass; m., brass is made copper-from brass. m., brass is made

Yupig bi wolla emmoug-kin-birug; m., go away from me. Away thou move me-from.

Yellawolla bi emmou g-katoa; m., sit with me. thou me-with.

Gán-katoa bountoa? Tibbin-katoa ba; Whom-with she? Tibbin-with.

m., with whom is she? with Tibbin. Minariġ-koa noa uwá? m., how did he go?

What-by he go?

Murrin omai-toa; purrai-koa; m., on board a ship; by land. Large-canoe by; land-by.

Wonta-kal-loa? korug-lioa; m., which way? through the What-place-by? bush-by. bush.

Kokeróa baġ uwa; m., I came by thehouse. House-by I came.

Wonnug ke wurubil? Biraban-kin-ba; skin-cloak? Biraban-at W. ere-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-tin-to* natán Sydney-heads; Broken-Bay-from see Sydney-heads. m., at Broken Bay is seen Sydney Heads.

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

8. ON THE ARTICLE.

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

Wakal-bo ta noa tan 6 n-ba; in., one man only is coming. One-self it is he approaches.

Buloara-bo ta bula tanán uwá; m., only the two came. 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.

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

Tibbin-to noa unnug; m, that is a bird. . he there.

Unni-tara tibbin bi búnkulla tetti; m., these are the birds birds thou smotest dead.

Gintoa-bo ta unnoa kūri; m., thou art the man.

Thou-self it is that man. -Maiya-ko putti-nun tetti koa kauwil kuri; bite-will

dead ut may-be m., the snake will bite in order to kill the man.

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

Tetti bón horse-ko witti-m6; m., the horsethrewhim, Dead him horseviolence-made, and killed him.

9. COBJUGATION OF THE NEUTER VERB.

Wibbi unni kauwal katan; m., this is a high mind.

Wind this great it exists.

Kauwau, kauwal lág unni: m., yes, very powerful. great acts this.

Kapirra bağ kakilliela, katán; m., I was, I am, hungry Hungry I was-being,

Gán unti katán? m. who lives here?

Who this-place exists?

Bara-bo unti katán; 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 Hards. The particle tay, 'from, 'on account of, 'denotes the cause, and to (60) marks the agency.
† The English expression 'in order that' is too long to stand under and correspond with 'koa' in the above. I hare, therefore, substituted for it, throughout, the Latin 'ut.

AS AUSTRALIAN LANGUAGE. Kiakia bag kakéun unni gorokán; m., I was conqueror this morning. Conqueror I was this morning Bukka bag kakulla; m., I was very angry. noa tetti kakulla; m., he is the man who Búntoara That-which-is-smote he dead Kakulla ta bag Sydney-ka tága bi ba kakulla unta; wast at-that place I Sydney-at before thou m., I nas at Sydney before ever you were there. Kúmba bag kakéun Sydney-ka; m,, to-morrow1 shall be To-morrow I shall-be Sydney-in. in Sydney. Kanun-ta unni murrarag; m., it will be good, this. Be-will Gán-ke kiakia kanun? m., who will be the victor? Who conqueror be-will? Pirimal kanun-wal bi; m., you will certainly be king. be-wilt thou. Rabo bag kanun Sydney-lia; 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 month I shall. I another it is moou-at. Kaiyu kán bag; kaiyu korien bag; Able being I; able m., I am powerful; I am not powerful. Wirrobulli-kán bara gikoumba; m, they are his folthey his. Tulbulléun bag kinta kán; m., Iescaped, 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 kakillin; m., the summer is coming on. Hot-season this becoming. Store-bakakillin bountoa; m., she is now living near existing she. the store. Store-ka-ba kakillin bountoa; m., she is now living at Store at existing she. the store. Musket tia katala Awaba-ka; m., I had a musket at Lake Macquarie. Musket me existed Awaba-at. Kinta bag katala, yakita keamai; m., I used to be ufraid, Afraid I existed, now but now I am not not. Katala bag Raiatea-ka; m., I used to live at Raiatea. Raiatea-at. Unta bag katala yuraki M-ka; m., I lived formerly There I existed formerly M- at. Piriwal bag kakilli-kolag; m., I am now going to be to-be.towards Korien kakilli-nun yanti katai; m., I mill not be so for ever.

Morón noa kakilli-nün tetti korien: Live he be-will deadm., 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 piriwal kakilliko; m., you ought to Thou-thyself oughtest chief to be. Yakoai bag tetti kamunbin-nun bon?; In-what-manner I dead let-be-will m., how shall I cause his death? Kakillai koa bali muroi; nt., I wish you and me to To-continue-to-be ut we two quiet; continue at peace. Kauwil-koa-pore goro yards; m., I want it three yards long. Munni noa katéa kan; m., he is sick again. Sick he is-become again. Yanoa: munni koa noa katéa-kun; m., do not; lest he be Do-not sick lest he should-be. Munni kanun bag ba; m., if I should be sick. be-will I if. Gán-ke tetti kāmai-ġa? m., who had almost been dead? Who dead like-to-have-become? Tetti baġ kāmai-ġa; m., I was almost dead. Dead I had-like-to-have-been. Piriwal bi ba-ka-pa pital 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 gaiva banug; Hadst-been thou if there this-morning, seen had then I-thee. m., if you had been there this morning, 1 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 pital kakilliko; m., be at peace one with ye peace for-to-be. the other. Morón bón ka-munbilla; m., let him live. Alive him permit-to-be. Ka-munbi-nun banug piriwal kakilliko; Permit-will I-thee chief m., I will let you be king. Piriwal bi katéa-ka; m., be king again; **Chief** thou be-again. Piriwal bon ka-mun bi yikora; m., prevent his being him permit-to-be thou not.

10. THE COSJUGATION OF THE ACTIVE VERB.

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

Minarig-tin biloa gala bunkulla?; m., why did that what-from he-thee that struck? m., why did that person beat you?

Unni bulun bún **ku**11a noa; m., these are the two he struck. These them-two struck he.

Tanán tia, wolla-wolla; búntán tia butti kirrín-kirrín! 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 bunkulla? wiyella bi tia; mupai yikora; who thee struck? -tell thou me; secret not.

m., who beat you? tell me; do not conceal it.

Cali-noa tia búnkulla; m., this is he who struckme.

Minarig-ko biloa búnkulla? m., with whatdidhestrike What-with he-thee struck? m., with whatdidhestrike

Máttárró gikoumba-ko; m., with his hand". Hand-with

Kotårró noa tia b 6nk ulla; m., he struck me with a cudgel. Cudgel-with he me struck.

Kora koa bin ug b 6m-ba? m., you ought to have beatenhim.
Not wt thou-him struck had.

Búwil koa bón, kaiyu korien bag;

That-might-strike ut him, abie not I. m., I wish to beat him, but am unable.

Kotara bi tia guwa buwil koa bon bag; Cudgel thou me give to-strike ut him I.

m., give me a cudgel that I may beat him.

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

Bún kéùn b 6n bag; m., I have beaten him, sc., this morning. Struck-have him I.

B6nnun bón bag ka-bo; m., I mill 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 bag, tanán bi ba uwá; Was-striking him I, approach thou came.

m., I mas striking him when you came.
Búntala tia bara wonnai bag ba;
Struck me they child I

m., they beat me when I was a child.

Waita-kola gʻnoa bunkilli-kola g; m., he is gone a-Depart-towards he to-strike-towards.

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 búnkillán? 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.

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-nùn bula; m., the two are going to fight. Strike-reciprocally-will the-two.

Yanoa; búnkillai bán kora; cease fighting.

Let be; striking-reciprocally be not.

Yanoa; búnki 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 bunkilla-nun? m., when will they fight?

At-what-time they fight-will?

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

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

m., I am now going to shoot with a musket.

Yakoai tia bumil koa b6n bag; m., take care that I

How me may-strike \overline{ut} him I. may beat him. Wiyella bón buwil koa bón; m, command him to beat

Tell him strike w him. him.

Buwil baġ Pattynuġ; m., I wish to heat Patty.

May-beat I Patty.

Yari bi núti-nún, búntéa-kún koa bin; Do-not thou wait-mill, should-strike lest thee.

in., do not wait lest you be struck. Bún-nun noa tia ba turulla gaiya binug;

Strike-will he me if pierce then thou-him.

m., when he strikes me, then spear him; or, if he, &c.

Búmmai-ġatia, wonto bag ba murra; Struck-has-nigh me, but I ran.

m., I should have been struck, but I ran away.

Keawarán tia b6m-ba-ka-pa bag-ba unti bo; Not me struck-had-been I-if atthis self same place.

m., 1should 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.

Yurig, binug búnkéa yakita; m., go, strike him again now.

Away thou-him strike-again now.

Wiya, b6n bag búm-ba, búm-ba gaiya bi-tia; Say him I struck-had, struck-had then thou-me;

m., if I had struck him, then you would have struck me. Yari bón b 6n téa kanún, in., prevent his being beaten again. Prevent him strike-again be-will.

M

B 6mm ù nbia bi-tia; m., you permitted me to be beaten. Permitted-to-strike thou-me.

 $B \acute{u}_m m \cup n \ billi_n$ b 6 n b a \acute{g} ; m., I am permitting him to strike. To-strike-permitting him I.

Búmmunbi yikora bón; m., do not permit him to strike.
To-strike-permit not him.

Búmmūnbilla bi-tia bón; m., let me strikehim.

To-strike-permit thou-me him.

Kamulla bi-tia búm marabún bia-kún koa tia; To-be-cause thou-me some-one-should-strike lest me; in., protect me, lest anyone should beat me.

Búnkillá nura; m., fight on.

Continue-to-strike ye.

Wakallo binug buwa, ma búntéa-ka tia;
Once thou-him strike, do strike-again me.
m., smite him once, smite me again.

Búm mùn billa bin u g, bu wil koa noa tia, Permit-to-strike thou-him, may-strike ut he me. in., permit him to strike, that I may be beaten by him.

Yakoai, búwil koa barun bag; m., take care that I beat Mind, may-strike ut them I. them.

Kinta kora bi; keawarán bin bún nun; 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?

Ma, b 6wa bi-tia, binug (a challenge:; m., do strike me, him. Do. strike thou-me, thou-him.

Búnkia binuġ; m., strike him, sc., to-morrow morning.
Strike thou-him.

Búnkilli-tin noa murrá; m., heranamaybecauseof the Striking-from he ran. fighting.

Búnkillai bara yanti katai; m., they are always fighting Striking they then for ever. amongst themselves.

Kauwalunnoa búnkilli-kan-né; w. that is a great thing to strike with.

Unnoa-tanoa b 6n killi-kán; w., that is the striker.
That he striking-being.

Gali-noa b 6 n killi-k án-to tia b ún kulla; This • he striking-being me struck. m., this is the striker who struck me.

Búnki-ye bara unnoa kuri; m., they are the fighters. Fighter they those men.

Waita-kolag bag bunkillai-gél-kolag; Depart about I striking place-tomarde.

nt., I am going to the field of battle.

Búntoara bag gali-birug bón; m., I was struck by That-which-is-struck I this from him.

Búnkilli-tin b**ag** kitán unti; m, I remain here because Striking-from I remain here. of the fight.

Munni géen kapxivin búnkilli-birug; Sick we suffering striking-from. m., we are ill through fighting.

Geli tia noa bûn toaró bûn ku 11a; m., this is the wounded
This me he the-wounded struck. man who struck me.
Wonnuġ-ke bara bûn toara? 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.

Minarig bi umán? marai? m., what thing do you make? What thou makest? spear. a spear?

Who this made? gali; m., who made this? this person this.

Gin-to tia morón umá-nún? m., who will save me alive?
Who me alive make-will?

Gin-to unnoa punnal umá? Jehova-ko; Who that sun made? Jehovah.

m., who made the sun? Jehovah did.

Mumin winta kakulla, uma noa barun nakilli-kán;
Blind some were, made he them seers;
m., some were blind, he made them to see.

Umabunbi yikora, tetti koa noa katéa-kun; Permit-to-do not, dead lest he become; m., do not let him do it, lest he die.

Umai-ġa-ta baġ unni yarakai; m., I had almost spoiled Like-to-have-done I this bad. this.

Wiyella b6n 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-birug; m., soap is made of fat. Soap made fat-from.

Upulli-ģél kUlai-ta-biru g; m., the acting place of mood; Doing-place wood-from. a wooden table.

Warai bag.umullin; in., I am making a spear.

Spear I am-now-making.

Mirrin bag upullin; nt., I am sharpening or putting a Point I am-now-doing.

Wonnuġ-ke mirrin wirritoara? m., where is that which where be point that-which-is-clone? is pointed.

Umatoara kúmba-biruġ; m., that which was made That-which-is-done yesterday-from. yesterday.

12. CONJUGATION OF THE VERB 'TO GO.'

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

Wontarig bi uwán? untarig; 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 biru g bi u má? m., from what place did you come? What-place from thou nioredst?

Koiv6**g-**tin ba**g** uwá; m., I started from the camp.

Kaiyó ġ-biruġ bạġ uwá, m., I came out from the camp.

Wiya, baġ uwa-nun? m., may I go? Say, I move-will?

Keawarán wal bi uwa-nun; m., you shall not go. shalt thou more-wilt.

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

Wiya, bi tanán uwa-nun? m., will you come? Say, thou approach more-will?

Wiya, bi waita uwa-nun? m., mill you go?

Say, thou depart move-will?

Wiya, bi waita umolla? m., do you wish to go?
Say, thou depart move?
Wiya, bi tanán uwolla? In, do you wish to come? thou approach move?

Wiya, bali uwolla; m, let us, you and me, go.

Say, thou-I move? Waita geen uwolla wittimulli-kolag; m., letus goa to-hunt-about. hunting. move Which way shall ne way shall ne

Wonn 8n ktin? 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 More-may I-thou Pakai by-and-by. me to Pakai by-and-by.

Yanoa; uwa-nun bo-ta bag; m., no; I will go by myself.

Let be; move-will self I Wiya, ba li-ba g wa-u wil; m., I wish you to go with me.

Say, we-two-I move-may, Le, waita bali; waita láġ bara;

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

Yurig bula uwolla, garabo ka-ko bag waita; sleep for-to-be I Away move, depart; m., go away you two; I am going to sleep.

Waitá ka-ba bountoa parkai; nt., she is gone to the Departed is southward. southward. she

Waita-wal bag uwa-nun; m., I am determined I will go. Depart-shall I move-will.

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

Winta bara waita uwa-nun; m., some of them mill go. they depart more-will.

Waita *wa-nun noa ba, waita gaiya géen; Depart more-will he if, depart then

nz., when he goes, we will go. Wonta punnal kakulla, uwá gaiya nura ba? Where come then

m., what time was it when you came? Uwolliela noa ba, nugurrurwá gaiva bón noa; Moving-was then nt., while he was walking, he met him.

Wiya, bi uwa-kéun koiyóg-kolag? m., have you been Say, thou moved-hast camp-towards? - Keawai, kúmba baġ waita wokkin; m., I have not, but no, to-morrow I shall.

Kabo, waita wa-nun bag; m., by-and-by I shall go. By-and-by, depart more-will I.

Kurrikai-kurrikai-ta katán uwolliko gaolfor-to-more gaol-

kolag, keamarán willug-ko; towards not for-to-return.

m., if is very easy to go to goal, but not so easy to get out again.

Waita bag uma-nun tóttóg ġurrulliko. To-depart I move-will news for-to-hear. m., I will go and hear the news.

Pital má-pa bi-tis ba, keawai ġaiya baġ wa-pa; Joy done-had thou-me, w. if you had loved me, I would not have gone.

Wa-munbilla tia Sydney-kolag; m, permit me to go to Perinit-to-move me Sydney-towards.

Wà-mùn bi-nùn banu ġ; m., I milletyon go. Permit-to-move-will I-thee.

Yari bi wa-nun, turea-kun-koa bin kuri-ko bara; Do-not thou move-wilt, pierce-should-lest thee m, do not go, lest you should be speared by the men.

Keawai banug wa-munbi-nun; m., Iwill not permit permit-to-more-will.

Uwa-ta noa yanti-ta punnal ba pológ-kalléun: he at-the-time sun sinking-was. m., he came just as the sun was setting.

^{*} Nore.—The u is often omitted when another verb takes the government, forming it into an auxiliary; int as a principal verb the u is generally retained.

Keawáran noa wa-pa yanti-ta punnil-ba pólog-Not he moved-had at-the-time sun sinking-

kalléun;

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

Tanán bi wolla yanti-ta punnil-ba psnkóng kanlilibin; Approach thou move at-the-time m., come at sunset.

13. CONJUGATION OF OTHER VERBS.

Kurra wán unni breaking (as the clouds). m., the cheanting ups

Pór-kālléun tia wonnai emmoumba; m., unto me my propped-has me child em moumba; m., unto me my child is born.

Tiirrán unni; minnuġ? m., that is broken; what is? Broken this: what.

Tiir-bug-ga unni; ganto unni tiir-bug-g6? who this this;

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 pórburréa hat emmoumba; me dropped hat Wind

m., the nind has blown off my hat.

Wiwi, tiirkull 6 a-liun-koa spade; nz., mind lest the

Wiwi, tiir-bug-géa-kun-koa bi unnoa spade; Mind, tiir-bug-géa-kun-koa bi unnoa spade; m., mind, lest you break that spade.

Wiwi, tiirburréa-kun-koa bi unnoa spade gali break-shouldst-lest thou that spade that kulai-to; m., mind, lest you break the spade with that stick. stick-with.

Tiir-bug-pa-pa bag ba, minnug banun gaiya bnra-tia?
Broken-had bag, minnug banun gaiya bnra-tia?

m., had I broken it, what mould they hare done to me? Minnug ballin bi? wiyellin bag;

What about-doing thou? talking

in., what are you doing? I am talking. Minnug ba bin? m., what is the matter with you? What do-to thee?

Minnug banun gaiya biloa? m., what will he do to you? do-will then he-thee?

Minni g bạn in bị bọ bạ gạ ai? m., what will you do to-day?

Minnug banin? gat6g; m., I don't know; nothing (an idiom).

Pital 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? do-for-to-be?

Minnug balli-kolag noa uwa-nun? m., what is he to-be-about-to-do she move-will? going about? Na-nun bountoa biyugbai bounnounba; m., to see See-will $_{
m she}$ father her. her father,

Kati! katia! tetti-ba-bunbéa tia; m., alas! alas! I am to-die-permitted ine. left to die.

Tetti ba bunbilla bon; m., let him die; (trans. verb). permit him.

Tetti būġ-gulla bón; ġán-to? m., kill him; who shall? Dead force him; ġán-to? m., kill him; who shall?

Tetti ba bunbi-nün banug; m. I will let yon die. permit-will I-thee.

Tetti burri-nun banug in., I will cause you to die, as by cause-will I-thee. poison, &c.

Tetti buġ-gànun banug; m., I will compel you to die; force-will I-thee. murder you.

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

Yanoa, tetti-béa-kun-koa noa, m., let alone, lest he die. die-should lest he.

Birrikillia noa untoa tetti bauwil koa noa; he at-that-place dead may-be m., he may (I wish him to) lie there until he dies.

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

14. CONJUGATION OF THE VERB 'TO SPEAK.'

Gánto wiyán? ġaliko, ġali-taró; m., who speaks? this man does; these. Who speaks? this, these. Wiyán ġali clock-ko; m., theclockstrikes. Speaks this clock.

Wiyán kůri-ko; wiyán tibbin-to; m., the man speaks; speaks the bird sings. Speaks bird. Wiyán bullock-ko; nt., the bullock roars.

Wiya-uwil bitia yakoai bara-ba wiya bin; thou-me how they

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

Wiyá gaiya gearun bara yanti; ma; in., 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. Ganto bin wiya? yitarabullo tia wiya; Who thee told? such-a-one

m., who told you? that man did.

Gán unnug wiyellín yóg? m., who is talkingoutthere? talking there? Who there Gánnug bi wiyán? m., whom do you tell? to whom do you Whom thou speakest? Emmoug? galin? barun? m., me? us two? them? us-two? them? Kůri-ko-ba miyella bitia; m., speak to me in the black's Man-belonging-to speak thou-me. language. Wiyéa-ka bitia; kárá tia wiyella; m., tell me again; Speak-again thou-me; slowly me tell. speak distinctly. Wonnug borin bali mivella? m., what shall we two first thou-I speak? first talk about? Kabo-kabo, miva-mivelli koa bag: m., stav, stav, that I Presently. talk-talk-may ut I. may have some talk. Wonnén bag wiyanun unni vitara? m., how am I to call this? Which-way I speak-w-ill this name? Yakounta biloa wiya? m., when did he tell you? At-dint-time lie-thee told? Wiyán banug garokilli-ko; m., I commandthee to arise. I-thee for-to-arise. Unta bali-bi wiyellala yuraki; m., this is where we There thou-I conversed formerly. conversed together. Kaiyalléun galiclock wiyelli-birug; m., theclockhas

Ceased-has this clock talking-from. done striking. Yakoun-ta ke binug wiya-nun; when mill vou tell him? be thou-him tell-mill? At-what-time Wiya-nun binug ba, wiya-nun ģaiva tin: Tell-will thou-him when, tell-will then me.

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

15. PROMISCUOUS SELECTIONS.

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

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

Bulka-ka ba noabuttikin-ka-ba; m., he is on horseback. lie beast - at.

Keawai kolag bag ġután; 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 nap 81 uwan kuri-katoa? m., why do not women Not tit women move men - with? go with the men? Yanoa, virrivirri ka-ke; m., because it is a sacred concern.

sacred Pital korien bag shoe-tin; m., I am displeased with the I shoe-from.

Pulli gowi-ko-ba; m., a strangelanguage; a foreign tongue. Voice strange-belonging-to.

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

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

m., I thought I should have died last night. Tirág bag katán; m., I am awake.

Awake I remain.

Tirág bug-gulla bón bougkulli koa noa; Awake compel him to-arise ut he.

 $m_{\cdot,\cdot}$ make him awake and get up.

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

Turi mivelli-ko: m. to swear the truth: to speak convincingly. Truth for-to-speak.

Yuna bo ta bag wiyanun tuloa; m., I will certainly speak Certain I speak-will straight.

Minarig-tin nura tia bukka buggán? m., why do ye What-from ve me to-rage compel? enrage me?

Minarig-tin nura tia bukka katán? m., why are yeen-Wliat-from ye me to-rage remain? raged at me?

Kamullala noa vantin-biruq umulli-biruq; Ceased all-from doing-from

m., he rested from all his work.

Kauwa, wiya lléun baq gatoa-bo; at., yes, I was talking talked-reflexively I I-self. to myself.

Gintoabo ba: m., do as you like; (an idiom).

Thou thyself act.

Nauwa wirrobán bountoa-tia ba: m., look while shefol `Löök [™] follows she-me lows me.

Nakillán b a 1i; m, we two are looking one at the other.

Look-reciprocally thou-I.

Nakilléun bag gatoa-bo nakalli-gél-la; Saw-reciprocally I my-self looking-place-at.

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

Minarig-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 galoa; múmbitoara unni;

Lend me that; that which is lent this. - m., lend me that; it is lent.

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

Gumai-ga bin unni wonto bi ba keawai mán-ba*; Given-had thee this where thou $_{
m not}$ 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 affirmthat it ought to be Pa.

Tunug unni Turkey-ko-ba; nt., 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 guma, gatun karai, gatun tibbin, gatun Fish give and flesh, and fowl, and kokoin, ta-umil 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;

SHEWISG THE

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

SPOKEN BP THE ABORIGINES

IN THE VICINITY OF HUNTER RIVER, LAKE MACQUARIE, ETC.,

NEW SOUTH WALES:

TOGETHER WITH COXPABISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELHELD.

SPDNEP:

THE BOOK FOB PRESENTATION AT TEE 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 EEMP AND FAIRFAX, LOWER GEORGE-STREET.

1550.

THE AUTHOR'S PREFACE.

This work was intended to be a paper for the Etlinological Society of London, to accompany some rery 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 mas 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 laud, whom they represent as "mere baboons, having no language but that in common with the brutes!"; and mho say, further, that the blacks have "an innate deficiency of intellect, and consequently are incapable of instruction." 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 hare 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 & Biraban.

As aboriginal of this part of the colony was my almost daily companion for many years, and to his intelligence I am priiicipally indebted for much of my knowledge respecting the structure of the language. Birabau 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 1539, 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 colonr, 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 corrobborees and other assemblies.

Both himself and Patty, his wife, mere living evidences that there was no "innate deficiency of intellect" in either of them. He had been brought up from his childhood in the bfilitary 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 mere nnder apprehensions of hostile attacks when M'Gill and his tribe encamped nigh our dwelling. A murderous black, named 'Bumble-foot,' from his infirmity, and 'Devildevil,' 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 recorerecl, 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, lie 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 Ere, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign mill; this might perhaps have arisen froin 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 rouging 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 counteiinnees beamed with rapturous delight at each other's charms. The cumbrous garments of the clay were Iaid aside, and in all the majesty of nature they danced as Britons did in clays of old.

On points of aboriginal honor M'Gill was exceedingly sensitive. must go," said he one clay, "to stand my punishment as a man of lioiior, though I have clone no wrong." The hostile message had been duly sent, and faithfully delivered by the seconds; one of these mas 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 oue quarter high; the place, a plain in a certain well-known vicinity attached to our dwelling. Messengers were clespatched to gather in the distant tribes, aild on the mountain-tops were seen the signal-fires siinounciiig their approach to witness the affair of When the tribes had assembled, a mutual explanation ensued betwixt the parties, aiicl the evening dance aiid supper of game peacefully terminated the business of the clay. 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, aiicl presents it in return to receive his blow; and so this reciprocally continues until the assembled parties aid the 'combatants themselves are satisfied. But should either strike dishonorably on the temple, thus showing an intention to kill, or in any other may than on the fairly offered cranium of his antagonist, a shower of well-directed spears mould instantly be sent against the cowardly assailant,, who should dare to be guilty of such a breach of the lams 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, aid stated that lie 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 clin, 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 CSED AS AFFIXES.

At the time when my "Australian Grammar" mas 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.

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 hare 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'; -ki 1, 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.' 'Ifight with him' would be expressed by bun-kil-lan balinoa, in which the noa means 'he'; v. page 17; but to say 'he

and I fight another' would be bbn-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 wakal for a, and for the the pronoun demonstrative both of thing and of place; as, unni, 'this here'; unnug, '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. Pital balinoa kakillán, 'we-two love one another'; Zit, 'he and I are joyful (i.e., live peaceably) with one another.' 2. Búnnún binug, 'thouwilt beat him': búnnún binoun, 'thou wilt beat her'; bunnun banug, 'Ishall beat thee.'

^{*} I hope that, in reprinting "The Key," I shall not be held as supporting this theory.—ED.

[•] See pages 23 and 32 of this volume.—ED.

Analysis.—1. Pitàl* 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 balipital 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 imperatire negative is kora; as, pital ban kora, 'do not be peaceable', where ban 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 bunnunbanug, '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 map write it separately, as bunnun banug, because I know the words to be the verb and the conjoined dual proooun, yet it is pronounced as one word, and nould be so considered by a stranger. If 'determination' is to be expressed, the particle wal must be inserted; as, bunnun wal banug, '1 shall and will smite thee'; this mould be thus analysed: -bun, the root of the verb 'to smite'; -nun, the particle denoting futurity; wal denotes determination; ba, is part of the verbal pronoun bag, 'I', while the personal pronoun is gatoa, 'I'; bi is the verbal pronoun 'thou'; -nug is the pronoun 'him' in the objective case; and the termination -noun in the next example is part of bounnoun, 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 ease, which the American Indians do not in the "second personal form."

Nuġ is pronouuced núġ when applied to a person, but nuġ when applied to a thing. Solikewise, bún, 'to smite,' is accented, and is pronounced like the English word boon, 'a gift'; but būn, 'to permit to be,' is unaccented, and rhymes with the English word bun, 'a little cake.'

Our blacks say waita bali for 'Igo with thee,' or 'we two go now together'; but maita bag would mean 'Igo by myself'; waita bali noa, 'he and Igo together'; waita bali bountoa, 'she and I go together'; to say 'I go,' emphatically, meaning no other but myself, would be gatoa waita uwanun; whichwould be construed thus:—gatoa is the personal pronoun '1' waita

is 'to go or depart'; u wàn un 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 hare a similarity of form in the expression haere, 'to come' or 'to go,' according as the particle mai or at u is attached; thus, haere mai, 'come,' haere atu, 'go.'

Mr. Elliot, in his Grammar, shorrs that the Massachusetts dialect hss 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 -á n €orthe verb, and -lin for the participle; as, wiy-án bag, 'Ispeak' now; wivel-lin, 'speaking' now; a definite past tense has the particle -kéun; as, wiva-kéun, 'have spoken' this morning; wiy-elli-kéun, 'have been spenking' this morning; and an iudefiuite past is wiva, 'told or spoke', and wivelli-ela, 'spalie,' both terminating in a. There are three varieties of the future; as, wivelli kolag, 'to be about to speak'; where wivelli is the bare form of the infinitive wivelliko. to speak, and k o lag is 'towards'; then there is also a definite future; as, wiva-kin, 'shall or will speak' to-morrow morning: and besides, an indefinite future, wiyanun, shall or mill 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 map 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 wiván bag, 'Ispeak'; wiyán bi, 'thou speakest'; wiyán noa, 'he speaks'; wiyán bountoa, 'she speaks'; wiyan gali, 'this speaks'; wiyan geen, 'we speak'; wiyan banug, 'I speak to thee'; wiyan bali bulun, 'we two speak to you two'; wiyellin bag, 'Iam speaking'; wiyellin banug, 'I am speaking to thee'; wivellan bag, 'I spenk and continue to speak, 'I tell'; wivellan banug, 'I tell thee'; wivellán bali, 'me two tell one another,' 'we converse'; miyellilin bag, 'I am speaking and continue to speak,' 'I am talking'; wiván gali-ko clock-ko, 'the clock strikes.' Muk-kă-ká tibbin-to wiyán, 'the cock crows'; here mukkăká is the nearest sound to express the cackling of fowls; literally the sentence is, 'the bird says mukkaká.'

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

The affines 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.-h-illi-ko; m., for the purpose of — the root-meaning of the cerb.

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

Analysis: 4. 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. <u>Kapirri</u>, 'hunger'; the o makes the word an instrumental case; wirri is the root of the verb wirrilliko, 'for motion to act,' as aninstrument; ban, 'doing, acting'; -billin is the form of the present participle of that verb.

2. -h-ulli-ko; m., to be doing effectively what fhe verb implies.

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

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

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

Anal.:—Yirrig, 'a quill'; yirrigko, 'the quill as an agent'; um-ullin bag yirrigko pen kakilliko, 'Iam makingapen'; 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:—I. Tetti kakulla noa, wonto ba yakita moron noa katéa kan, 'he was dead, whereas now he is alive again.'

2. Wunal unni kakillin, 'this is summer season,) or 'this isbecoming (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'; Zit., 'he (died and so he) is in a state of death.'

2. Wunal 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. Wunal unni kakullin, 'the summer is now coming'; lit., 'the warmth is of its own power becoming to be in the present state'; a reduplicate form of the participle kakullin, 'becoming,' is kakullilin, 'becoming and continuing to become'; cf. nest 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. Bouġ-kulléùn yuna bo ta Piriwal to, ġatun pai-kulléùn Thimon-kin, 'the Lord hath risen indeed, and hnth appeared unto Simon.' Each of these acts is of the Lord's own power. 2. Punnal ba poloġ-kulli-ġél, is 'the west'.

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

Anal.:—2. Punnal, '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.'

^{*} I have here omitted twelve panes of "The Key"; in them our author sets forth his theory that the vowels and consonants of the snffix-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.

^{*} Occasionally I still allow this phrase to stand. — See note, page 24.—ED.

5. -1-iko; m, for the purpose of initiating the action of the nerb.

Ex:— Tetti kolag bag, 'I am about to die'; waita kolag bag, 'I am about to depart'; piriwal kolag noa, 'he is about to be king'; worowai kolag bara, 'they are about to fight'; tanan bag miyelliko, 'I come to speak,' 'I am come for the purpose of speaking'; tanan bag wiya-uwil koa banug, 'I am come in order to speak to thee,' 'I am come that I may speak to thee'; wiya-uwil koa banug, 'Imish to speak to thee'; gurrulli ta, 'it is the act of hearing'; gurrulliko, 'for the purpose of the act of hearing'; 'to hear, to hearken.'

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

Ex:—K ai. u millia tia, 'come and help me'; Zit, 'come esercise causative power on me'; u millia 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.:—Tariġ ka-mulliko, 'to mix'; lit., 'for-to cause to be across and across'; ġurra-mulla bon, 'cause him to hear or know'; ka-mullala noa yantin-biruġ umulli-biruġ, '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 bag unni, 'I make this'; nu-mulliko, 'to make a personal effort, to try, to attempt'; pirral-mulla bon, 'urge him, constrain him'; lit., 'be hard at him'; pirral umulla bon, 'make him hard, cause him to be hard'; pirriral-mullin bon, 'strengthening him'; na-munbilliko tia umulla. 'cause me to be permitted to see'; kamunbilla bin nakilliko, 'let it be permitted to cause thee to see'; equivalent to, 'receive thy sight.'

S. -n; m., present time.

Ex.—Unni, 'this' present; unnoa, 'that' present; untoa, 'that other' present; unnug, 'that,' as an object, present there; unti, 'this present place' here; unta, 'that place' spoken of; pital kanun bi, 'thou wilt be joyful'; pital banun bi, 'thou wilt rejoice.'

9. -g-ulli-ko; m., for one fo act with efective power.

Ex.—Buġ-buġ-gulla, 'kiss,' thnt is, 'effect a kiss'; buġ-buġ-kāmūnbilla bon, 'let him kiss'; bug-bug gatoa,' it is I who kiss'; bug-bug-gan bag, 'Ikiss'; bug-bug-gatoara, 'that which is kissed'; tetti buġ-gulliko, 'to effect death by personal power'; 'to kill'; tetti bug-ga bon, 'he iskilled'; Zit, 'some person hath killed him'; tetti bug-ga bon bag, 'Ihave 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-ġa, 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 aġelo, '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 bag unni, 'Ido this'; upán bag ġali-ko, 'I use this'; upullin bag gali-ko broom-lro, 'I am sweeping with the broom'; Zit., 'I am exercising personal power with the broom,' exclusive of effect; in ġali-ko broom-ko upullin murrarag, 'the broom is sweeping well,' tho broom is the instrumental agent; upullin bag gatoa-bo kipai-to, 'I am anointing myself with ointment,'; Zit., '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 isclone.' 4. Kabo-kabo ġalitin upatoarin kopurrin, '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, 'itis 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.—Murrarag ta unni, 'this is good'; keawai, murrarig korien, 'no, it is not good'; lripai ta unni, 'this is actually fat'; tararan, 'itis not'; this is used as the negation of a thing, but not of a quality. Keawaran bag murrarag korien, 'I am not comfortable.'

Anal.—Keawaran, the present tense of the verb 'to be,' in the state of negation; bag, the verbal pronoun 'I'; murrarag' '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;

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hence the variety of the forms of verbs 'to be'; for instance, natán bag means 'I see'; na korien bag, 'I see not'; nakulla bag, 'I saw'; na pa korien bag, 'I saw not.' This last cannot be written nakulla korien bag, 'I saw not,' because the -kulla would affirm that the agent actually of his own power did whatsoever the root affirms; and the root-form na implies that the thing is actually seen, while the **k**ulla 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 mas not presented to my sight.

AN AUSTRALIAN LANGUAGE.

Ex.—Yanoa, na-mai-ga yikora. This is a peculiar but common phraseology throughout all verbs, and is hardly translateable into English; the nearest phrase would be 'do not be seeing and yet perceire not,' or 'do not in your manner be looking mithout 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 binanun, 'thou must not look'; -nun is the sign of the future tense, for prohibitiou requires the future.

Gan ke unnoa kuri? 'who is that man'? to this, gannug? is the answer, if you do not know the person; lit., 'whom'?a question in reply. To express 'I do not know,' would be gurra korien bag; but this would really mean 'Ido not know what' is said, 'or 'I do not perceive by the ear what is spoken.' To know personally anyone is gimilli; thus, gimilli bon bag, 'I know him personally'; lreamaran bag nurun gimilli liorien, 'I personally know you not.' To deny that you have the knowledge of a person whom you really do know is expressed by the peculiar form gan? 'who'? thus gan-bulliko means 'to be who ing' interrogatively, that is, asking who the person is when he is already known, with the intention of denying r knowledge of the person. Wonto ba niuwoa gan-bullinun tia emmoug mikan-ta kuri-ka, gan-bullintin wal bon mikan-ta agelo-ka Eloi-koba-ka; 'whereas he who mill 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." Emmoug 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.—Gatun wélkorinun wal bara bon, gatun tetti wal bon wirringn, 'and they shall scourge him and put; him to death.'

Anal.—Gatun, 'and'; w81korinun, 'will instrumentally male' him. The well is from the English word wale, 'a mark in the flesh'; -ko is the usual affix of agency; -ri-nin is the future tense of instrumental action; wal is the certainty thereof; bara, -'they'; bon, 'him'; tetti, 'death'; wirrinun, the future tense of instrumental violence; cf. wirrin wibbi-ko, the 'nind moves,' sc., it.

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

Ex.-1. Turuliin tia topig-ko, 'the mosquito is stinging, piercing me'; tura bon warai-to, 'the spear speared, pierced, him'; turanun banug lancet-o, 'I mill pierce thee with the lancet'; turanun, 'will pierce'; banug, conjoined dual case, 'I-thee'; lancet-o, the English word 'lancet' with o the affix of agency. 2. Niuwoa ba ģurréuġ-kan gurrulliko, gurrabun billa 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; gurréugkan therefore means 'a person who is eared, who has ears'; gurrabunbilla, the imperative, 'permit to hear'; bon, 'him'; gurrulliko, 'to hear'.

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

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

Anal.—Po ai, the bare form of the verb 'to grow'; bun, is the active permissive form of the verb to suffer or permit the act, 'to let actively'; -tinun, the future-tense form of the verb; koimon, 'rain'; -to, an **affix**, to show that the word to which it isaffixed is the agent that; purposes to act. In the seutence koiwon-to ba tin, 'itrains,' the ba is the agrist of the verb 'to he doing' some act; tin, is the present tense of tillilro, and when used as a preposition means 'from, on account of it'; e.g., fetti-tin, 'on account of death'; gali-tin, 'on account of this'; but 'from, i.e., out of,' is birug; as, Thydney-birug, 'from Sydney'; London-birug, 'from London'.

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

Ex.:-1. Yantin bara piriwal buntelliko, 'for all who exalt themselves.' 2. Moron ta katéa-kanun tetti kabirug, 'the resurrection from the dead.'

Anal.:-1. Pantin, 'all'; bara, 'they'; piriwal, 'chief'; bun, 'topermit' 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; kā-nūn, '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 kūn, 'let be, lest it become dead'; yanoa, tetti burréa kūn, 'let be, lest it die.' Panoa 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 bag, 'I wish to move, I tend towards, I incline towards'; ta-u wil koa bag, 'I wish to eat'; ta is from ta-killiko, 'for-to eat'; waith wa-u wil koa bag, 'Inow wish to depart'; 'I intend to depart'; tanan bi wolla waita, koa bag u wa-u wil, 'I wish to go'; lit., 'approach thou or come, in order that I may depart'; wiya-u wil koa bon bag, '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 fhe fist; to sfir with a stick; to do any act & motion by any instrumental means.

Ex.:—Wirrilléun bara wapara, 'they smote their breasts'; wirrillianun wirrillikanné-to, 'will sweep with the sweeper', 'will swab with a swab'; Zit., '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.:— Uwollilio, 'to come, to go, to move away'; lit., 'to be in a state of motion and action,' with power of purpose to effect change of place; waita wā-nūn bag Englaud kolag, 'I will depart and will go to England'; tanan noa uwollin England kabiruġ, 'he approaches coming from England'; 'he is coming from England'; uwóa kanūn baġ, 'I will come again' (tanan, understood); uwóa kanūn bag, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwolli ban kora, 'do not be moring away, 'sc., hither or thither.

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

Ex.:—1. Gakoiyelliko, 'to act in a certain manner of personification'; 'to feign to be another person'; gakoiyellikan, 'one who feigns to be another'; 'a spy, a deceiver'; wonts noa ba ġurra ġakoiya barunba, 'but he perceived their craftiness'; Zit., 'whereas he knew their deception,' their feigning to be just men; yanti bi wiyella, 'thou shalt say thus', in

this manner; yanti bag wiya, 'I said so'; yakoai bin wiyan, 'how, i.e., in what manner, is it told to thee'? giakai bag 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-biruġ, 'theclock has ceased to strike'; zit., '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; miyelliko, 'to utter a sound'; 'to speak'; wiya-bunbilliko, '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'; miyella bon, 'speak to him'; wiyellin noa, 'he is talking'; wiyellán bali, 'we two are conversing'; wiyán bag, 'I speak'; wiyán clock-ko, 'the clock strikes'; wiya, 'say'; this is used to ask a person if he will be or do; e.g., wiya, bali wiyellinun? 'say, shall we two converse?

The Formation & Words.

Yarr is a word which the aborigines now use in imitation of the sound made by a saw in sawing; with the verbal formative-affix -bulliko, it becomes yarr-bulliko, 'to be in the act of causing by its own act the sound of yarr'; or, in English, 'to saw.' Yag is another introduced word, formed from the imitation of the sound of the sharpening of a saw.

From these roots come the following derivatives:—Yarrbulliko, 'to saw'; yarr-bulli kolag, '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'; 'asawyer'; yarr-bulli-kanné, 'that which saws'; 'asaw'; yarr-bulli-gél, 'the sawing-place'; 'asaw-pit'; ysrr-ba-toara, 'that which is sawn'; 'aplank'; yarr-ba-uwa, 'saw' (optative), 'dosaw'; yarr-bulla, 'saw (mandatory), 'do saw'; yarr-bulli-buġ-gulla, 'compel to saw'; yarr-bulli-buġ-gulliko, 'to compel to saw'; this last form may undergo all the changes given above for yarr-bulliko; and so of every verb in the infinitive form.

Yag-ko-bulliko, 'to sharpen a saw'; yag-ko-bulli-ta, 'the sharpening of the saw'; pag-ko-bulli-kan, 'one who sharpens the saw'; yag-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+	Suff.+	Formative.	Meaning.
1.	,,	,,	уé	a continual striker.
2.	"	,,	to-ara	the person or thing that is struck.
3. 4.	"	,,	kán	the person who strikes.
4.	"	,,		the thing which strikes.
5. 6.	"	"	to	the action, as an agent.
6.	,,	,,	ta	the action, as a subject.
7.	••	"	ģél	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. Bbn-killi-to, 'the stroke.'
- **6.** Bbn-killi-ta, 'the striking.'
- 7. Bún-killi-gél, 'a pugilistic ring.'

Root. - Urn-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-ġél, 'a workshop.'
- . C m. um gor, u workshop.

$Root-Up-a, \ \ ^{ullet} do, \ use \ \ {\it in action.'}$

- 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-gel, '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 & the name Biraban.

1. Declension of 'Biraban,' us a common noun.

The word is formed from bira, the cry of the bird which we call the 'eagle-bawk.' The -ban postfixed denotes the one who does the action. As applied to M'Gill, the name may have been given to him from some circumstance in his infancy, perhaps his infantile cry.*

- Nom. 1. Konéin ta biraban ta. 'the hawk is pretty.'
- 2. Biraban to wiyan, 'the hawk cries,' lit., speaks. Gen. Yarro unni biraban kobn, 'this egg is the hawk's.'
- Dat. 1. Unnita biraban ko takilliko, 'this is for the hawk to eat.'
 - 2. Waita bag hiraban tako, 'Idepart 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. Minnrig 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 & 'Biraban,' as a proper name.

Nom. 1. Gan ke bi? gatoa Biraban, 'who artthou'?' it is I, Biraban'; yakoai bi yitara wiyá? giakai bag yitara Biraban, 'in what manner art thou such-aone spoken'?' thus am I such-a-one, Biraban,' sc., called.

^{*&#}x27;Eagle-hawk' may have been his *totem* or family name; or, as our blackfelloms name their children from some trivial incident at the time of birth, he may have been called Biraban, because an 'eagle-hawk' mas seen or heard then.—ED.

SELECTIONS FROM THE SCRIPTURES.

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- ta. Luke.xviii, 19.
- 7. Gatun gearunba wakal bo ta Eloi ta. Biyugbai ta. gikoug kai yantin ta, gatun géen gikoug kinba; gatun wakal bo ta Piriwal. Iéthu Kritht, gikoug kinbirug yantin ta, gatun géen gikoug kinbirug.—1 Cor., viii. 6.

WINTA 2.

- 8. Eloi ta kaibug noa: gatun keawai wal gikoug kinba tokoi korien.—1 John. i. 5.
- 9. Yuna bo ta, keawai wal taraito kuriko na pa liorien bon, Eloinug.—1 John, iv. 12.
- 10. Túgunbilléun noa Eloi puttárakan.—1 Tim., iii. 16.
- 11. Niuwara noa Eloi ta liatan yantin ta purreag lia yarakai ko.—Psalm. vii. 11.
- 12. Kauwalkan noa Eloi ta, marka ta gearunba búlbúl, gatun gurrán noa vantin minnugbo minnugbo.—1 John. iii. 20.
- 13. Kaiyukan noa Eloito vantin ko minnugbo minnugbo ko.— Matt., xix. 26.

WINTA 3.1

- 1. Eloi ta Piriwal ta noa.—Psalm, exviii. 27.
- 2. Iéthu Kritht Piriwal ta noa vantin koba,—Acts, H. 36.
- 3. Pirinalto Eloi ta gearunba wakal bo ta Piriwal ta.—Mark. xii. 29.
- 4. Gurrulla nura vanti Piriwal ta noa Eloi ta noa : niuwoa ta gearun uma, keawai wal gkenbo umulli pa; gken ta gikoumba kuri, gatun cipu takilligel koba gikoumba.—Psalm, c. 3.
- 5. Piriwal gintoa ta Eloi ta, gintoa ta moroko umá, gatun purrai, gatun wombul, gatun vantin gali koba.—Acts, iv. 24.
- 6. Piriwal ta noa Eloi kauwalkan ta.—Psalm, xev. 3.
- 7. Pirimal ta noa murrarag ta.—Psalm, c. 6.
- 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, ninwoa ta Eloi moron kakillikan ta, gatun Piriwal kanwal vanti katai kakilliko: pululpulul wal purrai kanun bukka tin gikoumba tin, gatun yantin bara konara kaiyu korien wal bara liatnn niuwarin gikoumba tin.—Jerem. x. 10.
- 10. Bapai ta ba noa Piriwal katan barun yantin lio wiyan bon ba.—Psalm, exlv. 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.

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

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

- Dat. 1. Gannug unni? Birabannug, 'for whom this'? (i.e., who is to have thin?) '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! 'OBiraban, hearken.'
- Abl. 1. Gan kai kaokillai bara? Biraban kai, 'concerning whom are they quarrelling '? 'about Biraban.'
 - 2. Wonta birug bi? Biraban kabirug, 'whence dost thou come'? 'from Birabau.'
 - 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 Birabau? Mulubinbakal, 'of what place is he, Biraban'? 'Of Newcastle.'*

Woutakalin bountoa Patty? Mulubinbakalin, 'of what' place is she, Patty '? 'Of Newcastle.'

Selections from the Scriptures.†

WINTA 1.

- 1. Yantin kokera mittima 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 pital noa.—1 John, iv. 8. Eloi ta marai noa.—John, iv. 24.
 - 4. Gearunba Eloi ta winullikan koivug kan.—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 ace used as enclitics, and the inseparable case-endings, will be attached to their words. The tense-forms of the verbs will be printed as shown on pages 28 to 41, but without the use of the hyphens. In the Analysis of the selections which now follow. the hyphens are sometimes retained to show the composition of the words. - ED.

WINTA 5.

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

2. Biyugbaito yuka bon yinal miromullikan noa kakilliko, yan-

tin purrai ko. -1 John, iv. 14.

3. Eloito noa pital ma kauwal yantin kuri, gukulla ta noa wakal ba ta yinal gikoumba, gali ko yantinto ba gurran gikoug kin, keamai wal bara tetti kanun, kulla wal yanti katai barunba kakillinun moron.—John, iii. 16.

4. Pulli ta noa Eloito upéa barun Itharaelhrnba, wiyelliliko pitalmulliko Iéthu ko Xritht to; niuwoa bo Piriwal katan yantin

ko.—Acts, x 36.

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

6. Gearunba katan Wiyellikan, Iéthu Kritht, Biyugbai toa ba katan.—1 John, ii. 1.

WINTA 6.

7. Eloi ta Marai noa - John, iv. 24.

8. Piriwal ta unnoa ts Marai. - 2 Cor., iii. 17.

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

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

- 11. Wakalla murrin, gatun wakalla Marai, yanti nurun wiya wakalla kotulli ta nurunba wiyatoara; wakalla Piriwal, wakalla gurrulli ko, wakalla kurrimulli ko; wakalla Eloi ta Biyugbai ta yantin koba; wokka kaba noa yantin ko, gatun noa yantin koa, gatun murrug kaba nurun kinba.—Ephes., iv. 4, 5, 6.
- 12. Yantin barun yemmamán Marai to Eloi koba ko, wonnai ta

bara Eloi koba.—Rom., viii. 14.

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

14. Ganto ba yarakai wiyanun gikoug yinal kuri koba, kamunbinun wal bon; wonto noa ba yarakai wiyanun gikoug Marai yirriyirri lag, keawai wal bon kamunbinun.—Luke, xii. 10.

WINTA 7.

Luke, ii. 9-14.

- 9. Gatun noa agʻolo Yehoʻa-umba tanan uwa barun kin, gatun killaburra Yehoʻa-umba kakulla barun katoa; kinta gaiya bars kakulla.
- 10. Gatun noa agsloko wiya barun, Kinta kora; kulla nurun bag wiyan totóg murraragkakilliko pital ko, kakilliko yantin ko kuri ko.

- 11. Kulla nurunba porkulléun unni purreag kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwal ta.
- 12. Gatun unni túga kanun nurunba; nanun nura bobognug gwatoara kirrikin taba, kakillin ba takilligél laba.

13. Gatun tanoa-kal-bo paipéa konara morokokil gikoug katoa agelo katoa, murrarag wiyellin bon Eloinug, giakai,

14. Wiyabuubilla bon murrarag Eloinug wokka kaba moroko kaba, gatun kamunbilla pital purrai tako, murrarag umatoara.

WINTA 8.

1. Eloito noa ġurrara ma korien barun agelo yarakai umullikan, wonto ba mareka noa barun baran koiyuġ knko, tartaro kako.—2 Peter, ii. 4.

2. Wiyatoara ta yantin kuri ko wakalla tetti bulliko, gutun yu-

kita gaiya gurrulli ko.—Heb., ix. 27.

3. Takoaikan bag moron kanua? Gurrulla bon Piriwalnug Iéthunug Krithtnug, moron gaiya bi kanun.—Acts, xvi. 30, 31.

4. Gatun kirrikin ta temple kako, yiir-kulleun bulma koa wakka 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.'

Eloi, 'God,' a word taken from Elohim, is introduced into the ianguage 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.

Kuri, 'man, men,' according to the singular or plural idea expressed or understood in the context.

Kuriko is kuri, with the particle of agency postfixed.

Wontoba, 'whereas,' a compound phrase; from yon, '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 niuw oa.

Eloi ta; for Eloi, see above; ta is the substantive verb, 'it is actually'; this phrase affirms that it is God who is the agent.

Section 2.

Wakal, 'one'; buloara, 'two'; 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 doubleboth hands and say kauwal-kauwal, a 'great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

Section 3.

Pitàl, '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 personwho,' 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, winullikannk, '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, 'itis'; meaning itis '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; walpositively affirms the assertion whether negative or affirmative; keawai wal wakal, 'there be certainly not one.'

Murrarag, 'good, well.'

Section 7.

Gatun, 'and.'

Biyug-bai, 'father.' The address to a father or elderly person is bipug; to a brother or equal, big-gai.

Gikoug, 'him,' the separable emphatic pronoun; the objective pronoun is Eon, '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; ġearun, 'us,' is the objective case, from which all the oblique cases are formed by the addition of particles; as, gearun-ba, 'ours'; ġearun kai, 'on account of us'; ġéen-bo is 'we ourselves.'

Gikoug-kinba, 'with him'; 'remaining with him.'

Piriwal, '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, 'seenot.'

Bon, 'him,' is the verbal pronoun in the objective case; ġikouġ is the emphatic form, 'him,' when governed by particles; -nuġ 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 mauifested, 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.'

AN AUSTRALIAN LANGUAGE, Section 11.

Niuwara, 'anger'; cf. bukka, 'wrath, rage, fury.'

Katan, 'is,' the present tense of kakilliko, 'to be' in a state. Purreag, 'day.'

Parnkai, 'evil, bad'; opposed to murrarag, 'gesd.'

Parakai kinko, 'on account of the wicked.'

Section 12.

Kauwal, 'great'; kauwal-kauwal, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kau wal kan noa, 'he is great'; Eloi 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

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 thiug by sight, na-killiko; to know carnally, boi-bulliko; and to know by the touch, nu-mulliko.

Minnug, 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, 'ĥe'; Eloi ta, 'God is'; yanti-ko, 'for all'; minnug-bo minnug-bo-ko, 'for every thing.'

WINTA 3.—PART 3.

Section 2.

Yantin koba, 'of all'; koba is the genitive particle used with things, while -úmba is used with person; as, gan-úmba? 'whose'?' belonging to what person'? minarig koba? 'belonging to what thing'? makoro koba, 'belonging to the fish'; emmo-úmba, 'mine', 'belonging to me'; Threlkeld-úmba, '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,' 'itishe'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable obliquecaseis gikoug, 'him'; ġikouġ ko means 'for him'; gikoug kai, 'on account of him.'

Gearun, 'us,' the objective case of geen, 'me.'

Uma, 'made,' the agrist of the verb 'tomake'; 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.'

Kuri, 'man,' individually or collectively, or 'people,' according as the pronoun with it is singular, dual, or plural; gali kuri, 'this man,' as an agent; unni kuri, 'this man,' as a subject; bara kuri, 'they the men,' 'they the people'; buloara kuri, 'the two men.'

Cipu, 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'; takilligél, '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 agrist, 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 any-

Tin, 'from, on account of'; 'therefore' as a cause, 'because of'; umulli tin, 'on account of doing'; gearunba tin, 'on account of our.'

WINTA 4.—Part 4.

Section 9.

Tuloa, 'straight,' opposed to crooked'; 'upright' as to character; 'truth' as to expression, opposed to falsehood; tuloa kan ta, 'one who is straight, upright, true.'

Moron, 'life,' opposed to death; animal, not vegetable, life. Kakilli-kan ta, 'it is one who remains, who is, who exists'; kakilli from kakilliko. 'to be' in some state.

Kauwal, 'great'; piriwal kauwal, 'lord & king.' lit.. 'great chief'; kauwal-kauwal, 'great-great,' 'very great.'

Yanti katai kakilliko, 'thus to be always,' 'to be for ever.' Pulul-pulul, 'trembling, shaking.' Kanun, 'willbe.'

Bukka, 'wrath, rage, fury'; bukka <u>tin</u>, 'onaccount of wrath'. gikoumbatin, 'on account of his.'

Konara, 'a flock, herd, an assembly, a mob, a nation'; yantin bara Ironara, '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.

Wiyan, the present tense of wiyelliko, 'to communicate by sound, to speak, tell, say, call out'; yantinko wiyan 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.

Ralog, '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.

Mirral, 'desert, desolate, miserable'; 'a state of want'; mirral ta unni, 'this is a desert place'; mirral-lag unni, 'this is desolate or miserable,' because in a desert there is nothing to eat or drink; mirral katan, 'isnowatpresent in a miserable or desolate state, in a state of want'; keawai, 'not to be.'

Keawai wal, 'certainly shall not be'; equivalent therefore te 'shall not'; mirral kanun, 'shall be in want.'

Section 13.

Gurrara-kan, 'one who personally attends to'; ġurrarakan kauwal, 'one who is very pitiful.'

Gurrara-mulli-kan, 'one who causes or exercises attention,' one who does attend to'; the phrase means 'he is a merciful Being.'

MINTA 5.—Part 5.

Section 1.

Goro, 'three'; see page 108.

Kakilli, 'state of being'; hence kakilliko, 'to be, to exist' in some state; we cannot express 'is dead' by tetti katan, because katan implies existence, though we may sap moron katan, 'is alive,' because existence is implied; 'is dead' must be tetti ka ba, which means 'is in the state of the dead'; generally the blacks say kulwon, 'stiff, rigid' for 'deacl': 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 kaba moroko ka ba, 'are up in heaven.'

Riyugbai 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 kurrabag is 'the body,' and mamuya is 'a ghost"

murrin, is another word for 'the body.'

Yirriyirri, 'sacred, reverend, holy'; not to be regarded but with awe, as is the place marked out for mystic rites; a separate place not to be profaned by common use, hence holy; a person reverend, to be held in reverence, sacred. Native heralds and messengers pass as sacred persons; they are held in reverence, and are unmolested by hostile parties, when on embassies of mar or peace; yirrivirri-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, mas 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,' assubject or object; gali, 'this,' as agent; unni ta goro ta, 'this it is, the three it is'; wakal bo ta, 'one it is, one-self only it is.'

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Section 2.

Yuka. 'sent'; hence yukulliko, 'to send' a person; but to send property is tivumbilliko. 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.

Pantin purrai ko, 'for all lands'; 'for all the earth'; 'for the

whole world.'

Section 3.

Eloi-to noa, 'God he,' asapersonalagent; pital ma kauwal, causes great joy,' sc., towards.

Pantin kuri, 'all men.'

Gukulla ta noa, 'it is he gave'; from gukilliko, 'to give'; the ta, 'it is,' affirms the act.

Wakal 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, 'theother.'

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.'

Gikoug 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 gikoug kin implies that they hear him so as to attend to what he says and believe.

Keamai wal bara tetti kanun, 'they certainly shall not be

in a state of death.'

Kulla wal, 'but certainly' shall, or 'because certainly' they

Yanti katai, 'in this manner always.'

Barunba, 'belonging to them,' 'theirs.'

Kakillinuu, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.

Moron, 'life'; kakillinun moron means 'a future state of being, and continuing to be, alive.'

Section 4.

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Pulli, 'voice.'

Upéa, "put forth'; from upilliko, 'to exert power.'

Itharael-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 -kal (masc.), -kalin (fem.).

Wiyelliko, 'to speak.'

Pital-mulliko, 'to cause peace, joy, gladness.'

Iéthu-ko Eritht-ko, 'Jesus Christ,' as theagent; 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 katan, 'is belonging to us' and remains so: equivalent to, 'for we hare.'

Wivelli-kan, 'one who speaks'; 'an advocate.'

Biyugbai toa ba katan, 'itremains with the Father.'

WINTA 6.—Part 6.

Section 10.

Murrin, 'body' of a person; murrin nurunba, 'your body.' Kokera virrivirri ta, 'it is a sacred house,' 'a temple.' Marai virrivirri koba, 'belonging to the sacred Spirit.' Wakalla murrin, 'one body is.'

Section 11.

Yanti nurun wiya, 'in the manner as called yon'; equivalent to, 'you are called'; nurun is in the objective case.

Kotelli ta, 'in the thinking.'

Nurunba, 'belonging to you,' 'your'; 'of you.'

Wivatoara, 'that which is said.'

Wakalla Piriwal, 'one Lord is'; wakalla Marai, 'one 'Spirit is.'

Wakalla gurrulliko, 'one is for-to hear or obey.'

Wakalla kurrimulliko, 'one is for-to cleanse' with water.

Wakalla Eloi ta, 'one is God it is.'

Bivughai ta yantin koba, 'father it is of all.'

Wokka-kaba noa yantin ko, 'up aboye be 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 testis 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 wiyanun gikoug, 'whosoever-there-be

evil will-speak concerning him.'

Yinal kkri koba, 'the son belonging-to man'; 'the son of man' Kamunbinun wal bon, 'suffered-to-be shall-certainly-be he.'* Wonta noa ba yarakai wiyanun gikoug marai yirri-yirri-lag, 'whereas he evil will-speak concerning-him, the spirit sacred.'

Keawai wal bon kamunbinun, 'not certainly he shall-besuffered-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 agelo Yehóa-úmba, 'and he the angel belonging-to-Jehovah.'

Tanan uwanoa barun-kin, 'approached them'; 'came to them.' Gatun killibnrra Yehóa-úmba, 'and shining belonging-to-Jehovah'; from killibinbin, 'to be bright; for the verbal form burra, see page 37.

Kakulla barun katoa, 'wasthem with.'

Kinta gaiya bara kakulla, 'fearthen they were-in-a-state-of.'

Verse 10.

Gatun ageloko noa wiya barun, 'and he the angel told them.' Kinta kora, 'fear not.'

Kulla nurun bag wiyan, 'because you I tell.'

Totog murrarag kakilliko pitilko, 'news good, for-to-be joy-for.'

Kakilliko yantin ko khri ko, 'to-be all-for men-for.'

Perse 11.

Kulla nurunba porkulléun unni purreag, 'because belonging-to-you born-of-itself-is this day.'

Kokerá Dabid-úmba ka, 'house-at belonging-to-David-at';

the ·rá of kokerá is an ablative form; see page 16.

Golomullikan ta noa, Kritht ta Piriwil ta, 'one-whosaves (by personal causation) it-is he, Christ it-is, the Chief or Lord it-is.'

Verse 12.

Gatun unni túġa kinhn nurunba, 'and this mark will-be yours.'

Nanun nura bobognug, 'see-will ye the-babe.'

Gamatoara kirrikin taba, 'that-which-is-wrapped in-the garment,' i.e., 'soft raiment.'

Kakillin ba takilligé 1 laba, 'remaining-atthe-eating-place-at.'

Verse 13.

Gatun tanoa-kal-bo, 'and at-that-self-same-instant.'

Paipéa konara moroko-kal gikoug katoa agelo 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.

Wiyabunbilla bon murrarage 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 kamunbilla pital purrai tako, 'and let-there-be-caused-to-be peace earth for.'

Murrarag umatoara khri ko, 'good what-is-done men-for.'

WINTA 8.—Part 8.

Section 1.

Eloi-to noa ġurrara-ma korien barun agelo yarakai umullikan, God he regarded not them angels evil who-do.

Wonto ba mareka 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 khri-ko makalla tetti bulliko, 'that-which-is-said it-is all men-for once dead to become.'

Gatun yukita gaiya gurrulliko, 'andafterwardsthen to-perceive-by-the ear,' sc., the sentence.

^{*}Bon is here in the objective; for the reason why, see pages 23 and 30.

Section 3.

Yakoai-kan bağ moron kanun? 'in-what-mannner-of-being I life will-be-in-a-state-of'? ie., 'how can I be alive.'

Gurrulla bon Piriwalnug, Iethunug Krithtnug, 'hear

him, the Lord Jesus Christ.

Moron gaiya bi kanun, 'life then thou wilt-be-in-a-state-of.' Gatun kirrikin ta tempel kako, 'and the-veil it-is the temple-at.'

Piir-kulleun bulwa koa, 'rent-of-its-own-power in-the-midst,

in-order-to-be.

Wokka-kabirug unta-lio baran-tako, 'from the top thence to the bottom '; lit, 'up-from there-to down-to.'

The peculiarity of the verbal form of viir, 'a rent,'—so called from the noise of a piece of cloth when tearing,—is shewn in the following specimen:—

Yiir-kulléun, 'rent,' 'has rent' of itself, of its own power.

Yiir-bug-ga, 'rent,' some person has. Piir-burrba, 'rent,' some instrument has.

Tiir-lag, 'rent,' is declaratively.

Tiir-wirrka, '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 kotilliyarakaigearúnba, 'our evil thinking'; and for the contrary idea, kotillimurrarage gearúnba, 'our good thinking.' Now, either of these mords, 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.) gearúnba, 'belonging to us'; (3.) yarakai, 'evil'; murrarag, 'good.' From the root liot come the forms, kotilliko. infin., 'to think,' kotan, pres indic., kotinun, fut. indic., kotta, past indic., kotillin, pres. part., kotilliela, past participle.

Again, such a word as tiirburréabunbilliko, toperniit to be torn,' is made up of tirr, a root which expresses the idea of tearing, -burréa, the verbal particle of instrumeiital agency, -bún, 'permit,' -illi, the formative of a verbal noun, and -ke, 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. ; 3. Gadlukurla. We two (dual)—1. Bali; 2. 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. Gannug?; 2. Gannog?; 3. Gaityurlo? To strike (imperative)—1. Buwa; 2. Buma; 3. Bumandi. To be wroth—1. Bukka; 2. Bukkan; 3. Tagknrro. Yes (assent)—1. E-e; 2. E-ee; 3. Ne. On account of?—1. -tin lie?; 2. -gin ge?; 3. birra. Wold—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; Yagadti. To take (imperative)—1. Mara; 2. Mara; 3. Marrar. More — 1. Bati; 2. Mate; 3. Muinmo. Go quickly—1. Wollawollag; 2. Welawellag; 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. Burdag; 3. To speak — 1. Wiyelli; 2. Wagon; 3. Wagondi. Water (fresh)—I. Kokoin; Bato; 2. Kowin; Badto; 3. Kowi. Dung (excrement)—I. Konug; 2. Konug; 3. Kudna. The tongue — i. Tullun; 2. Tallug; 3. Tadlaga. The throwing stick - 1. Wommara; 2. Meera; 3. Meedla. Smoke — 1. Poito; 2. Buyu; 3. Poiyu. Wood—1. Kulai; 2. Kalla; 3. Karla. The hand—1. Mattara; 2. Mara; 3. Murra. The ribs—1. Narra; 2. Narra; 3. Tinninya. The toes — 1. Tinna; 2. Tjenna; 3. Tidna. A crow (from its cry)—1. Wakun, 2. Quaggun: 3. Kua. The mind—1. Wibbi; Wippi; 2.

THE LORD'S PRAYER, In the language of the Aborigines of Lake Macquarie.

Biyugbai gearunba mokka kaba luoroko kaba katan; Father our up heaven in art; giroumba yirriyirri kakilliko: kamunbilla yitirra let-caused-to-be name sacred for-to-be; paipibunbilla Piriwal koba giroumba; gurrabunbilla let-to-appear King-belonging-to thy; wiyellikanne giroumba; yanti purrai taba, yanti ta thy; as earth in moroko kaba, ġuwa ġearun purreag ka yantikatai heaven in ; give to-as day at as takilliko; gatun warekulla gearunba yarakai for-to-eat; and cast-way umatoara yanti ta géen mareka yantin ta wiyapaiyéen that-is-done as we cast-away all spoken-but not-done gearunba; gatun yuti belonging-to-us; and guide yikora gearun yarakai guide not evil us kola**g**; miromulla gearun yarakai umulli-kan one-who-causes-to-dotowards; cause-to-deliver tabirug; kulla ta giroumba ta Piriwal koba gatun because thine King-belonging-to 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 mith 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 IXTO

THE LANGUAGE

OF THE

AWABAKAL

 $\mathbf{B}\mathbf{Y}$

L. E. THRELKELD.

NOW FOR THE FIRST TIJIE PRINTED.

FROM THE ORIGINAL MANUSCRIPT,

IX THE 'SIR GEORGE GREY COLLECTION' OF THE PCELIC LIBRARY,

AUCKLAND, N.Z.

Sydney:
UIIARLES POTTER, GOVERNMENT PRIXTER.
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 Xew 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.

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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 hail 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. 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 Beiisvolent 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 stale 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, aild 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 1531. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Commoa 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, ${\bf I}$ accidentally found at a book-stall a copy of the first specimens of an Australian language, which ${\bf I}$ published some

time in 1826; this was clone 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 Ninevell.

The original title page is this:—

EVANGELION

UNNI TA

JESU-ŪM-BA CHRIST-KO-BA.

UPATOARA

LOUKA-UMBA.

Translated into the language of the aborigines, located in the vicinity of Hunter's River, Lake Macquarie, &c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.—Ed.]

^{*}Our author did not know that his Awahakal blacks were only a subtribe, 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.—En.

⁺ See page 88.—ED.

EUANGELION UPATÓARA LUKA-TJMB Aa

WINTA I.

Wonto ba kauwallo mankulla unnoa tara túgunbilliko gurránto géen kinba,

2. Yanti bo gearun kin bara gukulla, unnoa tara nakillikan kurri-kurri kabiru **g** gatun mankillikan wiyellikanne koba.

3. Murrarag tia katan yantibo, koito hag ba tuig ko giroug. Teopolo murarag ta.

4. Gurra-uwil koa bi tuloa, unnoa tara wiyatoara banug ba.

5. Yanti-kalai ta Herod noa kakulla, Pirimal noa kakulla Iudaia ka, kakulla noa tarai thiereu Dhakaria yitirra, Abia-umba konara: gatun nukug gikoumba yinalkun koba Aaron-umba, giakai bountoa yitirra Elidhabet.

6. Buloara bula kakulla murrarag Eloi kin, mikan ta gurraivelleun bula Yehóa-ko noa ba wiyellikanne yarakai ma korien.

7. Keawaran bula wonnai korien kulla, bountoa Elidhabet gurauwai, gatun bula ba gurrogbai kakulla.

8. Gatun yakita kakulla, umulliela noa ba Eloi kin makan ta

yirrug ka gikoug kin thiereu koba,

9. Yanti kiloa thiereu koba uman, yirrug ka gikolimbata upulliko bon porapora koiyug ko uwa noa ba † nao koba Yehoa kai koba

10. Gatun yanti bo yantinto konara kuri wiyelliela warai ta yakita winelliela ba porapora.

11. Gatun paipéa noa †agelo Yehoa-umba gikoug kin, garakilaliela noa tiigkagkirri ka koiyug kon ta porapora ka.

12. Gatun nakulla bon noa ba Dhakaria ko, unma bon noa ba,

kinta ġaiya noa ba kakulla.

13. Wonto ba ağelo wiya noa, Kinta kora bi kauwa, Dhakaria, kulla ğurra ta wiyellikanne ğiroúmba, ğatun nukuğ ko ğiroúmba ko wonnai kanun giroúmba, ğatun wiyanun bi ğiakai yitirra Ioanna.

14. Gatun pital bi kanun, pital kauwalkan kanun porkullinin

ģikouģ kinbiruģ.

15. Kauwal wal noa kanun, mikan ta Yehóa kin, gatun keawal wal noa †wain pitanun, keawai tarere, gatun warakag wal noa witellinun Marai yirriyirri kan birug ko, waraka birug tunkan ta birug

16. Gatun noa wiyanun wal barun kauwal-kauwal wonnai Itharael-umba Yehoa-kin ko Eloi ta barunba. 17 Gatun wal noa uwanun gikoug kin mikan ta kaiyu ka Marai ta Elía-úmba, warbuggulliko búlbúl biyugbai tara koba wonnai kolag, gatun barun kinko tuloa kako; uma-uwil koa barun kuri kurrikurri Yehóa kinko.

18. Gatun noa Dhakariako wiya bon agelonug, Yakoai kan bag gurraiiun uiini? kulla bag gnrrogbai, gatun nukug emmoumba

gurróg géen.

19. Gatun noa aģeloto wiya bon, Gatoa Gabriel, ģakillin Eloi kin mikan ta; ģatun yuka tia wiyelliko ģiroug, ģatun túģunbilliko ģali tara ko pitalmullikanne ko.

20. A! gurrulla bi, góg ko wal bi kanun, gatun kaiyu korien wal bi kanun wiyelli ta, yaki-kalai tako purreag kako unni tara kanun ba kulla bi ba gurra korien wiyellikanne emmoúmba, kabo kanun wal unni tara.

21. Gatun bara kuri ko mittia Dhakarianug, gatun kotelliela

minnug-bulliela noa tunkéa noa †nao ka.

22. Ğatun noa ba paikulléün warrai ta, kaiyu korien noa wiyelli ko barun ; ġatun bara ġurra Marai noa nakulla †nao ba; kulla noa wauwal-wauwal uma barun ġatun, ġarokilliela noa ġóġ ko.

23. Gatun kirun kabulla purreag gikoumba umullikanne, waita

gaiya noa uwá kokera ko gikoug ka tako.

24. Gatun yukita purreag ka Elidhabet gikoumba nukug warakag bountoa, gatun yuropulleun bountoa waran yellenna ka, wiyelliela bountoa.

25. Yanti noa tia Yehoako uma nakulla noa tia ba purreag

k , mankilliko barun ba béelmulli tin küri tin.

26. Tarai ta yellenna Ba †hek ka, Gabriel ta aģelo ta puntimai ta wiyabunbia bon Eloi kinbiruģ uwolliko, purrai kolag Galilaia k ba, ģiakai Kadharet,

27. Mirral lako wiyatoara ko, kuri kako Yothep kinko yitirra ko, wonnai taro noa Dabidumba ;gatun mirral giakai yitirra Mari.

- 28. Gatun noa agelo nma bounnoun kin, gntun wiyelliela, A! murrarag umatoara Li Yehoa Xatan giroug katoa ba; murrarag umatoara bi nukug ka
- 29. Gatun bounto: ba nakulla bon, kinta bountoa kakulla wiyellita ĝikoug kin, ĝa un kotelliela bountoa minarig unni totóg katan.

30. Gatun ageloko wiya bounnoun, Kinta kora bi, Mari: kulla bin pitalmatoara Eloito noa.

31. A, ģurralia bi, warakāģ bi kānun, wonnai kan ģirouģ kin pika ka, ģatun yinal porkullinun, ģatun bi ģiakai yitirra IETHU.

32. Gatun wal noa kauwal kanun, gatun wal bon wiyanun gia kai Yinal ta wokka ka ko; gatun noa Yehóako Eloito gunun wa bon yellawollikanne biyugbai koba Dabidumba gikoumba:

33. Gatun noa wiyanun wal yanti-katai barun Yakobumba; gatun gikoumba piriwalkanne keawai wal kanun wiran.

⁺ This mark is placed before all common nouns which are adapted from Greek, Latin, or English; whichever equivalent word in these languages suits the aboriginal tongue best, that word I have introduced into the text. In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black.—ED.

34. Wiya gaiya bountoa bon agelonug Mariko, Yakoai ke unni kanun, kulla bag kuri korien?

3.5. Gatuii iioa ageloko wiya bounnoun, Tanan wal noa uwanun Maraikan murraragkan giroug kinko, gatun kaiyuko wokka tinto wutinun wal giroug, koito ba unnoa ta murrarag porkullinun giroug kin; wiyanun giakai yinal ta Eloi koba.

36. A, ġurralía, ġiroúmba wuġgunbai Elidhabet, warakaġ bountoa yinal ġurroġéen koba bounnoun ba ; ġatun uniii ta yellenna †hek ta bounnoun-kai-kan wiyatoara ġurra-uwai.

ek ta boumoun-kan-kan wiyatoara gurra-uwan

37. Kulla ġurakito ke noa Eloito kaiyukanto ke.

38. Gatuu bouiitoa Mariko wiya, Kauwá yanti kiniunbilla tia wiya bi ba; gatoa mankillikan Yehóa-úmba. Gatun iioa agelo púntirkulléun bounnoun kinbirug.

39. Gatun bountoa Mari buġkulléun unti-tara purreâġ ka, ġatun uwa bountoa karakai bulkara kolaġ, kokerá ko Yucla kako;

40. Gatuii bountoa uwa kokera ko Dhakaria-umba kako, gatun

búġbúġ ka bounnoun Elidhabetnug.

41. Gatuii yakita gaiya gurra bountoa ba Elidhabetto pulli Mariumba, tulutilleun gaiya wonnai bounnoun kin pika ka; gatun warapal bouiiiiouii ba Elidhabet kiii Maraikanto muuraragko:

42. Gatun bountoa wiyelléun pullí wokka miyelliela, murrarag umatoara bi nukug ba; gatun murrarag umatoara peil giroumba pika koba.

43. Gatun minarig tin tia unni, tanan uwa tunkan piriwal koba emmoumba?

44. Kulla bag ba gurrá pulli giroúmba gurréug ka emmoug kin, wonnai gaiya tia tulutilibin emmoug kin pika ka pital ko.

45. Gatuii murrarag umatoara bountoa guira; kulla unnoa tara kanun umatoara, wiyatoara bounnoun kiii Yehóa kinbirug.

46. Gatun Mariko bountoa wiya, "Maraito emmoumba ko wiyan murrai boii Yehóanug,

47. Gatun maraito emmoúmba ko pital umulléun Eloi kin Miroma emmoúmba.

48. Kulla iioa nakulla mirral bountoa ba umullikan gikodinba; A, unti birug yantinto tia wiyanun murrarag upatoara.

49. Kulla noa tia kaiyukanto unnoa tara kauwal uma; ġatun yitirroa ġikoúmba murraraġ upatoara katan.

50. Gatuii murrai gikoúmba barun kinba kintakan bon katan

willuģģél kūri kabiruģ tarai kūri kabiruģ.

51. Tugunbilleun noa kaiyukan turrug gikoumba; wupba noa barun garug gara yaroyaro bulbul ban kotellikanne.

52. Upéa noa baran parrán kaiyukan yellawolligél labirug barúnba, gatuii wupéa iioa barun mirrál mokka lag.

53. Gukulla iioa kapirrikan ko murrarag ta ; gatuii iioa barun parolkan yuka mirral ko.

54. Umulléun noa ĝikoúmba umullikan Itharaelnug, ĝurrulli lizug gikoug kinbirug murrai ta ĝikoúmba;

55. Yanti wiya noa ba barun biyugbai to gearunba, Abaramnug, gatuii barun monnai tara gikoumba yaiiti katai."

56. Gatun Mari bountoa kakulln bounnoun katoa goro ka yellenna ka, gatun willug ba gaiya bouiitoa bounnoun ka tako kokera ko.

57. Yakita gaiya Elidhabetúmba kakulla wonnai pórkullinun;

gatun yinal bounnoun ba pórkulléûn.

58. Gatuii ġurra bara kôtita ko bounnoun bako, yaiiti Yehóako noa ba murraraġ uma bounnoun kin; ġatun bara pital kakulla gatun bountoa.

59. Gatun yakita gaiya purreag ka, uwa gaiya bara kullabulliko monnai ko; gatuii bara wiya bon giakai Dhakaria, biyugbai

tin yitirra tin

OO. Gatun tunkanto wiya bountoa, Yanoa; kulla bon wiyanun giakai Ioanne.

GI. Gatun bara bounnoun wiya, Keawaran giroumba kétita wiya ba giakai uniii yitirra.

62. Gatun bara túga umulléun bon biyugbai ko gikoumba ko, wonnén noa bon yitirra wiyanun?

63. Gatun iioa miya upulligel ko, gatun iioa upa wiyelliela,

Yitirra noa giakai Ioanne. Gatuii bara yantinto kota.

64. Gatun tanoa-kal-bo kurraka bugkulléun gikoumba, gatun bon gikoumba tallag balbal kakulla, gatun iioa wiya, gatun noa miya murrai Eloinug.

65. Gatun bara kinta kaliulla yantin ta untakal; gatun uniii tarn wiyellikanne totog kakulla yantin ta kalog koa bulkaroa Yuda ka.

66. Gatun bara yantinto unnoa tara gurra wunkulla barun kiii bulbul la, wiyelliela, Yakoai uniii ta wonnai kanun! Gatun mattara Yehoa-umba gikoug kin katan.

67. Gatun noa Dhakaria ko biyugbai gikoumba, warapal bon

wupéa Marai to yirriyirri to, gatun noa wiyelliela giakai,

68. "Kamunbilla bon Yehoanug Eloiiing Itharael koba pitalliko; kulla noa uwa barun nsliilliko, gatun wirrilliko kuri ko gikoug kaiko.

69. Gatun bougbugga noa nulka-nulka golomullikan gearun,

kokerá Dabid-úmba ka gikoúmba mankillikan;

70. Yanti noa ba wiya kurraka ko †propet koba ko yirriyirri-

kan to yantin to, purrai yantin kurrikurri kabirug:

71. Goloma-uwil koa ģearun ģearunba bukka tukulla birug, gatun māttāra birug barun kinbirug yantin tabiruģ yarakai willuģ kabirug,

72. Uniulliko murrai ko wiyatoara barun kiii biyugbai ko gearunba, gatun gurrulliko gikoiimba wiyatoara yirriyirri ta;

73. Pirral-man **noa** ġali wiyelliela bon Abaramnuġ biyuġbai ġearúnba,

74. Gúwil koa ģearun noa, mankilliko ģearun māttāra biruģ bukkakau tabiruģ ģearunba, ģurra-uwil koa gben bon kinta kcrien ko,

75. Yirriyirrikan gatun murraragkan mikan ta gikoug kin, yan-

tin ta purreag ka moron gearúnba.

76. Gatun gintoa, wonnai ta, wiyanun bin yitirra †propet ta wokka kako; kulla bi uwanun ganka mikan ta Yehóa kin, upulliko yapug ko gikoumba;

77. Gukilliko gurrulliko moron ko gikoug kaiko kuri ko, ware-

warekan yarakai barúnba,

78. Murrai tin kauwollin Eloi koba tin gearúnba, gurrakan

wokka kabirug tanan uwa gearun kinko,

79. Gukilliko purreag barun ko yellawolli ta ba ko gorogora ba ko, gatun komirra kaba tetti koba, yutilliko tinna ko gearunba ko yapug koa pital koba koa.

80. Gatun wonnai poaikulléün, ġatun ġuraki noa maraikan ko, kulla noa koruġ koa yakita ko purreāġ kako paipéa noa ba Itharael

kinko.

WINTA II.

YAKITA purreag ka, wiya noa Kaithariko Augútoko, upa-uwil koabara yantin kuri murrapulliko.

2. Gatun unni murrapullikanne una yakita Kurinio noa ba †ko-

bana kakulla Thuria ka.

3. Gatun yantin bara uwa murrapulliko barun ka tako.

4. Gatun noa Yothep uwa wokka-lag Galilaia kabirug, kokerá birug Nadharet tabirug, Iudaia kolag, kokerá kolag Dabidúmba kolag, giakai yitirra Bethlehem; (kulla noa kokera koba gatun kotita koba Dabidúmba;)

5. Murrapulliko bon gatun Mari bounnoun katoa, wiyatoara

nukuġ ġikoûmba, wonnai kan bountoa warakaġ.

6. Gatun yakita kakulla, kakulla bara ba unta, purreag ka

katan pórkulli koa bountoa ba wonnai.

7. Gatun bountoa pórbuggulléun kurri-kurri yinal, gatun bountoa muggama bon kirikin to, gatun bon wunkulla takilligélla butti-kag koba ka; kulla wal tantullan kokera takilligél.

8. Gatun bara †ćipu-kal untoa kakulléun, tumimillin wirral ba-

run ba tokoi ta.

- 9. Gatun noa ağelo Yehóa-úmba tanan uwa barun kin, gatun kullaburra Yehóa-úmba kakulla barun katoa; kinta gaiya bara kakulla.
- 10. Gatun noa ağeloko wiya barun, Kinta kora; kulla nurun bağ wiyan murrarağ totóğ kakilliko pital ko, kakilliko yantin ko kuri ko.

11. Kulla nurúnba pórkulléun unni purreag, kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwal ta.

12. Gatun unni túga kanun nurúnba; nanun nura bobognug

gamatoara kirikin taba, kakillin ba takilligél laba

13. Gatun tanoa kal bo paipéa konara morokokal ģikouģ katoa aģelo katoa, muriārāģ wiyellin bon Eloinuģ, ģiakai,

- 14. Wiyabunbilla bon murrarag Eloinug wokka kaba moroko kaba, gatun kamunbilla pital purrai tako, murrarag umatoara barun kuri ko.
- 15. Gatun kakulla ba, waita uwa bara ba, agelo barun kinbirug moroko kolag, wiyellan bara †éipu-kal taraikan-taraikan, Waita géen yakita Bethlehem kolag, na-uwil koa unnug tara kakulla ba, gala Yehóako noa wiya géarun.

16. Gatun bara uwa kurrakai, gatun nakulla Marinug, gatun

bobog pirikilliela takilligél laba.

17. Gatun nakulla bara ba, wiyabunbéa bara yantin ta purrai ta unnoa wiyellikanne wiyatoara barun wonnai tin.

18. Gatun bara yantinto gurra, kotelliela unnug tara, wiya baran bara di muli 11

run bara †ćipu-kal-lo.

19. Wonto ba bountoa Mariko miromá unni tara, gatun kota bountoa minki ka búlbúl-la bounnoun kin.

20. Gatun bara †éipu-kal willuğ ba kakulla, murrarağ wiyellin gatun pitalmullin bon Eloinuğ gala biruğ natoara biruğ gurratoara biruğ bara yantita wiyatoara ba barun kai.

21. Gatun purreag tét ta kakulla ba, kullintiela ko túga-witia wonnai, giakai bon wiya Iéthu, gala ba wiya noa ageloko kurri-

kurri noa ba pika ka kakulla kunto ka.

22. Gatun purreag ka goloin ta killibínbín bounnoun ba, yanti Mothé-ko noa ba wiya, mankulla bara bon †Hierothalem kolag, gu-killiko bon Yehóa kin ;

· 23. (Yanti wupa ba wiyellikanne ta Yehóa-úmba giakai, Yantin kuri tara ganka-ganka pika kabiru giyirri-yirri wal kanun yitirroa

Yehóa koba ;)

24. Gatun gukilliko gutoara, gala wupa ba wiyellikanne taba Yehoa-umba, giakai, Buloara purrougkan ga keawai wurog buloara poppolameri.

25. A! gatun kakulla noa tarai kuri †Hierothalem kaba, giakai noa yitirra Thimeon; gatun unnoa kuri wiyellikan tuloakan, gatun gurrullikan, mittillin pital ko Itharael-umba ko; gatun Marai yirri-yirri-kan kakulla gikoug kin.

26. Gatun bon wiyatoara Maraito yirri-yirri-kan-to, keawai noa nanun tettibullikanne, na-uwil koa noa Krithtnug Yehoa-umba.

- 27. Gatun noa uwa Marai toa †hieron kako: gatun bula ba porikullaito puruma wonnai Iethu kin, umulliko bon yanti ko upatoara ko wiyellikanne tako,
- 28. Mankulla gaiya bon noa gikoug kin turrug ka, gatun pitalma noa bon Eloinug, gatun wiyelliela,

29. "Wamunbilla bi tia Yehóa yakita pitalkan, yanti wiya bi ba:

30. Kulla bag nakulla gaikug ko golomullikan giroumba,

31. Gali ko kakilliko gintoa yantin ko kuri ko mikan tako;

32. Kaibug kakilliko barun fethanékal ko, gatun pital kakilliko kuri ko Itharael giroúmba ko."

33. Gatun bula Yothep gatun Mari kotelliela unnoa wiyatoara

ģikouģ kai.

34. Gatun Thimeon ta noa pitalma barun, gatun wiyelliela Marinug tunkan gikoumba, "A! katan noa unni wonnai kakilliko puntimulliko, gatun bougkulliko kauwal-kauwal barunba Itharael koba; gatun túga ko wiyéa kanun;

35. (Kauwa, yirrako bin turanun wal marai giroumba kóti,) paipi-uwil koa kotatoara búlbúl labirug kauwal-kauwal labirug."

36. Gatun kakulla wakal Anna, †propetkun, yinalkun Panuel koba, konara koba Ather koba; bountoa ta gurrogéen gagkakalín, gutun kakulla bountoa poribai ta wunal la †hepta ta, murrakin tabirug bountoa katalla;

37. Gatun bountoa mabogun kukulla wunal la †éty-wara yantikalai tabirug, waita uwa korien bountoa thieron kabirug, wonto ba ġurrulliela Eloinuġ bon purreaġ ka ġatun tokoi ta ta-korien.

38. Gatun bountoa uwolliela tanoa-kal-bo, wiyapaiyé in bon Yehóanug, gatun wiyelliela yantin barun gikoug kin barun, nakilli-

kan 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 katan ; ga-

tun pitalmatoara bon Eloi koba.

- 41. Waita uwa bula gikoúmba tunkan gatun biyugbai Hierothalem kolag yanti-katai wunal la takilligel lako kaiwitoara wokka koa.
- 42. Gatun noa ba wunal la †dodeka ka, waita gaiya uwa bara †Hierothalem kolag wirikai ko takilli ko.
- 43. Gatun kirun kakulla purreag, willugbo bara ba, wonnai Iéthu noa minka willug ka †Hierothalem ka; gatun noa Yothepko gatun tunkanto gurra korien bula.

44. Wonto bara ba punta bon barun kin konara, uwa purreig

ka wakal la; ġatun bara bon tiwa kóti ta ka.

45. Gatun bara na korien bon ba, willugbo gaiya bara katéakin

†Hierothalem kolag tiwolliko bon.

46. Gatun purreag ka goro kulla, nakulla gaiya bara bon murrug ka †hieron ka, yellawolliela willi ka barun kin †didathkaloi ka, gurrulliela barun, gatun wiyelliela barun wiyellikanne pulli

47. Gatun yantinto bara bon gurra, kotelliela bara bon guraki

ġatun wiyatoara ġikoúmba.

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, tiwolliela bali bin, minki-kan-to.

49. Gatun noa wiya barun, Minarig tin nura tia tiwolliela! 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, gatur gurrullikan noa kakulla barun kin: wonto bountoa ba tunkar to gikoumba miromá unni tara wiyellikanne murrug ka búlbú la bounnoun kin.
- 52. Gatun noa Iéthuko poaikulléun guraki kakilliko, gatun kau wal kakilliko, gatun pitalmulliko bon Eloito gatun kuriko.

WINTA III.

Yakıta kakulla wunal la †pipatín ta piriwal koba Tiberio Kaithar koba, †kobana noa Pontio Pilato Iudaia ka, gatun tetrák noa Herod Galilaia ka, gatun gikoúmba kóti Pilip tetrak noa Ituréa ka, gatun yantin tako Trakoniti ka, gatun Luthanio tetrák noa Abiléné ka,

2. Annath gatun Kaiapath †hiereu piriwal bula kakulla, wiyellikanne Eloi koba uwa Ioanne kinko bon, yinal Dhakaria koba,

koruġ kaba.

3. Gatun noa uwa yantin toa purrai toa Ioradan toa, wiyelliela

korimulliko kanumaiko, warekulliko yarakai ;

4. Yanti wupaitoara †biblion ka wiyellikanne Ethaia koba †propet koba, giakai, Pullí wakal koba wiyelléun korug kaba, Yapug Yehóa koba murrara g umulla nura, tuloa kakilliko yapu g gikoumba.

5. Yantin ta pilabai warapal upinun, gatun yantin ta bulkara umanun puntig ; gatun warin-warin ta umanun tuloa, gatun yapug

yarakai wolluğbiara umanun poitog;

6. Gatun yantinto nanun wal golomullikanne Eloi koba.

7. Wiya ģaiya noa barun konara uwa bara korimulliko ģikouģ kinko, Ela béara! konara maiya kiloa nura! ganto nurun wiya murralliko bukka tin tanan ba uwanun?

8. Koito nura ba umullia murrarag minki kabirug; gatun kota yikora nura kóti ka minki ka nurun kin wiyelliko, Abaram gearun noa gearúnba biyugbai ; kulla bag wiyan nurun, Eloi noa kaiyukan katan umulliko unti tara birug tunug kabirug wonnai kakilliko Abaram kinko.

9. Gatun yakita baibai wunkulla kulai ta wirra ka; koito ba yantin kulai keawai katan murrarag kolbuntillanun wal baran, warekulliko koiyug kako.

10. Gatun kuriko bon wiya, wiyelliela, Minnug banun gaiya geen?

11. Wiya noa barun, wiyelliela, Niuwoa †kot-kan buloarakan gikoumba, gumunbilla bon keawai ko; gatun niuwoa kuntokan gumunbilla bon yanti kiloa.

12. Uwa gaiya bara †telóné korimulliko, gatun wiya bon, Piri-

wal, minnug banun géen ?

13. Gatun noa wiya barun, Manki yikora untoa-kal unnoabo

mara wiyatoara nurúnba.

14. Gatun bara †army-kanko wiya bon wiyelliela, Minnug banun géen? gatun noa wiya barun, Bukkamai yikora yantin kuri, gatun wiyéa yemmai yikora gakoyellaikan yantin kuri; gatun murrai kauwa nura galoakan gutoarakan nurunba.

15. Gatun bara ba kuri kotelliela, gatun yantinto kuriko kotelliela murrug ka ba ko, bulbul la ba ko barun kin ba ko giko-

ug 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 uwanun, murrarag korien bag porugbuggulliko tugganug ko gikohmba ko; niuwoa ta korimanun nurun Marai to yirri-yirri ko gatun koiyug ko:

17. †Pituon gikohmba mankillin mattara ba, gatun murkun iioa umanun bunkilligel laba gikoiimba, gatun noa ka-umanun †wiet gikohmba tako kokera ko; wonto, ba tirri koiyug-banun wal noa

koiyug ka talokulli korien ta.

15. Tarai ta yantin kauwal-kauwal wiya noa : gatun wiyelli ta ba ko barun kuri.

- 19. Wonto noa ba Herodnug †tetráknug piralma bon, noa boun noun kin Herodia kin nukug ka Pilip-úmba gikoúmba kóti koba, gatun yantin yarakai noa ba uma Herodto,
 - 20. Yauti unni uma, wirrigbakulla bon noa Ioannenug †jail ka.
- 21. Yakita barunbo karima yantin kuri, kakulla gaiya korimulliela bon Iéthunug, gatun wiyelliela, moroko gaiya warugkalléun,
- 22. Gatun uwa barán Maraikan yirri-yirrikan murrin kiloa purrougkan kiloa, gikoug kin; gatun wakal pullí kakulla morokotin, wiyelliela, Gintoa ta emmohmba yinal pitalmullikanne; pitalman bag giroug.

23. Gatun niuwoa bo Iéthu kakilliliela wunil la jtriakontaka @-ko-úmba, puntelliela bon yinal Yothepúmba, wonto yinal Eli-fimba; &c., &c.,

38. Wonto yinal Enoth-hmba, wonto yinal Thet-úmba, wonto yinal Adam-úmba, wonto yinal Eloi-úmba.

WINTA IV.

GATUN noa Iéthu warapálkan Maraikan yirri-yirri-kan, willugbo kakulla Ioradan tabirug, gatun bon yutéa Maraito korug kolag,

2. Nupitoara bon purreig ka ftettarakonta ka fdiabollo. Gatun unta tara purreag ka keawai noa ta ba: gatun goloin ba unta tara kakulla, kapirri gaiya noa kakulla.

3. Gatun noa fdiabollo wiya bon, Wiya, bi ba yinal Eloi koba,

wiyellia unni tunug ka-uwil koa kunto.

4. Gatun iioa Iethuko bon wiya, wiyelliela, Wupatoara ta, Keawai ktiri kanun moron kunto kabirug, wonto ba Eloi koba pulli tabirug.

5. Gatun noa fdiabollo 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, gatun pitilmulliko gali tara ko; koito ba gukulla tia emmoug; gatun bag gutan ganumbo pital bag ba katan.

7. Gintoa ba wiyanun tia, kanun bin yantin giroumba.

8. Gatun noa Iėthuko wiya bon, Kauwa bi, Thátan, willuġ ka emmouġ kin; koito ba wupatoara, Wiyanun wal bi Yehóanuġ ġiro-umba Eloinuġ, gatun ġikouġ bo ġurranun wal bi.

9. Gatun noa bon yutéa †Hierothalem kolag, gatun wunkulla bon bulwarra ka †hieron ka, gatun wiya bon, Yinalla bi ba unni Eloi-

koba, warekulla bi unti birug badn:

10. Kulla ba wupatoara ta, Wiyanun noa barun agelo ko nakilliko giroug, golomulliko giroug;

11. Gatun bara bin manun mattarró wokka lag, tinna koa gi-

roug pultéa-kûn tunug ko yantin ta.

12. Gatun Iéthuko, wiyelliela, wiya bon, Wiyatoara ta, Yanoa wal bi numa yikora bon Yehóanug Eloinug giroiimba.

13. Gatun noa †diabollo goloin kakulla unni tara nupatoara, waita gaiya noa uwa gikoug kinbirug yakita ko.

14. Gatun iioa Iéthuko willug ko kakulla, kaiyukan Maraikan, Galilaia kako: gatun totóg bon kakulla yantin ta purrai karig ka.

15. Gatun noa wiyelliela †thunagóg ka barun ka ta, pital wiyatoara bon yantinto.

16. Gatun iioa uwa Nadharet tako, kakulla noa poaikulléun unta; gatun, yanti katai noa ba, uwa noa †thunagóg kako purreig ka thabbat, ġatun ġarokéa wokka lag wiyelliko.

17. Gatun gukulla bon †biblion ta †propet koba Ethaia koba z gatun bugbugga noa ba jbiblion, nakulla gaiya noa giakai upatoara,

- 48. Marai ta unni Yehoa koba emmoug kinba, kulla noa tia putia wiyelliko Euagelion barun kin mirral la; yuka noa tia turon umulli-ko minkikan ko, wiyelliko barun wuntoara ko wamunbilliko, gatun na-uwil koa bara munmin to. burug-buggulliko barun buntoara,
- 19. Wiyelliko * * * gurrabunbilliko wunal la pitalmullikanne Yehoa koba.
- 20. Gatun noa wirrig-bugga fbiblion, gatun iioa gutéa kan bon umullikan ko, gatun yellawa barán. Gatun bara bon pimilliela gaikug ko, yantin †thunagóg ka ba ko.

21. Gatun noa barun tanoa bo wiya, Turin-pai-béa unni wiya

upatoara nurun kin gurréug ka unti purreag ka.

22. Gatun yantinto bara gurrulliela bon, gatun kota bara pulli murrai knrraka kabirug gikoug kinbirug. Gatun bara miya, Wiya, unni ta Yothepumba yinal?

33. Gatun noa barun wiya, Nura ta wiyanun tia unni wiyellikanne, Karákal, 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 wiyan, keawai †propet

gurrá korien gikoug ka ta purrai ta kóti ka.

25. Wonto bag ba nurun wiyan tuloa, kauwal-kauwal ta mabogun Ithkael kulléun purreag ka Elía-umba ka, yakita wirrigbakulla moroko ta wunal ta goro gatun yellenna †hek ta, tara-wara kakulla yantin ta purrai karig ka;

26. Keawai Elianug yuka ba barun kinko, wonto ba Tharepta

kako Thidoni kako nukug kako mabogun tako.

27. Gatun kaun al-kauwalkan †leprokan Itharael ka, yaki-kalai Eliću koba fpropet koba; keawaran wakal barun kinbirug turon umatoara, wonto ba noa Naaman Thuriakal.

28. Gatuii yantin bara kakulla †thunagóg ka, gurra bara unni

tara, bukka kaun al kakulla,

- 99. Gatun bougkulléun, gatun yipa bon kokerá birug, gatun bon yutea pita kako bulkará ko kokerá ko wittitoara ko, wareka uwil koa bara bon walluggón barán.
 - 30. Wonto noa La umolliela willi koa barun katca, waita uwa.
- 31. Gatun noa uwa baran Kapernaum kako, kokera ko Galilaia kako, gatun wiyelliela barun purreag ka thabbat ka.

32. Gatun bara kota wiyellikanne tin ğikoumba tin ; kulla giko-

umba pullí kaiyukan.

- 33. Gatun kakulla makal kuri †thunagóg ka, gikoug kin minki ka marai kakulla †diabol koba yarakai koba, gatun noa kaipulleun wokka,
- 34. Wivelliela, Kamunbilla gearun; minnug banun geen bin gintoa Iéthu Nadharetkal? uwa bi gearun tetti-umulli kolag? ģimillin banug gintoa ta; wakal bo ta yirri-yirri-kan Eloi koba.
- 35 G tun bon Iéthuko koakulla, miyelliela, Kaiyellia bi, gatun paikulléa ģikouģ kinbiruģ. Gatuii bon La wareka willi ka †diabollo, paikulié in noa ģikouģ kiiibirug, ģatun keawai bon tetti búntima ba.
- 36. Gatun bara vantinto kota, gatun wiyelliela barabo-barabo, Minarig unni wiyellikanne! kulla noa wiya kaiyu-kan-to barun †diabolnug yarakaikan, gatun baruii paikullein warrai tako.
- 31. Gatun totóg gikoumba kaknlla yantin toa purrai karig koa. 38. Gatun noa uwa †thunagóg kabirug, gatun pológkulléun Thimon kinko kokera ko. Gatun tunkan Thimonumba nukug koba munni kakulla karinkan; gatun bon bara wiya bounnoun kai kolag.
- 39. Gatun iioa ġarokéa bounnoun kin turruġ ka, gatun iioa koakulla karin; gatun wareka gaiya bounnoun karinto; gatun bountoa bougkulléun tanoa-kal-bo, gatuii umulliela barun kaiko.

40. Gatun punnal ba pulog-kulliléan, yantin bara mankulla munni-munni-kan gikoug kinko; gatun noa wupillé in barun kin mat-

tara yaiitin ta, gatun turon uma barun.

- 41. Gatun †diahol kauwal-kauwal paikulleun kauwal-kauwal labirug, kaibulliela, Gintoa ta Kritht ta, yinal ta Eloi-koba. Gatun iioa barun koakulla wiya korien; kulla wal bara gimilléun bon Kritht ta noa uniioa.
- 42. Gatun purreag 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 iioa wiya barun, Wiyanun bo ta wal bag piriwalgel la Eloi koba taraikan ta kokera; kulla wal tia ġaliko yuka.

WINTA V.

GATUN yakita kakulla, wsrapa boii ba bara kuriko. ġurrulliko wiyellikanne Eloi koba, ġarokéa noa pitta ka waraka Gennetharet ta,

2. Gatun nakulla buloara murrinauwai kakillielm wara ka; wonto ba bara makorobaii waita uma murrinauwai tabirug, gatun bsra

umulliela pika mirkun.

3. Gatun noa uwa makal la murrinauwai ta Thimon koba ka, gatun wiya boji yógyóg umullia purrai tabirug Gatun noa yellawa baran, gatun wiyelliella baruii kuri murrinauwai kabirug.

4. Gatuii goloin noa ba wiya, miya noa Thimonnug bon, Tuir-

kullia pirriko kako, gatun wura pika nurunba mankilliko.

5. Gatuii Thimónto, wivelliela, wiya bon, Piriwal, uma géen tokoi ta yanti-katai, gatun man korien; kulla bi wiyan wupinua wal bag barán pika.

6. Gatun uma bara ba unni, kokoi-kokoi bara uma malioro katai

kal; gatun pika kilpaiya.

7. Gatun bara wokkaimulléin barúnba tarai taba murrinaumai taba; wa-uwil koa baruii wintamulliko. Gatun bara uwa, gatun warapál bara wupéa buloara murrinauwai, pillukulliela gaiya bara.

8. Nakulla noa ba Thimónto Peterko, puntimullé in iioa Iéthu kin warombug ka, wiyelliela, Ela Piriwal! yurig bi wolla emmoug kinbirug; kulla bag yarakairán liuri katan.

9. Kulla noa kota, gatun yaiitin bara gikoug katoa ba, kauwal-

lin makorrin mankulla bara ba.

- 10. Gatuii yaiitibo bara Yakobo gatun Ioanne, yinal ta Lebedaio koba, maiikillai bula ba Thimon katoa. Gntun Iéthuko noa wiya bon Thimonnug, Kinta kora bi; yakita birug manun wal bi Larun kuri.
- 11. Gatuii mankulla bara ba murrinauwai barán purrai tako, wunkulla bara yantin, mirroba bon bara.
- 12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerá, a! wakal kuri kaun al †leprokan; nakilliela non Iéthunug puntimulléin goarrá ko, gatun miya bon, wiyelliela, Piriwal, wiya, bi ba kaiyukan kanun, umanun bi tia turoii.

13. Gatun noa bon wupilléun mattara gikoug kin, wiyelliela, Kauwá; turon bi kauwa. Gatun tanoa-kal-bo †leprota wareka gi-

koug kiiibirug ko.

- 14. Gatuii noa bon wiya, wiyéakun koa noa baruii kiri; wonto ba yiruğ uwa túğunbilliko ğintoa bo †hiereu kinko, ğatun ğúwa kulla bi turon umatoara, yanti to Mothé ka noa ba wiya, gurrulliko kakilliko barun.
- 15. Wonta ba yaiitin kakulla totog gikoug yaiitin toa purrai toa : gatuii kaun alko naro uma gurrulliko, gatun turoii kakilliko barun munni-munni gikoug kiiibirug ko.

16. Gatun noa uwa koruġ kako, ġatun miyelliela.

17. Yakita kakulla tarai ta purreag ka, miyelliela noa ba, yellawa ba Parithaioi gatuii †didathkaloi wiyellikanne koba, yantin tabirug kokerá birug Galilaia kabirug, gatuii Iudaia kabirug, gatun †Hierothalem kabirug; gatun kaiyuto Yehóa-umba kakulla turon umulliko barun.

18. A! gatun bara kuri wakal kuri kurréa pirrikilligél la munnikan karál; gatun numa bara bon kurrilliko kokerá kolag, gatun

wunkilliko bon gikoug kinko mikan tako.

19. Gatun keawai bara napa wonnén kurrilliko murrug kolag konara tin, uwa bara wokka lag kokera búlwarra ka, gatun wupea bon barán kulla koa willi-willi kako pirrikilligélkan léthu kin mikan ta.

20. Gatuii iiakulla iioa ba kotellikanne barúnba, wiya noa bon,

Ela kuri, yarakai giroumba wareka giroug kiubirug.

21. Gatun bara †garammateu gatuii Parithaioi kota, wiyelliela, Gan-ke unni wiyan ba yarakai? Ganto kaiyu-kan-to warekulliko yarakai, wonto ba wakallo Eloito?

24. Wonto iioa ba Iéthuko gurra kotatoara barúnba, niuwoa wiya wiyelliela barun, Minarig tin nura kotelliela bulb61 lako

nurun kin ba ko.

23. Wonnén murrarag wiyelliko, Giroumba ko yarakaito wareka giroug kinbirug ; ga wiyelliko, Bougkullia gatun uwolliko?

24. Wonto ba gurra-uwil koa iiura kaiyukan iioa yinal kuri koba purrai taba yarakai warekulliko (wiya noa munni karál), Wiyan banug, bougkullia gatun mara girouniba pirrikilligél, gatun waita uiiwolla giroug ka tako kokerá ko.

45. Gatuii tanoa-kal-bo bougulléun noa barun kin mikan ta, gatun mankulla unnug gikoumba pirrikéa iioa ba, gatun waita uwa gikoug ka tako kokera ko koti kako, pitalmulliela bon Eloinug.

26. Gatun yantin bara kotelliela, gatun bara gaiya pitalma bon Eloinug, gatun kinta lag bara kauwal, katan wiyelliela, Nakulla

géen minarig konéin buggai.

27. Gatun yakita yukita waita uwa noa, gatun nakulla wakal †telonénug, giakai yitirra Lebi, yellawollin wankilligél la; gatun noa wiya bon, Yettiwolla tia.

28. Gatun noa wunkulla yanti bo bougkulléun, gatun iioa bon

yettiwa.

29. Gatun Lebiko bon iioa upéa kauwal takillikanne gikoug ka ta kóti ka kokera: gatun kauwal kakulla konara telónai ko gatun tarai to yellawa baruii katoa.

30. Wonto ba barúnba †garammateu ġatun Parithaioi koakillan bara barun wirrobullikan ġikoúmba, wiyelliela, Minariġ tin nura tatan gatuii pittan barun katoa †telónai koa gatun yarakai toa?

- 31. Gatun iioa Iéthuko wiya barun, wiyelliela, Bara ba moron tai katan keawai bara wiyan karákal; wonto ba bara munni katan.
- 32. Uwa bag wiya korien ko murrogʻ taiko, wonto ba yarakai willug **ko** minki kakilliko.
 - 33. Gatun wiya bon bara, Minarig tin bara mupai katan mur-

rinmurrin wirrobullikan Ioanne-úmba, gatun wiyan wiyellikanne, gatun yantibo bara Parithaioi koba; wonto ba ġiroúmba ko tatan gatun pittan 3

34. Gatun noa wiya barun, Wiya, nura kaiyukan mupai umuliko barun wonnai kakillaikanne, yakita-kalai poribai ba katan

barun katoa ba?

35. Wonto ba purreag kanun wal, manun wal bon ba poribai barun kinbirug, gatun yakita gaiya bai-a mupai-kakillinun purreag ka unta tara.

- 36. Gatun wiya noa barun wakal †parabol ģiakai : Keawai kuri ko wupillinun buggaikal korokil la ; ga ba, yanti buggaikal yiirbugganun gaiya wal, gatun pontol buggaikal labirug keawai korokal kiloa katan.
- 37. Gatun keawai ktiri ko wupinun buggaikal †wain pika ka korokal la; kulla buggaikallo potopai-yanun wal pika ka, gatun kiroabullinun, gatun pika kanun yarakai.

38. Wonto ba buggaikal twain wunun wal buggaikal la pika ka;

gatun buloara murrarag katan.

39. Gatun keawai kuri koba pittanun korokil twain keawai iioamanun buggaikal twain, kulla iioa wiyan korokal ta murrarag.

WINTA VI.

GATUN yakita thabbat ka buloara, yukita thahbat ka kurri-kurri, uwa gaiya iioa murrug koa yeaigel loa; gatuii bara wirrobulli-kanto gikoug ka to tittia wollug yeai, gatun takulla mirro-mirroma mattara barun kin.

2. Gatuntaraikanto Parithaioi koba wiya barun, Minarigʻtin nura umaii unnoa keawaran murraragʻ umulliko unti tara purreagʻ ka thabbat ka?

3. Gatun noa Iéthuko miya, wiyelliela, Wiya nura, miya **nura**, wiya ba unni, Dabid-to iioa ba upa, niuwoabo ba kapirri kakilla gatun bara gikoug katoa;

4. Uwa noa ba kokera kai Eloi koba, ġatun mankulla takulla nulai nakilliliaiine, ġatun ġukulla barun ġikouġ katoa ba ko, keawaran murraraġ takilliko, wonto ba barúnba ko †hiereu koba?

5. Gatun noa barun miya, Yinal ta kiri koba, piriwal noa ka-

tan yantin ko thabbat ko.

6. Gatun yakita kakulla tarai ta thabbat ta, uwa gaiya noa †thunagog ka gatun wiyelliela : gatun wakal kiri unta kakulla, mattara gikoumba tugkagkeri tirrai kakulla.

7. Gatun bara †garammateuko gatun Parithaioiko tumiméa bon, wiya bon noa ba turon umulla purreag ka thabbat ta; wiyayemma-uwil koa bara bon.

S. Wonto iioa ba kota barúnba gurrulliela, wiya bon noa mattarakan tirraikan, Bougkullia, gatun garokilla willi ka. Gatuii noa bougkulleun, gatun garokéa.

9. Wiya gaiya noa Iéthuko barun, Wiyanun wal bag nurun

unni; wiya tuloa ta uinullilio, murrarag ga yarakai umulliko purreag ka thabbat ta? moron umulliko, ga warekulliko?

10. Gatun iiakilliela kari-kari yaiitin barun, wiya bon noa, Tutullia bi mattara giroumba. Gatun upulléun gaiya iioa, gatun mattara gaiya bon turon uma yanti tarai ba.

11. Gatun bara warapalkan bukkakan kakulla; gatun murrarag wiyellan barabo-barabo, minnug banun bara bon ba Iéthunug.

12. Yakita unta purreag ka, uwa noa bulkara kolag wiyelliko,

yanti-katai iioa tokoi ta wiyelliela bon Eloi-nug.

13. Gatun yakita purreag ta, kaai ba noa baruii wirrobullikan gikoumba; girimulleun iioa barun kinbirug †dodeka niuwoa, barun wiya tiakai yitirra †apothol;

14. Thimonnug (miya iioa giakai yitirra Peternug), gatun gikoúmba kurrakóg Andrea, gatun Yakobo gatun Ioanne, gatun Pilip

gatun Bátolomai,

15. Mattaio gatun Thoma, gatun Yakobo Alpai-úmba, gatun Thimon giakai wiya yitirra Dheloté,

16. Gatun Iudath kurrakóg ta Yakobo-úmba, gatun Iudath

Ithakariot, niuwoa gakoiyayé noa.

- 1i. Gatuii iioa uwa baran baruii katoa, gatun garawan tako garokea noa, gatun konaro wirrobullikan gikoumba, gatun kauwil konara kuri Iudaiakal, gatun †Hierothalemkal, gatun korowatari Turokal gatun Thidonikal, uwa bara gurrulliko bon, gatun turon umulliko baruii ba munni;
- 18. Gatuii bara wonkalman yarakai to marai to : gatun barun uma turon.

19. Gutun yantiiito konaró numulla bon bara; kulla murràràġ paibéa ġikouġ kinbiruġ, ġatun iioa turon uma yantin barun.

20. Gatuii iioa wokkalan iiakulla ģaikuģ ko ģikoúmba wirrobullikan, ģatun wiya, Murraraģ uniatoara mirralko; kulla iiurun ba piriwalģel la Eloi koba.

21. Murrarag umatoara nura kapirrikan yakita : kulla iiura marapan n-al kakilliko. Murrarag uinatoara nura tunkillin yakita,

kulla iiura kintellinin wal.

23. Murrarag umatoara iiura, yarakai umanun gaiya nurun kuri ko, gatun warekanun nurun, gatun yarakai wiyanun nurun, gatun warekanun yitirra nurunba yanti yarakai ba, gikoug kin birug yiiial kiri koba kabirug.

53. Pital nura kauwa gatuu untellia unta purreag ka; kulla nurunba gukillikanne kauwal katan moroko kaba; yanti uma bara

biyugbai tako baruii ka to baruii †propetnug.

24. Papal iiura porólkan katan l kulla nura maiikulla ta pital nurúnba.

25. Yapál iiura warakan! kulla nura kapirrikanun. Yapal nura kintellan yakita! kulla nura girellinun gatun tunkillinun.

26. Yapal nura, murrarag wiyanun ba yantinto kuriko nurun ! yantibo barunba biyugbai ta ko barun gakoyaye †propetnug.

- 27. Giakai bag wiyan nurun gurrullikan, Pitalumulla barun yarakai willug nurunba; murrarag umulla barun yarakai nurunba uman.
- 28. Murrarag barun wiyella koatan nurunba; gatun wiyella bon Eloinug wiyella baruii yarakai nurunba uman.
- 29. Gatun bunnun ba wakal gan kulló tarai to, tarai gukillia; gatun niuwoa mantin wurabil giroumba, wiya yikora wiwi manki yikora unni doan.
- 30. Guwa baruii yaiitin ko wiyellinin ba giroug kin; gatun niuwoa ba maiikulla tullokan giroumba wiya yikora kari bon.
- 31. Gatun unnoa la kotaii uura la murrarag umulliko baruii kuri nurun, umulla nura yantibo ta barun.
- 32. Kulla nura pitalman baruii pitalman nurun, minarigko-ke unnoa? kulla bara yarakai-kan-to yaiitibo uman.
- 33 Gatun murrarag nura umanun ba baruu gali murrarag nurun uman, minarigko-ke unnoa? kulla bara yarakai-kan-to yantibo uman.
- 34. Gatuii mumbinun iiura ba barun kotan nura willugbo upilliko barun, minarigko-ke unnoa ? kulla bara yarakai willug mumbillan barun willugbo upilliko yantibo.
- 35. Wonto ba iiura pitalumulla barun yarakai willug nurunba; gatun murrarag umulla, gatun mumbilla liotaii keawai willugbo upulliko; gatun gutoara kauwal kanun nurunba, gatuii nura wonnai kanun wokka koba; kulla iioa murrarag uman barun wiyapaiye korien gatun barun yarakai.
- 36. Kauwa nura minkikan, yaiitibo Biyugbai nurúnba minki ka-
- 37. Kota yikora yarakai, gatun keawai nurun kotanun yarakai : pirriralmai yikora nura, gatun keawai nurun pirriralmanun : warekilla nura, gatun nurunba warekanun.
- 38. Guwa, ġatun ġunun wal iiuruii; warapal, upulla barán, gatun tolomulla kaumulliko, gatun kiroabullin barán, ġunun wal kuri nurun ġielkaġ ka nurun kin. Kulla yautibo upitoara nura upullin, upea kanun nurun.
- 39. Gatuii noa wiya barun wakal †parabol; 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, kanun noa yanti piriwal ba gikoug ba.
- 41. Gatun minarig tin bi natan morig giroug ka ta ba gaikug kaba kurrikóg kaba, wonto ba na korien bi tulkirri gaikug kaba giroug kinba kóti kaba?
- 42. Ga, yakoai bi wiyan bon kurrikóg giroug ba, Biggai, yakoai tia porugbuggabunbilla morig giroug kiiiba gaikug kaba, keawai bi ba nakillin tulkirri giroug kaba? Gintoa gakoiyaye! burugbug gala kurri-kurri tulkirri gaikug kaba giroug kinba kóti

kaba, gatun nanun gaiya bi murra-murrarag umulliko morig gaikug kaba kurrikog kaba giroug ka ta ba.

43. Kulla ba kulai murrarag ta katan, keawai yeai yarakai upin; ga keawai kulai yarakai ta katan, yeai murrarag upin.

44. Wonto ba yantin kulai gimilliko kóti tin yeai tin; kulla bara kuri mán korien kokug tulkirri-tulkirri tin, ga titi korien bara †botru maro tin.

45. Murraragko noa kuriko wupillin noa murrarag wunkilligel labirug minki kabirug bulbul labirug gikoug kinbirug; gatuii noa yarakai wupullin noa yarakai wunkilligel labirug yarakai ta birug minki kabirug bulbul labirug gikoug kinbirug; kulla gikoumba ko kurraka ko wiyan kauwal labirug ko bulbul labirug ko.

46. Gatun minarig tin nura tia wiyan, Piriwal, Piriwal, gatun

uwa korien nura unnoa tara wiyan nurun bag ba.

47. Gan tia ba uwanun emmoug kin, gatun gurran wiyellita emmoumba, gatun galoa uman, tugunbinun bag nurun gan kiloa noa:

48. Niuwoa ba wakal yanti kuri kiloa, wittia noa kokera gatun pinnia pirriko, gatuii wupéa tugga tunug ka; gatun poaikulléun ba tunta-tunta, waiumbul murrá koribibi kokeroa, gatun geawai tolonib pa; kulla wal mittia tunug ka.

49. Wonto ba ġurran gatun uma korien, kuri kiloa noa wittia kokera tuġga korien purrai ta: waiumbul murra koribibi ġali, gatun warakulleun tanoa-kal-bo; kauwalla unnoa warakullin kokera koba.

WINTA VII.

Wiya noa ba goloiii gikoumba wiyellikanne, mikan ta yantin ta kuri ka, uwa noa Kapernaun kako.

2. Gatuii tarai koba †kapatin kobn umullikaii munni kakilliela,

mulugkilliliela tetti, pital umatoara iioa gikoumba.

3. Gatun, ġurrá noa ba Iéthunuġ, wiyabunbéa noa barun ġaro-kal Hebaraioi koba, wiyelliela bon uwa-uwil koa iioa pirbuġgulliko ġikoúmba ko umullikan ko.

4. Gatun uwá bara ba Iéthu kin, wiya ġaiya bon bara tanoa-kalbo, wiyelliela, Murraraġ noa uma-uwil koa noa bon yanti:

5. Kulla noa pitalman gearúnba kuri, gatun noa wittia gearun

†thunagóg.

6. Uwa gaiya noa Iéthu barun katoa. Gatun kalog korien ta noa ba kakulla kokerá kolag, yuka noa barun †kapatinto kóti ta gikoug kin, wiyelliela bon, Piriwal, yanoa bi; kulla bag keawaran murrarag korien uma-nwil koa bi emmoug kin kokerá:

 Yaki tin bag kota murrarag korien bag uwolliko giroug kinko; wonto ba wiyella wakiil wiyellikanne, gatun emmoumba umul-

likan pirkullinun wal.

S. Kulla bag ba kaiyukan wiyelliko, enimoug kinba bara kakillin †army-kan; gatun bag wiya wakal, Yurig, gatun waita gaiya noa uwa; gatun tarai, Kaai, gatun noa uwa tanan; gatun emmoumba umullikan, Umulla unni, gatun uma gaiya noa.

- 9. Iéthuko iioa ba ģurrá unni tara, kotelliela noa ģikouģ, ģatun warrakulléun noa, wiya ģaiya noa barun wirroba bon ba, Wiyan baġ nurun, keawaran bag na pa yaiiti gurrnllikanne kauwal, keawai yanti Itharael la kitan.
- 10. Gatun bara yukatoara, willuģbo uwolliela kokerb kolaģ, nakulla bon umullikan munni birug pirbu**ģg**atoara.
- 11. Gatun yakita purreag ka yukita, uwa noa kokeroa, giakai yitirra Nain; gatun kauwal uwa gikoumba wirrobullikan gatun taraikan kliri gikoug katoa.
- 12. Gatuii uwa noa ba papai pulogkulligel la kokera kolag, ga, tetti kulwon kurrilliela kuri warai kolag, wakal bo ta yiiial tunkan koba bounnoun ba, gatun mabogun bountoa, gatun kauwal-kauwal kuri kokerb birug uwa bounnoun katoa.

13. Gatun nakulla bounnoun noa ba Piriwallo, gurrirra bounnoun noa kakulla, gatun wiya gaiya noa bounnoun, Túgki yikora.

- 14. Gatuii uwa gaiya noa, numa kurrilligel ; gatun bara kurria bon ba gakéa korun. Gatun noa wiya, Wuggurra, wiyan banug, Bougkullia.
- 15. Gatun niuwoa tetti kabirug yellawa, gatun tanoa-kal-bo wiya. Gatun willugbo bon iioa gukulla bounnoun kin gikoumba ka tunkan ta.
- 16. Gatun bara kakulla kiiita yantin ; ģatun bara bon pitalman Eloinuģ, wiyelliela, Kauwal †propet ta paipéa ġearun kin, gatun noa Eloito nakulla gikoumbn kiri

*17. Gatun unni totóg gikoúmba kakulla yantin to Iudaia koa, gatun yantin toa purrai karig koa.

1S. Gatun Ioanne-úmba-ko wirrobullikanto wiya bon unni tara.

19. Gatun noa Ioanneto wiya bulun wirrobullikan gikoiimba, yuka bulun Iéthu kinko, wiyelliko, Gintoa ta uwanun ? ġa, na-téa kanun ġéen taraikan ?

20. Uwa hara ba kuri gikoug kinko wiya bara, Ioanueto korimullikanto gearun yuká giroug kinko, wiyelliko, Gintoa ta uwa-

nun? ga, na-téa kanun taraikan?

- 21. Gatun tanoa-kal-bo †hora ka pirbugga iioa kauwal-kauwal munni-munni,gatun marai yarakaikan; gatun kauwal-kauwal munmin uma noa baruii nakilliko.
- 32. Wiya gaiya noa barun Iéthu, wiyelliela, Waita laġ nura, ġatun wiyella bon Ioanneiiug unni tara nakulla nura ba ġatun ġurra; munmin-tabiruġ-ko natan, wiirwiir-biruġ-ko uwan, wamunwamun-tabiruġ turon kakulla, woġkàl-labiruġ ġurran, tetti-kabirug bouġkulléun, barun mirral ko wiyan ta Euagelion.
- 23. Gatun pitàl-umatoara yantinto niumara korien kanun emmoug kin.
- 24. Gatun waita ka ba bara ba puntimai Ioanne-iimba, wiya gaiya noa barun kuri Ioannenug bon, Minarig tin nura korug kolag nakilliko? kogka toloman wibbi ko?

25. Minariġ ko nura uwa korug kolag nakilliko? wakal upulléun kuri poitoġ korikin to? A! bara upullein konéin to ġatun bara murraraġ katan takilliko, yellawa bara piriwalġél la.

26. Minarig ko nura uwa korng kolag nakilliko'?wakil †propet?

Kauwa, wiyan nurun bag kauwallan iioa ba †propet kiloa.

27. Gali iioa wiyatoara upa unni, A! yukan bag puntimai emmoumba giroug kin mikan ta, umanun wal noa yapug giroug.

- 28. Kulla bağ wiyan nurun, Keawai †propet kauwal kitan yanti Ioanne iioa ba korimullikaii porkullitoara nukuğ labiruğ : niuwoa waréa ta kitan piriwalğel la Eloi koba ka, kauwal noa kitan niuwoa kiloa.
- 29. Gatun yantiiito kūriko ģurra bon, gatun bara †telonai, pitālma bon Eloi-nuģ, korimatoara kitan bara Ioaniie kaibiruģ karimulli biruģ.
- 30. Wonto ba bara Parithaioi gatun bara †nomikoi gurramaiga wiyellikaiine Eloi koba barun kin, keawai korimatoara korien Ioanne kai.
- 31. Gatuii iioa Piriwallo wiya, Yakoai kiloa bara kiri uiitikil

willuġġél ? ġatun minariġ kiloa bara?

- 32. Bara yaiiti wonnai kiloa yellamolliii ġukilliġel la, ġatun kaipullin taraikan, ġatun miyellin, Tirkima ġen nurun, gatun lieamai iiura dntelli korien; minki ġen kakulla nurun, gatun keawai nura tuġkilli korien.
- 33. Knlla noa Ioaniie korimullikan uwa, keawai kunto ta pa ga twain keawai pitta pa; gatun nura wiyan, †diabol noa gikoug katoa ba.
- 34. Yinal ta kiri koba uwa takilliko gatun pittelliko, gatun nura wiyan, A! mataye kuri unni, gatun †wain pittaye, koti ta †telonai koba gatun yarakai willug koba!

3.5. Wonto ba yantinto wonnaito guraki koba ko piralman bon

į uraki.

- 36. Gatnn wakallo Parithaioi koba ko wiya bon ta-uwil koa noa gikoug katoa. Gatun uwa noa kokera Parithaio koba, gatun yellawa noa baran takilliko.
- 35. Gatun, a! ġapal wakal yarakaikun bountoa ġurrá bountoa ba Iéthunuġ bon yellawai takilli taba kokera Parithaio koba ka, mankulla bountoa wunkilliġel alabathro putillikanne,
- 38. Gatun ġarokéa bountoa tinna ka bulka ka ġikoung kin, túġkillin, ġatun bountoa puntia bounnoun ka to ġurrun to tinna ġikoúmba, ġatun pirripa bounnoun ka to kittuġ ko wollug koba ko bounnoun ka to, ġatun búġbúġka bon tinna ġikoúmba, gatun putia bon putilliġél lo.
- 39. Yakita nakulla noa ba unni ġali Parithaio, wiya bon ba, wiyelléun ġaiya noa niuwoabo minki ka, wiyelliela, Unni kuri †propet ba noa ġurra pa noa wonta-kan-to ka ġapallo numa bon; kulla bountoa yaraikan.

40. Gatuii Iéthuko noa wiyayelléun, miyelliela bon, Thimón, wiya-uwil koa banug. Gatun iioa miya, Piriwal, wiyellia.

41. Tarai ta kakulla gukillilian wakal buloara mumbitoara ģikoúmba ; wakallo iioa mumbillé in †pentakothioi †denari, ģatun tarai ta †pentékonta mumbillé un.

42. Gatuii keawai bula gupaiye pa ba yarug ka bon, wareka gaiya noa bulun ba. Wonta kin balun kinbirug pitalmanun kauwal bon!

43. Thimónto iioa wiya, miyelliella, Mirka ġikouġ wareka iioa

ba kauwal. Gatun noa wiya bon, Kota bi tuloa.

- 44. Gatun iioa warrakulléun gapal ko, gatun wiya Thimonnug Natan bi unni gapal? uwa bag kokera ko giroug ka ta ko, keawai bi tia gupa bato tinna ko; wonto bountoa ba puntia tia tiuna bounnoun ka to gurrun to, gatun watia bounnoun ka to wollug kabirug ko kittug ko.
- 45. Keawai bi tia búgbúg ka pa : wonto ba unni gapal, búgbug-kulliela tin tinna yakita birug uwa bag ba.

46. Keawai bi puti pa emmoumba wollug kipai to, wonto ba

unni gapal putia emmoúmba tinna kipai to.

- 47. Giakai tin banug wiyan, Yarakai umatoara bounnoun ba kauwal ta warekatoara bounnoun ba; kulla bounnoun pital-ma kauwal: kulla barunba warekatoara waréa, pital-ma bara waréa.
- 45. Gatun noa bounnoun wiya, Wareká umatoara giroúmba yara-
- 49. Gatun bara yellawan gikoug liinba takilli taba, bara bo wiyatan minki ka, Gan-ke unni warekan noa yarakai.
- 50. Gatun iioa bounnoun wiya, Gurrulli ta birug giroumba moron bi kitan; yurug bi pital kakilliko.

WINTA VIII.

GATUN yakita yukita uwa noa yantin toa purrai toa kokera, wiyelliela ġatun túġunbilliela totóġ pitalmullikanne †bathileia koba Eloi koba: ġatun bara †dodeka ta ġikouġ liatoa ba.

 Gatun bara nukug taraikan, turon umatoara marai yarakai tabirug gatun munni kabirug, Mari yitirra giakai Magdalakalin,

bounnoun kinbirug paipéa †diabol †hepta ta,

3. Gatun Ioanna porikunbai Kutha-umba, Herod-umba umullikan, gatun Thuhanna, gatun taraikan kauwal, gala bara gukulla bon untakal tullokan ba birug barun kai.

4. Gatun uwittillin bara ba kuri kauwal-kauwal, ¿atun uwa ġi-kouġ kinko, yantin tabiruġ kokerá birug, wiya noa unni †parabol :

- 5. Upillikan noa uwa yeai ko upulliko gikoumba ko ; gatun upulliela noa ba, winta porkulléun kaiyinkon ta yapug ka ; gatun waita-wa baran, gatun tibbinto takulla moroko tinto.
- 6. Gatun winta porkulléin tuiiug ka; ġatun poaikulléin ba wokka lag tetti ġaiya kakulla, koito ba bato korien ta.
- 7. Gatun winta porkulléin tulkirri-tulkirrá; ġatun poaikulléin tulkirri-tulkirri matti, ġatun murruġkama.

S. Gatun tarai ta porkulléun purrai murrarag purrai ta, gatun poaikulléun wokka lag, gatun yeai kurria †hekaton ta. Gatun iioa ba wiya unni tara, kaaipulléun gaiya iioa, Niuwoa ba gurréug kan katan gurrulliko gurrunbunbilla bon.

9. Gatun wirrobulli-kan-to ġikoúmba ko wiya bon, wiyelliela,

Minarig ke unni †parabol?

10. Gatun iioa miya, Gutan gurrulliko nurun pirriral †bathileia koba Eloi-umba; wonto barun tarai ta †parabol la; natan bara keawai bara na pa, gatun gurran bara keawai bara gimilli pa.

11. Giakai ta unni †parabol: Yeai ta wiyellikanne ta Eloi koba.

12. Bara kaiyinkon taba yapug kaba gurrullikan bara; uwa gaiya noa †diabol, gatun mankulla miyellikanne barun ba minki kabirug bulbul labirug, gurréa-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 nnmullikanne ta waraka gaiya bara.

14. Gatun unnoa tara porkulléun tulkirri-tulkirrá, bara ba gurra, waita uwa gaiya, gatun murrugkama umullikannéto gatun porollo gatun pirunto moron koba, gatun yeai kurri korien murrarag kakilliko.

15. Wonto ba unnoa murrarag kaba purrai taba, bnra ba gurra wiyellikanne, tuloakan gatun murraragkan bulbulkan, tuman bara,

gatun yeai kurrin murroi to.

16. Keawai kuriko wirrogbanun kaibug, wutinun gaiya tenti ko, ga wutinun bara ka pinkilligklla; wonto ba wupinun kaibuggel la, na-uwil koa bara uwollita ba ko kaibng.

li. Kulla yantin ta ģetti birug ģurranun wal kakilliko; ģatun yantin ta yuropatoara biruģ ģurranun wal kakilliko, gatun paipi-

nun wal.

18. Yakoai nura ģurrulla ;kulla ģikouģ kinba ģunun wal ģikouģ kin; gatun keawai noa ka korien, mantillinun wal bon ģikouģ kinbirub; unnoa ta paipitoara gikoug kinba.

19. Gatun tunkan ģikouģ kinko ģatun bara kóti ta ģikoumba uwa, ģatun keawai bara wa pa ģikouģ kinko konarrin, kulla kauwal waitawollan.

20. Wintako bon wiya giakai, Garokillin bara warrai taba giko-

úmba tunkan gatun kóti ta, na-uwil koa bara giroug.

21. Gatun iioa wiyayelléün barun, wiyelliela, Unni tara tia katan emmoúmba tunkan ġatun kóti ta, ġurrullikan wiyellikanne Eloi koba ġatun umullikan.

22. Gatun yakita tarai ta purreag ka, uwa noa murrinauwai ta ko gikoug katoa wirrobullikan toa gikoumba; gatun noa barun wiya, Waita gen waiga-uwil kaiyin kolag wara kolag. Gatun bara tolka mnreug kolag.

23. Wonto ba bara uwolliela, pirrikéa iioa kógóg; gatun wibbi kauwal kakulla wara ka; gatun bara warapal, gatun kinta kakilliela, 24. Gatun bara uwa gikoug kin, bougbugga gaiya bon, wiyellielia, Piriwal, piriwal, tetti kolag géen! Bougkulléun gaiya noa, gatun wiya noa wibbi, gatun tulkun wombul koba; gatun korun kakulla, gatun yurag gaiya kakulla.

25. Gatun noa wiya barun, Wonnug-ke nurun kotellita? Gatun bara kinta kakulla, kotelliela, wiyalan taraikan-taraikan, Wonta-kan unni kuri! kulla noa wiyan wibbi gatun bato, gatun gurra

gaiva bon.

26. Gatun bara uwa purrai tako Gadarén tako, kaiyin taba Galilaia kaba.

27. Gatun noa ba yankulléun purrai tako, nuggurrawa bon wakallo kuriko kokera birug ko, †diabolkan noa katalla yuraki, gatun keawai iioa upillipa kirrikin to, keawai noa katan kokera, nikki ka noa kakulla.

28. Nakulla iioa ba Iéthunuģ, kaaibullein ģaiya noa, ģatun puntimulléün ģikouģ kin mikan ta, ģatun wokka wiyelléün wiyelliela, Minnuģ banun ke bi tia, Iéthu, Yinal ta Eloi koba wokka

kaba koba? Yanoa bi tia piralmai yikora.

29. (Kulla noa wiya marai yarakaikan paikulliko kuri kabirug. Kulla bon mankulla murrin-murrin; gatun wirria bon tibon ko; gatun noa tiirbugga tibon, gatun yuaipéa Lon †diabollo korug kolag).

30. Gatun Iéthuko noa wiya bon, wiyelliela, Wonnén bi yitirra? Gatun iioa wiya, †Léjun baġ; kulla kauwāl-kauwāl †diabol uwa

murrarig gikoug kinko minki kako.

31. Gatun bara bon wiya, Yanoa, miya yikora gearun bi pirriko kolag kakilliko.

- 32. Gatun kakulla untakal wirrul takilliela bulkara ba ko; gatun bara wiya bon pulógkulliko barun minki kalio †porak liako. Gatun noa wamunbéa barun.
- 33. Uwa gaiya bara waita †diabol minki tabirug kuri kabirug, gatun pulogkullé in †porak 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 kolag, gatun gorug kolag; wiya gaiya galoa.
- 35. Uwa gaiya bara nakilliko umatoara ko; gatun uwa Iéthu kin, gatun nakulla bara bon unnoa kuri, paipitoara birug bara waita uwa, yellawolliela Iéthu ka ta tinna ka, kirrikinkan gatun tuloa gurrullikan; gatun kinta bara kakulla.
- 36. Yantinto nakulla unnoa wiya barun, yanti bon ba turon uma †diabolkan kauwalkan.
- 37. Gatun yantinto konaró purrai tako Gadarén tako wiya gaiya bon waita uwolliko barun kinbirug; kulla bara kintakan kauwal kakulla. Gatun noa uwa murrinauwai tnko, gatun wullugbo kakulla.

THE GOSPEL BY LUKE, C. 8.

- 38. Gatun unnoa kùri kabirug †diabol bara maita uwa, wiya bon ka-uwil koa iioa gikoug katoa : wonto noa Iéthuko yuka bon waita. wiyelliela.
- 39. Willugbo bi wolla giroug ka tako kokera ko, gatun gurrabunbilliko unnoa tara uma iioa ba Eloito giroug. Gatun noa maita uwa, gatun wiya yantin toa kokeroa, yanti Iéthuko noa uma bon.
- 40. Gatuii yakita kakulla, willugbo noa ba Iéthu kakulla, pital tara kakilliela kuri, kulla bara bon mittilliela yantinto.
- 41. Gatun yakita uwa wakal kuri tanan, giakai yitirra Yaeiro, wiyellikan iioa †thunagóg kako; gatun noa puntimulléun Iéthu kin tinna ka, gatun wiya umolliko gikoug kinko kokera ko;

42. Kulla bon wakal yinblkun kakulla, fdodeka wunal ta bounnoun ba, gatun bouiitoa pirrikilliela tetti kakilliela. Gatun uwa gaiya noa, kuriko bon murrugkama.

* 43. Gatun wakal nukug, kumarakan †dodeka wunal ta bounnoun ba, gukilléun bountoa kirun tullokan bounnoiinba karbkal ko, keawai bara bounnoun turon uma pa.

44. Uwa bonntoa bulka kako, gatun numa pita gikoumba kirrikin: gatun tanoa-kal-bo kumara gaiya kakulla korun.

4.5. Gatun iioa Iéthuko wiya gaiya, Ganto tia numa? Yantinto wiya keamai, wiya gaiya noa Peterko gatun bara gikoug katoa, Piriwal, konaro bin murrugkama gatun waita wa, gatun bi wiyan, Ganto tia numa?

46. Gatun noa IBthuko miya, Wakallo ta tia numa : kulla bag

ġurran waita ka ba kaiyu emmouġ kinbirug.

- 47. Gatun bonntoa ba nukugko nakulla yuropa korien bountoa, uwa bountoa pulul-pulul, gatun puntimulleun gikoug kin mikan ta, wiya bon bonntoa mikan ta yantin ta kuri ka, minarig tin bountoa numa bon, gatun tanoa-kal-bo bountoa kakulla turon.
- 48. Gatuli noa bounnoun wiya, Yinálkun, kauwa bi pital; ġurrullito ġiroúmba-ko turon bin uma; yuriġ waita pital kakilliko.
- 49. Gatuii wiyelliela iioa ba, tanan uwa wakallo wiyellikan ta birug kokera birug, wiyelliela bon, Giroumba ginblkun tetti kakulla; yanoa, Piriwal pirriralmai yikora bon.
- 50. Wonto noa ba Iéthuko ġurra, wiyayelléûn noa bon wiyelliela, Kinta kora bi ; ġurrulla wal bi, gatun turon gaiya wal bountoa kanûn.
- 51. Gatun noa ba uwa kokera ko ba murrarig, keawai noa tarai kan wommumbi pa gikoug kin, wonto ba Peternug 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 iioa mankulla bounnoun muttarrin, gatun wiya, Murrakin, bougkullia.
- 55. Gatun bounnouii ba marai katéakan, gatun bountoa bougkulléun tanoa-kal-bo: gatun noa wiya bounnoun takilliko.
- 56. Gatun kintakan biyugbai gatun tunkan bounnoun ba : monto noa ba miya baruii, yaiioa wiya yikora taraikan kiri unni umatoara.

WINTA IX.

Wiya gaiya noa barun †dodeka ta gikoumba kaumulliko, gatun gukulla barun kaiyu kakilliko gatun wiyellikan kakilliko yantin ko†diabol ko, gatun turon umulliko yantin munnikan ko.

2. Gatun noa barun yuka wiyelliko †bathileia Eloi koba, gatun

turon umulliko munni ko.

3. Gatun noa wiya barun, Manki yikora waita kolag, keawai tupa-tupa manun, keamai yinug, keawai kunto, keawai †money, keawai buloara manun kirrikin taraiko-taraiko.

4. Gatun uwanun nura ba tarai ta kokera, tanoa kauwa, gatun

waita uwolla untoa birug.

5. Gatun bara keawai nurun wommunbi korien, maita nura ba uwanun untoa birug kokera birug, tirri-tirrillia yullo kabirug morig tinna kabirug nurun kinbirug, tuga kakilliko baruii kinko.

6. Gatun maita bara uwa, gatun uwa kokeroa willi koa, wiyel-

liela Euagelion, gatun turon umulliela yantin ta purrai ta.

• 7. Gatun noa Herodto tetriikko gurra unni tara uma iioa ba; gatun kotelliela niuwoa bo, kulla wiyatoara tarai-kan-to Ioanne noa bougkulléa tetti kabirug;

8. Gatun winta ka, paipéa iioa Elia ; gatun tarai kan-to, wakal

gagka-kal †propet tabirug bougkalléun.

- 9. Gatun iioa Herod wiya, Kolbúntia bag bon Iaonnenuġ wolluġ; gan-ke unni ġurran baġ uniii tara l ġatun noa na-uwil koa bon.
- 10. Gatun bara †apothollo willugbo bara ba kakulla, wiya gaiya bon yantin unni tara uma bara ba. Gatuii noa baruii yutéa, gatun kara uwa mirrulla ko, kokera ko yitirra Betathaida kako.
- 11. Gatun bara kūri ģurra bara ba, wirropa bara bon; ģarokéa iioa wiyelliko baruii †bathileia Eloi koba, ģatun uma barun turon kakilliko munnikan.
- 12. Gatun purreag kakilliela yaréakal, uwa gaiya bara †dodeka ta, gatun wiya bon, Yukulla barun konara maita lag, uwa uwil koa bara yantin toa purrai karig koa, yellawolliko, gatun takilliko; kulla géen katan unti mirrul la.
- 13. Wonto noa ba barun wiya, Guwa barun ġaloa ko takilliko. Gatun bara wiya, Keawai ġearúnba kulla unni †pente kunto ġatun buloara makoro; wiya ġéen airrilla barun ġali ko takilliko yantin ko kūri ko.

- 14. Kulla wal kuri kauwal †pentakikilioi ta. Gatun noa wiya barun wirrobullikan, Yellawabunbilla barun konara kakilliko pentékonta tarai taba kakilliko.
- 15. Gatun uma gaiya bara yanti, gatuii yellawabunbka barun yantin barán.
- 16. Mankulla gaiya noa unnoa tara kunto †pente gatun makoro bnloara; gatun nakilliela wokka lag moroko koba, murroi wiyelliela unni tara, gatun yiirbugga, gatun gukulla barun wirrobullikan ko wunkilliko barun kin mikan ta konara.

17. Gatun takulla bara, gatun warakan gaiya bara kuttawan yantin; gatuii mankulla bara wanan †dodeka ka wiinbi ka wuntawai birug barun kai.

1S. Gatun yakita wiyelliela noa ba niuwoa-bo punbai, gikoumba wirrobullikan gikoug katoa; gatun noa wiya barun, wiyelliela,

Gannug wiyan kiiri ko gan bag ba.

19. Wiyayelléun bara, wiyelliela, Ioanne ta bi korimullikan; wonto ba taraito wiyan Elia ta ba; gatun taraito wiyan wakal gagka-kal †propet koba, bougkulliakan katéa-kun.

20. Wiya iioa barun, Ganto tia nnra wiyan gan bag ba? Peterko noa wiyayelléun, wiyelliela, Kritht ta bi Eloi-umba.

21. Gatun iioa baruii piralma, wiyéa-kun koa bara unnoa tara tai-ai ko kiri ko:

22. Wiyelliela, Yiiial ta kari koba yarakai kauwal wal bon umanan, gatuii warekanliii wal bon bara gagkakal gatun bara †hiereukan piriwal, ġatun bara †garammateukan, ġatun búnnun wal tetti, gatuii bougganun gaiya bon tarai ta purreag goro ka.

23. Gatun wiya iioa barun yantin, Wanun tia ba taraikan kuri uwanin, gurrullia noa niuwoa-bo, gatun mara-uwil koa noa taligkabillikanne gikoumba yantin ta purreag ka, gatun wirrobulla tia.

24. Ganto ba miroman in moron gikoumba, warekinin wal noa? kulla noa warekinin moron gikoumba emmoug kin, galoa noa moron umanun.

25. Wonnug-ke murrarag kuri ko, mankilliko purrai karig ko, gatun iioa tetti wal gaiya kanun niuwoa-bo, ga warekanun wal?

26. Gan tia ba koiyun kantin emmoug kai, gatun wiyellikanne ernrnouinba, Yinal kuri koba koiyun gikoug kai, uwanun noa ba killibinbinkan kóti gikoug kinba, gatun Biyugbai koba, gatun agelo virri-virri-kan koba barúnba.

27. Kulla baġ wiyan nurun tuloa, unni winta ġarokéun ba, keawai bara tetti kintin, kabo na-uwil koa bara †bathileia-nug Eloi

koba.

28. Gatun yakita kakulla purreag ka †ét ta yurika-ta unni tam wiyellikanne, yutéa noa barun Peternug, gatun Ioannenug, gatun Yakobonug, gatun uwa wokka lag bulkara kolag wiyelliko.

29. Gatun noa ba wiyelliela, takin bon tarai warrakulléun, gatun gikoumba kirrikin purrul kakulla, gatun killibinbin kakulla.

30. Gatun wivelliela bon kuriko Mothéko gatun Eliako:

31. Paipéa bala killibinbin, gatun wiya bula gikoumba tera tin ka-uwil koa †Hierothalem ko.

32. Wonto ba Peter noa gatun bara gikoug katoa porrólkan bara birikéa kógóg ; gatun bara kakulla tirag, nakulla bara gikoumba killibinbin, gatun buloara bula kuri garokéa gikoug katoa.

33. Gatun kakulla yakita bnla ba waita uwolliela gikoug kinbirug, Peterko iioa wiya bon Iéthunug, A! Piriwal, murrarag gearun unti ko kakilliko; gatun umabunbilla goro kokera; wakal bin, gatun wakal Mothénug, gatun wakal Elíanug, gurra korien minarig noa wiva.

. 34. Wiyelliela noa ba, yareil kakulla, gatun wutéa barun; gatun bara kiiita kakulla, waita bara ba wolliela murrarig yareil la.

35. Gatun pulli kakulla yareil labirug, wiyelliela, Unni ta emmoumba kóti yinal pitalmullikan; gurrulla bon.

36. Gatun pulli ba kakulla korun, Iéthu noa kakilliela punbai.

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 bulkara birug, kauwallo kuriko nuggurra wa bon.

38. A! gatun wakal kuri konara koba kaaibulléun, wiyelliela, Piriwkl, kai bi, na-umillia yinal emmoumba; kulla iioa emmoumba wakal wonnai.

39. A! gatnn maraito bon mankulla, gatun gaiya noa kaaibulléun wokka ; gatun yiirbugga bon, gatun kurragtoanbugga ; gatun búntoara noa, waita gaiya gikoug kinbirug uwa.

.40. Gatun bag wiya baruii wirrobnllikan giroumba warekulliko

bon ; keawai bara kaiyu korien.

41. Gatun noa Iéthuko wiya, wiyelliela, A! gurra korien gatun pirriral unni willug-gel! Yakounta-lag bag kanun nurun kin, gatun wal bag kamunbinan nurun? Mara bon tanan giroumba vinal unti ko.

43. Gatun uwolliela noa ba tanan †diabollo bon puntima barán gatun yiiryiir uma. Gatun noa Iéthuko koakulla bon marai yarakai ka, gatun bon wonnai turon uma, gatun gutéakan gaiya Lon biyugbai ta gikoumba tin.

43. Gatun yantin bara kinta kakulla kaiyu tin kauwal lin Eloi koba tin; gatun kotelliela bara ba yantin unni tara Iéthuko noa

ba uma, wiya gaiya noa barun wirrobullikan gikoumba,

44. Kamunbilla unni tara wiyellikanne murrarig gurréug kako nurun kin ; kulla noa Yiual kuri koba wupinun wal bon mattara kuri ka.

45. Keawai bara gurra pa unni wiyellikanne, gatun ynropa gali barun kinbirug, keawai bara gimilli korien; gatun bara kinta kakulla wiyelliko bon gali tin wiyellikanne tin.

46. Yakita gaiya bara wiyellan barabo-barabo, gan-ke kanin

kauwal piriwal bilrun kinbirug.

47. Gatun Iéthuko noa ģimilléun kotatoara bulbul labirug barun kinbirug mankulla noa wonnai, gatun vellawabunbéa bon gikoug kin tarug ka.

48. Gatun noa barun wiya, Ganto ba unni wonnai pitalmanun kinba, pital manun gaiya tia; gatuii ganto ba tia pitalmanun, pitalmanun bon gala yuka tia ba: gatun niuwoa katan waréa iiurun kinba vaiitiii taba, vantibo ta wal noa kauwal kanun.

49. Gatun iioa Ioanneto wiya, wiyelliela, Piriwal, nakulla geen wakallo paibuggulliela barun fdiabol giroug katoa birug vitirra birug; wiya geen bon yanoa, koito ba keawai noa wa pa gearun

katoa.

- 50. Gatun iioa Iéthuko bon wiya, Wiwi yikora; koito noa ba keawai bukka korien gearun, niuwoa gearun katoa ba.
- 51. Gatun yakita kakulla purreag manun bon ba wokka kolag, pirral iioa kakilliela waita †Hierothalem kolag,

52. Gatun noa yuka baruii puntimai gikoiimba ganka; gatun bara uwa kokerá kolag Thamaria kako, umulliko gikoug.

53. Gatun bara bon keawai pitalma pa, kulla iioa pirral kakulla

wa pa †Hierothalem kolag.

- 54. Gatun bula wirrobullikan ĝikoúmba. Yakobo gatun Ioanne. nakulla bula unni, wiya bula, Piriwal, wiya bi, wiya-uwil koa géen koiyug koa kauwal baran moroko kabirug wina-uwil koa barun. yanti Elia noa ba unnoa?
- 55. Wonto noa ba wakulléun, koakulla gaiya barun noa, gatun wiya, Keamaran iiura gimilli korien nurunba kóti búlbúl.
- 56. Koito ba noa yinal kuri koba keawaran noa tanan ma pa, búnkilliko kuri 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, Piriwal, wirrobugbinun banug, wontarig bi ba uwanun.
- 58. Gatun iioa Iéthuko bon wiya, Murrog-kai-ko kumiri barbba, gatun tibbin moroko ka koba kunta barunba, wonto ba yinal kuri koba keawaran bon gikoumba birrikilli-gél wallug ko giko-
- 59. Gatun noa tarai miya, Wirrobulla tia. Wonta noa ba wiya, Piriwal, wamunbilla tia ganka bapa-uwil koa bag emmoumba biyugbai.

GO. Wiya bon noa Iéthuko, Bapabunbilla barun tetti-tetti barúnba; gintoa yurig bi wolla wiyelliko piriwal koba Eloi koba.

61. Gatuntaraito wiya, Piriwal, wirrobanun banug; wamunbilla tia ganka wiyellikoa barun bag 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 piriwal ko Eloi koba ko.

WINTA X.

Yakıta gaiya kakulla unni tara, Piriwallo noa gearimulléun †the benty taraikan ta, gatuii yuka barun buloara-buloara gikoug kin mikan ta, yaiitin tako kokera ko uwanun iioa ba niuwoa-bo.

2. Gatun noa baruii miya, Kauwal-lan unni iiulai katan, keawai bo katillikan kuri kauwalkal; gali tin wiyella nura bon, Piriwil nulai-gel koba yuka-uwil koa noa barun katillikan nulai ko katilliko gikoug kaiko.

3. Waita nnra yurig wolla : A! yukan nurun bag waita kolag

vanti kiloa waréa ta cipu barun kin murrog ka ta.

4. Kurri vikora vanoa munnigel, gatun vinug, keawai tugganug; gatun yanoa wiya yikora yapug koa taraikan kuri.

5. Gatuii uwanun nura ba kokera ko taraikan tako, wiyella

kurri giakai. Pital kauwa unni kokera ba.

6. Gatun ba yinal koba pital koba kanun uiita, nurunba pital kanun gaiya unta; keamai ba nurun kin katéa kanun willugbo.

7. Gatuii vellawanun iiura nnta kokera, takilliko gatun pittelliko, gunun bara ba nurun; kulla noa umulli-kan-to man ba gutoara gikoúmba. Uwai yikora kokera kolag kokera kolag.

8. Gatun uwanun nura ba yaiitin ta kokeroa, gatun bara nurun pitalmanin, ta-uwa untoa tara wunin ba mikan ta nurun kin.

- 9. Gatuii turon barun umulla uiita tara; gatun wiyella barun, Piriwil koba Eloi koba papai uwa iiurun kinba.
- 10. Uwanun nura ba tarai ta kokeroa, gatun bara keawai pitalma korien nurun, nwea ka nura warai tako yapug kako, gatun wivella.
- 11. Umulléun géen punul iintikal gearun kinba nurun kin ; A! kotellia nura unni ta uwan ta papai katan nurun kin piriwal koba Eloi koba.
- 12. Wiyan nurun bag, murrarag kanun unta ta tarai ta purreag, ka Thodom kako, keawaran gala ko kokera ko.
- 13. Yapallun bi Koradhin! yapallun bi Betathaida! kulla umatoara ba kauwal-kauwal kaiyu birug ka pa Turo ka gatun Thidoni ka uma ģirouģ kin, minki bara ka pa yuraki, yellawa pa bara pirral la kirrikin ta gatun bonog ka.
- 14. Murrarag buloara kanun Turo gatun Thidoiii uiita purreag miyellaikaniie ta keawaran bi.
- 15. Gatuii gintoa, Kapernaum, wunkulla wokka lag inoroko ka, yuaipinun wal barán pirri kako.

16. Niuwoa gurran nurun ba, gurran ta noa tia; gatuii niuwoa waitiman nurun ba, waitimaii noa tia; gatun niuwoa tia waitiman, waitiman noa bon yuka noa tia ba.

17. Gatuii bara †thebenty ta willugbo kakulla pitalkan, wiyelliela, A Piriwal! ģurrullikan bai-a †diabollo ģearun ģirouģ katoa yitirroa.

1S. Gatun noa barun wiya, Nakulla bon bag Thatannug punti-

mulléun barán moroko tin yanti málma kiloa.

19. A! ġutan bag nurun kaiyu waitawolliko maiya ko ġatun wuarai ko, gatun yantin ko kaiyu bukkakan ko; gatun keawai wal nurun yarakai umulliko.

20. Pital-mai yikora nura-nura, gali tin gurullikan tin bara marai nurun ba; unti birug pitalma nura, kulla yitirra nurunba

upatoara moroko ka ba.

21. Yakita ta noa pital-lan kakulla marai ta, gatun wiyelliela Kauwa tia yanti, Biyug, Piriwal ta moroko koba gatun purral koba, kulla bi ba unnoa tara yuropa gali unti birug guraki ta birug, gatun bi túgkaiya unnoa tara barun bobog ko; kauwa yanti, Biyug, koito ba murrarag ta giroug kin katan mikan ta.

22. Yantin ta tia wupéa emmoug kinko Biyugbaito; gatun keawai kuriko bon yinal gimilli pa, wonto ba Biyugbaito: gatun Biyugbai yinallo gimilleun, gatun niuwoa yinallo tugunbinun bon

Biyugbai.

23. Gatun noa willarig kakulla gikoug kai koba wirrobullikan koba, gatun wiyelliela kara, Kauwa yanti murrarag ta natan gais kug ko unni tara natan nura ba:

24. Kulla bağ nurun wiyan, kauwallo †propetto gatun piriwallo na pa unni tara natan nura ba, gatun bara keawai na korien : gatun gurra pa unni tara gurran nura ba, gatun keawai gurra korien

- 25. A! tarai wakal †nomiko garokéa wokka lag, gatun wiya bon, miyelliela, Piriwal, minnug banan bag moron kakilliko yantikatai?
- 26. Wiya bon noa, Minarig upa wiyellikanne? yakoai bi wiyan 27. Gatun noa wiyayelléun, wiyelliela, Pital kakilliko bi Piri wal ko Eloi ko giroumba ko yantin to bulbul lo giroumba ko gatun yantin to marai to giroumba ko, gatun yantin to kaiyu ko ģiroumba ko, ģatun yantin to kotellito ģiroumba ko; ģatun koti ta giroumba yanti gintoa bo ba.

28. Gatun noa wiya bon, Gintoa wiyayelléun tuloa; unni ta

umulla gatun moron koa bi kauwal

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 uma barán †Hi erothalem kabirug Jeriko kako, gatun nuggurrawa mankiye, man tilléin bon kirrikin, gatun búnkulla, gatun bara waita uwa wareka gaiya bon búntoara.

31. Yakita gati uma wakal thiereu baran yapug koa; gatun na

kulla bon noa ba, uwa noa tarug koa kaiyin ta koa.

32. Ganti yanti kiloa wakal Lebikan kakulla noa ba unta uwa nakulla gaiya bon, gatun noa uwa tarug koa kaiyin ta koa.

33. Wonto ba wakal kuri Thamariakal uwolliela ba, uwa yanarig kakilliela noa ba; gatun nakulla bon noa ba minki bon noa kakulla gikoug kai,

- 34. Gatun uwa gikoug kai koba, gatun gira bon buntoara gikoumba kiroabulliela kipai gatun twain, gatun vellawabunbéa bon gikoug ka ta kóti ka buttikag, gatun yutea bon takilligél lako, gatun miroma bon.
- 35. Gatun tarai ta purreaġ ka wakal la maita iioa ba uwa, mankulla gaiya noa buloara †denari, gatun gukulla kokeratin ko, gatun bon wiya, Golomulla bon; kirun bi ba upinun, uwéa kanun bag ba willugbo, gutéa kanun gaiya banug.

36. Wonnug-ke kóti ta gikoúmba nuggurrawa mankiye unti

birug goro kabirug kuri kabirug, kotella bi?

37. Gatun noa miya, Niuwoa goloma bon. Wiya iioa bon Iéthu

ko. Yurig, yanti kiloa umulla bi.

38. Gatun yakita kakulla, uwa bara ba, uwa iioa murrug koa kokeroa; gatun taraito nukugko. Marathako yitirra, wamunbéa bon bounnoun kin kokera.

39. Wúggunbai bounnoun ba gaiya kai, yitirra Mari, yellawa

bountoa Iéthu kin yullo ka, gatun gurra bon wiyellita

40. Wonto ba Maratha kamullan buntoa marai-marai umullita, gatun uwa bountoa gikoug kin, gatun wiya, Piriwal, kora bi natan tia wareka tia wuggunbai emmoumba umulliko wakallo? wiyella bounnoun umulli koa bountoa tia.

41. Gatun noa Iéthuko wiyelléun, gatun wiya bounnoun, Ela! Maratha, Maratha, gintoa kamullan marai-marai minnambo-min-

nambo ka ;

42. Wonto ba wakal murrarag katan : gatun Mariko bountoa geremullein unnoa murraragbo, keawai wal mantillinun bounnoun kinbirug.

WINTA XI.

Garun yakita kakulla, wiyelliela iioa ba tarai ta purrai ta, kaiulleun noa ba wiyelli ta, wakallo bon wiya gikoug-ka-to wirrobullikanto, Piriwal, wiyella gearun bi wiyelliko, yanti kiloa Ioanneto noa wiya barun gikoumba wirrobullikan.

2. Gatun noa wiya barun, wiyanun nura ba, giakai nura wiyanun nura, Biyugbai gearumba wokka ka ba moroko ka ba katan, Kamunbilla yitirra giroumba yirri-yirri kakilliko. Paipibunbilla Piriwal koba giroumba. Gurrabunbilla wiyellikanne giroumba, yanti moroko ka ba, yanti ta purrai ta ba.

3. Guwoa ġearun purreaġ ka takilliko.

4. Gatun warekilla ġearúnba yarakai umatoara, kulla ġéen yanti ta wareka yanti ta wiyapaiyeun gearunba. Gatun yuti yikora gearun yarakai umullikan kolag ; miromulla gearun yara kai tabirug.

5. Gatun noa barun wiya, Gan nurun kinbirug kóti gikoúmba, gatun uwanun gikoug kin tokoi ta, gatun bon wiyanun, Ela! kóti,

mumbilla tia wokkai to goro ko;

THE GOSPEL BY LUKE. c. 11.

6. Kulla noa emmoumba kóti uwa kalog tin emmoug kinko, gatun keamai bag wún korien **gikoug** kin mikan ta takilliko?

7. Niuwoa murrug ka ba ko wiyanun, Wai tia wiyellan ; kulla unni kurraka wirrigbakulla, kulla wonnai tara emmoumba emmoug katoa ba birrikilligel laba; keawaran bag bougkulli korien gukilliko ģirouģ,

S. Wiyan nurun bag, Keawai noa bougkulli korien gulliko bon, kulla noa ba gikoumba kóti; kulla wal noa bon pirriral-mulli tin bougkullinun gaiya iioa gulliko bon wiyellinun iioa ba.

9. Gatun nurun bag wiyan, Wiyella, gatun guniin gaiya nurun; gatun tiwolla, ġatun karawollinnn gaiya nura; wirrillia, gatun umanun gaiya nurun.

10. Yantiii ba wiyellinun, maniin wal; gatun iioa tiwollinun, karawollinun gaiya noa; gatun gikoug wirrillintin noa ba, umanun gaiya wal.

11. Yinallo ba wiyanun nulai yantin ta nurun kin, biyugbai ta ba, wiya, noa gunun tnnug ? ga makoro, wiya, iioa maiya gunun makoró?

- 12. Ga ba wiyellan noa ba yarro, wiya, noa bon gupaiyinun wuarai?
- 13. Nura ba yarakaikan kitan, gukilliko 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 paibuġgulliela wakal †diabol, gatun noa ġoġo. Gatun yakita gaiya kakulla, waita ba uwa †diabol, wiya gaiya noa

ģoģo kabirug **ko**; ģatun bara kūri kotelliela.

15. Wonto ba tarai-kan-to wiya, Paibugga noa barun tdiabol Béeldhebul katan birug, piriwalloa birug tdiabol koba ko.

- 16. Gatun tarai-kan-to wiyelliela, wiya bon túga moroko tin.
- 17. Wonto iioa ba gimilléun barúnba kotellikanne, miya barun, Yantin piriwal koba garuggara umulla barabo tetti bara kanun ; gatun kokera koba barabo warakullia bara.
- 18. Thatan noa ba ġaruġgara kanun niuwoa-bo, yakoai ġikoiunba piriwal koba kanun? kulla nura wiyan paibugga bag ba baruii tdiabol Béeldhebul katoa birug.
- 19. Gatnn gatoa ba paibugganun barun †diabol Béeldhebul birug, gan katoa birug nurunba-ko yinal-lo paibugga?
- 20. Gatoa paibugganun mattarroa birug Eloi koba ko barun †diabol, kauwa tuloa uwa gaiya piriwal koba Eloi koba nurun kin ba.
- 21. Golománún noz 'batarai kúri mokal porrol gikoug kin kokera, gikofimba tullokan murroi kitan.
- 22. Wonto ba tanaii uwanun tarai mokal porrolkan kauwal kan gikoug kin, gatun kéakéa-ma noa bon, mantillinun gaiya wal bon kirun mokal gikoumba pirriral-matoara; gatun gutillinun noa mokal gikoumba.

23. Niuwoa keawai emmoug katoa, niumoa katan kóti korien ; gatun noa keawai boa-ma korien emmoug katoa, ware-mare-kan.

24. Paikullinun ba marai yarakai kuri kabirug, uwan noa yuriż purroi toa tarawaroa, nakilliko korilliko; gatun iioa keawai na korien, wiyan noa, Willugbanun wal bag willugbo kokera ko emmoug ka ta ko, unta birug uwa bag ba.

25. Gatun uwanun noa ba, nakulla gaiya noa ba wiréa kiriiri

gatun konéin.

26. Uwan gaiya iioa gatun yutéa taraikaii †theben ta marai yarakai kauwal yanti niuwoa ba; gatun bara uwa murrarig gatun kakulla gaiya bara uiita; gatun yarakai kauwal noa unnoa katan yakita, kakulla noa ba kurri-kurri.

27. Gatuii yakita kakulla, wiyelliela noa ba, kaaibulléun tarai nukug gali koba konara koba, gatun miya bon bountoa, Murrarag kauwa yanti pika kurréa bon ba, gatun paiyil pitta bi ba.

28. Wonto noa bo miya, Kauma yanti, murrarag kauwal katan bara gurrullikan wiyellikanne Eloi koba, gatun mirromulli-ko.

- 29. Gatun yakita kakulla, wittillan bara ba kuri, wiya noa kurri-kurri, Unni ta yarakai kitan willuggel; nakillin bara tdga; keamai wal barnn gunun, unni bo ta wal tuga Iona-fimba †propet
- 30. Yanti kiloa Iona túġa kakulla noa barun kūri Ninebi ka, vanti bo ta wal kanun noa yinal kuri koba barun gali ko willuggel
- 31. Bougkullinún wal piriwal kirín pakai birug purreag ka wiyelligel la kuri koa untikal loa willuggel loa, gatun pirralmanun barun; kulla bouiitoa uwa kalog kabirug purrai tabirug wiran tabirug gurrulli bon guraki ko Tholomcinko; A! kauwal kitan Tholomón kiloa unnibo.
- 33. Bougkullinun wal bara ktiri Ninebikal purreag ka wiyelliģel laktiri koa untikal loa willuggel loa, gatun pirral-manun barun; kulla bara minki kakulla miyelli ta Iona-umba ka; A! kauwal katan Iona kiloa unnibo.
- 33. Keawai kuriko tarai-kan-to wirroug bugganun kaibug muntin gaiya gati ta, keawai bará ka wimbi ka, wonto ba kaibuggél la, bara ba uwanun na-uwil koa bara kaibug.
- 34. Kaibug ta murrin koba gaikug; wonto ba girodmba gaikug tuloa kitan, yantin bin kitan murrin kaibugkan; wonto bin ba gaikug yarakai, kanun murrin bin warapa tokoi to.

35. Yakoai bi, mirka unnoanug kaibug giroug kinba tokoi ta ba

kitan.

36. Kulla ba yantin ta giroúmba murrin ta ba marapan kaibug ko, keawai taraikan tokoi, kanun yantinbo ta wal warapan kaibug ko, yanti kaibug koba wupin gatun binkirréun.

37. Gatun wiyelliela noa ba, taraito Parithaioko wiya bon tauwil koa noa gikoug katoa; gatun noa uwa murrarig gatun yellawa takilliko.

38. Gatun noa ba Parithaioko nakulla, umulli korien noa bato ka kurri-kurri takilli kolag, kotelliela noa.

39. Gatun bon noa Piriwallo wiya, Yakita nura Parithaioiko umullia mirkun karai-gon tunti gatun pikirri; wonto ba nurunba murrin warapan williro gatun yarakai to.

40. Wogkal nura! yan ta noa unia unnoa yanti unnoa ba warrai

tn ba, yantibo uma iioa murrug ka ba?

41. Guwa nura untoakal nurun kinbirug, gatun yantin nurun ba tuloa ka kitan.

42. Papal nura Parithaioi! kulla nura ģukillan wintakāl †mentlia tabiruģ, ģatun †ruta tabiruģ, ģatun paki tara, ģatun ģurramaiģan tuloa ģatun pitalumullikanne Eloi koba: unni tara nura uma pa, gatun keawai taraikan wareka pa uma korien.

43. Papal iiura Parithaioi! kulla iiura pitalman yellawollikanne mokka kaba †thunagóg kaba, ġatun umullikanne ġukilliġél lako.

44. Papal nnra †garainmateu gatun Paritliaioi, gakoiyaye! kulla nura yanti tulmun kiloa paipi korien, gatun bara kuri uwan wokka lag talmun toa, keawaran bara na korien.

45. Wiyayelléin gaiya wakallo †nomiko-ko wiyelliela bon, Piri-

wal, giakai bi wiyan, pirralman bi gearun.

- 46. Gatun noa wiya, Yapal nura †nomikoi yantiiibo! kulla nura wuntan kuri ka porrol ta lo kauwal porrol kurrilliko, gatun keawai nura unnoa porrol numa korien nurun ka to mattarro.
- 4i. Papal nura! kulla nui-a ba wittiman tulmuii barúnba †propet koba, gatun biyugbaito nurúnba-ko bunkulla barun tetti kulwon.
- 48. Kauwa tuloa ta pirralman nnra nmatoara biyugbai koba nurúnba; kulla bara yuna bo ta barun búnkulla tetti, gatun nura wittillin tulmun barúnba.
- 49. Yaki tin wiya gurakita Eloi koba **ko,** Yukanun wal bag baruii †propet gatun tapothol barun kin, gatun winta barun kinbirug bunnun wal bara gatun yarakai umanun;
- 50. Wiya-uwil kos gorog yantin koba †propet koba kiroabatoara yaki tabirug kurri-kurri tabirug purrai tabirug, unni barun willuggél;
- 51. Gorog kabiruġ Abelúmba kabirug, gorog kako Dhakaríaúmba kako buntoara willi ka †bómo ta gatun †hieron; kauwa tuloa to wiyan nurun bag, wiya-uwil koa unni barun willuġgél.
- 53. Papal nura †nomikoi! kulla nura mankulla wirrigbakilligel gurakita koba; keawai nura wa pa, gatun nura, miya barun uwa bara ba.
- 53. Gatun wiya noa ba unni tara barun, pirriralma bon bara garammateuto gatun Parithaioiko, wiya-uwil koa noa minnambo wiyelliko;
- 54. Mittiliin bara bon, gatun nakillin gurrulliko gikoug kin ba ko kurraka ba ko, wiyayean koa bara bon.

WINTA XII.

YAKIT-4 kakulla, wittillan bara ba ynntibo konara kuri, wata-wata-wollan barabo, wiya noa kurri-kurri barun wirrobullikan gikoumba, Yakoai nura †lebben barunba Parithaioi koba, gakoiyaye ta unnoa.

2. Yantin ba wutéa ta túgunbinin gaiya wal; gatun yantin

yuropa ta namunbiniin gaiya aal.

3. Yaki tin, wiyellan nura tokoi ta gurrabunbinun wal kaibug ka; gatun unni ta wiya nnra ba gurreug ka waiyakan ta, wiyellinun wal wokka ka kokera.

4. Gatun bag nurun wiyan kóti ta emmoúmba, Kinta kora nura barun kin búnkillikan tin murrin tin, gatun yukita taiitoa bo ta

wal bara kaiyukanto banun.

5. Túgunbinun wal bag nurun gan-kai nura kinta wal kanun : Kinta bon kauwa gikoug kai, ynkita noa ba bunkulla kaiyukan noa marekulliko koiyug kako pirriko kako; kauwa wiyan bag nurun, Kinta bon kauwa gikoug kai.

6. Wiya, †pente tibbin waréa ta gnpaiye ko buloara †assari, ġatun keawai wakal unti birug woggunti korien gikoug kin Eloi kin ?

7. Eulla yantin wollug kaba kittug murrapatoara kitan. Kinta kora nura gali tin; kulla nura murrarag kauwalkan kitan, keawaran gali tarako tibbinko waréa-ta-ko kauwal-kauwal-ko.

8. Unni ta nurun bag wiyan, Yautinto emmouġ wiyanun mikan ta kuri ka, ġikouġ wiyanun noa Yinal kuri koba mikan ta aġelo

ka Eloi koba ko.

9. Wonto ba ninwoa ganbullinan tia emmoug rnikan ta kari

ka, ġanbullinun wal bon mikan ta aġelo ka Eloi koba ka.

10. Gatun ganto ba yai-akai wiyanun gikoug Yinal kuri koba, kamunbinun wal bon; wonto bon ba yarakai wiyellikan Maraikan yirri-yirri-kan, keawai bon kamunbinin.

11. Gatun manun nurun bara †thunagóg kako gatun wiyellikan tako, gatun kaiyukan tako, kota yikora nura wonnug nura ba

wiyayellinin, ga minnug nura wiyanin.

12. Eulla 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, gukulli koa noa purrai emmoug kai.

14 Gatun noa bon wiya, Kuri, ganto tia uma wiyellikan, ga

gukillikan ģirouģ kin?

- 15. Gatun noa barun wiya, Yakoai gatun murroi kauwa williri koba; kulla moron kuri koba ka korien ta kauwal-kauwal la tul lokan ka gikoug ka ta.
- 16. Gatun noa wiya barun unni †parabol, wiyelliela, Purrai ta porrólkan 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 umanun; umanun wal bag baran wunkilligél emmofimba, gatun wittia kanun kauwal; gatun unta bag wunun yantin emmoumba nulai gatun tullokan.

19. Gatun bag wiyanun emmoumba marai, A marai! kauwil tullokan giroumba wunkulla kauwal lako wunal lako; yellawolla

murroi bi, tauwa, pittella, gatun pital kauma.

20. Wonto ba Eloito bon wiya, Woġkal-lan bi ! unti tokoi ta ġiroumba marai mantillinun wal ġirouġ kinbirug; ġanto gaiya unnoa tara tullokan manun tuiġko bi ba uma?

21. Yanti iiiuwoa ba wupéakan tullokan gikoumba ko, ġatun

keamai porrol korien Eloi kai koba.

22. Gatuii noa wiya barun wirrobullikan, Yaki tin wiyan bag nurun, Yanoa, kota yikora nurunba moron takilliko; ga keamai murrin **ko** wupnlliko.

33. Moron ta kauwal kitan murrarag takillikanne keawaran, gatun murrin ta kauwal kitan murrarag kirrikin keawaran.

- 24. Kotella wákun barun; koito bara ba keawai wupa korien, gatun keawai kol bunti korien; keawai barunba tuigko wupilligál, keawai barunba kokera; gatun iioa Eloito giratiman barun; kauwal-kauwal nura katan murrarag tibbin bara keawaran.
- 25. Gatun gan nurun kinbirug kotellita kanun, uméa kanun nioroii gikoumba waréa ka kakilliko †kubit kako?

26. Wiya nura ba kaiyu korien to umulliko unni waréa, min-

arig tin nura kotellin unnoa tara?

- 27. Kotella nura kenukún turukin bara ba; keamai bara uma korien, wupi korien bara; gatun bag wiyan nurun, Tholomón noa ba, konéinkan, keawai bon wupa korien yanti kiloa wakal unti tara birug.
- 28. Upanun noa ba Eloito woiyo yanti, yakita purreag ka unta ba purrai ta kktan, gatun kumba warekakin murrug ka wollo ka; wiya, nurun noa upanun, A! nura gurrullikan warekakan?
- 29. Gatun na-ki yikora iiura miiiarig nurúnba takilliko ġatun pittelliko, ga kota yikora nura minki ko.
- 30. Koito ba bara yaiitinto purrai ta ba ko natan ynntin unni tara; ġatun nurúnba-to Biyngbai-to ġurran unni tara ġukillikanne nurun ba murraraġ kakilliko.
- 31. Wonto ba nura nanwa piriwal koba Eloi koba, ġatun yantin unni rara ġunun nurun kin.
- 32. Kinta kora, wirrul waréa; kulla pitàlman bon Biyugbai nuriinba gukilliko piriwal-gél ta nurun kin,
- 33. Gukilléa nurúnba, ġatun guwa ġukillikanne : umulla nura yinuġ nurúnba, keawai koa korokal katéa-kun, porrólkan ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien mankiye, ġatun keawai ba yarakai puntaye.
- 34. Wonnun ta nurfinba tullokan, untabo kanun nurúnba búlbúl yantibo.

- 35. Girullia nura winnal nurúnba, gatun nurúnba kaibuġ winabunbilla;
- 36. Gatun nurabo yanti kiloa kuri ba mittillin barunba lio Piriwal ko, willug-banun iioa ba mankilligel labirug; uwanun noa ba ba tanan gatun wirrillinun, umanun gaiya bon tanoa-kal-bo.
- 37. Pitalmatoara kanun bara unnoa tara mankillikan, yakita Piriwal noa ba uwanun, noa ba barun kin nanun iioa ba barun nakilli ta; wiyan bag tuloa nurun, girullinun iioa kótibo, gatun yellawabumbéa barun takilli kolag, gatun uwanun noa gukilliko barun.
- 38. Gatun tanan uwanun noa ba, yakita buloara nakillikan ta, yakita goro ka nakillikaii ta, gatun nanun baruii yantibo nakilli ta, pitalmatoara bara unnoa tara mankillikan.

39. Gatun gurrulla unni, miya noa ba kokera-tiu-to gurra pa, yakounta ba uwa pa mankiye na pa iioa, keawai gaiya kokera

gikoúmba potobunti pa.

40. Yanti tin kauwa nura nakilliko; kulla iioa Yinal kuri koba uwanun yakita kota korien nura ba.

41. Wiya gaiya noa bon Peterko, Piriwal, wiyan bi unni †para-

bol ģearunbo, ģa ģearun yantin?

- 43. Gatun noa Piriwkllo wiya, Gan-ke noa mankillikan murrarag gatun guraki, piriwallo iioa umanun bon wiyellikan kakilliko kokera ko gikoug ka ta ko, gu-uwil koa noa takilliko yakita gukilligel la?
- 43. Pitalmatoara kitan unnoa mankillikan, umanun noa ba gikoiimba piriwal nanun gaiya noa bon umulli ta yanti.
- 44. Wiyan bagʻ tuloa, umanun bon noa wiyellikan kakilliko yantin tako.
- 45. Wonto noa ba wiyanun galamankilli-kan-to, bulbulla, Emmoumba piriwal minkin uwa korien; gatuii gaiya noa bunkilli kolag barun kuri rnankillikan gatuii gapal, gatuii takilli kolag, gatun pittelli kolag, gatun knttawai kolag;
- 46. Piriwal gala koba mankillikan koba uwanun wal noa purreag ka iia korien ta, gatun yakita gaiya kota korien ta bon, gatun bunnun bon buloarakan, gatuii gunun bon winta gikoug kai barun kin gurra korien ta.
- 47. Gatun unnoa mankillikan gurran noa kotelli ta piriwal koba gikoumba, gatun keawai uma korien, keawai noa uma pa yanti kotelli ta gikoumba, bunnun wal gaiya bon kauwal-kauwal.
- 48. Wonto noa ba niuwoa gurra korien, gatun yarakai umatoara yaki tin bun ba bon, bunnun wal waréa. Kulla bon gupa kauwal, wiyapaiyanun wal kauwal gikoug kinbirug; gatun kuriko gukula kauwal, wiyellia kanun bara gaiya kauwal-kauwal gikoug kinbirug.
- 49. Uwan ta bag unni yukulliko koiyug ko purrai ta ko; minnug-bullinun bag kanwa ba tanoa-kal-bo wirrog-kullea?

50. Kulla tia korimullikanne emmou g kinba korimulliko; gatun yakoai bag katan goloin koa ka-uwil kakilliko!

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51. Kotan nura, uwa bag ba pital gukilliko purrai ta ko? wiyan

baġ ba, keawai; wonto ba ġurruġgurra kakilliko;

52. Kulla wal unti birug kanun kakilliko †pente kokera wakal la, gurruggurra birug, goro bulun kinbirug, gatun buloara goro kabiruģ.

53. Biyugbai gurruggurra kanun yinal labirug, gatun yinal biyugbai tabirug; gatun tunkan yinalkun tabirug, gatun yinalkun tunkan tabirug, túngaikun bounnoun ba kurrinanbai tabirug, ġatun kurrinanbai bounnoun ba túnġaikun tabiruġ.

54. Gatun noa barun kuri wiya, Nanun nura ba yareil wokka lag punnal ba pulógkulligél lin, wiyanun gaiya nura koiwon ta-

nan ba; ġatun kauwa yanti.

55. Gatun kareawug ba kanun, wiyellinun gaiya nura, karol kànun; gatun yanti gaiya kanun.

56. A nura nakoiyaye! natan nura tarkin moroko koba gatun purrai koba; minarig tin koa nura na korien unti vakita?

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; yutéa-kun koa biloa wiyellikan kauwal lako, gatun wiyellikanto kauwallo wamunbinin biloa yarakan tako, gatun yarakanto wupinun biloa tjail kako.
- 59. Wiyan banug, keawai bi waita uwa korien unta birug, gukillinun bi ba †lepton ta kirun waréa ta.

WINTA XIII.

KAKULLA bara unta yakita taraikan, wiya bon barun Galilaiakal, ġoroġ barúnba taroġkama Pilato-to †thuhia barun barúnba.

- 2. Gatun noa Iéthuko wiyayelléun, 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 †etín ta wunkulléün kokera barán, gatun tetti-tetti barun wirria, wiya, nura kotellin barun yarakai bara ba kakulla kauwal barun kuri kabirug kakillin †Hierothalem ka?
- 5. Wiyan nurun bag, Keawai ; kulla nura keawai minki katan, yantin gaiya nura tetti-tetti kanun.
- 6. Wiya noa unni yanti †parabol : Taraikan ta kuriko wupéa 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; kólbúntilla unnoa barán; minarig tin unnoa katan purrai ta?

8. Gatun noa wiyayelléun, wiyelliela bon, Piriwal, kamunbilla unnoa unti wunal la, pinni-uwil koa bag untoakal ko, gatun konug koa baż wupi-uwil;

9. Gatun yeai ba kanun, murrarag gaiya kanun; gatun ka korien ba, ġatun yukita ġaiya kólbúntinun wal bi unni barán.

10. Gatun noa wiyelliela wakal la †thunagog ka purreag ka

thabbat ka.

11. Gatun, a! kakulla unta wakal nukug muani-lan bountoa ba kauwal-kauwal wunal jétín ta, gatun woinu bountoa, gatun keawai bountoa kaiyu korien wokka-lan kakilliko.

12. Gatun nakulla noa ba Iéthuko bounnoun, kaaipa bounnoun noa, gatun wiyelliela bounnoun, Nukug, gintoa burug-kulléun

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 †thunagóg kako wiyayelleun bukka-kan-to, kulla noa Iéthuko turon uma purreag ka thabbat ka, gatun wiya barun kuri, †Hek ta purreag ka umilliko kuri ko; unti tara purreag ka tanan uwella turon umulliko, gatun keawai thabbat ta purread ka.

15. Piriwallo noa bon wiyayelleun gatun wiyelliela, Gintoa gakoiyaye! wiya, yantinto nura burugbuggan gikoumba †boo gatun jathino, purreag ka thabbat ka, unta birug kokera birug,

yemmama-uwil koa kokoin kolag pittelliko?

16. Gatun keawai wal unni gapal, yinalkun ta Abaramumba, giratoara bounnoun Thatanto noa unni tara †étin ta wunal la, burugbuggulliko yanti birug, unti thabbat ta purreag ka?

17. Gatun wiya noa ba unni tara, koiyun bara gaiya katan yantin bukkamaiye gikoug kai; gatun yantin kuri pital kakulla yantin tin umatoarrin kauwal lin gikoug birug.

18. Wiya gaiya noa, Minarig kiloa Piriwal koba Eloi koba ? gatun yakoai kiloa paggunbinun?

- 19. Yanti kiloa ta yeai ba †mutard koba, mankulla kuriko, gatun meapa purrai ta gikoug kai ta; gatun boaikulléun wokka lag, gatun kakulla kauwal kulai; gatun tibbin moroko tin yellawa wiran ta.
- 20. Gatun noa wiyéa-kun, Yakoai kiloa bag tugunbinun piriwal koba Eloi koba?
- 21. Yanti †lebben kiloa, mankulla gapallo gatun yuropa goro ka ġukilliġél la nulai ta, kakulla wal yantibo †lebben kiloa.
- 22. Gatun noa uwa kokeroa gatun kauwal loa kokeroa, wiyatin, gatun uwollin †Hierothalem kolag.
- 23. Wiya gaiya bon wakallo, Piriwal, wiya, warai moron kakilliko? Gatun noa wiya barun,

34. Nuwolla pulógkulli kolag tuloa tin yapug tin : kulla bag nurun wiyan, kauwal-kauwallo nuwanun murrarig pulogkulli kolag gatun keawai wal kaiyu korien.

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25. Bougkullinun iioa ba kokeratín wokka lag, gatun wirrigbakulla pulógkulligél, gatun nura garokéa warrai ta, gatun wirrilléun toto pulógkulligél, wiyellin, Piriwal, Piriwal, umulla gearun; gatun noa wiyayellinun gatun wiyanun, Keawaran bag nurun gimilli korien wonta birug wal nura:

26. Wiyanun gaiya wal nura, Takéun géen gatun pittakéun giroug kin mikan ta, gatun gintoa wiyakéun gearun kin yapug ka.

27. Wonto wal iioa ba wiyanun, Wiyan bag nurun, keawaran bağ nurun gimilli korien, wonta biruğ wal nura; yuriğ tia uwolla emmoug kinbirug, vantin nura yarakai umnllikan.

28. Unta ta wal tagkillinun gatun tirra-gatpuntullinun, nanun gaiya nura ba baruii, Abaramnug, gatun Itháknug, gatun Yacob nug, gatun yantin †propetnug, kakillin bara ba piriwal koba ka Eloi koba, gatun nurunbo yuaipéa warrai tako.

29. Gatuii bara uwanun muring tin, gatun krai tin, gatun kummari tin, gatun pakai tin, gatun yellawanun wal piriwal koba ka

Eloi koba ka.

30. Gatun, a! bara willug katan, kabo wal bara ganka kanun-

gatun bara ganka katan, kabo wal bara willug kanun.

- 31. Unta purreag ka winta uwa Parithaioi kabirug wiyellin bon, Yurig ba waita wolla unta birug, kulla noa Heroclto biloa búnnún tetti.
- 32. Gatun iioa baruii wiya, Yurig nura wolla, wiya-uwil koa bon unnoa †alópék, A! paibuggan bag barun †diabol, gatun turon bag uman buggai gatun kumba, gatuii kiimba-ken-ta wal goloin tia kanún.
- 33. Yantin tin uwanun wal bag buggai gatuii kumba, gatun kúmba-ken-ta; kulla wal keawaran wal wakal †propet ka korien tetti †Hierothalem kabirug.
- 34. Yapallun †Hierothalem, Hierothalem! bunkiye tetti wirriye baruii fpropet, gatun pintia barun tunug ko yupitoara giroug kinko; murrin-murrin bag kauma pa bag barun wonnai tara giroúmba, yanti kiloa tibbinto ba kauma-uwil yirrig ka bara ka bounnoun ba waréa tara, gatun keawaran nura kauma korien.
- 35. A! nurúnba kokera kakillin mirrál kakilliko: ġatun bag wiyan tuloa nurun, Keawai nura tia nanun, yakita ko kanun ba wiyanun wal nura ba, Pitalkamunbilla bon uwan iioa ba yitirroa Piriwal koba koa.

WINTA XIV.

GATUN yakita kakulla, uwa noa ba murrarig kokera piriwal koba ka Parithaioi koba takilliko nulai ko purreag ka thabbat ka, tumiméa gaiya bon bara.

2. Gatun, a! ġaroka ba kakulla wakal kiri kokoin-kan warakag.

3. Gatun Iéthuko noa wiyayelléun wiya barun †nomikoinug gatun Parithaioinug, wivelliela, Wiva, murrarag turon umulliko purreag ka thabbat ka?

4. Gatun bara tullama pulli. Gatun iioa boii turon uma, gatun

wamunbéa bon:

- 5. Gatun wiyayelléun iioa barun, wiyelliela, Ganto nurun kinbirug-ko puntimanun buttikag ba tathino ba & tboo ba nurunba kirai ta, gatuii keawai gaiya bon manun wokka lag purreag ka thabbat ka?
 - 6. Gatun keawai bara boii wiyayelli pa unni tara.

i. Gatuii noa wiya wakal †parabol baruii gala ko wiyatora ko, nakulla noa ba giriméa bara murrarag waiyakan; wiyelliela barun,

S. Wiyanun bin ba taraito kuriko uwa-uwil koa bi mankilli kolag nukug kolag, yellawa yikora nokka waiyakanto, mirka ta tarai kuri piriwal wiyatoara ta;

9. Gatun noa niumoa wiya biloa gatun gikoug tanan umoiliko gatun wiyelliko bin, Guwa boii gali ko; gatun gintoa koiyun bi ba

kanun waita uwanun waiyakan kolag bark ka bo.

10. Wonto ba bin wiyanun ba, yurig bi yellawolli ta ka bará kako waiyakan kako; gatun uwanun iioa ba wiya biloa bn wiyanun biloa, Kóti, yurig mokka lag uwolla: yakita gaiya pitalmanun bin mikan ta barun kin tanun ba kunto giroug katoa.

11. Gan umullinun niuwoa bo wokka kako, umanun wal bon bará kako; gatun niumoa umullinun ninwoa ba bará kako, umul-

linun wal wokka kako.

12. Wiya gaiya noa gala wiya boii iica ba, Gunun bi ba takilliko búlwára ka ga yaréa ka, wiya yikora bi giroumba kóti, ga kótita, ga porrólkan; wiyéa kanun bin ba bara, gatun gupaiyéa kanun bin yarug ka.

13. Wonto bi ba umanun takilliko, wiyella barun mirral-mirralkan, gatun munni-munni-kan, gatun wiir-wiirkan, gatun munmin-

14. Gatuii bin pitalmanun; kulla barn keawai gupaiye korien varug ka ; kulla bin gupaiyéa kanun yarug ka, yakita ba moron kanun murrarag-tai tetti-tetti kabirug.

15. Gatun wakal barun kinbirag yellawa gikoug kin takilliela, gurra iioa ba unni tara, wiya bon noa, Pitalmatoara noa tanun wal

kunto piriwal lako Eloi koba lia.

16. Wiya gaiya noa bon, Taraito kuriko wupéa kauwal takil-

liko yaréa ka, gatun wiya barun kauwal-kauwal kuri :

li. Gatun yaréa ka yuka noa bon gikoumba mankillikan, wiyel-Liko baruii wiyatoara ko, Tanan ; kulla yantin unnug tara wupéa yakita.

18. Gatuii bara yantin wiyellan wakal-wakal gakoiyellan. Kurri kurrito wakallo wiya gikoug, Gukilléun bag winta purrai, gatun waita wal bag uwanun nakilliko gala ko; wiyan biloa wamunbilliko tia.

19. Gatun taraito wiya, Gukilléun bag ipente tumba †boo buttikaġ, ġatun baġ waita uwan numulliko baruii; wiyan biloa wamun-Lilliko tia.

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30. Gatun taraito wiya, Mankulla bag nukug emmoumba, yaki

tin keawai bag uwa korien.

31. Uwa gaiya noa unni mankillikan, gatun wiya bon piriwal gikoúmba unni tara. Wiya bon gaiya noa kokeratínto bukka-kanto gikoumba mankillikan, Yurig wolla kurrakai yapug koa kokeroa, gatun putilla baruii tanan untilio mirral-mirral-kai, gatun munni-munni-kai, gatun wiir-wiir-kai, gatun munmin-kai.

22. Gatun noa mankillikanto wiya, Piriwil, upatoara ta yanti

bi ba wiya, gatun kauwal-kauwal lako ka untiko.

23. Gatun noa bon piriwallo wiya mankillikan, Yurig uwolla yapug koa gatun korug koa, gatun pirriralmulla barun tanan uwolliko, emmoúmba koa kokera warapa-uwil.

24. Kulla bag wiyan nurun, Keawai wal bara untoakallo wiya-

toara nutunún emmoúmba kunto.

25. Gatun kuri kauwal-kauwal uwa gikoug katoa : gatun noa

willarig warkulléun, gatun wiya gaiya barun,

- 26. Uwanun tin ba taraikan kuri emmoug kin, gatun wareka korien gikoumba biyugbai gatun tunkan, gatun nukug, gatun wonnai tara, ġatun kóti tara, ġatun wuġgunbai, kauwa, ġikoúmba kata moron, keawai noa kanun emmoumba wirrobullikan.
- 27. Ganto-bo ba kurri korien gikoumba talig-kabillikanne, gatun uwolla emmoug katoa, keawai noa kanun emmoumba wirrobullikan.
- 28. Ganto nurun kinbirug-ko, kotellin wittimulliko kokera, wiya noa yellawanun kurri-kurri, gatun tuigko umulliko, mirka keawai goloin witti korieii?

29. Mirroma, yukita wupea noa ba tugga, gatun keawai noa Haiyu korien goloin wittilliko, yantinto ha nanun béelmanun gaiya

30. Wiyellinun, Gali kuriko nutéa wittimulliko, gatun kaiyu

korien noa goloin wittimulliko.

- 31. Ga, gan piriwal uwanun noa ba wuruwai kolag tarai ko piriwal ko, yellawa noa kurri-kurri, gatun kotelliela, wiya, noa ba kaivukan uwa-uwil koa†dekem-millia to nuggurrawa-uwil lioa bon taimin to lie †bith-dekem-millia to?
- 32. Ga ba, kalog ka ba noa piriwal taraito, yuka noa wakal puntimai wiyelliko pital koa kakillai.
- 33. Yanti liiloa, yantinto nurun kinbirug-ko wareka korien noa yantin gikoumba, keawai noa kanun emmoumba wirrobullikan.

34. Pulli ta unni murrarag; wonto ba pulli ka korien, yakoai

kanun upilliko!

35. Keawai murrarag korien ta purrai ko, ga ba konuggél ko; wareka gaiya kuriko. Niuwoabo gurréugkan gurrulliko, gurrabilla bon.

WINTA XV.

Papai gaiya bara uwa gikoug kin yantin †telonai gatun yarakaiwillug gurrulliko bon.

- 2. Gatun koiya bara Parithaioiko gatun †garammateuko, wiyelliela, Unni kuri murrarag korien, noa uman barun yarakai-willug gatun tatan noa barun katoa.
 - 3. Gatun noa wiva barun unni †parabol, wiyelliela,
- 4. Gan kuri nurun kinbirug, †hekaton ta †éipu gikoumba, wakal noa ba yuréa umanun barun kinbirug, wiya, noa wunun barun jnainty-nain ta korug ka, gatun waita noa uwanun na-uwil koa noa yuréa-matoara, kara-uwilli koa noa?

5. Gatun karawolléun noa ba, wúnkilléun gaiya noa ba mirrug

ka ģikouģ kin, pitāllo ba.

6. Gatun uwa noa ba gura kako, wiya noa barun kótita gatun taraikan, wiyellin barun, Pitallia kauwa emmoug katoa; kulla bag karawolléun †éipu ta emmoumba unni, yuréa ba kakulla.

7. Wiyan bağ nurun, yanti kiloa pital kanun kauwallan moroko ka ba minki noa ba wakal yarakaikan, keawai barun kai murrarag-

tai tin †nainty-nain ta tin, minki korien.

- 8. Ga wonnug-ke nukug pundol jarguro jten ta bounnoun kinba, yuréa bountoa ba umanun wakal pundol, wiya, bountoa wirrogbanun kaipug, gatun wirrillinun wirrillikanneto kirra-kirra-uwilli koa bountoa?
- 9. Gatun karawolléun bountoa ba, wiya gaiya bountoa ba kótita gatun taraikan tuigko, wiyellin, Pitallia kauwa emmoug katoa; kulla bag karawolléun yuréa bag ba uma.

10. Yanti kiloa, wiyan bag nurun, unnug ta pital katan mikan ta agelo ka Eloi koba wakal lin ba yarakai-willug minki kanun.

- 11. Gatun noa wiya, Taraito kuriko yinal bula-buloara gikoúmba:
- 12. Gatun mittiko bulun kinbirug-ko wiya bon biyugbai gikoúmba, Biyug, guwa tia winta tullokan ka-uwil koa emmoumba. Gatun tunbilliela noa bulun tullokan.
- 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 tullokan gikoumba pittelligél la.
- 14. Gatun wari-wareka noa ba kirun, kauwal kakulla unta kunto korien; gatun tanoa-kal-bo kakulla gaiya noa kapirrikan.
- 15. Gatun uwa gaiya noa umulliko kuri kako unta ko purrai ta ko; gatun noa bon yuka gikoug ka tako purrai tako giratimulliko buttikag ko †porak ko.
- 16. Pital gaiya noa kakulla takilliko, ta-uwil ba buttikagko: gatun keawai kuriko bon gupa.
- 17. Gatun noa kakilliela ba niuwoabo, wiyelliela gaiya noa, Kauwal-kauwalla umullikan biyugbai koba emmoumba koba kun-

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to kauwal barunba takilliko gatun gukilliko, gatun gatoa kapirré wirribanbillin!

18. Bougkullinun wal bag, waita biyugbai tako, gatun wiyanun wal bon, Biyug, yarakai bag uma mikan ta moroko ka, gatun giroug kin,

19. Gatun keawai bag murrarag korien wiya-uwil koa tia giroúmba yinal yitirra : umulla tia wakal yaiiti umullikan giroumba.

20. Gatun iioa bougkulléun, uwa gaiya noa biyugbai tako. Wonto noa ba kalog ka kauwal kakulla, nakulla iioa bon biyugbaito gikoumba-ko, minki gaiya noa kakulla, murrá gaiya noa, puntimulléun gaiya noa gikoug kin wuroka, gatun bumbumbéa-kan gaiya bon.

21. Gatuii noa bon yiiiallo miya, Biyug, yarakai bag umulleun mikan ta moroko lia gatun giroug kin, keawai bag murrarag

korien wiya-uwil koa tia giroumba yinal yitirra.

22. Wonto noa ba biyugbaito wiya baruii mankillikan giroúmba, Mara unnoa-unnug upilligel, gatun upilla bon konein kako, gatun upilla †rig gikoug kin mattara, gatun upilla bon tugganog yulo ka gikoug kin:

23. Gatun mara tanan untiko buttikag † italo giratimatoara kipai, gatun turulla; taniunbilla gearun, gatun pital koa geen kau-

wal:

34. Koito ba unni emmoumba yinal tetti kakulla, yakita gaiya iioa moron kitan : garawatilléun noa, gatun yakita bummilléun gaiva bon. Gatun pital bara kakilli kolag.

35. Unta ta garro gikoúmba kakilliela upulligel la purrai ta; gatun uwolliela iioa ba papai kokera koba, gurra noa tekki gatun

uiitelli ta.

M. Gatuii iioa kaaipa wakal mankillikan, gatun wiya minnug-

ban gali tara minarig tin.

27. Gatun wiya bon noa, Unni ta uwan giroumba biggai; gatuii ģiroumba-ko biyugbaito tura ģiratimatoara buttikag jitalo kipai ta, kulla wal pital iioa gikoug kai moron tin katan.

28. Gatun iioa niuwara kakulla, keawai iioa murrug kolag uwa pa; yaki tin iioa biyugbai gikoumba uwa gatun pirriralma bon.

39. Gatun iioa boii wiyayelliela gikoumba biyugbai, Ela! kauwal-kauwalla wunalla umala bag giroug ; keawai bag giroumba wiyellikanne uma korien ; ġatun keawai bi tia ġupa waréa buttikaġ †kid, pital koa tia ka-uwil barn emmoumba kótita:

YO. Wonto ba tanoa-bo giroumba yinal uwa gali, wari-wareka giroumba tullokan yarakai-willug koa ko gapal loa, tura gaiya bi

ģikouģ buttikaģ jitalo giratimatoara.

31. Gatuii iioa wiya bon, Yinal, yellawan bi emmoug kin yaiitikatai, gatun yantin unni tara emmoumba giroug kin kanun.

33. Murrarag ta kakulla takilliko gatuii pittelliko; koito ba unni giroumba umbeara-kóg tetti kakulla, gatun moron katéakan; gatun garawatilléun, gatun bummilléun bon yakita,

WINTA SVI.

GATUN noa wiya barun gikoumba wirrobullikan, Untoa ta tarai ta wakal kuri tullokan porrolkan, mankillan piriwal gikoumba; gatun wiyayéma bon gikoug wareka iioa gikoúmba tullokan.

2. Gatun iioa wiya bon, wiyelliela, Yakoa bag gurra giroug kinba? wiyella bi tis minarig bi ba umulliela; keawai bi kara kanan

umullikan.

3. Wiyelléun gaiya noa mankillikan niuwoabo, Minnug banun bag? kulla wal lia piriwallo emmoumba ko mantilléun keawai bag mankillikan kanun; keawai bag pinninun; koiyun bag poivelliko.

4. Gali wal bag umulliko, yipanun tia ba emmoumba mankil-

ligel labirug, wamunbi-uwil koa tia bara kóti ko kokera ko.

5. Yanti ba miya iioa baruii wiyatoara piriwal koba gikoumba, gatun noa wiya wakal kurri-kurri ka, Minnan ba wiyapaiyéun emmoumba piriwal koba?

6. Gatun iioa wiya, †Hekaton ta wimbi ka karauwa. Gatun noa miya bon, Mara bi unni, yellawa kurrakai, upnlla †pentékonta

koa ka-uwil.

I. Wiya gaiya noa tarai, Minnan bi wiyapaiyeun piriwal koba? Gatun noa wiya, †Hekaton ta wimbi †wiet. Gatun bon noa wiya, Mara bi unni, upulla †éty koa ka-uwil.

S. Gatun iioa piriwallo murrarag bon wiya unnoa maiikillikan varakai ka, kulla noa uma gurakito: kulla bara wonnai tara unti ko purrai tako barúnba willuggel koba guraki bara, keawai bara wonnai kaibug koba.

9. Gatuii gatoa nurun wiyan, Umulla nura bo kótita kakilliko tullo-yarakai tabirug; tetti nura ba kanun, wamunbilla gaiya nu-

run kokera yuraki ba katan yanti-katai.

10. Niuwoa miroman gali warea ta, yaiiti miroman iioa kauwal gali ta; gatun niuwoa yarakai-maye gali waréa ta, yanti yarakaimaye gali kauwal ta.

11. Yaki tin keawai nura ba miroma pa tullo yarakai ta, ganto

wal nurun gunun tullo tuloa ta miromulliko?

12. Gatun keawai nura ba miroma pa tarai koba, ganto wal gunún nurúnba kóti tako?

13. Keawai wal mankillikanto umanun buloara-bulun piriwal bula; kulla noa yarakai umanun wakal bon, gatun murrarag umanun tarai ; ga ba kanun noa wakalla, gatun béelmanun bon tarai. Keawai nura kaiyu korien umulliko Eloi ko gatun tullokan ko yarakai ko.

14. Gatun unni tara bara gurra Parithaioiko, willirrikan bara

katan, gatun boji bara béelma.

15. Gatuii noa baruii wiya, Kauwa murrarag koa nura ka-uwil mikan ta barun kin kuri ka; wonto noa ba Eloito gurran nurunba búlbúl la ba; kulla unni tara murrarag ta katan barun kinba kuri ko, yakaran ta kitan mikan ta Eloi kin.

16. Wiyellikanne-ta gatun bara †propet kakulla Ioanne noa ba paipéa; yaki tabirug piriwal koba Eloi koba wiyabunbéa, gatun yantin kuri waita-waitawolléun murrug kolag.

17. Gatun moroko ta gatun purrai ta kaiyukan kanun waita kolag, keawai waréa ta wiyellikanne koba ka korien kakilliko.

18. Ganto ba warekullinun porikunbai gikoumba gatun tarai bumbéa ka, yarakai bumbéa noa: gatun ganto ba bumbinun warekatoara poribai tabirug, yarakai bumbéa noa.

19. Kakulla ta noa wakal porrólkan, upulleun noa gorog-gorog ko gatun murrarag ko karigkareug ko, gatun bon kakulla minnugbo-minnugbo kauwal takilliko gatun pittelliko yantin ta pureag ka:

20. Gatun kakulla ta wakal poiyaye giakai yitirra Ladharo, wunkulla bon ba yapuggél gikoug ka ta, warapal mita-mitag,

21. Gatun wiya bon ba mutug ko takilliko gikoug kai porrólbin takilligél labirug; gatun warikal uwa bara, woatá gaiya bon mita-mitag.

22. Yakita-kalai tetti kakulla poiyaye, ġatun kurriá bara bon aġelo-ko Abaram kinko parraġ kako: tetti ġaiya noa porrólkan kakulla, ġatun bon núlka.

23. Gatun noa unta koiyug ka †hell ka bougkulléun gikoúmba gaikug, kakilliela tirriki ka, gatun nakilliela bon Abaramnug kalog ka, gatun noa Ladharo parrag ka kakilliela Abaram kin.

24. Gatun noa kaaibulléun, wiyelliela, Biyug Abaram, gurrara tia kauwa, gatun yukulla bon Ladharonug, kurrimulli koa noa kokoin to, gatun moiya koa tia tallag wupi-uwil; kulla wal bag kirrin katan unti tirriki ka koiyug ka.

25. Wonto noa ba Abaramko wiya, Yinal, gurrulla gintoa yakita moron ta mantala murrarag-tai giroumba, wonto noa ba Ladharo yakaran mantala; gatun noa yakita pital katan, wonto bi ba kirrin katan.

26. Gatun yanti unni ba, ģearun kinba willika ba pirriko wunkulla; keawai uwanun untikal untoa kolaģ; keawai bara unta biruģ uwanun untiko ģearun kinko.

27. Wiya gaiya noa, Wiyan banug, Biyug, yuka-uwil koa bon bintun kinko kokera kolag:

28. Kulla wal lia emmoumba kótita †pente; wiya-uwil koa noa barun, yanoa bara ba tanan uwanun unti kolag tirriki-tirriki kako.

29. Abaramko noa wiya bon, Mothé noa gatun bara †propet barun katoa ba ; gurrabunbilla barun.

30. Gatun noa wiya, Keawaran, biyug Abaram; wakal ba uwolla barun kin unta birug tetti kabirug, gurranun gaiya wal bara.

31. Gatun noa bon wiyá, Keawai bara ba gurranun bon Mothénug gatun barun †propetnug, keawai wal bara gurranun wakal ba paikullinun moron tetti kabirug.

WINTA XVII

Wiya gaiya noa barun wirrobullikan gikoumba, Kauwa yanti kanun bo ta wal yarakai; yapalla noa gikoug kinbirug yarakai tabirug!

2. Murrai ka ba noa gira-uwil koa kulleug koa bon tunug, gatun wareka-uwil koa bon korowa ka, unni noa yanoa yarakai umabunbi

yikora unti tara birug wakal wonnai tara birug.

3. Yakoai nura kauwa: Kótiko ba giroug yarakai umanun giroug ka to, wiyella bon; gatun minki noa ba kanun, kamunbilla bon.

4. Gatun kauwal-kauwal-la biloa ba yarakai umanun wakal la purreag ka, gatun kauwal-kauwal-la biloa willarig noa kanun wakal la purreag ka, wiyellinun biloa, Minki bag katan; kamun-binun wal binug.

5. Gatun bon bara †apothol wiya, Piriwal, kauwal koa gearanba

gurrulli-ta ka-uwil kakilliko.

6. Gatun noa Piriwallo wiya, Ka ba nurunba gurrulli-ta yanti kiloa mitti yeai †mutard koba, wiyella wal nura ba unni kulai †thukamin, Wokka lag bi kauwa wirrakan-bo, gatun meapullia bi korowa ka; gatun gala nurun gurranun gaiya wal.

7. Gan nurun kinbirug-ko upullin purrai nurun ka to mankillikan-to, ga tamunbin buttikag, wiyanun bon kabo, uwanun noa ba upulliggel labirug, Yurig bi wolla, yellawolliko ta-uwil koa?

8. Gatun wiya bon noa wiyanun, Kurrakai umulla ta-uwil koa bag, gatun girullia bi gintoabo, gatun mara-uwil koa bi tia ta-uwil koa bag gatun pitta-uwil; gatun willug gaiya bi tanun gatun pittanun?

9. Wiya noa, wiyapaiyéun bon mankillikan, koito noa ba uma

unni tara wiya bon ba? Kotan bag kearan.

10. Yanti nura wiyella, umanun nura ba yantin umni tara wiyatoara nurun, Umullikan géen murrarag korien katan ; uma ta géen unni wiyatoara umulliko gearun.

11. Gatun yakita kakulla, uwolliela noa ba †Hierothalem kolag,

uwa willi koa noa Thamaria koa gatun Galilaia koa.

12. Gatun noa uwolliela ba tarai toa kokeróa, nuġgarawa bon bara kuri †ten ta purrul-wommun-wommun, ġarokéa kaloġ ka ;

13. Gatun bara paibuģga pullí, ģatun wiya Iéthu, Piriwal, ģur-

raramulla gearun.

- 14. Gatun nakulla noa barun, wiya barun noa, Yurig nura wolla, tugunbilla nura barun kin †hiereu ko. Gatun yakita kakulla, uwolliela bara ba, turon bara kakulla tanoa-kal-bo.
- 15. Gatun wakallo barun kinbirug ko, nakilleun noa ba turon noa kakulla, willugbo noa uwa, gatun kaaipulleun noa wokka, pitalmulliela bon Eloinug,
- 16. Gatun puntimulléun noa barán goara ko gikoug kin tinna ka, murrarag noa bon wiyelléun ; gatun noa Thamaria-kal.

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17. Gatuii noa Iethuko wiyayelleun, wiyellela, Wiya, †ten ta turon kakulla? ġa wonnuġ-ke bara taraikan †nain ta?

18. Keawai bara willug pa ba pitalmulliko boii Eloinug, wakil

ba iica uiiiii ġowikan ko.

19. Gatuii iioa wiya boii, Bougkullía, yurig bi wolla; giroug ka

ba ko gurrulli birug ko tnron bi katan.

20. Gatuii miga boii ba Parithaioiko, yakounta-ke paipinun pirimil koba Eloi koba, wiyayelleun iioa baruii, wiyelliela, Tanan uwan piriwal koba Eloi koba keawai na korien.

21. Keawai bara wiyanun wal, A unni ta! ga unta ta! kulla, a!

piriwal koba Eloi koba murrug kaba katan nurun kinba.

22. Gatun iioa wiya baruii wirrobullikan, A! purreag ta wal kanun, na-uwil koa nura wakal purreag Yinal koha kuri koba, gatun keawai wal nura nanun.

23. Gatuii bara nurun wiyanun wal, Na-uwa unni; ga, na-nwa

unnug: yanoa barun uwa yikora, wirroba yikora.

24. Yaiiti kiloa pirruggun-to uwan tarai tabirug ko moroko birug ko, tarai ta kako moroko kako; kauwa yanti kiloa wal kanun Tiiial kuri koba purreag ka gikoug ka ta.

25. Gatun kurri-kurri ta boii umanun minnugbo-minnugbo,

gatun warekatéa wal boii gali koba willuggél koba.

26. Gatun yakita ba kakulla purreag ka Noe-úmba ka, yanti

bo ta wal kanun purreag ka Yiiial koba kuri koba.

27. Takillala bara, pittellala bara, búmbillala bara nukuģ, ģukillala búmbilli ka, yakita purreāģ ka kakulla noa bs Noe uwa murrariģ murrinauwai ka, ģatun tunta-tunta kakulla, ģatun kirun ģaipa baruii nuropa.

28. Gatuii yniiti yakita ba kakulla purreag ka Lot-umba, takillala bara, pittellala bara, wirrilliala bara, gukillala bara, meapala

bara, mittiala bara;

- 29. Wonto ba yakita unta purrea g ka Lot noa uwa Thodóm kabirug, patéa gaiya koiyug-ko gatun †brimtón-ko wokka tin moroko tin, gatun kiyupa barun yantin kirun tetti-tetti.
- 30 Yanti kiloa kanûn yakita purreag ka paipinûn iioa ba Yiiial kuri koba.
- 31. Unta yakita purreag ka kitan noa ba wokka kokera, gatun gikoumba tullokaii murrug kaba kokera ba, keawai bon umabunbi yikora baran mankilliko tullokan ko; gatun kitan noa ba upulligel labs, keawai bon uwabunbi yikora willug kolag.
 - 32. Kotella bounnoun kai nukuġ Lot-úmba tin.
- 33. Gaiito ba ģikoúmba moron miromanun moron kakilliko, woģuntinun wal iioa: ģatun ģanto ba woģuntinun ģikoumba moron, kanun wal moron kakilliko.
- 34. Wiya nurun bag, yakita unta-unta tokoi ta buloara ta kanun birrikilligel la wakal la; manun wal wakal, gatun tarai gaiya wunun.

35. Buloara umullinun bula; manun wal waka!, ģatun tarai ģaiya wunun.

36. Buloara katéa-kanun upulligél la; manun wal wakal, gatun

tarai gaiya wunun.

37. Gatun wiyelléun bon bara, wiyelliela, Piriwal, wonnug-ke? Gatun iioa wiya barun, Unta woiito ba katéa-kanun murrin ta, unta kolag ba kautillinun bara porowi.

WINTA XVIII.

GATUN iioa wiya barun wakal †parabol, wiya-uwil koa boil bara kuriko Eloinug, gatun yari koa bara kaiyalea-kun;

2. Wiyelliela, Uiita ta kokerá tarai ta wakal wiyellikan piriwal kakulla, kinta korien kakulla iioa bon Eloi kai, gatun keawai iioa

tuma korien barun küri:

3. Gatuii kakulla wakal mabogun unta kokerá ; ġatun bountoa uwa ġikouġ kin, wiyelliela, Timbai kakillía tia emmoúmba bukka-kaye.

4. Gatuii keawai wal iioa gurra pa kabo kakullai tako; wonto noa ba yukita wiya gikoug kinko minki ka, Keawai bag kinta korien bon Eloi kai katan, ga keawai kuri tuman korien;

5. Kulla bountoa tia nnni mabogunto pirralman, gatoa timbai kanun bounnoun kin, murrin-murrin koa bonntoa tia uwa-uwil kumburrobawan bountoa tia.

6. Gatuii iioa Piriwallo wiya, Gurrulla boil unni yarakai wiyel-

likan piriwal wiyan ba.

...7. Gatun wiya noa Eloito timbai katillinun baruii gikoumba girimatoara, bara wiyan bon purreag ka gatun tokoi ta, gurralin noa barun wiyelli ta kalog tiiito?

S. Wiyan nurun bag, timbai wal noa katillinun barun kurrakai. Wonto iloa ba uwanun wal Yinal kuri koba tanan, miya, iloa na-

nun gurrullikanne purrai taba!

9. Gatun noa wiya barun unni †parabol tarai tako kotelleun bara ba murrarag tai baiabo, gatun yarakai bara kotellin taraikan :

10. Buloara-bula kuri uwa †hieron kolag wiyelliko : wakal la

noa Parithaio gatun tarai ta †telóné;

11. Garokéa iioa Parithaio ġatun iioa yaiiti miyelliela niuwoabo ġakai: A Eloi! pitalman baġ ġirouġ, kulla baġ ka korien yanti tarai ba kitan, bara kau-maye, tuloa uma korien mankiye nukuġ ka, ga ka korien bag yanti unni iioa ba †telóné:

12. Ta korien bag buloarakal kitan wakal la tliabbat birug

ka, gutan bag winta untikal emmoug kai yantin tabirug.

- 13. Gatun noa †telóné garokilliela ha kalog ka, keawai iioa gaikug ka wokka lag na pa moroko koba, woiito iioa ba minki motilliela wiyelliela ba, A Eloi! miromulla bi tia, yarakai bag ba katan.
- 14. Wiyan nurun bag, unni iioa kuri uwa baran kokera koba gikoug ka tako gurramatoara, keawai tarai ta : kulla yantin bara

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piriwal-buntelliko, kanun wal bara koiyun-baratoaro; gatun niuwaa bo kaai-kaai karien ban, umanun kauwal ban kakilliko.

15. Gatun mankulla bara ģikouģ 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, gatun yanoa barun yipai yikora; kulla barun-kai-kai katéa-kanun piriwal koba Eloi koba.

17. Wiyan bagʻ tuloa nurun, Ganto ba gʻurra korien piriwal koba Eloi koba yanti wonnai waréa ba, keawai wal noa puloʻgkullinin

unta kolaģ.

- 18. Gatun taraito umullikanto piriwallo wiya bon, wiyelliela, Piriwal murrarag-tai, minnug-bullinun bag moron kakilliko yantikatai?
- 19. Gatun noa Iéthuko wiya bon, Minarig tin bi tia wiyan mur-rarag-tai emmoug? keawai wal wakal murrarag-tai, wonto noa ba wakalbo, Eloi ta.
- 20. Gurran bi yantin wiyellikanne, Yanoa manki yikora nukug taraikan koba, Yanoa bunki yikora tetti, Yanoa manki yikora, Yanoa nakoiya yikora, Gurulla bon biyugbai gatun tunkan giro-umba.

21. Gatun noa wiyá, Gurra bag unni tara wiyellikanne yaki-

kalai tabirug, wonnai bag ba kakulla.

- 22. Gatun yakita gurra noa ba Iéthuko unnoa tara, wiya bon noa, Wakal unnoa-unnug uma korien bi ba; gukillía yantin tullokan giroumba, gu-uwil koa barun mirral ko, gatun tullokan giroumba kanun wal wokka ka moroko ka; gatun kaai, wirroba-uwil koa bi tia.
- 23. Gatun gurra noa ba unni, minki noa kakulla kauwal; kulla noa porrol kakulla kauwalkan.
- 24. Gatun noa ba Iéthuko nakulla bon minki noa ba kakulla kauwal-lan, wiya gaiya noa, Pirral ta pulógkulliko bara tullokan ta ba piriwal koba kako Eloi koba kako!

25. †Kamel noa kaiyukan katan pulógkakilliko tigkugkoa ko †aku lako, keawai porrólkan pulógkakilliko piriwal koba kako

Eloi koba kako.

- 26. Gatun bara ba gurrá, wiya bara, Gan-ke wal moron kanun kakilliko?
- 27. Gatun noa wiyá, Unni tara kaiyu korien kuri ko umulliko, kaiyu-kan-to Eloito noa umulliko.

28. Gatun Peterko noa wiya, Ela! wunkulla geen yantin ta, gatun wirroba geen bin.

garun wirrona geen bin.

29. Gatun noa wiya barun, Wiyanun bag tuloa, Niuwoa wareka kokera gikoumba, ga biyugbai, ga tunkan, ga gapal, ga wonnai, gikoug kinko piriwal koba tin Eloi koba tin,

30. Manun wal noa kauwal unti yakita, gatun untoa tarai ta

purrai ta tanan kakilliko, moron noa kanun yanti-katai.

- 31. Mankulla ģaiya noa barun †dodeka ta wirrobullikan, ģatun wiya barun, A! waita ģéen wokka kolag †Hierothalem kolag, ģatun yantin tara wiyatoara †propet to ģikouģ kai Yinal lin kuri koba tin kānun wal umatoara kakilliko.
- 32. Gatun bon gunun wal barun kin †ethanékal kinko, gatun bon bukka-manun wal, gatun karagkobinun:

33. Gatun wélkorinun wal bara bon, gatun wal bon wirrinun:

gatun kúmba-ken-ta bougkullinun gaiya noa willugbo.

34. Gatun keawai bara gurrapa unni tara wiyatoara: gatun unni wiyellikanne yuropa barun kai, keawai bara gurrapa unni tara wiyatoara.

35. Ğatun yakita kakulla, uwolliela noa ba papai Yeriko ka, wakal munnin kuri yellawolliela yapug ka bitta ka, poiyelliela :

36. Gatun gurrulliela noa barun konara yapug koa, wiya noa minarig unni ?

37. Gatun bara bon wiya, Uwan noa Iéthu Nadharet-kal.

38. Gatun noa kaaipulléun, wiyelliela, Ela Iéthu! yinal Dabidumba, gurrára-mulla bi tia.

39. Gatun bara uwa ganka, wiya bon koiyelli koa noa: wonto noa ba butti paiyelléun, Yinal Dabidumba gintoa, gurrara-mulla

bi tia. 40. Gatun garokéa noa Iéthu, gatun wiya bon yutilliko bon

ģikouģ kinko; ģatun uwa noa ba papai, wiya bon noa,

41. Wiyelliela, Minnug-bulliko bi tia wiyan? Gatun noa wiyan, Piriwal, namunbilliko tia umulla.

42. Gatun noa Iéthuko wiya bon, Kamunbilla bin nakilliko;

ģiroumba tin ģurrulli tin moron uma.

43. Gatun noa tanoa-kal-bo nakulla, gatun bon noa wirropa. pitalmulliela bon Eloinug; gatun yantin unni kuri nakulla bara ba, pitalma bon Eloinug.

WINTA XIX.

1. Gatun noa Iéthu uwa willi koa Yeriko koa.

2. Gatun kakulla untakal wakal kuri giakai Dhakké yitirra, piriwal †telónékal noa kakulla, gatun noa porrólkan.

3. Gatun noa numéa nakilliko Iéthunug, gan noa ba; gatun noa keawai, kulla konaró núntima, kulla noa waréa goiyog.

4. Gatun noa murra ġanka, ġatun noa kulliwa wokka-laġ kulai tin nakilliko bon, kulla noa unta kolaġ uwolli kolaġ.

5. Gatun Iéthu noa ba uwa untako, nakulla noa wokka-lag, gatun bon nakulla, gatun bon wiya, Ela Dhakké! tanan kurrakai tirabulla, kulla buggai koa bag yellawanun giroug ka ta kokera.

6. Gatun tiraba noa kurrakai baran, gatun pital ma-uwa bon.

7. Gatun nakulla bara ba, wiyellan niuwarakan bara yantinto, wiyelliela, Waita noa uwa yarakai toa kóti kakilliko.

8. Gatun noa Dhakké garokéa, gatun wiya bon Piriwalnug, Ela Piriwal! winta bag gutan emmoumba tullokan kabirug mirral kai ko; ġatun mankulla baġ ba tullokan taraikan tabiruġ yaki tin ġakoiyaye tin, wupinun gaiya bon bag willuġbo waran tako.

9. Gatun noa lethuko bon wiya, Tanan uwa moron uiiti buggai purreag ka unti ko kokera ko, kulla noa katan yinal ta Abaram-umba.

10. Kulla Yinal kuri koba uwa tiwolliko gatun tumulliko weguntitoara ko.

11. Gatun gurra bara ba unni tara, wiyéakan butti iioa gatun wiya makhl †parabol, kulla noa papai ta ba †Hierothalem ka, gatun kulla bara kota paipillinun piriwal koba Eloi koba tanoa-kal-ho.

12. Yaki tin noa wiya, Tarai ta piriwal uwa tarai tako purrai tako kalog kako, mankilliko gikougbo piriwalkanne-ta, gatun nil-

luġbulliko.

13. Gatun wiya noa barun gikoumba mankillikan fteii ta, gatun gukulla iioa barun kin †mina ta †ten ta, gatun wiya barun, Miromulla uwanun bag ba willugbo.

14. Wonto ba ğikoumba-ko konara niuwama boii, gatun yuka boii puntimai gikoug, wiyelliela, Keawai wal iioa unni piriwal ka-

tillinun gearun.

15. Gatuii kakulla yakita, willug ba iioa ba, mantoara piriwal-koba, wiya gaiya iioa barun unnoa mankillikan gan kin iioa ba gukulla †money, tanan gikoug kin, gurra-uwil koa iioa minnan barun kinba gutoara gukilli tabirug.

16. Tanan gaiya uwa kurri-kurri wakal, wiyelliela, Ela Piriwal!

giroumba ta †mina unni wittia kauwil jten †mina ta.

17. Gatuii boii noa wiya, Kauwa yanti, gintoa mankillikan murrarag; kulla bi miroma unnoa warea ta, kaiyukan bi kauwa jten ta kokera.

18. Gatun tarai uwa, wiyelliela, Ela Piriwal! giroumba ta †mi-

na unni wittia kauwal fpente †mina ta.

13. Gatuii noa miya gaiya boii, Kauwa bi kaiyukaii †pente ta kokera.

20. Gatuii tarai uwa, wiyelliela, Ela Piriwal! na-uwa unni ta

junina giroumba, wunkulla bag ba koroka wurobilla:

21. Kulla bag kinta kakulla girong kai, kulla bi bukka kauwal; mantan bi wokka-lag keawai bi ba wunpa barán, gatun kólbúntia bi unnoa keawai bi ba meapa ba.

22. Gatuii noa bon wiya, Giroug kinbirug koti ko kurraka ko wiyan pirriral-manun banug, gintoa ta mankillikan yarakai. Gurra bi tia bukka kauwal bag; mantillin wokka-lag keawai bag wunpa baran, gatun kolbuntillin unnoa keawai bag ba meapa ba:

23. Kora koa bi gupa emmoumba †money gukilligél lako, marauwil koa bag emmoumba kóti gatun kopatoara ta, emmoug ka ta

uwolli ta ?

24. Gatun noa wiya barun ġarokilliela bara ba tarug ka, Mantillia uiinoa †mina unti biruġ bon, gatun ġuwa bon ġala ko †tenkan ko ġikouġ.

25. (Gatun bara wiya bon, Piriwal, fteiita †mina mantan iioa).

26. Wiyan nurun bag, Yantinko barun mantan bara ba gunun wal butti; gatun keawaran noa bn, unnoa ta mantan iioa ba mantillinun wal boii gikoug kinbirug.

27. Kulla bara unnoa emmoumba niuwa-maye, keawai bara emmoug kanun bi ba piriwal barun, mara barun, bu-uwil koa barun

emmoug kin mikan ta.

28. Ğatun wiya noa ba unnoa, waita gaiya iioa ganka uwa wokka-lag †Hierothalem kolag.

29. Gatun kakulla yakita, uwa iioa ba papai Bethabage tako gatun Bethany tako, bulkara ta giakai yitirra †Elaión ka la,

yakunbéa noa buloara-bulun gikoúmba wirrobullikan,

30. Wiyelliela, Yurig nura wolla kokeri kokaiyin tako; uwollinun nura ba untarig, nanun gaiya nura wirritoara warea buttikag, keawai yellawa pa kuri bulka ka: burugbuggulla unnoa, gatun yemmamulla untiko.

31. Gatun tarai-kan-to ba wiyanun, Minarig tin nura unnoa ta burugbuggan ? giakai nura wiyella bon, Kulla iioa Piriwallo wiya.

32. Gatuii bara ba yukatoara, waita uwa, gatun nakulla gaiya

bara yanti iioa ba wiya barun ba.

33. Gatun burugbuggulliela bara ba unnoa waréa buttikag, gikoumba-ko wiya barun, Minarig tin nura burugbuggan unni waréa buttikag?

34. Gatun bara wiya, Piriwallo iioa wiya gala.

35. Gatun bara yemmama boji kinko : ģatun bara wupéa barun ba kirrikin bulka ka buttikaġ ka, ġatun wupéa bon bara léthunuġ wokka ka.

36. Gatun uwolliela noa ba, wupéa bara yapug ka kirrikinkan

nurúnba.

37. Gatun uwa noa ba papai, bará ka †Elaión ka ba koba bulkara koba, yantin konara wirrobullikan pital gaiya kakulla, gatun pitalmulliela bon Eloinug kauwal lo pullí to, yantin tin kauwal lin uma ba nakulla bara ba;

38. Wiyelliela, Pitalmabunbilla bon Piriwal ta uwan noa ba Yehoa umba koa yitirroa : pital-kamunbilla moroko ka, gatun kil-

libinbin kamunbilla wokka ka.

39. Gatun winta-ko Parithaioi kabirug konara birug wiya bon,

Piriwal, koawa bi barun giroumba wirrobullikan.

40. Gatun noa wiyayelléun barun, wiyelliela, Wiyan nurun bag, wiya, bara ba kaiyellinun mupai, kaibullinun wal gaiya unni tara tunug tanoa-kal-bo.

41. Gatun uwa noa ba papai, nakulla noa kokera karig, gatun

noa tuġkillimilléun ġaloa rin,

42. Wiyelliela, Gurrapa bi ba, gintoa ta, unti purreag ka giroug ka ta unni tara pital-kakilliko giroumba ko! wonto ba yakita yuropa ta giroug kai nakilli tin gaikug tin.

43. Kulla purreig ta kanun giroug kin, bukka-kan-to giroug

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wirrinun wal bara kirrai karai-karai ģirouģ, ģatun karai-karai wirrinun ģirouģ, ģatun mirramanun bin willi ka yantin ta kai yinkaiyin ta,

44. Gatun pirikibunpinun bin purrai ta, gatun giroumba wonnai tara murrug kaba giroug kinba; gatun keawai bara wupinun 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 wiyelligél kokera; wonto ba nura uma unni wollo kakilliko barun mankiye-ko.
- 47. Gatun wiyelliela noa purreag ka yantin ta murrug ka thieron ka. Wonto ba piriwal thiereu, gatun bara garammateu, gatun bara piriwal kuri koba, numa bara bon bunkilli kolag;

48. Yakoai bara ba umulliko gatun keawai bara, kulla yantin ta kuri pital 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 †garammateu gatun bara †parethbuteroi,

2. Gatun wiya bon, wiyelliela, Wiyella gearun, minarig tin kaiyu tin umullia bi unni tara? ga ganto-ke noa bin unni ta kaiyu gu kulla giroug?

3. Gatun noa wiyayelléun, gatun wiyelliela barun, Gatoa wiyanun nurun unni ta wakul; gatun wiyayelléa tia;

4. Korimullikanne-ta Ioanne-úmba, wiya, ta morokó kabirug, ga kuri koba?

- 5. Gatun bara wiyatan barabo, wiyelliela, Wiyanun géen ba, Morokó kabirug ta; wiyanun gaiya noa, Kora koa nura gurrapa bon?
- 6. Kulla géen wiyanun ba, Kuri koba ta; yantinto gaiya gearun kuriko pintinun tunug ko: kulla bara kotan bon Ioannenug †propet ta kakulla.
 - 7. Gatun bara wiya, keawai bara gurrapa wonta birug ta.
- 8. Gatun noa barun Iéthuko wiya, Keawai bag wiyanun nurun minarig tin kaiyu tin uman bag unni tara.

9. Gatun potopaiya gaiya noa barun kuri wiyelliko unni-ta †parabol: Taraito kuriko meapa †wain-gel la, gatun wunkulla barun kin upullikan ta, gatun uwa gaiya noa kalog kolag, yuraki.

- 10. Gatun yakita poaikulléun ba, yuka noa bon wakil umullikan barun kin upullikan ta, ġu-uwil koa bara bon yeai †wainġśl labiruġ; wonto bara ba bunkulla bon, ġatun yuka bara bon waita yeai korien.
- 11. Gatun noa toanta yukéa-kan tarai umullikan: gatun bara bon buntéa-kan yantibo, gatun yarakai uma bara bon, gatun bon bara yuka waita yeai korien.

12. Gatun noa toanta yukéa-kan goro-ta, gatun bara bon mularéa-kan, gatun wareka bara bon warrai tako.

13. Wiya gaiya noa piriwallo †wain-gel koba, Minnug banun kan bag ! Yukanun wal bag emmoumba yinal pitalmatoara; mirka bara bon gurranun, nanun bon bara ba.

14. Wonto bara ba upulli-kan-to nakulla bon ba, barabo gaiya wiyellan, wiyelliela, Unni ta wúggurra piriwal: kaai géen búwil bon, purrai koa ka-uwil gearúnba.

15. Yanti bon bara wareka †wain-gél labirug, gatun bunkulla gaiya bon tetti. Minnug banun noa barun piriwallo †wain-gél koba

16. Uwanun wal noa tanan bunkilliko barun upillikan-ko, gatan gunun wal †wain-gel taraikan ko. Gatun gurra bara ba unni, wiya gaiya bara, Kamunbi yikora Eloito.

17. Gatun noa barun nakilliela, gatun wiya, Minarig-ke unni upatoara yanti, Tunug ta wareka wittilli-kan-to, unnoa ta katéakanun 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 †hiereuko gatun †garammateuko mankilliko bon; gatun bara kinta kakulla konaratin; kulla bara gurra, wiya noa ba unni †parabol barun kin.

20. Gatun bara bon tumiméa, gatun yuka barun gakoiyellikan, gakogkilliko barunbo kuri murrarag-tai, gurra-uwil koa bara gi-koumba wiyellikanne, yaki tin mara-uwil koa bara bon kaiyu kabo †kobana kinko.

21. Gatun wiya bon bara, wiyelliela, Piriwal, gurran geen wiyan bi ba tuloa, kinta kora bi kauwa taraikan tin kuri kurrig tin, wonto bi ba wiyan tuloa wiyellikanne Eloi koba:

22. Wiya tuloa ta ġukilliko ġearun tullokan ġikouġ kin †Kaithari kin, ġa keawai ?

23. Wonto noa ba gurra gakoiya barunba, gatun wiya barun, Yakoai nura tia numan?

- 24. Túgunbilla tia wakal †denari. Gan kiloa unnoa goara gatun upatoara unni ta? Wiyayelléun bon bara gatun wiyelliela, †Kaitharumba ta.
- 25. Gatun noa wiya barun, Koito †Kaithari kinko guwa †Kaitharumba ta, gatun Eloi kinko unnoa tara Eloi-umba ta.

26. Gatun keawai bara man pa gikoúmba wiyelli-ta mikan ta barun kin 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 wiya,

28. Wiyelliela, Ela Piriwal! Mothéto noa upa gearun, Taraikan koba ba kóti tetti kanún ba porikunbai gikoúmba ta, gatun tetti noa ba kanún, wonnai korien, mara-uwil koa gikoúmba kóti

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bounnoun ģikoúmba porikunbai ka-uwil koa monnai ģikoúmba kóti koba.

- 39. Yakita gaiya warán kakulla kótita †theben ta: gatun kurri biruġ ko búmbéa porikunbai kakilliko, ġatun tetti kakulla, wonnai korieii.
- **30.** Gatuii willi-kaba-ko †deutero-to búmbéa bouniiouii porikunbai kakilliko, ġatun tetti iioa kakulla, wonnai korien.
- 31. Gatun willi-kaba-ko ftrito-to bumbéa bounnoun porikunbai kakilliko; gatun yaki-bo fthebento; ġatun bara keawai winiba wonnai, gatun tetti bara kakulla.

32. Willug ta tetti ba bountoa nukug.

- 33. Ganúmba barun kinba unnoa porikunbai kiniin kakilliko moron ba katéa-kanûn tetti kabirug? kulla bara fthebeiito bounnoun búmbéa porikunbai kakilliko.
- 34. Gatuii iioa Iéthuko wiyayelléün, wiyelliela barun, Wonnai ta untikal búmbillan porikunbai gatuii gukillaiko bhmbilliko:
- 35. Wonto ba bara murraragitai kanun uwolliko nnta kolagi taiiai tako purrai tako, gatun moron kakilliko tetti kabirug, keawai bara bumbumbillan, keawai gukitan bumbilliko:

36. Keawai wal bara tetti banun yukita; kulla bara yanti katan †agelo kiloa; gatun woiinai tara katan Eloi-umba, katan bara wonnai tara gali koba moron kanun tetti kabirug.

37. Gatun Mothéko iioa ba túgaiya wakál la kúlai ta, bougbugga barun tetti-tetti kabirug, wiya noa ba bon Yehóanug, Eloi ta Abaramúmba, gatun Eloi ta Ithákúmba, gatun Eloi ta Yacobúmba.

38. Keawai iioa Eloi ta barúnba tetti-tetti koba, wonto ba barúnba moron koba; kulla yantin moron katan gikoug kin.

39. Taraito bara †gárammateukállo wiya gaiya, Piriwál, murrà rág bi wiyan.

40, Gatun yukita keawai bara bon wiya pa kiiita-kan-to.

41. Gatun noa baruii wiyá, Yakoai bara miya Kritlitta yinal ta Dabidúmba?

42. Gatun Dabidto noa niuwoabo wiyá, †biblion kaba †tehillím koba, Yehóako iioa wiya bon Piriwal emmoúmba, Yellawolla bi túgkagkeri ka emmoug kin,

43. Uma-uwil koa bag barun bukkakaii gikoumba yulogél ko

kakilliko gikoug.

44. Dabidto noa ba miya bon Piriwal yitirra, yakoai gaiya noa yinal ta gikoumba?

45. Wiya gaiya noa barun gikoumba wirrobullikan mikan ta

yantin ta kuri ka,

46. Yakoai nura barun kai †garammateu tin, pital koa bara uwa-uwil kurrawitaikan, gatun umulliko ġukilliġél laba ko, gatun yellawolliġél la wokka ka †thunagóg ka, ġatun piriwal-ġél takilliġél laba:

47. Mantan bara kokera ba mabogun koba, ġatun umanun wiyellikanne-ta kurra-uwai tú ġunbilliko: yaki tin bara kanun kauwal tetti kakilliko.

WINTA XXI.

GATUN iioa iiakulla wokka-lag, gatun nakulla barun porrólkan wunkilliela gutoara barunba wunkilligél la.

2. Gatun iioa iiakulla tarai mabogun mirralkan wunkilliela

bountoa †lepto buloara unta ko tarog kako.

3. Gatun noa wiya barun, Wiyan bag nurun tuloa, gali mabogunto mirrallo wunkulla kauwal ta bara yantin kearan.

4. Kulla yantin gali wunkulla bara tullokan barunba kauwal labirug gutoara Eloi koba ko: wonto bountoa ba bounnoun kinbirug mirral koba wunkulla yantin tullokan bounnounba.

5. Gatun winta koba wiyelliela †hieron tin, umatoara unni ko-

rien tunug ko murrarag ko gatun gutoara, wiya noa,

6. Unni tara natan nnra ba, uwanun ta purreag karig ka, korien gaiya ba wakal tunug wokka-ka-wokka-ka, yantin wal ware-kullinun baran.

7. Gatuii bara bon wiya, wiyelliela, Piriwal, yakounta ke uniii tara kanun? gatun minarig tuga kanun uniii tara La gaiya kanun?

- 8. Gatun noa wiya, Yakoai nnra, gakoiya kora koa nura ka-uwil; kulla kauwal-kauwallo taiian uwanun emmoug kin yitirra, wiyel-linun, Gatoa ta (Kritlit ta); gatun papai ta kakillin; yanoa uwa yikora nura baruii.
- 9. Gurranun gaiya nura ba wuruwai kauwal gatun koakillai ta ba, kinta kora nnra: kulla unni tara kanun wal kurri-kurri, kulla wiran keawai kaniin kabo.

10. Wiya gaiya noa barun, Bara kuriko wuruwai wal kanun barun kuriko, gatun bara piriwal koba baruii piriwal koba ko:

11. Gatuii purrai tako pulululu kakilliko winta ka bo, ġatun kunto korien ta **ko**, gatun munni kauwalkan; ġatun kinta nakilli tara ġatun kauwal kiniin túġa morokó kabiruġ.

12. Wonto ba kurri-kurri ka unni tara ba kanun, manun wal bara mattarro nurun, gatun yarakai nurun umanun, gumullinun nurun †thunagóg kako, gatun †jail ko, mantoaro nurun mikan ta ko piriwal lako, gatun wiyellikan tako emmoug kinko yitirra ko.

13. Gatun unni ta kanun nurun tuga kakilliko.

14. Yanoa nura **kota** yikora minki ko, minarig nura wiyayelluun.

15. Kulla bag gunun nurun kurraka gatun guraki kakilliko, keawai wal yantin bara nurunba bukka-knn-to kaiyu kanun wiya-yelliko ga pirriral umulliko.

16. Gatun nura ģakoiyellinun wal nurun biyugbaito ģatun kóti tako kariģ ko, ģatun winta nurun kinbiruģ bunnun wal tetti

barun kai.

17. Gatuii nurun yarakai umanun yantinto. emmoumba tin yitirra tin.

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- 18. Wonto ba keawai wal wakal kittug gikoug kinbirug wollug kabirug tetti kanun.
- 19. Murrai kakillikanne nurunba ka, miromulla nura marai nurúnba?

20. Gatun nanun nura ba †Hierothalem kirrai-kirrai ta ba konara ba, gurrulla papai ta ba gaiya wari-warekulli ta ba unnug.

21. Murrabunbilla gaiya barun Iudaia 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, ka-

uwil 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 yirrá birug, gatun barun yutinun wal mantoara kakilliko yantin tako purrai karig kako: gatun †Hierothalem wattawanun baran bara †ethanékal-lo, yakita kalai tako barúnba koba goloin kanun †ethanékal.

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 bókkalog kólbilag-

bullin:

26. Kuri koba búlbúllo 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 wommunbillikanne-ta.

29. Gatun noa wiya barun wakal †parabol; Na-uwa kokug ta,

gatun yantin kulai ta:

30. Paikullinun bara ba, nanun nura gatun gurranun nura nurun kinbirug wunal katan paipai taba.

31. Yaki kiloa nura, nanun nura ba unni tara paikulliko, gurrulla gaiya nura piriwal koba Eloi 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 búlbúl matayei koa katéa-kun gatun kuttawaiban koa katéa-kun, gatun umillikéun koa katéa-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. Tumimilla nura, ġatun wivellía 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 wiyelliela noa murrug ka †hieron la; gatun noa uwa waita tokoi ta, gatun yellawa noa bulkara giakai

vitirra †Elaión ka la.

38. Gatun yantin bara kuri uwa gorokan ta gikoug kiuko †hieron lako, gurrulliko bon.

WINTA XXII.

YAKITA kakulla papai takillikanne nulai †lebben korien koba, giakai yittira †Pathak.

2. Gatun bara piriwal †hiereuko gatun garammateuko nukilliela bunkilli kolag bon tetti wirrilliko; kulla bara kinta kakulla kuri

3. Pulógkulléun noa Thatánto murrug ka bon Iudathkin, tarai

yitirra giakai Ithakariot, wakal noa †dodeka kabirug.

4. Gatun noa waita uwa, gatun wiyelliela barun piriwal †hiereunug gatun barun †kapatin, yakoai noa ba gakoyanun bon barun kin.

5. Gatun pital kakulla, gatun bara wiya gukilliko bon †arguro.

6. Gatun noa wiyai, gatun mittilliela noa gakomulliko bon barun kin, yakita bara ba konara waita gaiya uwa.

7. Kakulla gaiya purreag nulai †lebben korien ta, yakita †Pa-

thak búnnun wal ba tetti.

8. Gatun noa yuka Peternug gatun Ioannenug, wiyelliela, Yurig uwolla umulliko †Pathak ta, ta-uwil koa géen.

9. Gatun bara bon wiyá, Wonta-ke géen umanun!

- 10. Gatun noa barun wiya, A! nauwa nura, yakita uwanun nura ba kokerá karig ka, unta gaiya nurun wakallo kuriko wimbi-kaba-kan-to kokoin-kan-to nuggurra uwanun nurun; wirrobulla bula bon murrug kolag kokerá kolag unta-ko pulógkullinun noa
- 11. Gatun wiyanun nura bon kokeratin, Piriwallo wiyan bin, Wonnug waiyakan takilligél, untoa bag ba tanun †Pathak ta emmoumba katoa wirrobullikan toa?

12. Gatun nurun túgkaiyanun wal noa kauwal ta waiyakan

wokka kaba wupitoara: unnug umulla.

13. Gatan bara waita uwa, gatun nakulla bara unni tara yantin ba wiya barun : ġatun bara upéa †Pathak ta.

14. Gatun yakita kakulla †hóra ba, yellawa noa barán, gatun

†dodeka ta †apothol ta gikoug katoa.

15. Gatun noa barun wiya, Kauwal ta emmoumba kotatoara takilliko unni †Pathak ta nurun katoa, ta-uwil koa kurri-kurri tetti kolag ke bag:

16. Kulla bag wiyan nurun, Keawai wal bag tanun unta-kal kabo ba kanun piriwal koba ka Eloi koba.

17. Gatun noa mankulla wimbi, ġatun pitalma ġaiya noa, wiyelliela, Mara unni ġukillai koa nurabo:

18. Kulla bagʻ wiyan nurun, Keawai wal bagʻ pittanun yeai tabirugʻ tampelo tabirugʻ, kabo koa uwa-uwil piriwal koba Eloi koba tanan.

19. Gatun noa mankulla †arto ta, ġatun pitalma ġaiya noa, ġatun yiirbuġga, ġatun ġukulla barun, wiyelliela, Unni ta emmoumba murrin ġutoara nurun kin: umulla unni yanti ġurrulliko tia.

20. Yantibo wimbi takilli birug yaréa ka, wiyelliela, Unni wimbi ta wiyatoara ta buggaikal emmoug kinbirug gorog kiroapa nu-

run kai.

21. A! na-uwa, unni ta mattara ģikoúmba ģakoyelli-kan-to tia, emmouģ katoa ba takilliģél laba.

22. Yuna bo ta wal noa uwanun Yinal kuri koba, yanti wiyatoara; yapallun unnoa kuri gakoyelli-kan-to bon ba!

23. Gatun bara wiyellan barabo, gan-to barun kinbirug-ko umanun ta unni.

- 24. Gatun koakillan bara barabo, ġan-ke kanun piriwal barun kinbiruġ.
- 25. Gatun noa wiya barun, Bara ta piriwal ethanékal koba katilléun bara; gatun bara ta katillikan giakai yitirra murrog-tai.
- 26. Wonto nura ba keawai yanti kanun ; wonto noa kurrikóg nurun kinba, kamunbilla bon yanti mitti ; gatun noa piriwal katan, yanti umullikan ta.
- 27. Wonnug-ke kauwal unnug, niuwoa yellawan noa ba takilli ta, niuwoa umanun noa ba? wiya, unni ta noa yellawollin ba takilli taba? wonto bag ba katan nurun kinba yanti niuwoa ba umullikan ta.
 - 28. Nura ta emmouġ kin minkéa emmouġ ka ta numatoara:
- 29. Gatun ģutan nurun baģ kakilliko piriwālģēl lako, yanti tia emmoumba Biyuģbaito ģukulla tia;
- 30. Ta-uwil koa nura ġatun pitta-uwil emmouġ ka ta takilliġél la emmouġ ka ta piriwalġél la, ġatun yellawa-uwil yellawolliġél la piriwal koba ka, wiyellin barun konara †dodeka ta Itharael koba.
- 31. Gatun noa piriwallo wiya, Ela Thimon, Thimon! ġurrulla, Thantanto noa wiyan bin mankilliko kirrai-kirrai koa biloa uma-uwil yanti †wiet kiloa:
- 32. Wonto baġ ba wiyelléun ġirouġ kai ġurra-uwil koa bi; ġatun minki bi ba kanun, pirralmulla ġaiya barun bi kóti ta ġiro-umba.
- 33. Gatun noa wiya bon, Piriwal, katan bag unni mirigil uwolli kolag gikoug katoa ko †jail kolag gatun tetti kakilli kolag.
- 34. Gatun noa wiya, Wiyan banug, Peter, keawai wal mukkaka ko tibbinto wiyanun unti purreag ka, kurri-kurri ka bi ba gakoyanun tia goro-ka 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 wiya, Keawai.

36. Wiya gaiya noa barun, Wonto ba yakita unti, niuwoa ba yinugkan, manunbilla bon unnoa, gatun yanti pika; gatun niuwoa yirra korien, gumunbilla kirrikin gikoumba, wakal koa noa gukilli ko.

37. Wonto bag ba wiyan 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 wiya, Piriwal, na-uwa unni tuloa buloara yirra. Gatun noa wiya barun, Tantoa-bo-ta.

39. Gatun noa uwa warrai koba, gatun waita uwa uwolli kolag bulkara kolag †Elaión ko la kako; gatun gikoúmba wirrobulli-

kan wirroba bon.
40. Gatun uwa noa ba unta, wiya gaiya noa barun, Wiyella, keawai koa nura pulógkulli korien yarakai kolag.

41. Gatun noa waita uwa barun kinbirug yanti kiloa tunug koba pintia, gatun warogbugko upullin barán, gatun wiya,

42. Wiyelliela, Biyug, wiya bi unni wimbi manun emmoug kinbirug: yanoa emmoumba kotellikanne giroumba ta kamunbilla kakilliko.

43. Gatun paipéa wakal ağelo moroko kabiruğ pirriralınıllin

44. Gatun kirrinkan noa kauwalkan, wiyelliela noa pirriral butti ; ġatun ġikoúmba kurrol upulléun barán purrai kolaġ yanti kiloa komonba kauwal ġoroġ koba.

45. Gatun bougkulléun noa ba wiyelli tabirug, gatun uwa gikoumba tako wirrobullikan tako, nakulla gaiya noa barun birriki birriki minkikan,

46. Gatun noa wiya barun, Minarig tin nura birrikin? Bougkullia gatun wiyella, uwéa-kun koa nura yarakai kolag.

47. Gatun yakita wiyelliela noa ba, a! konara, ġatun noa yitirra ġiakai Iudath, wakal ta †dodeka kabiruġ, uwa ġanka barun kin, ġatun uwa ġaiya noa papai Iéthu kin, búmbúmkakilliko.

48. Wonto noa ba Iéthuko bon wiyá, Ela Iudath! ġakoman binug Yinal kuri koba búmbuggullito?

49. Nakulla bara ba ġikouġ kinba miunuġ-bulli kolaġ, wiyabon bara, Ela piriwal! wiya, ġéen búntan yirra ko?

50. Gatun wakal barun kinbirug kunbuntéa wakal umullikan thiereu koba piriwal koba, gatun kunbuntéa bon túgkag-keri gurréng.

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 piriwal †hiereu koba, gatun barun †kapatin †hieron koba, gatun barun garrokal, uwa bara gi-

koug kin, Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, virrakan gatun kotarakan?

53. Kakulla bag ba nurun kin yanti-katai purreag ka †hieron ka, keawai nura tia manpa mattarro: wonto ba unni yakita ta ka-

tan nurúnba gatun kaiyukan tokoi tako.

54. Mankulla gaiya bara bon, gatun yutéa bon, mankulla gaiya bon kokera ko piriwal koba kako †hiereu koba kako. Gatun Peterko noa wirroba kalog kolag.

55. Gatun upilléun 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 koiyuġ ka, ġatun pimmilliela bon pirrallo, ġatun wiyá, Unni noa kuri 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 wiya, Kuri, keawaran
- 59. Gatun, yakita toanta, wakal †hora ta yukita, taraito wiya pirralma wiyelliela, Yuna bo ta unni kuri kakulla gikoug katoa; kulla noa Galilaiakal.
- 60. Gatun noa Peterko wiya, Ela kuri! keawai bag gurran yakoai bi ba wiyan. Gatun wiyelliela noa ba, tanoa-kal-bo mukkaka-ko gaiya wiya tibbinto.
- 61. Gatun noa Piriwal warkulléun, gatun nakilléun bon Peternug. Gatun Peterko noa gurra wiyellita Piriwal koba, wiya bon noa ba giakai, Gikoyanun wal bi tia kurri-kurri tibbinto mukkaka ko wiyanun goro-ka.
- 62. Gatun Peter noa uwa warrai koba, gatun túgkilléun gaiya noa kauwal.
- 63. Gatun bara kuriko mankulla bon Iéthunug béelma bon, gatun búnkulla bon.
- 64. Gatun munmin bara ba upéa bon, búnkulla ġaiya bon bara goará, gatun wiya bon, wiyelliela, Wiyella bi, gante-ke bin búnkulla?
- 65. Gatun kauwal-kauwal taraikan yarakai wiya bara gikoug kin.
- 66. Gatun purreàġ ba kakulla, kau-umullan ġaiya bara ġarrotai kuri koba, gatun bara piriwal thiereu koba, gatun bara garammateu, gatun yutéa gaiya bon kau-umulligél lako barúnba tako,

67. Wiyelliela, Kritht ta bi unni? wiyella gearun. Gatun noa wiya barun, Wiyanun nurun bag ba, keawai gaiya wal nura gur-

ranun:

- 68. Gatun wiyanun nurun bag ba, keawai wal nura wiyaiyellinun tia, keawai wal nura tia wamunbinun.
- 69. Kabo noa Yinal kuri koba yellawanun tugkag ka kaiyukan ta Eloi koba ka.

70. Wiya gaiya bara yantinto, Yinal ta bi unni Eloi koba? Ga-

tun noa wiya barun, Wiyan nura gatoa 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 bougkulléun, gatun yutéa bon Pilato kin.

2. Gatun bon bara pirralma, wiyelliela, Gurra géen bon unni gakovelliela noa ba barun kuri willuggel, gatun wiyelliela, yanoa guki yikora tullokan Kaitharinug, wiyelliela, niuwoa-bo-ta Kritht ta wakal ta Piriwal.

3. Gatun Pilato-to wiva bon, wiyelliela, Ga gintoa ta Piriwal katan barúnba Iudaioi koba? Gatun noa wivayelléun bon, gatun

wiyá, Gintoa ta wiyan.

4. Wiya gaiya noa Pilato to barun piriwal †hiereu gatun barun

kuri, Keawai bag gurra pa yarakai unti kuri ka.

5. Gatun bara bukka-buttibugkéa, wiyelliela, Pirralman noa barun kuri, wiyellin, yantin ta Iudaia ka, Galilaia tinto unti kolag.

6. Gurra noa ba Pilato-to Galilaia ka, wiya noa, Unni kuri Gali-

laiakal?

7. Gatun gurra noa ba Herodúmba-kan noa wottaikan, yuka bon noa Herod kinko, yakita gaiya niuwoabo kakulla †Hierothalem ka.

- 8. Gatun nakulla bon nea ba Herodto Iethunug, pital 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 †hieren gatun bara garammaten garo-

killiela, gatun pirralmulliela bon kauwal.

11. Gatun Herod katoa ba bara wuruwai koba gurramaiga bon bara, ġatun béelma bon, ġatun 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 †hiereu,

gatun barun piriwal, gatun barun kuri,

14. Wiya gaiya barun, Mankulla nura bon unni kuri emmoug kinko, yanti wakal noa gakoya-uwil ba kuri; gatun, a! gurulla, nuiya ta bon bag unni mikan ta nurun kin keawai bag gurrapa yarakai gikoug kin, ginoa-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. Wélkorinun wal bon bag, gatun wamunbinun gaiya bon. 17. (Kulla noa burugbugganun wal wakal yakita ta takillikanne ta.)

18. Gatun bara kaaibulléun wakalla purawai, wiyelliela, Yurig unni kuri; gatun burugbuggulla bon Barabbanug gearun kinko:

19. (Gali noa wakal wuruwai tin kokera gatun bunkilli tin tet-

ti tin, wunkulla bon †jail ka.)

20. Koito noa ba Pilato-to kotelliela burugbuggulliko bon léthunug, wiyéa ka barun.

21. Wonto bara ba wiya, wiyelliela, Buwa bon tetti, buwa bon

tetti.

22. Gatun noa barun wiya yukita goro-ka, Minarig tin? minarig noa yarakai uma? keawai bag gurrapa taraikan gikoug kin galoa kolag bunkilli kolag tetti wirrilliko; welkorinun wal bon bag, gatun wamunbinun bon.

23. Gatun bara tanoa-kal-bo pullí kakulla kauwal, wiyelliela, búwil koa bon tetti. Gatun pullí barúnba gatun barúnba piriwal

thiereu pirral kakulla.

24. Gatun Pilato-to noa wiya, ka-uwil koa yanti wiya bara ba.

25. Gatun noa bon burugbugga barun kin unni bon wuruwai tin gatun bunkilli tin tetti tin wunkulla bon †jail ka wiyatoara barunba; gatun noa bon Iéthunug wamunbéa barun kin.

26. Gatun yutéa bon bara ba yurig, 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 nu-

kug-ko, túgkilliela gatun minki kakilliela gikoug kai.

28. Wonto noa ba Iethu warkulleun barun kai koba, wiya, Yinalkun †Hierothalemkalín, túgki yikora emmoug kai, wonto ba túgkillía nura nurunbo, gatun nurun kaiko wonnai tara ko.

29. A! na-uwa, purreag karig tanan uwollinun, yakita unta wiyanun bara ba, Murrarag bara wonnai korien, gatun unnug tarapika keawai porkulli korien, gatun paiyil keawai pittelliko.

30. Yakita gaiya bara wiyellan bulkara karig, Puntimulla

ģearun kin, ģatun yúnko ko, Wutilla ģearun.

31. Gatun uwullinun bara ba unni tara kulai ta kirug ka, minnug banun wal kulai ta turral la?

32. Gatun unnug bula taraikan yarakai willug, yutéa gikoug

katoa wunkilliko tetti wirrilliko.

33. Gatun uwa bara ba unta ko, giakai yitirra Kalabary, unta gaiya bara bunkulla bon gatun bulun yarakai bula, wakal ta tugkagkeri 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 kirri-

kin gikoumba, gatun wupillan woiyo.

35. Gatun bara nakilliela ġarokito. Gatun bara piriwal yantibo barun katoa béelmulliela, wiyelliela, Miromá noa taraikan; miromabunbillía bon ġikouġ kóti, wiya noa ba Kritht ta, ġirimatoara Eloi-úmba.

36. Gatun bara †militiko béelma bon, uwolliela ġikouġ kin, ġatun nupilliela bon †aket,

37. Gatun wiyelliela, Wiya bi ba piriwal Iudaioi koba, miro-

mullía bi gintoabo kóti.

38. Gatun upulleun wakal upatoara wokka ka gikoug kin pulli †Hellenik 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, miro-

mullia bi gintoabo gatun gearun.

40. Wonto ba taraito wiyayelléun, koakilliela bon, wiyelliela, Keawai bi kinta korien Eloi kai, gatun gintoa ta katan wakal la umatoara?

41. Gatun galin yakita murrarag uma; yaki tin galin kai umatoara tin: wonto noa ba gali kuriko, keawai noa yarakai uma pa.

42. Gatun noa wiya Iéthunug, Piriwal, gurrulla bi tia, uwanun

gaiva bi ba piriwalgel lako giroug ka tako.

43. Gatun noa Iéthuko wiya bon, Yuna bo ta wal bag wiyan giroug, Unti buggai purreag ka kanun bi tia emmoug katoa Paradeith ka tako.

44. Gatun yakita kakulla †hora ka †hekto ta, tokoi ta kakulla

vantin ta purrai ta katéa ka †hóra kako †nain tako.

45. Gatun punnal ta tokoi kakulla, gatun kirrikin ta †hieron

kako yiirkulléun búlwa koa.

46. Gatun noa ba Téthuko kaaibulléun wokka wiya noa, Biyug, wunun bag emmoumba marai giroug kin mattara; gatun wiyelléun noa ba unni, wunkulla gaiya noa marai.

47. Yakita gaiya noa ba kenturionko nakulla unni umatoara, pitalma noa Eloinug, wiyelliela, Yuna bo ta wal murrarag unni

kuri.

48. Gatun bara yantin kuri uwa nakilliko gala ko umatoara ko, wirrilléun bara wapara, gatun willugbo bara uwa.

49. Gatun yantin gikoúmba kóti ta, gatun bara nukug wirroba bon Galilaia kabirug, garokéa kalog ka, nakilliela unni tara.

50. Gatun kakulla wakal kuri, giakai yitirra Yothep, wiyellikan katan; murrarag kakillikan, gatun tuloa kakillikan:

51. Gali keawai noa pital korien barúnba ko wiyellikanne ko gatun barúnba umatoara ko; Arimathéakal noa, wakal ta kokera Iudaioi koba; niuwoa ba mittilliela piriwal lako Eloi koba kako.

52. Unni noa uwa Pilato kin, bon wiyelliko murrin ko Iéthu

koba ko.

- 53. Gatun noa mankulla barán, gatun muggama kirrikin ta, gatun wunkulla tulmun ta umatoara tunug ta; keawai ba unta kuri 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 wirroba yukita, gatun nakulla tulmun, yakoai ba wunkulla murrin.

AN AUSTRALIAN LANGUAGE.

56. Gatun bara willugbo, gatun mankulla †aromata gatun †mura; ġatun koréa purreàġ ka thabbat ta, yaki tin wiyatoara tin.

WINTA XXIV.

Yakıta kakulla purreağ ka yukita thabbat biruğ ka, goiokan ta, uwa bara unti ko tulmun tako, mankillin †aromata 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 korienmurrin ta Piriwal koba Iéthu koba.

4. Gatun yakita kakulla, kotelliela bara ba ģe tin, a! buloara kuri bula garokéa barun kin killibinbin kaba kirrikin taba,

- 5. Gatun bara ba kinta kakilliela, ġatun wunkulliela barunba goara barán purrai tako, wiya bula barun, Minarig tin nura nakillin moron-kan ta unti tetti-tetti ka?
- 6. Keawai noa unti, kulla noa waita ka ba bougkulléun: gurrulla nura yanti wiya nurun noa ba, yakita noa ba kakulla Galilaia ka,
- 7. Wiyelliela, Yinal ta küri koba wunun wal bon mattara yarakai-willug koba ka, gatun búnnun wal tetti, gatun purreag ka tarai ka kúmba-ken bougkullía kánún noa.

8. Gatun ġaiya bara kotelliela ġikoúmba wiyelli tara,

9. Gatun willugbo bara uwa tulmun tabirug, gatun wiya unni

tara barun kin †dódeka ta, gatun barun yantin ta.

10. Gala bountoa Mari-ko Magdalakalin-to, gatun bountoa Ioanna-ko, gatun bountoa Mari-ko tunkan-to Yacobo-úmba-ko, gatun taraikan-to bara nukug-ko barun katoa, wiya unni tara barun japotholnuġ.

11. Gatun bara ba wiyelli tara kakulla barun kin yanti kiloa

gakoyelli tara, gatun bara keawai gurraiyelli pa barun.

12. Peter gaiya noa garokéa, gatun murra tulmun tako; gatun woinkulliela barán, nakulla noa kirrikin wuntoara pitaka, gatun waita noa uwa, kotelliela unni tara katan ba.

13. Gatun yakita purreag ka yantibo, buloara-bula barun kinbirug uwa kokera kolag, giakai yitirra Emmaou, yakita kalog †Hierothalem kabirug purlog †hekékonta 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 ġaikuġ barúnba tullamá, ġimilli 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, wiyayelleun, wiyelliela bon, Gintoa bo ta wakal gowikan †Hierothalemkal, 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 Eloi koba

kin, gatun yantin ta barun kin kuri ka:

20. Gatun yakoai bara ba piriwal †hiereu, gatun gearunba piriwal karig wunkulla bon wiyayelliko tetti kolag, gatun bara bon búnkulla tetti.

21. Wonto ģéen ba kota niuwoa miromulliko Itharaelnuģ: ģatun yantin unni tara ba, unni buggai kúmba-ken-ta katan unnoa tara umatoara biruġ.

22. Kauwa, tarai bara nukug gearunba konara birug kota bun-

béa bara gearun, bara goiokéen katan tulmun ta:

23. Gatun keawai bara ba na pa gikoumba murrin, uwa gaiya bara, wiyelliela, nakéun bara natoara †agelo karig koba wiya moron noa kakulla.

24. Gatun taraikan barúnba 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 pirriral búbul gurrulliko 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, gurrabunbéa gaiya noa barun unnoa tara upatoara birug gikoug kai.

28. Gatun bara papai uwa unta kolag kokerá kolag, unta kolag

bara: ġatun noa puntelliela kaloġ kolaġ.

29. Wonto bara ba pirralma bon, wiyelliela, Kauwa gearun katoa; kulla wal yaréa kakillilin, gatun purreag ta waita uwollilin. Gatun noa uwa murrarig kakilliko barun katoa.

30. Gatun yakita kakulla, yellawa noa ba barun katoa takilliko, mankulla noa jarto, gatun pitalma noa, gatun yiirbugga, gatun

gukulla gaiya barun.

31. Gatun gaikug barúnba bugkulléun, gatun gimilléun gaiya bara bon; noa gati kakulla barun kinbirug.

32. Gatun bara wiyellan barabo, Wiya, gearúnba búlbúl winna ba gearun kinba ko murrug kaba ko, wiyelliléun noa ba gearun katoa, gatun gurrabunbéun noa ba gearun upatoara ta?

33. Gatun bougkulléun tanoa-kal-bo gatun willug ba kakulla †Hierothalem kolag, gatun nakulla barun †hendeka ta, gatun barun taraikan barun katoa,

34. Wiyelliela, Bougkulléun bo ta yuna Piriwal ta, gatun pai-

kulléun Thimon kir.

35. Gatuii bara wiya unni tara upatoara yapig koa, gatun gimilléun bara bon yiirbuggulliela noa ba tarto.

36. Gatun bara ba wiyelliela, Iéthuko iioa niuwoabo garokéa willi ka barun kin, gatun wiya barun noa, Pital nura kauwa.

37. Wonto bara ba pulul-pulul kakulla gatnı kinta-kan, gatun kotelliela bara marai ta bara nakulla.

38. Gatuii noa wiya barun, Minarig tin nura kinta katan? ga-

tun minarig tin nurdnba búlbúllo kotnn?

- 39. Nauwa tia mattara emmoumba, gatun gulo emmoumba, Gatoa bo: numulla tia, gatuii nauwa; kulla keawai marai koba purriug korien gatun tibun korien, yanti nakulla nura tin ba emmoumba.
- 40. Gatuii wiya iioa ba unni, túgumbéa barun iioa gikoúmba mattara gatuii yulo.

41. Gatuii keawai bara ba gurra pital ko, gatun kotelliko, wiya

iioa baruii, Wiya, nurunba kuiito uiiti?

42. Gatuii bara bon ģukulla pundol koiyubatoara makoro biruģ, ģatun pundol nuparai kabirug.

43. Gatun noa mankulla, ġatun takulla barun kin mikan ta.

44. Gatuii noa wiya baruii, Uiini 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 iioa barun, gurra-uwil koa bara upa-

toara ta;

46. Gatuii wiya iioa barun, Yaki upatoara, gatuii yaki murrarag ta Kritht ko gikoug kakilliko tetti ko, gatuii bougkulliko kúm-

ba-ken-ta purreàġ ka tetti kabirug :

47. Gatun wiyabunbi-uwil koa minkikanne-ta gatun warekullikaiiiie-ta yarakai umullikan ko gikoug katoa birug yitirra birug yantiii ta konara, kurri-kurri kabirug †Hierothalem kabirug.

48. Gatun nura nakillikan katan gali tara ko.

49. Gatun, gurrulla, wupin bag nurun kin wiyatoara emmoumba koba Eiyugbai koba: monto nura ba minkéa kokerá †Hierothalem ka, kaiyu koa nurun kauwal búlwara tin.

50. Gatun yutéa noa barun kalog kolag Bethany ka bo, gatun noa wupilléun mattara gikoumba wokka-lag, gatun pitalma noa barun

51. Gatuii yakita kakulla, yaki pitalmulliela noa ba barun, mantilléun gaiya bon barun kinbirug, gatun kurréa bon wokka-lag moroko kako.

52. Gatun bara bon murrarag koiyelliela, gatun willug ba kakulla †Hierothalem kolag kauwal-kan pital-kan:

53. Gatun kakilliela murrug thieron ka, murrarag wiyelliela gatun pitalmulliela bon Eloinug.

PART III.

THE LEXICON. .

.2921

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P. E. THRELKELD

EX

GOSPEL ACCORDING TO SAINT LUKE

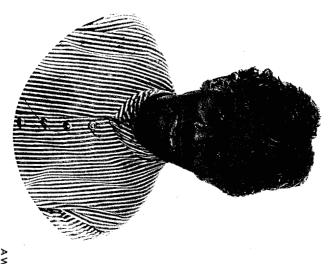
TO THE

TEXICON

VMVBVKVI-ENGIISH

NV

[FROM THE ORIGINAL MANUSCRIPT.]



AWABAKALIN:
WOMAN OF THE LAKE MACQUARIE TRIBE
ÆTAT. 65.



THE AUTHOR'S PREFACE.

IT was during the year 1827, being the third pear after the commencement of my mission to the aborigines, that the first work of this kind was proclaced—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 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 rarious modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language." Both of these works mere presented to, and exhibited at, the Royal National Exhibition, London, 1851.

This Lexicon mill 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 mill 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.

AWABAKAL-ENGLISH LEXICON

GOSPEL ACCORDING TO SAINT LUKE

THE letters in the English alphabet, with some modifications, are here used to convey the sounds of letters and words in the aboriginal language. The meaning of the verb is given in the third person singular only, but it should be remembered that the verb, when rendered into English, must be made to agree with its subject, whether singular, plural, or dual-first, second, or third person, as the case may require; for example,—buntan, '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, kuri, 'man'; kuri ta, 'the man'; kuri tara, 'the men'; yantin kuri, 'all manner of men'; 'all men'; 'all people'; 'all mankind.'

[Hyphens are used to show the composition of some of the words.—ED.]

A—the sound of this letter is Abia—pr.n., Abia. the same as heard in Eng. ah! Abia-umba—belonging to A. A-retains the long sound, es- Abiléné-pr.n., Abilene. pecially when accented as in Agelo—Gr., an angel. bán; à sounds shorter than a. Ai—sounds as i in Eng. 'nigh.' See 'Phonology,' page 5. A!—a call of attention; hark! Aku—Lat., a needle. Aaron—pr.n., Aaron. Aaronúmba—belonging to A. Abaram—pr.n., Abraham. Abaramumba—belonging to A. Abaram kinko—to be with A.; Abaramnug-for A. to have or possess; dat. 1. Abaramnug-A. as the object. Abel—pr.n., Abel. Abelúmba—belonging to A. Abelnug—Abel; the acc. case.

Akéto—Lat., vinegar. Alabathro—Gr., alabaster. Alpai—Gr. pr.n., Alpheus. Altar—see bomo. Andrea—pr.n., Andrew. Apothol—Gr., an apostle. Arguro—Gr., silver. Army—Eng., army. Army-kan—Eng., a soldier. Arto—Gr., bread, a loaf. Atthari—Gr., a farthing. Ather—pr.n., Asher. Athino—Lat., an ass.

ABBREVIATIONS.

abl.	for	ablative	interr.	for	interrogative.
acc.	,,	accusative	Lat.	,,	Latin.
adv.) -	adverb.	lit.	;,	literally.
aor.	,,	uorist.	mand.	22	mandatory.
cf.	,,	refer to.	masc.	,,	masculine.
conj.	,,	conjoined.	neg.	,,	negative.
dat.	,,	dative.	opt.	,,	optative.
def.	,,	definite.	part.	,,	participle.
emph.	,,	emphatic.	perf.	,,	perfect.
Eng.	,,	$ar{English}$.	plu.	"	plural.
exclam.	,,	exclamation.	prep.	,,	postposition.
fem.	,,	feminine	pres.	"	present.
fut.	,,		priv.	;;	privative.
Gr.	,,	Greek.	j?i'.n.	,,	proper noun.
Heb.	,,	Hebrev.	proh.	,,	prohibitory.
imper. or imp.	,,	imperative.	pron.	,,	pronoun.
indef.	,,	indefinite.	sing.	,,	singular.
i.q.	,,	the same as.	subj.	,,	subjunctive.
intens.	,,	intensive.	subst.	,,	substantive.
A.2/- 177.7					

This is a reference to the foot-note on page 204.

 \mathbf{B}

B—is sounded as in Enq, 'be,' In many instances it is diff_ cult to ascertain whether the sound be b or p, or a con. pound sound of both letters.

Ba—sounds as \overline{Enq} . 'bah'! Ba—when, as if; postfixed to pronouns, it forms the poss.* Bag—the verbal pron., I. Bai—is sonnded as Eng. 'by.' Baibai—a atone-axe; an axe. Bal, ban—are sounded as Eng marl, barn,' omitting the r. Ban—a suffix to certain nouns: as, makoro, 'fish'; makoroban 'one who fishes,' a fisher man'; makorobín, ca fisher woman. Banug—the conj. dual, I-thee.

the first person nom., and the second person acc.

Bapai—nigh, near?ciose at hand Bapabunbilliko—inf. toletbury Bapabunbilla — imp., permit to bury.

Bapa-uwil—opt., (a wish) that ...may bury.

Bapa-uwii koa—subj., (a pur. pose) in order to bury; that may. ..bury.

Bapilliko — to bury, to inter. Bará—down; below. Barabba—pr.n., Barabbas. Barabbanug—B.; in the acc. Bar6 kako — actually down. Bará kolag—tending clown. Bara—thev. Barabo—they themselves. Barabo-barabo—recip., they (do

it) tliemselves, one to another. Barhi — 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 amongs 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 kolag-towards B. Bethlehem—pr.n., Bethlehem. Bethapagé—pr.n., Bethphage. Bethahaida—pr.n., Bethsaida. Bi—is sounded as Eng. 'bee.'

Bi-thou; the verbal nom. Biblion-Gr., book, cf., book.

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. Birrikilligel-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. Rith-dekem-millia-Lat., 20,000.

Bitta—the eclge or sides.

Biu—rhymes with Eng. 'pew.' Bi-uwil-auxiliary sign of the optative mood.

Bi-uwil koa — auxiliary sign o the subjunctive mood.

Biyuġ—the affectionate addres to a male parent; father! Biyugbai—a father; the mal parent.

Biyugbai-nug-acc., the father as the object.

Bivugbai-ta—the father, as th subject; it is the father.

Biyug-ta-uwa bali—dual; bot father and I have

Biyugbai-to—the father, actin as an agent or as the subject to an active verb.

Bo—the self-same; as, gatoa-b 'I myself', unti-bo, 'this sel same place.'

Boaikulléun—grew, of itself. Boaikulliko—to grow *or* sho up, of itself.

Boa-má—gathered together, co lectecl.

Boamá korien—did not gath together.

Boamulliko—to gather together, to collect.

3oboġ-a babe; an infant. 3okatog—the surf of the sea, a wave.

3omo-Gr., an altar.

3on—acc., the pronoun 'him.' 3onig—ashes.

300-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.

Bougbugganun-will cause to arise by personal agency; will be made to rise; shall be raised up.

Fougbuggulliko -- to cause to arise by personal agency; to raise up.

Bougkatéa-kanun-will be raised again by command ; will again stand up.

Bougkulléun—arose, got up. Bougkullía—imp., arise, get up. Bougkullía kaa—one who has

arisen by command. Bougkullía-kan-katéa-kan — one who has arisen again by com-

Bougkulliko—to arise, to get up, to stand up.

Bougkulli korien—not to arise. Bougkullinun-will rise.

Bougkullinun-wal-shall arise: will certainly rise.

Bougkullía-kanun-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., pread.

[&]quot;For all personal pronouns, and for the case-endings of nouns, see pp. 16, 17 of the Grammar, __ED.

Bredd ta—the bread, as a sul ject; 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, denote personal and causative agency -buggulliko—to act effectually by personal agency; to cause to

Beg—sounds as in Eng. boon, but with the strong nasal neinstead of the n; cf.*.

Búgbúg—to salute.

Bugbuggá—unloosed; did open Bugbuggulliko—to act upon so as to unloose; to open a book Búgbúg-ka—saluted, did salute with a kiss.

Búġbúġkulliko—to salute with a kiss.

Buġgai—now; to-day; present time.

Buggaikal—of to-day; belonging to the present period; of this time; new; fresh.

Bugkulléun—did become.

Buğkulliko—to cause to be, by its own power; to become.
Bukk—sounds as Eng. 'buck.'
Bukka—anger; ferociousness.
Bukka-butti-buğkéa—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.

*Note.—ú always, and u like u in Eng. 'bull.'

ù always, and u before Eng. 'hull.' See page 4.

Throughout the Lexicon,
—Ed.

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 kauwal—great anger.

Bukka mai-ye—one who is habitually angry.

Bukka-mai yikora—imp. neg., be not angry.

Bukka manun—will do angrily. Bukka-ta-kal—in a state of rage. Bula—dual, ye two.

Bul—for its sound cf.*.

Bul—sounds as Eng. bull.'

Búlbúl—the heart.

Búlbúl la—in the heart.

36-1561-lo—the heart, as agent. Búlbúl labiruġ—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. Bulkará—to (unto) the back, &c.

Bulkara karig—all the mountains or hills.

Bulkará kolag—towards the hill. Bulkara-ta—it is the mountain;

the mountain.

Bulkaroa—throughout the back (or hill, mountain).

Buloara—two.

Buloara-bula—dual, they two; the two; both.

Buloara-buloara — two and two.

Bulun—dual acc., them two. Bulun kinbirug — from (apart from) them two. Bulun-kinbirug-ko-from them two, as an agent. Bulwara—high, loft;;. Búlwára ka-at the height; on high; noon; high noon. Búlwarai tin—on account of the height; on high. Bum—for its sound cf.*. Bum—is sounded as Eng. 'boom.' Búmbéa—was and is married. Búmbéa-ka—is in the married state. Búmbillala—did marry at some definite time past. Búmbillan—do or does marry. Búmbilli-ka-was in the act of marrying at some indefinite time past. Búmbilliko—to marry; to take a wife; to kiss reciprocally. Búmbinůn—fut., will marry. Búmbuġgulliko—to take a kiss by force. Bumbuggulliko—to cause to be loose; to open a door. Búmbuggulli-to—the kiss given, as agent; with or by a kiss. Bum-bum-kisses; kissing. Búmbúm-ka—was kissed. Búmbúm kakilliko – to be in a state of kissing; to kiss. Búmbúm-ka-pa—did not kiss. Búmbúm-kulliela—did continue to kiss. Búmbúm-kullielliko — to continue to kiss. Bummilléun—found; did find. Bummilliko—to find. Bun-is sounded as Eng. 'boon.' Bin—for its sound cf.*. Bun—permissive, let; permit.

Búnbá—smitten; smote.

Bunbéa—did permit; did let.

Bunbilla—imp., permit; let.

Bunbilliko—to permit; to let. Bunbin—pres., permits.

Bunbinun—fut., will permit. Bun-bi-uwil—opt., wish to let.

Bun-bi-uwil koa-subj., in order to permit; that...might let.

Bunkilligel—the place of smiting; the threshing floor; the pugilistic ring; the field of battle.

Búnkilli-kan—one who smites. Búnkilli-kan tin—from (on ac-

count of) him who smites.

Bunkilliko—to smite or strike; to make a blow; cf.*.

Búnkilli kolaġ—towards smiting; about to smite.

Búnkilliko tetti—to smite dead ; to kill with a blow.

Dúnkilli tin—from (on account of) the smiting.

Bunkiye tetti wirriye—one who habitually smites to death; one who kills with blows; a murderer.

Búnki yikora—proh., smite not; strike not; must not strike. Búnkulla—smote; did beat.

Búnnún wal—shall smite; will certainly smite.

Búnnůn-wal-ba—when ...should smite; if...should smite.

Buntan—pres., strikes.

Buntimai—a messenger; an ambassador; a herald; b=p.

Búntoara—that which is smitten or struck.

Burrilliko—to do a thing spoken of by some violent instrumental means; cf. tetti-burrilliko.

Burrouġ—a dove.

Burugbuggá—did set at liberty; unloosed, released, unbound.

Buruġbuġgan—does set at liberty (release, unbind).

Burugbugganun—will set loose.

Buruqbuggulla—mand., set a liberty; set loose.

Buru gbuggulliela—was causin to be set at liberty; was ur loosing or releasing.

Burugbuggulliela ba—while (as when)...was setting at liberty Burugbuggulliko—to cause to be set at liberty; to unloose to release: to unbind.

Burugkulléun—did set at liberty unloosed (of itself).

Burugkulliko—to set itself a liberty of its own power; to unloose itself; to unbind it self: 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 ani mal ..., as an ox.

Bu-nwil—opt., wish to smite. Bu-uwil koa-subj., in order to smite; that...might smite; or 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 Enq, 'cubit,' mould be represented by the letter k. The letter 6(C) represents the sound of ch, as in $\hat{E}ng$. church.'

Cipu—Eng, sheep. $Kaf(\dagger italo, Gr.) - Eng.$, calf.

Kalabary—pr.n., Calvary. Kenturion—a centurion. Renturion-ko — the centurion, as an agent. Kubit—Eng., a cubit. Kurenia—pr.n., Cyrenia. Kurenia-kal-belonging to Cyrenia; a, Cyrenian (masc.). Kurenia-kalín—belonging to Cyrenia; a Cyrenian (fem.).

AN AUSTRALIAN LANGUAGE.

D has a middle sound betwixt t xncl d: it ofteil confounds the sounds of d and t. D is used in Foreign words, while t belongs to the language. The aborigines lo 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. Dhakaría—pr.n., Zacharias. Dhakké—pr.n., Zacchaeus. Dhélot— $\hat{G}r$., a zealot. Diabol-lo or cliabol-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! Elaion—Gr., Mount of Olives. Elebben—see hencleka. Elebben-ta — eleven it is; eleven. Elía—pr.n., Elias. Elía-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 sub iect. Eloi-to—Eloi, as the agent; God. Eloi-umba—belonging to Elo personally; God's. Eloi-umba-ta-belonging to Ele it is; it is of God; it is God' Emmaou—pr.n. Emmaus. Emmaou kolag — tomards E. +Emmouġ—acc., me. Emmoug kai-from me; on a count of me; about me. Emmoug katoa-with (in cor pany with, together with) m Emmoug kin—at me; with m Emmoug kinbirug-from me away from me. Emmoug-ta-it is mine; mine Emmoumba—my, mine, belon ing to me. Also, Emmoemb Emmoumba katoa - with (company with) niv. Emmoumba koba — belonging my; of my. Emmoumba tin - from mine; account of mine, as a cause Et ($\acute{e}t$)—Eng., eight.

Ethané—Gr., nations. Ethané-kal—Gr. and aboriginal the Gentiles. See Gentail. Etín (étín)—Eng., eighteen. Etin-ta — the eighteen it is, as a subject. Ety-wara—Eng. and aboriginal, eighty-four. Ety koa—in order to be eighty.

F

Euagelion—Gr, the gospel.

he sound of f is not found in the ative language; when it is inoduced by foreign words, the borigines pronounce it p.

arthig-Eng., farthing. ente—Gr., five. Pente-ta-five it is: the five. Pentaki-kilioi—Gr., 5.000. Pentakothioi—Gr., 500. Pentékonta—Gr., fifty. Pipatín—Eng., fifteen. Pipaty—see pentékonta. Pipaty koa—in order that it may be fifty. Pipaty koa ka-uwil—in order that there may be fifty. Pok (†alópék, Gr.)—Eng., fox. Purlog—Eng., furlong. Purlog hikty—Eng., sixty furlongs. Purlog 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. Gabrielumba—belonging to G. Gadara—pr.n., Gaclara. Gadara-kal—a woman of G.

Galilaia—pr.n., Galilee.
Galilaia kaba—at Galilee.
Galilaia kabiruģ—out of G.
Galilaia-kal—(masc.) belongir
to Galilee; a Galilean.
Galilaia-kalín—(fem.) belong
ing to Galilee; a Galilean.
Galilaia tin—from (on accour
of) Galilee.
Galilaia tin-to—on account of

Galilee, as an agent.
Garammateu—Gr., scribes.
Garammateu-kal—belonging t
the scribes.

Garammateu-kal-lo — belongin to the scribes, acting as agents Garammateu-kan—he who is a scribe.

Garammateu ko—for the scribes Garammateunug—the scribes, a the object.

Girammateu tin—on account o the scribes; from the scribes as a cause.

Girammateu-to—the scribes, as

Garép (†botru, Gr.)—Eng., grape Gennetharet—pr. n., Gennesaret Gentail (†ethané-kal)—Gentiles Gentail kinko—for (unto) the Gentail koba—belonging to G. Gentail-to—G., as the agents.

G.

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, ancl 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?
Gaġga, ġaġka—see ġanka.
Gai—rhymes with Eng. 'nigh.'
Gaikuġ—the eye; the eyes.
Gaikuġ biruġ—from (away from, out of) the eye.

AS AUSTRALIAN LANGUAGE.

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, kúmba gaiya, 'to-morrow then.'

Fakéa—stood; did stand.

Fakilliko—to stand upright.

Fakillilin—now standing and continuing to stand.

Fakillin—standing upright. Fakogkilliko—to feign; to sham or pretend.

Fakoiman—deceives; betrays.

This and the word-forms below may be written either gakoi- or gako.

rakoimulliko — to cause deception; to deceive; to betray. rakoiyá—deceived; denied; betrayed; perverted.

fakoiya—deception; hypocrisy; deceit; betraval.

takoiyanun—will make believe or sham; will deceive or deny. takoiya-uwil—opt., wish to deceire or betmy.

fakoiya-uwil ba—as...might deceive.

akoiya-uwil koa—sulj., that... might deceive or betray. akoiya-uwilliko—to wish to de-

ceive.

akoiyaye—habitual deception. akoiyaye 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 SDV.

Gakoiyellilin—now deceiving.
Gakoiyellinun—will betray.
Gakoiyelli-ta—(sing.) the deception; the deceiving.

Gakoiyelli-tara—(plu.) the deceptions; tho deceivings.
Gala—that (demonstrative).

Gala ko—for that; to that. Gali—this (demonstrative). Gali biruġ—from (ont 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 nccount of)
this, as a cause.

Galoa—that (there at hand.)
Galoa-ko—that there, spoken of as an agent.

Galoa kolaġ—towards that.
Galoa-rin—from (on account of that, caa cause.

Gan?—interr. who? Gan-ba—who as; whoever. Gan...ba?—who is (he)?

Ganbulliko—(a peculiar idiom Zit, to be 'whoing' a person when you know who he is hence,) to deny all knowledge of a person when at the samtime you know him; to deny a person; to deny persona knowledge.

Fanbullin in—will be 'whoing'; will deny.

Fanbullinan wal—will certainly be 'whoing'; shall deny.

Fanka—first; before; foremost; prior; elder; i.q. gag-ga or -ka. Fanka—before; in presence of. Fanka-ganka—the very first.

Fanka kakilliko— to be before; to be the first.

Fanka-kal—relating to the first or the elder.

Fanka kalléun—having been bebefore or first.

Fanka kanun—will be first. Fanke?—personal interr., who is the person? who? who is?

Jan kiloa?—whom like? Jan kiloa unnoa—like whom is

Fan kiloa unnoa—like whom that?

Fan 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; whoso-ever 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? Ganúm?—to whom (to have or to possess)?

Ganúmba? — whose? to whom belongeth...?

Ganúm-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 : | Gati kakulla - was not ; evanstate of repose; to sleep. Garabo kakillin-present part.

sleeping; reposing.

Garaka — the entrance or mout! of anything; i.q. kurraka.

Garaka-ko — the entrance, as the subject.

Garawalliko—to lose one self. Garawallillétin—lost; did lose. Garawán—a plain; a flat place

a level; i.q. gararawan.

Garo—the eldest son; the first born son; cf. kurri and koro Garogéen—an elderly woman an old woman.

Garokal-aged; elder; old. Garokéa—stood up; arose. Garokéun—stood up, at some definite time past.

Garokilla—mand., stand up. Garokilléa—mand., stand upano continue to stand.

Garokilliela - past. part., con tinued to stand; stood.

Garokilliko — to stancl 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 stancling upright. ★ Garombni — an elderly man; an

old man.

Garkullénn—turned round. Garkulliko — to revolve of itself: to turn one's self round.

Garug — rough; rugged.

Garuggara—rugged; proud. Gati — happened of itself; acci-

clental; perchance; unawares; without cause; secret; unrevealecl.

Gati — nothing; nought; not. Gati kakilliko—to be nothing.

ished; 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.

AN AUSTRALIAN LANGUAGE.

Ge — rhymes with the Eng. 'nay,' sounding strongly the nasal ng at the beginning.

Gearimullé in — choose; elected. Gearimulliko-to pick out; to choose; to cull; to elect,

Gearun—pron., me.

[Incomplete: see note at the end of the Lexicon.—ED.

H.

The aborigines seldom sound h as fan initial aspirate; consequently tlie letter h is not much used in the language, save in words of foreign extraction.

Hebaraio—pr.n., a Hebrew. Hebaraioi-umba - belonging to the Hebrews. Hek — Gr., six. Hekaton — Gv., a hundred. Hekékonta—Gr., sixty. Hellenik—Gr., Greek. Hendeka—Gr., eleven. Hepta—Gr., seven. Herod—pr.n., Herocl. Herodiath—pr.n., Herodias. Herocl katoa—with (in company with) Herocl. Herodnug-H., as the object. Kerocl-to—Herocl, as the agent. Herodhniba — 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-nug---the priest or priests, as the object. • Hieron—Gr., temple. Hieron ka—at the temple. Hieron tin — from(on account of) the temple. Hierothalem $-Gr_{\cdot \cdot}$, Jerusalem. Hierothalem ka—at or in J. Hierothalem kabirug—out of J.; from (away from) **J**.

Hierothalem-kal-belonging to Jerusalem (masc.); a man of Jerusalem.

Hierothalem-kalin — belonging to Jerusalem (fem.); a woman of Jerusalem.

Hour (†hora, Gr.)—Eng., hour. Hour ha — when (at) the hour... Hour ka—was at the hour. Hour-lia-ta—it was at the hour Hundared—see hekaton. Hundared-ta-hundred it is: the

hundred.

T.

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. lakobnug-Jacob, as the object Iakobúmba—belonging to Jaco Iakóbo (Yakóbo)—Gr., James. Iakóbo-umba-of or belonging t James; James's. lakóbo-úmba-ko - belonging t J., as tlie agent. Yehóa-Heb. pr.n., Jehovah. Yehóanug—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 compan with) Jesus. Iéthu kin—to Jesus, locally. [i

éthu kinko-to Jesus, where he éthu-ko-Jesus, as the agent. éthunuġ—Jesus, as the object,. oanna—pr.n., Joanna. oanna-ko-Joanna, as an agent. oanne—Gr. pr.n., John. oannenug-J., as the object. oanne-úmba—of or belonging to Jolni; John's. lona-Gr., Jonas. Ioradan—pr.n., Jordan. Lother (Yother)—pr.n., Joseph. Yothen kinko — to Joseph. Yothepumba—belonging to J. Italo-Gr., a calf. Ithák—pr.n., Isaac. Ithiikiiug—Isaac, as tlie object. Ithiikhmba — belonging to **I**. Ithakariot—pr.n., Iscariot. tharael—pr.n., Israel. tharaelnug—Is., as the object,. tharael koba—belonging to Is. turéa-pr.n., Iturea. udaia—Gr. pr.n., Juclea. [udaio (-oi)—Gr. pr.n., a Jew. ludaio koba—of or belonging to a Jew or Jews. [udath—pr.n., Judas. [udath kin—to Judas.

J.

to have).

[udath kinko—to Judas (for him

Other tribal dialects have the palatals i and 6, 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 Enq. 'Kate.'

Ka is sounded as in Eng. 'cart.' Ka korien—neg., not; am not. Kaai—a call, here! come hither! Kaaibulliko—to cry out; to call aloud; to 'kaai'; because the blacks use that word as we do hallo! hoy!

Kaaibullinun—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 byand-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.

Kaibuġ—a light (of any kind); a lamp or candle.

Kaibuġ-ġél—the place of a light, as the candlestick.

Kaibulla—imp., call; cry aloud. Kaibulléin—cried out; did cry out; did shout aloud.

Kaibullía—imp., call out and continue to call.

Kaibulliela—was lifting up the voice; was shouting.

Kaibulliko—to cry out; to lift up the voice; to call aloud; to shout. Also, Kaipulliko.

Kaibullinin—will call; will cry out; will shout aloud.

Kaibullinun 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.

Ka is sounded as in Eng. 'cart.' | Kaitharnug—Cæsar, as the ob-Ka korien—neg., not; am not. | jeet, acc.; to Cæsar, dat.

Kaitharumba—Cæsar's.

Kaitharumba-ta—it is what belongs to Cæsar; that which is Cæsar's.

Kaiulléun—ceased; ended.

Kaiwitoara (†Pathak)—passed

over; the Passover.

Kaiyalléa—imp., be silent; be mute; case; leave off.

Kaiyalléakun—again to cease or leave off.

Kaiyellía—imper., be silent or mute; case.

Kaiyelliko — tobe silent or mute; to cease.

Kaiyellin in—will cease.

Kaiyin—an edge; the other side. Kaiyin-kaiyin—(plu.) all sides; every side.

Kaiyin kolağ—over towards the other side.

Kaivinkon—the side or edge. Kaivinkon 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.

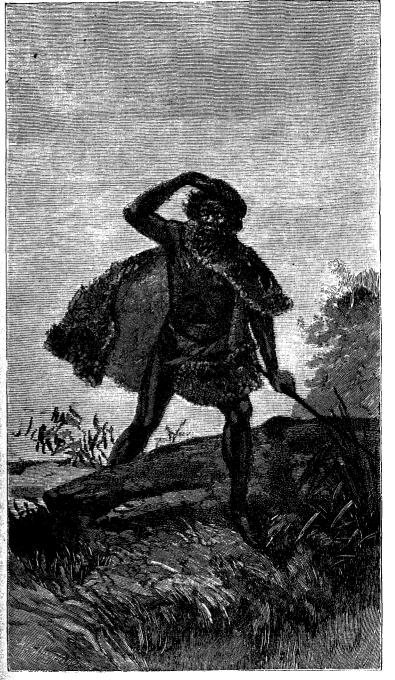
Kaiyu-kan kan in—will be able. Kaiyu-kan-to—a person having power, as agent.

Kaiyu toe — with (in company with) power; accompanied by power.

Kaiyu liorien — 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-kėun—deinita tense, it was (early in the morning) this day or of the day spoken of.

Kakıllai—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.

-kil—(masc.) belonging to a time or place; in a state of; a man of such a place.

 -kålín—(fèm.) 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. Kimunbi 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.

Kanûn—fut. indef., will be; e.g., tettî kanûn, 'will be dead,' will be in a state of death.

Kinun kakilliko—to be in such a state; will be; will become; will come to pass.

Kanun wal kakilliko—shall certainly come to pass.

Ka-pa—a particle which implies a denial; 'if it had been.'

Kapaiyinun—will become. Kapatin—Eng., a captain.

Kapatin-to—a captain, as agent. Kapernaum—pr.n., Capernaum.

Kapirri—hunger.

Kapirri-kan—one who hungers; being hungry.

Kara—private; secret; adv., privately; secretly.

Kárá—the negat. of being in such a state; equivalent to 'no longer to be.'

Karag—spittle.

Karaġ-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.q. kurraka.

Karakai—quick; imp., be quick; make haste; i.q. kurrakai.

Karákál—one who pretends to cure by charms; a medicineman; 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.

Karawolléun — aorist, found; shall have found.

Karawolliko-to find.

Karawollinun—fut., will find.

Kareawug—the south wind. Kari—the first ; i.g. kurri.

Kari-kari—a reduplication denoting intensity or plurality;

the very first.

Karig—all through; throughout the whole.

Karig-kareug—fine raiment.

Karig-kareug-ko—fine dress, as the agent.

Karin—pain.

Karin-ban—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.

Katán—(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-kanun-will be again.

Katéa-kanun wokka ka—will be come again up; will be again.

Katéa-kun—subj., may be again. Katilli-kan-one whois the thing spoken of and acts as such

one who is...

Ratilliko—to be (substantively) the thing spoken of; to be in any state or condition.

Katillín—(substantively) exist ing as; if preceded hy piriwal, 'chief, lord, king,' it means—does exercise lordship.

Katillinun — 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-manfin — will cause to come together; will gather together.

Kau-ma-umil—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 tother; did take council.

Kau-mulli-gB1—the place where the gathering together is made; the place of assembly; the council chamber; the parliament house.

Kau-mulliġél 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.

Ran-tillinfin — 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.

Kauwal—great; large; big. Kauwal kakilliko—to be great. Kauwal kakulla—was great. Raumkl-kan—one who is great

being great.

Kauwal-kauwal—a great, many; intensely great; very great.

Kauwal-kauwal-la—the many, as the snbjects.

Kauwal-kauwal-lo—very many, as the agents.

Kauwal koa — with (in company with) the great...

Kauwal-la—great, as the subject; much; abundance.

Kauwal-laġ—is great, large, or abundant; a great deal.

Kauwallan—does greatly...

Kauwal-lo-great, as an agent. Kauwal loa—through the many or great.

Kauwal loa kokeroa—through the many houses; through the village, town, or city.

Kauwal-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 cain 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 bag—denial, not T; I am not.

Keawaran-keawai—no; nor. Kenukun—the large white rock

lily; a lily.

Kerun—complete; i.q. 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 infi-

nitiveform 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., búnkilliko—to proceed to smite; from the root bún, 'a blow.'

Kilbuggnlliko—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 kamunbilla—imper., let there be brightness, splendour, glory; glory be. Killibinbin koa—with (in com pany 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 corc snaps when it breaks.

Kin—prep., to; to a person. Kin-ba—with; at; is at; locally. _Kinta—fear.

Kinta kakilliela—was afraid: feared and did fenr; feared,

Kinta lcakilliko—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 Kirráwolliko-to move carewho is afraid; a coward.

Kinta-kan-to-one who fears, | Kirrikin-clothing; a garment as an agent.

Kinta kora—imp., fear not. Kinta korien—not to fenr; no Kirrikin-ta—it is the garment.

Kinta-lag-does now fear; is Kirrikin-to-clothing (raiment, now afraid.

Kinta nakilliko—fearful to see. Kinta nakilli-ta—(sing.) it is fearful seeing; `a frightful

Kinta nakilli-tara—(plu.) fearful sights.

Kintelléun—did laugh. Kintelliko — to laugh.

Kintellinun — fut., will laugh.

Kintellinun wal-will certainly laugh; shall laugh.

Kipai—fat; ointment; unction. Kirai—a ditch; canal.

Kirín—queen; cf., piriwal.

Kiroabateara—that which is poured ont or spiilecl.

Kiroabulliela—did pour out..

Kiroabullielliko-to continue to pour out; to continue spilling.

Kiroabulliko—to pour out all; to spill. Also, Kiropulliko, Kiroabullin—now spilling. Kiroabullinun—will pour out. Kiroa-pa-shed; is shed or spilt. Kirrá—gently, carefully. Kirrai—see krai. # *et 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-uwolliko—to seek wishing to find; i.g. kara-uwilliko.

Kirra-uwolli koa—in order to seek diligently; that...might seek cliligently.

fully; to seek diligently.

of any kind; cloak; reil; curtain ; covering.

Kirrikin taba—witli the raiment robe), as an agent.

Kirrikin-wuntoara—the raiment or clothes which were left.

Kirrín—light; as, daylight.

Kirrín—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

Kirrin katan—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).

Kiyubanun—will do with fire. Kiyubatoara—that which is done

with fire (roasted, broiled).

roast*or broil.

Kiyu-pa-ba—done or destroyed by fire; roasted; burned.

Kleopa—pr.n., Cleopas.

Ko-particle, for the purpose of. Koa—in order to; that...might. Koai-koai-kakilliko-to be strut-

ting 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

Koakillai-ta-contention; any strife of words.

Koakillan—strives with words; does quarrel or rebuke.

Koakilleun—did rebuke, &c. Koakilliela—did rebuke.

Koakilliko-to scold:toquarrel; to contend: to rebuke.

Koakulla—rebuked.

Koatan—swears at.

Koatelliko — to curse; to swear Koawa—imp, chide; rebuke.

Koba—of or belonging to any thing; -umba—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 obtainecl.

Koiro—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 tanàn ba-as the rain approaches.

Koiyá—murmured; repined.

Kiyubulliko-to do with fire; to | Koiyelliko-to murmur; to repine; to rebuke.

Koivelli lion-in order to rebuke; that...might rebuke. Koivuģ—fire.

Koiyug ka-in the fire; is in the fire.

Koiyug kako—in (into) tlie fire. Koiyug-ko-fire, as an agent.

Koivūn—shyness; shame.

Koivun-bará-toaró—down ashamed; to be abased.

Koiyun-batoara—that which is become ashamed.

Koiyūn kakilliko—to be in a state of shame; to be ashamed.

Koiyûnkanun—will be ashamed. Kokera—habitation; hut; shel-

ter ; tent ; tabernacle; house ; palace; temple.

Kokerá—dat., at or in the house, temple, &c.

Kokerá biruġ-away from out

of) the house.

Kokera ka—dat. 1, to the house.

Kokerá kolaġ—dat. 2, towards the home.

Kokera karig—all the houses; the whole of the houses; the village, town, city.

Kokerá kolag kokerá kolag-towards the houses ; from house to house.

Kokeratin—the master (owner, landlord) of the house.

Kokeratín-to-the master of the house, as an agent.

Kokeroa—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 fillec | with water; one having the

AN AUSTRALIAN LANGUAGE.

Kokoin kolag-to (towards) the water; going to water.

Kokng—an indigenous fig; a fig Kolag—towards; now about to. Kólbi—sound; noise; roar.

Kólbi-laġ-bulliko—to make a sound or noise; to roar.

Kólbi-lag-bullin—now making a noise or soundling; roaring as the mind or sea.

Kólbúnti korien—not to chop. Kólbúntia—chopped; reaped. Kólbúntilla—imp., cut down.

Kólbuntilliko-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.

Kólbúntillinun—will chop, &c. Kólbúntinůn—will chop, &c.

Kólbúntinun-wal — shall cut: will certainly chop.

Koli — water; cf. kori and bato. Komarra — shade; a shadow. Komónba—a drop *or* clot.

 $K \circ g$ —sounds as the *Eng.* 'gong,' but with the o long.

Kógka—a reed.

Kóġgóġ, kóġóġ—the noise made by any person sound asleep; hence, to be orerpomered with

Kóġóġ-kan—being sleepy; one who sleeps.

Kóġóġ-kan-to—one who sleeps, being the agent.

Kón—sounds as the Enq. 'cone,' but rather longer, laying the accent on the o.

Konara — tribe; host; company; assemblage; family; army; herd; nation.

Konarrin—from the tribe, as a cause; because of the tribe, company, assemblage, &c.

Konéin—good to look at; pretty; handsome; noble in appearance.

Konéin kakilliko-to he in a beautiful state; to be pretty; to be handsome; to be garnished.

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 (per-

sons 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, asau agent. Kón-to-ka—that person as an agent is...

Konug—dung; excrement. Konuġ-ġél—the place of dung: a dunghill.

Konuġ-ġél ko—for the dunghill. Kora—a mandatory prohibition; e.g., kinta kora, 'fear not.'

Koradhin—pr.n., Chorazin. Korakal—see korokal.

Kora koa—interrogative of negation, why not?

Korarig—a lonely place.

Koréa—ceased action; rested.

Roribibi - 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.

Corimk—did cleanse; baptitecl. Corimanlin — will use water to cleanse; will baptise.

Korimulliela — being cleansed or baptised.

Korimulli-karf-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. Korokal-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 he concealed.

Korokal la—dat., to the old. Korokil katéa-kanun—will be again old.

Korowa—the sea; the waves of the sea.

Korowa tarig—the sea coast the seaside; the coast.

Korug-the inland part of the country; the interior; the bush; the wilderness.

Korug-ka-in the wilderness in the bush; in the interior.

Koruġ kabiruġ-from (out of away from) the bush; from the country; from the in

Koruġ tin — from (on account of the wilderness, as a cause.

Korun—still; silent; calm.

Kót—Eng., coat.

Kót-kan—one having a coat,. Kotk — thought; did think. Kota ba—when (if)...did think Kota-ban kora-mand. (partici pial form), cease thinking. Kota-bumbilliko—to permit t cause to think; to let think. Tota-bunbéa—allowed to cause .thought: did astonish; made astonislied.

Tota korien—thought not. Totan—thinks: does think.

Lotanun-fut., will think. Totatoara thought; the thing

which is thought. Tota vikora—mand. (the verbal form) do not think; think not;

take no thought.

Totara—an aboriginal instru- ⋅ : ment of war called by tlie Europeans 'a waddy'; a cudgel, made of iron mood, stout in the middle but tapering to a point.

Kotara-kan—one having a cudgel.

Kotáró - 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.

Kotellía—mand. (the participial form), think; be thinking; remember reflect; meditate.

Kotelliela—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.

Kotí-personally belonging to self; own-self; e.g., giroumba kótí, 'thine own-self.' Kóti bula umullan—the two be- | Kulliwá—climbed; did climb. came friends again; lit., the Kullo—cheek. two were caused to be akin.

the self-same.

Kóti kakilliko—to be near of kin; a kinsman, friend, neighhour.

Kóti-ta-(sing.) the kinsman or neighbour; friend; guest.

Kóti-tara—(plu.) the kinsfolk; kinsmen; neighbours; friends.

Krai—the west; westward; inland; i.q. kirrai. west. Krai tin—from (because of) the

Kritht—pr.n., Christ.

Kritht-ta—it is the Christ; the Christ, emphatic.

-kul-particle masc., belonging to any locality; i.q. -kal.

-kulin-part. fem., belonging to any locality; i.g. -kalin.

Kulai—wood; timber; a tree of any kind.

Kulla—because, for.

-kulla—postfix particle, the sign of an agrist tense; e.g., ka, to be'; ka-kulla, 'was.'

Kullabulliko-to cut round; to circumcise.

Kullaburra—shining; glorious; bright; resplendent; glory.

Kulla wal—because certainly; surely.

Kulla-wal-léa-because certainly ...has or did.

Kulleuġ, kulliuġ—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.

Kulwon-stiff, as a corpse.

Kóti kabirug—from (out of) the Kum-sounds as Eng. 'come': cf.* Kumara—blood.

Kumara-kan—a bloody person. Kúmba—to-morrow.

Kúmba-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. Kun—for its sound cf.*.

Kunbuntéa—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.

Kun 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 foed: one possessed of fcod.

Kuri-man; mankind; men.

Kuri koba—belonging to men; of mankind; of man (sing. or plu.).

Kūri koba ko—dat., to man's. Kurinio—Gr. pr.n., Cyrenius.

Kuri tin-from man, as a cause; on account of man.

Kûri willug-gel—the men of this place; those of this generation.

Kurr—sounds as Eng. 'cur.' Kurraġ-froth; foam.

Kurrag-to-froth, as an agent. Kurragtoanbuggulliko—tocause

by personal agency to foam. Kurragtoanbuggá—was caused

to foam; foamed.

to go round about; to roll.

Kurraka—the mouth; entrance; doorway; gateway.

Kurraka birug—from (out of) the mouth, &c.

Kurrarakai—be quick; haste ve: i.g. karakai.

Kurrauwai—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. Kurrig—any.

Kurrig tin-from (on account Kuttawan-satiated. of) anv.

Kurrikog—the first-born male; cf. karakóg, the elder brother.

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-ġél-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-nwil koa—in order that... might carry.

Kurriwulliko-to carry away: to bear away.

Kurri yikora—mand., carry not. Kurrol—perspiration; sweat. Kutha—pr.n., Chusa.

Kurrai-kurrai—to turn round; 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.

Kuttawaiko-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.

T,

Kurri korien - not to carry: 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-kal—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-ta—a mite; it is a mitt. 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.

\mathbf{M}

Ma—imp., do (a challenge). -ma—an auxil. particle denoting the perf. pnst aorist, did; done -ma korien—did not; not clone Mabogun—a widow. Mabogun koba--belonging to ε. widow; a widow's. Magdala-kalín-(fem.), a womar of Magdala; Magdalene. Mai—sounds as Eny. '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 birng—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, mhich is marai; cf. Marai (not mamuya) Yirri-yirri 'the Holy Ghost.' Nan — sounds as Eng., 'man.' man — as a particle, denotes the

present tense of the verb cau-

ing or receiving, as the counter

muya.

having a spirit.

of a shop; the bank; the Marai-kan-one who is a spirit;

Mankilli-gél—the place of tak-

treasury.

Lepton—Gr., н small coin; а | Mankilli-kan—one who takes in hand; a doer; a servant. Mankilliko-to take in hand; to do; to receive. Mankilli kolag—about to take in hand. Mankillin-now taking; holding; doing; receiriig. 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 — picatice 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. IKantoara — that which is taken, received or held; the deposit; the theft. Manumbilla — imp., permit to take; let take. Idanumbilliko — 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 ma-

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 nurúnba—spirits belonging to you; your spirits; your Marai-to—the spirit, as an agent. Marai virri-virri-the spirit sacred; the Holy Spirit. Marallía-imp., continue to take receive. Maratha—pr.n., Martha. Mara-uwil—opt., that..... may Mara-uwil koa—subj., in order that...might take or receive. Mari-pr.n., Mary.Maro—an indigenous thorn; & thorny bush; a bramble. Mata-ye-one habitually given to greediness; a glutton. Also Matavei. Mataye-koa-katéa-kun—lest any greediness (gluttony, surfeit ing) should be. Mattara—the hand. Mattarrin—from (on account) o the hand; by the hand, as a instrument. Mattaro-the hand, as the agent with the hand. Mattaroa - with (accompanied with or through) the hand, a an instrument. Matti-dual, acts together; die together.

-mau—rhymes with Eng. 'cow. -ma-u-the causative particle in the optative and subjunctiv form of the verb. Meapa-recently cultivated o planted.

\leapala—-nor. def., planted, at some certain time past. Meapulla—planted; did plant. Meapullía — imp., plant; do plant. Meapulliko-to plant, set, cul tivate. Me—sounds as in Eng. 'may.' Mentha—Lat., mint. Mi—is sounded as Enq. 'me.' Mikan—presence; fronting; in the face of; before. Iikan ta—the presence. Iikan tako—in the presence of; before. Mimá—did cause to stay. Limulliko – to detain; to urge to stay. In-sounds as Eng. 'mien.' $\forall \text{Iinn} = \text{sounds as in } Eng. \text{'mint.'}$ 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 sympatliy; sorrow; compassion; penitence; patience; repentance; pondering. Minki kabirug—from (out of) such a feeling. Minki kakilliela—was sympathising.

Minki kakilliliela—was and con-

penitent, &c.

tinued to sympathise or feel

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: Miromá — took care of ; did the sympathy.

Minki kanan-will sympathise (sorrow, repent).

Minki katan—sympathises: re- Miromanun—will take care of: pents.

Minki korien—without feeling. Minki-lag — sympathises; feels sorrow; repents.

Minkilliko-to wait (stay, dwell) Minkin—waits: dwells: delays. Minnán!-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-banun? - what will ... do? what will be done?

Minnug-banan-kan !—what now will some one do?

Minnug-banun wal ?--what will | Mirralla, murulla-a maid; hav-...certainly do? what shall be

Minnugbo or minnambo—something; anything; somewhat. · Minnugbo - minnugbo — many things; everything; all things.

Minnug-bulliela ?-what was going on? what was doing?

Minnug-bulliko—(an interrogative form of the verb) what is doing? what is going on?

Minnug-bulli kolag-about to do Mirromulliko-to rub. something.

Minnug-bullinun?-what will be Mirug ka-on the shoulder. going on or doing.

Mipparai—honevcomb. Mipparai kabirug—from (out of) honevcomb.

Mirka—perhaps ; i.g. murka. Mirka-ta-perhaps it is.

Mirkín-vírginity; purity. Mirkun—pure; clean.

Mirobunbillía—imper, and permissive, permit to continue to take care of or save.

keep; did save.

Miroma-bunbilla—imp., permit to take care of or save.

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.

ing 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-mirromá-rubbedandconcontinued to rub.

Mirug—the shoulder.

Mita—a sore.

Mita-mitag-sores; full of sores. | Moron ko-for life. 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; staved; remained.

Mittilliko-to wait or remain. Mittillin—now waiting.

Miyá—hindered; prevented. Mivelliko—to hinder.

Moiva—cool.

Moiva koa—in order to cool; that...might cool. fare.

Mokal-arms; weapons of war-Money—Eng., money.

Moni-gél-money-place; a purse; a bank.

Moni-ko-money, as the agent. Morig—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-katéa-kanan-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 kanun-will be alive; will live.

Moron katan— is in the state of living; is alive; lives.

Moron koa katéa-kún — lest ... should be alive again; lest ...should be saved alive.

Moron-ta katéa-kanun—life will be again; the life is to be again.

Moron tin—from (on account of) Moron tin katan-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. Mothe-to noa-Moses he, as the

agent. Mothé-úmba— 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-má—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!

Mularéa-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.

Mumbillé in—lent; did lend.

Mumbilliko—to lend. Mumbinun—will lend.

Mumbitoara—that which is lent; the loan; the debt.

Mupai—fast, sliut, silent, dumb. Mupai kakilliko—to be fast, as the mouth; to be silent or clunib; to hold your peace.

Mupai kakillinun—will be fast or dumb; will be silent.

Mupai kakulla—was fast; was silent; held their peace.

Mupai uniulliko—to cause to be silent or dumb.

Mur—sounds as mur in Eng. murder,' but the r is rougher. Mur—sounds as Eng. 'moor'; cf.* Marka—see mirka.

Murkun—pure; clean; free of superfluity; *cf.* mirkun.

Muron—ointment.

Murrá—ran; dicl run.

Murra—to run; to flee away. Murrabunbilliko — to let run.

Murrabunbilla—imp., let run. Murrai—good; well; patient;

in a general sense; cf murroi and murririg.

Murrai-kakillikanne—the thing which is in a state of wellbeing; happy, if in prosperity; patient, if in adversity.

Murrai-kakilliko — to be good; to be wellpleased; tobehappy. Murrakin — a young female; | Murrin tin — from (on account 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 numbers.

Murrapulliko—to run out: to number; to tax each one.

Murrbrag — good; right; just; proper.

Murra-murrara g-intens., very good; excellent.

Murrarag kakilli-kan — one who is and continues to be in a good state; one who is righteous; a righteous one.

Murrarag kakillikanne. — anythingthat is good or righteous; righteousness.

Murririg kakilliko—to be in a good state; to be well off or

Murrarag koiyelliela — worship-

Murrara g Eoiyelliko — tobegood, in manner; to worship.

Murrirbg-tai — the good, indefinitely; the just; the righteous.

Murrarag-ta—a good thing. Murrarog-tara—good things.

Murrarag miyelliela—was saying good; was praising.

Murrarag wiyelliko — to speak good; to praise.

Murrarig—within; into; inside. Murriug—forward; onward.

Murriug kolag — about to go forward.

Murrin — the body; cf. marai —the soul; the spirit.

Murrinauwai—a floating vessel; canoe; boat; ship; the ark. Murrin kiloa—like a body.

Murrin ko—for the body.

of) the body, as an instrumental 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.q. murrai; cf. also murrara q.

Murrulliko — to run away; to

Murrug—within; in; locally.

Murfuġ 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

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;

on

his

PART IV. —— THE APPENDIX,

APPENDIX.

(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 gaildo 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 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.) Kames of things,

(4.) 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 accorcling as they are used to qualify names of human

beings, or animals, or things.

A few examples mill 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 ćuan. Either kumai or kuminna mill 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 paigal, the usual form is kumai-bin, which is then a noun; but since all nouns can also be used as adjectives, the longer form kumai-bin paigal is also correct. To express, in Minyug, 'that boy is big,' we might say either kully kumaibin cubbo, or hubbo 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,' mohi-gun, fem.; sometimes to the masculine form; as, balig-gal, 'new,' 'young,' balig-gal-gun, fem.; and sometimes to the form in -na; as, kumai-na-gun. Some adjectives have only two forms, while others have three, four, and even five. In some cases different words are used, instead of different forms of the same word. The principal suffixes used for the masculine are, -bin, -gin, -jara, -rim, -ri, -li, -gari, -gal. The table given below, for ordinary adjectives, adjective pronouns, and numerals, illustrates these uses. Forms rarely used have a t after them.

EXAMPLES of the SUFFIXES of ADJECTIVES.

fearuline form or feminine form or feminine noun. Form qualifying animals form in -n or -na feminine noun.	3. 4. 5. Kumai-na-gun. Bijug-galug. Kumai-nyon.* Bijug-na-gun. Kora-na-gun. Kora-na-gun. Kora-na-gun. Kora-na-gun. Kora-na. Bumbai-na-gun. Kuj-garig. Kombai-na. Kuj-ari-gun. Kuj-ari-gun. Kuj-ari-gun. Kuj-ari-gun. Kuj-ari-gun. Kujig-gal. Mobi-gun. Kurella. Kurella. Mobi-gun. Kurella. Kurella-na. Kugari-gun. Kully. Komio. Kulla-na-gun. Kully. Komno. Mulla-na-gun. Kaily. Kaibi-na. Kaburu-gin. Kaiby. Kaibi-na. Bulairy f. Bulairy f. Bula-na. Bulairy f. Bula. Bula-na.
Masculine form or masculine noun.	
Plain form, qualifying any noun.	Kumai, 'big, large.' Bijuġ, 'small,' like a point. Kortura, 'tall, long.' Bumbai, 'straight.' Yilyul, 'sielt.' Kujin, 'red.' Balin, 'red.' Kuwin, 'new'; 'young.' Kuwini, 'new'; 'young.' Kugari, 'and.' Kully, 'kullaif, 'this here.' 'he (she, it) here. Mully, mullaif, 'that there'; 'he (she, it) there.' Kaiby, 'another.' Xabūru, 'one.' Yabūru, 'one.' Bula, bulaif, 'two.'

THE MINYUNG DIALECT.

The adjective dukkai, 'dead,' takes numerous forms; thus: 2 dukkai, dukkai-bin+; 3. touara-gun, dukkai-gun+, dukkai-bingun†, dukkai-gun-bin†; 4. dukkai, dukkai-bin†.

2. Number.

Nouns and adjectives do not change their form to denote number. The word paigal may niean 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 hy the scope of the sentence or other surrounding circumstances.

3. GESDER.

There are two mays by which the feminine is distinguished from the mascnline--either by a different word or by adding the termination -gun, of which the u is always short; as:---

31	7.
AIIasc	culine.

Feminine.

Mobi, 'a blind man.' Yérubilgin, 'a male singer.' Kićom, 'old man.'

Mobi-gun, 'a blind woman.' Ykrubilgin-gun, 'a female singer,'

Merrug, 'old woman.' Yagari, 'girl.'

Cubbo, 'bov.' Koroman, male 'kangaroo.'

Imarra, female 'kangaroo.'

PRONOUNS.

These are :—(1) Personal pronouns, (2) Demonstratives, (3)Indefinite pronouns, (4) Numerals, and 5) Interrogatives.

Personal pronouns.

Nyuly, 'he'; nyan, 'she.' Singular, Gai, 'I.' Wé, 'thou.' Buly, 'you.' Cannaby, 'they.' *Plural.* Gully, 'we.'

The Minyug has no simple dual, although there are compound terms and phrases denoting the dual number; such as, gulliwe, gullibula, 'we two'; me gerrig, '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 we gerrig bulaily and we gerrig 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 knlly, used its a predicate, means 'here'; as, paigal kully, 'a man is here'; but paigal kully vilyul means 'this man is sick'; and, omitting paigal, kully yilyul means 'lie is sick'; kully thus means 'here'; 'this'; 'the'; 'hehere': 'she here': and 'ithere.'

Such words are real demonstratives, and must be carefully disdistinguished 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, kuncle, kanyo, mun, kam, kaka, ka, and kaba. As these are sometimes doubled or reduplicated and have some other rariations in form, the following scheme may be convenient:—

Singular. Plural.

I.—Kully, ku-kully, 'this'; 'the'; 'he (she, it) here'; 'this here.' II. — Kulla-na-gun, 'this'; 'she here.' III. — Konno, ko-konno, 'this'; 'it here,' IV.—Külly, ku-kully; kukai; kullai, ku-kullai; 'here.'

Munyo; sometimes mun.

I.—Mully mu-mully, 'that'; 'the'; 'he (she, it) there.' II.—Mulla-na-gun, 'that'; 'she there.'

III.—Monno, 'it there.'

IV.—Mully, mu-mully; mullai, mu-inullai; 'there.' Kámo, ka-kámo; sometimes kám,

1.—Killy, ki-killy, 'yon'; 'he'; he (she, it) yonder.'

II.—Killa-na-gun, 'yon'; 'she yonder.'

III.—Kundy, 'it there'; 'it.' Kanyo, ka-kanyo, 'this'; 'it near.'

IV.—Kanyo, ka-kanyo, 'here.'

Kaka.

I. is the common masculine form used as an adjective or pronoun. 11. is the feminine form so used. 111 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 MINYUNG DIALECT.

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The Nyug dialect, instead of kully and mully, has mugga and kugga; thus:—

Singular. Plural.

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 iiisteacl of cannaby. Maka is sometimes used for mully, but always as a singular. Kugga 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, aiicl 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:—Kurralbo, 'all'; kaiby, 'another'; undúru, unduru-gun, unduru-na, 'some'; aiicl ġerrig, 'both'; to these may be ackeled the achiectire kumai, which is sometimes used in the sense of 'much' or 'many.'

Knrralbo has but one form, viz., kurral, but it is never used without the addition of the ornamental particles, -bo or -jug. The four forms of kaiby hare been given already. Gerrig has but one form.

Numerals.

Strictly speaking, the language has only two words, yaburu aiicl bnla, that can be called numerals. Yet, by doubling and repeating these, counting can be carried on to a limited extent; as,

Yaburu, 'one.'
Bula, 'two.'
Bula-bula, 'four.'
Bula-bulai-yaburu, 'five.'
Bulai-yaburu, 'six', &c.

Yabúrugin, and yaburu-gin-gun are sometimes used for the singular persoiial pronouns, aich bulaily and bulaili-gun for the dual. Other uses of these numerals may be seen in—yaburugin yunbully, 'go alone' (said to a male); yaburugingun yünbully, 'go alone' (said to a female); yaburu-min-ba, 'at once,' or 'with one blow,' 'with one act'; bula-nden, 'halves'; bula-ndai, bula-ndai-gun, 'twins.'

Interrogatives.

In Minyug, the difference between an interrogative sentence aid an assertive one consists, not in any different arrangement of the words, but simply in the tone of the voice. Therefore the

worcls which we call interrogatives have also assertire meanings. For example, the expression genkuggallen, taken as an assertire, means 'somebody calling,' but, as an interrogation, 'who is calling'?thus, gen represents 'who'? or 'somebody', it is used like the life-nouns and persoiial pronouns. In the same way, minya, minyug', minyug'bo, mean 'what'? or 'something.' There is also inji, winjit, 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 Rouss.

The suffixes used with nouns are the following:—

-o.

This is usually said to be the sign of the agent-nominative case, but it also denotes an instrumental case; e.g., buman gaio wanye murrunduggo, 'I will beat you with-a-club.' Here the words for I and for the club both have this suffix. Yogum gai yuggan bumbumbo, 'I cannot go with-swollen-feet.' Here the word, 'swollen-feet,' has this form.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, 'beat'; na, 'see'; igga, 'bite'; wia, 'give to'; bura, 'take out.' As a general rule, oilly lifenouns and personial pronouns take this suffix. Won-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 gunye yilyulman, 'he will make me sick.' Wanye yilyulnian mullaio, 'he will make thee sick.' Gaio mullanye yilyulnian, 'Iwill make hini sick.' Sometimes either tlie form in -o or in -nye is omitted.

3. -na, -a.

This is used to denote the genitives; as, paiganna koggara, 'a man's head'; taiéumma jennuġ, 'a boy'sfoot.' 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 éuan may mean either 'some spear' or 'somebody's spear.' There are also other forms to denote possession. When followed by this case, the interrogative minyuġ takes the sense of 'how many'? as, minyuġbo kittomma nogum? 'how many clogs 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 ćubbulgun killagóby kundalgóby, 'where is the paddle of that canoe'? Gaio kindan junag bundango, 'I will make a handle for the tomahawk.' Gaio ćuan kinan ćubbogai biaggai gerriggai, 'I will make spears for both the boy and the father.'

5. -gål, -jil, gal-lo, -na-gål, -na jil.

The suffixes -go and -gal correspond to one another in the sense of 'to' and 'from.' Inji-go we means 'where are you going to'? inji-gal we is 'where are you coining from'? gai kamgal, 'I come from there.; Jil is a variant-form seldom used. The life-nouns add -gal or-jil to the form in-na; as, paiganna-gal, 'from the man.' Sometimes -gal takes the form gal-lo, and then has the meaning, of 'in coming' or 'when coming,' This is apparently the agent-nominative added to a strengthened form in -gal.

6. -ba.

Ba is simply a locative form. Probably there is some connection between it and -bo and -by, which may be regarded as little more than ornaments. It is sometimes found as a termination to names of places. Its principal use as a noun-suffix is to strengthen the simple forms of life-nouns, and thus form a new base for the addition of the suffixes.

7. -ma, -bai-ma.

Ma is rarely used as a noun-suffix, but, when so used, it has the meaning of 'in'; e.g., walo dulbagga ballunma, 'you jump in the river'; the longer form is used with life-nouns; as, warré paigàl-baima konno, 'carry this with the man.'

8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use:—bura junag bundanda, 'pull the handle out of the tomahawk'; bura monno cuan pagalbaia, 'pull that spear out of the man.' It often denotes possession; as, gaiabaia cuan, 'I have a spear.'

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, pagalbai, 'in the man.'

10. -no, -ba-no.

This is used after certain verbs of motion; as, koroally we bon-no, 'go round the camp'; but koroally paigal-bano, 'go round the man.' It is also used in such sentences as kagga klig 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 nogum-urrugan paigal may be translated, 'where is the dog's master ?? or 'where is the man with the clog'? There is a phrase waluġara, 'you also,' which has some connection with this; the g is intrusive between vowels to prevent hiatus.

12. -jùm.

Jum means 'without.' Yilly nogum jum paigal? '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, kwáġ-gerry ġai, 'I wish it would rain'; nyan minyuġ-gerry kúg, 'she wants some water'; ġai killa-gerry umbin-gerry, 'I would like to have that house'; yogum 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 -jara and -jar-gun; e.g.,

Yirabúġ Yirabúġ gar yar-gun } a 'male cousin.' Yirabúġ gar-gun } a 'female cousin.'

Acljectives 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, nubuġ and nubuġ-gun mean 'husband' and 'wife,' but the longer form of nubuġ-gun is nubuġ-jar-gun. Now, Kibbin baia means 'Kibbin has,' and to say 'Kibbin has a wife,' would usually be Kibbinbaiagun 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-gal, it also becomes inji-gun and inji-gun-ga, and these last terminations are verbal suffixes. The word miliyug 'what'? may also take such forms as these:—minyuġallela? 'what nre you doing'? minyuġen? '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 assertire meaning; minyuġallela 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 iiiterrogatire 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 kubbal kyua, which is, literally, 'you to scrub go,' why should not kam be called a preposition? In the same way, kagga kubbal means 'out to the scrub.'

There are a few words of this kind that have a limited inflection; e.g., balli or ballia means 'under'; juy, jua, junno are 'down,' 'into'; bundagal, bundagally, bundagalla, 'near.' Of these, the particular form used is that which agrees in termination with the noun qualified.

Every word in Minyug ends either with a vowel or a liquid, and there are certain euphonic rules to be followed in connecting the suffixes with each kind of ending. In the following tables examples will be given of each kind. In Table I., all the inflecting suffixes will be joined to mully. In Table II. mill 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 -I₁ -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

ŀ	-	-	1
	ţ	÷	2
	ż		1
	F		į
t	-	4	į

	Suffixes as used	as used		Suffixes as joined to -mully	led to -mully
	With life nouns.	With non-life nouns.	General meaning.	With life-nouns.	With non life-nouns.
େ ସେ	2. Nye, ne, ge, e.	Same as Nom. 1.	Accusative.	Mulla-nve.	Mully.
£3	. Na, a.	Not in use.	Genitive.	Mulla-na.	:
4	. Gai, go.	Go, go-by.	'For; to; of.'	Mulla-gai.	Mulla-go, -goby.
rC.	5. Na-gal, na-jl	Gal, gal-lo†.	From.	Mulla-na-gal.	Mulla-gal.
9	6. Ba.	Ba.	'At; with.'	Mulla-ba.	Mulla-ba.
2	7. Bai-ma.	Ma.	, In.'	Mulla-bai-ma.	Mulla-ma.
œ	8. Bu-ia.	A, ba-ia†.	'From; out of.'	Mulla-ba-iu.	Mulla.
G	9. Bai.	E, ai, ji.	'Into; in; to.'	Mulla-bai.	Mully.
10	10. Ba-no.	No.	Indefinite,	Mula aro.	Mulla-110.
11	11. Urrugan.	Urrugan.	With.	Mull-urrugan.	Mull-urrugan.
15	12. Júm.	Júm.	'Without.'	Mulla-jüm.	Mulla-jüm.
7	13. Gerry.	Gerry.	Verbal; 'wish or like.' Mulla-gerry.	Mulla-gerry.	Mulla-gerry.

Chubbobano. Chubbonga. Chubbogai. Chubbonge. Chubboio. Chubbo, Chubbo. 'a boy.' 'a cockatoo.' Kérabano, Keragai. Kenna. Kenne. Kéra. Kéro. Biangbano. Bianggai. 'a father. Biangge. Biangga. Bianggo. Biang. a man's name. Nogumbano, Kibbinbano, Kibbindo. Kibbinye. Kibbingai. Kibbinna. Kibbin. Nogumme. Nogumma. Nogumgai. Nogumbo. TABLE II Nogum. 'a dog.' Paigalbano. Paiganna. Paiganye. Paigalgai. Paigallo. Paigal. Nyulangga. Nyulabano. Nyulanye. Nyulangai. Nyulaio. Nyuly. Wiabano*. Wangga. Wanye. Wallo. Wia. Ngaiabáno. Nganye. Nganna. 2. Ngaio†. Ngaia. Nom. 1. Ngai. Dat. Abl.

	Webara,	Webara. Webara. Webara. Webana. Webana.
III.	Umbin,	Umbin. Umbinjo. Umbinje. Umbinje. Umbinja.
TABLE]	Bundan, α tomakavk.	Bundan. Bundando. Bundande. Bundanno. Bundando.
	Kundal, 'a canoe.'	undållof. undållof. undålle. undålla.

* Or Wanggabano.

VERBS.

4 (6). Suffixes to Verbs.

Imperative and Affirmative Forms.

The imperative, in the Ninyug clialect, is the simplest form of the verb; it will therefore be quoted as the stein 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 attacheel. 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.
- 5. -ala, -ela, denoting present action.
- 3. -an, denoting future actiou.
- 4, -anne, -inne, -unne, denoting unfinished past action.
- 5. -oro, denoting finished action.
- 6, -en, the historical past tense; often an agrist 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 me 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 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 mill show the rarious possible forms in which a verb may be found. The separable demonstrative particles inserted in the table are:—le, bo, f, ga, ga,

The Suffixes as attached to the root-form & Verbs.

To the forms in italics, the separable demonstrative particles are added.

	-Simple-		————Compo	ound. —— —	
×1.	Simple————————————————————————————————————	-alé	-ga.	-galé.	-ball&
		-elé.	-gga.	-ġgale.	
		-erra†.	•	CS	
2.	-ala.	-alela.	-gala.	-galela.	-bulela.
	-ela.	-elela.	-ġ zala.	-ġgalela.	
		-errala†.	0,5	03	
3.	-an.	-lan.	-gan.		
	-anbe.	-ran†.	-ģgan.		
	-anji.		33		
4.	-anne.	-alinne.	-gånne.	-galinne.	-bulenne.
	-inne.		g: a :me.	-ġgalinne.	
	-unne.		00	03	
5.	-oro.	-aloro.		-galoro.	
		-eloro.		-ggalore.	
		-a loro by.		-galoroby.	
6.	-en.	-allen.	-gen.	gallen.	-bulenji.
	-enyun.	aren†.	-ģgen.	-gganen.	-outenj i.
	-	-allenji.	-genji	-gallenji.	-bulenyun.
		9	~ •	• •	v

7. -inna ; 8. -ian ; 9. -ia, -aia, -ē ; compound, -alia ; 10. -ai ; compound, -bai ; 11. -enden ; compound, -genden, -ġgenden ; -bunclen.

*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): i, A Participle form (generally present); 8, A Participle form (often passive); 9, A Noun form & 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 rerb, has all the forms of the simple suffixes except No. 11, and many of the compound ones; as, kinda-bulela, kincla-galoroby, &c. It sometimes takes the form, though rarely, of kigge, and, as such, enters into composition with other verbs; but the usual method of compounding it with verbs is to omit the k, and use only the terminations; as, bo-alé, 'be great,' bo-indalé, 'be made great.' In the Minyuġ dialect, when two mords are brought together, it is common for the second to lose its initial consonant. Kinda itself is a deriratire 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 ackling 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 wébaro kunjilliniieban nobo, 'that fire mill 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.' Waimaia 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'; dukkai, '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,' waikunclima, 'put on.'

It sometimes follows adjectives; as, bunyarra-ma yerrúbil, 'make a good song'; and sometimes pronouns; as, kaibi-ma juna ġ, '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, dugbin-ma, 'cause to lie down.' Very often it is attached to a form in -illi; as, duggilli-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) bunyarraman warrimman; (past) bunyarramunne marrimmunne.

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 'Iknow you'; but wanye kunlejum gai, 'I do not knom you,' or 'I am without knowledge of you.' Na is 'look'; naijum gai or nabaijum gai is 'Ido 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, clo 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 yunhai, '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.

Kůkully ġai, 'I am here'; můmully wé, 'you are there'; kůkaibo, 'stay kere'; 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 denionstratives 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, mullagurrn, '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 ġai, 'Iam sick'; killy clukkai, 'he over there is dead'; monno bundan bunyarra, 'this tomahawk is good.'

3. The use of yina.

But we can say kukulliyen gai, for 'I was here'; and killy dukkaien, 'he was dead.' We can also say dukkaianna, 'may you die,' or 'may yon go to cleath'; dukkaiyuggan gai, 'I will kill myself,' or 'I will go to death.' These endings are from the verb yuna, which means 'togo.' 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,' ancl 'to be.' The language has three verbs closely allied in form, yuna 'to go,' ydna 'to lie clown,' and yana 'to sit down.' The first of these has the clerivedforms yugga, yunbalé; the second, yúnalé; and the third, yangalé.

4. Verbs & Motion and Adverbs of Place.

Verbs of motion are very numerous, and so are adverbs of place; thus, speakers of the Minyug can be very exact in directing others to go here or there. Bukkoragoa, go past; bundagal boa, 'go near'; duloa, 'go down'; wande, 'go up'; kaie, 'go in'; wombin kwé, 'come here'; kaga, 'come clown'; dnkkan 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. Numgerry is 'daylight'; karainba, 'mid-day'; yán, 'sunset'; nobo, 'yesterday' or 'tomorrow.' The particles -bo and -jug are also used to distinguish former time from latter; so that nobo-bo is 'yesterday,' and nobo-jug 'tomorrow.'

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 participal form it is used thus:—gibbum karandallen, 'full moon'; karandallen kwog, 'heavy rain'; karandallen wibara, 'the fire is hot'; liaraggen wurrig, 'very cold.' With verbs it is used in a different form; as, meinully karaielly, 'speak loudly.'

Gumoé is 'in a small way'; as, ġumundallen gibbum, 'little moon'; weinnlly guinoelly, '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 duġga, 'cry very loudly'; nunnoelly dugga, 'cry very gently'; nuġummanna duġga, 'cry quickly'; niġanna dugga 'stop crying.'

7. Affections & the mind.

'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wanye human, nobo wunye, 'I will beat you, perhaps to-morrow.' 'Hope' is expressed by jun; as, mullaijun kulgai wibara, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twin; as, gaio twiggalla wébara kulgai, 'Iam afraid to cut wood.' 'Pity' and 'sympathy' arc often expressed by idioms meaning literally, 'smelling a bad or a good smell'; e.g., ġai mullagai kunlunny bogon, 'Ifor him smell a bacl smell,' or 'Ipity him.'

8. The use of bunyarra.

Eunyarra, 'good,' means not only 'good,' but anything 'great.' It sometimes means 'very'; as bunyarra jug, 'very bad.'

9. The use & karaban.

Reciprocal action is expressed by karaban; e.g., gully karaban bummallé, 'let us paint one another.'

10. Comparison.

Gai koren karaialen, wunnanclen manye, 'Irun fast, yon slowly'; that is, 'I am faster than you'; gai manye ġuluġ paigal, 'I am a man before you'; that is, 'I am older than you. The pronoun (manye or any other) is always in the accusative.

11. Government & 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; hut 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'; yūna gully éullum kaggale means 'let us go to catch fish'; Zit., '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 wébara kundia, or walo mullanye kia wébara kunjeba, 'you ask him to light a fire'; here the endings of the verbs will agree in all the tenses; as, (imper.) kin 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, bumga, bumgalé; 2. Bumala, bumalela, bumgala, bumgalela; 3. Buman, bumgan; 4. Bumanne, bumalinne, bumganne, buminne; 5. Bumaloro, bumgaloro, bumaloroby; 6. Bumen, bumallen, bumgallen; 7. Buminna; S. Bumian, bumalian; 9. Eumalia; 10. Bumai; 11. Bumenden. Compound forms are :—

Eumaigerry, 'wish to fight'; bumejkin (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 nottakethe fornis in -ga; nor buma those in ba.

TAELE OF RELATIONSHIPS IN MINYUG.

(1.	,	
	Native words.	Equivalents.
A black† calls a father's brother	biaġ*	pater, patruus.
,, is called in return	moium .	illius fili-us, -a ;
		hujus nepos.‡
A black† calls a mother's sister.,	waijuģ .	mater, matertera.
" is called in return	moi im .	illius fili-us, -a ; hujus nepos.‡
A black† calls a mother's brother	káoġ	avunculus.
" is called in return	burrijuģ	ejus nepos.‡
A black+ calle a father's sister	ากลงหน้าก	amita
,, is called in return	nyógon .	ejus nepos.‡
*Eiag also means 'father,	and waii	ug 'mother.'
The lift of the control of the contr	-	_

The child of biag or of waijug is 'brother (sister)' to moium; and a child of kag or narrun is cousin to burrijug and nyogon.

+ Male or female. # For brevity, I make nepos=nephew, niece.—ED.

(2.)

A man calls an elder brother
A black† calls a male cousin · · · yirabúġ or kújārug. ", ", a female ", · · yirabúġ gun or kújāruġ-gun. she is called in return · · · · yirabúġ-gun or kújāruġ-gun. he ", yirabúġ or kújāruġ.

(3.)

Grand relationships.

A grandchild† calls a grandfather, and is called by him naijoġ.

", ,, father's mother, ,, ,, her kummi.
", mother's ,, ", ", baibuġ.

† Whether male or female.

(d.)

A man calls his wife, his wife's sistev, aiid some others	. nubuģgun
,, is called by them in return	. nubug.
A man calls his wife's father,.,	. wómen.
,, calls his wife's mother	. bogai.
is called by them in return	. wómen.

Other terms for relations-in-law are—weog, éumbug, yamburu. 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 kagog, '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.

1. 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; & kokin—the north, the north people; e.g., kokingal—from the north. The aborigines on the Richmond River call the Claretice 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 ġarriġ—crossed over.

Bugge—fall; it is sometimes equivalent to 'gone away' or 'disappeared'; as, inji buggeloro mibin kurralbo wairabo' where have all the blacks been this long time? If the imperative ends in a (as bugga), the word means 'kick,' stamp,' leave a mark,' as a foot-print. In the Pirripai dialect, spoken by the natives on the Hastings River, buggen means 'killed, for they say bunno butan buggen, 'he killed ablack snake. In Minyug, nyugga bukkoyen means 'the sun has risen,' nyugga buggen, 'the sun has set'; but with this compare the Brisbane dialect, which says piki bog, 'the sun is dead.'

Buggo—(1) a native shield; (2) the tree from which it is made. Bujabuyai—a swallow. Bujarebin—a daisy. Bujagun—a quiet girl. Bujaro—quiet; e.g., yiran bujaro, 'whip-snakes (are) harmless.'

Bujará, Bujarábo-morning.

Bujare, Bujaro-bujaro—this morning, just before daybreak.

Buji, bujin—a little piece; bujigan—intolittle pieces. Buma or bumga—strike, beat, fight, kill by fighting.

This is probably a derivative from bugge, just as wag, the noun far 'work,' becomes wamma, the verb 'to work.'

Barre—the top of a tree; with this compare culle, 'the barrel' or 'trunk' of a tree; waian, 'the root'; Eerrug, 'the branches'; kunyal, 'the leaves.' Culle is also a general name for a 'tree.' It often means 'logs' lying clown, and 'firewood'; e.g., kulga culle wébàragai, 'cut wood for the fire.' Cerrug, besides, is 'the open palm of the hand,' 'a bird's claw,' or 'the paw of an animal,' aid it is the name of a constellation. Kunyal, 'leaf,' may be allied to with kuġgal, '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.

Daggerrigai — white man; duggerrigaigun — white woman. Perhaps this word conies from dukkai, 'dead,' but it does not mean 'ghost' or 'spirit.' For 'spirit,' there are two terms, guru and wágai. After a man dies, he is spoken of as guru wanden. 'a spirit up above,' All the guru go to waijo g (from wai, 'abore'), where they lire on murrabil, a kind of celestial food. Murrabil is from the Kamilaroi word niurraba, 'good.' Guru in some dialects means 'dark' or 'night,' and a word derived from it means 'emu.' Dawson, in his "Australian Aborigines" (page 51), states, that, if a native "is to die from the bite of a snake, lie 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 guru. When a person is ill, the warrima, 'wizard,' is sent for to throw on him a good spell,. called bunyarama warrima. The warrima takes something like a rope out of his stomach (!), and climbs up to maijog to have an interview with the wagai. On his return, if the man is to recover, he says, 'Your wagai has come back and you will soon be well'; but if lie 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 mas brought about. Yiralle is another name used by the Nyug people for 'white man'; it means, the one who has come.'

Garre — dance; cf., yerrube — sing.

Guluğ, gulugbo — first; before; e.g., ġai minjen ġuluġbo, 'I laughed first,' i.e., before you. Guluġ-gerry is 'inimecliately'; nyuġga bukkoyen ġuluġ-gerry, 'the sun will be up immediately'; gulugga wé, or wé ġuluġga būna 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, kibbira pailela, which may either mean, 'light rain falling,' or 'young lads fighting'; (4) a stringy-bark tree; this word, in the Kamilaroi dialect, is kuburu, a 'black-box tree'; (5) the

ceremony of man-making; possibly the name bora may come from this, by dropping the initial syllable, as nyuġ is for minyug; or, bora may be connected with the Minyuġ 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—taibum, 'a baby'; balun, balungai, 'a 'aboy'; 'bubbo, 'bubboyil, 'a youth'; murrawon, 'a lad' who is getting whiskers and has all his berruġ or prescribed 'scars, on his back'; kumban-gerry, 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'; kicom or niobeg, 'an old man.'

Kuji-(1) a bee; (2) honey; (3) red; cf. kujin—red.

Runle—know, hear, feel, smell; e.g., ġai kunlejūm, 'Idon't know.' Moiūm, (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.

Nyugga—(1) the regent bird; (2) the sun. Nyuggal-gerry—summer; cf. wurrig—cold; wurrigbil—winter.

(la-et, e.g., walo éa, gai yo, 'you eat (now), I (will eat) by-and-by.'

Cubbinma—feed. Cukka—drink.

Wébara—(1) a fire; (2) firewood; (3) a camp. Examples:—(1) kunji wébara, 'light a fire'; kunji, by itself, would mean 'make it burn' (bobbincla means 'make a light'; éulloma, 'make smoke,' i.e., 'make a fire'; palloma, 'put out the fire'); (2) kulga webara, 'cut firewood'; this has the same meaning as kulga čulle; (3) žai yūnbulela wébara 'I am going to the camp'; Ztt., 'I am going to the fire.' The gunyas or 'windshelters' are gumbin; and a large building like a church is called kumai gumbin, which words, however, may mean, a collection of houses, as a 'town' or 'rillage.' The blankets which are given to the aborigines on Queen's Birthday are called gumbin, and so is a rag tied round the foot. A sock is gumbin, but a boot is bonumbil. In some dialects a 'sheet of bark,' 'a gunya,' and 'a canoe' have the same name, but in the Minyug dialect 'a sheet of bark' is bagul, and 'a canoe' is kuuclal or kulgerry.

Worbm—sleep; worambil—sleepy; e.g., woram buna, 'go to sleep.' A mother mill say to her child, woram-woram buna, but to herself, gai woram yunan, 'I will lie down and sleep.'

Yaraba — marry; e.g., nanna yaraba, 'marry my sister.'

Perrube—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?—
'\&at did you do yesterday'? Gaio kaggaloro cullum Noggugani (I analytick) for Noggugani (I analytick)

gai—' I caught fish for Nogguġ.'

Gaio wanye bundan wianje, kulga ćully gaia—'I to you a tomahawk will gire, (if) you cut down a tree for me; or, cut down a tree for me, (aiicl) I will give you a tomahawk.' Pile bundan?—'where (is) the tomahawk'? Kunde bukkora—'over there.'

Kulga culle koranna—'cut down that high tree.' Pile walo kulgajumgerry, wana—"if you do not like to cut it down, leave it alone.' Gaio kulgunne kaba culle wia baijum bibbo—'I cut down that tree before you came.' Gaio wanye naienne

kulgabulenne—'I saw you cutting (it).

Gaio wanye monno wébara 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 wébara kunjillorobo—'the fire is lighted.' Munno wébara kunjillinneban nobo—'that fire will be lighted to-inorrow.'

Gen kuġgalela?—'who is calling'? Kéra kuġgalela—'a white cockatoo is calling.' Mully kéra mibin kialela—'that cockatoo speaks like a man.' Paian-juġ ġūn—'it is warm to-clay.'

Kubberry gai paian—'I am hungry to-clay.' Wia kunlunne Logon gai—'I am sorry for you.' Walo ća, bunyarra-d-unda—'you eat, (you) will be all right.'

Gaio naienne kurrunnebo manne, kenne; ġaio buminne úndurrunebyu; úndurr berranne.—'I saw a number of clucks aiid white cockatoos; I killed some; some flew away.'

Loganda, cannabigy gaio iiaieiiiie wébarabo. Cannaby yerrubilloro wébarabo. Yaburugen gaiaba kyuanne. Yaburugen gullawonne, injeo wé? Gaio kiallen 'Brisbane-gobullen.' Gaio iiaieiiiie nogumme kakaba. Cannaby bikbullen. Cannaby kowallen nogumme webanno—'On the Logan, I saw them in the camp (lit., at the fire). They were singing in the camp. One came to me. One asked rue where I was going. I replied, 'Going to Brisbane.' I saw clogs there. They were barking. They callect 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 iiobo, 'I will see (that) a spear shall be thrown to-inorrow.' Gaio naienne yùnbulela undurunne poiolgo, 'Isaw somebody going up the hill.' Gaio naienne kamy éuan warre bulenne, 'Isaw him carrying spears.'

Gaio kunleoro kamy yerrdbiloroby, 'Iheard tlieni singing. Geio kunlaii kamy mendié, 'Iwill hear them laughing.' Gaio knnlunne 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 iiaieiiiie korenyuii taićumme, 'I saw children running away.' Gaio kunloigerry yerrábil kamy, 'I like to hear them sing.' Wôg wia bunyarra, 'working is good for you.' Waggo wia gowenyen, 'working is making you tired.' Paigal wammullen wallenyun, 'the man working is gone.'

3. MYTHOLOGY.

Berrugen korillábo, gerrig Mommóm, Yabúróg.—'Berrug came loiig 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 boxthe men, the paigal black race, came to this land. The pieces of the canoe are to be seen to this day. If any one will throw a stone and strike a piece of the canoe, a storm mill arise, aiid the voices of Berrúg and his boys will be heard calling to oile another, amidst the roaring elements. The pieces of the canoe are certain rocks in the sea. At Ballina, Berrhg looked around aiicl said, nyuġ? aiicl all the paiġal about there say nyug to the present clay, that is, they speak the Nyug dialect. Going north to the Brunswick, he said, minyug, and the Brunswick River paigal say minyng to the present clay. On the Tweed lie said, gando? and the Tweed paiga 1 say gando to the present day. This is how the blacks came to have cliffereit dialects. Berrúg aiicl his brothers came back to the Brunswick River, where he made a fire, aiid shoved the paigal how to make fire. He taught them their laws about the kippara, and about marriage aid 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 paigal were separated into tribes.

Note.—Each brother has his own 'karábari,' for there is the yonara Berrngna, the girran Mommómna, aiicl the wogoyia Yaburóġna).

(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 mas 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.'

4. GENERAL PRINCIPLES.

There is no article, but the numeral 'one' is used as a sort of indefinite article. Nouns, pronouns, aucl adjectives are declined by the use αf affixes, and have forms for the singular, dual, and plural numbers.

Number is indicated by a change of termination; for example:—

Sing. Dual Plu.	'.Man.' May-u. May-ula. May-una.	'Man.' Korni. Korn-eġk. Korn-ar.	'Eye.' Min-a. Min-ula. Min-una.	' <i>Lip.</i> ' Mun-a. Mun-aġge.	' Ear.' Yur-e. Yur-illa.
	<i>Sing</i> . Pi		<i>'Eyebrow.'</i> Pi-chaġge. Pi-ko.	'Trouser. Yerkoán-e Yerkoan-i	ι.

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, $y\dot{u}\dot{g}a$, 'brother,' $y\dot{u}\dot{g}a$ 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 placenames, '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

tlie purpose of,' 'for tlie use of.'

The Dative 4. takes -a gk, 'to,' 'by,' and -i gai, 'on,' 'by'; but these two terminations seem to be interchangeable. The Englishi 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 4., 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-eiding 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.'
Guġkura, 'before.'
Gun-kwar, 'outside.'
Loru, 'up.'
Mare-muntunt, 'beneath.'
Uġul, uġunel, uġunai, 'in front of.'

Moru, 'down.'
Taraġk, 'between.'
Tepaġk, 'close to.'
Tuntaġk, 'between two.'
Tunti, 'in the middle.'

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.

	Singular.	Dual.	Plural.
Nom. 1.*	horn-i	Korn-egk	Korn-ar
Gen.	Korn-ald	Korn-egk-al	Korn-an
Acc. Voc.	Korn-aġk Korn Korn-inda. Korn-il Korn-anmant Korn-anyir	Korn-uģeģun Korn-eģk Korn-ula Korn-eģgul Korn-uģeģun Korn-uģeģun	Korn-uġar Korn-ar Korn-una Korn-ar Korn-uġar Korn-an

Porly, 'a child.'

Singular.	Dual.	Plural.
•		Porl-ar
Nom. 1." Porl-y	Porl-eġk	
Gen. Porl-ald	$\operatorname{Porl-e\check{g}k-al}$	${f Porl-an}$
$Dat.$ 2. $\begin{cases} Porl-agk \\ Porl-ugar \end{cases}$		
Porl-ugar	Porl-uġeġun Porl-eġk	Porl-uġar
Acc. Porl-y.	Porl-eġk	Porl-ar
Voc. Porl-inda	Porl-ula	$\operatorname{Porl-una}$
Abl. 1. Porl-il	Porl-eggul.	Porl-ar
2. Porl-inend	Porl-(en)eģgulānd	Porl-ånånd

(b.) Nouns of Relationship.

For nouns of relationship, the case-endings are:-

Ace., 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,' cr' 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-omy, 'my (elder) brother.'

Kelan-mally, 'his brother.' Kelan-uwy, 'your brother.'

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-agk, 'to my father.'

Ace. 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-alcl-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, knrl-inyeri, 'a hat,' froni kurly, 'head'; turn-inyeri, 'a boot,' from turny, 'foot', kurr-inyer-eġk, 'a pair of trousers,' from kurreġk (dual) 'tlie shins.' Such a derivatire word, when cleclinecl, is treated as n common noun, and the post-position is added to the adjective termination; as, kurl-inyer-ald, 'of a hat,' kurr-inyer-eġkal, 'of a pair of trousers.'
- 2. -urumi or -urmi, which is added to the stem of a rerb 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,' froin tyetyin, 'anointing'; kunk-urumi, 'pills,' from kunkun,' swallowing'; mutturmi, '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 yelyul, 'to tell a lie.' Here also the post-position is placed at the end of the word.
- 4. -watyeri means 'full of'; as, plogge-watyeri, 'possessed of sorcery'; tuni-watyeri, 'full of sand.'
- 5. When yandy, 'old,' 'useless,' is used with a noun, it modifies the form of the noun, and attaches the case-ending to itself; as, yandy orn (for korn), 'an old man,' yant-alcl orn 'of an old man', yandy imin (for miminp), 'an old woman,' yant-ald niin, 'of an old woman.'

^{*}See foot note, p. 15 of appendix.

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.

	Singular	
1st.	2nd.	3rd.
Nom. Gape, ap	Ginte, inde, ind	Kitye, itye, atye
Gen. Gan-auwe*	Gum-auwe	Kin-auwe
Dat. 1. Gan-amby	Gum-amby	Kin-amby
3. Gan-aġk	Gum-aġk	Kin-aġk
Acc. Gan, an	Gum, um	Kin, in, ityanian
Voc.	Ginta, inda	
Abl. 1. Gaty, atty†	Ginte, inde	Kíl, il
6. Gan-anyir	Gum-anyir	Kin-anyir
	Dual	
1st.	2nd.	3rd.
Nom. Gel, aģel	Gurl, ugurl	Kegk, egk
Gen. Lain-nuwe''	Lom-auwe	Keggun-auwe
Dat. 1. Lam-amby	Lom-amby	Keggun-amby
2. Lam-aġk	Lomagk	Keggun-agk
Acc. Lam, alam	Lom, olom	Keġ-gún, eg-gún
Voc.	Gurla, ula	
Abl. 1. Gel, agel†	Gurl, ugurl	Keġk, egk
6. Lam-anyir	Lom-anyir	${f Keggun}$ -anyir
	Plural	
1st.	2nd.	3rd.
Nom. Gurn, arn	Gun, úgún	Kar, ar
Gen. Nam-auwe*	Nom-auwe	Kan-auwe
Dat. 1. Nam-amby	Nom-amby	Kan-amby
2. Nam-aġk	Nom-aġk	Kan-aġk
Acc. Nam, anam	Nom, onom	Kan, an
Voc.	Gnna, una	17
Abl. 1. Gum, arn†	Gun, úgún	Kar, ar
6. Nam-anyir	Nom-anyir	Kan-anyir

^{*}A variant for the genitive form in -auwe is -auwurle.

An adjective or a possessire pronoun, when used as an attribute to a noun, is declined with the noun, and has its own case-endings; thus:—

Wundi kinauwe, 'h i spear.' Wundi nung-gari, 'p o d &pat.'

Singular.

Nom. Wundi kin-auwe (nuġgari)

Gen. Wund-ald kin-anyir-ald (nuggar-ald).
Dat. 2. Wund-agk kin-anyir-agk (nuggar-ugar).

Acc. Wund kin-auwe (nuggari).

Abl. 1. Wund-il kin-anyir-il (nuggar-il).

2. Wund-inend kin-anyir-inend.

Dual.

Nom. Wund-eġk keġgun-auwurle (nuġgar-eġk). Gen Wund-eġgal keġġun-anyir-ald (nuġgar-eġkal).

Gen Wund-eggal keġġun-anyir-ald (nuġgar-eġkal).
Dat. 2. Wund-uġeġun keġgun-anyir-aġk (nuġgar-uġeġun).

Acc. Wund-egk keggun-anyn-agk (nuggar-uge

Abl. 1. Wund-eggul keggun-anyir-il (nuggar-ugegul).

2. Wund-ugegun keggun-anyir-inend.

Plural.

Nom. Wund-ar kan-auwe (nuġgar-ar).

Gen. Wund-an kan-anyir-ald (nuggar-an).

Dat. 2. Wund-ugar kan-anyir-eggun (nuggar-ugar).

Acc. Wund-ar kan-auwe (nuggar-ar).

Abl. 1. Wund-ar kan-anyir-il (nuggar-ar).

3. Wund-uġar kan-anyir-inend.

Kornar ngruwar, 'many men.'

Plural.

Nom. Korn-ar ġruwar.
Gen. Korn-an ġrunt-uġar.
Dat. Korn-uġar ġrunt-uġar.
Acc. Korn-ar ġruwar
Voc. Korn-una ġrúwún.
Abl. 1. Korn-ar ġrunt-ar.

2. Korn-ugar grunt-inend.

Peculiarities in the syntax of the pronouns are shown in such sentences as:—ġaty mempir kin-anyir-aġk (not kiii-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.

⁺ This is the case which our author calls the Causative-Ablative; I have entered it in the paradigms as Abl. I.; it is equivalent to Threlkeld's Agent-Nominative (Nom. 2), for which see page 11.—ED.

(6.) Demonstrative and Interrogative Pronouns.

The demonstrative pronouns are:—hik-kai, hik-ke, 'this'; hitye-katye, 'this one' (emphatic); aiicl iiai-ye, 'that.' They are thus declined:—

	Instant.	Proximate. Singular	Remote.
Nom. Gen. Dat.	Hikkai	Hitye-katye	Naiye Orn-auwe Orn-agk
Acc. Abl.	Hiii Híl	Hityene katye	Orne
		Dual	
Nom. Acc. Abl.	Heġgeġk Heġgun Heġgul	Heġgene-keġk	Nakak
		Plural	
Nom. $Acc.$ $Ab!.$	Harar Haran Harar	Harnakar	Narar Narar

The interrogative pronouns are gagke, 'who'? minye, 'what'? Tliey are thus declined:—

		Ngang-ke, 'who'?	Minye, 'what'?
Nom.		Gagke	Minye
Gen.		Nauwe, nauwurle	${ m Mek}$
Dat.	1.	Namby	$\mathbf{Mekimby}$
	2.	Nak (sing.)	
		Nak-an-agk (plu.)	
Abl.	1.	Gande	Mengye, 'how'?

Other forms of the interrogatire minye are:—minyandai, .how ofteii' (Zit, 'what times'?) minyurti, 'what sort'? minyai or minyarai, 'what number'? minde, 'why? for what reason'? murel, 'witli what iiiteiition'?

i. VERBS.

rii the Narrinyeri dialect, the form of the verb is often participial, aid 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. Present tense,	I spear him.
2. Past tense,	I speared him.
3. Remote past tense,	I did spear him.
4 First (simple) future,	I will spear him.
5. Second (intention) future,	I will ($i.e.$, intend to) spear him.
6. Third (predictive) future,	I mill spear him.
7. Repetitive tense.	I spear again.
Dofloy	ive Wood

Reflexive Mood.

I speared myself.

Reciprocal Mood.

Let us two spear each other.

Imperative Mood.

 Simple imperative, 	Do thou spear.
2. Prohibitive imperative,	Spear not.
3. Compulsory imperative.	Thou must spear.

Optative Mood.

1. Present optative,

I may spear him.

2. Imperfect optative.

I could or would spear him.

Infinitive Mood.

To spear.

Participles.

Spearing; speared

Passive Voice.

I am speared.

DECLENSION OF THE VERBS.

In the declension of the moods and teilses of the Transitive and Intransitive Verbs, five sets of modified fornis of Personal Pronouns are used as the subjects to the verb. They are:—

	Singula	<i>y</i>
Ι.	Thou.	He.
Wi	th Transitire Verb	S.
1. Gate (or gaty)	kile	ģinte
1. Gate (or gaty) 2. Atte (or atty)	il	iiicle
Wi	th Intransitive Ver	bs.
3. Ap	iiicle	itye
4. Ap	$_{ m inde}$	itye
₅ā. Gap	gint	kity

	Dual	
We (two).	You (two).	They (two).
	With Transitive Verbs.	
1. Gel	ģurl	keggul
2. Aģel	uġurl	eģul
	With Intransitive Verbs.	_
3. Gel	uġurl	egk
4. Aġel	uğurl	eġk
5. Gel	gurl	keġk
	Plural	
We.	You.	They.
	With Transitive Verbs.	
1. Gurn	ģun	kar
2. Uġurn	ũġun	\mathbf{ar}
	With Intransitire Verbs.	
3. Uğurn	uģune	ar
4 4	u čuna	ar
4. Arn	ugune	COL
4. Arn 5. Gurn	gun gun	kar

DECLENSION OF A TRANSITIVE VERB.

'Lak. 'to spear.'

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

Any Tense may be declined in full in the same manner.

T.	1. Sing.	Gate*	yan	lakkin	1 spear him.
	•	$_{ m Ginte}$	"	,,	Thou spearest him.
		$_{ m Kile}$	"	,,	Re spears him.
	Dual.	Gel,	,,	"	We two spear him.
		Gurl	,,	,,	You two spear him.
		${ m Ke}\dot{ m g}{ m gul}$	22	"	They two spear him.
	Plu.	Gurn	,,	"	We spear him.
		Gun	,,	"	You spear him.
		\mathbf{Kar}	"	"	They spear him.

[*Note.—Yan, 'him,' is for ityan, on accusotire form of the pronoun itye, kitye, 'hc.' Instead of yan, any pronoun or noun in the accusatire case may be used as the direct object of the transitive verb; and to decline the tenses of the Indicative and other Moods, fire sets of pronouns. are used, as shown above; the particular set which onght 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.

T. 1. Gate' yan lakkin.

T. 4. Gate' van lak-kani.

2. Gate' yan lakkir.

6. Gate' lak-el ityan.

3. Gate' yan lak-emb.

6. Lakkin-el atte itvan.

T. 7. Gate lak-uġanye.

Other forms of the future are :-

Ginte el our ityan lak, Lak amb el ityan,

'thou most spear him.' 'shall I spear him'?

'shall I not spear him'? Tarno lak amb ityan,

REFLEXIVE.

T. 2. Gap⁵ anaġk laġgelir.

RECIPROCAL.

T. 1. Gel³ anaġk laġgel-amb.

OPTATIVE OR POTENTIAL MOOD.

T. 1, Gate' in-anyura lakkin T. 2. Lak-ilde atte² ityan

IMPERATIVE MOOD.

Singular. T. 1. Lak war ind II war lak

T. 2. Lak e (ityan, 'him.')

Dual and Plural. Gel' mar lakkin

Gurn¹ war lakkin Tano lak ityan.

113. Laggel-el our (or war) ap3.

INFINITIVE MOOD.

Lak, 'to spear'; lak uramb, 'for the purpose of spearing.'

PARTICIPLES.

Laggelin, 'spearing'; laggelir, 'speared. Passive Voice.

INDICATIVE MOOD.

	Singular.	Dual.	Plural.
T. 1.	Gan ľakkir	Lam lakkir	Nam lakkir
	Guru lakkir	Lom lakkir	Nom lakkir
	Kin lalikir	Keġgun 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.

 \mathcal{I} . 1. Gni-in ap³.

T. 2. Puntir ap?

T. 3. Gai el ap4.

IMPERATIVE MOOD.

Koh, 'come'; ġai war, 'do come'; ġai akhi, 'come here.'

Optative or Potential mood.

T. 1. Gap⁵ inanye gai.

INFINITIVE MOOD.

Gai, 'to come.'

PARTICIPLES.

Puntin, 'coming'; puntani, 'about to come.'

8. Observations on the use of tee Verbs.

1. Lakkin properly signifies 'piercing'; gate lakkin itye koye means 'Imake a basket,' Zit, '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 aijy 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 clrekin, 'I chip it.' Of the former class are mempin, 'striking'; pempin, '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,' yelkundnn atte ityan, 'I move it'; nampulun ap, 'I hide,' nampundnn atte ityan, 'I hide it.'

5. A causative meaning is given to verbal adjectives by adding -mindin to them; as, guldamulun, 'tired,' guldamulmindin,

'causing to be tired,' 'making tired.'

6. The most common auxiliary verbs are wallin, 'being,' and warin, 'making' or 'causing.' Examples of these are:—nu ġ-gari, 'good', nugġa-wallin, 'being good,' nunga-warin, making good, pilteġ-wallin, 'being strong,' pilteġ-wallin, 'being strong,' pilteġ-warin, 'making strong'; wirraġ-wallin, 'being bad' wirrag-warin, 'making bad.'

7. Verbs may therefore be arranged in four classes:—(1.) the , simple verbs as, mexnpin, 'striking'; takin, 'eating'! goppun, 'walking'; lulun, 'breaking'; mampulun, 'hiding'; (2.) verbs ending in -wallin, 'existing'; as, tunku-wallin, 'play-

ing'; yuntu-wallin, 'crowcling; (3.) verbs ending in -warin, 'causing,' 'making'; as, nunku-warin, 'doing right'; wirragwarin, 'doing wrong'; wurtu-warin, 'saturating with water', - (4.) verbs ending in -mindin; as, kilclei-minclin, '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 yaii 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 lie has been,' i.e., 'he is dead.' The following are the meanings which belong to ellin and euniii:—ellin, 'doing'; ellir. 'done'; ellani, 'about to do'; ellin, 'having'; ellin, 'being'; ellir, 'has been'; ennin, 'doing'; ennir, 'done'; ennani, 'will do.'

9. The stem of the word warin is used with the imperatives and interrogations; as kug war, 'do hear'; nak war, 'do see;; gai war, 'do come'; gilite wara, 'get out of the may,' lit., 'do thou': gint mar, 'do thou' (sc., it); mant war, 'do slowly'; murrumil mar, 'make haste'; yelkul war, 'clo more'; mint war, 'give me a bit,' lit., 'do to me thou'; kákin wara. 'put

it here'; yag wari, 'where do you go.'

10. There are idiomatic expressions in which the words 'go' and 'come' are omitted; as, lolclu elitye, or loru elityc, 'up mill he,' i.e., 'he will go'; mare elitye, 'clown will lie,' i.e., 'lie mill come'; loldan an, 'up it,'i.e., 'fetch it'; moru an, 'down him,' i.e., 'lie lias gone clown'; mare itye, 'down he,' i.e., 'he has come'; moru elap, '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 nuġġari, 'good'; wirraġi, 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, balpiii, '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 sonietimes added to the positive; as, murralappi, 'small'; murralappi-ol, 'very small.'

The numeral adjectives are: — yammalai or yammalaitye, 'one'; niggegk, 'two', neppaldar, 'three'; beyond that, all numbers else are gruwar, 'many.' Gunkar means 'first.' Some adjectives are formed from adverbs; as, karlo-inyeri, 'of to-clay,' 'new,' from karlo,' to-day'; kaldan-inyeri, 'old,' from kaldan, 'a long time'; kogk-inyeri, 'alone,' by itself,' from kogk, 'away.'

10. Adverbs.

There are numerous adverbs in the language, but the most common are :-

Adverbs of Time.

Grekkald, 'to-morrow.' Gurintand, 'often.' Hik, 'now.' Kaldau, 'a long time.'

Karlo, 'to-clay.'

Palli, 'while,' 'by-and-by.' Rauwul, 'a long time ago.' Ugunuk, 'when' (relative). Wataggrau, 'yesterday.' Yaral, 'when '(interrogative).

Yun, 'by-and-by.'

Adverbs of Negation.

Nowaiye, 'none.' Nowaiye ellin, 'no more.' Tarnalin, 'not yet.'

Tarnalo, 'no more'; 'never.' Tarno, 'no'; 'not.' Tauo, 'don't' (imperative).

Tarno el, 'clon't' (do it).

Adverbs of Place.

Aiau, 'by (at) that place.' Akhi, dye, alyikke, 'here.' Alyenik, 'this place here.' Kiuau, 'where' (relative). Ku-un, 'far off.' Ondu, 'over there.'

Yak, yauo, 'where to.' Yażi, 'where'? Yagalli, 'where is he'? Tarnd, 'whence'? Yarnd inde, 'whence thou'? Yarnd ande, 'whither thou'?

Examples of the use of Adverbs.

Yak al inde tantani, 'where will you sleep'; gurlug aiau, 'at-the-place-where the hill' (is); manti kiuau tantani ap, 'the hut where I shall sleep'; gap tagulun ku-un, 'I stand far off'; kegk tagulun ku-u, 'they two stand far off'; kar tagulun kuar-un, 'they stand far off.'

The word wunye, 'then,' usually coalesces with the pronoun or verb-sign which follows it; as, wunyap, 'then I'; wunyar,

'then they'; wunyel itye, 'then will he.'

The words uk, ukke, luk, lun, so, 'thus,' denote resemblance; as, luk u or lun u, 'so,) 'thus'; luk it ye yarnin, 'thushespeaks'; lun ellin, 'so being,' i.e., 'like'; luk ugge, 'like this one'; hikkai ukke, 'this may', hil amb uk, 'for this may,' i.e., 'beecause'; lunuk, 'thus'; gouk ap, 'Igo so.'

The word amby may be translated either 'instead cf' (preposition) or 'because' (conjunction); as, kaldau amb, 'for a long time'; hil amb uk, 'because'; pinyatowe ald anib anaipel-

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.

- 8. The postpositional suffixes to pronouns are always attached to the accusative case : as, kan-agk, to them.'
- 3. Pronominal adjectives are always declined with their nouns; as, kin-anyir-agk taldumand-agk, 'to his house'; and so also hililiai korn, 'this man,' harnakar kornar, 'tliese men'; ornagk nuggugai, 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-encling is attached only to the adjective; nuggar-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, yempir i! anagk nakkari tak-uramb, 'he gave me a cluck to eat.'

12. Formation of Words.

This is effected by adding on various terminations, some of which have alreadly been noticed:—

(1)-wallin, 'being'; as, pilgeru-wallin, 'greedy.'

(8) -warin, 'making'; as, kogk-u-warin, 'sending away from,' from kogk, 'apart'; anagk-warin, 'preparing,' 'getting ready' (lit., 'making towards it'), from anagk, kanagk, ityanagk, the clatire of the pronoun itye.

(3) -atyeri, 'belonging to'; as, lamm-atyeri, 'wood for a fire,'

from lammin, 'carrying on the back.'

After—ug. Again—kagulandai. muganyi. -uġanyi. Agent— -urmi, -amaldy. Ago, long time—kaldau, klauo. Ah!—yakkai! takaná! Almost—ġak. Alone — nnityi, -knotyerai. Also-inye, -inyin. Always—kaldau-amp.

from anywhere— -koġk. apart—kogkinyeri. Be off—lorn, lolden, gópwar. Because—marnd, hil-amb-uk. Before (of time)—ugunai, ugul. (in front of)—ģuģuraģk. —ģunkura. Behind—yarewar, waiag, karlo-Below—moru. Beneath—maremuntunt. Between—taraġk.

By-and-by—yun, palli, yuwu | In there—muggar. nuk. Into—agk. Can—-invūra. Is—el. Close by thee—muġ-gai. It, that is it—anailyalve. Close (near to)—tapaġk. Just now-yikkigge, hikkai, kar-Day, 'this clay'—liikkai nugge Like—(similar) luk, lun. (similar to) glalin " after-kinagkurnugk. Day before yesterday—kagului Long time ago-rande, ranwul. nugge Long ago—gulli. Down (in)—moru, loldu. Make haste __murrunmil, tviwe-Don't — tauo. Many times—gurintand. Down-wald, muggan. Many (too many)—multu-warin. May (optative)—ur. Eh!—ke keli! ,, (verbal affix), -inanyura. Enough — kunye, vikkowun. Ever—kaldau-amp. (postfix) — -urmi, -uramb. Far off-ku-utyun. Night (postfix) — -ant. Morrow (to-) — grekkald. Fast (quickly)—tiwi-warin. Much—gruwar. First-kagulandai. Five-kuk-kuk-ki, kevakki, Much more—gruinyerar. Much (too much)—multu-warin. For - amby, arámi, -urumi. ,, -urumi (for-to). Must -- war or -our. ,, them—an anyiril. Near-muggan. Formerly—kaldau. Near thee—tapagk. For-kuk, kuko. Near me—hik alve (-nik), hikak. From, out of—-nend. Never—tarnalo. (because) — mare, marnd No—tarno. No (imper. neg.)-tauo. (place) -- - anmant. (causative)— anvir. Not tarno, tauo, nowaive. Gently iniant. Once more—kagulandai. Go away—thrugkun, taiyin. One more—yammalel. One — yammalaitye. Go (imper.)—ġowalwar. Half-galluk, nai-luk, mirimp. Only — on, -ai. Hark !- kugwar. On the other side—laremuntunt. Out of the way-nent-wara. Hence—-andi, -nend. Here—kalvan, alve, alvalle, ak-Outside--gurukwar. Here (this here)—alvenik, hik-Over there-wara. kai alve. Perhaps—-ant. Here (that here)—anailyalye. Quick-murrunmilin, tyiweaar. ,, (close by) — ak-in-ik. Round about — laldilald. Hereafter — pallai, yun. Second—wyag, karlowan. How ?-megye, yarild? Single—yammalaitye, -ai. How often —minyandai? 30—lull. How many ?--minyai, minyirai? Still (adv.)—thortuld. If—uśun. Thanks—an-ugune. Immediately — hikkai, hik, karlo. That there—naive uwe. In — -u ġai. That wav—gauwok. In that—muggan. Then -wanve, munye.

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Then one—inna. Together — vunt. Then two—yikkuk. Truly — katvil. Two-nigkaiegk, pullatve. There (being down)—oldau. (up there)—walde, warre. Up above-kerau. (over there)—iiaiyume. Up—loru, war, mari. Up there—erouke, naivewarre. (from there)—ondu. (in there)—muggar. Upside down-laremuntunt. ,, -naive uwe, muggau. Verv—pek. This way (road)—hikkai-yarluk. Very near—żake. (mannér)-hikkai-ukke. Well—golde, gulde. Three — neppaldar. While—pallai. Whither—yauo ande. Thus—luku. anyir. Why?-megye, mind, mindin-Time, a long time ago—kaldau. , a short time ago—karlo. With (a material)—ugai, ugar. " (instrument)—in agk ai. To (into) — agk. With ald, nl, ugai. ., (towards)—ugai. To-clay — hikkai nugge. Within—maremuntunt. To-morrow—-grekkald. Without — iiiclau. Too far in — tnmutyun. Yes (truly)—katvil.

THE DIYERI DIALECT.

The Divéri 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-		
	1st	2nd.	3r	d.
Nom. 1. 2. Gen. Dnt. Acc. Voc.	Nato Nakani Nakagu Nana	Yidni Yunclrn Yinkaiii Yinkaġu Yidnana Perlaia	Masc. Naiiya Nnlia Nunkani Nunkaġu Nanya	Fem. Nania Nandruya Nankani Nankaġu Nania
		Dual	·····	
	Nali, naliena Naldra	Yudla Yudla	Pudla Pudla	
Gen. Dat.	Nalina, naldrani Naliga, naldragu	Yudlani Yudlağu	Pudla Pudla	ni .ġu
Acc. Voc.	Nalina, naldrana	Yudlana Yudla	Pudla Pudla	

THE	NAR	RINYER	I DIAI	ECT.

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Nouns are declined, as usual, by affixes; after the following manner:—

Kintalo-butu	Apa - n - undru
Dog-with	Water relating-to.
Buću-ali	Kurna - thulka
Blind-of	Man relating-to.
Kurna - undru	Yin Kamanto ku
Man relating-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; S. Imperative, Singular; 9. Imperative, Plural.

2. 5. 6. 7.

•	Grow.'		A 3k.'	Strike.
Búnkuna Búnkanaori† Búnkanawonthi Búnkanalauni Búnka		Aéam Aéans Aéans Aéans	_].	Diami Diuua Dinaori Dinawonthi Dialauni Dimarau
	Cover, bur	у, '	See.'	
1. 2. 3. 4. 5. 6. 7.		ina f onthi	Niuna Niamullu Ninnnori Nianawo Nii <i>or</i> ni	nthi
8. 9.			Niamara	

*The post-position mi means 'to.' †To decline any tense, prefix the causative form of the personal pronouns as the subject.

Some adjectives are participal in their form; as, múnéuruna, 'sick'; mundathuruna, 'lazy'; kukutharkuna, 'unlerel'; kúnkuna, 'lame'; mulluna, 'alike.'

Some adjectives seem to have forms of comparison; as, wordu, 'short,' wordu-murla, 'shorter,' wordn-murla, 'shortest'; umu, 'good, umu-murla, 'better'; nuru, 'quick,' nuru-pina, 'very quick'; moa, 'hungry,' moa-pina, 'very hungry.'

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————Piurai—	
Yura	Tanana
Pura	Tanali
Yurani	\mathbf{Tanani}
Yuragu	Tanaġu
Yurana	Tananaia
\mathbf{Y} ura	Tanani
	Yura Pura Yurani Yuragu Yurana

The possessive pronouns, which are the personal pronouns of the genitire 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.

F	irst Pronoun. Singular.	Se	cond Pronoun Singular.
Nom. 1 Gen.	. Althu . Athu Ni	Nom. 2.	Yondru
	Akúġa Ani	Acc.	Ninna
	Plural.	I	Plural.
Nom. 1 Gen. Acc.	. Janana, uldra Janani, uldrani Ali	Nom. 1 Gen.	. Yini Yinkani

Third Pronoun.

Singular. -

		U		
••				
Nom. 1. 3	Nulia	Naniya, nundroya	Ninna	Thana
Gen.			Thanani	
Dat. $Acc.$	Nulu	Nanin, nandrúya		Wirri, wurra. Thaniya, gúndru
	Gen. Dat.	$\left. egin{array}{ll} Nom. & 1. \\ 3. \\ Some & Nulia \\ Some & Nunkani \\ Dat. \end{array} ight.$	$\left. egin{array}{ll} Nom. & 1. \\ 3. \\ Sen. & Núnkani Nankani \\ Dat. & \end{array} ight.$	Nom. 1. 3. Nulia Naníya, nundroya Ninna Gen. Núnkani Nankani Dat.

Other pronouns are:—Ninna, ninnea, 'this'; ninna, 'that'; thaniya, gúndru, 'those'; warana, 'who'? wurni, 'whose'? wuroga, 'whom'? mhi, wodau, 'what'?

(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; Blanchetomn is their head-quarters.

DECLENSION OF NOUNS.

Nguilpo, 'child.'

		Singular.	Dual.	Plural.
Nom.		Guil-po	Guil-pakul	Guil-pa
Gen.		Guil-yog	Guil-yamakul	Guil-yaraġo
Dat.	1.	Gnil-yanno	Guil-yakullamann	Guil-yarumanno
	2.	Guil-pallarno	•	·
Acc.		Guil-po	Guil-yapakul	Guil-pa
Abl.	2.	Guil-yanmudl	Giiil-kakulla main- mudl	Guil-yara mainmudl
	4.		Guil-kulla manno	Guil-yaramanno
	6.	Guil-yanna		v

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.

		Singular	
	1st.	2nd.	3rd.
Nom.	Gape	Gurru	${f Ninni}$
Gen.	Gaiyo	Gurroģo	N unna \dot{g} o
Dat.	Ganne	Gurrunno	Ninnanno
Acc.	Gape	Gurru	${f Ninni}$
Abl. 6.	Ganna	Gurra	${f Ninna}$
		Dual	
Nom.	Gedlu	Gupál	Dlaiio
Gen.	Gedlaġo	Gupalago	$\operatorname{Dlano\acute{g}o}$
Dat.	$\operatorname{Gedlunno}$	Gupalanno	Dlanunno
		Plural	
Nom.	Gennu	Gunnu	Nana
Gen.	Gennago	Gunnago	Nanaġo
Dnt.	Genunno	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. Present.	$\mathbf{Parldkun}$	Terrin
a. Aorist 1.	Parldka	Terra
3. Aorist 2.	Parldkul	
$4. \; Future$	$\mathbf{Parldla}$	$\operatorname{Terridla}$
5. Imperative	Parlka	${ m Terra}$
6. Conditional	$\mathbf{Parldkunna}$	${f Terrinna}$
7. Prohibitive	$\mathbf{Parldkumoi}$	${f Terrinni}$
	(Parldkulmun-	(Terrulmun-
S. Preventive	i nainmudl) nainmudl
9. Optative	Parldla	Terridla
10. Infinitive	${f Parldlappa}$	Terrilappa
11. Rist Participle	Parldkulmuġko	Terrulmugko

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 terriii.

THE MAROURA TRIBE.

System of kiiiship 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.'	Gammugiyi, 'my mother.'
Kambiyanna, 'your father.'	Gammugammu, '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.

			2222200200.		
	${\it English}.$	1."	2.	3.	4.
	I	Gaii	ġapu	gap	gapo
	We tmo	Gaclli	ġel	ganal	ģeli
	We	Gadln	ģun	nagan	nagano
	Thou	Ninna	ginte	$\dot{ ext{gint}}$	$\dot{ m gint}$
	You two	Kin-a	ģu1	ģul	ģulo
	You (plu.)	Na	ğun	ģunnu	ğun
	He, she, it	Pa, padlo	kitye	$ar{ ext{kitye}}$	kitye
	They two	Purla	keģge	kegge	keģge
	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.

THE	DIALECT	OF W	AUSTRALIA.
TILL	DIALECT	OF W.	AUSTRALIA.

	1.	2.	3.
Head	Mukarta	kuli	kuli
Two heads	Mukartilla	kuleġ	kuleġ
${f Heads}$	Mukartanna	kular	kular
One	Kunna	yammuli	yammalaitye
Two	Purlaitye	neiģeģ	neiģeģi
\mathbf{Three}	Mankutye	maalda	maalda.
Four	{ Purlaitye-pur- laitye	kukar-kukar	{ kiġgaruġ <i>or</i> { kukar-kar

 $(\mathbf{C}.)$

[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 Almanae 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 hare abridged the material of the Grammar, and adapted it to present uses.—Ed.]

1. Nouns.

The cases are indicated by inflections, thus :—

The Genitive takes the suffix -ak, which means 'of' or 'belonging to'; some districts say -ag instead of -ak. Examples:—Kalla, 'fire,' kalla-r-ak, 'hot'; miki, 'moon,' mik-ag, 'moonlight'; dta, 'mouth,' dta-lag, 'tongue'; gabbi, 'water,' gabbilag, 'belonging to water'; budjor, 'ground,' budjor-lag, 'belonging to the ground'; mammarapak gidji, 'a man's spear'; yagoak boka, 'a woman's cloak.'

The Dative; its sign is -6l, sometimes -ak; as, ġadjo allija ġulaġal yoġaga, 'I gave it tothechilel'; Perthak bardin, 'going

to Perth.

The Accusative ends in -in; as, gadjo yan-gorin gan-gau bru,

'I do not see the kangaroo.'

The Ablative affixes -àl to the nominative case; as, ġadjo boat-ill Perth-àk bardàga, 'I went in a boat to Perth'; galata kai-bra-àl wat to bardàga, 'we went away in a ship'; balgun-àl bumaga, 'she was killed by a gun'; durda cart-àl barduk bardàga, '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 -man, or -arra, or -garra to form the plural; man is an abbreviated form of man-da, 'altogether,' 'collectively.' Words ending with a vowel take -man; those ending with a consonant take -garra; as, kardo, 'a husband or wife,' plu., kardo-man; yago, 'a woman,' plu., yago-man; djuko, 'sister,' plu., djuko-man; mammul, 'son,' plu., mammulgarra; gulag, 'a child,' plu., gulag-garra.

DECLESSION OF A NOUN.

Yago, 'a woman.'

	Singular.	Plural.
	Yago	Yago-min
Gen.	Yago-ak	Yago-man-ak
Dat.	Yag-ol or Yago-al	Yago-man-al
Acc.	Yago-in	Yago-man in
Abl.	Yago-ill	Yago-man-al
Th	e Ablative means 'with,'	by means of.'

Examples:—Yago maiak-il yugau bardaga, 'a woman came to the house'; n'yagga yago-ik wanna, 'that is a woman's staff'; ġadjo marain yago-il yoġaga, 'I gave flour to a woman'; gadjo yago-in djinnaġ-ga, 'I saw a woman'; bndjor yago-il bianaga, 'the ground was dug by a woman.'

The commonest and most useful nouns are:-

TT:	Weather	P	
Lanna	Woathor	8.0	

Cloud—mar-gabbi.

Comet (meteor)—binnar.
Darkness — maiart.
Dawn—waulu.

Daylight—birait. Lightning—babbag-win.

Mid-day—malyarak.

Moon—miki. Moonlight—mikig. Rain—gabbi; moko.

Sky—gudjait. Stars—gan-gar.

Sun—ġan-ga.

Sunshine—monak.

Thunder — idgar, To-day — aiy **i**

To-morrow—morogoto; binåġ.

Yesterday — mairh-ruk.

Elements.

Air (wind)—mar. Earth—budjor. Fire—kalla. Water—gabbi.

Seasons.

Spring — jilba. Summer — birok Autumn — burnuro. Winter — måg-goro.

Individuals.

A man—mammarap. An old man—windo.

A young man—gulambiddi.

A woman—yago.

An old woman—windo.

A young woman—måndiggåra.

A child—gulag.
, An infant—gudja.

Relations.

Ancestors—n'yettin-ġal.
Aunt—màn-gat.
Brother—ġundu.
,, (eldest)—ġuban; boran.
,, (middle)—kardijit.
,, (youngest)—guloain.
,, -in-law—deni.
Daughter—gwoairat.
Father—mamman.
,, -in-law—kan-gun.
Husband, wife—kardo.
Mother—ġan-gan.

"-in-lam—win-gat. Nephew—maiur. Niece—gambart.

Sister—djuko.
,, (eldest)—jindam.

,, (middle) — kauat.

,, (youngest) — gnloain. ,, (married) — mairak.

" -in-law—deni.

Son—mammal. Uncle—kan-gun.

Parts of the body.

Arm (upper)—wan-go.
,, (lower—marga.
,, (right)—ġunman.
,, (left)—d'yu-ro.
Back—bogal.

Eearcl—gan-ga. Blood—ġubo. Bone—kotye. Bowels—konaġ.

Breast (male)—mingo.

,, (female)—bibi. Chin—ġan-ga.

Countenance—dtamel; minait.

Ear — ton-ka. Elbow — nogait. Excrement—konag.

Eye—mel.

"-brow-mimbat.

Eye-lash—niel-kambar.

Flesh — ilain. Foot — jina.

Forehead—bigaić.

Hair of head—kattamangarra.

Hand—marhra. Head—katta.

Heel—gardo.
Knee—bonnit.

Leg — matta.

Liver — maiei-ri.

Mouth — dta.

Neck — wardo. Nose — mulya.

Side—ġarril.

Stomach—kobbalo. Tear—mingalya.

Teeth — nalgo.

" (upper)—ġardak-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—nurclo.
Lizard—jina-ira.
Pig—niiggorog.
Snake—wan-gal.

Miscellaneous.

Bark (of tree)—mabo.
Egg—nurdo.
Food (of all sorts)—dadja.
Grass—boobo.
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—burnn.

Water—gabbi.

Water (fresh)—gabbi dji-kip.

,, (stream)—gabbi gurjait.

Young (animal)—noba.

2. Adjectives.

The adjectires most commonly in use are:

Alive—won-gin, dordák Hot—kallag. Angry—ģàrraģ Like (similar)-mogin. Arm (left)—n'yardo. Little — n'yu-map. " (right)—gun-man. Long, length—walaiacli. Low-gar-dak. Bad—djul. Narrow-nulu. Big — gomon. Bitter—djallam. Near-barduk. Black—moan. Old—windo. Clear (as water)—karrail. Red—wilgiläg. Short — gorad (-da). Cold -nagga. Dead-wonnaga. Sick — menclsik. Dry (not wet)--ilar. Slow—dábbák. Far away-urar. Soft-gunyak. Fat — boain-gad& Sweet — niulvit. Fresh — milgar. Tall — urri. Good—gwabba. Thin — kotyelarra. True —bunclo. Green — gerip-gerip. Hard — mnrcloen. Wet-balyan. Health (in)—barra-barra. White—wilban. High—iragan. Wild-waii-waii.

A substantive acquires an adjective meaning by taking such suffixes as -gadak, 'having, possessing)' -bru, 'without,' which corresponds to the English suffix 'less'; as, jigala-gadak, 'having horns,' 'a cow'; kardo-gadak, 'having a husband or wife,' 'married'; boka-bru, 'cloak-less'; gabbi-bru, 'without water.'

Comparison of A djectives.

Some adjectives add jin for the comparative; as, from dabbali, 'slow,' dabbak-jin, 'slower'; gwidjir, 'sharp,' gwidjir-jin 'sharper'; yerrak, 'high,' yerrak-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-raġ; 'four,' gudjal-gudjal; 'five' is marh-jin baġa, 'half the hands'; 'ten' is belli-belli marhjin baġa, 'the hand on either side.'

In reckoning time the natives say 'sleeps' for days, and 'summers and winters' for years. There is no Article.

3. Pronouns.

The pronouns must be carefully used, for a very slight change in the termination of any one of them will alter altogether the force and meaning of a sentence.

The personal pronouns are :-

Singular.	Plural.
Gadjo or ganya, 'I.'	Gala-ta, 'we.'
N'yundo or ginni, 'thou.'	N'yuraġ, ' ye.'
Eal, 'he, she, it.'	Balgun, they.'

They are thus declined:—

Singular.

	1st.	2nd.	3rd.
Nom.	(Gadjo (Ganya	∫ N'yundo } Ginni	Bal
Gen.	Gannalak	Nyunnolák	Balàk
Dat.	Ganna	N'yunno	Balak
A cczc.	Ganyain	\mathbf{Ginnin}	Balin
Abl.			Balal

Plural.

Nom.	Galata	N'yuraġ	Balgun
Gen.	Gannilak	N'yuragak	Balgunak
Bat.	Gannilák	N'yuragal	Balgunak
Acc.	Gannil (-in)	N'yuragin	Balgunin
Abl.	Gannilal	N'yuragal	Balgunal

There are thus two forms for the Sing. Nom. of the first and seconcl pronouns; ġadjo and n'yunclo seem to be used with an active sense of the verb, but gaiiya and ġinni aitli a passive sense; for there is no passive form of the verb, and there is no verb 'to be'; ġanya and ġinni are always used with a participle or an adjective; ġadjo and n'yundo are never so used. Examples of their use:—Gadjo djinnaġ, 'I see,' but ġanya barclin, 'Iam going'; ġadjo dtan, 'Ipierce,' but ganya ġannauin, 'Iam eating'; gadjo burno dendagaga, 'Iclimbed a tree,' but ganya waugalal bukkanaga, 'I mas bitten by a snake'; gaiiya windo, 'I am old'; ganya garraġ, 'I am angry.' Similarly for theseconcl pronouns; as, n'yundo kattidj, 'do you understand'? but yan ġinni man-gauin, 'what are

you talking about'? n'yundo naitjak gabbi ġanna gagaubru, 'why do you not fetcli me water'? but ġinni naitjak balin bumawin, 'why are you beating me'?; ġinni cljul, 'you are wicked'; ġinni goradda, 'you arc short.'

			Dual					
		1st.	2nd.	3rd.				
Nom.	1.	Galli	Nubal	Bula				
	2.	Galla	Nubal	Bulala				
	3.	G_{annik}	\mathbf{Nubin}	Bulen.				

Another form of gannik is gannana.

The forms marked nom. 1 are used by brotliers 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,' ġannalak, 'mine'; n'yunna, 'thy,' n'yunnalak, n'yunnalaġ, 'thine'; balak, balalak, 'his, her, its,' ġannilak, 'our or ours'; n'yuraġak, 'your or yours'; balgunak, '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'? ġando, 'mho'? i.e., 'who did that'? ġannoġ, 'whose'?

4. Veres.

T	he 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	Pain—bakkan
	away—barrag	Pierce—dtan
	Marry—kardo barraġ	Sec—djinnaġ; ġan-gau
	Burn (fire)—burrarap	Sit—ginnau
	Bury—bianan	Speak—wan-gau
	Carry —-gagnu	Spear — gidil
	Cook—dukun	Xtand—yugau
	Cry — mirag	Take—gagau
	Cry out—niirau	Tear — jeran
	Dig-bian	Throw—gwardo
	Eat, drink — ġanno; nalgo.	Tie — yutarn
	Fear—waien	Understand—kattidj

Walk-gannau.

Imperatives are:—

Come here—koma-kowa, yual Leave it aloue—bal or wanja

Go on—gatti Listen—nah-nah Get up—hap 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, gacljo djinna **g**, '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, 'Iwill,' 'you will.' The distance of the future time is indicated by placing before the verb the adverbs burcla, '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.
pasf—Add -ga to the infinitive.

6. Passive voice.—Here the form of the sentence is elliptical; therefore ganya, ginui 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 fiower.'

Infinite—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, ġinni, bal; Plur. galata, n'yuraġ, balgun; but instead of ganya and ginni, T. 2. takes gadjo and nyundo; †here use the forms ġadjul, n'yundul.

Passive Voice.—For the passive voice, use the same tense-form 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 bumiga, 'I was

beaten lately'; Zit, '(some one) beat me lately.' But the ablative of the cause or instrument may also be used to form a passive voice; thus, ġanya gidjial dtannbga, '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 gmabba, '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 No—yuada Again — garro Already—gori Not — bart; bru; yuada Always-dowir Now—y aii Before (in front)—gwaića gat Perhaps—gabbain Close to; near — barcluk So-winnirak Continually—kalyagal So many — winnir That way-wunno Enough — belik Formerly—karamb Then-garro There (prox.)—yellinya Here—n'val ,, (remote)—boko; bokoja How many—namman Where—winji; minjal; yan Immediately—gwaić; ilak Thus-wanno-ic Yes—qua Yonder—bokoja More—ġatti-ġatti

6. Prepositions.

These are few in number :-

After (dat.)—ġolaġ On (upon)—gaclja
Among (partitive)—mànda To— -ak or -al
(mixed with)—karclagor With (in company with)—
By (affix)—-al gambarn (takes the acc.);
In (within)—bura " barduk (takes the dat.)
Of—-ak Without—bru

In use, they are all *post-positions*, and are always placed *after* the noun or pronoun. Gadja is used of one thing lying on another, but never of anything lying on the ground.

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'; minnig, 'if'; ka, 'or.' There is no word for 'when,' but minnig and ka are used in its stead; for instance, 'when I see you to-morrow' will be expressed by 'if I see you to-morrow'; ancl 'when dicl 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'!

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(D.)

GRAMMAR AND VOCABULARY

OF TEE ABORIGINAL DIALECT CALLED

THE WIRRADHURI.

[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 Gunther, and is specially reliable because of its author's character and experience, and because, at that time, the tribe had not yet begun to decay, and its language was entire. He was eclincated for the Ministry at Basle, in Switzerland, attending lectures there at the University and the hlissionary 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 lie 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 ahandoned 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. Ghnther'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 DECLESSION OF NOUNS.

There is, properly speaking, only one primary declension. but the principle of assimilation, to which the language lias 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 erery 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's 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's The genitive and the dative are alike; the accusative is the same as the simple itominative; 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 niav be shown thus:—

The chac-chaings	and then meanings may	y be shown thus.
Case.	Terminations.	Meaning.
1. Nominative		the simple form.
Nom. agent.	-du, -dyu, -gu, lu, -ru	the agent form.
3. Genitive	-gu .	'of'; 'belonging to.'
4. Dative	-gu	'to,' 'for,' 'towards.'
5. Accusative	the same as nom. 1.	the direct object.
6. Vocative	prefixes ya to nom. 1.	-
$7.\ Locomotive$	-dyi, -li, -ri	place from which.
S. Conjzcnctive	-durai or -durei	'together with.'
9. Locative	-da, -dya, -ya, -la, -ra	'in,' 'on,' 'at.'
10. Instrumental	-durada	by means of.'

The numbering of the cases corresponds nith that shown on the Paradigm.

The same word is both singular and plural without change; only when the idea of plurality is to be conveyed, the noun adds the word galag and is then declined like wallag of the paradigm.

OF NOUNS.
0
DECLENSION
THE
0E
PARADIGM

8th. Wallang 'stone'	Wallang	Wallanggu	Wallanggu	Wallang		Wallandi	Wallandurai	Wallangga	Wallandurada
7th. Inar 'woman'	Inar	Inarru	Inargu	Inar	-	Inarri	Inardurai	Inarra	Inardurada
6th. Ugal 'young man'	Ugal	Ugallu	Ugalgu	Ugal	ple nominative	$\mathbf{U}_{\mathbf{galli}}$	Ugaldurai	Ugalla	Ugaldurada
5th. Bulbin 'whirtwind'	Bulbin*	Bulbindyu	Bulbingu	Bulbin	the vocative prefixes ya to the simple nominative	Bulbindyi	Bulbindurai	Bulbindya	Bulbindurada
4th. Balli ' <i>baby</i> '	Balli	Ballidyu	Balligu	Balli	cative prefixes	Ballidyi	Ballidurai	Ballidya	Ballidurada
3rd. Giwaldain 'cook?	Giwaldain	Giwaldandu	Giwaldaingu	Giwaldain	the vo	Giwaldaindyi	Giwaldaindurai		Giwaldaindurada Ballidurada Bulbindurada Ugaldurada
2nd. Burai ' <i>boy</i> '	Burai	Buradu	Buraigu	Burai		Buraidyi		Burada	Buraidurada
1st. Maddan 'wood'	. Maddan	2. Maddandu	&4. Maddangu	5. Maddan	6. Ya maddan	7. Maddandi	8. Maddandurai	9. Maddanda	10. Maddandurada Buraidurada
Cases.	_	C/i	3. & 4	ro	9	1-	00	6	10

Nore.—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.' *Thus also is declined ng final, even when preceded by the vowel i; as, kaling, 'water,' nom. ag., kalindyu, &c., &c. (FFT) hese words are shown here in all the principal cases only for the sake of example.

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, dyu, dyi 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. a and in the a

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'; buraigunula, '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,' bambilag' exceedingly,' express a superlative or a very high quality of the thing. Hence the comparisons on things are expressed in an indistinct manner. To say, 'this is better than that,' would be ginna marog, wirai gannalla; lit., 'this is good, not that'; nila garambag, gainguagual, Zit., 'this very good, that also.' But to say, 'this is the best of all,' would be nila marogbangan, 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. TEE VERB.

The study of the verb is attended with some difficulty on account of its many tenses and modifications; it is, homever, conjugated in a very regular manner, and, excepting the imperative, it is non-inflexional throughout all its tenses, all the persons, both singular and plural, having the same form. The conjugations may be reduced to about five, nor do these vary much, and, so far as they do vary, they follow strict rules according to the termination of the last syllable and the vowel preceding it.

The verbs, then, are arranged in conjugations according to the terminations of the present tense of the indicative; thus:—

Terminations of Conjugatiofa.

1. -ánna or -ãna; 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 ris changed into its relative liquid l_n and n_n for the sake of euphony, is changed into m by assimilation. Euphony also requires an aterminating 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).

Sing.	 Gaddu* bumarra Gindu* bumarra Guin* bumarra 	I beat. Thou beatest. He, she, beats.
Dual.	Galli bumarra Galligu bumarra.	We (two) beat. He and I beat.
Plu.	 Géanni bumarra Gindugir bumarra Guaingulia bumarra 	We beat. Tou beat. They beat.

T.	<i>2</i> .	Gaddu	bumal	lġarrin
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T. 6. Gaclelu bunialinni 7. Gaddu bumalgirri

3. Gadelu bumalgurranni 4. Gaclclu bumae

S. Gaclelu bumalgarriawagirri

5 Gaddu bumalguan

9. Gaddu bumalgarrigirri T. 10. (Fut.-perf.) Gaddu bumalvigirri.

The T. numbers here indicate the Tenses as on page 26 of this volume.

INFINITIVE.

Bumalli, 'to beat,'

IMPERATIVE.

Sing. 1. Bumallidyu, 'let me beat.'

2. Bumalla (†buma), 'beat thou.'

3. Buniallaguin barri, 'let him beat.':

DualGalli bumalli, 'let us two beat.' Gulagalligunna bumalli, 'let him and me beat.'

Plu.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 baladu, or yalludu: 2. balundu; 3. balaguin. + This abbreviated form is often used. verbs ending in -ana or -anna differ from this in Imp. sing. 1, 2, 3.

VERBAL NOUN.

Bumalgidyal (bumagidyal), '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 mhich supply our participles are classed with the modifications of the verb. The subjunctive is formed with mallaġ, the optative with baġ; for there are no real subjunctive or potential forms. Sentences of that description are expressed by a kind of auxiliary, such as garra or mallag; or by the future tense, with the conditional conjunction yandu attached:

Yandundu clalgirri, 'if I should eat.' Gaddu garra dalgirri, 'Ican or would eat.' Gaclelu mallaġ dé, 'Iwould or should eat' (or have eaten). Yanclundu mallag dé, 'if you did eat' (or would eat). Mallag here is not a verb but a mere subjunctive particle.

Nor is there a form for the passive. A kind of passive is sometimes expressed by putting the subject in the accusative, along mith the active form of the verb; but the source whence comes the action is not named, for that can only be put in the agentnominative 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.

Present.	Imperfect.	Perfect.
1. Yannanna	Yanné	Yan-năn (<i>i.e.</i> , -naán)
Guna	Gun8	Gaguain `
2. Yunna	$\mathbf{Y}\mathbf{u}\mathbf{n}\mathbf{n}\acute{\mathbf{e}}$	Yunnăn
3. Gumbiģa	Gumbinna	Gumbinnãn
4. Baddarra	Baddae	Baddalguãn
5. Gaddambirra	$\operatorname{Gaddambie}$	Gaddambilguã n
Future.	Infinitive.	Imperative.
 Yannagirri 	Yannagi	Yannada*
Gagirri	Gagi	Gaga
2. Yungirri	Yungi	Yunga
3. Gumbigirri	Gumbigi	Gumbidya
4. Badalgirri	Badalli	Badalla
5. Gaddambilgirri	$\operatorname{Gaddambilli}$	$\operatorname{Gaddambia}$

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; mslla, 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 mugăna has in the perfect tense mugaiguăn, 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 ancl 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 hare 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, bumalgunnanna, '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-awaigunnanna, 'to be beating a long time'; gagawaigunnanna, 'to be looking on long.' This does not much differ from No. 2.
- 4. Garrimana, 'a continuance of all day long'; bumal-garrimana, 'to be beating all day long'; bumba-ġarrimana, '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'; nnrungamil-lanna, 'to love each other.'
- 8. Alinga (reiterative); as, bumal-alinga, 'to beat again'; yannai-alinga, 'to go again.'
- 9. Numing a 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 clone by means of an instrument, tool, or weapon; as, bumalgambirra (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-billinge, 'to go when ordered off.'
- 13. Eilinga iniplies 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. During a seems to intimate achange of action, the turning of one's attention from one thing to another, or to do a thing well and thoroughly; as, bumal-cluringa, 'to leave of the present act of beating'; minnanga-duringa, 'to forget,' 'to think of something else'; 'to reflect.'
- 15. Wanna probably signifies an aim at or a purpose to cloathing; 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-clanna, 'to run off again' after a little refreshment.
- 17. Gilanna indicates a kind of dual action; as, bumalugilanna, '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 signifiying '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. Nãna implies the adverb 'after'; as, bnmal-nfna, 'to beat after another'; bunban-nãna, 'to run after another'; ġannãna, 'look after one.'

22. Einga implies 'precedent, before'; as, bumal-einga, 'to beat first,' i.e., before another; golleng-einga, 'to return first.'

33. Naringa, joined to a few verbs, implies that the action is clone 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 failing'; (2.) mi-naringa, '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'; dé-mbilāna, 'to eat whilst walking';

ġu-mbilāna, 'to become or get gradually.'

45. Buoanna implies both coming back and giving back; as, buogal-buoanna, 'to come back'; yanna-mbuoanna, 'to go back'; gu-mbuoanna, 'to give back'; nanna-mbuoanna,' to throw back.'

There ere 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.

3. Warre goes with present and future time. Its abbrevia-

tion is wa—also used interrogatively.

3. Bala, 'to be,' or ba, is more affirmative; in its shorter form,

bn, 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 doe the action expressed by the verb; as, birbara, '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 -mubag and -múgu denote the absence of some quality; as, uda, 'ear,' uda-múgu, 'deaf'; marong,

'good marom-mubang, 'bad,' Zit., '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-munnilbang 'hollow fire-mood,' from munnil, 'ahole'; -bang also signifies increase or multitude and thus has a collective force; as, gibbir, 'man,' gibbir-bang, 'many men,' 'mankind'; ingel, 'ill,' ingelbang, '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,' ztt., 'are yon soni-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'? wicldyung, 'which way'? middyugguor, 'which side (direction)'? widdyuggu, 'when'? widdyuggaga, 'Idon't know when'; minyangan, 'how many'? minyangandaga, 'I don't know how many'; minyangandaga, 'I don't know how many times'? minyangandaga, 'I don't know how many times'; warban (used with yammagarra), 'how much'?

Da (the d being sounded very soft) signifies locality; as, dága, 'where'? dagu, 'of what place'? dagú, 'to what place'? dagannibangalla, 'in what place'? dadibaġġalli, dadilabaġġalli, 'whence'? dadiurruinbaġġalli, 'through what place'? dadibaġġallinġirriage, 'by what place did he come'? Each of these by the addition of -ga may become an answer, equivalent to 'l don't know where,' &c. Other adverbs of place are:—dain, 'thia way,' 'hither'; yain, 'that way,' 'thither'; ngidyi, 'here'; nganniain, 'over there.'

7. NUMERALS.

Ngunbai, 'one'; bula, 'two'; bulangunbai, 'three'; bungu, 'four' or 'many'; murrugai, 'first'; umbai, 'last.'

EXAMPLES & THE DECLENSION & 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. Darn 2. Dé

6. Déinni

3. Dalgurranni

7. Dalgirri 8. Wari dalgarriawagirri

4. 5. Dalguáan

9. Dalgarrigirri 10. (Fut.-Perf.) Dégirri

IMPERATIVE MOOD.

Singular.

Dalla, 'eat thou'

thou' Dallidyu, 'let me eat' Dallaguin barri, 'let him eat.'

Dual.

Gullaligunnanna barri dalla, or ngaguala dalla barri, or gulangalligunna 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.

Ngindugir dalla, 'eat you.' Dalla ngéanni, 'let us eat.' Dalla guaingulia barri, 'let them eat.' Gulagalangundugir dalla, 'let me and many eat together.'

SUBJUNCTIVE AND POTENTIAL MOODS.

These moods are frequently espressed 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), 'Iam eating.'
- 2. Dalgunnani, 'Iwas eating.' 5. Dalguain, 'I have been eating.'

REFLEXIVE MOOD.

1. Dalgydyillinga 2. Dalgidyillingarrinni 6. Déingidvillin 7. Dalliğidyilligirri

3. Dalgidvillingurranni 4. Dalgidvillinyi

8. Wari dalligidvillingarriawa-9. Wari dalliğidyillingarri

5. Dalgidvillin

10. Wari déingidvillingirri

By using other verbs from the Wiradhari Vocabulary, additional examples of the formation of tenses in the Indicative are: Pres. Dara—Yanna. Perf. Rumalguáan—Yannáan.

Imperf. Ngunné—Yunné.

Pluperf. Mindallanni-Yannanni.

Incep. fut. Widyalgirri—Yannigirri. Indef. fut. Yalgarrigirri-Yanngarrigirri. Fut. Perf. Gurragamagirni—Vannagirni Def. past (a). Badalgurranni—Yangurranni.

(b). Giwalgarrin—Yangarrin. Def. fut. Bangamalgarriawagirri-Yangarriawagirri.

2. The Pronouns.

The numbering of the cases here is the same as for the nouns.

Singular. 2. Gaddu, 'I'

1.& 2. Géanni

3. Gnddi or gaddigu

a. 4. Géannigingu†

4. Ganundat 5. Gannal

Géannigingunnaga† 5. Géannigingunna

7. Gnddidyi

S. Gannundurai

S. Géannigindurai 9. Gannunda milanda, ('near) 9. Géannigindya milanda Géanniginbai

Plural.

2. Gindu, 'thou'

Gannundi, ('from')

1.& 2. Gindugir 3. Ginnugir

3. Ginnu 4. Ginvunda‡

4. Ginnundugir 5. Ginvalgir

5. Ginval Plu. 8. Ginnundigirdurai

Plu. 9. Ginnundugira milanda

Gannigu-lia (or -lialla) ‡

2. Guin, gu, 'he'

1.& 2. Guin- (ov -guain) gulia 3. Guinguliagu or

3. Guggula or Guaguwan 4. Guan, ġagguan

Guingulialla 4. Gaggu-lia (or -lialla)+

5. Ginval

5. Gannaiagulialla Plu. 8. Gannigulialladurai

Plu. 7. Gannain-gulialla

* 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 'cometome.'

Dual pronouns are:-

No~. - (Ngalii, '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; dot. (local), nginyunda bulagu; of (4):—gen. and dat., ngagguwanbulagu; acc., ngannainbula; ablatives, ngainbulabar, ('about'); ngaddainbuladi ('from'); ngannainbulaga, ('in'); the inflexions of (8) are:—yen., guyunganġalliġinbul; dat., ngalliġingunnabul; acc., ngallibulguyungan; abl., ngalliġingunnabuli ('from').

Reflexive pronouns are :-

Ngadduguyunganbul, 'Imyself'; nginduguyunganbul, 'thou thyself'; gúlaguinguyunganbul, 'he himself'; ngalliguyunganbul, 'we (two) ourselree'; ngéanniginyangagul, 'we ourselves.'

Possessive Pronouns are :-

Ngaddiguyungan, 'my own'; nginnuguyungan, 'thy omn'; gulaguinguy^{un}gan, 'his own'; ngéannigi^rnindinguyungan, 'our own'; nginnugirninguyungan, 'your own'; ngaggualanindin, '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'; murrimurrri, 'each.'

All the pronouns on this page are declined like nouns.

Interrogatives are :-

No~1., ngandi, 'who (is)'? nom. 2., ngandu 'who (does)'? gen., ngangu, 'whose'? dat., ngandigu, 'to or for whom'? ngangun (local); ablatives, ngangundi, 'from whom'? ngangundi birandi, 'away from whom'? ngangundidurai, 'with whom'? ngangundila, 'from whom'? ngangurgu, 'towards whom'?

Nom. 1. Minyanganna, minyaggarranna, 'what (isit)'? nom. 2., minyallu, 'what (does it)'? gen., minyangu or minpagguba, 'belonging to what'? dat., minyaggur, 'to or for what'? acc., minyang, 'what'? ablafives, minyaggurgu, 'towards what'? minyalla, 'in or on what'? minyalalla, 'on what'? minyalli, 'from what'? minyandurada, 'with what'? minpagguliadhi, 'like what'? minyaggura, 'in what place' 'where'?

11. 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.]

В

Ba—frost; a cold winter. Babang — minter. Babannirra—to make or to be very hot. Babbildain—a singer. Babbilla—a wild cat. Babbimubang — fatherless. Babbin — father. Bábbir—large. Babbirbambarra-to sing a song. Babbirbang — slender. Babbirra—to sing. Bábin—a nettle. Badanin - the gum of the 'kurrajong' tree. Badda—a bite. Badda—the bank of the river. Baddabaddambul — verysoon. Baddabaddarra—to scrape and then use the teeth like a dog.

Baddabaddagijillinga — to gnash the teeth together. Baddal—a kind of hair plaiting; the hair made into a bunch. Báddambirra—to catch fish. Baddan — sooner, before, ere. Baddang—a cloak, a blanket. Baddangal -- a long-marriedman Baddanni—the gum of a tree. Baddarbaddar—a native bird. Báddarra—to bite. †Baddawal — the native weapon known as the 'bumarang'; cf. bargan.' Baddawar—a weapon like the bargan,' but with a knob at one end. Baddawaral — a dry plain.

Baddiang—nonsense.

Badding—an edible root.

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. Baggaigang—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. Baggarrán—a dry well. Baggin—a bad spirit; it enters into the natives, but may be driven out by their doctors. Bággin—a mound, a sore. Baggirngan—an uncle; acousin. Baggirngun—a female who has become a mother. Bagguang—water meeds. [arm. Baggur—the back part of the Baggurain — refreshed after a faint; strengthened by food; Ballaballelinga—to whisper. strong for work, industrious. Baggurainbang — one that is Ballagirin—an old opossum (m.)industrious. Baggurbannia — a string tied | Ballanda—long ago; at the first; round the arm. Baggurgan — ayoung man in the second stage of initiation. Bagurra—blossom of the 'yammagang' tree, q.v.Bãi—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 mind, as in winnowing wheat. Bainguaug — stupid, bad. Bairgain—leeches. Baivai—a meeting place of two parties; a tryst. Ba-la or simply ba—to be; is always joined to pronouus. Balbu-akind of 'kangaroo-rat.' Balburranna—to tumble: to fall down headlong. Balgabalgar—chief, ruler, king. Balgagang—barren, desolate. Balgal—sound, noise. Balgaug — barren. fas fleas. Balganna—to kill on the nails, Balgiar—noon. Balpargal — sunlight; the glory where Baiamai (q.v.) lives. Balgarra—to emit sparks. Balguraiina — toslip (rolldown). Balgurei—little spots of clouds. Bnllaballamanna - to move, lift softly or slowly. Ito slap. Ballaballanirra—to beat a little, Ballaballavallanna—to whisper; to talk in each other's ear. Balladi—a saw; adj., serrated. Ballágun—an old woman. in the beginning. Ballaudallabadin-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 Ballanpang - a mizzling rain. Ballarra—the hooks at the end of the spear. Ballaurong—a cap. Ballawaggur—a kind of lizard. Balleballea—silenceof night. Balli—a very young baby. Ballima—very far off, distant. Ballinballin—a whip. Ballnuroima—to take to flight. Balluballungin—almost dencl. Ballubangarro—to extinguish: also ballubiarra. Ballubundambirra—to cause to be dead, to kill. Iteeth. Ballubundarra — to kill with the Ballubungabillanna-recip., to kill each other. Bállubúnildáin—a murderer. Ballubunirra—to kill, murder. Ballubunningidvillinga—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. [veryfeeble. Ballunginbar — almost a-dying; Ballunumminga—to die before. Balluoliuga—to be pregnant. Balmang—empty. Balmang—soft, smooth. Balwándára—to swim, to float. Bambangang—a wish, a desire. Bambawanna—to be busy with, Bang-galgambirra—to break off to be industrious. Bambinga—to swim. Bángal-gára-gára-every place: Barnbung—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 waterwhenanythingisthrown 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. Bandinbandin—a bundle. Bándar—a kangaroo. Randarm — to tie. Bandhb—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 tu leave off when finished. [ing. Bangadarra—to destroy by bit-Bangainbangain-broken, torn, ragged. Bangaiyelinga—to interfere, to dissuade, to intercede. Ban\$—time, (or rather) place. Bangalbuorei—the country all over; the whole earth. Bangalgualbang-belonging to another place.

or cut; to maim by throwing.

all over the world.

Bangalla—a low hill. Bangamallanna—topart among. Bangamanna—to ward off. Bangamarra—to break. Bangalmu—square. Bángan—an assertive particle; it is so : indeed : truly. Banganálbirra—to burn. Banganarinbirra—to break timber with the hand without an instrument. Bangauna—to break; to break into rain. Bangarra—to make fire. Bangawadillinga—to be tired. Banganaringa — to break by falling. Banganbilang — broken in pieces Bangowarra — tobreak anything by trampling on it. Bangavadillinga—to dislike; to be disinclined; to be offended. Baugayalinga—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.q. banyan Bannambannang—to lend or exchange wires. Bannang — lean flesh. Banne—an inter. particle; Like Lat. 'an.' 'anne.' Bannirra—to beat two stones together to make fire. Bārà—a step; w., 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. Bári-long, tall. Barinma — attendants and messengers of the monster Wawe. Barla—a footstep. Bárlabáral—poison. Barrabal — the dark middle part of the eve. Barrabarra—to crackle. Barrabarra — very white. Barrabarrai!—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. Balmburrun — a kind of quail. Barradambang-a bright star. Barragganá-to get out of the Barrai!—quick! make haste! Barraibirra—to accelerate. Barraiawanna—to get up. Barrain — 'schambedeckung.' Barraiyalinga — to rise again; said of the resurrection. Barramai—the thumb. Barramallang—cohabitation. Bárramárra-totake, layholdof. 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. Barrandirra—to cut. Barrang — white.

Barranganna—to make a noise I Bibanna—to crouch down: to be as by sounding the letter r-r. in a sitting position. Barraggára—to rise, to get up. Bibarra—to tease. Bibbidya—a kind of fish-hawk. Bárranmárra—to tear. Barranna — to flv. Biddirbung—a challenge word; as much as to say 'I am not Barranna — to roast. Barrarbarrar—a rushing noise: afraid of vou.' Bidvaidya—a mother's sister. v., to make a rushing noise. Barrawarrainbirra—to be full-Bidyaingarra—to poke the fire. Bidvar—anv male. fledged: said of birds. Barrawidpin — one that always Bidyur — pointing up, very high. wanders about; a hunter. Biembai—a hook, a fish-hook. Barrawinga—to hunt; to camp. Biggun—a water-mole. Barruomanna-to run fast, to Bildur-'fat-hen,' an edible herb. Bilinmarra—to strip long pieces gallop. Bárre—no! of bark. Bílunmarra—to split. Barreidyal—a bird like a robin. Barrima—a musket. Billa—a river. Barrimarm — to get fire by rub-Billabang—the Milky Way. bing two pieces of wood. Billadurra—a water-mole. Billagal-down a mountain to-Barrinan—a little shrub. wards a rirer. Billar—a rirer 'swamp-oak.' Barrigngia—let it alone! never mind! Barru—a rabbit-like rat. Billawir-a hoe. Barrudang—a juicefrom a tree; Billili — herbage like dock-leaf. Billimarra—to push near to. Billinbalgambirra—torecede, to Bawalganna—t o hatch. Bawamarra—to relate news; to go back; try to escape, aroid. Billinga—to go backwards. communicate. Báwán—a white stone, said to Billingarm—to take care. belong to Wandong, q.v. Billingap — going backwards. Báwan !--no, no! by no means! Billir—a black cockatoo. Rowar — a prepared skin; leather Ballinin—the silence of night, Bawaruguor — inside. when all are asleep. Billuán—a kind of parrot. Bi—the fore part of the arm, Biagga — often, many times. Bilundarra—to chap the skin, Bial—emph. particle; up, high. as frost does. Bimbai—a spot where the grass Bialbial—very high, a-top. Bialgambirra—to hang; trans. has been burnt. Bialganna—to hang; intrans. Bimbnrra—to set the grass on Biambul—all. Bimbil—a kind of tree. Biamburruwallanna-togovern, Bimbin—a native bird. to rule over. Bimirr—an end or point. Biang—many. Bin—high, tall. Biangarra—to take out, dig out, Binbin—silent. as from a hole. Binbin—the belly. Bindugai—a small shell. Biangulalinga—todig out again, e.q., when buried. Bindugan—shellfish.

children before they can walk. Bindyabindyalganna—an itch. Bindvarra—to crack. Bindvilduringa—to cut into a tree to get opossums out. Binclpinga—to stumble. Bindvirra—to dig with a hoe. Bindvulbarra—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. Binvalgarna—lumpy. Biran—a boy; cf. birrain. Biranbiran—steep, downhill. Birandi—from. Biraggal—a step's distance. Birbaldain—a baker. Birbarra — to bake. Birbi—a fiea. Birbir — extremely cold. Birdaebirdae—downhill. Birdain—ironbark-tree blossom Bird - a cut. Birdirra—to cut. Birdyulong—an old scar. Birgainbarra—to kick against. Birgananna—to carve meat. Bírgánbirra—to plough. Birgang—a ground-grub. Birganna—to scratch. Birgilli; birgillibang-scorched by fire. Birgu — shrubs, thickets. Birgun — a bird like a cluck; its appearance portends rain. Biring—the breast. Biringa—a scar; a scratch; v. to make a scar.

Bindurgarra — to snore along, as | Birombailingn — to take aud go away with. Biromballanna — to throw at each other. Birombaiiirra — to drive an-ny. Birombanna—to go away to a distance. Birombarra — to throw to a dis-Bírong—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—tomore gently: to whisper. Birrabirrawainbul—downhill. Birrabuoanna—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 'lrangaroo-rat.' Birran—stiff, cold; as in death. Birrawanna—to descend. Birrenelinga-to run away with. Bírrha—the back. Birri—the 'box-tree.' Birrian—n 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. Boniarra—to take away. -bu—and, also : a postříx. Buabuowanna—a lump. Buadambirra — to overfill the mouth.

Buadarra—to fill the mouth. Bumbang — tame, quiet, orderly. Buardang—scabby. Bubaibunnanna—to get small, to lesseu: to boil in. †Bubal—a bov. Bubbadagúng—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 Bucldarbanna—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. Buddumbuddain — a fragrant water herb. Buddurbuddur—a smell. Budyabudya—moth, butterfly. Bugang—beads: a necklace. Bupga — meat when tainted. Buggabanna—to be struck by flies. as meat. Buggabugga—black. Buggal—a plant with an edible root and grass-lilie seeds. Buggamin-eatables that have improved by keeping. Buggang — the 'gum-tree' flower | Bammalgnl — the right hand.

Buggaran—a dry well. Buggarnan—a bad smell. Bugguainbang-fruitful. Buggulong—a native shrub. Buggiunbarrhúl—the time after sunset: twilight. 3uguin—grass. Bula—two. 3ula-bial-yallaigunnanna—two to speak together and a third interfering. Bulabinga—to be in couples. Bulabulamanna — to pace together; said of tmo. Bulami—having two wires. 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 Gangaroo-rat'; fig., a bad run-about female. Bullinbullin—a water bird. Bulludvan-a rag. Bullun—a large bird. Bumadillinga—to row. Bumallána—recip., to beat each other: to fight. Bumancidvillinga—to beat one's 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.' Bumeilinga—to run to another for assistance. Bammabumarra—to knock. Bummalbummal—a stick used as a hammer; a hammer stick.

Bunbabillinga — to escape: to run away when beaten. Bunbainiarranna — to long for to wish for; to be anxious. Bunbabanirra—to set arunning Buubambirra — 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. Bunbuii — a locust, grasshopper Bunburribal — ground; £ 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. Buudaug—a kind of grub. Búndang—a blackish butterfly Bundanna — to draw. [freeze Bundarra — to feel very cold, tc 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, tc stumble. Bundibundingin—ready to fall (of a plan) dangerous, unsafe. Bundilanna—to fall over each other. Bundin—the hair-bands hanging down the neck. Bundinianibirra — to let fall. Bundiiiga—to fall. Bungadillinga—to be pleased. Bungain—a gift, a present. Bungalbungal — it broom, anything to sweep with.

AN AUSTRALIAN LANGUAGE.

Bungambirra — to make smooth or soften; to iron; to sweep. Bungany — the knee. Bungannabanna—to ccmb 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 — abundanceof food; adj., sumptuous. Bun-ngàn—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. Buogaiii — an edible root. Euogalbumarra — to drive out. Buogalbuonaima — 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. Buoyabialngidyal—a command, a lam: betraval, exposure. Buoval—a mother-in-law.

Buovarra—to bid or advise; to 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. farms. Burambirra—to stretch out the Burambuiiganibirra — to be dry; trans., to make dry. Burarnbuuganna — to get dry. Buramburambang—very dry. Buran—a tendril; D., to twine. Burang—drought. Burang — dry branches *or* leares. 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 hare a swelling. fire Burrabannalbirra—to light & Burraburrabána—to have sorer or wounds. [mounds Burraburrabul—full of sores or Burraddar — the pine tree. Burradirra—to cut down. Burragambirra—to knockdown Burragallanna — to leap all to gether in play. Burrain — a fragment. Burral—a bed. Burramagang—the shoulders together with the upper par of the back.

3úrrambal—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. Burrambinga—to be eternal. Burramarra—to loosen or take fin a row. Burrar—a row: a line of things Burrawi—a tree on fire. Burrawirra—to set fire to a tree. Burr&—breakingwind. Burrigal—a kind of wood. Burrimal—a fly. Burrti—bottom; the testicles. Burruarra—to make a stir with the feet: to fiv. 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. Burundang-dark, very dark. Burrundi-black (inside). Burrunmarra—to pick, choose. Burruira - the sap of the 'appletree.' Burrurgian-a large black bird. Burrunganna—to thunder. Buyabarrn—to gire orders. Buyabialdain — one who gives orders, a commandant, a magistrate, a governor. Buyabianun—to speak good of; to praise, flatter to please. Buvabiyarra—to give orders. Buyamaldain—a beggar... Buyamanna—to beg, to pray. Buyamarra—to beg. Búvu—the thigh, the leg. Buynma—the foot of a hill. Buvuwari—long-legged.

T

AN AUSTRALIAN LASGUAGE.

Dabal-a bone. Dabbarmallang-mob of native Dábbugárra—to bury : to plan Dabbungung—a father. Dabburang—pipe-clay. Dabbuyarra ninron—to give o bestow life. Dabuan—a smallkindof leeches Daddirra—to be filled, to have enough, to be satisfied. Daddur — curdled, as milk. Dagagualbirang—belonging t another place; a stranger. Daggal—the cheeks. Daggalbuddi—bushy whiskers. Daggàn—sticking fast, like barl when not splitting well. Daggarang—a wood-worm. Dagu-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 raiu driven by wind. Dainbunninga—to come back after being driven off. Daiudu — here! Daingamallanna—to outdo, to excel. Daingamarra—to vie in throm-Dalaimbang—sharp, as a tomahawk. Dalain—the tongue. Dalaingaldain—one that doubts; an unbeliever. Dalaingarra—to misbelieve, to Dalalinge — to eat again.

Dalára—snow.

Dalhadambirra—to crush to atoms, to grind. Dalbagarra — totear 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. Dalbirrn—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 aroid; to try to escape. Dallai—angry. Dnllaimarra—to be angry with. Dallain-root of the 'pear-tree.' Dallamarra—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. Iallungal—a fine fellow. Dalmambirra—to feed (a baby). Dalman—a place of plenty. Dalgi—transgression. Dalgarrimanna—to eat all day. Dalnumminga—to eat before. lamalien — sweet, pleasant.

Dámbadámba—soft; very soft. Dambai—a kind of wirv 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. Dammín—a venomous snake. Dăn—too many orders at once; confusion. Danba-ripe. Danbang—green, alive (said of plants); fresh, strong. [rst.' Danbur—a kind of 'kangaroo-Dandámbirra—to feel cold. to be freezing. Dandain—a frog. Dandalla—a hailstone. Dandan—scattered all about in confasion. Danclaug—cold; s.,a cold mind. Dandar—pretty nice. Dandarang—very cold. Dandarbang—very pretty. Dandarra — to be cold. Dandu—wet. Dandudarra—to be met. Dang—long edible roots. Dangai—rain water; old water. Dangal—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. Dannal—the fist. Dannaniai—a corpse. Dannamandan — a knot in string

79 Dannambandanna-to be knotty. Dannang-fore-arm; the wrist. Dannaggang—a wart. Danni—gum, honeycomb, wax.)ara—to eat. Darga-honeycomb. Dargimbirra—to lay across. iargin — 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, iiot break-Darngidval—one who begets: a progenitor; a father. Darrabang—having many wives Darrabaiina—to sit cross-legged or with the knees flat. Darrabunda—maggots in meat. Darradabal—bones. Darraiwarra—to struggle with death: to be dying. Darrálanganna—to be restless, to move about. Darrambal—foot-marks, a road-Darrambalgarra—to take by surprise; to frighten. Dárrambin—a little bird. Darranibirra—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 tlie knees much bent. Darrangarbanna—to walk to and fro. Darrar—a rib. Darrawarrambirra — to throw away; to throm the 'bargan' along the ground. Darrawarranna—to lie with the knees bending upwards.

Darrawildung—thin-legged.

Darribal—the return of tht bargan when thrown. Darribun — a queen bee, Darrilanna — to cohabit. Darrawirgal — thename of one of the native gods; he lives down the river; he sent the small. Darruan—tough. Parrubanna—to leap over. Darrúbarra—to rush on and tear up the ground. as water does Darruin — a handle. Dawa—very fat. Dan-ai — 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. Dibbong—nails, spikes. Diggal—a fishbone. Diggar—a sneezing. Diggarra—to sneeze. Diggu—the small 'blackwood.' Dígún—top-knot of a cockatoo. Dilbaimnnanna—to come slyly upon one. Dilbána—to tread softly, to walk on the toes. Dilgaindilgain—the hair combed. Dilganna—to comb the hair. Dilgar—a splinter of wood. Dilmaii — silent, quiet. Dillnbirra—to scatter, to sow. Dillabirra—to draw. Dilladillabirra—to throw about. to cause confusion. Dilladillan-garra—to shake. Dillagar—a native berry-fruit. Dillaggarra—to shake.

Darri—old stumps of grass.

Darrial—a bed.

Dillang—a brother. Dilledille — rotteii. Dillidilli — small mood. Dillirbunia—imp., smash, dash against; i.q. dillirbunnarrabin Dimbanna—to make a whizzing noise, as greenwood in the flre. Din—meat, flesh. Din—theinner rind of the 'yammagang'; the natives suck it. Dinbain—any sharp and pointed steel instrument fit to make native weapons, especially the 'bargan.' Dinbnnn—to buzz (like flies). Dinbuorin—a native lark. Dindabarra — to take the roughness off, as a carpenter does. Dindadinda—work left rough. Dindar — bald-headed. Dindarra—to bite off, make ill, as Wandong does. Dindima—the Pleiades. Dingai—a walking stick. Dingandingan — flat, even. Dingauna—towalk Kith a stick. Dingarra—to sweep, to pull up. Dingelinga—to make smooth. Dingurbarra—to sharpen. Dinmanna—to pick the nose. Dinmé—war, battle. Dinmirr—an eyebrow. Dinna—honeycomb, war. Dinnang—the foot. Dinnawan—an emu. Diragambirra—to raise. Diramadillinga—to be proud. Diramarra—to speak well of, to praise. Diran—a mountain or hill. Diranbniig—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 | Dubbi—a grub with wings; a of clouds in the evening; adj., butterfly. red, said of white men. Dubbu—a kind of frog or toad. Dubo—a net cap. Dirradambinga—to dress the Duddarra—to suck. hair. Duddu—the female breast; as Dirradirrawarra—to shoot up a call to infants. like mushrooms. Dudduwarrannz—to rush down. Dirradirrawanna—an herb. as water. Dirragarra—to dig deep. Duganna—to draw water. Dirraggalbang—haughty; also Duggeillinga—to fetch for andirangal-bang. Dirraibang—a brother. other. Duggin-shade. Dirraiawanna—to get up. Dugginga—to hang (like fruits Dirrainamgarra—to disarrange; on the tree). to move about everything in Dugguaibalbinga—to be on a seeking for a thiog. dving bed; beyond recovery. Dirral—a little bird. Dugguaibul-altogether, wholly. Dirramai — an edible herb. Dugguarra—to overtake. Dirramananna — to boil over. Duggumbirra—to be not greedy, Dirramarra—to the left. generous. Dirramarra—to lift, to take off, Duggumi — glad, fond of. to lift off (as from the fire). Dugguwai-buoanna — to come Dirrangal—one that is superior back; to reach home. to work; a lazy gentleman. Dugguwarra—to orertake. Dirrawan—uneven, clumsy. Duguinbirra—to give always, to Dirri — grey hair. give freely, to be generous. Dirribang—an old man. Dulba—a drop. Dirridirri—a little bird. Dulbagal — a monstrous birth. Dirrige—gorse; a prickly and Dulbaganbirra—to crack. stinging stuff inside the native Dulbamanna — to drop. 'munga,' q.v. Dírril—a bulrush. Dulbibalganna—to hang down the head. Dirrinan—an edible plant. Dulbibannirra—to bow down; Dirru—a 'kangaroo-rat.' to turn upside down; to be Did — any collection of small particles; assawdust, siftings. Dulbinbirra — to lie prone on the Diwingil—a spark. Diyan — soft, loose. Dulbinga—to bend low; to wor-Dombar—the mist that precedes Thends. ship. rain; the sight of rain far off. Dulbunbunmaldain — one that †Dombock—sheep. Don-tail (etiam sig. penis). Dulbunbunmarra—to bend, bow Dullaidullai—staggering from Dondo-mirin-mirinmal—a snail. exhaustion. Dondu—a swan. Dullar — a red bird. Duaduamirra—to have fancies Dullin—a kind of lizard. to be delirious, talk nonsense Dullondullong — sinking, ex-Duambian—a little plant with hausted, ready to tumble. a pink flower, and edible root,

Dullu—a spear. Dnllubang — the soul. Dullnbanna—to split. Dullubi—marrow. Dullubi—a little shrub. Dullubin—very straight. Dullubul — straight. Dulludullu—big logs of wood. Dullngal—the north wind. Dúllugang—a little spear. Dullugarra—to findguilty; to be conricted. Dullugudanna—to spear. Dulluwarai—straight. Dulmarra—to press together, to squeeze. Dulmarra—to press out water or juice. monv. Duinbal — proof, evidence, testi-Dumbaldain—one that shows, a director. Dumbalmai—a witness, testifier. Dumbalmaldain—one that gives proof or testimony. Dumbalmarra—to bear witness *or* indict: to accuse betrav. Dumbangidyal—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. Duiidilai — walkingin single file. Dundilaimallanna — towalk in a row *or* line one after another. Dunduma—the 'badawal,' q.v.Duiidumbirra—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. Dungindain—a kind of watergularly. Dungumarranna — to stand irre- Durrulgarra — to hide.

Dunma — a bow, an arch. Duma — to spear; to write. Dunnai—a tall, long fellow. Dunnang—a knot. Dural—a hollom tree set on fire at the bottom and smoke coming out at the top. Durang—the bark. Durbarra—to chip or smooth, as with the 'dinbain.' Durdaiii—a writer. Durgung—a cuckoo. Durgunnanna—to pick. Durian — news; a message. Duriangarra—to delirer a mes-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. Duronggargar—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. Durrirra—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. Durrulbmra — to burst.

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 eve-witness. Gaddagadda—a swollen sore. Gaddai—the throat. Gaddal—smoke, tobacco. Gaddalbar—the smoke-like appearance of rain at a distance. Gaddaldnrai — a young man. Gaddalumarra—to be annoved by smoke. Gaddambidyillinga — to wash one's self. Gaddambillannininga—to wash again. Gaddambinga—to wash. Gaddainbirra — 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—tobe 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. Gadpal—hollow. Gagamin—a younger brother. Gagamanna—to lead astray, to seduce. Gágang—the eldest brother. Gai!—ah! Gain—like, similar. Gairgair—meatwhich smells. Gãl—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, -barma — to rattle, to make a noise. Galliainbal—uphill. Galliarbang—glad, pleased. Gallua—a kind of lizard. Gamambirra—to dram out, to fetch out. Gambái—yesterday. Gambaiu—a white head-band. Gambal—a wild turkey. Gámban—weak, thin. Gambang—a brother. [thing. Gambilána—to carry or held a Gambu—the groin.

Gambuananna — to bring back.

the smoke descends. Ganaurda — fainting, exhausted. Ganbanna — to wipe: cf. murru. Ganbánná—to blot out. Ganda—the bend of the leg under the knee. Gandaiwarra—to prom long. Gancialgandal—tobe 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. Gandiaggulang—a mountain. Gangàn—surface, top. Gangar—a spider. Gánggar—a little shadow; the small thread of a spider's web. Ganginmarra—to tell a lie. Gangul—sloping, steep. †Gani—a tree on fire. Ganna—to bring, to carry. Ganna—the shoulder. Gannabarra—to carry on the shoulder; also, gannabunna. Gannagallanbial—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.

Gamé—to seduce: s. strong-ro-

Gammagamma—a kind of bird.

Gammang—unwilling to work;

when not stripping well.

Gámmar—a storm, a tempest.

Gananna—to burn, to smoke.

Ganarra—to smoke, as when

lazy; sticking fast, as bark

Gamma—a kind of spear.

Gammandi—a pillow.

Garnmarra—to awaken. Gammayan—from behind.

luptuous desires and practices

Gambungang—thin, little, small | Gannambang—the palm of the hand: the sole of the foot. Gannambaldain—one that is intrusive, troublesome. Gannambarra —to do the work for mother. Gannang—warm. Gannanna—to burn. Gannandu — near, at hand. Gannardang—very hungry. Gannawardarra—to want food, to feel hungry. Game—a particle; I suppose. Gannung — the liver. Gannur—the red kangaroo. Gánur—a kind of 'kangaroorat.' Garabuoangarra-to have abundance of water. Gārai—stern, grave in aspect. Garfndarra—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. Garwan — very strong. Garwal—withered. -garra—to be; a postfix. Gárra—to cough. Garrabarál—very thirsty. Garrag&—another, not the one intended. Garrage—yes, it is so! Garraigal — palm of the hand. Garrain—raw, underdone. Garrainjang — a survivor, in reference to another brother. Garraiwarra—to seek, look out. Garraivarra — to slander; to speak ill of any one.

out grubs with. Garran—horn. Garrfng—the gum of the pine tree, used for binding spears. Garrangarran—a thorn. Garro — a marsh. Cut. Garrúmarra—to break down. to Garrunmanna—to slip, to slip out of the hands. Gaumaran — an emu. Gaunang—moonlight. Gaundirra—tocall; to appoint. Gaurandu—a green beetle. Gaurei — the down of birds. Gawa—Continued a long time. Gawai—come here! Gamaimbanna—to welcome, to tell to come. Gawal—a plat, a valley Gawalla—a road. Gawalma—sloping, not steep. Gáwàn—white; a white man. Gamang—a fit; apoplexy. Gawan-gawang-stupid, foolish. Gamier—a hut, a house, Gawimarra—to gather, pick up. Gawir—podex; cf. muggun. Gayamian — foam, saliva. Gavamian—any thick kind of fluid, as paste : ad sticky. Gayang—gristle. Gayir—a bad smell, as of flesh when tainted. Gavuwal-after a long time. Geclur—a kind of wood. Gial—shame; adj., ashamed. Gialang—saliva. Gialdain — onethat is frightened, a coward. Gialdungiaya—to be ashamed. Gialgigijillinga—to be ashamed of one's self. Gialmambirra—to frighten. Gialombuolin—saliva. Gialong — a suffix to name of anative tribe; as. Dubo-gialog, the 'Dubbo tribe.'

Gárràn—a little hook to take | 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 iu their body to make them ill. Gibban or gibbain — retribution, revenge. Gibannirra—to punish. Gibbir-man. Gibbirbang — mankind. Gibbirgin—the Pleiades. Giclya—a little tree. Gidvaggijang—a kind of crane. Gidyang—hair of animals, wool. Gidvanguor—outside: the hairy side of the opossum skin. Gidvar—a kind of lobster. Gidyauruin—very much afraid, overcome with fear. Giclyubarra—to tickle. Gidyumbang-skin very hairy. Gién—an adulterer, adulteress; a run-an-ay wife. Giengé—the thin skin cast off by snakes. Gig&—eatenenough. Giggal—an itching disease. Gíl—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. Gillunbaiip — sharp-pointed. Gillungillun — adangerous place to pass. Gimang—a 'kangaroo-rat.' Gimarra—to milk.

Gis_mami-a spot in the eye | Girinpallaiina-to converse tocaused by an injury.

Gimmang—a species of 'kanga roo-rat.

Gimbir - spring, well, fountain Gin—the heart.

Gin; gén—a kind of gum-tree Ginanna—to melt.

Ginarginar-light, not heavy. Giubayanna—tobe anxious for to desire much.

Ginbinginbin-scabby.

Ginbirra—to itch; bite as fleas Gindadalla — a kind of large beads, made of water reeds. Gindyal—griping in the bowels Gindyang—a state of diarrhœa Gindyarra—to hare the bowels relaxed.

Gindyarra—to drink water like dogs, to lap.

Gindyirén—cramp. Giudyung — marrow.

Ginma—a caterpillar.

Gínnan—subst., a sudden surprise; adj., astonished.

Ginnar — tough; strong. [self. Ginneniadilinga—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.

Giraggan—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.

Girãng—a leaf.

Girang—a native club.

Girangiran—poorly; ill. Girar—wind.

Girarumarra—to blow, as mind. Girgungan — a mushroom.

Giring-giring—froth, sweat. Girinya—to play.

gether.

Girong—perspiration.

Girragirra—well, healthy, happy, merry, lively.

Girragirrabang — happy, comfortable.

Girramanna—to feel hot, to be Girrambayarra — tohave nothing to offer in excuse; to stand convicted.

Girrambiyarra—to scold, speak with auger.

Girraran — pipeclap.

Girrawarra — to take unawares. Girredambirra—to make secure; to lock.

Girrenil—a door-lock.

Girring-girring—luke-warm.

Girrugal—hungry.

Girrugalbang—very hungry. Girua—a long-tailed iguana.

Girmarra—to disturb, to drive away, to frighten off.

Gn& most soft, as the ground after rain.

Giwai—a sharpening stone; a grindstone.

Giwaldain—a cook.

Giwaimarra—to sharpen. [wet. Gimamarra—to make moist or Giwambang—moonlight.

Gin-Bmmddain—a bad woman: adj., saucy, wicked.

Giwang—the moon.

Giwangabbung—a kind of grub. Jimarra—to roast, to cook.

Godth—a kind of shield.

Gon—flint.

Gonin—very old.

Jonnguor—sultry dull weather. Fonnu — 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.

Juabin-cool.

Guabinga—to rest, to sit. Guaiman—a native herb. Guainbalgarra—to fetch blood; . also, guainbummanna. Guainginma—a black fly. Gual—a shadow. Giian —blood.

Guanbilan—the menses.

Guandang—a native berry. Guandubang—reddish.

Guang-mist, fog.

Guarián—a cockatoo, a parrot. Guarra—to fetch, to fetch back. Guarraguarra—eye blood-shot.

Guayo—after some time, afterwards, by-and-by.

Gubbagnbbnrra—to imitate. Gubbaimanna—to wish to be

with one, to follow. Gubbddnringn — 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.

Giidarra—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. Ivery soft Guddalguddal—wen, smooth Guddawirra—to be glad; to boast; to be showy. [songs

Guddingan — a composer of Guddivarra—to be silent.

Guddu—the cracking of the joints of the fingers.

Gudin—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. Jugganguggamillanna—towalk 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.

Guingd—a stone used by the natives to cut with.

Guingunnungal — a kind of grasshopper.

Guinguvung—himself, self.

Gulagallang or gallung—a good

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.

Gulgnudoma—before (of time or

Gulgarra—to bark. Gulgoġ-gulgoġ-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; i gap in a mountain range. Gulgurringa — to sing with i low voice. -gulia—like, similar (a postfix) Gullá—a net. Gullabirra—to refuse, reject. Gulladarra—to taste. Gullai — acrossing-place, bridge Gullai—netting; a net bag. Gullaigau — the second. Gullaingain — the second child. Gullaimarra—to net. Gullainan—younger, born later Gullamarra—to open. Gullamillanna—to be alone. Guilaminga—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. Guinbu — the crown of the head. Gumbugal — honeydew, 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. Gundádevannallinga—to go or come from behind. Gundai — behind. Gfiudai—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, pro-Gundain—this one; this way. Gundalla — someone, somebody. Gundiwai — shade. Gunduringa—to give adaughter Gundvar—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. Guggau—a flood. Gungarra — to comb. Gungil—dew. Gunguari—a halo, a circleround the moon. Gungun—a piece of bark that serves for a dish. Gunnabunbinga—to sit down tired; to take rest. Junnaggunnag-yellow ochre. Junnaggalong—a long way off.

distant.

Gunnama—hailstones. Gunnama—a black ant. Guniiamain—a kind of quail. Gunnambarra—to depend on another either for work or for food; to be troublesome or intruding. Gunnang — another, besides, Gunnawi — the side of the body. Gunné—a mother. Gunnigalang—plain ground. Gunnigal—a plain; a rallep. Gunnigalgarral—a plain where there are no trees. Gunnigalla—plain, flat; avalley. Gunnilmarranna-to groan, as under a heavy burden. Gunnimar-hooks at the end of spears. Gunnimbang—a mother. Gunnin—thumb; Zit., mother. Gunnindyang-motherless. Gunnirra—to exert one's self or labour with groaning. Gunnirra—to squeeze. Gunno—tired, lazy. Gunnog-gunnong—a cough. Gunnubiyarra—to be loath to speak. Gunnug-gulang—very distant. Gunnuggurràn—a rainbow. Gunnugilanna—to be tired of; to dislike; cf. gonnu. Gunnundurai — a constellation of three stars, one of which is very bright in the eastern horizon soon after sunset. Gunnungadillinga—to excuse one's self. Idenies. Gunnungaldain—a liar, one that Gunnungarra—to deny. Gúrai—fat. Gurai—a voice, a groan. Guraimarrabirra—to sigh. Guralong — the liver. Gurawin—a flower. Gúrba—the fork in a tree.

Gurda—cool; subst., the cool of the evening. Gurgagurga—a joint. Gnrgur—very deaf. Gurian — a lake or large lagoon. Guril—a smooth bluish stone somewhat resembling flint. Gúrilgang - marks, as on an opossum-cloak. Gurilmarra—to mark the skin. Gurín—charcoal. Guringurin—soot; adj., sooty. Guron—foolish, stupid. Gnrra—a plate, a dish. Gurrabang—the lruee-cap. Gurragadàn—finished, all done. Gurragalang—bitter; medicine. Gurragalgambirra—to finish. Gurragalgarra—to finish. Gurragallagali—a son of Baiamai, q.v.Gurragamanna—to do fully, to finish; to go all away. Gurragang—the knee-cap. Gurragurragang—the knee. Gurraggarang—a kind of frog; said to indicate rain. Gnrrai—refreshment; chance. Gurrai — dimly visible, indistinct, small. Gurraibnnminga—to eee indistinctly. Gurraibunmirra—to be weaksighted. Gurraimuggumuggu — in distress; suffering. Gurraingumminyu—to be dim, without light enough to dis-Gurramarra—to push. Gurriabal—tired of a place. Gurriabarra—to be tired of a place. Gurriban—a noisy night bird. Gurrigurriabal—wretched. Gurril—flint. Gurrubar—reddish; s.red stone

Gurbigang—a grub in the yam.

Gurrugadarra — to eat all, finish, Guyo-nganmadillin—myself. eating.

Gurrugamarra—to finish.

also, gumburgambirra.

Gurrugandyillinga — to corer one's self.

Gurruganna—to cover, put on, to dress.

Gurruganna — to cover; to hang all over.

Gurrugayarra—to finish speak-Gurruggarra—to butt. Gurrugonbulong-bullock and Gurrugurru — the rump or loins

just abore the podex. Gurrúlgán—the fictitious being

that causes thunder.

Gurruman — a shadow. together.

Gurrumbaldain — a mimic.

Gurrumbarra—to mimic, to repeat, to imitate.

Gurrumbiiiga — to turn aside, to go out of the way, to go back.

Gurrunbirra—to make a noise indicating disgust or dislike.

Gurrundar—a wrinkle on the

Gurrundirra—to leaii upon each other, like things in a row.

Gurruwai — night time. Gurruwir — sad news.

Gdrunbirra — tomake 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.

a tree. Guva—fish. [man.

Guyabadambildain — a fisher-Guvabadambirra—to fish. Guyal-drv.

Guyang—fire.

Guyulgang-very strong, enduring. Gurrugambirra—to cover over; | Guyungan—of himself, itself; spontaneously.

AX AUSTRALIAN LANGUAGE.

Nga; ngadán—here then! very well! have it! you may! Ngabinbirra — to measure by spanning; iq. ngabin-dirra, Ngabinga—to try, attempt, ex-Ngabin-gidval—examination. Sgadarra — to taste. Thair. Ngaddangaddung —dishel-elled Ngaddéguor—on the other side. Gurrumarra—to draw the fire | Ngaddigallila—belonging to me. Ngaddiwal—up here. Ngaddu—I. Ngadigallilabul—a long time. Ngadin-balgaddilin-belonging to myself; my property. Ngaduringa—to tend, care for. Ngadyang—water. Sgagarra—to ask. Ngaguaingual — altogether. Ngai-particle & emphasis; but, however. Ngaiwari — used to. Ngãl—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 'bargan by throning it. Ngalgarra—to shine, give light. Ngag-guaimala — above. Guwa—the taking shelter under | Ngãl-gal-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. Ngallanbaniirra—to kindle. Ngallaiibirra—to make a light. Ngallanguranna — to give a bright light. Ngalliman — nearly, almost. Ngalluai — perspiration. Ngalluġgan—a little mouse. Ngama-indeed! ah! Ifor. Ngamangamarra—to feel about Ngamagilla—to be sure! it is so! Ngamanna—to feel, to touch. Sgamarra — to feel, to touch. Ngamarranána—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. Ngambargana—to be covetous. Ngameiligan—a hole where the tortoise lays its eggs. Ngaminya—to be able to see. Ngamma—alump; adj., swollen. Ngammàia—an edible root. Ngamon-milk. Ngamonna—to suck. Xgamondurai—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 re gard, care for. Ngangijillinga—to see one's self Ngan-girra—to meet, assemble

Ngánna—to see. Nganna—there. Ngannabul—over thew, 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—thev. Ngannaiwal—up, abore. Ngannal-me. Ngannalla—that one. Nganna-ngannadar-low. Ngannanguor-behind there. Ngannanguorma—behind. Ngannawal—up above (in the Nganniain—all about, all over. Ngannidvarguor—underneath. Ngannigunnug-guala-another time. 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.

Kgarranga — after. Ngarrangarambang — arriving too late. Ngarran-garran-garang—a fine blue-bell flower. Ngarrangbain—the little finger Ngarrannarra—to pity. Kgarrar — sorry. Xgarrarmadillinga—to distress one's self'; to feel sorry; also ngarrargijillinga. Ngarrarmarra—to feel sorry,tc be penitent; to pity. Ngarré-ngarré—out of breath. Ngarridyumarra—to look sideways; to view slyly. Ngarriman—thenative '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 shorn. Ngawa—yes. Ngawang-a little shrub. Ngawar—the marsupial bag of kangaroos and opossums. Ngawarra—to tread upon. Ngawillan-very high. an examiner, a judge. Ngayalduringa—to be asked; to examine closely. Ngayamanna—to ask, examine, Ngavangijillinga—to ask one's self; to examine one's self. Ngayur—warm. Ngéanni-we : also ngianni. Ngelidyain—greedy.

Ngelinga—to take part in, to interfere; to keep in posses-Ngellengal—a face-likeness to some one. Ngiabinya—to do again. Ngiadyanna—to get or catch (a disease); to be afflicted with. Ngiag-garang—speech, address. Ngiag-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. Ngiaran — a blacl_π-swan. Kgidye—here; there. Kgidyegallila — 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.). Ngayamadain—one that asks; | Ngindi—implies want (neither declined nor conjugated). Ngindu—thou. Ngindugir—you, ye. Nginga—to be. Ngingarimage—all day long. Ngingurain—vesterday. Ngolong—the forehead *or* face. Ngologgaibuoanna—to return, to come back. Ngologgairin—a red head-band.

Ngologgambilanna—to be re- | Ngunbaimarrang—some. turning home. Ngologganna—to return. Ngologgurrundar — distorted features. Ngong—a rut; a mark left. Nguan; ngualla—that one. Nguanda—a long time ago. Ngubãn—a husband. Nguggoġ—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. Mgullarimarra — to do quickly. Ngulburnan—a waterhole. Ngullubal — the evening place of assembly. Ngulluman-a large waterhole; | Ngunnuinguor-beyond, on the a watercourse down-hill. Ngullumuggu—the end, edge, border; the outside of athing. 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. Ngumbuor—closed, wrapped up Ngumburbarra—to howl, as the Ngummalgang—refuse thrown Ngummambillanna — to borrow. Ngunanna—to scorch. Ngunba—sometimes. Ngunbadal—union. Ngunbadalngillanna—united. Ngunbai — one. Ngunbaidyil—in one place, all together. Ngunbaigual—another.

Ngunbai-ngunbai-few. Ngunbarra—to shut the door. Ngundaigal—generous, liberal. †Ngundanni—any. Ngundan-ngillanna—to distribute to all, to be generous. Ngungandain—a little farther. Ngungiladanna—to give to an-Ngungilanna—to give to each other, to exchange. Ngungiyarra—to make a promise, to agree to. Ngunmal—a feuce. Ngunna—the elbow. Ngunna—to give. Ngunnadar-guor — underneath the earth. Ngunnagan—a friend. Ngunnamilbarda—one related by marriage; a brother-in-law. other side. Ngunnuminga—to lend. -nguor—side; towards (postfix). Ngurambal—deep. Ngurambalgal—high, chief. Ngurambalbang—very deep. Ngurangbang—country. Nguragganna—to roll about on the ground. Ngurain—an emu. Ngurambirang—a friend. Ngurang—camp, nest. Ngurangurang-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. Ngurog-ginga—to be getting Ngurragaunclil—a small beetle. Ngurrambirrang—a hole used as a sleeping place (warmed by a previous fire).

Ngurrawang—a nest like that | Inarginbidyal—one that is fond of some birds, or of an oppossum. Ngurrigal—surprise, wonder. Ngurrigelang—vain, proud; s. showy dress. Wgurru—water meeds. Ngurruai — choice, fancy. Ngurruarra—to claim as one's Ngurruigarra—to see new or strange things; to wonder, to be surprised. Ngurrulganna—to snore. Ngurrumirgang—blue, as the Ngurrumurdin—very dark. Ngurrurganna—to snore. Rgurui—the belly. Nguruin-dinnaġ-garaġ — emu's feet; Baiamai (q.v.) has such Ngurumbi-winter; frost. Nguyargir—a native doctor.

T

Nguyoġ-guyamilaġ— beautiful.

Ibbai—an eagle-hawk. Ibbir-ibbir-little marks. Ibbuga—a nephew; a relative. Ibirmanna — to paint, ornament. Iddangin-gidyillinga—to hurt one's self. Iddarra—to hurt, to injure. Idya—the little finger. Igge—ripe. Iggebirra—to get ripe. Iggebuananna—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.

AN AUSTRALIAN LANGUAGE, of women. Inargung—a girl. Inarmubang — without a wife. Indvamarra—to be gentle, polite; to honour, respect; to do Inclyambildain—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 gire way; to slip; as the ground. Ingar — a lobster *or* crayfish. Ingel—ill, sick. Ingelbang—reivy ill. Ingian—like, similar. Ingiananna—to resemble. Ingianbii-ra—to make similar. Ira—the gills. Iraddu — day. Iraga — spring. Iragunnanna—to pick the teeth. Iragur-bitter, unpleasant to the taste; sour; said of unripe fruits.

Iramangamanna—to pick the

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, asteepbank

Iraidurai—the morning star.

teeth.

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 | Kalimbang—rainy weather. thunder cloud. Irbadarra—to eat or drink all: to consume, exhaus t, finish. Irbagarra—to emtpy, to take all. Irbaamnna—to go away, leave; to go to the bush. ſall. Irbamarra—to empty, dram out Irk — the sun. Irebang — summer. Ireirimbananna—to feel comfortable (well, happy). Ireirimbang—happy, comforted Iremillan—the dawning of day, cockerow. Iren — skin attached to bones. Irgarra—to be empty; to be exhausted: to cease. Iribadarra—to tremble. [hole. Irimbanna—to peep through a Irin—trembling. Irin—the scales of a fish. Irin—clear; s., the light of day. Iringa—to tremble. Irinirin—a cold n-est wind. Irinmarra—to cause to tremble. Irribin — a sn-allow. Irubar—deep, high, steep.

K

Kábbibáda—limestone. Kabingidval—a beginning. Kabin-pa, -birra; kabinkabinga —to begin fighting; to begin. Kaiya—a spade. Kaiyai—lustful. Eaivaibirra—to be lustful. Kaiyang—sinew, a thread. Kaldigar—a kind of tree; also the white people. Kaliaibalgambirra—to drive up. Kaliainbal — an uphill ascent. Kaliambirra—to let go up. Kalianna—to ascend, climb up. Kalianummiga—to getup again; to make sport of one.

Kaling—water. Kalig-balgag-balgag—an insect. Kaliggal—a knife. Kalindvi—an island. Kalindvuor-wet. Kalinginbanga—adry 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—acomposer, apoet. Kálmarra—to compose (songs). Kalmarra—to fasten. Kannan-shallow, not; deep. Karamarra—water. Karba (bula)—a fork. Karbabandain—a girdle, a belt. Karbarra—to sen-. Karbumma—a fork, a gallows. Kari—truth. Karia—neq. interj., do not! †Kariadal—no! by no means! Kariadúl—no! do not say so! no! hope not! is it possible? †Karigarra—to he true. Kariggarra—to pour out, spill. Karinbul—not yet! wait a bit! Karingale—a native dog. Karingun—a granddaughter. Kariwang—a leaf. Karrai—land. Kárraimárra—to turn round in the hand, as the 'bargan.' Karraingarra—to send. Karraiwarra—to seek, to find. Rarraiyarbarra—to cry aloud. Karralgarra—to pour out. Karrámaldain—a thief. Kárramánna—to sneak away. Karrámarra—to steal. [other. Karrameilinga — to steal for an-Karrandarang—a paper, a book. Karrang — poisonous was-like

stuff on the point of spears.

Thands.

Karrari—a net. 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. | Maggar—'iron-bark' wood. Kindaigallanna—to laugh at Magge—all the day. each other. Kindaigarra—to make sport of Maggumanna—to sit with the Kindaiguldanna—tomake sport of any one. sister. Kindaimaldain—a playmate, a Maibanmarra—to bore through, Kindaimanna—to play. Kindaimarm—to make laugh. Kindaimilanna—to laugh whilst | Mailgen—death. walking along. Kindain—a ring-tailed opossum | Maindddain—a man-eater. Kindaiwaruar-always laughing. Kindanna—to laugh. Kinnambang—very kind. Kinnan-kind, gracious. \mathbf{M} Mabbinbirra—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 mind. 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.

[work. | Maganna—to refuse to do a. thing when ordered; to dis-Mngarra—to be bright, to look pretty. Maggadalla—red soil. cup. Maggambirra—to hare the hic-Magganna—to drown, to choke. [another. | Magguar—happy. knees erect. Maibal—a 'grass-tree.' as a gimlet. Maigang—a widow. Main—a native. 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. Vailaidvin — feeble, infirm, ill. Mallanggun—a little girl. Mailu—lazv. Mallungan—a young woman: a Mamarra—to paste on, to make sticky. Mambar—a natire fruit. Mambarra—a native tree-fruit. Mambuar — very hot, oppressed with heat, exhausted. Mambuar—poorly, unwell. Mammabba—a grandfather, an uncle. Illammadin—a husband or wife. Mammaibanirra—to cause to | Marambagbillang—exceedingly good; cf. marang. cleave together; also, mam-Marambir—better. maibamarra. Mammaibumarra-to hold down. Marammubang—bad. Marang—good; also marong. subdue. Maragnginga—to be good. Mammal—a mixture. Twith. Marbarmarbar — marked with Mammalbamarra — to mingle diverse colours, striped. Mammallanna — topay a visit, as when strangers arrive. Marbildain—a flogger. Mammandarra—not to know Bfnrbilduringa—to beat out, to beat thoroughly. exactly; to forget. Marbirra—to flog. Mam-marra, -manna — to cleave to, to be sticky, to adhere. Marga—a native shield. Margamanna—to shield, defend. Mammurrain—a native root. Margon—the ankles. Manar—underdone. Marinmarra—to clear off. Mandai — the rind; thin bark. Marombungé—refreshment. Mandong—a sort of wood. Mandang—thankful, happy. Maronirra—to make good or well. Mandarra—to be closed up; to have no air. Marra—the hand. Marra—to do, to make. Mandiabba—an opossum. Mandirra—to hit (strike, bent) Marrabadambirra—to be scattered about. sufficiently so as to break it. Mandu—else; besides. Marrabinga—to stretch out the Mandumbillanna—to refuse to Marradir—a very large rock. come when sent for. Marradul—a long time ago; Mandur—quiet or undisturbed, long since. Marragarra—to hold fast. not meddled with. Marragavamirra—to shield the Mangai-sore. Mangamangan—a wind-shelter eves against the sun with the of boughs at the camp. hand. Marragir—naked: s.a widower. Mangar—a sling. Manginga—to leau against. Marragungang-a widow. Marraibirang—very old. Mannanbil—muddy. Marraldirra—to frighten. Mannang—dirt, ground, soil. Mannanna—to be half-raw. Marramaldain—an artificer. Marramanna—to make haste. Mannara—wide. Marramarrang—haste, hurry. Mannarganna—to be wide. Marrambirra—to hasten. Mannargirang—very wide Mannarra—to spread; to make Marramin—a kind of lobster. Marramurgang—the fist. wide. Marran—a lung. Mannarwirrimbirra—to spread. Marrang—little ants. Manngar—a wound, a sore. Marrangarra—to be convicted Mannirra—to be too heavy to of murder. be carried. Mannung-a kind of spear. Marrangungan—a large spider. Marranmarran-raw, not done Mar—the small of the back. Marambang—very good. enough, not ripe.

AN AUSTRALIAN LANGUAGE

Marrar—a tarantula spider. Marrawir—to go to the bush without mives. Marrayagal-very old. Marrin—the body. Trect. 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 lore. Mawambul—all met together. Mawang-altogether. Mawarrar—a pod of grass seed. Mayal—some kind of weeds. Mavol—a wild Blackfellow. Memmang—very short; a short fellow. Menar-very hot. Mennu-lice. Merri—a native dog. Merribinga—to be very greedy. Merrimborainga-very angry. Merrimerrimal—a kind of grasshopper. 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. Midvur—sharp, pointed. Migganma—an arch, a bow. Migganmiggan—edge, corner. Migge—lightning. Miggé—a marriageable young woman. Miggemána—to flash, to lighten. Mil—the eve: Milbang—snot from the nose. gularly, like a watch.

Milbi—a hole; a well. Milbomgarra—to stare, wonder, be astonished; also milbom-Marria—a relation by marriage. 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. Millángún-sidewards. Milwarranna—to open the eyes. Millawelang—a native shrub. Millumarrs — to wink. Mimarra—to pull, to pull from or back, to hold fast. Minbanna—to beg, to pray. Mindvambinga—to stretch. Mindvarra—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. Ahyambung—-a bad dream. Minyang—what? Minyagga—what is it ?=Iknow 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. Mirrhal — greedy. Mirrimbulbul—dejected, dull. Milbarra—to beat softly and re- | Mirrimirringarra—to be very down-hearted.

Mirrinmarra—to drag along the | Mulgamarra—to span. • ground. Moildaiu—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. Mnddamucldag — anmacia-tree. Muddirra-to beat out, to gather (fruit): to thrash. Múge—an ow! Muggaindval—worn out, old. Muggamarru—to make a knot. Mugganna—to pick up. Muggén—a mosquito. Muggi—a species of eaglehawk. Muggin-blind. Mugginga—to close the eyes. Muggomma—inside (the hut). Muggommagga—thepalate; the inside of the mouth. Muggon—podes. Muggu-void of, without (as a postfix); v., to stop up. Mugguar-quiet, silent. Mugguarbang—quiet, peaceful. Muggaigawanna—togoto sleep. Muggugalúrgarra—to conceal, to keep secret. Dfugguinbabbirra—to give anything readily so as to avoid being teased longer. Mugguluu—a grub in wood. Muggumandan—a knot caused by tying. Muggumnoa—in; internally. Muin—swampy black soil. Muin—a kind of ground-spider. Mulba—very short; a little man; Mulgabirra — to gire all.

Mulgamarra—to take hold of to grasp, to lay hold of bodily Mulgunmadillinga—to wrap u one's self. Mulgunmarra—to wrap up or roll round. Mullagdirra—to be sick, vomit. Mnllnimirra—to lie in wait, to watch for. Mullanullang—very sick. Mullan—part of. Mullanguasicianother part. Mullanna—sick, ready to vomit. Mullarmullar—slippery. Mullawar—'opossum-grass.' Mullen—a little bird. Mullian—an eagle hawlr. Mulludin—the moustache. Mulludvin—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, unassum-

ing, humble. Mundubang—a hatchet. Mundvambarra—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. \fungo—the calf of the leg. Munguma—a lump, a piece. Mungur—straight, stiff. [leg. Mungurmarra—to break one's \flunil—a hole. Munilbunmara—to make a hole. Munirgallanna-to scold, find fault with.

with surprise.

neglect, to forsake.

Murramurrabirra—to part for

ever, never to see again; to

Muogamarra—to keep in reserve | Murranal—blind. for future use. Murrandan—a little rat. Muogan—a younger sister. Murrang—mud. Muogelaiig—a species of rood. Murranillanna — to fight much Muomadi—a term of reproach. Murrawal — much, great. Muoyarra—to tell behind the | Murrawalgiran—a stout, large back; to speak secretly. Mural — anything (as dust, sand, Murrawarra—to stand fast. dirt) that gets into the eye. Murrayallalinga-to raise the Murannanna—to make or feel warm. Murrayarra—to speak out, to Múrgambanna—to cranch, as in speak loud. Murredyang—curious, strange. biting a hard crust. Murigual—different; of another Murrhum-murrhung— smiling, Muro—the entrails of a grub. ready to laugh. Munmanna—to stifle the cough; | Murri—a sort, a kind. to hold the hand before the Múrri—a stranger. mouth while coughing. Murriang—the place where the Munnaingubildain—deceitful. ocean ceases at the end of the Munnaigubirra—to make sport world: there Bajamai lives. of, to disappoint, to tantalise. Murrigual—another sort. Munnalwé—greedy, voracious. Murrigualbang-different ones, Munnarra—an afternoon visit. strangers. Munnirganna—to be jealous. Murrimurri-each, of each sort. Munnuin—a sharp end or point; Murrin—no. the point of a spear. Murróg-garra—to leap, as in Muunun — big, much. free. dancing. Murron—life; adj., alive. Muogalambin—a kind of 'box-Muogallan—a kind of tree. Murrongialinga — to come to Murrabialinga—to get worse or life again, to revive. sick again, to hare a relapse; Murronginga—to live. also, murrabinga. [asleep. Murru — a road. Murrabinda—to be ill. to be fast | Murru—nose. Murrabirra—to throw down. Murrua—the west wind. Nurradambirra—to make fast. Murruban—the first. Murradirra—to hit, to kick. Murruberai—thunder. Murra-gan-having many Murruberaigarra—to thunder. fingers or legs, like spiders. Murrudadain—a native bird. Murrai — soft. Murrudalain—thorns. Murraidyung — very soft. Murrudinelinga-to turn up the Murrain—the white cockatoo. nose at; to treat with con-Murralmurral—slippery. tempt. Murral—something in the eye. Murrudirra—to speak through Murramirra—to stare or look at the nose.

Murrudirran—a protuberance;

Murrugai — first.

Murrugal—to read.

projecting and hanging over.

AN AUSTRALIAN LANGUAGE.

Murrugian—the bone worn in | Narbang—a woman's bag 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. Blurrumbirrhe—a loud sound heard in the air by then atives. 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 Nammunmanna—to hold the hand to the mouth. Nammundambinga—toshut up; to tie up, as clothes. Nan—the neck. Nanan — quick, fast-running. Naudirang—bent, like a hook. Nangan—putrified meat. Nangundarra—to trespass by eating things forbidden. Nangunmarra—to trespass, in-

Nulang—mist ascending. Nulang—the mist-like appeartrude, to do wrong. ance of the atmosphere in Nannaibirra—to be in a hurry; summer indicative of great to be very eager. heat; Germ., hohenrauch. Wannaibungarra—to waste. Nullabang — man y. Nannaigan—poor, miserable. Nullari — hurry, haste. †Nannaigur—poorly, unwell. Nulluimarra—to turn upside Nannaigure - miserable, uncomfortable. down, to tilt. Nulluimbinga — to be folded Nannainia — very steep. Nannaimarra — to spill, to waste. upwards. Piulluinbibaddi—folded up. Nannainannaibina—to be very Nulluin-marra, -manna-to spill lucky. Numbanna—to blow the nose Naranmarra—to strip off.

pouch of an animal. Narguaima—round. Narrannanangerang—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. Narruldirra—to escape. Narrundirra — to kick. Naruin—fresh skin. Narwarra—to slip. Nigganagga—very hot, oppressive; said of the sun. Nilla—he, she, it (pron.). Nimmadillinga—to pinch one'sself : also nimma-qidyillinga. Nimuggang—a little rat. Kin—one's own. Ninganna—to come begging in a sly manner. Ninirmara—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.

Nunnumama—to take awa

Nurra-nurra-bul—always, con stantly.

Nurrurdarra—to suck, as the iuice out of a bone.

U

U — anything airy or open, sucl as a pipe.

Uba—a native rat.

Ubbuginga-to go under the water, to dive.

Ubbur—full, swollen; s., a lum; Ubu—a kind of frog-stool.

Uda—an ear.

Udabarrambang—the thick end (knob) of the 'bundi' cudgel Udadurai—clever, intelligent. Udagarbinga—to listen.

Udagual—a different purpose Lit., another ear.

Udaġ-garaġ-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.

Ugaiiguang — 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

Ulbunmalalinga—to pull again. Uldumbarra-to get unfastened; disunited.

Ulinga—to fly.

to fall off.

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 hod, shriek. Ulleilinga—to call for some one. Ullui-rubbish.

Ullumma—the calf of the leg. Umbai (ú)—the last. Umbannn - to get loose, to come Umirra—to peep. Ilight.

Undirra—to stand in one s own Uran-hair.

Uranbai—very hairy.

Urganba—a thing to open with. a kev.

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 dram; to open like a beast when slaughtered; also ulbutmarra.

Urrur—full; v., to be satisfied. Urrurbanna—to rush upon; to bluster.

Urrurbána—to be full, to be satisfied.

Urrurgirrín—a very bad sore. Urrurubil—the throat.

Uru—the neck.

Urumbanninga—to get through underneath.

or into.

Urung—a bow, a branch. Urungnmbirra — to put on (into)

W

Wabba—a wild pigeon. Wabban—a spv. Itree. Wadda—the ashes of a burnt Waddag-gallanna-to talk together, to dispute, to scold. Waddagganna—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.

Wadvargal—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 erow. Wagganna—to dance.

Waggara—a spade.

Waggé—a species of ants.

Waggura—a crow; a different sort from 'wagan.'

Waibar—to the left.

Waibarma—the left hand.

Waiyamarra—to turn over, to turn round.

Waiyarang—teachable, clever. Waivuberai—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.

Urumbumarra—topushthrough | Walgawalga—marks, as on the trees near a native grave.

Walgun—anything crosswise; confusion 2

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. Wallagur—sears burnt on the Wallamannavalinga — 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. Wallam—a small kaugaroo.

Wallawallang-stony.

Walliwalli—crooked: cf. bargan Wallui or walluigang—a young

Walluin—good, well, healthy. Wallumarra—to be a guardian, to protect.

Wallunmanna — to sit still as unwilling to go.

Wallun-ginga—to be good. Wallunbuoyarra—to forbid to

tell a thing. Walgun—ignorant, barbarous.

Wamarra—to skin.

Tambad — 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 covet ous person.

Wambunbunmarra—to make or be covetous or greedy.

Wammal—a native weapon, *i.e.* a little sharp-pointed stick.

Wammang—wrong, not right not straight, out of the road Wammar—the hand-stick with which the spear is thrown the 'wommara.'

Wammarra—to build.

Wámu—fat.

Wanaim—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.q.* 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, 19., 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.

Wannbl—one that is under the restriction of tribal lam 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? Warngandarra—to be troublesome, quarrelsome.

Warngang — tiresome, troublesome, quarrelsome, bad.

Warnganna—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.

Wárradagang—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.

Warrai—a kind of iguana.

Parraingarma—to hurry away, to lead astray, to lead into temptation.

Warral—stiff, unbending.

Warralaġ—a long brown snake.

Warralginga—to stretch one's self.

Warrambia—a turtle. [again. Warrambilalinga—to put down Warrambinga—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 baud.

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. Warrian—a kind of 'kangaroorat'; wirong is another kind.

Warro—a kind of small fly.
Warrubalbal—a large hornet.

Warrugaldain—a helper.

Warrugang—red. Warrugarra—to help.

Warrul—honev.

Warruyarra—to count, number

Waur—steam.

Wamai —a large water-snake.

Tarnal — barren.

Wawalgang—a kind of tassel. Wawina—to move the rings, fly

Wawirra—to clean. Wayadan—a relative.

Wayal—a kangaroo skin. Wayambinga—to turn round.

Wayamilbuoanna—tolook back Wayamirra—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.

Wayawayambinga—to revolve, to turn round; also wirbunba. Fa yawayanga—encompassing. Wayunmarra—to wind up, to

Wayunmarra—to wind up, t wring out.

Wayuwayuanbinga—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 Wibianna—to sit down.

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.

Wiogarrinil—one that sits all day. [night.

Wigurabianna—to sit up all Wilhan—a cave.

Wilbanna—to whistle.

Wilbur—a branch, a twig.

Willaidul—curious, strange. Willaimarra—to do mischief.

Willaiyarra—to do mischer.
Willaiyarra—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-willinga—part of the beard close to the under lip. Willurnin—fluid honey.

Willurding—slender, small.

Willurei—very sweet. Wiman-gijilliga-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 Wingaran&—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-ġi-ġillanna-to care for each other. Winnanga-garra-garra—knowing everything. Winnagganna—to know, think. Winnággarra—to hear. Winnangibillang — clever, intelligent. Winnawinnang—an insect. Winnummiawanna—to stay a short time. Winnumminga—to sit down again, to wait. [water. Winyu—a waterhole without Wir—the air, heaven, sky. Wirai-no. Wiraibul—by no means ! not at Wiraigualman—nothing more. Wirain—not level, sloping up, oblique. Wirbingal—a very tall man.

Wirbunba—lame.

Wirbuuba — aflame of fire bursting 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 mas put on the points of spears. Wirriaganna-see wirringanna. Wirriawannag—to lie clown, to go to sleep. Wirribang—destitute of vegetation. Wirrimbildána—to leave a portion, as of food. Wirrimbirra—to lap 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. Wivé—the hinder part or back; little sticks. Wuve—shavings of wood.

\mathbf{Y}

Wuyong—a bird like the crow.

Ya—exclam., oh! Tabba—a diamond snake. Yabbaibang—all round.

Yabbaibang—voluptuous. Tabbaiu—a prize for which two or more contest. Tabbang — behind. Yabbang—vestiges; a footpath. Yadarra—to be too narrow. Yaddang—well, right; because. Tadclh — a dream. Yadillinga—to be ready to go. Yaddu—I; for ngaddu. Taggaitilia—a term of reproach. Taggar—an edible lettuce-like grass eaten by the natives. Tain — that map! so! Yaindvibul—all round. Yaingalmallabul—that's all. Paingalman — so many; the person showing the number with the hands. Taingambirra—to assist. Yaingayaingarra—to help. Take!—exclamation of pain. Yála—that wav! Yalaiyarrhagillanna—to speak well of one, to praise. Talbillinga — to speak when bidden: to learn. Yalduringa—to confess. Palgar—hard, dried up. Yalgarbunbirra—to make dry. Talgu — dry; s., a leafless tree. Yallabal - generous always; liberal. Yallabarra (birrhaga)—to carry on the back. Talu—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 another : to scold each other. Tallaradang — gum oozing from Yallaraingarra—tolet go down. Yallaranna—to hiss, as a snake. Yallar-anna, -ambirra—to fall down headlong; to let down. | Yangan—common property.

Yallé-the soft part between the rib and hip. Yallul—always. Yalmambirra—to teach. Yama—interrog., as much as; joined to pronouns. Yamaiamaldain—a helper. Yamandirra—to carry fire. Yambadarra—to shrink from. Tainbinya—to stay or live with, as a man with a woman. Yambiyambidyal—one that can get no husband, an old maid. Yambiyambinga—to imitate, to do like another. Yambiyambinga—tohelp, assist. Yambuan—any or every thing. Yambul—nothing, nonsense, a lie, mere talk. Yambulgarrambin — anything that roams about, but is not [pear' tree. Yamma; yammagang—the 'wild Yammadain—a companion. Yammadi—a dog; fig., a sensualist. Yammaiamarra—to help, assist. Tammaniia—togo along with. Yamoa—why? what for? Yanbarra—to exchange wires. 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. Yandulabul—at one and the

same time.

Yandvima—all over, all round.

10s Yan-ganna,-garra-see yunganni Pangarra — to grind seeds in the native way; to rub on a stone to clean by rubbing, as knives Tange — drought. [woman Tangerang — a run-about, a bac Yangerang—all along, all about Yangerangbuolia—all round. Panguainbanna — to stumble, to stammer. Tangumbi — always, a long time Yangumbinga—to leap over. Pannabayarra—to send, to tel to go. Yannabillinga—to gowhen told Tannabuoananna—to go witl [wanderer exertion. Yannadarrambal—a stroller, a Yannagagi—a walk, v. and s, Tannaidurai — an infant begin ning to walk; any walker. Tannamambirra—to let go. Yannamanna—to pursue. Yannamarra—to go quickly. something to eat. all day long. Pannanna—to go, to walk. Pannanuwal — go on! finished.

Yannambabirra—to come for Yannangarimanna—to go about Yánnarra—a long fishing spear. Yannaurar — smooth, nicely Yannemaingarrin—having gone in vain. Yanniyanirra—to come to one's assistance. Yannulabul—at the same time. Pannumbilanna — to walk. Yara—a 'gum-tree.' Taran—the chin; the beard. Yarbarra—to dig, scrape with the spade. Parbimnia — round. Yariwan—as sensual as a brute. Yarmanna—to seek all about. Parmama—to move about and scratch or bite, like fleas.

Tarngun — the root of a tree. Parra—to speak. Tarradamarra — to dream. Yarradunna — to beat on the 'bargan,' q.v. Yarraga — spring. Tarraibarra—to make a hissing noise, like the 'bargan' when thrown. Yarrain—a native shrub. Yarrainbadanna—to gnash the teeth together. Yarraiyannanna—to go about. Tarraman — a horse. Yarrān—a kind of grub. Yarran—a grub found in treas. Parrandang — a dream. Yarrang—splinters. Tarranna—to make an angry noise, like dogs when ready to seize on an object. Parrarbai — creaking, as shoes. Parrarbarra — to creak. Tarrawullai - the blossom of the gum-tree.' Tarre—raw, underdone. Yarridyundain—strong, as ram hide. Parringan—clear, transparent, like clear water. Yarriwan-voracious. Yarrudaġ-ġinga—to dream. Yarruwalla—very strong, very mighty. Yarvan-buolia-everywhere. Paung—a small shadow. Yawai; yungi — stones used for grinding or sharpening. Yawaima—round; subst., a ring. Yawaingar—a cockroach. Pawaldaiii—one that watches, a watchman. Yawallanna-to watch one an-Fawandyillinga—to take care of one's self. Pawannayallmga—to care for,

as a mother a child.

Yawarra—to watch or take care. | Pumarradinga—to cry whilst Yawarrang—a kind of fish. Yawillawillawil-cooling breeze. Yayallanna—to assist to talk. Yelinga—to reprove? find fault 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. Tubarra—to rain. Pnddillanna — to touch. Puddings—to hit against, to touch; also yudirra. Yuganna—to move. self. Puggan-gijillinga—to stirone'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. Tugpi — having no water, dry. Yuin—a name. Tuinballni - one who is respected, famous. Tuinbarra—to tell the name. Puinbir — this way! Yulain—skin. Yulung; plumban—a kind of milk-thistle. Pulla — nails on fingers and toes. . Yullai-yullai-shaking, stagger-Yullang—a little shrub. Pullawanna — to stretch out the arms; to lie straight. Yullawarra—to stretch. Yullubirgen—a rainbow. Yullugayan-anna—to go on the Yullugur—a part of the throat. Yuyui—no water: a dry plain. Yulluma—a kind of kangaroo. Yuvung-backwards. Tumambirra—to cause to cry.

walking. Yumbalgarra — to pass from playing into crying. Pumbanidyillinga—to be sorry for having made one cry. Yumbanirra—to cause to cry. Pumbi—a species of pine. Yumbiyumbidyang—a servant, an assistant. Yumbul—that way! Pung—scars. Yungaddain—a stroller. Yungaibnrra—to cry out, shout. Yunganna—to groan, to cry, to make much a-do at work. Pungarang—illegal cohabita-Yungbunmarra—to push back Yungerang—very noisy. Yungir—a crier. Pungun-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. Purong—a cloud. Yurraibulbul-very sleepy. Yurrubang-very tall and big. Yurruga—the sun. ¥urrugai—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. Yurummulló - a dull sultry day.

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 buogalgirri?—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 bunbangarrimanna 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.

Indyangga yanna!—walk slowly! Barrai yaiina—go quickly. Minyandu (or minyang ngindu) yarra?—what do you say? Yama ngindu (or yamandu) balludarra?—do you feel cold?

Yalu, 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 nurranurrabul—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 burrabadele—he sunk the hatchet in his face.

Yamandu ngannal winnangganna?—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 yannaan—gone to the bush.

Ngundunu nilla ngunné?—who gave you that?

Dagundu yannanna?—who gave you that

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 hilled 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—vou shall sit down always.

Ngaddu ngabinbilgirri—I will try.

Wiraidu malgirri—I shall not do it.

Kaling ngindi baidyu—I want water.

Wirai-du girugal—I am not hungry. Girugal-dn—I am hungry.

Karia bumalladda—do not fight. Wiraidu winnanganna—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 bum6?—what did you kill him with?

Widyunggandu wannabaan Dubo ?—when did you leave Dubbo ? Widyunggandu yannagirii Dubogu ?—when will you go to Dubbo ?

Widyungga inar dain yanáan?—when did the women come up?

Ngunbai mibian—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 Badarai's wife.

Nilla merringan—this is a saucy fellow; lit., 'he (is) dog-like.'

Nilla dallaibulbul—this is a very angry fellow.

Wiraidu karidyi winnangganna—I do not believe what yon say.

Gammarru bangamé madden—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.

Yàla nginge gawan — that is the way the white men do.

Nurra-nurra ngindu dalbianna — yon are aln-ays eating.

Yurai wirridya; dambulbang nginne—go to sleep; it is very late.

Dulludi ngunga, yaludu gibainbilgirri—if you give me your spear, I will give you another.

Yannagi ngéanni Patriggu—let us go to Bathurst.

Dullubang ngaligin muron wigirri, yandundu ballungirri—our souls will live, when me are dead.

^{*}In these sentences, the word main means 'men,' 'natives,' 'black-fellows.'

Yandulli ballungirri ngannaiawalla, iigali wibiagirri dururdururbuolin—when me die, me shall always live above.

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Yandundu walluin ngingirri, Godda ngéanni yannbigirri yallabal wibigiagirri clururdururbuolin—if me 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

Ngaddu barrangarrigirri nguronggalongal—I shall rise very early t0-morrow.

Birradu nginya bunmangidyala—I am tired through work.

Giwanggu marrommanna—the moon shines brightly.

Gaddandi ballunne biarnbul—all my friends are dead.

Girarru kalijig gánnagirri—the wind will bring rain.

Nilla gaddal ngindi murrawal ngindi—he is rery fond of smoking.

Ngaddien ngindi ladu—I want (or like) that one.

Ngaddi bariggia—let it belong to me.

Ngunbadda giwangga wigirri—I shall stay one moon.

Karia burai yummambia—do not make (or let) the child cry.

Pammada 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 valla!—speak plainly (or distinctly)!

Yamandu ingelbang? — arc 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 nganuumingáan—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 hare come.

Ngandunu nginyal bunmé?—who has made you?

Ngindu windya bundigirri—you mill fall into the fire?

Ngaddu buogalgirri 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 Fife far off.

Ngindu yé ngannal buma main—you told me to strike the native.

Ngagadi (cr nga) ngannal!—look at me! Nilla buyu bangadinye—he has broken his leg.

Dallanbul ire úrongirri—the sun mill soon set.

Yalladi minyamminyambul—tell me all about it.

Murrawal murruberai buogalgirri—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 winnangganua dagundu ballungidyala (or yandundu

ballungiri) dullubang yannagiri?—do you know where your

souls are going to when you die?

Murrawaldu giring—I am perspiring rery much.

Ngandi nginnundi kindain?—who laughed at you? Minyandu wirai buddang buoge?—why did you not come sooner?

Buddunbulandu wirai buogé?—why did you iiot come sooner?

Minyang dalgarriawagirri?—what will you eat to-morrow?

Wiraigual main ngigagarrigirri—there will soon be no more blacks Maingalang bumallanné murrawal (or maingalang murranil-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 tbnt child aucl I will give you plenty to eat. Minyangguandu yannanné?—what hare you come for?

Wirai buguin warranna gunnigalli—no grass on the plain.

Ngarrangga buguin buogunagirri yundu kaling bangaduoligirriafter 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 warradda—stand upright.

Kaling indyunga vunnanna—the rain is coming very slowly.

Yurai wiridya wannumaragirri—go to bed when yon are done.

Dallanbuldu ngolonggagirri?—will you return soon?

Ngurombang mawambul ngéanni ngangillagirri-wc shall meet together this evening.

Minyandu bunmalgirri dallan?—what will you do to-day?

Ngindyalla karra buongarra!—there is water!

Ngaddu winnanguana udagual—I hare changed my mind; bit., I

think with another ear.

Widyunggandu nyingunanna?—what are you doing?

Ngandiga ngin?—who is dead?

Minyangandu nganne buraigelag?—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 marrammarra—only he who is nbore can make everything.

Widvundu yuin ngolong?—what is your name?

Baiamai yallabul wiawaigun naggirri—Baiamai lives for ever.

Ngindu ngaddi ngamor, ngaddunu babbin—you are my daughter and I your father.

Nilla ware maganne billaqa—he mas drowned in the river. Ngaddu birrammalli wangarrarre—I lost myself in the bush.

Ngaddi uran bumbir—my hair is greasy.

Bulabulgundubula yannagirri?—are you two going together? Yama ngali bulabul 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? Widyunggarranyal ngolong durinye dinnundi?—how did you hurt your foot?

Kalinggu nginya yamma girrar murrawal barranna?—do you think this high wind mill bring rain?

Karia dinnang vuddia - do not touch my foot.

Gibbannilgirri gualdu—I mill repay you (revenge myself).

Walgunwalgun yannanna—to go to and fro and crossways.

Dinnandinyal durrinye — my foot was hurt.

Wirai walluin nginye yandungia murron 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 wanden?—what else do you want?

Ngaddu dugguwe nginyal—I'll catch pou.

Dibbanggu durriguain dinnandi—a nail has gone into my foot.

Widyundu ngoling yé?—which way (i.e., what) say you?

Warguinyal gunedyunu 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 karidyi winnangabilligirri—I don't credit what you say. Waluin warrambilalidyu—put things in order (right) again. Ngannal karinga yandundu ngingirri gindi—send me, if you like.

Wiraibu ngéanni 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 hare 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 bnoye—he told me a lie.

Guin birrhaga dilbán—he came slyly from behind.

Warga baggagu ngin bumé?—why did he beat him? Ngidyi (ngaddi) ngullumuggu—here (there) is an end.

Wargu bagandu wiggi karrame?—why did you steal the bread? Gangadain ngindu—fetch it yourself.

Ngaddu nginnal bumalgirri, ngannalgual ngindu wargu bumé— I shall beat you because you did bent 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 clays.

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 bumalawagiri—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 gurondu yalla—do not speak long. Karia wirain ganga—do not carry it aslope.

Ngaddu yanáan 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 yanaan?—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 guiu—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.

Karidyidin maindyu winnangabilligi—you will not make me believe that.

Ngabba darrar banganna—the baby is sobbing.

Nilla yannangalang billana—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 mirai yala mé—İ 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.

Ngannaguor maggalla ngin diranda—he is behind the hills.

Ngaddu wannanni udagu—I have forgiven it; lit., I hare thrown it away with the ear.

Wiraidu winnangayalinya—I forgive it; lit., Ithink not of it again. Yamandu mabbiggirri yanagirri wandu?—will you stay or go? Yamandu dullubandurai?—have you got a soul?

Ngaddan gadda main warraigunnein—I thought n 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.

Gnayodu wirai wammambu yalgirri—by-and-by I shall no more speak incorrectly.

Karia indyama yalla—do iiot speak so slowly.

Widyunga main ngolongaigarrigirri?—when will the men return? Ngaddu winnange main ulla—I knew him by his voice.

Dumbog dandan ngunbai-ngunbai warrana—the sheep are scattered all over.

Buradu dumbog mawang burruarra—the bop collects the sheep. Gaddanngeilinya ngaddu nginundi—I delight in thee.

Kari ngaddu yalguain—I have spoken truth.

Ngaddu gubbaimadain ngingi ngindi—I want to be a comrade.

Barigngia 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 gannáan, yannáan; 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 clo not think they took them when they went. I suppose they hare gone far, and I daresay will iiot come back sooii. Take branches aiid extinguish the fire, (for) the cloaks and bags will burn.

Karin, win munnilbang wambia, duralu burana ballubunilgirri—do iiot put hollow fuel on, else the smoke will kill the child.

Mandura wirigieya—let it alone, or do iiot 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 gulgunggu kaling ngagigu, wirai kaling wirrinya
—I went to the well to see(k) water, but found none.

Bullockdu burrué kaling mannamannambil—the bullocks hare made the water dirty.

Warrangillaggabianna-stand looking at.

Dagandu din mi. ngannadunu ngunne? dé wandu yama? ngunne wandu?—what hare you done with the meat (which) I gave yon? did you eat it? (or) did you give it anay?

Ngannalla yambul yalgunnannu gula udagu—the fellow speaks deceitfully to obtain information, or plays the spy.

Dinbinya udagu ngannalla—the fellow spies out information; lit., listens to the ear.

Wirai bamir iré ngingarimana, badanbul urruyawanna—the sun does not shine long, (but) goes down sooii.

Minyangundu yuggu yannáan?—what yon come here for? Gane bagandu wirai ngubannu?—why iiot bring your wife?

Maingalang birramalla gurrun gulaminya—the natives delay long in the bush.

Goddu ngéannigin ngangarri mãna; yalabul ngabianna dagun ngarrangarang, main; ngarrangarra yandulbu ngaru, ngurungga yandubule wirinya—God sees us all the clap long; He always is beholding tlie earth everywhere, (as well as all) the people; even now He sees us, (whilst) we are lying down in the night.

Ngagguaiwalaman dagunbu maruanne, diranbu, buguinbu dagundi buogarra, irébu, giwambu, gira lumbu wirai warranga; maddanbu, kalimbu, wallanbu, karraibu; wimbu guyabu billaga warranna. Wirai ngéanni ngénga minyambul dé, wirai ngannaiwalla wingidyal. Mandambial ngéannigin Goddu minyam-minyambul ngunne. Yain ngéanni dalgunnagi murron widyai gunnagi—He who is abore has made the earth and the mountams, the grass also, which springs from the ground, and sun, aiid moon, and stars, which are fixed in the heavens; and trees, and water, and stones aiid sand; and the fire, and the fish which are in the river. We should not hare anything to eat, were it iiot for Him who dwells abore. We are indeed thankful that God has given us everything. Thus me can eat and may live.

Gulbarragualdu yalu—I understand that full well.

Karia wannammindya ngannanduyan—do iiot break a promise.

Ngaddugual wirai giarradu—neither am I afraid.

THE WTRADHARI DIALECT.

Nguigargirra buyu maingu mammaibamalguain—the doctor has set a man's leg.

Duggualli baddabaddan ngannalla bunbannana—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 kaliaimarrauna—wetwo 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 bum&—hadI been there, he would not have been beaton.

Ngaddu winnangán ngaddanga kalindyu 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 dagun kalindyu—the raiu has not gone through. Ngainbuldu warrambi guggidya kalindurai—I have filled the vessel with water.

Kalin karringa guggidyi—empty the vessel of the water.

Minyangganna meridyu 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?

Widyuggarra golog main gingirri?—what are men about to do?

Yandunu dullubang irimbaggingirri ngindu wari babbindyanu yannagirri, yandundu ballungirri—if your soul is holy, you will go to your Father when you die.

Guyungandi yawarradu — I mind my own business.

1) arawirgal ngéannigin winnanganna—D. knows us (see s v. Wirgal).

3. TEE CREED.

Ngaddu winnangabillinya Godda Babbindya, Yarruwalla, Mar-

romaldain murrubirgu dagungubu:

Urrumandalabu ngunbai Jethu Chrit Dirangalbanga ngiannigin, Burambinye Gundyarri Irimbang, Durrie Maridyu darngidyalmubandi, Gibbainbinye Pontidyi Pilatdi, Maddandi wirradi, Ballunne dabbugé, Birrawanne helgu, Bullaga ngoronga dabbugain murron, Barraialinye balludi Kalianne murrubirgu, Wibiannabu bummalgala Goddugu Babbingu; Yarruwallagu agaddigallila buogalaligirri ngabbinbilligu murron ballabu.

Winnangabillinyabu ngaddu Gundyarra Irimbang; Irimbangabu Kattolika Churcha; Ngunbadala mawanga Irimbangu; Uddagu wannangidyala nangunmalngidyalgu, Barralalingidyala mar-

rindyi, Murrona yallabul. Amen.

4. THE TEN COMMANDMENTS.

1. Ngaddu bala Dirangalbang God nginnu ngunbai; Ngan-

nunda 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 Diranggalbang Godnu bala munnirgadain God, ngaddubu gibainbilgirri nangumalngidyal babbindyila, buraigelang thirdgu fourthgubu generationgu yandungannalla dallaimalgirri ngannal, iigaddu binnalbang 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 ngamornu, wirai servantgalang nginnu gibbir inarbu, wirai cattle nginnu, wirai maingualbang ngannalla nginnudurai winya. Sixdabial irada Dirangalbangu murrubir, dagunbu, murriangbu, minyaminyambulbu nginalla nginya bunmae, guabinyebial seventha irada. Nilla irada seventh bangan Dirangalbangu walluin yae, bunmaibu irimbang.

- 5. Indyamalla babbingunu gunnigunubu; yala ngindu guayo wiawaigunnagirri ngurambangga, ngannalla Gocldu ngungirri.
 - 6. Karia ballubunia. 7. Karia garbaga bundidya.
 - S. Karia karrama. 9. Karia maindya dumbalma yambul.
- 10. Earia gurai nginga milmagu maingualbiranga, karia gurai nginga inargu maingualbirangn, wiraibu gibbir servant, inar servantbu, wiraibu ox, wiraibu ass, wiraibu ngaguari ngannallagung.

5. THE LORD'S PRAYER.

Ngiannigin Babbin, 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 ngiannigin nangumalagidal winnanga yalidya, ingian ngianni wirai wnri winnangayalinya ngagguallabu nangumarra ngiannigingunna. Karin ngiannigingunna gagamambia; Gurwabiallu ngiannigingunna maromubandi; Nginnu bnla ngurambang, wallanbamba; ngalgarambu, durrurdurrurbuolin. Amen.

$(\mathbf{E}.)$

PRAYERS

IN THE

AWABAKAL DIALECT.

[I have left the spelling just as I found it in the manuscript. The reader, hoverer, mill 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.

Wevennun ngeen ba, keawai yarakai korien geen ba, nakoiyan ngaiya ngeen bo; wonto ba iigeeii wiyennun ba yarakai ta ngearun ba, Murrorong ko tuloa ko Eloi-to warikulliko yarakai umulli ta ngearun ba, ngatun murrorong kakilli ko iigearun yarakai umulli ta birung.

A! Eloi kaiyukan, Biyung-bai ngearun ba Piriwul koba, Jesu koba Krist koba, ngintoa ta uniulli kan yantin lioba, ngintoa ta miyelli kan to Piriwullo yantin kore koba ko; wiyan ngeen ngatun minki lan kuttan ngeeii ngearun ba kowwul lin yarakai tin, ngatun yarakai uniulli tin ngeen yantin ta biruiig purreung ka birung, kauwullan yarakai umalala kotulli liannei to, ngatun wiyelli kan nei to, ngatun umulli kan nei to ngearun ba ko; ngiroung Pirriwul yirriyirri kaii kin bukka pai ya bien kowwul ngeen kakilli ko ngiroung kauwa yuna bota kakilli lio minki ngeen katan kauwul ngali tin yarakai uniulli tin ngearun ba tin, ngatun yarakai ta kotalli ko ngearun ba ko umulli ta yarakai Kamunbilla ngearun: Kamunbilla ngearun, ngintoa Biyungbai to murrorong tai ko, Yinal

lin ngiroumba tin ngexrun ba tin Pirrimnllin Jesu tin Krist tin, warikulla yantin tara umatoara yura ki kal, ngatun kamunbilla yaraki ta birung ngurrauwil koa ngeen niroung, ngatun pital umaumil koa ngiroung yanti ko tia, Morron ta bungai kulla kauwil koa ngiroumba yitirra niurrorong wiyelli ko, ngatun killabinbin kakilli ko ngali tin Jesn kin, Krist tin Pirriwullin iigearun ba kin. Amen.

A! Pirriwul Biyungbai ngearun ba, Moroko ka ba, Eloi kaiyu kan ta yanti ka tai. Ngintoa ta ngearun miroma ngorokan ta unti ta purreung. Ngolomulla bi iigearun unti purriung ka ngiroemba ko kaiyu kan ta ko kowwul lan ta ko, ngatun kamunbilla, yanoa wal umai pi kora yarakai ngeeii, murra yikora yarakai kolang. Wonto ba kauwil koa iigearun ba yantin uniulli ta liakilli ko ngiroumba miyelli ta biruiig murrorong umulli ko mikan ta giroung kin ngali tin Jesu kin Krist kin, Piriwul lin iigearun ba kin. Amen.

Biyung-bai ngearun ba wokko ka ba moroko ka ba kuttan, kummunbilla ngiroung yitirra yirri-yirri kakilli ko. Paipibunbilla ngiroumba Pirriwul koba. Ngurrurbunbilla ngiroumba wiyelli kannei yanti moroko ka ba ngatun yaiiti purrai ta ba. Nguwa ngearun purreung ka yanti katai takilli ko, Ngatun warekulla ngearun La yarakai umatoara; yaiiti ta ngeen warika yantiii to wiyapaiyeen ngearun ba; ngatun yuti yikora ngearun yarakai umulli knn kolang; miroinulla ngearuii yarakai tn birung knlla ta ngiroumba Pirriwul kannei, ngatun kaiyu kan, ngatun killibinbin yaiiti katai. Amen.

A! Pirriwul potokullea bi milling ngearun ba wiyelli ko ngatun wiyennun wal kurraka ko ngearun ba ko murrorong ngiroumba.

Kauwa killabinbin kakilli ko gikoung Biyungbai ko, ngatun ngikoung yiiial ko, ngatun ngikoung Marai yirri-yirri kan ko.

Yanti kakulla ta kurri-kurri ka, yanti katan yaliita, ngatun kunnun wal yanti ka tai kakilli ko, yaiiti katai purrai wirran korien. Amen.

Eloi liaiyu kan Biyungbai yantin ko ba niurrorong ko ba, Wirrobullikan ngeen ngirouniba, niurrorong korien ta, wiyan ngeen murrorong tnloa ngiroung yantin tin murrorong ngiroumba kin, ngatun murrorong pittul umulli tiii ngearun ngatun barun yantin ko kore ko. Wiyan murrorong ngiroung ngeen ngali tiii umatoarin iigearun ba tin, ngali tiu ngolomatoarin iigearun ba tin, ngatun yantin tin murrorong umulli tin, ngali koba tin unti morron tin, ngatun wiyan murroronig kowwul lan ngeen ngiroung ngali tin, pittul tin ngiroumba tin ko kowwul tin ngali tin Burungbungngulli tin yantin kore tin ngikoung kin pirriwullin ngearun ba kin Jesu kin Krist tin; ngatun ngali tin kaiyu kan tin, pittul kakilli koba tin, ngatun ngali tin kotelli tiii killibinbin kakilli koba tin. Ngatun wiyellan ngeen bin kotelli ko ngearun kotauwil koa ngeen tuloa yantin ta murrorong umulli tin ngiroumba tin

ngatun kauwil koa búlbúl ngearuii ba murrorong wiyelliko; ngatun tungunbiuwil koa ngeen ngiroiimba iiiurrorong wiyelli ta, yanoa wal willing kabirung ngearun ba ka ta birung ngatun tantoa bota wal, wonto ba morron ngearnnba kin birung; ngukilinnun ngeen iigearun ngiroung kakilli ko ngiroumba ko; iigatun kakillinnun mikan ta ngiroung kin yirri-yirri ka, ngatuu murrorong ka yantin ta purreung ka ngearun ba ngali tin Jesu tin Krist tin, Pirriwullin ngearun ba tin; kauma iigikoung 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 kaii to ke, ngintoa ngearun ngukulla kaiyukan kakilli ko yaki ta ko wakol bota wal upulli ko wiyelli kanne iigearun ba ngiroung, ngatun bi wiya buloara nga iigoro kautiliiinun ba yitirrin ngiroung ka ta ngunun ngaiya wal bi barun unnoa tare bara wiyennun; kauwa yanti yakita Pirriwullo kotatilli kanne ngatuii wiyelli kanne ngiroumba wirrobulli kan ko ba, yanti murrorong kauwil barun kin ko; ngukilli ta ngearuii kin ko unti ta purrai ta, iigurrulli ko iigiroumba wiyelli kanne tuloa ko, ngatun uiita ta tarai ta purrai ta morron kakilli ko yanti ka tai. Amen.

Kauwa ngearun kin ko murrorong umullita Pirriwul koba iigearun ba Jesu koba Krist koba, iigatun pittul mulli ta Eloi koba, ngatuii kakilli ta Marai koba yirri-yirri kan koba kakilli ko ngearun katoa yantin toa ko. Amen.

Wiya tn Yirri-Yirri Ta Yarea Kako.

Eloi-to noa pitul ma kowwul kore ngukulle ta iioa wakol bo ta yinal iigikoemba ngali **ko** yantien to ba ngurran ngikonng kin, keawai wal bara tatti kunnun kulla wal yanti morron katai barunba kako binnun.

Murrorong ta bara miiiki kaii inarai kan kulla barun ba, katan pirriwal koba moroko ko ba.

Murrorong ta bara kapirri kan ngatun tanibun kan murrorong ko; knlla 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 iioa ba ba Pirriwul lo yarakai umatoara.

Wiyan bang iigiroung yarakai umatoara emmeomba, ngatun keawai wal bang yuro pa korien emmoemba yarakai. Wiya bang niakai wiyennun bang yarakai umatoara emmoemba Pirriwolla; ngatuii bi warika yarakai umalli ta biruiig emmoumba.

Eloi, gintoa kaiyukan, &c., &c.

A! Eloi, ngala koha yanti ka tai murrorong umulli kaii iiei ngatun wareknlli kan nei, iigurrulla bi wiyelli kan nei karra kannei iigearun ba, iigatun ngeen ba ngiratonra kataii tipung ko yarakai umatoara koba, ngearun ba; kummunbilla minki ko kowwollo ngiroumba ko burungbungulla ngaiya iigearun, ngali tin murrorong tin Jesu koba tin Krist tin, ngearuii ba wokkol Lo ta Kamulli kan ngatun Wiyellikan. Amen.

A ! Eloi kaiyu kan ngatuii ninrroroiig umullikan wiyalan iigeeii ngirouiig ngali tin ngiroemba tin niurrorong kowwol liii miromulli ko ngearun, yaiitin ta birung yarakai umulli ta birung iigearun; kingngereen komwil koa ngeen buloara bo kurrabung ngatun marai, pitul kowwil koa umulli kolang ngeen unnoa tara yaiitin wiyatoara ngiroemba umulli ko ngali tin Jesu tin Krist tin ngearunba Pirriwul lin. Amen.

A! Mirromulli kan to kore ko ba, wiréa iigearun tulling kabilli ko ngatun ngiroung ko yirriyirri ko iigiroemba ko; a! Pirriwul, pirriral man bien ngeen kara man mirromulli ko iigearun ngatun umulli ko ngearun.

Kauwa killibienbien kakilli ko, &c., &c,

Biyungbai ngeariinba wokka kaba, moroko kaba katan, &c., &c. Eloi kaiyukan Biyungbai yantin koba murrorong koba, &c., &c.

Kauwa Pitul ko Eloi koba, kowol ke ngurra korien, mirromnlla ngearuii ba búlbúl iigatun marai iigurrulli ta ngatun pitulmulli ta Eloi koba, ngatun yinal ko ba iigikoemba Jesu koba Krist koba ngearun ba Pirriwol koba; ngatun kowwa murrorong umulli kaiinei Eloi koba, Kaiyu kan koba, Biyungbai koba, Yinal koba, ngatun Marai koba yirri-yirri kan koba, kakilli ko ngearun kin iigatuii munkilliko iigearun kin yanti katai. Amen.

Responses after the Commandments, if intended.

Pirriwol, Kamunbila iigearun ngatun, kakilia búlbúl ngearun ba ugurrur ko unni ta miyalli kan nei.

At the lust one.

Pirriwol, Kamunbila ngearun, iigatuii upala yaiitin unnitara wiyalikan iiei ngiroumba bulbul la iigearun ba, wiyan ngeen ngiroung.

Eloi, Kaiyu kan to ke, Ngintoa natan yantin biilbiil, ngintoa ngurran yaiitin kotali kan iiei keawai bo yuropa ngiroung kin birung. Kakilia be ngearun ba kotali kanne bulbul (koba); murrorong kakili ko; pitul maowwil koa iigeen ngiroug tuloa, ngatun wivaowwil murrorong koa ngeen ngiroeiiiba 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 biruiig.

1. Yanoa wal bi tarai Eloi kaki yikora ngiroemba kakilli ko mikan ta emmoung kin.

2. Yanoa wal uma yikora bi ngiroung tarai umatoara, nga tarai kiloa ta yantin kiloa wokko ka ba ba nioroko ka ba. nga yantin kiloa purrai toa barra koa, nga yantin kiloa kokoin toa barra koa pnrrai toa:

Yanoa wal hi upalinnun harran warrong bung ko barun kin, nga yanoa ngurra yikora baruii: kulla wal bang Pirriwol ta Eloi ngiroung ba purrei kan ta katan, koyul mankilan yarakai umatoara baruii ba biyungbai ta koba, barun wonnai ta willungngéil ngoro ta, ngatun warran ta baruii ba bukka kan tia katan; ngatun murrorong umaullan baruii kowwol kowwol, la pitul kan tia katan, ngatun ngurran miyali kan nei emmoemba.

3. Yanoa bi wiya yikora wonkullo yitarra pirriwol ko ba Elbi ngiroemba ko ba; kulla noa Pirriwollo keawai noa kotunnuii bon yarakai korean wiyali kan wunkullo yitirra ngikoemba.

- 4. Kota la purreung ta Sabbat ta yirriyirri kakilli ko. Six ka purreung ka umunnun wal bi, ngatun umunnun yantiii umatoara ngiroemba: wonto ba seven ta purreung ka Sabbat katan ta Pirriwol ko ba ngiroemba koba Eloi 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 ngomi to ngironnba ko ngiroung kin ba purrai ta ba; kulla six ta purrenng ka noa Pirriwollo uma moroko, ngatun parrai, iigatun wombul, ngatun yantin katan yantun ta ba, ngatun korea purreung ka seven ta; yaki tin Pirriwol pitulma purreung Sabbat 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 Eloi to ngiroung.
 - 6. Yanoa wal be bnnki yikora.
 - 7. Ya noa wal be manki yikora nukuiig tarai koba.
 - 8. Ya noa wal be manki yikora tarai koba.
- 9. Ya noa wal be miyayamma yikora ngakoiya yikora ngiro-emba 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.

Alln, Eloi Biyungbai inoroko kaba, ngurraramulla bi tia, mirrul bang kuttan, yarakai bang kuttan,

Alla, Jesu, Yinal Eloi 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, Pirriwul, kotá yikora bi unni ta yarakai umulli ta emmoumba, turokon bi yikora bi tia ngali tin yarakai umulli tin emmoumba tin, womnunbilla bi tia waita wokka kolang moroko kolaiig tetti kunnun bang ba; yanoa bukka ban kora bi tia, ngurrara-inulla bi tia, kulla bang kinta lang kauwul yakita; Jesu mara bi marai emniouniba.

A! Jesu, Pirriwul ta moroko koba, yantin purrai koba, yantin kore koba, kamulla bi tia, warikulla bi yarakai umulli ta emmobmba, yanoa wal yuti yikora bi tia koiyung kolang baran kolang tetti bunnun ngaiya bang ba, yutilla bi tia murron kolang ngiroung liai kolang moroko ka wokka ka yanti ka tai. Amen kauwa.

A! Jesu, Pirrimul 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 kni kolang wokka kolang, Jesu wokka ka ba mara bi tia marai emmoumba tetti bunnun ngaiya bang ba. Amen; kauwa.

A! Jesu, Puntimai ta bi, niorolio kabirung wokka ko birung, ngurrulla bi tia wiyelli ta emmoumba, yakita kauwul lang bang yarakai uma; yanoa bukka ban kora bi tin, yaiioa niuwarra yikora bi tia, marikulla bi yarakai kauwal kauwal uniulli ta emmoumba, umulla bi tia niurrorong kakilli ko pittul kauwil koa bi emmoung yellawauwil koa bang ngiroug kai wokka ka moroko ka yanti ka tai tetti kunnnn bang ba. Amen.

Kamunbilla ngearun, kamunbilla ngearun, ngintoa Biyung bni to murrorong tai ko, yinal-lin ngiroumba tin ngearun ba tin Pirri wullin Jesu kin Krist tin, warikulla yantin tara uinulli ta yarakai yuralii kal, iigatun kamunbilla yarakai ta birung, ngurrauwil koa ngeen ngiroung, ngatun pitul umauwil koa ngiroung yanti ka tai; mórón ta bunyai kal kulla lianmil koa ngiroumba yitirra murrorong miyelli ko ngatun kiliibinbin kakilli ko, ngali Jesu kin Pirriwul lin. Amen.

THE LORD'S PRAYER.

Biyungbai ngearun ba wokka kaba nioroko kaba, kuttan kummunbilla ngiroumba yitirra yirriyirri kakulli ko; paipibunbilla ngiroumba Pirrimul koba; ngurrur bunbilla ngiroumba miyelli ta, yanti moroko kaba ngatun yanti purrai ta ba; nguwa ngearun purreung ka yanti katai takilliko iigatun 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 Pirrimul kan ne ngatun kaiyu kan, iigatun killibinbin yanti ka tai. Amen.

THE AWABAKAL DIALECT.

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A! Pirriwul, potoknllea bi willing emmoumba wiyelli ko, ngatun wiyennun wal knrraka ko emmoumba ko murrorong ngiroumba.

Eloi to noa pitul noa kowwol kore ngukulla ta noa wakol bota yinal ngikoumba iigaliko yantin to ba, ngurran ngikoung kin, keawai wal bara tetti kunnun knlla wal yanti katai mórón barun ba kakillinun.

Murrorong ta bara minki kaii marai kakulla barun ba kuttan Pirriwul kaba moroko koba.

Murrorong ta bara wari kan yarakai umulli ta barun ba.

Wiyan bang iigiroung, Jesu nung, yarakai umulli ta emmoumba ngatun keamai wal bang yuropa korien emmouniba yarakai; ngiakai wal bang wiyennun yarakai umulli ta emmoumba Pirriwulla; ngatún bi warika yarakai umulli ta birung emmoumba.

Wiyennun ngeen ba, keamai wal yarakai korien ngeen be, nakoiyan ugaiya 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; wiyan ngeen ngatun minki lang kuttan ngeen ngali tin ngearnn ba kauwullin yarakai tin, ngatun yarakai umulli tin iigeen yantin ta birnng 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 umuili tin ngearun ba tin, ngatun yarakai kotelli tin ngearun ba tin.

Ella Jesu, ngurrulla bi tia yarakai bang kuttan yakita kinta laiig 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 nioroko 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 pitul kaumil koa bi tia yarakai kan, warikulla bi yantin yarakai umnlli 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 wirrobulli 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 ngurrurrurmulla 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 gír* yarai, gille, mirri, taon ellibu, gimobi.

God verily sun, moon, stars, earth also made.

2. Baiame yalwuġa murruba; Baiame minnaminnabul gummilda, minnaminnabul winuġulda.
God always is good ;God everything sees, everything hears.

3. Baiame gir kanugo kubba, kunial, maian, tuln, yindal, be ran, boiyoi, gimobi.

God verily every hill, plain, watercourse, tree, grass, beran (an herb), pennyroyal made.

4. Baiame gir yáráman, búrumo, bundar, múte, dúli, dínoun, buralga, biloela, millimumul, gulamboli, kobado, mullion, guiya, núrai, gundoba, burulu, muģin, kánuģo di gimobi.

God verily horse, dog, kangaroo, opossum, 'gnanna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-

black-snake, flies, mosquitos, all animals made.

5. Baiame gír giwír gimobi; mal giwir Adam. Baiame goë: 'Kamil murruba giwir ġandil guddelago; ġaia giwírgo inar gimbille.' Ila baiame inar gimobi; mal inar iv; iv gulir Adamu. God verily man made; first man Adam. God said, 'Not good man

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; ef. gindu-gir, 'you,' niang-gar, 'clever,' &c., in the Vocabulary.—ED.

G. Adam buba murrigu, buba wundagu, buba kanugo; iy gumba murrigu, gumba wundagu, gumba kanugo.

Adam is father of the blackfellows, father of the whites, father of all;

Ere the mother of blacks, mother of whites, mother of all.

7. Adam, ív ellibu, warawara yanani. Kánugo gin-ir, kánugo inar, warawara; yanani; kánugo kagil ginyi. Baiame yili ginyi; goë: 'Kanugo giwir, kanugo inar, warawara yanani, kanugo kagil ginyi, gaia garma balu bumale.' Immanuel, wurume Baiamegu, goë: 'Kamil; kamil ginda garma bumala; ginda gunna bumala; gaia balugi; giwir inar moron gigigo.'

Adam, Ere also, astray went. All men, all women, astray went; all bail 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 geanekunda Baiame; germa Baiame giwir ginyi. Murruba Immanuel: kamil garagedúl murruba vealokwai germa. Immanuel with us God; he God man became. Good is Immanuel; not another is good like him.

9. Ilambo 1mmanuel taongo taiyanani; giwir ginyi. Germa gír burula wíbil murruba gimobi, burula múga murruba gimobi,

burula múga-binna murruba gimobi.

Long ago Immanuel to earth came; man he became. He verily many sick well made, many blind well made, many deaf well made.

10. Giwir kair Layáru. Gergu bular boádi, Mári, Máta. Layáru. wibil ginyi. Bular boádi gurre wáala Immanuelgo, goaldendai : Gai daidadi, ginnu Layaru, wibil.' Kamil yanani Immanuel. Yerála Layáru balúni. Bularbularo bábine balún taonda. Ila Immnnuel taivanani. Mári, Máta ellibu, vugillona. Immanuel goë: 'Ginnu daiadi yealo moron gigi.' Burula giwir, burula innr, vugillona. Immanuel daonmago yanani. Yárul daonma kundami. Immanuel goë: 'Gindai yarul diomulla.' Garma gir yarul diome. Immanuel kákúldone: 'Layáru, taiyanuġa.' Ila Layáru moron ginyi; taiyanani. Bular boadi burul guiyé.

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.' Rot went Immannel. By and by Lazarus died. Four days he lay dead in the ground. Then Iinmanuel came. Mary, Martha also, were weeping. Immanuel said: 'Your brother again alive shall be.' Many men, many women, mere weeping. Immannel to the grave went; a stone the grave covered. Immannel said: Ye the stone take away.' They the stone lifted up. Immannel cried aloud: Lazarus, come forth.' Then Lazarus alive became; he came forth. The

two sisters mere very glad.

11. Garagedúli, miédúl mibil ginyi; ġumba boiyoi wune; kamil miédúl niurruba ginyi; murru ginyi mibil, gullimun balúni. Buba yanani Immanuel gummillego; gʻir gummi; goë: 'Iiida barai taiyanugʻa; murruba gimbildi gʻai miedul; gʻai miedul burul mibil ğullimun balúni; inda taiyanuğa gai kundigo.' Immanuel goë: 'Gulle yanoai kúndigo.' Iln yannni bular kúndigo. Gumba duri; yugillona; goë: 'Gii! gii! gai miédúl balúni.' Burula inar yugillona; goë: 'Gii! miédúl balúni.' Immanuel go6: 'Kurria yúga; kamil miédúl balúni; yeal babillona.' Burulabu gindami; gárma gír balundai wínugi. Immanuel murra kawáni miédúl; goë: Miédul, waria.' Ila miédul moron ginvi; warine; gurre goë. Gumba, buba ellibu, burul guiye.

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; lie 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 mill go to the house.' Then went the two to the house. Said: 'Alas! alas! my little girl is dead.' The mother came; she wept; Many women mere 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,

12. Garageduli, bular giwir múga ġuddelona turrubulda. Immanuel aro yanani. Bular múga wínugi; kákúldone: 'Immanuel, Dúrunmi, Wurume Davidu, gummilla! gurrága geane. Burula giwir goë: 'Kurria! kurria gindai kakullego.' Giwir múga yealo kákúldone: 'Durunmi, Wurume Davidu, gummilla! gurraga geane.' Ila Immanuel warine; goë: 'Minna gindai goalle? minna gain murramulle? Garma goë: 'Durunmi, wuna geane gummildai.' Iln Immnnuel garma mil támúlda; baianbu

garma murru gummillego.

Another time, two men blind sat by the way. Immnnuel there came. The two blind heard; they cried aloud Immannel, 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 Immannel 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 kagil giwir Immanuel kunmulta. Garma kaogo bindéa pulalle. Garma gír tulu wími; garagedul tulu ganbír wimi; ġarma ġir Immanuel wimi; murra biru-dún; idinua birudúni; tului wirri. Garma tulu tiome, Immanuel tului pindelundai. Yerála Immanuel balúni. Yerála, giwir pilari turrur duni;

Many bad men Immanuel seized. They on his head thorns hound. 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 gir Immanuel taonda wimi, kundawi. Immanuel gúru bábine balún taoiida; yealo malo bábine balún taonda; yealo ġaragedul ġuru bábine balún taonda; ġaragedul ġuruko moron ginyi, marine. Yerala gunagullago yanani. Yeladu Immanuel gunagullada guddela; germa kanugo gummilda; kánugo wínugulda.

In evening, they verily Immanuel in ground laid, covered. Immanuel the night lay dead in ground; also one day lie lay dead in ground; also another night he lay cleacl in ground; nest 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 ġaragedul murruba yealokwai ġerma. Yerála Immanuel yealo taougo taiyanille; ġeane kánuġo ġummille. Immnnuel kaia goalle; ila kánuġo balún, giwír, inar, kaiġal kánuġo moron gigi. Immanuel goalle: Minna inda gimobi? minna inda gimobi? inda murruba gimobi? inda ġununda taiyanuġa gunagullago; inda kagil gimobi? inda biru yanuġa, urribú yanuġa.'

Good is Immanuel; not another is good like Him. Hereafter Immanuel again to earth will come; we all shall see. Immanuel aloud mill 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 kanugo warawara yanani. Winugulla: kamil gaia yal goalda; giru gaia goalda. Immanuel girribatai yarine, ganagulladi taongo. Kanugo giwir kagil ginyi; Immanuel gandil murruba; Immanuel baluni, giwir moron gigigo.

Truly thou bad hast become; thou astray hast gone; truly God angry is. God always is good; me 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 lie.

17. Yeladu Baiame goalda: 'Gindai, kánuģo giwír, kurria kagil gigile, berúdi warraia; ģeane murru ģurrile; kamil ģaia yili gigila; murruba Immanuel balúni.' Teladu Immanuel goalda: Taiyanuģa ģununda, kánuģo ģindai iģgil, íla ģaia ģindai tubbiamulle.' Inda taiyanuga Immanuelgo.

Now God saitli: '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 Inimanuel

18. Giwír ġuddelona Littraga; bain dinna tuġgór, ġurribu bain ge bnin; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone; baindúl ġerma wínúġailone. Paul kaia ġummildone; kákúldone: 'Waria gurriba dinnaga.' Tuġgórdúl parine, yananı ellibu.

A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he cockel 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. Eurulabu giwír ġummi; got: 'ġipai'! kákúldone: 'Baiame bular yarine yealokwai giwír.' Paul, Barnaba ellibu, bunna-ġunne, kákúldone: 'Kurria! liamil ġeane Baiame; ġeane giwír yealokwai ġindai; ġeane guiye duri; ġeane budda ginyi; ġeane yili ginyi; yealo ġeane murru ġurriġillone; ġeane murru goalda burulabu; kurria ġindai yealo kagil gigile; berúdi warraia, ġum-

milla Baiame moron; Baiame gír gúnagulla, taon, burul kolle, kánugo minnaminnabul gimobi; Bainme valwuga Baiame.'

All the people saw; they wondered; they cried aloud: 'Gods two are come down like men.' Paul, Barnabas also ran, cried nloud: 'Have clone! not we gods; we men like yon. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to lie; turn ye, look to God the living. God verily heax-en, 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 attenipt 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.—Ep.]

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 moods similarly showed from what part the log was to be chopped. I would also remark that me often think there is a difference in the language because the names of substautives differ; e.g., a man was asked one day what he had got; 'ta-ra-kul.' was the reply — it., 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 natires 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

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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 arid tongue and people and nation, and hast made us unto our God kings and priests for erer. 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. THBELKELD.

ABORIGINAL SENTENCES VERBALLY RENDERED INTO ENGLISH UNDERNEATH THE RESPECTIVE WORDS.

1. Ng a-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 a9 is rery 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? ngaIoa unthise; m., who is there? it is I Who (is) there

Ngatoa man-nun; man-nun bang; m., it is I who milltake.

I take-mill; 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 made-have this, this morning. this, this morning. Unne bang uma-kaan, ngorokan; m., I have made this, I made-hare, this morning. this morning. Ngatoa wa-leyn un-ta-ring; wa-leyn bang un-te-ring. move-ing to that place; move-ing I to this place. mt., I am going to that place; I am coming to this place. Ngatoa bo wal wea bounnoun; m., I myself spoke to her. myself spoke her. Ngatoa bo wal bounnoun bun-ka-levn; m., I myself am I myself her striking beating l Ngatoa bo wa-le-a-la wa-kol; m, I myself went alone. beating her. 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,

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. fewest.

Ngintoa kinta ka-nun; kinta be ka-nun.

Thou fear be-will; fear thou be-mill.

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

Newwoa wal kore yarai; me, it is he who is a back man.

Newwoa warekul nowwi ta ba; m., the dog is in the cause.

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 ammoung kin-ba; m., this is Patty
This she Patty me with. with me.

Ammoung katoa bountoa wn-nun; m., she will go with me. Me with she move-will.

Wonni bountoa tea unnung tatte ammanalba; Child she to me there dead 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 mugratong. Say, that good? It is that mugratong.

Ngan-to bon bun-ka-la? nga-le noa bon bun-knln. Who him struck? this he him strike-did.

m, who struck him? it is he that struck him.

Nga-la noa bon bunkala; ngn-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 lie speaking there.

6. Nga-an—the plural pronoun, we.

Ka-bo! ngaan wa-nun; m., stop, we mill 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, mita ngaan; m, come thou hither; Ho! thou hither, approach, depart we approach, we depart. Ka-bo, ka-bo, wa-ow-wil koa ngaan ngozoung katoa.

Be still, be still, move may that we may, stop, stop, that we may go too with you.

Wita ngaan nowwi-ta wing-ow-wil; m., me depart to row Depart we canoe may row. the canoe.

Wita-lang ngaan; wita wal ngaan; m., we do depart; we Depart me; depart shall we. are about to depart.

Ya-ko-un-ta ka ngaan wn-nun Kuttai kolang?
When we more will Sydney towards?

m, when shall we depart for Sydney?

Ya-ko-un-ta kan ngaan †; m., we do not know when.

Ya-ko-un-ta ngatong†; m., when is it to be? (a negative.)
When that?

^{*}Note—Unnung, 'there,' means at a greater distance than y a, 'there.' + In this collection of sentences, the † shows that the phrase is an idiom.

7. Nu-rur—the plural pronoun ye. The r as in vogue.

Wea, nu-rur ma-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 kanKangaroo ye eaten-have this morning. garoo this morning.

S. 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? Idon'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 ma-nun?

Say, ye-two approach move-will?

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. Bn-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 unaoa? 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 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?

Ninnaring tin kan? mamuya tin bountoa tun kandeyn?
What from being? corpse from she
m., I don't know; on account of the corpse she is crying.

Minnaring ka unnoa-nung? minwhating kan theuwpeak?

m., what is that there? what dost thou say?

Minnaring ko ka unnoa-nung? m., what is that there for?

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 carrying?

Minnaring ko be unnoa kurra-leyn? m., why art thou what for thou that carry-ing m., why art thou

Minnaring bounnoa petan? kokoin bang unne petan.
What thou that drink? water I this drink.
nt., 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 eating?

Kari bang unne takaleyn; m., this is kangaroo I am eating. Kangaroo I this eating

Minnnring berung uma unnoa? nt., what is that made of?
What from made that

Koli berung; brass berung ta unne; m., of woodh sof brass, wood from: brass from this.

Minnaring berung kan? m., what can it be made of? what

Minnaring tin be ka-la-la buk-ka? m., on what account What from thou wast furious? was't thou so angry?

Minnaring tin ngatongt; 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.
nt., what didst thou pierce her with? with a waddy, spear, axe.

Minnaring tin be-noun tura? nt., from what cause didst What from thou-her pierced? ntou 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? kowwolkowwolo. 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 alittle be cut.

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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 bungi? m., what milt thou be about What will-do thou to-clay? to-day?
Min-nung banun beyn bungi? m., what will be done to What will-do to thee to-day? you to-day? Min-nung ba-nun bul bungi noa-ya be-loa? he thee-nith. do-will to-day m., what will become of thee to-day? Min-nunt Iran? wonkul be lia-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 to thee that hand? with thy hand? Teir-nung-a; kun a; kulla-ba; m., it is broken; it is burnt; cnt (itis.) burnt; it is cut. Min-nung u-pa-leyn be unnoa? m., what is that thou art What doing thou that? doing? Mirre-leyn bang ware; ka-a-wi, yalla-wa-leyn Bang. Sharpen-ing I spear; no, I am starting still. Min-nung ba-nun be bungi? m, what wilt thou make What do-mill thou present time? to-day? U-pa-nun bang ware bungi; m., I will make a spear Will make I spear present time. to-clay. U-pa wal bang mare bungi; m., certainly, I shall make a Make shall I spear to-day. Spear to-day. Min-na-ring ko makoro? ta-ke-le-ko; m., what is fish for? What for fish? eat-for to be ea Minnaring unne bungi ka-tan? m., what is to-day? What this to-day is? Minnaring ko unnung upaa? (or wu-pe-a). What for there 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 az, 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; Won-tn tin koa horse? Sydney tin.
Where from why horse? Sydney froin $\quad \text{where } ?$ m., from what place is the horse? from Sydney. Won-ta ko-lang unne (sc., uwan)? m., whither does this go? (move)?

Where towards this

Won-ta ko-lang unnoa nowwi wa-levn? Where towards that canoe move-ing?

m., whither does the canoe go?

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Won-ta-ring noa uwa? koeyong bouiztos unnam-bo. Where he moved? koeyong bouiztos unnam-bo. m., whither is he gone? she is at the camp. Won-ta ko-lang be? Sydney ko-lang bang. Where towards thou? Sydney tonards 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-Iri 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. Where for Un-to-a ko yong; koke-ra ko; m., to that place there; to That place for there; house for. 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 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; big? this big (or much). this is big. Unnoa ba-ta kowwol; m., that is the biggest. That certainly Won-ta-ring bounton uwan? m., whither does she go? she move? Where Un-ta-ring; Mulubinba ko-lang; m., to that place; to New-Thither: Newcastle towards. Won-nung ka Bun-umba kokera katan? m., where is Bun's house? Where Bun's house is? Won-nung tea katan boat ammoamba? m., where is my mine? Where to me is boat Won-nung bountoa unnung? m., which is 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?

here I am.

Where thou ay? this I.

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Won-nayn unnoa yeterra? Trelkeld ye-terra-bul bang. Which way 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 milt thou sleep? I shall sleep here. Won-nayn noa uwa? ngaa noa uma; won-naynt 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-navn bang unne wean veterra? 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 ma-la? ngea-ka-i ngaan ma-la. Which way we move-do? we move-do. here m., which way shall me go? this way we shall go. Won-nayn bale ma-la? ngea-ka; m., which way shalt thou Which way we two move-do? this may. and I go? this way. Won-ta-kaleen unnoa napal? m., where does that woman that woman? belong to? Of what place Won-ta tin unnoa man-tan? *nr.*, where is that taken from? Where from that take? Won-ta nurur bnn-ke-lang? m., where do ye fight? Where ye fight-now-do? Un-te ngaan bun-ke-lang un-te; m., here we fight. fight-now-do here. Here we Wonnung beyn bun-ka-la? m., what part of thee mas Where to thee struck? struck? Unne tea bun-ka-la mollung; m, this, my head was This to me struck head. 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. didst catch that? Woman-of-Newcastle Unne bountoa Irelandkaleen; m., she is an Irishwoman. 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? at that place she is. she? at that she. Wonnam bara? unambo Sydney; m., where are they at; at at that Sydney. Sydney they are. Whereat they? Wonnam bountoa (noa, kore, napal)? m., where is she at (he, man, woman)? (he, man, woman)? Whereat

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13. Ngan? (an interrogative) who? who is?

Ala! ngan be yeterra? ngan unnung? Hallo! who thou named? who there? m., hallo! what is thy name? who is there?

Ngan unnang? ngant ngatong? ngatoa Beraban. Who at this place? Who then? I gatoa Beraban. m., who is that? don't know; it is I, Eaglehawk. Patty bountoa; kaaran Patty korean; m., it is Patty; no. no. Patty not Ngan noa unne (unnoa, unnang, unnung)? Who he this (that, at this place, there)? m., who is this here (that, at this place, there)? Ngan bula uma? Dismal bula Jem; m., which two went? Dismal and Jem. Who the two moved? Dismal the two Jem. Ngan noa unnung? mureung (korung) kolang? (tlie bush) towards? Who he there? the sea m., who is he there? towards the sea? the bush? Ngan-to tura bounnoun? nga-le noa; nt., who has speared Who pierced her? this he her? he has. Who pierced her? this he Nga-le noa pa; nga-la noa yong; m., it is he here; it is he This he here; that he 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 m., who has colored thee with red ochre? it is I have done it. Ngannung-ka ulna-nun bang? unnoa bon uma-la. Whom do-will I? that him m, whom shall **I** do? do him. Ngan-to man-nun kurre-kurre? m., who will eatch the first Who take-will the-very-first? (in fishing)? Nga-la noa ma-nun: m_{\bullet} , that is he who mill have (it). That he take-will Kaawaran be man-nun; newwoa man-nun. thou take-will; he m., it is not thou wilt take; it is he will. Ngan-bo perewel un-te? ngintoa; m., who is the chief chief this thou. here? it is thou. Who Kaawaran bang perewol korean; m., I am not chief. I chief not. Unne noa? a-a, unnoa-ta noa; m, this he? yes, that is he. This he? yes, that Nga unnoa ngeroamba? kaawi; nga-le ko ba bon. Is it that thine? this belonging to him. no. m., is it thine that? no; it belongs to him. Ngan-umba ka warekul? ammoamba-ta unnoa. m., whose is the dog? it is mine, that. Bumburukan-um-ba marekul? ngan-umba-kan†? dog? m. Bumburukan's dog? I don't know.

Note.—Ngale noa, 'this is he who'; ngala noa, 'that is he who.

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Ngan-um-ba-ka unnoa napal? m., Those is that woman? Whose that woman? Ngan kin-berung be unnoa man-lia-la? m., from whom didst Whom from thou that tookest? thou Mr. Brooks kin-berung; Mulubinbaka-berung. thou take that? Mr. Brooks from ; Newcastle m., from Mr. Brooks; from Ken-cast'e. Ngannung be wean? ngeroung bang wean. thou speakest? thee I speak. m., to whom spealiest thou? to thee I speak. Ammoung be wean? kaawi; nge-ko-ung bang wean. 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 paddle-mill canoe? canoe?

14. Pa-ko-un-ta? m., when? at what time?

Ya-ko-un-ta be noun na-kala Patty-nung? m, when didst When thon her see-did Patty? thou see Patty? Yaketa, bungi, bang nakala; buloara-ka-la; korowarung. Patty? thou see Patty? Now, to-day, I saw; two at; a long time since. m., I saw her just now, to-clap; two (days) past; long ago. Yurake bang-nung na-kn-la; m., sometime ago Isaw (her). Some time ago I-her see clicl. Koromarung ka-ta-a-la; yuraki ta ka-ta-a-la.

m, it was a long time back; it was formerly.

Ya-ko-unta kurre be wan-nun tanan? m., when milt thou first thou move-will approach? come again? Kumba he bn-la wan-nun unte-ko; m., to-morrow thou To-morrow thou must move-rill 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; along time since I have.

Ya-ko-un-ta ka be van-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. I make-will.

Yakounta be-nu na-kala, Bun-nung? When thou-him see-clicl, m., when didst thou see Bun.

Kora koa be wa-ba unambo kumba? ko-ra 110-a? Not n-hy thou ras 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 some of that? Not why thon eat there-of? some of that?

Kora koa be tea wea-ya-leyn? m., why dost thou not

Not why thou me speaking?

Wonkul kora be; wea-ya-la tea; m., do not be a fool; answer Fool not thou; speak to me.

Kora koa be tea wean? m., why dost thou not speak to me? Not why thon 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? ma!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 mita uwan? Not why thou approach move? not why thou depart move? m, why dost thou not drawnigh? why dost thou not depart? Kora koa be man-tan makoro? m., why dost thou not catch fish?Not why thon take

Kaawi bon bang bunuba; m., I did not strike him.
Kot him I struck.

15. We-a (used interrogatively); m., do, speak, say, fell; weak is the imperative of the verb to speak.

Wea, be unte-kal makoro man-nun? a-a, man-nun bang. Yay, thou here-of fish take-mill? yes, take-will 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, thon 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 unto a bereke-nun? m., wilt thou sleep on thai place? sleep-will? Say, thou that

Kaawi bang untoa; unte-bo bang bereke-nun.

m., no, not at that place; here is where I will sleep. Wea, be unnoa peta-nun? ta-nun? m., milt thou drink Say, thou that drink-will? eat-will: that? eat? Wea, be tanan ma-nun unte-bo? m., wilt thou come here; to Say, thou approach more-will here? this place? Wea, ngaan Mulubinba ko-lang ma-nun? m., shall we go to 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. I take-will. Wea, unnemurrong? murrorong-ta. unnoa; m., is this good? good? good that. that is good. Wea, unne murron warekul? murron-ta unnoa. Say, this tame dog. tame m., is this a tame dog? that is tame. Wea. unne buk-ka? buk-ka-ta unnoa; m, is this savage? Say, this sarage? savage that. that is sarage. Wea, unte-man-ta pibelo? unn-am-bo-ta. Say, here there pipe? 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, unnoaporol? porol-ta unnoa; m., is that heavy? it is Say, that heavy? heavy this. Kaawi; wir-wir-ran-ta unne; m., it is not (heavy); it is light light this. Wea, tea be ngu-nun? m., (what) wilt thou give me? Say, to me thou give-nil1? Ngu-nun bang-nu ngeroung; m., I will give it thee. Give-mill for-thee. I-it Wea, bnla taiian wa-la? mea, ngaan tanan ma-la? Say, ye two approach more-do? say, we approach move-do? m., mill ye two come? shall me come? Wea, be wanun ammoung katoa? m., wilt thou go with me? Say, thou move-will me with? Wea, bountoa ma-nun" ngeroung katoa? m., will she go she move-will thee with?

m., mill she live with thee? 16. Ka-i; Ka-bo; m., come; stop, remain, be still, halt.

thee

Wea, bountoa unnung ka-nun ngeroung kin?

there be-will

Ka-i! uiite-ko tanan wa-la; m., be thou here, approach, Come! here-to approach more-do. Ka-bo! unnambo yallawa-la unnoa; m, be thou where thou rest there art; rest thou there. Tanoa! 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 thou strike her. her.

Kaaran! kaawi ko-lang bang-nu bun-tan; m., no! Iam not No! not towards I it strike going to strike it. Wita koa, bang memi yekora; m., do not detain, for Idepart. Depart why, **I** detain not. Ma! kipulla; yanoa, kipi yekora; tunke yekora, yanoa. Do! call out; let be, call not; cry m., do call out; do not call out; do not weep, leave off. Yuring, be wala, minke yekora kare be. Away, thoumovedo, 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 mill beat him. Yanoa, tea bunke vekora; m., let be, do not strike me. Let be, me strike Kinta-lang bang bunkele tin; m., I do fear being struck. I strike Tanan ka-i: na-ow-wil koa unne; m., draw nigh; come to Approach come; see-may that this. Boung-ka-lea nakele-ko; na-ow-wa! na-ow-wa nurur. Stand to see for; see! see? m., stand up to see or stand up and look; look ye'. Boung-ka-lea ngur-row-wilim, standup (that) (you) may see. Stand (thou) hear-may that. Wea-la, tea ngurrow-wil koa bang-nu; m_0 , tell me that I Speak, me hear may that I it. Tura-la be-nu; be-bounnoun; ammoung be tufa-la. **Spear** thou-it; thou-her. me m., spear thou him; spear her; spear thou me. Ea-i! unte-ko yalla wa-ow-mil 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? yeterrn-bul-nung; m., to whom? to such whom to? such a one there (to). Kai! unne ta-ow-wil; ta-o-wa kirun; m., come to eat this; come! this eat-may-that; eat 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 artcovered; I am. Covered shalt thou; covered I. Ammoung be mea-la; wea-la be tea; m_{ij} , speak to me; do tell me. Me thou speak; speak thou me.

17. Mun-billi, the *permissive* verbal.

Ta-mun-billa tea; wa-mun-billa tea; man-mun-billa tea. move-let me; m., let me eat; let me go; let me take.

^{*}It is not yet exactly decidedwhether 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.'

Tura-mun billa tea; wita tea wa-mun-billa. Pierce-let me: depart me move-let. m., lot 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 m., let me speak; let me hear.

Tanan tea wa-mun-billa koeyung kako.

Approach me move-let fire $m_{\cdot \cdot \cdot}$ let me draw night o 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 m. let me die, like as a good man.

Yuring ba-la bula wa-la; m., away ye two must go. Away must ve-two move.

Bu-ma bon kore unne; buwa noun napal unnoa. Beat him man this; beat her woman that.

 m_{ij} 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 varai ka; in., 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.

in., thou shalt not eat; let it be; on no account eat; let it be

18. Pa-no-ow, m., I remain; I will not.

Man-ke pekora; bunke yekora; peta yekora; peta-la. drink not! drink-do. Take smite not; m, do not steal; do not kill; do not drink; drink.

Yake! bevn petaveka: m., oerve theerightif thou art drunk. Let be! to thee drunken.

Pa ke! beyn murrayeka; m., servethee right if thou wilt run. Be as it is ! to thee a runner.

Wea, be tanan; unter bang ka-tan; m., wilt thou draw nigh? Say, thou approach ; here I

Wita korean bang; kaawi bang nga-le ko; nga-la ko. Ι; not I this for; that for. Depart not m., I depart not; I am not for this; for that.

Kabo, kabo! me-tela tea; vanoa! me-te yekora.

me; let be! wait do not. stop! wait m, stop, stop! wait for me; never mind; do not wait.

Kakul-ba-ta unne; kakul koreannan unne; m., this is nice; Nice this. this is not. this: nice

Koeyung tea marae; yake-ta koa uma-la.

me bring (take); now why m, bring some fire to me; why! do it immediately.

Yan-te ko-lsng uwan: van-te barur-ba uwan.

Thus towards move; thus thev m., to this it moves; thus they move.

Pan-te-ta ngeroamba; yan-te unne-ba. thine :

in., 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 • man belonging-to speak. man speaks.

Pan-te-bo tea ngu-wa; van-te wan-ts wea be.

me give; thus as

m. just as it is, give it to me; just so as thou sayest.

Pupa-la unnoa van-te: m., do it like this.

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 van-tevn ko; kulla-ba-lea kote. alike for:

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 bevn 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, 'Ispeak.' 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'; ma-leyn bang nar-ra-bo ka ko, 'I am getting to sleep,' Zit., 'I am moving for-to sleep'; bunkeyn noa, 'he being to be beaten.'

A—the sign of the past tense; as, we a bon bang, 'I told him'; na-ka-la bang, 'Isaw' or 'did see'; bun-ka-la noa, 'he smote,' or 'struck,' or 'fought.'

An—the sign of theperfect; as, ta-ka-an bang, 'Ihave 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, 'Iwill baat him'; kum-ba-bo wita bang wa-nun, 'I shall depart to-morrow"; wita wal bang wa-nun, 'I am about to depart.' wita wal bang pa-la ma-nun, 'Imust depart.'

La—forms the active imperative; as, mea-la, 'speak'; ngurrala, 'do hear': bu-mun-bil-la tea, 'let me smite'; ngur-

ra-bun-bil-la tea bon, 'let him hear me.'

Wa—imperative of motion; as, bu-wa tea-be, 'smite thou me'; na-om-ma, '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.

Pa—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, 'Iwish to beat thee'; pe-re-ke-wil be, 'thou wishest to sleep'; pe-tn-ow-mil 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.'

Kele-ko or le-ko—this forms the infinitive; thus, unne uma ammoung ta-ke-le-ko, 'this is made for me to eat'; tura-le-ko, 'to spear.' The idiom requires ko to form the infinitive; as, murrorong ta ta-ke-le-ko, 'itis 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.'