# AUSTRALIAN LANGUAGE 

## AS SPOKEN BY THE

## AWABAKAL

THE PEOPLE OF

## AWABA or Lake MaCQUarie

- (NEAR NEWCASTLE, NEW SOUTH WALES)


## being an account of

THEIR LANGUAGE, TRADITIONS, AND CUSTOMS :

BY
L. E. THRELKELD.

Re-arranged, condensed, and edited,
WITH AN APPENDIX,
в
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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, aud some of the inland tribes are represented now only by a few families of wanderers. In all New South Wales, there are only five thousand full-blood blacks; only four or five hundred in Victoria; and in Tasmania the native race became extinct in 1876. They have decayed and are decaying in spite of the fostering care of our Colonial Governments.

A considerable portion of this volume consists of Mr. Threlkeld's acquisitions in the dialect which I have called the A wabakal, 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 Küriggai.

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

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

JOHN FRASER.
Sydney,
May, 1892.

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## ERRATA.

Page 6, line 28. For 'sine' read 'shine.'
11, ", 25. For gatoa read bag.
" 17, " 4. Let Nom. 1 and Nom. 2 change places, so that ba g and its line shall be Nom. I.
, 18, "33. Let Nom. 1 and Nom. 2 cbange places, so that $\mathrm{b} a \dot{\mathrm{~g}}$ and its line shall be Nom. 1.
,19, ,26. Let Nom. 1 and Nom. 2 change places, so that unni and its line shall be Nom. 1.
37, , 16. For bag (bis) read bag $\dagger$ (bis).
137, "29. The ucord g̀atun seems to have dropped out of the manuscript at ***
appesdix.
Page 4, ad finem, This $\dagger$ recurs in the same sense on pp. 13, 14, 16.
" 30, " For appendix read volume.

## THE ILLUSTRATIONS.

## 1. Map of Neif South Wales as occupied by the natife teibes ...

This map is the issue of ten years' thought and inquiry on the location of our native tribes; nothing of the kind has been attempted before. The basis of the whole is the boundaries of the Kamalarai tribe, which were marked out for me by a friend who knew the tribe well fifty years ago; his information I have tested and extended by answers I got from others, who also knew the tribe about that time. The Walarai dialect differs only a little from the Kamalarai proper ; so also the Wailwun, spoken by the Ngaiamba blacks; for this reason, and because they have the classification of the Kamalarai, these are regarded as only subdivisions of the great Kamalarai tribe. The Walarai dialect extends into Queensland.
The next great tribe is the Kinuringgai on the sea coast. Their 'taurai' (hunting ground or territory) is known to extend north to the Macleay River, and I found that southwards it reached the Hawkesbury. Then, by examining the remains of the language of the natives about Sydney and southwards, and by other tests, I assured myself that the country thereabout was occupied by sub-tribes of the 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 Murrunbingee to the Murray somewhat farther east than that, and on both sicles of the Murray, there is a patch of associated tribes whose dialects are called Yerry-yerry, Marrawarra, Yuyu, Tataty, Watty-watty, \&c., all from the local words for 'no.' Their position in fragments there is curious, and may be the result of some displacement from above by the incoming of stronger tribes, such as the Wiradhari.
The Bakanji is another strong tribe whose locality is well defined on the east by the Wiradhari. A snb-tribe of it is the Berriait, bordering on the Lachlan River and the Wiradhari frontier. A small portion of the northWest of New South Wales and much more of the adjoining territory in Queensland and South Australia has a tribe which some call the Kornu, but I am not sure that that is the correct name for it.
The boundaries of the Paikalyung tribe were given me by the Rev. H. Livingstone, who knows it well. Its territory runs along the coast up nearly to Brisbane.
The next tribe (I have called it Wachigari) has its 'taurai' limited by the Paikalyung on the north and the Kuringgai on the south.
The Yakkajari speak the Pikambal dialect, and extend across our border some distance into Queensiand.

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 belang either to the Kamalarai or the Walarai. I have, therefore, called this tribe the Yung-gai, from Yung-the name which the coast tribes give to. New England.
The Ngarego tribe belongs rather to Victoria than to New South Wales.
Of these tribes, the Kamalarai, Walarai, Ngaiamba, Bakanji, Wiradhari, the Associated Tribes, the Ngarego, the Kuringgai, are names already established and in use; and most of them are formed from the local word for 'no,' and thus describe more the speech than the people. The names, Murrinjari, Wachigari, Paikalyung, Yakkajari, I have made; for these tribes have no general name for themselves. Wachi-gari and Yakka-jari are legitimate formations from the local words for ' no '; Murrin-jari and Paikal-yung mean the 'men,' which also is the meaning of the native tribe-name Kuringgai-all from their distinctive tribal-words for 'mav. Tribes of aborigines, in many parts of the world, call themselves ' the men.

## 2. Portrait of Biraban ... ... ... ... Page 88

This is the intelligent aboriginal who was so useful to Mr. Threlkeld. The illustration is reproduced from the pencil sketch which was made by Mr. Agate.
3. Portrait of "Old Margaret"-an 'Awabakalin,' or
woman of the Lake Macquarie sub-tribe ... Page 196
'Old Margaret' is the last survivor of the Awabakal. She is now living in her slab-hut on a piece of land near Lake Macquarie Heads, and supports herself hy her own industry. She had the advantage of early training in an Enghish 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 ahout 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 Granmars.

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., the' Governor of Cape Colony. Twenty years previously, Sir George (then Captain Grey), as leader of an expedition into the interior of our continent, had excellent opportunities of seeing the native tribes in their original condition; and the knowledge thus gained was enlarged by him and matured, while he was Governor of South Australia. The records of the knowledge of so intelligent an observer as Sir George Grey are sure to be valuable. These records are now in the South African Public Library, Cape Town, having been presented to that Library by him, along with his collection of books and other manuscripts.
The catalogue of Sir George Grey's Library was published by Trübner \& Co., London, and Dr. Bleek devotes a portion of the second volume to the philology of the Australian languages.*
The earliest of individual efforts to deal with any single language of the Australian group was made by the Rev. L. E. Threlkeld, who, for many years, was engaged as a missionary among the blacks of the Lake Macquarie district, near Newcastle, New South Wales. His Grammar of their language was printed in Sydney in 1834, at the "Herald Office, Lower George Street." A few years previously, Mr. Threlkeld had translated the Gospel by St. Luke into the same language. This translation remained in manuscript and had disappeared; recently I discovered that it still exists, and is now in the Public Library of Auckland. This ${ }^{3}$ "Grammar" and the "Key" and the "Gospel," and some smaller fruits of Mr. Threlkeld's labours on that language, are now published in a collected form in the present volume. But Threlkeld's Grammar deals with only one dialect, and, for the purposes of comparative grammar, more languages than one are required.

[^0]In lonking 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 langnage, modelled as nearly as possible on, the Grammar of Mr. Threlkeld, for the purpose of comparison." Further search disclosed the fact that, as early as 1835, a Dictionary and a Grammar had been prepared there, and the Gospel by St. Luke had been translated. How valuable these materials would now be, to illustrate the Awabakal of Lake Macquarie! but Mr. Watson had no relatives in this colony, and on his death his manuscripts were sold as waste paper; so I am told. Fortunately, the late Archdeacon Günther, of 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 years ago, sent to the home country, and I fear that it cannot now be recovered.
The next labourers iu 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 Rer. W. Ridley. Mr. Ridley, who was a man of rare devotedness and self-denial, went among the aborigines of Liverpool Plains and shared the privations of their wandering life, in order that he might learn their lauguage, and so be able to teil them the message of the Gospel. In 1866 (2nd edition, 1875), our Goverument Printiug 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. Threlikfld.

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

* See $p p$. 479-531 of "United States' Exploring Expedition during the Years 1830-42, wader the command of Charles Wilkes, U.S.N.- Vol. VI., tion. Philadelphiai: Lea and Blanchard. 1846."

Mr. Threlkeld's birthplace was Hatherleigh, in Devon, but the family belonged originally to the county of Cumberland, and there to the village of Threlkeld, which either had its name from them or gave its name to them. In "Burke's Peerage," we read of Threlkeld of Threlkeld in the time of Edward I. That family became extinct in the male line in the reign of Edward IV, but the name was continued through a younger branch, Threlkeld of Melmerly, in the same county.
A romantic story from the Wars of the Roses connects itself with a Sir Lancelot Threlkeld by his marriage with the widow of Lord Clifford. Clifford had much power in Yorkshire, where his estates were, but, although related to the House of York, he was a keen supporter of the Lancastrians, and with lis own hand he killed the youngest son of the Duke of York in cold blood after the battle of Sandal, in revenge for an injury he had received The sanguinary conduct of Lord Clifford on this occasion is commemorated by our poet, Drayton, in lis ' Polyolbion,' 'in the lines beginning:-
" Where York himself before his castle gate, Mangled with wounds, on his own earth lay dead, Upon whose body Clifford down him sate, Stabbing the corpse, and, cutting off his head, Crowned it with paper, and, to wreak his teene, Presents it so to his victorious Queene."

Three months after this, Clifford was himself shot through with an arrow in the battle of Towton, and the Yorkists, being now victorious, stripped the Clifford family of all their estates and possessions; this happened in the year 1470. The heir to Lord Clifford's name and fame was a little boy then six years old. His mother feared that the House of York would seek to avenge on him the murder of their own boy, the young Earl of Rutland; she had now no powerful friends to protect her and her son, and she knew that her movements were watched; in these circumstances she resolved, for safety, to commit her boy to the care of her faithful retainers, and have him brought up as a shepherd on his own estates. Meanwhile, the report was spread that he had been sent to Holland and had died there. When he had reached the age of twelve years, his widowed mother married Sir Lancelot Threlkeld. This was a fortunate thing for the lad, for it led to his removal from the neighbourhood of his own home to places of greater security among the mountains of Cumberland; and his new father, being entrusted with the secret, faithfully assisted in watching over the life of the orphan heir. To avert suspicion, it. was still found necessary to continue his disguise ; but, although he was thus left without education, and could neither read nor write till happier days had come, yet the culture of his race showed
itself in his natural intelligence and his personal demeanour. He grew up a tall and handsome youth, with the features and commanding mien of his grandfather, who had been much loved and regretted. While still living in obscurity as a shepherd, he gained such a knowledge of astronomy as made him a wonder to many in later years, and his gentle manners so shone through rustic attire that he secured the affection of a lady of rank, well known at that time as the "nut-brown maid"-the daughter of Sir John St. John ; her he married. When the "Wars of the Roses " were ended by the accession of Henry VII., and peace was again come, the young Lord Clifford, now 32 years of age, asserted his right to the Londesborough estates, and, on petition to the King, was restored to his title and his lands. The men of the time called him the "Shepherd Earl." In addition to Londesborough, the place of his birth, he was owner of Brougham and Skipton, but he usually resided near Bolton, and there, after many years, he died, and was buried in the choir of the Abbey. His son was created Earl of Cumberland; and a grandson was a naval commander in Elizabeth's reign. In 1742 the heiress of the Cliffords married an ancestor of the present Duke of Devonshire, and with her the estates in Yorkshire passed over to that family

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

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

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

Government of the Colony of New South Wales, the mission was maintained till December 31, 1841, when the number of the natives there had so declined that it hacl 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 deatl. 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 completelist 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.
4. The Gospel by St. Mark, in preparation. The first rough translation was completed in 1837.
5. The Gospel by St. Matthew, just commenced.
6. The instruction of two native youths in writing and reading their own language.
7. Reading lessons selected from the Old Testament.
8. An Australian Spelling Book.
1836.-"The Spelling Book" printed.
1850.-." The Key to the Aboriginal Language" published.
1859.-At the time of his death he was engaged in completing the translation of the four Gospels; and was proceeding with the "Lexicon to the Gospel by St. Luke." Thus our author's life closed in the midst of 'labours many.'

## III. Influences affecting the Langulae.

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 suffient number of simple sentences; this would enable the philologist to ascertain what is the atructure 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 bangaroo-rat were seen to run into a hollow log at that time, the child would be named by some modification of the word for kangaroo-rat. At a later period of the boy's life, that name might be changed for another, taken from some trivial circumstance in his experience; just as our own boys get by-names at school. When a man or woman dies, his family and the other members of the tribe, as far as possible, never mention lis name again, and discontinue the use of those ordinary words which formed part of his name; other words are substituted for those common ones, and become permanently established in the daily language of the clan or sub-tribe to which the deceased belonged.* In this way new words arise to designate those familiar objects, the previous names for which have been cast aside; and these new words are formed regularly from other root-words, that describe probably anotber quality inherent in the thing in question. Let me illusirate this matter by examples. A man or a woman may get a name from some peculiar physical feature, such as a large mouth, or chin, or head; or a name taken from an animal or tree, or any similar object, animate or inanimate, which had some relation to his birth. A Tasmanian woman was called Ramanalu, ' little gull,' because a gull flew by at the time of the child's birth. After her death, the word rama would never be used again for 'a gull '; a new name for 'gull' would be invented, formed, it

[^1]may be, from a root-word meaning ' white,' because of the whiteness of the bird. This new word would be used by all the kindred and acquaintances of the deceased, and would ere long establish itself in the language of that portion of the tribe as the right name for 'gull.' Again, a boy of the Dungog tribe of blacks, in our own colony, was receiving instruction from the old men of the tribe; he was required to make a spear, and was sent into the bush to select a suitable piece of wood; he cut off and brought to them a piece of the 'cockspur' tree; this choice was so absurd, that forthwith his instructors dubbed lim Bobinkat, and that was his name ever after. When he died, the word bobin would disappear, and some other name be found for the cockspur tree. And the operation of this principle is not confined to Australia; it is found also in Polynesia; but there it has respect to the living, not the dead. High chiefs there are regarded as so exalted personages, that common people must not make use of any portion of their names in ordinary talk, for fear of giving offence. If, for example, a chief's name contains the word pe'a, 'bat,' the tribe calls the 'bat,' not pe'a, but manu-o-le-lagi, 'bird of the sky.' In languages which are not subject to these influences, the derivation of such a word is usually very plain; the Latin vespertilio, 'bat,' for instance, bears its origin on its very face; but if a philologist, not knowing the history of the word manu-o-le-lagi, were to find it to mean a 'bat' in a Polynesian tongue, he would be puzzled to explain how it is that a creature so peculiar as the 'bat,' should have been named by a word having so indefinite a meaning as the 'bird of the sky.' Any one who may have had the curiosity to look into lists of names for common things in Australian vocabularies, must have been surprised to see how diverse are these names in the various tribes, but your wonder ceases to be wonder when the cause is known. In fact, we do find that among conterminous tribes, and even in the sub-sections of the same tribe, these words vary greatly; for the presence of death from time to time in the encampments kept up a frequent lapse of words.

To show how much a native language may be effected by this cause of change, I quote here a few sentences from Taplin, who, for many years, was in daily contact with the black natives of South Australia. In his Vocabulary he says :-
''Therto, 'head'; obsolete on account of death. Koninto, 'stomach'; obsolete on account of death. Muna, 'hand'; not used on account of the death of a native of that name. When any one dies, named after anything, the name of tiat thing is at once changed. For instance, the name for ' water' was changed nine times in about five jears on accoant 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 superis that the name of the departed is never mentioned because of a superany way."

It may possibly be asked why our blackfellows had so strong a disinclination to mention the name of a friend who had died. We ourselves have a feeling of the same kind. We speak of cur friend as 'the deceased,' ' the departed,' 'him who has gone'; and if we must mention his name, we apologise for it by saying 'poor, Mr . So-and-so, and seem afraid to use the simple word ' dead.' But our indigenes have a stronger reason than that. They believe that the spirit of a man, especially if he is killed by violence, is excessively uncomfortable after death, and malicious, and in its fretfulness ready to take offence at anything, and so pour out its wrath on the living. Even the mention of the dead man's name would offend, and bring vengeance on them in the night time. Our blacks seem also to have the idea that the deceased, for a certain number of days after death, has not yet got his spiritual body, which slowly grows upon him, and that, while in this undeveloped state, he is like a child, and is specially querulous and vengeful.

## IV. Tests in Examining Languages.

I now proceed to show some results which may be obtained even from our Australian words, by comparing them with others elsewhere. It is agreed among philologists, that there is no surer test of the affinity of different languages than that which comes through the identification of their pronouns, numerals*, and, to a less extent, their prepositions. To this I would add, in our present inquiry, the identity of such comnon words as 'eye, foot, hand, tire, sun, moon,' and the like; for these words cannot have been used much in the names of individuals, and are therefore not likely to have suffered from the fluctuations which I have already explained. It is true that, in all languages, the pronouns and the numerals are subject to abrasion and decay, from the frequency and rapidity with which they are pronounced, and from a natural tendency everywhere to shorten the words which are most in use. But it is the function of the philologist, not only to understand these causes of decay, but to show the process by which the words fell away, and to restore them to their original forms for the purpose of identification.
It is agreed, then, that the numerals, the pronouns, and, to some extent, the prepositions, are a strong test of the affinity of languages. On this principle, such languages as the Sanskrit, the Greek, the Latin, the German and Gothic, the Lithuanian, the Keltic, have been tested and proved to be so much akin that they are grouped as a well-defined family of languages-the Aryan. Some anthropologists, especially when they are not linguists themselves, sneer at the labours of philology as deceptive and liable to

[^2]serious error; so are all sciences, if not managed with care and ability. A student in chemical analysis and synthesis may get results which are clearly erroneous ; instead of declaring the prescribed methods to be faulty or his materials to be bad, he ought to blame only his own want of skill in manipulation. As to the utility of philology, I would only remark that it was by the study of languages that the place of Sanskrit (and consequently of the Hindu race) was determined in its relation to the other members of the family I have named, and it was philology alone that settled the claim of the Keltic, and consequently of the Kelts, to be regarded as one of the most ancient members of the Aryan family. In the case of the cuneiform inscriptions, the services which philology has rendered are inestimable. And it is quite possible that, amid the conflicting opinions as to the origin of our Australian race, the via prima salutis, the first dawn of a sure daylight, may in the future arise from a careful examination of their language.

As is well known, the Australian numeral system is very limited in its range; our natives say 'one,' 'two'; sometimes 'three'; occasionally 'hand' for 'five'; all else is 'many,' 'a great number.' It was alleged by Sir John Lubbock, and has since been repeated by everybody, that their having separate words only for 'one' and 'two' is a proof that Australians possess very limited mental powers, since they cannot count higher than 'two.' Every colonist, who has been much in contact with the blacks, can adduce proofs to show that their mental powers are not so limited, and that, when our indigenes are taken out of their adverse environment and encouraged to cultivate their intellectual faculties, they readily 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 with caution and skill, and even with success. If it were possible to surround the blacks with favourable influences continued from generation to gencration, I have no doubt that their whole position would be altered ; but any final separation from their ancestral habits would lead to their speedy extinction as a race; this was the issue that was rapidly approaching after the last remnants of the Tasmanians were removed to Flinders' Island. But, for many hundreds of years, no one can tell how many, the Australian race has lived in the midst of adverse surroundings, tribe warring against tribe, each tribe restricted to its own boundaries, the supply of food in our precarious climate often scanty, the paralysing terror produced by their strong belief in the superuatural power of demons and of their own wizards, the ravages of waves of disease and death sweeping over them from time to time; all these and other causes compelled them to think only of their daily subsistence and the
preservation of their lives, fixed and deepened their degradation, and prevented even the possibility of amelioration and elevation. The natives of the South Sea islands, whose lot has been a fairer one, have had many yams and cocoa-nuts and bananas and other things to count, and so have developed a wide system of numbers; but our poor blackfellows, whose only personal property is a few spears or so, have not felt it necessary to speak of more than 'one,' 'two,' or 'three' objects at once. Then, as to the linguistic question on which Sir John Lubbock builds his charge, I think it could be shown that even the Aryan system of numbers-the most highly developed system of any-is founded on the words for 'one, ' two,' 'three,' and no more, all the rest being combinations of these by addition or by multiplication. Further, the Aryans have singular and dual forms for nouns and pronouns, that is, they have number-forms for 'one' and 'two,' but all the rest beyond that is included in the general name of plural, that is 'more'; indeed the Sanskrit uses its word for 'four' in a general way to mean a considerable number, exactly as to our blackfellows all else beyond two or three is bula, ' many.' For these reasons I think that this charge against our blackfellows ought to be laid on better ground than that afforded by their numerals.

## V. The Australlay 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 aloue am responsible for the arguments drawn from the eridence produced in this inquiry. So far as I know, these arguments have never beeu advanced previously; indeed, I am convinced that no one has ever discussed these numerals before, for it is commonly alleged that it is impossible to give any account of them.

## 1. The Numeral 'One.'

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

Now, do not mistake me here; for I do not assert that the ianguages spoken by our Australians are uterine brothers to the Latin and the Greeis; but I do assert that all languages have
one common, although ancieut, 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 roat 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 jir-mas, 'first,' and pir-m (a preposition), 'before'; other remote kinsmen are the Greek pro-tos, 'first,' pru-tanis, 'a prince,' 'a president' ( $c f$. piriwal), prin, 'before'; the Gothic fru-ma, 'first'; the Aryan prefixes pra, fra, pro, pru, prae, pre, and fore as in our English 'fore-ordain.' The Keltic languages drop the initial $p$ or $f$, and say ro, ru, air, ari, to mean 'before.' In the Malay region ar-ung is a 'chief,' and in Polynesia ari-ki is 'a chief,' which the Samoans change into ali'i; these words, I would say, come from eastern forms corresponding to the Keltic ro, air, "before.' In Samoan ilu-ma means 'in front,' and in Malay de-alu-wan; these are like ru; in Aneityum, a Papuan island of the New Hebrides, a 'chief' is called natimi arid, where natimi means 'man,' and arid is 'high,' 'exalted,' doubtless from the same root as ariki; and arid is to ariki as the Latin proceerus, ' tall,' to procečres, 'chiefs.' From the abraded from ru I take the New Britain* word lūa (Samoan luaii), 'first.'
In the Draridian 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 arili. 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 froms las 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, 'a way 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,' ' begirning'; now, if these three meanings were

[^3]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' ( $c f$. 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 imilu elagi mai, in which milu elagi signifies 'away from (direction from) the sky.' Here milu is identical in form and meaning with the Awabakal birung. Further, in New Britain and in the Duke of York Is. (Melanesian), 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 A wabakal postpositions kai, ka-birung, kin-birung. The simple form biru is therefore cognate to the Sanskrit para, Gir., 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 $n, \mathrm{mi}, \mathrm{ma}$; 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 Hel. root mânâh, 'to divide.' But, in Dravidian, the verb 'to divide' is per, piri, and that also is a close approsimation to our Australiau 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 pâl and the $H e b$. pâl $\hat{\mathrm{a}}$, and if these are all original root-words belonging to a common stock, I cannot see how it is possible for anyone to avoid the force of the argument from this that our Australian indigenes have a share in a common ancestry, and that, in language, their immediate ancestors are the Dravidians of India.

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

* I have made the word 'Ebudan' (Lat. Ebudes 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.'
anian has pir, and with this correspond the Dravidian pir-a, 'before,' the Australian pir, 'one,' and the Turkic, bir, 'one.' In Sanskrit, the old ablative form 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 wäkul. In fact, it is our Sydney word for 'one, and there can be no doubt of its genuineness, for it is noted by Lieut.-Colonel Collins as a Port Jackson word in his book on the Colony, published 1802; he spells it wogul. At Newcastle it was wālol; in the Williams River district, wakul-bo, and on the Manuing, wakul. From my manuscript notes I write down the various forms which this word assumes, beginning with Tasmania and passing northwards to the Tinor Sea:Tasmania, mara-i, mara-wa; in Victoria, bur; on the 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, yalla; 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, wogul; 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, baja, 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 whole extent of seaboard from the Illawarra district to the Hastings-the word wakul-and this fact affords the presumption that all that coast line was occupied by the same tribe, or by tribes closely akin; for the tribes a little inland say mal and mal-anda for 'one.' Wakul, then, was the word used by the Spdney blacks, as Collins testifies. If a chemist has a compound substance handed to him for analysis, he experiments on it, and testsitin order to discover its elements. Let us do so with wakul; it is a compound, for simple roots are usually monospllables; 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 eje over the above list of words; for they all begin with the syllable ma or some modification of it, the rest of each word consisting of various formative syllables. As I have now got hold of a clue to a solution, I reflect that the initial labial of a root-word may
assume various forms; thus, $p, b, m$ may interchange, and may easily become $f$, wh, $v, w$. There can be no doubt, for instance, that the Latin pater, the German vater, and the English father are the same word; there $p=f=v$; and in one district in Scotland the people always say fat for what and far for where; so also the Maori whatu is the Samoan fatu; that is $f=w h ; b$ and $m$ also are interchangeable, in Oriental languages especially, for $m$ is only the sound of the letter $b$ modified by the emission of a breathing through the nose; $m$ is therefore regarded as a $b$ nasalized. I note also that the words under consideration all begin with the cognate sound of $m, b$, or $w$, except yalla; and this example I think must have been at one time walla, that is, uala, of which the $u$ has obtained the sound of $i$ (y); or wa-la may come from the same root as wa-kul, the difference lying only in the termination. The other vowels of root word are $o, u, e, i, a i$, all of which in Australian are modifications of the original sound $a$.

Having now discovered the root-germ from which our Sydney friend wakul proceeded, and having noted the various guises which he has assumed in these colonies, we must next ask where he came from, and see if he has any kinsmen in other lands; for, when by searching we find that out, we may perhaps be justified in saying that the Australians brought the root-word with them from those lands. Before setting out on this quest, I observe that when a number of men are arranged in a row, he who is number one is (1) 'before' all the others, and 'in front' of them; he is thereby (2) 'first or foremost'; he has (3) the 'pre-eminence' in honour or authority, and (4) he may be regarded as the ' beginning or origin' of all the others.* We may therefore reasonably expect that words for 'one' will be akin to other words, bearing some one or other of these four meanings. I have already shown that the Kamalarai numeral pir, 'one,' is related to Aryan prepositions meaning 'before,' and to the Maori word ariki (Samoan ali'i), 'a chief,' as one having authority and eminencet; 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

[^4]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 yow to another Papuan region having a negroid population-a growo 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, ma-ra-kam, 'for the 'first' time,' marua, 'to bear fruit for the 'first' time, to enter on a new course, to begin,' mara, 100 ( $=$ the 'beginning' of a new reckoning), muka, 'first,' muka-na, 'first-' born son,' muka-tai, 'first,' mun, 'to go first.'* In all these, the root is $\mathrm{ma}, \mathrm{mu}$, as in Australia, and the abundance of thesederived 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 nevert sounded in Samoan, becomes the Samoan mua, 'first,' and mua-ulu, 'the fore-head.' $\ddagger$ Mua also is very common in Samoan (as in foe-mua, 'the 'first' or stroke oar,' a-fua, 'to begin'), and thus proves itself to be native to the language. Further, you may have observed that some of the Australian words for 'one' are mo, mata. With mo compare the Santo word mo-ig, 'to begin,'-another proof that the Santoans and the Australians are kinsmen; with mata compare the Motu word mata-ma, 'a beginning,' and mata-mata, 'new,' 'fresh'; the Fijian matai, 'first,' and tau-mada 'before-hand'; theMaori ti-mata, 'to begin'; the Samoan a-mata, 'to begin'; the New Britain a-ma-na, 'before, in front,' mata-na, 'the front,' biti-n a 'the commencement'; the Motu badi-na, 'origin,' and the Aneityumese ni-mti-din, 'the front'; with mu compare the Irijian vuna, 'to begin,' and the New Britain wa-runa, 'to begin,' and the Santo mul, 'a chief,' as being the 'first' man. All these I

[^5]have noticed in the course of my reading, but I believe there are many other words in these islands which are of the same origin as our Australian word wakul.* I pray you to remember that, with the exception of Samoa and New Zealand, these words all come from Papuan regions and afford indirect evidence that our Australians are allied to the Papuans.
As to the Maori and Samoan congeners that I have quoted, it is commonly alleged that these races are Malayo-Polynesians, on the theory that their languages are of Malay origin $\dagger$; but let us look at this theory in the light of our present inquiry. It is said that the Polynesians are Malays. Well, let us see. If the Samoans are Malays, then the Duke of York Islanders are Malays; for the word mua, which is essential to the Samoan language, is the same word as the Tukiok muka; therefore the Papuans of that island also are Malays! But the corresponding Malay word is mula, 'in front,' ' foremost,' 'at first,' and it is certain that muka can never be formed from mula; for, while $l$ 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, maka, mua, and of all the others, is $m a, m u$, and if we can find that root, it will be easy to understand how all these words have been formed independently from that original root; and it will then be unnecessary to say that the Samoan language is of Malay origin, or that the Papuans of the New Britain isles are using a Malay language. I now take you to Southern India, to a group of languages called the Dravidian, occupying the mountains of the Dekkan, and the coasts both to the east and the west of that. Some of these Dravidian tribes are considered by the best authorities to be certainly negroid, and, in England, Prof. Flower, from an examination of their crania, has classed them as kinsmen of the Australians. One of the most cultivated languages of the group is the Tamil, and the Tamilians are known to have class-marriage laws similar to those in Fiji and Australia. Now for 'first' the Tamil says, mudal, and this mudal is a verbal noun meaning 'a beginning,' 'priority' in time or place. The root is mu, and dal is a formative syllable. The mu is, without doubt, our Australian

* These and all other words from the New Britain and Duke of York Islands I quote from manuscript dictionaries of these languages, prepared by the missionaries there.
$\dagger$ 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 jadgment.
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 Sansmrit mula 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 bh û, '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,' bhâvana, 'causing to be,' bhuvanyu, 'a master or lord' ( $f f$. piran, dc.), 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 Ind̉ia, 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 $b a$, 'to begin to be,' ' to begin'; other forms are $b o, b u, b i ; m a, m o, m u ; j a, f u, v u$; wa. The nearest approach to the Australian waku7, 'one,' is the Ebudan bokol,' one,' and the Tukiok makal-a, 'for the first time,' but many other cognate words are found all over the South Seas in the sense of 'first,' 'begin.' The Tasmanian mara-wa, 'one,' is the same as the Tukiok mara, 'for the first time,' and mara, $10^{\prime}$; and in New South Wales, mara-gai means 'first' in the Mudgee dialect.

## 2. The Numeral Tuo

Almost the only other Australian mumeral 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 Australis the number ' three' is expressed by 'two-one,' fonr' by 'two-two,' 'five' by 'two-two-one' and so on. But the wore bula is universal ; mith various changes of termination, it exists from Tasmania in the extreme south, right on to the Gulf

[^6]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 fer examples. The Hebrew shenäim, 'two,' is a dual form, and is connected with the verb shânâh,' 'to repeat;' the Latins also say 'vigesimo altero anno' to mean in the 'twenty second year;' but alter is 'the other of two,' and in French and English it means to 'change;' and secundus in Latin comes from sequor, 'I follow.' Thus we shall find that words for 'two' are the same as words for 'follow,' 'repeat,' ' another,' 'again,' 'also,' 'and,' and the like; and most of these ideas are usually expressed by forms of the same root-word.

As to the form of the word bula*, we have here no friendly 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 $i$ ( $c f$. Eng., sir) ; in the Polynesian, $i$ often takes the place of $u$. Thus bula would become bu-a, bi-a, pia. The syllable wa in pia-wa, as in marawa, 'one,' is only a suffix, the same as ba in our colony. All the other words for 'two' are only lengthened forms of bula.

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

[^7]remains is bul, 'two'; there also um, for mus is 'and'; in the other islands it is ma, mo. In New Britain, bal-et is 'again,' bul-ug, 'again,' 'also,' 'another,' mule, 'again,' bula, ' another,' 'an additioual one' (cf. ma, 'and '), bula, ka-bila, 'also' (with -bila $c f$. Tasm pia), muru,'to follow.' In Samoan, muli is ' to follow,' fo' is 'also,' ulu-ga (for fulu-) is a ' couple.', The Fijian has tau-muri, 'behind' in the sense of 'following,' just as tau-mada in Fijian means 'first' or 'before.' The Malay has ulang, 'to repeat,' and pula, 'again, too, likewise.' In some of the Himalayan regions, to which a portion of the aboriginal inhabitants of India was driven by the Aryan invasion, buli, pli, bli means 'four,' that is, as I suppose, 'two-twos,'-a dual form of 'two.'

It seems to me that the Dravidian words maru, 'to change,' muru, 'to turn,' muri, 'to break in two,' are from the same root as bula, and that root is to be found in Aryan words also, such as Lat. mu-to, mu-tu-us; for there is a Sk. root ma,' to change.' It is known that the Sanskrit dvi, dva, 'two,' gives the Greek dis (for dvis), 'twice,' and the adjective dissos, 'double,' and that dvis gives the Latin bis; but the Sir. dva also gives the Gothic twa, 'other,' 'different,' and the Eng. twain, 'two,' as well as words for 'two' in many languages. Hence I think that our root bu, ba, gives the Samoan vae-ga ' a division,' 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 comnect the Lat. divido with the Sk. root dvi. Probably the Latin rarius 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, bad a is 'much,' and 'hutu-ma, 'many,' 'multitude'; in Aneityum, a-lup-as (lup=plu), ' much'; in Fiji, vu-ga, 'many'; in Duke of York Island, bu-nui, 'to increase.' In Dravidian, pal is 'many,' pal-gu,'' to become many, to multiply, to increase.' It thus appears that the Australian bula, 'many,' has kindred, not only in Melanesia and the Dekkan, but also all through the Aryan region.
Results.-The root is bu, which denotes ' repetition,' 'change,' and this is the idea which resides in the Hebrew numeral 'two,' and in the Latin alter, 'second '; another, but cognate, idea for
'two' or 'second' is 'that which follows'; of the root $b u$ other forms are $b u, b i, p i, n a, m o, m u$, fu, fo, and $u$; from $m a$, mu, come Dravidian words meaning 'to turn,' 'to change'; and from the same root-forms there are, in the New Hebrides, New Britain, and Polynesia, numerous words in the sense of 'follow,' 'again,' 'another,' 'a couple,' 'also.' The Melanesian word mu-le, 'again,' and the Malay pu-la, 'again,' connect themselves, not only with the Dravidian ma-r u, mu-ru, but also with the Sanskrit word pu-nar, 'back,' 'again,' and also with the Greek pa-lin, 'again.'

## VI. Other Test-words.

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

(a). In dealing with the Australian words for 'water,' 'fire,' 'sun,' 'eye,' \&c., I must use brevity. All these can be proved to have their roots in India, and to hare stems and branches from these roots in Aryan Europe, in Malay lands, and in the islands of the South Seas. First, let usstake 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 $\mathrm{d} u$ is a suffix; $d u$ is also in Draridian 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 hare 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, 'Aron.' 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 wa-kul, 'one,' comes from root ba, ma; so, from the root of ba-du, comes the Australian word wa-la, which means 'rain,' and in some places, 'water.'
As to the kindred of our Sydney badu, I would remind you that 'water,' 'rain,' 'sea,' and 'wave,' are cognate ideas; hence the Samangs, who are the Negritos of the peninsula of Malacca, say bat-eao for 'water'; the Motu of New Guinea say medu, 'rain,' batu-gu, 'shower'; the Aneityumese in-cau-p da,., 'rain';

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

New Britain says bata, 'to rain,' ta-va, 'sea,' and the Maori say ama, 'water.' As a coincidence, it is remarkable that the old high German word awa ( $c f$. the Ger. wasser, Eng. water) means 'water,' and bed u is quoted as an old Phrygio-Macedonian word meaning vater.'

Some observers have remarked that our blacks soon master the dialects spoker 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 bana in an adjacent tribe as the same word, the termination only being different, just as it is not hard for Englishmen to remember that the German wasser is water, and that brennen means burn. So also, a Kamalarai black, who says mu-g a, would soon know the Wiradhari mu-pai; and elsewhere mata, 'one,' is not much different from meta and matata for 'one,' or eren 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 $m i$, me, wa; from ba comes the Sydney word ba-du, 'water'; the $d u$ here is a suffix in Dravidian also, and exists in the New Guinea word $b a-t u$, elsewhere $b a-t a$; the Samang Negritos say $b a t$ eno; the old language of Jara has banu, 'water,' where the $n$ has the liquid sound of $g n$, and takes the place of $d$ in the suffix $d u$. 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 Polyzesia 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 ( $\mathrm{mu}, \mathrm{mo}$; ba , bo, $\mathrm{bu} ; \mathrm{po}$ ), 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,' 'deat,' 'dumb,' and yet the root is the same. The general root-meaning which suits them all is 'to close,' 'to bind'; this meaning shows itself in the Greek verb mu-ō-from which mudos comes'to close the eyes or mouth,' and in the Sanskrit mu, 'to bind';
similarly the Hebrew (a) 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 'darl,' 'deaf,' and po-p is 'dumb.' In Malay, puk-kah ( $c f . \mathrm{mu-ga}$ ) 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-Sazon, from this same root, ba, bu, mu.
I suppose that these examples will suffice to prove that the similarity between the Australian boko and the Polynesian poko is not a mere coincidence. Where have we room now for the theory that the natives of the South Sea Islands are of Malay origin? I might, with equal justice, say that they came from the Hunter River district in Australia, if I were to look only at the words boko and poko!

Results.-The ideas ' blind,' 'deaf,' 'dumb,' may be reduced to the simple idea 'bound'-the eyes, ears, mouth, or tongue 'closed, bound, tied.' This idea is, in the Aryan languages, expressed mostly by $m u$, but, in our Eastern languages, by ba, bo; mu, mo; pu, po; all these root-forms are identical, and are the basis of cognate words spreading from the region of 'ultima Thule' across the world to Tahiti. Can this be the result of accident, or of the spontaneous creation of language in several different centres? Is it not rather proof of a common origin? Even in the development of the root, there is a singular correspondence; for the Sanskrit adds -ka, and so do the Malay, the Kamalarai, the Santoan, and the Polynesian ; others use $t$ for $k$.
(c.) The word for ' eye' also may be useful as a sample test-word, for it is not likely to be subject to the influences of change to which I have already referred. In Tasmania a word for 'eyc' is mongtena, and the common word in all Australia is mi or mil, or some other simple derived form from the root nii. Mongtena is in Milligan's "Vocabulary of the Dialects of the Aboriginal Tribes of Tasmauia," but I have never found that Vocabulary to be satisfactory either as to its phonetics or its critical sagacity. I therefore suppose that the real form is ma-a $g$-ta-1a ; 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 origiual stem, while the

Australian stem is mi, although there are, in various parts of the continent, words with the ma stem. The Australian words for 'eye,' then, are mi, mia, mikal, miki, mir, mil, mial, mina, minúk, miko, mirang; maal, mail; meur, mobara. These words extend from Port Darwin right across to Bass's Straits. Several words formed from the same root mean the 'face,' and compound words are:-wirtin-mirnu, 'eyelid,' turna-mirnu, 'lower eyelid,' wićin-mir, 'eye-lash,' genin-mir, 'eye-brow,' kraji-mring, 'white of the eye,' daami-mir, 'the temples,' katen-mirnu, 'a tear.'
Now, it is evident that all these words for 'eye' come from the root $\mathrm{ma}, \mathrm{mi}, \mathrm{me}, \mathrm{mo}$, and that those formed from mi are the most common. This ma is quite sporadic ; for, in Samoan, which I take to be original and typical Polynesian, ma means 'clean,' 'pure,' ' bright-red,' maina is 'to shine,' said of fire; mā-lama means either 'the moon' or 'a light'; va-ai is 'to see,' and so on; the Ebudan ma is 'to see'; in New Britain me-me is 'scarlet,' 'bright-red,' and with the meaning of 'red' the Ebudan has me-me-a, miel, miala; in Samoan, mu-mu is ' to burn brightly, aud mú-mú is 'red,' and the Aneityumese ama-mud is 'to burn', transitively; the Maori has ma-hana, 'warm'; Papuan for 'eye' is mata, mara, maka, mana; the Malay has mata, 'eye,' and this is the sporadic word used everywhere for 'eye.'
From all these words, it appears that 'see,' 'clear, ' shine,' 'eye,' 'burn,' 'fire,' ' red,' are allied terms, and that the root-idea from which they all proceed is that of 'shining brightly.' Now, so far as the eye is concerned, that is an appropriate designation for it ; and this appropriateness is elsewhere confirmed by language ; for the Sanskrit akshi, 'eye,' Latin oculus, and the Latin acer, 'sharp,' are founded on the root ak, meaning 'keenly bright' or 'sharp,' and the English word 'sheen' is, in Lowland Scotch, applied to the 'bright' part of the eye. Now, I find that meaning in the Sanskrit bhâ, 'to shine,' which is just our root ma. Sanskrit derivatives from this bhâ are bha, 'a star' (with which compare the Australian mirri, 'the stars'), bhaga, 'the sun,' and blâ, '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 Ebudan of Erromanga has ire, 'to-day.' Further, a common word for 'eye' in Queensland is dilli; and [c]

I have no doubt that this is the same Dravidian termination -illi which we shall find in ta-killi-ko and in many other Awabakal words, but here added on to the same root which we find in the Sanskrit di(p), 'to shine.'
The Ebudan of Baki has sembi to mean 'fire'; now sembu in Dravidian means 'red.' In Australia, a very general word for 'fire' is wi, win ; in the north-west of Tasmania it is win-alia; these I take to be from the same root as our mil, 'the eye,' and the Dravidian min. In Tasmania also, tintya means 'red'; to which cognates are the Sanskrit damh, dah, 'to burn,' dams, dames, 'to bite,' 'to see'; in Tamil tind-u, is 'to kindle,' tittu, ' to whet'; $c f$. Anglo-Saxon tendan, 'to kindle,' English tinder.

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

Nor is this root-word ka, kan confined to Polynesian dialects; in Ebuclan, '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 CochinChina and Tonkin, mot, mok, mu. It thus appears that, on the whole our common word mil, 'the eye,' is more akin to the nonAryan 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 Austrulian languages are not isolated, but that, in their essential root-words, they have a close relation to the languages of the Southern Seas and to similar root-words in the languages of the great peninsula of India. I cannot conceive it to be possible that our blackfellows should have, by chance, invented words which, when analysed, show the underlying ideas expressed by them to be the same as those root-words spread overso vast an area elsewhere.

## VII. Miscellaneous Test Words.

(a.) There are just two or three other words which I would glance at very rapidly. The Malay kutu means 'louse'; in all Polynesia also that word means 'louse'; therefore, as some jersons 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 kŭta, 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 ad absurdum.
(b.) The word kutu reminds me that there are some very unsavoury words. which are a strong proof of identity of origin among races; for, if these words have not come from one common source, it is scarcely possible to imagine how they are so much alike. For instance, gū-nung here means stercus hominis aut bestiae ; in Sanskrit the root-verb is gu. In Samoan, (k)i-no is 'excrement,' the same word as gū $\mathrm{m} u \mathrm{ng}$. Among our Port Stephens blacks, the worst of the evil spirits is called gūnungdhakia='stercus edens.' In Hebrew, a variant for the name Beelzebub is Beelzebul, 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, tak; in Samoa, ta‘e; in Aneityum, no-hok 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 -na is formative, and is exceedingly common in Tasmanian words; it is, I may observe in passing, exactly the same syllable which is used as a common suffix to form nouns in New Guinea and in the Albannic group, and in a slightly different way also in Aneityun. The remainder of the Tasmanian word is pugga and nubra. Now, nubra or nubré in Tasmanian is 'the eye,' but the vocabularies of that language do not enlighten me as to the meaning of pugga. I would write it bŭg-a, and connect it with the New Britain word bŭg (pronounced bŭng), which means' day'; thus bŭganubra would mean 'the eye of day,' that is, 'the sun'; and that is exactly the meaning of mata-ari, the Malay word for the 'sun.', The Ebudan of Santo has bog, 'day,' and the Fijian for 'sun' is matani-senga. Bug is allied to the Dravidian pag-al, 'day.': Bŭg I take from the Sk. bhâ, ' to shine'; with this compare the derivation of the English word 'day.'
(d.) In the Kamalarai dialect (N.S.W.), kagal means ' bad,' ' no good'; the -gal here, as elsewhere, is formative, and ka is the root. Now 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 murrarig ; 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 $\dot{g}$, that is, ma-ra with the last syllable reduplicated and -a $\dot{\mathrm{g}}$ 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 múth, mäth, 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.'
(i.) Wiyalli is to 'speak.' The Sanskrit vad, vaç, 'to sper:k,' would give the wiya, and the -alli is the usual verbal form. The: Albannic has veti, 'speak.' Fiji has va-ka, 'to say,' and vei wali, 'to joke,' where vei is a reciprocal. The Awabakal wiya means 'say,' 'tell'; New Britain has wi, ' to tell, to inform.'
(ic.) The Awabakal bún means 'to strike,' 'to beat,' 'to kill.' With this compare the Malay bunoh, 'to kill'; the Albannic bua-tari, 'to clestroy,' 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

[^8]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' ( $c f$. Eng. yean), and in Malay indū is a word for 'mother.' Are these, too, not akin to our Australian word?
VIII. The Pronouns as Test Words.

There are few languages in which the pronouns of the first and the second persons are declined throughout by the inflexion of the same base-stem. In the Aryan family, there are at least two bases for each of them, and these are often so disguised by the inflexions that it is difficult to detect them. In English, for instance, there does not seem to be any etymological connection between $I$ and $m e$ and we, and a similar diversity exists in the Latin ego, mithi and nos, tu and vos; in the Greek ego, mon, nö̃, 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 evanescent that a strong demonstrative is added as a backbone for their support, and thus the pronoun itself almost disappears from view. But many of these Melanesian pronouns usually have two forms-a longer and a shorter; the longer and stronger is used for emphasis and can stand alone; the shorter is suffixed to verbs and nouns, and it commonly shows the stem of the pronoun in its primary state. In Latin and Greek, we are already familiar with the strengthening use of demonstratives as regards these two personal pronouns, for we know that ego-ipse, ego-met, vos-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, oun; corresponding suffixes are seen in the Papuan (Murua Is.) nima-gu 'my hand,' nima-mu, 'thy hand,' nima-na, 'his hand.' In Melanesian languages generally, either the separable possessive or its suffix form is used with nouns, although the one and the other use convey a slightly different shade "of meaning; thus, the Tukiok dialect says either a nug ruma or a ruma-ig, 'my house,' and the Fijian something similar; but the Papuans say ia nima-na, ' his hand,' ina-gu, 'my mother.'

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

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


## Australian Pronouns.

The Awabakal pronouns are :-
Singular.

1st.-Gatoa, bag, emmo-uğ, tia
2nd.-_Ginto, bi, giro-ug
3rd. Masc.-Niuwoa, noa, gil-ko-ug, bón
3rd. Fem.-Boun-toa, boun-
goun
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, g̀a, gaan, gai, iya, gata, gaiaguǵ ; gadthu, nathu, nathuna, athu, addu, thu, athol ; mi, mina, mitua, motto; imigdu, ganna, nanna; gera; maiyai ; iaka; giamba; gulag̀i.

## 2nd Pronoun.

Sing.-Gind-a, (-u), yind-a, (-u), ind-a, (-e, -o, -u), nind-a, (-u); idno; numba; wonda; nindrua, natrua; yincligi, indiga; youra; beai, búbla; wiya, walbo ; gín ; imiba ; gindigug ; nagdu; gulag̀a.
3rd Pro.; Sing.-Genna, noa, niuoa; Plu.-Garma, bara.
Victoria.

## 1st Pronoun.

Sing.-Gaddo, nadtlıa, gio, gaiu, gatúlk; waan, aan, winnak; yatti, janga, yandoǵ, nitte; naik, naić, niak, g̀e, ġén ; wokok, yerrowik, wolúnyek, tiarmek ; búrdop.

## 2nd Pronoun.

Sing.-Gind-a, (-e, -i,- o, -u), gindúk; nind-i, (-e); ginna, g̀ ginya; nin, nindo, ninan, niam, winnin; yerrowin; tiarmin; waar, waanyen; wolanig ; nutúk, utúk; mirambina; gulum ; yerally.
3rd Pro.; Sing.-Nunthi, munniger, kiga; Plu. Murra-milla,kinyet.

## T'asmania.

1st Pro.; Sing.—Mina, mana, mena. 2nd Pro.; Sing.—Nina.
Central and South Australia.

## 1st Pronoun.

Sing.-Gai, ġann-a, (-i), g̀inyi, onye, yiğa, yinna, ini, unnyi; gapp-a, (-u), தaap, appa, aupa; gatto, attho, attu, autu, althu;白úćả; ti ; iyie.

## 2nd Pronoun.

Sing-_Gina, nia, nini, nina, yina; gimba, imba, umpu, unga, unni, yinyi ; nindo, yundo ; tidni, yidni, yundru, andru, gundru; wuru, nuru, nuni ; ćanna.
3rd Pro.; Sing.-Nulia, kitye, pa, panna, ninui ; Plu.-Kinna(r), ka(r), pa(r)na, nana, ya(r)dna.
Western Australia.

## 1st Pronoun.

Sing.-Gatha, gatuko, natto, gadjo, ajjo, ganya, guanga, ganga, gana, ğonya, nanya, nunna; garni, geit ; ği, gida, gika, g̀ig.

## 2nd Pronoun.

Sing.-Ginda, ginna, yinda, yinna, nini, ninya, niya; ginduk, yinnuk, nonduk, nundu, núnda, nunak; janna. Plural-Nural. 3rd Pro.; Sing.-Bal ; P'lu.-Balgun, bullalel.
Queensland.
1st Pronoun.
Sing.-Gaia, gia, gio, nigo; ġanga, ongya, unća; nutta, utthu, uda; yundu, giba, ipa; nia, ia, niu, iu, iuwa, yo; búrko; kuronya; gúngúl.

## 2nd Pronoun.

Sing.-Ninda, inda, imba; yinda, (-i), ind-a, (-i); yindua, yúndu, indu; innu, iu; inknu, ingowa, enowa, nowa ; nino ; nayon; nomún; yunúr; tini; wologa.
3rd Pro.; Sinu.-U $\mathrm{g} d \mathrm{a}$, unda ; Plu.-Gianna.
With these Australian Pronouns, compare the

## Drayidian Pronouns.

## 1st Pronoun.

Sing.-Tamil-Nân, yân, ên, en ; Canarese-ân, yân, nấ, nânu, en, êne ; Tulu-yân, yen, e ; Malayâlam-âlam, ñân, ên, en, ena, eni, ini ; Telugu-nênu, nê, ēnu, é, nầ, nu, ni ; Tuda-ân, en, eni, ini ; Kôta-âne, en, eni, ini ; Gônd-annầ, nâ, âı, na; Kuânu, na, in, e; Râjmahâl-en ; Orâon-enan.
Plu.-Mêmu, amât, yâm, âm, âmu, nâm, nângal, nâvu, âyu.

## 2nd Pronoun.

Sing.-Tamil-Nî, nin, nun, ei, i, ay, oy ; Canarese-nîn, nî, nînu, nin, ay, e, iye, î, i ; Tulu, î, nin, ni ; Malaỵâlam-nî̀, nin ; Telugu-nîvu, îvu, nî, nin, vu, vi ; Tuda-nî, nin, i; Kôta-nî, nin, i; Gônd-imma, nî, î; Ku-înu, nî, i; Orâon-nien; Râjma-hâl-nîn. The Scythic of the Behistun tables has nî ; the Brahui of Affghanistan has ni, na. Plu-Mîru, imat, nîr, nîvu, îru.
With these compare corresponding pronouns from several places in British New Guinea, thus:-

## Papuan Pronouns.

## 1 st.

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

## 2nd.

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

3 rd .
Sing.-Ta, 自oi, nn̄u, aū-kaki, tenem ; Plu.-Tamo, tana, nē̄̄, yabuia, sia, idia, ila, ira, isi.

Possessive forms are :-
1 st.
Sing.-Lau-apu, gau, moro, dai-ero, yo-gu, ge-gu, egu ; Plu.-Lai emai-apumai, ga-l-pan, yo-da, la-nambo.

## 2nd

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

## Ebudan Pronouns.

Corresponding Ebudan pronouns are :-
1st.
Sing.-E-nau, iau, na-gku, avau, ain-yak ; short forms, na, a, ku, ne, iya, k ; Plu.-Endra, hida, riti, kito, a-kity, a-kaija,

## 2nd

Sing.—Eg-ko, e-nico, jau, aiko, yik, aiek ; Plu.—Kamim, hamdi, ituma, akaua, aijaua.

Possessive forms are-
1st.
Sing.-No-ku, his-ug, kana-ku, kona-gku, rahak, tio-ku, unyak; $P l u$. -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.

## Fidian Pronouns.

Fijian pronouns are :-
Singular. Binal.

First.

| Nom.-Koi-a-u $\dagger$ | inclu. Koi-k-e-daru <br> exclu. Koi-keirau <br> inclu. I-ke-daru | Koi-k-e-datou <br> Koi-keitou | Koi-ke-da <br> Koi-ke-datou |
| :--- | :--- | :--- | :--- |
| Poss.- -nku | I-ke-da |  |  |
| Objami |  |  |  |

$\dagger$ Those sylables 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 | \{ inclu. | da-ra | da-tul | dat |
| 1st-1au, io, yo | \{ exclu. | mi-ra | mi-tul | me-at |
| 2nd-U or ui |  | mu-ru | mu-tul | mu-at |
| 3rd-Ia or i |  | dia-ra | di-tul | 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, kimer is written down for kinna, and i-ya for ai-y a. Again, a blackfellow, when asked to give the equivalents for English words, sometimes fails to understand, and so puts one word for another ; thus, in some lists that I have seen, the word for ' $I$ ' is set down as meaning 'thou'; and even in printing mistakes occur; for, in Mr. Taplin's list of South Australian dialects 'we' is gun, and 'you' is $\dot{\mathrm{g}} u \mathrm{n}$ also; the former should probably be gén; and kambiyanna is made to mean both 'your father' and 'his father.'
The First Pronoun.-Making all due allowance for such defects, I proceed to examine the Australian pronouns, and I find that, notwithstanding the multitude of their dialect-forms, they have only a very few bases. These are, for the first pronoun-Ga-ad, $\dot{g} \dot{a}-\mathrm{ta}, \dot{\mathrm{g}} \mathrm{a}-\mathrm{ad}-\mathrm{du}, \mathrm{ba}, \mathrm{mi}, \mathrm{mo}$; and, for the second pronounGin, 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), ga-an, gá-ua; the base ga-ta'recurs in gatha, ga-ya, ni-te; ǵa-ad-du, in ǵad-thu, na-thu, a-thu, ga-tu-ko, de. ; ba gives wa-an, a-an, and, in South Australia, ga$\mathrm{pa}, \dot{\mathrm{g}}$ a-ap, a-pa; mo and mi are merely softened forms of ba, and are found in mo-to, wo-kok, mi-na, wi-nak, ga-mi. Even so unpromising a form as ún-ća (Queensland) connects itself with the base g̀a-ta through ǵg úća (South Australia); for some Melanesian dialects prefer to begin words with a vowel, and so transpose the letters of an initial dissyllable; thus, un-ća is for ugéca= gúća= $\dot{\mathrm{g}}$ á-ta.* Most of the dialect forms of this prongun given above arise from the interchange of $n g, n$, and $y$; the Wirachari dialect, for example, has gaddu, naddu, yaddu, 'I,' and these become more liquid still in yallu, ladu. $\dagger$ Let us observe here, also, that the Tasmanian forms ma-na, mi-na, ' I,' come from the base ma, mi. I have above given six bases for the first pronoun in Australian, and yet there are only two-ad or ta and ba; for mi and mo are ouly ba differently vocalised, and, in the other three, ga- is a prefix, as wiil be shown further on, while the -du of ga-ad-du is an emphatic suffix.

[^9]Here comes in a most important question. Are these bases ta and ba exclusively Australian? Emphatically I say, No; for I know that, in Samoan, ta is the pronoun ' $I$,' and ta (for $t \bar{a}-u a$ ) is 'we two,' 'ita is 'me,' and ta-tou is 'we'; la'u (i.e., ta-ku, ? for $d$ ) is 'my.' I quote the Samoan as the representative of the Polynesian dialects. And yet the Maori pronouns of the first and second pronouns present some interesting features. They are :-
' I,' 'me'-Ahau, au, awau.
'We two '-Taua, maua.
'We'-Tatou, matou, matau.
' My '-Taku, toku, aku, oku, ahaku.
'Thou'-Koe ; clual, korua, plu., koutou.
'Your'-.Tau, tou, au, ou, 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 $\mathrm{ku}, \mathrm{gu}^{*}$; 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. $\dagger$ 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 -cla-tou (i.e., da+tolu, 'three'), and the plural is da. In the Motu clialect 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, náa, 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 lave something in common with the Melanesian race.

My next inquiry is this-Has this base, ta, da, ad, any comnection with the other race-languages? And at once I remember that the old Persian for ' $I$ ' is ad-am, and this corresponds with the Sanskrit ah-am, of which the stem is agh-, as seen in the Greco-Latin ego and the Germanic ich. I assume an earlier form of this base to have been ak-, but, whether this Indian akor 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.'

[^10]The other Australian base-form of the first pronoun is ba, and this, in the forms of $\mathrm{ma}, \mathrm{me}, \mathrm{mi}, \mathrm{mo}$, is so common in all languages that I need scarcely quote more than Sanskrit mad (the base), 'I '; the Græco-Latin ewou, mou; mihi, me; and the English, 'we.' This base, ba, gives us the Awabakal simple nominative b á $\dot{g}$ (for $\mathrm{ba}-\mathrm{a} \dot{\mathrm{g}}$ ), - $\mathrm{a} \dot{\mathrm{g}}$ being one of the most comnon of Australian formatives. Then, of the possessive form, emmo-úg, which I would write emo-ug, I take the $e$ to be merely enunciative, the - $\dot{\underline{g}}$ 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 $b a+l i$, where the -li is probably a dual form.

The Awabakal accusative of the first pronoun is tia, or, as I would write it, tya or ća; cf. g̀uća and úncá. This tia appears again in the vocative ka-tio-u, and is, I think, only a phonetic form of the $t a$ 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 $\dot{g}$ a, which exists also in Polynesian as a prothetic nga, nge.* In Awabakal, I see it in ga-li, 'this,' g ala, 'that,' and in the interrogative $\dot{g} a n$, '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'? we 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, cvañt = Latin quan-tus? Latin, quod, ubi, dc., Gothic, hvan = English, 'when'? Lithuanian, kdes, 'who'? Trish, can, 'whence'? Kymric, pa, 'who'? Greek, pōs, 'how '? po-then, 'whence'?

In the Australian plural forms géanni, géen, we have again the prefix demonstrative $\dot{g} \mathrm{a}$, but now softened into $\dot{\mathrm{g}} \mathrm{e}$ ( $c f$. the Maori prefix nge) because of the short vowel that follows. The next syllable, an, is a liquid form of ad, ta, ' $I$,' and the ni may be a pluralising addition-the same as in the Papuan ni-mo. It should here be remembered, however, that the Australian languages seldom have special forms for the plural ; for ta may mean either 'I' or 'we'; to indicate the plural number some pluralising word must be added to ta; thus in Westeru Australia 'we' is gala-ta, literally 'allI.' Some pronouns, however, seem to have absorbed these suffix

[^11]pluralising words, whatever they were, and thus to have acquired plural terminations ; of this our géanni is an instance ; in western Victoria, 'we' is expressed by $\dot{g} a-t a-e n$, that is, $\dot{\mathrm{g}}$ ata, ' I ,' with the suffix -en-the same as the -ni of géanni. The Awabakal 'we' is géen. Such plurals are very old, for they are found in the Babylonian syllabaries ; there the second pronoun is zu ; its plural is zu enan, that is, 'thou-they' = ye ; there also, ' $I$ ' is $m u$; with which compare ba, ma.

The Second Pronoun.-There are only two base-forms for the second pronoun, bi or bu and gin. The latter is strengthened by the addition of -da, which may also be -de, -di, -do, -du, and these vocalic changes support my contention, that this syllable proceeds from the demonstrative ta, for if the original is da or ta, all the others may proceed from that, but it is not likely that, conversely, any one of them would change into -da. The -toa in the Awabakal gin-toa is the same as in $\dot{\mathrm{g}}$ attoo, and the initial $\dot{g}$ is the same as $\dot{\mathrm{g}}$ a, $\dot{\mathrm{g}} \mathrm{e}$. 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 prowoun, 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 bon for bo-un, where the $n$ seems to be a case-sign. If the -in of gintoa is for bin, then we get back to bi as the only base-form of the second Australian pronoun, and bi gives the forms wi-ye, 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'yurag in South Australia shows how the initial $n$ has come in, for that plural is equivalent to gvurag, from bu; it also shows the origin of the Awabakal plural nu-ra. The -ra there is certainly a plural form ; for we have it in ta-ra, 'those,' from the singular demonstrative ta, and in ba-ra, 'they,' from ba. In the genitive géar-unba, ' of us,' the -ar may be this -ra, but it may also be simply the -an of the nominative. This same -r a is a pluralising suffix in Melanesia. In nany parts of Melanesia, likewise, this $m u$-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 $\dot{g} a$, 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 $\dot{\mathrm{g} a}$-tasi, $\dot{\mathrm{g}} \mathrm{a}$-tusa, $\dot{\mathrm{g}}$ a-solo;
the numeral 'ten' is ga-fulu which I take to mean 'the whole' (sc. fingers). In Teutonic, it seems to have sometimes a collective force, as in ge-birge, 'mountains,' and sometimes an intensive, as in Gothic, ga-bigs, from Sanskrit bhaga, the 'smn.' In Latin the suffix $c$ in sic is supposed to be the remains of a demonstrative.

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

From the lists of pronouns given above, it will be seen that Fijian also prefixes a demonstrative ko, ko-i to its first and second pronouns. This same particle, ko, o is also prefixed to nouns, and especially to proper nanies. 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 emplasis, to direct attention to the agent, like the agent-nominative case in Awabakal.

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

Finally, I placed the Dravidian pronouns in my list in order to compare them with the Australian. And the comparison is instructive. They are, chiefly, nân, yàn, for the first person, and nin, nî for the second. Dr. Caldwell himself considers the initial $n$ in each case to be not radical, and the base forms to be ann and în. This is a close approximation to our Australian bases; for we have the three forms, gád-du, nad-du, yád-du, in which the $n$ and the $y$ proceed from the original nasal-guttural $\dot{\varepsilon}$, and that $\dot{g}$, as I have shown, is only a demonstrative prefix. The $d$ of nad and yád may easily pass into its liquid $n$, thereby giving the Dravidian nân and yân; and the Australian forms are older, for while $d$ will give $n$, $n$, when established in a word, will not revert to d. So also, the Dravidian nin will come from the earlier 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-ína, 'to break' (intrans.), bangara, 'to break ' (trans.), banga-mára, ' to (make to) break,' and, with various other adaptations of the root-meaning, banga-bira, banga-dira, banga-nira, banga-naringa, banga-clara, bangagambira, banga-dambira, banga-durmanbira, bang-al-gára. It is true that these varying formatives resolve themselves into a few simple elements, but they certainly convey different shades of meaning ; else, why should they exist in the language? Nor is the root 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 albunclant and precise. In the Indicative mood, the Awabakal clialect 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 lias four futures, and, for time past, it has three forms, marking the past time as instant, proximate, and remote. Corresponding to these tenses, there are nine participles, each of which may be used as a finite verb. Besides an Imperative mood and a Subjunctive mood, there are reflexive and reciprocal forms, forms of negation, forms to express continuance, iteration, imminence, and contemporary circumstances. Now, as the Australian language is agglutinative, not inflexional, the verb acquires all these modifications by adding on to its root-form various inclependent particles, which, if we could trace them to their source, would be found to be nouns or verbs originally, and to contain the various shades of meaning expressed by these modes of the verb. The Fijian verb-in a Melanesian region-is also rich in forms; for it has verbs intransitive, transitive, passive, and, with prefixes, intensive, causative, reciprocal, and reciprocal-causative. And among the mountains of the Dekkan of India-also a black region - the verb, as used by the Tudas and Gonds, is much richer than that of the Tamil, the most cultivated dialect of the same race.

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


|  |  |  |  |
| :---: | :---: | :---: | :---: |
| vq－！［I－Tx | 07－एIT－TYTMn $M$ |  | $\theta \delta-\mathrm{T}[-\operatorname{mo} M$ |
|  |  |  |  |
| ง7－！TT－vqo．t．$M$ |  | өuury－tiferqoxi．$M$ | $\theta$－－i－vqodi．$M$ |
| ๒7－IIT－BM $\Omega$ |  |  |  |
| セ7－TI［－セオ $\Omega$ | о－－icuv® |  | $\theta$－－T－Pd $\Omega$ |
|  | 07－！［1－8un | จиияฐ－¢！－ruin | өК－！－тш』 |
| ¢f－TIT－em！ | －07－！！1－8м！ | อиแ®Y－！TI－emin |  |
|  | 0\％－¢T［－T？$¢$ | อuttry－TIT－IT－T．uxd |  |
| セf－IIT－IT－me］n | 07－IIL IT－UETK |  | อ $\frac{\text {－TY }}{\text {－}}$－ |
|  |  |  |  |
|  | 07－TII－8．an¢ | จนแษบ | өК－T－セing |
| ט7－TTT－TM－n¢ | O－TT［－TM | өuter－TIT－TY | $\bigcirc \mathrm{S}-\mathrm{T}$ |
| ¢7－тit－rurojon |  |  |  |
| ข7－TIT | о7－！II－๒ |  |  |
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| $\cdot \mathrm{C}$ | － | $\cdot 8$ | $\cdots$ |



EXAMPLES of the FORMATION of VERBAL NOUVS in AWABAKAL．

If we follow the numbers on the columns，and remember that the word in columu No． 1 always denotes the person who does the action of the verb，the meanings which these words bear－all springing from the verbal root－form and meaning－may be shown thus ：－

From
Bún－ki－lli－2．a boxer．；3．a cudgel ；4．a blow；5．the smiting； 6．a pugilistic ring；root－meaning，＇smite．＇
Gakuya－lli－2．a liar ；3．a pretence ；4．deceit ；5．the deceiving ； 6．a gambling－house ；$\cdot t . m$ ．，＇cleceive．＇
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．all 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．mn．，＇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 per－ forming ；6．a desk ；rt．m．，＇perform．＇
Uwa－lli－2．a wanderer ；3．a coach ；4．a journey ；5．the walking ；6．a parade ground ；rt．m．，＇walk．＇
Wiroba－lli —2．a disciple ；3．a portmanteau ；4．pursuit ；5．the act of following；6．the barracks ；rt．m．，＇follow．＇
Wiya－lli－2．a commander；3．a book；4．speech；5．the speak－ ing ；6．a pulpit ；rt．m．，＇speak．＇
Wún－ki－lli－2．a magistrate ；3．a watch－house ；4．resignation； 5．the leaving；6．the jail ；rt．m．，＇leave．＇
Yallawa－lli－2．an idler ；3．a seat ；4．a session；5．the act of sitting ；6．a pew ；rt．m．，＇sit．＇
As to the origin of these formatives，$I$ think that kan equals $k+a n$ ，the $-a n$ being a personal suffix from the same source as the demonstrative $u n-\mu i$ ，＇this＇；in Wiradhari it is－dain，that is $d+a i n$ ，the－ain being the same as－an．We shall find furtlier 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 kannuai, the -mai being a common formative. The -ta of number 5 is a demonstrative which is used abunclantly in the language as a strengthening particle ; and the -to is the agent-nominative form (see pp. 10, 11) of ta. The -geil of number 6, or, as I write it, -gél, seems to me to be of the same origin as the suffix -ka a (see page 18); a corresponding word in Dravidian is $\mathrm{k} \hat{\mathrm{a}} \mathrm{l}$, 'a place.' The $-y$ e of number 2 denotes a continued action, and may be the same as the imperative form -ía, that is -iya.

In the list given above, 'a magistrate' is called wúnkiye because he 'commits' the culprit to jail, and 'the watch-house' or jail is therefore wunkilligél. The wirroballikan are the 'lighthorse,' who act as an escort to the Governor of the colony, and the place where they are housed is therefore wirroballiget. In the Gospel, the disciples of Christ are called wirroballikan, and their following of Him for instruction-their discipleship--is wirro-bálli-kanne-ta. Búnkillikanne may be a 'musket,' because it 'strikes' with a ball, or it may be a 'hammer,' a 'mallet,' which gives 'blows.'

The reader has observed that all the verbals in the first column above contain the syllable -illi, and, as that table has given us examples of synthesis, it may be profitable now to examine the formation of Australian words by employing etymological analysis; With this view, I take up the Awabakal verb takilliko, 'to eat,' and I take this word, because the iclea expressed by it is so essential to a language, that it is impossible that the word should be a loan-word. Now, the verb 'to eat' has, in Australian, many forms, such as thalli, dalli, thaldinna, thilala, dira, chakol, taka, tala, and, in Tasmania, tuggara, tughli, te-ganna. Of all these, the simplest is taka, which is used by the northern portion of the 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 ća, with -kàl added; di-r a has the suffix -ra added on to the root ta, vocalized into di ; and dira gives the universal, Australian word for the 'teeth,'just as the Sanskrit dant, 'a tooth', (cf. Lat. dens), is a participial form of the verb ad, 'to eat.' The Tasmanian words, which I have here restored to something like a rational mode of spelling, are clearly the same as the Australian. Nor is the root ta confined to Australia; it is spread all over the East as ta or ka. In Samoa (Polynesian), it is tau-te, tau-mafa, and 'ai, that is (k)ai; in Aneityum (Melanesian), it is caig ; in Efate, kani ; in Duke of York Island, ani, wa-gan; in Motu (New Guinea), ania; in New Britain, an, yan. The Dravidian is un, and the Sanskrit is ad and 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, alongside of eachother, three root-forms, ba , ad , and kad , of which ba and ad passed to the West and produced the Greek pha-go, and e(s)thio, the Latin edo, the English eat, while kad spread to the East and is the source of all the other words; ba in a less degree accompanied it, and gives bami (Efate), -ma-fa (Samoa), and the Malay makan. 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 te 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 sure that our Australian blacks have a share with the rest of the world in a common heritage of language.

When the radical syllable, ta, is removed, the remainder of our sample word is killi-ko, and both of these are formative. On comparing ta-killi-ko with other A wabakal verbs, such as um-ulli-ko, wi-yelli-ko, um-olli-ko, and with the Wiradhari verbs and verbals da-alli, d-illi-ga, b-illi-ga, it is obvious that the essential portion of the affix is -illi or -alli, the consonants before it being merely euphonic. In the Dravidian languages, similar consonants, $v, y, m, n, d, t, g$, are inserted to prevent hiatus, and in Fiji and Samoa there is also a great variety of consonants used to introduce suffixes. Then, as to the -illi or - $\dot{a} l l i, I$ 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 clative sign -ku added, is used as an infinitive; in C'anarese the -al is an infinitive without the -ku . In all this we have a close parallel to the Awabakal infinitive in -illi-ko, -illi-ko, for some of our dialects have the dative in ool, -al.* Our formative, when attached to a verb-root, makes it a verbal nown, as bún-killi, 'the act of smiting'; hence the appropriateness of the suffix -ku , 'to,' a post-position.

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

## ${ }^{*}$ See page 49 of Appendix.

use, the Latin supine in tum. This Sanskrit -tum is the accusative of the suffix -tu to express agency, and may this correspond with our Australian suffix -to, -du, which is used in a similar manner. In the Diyeri clialect*, the infinitive ends in mi, which means 'to ';' in Aneityumese imi means 'to.' Now, in all the Dravidian dialects, the sign of the dative case is ku, ki, ge; in Hindi it is ko, in Bengali kê; other forms in India are khe, -ghai, -gai; with this -gai compare the Minyung dative in -gai*. In the Kota 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,' kurn-gu, 'to diminish.' In the Malay languages, transitive verbs are formed by prefixes and affixes; of the latter, the most common is kan, which may be the preposition ka , 'to.'

In the Ebudan languages, ki is a genitive and a dative sign, and in one of them, Malekúlan, bi, 'to,' makes an infinitive ( $c f$. 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 clialects, 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 ront is ka. Here again the Dravidian dialects assist us to trace the word; for the Tamil has â-gu, 'to become,' the Telugu has kâ, the Canarese âgal, and the Gond ay-âlê. Our Wiradhari dialect says ginya (for gi-ga), ' to become.' It is possible that these forms have a parallel, but independent, relation to the Sanskrit roots gan and ga, 'to come into being,' Greek gigno-mai, gino-mai.

## X. Grammatical Forme and Sintax.

The consideration of the grammatical forms and the syutar 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 clialects spoken in Australia has had the chance of becoming fired by being reduced to writing, the materials arailable for comparing them with themselves and with other languages are in a state of flux and decay, and any effort to determine their grammar will be only provisional at present, and subject to errors arising from the imperfect state of our information about them. Nevertheless, allowance being made for this source of imperfection and error, several of their features may be regarded as well-determined; and it will here be convenient to arrange these in numbered paragraphs.

1. The Australian languages are in the agrolutinative stage; the relations which words and iders 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 (natire) man, in Awabakal, is noa yinál mararig go ba kíriko ba , where the monosyllables $k o$ and $b a$ express the relation of yinál to kúri, 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, kúrikoba, 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 $\dot{g}$, 'that I may permit the one to be struck by the other'; here bún is the root-form, 'strike,' which may be almast 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 hare been a rerb.
2. Nevertheless, several dialects have forms which show the agglutinative words on the way to become inflerional. In the dialect of Western Australia, 'the woman's staff' is yago-ik wanna, in which the -ik has lost its independence, and is as much a case-ending as the $a, i$, or is of the Latin genitive. So also in Awabakal ; the -úmba of kokara emoúmba, 'my house,' may be regarded as inflexioulal ; for, although the -ba can be detached and used as a separate word, not so the -úm. I believe the -umba to be a weathering for $g u-m b a$, the $g u$ being a dialect form of the post-position ko, as in Wiradhari; yet the -ú cannot stand alone; the $m$ belongs to the ba.
3. As to the Cases of nouns and pronouns, they are shown by separable post-positions which are themselves nouns, adjectives, or verbs. The post-position birung, for example, meaning 'away from,' is an adjective in the Wiradhari dialect, and means 'far distant,' while birandi, another form from the same root, is the post-position, 'from.' The other post-positions in the paradigm on page 16 are all taken from the monosyllables $k a$ 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 aggu, 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 ulī po'a and ulì 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 geuder is clearly distinguished by an ending added on, or by a change of the vowel sound of the final syllable of the word. Themost common feminine suffix is -gun; as, mobi, 'a blind man,' mobi-gun, 'a blind woman'; yinál, 'a son,' y inal-kun, 'a daughter'; another suffix is -ín; as, A wabaKal, 'a man of Awaba,' Awaba-kal-ín, 'a woman of Awaba'; ma-koro-ban, makoro-bin, 'a fisher-man,' 'a fisher-woman,' showa change in the vowel sound. I think that, in proportion to the extent of the language, instances of this kind-the expression of
gender by change of termination-are quite as common in Australian as they are in English. To this extent, therefore, the Australian dialects are sex-denoting.
The -ban in makoro-ban seems to be a masculine suffix; in the Minyung dialect, yerrubil is 'a song,' yerrubil-gin, 'a singer,' and yerrubil-giu-gun is a 'sougstress.' 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 $\mathrm{k} \dot{\mathrm{u}} \mathrm{r}$ is also 'men'; ; if the speaker wishes to say, ' $a$ man came home,' that mould be wakal lúri, 'one man'-the numeral being used just in the same way as our Saxon ' an,' ' ane '-but 'the men' would be baraküri, 'they-man,' not kúri bara, as the Aryan arrangement of the words would be. Hence the pronoun ngadd $u$, ngadlu may mean either ' $I$ ' or ' we'; to mark the number some pluralising word must be added to nouns and pronouns, such as in the gala-ta, 'we,' of Western Australia, where the gala is equivalent to 'they,' or perhaps 'all.' In Wiradhari, galang is added on to form plurals. Nevertheless, there are, among the pronouns, terninations which appear to be plural forms, as, nge-an-ni, 'we,' nu-ra, 'you,' which I have alrendy considered in the section on the Australian pronouns.
The declension of yago, 'a woman' (page 49 of Appendix), is an example of a termination added on to form the plural of a noun, and shows how much akin our Australian language is to the Dravidian and other branches of the Turanian family. Yago takes -man as a plural ending, and to that affises 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-an is 'my'master,' ur-aim, 'my masters,' ur-am-nak, 'to my master,' ur-aim-nak, 'to my masters.' The Dravidian has not, in general, post-fixed possessives, but our Narrinyeri dialect has them, and they are quite common in the Papuan and Ebudan languages. In Fijian, the possessives, with nouns of relationship or members of the body or parts of a thing, are always post-fixed. And in Dravidian, when a noun denotes a rational being, the pronominal termination is suffised.
6. The Minyung dialect (page 4, Appendix) makes a distinction between life-nouns and non-life nouns, and varies the endings of its adjectives accordingly. Something similar exists in Dravidian ; for it has special forms for epicene plurals and for rational plurals and for neuter plurals; and, of course, in the classic languages the $a$ of the neuter plural is distinctive. But in Fijian, the Minyung principle is carried out more fully, for possessives vary their radical form according as the nouns to
which they are joined denote things to be held merely in possession, or to be eaten, or to be drunk. In Samonn there is a somewhat similar use of lona and lana, ' his.'
7. In the Awabakal dialect (see the Gospel pussim), a main feature is the use of the demonstrative ta as a suffir; it is added to nouns, adjectives, pronouns, and adverbs, and always has the effect of strengthening the word to which it is joined; as, unni takuri, 'this man,' wakil-la purreang, 'ove 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 suffis, and I consider it the same word as the demonstrative -11a, 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 ra-ni-下i, 'to that.' This ta is probably the same as the Dravidian da of inda, 'this,' anda, 'that.'
8. In Awabalal, a moun or adjective, when used as the subject of a proposition, talies ko (to, lo) as a suffry so also in Fijian and Samoan, ko, 'o as a prefix. In Awabakal, this ko must be attached to all the words that are leading parts of the subject; as, tarai-to bulun kinbirug-ko, 'some one from among them.'

In Awabakal, there seems to be no definite arrangement of words in a simple sentence except that required by expression and emphasis; but an adjective precedes its noun and a pronoun in the possessive may either follow its noun or go before it. In Draridian also, the adjective precedes its substantive; but the possessive prououns 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 - -a 1 of Western Australia (pp. 29, 32, 49 of Appendix).
10. The Tuda dialect alone in the Dekkan has the sound of $f$ and the lard 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 bardens 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 odu, dialect tôda, ' together with,' supposed to come from the verb to-dar, 'to join on.' The corresponding Arabakal word is Latoa for zata (page 16).
13. In Dravidian, the $2 n d$ singular of the Imperative is the crude form of the verb; so also in Australian.
14. In Tamil, the accusative case is the same as the nominative; so also with common nouns in Australian.
15. In Dravidian, there is no case ending for the rocative; some sign of emphasis is used to call attention ; in Tamil, this is $\hat{e}$. In Awabalial, 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 ot Appendix, pages 30, 33, 58).
17. In Dravidian, conparison 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 shom comparison, but some Australian dialects seem to have them (see pages 45 and 51 of Appendix). Usually the Australiail and the Melanesian languages are like the Dravidian in this matter.
18. In Turanian, the ma of the first pronoun often adds an obscure nasal making it something like máng. With this compare the Amabakal báng.
19. For the second pronoun, the Tamil has ây, $\hat{0} y$, er. With these compare the Papuan second pronoun ou page al. of this Introduction.
20. In the Dravidian promoun 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 Telugut 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 langnages, especially those of the New Hebrides and Fiji.
23. The Canarese formative of adverbs is $l$, as in illi, alli, elli, 'here,' 'there,' 'where'; in Gond, âlê, îlê are the verb-endings. In Awabakal, these are the formatires of verbal nouns, as I have shown in auother 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 slown. I may add here that the Zulu infinitive ends -ku.
25. The Dravidian verb may be compounded witl a noun, but never with a preposition. So also the Australian rerb.
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 teases. All this applies to the Australian, the Ebudan, and the Fijian verbs.
27. In Dravidian, there are no relative pronouns. So in Australian ; for 'this is the book which you gave me,' a native would say ' this is the book; you gave it me.'
28. In Canarese, kod u, 'to give,' is used as a permissire. In Arvabakal, $b$ un is the permissive, and appears to be formed from ba, a root-form meaning 'to make.' In English, the conditional conjunction ' if' is for 'gif,' 'give.'
29. The Dravidian verb has no passire, nor lias the Australian. For 'it was broken,' our natives would say ' broken by me (you, \&c.) '; a Dravida would say, 'it became broken through me.'
30. In Dravidian there are two futures-(1) a conditional future, and (2) a sort of indeterminate aorist future. For the latter, the Malayalam adds -um to the verbal noun which is the base of the future. In Awabakal there are three futures; the third is an aorist future and adds $-n$ un to the verbal stem in -illi (see pages 25, 23 ad finem). This -nún is probably equivalent to a formative - $\dot{n}$ with $n$ interposed between the vowels to prevent hiatus. In Tamil also $n$ (for $d$ ) is similarly inserted in verbs; as, padi( $n$ )an, 'I sang.'

## XI. The Origin of the Australian Race.

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

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

Babel; and here begins, as I think, the first morement of the negro race towards India and consequently towards Australia. Here comes 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. 6, indicated ethnically by the names Kush and Mizraim and Phut and Canaan, which geographically are the countries we call Ethiopia and Egypt and Nubia and Palestine. The Kushites, however, were not confined to Africa, but were spread in force along the whole northern shores of the Arabian sea; they were specially numerous on the lower courses of the Euphrates and Tigris, their original seats, and there formed the first germ whence came the great empire of Babylonia. The Akladians were Turanian in speech, and, it may be, black in 'colour.' In this sense, the later Greek tradition (Odyssey I-23-24) speaks of both an eastern and a western nation of Ethiopians. And Herodotus tells us (VII-70) that in the arny of Xerxes, when he invaded Greece, " the Ethiopians from the sun-rise (for two kinds served in the expedition) were marshalled with the Indiais, and did not at all differ from the others in appearance, but only in their language and their hair. For the easterm Ethopians are straight-haired, but those of Libya have hair more curly than that of any other people."
It is clear, therefore, that the black races, many centuries before the Trojan war, had spread themselves from the banks of the Indus on the east right across to the shores of the Mediterramean, while towards the soutli-west they occupied the whole of Egypt and the Abyssinian highlands. Thus they held two noble coigns of vantage, likely to give them a commanding influence in the making of the history of mankind-the valley of the Nile, which, through all these ages to the present hour, has never lost its importance-and the luxuriant flat lands of Mesopotamia. A mighty destiny seemed to await them, and already it had begun to show itself; for the Kushites not only made the earhest advances towards civilisation, but under Nimrod, 'that mighty hunter,' smitten with the love of dominion, they threatened at one time to establish a universal empire with Babel as its chief seat. And not without reason; for the Kushite tribes were stalwart in stature and physique, in disposition vigorous and energetic, eager for war and conquest, and with a capacity and lust for great things both in peace and war. But a time of disaster came which carried them into the remotest parts of the earthinto Central Africa, into the mountains of Southern India, whence, after a while, another impulse sent them onwards to wards our own island-continent; hither they came, as I think, many centuries before the Christian era, pressed on and on from their original seats by the waves of tribal migration which were so common in those early days. Similar was the experience of
the Kelts, a very ancient tribe; soon after their first arrival in Europe, we find them occupying Thrace and the countries about the mouth of the Danube ; but fresh immigration from the Caucasus plateau pushed them up the Danube, then into Belgium and France, thence into Britain, and last of all the invading Saxons drove then mestwards 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 ther were the original inhabitants, then into the Dekkan and into Further India, then into Cerlon, 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 Babylouiau kingdom. Its ethnic basis was Kushite ; its ruling dynasty continued to be Kushite probably down to the time of the birth of Abraham, about 2000 b.c. But before that date, the Babylovian population had been materially changed. Nimrod liad conquered Erech and Accad and Calneh in the land of Shinar; an Akkadian or Turanian element was thus incorporated with his empire; he had built Nineveh and Rehoboth and Calah and Resen (Genesis x. 11) ; a Shemite element was thus or in some other way superadded; other Turanians and Shemites and Japhetian Aryans too, perhaps attracted by the easy luxuriance of life on these fertile plains, had all assembled in Chaldæa and Babylonia. In consequence, we find that, about twenty centuries B.C., the Kushite kingdom had become a mised conglomerate of four essentially different racesHamite, 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 have been developed among the children of these races, the Ethiopian, Scythic, Shemitic, and Iranian all blending--a rare study to the eye of a physiolugist, who would have seen sometimes the one type sometimes the other predominating in the child. This Chaldaran monarchy-the first of the five great monarchies of ancient history-was overthrown by an irruption of Arab (Shemitic) tribes about the year 1500 в.c. And now, as I think, another wave of population began to move towards our shores; for these Arabs were pure monotheists, and in their religious zeal must have dashed to pieces the polytheistic and sensual fabric which the Babylonian conquests had extended from the confines of India westwards to the Mediterranean ( $c f$. Chedorlaomer's expedition, Genesis 工iv. 9). Those portions of the Chaldæo-Babylonian people that were unable to escape from the dominion of the Arabs were absorbed in the new empire, just as many of the Keltic Britons were in the sirth 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 mative 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 Pánjâb, and thence into the Gangetic Plain. Here, I imagine, were already located the pure Hamites of the Dispersion; but finding these to be guilty of a skin not exactly coloured like their own, and not understanding their language, these latter Kushites of mixed extraction regarded them as enemies and drove them before them into the mountains of the Dekkan, where, to this hour, the Dravidians and Kolarians are black-skinned and savage races. Ere long, these Babylonian Kushites were themselves displaced and ejected from the Ganges valley by a fair-skimed race, the Aryans, another and the last ethnic stream of invaders from the north-west. These Aryans, in religion and habits irreconcilably opposed to the earlier races of India, waged on them a relentless war. Hemmed up in the triangle of southern India, the earlier Hamites could escape only by sea; the Babylonian Kushites, on the other hand, could not seek safety in the mountains of the Dekkan, as these were already occupied; they must therefore have been pushed down the Ganges into Further India and the Malayan peninsula; thence they passed at a later time into Borneo, and the Sunda Islands, and Papua, and afterwards across the sea of Timor into Australia, or eastwards into Melanesia, driven onwards now by the Turanian tribes, which had come dowu from Central Asia into China and the Peninsula and islands of the East Indies.

Many arguments could be adranced in favour of this view of the origin of the Australian race, but the aiscussion would be a lengthy one, and this is scarcely the place for it. I may, however, be permitted to add heire a simple incident in my own experience. A few months ago, I was staying for a while with a friend in the bush, far from the main roads of the colony and from towns and villages. One dafy, when out of doors and alone, I saw a black man approaching; his curly hair, his features, his colour, and his general physique, all said that he was an Australian, but his gait did not correspond. I was on the point of addressing him as he drew near, but he anticipated me and spoke first; the tones of his voice showed me that I was mistaken. I at once suspected him to be a Kalinga from the Presidency of Madras. And he was a Kalinga. This incident tells its own tale. In short, it appears to me that the Dravidians and some tribes among the Himalayas are the representatives of the ancient Dasyus, who resisted the Aryan invasion of India, and whom the Puranas describe as akin to beasts. The existence, also, of cyclopean remains in Ponape of the Caroline Islands, and elsewhere onward through the Pacific Ocean, even as far as Easter

Island in the extreme east-all these acknowledged by Polynesians to be the work of a previous race, which tradition, in various parts, declares to have been black-points out one of the routes by which the black race spread itself abroad into the eastern isles ; while the presence of Negrillo tribes in detached portions nearer to India-like islands left uncorered by the floods of stronger races pouring in-the Mincopies in the Andaman Islands, the Samangs in the Malay Peninsula, and the Aëtas in the interior of Borneo, with the wild remnants of a black race in the heart of many of the larger islands of the Malay Archi-pelago-all this seems to me to show that the primitive Dasyus, driven from India, passed into Further India and thence-being still impelled by race movements-into our own continent and into the islands to the north and east of it. But this question must be left for separate investigation.
Thus, in my view, our island first received its native population, in two different streams, the one from the north, and the other from the north-west. Many known facts favour this view :-
(1.) Ethnologists recognise two pre-Aryan races in India. The earlier had not attained to the use of metals and used only polished flint axes and implements of stone; the later had no written records, and made grave mounds over their dead. The Vedas call them 'noseless,' 'gross feeders on flesh,' 'raw eaters,' 'not sacrificing,' 'without gods,' 'without rites'; they adorned the bodies of the dead with gifts and raiment and ornaments. All this suits our aboriginals; they are noseless, for they have very flat and depressed noses, as contrasted with the straight and prominent noses of the Vedic Aryans ; they have no gods and no religious rites such as the Vedas demand.
(2.) The Kolarian and Dravidian languages hare 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-ta (fem.). Although this formative is not common in the Australian languages, yet its unmistakable presence in Kamalarai may mean that our native population has in it the same mixed elements as existed in the old Babylonian empire. To the same effect is the fact that some tribes practise circumcision, while contiguous tribes do not; in many places the natives, in considerable num. bers, 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. Onr blackfellows also, even when they do inter, are careful not to let the body touch the earth; in some places, they erect stages for the dead-the Parsee "towers of silence"; elsewhere, they place the dead body in a hollow tree; in South Australia, the corpse is desiccated by fire and smoke, then carried about for a while, and finally exposed on a stage. All this corresponds with the Persian religious belief in the sacredness of the earth, which must not be contaminated by so foul a thing as a putrifying human body. And it shows also how diverse are our tribal customs in important matters.
(6.) The Dravidian tribes, though homogeneous, have twelve varying dialects. The Australian dialects are a parallel to that.
(7.) There is nothing imprebable in the supposition that the first inliabitants of Australia came from the north-west, that is, from Hindostan or from Further India. For the native traditions of the Polynesians all point to the west or north-west as the quarter from which their ancestors first came. So also the Indias are to the north-west of our island.
(8.) I now quote Dr. Caldwell; in diverse places, he says:-
"The Puranas speak of the Nishadas as 'beings of the complexion of a charred stick, with flattened features, and of dwarfish tature'; 'as black as a crow'; 'having projecting chin, broad ands flat nose, red eyes, and tawny hair, wide mouth, large ears, and a protuberant belly.' These Nishadas are the Kolarian tribes, such as the Kols and the Santals. But the Dravidians of the South lave always been called Kalingas and Pandyas, not Nishadas."
"The Tudas of the Dekkan are a fine, manly, athletic race, with European features, Roman noses, hazel eyes, and great physical strength; they have wavy or curly hair, while the people of the plains are straight haired, have black eyes, and aquiline noses. The skin of the Tudas, although they are mountaineers, is darker than that of the natives of the Malabar coast. The physical type of the Gonds is Mongolian, that of the other Dravidians is Aryan."
"In Shamanism, there is no regular priesthood. The father of the family is the priest and magician; but the office can be taken by any one who pleases, and laid aside ; so also in Southern India. The Shamanites acknowledge a Supreme God, but offer him no worship, for he is too good to do them harm. So also the Dravidian demonolators. Neither the Shamanites nor the Dravidians believe in metempsychosis. The Shamanites worship only cruel demons, with bloody sacrifices and wild dances. The Tudas exclude women from worship, even from the temples; they perform their rites in the deep gloom of groves. They have a supreme god, Usuru Swami ; his manifestation is 'light,' not
' fire.' They have no circumcision. They have no forms of prayer. They believe in witchcraft and the work of demons. After the death of the body, the soul still likes and requires food."
"Dr. Logan thought that the Dravidians have a strong Melanesian or Indo-Afric element, and says that a negre race overspread India before both the Scythians and the Aryans. De Quatrefages agrees with him, and says that, long before the historical period, India was inhabited by a black race resembling the Australians, and also, before history began, a yellow race came from the 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 non-Aryan Dravidians traces of a race closely resembling the nogro. Sir George Campbell thinks that the race in occupation of India before the Aryans was Negrito. Even in the serenth century of our era, a Brahman grammarian calls the Tamil and Telugu people Mléchechas, that is, aboriginals. Dr. Muir thinks that the Aryan wave of conquest must have been broken on the Vindhya mountains, the northern barrier of the Dekkan."

## Conclusion.

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

## THE GRAMMAR AND THE KEY.

(A.)

## THE GRAMMAR.

# AN <br> AUSTRALIAN GRAMMAR, 

CUB1PREHENDING

the principles and natural rules OF THE<br>LANGUAGE,<br>A3<br>SPOKEN BY THE ABORIGINES,<br>IN THE VICINITY OF<br>HUNTER'S RIVER, LAKE MACQUARIE, \&c. NEW SOUTII WALES.

BY L. E. THRELKELD.

SIDNEI:
printed by stephens and stokes, "herald office," LOTYER GEORGE-STREET.
1834.

## THE AUTHOR'S PREFACE.

Is the year 1826, the writer printed a few copies entitled "Specimens of a cialect 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 orercome by adopting anotner system. Many plans were proposed and attempted, but none appeared so well adapted to meet the numerous difficulties which arose, as the one in use for many years in the Islands of the South Seas," wherein the elementary sounds of the vowels do not accord with the English pronunciation. This, howerer, does not meet all the difficulties, because there is a material difference in the idioms of the languages. For unstance, in the Tahitian dialect, the vorvels alwars retain their elementary sound, because a consomant never ends a syllable or word; in the Australian language, a consonant often ends a syllable or a word, and therefore its coalition with the sound of the vowels affects that somnd 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 orer the vowel when the elementary sound is retained, but without such accent the sound is to be shortened. For example, the Australian words bun, bún, tin, tin, will be sounded as the English bun, boon, tin, teen.

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

1. It appears, upon consideration, impossible so to express the sounds of any language to the eye, as to enable a stranger to 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 have been adopted upon mature consideration, and confirmed by actual experience in the Islands of the South Seas.
[^12]IJaving resided for manr years in the island of Raiatea, and having been in the constant liabit of conversing with and preaching to the natives in their own tongue, I am enabled to trace the similarity of languages used in the South Seas. one with another, proving they are but different dialects, although the natives themselves, and we also, at the first interview, could not understand the people of neighbouring islands, who speak radically the same tongue!

In the Australian tongues there appears to exist a very great similarity of idiom, as respects the dual number and the use of the form expressive of negation; and yet it is observed by a writer in the article on 'Greels language,' Rees's Cyclopadia, that, "The dual number is by no means necessary in language, though it may enable the Greek to express the number 'two' or 'pair' with more emphasis and precision." But this assertion is not at all borne out by facts; because, in this part of the hemisphere, all the languages of the South Seas, in common with New South Wales, possess a dual number, and so essential is it to the languages that conversation could not be carried on, if they had it not. There is, however, a peculiarity in the dual of the Australian tongue which does not exist in the islands, namely, a conjoined case in the dual pronouns, by which the nominative and accusative are blended, as shown in the pronouns*, whilst the verb sustains ro change, excepting when reflesive, or reciprocal, or continuative. But in the Islands there are dual verbs. The modes of interrogation and replication are very much alike in the idiom of both languages, and so peculiar as hardly possible to be illustrated in the English language; for they scarcely ever give a direct answer, but in such a manner as leaves much to be implied. The aborigines of this colony are far more definite in the use of the tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused me much perplexity and diligent examination. Nor did the observations of eminent writers on the theory of language tend to elucidate the matter ; because the facts existing in the language of the aborigines of New Holland are in direct contradiction to a note to the article 'Grammar' in tho Encyclopadia Britannicat, where certain tenses are represented as "peculiar to the Greek, and have nothing corvesponding to them in other tongues, we need not scruple to overlook them as superfluous." Now, our aborigines use the tenses of the verb and the participle variously, to denote time past in general; or time past in particular, as, 'this morning only;' or time past remote, that is, at some former period, as, 'when I was in England,' or, 'when I was a boy.' The future time of the verb and of the participle is also modified in a similar manner, specifically, either now, or to-morrow
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-futurun 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 obrious that it would be necessary in all voices, as a man may be about to act, as vell as to suffer, immediately." Now, such is the very idion of this language, as will be seen in the conjugation of the participle; for the pronoun, being used either objectirely 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 roice or the active voice. The most particular attention is necessary to the tense of the participle as well as that of the verb, each tense being confined to its own particular period, as shown in the conjugation of the verbs. The various dialects of the blacks may yet prove, as is already ascertained in the Islands, to be a difficulty more apparent than real; but when one dialect becomes known, it will assist materially in obtaining a speedier knowledge of any other that may be attempted, than if no such assistance had been rendered.

Although tribes within 100 miles do not, at the first interview, understand each other, yet I hare 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 irlea. For instance, 'water' has at least five names, and 'fire' has more; the ' moon' has four names, according to her phases, and the kangaroo has distinct names for either sex, or according to size, or different places of haunt; so that two persous 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. Heuce 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 $M^{\prime}$ Gill, my aboriginal, who replied minnaring; the person was about to write down the word minnaring, 'a native cat,' when I prerented the naturalist, obserring that the word was not the name of the native cat, but a question, namely,

* There are other reasons for this diversity of language.-ED.
'What' (is it you say? being understood), the blackinan 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, comnunicated by R. Brown, Esq., F.R.S., and read before the Royal Geographical Society, \&ic., 14th February, 1831, there is an interesting account of the natives, aud also a vocabulary, not one word of which appears to be used or understood by the natives in this district; and yet, from a passage at page 24 , the following circumstance leads to the supposition that the language is formed on the same principles, and is perhaps radically the same tongue; the writer observes: "It once occurred to me to be out shooting, accompanied by Mawcurrie, the native spoken of, and five or six of his tribe, when we lieard the cry, coowhie, coowhiecácá, upon which my companion stopped short, and said that strange blackmen were coming." Now in this part of the colony, under the same circumstances, a party of blacks would halloo, kaai, kaai, kai, kai; which, allowing for the difference in orthography, would convey nearly, if not precisely, the same, sound; the meaning is 'halloo, halloo, approach, approach.' Also, at page 20, the same word, used by the natives here in hunting and dancing, is mentioned as spoken by those aborigines in the same sort of sports, viz., wo w, which in this work is spelt wua; it means 'move.' Also, at page 28 , the phrase 'absent, at a distance' is rendereil bócun, and 'let us go away' by bócunoola, or watoola; here the natives would say waita wolla; see the locomotive verb, in the conjugation of which a similarity of use will be perceived. At Wellington Valley, the names of the things are the same in many instances with those of this part, although 300 miles distant; and, in a small vocabulary with which I was favoured, the rery barbarisms are marked as such, whilst mistaken names are written, the natural result of partial knowledge; for instance, kiwung is put down as the 'moon,' whereas it means the 'new moon,' yellenna being the 'moon.' In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one man could reply; and he, it appears, had a few years back been in this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

[^13]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 varions modifications of the verb and participle exemplifying the sense in which they are used.
The peculiarity of the reciprocal dual may be illustrated by reference to a custom of the aborigines; when a company meet to dance, each lady and gentleman sit down opposite to one another, and reciprocally paint each other's cheek with a red pigment; or, if there is not a sufficiency of females, the males perform the reciprocal operation. Also, in duelling, a practice they have in common with other barbarous nations, the challenge is expressed in the reciprocal form. The terms I hare 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 rould 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 beei spared.

## Barbarisms.

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

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

* Captain John Hunter (1793) gives 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.

| Cudgel, | tobacco, | kuttul, lit.,** smoke. |
| :---: | :---: | :---: |
| Gammon, | falsehood, | nakoiyaye. |
| Gibber, | a stone, | tumung. |
| Gummy, | a spear, | warre. |
| Goonyer, | a lut, | kokere. |
| Hillimung, | a slield, | koreil. |
| Jin, | a wife, | porikunbai. |
| Jerrund, | fear, | kinta. |
| Kangaroo, $\dagger$ | an animal, | karai, and various names. |
| Carbon, | large, | kaumul. |
| Mije, | little, | mitti; warea. |
| Mogo, | axe, | baibai. |
| Murry, | many, | muraiai ; also, kauwul-kaumul. |
| Pickanimney, | child, | wounai. |
| Piyaller, | to speak, | wiyelliko. |
| Tuggerrer, | cold, | takara. |
| Wikiky, | bread, | kunto, regetable provisions. |
| Waddy, | a cudgel, | kotirra. |
| Wommerrer, | a weapon, | yakirri ; used to throw the spear. |

## CHAPTER I.

## PRONUNCIATION AND ORTHOGRAPHY.

Pronunclation 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:-*

## ABDEGIKLMNNgOPRTUWY.

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

Vowels.
A is pronounced as in the English words 'are,' 'far,' ' tart.' $\mathbf{E}$ is pronounced as slender $a$ in 'fate,' or $e$ in 'where.' I is pronounced as the short $i$ in 'thiu,' 'tin,' 'rirgin,' or $e$ in 'England.' O is pronounced as in the English 'no.' U is pronounced as oo in the words ' cool,' 'cuckoo.'

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

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

1. $a i$, as in kùl-ai, 'wood'; wai-tawan, 'the large mullet.'
2. au, as in nau-wai, 'a canoe'; tau-wil, ' that...may eat.'
3. iu, as in niu-woa, the pronoun 'he'; paipiu-wil, ' that it may appear.'

Note-ai is sounded as in the English word 'eye'; au as in 'cow'; $i u$ as in 'pew.'

## Consorants.

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 Phonolour, page 3.-Ed.

The other consonants are sounded as in English.
Europeans often confound $d$ with $t$, because of a middle sound which the natives use in speaking quickly; so also they confound $t$ with $j$, from the same cause.

## Accents.

The language requires but one marked accent, which serres for the prolongation of the syllable; as, bón, 'lim'; bún, the root of 'to snite.' The primitive sound is thus retained of the vowel, 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 bún, 'to smite,' rhymes with ' boon.'

## Orthography.

In forming syllables, every consouant 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 ouly exception is Ng , which is adopted for want of another character to express the peculiar nasal sound, as heard in hanger, and, consequently, is never divided. The following are general rules :-

1. A siugle consonant between two vowels must be joined to the latter; as, kü-ri, 'man'; Xu-ri $\dot{\mathbf{g}}$, 'away'; wai-ta, 'depart.' 2. Two consonants coming together must always be divided; as, tet-ti, 'to be dead,' 'death'; bug.gai, 'new.'
2. Two or more vowels are divided, excepting the dipthongs; as, gato-a, 'it is I'; yu-aipa, 'thrust out.' A hyphen is the mark when the dipthong is divided ; as, ká-uwa, 'may it be' (a wish) ; $k a-a \mathrm{ma}$, ' to collect together, to assemble.'
3. A vowel in a root-syllable must have its elementary sound; as, bunkilli, 'the action of smiting'; ta, the root-form of the verb, 'to eat.'

## Accentuatton.

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

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, wiyellikán, 'one who speaks,' from wi yelli, '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, tánùn, 'shall or will eat'; wi y ánùn, 'slall or will speak'; bunkillínún, 'shall or will be in the action of smiting'; búnnún, 'shall or will smite.' Present participles have the accent on the last syllable; as, búnkillin, 'now in the action of smiting'; wiyellín, ' now in the action of talking, speaking.' Past participles lane their accent on the last syllable but one; as, búnkilliála, 'smote and continued to smite,' which, with a pronoun added, means 'they fouglt.' But the participial particle, denoting the state or condition of a person or thing, has the accent on the antepenultimate; as, búntóara, 'that which is struck, smitten, beateu.' Thus, there are two accents-one the radical accent, the other the shifting one which belongs to the particles.

## Emphasts.

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 ú; as, walla-walla, the imperative, 'move,' or 'be quick'; but to urgently command would be wàlla-wàll-o ú, dwelling double the time on the -oú. To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, gatóa, 'it is I;' gintóa, 'it is thou.'
[The Phonology of the Australlan Languages.
Of late years increasing attention has been given to the consideration of the Australian languages, and numerous vocabularies have been collected. But it is somewhat unfortunate that these collections of words have been made, in most instances, by those who did not appreciate the principles of plonology ; 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 Feattres.

Looking at the language as a whole, and examining its features, we at once observe the prominence of the long vowels, $\hat{a}$ 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.

## Towels.

The essential romels are $\hat{a}, \hat{\imath}, \hat{u}$, all pronounced with a full and open voice; $a$ as in the English word 'father'; $i$ as in 'seen'; and $u$ as oo in 'moon.' The Australian a loug is, in fact, a guttural sound, and is so deceptive to the ear that in many vocabularies the syllable $b a$ is written $b a h$, or even $b a r$; this $a$ has a strong sympathy for the letter $r$, which is nearly a guttural in Australia, and when the two come together, as in mar, the sound of both is deepened, and so mar is pronounced something like mah-rr. This guttural combination of $a$ and $r$ has hitherto been represented by arr, as in the word bundarra; but, as both the sounds are normal, I prefer to write bundara, especially as the accent in such a word always falis on the penult. Our blacks also are Orientals in this respect, that, while in Euglish there is a tendeacy to hurry over the open rowels in a word, they dwell on them, and say $b \bar{a}-b \bar{a}$, where we say pă-pā, or even pă-pă.

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 1 in this volume.

In Australian names and words, the sound of $u$ long is commonly indicated by oo. This is quite unuecessary; 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, $\vec{e}$ and $\bar{o}$; these come from a combination and modification of the sounds of $\hat{a}, \hat{\imath}$, 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 â direct. Wherever necessary, an accent has been placed on $e$ and $o$ (thus, $\dot{e}, \delta)$, to show that they are the long vowels.

Besides these, there are the short vowels, $\breve{a}, \breve{c}, \breve{c}, \check{o}, \breve{u}$. As a matter of conrenience, it has been usual to indicate the short sound of these vowels, wherever they occur in Australian words, by doubling the consonant which follows them ; thus also, in English, we have ' manner,' and, in French, ' bonne,' 'mienne.' This plan seems unobjectionable, and has been followed here; such a word, then, as bukka will have the short sound of $u$; and such words as bundara, where the $u$ is followed by a hardened consonant, or by two different consonants, will have the $u$ short, unless marked otherwise. If any one of those rowels which are usually short be followed by a single consonant, the vowel may then be pronounced long; as élla, èla; but the short sound of $u$, in such a position, will be marked by $\dot{u}$ 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, - f alli.

Besides these ten, there is in Australian a peculiar vowel sound which appears only in a closed syllable, and chiefly before the nasal $n g$; 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 inata, meta, mita; and so also with other examples. Iregard these variations as proceeding from an obscure utterance of $a$, the same clulled $a$ which appears in 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; $\dot{a}$, therefore, as in the syllables of $t \dot{a} l \dot{d} \dot{g}, \& c$., will mean a dull, volatile sound of $\check{a}$, which, in the various dialects, mav 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 rowels.
These six paragraplis seem to contain all that is noticeable in the long and short sounds of the vowels a, e, $i, o, u$.
Then, we have tle diphthongs; ai, as in 'eye'; oi, as in 'coin'; $a u$, as in 'cow'; $i u$, as in 'new'; but $a i$ is apt to become oi, and sometimes, though rarely, ei.

The summary of the rowel sounds will thus be :-

$$
\text { Vowels- } \hat{\mathrm{a}}, \hat{\mathrm{i}}, \hat{\mathrm{u}} ; \mathrm{i} ; \overline{\mathrm{c}}, \overline{\mathrm{o}} ; \overline{\mathrm{a}}, \stackrel{\mathrm{e}}{\mathrm{c}}, \overline{\mathrm{i}}, \stackrel{\mathrm{v}}{ } ; \dot{\mathrm{u}} ; \dot{\mathrm{a}} \text { (volatile). }
$$

Semi-vowels-w, y .
Diplthongs-ai, oi, au, iu.
I have admitted $w$ and $y$, because they are already established in Australian words. I consider $v$, as a vowel, to be entirely redundant in our alphabet; $y$ may be useful at the end of an open syllable to represent the softened sound of $i$. Even when wo or $y$ stands as an initial letter in such words as wata, yuring, they are both superfluous, for wata might as well be written uata, and juring as iuring. But in words such as wa-kal, 'one,' the $w$ stands for an origimal $b$, and is therefore a consonant; and, similarly, in yarro, 'an ego,' the $y$ probably represents a primitive $k$. In such cases, $w$ and $y$ are consonants.

Consomants.
The gutturals are $k, g, h, n g$. 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 $Z$ as the native sound of this guttural, and set down $g$ as merely a dialect variet of it. For the reasons given above, $\bar{I}$ discard the use of $h$ at the end of an open syllable; as an initial, $h$ occurs in only a few words, such as hilíaman, 'a shield'; but the gutturalnasal $n g$ is one of the distinctive sounds of the Mustralian 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 Arran family, and gires it kinship with the African.

In Samoan and in other Polynesian dialects, $n g$ is very common as an initial, and as a final too in the whole of Melanesia. In this respect the Polynesian and the Melanesian languages are akin to the Australian. The Malay also uses $n g$ both as an initial and as a final. Some Australian dialects nasalise the $k$, as in the Euglish 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 consected, one formative suffix is $g u$, nasalised into ngru; it is used as the initial sound of a syllable, as in $n \hat{\imath}-n g u$, '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 $\dot{g}$-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 $n g$ 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 $n g$. Iu Sanskrit, the symbol for it as a final, for there it is never used as an initial and seldom as a final, is $\mathrm{n} \cdot$; but, as the Australian $n g$ comes from $g$, I prefer to use $\dot{g}$ as its symbol. If we compare the Dravidian pag-al, 'a day,' with the Mielanesian bung, 'a day,' it is clear that the $n g$ proceeds from a $g$, for, the original root of both words is the verb bha, 'to sine.' Further examination may, perhaps, show that our $n g$ is, in some, cases, a modification of the sound of $n$, as in the Frencl ' bon,' 'bien,' or even of a final vowel, but at present that does not seem to me at all likely.

Besides $n g$, there are the two subdued nasal sounds of $n$ and $m$-that is, $n$ before $d$, and $m$ before $b$; these harden the consonant that follows, and produce such sounds as nda,mba. The same sounds are common in Fiji-a Melanesian region-but not in Polynesia.

Of the palatals, the language has $c h$, as in the English word 'church,' and $j$, as in 'jam'; to these may be added the consonant $y$. The ch and the $j$ sounds are, in some vocabularies, printed as $t c h$ and $d j$; that is quite unnecessary. I have adopted ct as the symbel 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 bur:, but is more like the rolled $r$ of the Parisians.

The dentals are $t, d, n, l$. As in the case of the gutturals $\not \approx$ 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 morement of the tongue on the teeth. In connection with the dentals $t$ and $d$, it would be interesting to know if our natives ever cerebralise them in pronunciation ; for, if they do, that would be another link to connect them with the Dravidians; but the difference of sound is too minute to be detected by an ordinary observer.

A variant of $t$ is $t h$, 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 $t h$ is common, and is represented often by $d$. Some Australian tribes have also th sonant, as in the English words 'this,' ' that'; the Melanesians have a corresponding sound which is represented in Fijian by c. If we could revive the Anglo-Sason characters for these simple sounds, such anomalies would cease.

The labials are $p, b$, and $m$; the $n$, as in other languages, is only a $b$ sound with the breathing allowed to escape throngh the nose. Some collectors of words have set down the sounds of $f$ and $v$ as existing in Queensland, but I cannot arlmit them without further evidence; they are not found in New South Wales; the natives here say Uébiny 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 $p h, b h, t h, d h, k h, g h$, 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, $u p$-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 sthe as an initial syliable, 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 iusert the sound of $y$ after $t$ and $k$; as, tyala, 'to eat,' instead of tala. So also in English we somotimes hear gyarden for garden and kyind for kina.

Some dialects say kedlu, for which the usual form would be kellu. But it is possible that the $d$ here is radical, and so maintains its place.
In the Dieyerie tribe, near Cooper's Creek, South Australia, many words have in then the peculiar sound $n d r$, as m u $n d r \mathrm{u}$, '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 prefises the sound of $n$ to $d$, so that $\mathrm{d} u a$ is pronounced ndua. The sound of $n d r$ 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, las this peculiarity, that it delights in closed syllables; for there the twonga of the inland tribes is pronounced twonk, and katta is kat .

## Sumajary.

The consonants, then, may be thus arranged:-

| Cutturals- | k | kh | g | gh | $\dot{\mathrm{g}}$ | h. |
| :--- | :---: | :---: | :---: | :---: | :---: | :---: |
| Palatals- | c | $\cdots$ | j | $\cdots$ | $\cdots$ | y. |
| Cerebrals- | $?$ | $\cdots$ | $\cdots$ | $\ldots$ | $\cdots$ | $\cdots$ |
| Dentals- | t | $\ldots$ | th | d | dh | n |
| Labials- | p | ph | b | bh | m | $\ldots$ |
| Liquids- | $\cdots$ | $\cdots$ | $\cdots$ | $\cdots$ | n | i. |

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

## CHAPTER II.

## THE PARTS OF SPEECH.

Of the Substitute for the Article.
The general meaning of a noun is expressed by using its simple form; as, makoro, 'a fish' or 'fishes'; tibbin, a 'bird' or 'birds,' in a general sense; $k \mathfrak{x} \underline{l} \mathrm{a}$ i, 'wood,' or 'a stick.' To make these plural, the plural pronoun would be attached; as, unni makoro, taramakoro, 'this fish,' 'these fishes,' meaning that they are here present; to express 'the fish' as an active agent we must say gali makoro, 'this fish,' sc., did some action. And so also with respect to all nouns, as will be explnined 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 auy individual person or thing; Common and Collective, when denoting the names of things singly or together; as, kuri, 'man' or 'mankind': karai, 'kangaroo'; makoro, 'fish? A pronoun attached shows the number, whether singular or plural. Nouns which describe particular applications of the meaning of the verb are formed from the roots of their verbs ; e.g., w i, the root of the verb 'speak,' gives wiyellikán, 'one who speaks,' 'a speaker'; wiy aiy é, 'one who always talles,' 'a talker,' 'chatterer.' When names of things are appropriated to a person so as to be the person's name, that name must be declined in the first declension of nouns, to show it is the name of a person and not of the thing; e.g., tintig ' a crab,' belongs to the third declension, and the genitive would be tintig-taba, 'belongiug to a crab'; but when it is the name of a person, its genitive would be tintig- imb a, 'belonging to Crab,'Mr. or Mrs., according to the contest. There are a few terminations of gender in certain nouns, but not generally; as, pori-bai, 'a husband'; porikun-bai, 'a wife'; yinál, 'a son'; yinálkùn, '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
words used for the male and for the female; as, warikal, ' $a$ he-dog'; tink o, 'a she-dog.' Names of places are generally descriptive, as, puntéi, the 'narrow' place; búlwára, the 'high' place; tirabínba, the 'toothed' place; búnkilli-gél, 'the place for fighting,'the field of battle. Names of countries have a declension peculiar to place, aud iu the genitive have a feminine and a masculine termination; e.g., Euglandkàl, means 'Englishman,' the termination being masculine ; but Englandtalin, means 'Englishwoman,' the termination being feminine; so also, untikal, 'of this place,' masculine; untikalin, 'of this place,' feminiue. A noun is an adjective, a verb, or an adverb, accordiug to the particle used with it, or the position of the word in the sentence ; as, pital, 'joy'; pitalmalli, 'to cause joy'; pitallikán, 'a joyfíl being'; pitalkàtán, 'to exist joyfully'; murràíà, 'good'; murrárà́gtaí, 'the good,' sc., person; murrárág 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,' unni ta tibbin; the second nominative is used when the subject is represented as doing something; as, tibbinto tatán, "the bird eats'; in which case the particles ending in o are "affired, 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 $-t o$; as,

Kikoi, 'a native cat,' kikoi-to, 'the cat
Gurrulli, the active participle, or the infinitive, 'to hear, believe, obey,' $\dot{\text { g urrulli-to, 'faith, belief }}$
2. Nouns ending in $n g, a, e, o, u$, require $-k o$; as,

Maiyá, 'a snake,' maiya-ko,'the snake
Kı̈ri, 'a man,'küri-ko, 'the man
Woiyo, 'grass,' woiyo-ko,'the grass
But when $r$ precedes $o$, the noun belongs to the fifth declension.

[^14]3. Nouns ending in $l$ require $-l o$ to be annesed; as,

Punnal, 'the sunl,' punnal-lo,' the sun
Yinál, 'a sun,' yiualillo, 'the son
4. Nouns of three syllables ending in ro require the accent to be shifted to the $o$; as,
Makoro, 'fish,' makor- $\dot{\text {, ' 'the fish }}$
5. Nouns of three syllables ending in $r a$ change the $a$ into $\delta$; as, Kokera, 'ahut, bouse,' koker-ó, 'the house
Mattara, 'the hand,' mattarró, 'the hand
6. Nouns of four syllables ending in $r$ require $r \boldsymbol{r} \dot{o}$ to be added; as, Kulmotiur, 'a woman's name,' Kulmotiur-rú
Note. -The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into $r o ́$; as,

Búntoara, ' that which is struck,'
búntoar'ó, 'that which is struck
Yellawaitoara, 'that which sits, squats,'
yellawaitoar-ó, ' that which sits
Of the Cases of Nouns and Phonouxs.
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 aud cases of these :-

1. The Simple-nominative case merely declares the person or thing, or the quality, aud has no particle added ; as, ga a to a a, ' I ';
 'good.' But particles are used to form nouns; as, búnkiyé, 'a smiter,' from the root bún, 'to smite'; $k e k a l k e$, 'sweetness'; or, are used to transform the noun into a verb, which merely declares the abstract action; as, búnkilli, 'the action of smiting.'
2. The Agent-nominative case denotes the person who operates, and is always known by the addition of the particle $o$; but this particle of agency is preceded by a servile consonant, or is accented according to the last syllable of the noun. The personal and instrumental interrogatives, to? 'who?' ko?' 'what thing?' are unchangeable; the particles of agency thus attached to the noun are to, $\mathrm{ko} 0,-10,-o,-\mathrm{ro}$.
3. The Genitive case shows the relation of one thing considered as belonging, in some manner, to another ; in the interrogative ' $w h o$,' and in the names of persons, it requires - úmba, as, ğan-umba? 'whose?' Threlkeld-umba, 'Threlkeld's'; piriwal-umba, 'the king's'; but things and persons require -koba'; as, minarig-koba? 'belonging to what thing?' küri-kob a, 'belonging to man.' The dual, the plural, and the singular feminine pronouus form the genitive by affining -ba
to the accusative; as, galín-ba, 'belonging to us two'; g earun-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, e m mo-u mba, 'belonging to me,' 'mine'; giro -ll mb a. 'belonging to thee,' 'thine.' But time and place require $-\mathrm{k} \dot{a} l$, and -kalin ; as, bugcai-kal, 'belonging to the present' period of time now becoming; $\operatorname{Eng}$ land-kal, 'a man belonging to England,' 'an Englishmau'; England-下alin, 'a woman belonging to Englaud,' 'an Englishwoman'; untikal, 'lereof,' '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 - nú $\dot{g}$ to the interrogative pronoun and to names of persons mily, but -ko to all other nouns, and to the abstract action, which is thereby formed into a supine or a construct infinitive; as, búnkillikn, 'for-to smite.' ${ }^{*}$ But motion towards a person or thing, as opposed to motion from the place where the person or thing is, requires the following particles according to the various terminations of the nouns; viz., - tako, -kako,-lako, -ako, -rako; that is, the particle-ko, preceded by a syllable, the consonant of which varies according to the termination of the noun to which it is affixed; the personal pronoun requires - kinko, and place takes - kako; see table of declensions.
5. The Accusative case, which marks direct action on the person, not merely towards the person, is the object of a transitive verb. The personal pronouns have distinct particles; see their declension. But names of persons have the terminating particle -núg added; so also the interrogatives of person, place, and thing; as, $\dot{g}$ an-ulu $\dot{g}$ ? 'whom?' or 'who is the direct object?' won-nu $\dot{g}$ ? 'where ?' or 'where at $\hat{F}$ ' min-nug? ' what ${ }^{\text {? }}$ ' or ' what object?' so also, Threlkeld-nu $\dot{g}$ is the objective or accusative case. All other common substantives, not derivatives, are placed before the active verb without any change from the simple nominative; nor can error arise therefrom; because when they are used as agents, the sign of that case will be attached; as, karai buwa, 'smite the kangaroo; but karaito tia búnkulla, 'the kangaroo struck me,' equivalent to, 'I was struck by the kangaroo.'
(i. In the Vocative case, the particle a-la or e-la, calling for attention, is prefixed to the form of the nominative, not the agent-nominative, case; as, ala piriwal!'O king!' equivalent to 'May it please your majesty.'
6. Ablative case. Certain postpositions are used to indicate this case ; as, (1) kai, meaning 'from,' 'concerning,' 'about,' 'on account of,' used only to proper names and pronouns; but for
common nouns, -tin, -lin, -in, -rin, 'from,' 'on account of,' the consonant varying according to the termination of the word to which it is attarhed; (2), kin-birug g, meaning 'from,' used only to pronouns, is opposed to the dative of ' motion towards'; proper names, whether of persons or places, require ka - biru $\dot{\mathrm{g}}$; but common mouns require, according to their terminations, $-t a-b i r u \dot{g},-k a-b i r u \dot{g},-l a-b i r u \dot{g},-a-b i r u \dot{g},-r a-b i r u \dot{g}$, 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, -t o a, -koa, -loa, -oa, -roa, meaving 'by,' 'through,' 'with,' 'near'; no causative effects are implied in any of these particles; (4) ka-ba, meaning 'at' or' 'on,' and kin-ba, present 'with' a person at his place, are locative.
For nouns, these postpositions are anmexed mostly to the form of the simple noninative; for pronouns, commonly to the first dative form.

## Of Adjegtives and Participles.

Adjectives have no distinctive endings ; it depends entirely on their situation, or on the particles used, whether words are nouns, adjectives, verbs, or adverbs. For instance, if murrarág $\dot{\mathrm{g}}$, '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 noms; as, murräragko, 'the good,' yarakaito, 'the bad or evil,' konéinto, 'the pretty' or 'the beanty,' respectively, but participles in the passive voice terminate always in the compound particle -tóara; the root of the verb is prefixed either with or without the causative particles, according to the sellse required; as, from kiy u, the rerb 'to roast with fire, to scorch, to broil,' comes kiyuba-tóara, 'that which is roasted'; kiyuba-tóaraba $\dot{\varepsilon}$, 'I an ronsted'; kiyuba-toaró, 'that which is roasted

Adjectives denoting abundance are often formed by a redupli-
 'excellent, abundance of good'; kauwall, 'great, large, big'; kauwàl-kauwàl, 'many, abundant.'

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

Adjectives denoting resemblance require the particle -kiloa, 'like,' to be affixed; as, wonnai-kiloa, 'child-like,' 'like a child' ; but, if they denote habit, the particle-kei is affixed ; as, wonnai-kei, 'childish.'

[^15]Adjectives denoting character, manner, or habit, are formed from the roots of verbs, and have the particles ye or k e i added; e.g., bún, the root of the verb 'to smite,' gives búnkiyé, 'a smiter'; whereas búnkilli-kán would be 'one who smites'; wogkal 'to be a fool'; wogkal-kei, 'foolish'; so also $\dot{g} u r a-k e i$ 'wise, skilful'; bukka-kei, 'ferocious, savage'; kekalkei, 'sweet, nice, pleasant.' Derived forms of the verb also give nouns in -yé; as wiy-ai-yé, 'a talker.'

## Of Comparatifyes and Superlatifes.

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

1. The comparative of equality is forued thus:-

Kekal-kei unni yantiunuoa-kil'oa, 'sweet this as thatlike,' i.e., 'this is as sweet as that.'
2. The comparative of inferiority is formed by putting the negative particle korien after the adjective; thus:-
Kekal-korienunniyanti unnoa-kiloa, 'sweet-not this as that-like,' i.e, 'this is not so sweet as that.'
3. The comparative of superiority is formed by the use of the word kauwal-kauwal, a reduplication of 'great,' and the particle of negation added to that which is inferior; as :-
Kekal-kei unni kauwallkauwal keawai unnoa, 'sweet this great-great, not that,' i.e., 'this is most sweet.'

## Of Words denoting Jumber.

Numerals are only cardinal; they are declined as nouns, so far as they extend; namely, wak $\dot{\mathfrak{a}}$, 'one'; bula, bulóara, 'two'; goro, 'three'; warán, 'four'; beyond this there are no further numbers, but the general term kauwal-kauwad, 'much or many' is used. The interrogative of quantity or number, minnán? 'which present?', means 'how many?'; the answer would be given by any of the above numbers; or by kauwàlkauwal líuri, 'manymen'; or by wareakùri, 'few men.' Ordinal numbers can be expressed only by declining the noun to which they may be attached, the ordinal adjective being also subject to declension, according its own termination, independently of the termination of the noun; as :-

Purreág-ka $\dot{\text { g ororata }}$, 'the third day'; kulai-ton gorokoa, 'by, beside the third tree.' Bulóara is used in the dual, and is of the sixth declension.

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

## Of Pronouns.

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

[^16]Paradiga of the Dectexston of Nours.


Paradigm of the Declension of the Peisonal Pronotns.



## DECLENSION OF PLACE-NAMES.

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

Mulubinba, the site of 'Newcastle.'
Nom. Mulubinba, the name of the place, $M$
Gen. 1 Mulubinba-koba, any thing belonging to $M$.
2 Mulubinba-kal, a male belonging to $M I$
$3 \mathrm{Mulubinba-ka}$ alin, a female belonging to Mr .
Dat. 1 Mulubinba-kako, for $\mathbb{M}$. . , - to remain there.
2 Mulubinba-kolag, to $M I$. ., to proceed to $M$.
Acc. 1 Barun Mulubinba-kal, them (masc.) of $M f$.
2 Barun Mulubinba-kalin, them (fem.) of $M$
3 Barun yantín Mulubinba-kal, them all of $\dot{A} \dot{f}$.
Voc. Yapállun Mulubinba-kàl, alas! people of $M$.
Abl. 1 Mulubinba-tin, from, on account of $M$.
2 Mulubinba-kabirug, from, away from $M$
3 Mulubinba-koa, by, by way of, through $M$
4 Mulubinba-kaba, at, on, in $M$.
Note 1.-To form the Acc. singular or dual here, put their prononns 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?' woutakaba? 'where is it at?' ' at what place is it?' \&c.
declension of the first personal pronoun.
The cases of the three personal pronouns and the manner of using them are similar to those of the nouns. Thus, for the first pronoun:-
Nom. 1. Gato a, $I$.-This form is used in answer to an interrogative of personal agency; as, Gánto wiyan? 'Who speaks?' The answer would be $\dot{\text { g a to a, 'it is I }}$ who,' the verb being understood. The next form, $\mathrm{ba} \dot{\mathrm{g}}$, wonld simply declare what I do.
2. $\mathrm{Bag}, I$,-is used in answer to an interrogative of the act; as, Minnug bàllin bi? 'What art thou doing now?' tatán baǵ, 'I eat ;' ba g̀ must be used, and not the personal-nominative, g̀ato a.

Gen. Emmo-n mba, My or mine, -is used with a noum, or with a substantive verb; the noun almars precedes; as, kokera.emmoumba, 'my louse'; but emmoumbata, 'it is mine.'
Dat. 1. Emmo-ug, For me,-personally to receive or use.
2. Emmo-ug-kin-ko, To me, to the place where I am.
$A c c$. Ti-a, Me,-governed by transitive verbs. This pronoun is used to form the equivalent for the passive voice; as, bíntán baǵg, 'I strike;', but búntán tia, 'I am struck,' $\quad$ lit., 'strikes me.'
Voc. Ka-ti-oú,-merely an exclamation; as, Oh me! Ah me!
Abll. 1. Emmo-uğkai, From me,-through me, about me.
2. Emmo-uğ-kiu-biruǵ, From me,-aray from me.
3. Emmo-u $\dot{\text { g }}$-ka-toa, With me,-in company with me.
4. Emmo-ughkia-ba, With me,-at my place.

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

## Denonstratite Pronouns.

These are so compound in their signification as to include the demonstrative and the relative; e.g.-1. $\dot{\text { g a ali }}$ 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. |
| :---: | :---: | :---: | :---: |
|  | (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. |
| Dat. | \{2. Un-ti-ko | Un-ta-ko | Un-toa-lio. |
| Acc. | Un-ni | Un-noa | Un-toa. |
| $A 67$ | \{1. Gali-tin | Un-ta-tin | Galoa-tin. |
| 461. | \{2. Un-ti-birug | Un-ta-birug | Un-toa-birug. |

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'; 关ali-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 bón, 'this belongs to him,' an idiom; galoa-koba bón, 'this is that which belongs to him'; these and the other similar genitives, are always followed by the accusative case.

## Reciprocal Pronotns.

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

## Possessive Pronouns.

These are the genitive cases of the personal pronouns, and are used thus:-emmoumbata, 'mine it is'; unnitaemmoumbakokera, 'this is my house'; unnoata giroumba, 'that is thine'; tararín giroumba korien, 'it is not thine,' lit., 'not thine not,' for the idiom of the language requires two negatives liere.

## Indefinite Pronouns.

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

## Absolete Pronolys.

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

Interrogative Phonours.
The interrogative pronouns are,- 'gan, 'who?'; min (neut.), 'which? what?'; won, 'where?'; ya-koai, 'bow? in hat 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? who is the agent?
Gen. Gan-úmba? whose?
Dat. 1 Gan-núgi? for whom? -to possess or use.
2Gan-kin-ko? to whom?-towards whom?
Acc. Gan-núg? whom? or who is the object?
Voc.
All. 1 Gan-kai? from whom? on account of whom?
2 Gan-kin-birug? 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, minarigke unni? what is this? Min-nán? what are? i.e., how many?
Min-arig -ko? what?-as the agent or instrument.
Min-arig $\dot{\mathrm{g}} \mathrm{koba}$ ? belonging to what?
Min-ariğkolag? towards what?
Min-mu $\dot{g}$ ? what?-the object of the verb.
Min-arig-tin? from what cause? why wherefore?

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

Min-arig-kiloa? like what?
Min-ari $\dot{g}-k o a ?$ with what? together with what?
Min-ariǵkaba? on what?

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

Won-ta? where is the place? what place?-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-tarig? to what place? whither?
Won-nu $\dot{\text { g }}$ ? 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. $\left\{\begin{array}{l}\text { Yakoai? how? in what manner? } \\ \text { Yakounta? when? at what time? }\end{array}\right.$
All these particles are used strictly according to the meanings shorn 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 mang' must be minnán.

## CHAPTER III.

## OF THE VERB.

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

## Of the Kinds of Verbs.

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

1. Active-transitive, or those which denote an action that passes from the agent to some externalobject; as, 'I strike him,' búntán bón bag. This constitutes the active voice, which states what an agent does to another, or, what another agent does to him, in which latter case it is equivalent to the English passive voice; e.g., búntán bón (literally, 'strikes him,') implies that some agent now strikes him, and means 'he is now struck,' the nominative pronoun being omitted in order to call attention to the object. But when this accusative or object is omitted, the attention is then called to the act which the agent performs; as, búntán bage, 'I strike,' expressed often by 'I do strike.'
2. Active-intransitive, or those which express an action which has no effect upon any external object except the agent or agents themselves ; that is, the agent is also the object of his own act; consequently the verb is necessarily reflexive; as, búnkilléu $n$ ba $\dot{g}$, 'I struck myself.' This constitutes the 'reflexive' modification of the rerb.
3. Active-transitive-reciprocal, or those verbs that denote an action that passes from the agent to some external object, which object returns the action to the agent who then becomes the object, and thus they act reciprocally one towards the other. Consequently the dual and plural numbers are always the subject to this form of the verb; as, bunkillan bali, 'thou and I strike' each other reciprocally; búnkillán bara, 'they strike' each one the other recjprocally, or they fight with blows. This constitutes the 'reciprocal' modification of the verb.
4. Continuative; as when the state continues, or the action is, was, or will be, continued without interruption; as, búnkillilín bag, 'I am now continuing in the action of making blows', such as thrashing or beating. This is called the 'continuative' modification of the verb.
5. Causative (1) by permission, or, with a negative, prolibitive; as, when we do or do not permit a person to do the act, or another to do the act to him; as, búmmunbilla bón, 'lét him strike,' búmmarabunbilla bon, 'cause some one to strike him,' equivalent to, 'let him be struck'; búmmarabunbi yikora bón, 'let no one strike him.'
6. Causative (2) by personal agency, denoting the exertion of personal energy to produce the effect upon the object; as 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; as, umá baj $\dot{g}$ unnic ' $I$ made this'; pital bag, ' $I$ am glad'; pituTina bón bag, 'I made him glad.'
9. Neuter verbs, or those which describe the quality, state, or existence of a thing; as, kekil lág unni, 'this is sweet'; tetti lág unni, 'this is dead'; wonnu $\dot{g}$ keno a? 'where is he?' unni ta, 'this is it'; móronnoa katán, 'he is alive'; unnug noa ye, 'there he is.' In these the particles, lág, ke, ta, Fatán, ye, are rendered into English by the neuter verb is.
10. Reduplicate, or those which denote an increase of the state, quality, or energy; as, pital noa, 'he is glad'; pital-pital noa, 'he is very glad'; tetti bara, 'they are dead'; tettitettéi bara, 'they are dead-dead,' or 'a great death is amony them'; kauwail, 'great'; kauw àl-kauwàl, 'very great'; tauwa, 'eat.' ; tauwa-tauwa, 'eat heartily.'
11. Privative, or those which denote the absence of some property. Affirmatively, umán bag unni, 'I make this,' or 'I do this'; upán bag̀ unni, 'I do this,' not directly, but with something or by means of something else; e.g., 'I write on this paper with a quill' would be upán bag unni yirigko wiyelliko, lit., 'I make this quill for-to speak or communicate'; whereas umán bag unni yirig pen kakilliko would mean 'I make this quill for-to* be a pen.' Negatively, when it is implied that the act itself has not taken place, the expression would be uma pa bag ba, 'had I made'; again, if the act eristed, but no effect produced by the action were implied, it would be expressed thus, umai-ğa bag unni, 'I had almost done this.'
12. Imminent, or those which denote a readiness to be or to do; as piriwal katéa kun koa baǵg' 'lest I should be Łing'; 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, kakillikolag bali, 'we two are now going to live reciprocally together'; bunkillikolaǵbag, 'I am now going to strike.'
14. Iterative, or those which denote a repetition of the state or action; as, móron katéa $k \dot{a} n \dot{n} n$, 'shall live again'; búntéa 'kànún, 'will strike again.'
15. Spontaneous, or those which denote an act done of the agent's own accord; as, tiir kullin unni, 'this is breaking of its own accord '-not by external violence ( $c f$. No. 6) ; pór kulléún noa, 'he has just been born,' lit., 'he has dropped himself.'

## Of the Moods.

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

1. The Indicative, which simply declares a thing; as, búntán bag., 'I strike'; unnita, 'this isit', the subject; $\dot{g}$ alinoa 'this is he,' the agent.
2. The Subjunctive, which subjoins something to the meaning of the rerb, such as a wish, a desire, a purpose ; as, buwilbag 'I wish to strike,' búuwa bag, 'I desire to strike,' or 'I want now to strike'; tanán ba uwá búnkilliko, 'had I come hither for-to strike.'

[^17]3. The Imperative, which expresses command ; as, búwa bi, 'do thou strike'; but in búmmunbilla, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in búmmarabunbilla, 'let strike,' the person addressed is desired to permit any one to strike the person named; in búntéa-ka, 'strike again,' the person or persons addressed are desired to repeat the action. The imperative form is often used with the first and the third personal pronouns; in this sense it denotes the desire of the agent to do the act at the time spoken of; as, búwa banuǵ, 'I want to strike thee'; búwa biloa, 'he wants to strike thee.'
Note.--The equivalent, in many instances, to the English infinitive mood is the construct form of the verb which denotes the purpose of the subject; as, Minarig ko unni? What is this for? bunkilliko, is the answer, 'for-to strike.'

## Of the Tenses.

1. The Present, which asserts the present existence of the action or being of the verb, at the time in which the assertion is made. The signs of this tense are the following affixed particles, of which the first consonant is varied by the terminations of the respective conjugations of the verbs, viz., -án to the simple verb, -lán to the reciprocal verb, and lín to the participle; as, búntán, 'strikes' now; búnkillán, now 'reciprocally strike one another'; búnkillín, now 'striking'; búnkillilín, now 'continuing in the act of striking.'
2. The Perfect-definite, which asserts the act as having been completed in a past period of the present day; as, bún ké í u, 'has struck,' sc., this morning ; búnkilléúu bag., 'I have struck myself,' sc., this day.
3. The Perfect-past-aorist, which asserts the act as completed, without reference to any particular period in past time ; as, búnkulla, 'struck.' This is not the participle.
4. The Pluperfect, which asserts the act as completed prior to some other past circumstance. It is formed by the affirmative particle, t a, affixed to the past aorist, and is equivalent only to the Englisl pluperfect; as, búnkulla ta, 'had struck.'
5. The Future-definite, which asserts the act as taking place at a certain definite period, future to the time at which the act is spoken of; as, búnkín, 'shall or will strike,' sc., to-morrow morning.
. 6. The Future-aorist, which asserts the mere future existence of the act, without reference to any other circumstance, in some indefinite time to come; as, b únnún bag, 'I shall strike'; búnnùn noa, 'he will strike.'

## Of tire Participles.

1. The Present. This has already been described; but it may be necessary to mention, that the present participle can be used only with reference to present time, not to the past and future, as is the case in English; as, búnkillín, 'striking' now.
2. The Imperfect-definite, which represents the action as being in progress at some definite past period; as, búnkillikéùn, 'striking,' sc., this morning.
3. The Imperfect-past-aorist, which represents the action as being in progress at any recent time; as, búnkillielanoa, , he was striking.'
4. The Past-present-aorist, which asserts the action as having been engaged in and completed at some former period; as, búntálla bage, wonnai baǵ ba, 'I struck when I was a child'; wiyálla bag wonnai-kiloa, wonnai bag ba, 'I spoke as a child when I was a child.'
5. The Pluperfect, which indicates the action as having been completed prior to some other past event mentioned; as, búnkilliela ta, 'had struck,' se., prior to something.
6. The Inceptive-future, which asserts that the action is now about to be pursued; as, búnkillikolag baǵ, 'Iam going to strike,' or 'I am going a-striking'; makorokolaǵbaǵ, ' I am going a-fishing.'
7. Future-definite, which asserts the action as about to be engaged in at some future definite period; as, bunkillikín b a $\dot{\mathrm{g}}$, 'I am going to strike,' sc., to-morrow morning.
8. The Future-aorist, which asserts that the action will existat some future undefired period; as, búnkilliutu n bağ, 'I am going to strike,' sc., at some time or other, hereafter.
[ PARADIGII OF THE TENSES AND THEIR MEANINGS.
The Tenses of the verb and their meanings, as given above, may be concisely expressed thus:-

## Indicative Mood and Participles.

Thinse.

1. Present tense,
2. Imperfect-definite,
3. First-aorist,
4. Second-aorist,
5. Perfect-definite,
6. Pluperfect,
7. Inceptive-fiture,
8. Future-d-finite,
9. Future-aorist,

Meanixg.
I am or do-now.
I was or was doing-this morning.
I was or was doing-recently.
I was or did-at some former period.
I hare been or done--this morning.
I had been or done-before some erent.
I am going to or shall, be or do-now.
I am going to or shall, be or do-tomorrow moruing.
I am going to or shall, be or do-at some time hereafter.

## Subjunctive Mood.

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

10a. Past aorist,
b. Aorist of the past,
c. ", ", negatively,

I had alnost been or done.
Had I been or done.
I wish I had been or done.
The Moods have various mode-forms, this :-

## In the Indicative.

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

Iteration mode,
Imminence,
Contempora Last I should [strike].
While I or when I [strike].
Implied negation of actual be-
coming or of actual effeet,
See 10 a
Implied negation of being or action, See $10 \mathrm{~b} ., \mathrm{c} ., \mathrm{d}$.

## In the Participles.

## Continuative mode, Reflexive mode, Reciprocal mode,

Continuing to be or to do
Doing to one's self.
Duing to one another.

It is clear that the native language recognises three varieties of time and place. The pronouns gali, gala, galoa( $q . v$. ) 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.

[家 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 ba $\dot{g}_{\text {, }}$ 'I,' and the direct object with a transitive verb is bón.'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 decliced in full, as in English, by using in succession the pronouns of the first, second, and third persous as the subject of the verb. The shades of meaning conreyed by the tenses are given in the paradigm above, and are applicable to all verbs. The numbers, afficed to the various tenses in the declension of the verbs, correspond with the numbers on that paradigm of tenses, and the T. stands for Teuse.-Ed.]

## DECLENSION OF THE SUBSTANTIVE VERB.

Kakilliko, 'to be,' 'to exist,' 'to remain.'
Example of the Declension of a Verb in the Present Tense of the Indicative Mood.
Any Tense may be declined in full in a similar manner.
T. 1. Sing. Unnibo $\dagger$ bagं* kà-tán, I am here.

| Sing. | nnibo $\dagger$ | bage kà- |  | I am here. <br> Thou art here. |
| :---: | :---: | :---: | :---: | :---: |
|  | " | noa | " | He is here. |
| Dual. | ", | bali* | ", | We tro (inclusive) are here. |
|  | " | balinoa | ", | Wetwo (exclusive) are here. |
|  | " | bula | ", | You two are here. |
|  | ", | buloara | " | They two are here. |
| Plu. | " | géen, | " | We are here. |
|  | " | nura | ", | Tou are here. |
|  | " | bara | " | They are here. |

Reciprocal.
Dual. Unnibo bali* ka-kill-án, We two are, or live, here together.
Plu. " géen* , We are, or live, here together.

* Or, such other nominative cases of pronowns of the singular, chal, and plural, as the sense may require ; e.g., for the sing., b a n $\mathrm{g}, I$; bi, thou; noa, he; bountoa, she; ta, it; ngali, this (here); ngala, that (near me ); $n \mathrm{~g}$ aloa, that (near you); for the dual, bali, thou and $I$; bali noa, he and $I$; bali bountoa, she and $I$; bula, ye two; bulo. a ra, they two; for the plu., ngéen, we; núra, you; bara, they.
$\dagger$ Lit., this-self-same-phace I am
Indicative Mood.
T. 1. *Bag g kả-tán
T. 6. *Bag ka-kulla-ta

4. ", ka-kulla
5. " ka-kín
6. ", ka-kéu̇n
7. ", ká-nu̇o.

Aorist participle-kán ; as, kinta kán baǵ, 'afraid being I.'
[*Throughout the verb 'to ke,' hoth in this Declarative form and in the Permissive, a predicative adverb, 'unnibo,' or any other suitable word, may be inserted here in all the tenses. - Ed.]

Participles.
T. 1. Bag ka-killín
T. 6. Bag ka-killi-ela-ta
2. " ka-killi-kéủn
7. ", ka-killi-kolag
4. ", ka-tala
8. " ka-killi-kín

## Continuative.

T. 1. Bag ka-killi-lín
T. 3. Bag̀ ka-killi-li-ela.

## Reflexive.

T. 1. Kán bag̀ bo.

Reciprocal.
T. 1. Bali ka-kill-án*
4. ", ka-kill-ala
5. ", ka-kill-ai-kéún
T. 6. Bali ka-kill-ala-ta
7. ", ka-kill-ai-kolag
8. ", ka-kill-ai-kín
T. 9. Bali ka-killà-nún.

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

Subjunctive Mood.

1. The construct verb, denoting purpose.
T. 10.

Ka-killi-ko, 'to be, esist, 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; uchen no clanse 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 bag̀ T. 9. Kä-téa-kȧ-пùn bag̀ Inminence.
T. 9. Ka-téa-kùn-koa bag.

Contemporary circumstance.
T. 1. Kà-tán bag̣ ba*
T. 3. Ka-Killi-ela baġ ba
T. 9. Kà-núu bag̣ ba.

* The whole of the indicative mood may be thus declined with $b a$.

Implied negation of actual becoming.
T. 10a. Kàmai ga baǵ

Implied negation of entity or being.
I. 10b. Ka-pa bag ba T. 10c. Ka-pa-ta bag̀ ba
T. 10d. Keawarán* bag̀ ka-pa

* Keawarín 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 tue VERB 'KAKILLIKO.'

Ka-mun-billiko 'to permit to be, exist, ramain.'

- Indicative Mood.
T. 1. Kä-mủa-bin bón bag* T. G. Kả-mün-bin-bia-ta bón bag 4. " -bin-bia " " 8. " -bi-kín " " * $=$ ' I permit him to be.'


## Pabticiples

T. 1. Kà-mùn-bill-ín
T. 6. Káa $\mathrm{m} \dot{a}$-billi-ela-ta

| 7. | -kolag |
| :--- | :--- | :--- |
| 8. | -kín |

3. " -billi-ela
4. 

-bi-ala
5. " -billi-héún

Reciprocal.
T. 1. Kä-múu-bill-án tr T. 6. Kámùn-bill-ala-ta $\dagger$
4. " -bill-ala . " 7. ", -bill-ai-kolág , 5. " -bill-ai-kéún" $\quad$ " $\quad$. $\quad$-bill-ai-kín T. 9. Ká-múa-bilia-n $\dot{\mathrm{u}} \mathrm{n}$ bulun bag.

+ Here insert in each tense 'bulon bang.' or any other suitable words, as suhject and personal object. T. 1 . is equivalent to 'I permit them to live togetuer.'


## Subjenctive Mood.

1. To express purpose.
T. 10. 下à-múa-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. Kà-mún-bin-uwil-koa, 'that ... may or might permit to be together.'

## Iteration.

T.1. Kà-mủa-béa-kán bón bag $T .9$. Kà-mu̇n-béa-kà-nủn bón bage * * = 'I shall again permit him to be.'

## Imminence.

T. 9. Kà-múa-béa-küa-koa biloa, $\dagger$ 'lest he permit thee to be.'

Contemporary circumstance.
T. 1. Kà-mún-bin bón bağ ba T. 3. Kà-mùn-billi-ela binuğt ba 7. 9. F $\dot{\mathrm{a}}$-mun-bi-núa bitia $\dagger$ ba
$\dagger$ For banung, biloa, bitia, binung, see paradigm of Pronouns.

Implied negation of actual becoming.
T. 10 a. Ká-mai-g̀ bón bag

Implied negation of entity or being.
T. 10 b . Kä-mün-bi-pa bag ba $\quad T .10 \mathrm{c}$. Ká-mún-bi-pa-ta bag ba
T. 10 d . Keirwarán* lag g mún-bi-pa

* Keawarín is a negatire.


## Imperative Mood.

Kì-mún-billa *
Kà-mun-bill-a "permit * to
Kà-mún-béa-ka", 'permit ", again to'

* Insert here the pronoun in the $A c c$.


## DECLENSION OF TRANSITIVE VERBS.

DECLENSION of the VERB 'TO STRIKE.'
Bun-killi-ko, 'to strike'.
EXAMPLES OF THE DECLENSTON OF THE TENSES OF THE INDIC.ATIFE MOOD.
T. 1. Sing., Búntán bag̀. $\dagger \quad$ Dual, Búntán bali. $\dagger$ Plu., Búntán ǵéen. $\dagger$
Conjoined Dual, Búntán banug̀. $\dagger$
†Or any other suitable pronoun as a subject. The personal object must be placed after the verb, but the neuter object after the subject.
lndicative Mood.
T. 1. Búntán bón bag*
T. 6. Bán-kulla-ta bón bag
4. Bán-killa " "
8. ", -kín bón bağ
5. " -kéúュ " "
$9 .$, -nün " ,

Participles.
T. 1. Bún-killin bón bag T. 6. Bún-killi-ela-ta bón bag̀


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

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

Reflexive.
T. 5. Bún-kill-é ùa ba $\dot{g}$, 'I hare struck myself.'

Reciprocal.
T. 1. Bún-killán bali $\begin{array}{lll}\text { 4. "-kill-ala } & \text { 7. "-kill-ai-kolag } \\ \text { 5. "-kill-ai-kéun", } & \text { 8. ",kill-ai-kín " }\end{array}$
T. 9. Bún-killà-nu̇n bali

Subjunctive Mood.

1. To express purpose.
T. 10 .

Bún-killi-ko, ' to strike,' 'for the purpose of striking.'
Bún-killi-koa, 'to strike continually,' 'to beat,' ' to thrash.'
Bín"-kill-ai-koa, 'to strike each one the other,' 'to fight.'
2. To express imnediate purpose.
T. 10. Bún-wil or bú-wil-koa bón bag, 'that I might strike him.' 3. Iteration.
T. 1. Bún-téa-kán bón bağ $\quad$ T. 9 . Bín-téa-kà-nùn bag 4. Imminence.
T. 9. Bún-téa-ku̇n-koa bón bag̀
5. Contemporary circumstance.
T. 1. Bún-tán bón bag̀ ba
T. 3. Bún-killi-ela bón noa ba
T. 9. Bún-nún bón bag̀ 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 bag̀ ba T. 10c. Búm-pa-ta bón bag̀ ba
T. 10d. Keawarán bón bag̀ 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.'
Noтe.-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,' aud 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, <br> 'strike thou thine own <br> self.' | Bu-wa bi gintoa, | Bún-killá bula |
| 'strike thou thyself.' | 'strike ye two, the one the |  |
| other.' |  |  |

PERMISSIVE FORM of the VERB 'TO STRIKE.'

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

## example of the declension of the tenses.

## 1. Form to be used for the Active Voice.

## Indicative Mood.

T. 1. Sing. Búm-mún-bín bi $\dagger$ tia, $\dagger$ 'thou permittest me to strike,' or 'I am permitted to strike.'

## Imperative Mood.

1. Present ; 2. Continuative; 3. Reflexive ; 4. Emphatic; 5. Reciprocal.
2. Búm-mún-billa bi $\dagger$ tia, $\dagger$ 'permit thou me to strike,'
or 'let me strike.'
3. ". -billi-lía bi tia 'permit me to continue in striking.'
4. " -bill-ía bi kotti, 'permit thyself to strike thine own self.'
5. ", -billa bi gintoa bón,
6. " -billa bula, to strike.'
permit ye two, the one the other, to strike one another.'

## 2. Form to be used for the Passive Voice.

## Indicativa Mood.

1. Present ; 2. Continuative; 3. Reflexive; 4. Reciprocal.
2. Búm-mara-bún-bin $\mathrm{bi}_{\dagger}^{\dagger}$ tia, $\dagger$ 'thou permittest , (any one) to strike me,' or 'I am permitted to be struck.'
3. " bu̇n-billi-lía,
4. " bu̇n-bill-ía tia
5. " bún-billa bulun
' continue thou to permit (any one) to be struck.'
' I myself permit myself to be struck.'
' permit, the one the other, to be struck.'
$\dagger$ Any other suitable pronouns may be placed here.

## Declension of this Verb,

when it is used so as to have the meaning of a passive voice.

## Indicative Mood.

T. 1. Búm-mara-bủn-bin bón bağ 4. Búm-mara-buin-bía bón bag T. 9. Búm-mara-bün-bi-11ùn bón bağ

## Partictples.

T. 1. Búm-mara-bu̇n-bill-ín T. 4. Búm-mara-bu̇n-bi-ala
T. 9. Búm-mara-bún-billí-nùn

Reciprocal.
T. 1. Bám-mara-bu̇n-billán T. 4. Búnı-mara-kùn-bill-ala T. 9. Búm-mara-bùn-bil!a-nin

Scbicnctite Mood.
T. 10 .

Búsn-mara-bu̇n-billi-ko,
' to permit (somebody) to bo struck.'
" -buin-bill-ai-koa,
", -bün-bi-umil-koa,
" -bün-bia-kün-koa,
'to permit the one to be struck by the other.'
'that...might permit...to be struck.'
'lest (somebody) should be permitted to be struck.'
, -lủn-bi-rùn bón bag̀ ba, 'when I permit (any person) to be struck.'
," -lūn-bai-ğa bón bağ, 'I had almost permitted lim to be struck.
" -bün-bi-pa bón bag̀ ba, struck.'

Imperative Mood.
Búm-mara-bu̇n-billa bi tia.

## DECLENSION of tie TERB 'tO MLKE.'

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

## Indicitite Mood.

T. 1. Umán bag̀ unn
T. 6. Umá-ta bà̇ unni
4. Umá
5. Uma-kéún
"
8. Uma-kín
9. UIrá-nún "

Pabticiplef.
T. 1. Umull-ín bag̀ nuni
T. 4. Umala bag unni 2. Umulli-kíùı ,
6. Umulli-ela-ta
7. Umulli-kolag
",
3. Umulli-ela
T. 9."Umullí-nủa ba g unni

## Continuative.

T. 1. Umulli-lin bag̀ unni
T. 3. Tmulli-li-ela ba $\dot{g}$ unni

## Reflexice.

T. 5. Umull-étin bag guni

Reciprocal.
T. 1. Umull-ín bali umi T. G. Umuil-alata bali unni
4. Cmull-ala
7. Umull-ai-kolag,$"$
5. Umull-ai-kéùn ", "
8. Umull-ai-kíu ",
T. 9. Umul'ánún bali unni

Subiunctite Mood.

1. To express purpose.

$$
\text { T. } 10
$$

Umulli-ko, ' to do, make, create.'
Umulli-koa, 'to continne to do.'
Umull-ai-koa, ' to do reciprocally.'
2. To express immediate purpose.
T. 10. Uma-umil-koa bag unni, 'that I may or might make this.'

Iteration.
T. 1. Uméa lín be g̀ unni $\quad$ T. 9. Uméa lia-nùn be g̀ unni

## Inminence.

T. 9. Uméa bún koa bag̀ unni
T.1. Umán baǵg ba unni

1. 3. Umulii-ela bag ba unni
1. 9. Unáa-núa noa baǵ umi

Implied negation of actual effect.
T. 10a. Umai-ga ba $\dot{g}$ unni

Implied negation of acticn or entity.
T. 10b. Uma-pa bage unni
$T$. 10c. Cma-pa-ta beg unni

1. 10d. Keawarán ba g̀ uma-pa unni

Imperative Mood.
Umulla bi, 'make thou.'
Umáu-umulla bi, (reduplication) 'make thou diligently.'
Umullá bula, 'make ye two' (reciprocally).
Umull-ía bi, ' make thou thyself' (reflexive).
Uméa-ka, 'make again'; uma-kéa, 'make instantly.',
Uma-b un-billa bón unni, 'permit him to make this.'
Umara-bun-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 bag̀ gali ko T. 4. Upá bag̀ giali ko
T. 9. Upá-nún bag gali ko.

Participles.
T. 1. Upullín bag gali ko T. 4. Upala bag gali ko
3. Upulli-ela
"T. 9 . Upulli-nùn bag gali ko

## Continuative.

T. 1. Upulli-lín bag gali ko
T. 3. Upulli-li-ela bag gali ko Reflexive.
T. 5. Upull-éún bag g̀ gali ko

Reciprocal.
T. 1. Upull-án bali gali ko Subjunctive Mood. T. 10.

Upulli-ko, 'to do, to use in action.'
Upulli-koa, 'to continue to do,' as, ' to work with.'
Upan-uwil-koa bag, 'that I might do.'
Upéa-ku̇n-koa bag., 'lest I should do.'
Upà-nün bi ba, 'when thou doest,' or 'if thou do.'
Upai-ga bag, 'I had almost done.'
Upa-pa bag ba, 'had I done,' or 'if I had done.'

## Inperative Mood.

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

DECLENSION of the VERB 'TO $B R E L \bar{K}$ '
by personal agency.
Tiir-bung-gulliko, 'to break' by personal agency, not by instrumental means.

## Indicative Mood.

T. 1. Tiir-buğ -gán bag̀ unni T. 4. Tiir-bug̀-ga bag unni T. 9. Tiir-buğgá-nu̇n bag unni

## Participles.

T. 1. Tiir-buğ̀-gullín baǵ $\dagger$ T. 4. Tiir-buğ-galla baġ $\dagger$
3. Tiir-buğ-gulli-ela ":, 7. Tiir-buğ-gulli-kolag " " T. 9. Tiir-buğg-gulli-nün baǵ unni
$\dagger$ Here insert 'unni' or any other neuter object.

## Continuative

T. 1. Tiir-bug̀g-gulli-lín bag T. 3. Tiir-buğ-gulli-li-ela bag $\dagger$ Reflexive.
T. 5. Tiir-buğgull-éün bag unni

Reciprocal.
T. 1. Tiir-buġ-gull-án bali uuni

Subjunctive Mood.

## T. 10.

Tiir-bug.gulli-ko, 'to break' (something).
Thir-bu $\dot{\text { g -ga-uwil-koa, 'that ... may or might break.' }}$
Tiir-buğ-géa-kún-koa, 'lest ... should break.'
Tiir-buğ-ga-nún bag ba, 'when I break,' or 'if I break.'
Tiir-bug.gai-ga, bag, 'I had almost broken.'
Thir-bug ga-pa bag ba, 'had I broken,' or 'if I had broken.'

## DECLENSION of the VERB ' TO $B R E A K$ ' by instrumental agency.

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

## Indicative Mood.

T. 1. Tïr-bur-rín bag̀ unni T. 4. Tïr-bur-réa bag unni
T. 9. Tiir-bur-ri-nún bag unni

## Pabticiples.

T. 1. Tiir-bur-rill-ín bag $\dagger$ 2. 4. Tiir-bur-rala bag $\dagger$
3. "-bur-rilli-ela," " 7. Tiir-bur-milli-lolag , " T. 9. Tiir-bur-rilli-nùa baǵg unni

Continuative.
T. 1. Tïr-bur-rilli-lín bag $\dagger$ T. 3. Tiir-bur-rilli-li-ela bag $\dagger$ $\dagger$ Here insert 'umni' or any other neuter cbject.
Reflexive.
T. 2. Tiir-bur-rilléén bag unei

## Reciprocal.

T. 1. Tiir-bur-rill-án bali unni

Subjuxctife Mood.
T. 10

Tiir-bur-rilli-ko, 'to break' by means of some instrument. Tiir-burr-umil-koa, ' that... may or might break.' Tiir-bur-réa-kún-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 lad broken.'

DECLENSION of tae VERB 'TO SPEAK,' 'TO TELL.'

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

> Indicative Mood.
T. 1. Wirál bón bag̉*
T. 6. Wiya-ta bón bag
4. Wiyá
8. Wiya-kin ," "
5. Wiya-kéu"u"
"
9. Wịànún " "

* $=$ 'I tell him.'
Particlples.

| T. 1. Wiyellin | bón bag | T. 6. Wivelii-ela-ta | bón bag |
| :---: | :---: | :---: | :---: |
| 2. Wivelli-kéún | „, „, | 7. Wiyelli-kolag | " |
| 3. Wiyelli-ela | ", ", | 8. Wiyelli-kín | " " |
| 4. Wiyala | " " | 9. Wiyelli-mun | " |

3. Wiyelli-ela
" " . Wiveli-kin " "

Continuative.
T. 1. Wiyelli-lín
T. 3. Wiselli-li-ela
Reflexive.
T. 5. Wirel-léùn ba $\dot{g}=$ ' I talked tù myself.'

Reciprocal.
T. 1. Wiyellıán bara* T. 6. Wiyell-ala-ta bara
4. Wiyell-ala
7. Wiyell-ai-kolag "
8. Wiy ell-ai-kin "
T. 9. Wiyellànùn bara

* = 'They say to one another.'

Subituctive 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-nwil-koa bag

Iteration.
T. 1. Wiyéa kán bag
T. 9. Wiyéa làa-mún beğ

Imminence.
T. 10. Wiyéa kün-koa bag

Contemporary circumstance.
T. 1. Wiyán noa ba
T. 3. Wiyelli-ela noa ba
T. 9. Wiyánún noa ba

Implied negation of actual effect.
T. 10a. Wiyai-ğ ba bón bag

Implied negation of action or entity.
T. 10b. Wiya-pa bón bağ ba T. 10c. Wiya-pa-ta bón bag
2. 10d. Keawarán† bón bag̀ wiya-pa $\dagger$ Keawaran is the negative.

## Tmperative Mood.

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

## DECLENSION OF INTRANSITIVE VERBS.

## DECLENSION of the VERB 'TO GO.'

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


## Imperative Mood.

Tanan uwolla, 'come hither.'
Waita uwolla, ' go away.'
Wolla-wolla, ' come or go quickly.'
Uwollá, 'depart each.'
Uwoll-1́a, 'come or go' (of self).
Uwéa-ka, ' come or go.'
Uwa-bu̇n-billa, 'permit to come or go.'
Uwa-kéa, 'come or go,' sc., in the morning.

DECLENSION of the VERB 'TO BREAK.'

## Tiirkulliko, 'to break' spontaneously.

## Participles.

'Tiir rán unni, 'this is broken' spontaneously.
T.1. Tiir-kull-ín unni
2. "-kulli-kéün unni
3. "-kulli-ela unni
T. 5. Tiir-kull-éún unni
4. ", -kuli-ala uıni
6. "-kulli-ela-ta unni.
T. 9. Tiir-kulli-nu̇n unni

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

Subjunctive Mood.

## T. 10.

Tür-kulli-lso, 'to break of its own accord.'
Tiir-kulli-koa unni, 'that this may or might break.'
Tiir-kull-éa-kún-koa, 'lest . . . should break.'
Tiir-kulli-nùn unnibo, 'when or if this breaks.'
Tiir-ka-ġa-léún unni, 'this had almost broken,'
Tiir-kulli-ba-pa unni, 'had this broken.'

## Imperative Mood.

Tiir-kull-ía nnni, ' I wish this to break of itself.'
Tiir-kull-éa-ka unni, 'I wish this to break of itself again.'
Kamúnbilla unni tiir-kulli-koa, 'let this break spontaneously.'

## DECLENSIUN of the VERB, 'TO DIE.'

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

Indicative Mood.
T. 1. Tetti bán noa
4. " ba noa
5. ", ba-kéün noa
T. 6. Tetti ba-ta noa
8. ", ba-kín noa
9. ", bà-nún noa

Partictires.
T. 1. Tetti bullín noa
2. " bulli-kéün noa
T. 4. Tetti bala noa 7. " bulli-kín noa
9. " bulli-nün noa

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

Scbrenctire Mood.

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\text { T. } 10 .
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Tetti buili-ko, 'to die.'
Tetti ba-uwil-koa noa, 'in order that he might die.'
Tetti béa-kün-koa noa, ' lest he should die.'
Tetti bà-núa noa ba, 'when he dies,' 'if he should die.'
Tetti bai-g.a noa, ' he had almost died.'
Tetti ba-pa noa, ' had he died,' 'if he had died.'

## Imperatite Mood.

Tetti ba-uwa, 'proceed to die' (optatively).
Tetti bita-billa bón, 'permit_him to die.' Tetti béa-ka, 'die again.'

## PARTICLES used instead of the VERB 'TO BE.'

1. The verb, with a substantive attribute: ta, 'itis'; tararán, ' it is not.'
2. The verb, with an adjective attribute: lág, 'it is'; kora lág, 'it is mot.'
3. The verb, with a personal attribute: (1) b o, is 'self'; (2) gal $i$, '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 ageot), who' . . ; unni ta, 'this is' (the subject) ; unníbo ta, 'this is itself' (the subject); gali noa wiya, 'this is he who spoke.'
Pulli, 'salt' (a subst.) ; pulli ta, 'it is salt' (a subst.) ; pulli lág, 'it is salt' (an adj.); pulli kora lág, 'it is not salt', (an adj.) ; tararán* pulli korien, 'it is not salt' (a subst.)

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

4. The verb, with an attrioute of manner: y anti, 'it is so'; yantibo ta, 'it is so itself'; imperatice: yanóa, 'let be as it is'; ya-ai (used negatively), 'let it not be so.'

Example:-
Yaai, búnki yikora, 'let it not be so, strike not.'
5. The verb, expressing tendency: wal, 'is,' 'shall,' 'will' (denoting tendency of the mind or thing) ; imperative: wiya, 'say,' 'declare what you wish.'

## Examples:-

Tiir wal unni, 'this is broken'; wiya, unnimurráráag, 'say, is this good?'
6. The verb, 'expressing being or existence : ke , 'be,' 'is.'

Example:-
Minarig ke unni? 'what (thing) is this?'
[Note-I am not sure that all these particles are used as substitutes for the verb' to be.'-Ed.]

## Thi V ERB used NEGATIVELY.

Indicative Mood.

## Affirmatively.

Negatively.
T. 1. Kaíwá, bán-tan bón bag.
'Yes, I strike him.'
5. Bún-kéùa bón bağ.
'I have struck him.'
6. Bún-kulla bón ba g.
'I had struck him.'
8. Bún-kía bón bag.
'I shal! strike him.'
9. Bún-nús wal bón bag̣.
'I shall strike him.'
rán, bón bag bún korien.
' No, I strike liim not.'
Keawai, bón bag bún-ki-pa.
'No, I have not struek him.'
Keawarán, bón bag̀ búm-pa.
'No, I had not struck him.'
Kearai, bón bag búu-kín.
' No, I shall not strike him.'
Kearai, wal bón ba g bún korien. 'No, I shall not strike him.'

## Participles.

## T.

1. Bín-kill-ín bón bag. 'I am striking him.'

Keawaran, bón ba ge bún-killi korien.
' No, I am not striking him.'
3. Bún-killi-ela bón ba g̀.
'I was striking him.'
Keawaran, bón baǵg bún-killi kora kal.
' No, I was not going to strike him.'
9. Bún-killi-nùn bón bag.
'I am going to strike him.'
Kearai, bón bağ bún-killi kora ke
' $\mathrm{N}, \mathrm{I}$ am not going to strike him.'

## Imperative Mood.

Mandatory-
Búwa bón, 'strike bim.' Ma, búwa bón, ' do, strike him.' Yanoa, bún-ki yikora bón, 'let be, strike him not.'
Bún-killá, 'strike on,' 'continue to strike.'
Yanoa, búu-killa-ban kora, 'let be, cease striking.'

- Búm-mara-bún-billa bón, 'permit him to be struck.'

Yari, bón bi búm-mara-bún-bi yikora, 'hold! let him not
be struck.'

## Entreaty-

Búm-mùn-billa-hón, ' permit him to strike.'
Yanoa, búm-mún-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?'

Idioms-
Wiwi, 'be quiet,' 'do not what you tend to do.',
Yaai, 'refrain,' 'do not,' 'cease acting,' 'hold'! ' let not.'
Tari, yanoa, 'let be,' 'let alone,' 'do not.'

## ADVERBS.

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

$$
\text { 1. Of } N u m b e r .
$$

Wakàl bo ta, 'once ouly.' Bulóara bo ta, 'twice ouly.'

> Ngóro bo ta, 'thrice only.'
2. Of Order.

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

Unti, 'here.'
Uanug, 'there.'
Wonnug ? 'mhere?'
Wonta-kolag, 'whither'?
Unti-kolag, 'hither.'
Untoa-kolag, 'thither.'
Wokka-kolag, 'upwards.'

Bará-kolağ, ‘downwards.'
Muriug -kolag̀, 'forwards.'
Willugg-kolağ, ' 'backwards.'
Wonta-hirug? 'whence? from what place?'
Unta-birug, 'thence,' [time.
Unti-birug', 'hence'; place or

## 4. Of Time.

Ba , 'when ; at the time that'; gai-ya, 'then,' must always be after it.
Bug̀-gai, 'this present period, now, to-day'; 'the time now passing.'
Buğgai-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.'

Keawai-wàl, 'uever, not at any time'; ' no, never.'
Kúm-ba, 'yesterday' (when the verb is in a past tense); 'tomorrow' (when used with a verb in the future tense).
Kúm-ba kén ta, ' the day after to-morrow.'
Murí-ai, 'sometimes.'
Murríin-murrín, 'often, repeatedly, frequently.'
Tága, 'before, prior to.'
Tanoa-nug bo, 'soon.'
Toan-ta, 'afterwards.'

Unnuğ bo, 'hitherto.'
Wakàl-wakal, 'once-once,'-an idiom for 'seldom.'
Yaki-ta, ' $n o w '$; at the time spoken of.
Yaki-ta bu, 'instantly'; at the selfsame moment spoken of.
Note-Iteration is expressed by a particular form of the verb; as, Bủntéa-Eanun, ' will strike again.'

## 5. Of Quantity.

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

## 6. Of Quality or Manner.

Kára, 'slowly, deliberately.' .
Pór-ról, ‘ heavily’; cf. pór-ról.
Kurra-kai, ‘quickly’; also equivalent to the phrase 'make haste.'

Wir-wir, 'cheerfully, lightly'; $c f$. wir, as a verb, 'to fly like the down of a bird.'
Woğkàl-láǵ, 'foolishly '; cf. woġkàl, ‘deaf, stupid, foolish.'
7. Of Doubt.

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

## 8. Of Affrmation.

E-é, 'yes.'
Kau-wá, 'yea.'
Tokól bo ta, 'truly, in truth itself '; $c f$. tolkól, 'straight.'

Tanti bo ta, 'yes, just as it is.'
Yuna bo ta, 'verily, certainly, really'; lit., 'there it is itself.'
9. Of Negation.

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

## 10. Of Interrogation.

Kora-koa? 'why not?'
Minarig-tin? why? wherefore : ${ }^{\prime}$
Womnón? 'how? hich
Note.-Other modifications will be better understood from the Illustrative sentences.

Yako-ai? 'how ?', meaning 'in what mamer?' answer, yanti, 'thus.'
answer, gia-kai, 'this way.'

## PREPOSITIONS.

Ba, 'of'-denoting possession, when used with the personal pronouns.
Birug. 'of, out of, from'; opposed to ko-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 proneuns, but 'tin' goes with nouns.
Kàl, 'part of'; as, unti-kàl, 'of this, part of this, hereof.'

Katoa, ' with, in company with,'-not instrumental.
Ko, -lo, -o, -ro, -to,-particles denotiog agency or instrumentalitr.*
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 ouly when instrumental.


## CONJUNCTIONS.

The idiom of the language is such, that sentences connect with sentences without the aid of conjunctions, the subjunctive mood answering all these purposes. The dual number also does away with the necessity of using connectives to unite two expressions. The following are the principal conjunctions, viz., gatun, 'and'; kulla, 'because, for'; gali-tim, 'therefore, on account of this.' Bit 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.

## IPTERJECTIONS.

Nore.-The following are used under the circumstances mentioned.

A, 'hearken! lo! behold!'
Ela-beára, of wonder, surprise, astonishment.
Ginoa, of salutation at parting; as, 'faremell.'

Katio-katia, of pain, anguish.
Wau, 'attention!' a call to attend.
Wi-wi, of aversion.
Yapallun, of sorrow ; 'alas!'

## CHAPTER IV.

## VOCABOLART

(1) mythology.

Gakón; kurima; m.,* bones put through the septum of the nose for ornament.
Górro; pummeri; yonei, m., varieties of grass-tree. To form the native spears, pieces of the flower-stalks of this are cemented together at the ends by a resinous substance which exudes from the root; they are made from eight to twelre feet long; a piece of hard wood forms the last joint, on which is cemented a splinter of pointed bone, as a barb. A deadly weapon this is ; thrown by means of a lever nearly four feet long, $c f$. 'w ommàra', which is held in the hand, and on it the poisoned spear.
Koin, Tippakál, Pórrág are names of an imaginary male being, who has now, and has always had, the appearance of a black; he resides in thick brushes or jungles; he is seen occasionally by day, but mostly at night. In general, he precedes the coming of the natives from distant parts, when they assemble to celebrate certain of their ceremonies, as the knocking out of tooth in the mystic ring, or when they are performing some dance. He appears painted with pipe-clay, and carries a 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 he comes when the blacks are asleep, and takes them up, as an eagle his prey, and carries them a way for a time. The shout of the surrounding party often makes him drop his burden; otherwise, he conveys them to his fire-place in the bush, where, close to the fire, he deposits his load. The person carried off tries to cry out, but cannot, feeling. almost choked; at daylight Koin disappears, and the black finds himself conveyed safely to his own fire-side.
Koyorówén, the name of another imaginary being, whose trill in the bush frequently alarms the blacks in the night. When he overtakes a native, he commands him to exchange cudgels, giving his own which is extremely large, and desiring the black to take a first blow at his head, which he holds down for that purpose $\dagger$; after this he smites and kills the persons 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 connmou mode of duelling among the blacks.-ED.

Kurriwilbán, the name of his wife; sbe 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 blaciss as a name for this being.
Múrramai, m., the name of a round ball, about the size of a cricket-ball, which the aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the ball. It is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles, on the sea-coast and in the interior. One is now here from Moreton Bay, the interior of which a black showed me privately in my study, betraying considerable anxiety lest any female should see the contents. After he had unrolled many yards of woollen cord, made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg. He allowed me to break it and retain a part. It is transparent, like white sugar-candy. The natives swallow any small crystalline particles that crumble off, as a preventive of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate, of a milky hue, semi-pellucid, and it strikes fire. The vein from which it appears to have been broken off is one and a quarter inch thick. A third specimen contained a portion of carnelian partially crystallised, a fragment of chalcedony, and a fragment of a crystal of white quartz.
Murrokun, m., the name of a mysterious magical bone, which is obtained by the karákals, $q \cdot v$. Three of these sleep on thie grave of a recently interred corpse ; in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three 'doctors,' who feel the puncture not more severe than that of the sting of an ant. The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by magical power, it is said and believed, they destroy their ill-fated victim, causing the mysterious bone to enter into his body, and so occasion death.
Nauwai, m., a canoe; pupa, m., bark, a canoe. The canoes are made of one sheet of bark, taken whole from the tree and softened with fire, and then tied up in a folded point at each end. A quantity of earth forms a hearth, on which the natives: roast their bait and fish, when fishing.

Nug-gún, m., a song. There are poets among the tribes, who compose songs ; these are sung and danced to by their own tribe in the first place, after which other tribes learn the song and dance; and so the thing itinerates from tribe to tribe throughout the country, until, from change of dialect, the very words are not understood correctly by distant blacks.
Pórobug , the name of a mystic ring, in which certain ceremonies of initiation are performed; from pós ${ }^{\text {, ' to drop down, }}$ to be born.'
Puntimai, m., a messenger, an ambassador. These men are generally decorated with the down of the swan or of the hawk on their heads, when on an embassy. They arrange the time, place, and manner of preparations for a battle or for the punishing of a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance ( $c f, \mathrm{nu} \dot{\mathrm{g}}$-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
r 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 agun; he calls out as he advances, 'Pirrológ, Pirrológ.'.
"Tilm n 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, kolu $\dot{\mathrm{g}}$-kolug, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.
Tippakalin, Mailkun, and Bimpóin, are names of the wife of K oin, q.v. She is a much more terrific being than her husband; him the blacks do not dread, because he does not kill them; but this female being not only carries off the natives in a large bag-net and drags them beneath the earth, but she spears the children through the temples; she thus kill them, and no one ever sees again those whom she obtains.
Turrama, m., an instrument of war, called by Europeans a 'boomerang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming

* This is a proof that the black nan has been duly initiated at the ceremonies of the

Bora. See s.r. Yarro.-ED.
a curve in its orbit from and to the thrower; to effect this, it is thrown against the wind; but in war it is thrown against the ground ; it then rebounds apparently with double violence, and strikes some distant object, and wounds severely with its sharpened extremities.
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 karálial; after that, the youth may seize a woman; he becomes a member of the tribe and engages in their fights.
Yulug , the name of the ring in which the tooth is knocked out. The trees are marked near the ring with rude representation of locusts, serpents, and other things, on the bark; these are 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 wa ba, Lake Macquarie; the word means 'a plain surface.' Biwo gkula, the place of red ti-trees; frombiwo $\dot{g}$,'red ti-tree.' Boikón úm ba, a place of ferms; from boikón,' fern.' Boun, the site of Wallis's Plains; from a bird of that name.
Búlba, 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.
Górróinba, the female-emu place; from $\dot{g}$ órroin, 'the female emu'; 'the male emu' is kógk oróg, from his cry.
荌urránba, a place of brambles; from gurrán, an inferior sort of 'bramble.'
Kaiáraba, a place of 'sea-weeds.'
Kárakuuba, a place of 'swamp-oaks,' which is a species of pine. Kéel-kéelbat, a place of 'grass-tree.'

Kintíirrabín, the name of a small extinct rolcano on the sea-coast. near Red Head, north-east of Lake Macquarie.
Koikalig $\dot{\mathrm{g}} \mathrm{a}$, a place of brambles; from koikalig $\dot{\mathrm{g}}$, a sort of 'bramble,' bearing a berry like a raspberry.
Koiy ${ }^{\prime} \dot{\mathbf{g}}$, the site of any native camp.
Kona-konaba, the name of the place where the stone called kona-kona is found. There are veins in the stone, which contain a yellow substance used for paint in warlike expeditions. It is the name of a large mountain, at the northern extremity of Lake Macquarie.
Kopurraba, the name of the place from which the blacks obtain the kopurra, a yellowish earth, which they wet, mould up into balls, and then burn in a strong fire; the fire makes it change into a brilliant red, something like red ochre; the men and women paint themselves with it, after mixing it with the kidney fat of the kangaroo; this paint they usse always at their dances.
Kurrá-kurrán, 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 formerly it was one large rock which fell from the heavens and killed a number of blacks who were assembled there; they had gathered themselves together in that spot by command
r of an immense iguana, which came down from hearen for that nurpose; the iguana was angry at their having killed lice by roasting them in the fire; those who had killecl the vermin by cracking them, had been previously speared to death by bim with a long reed from hearen! At that remote period, the moon was a man named Póntobug; and hence the moon is called he to the present day; but the sun, being formerly a woman, retaias the feminine pronoun she. When the iguana saw all the men were killed by the fall of the stone, he ascended up into heaven, where he is supposed to be now.
Kuttai, the site of Sydney Light-house; any peninsula.
Mulubinbs, the name of the site of Newcastle, from an indigeaous 'fern' named mulubin.
Mullug-bula, the name of two upright rocks about nine feet high, springing up from the side of a bluff head on the margin of the Lake. The blacks affirm, from tradition, that they are two women who were transformed into rocks, in consequence of.their being beaten to death by a black man. Beneath the mountain on which the two pillars stand, a seam of common coal is seen, many feet thick, from which Reid obtained a cargo of coals when be mistook the entrance of this lake for Newcastle. A portion of a wharf built by him still exists at this place, which is still called Reid's Mistake; [i.e., in 1834].

Munug-gurraba, the place to which 'sea-snipe' resort.
Múnukán is the name of a point, under which is a seam of cannel coal, and beneath that is a thick seam of superior common coal, and both jut into the sea betwixt three and four fathoms of water. The government mineral surveyor found, on examination, that the two veins were nearly nine feet in thickness, and the coal of excellent quality ; [i.e., in 1834].
Nikkinba, a place of coals, from nikkin, 'coal.' The whole Lake, twenty-one miles long by eight broad, abounds with coal.
Niritiba, the name of the island at the entrance of the lake; from niriti, the 'mutton bird,' which abounds there.
Pitoba, a place of pipe clay; from pito, 'pipe clay,' which is used at a death by the deceased's relatives to paint their whole body, in token of mourning.
Puntei, a 'narrow' place; the name of any narrow point of land.
Purribágba, the 'ant's-nest place'; from within these nests a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called purribág. The ants gather the substance for some unknown purpose.
Tirabéenba, a tooth-like point of land; from tira, 'a tooth.'
Tulkaba, the soft ti-tree place; from tulka,' 'ti-tree.'
Tulkiriba, a place of brambles; fromtulkiri, 'a bramble.' Tumpoaba, a clayey place; from tumpoa, 'clay.'
Wárawàllug, the name of a high mountain to the west of Lake Macquarie. This has been partly cleared of timber, by order of the Surveyor-Geueral; as a land-mark it is seen from a considerable distance. The name is derived from wallug, the 'human head,' from its appearance.
Wauwaran, the name of a hole of fresh water in the vicinity of Lake Macquarie, betwist it and the mountains westerly; said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called wauwai; it frequents the contiguous swamp and kills the aborigines! There is another resort for these fish near an island in Lake Macquarie named boroyiróg, from the cliffs of which if stones be thrown down into the sea beneath, the ti-tree bark floats up, and then the monster is seen gradually arising from the deep; if any natives are at hand, he overturns their canoe, swallows the crew alive, and then the entire canoe, after which he descends to his resort in the depths below!
Yiránnálai, the name of a place near Newcastle on the sea beach, beneath a high cliff; it is said that if any persons speak there, the stones fall down from the high arched rocks above; for the crumbling state of these is such that the concussions of air from the voice cause the pieces of the loose rock to come down; this once occurred to myself when I was in company with some blacks here.
(8) common rouns.

## B. ${ }^{2}$

Baibai, m., * an axe.
Baiyàg baiyág, m., a butterfly.
Bato, m., water ; cf. gapoi
Berabukkán, m., sperm whale; the natives do not eat this; ef. torog-gum.
Biggai, m., an elder brother.
Bintunkin, m., a father.
Birraba, m., a small shell fish.
Biyug, wи., 'father,' addressive. Biyugbai, m., a father.
Boalúg, m., mangrove seed.
Boarrig, m., misty rain.
Boata, m., the cat-fish.
Boawál, m., the curlew.
Bugkin, m., vermin, as fleas.
Bukkai, m., the bark of a tree; the skin of animals.
Bulbug, m., a small species of kangaroo.
Búnkun, m., a red sea-slug

* which adheres to the rocks, and is known to Europeans as 'runjewai.'
Búruğ, m., hair on the head. Wúrun, m., hair on the body. Kitug, m., the short hair of animals.
Tirrig, m., the fur of the opossum tribe.
Buttikáġ, m., any beast.


## G.

Gapál, m., a concubine.
Gapoi, gaiyuwa, gatóg, kullig, $m$., names for fresh water; $c f$. kokoin, bato, and yarro.
Garawan, m., a plain flat place.
Garóg.garóg, m., a rough place.
Garo-géen, m., an old woman. Garo-mbai, $m$, an old man.
Gauwo, m., a sea-gull.

Girrinbai, m., first-borı female. Wúğ-gubai, youngest
Golokonug, m., a large kind" of schmapper.
Gorokian, m., the morning dawn
Guraki, m., oneinitiated; hence, a wise person.

## K.

Kán; Lurriwirára; m., a brown diamond suake.
Maiya, m., the general name for snakes.
Kauin, $n$, a fresh-water eel.
Karai, m., flesh of any sort, but chiefly of the kangaroo.
Karálial, ni., a wizard, doctor, sorcerer.
Karoburra, m., a large whiting.
Karóğ-karóg, m., a pelican.
Kéarapai, m., the white cockatoo.
Waiila,me,the black cockatoo; its breeding place is unknown to the blacks.
Keilai, $n .$, urine.
Kikoi, m., a native cat; is very destructive to poultry.
Kinuun, m., the womev's nets ; used as bags.
Kipai, m., fat, grease, \&c.
Kira-kira; kúneta; m., the male and the female king-parrot.
Kirika and korunnág, ne, two kinds of native honey.
Mipparai,m., the honey-comb. Nukkug, m., the small stiugless bee of this country.
Mikall, m., the honey in the blossoms of the honeysuckle tree.
Káraka, m., the honey in the blossom of the grass-tree. * The $m$, throughout, stand
word fron its siguification. - Ev.

Kirrin, m., pain.
Kógika, m., a reed.
Kóǵgoróg, $m$., anemu; from the noise it makes.
Koiwon, m., rain.
Koiyóg, $m$., a uative camp.
Koiyuğ, m., fire.
Kokabai, m., a wild yam.
Kokei; wimbi; winnuǵ; m., native vessels made of the bark of trees, and used as baskets or bowls.
Kokera, m., a native hut.
Kokoin, m., water ; cf., gapoi
Kókuğ, m., frogs; are so called
from the noise they make.
Kómirrá, m., a shadow.
Konuğ ; kintáriǵg ; $m$., dung.
Kónuğ-gai, m., a fool.
Koreil, m., a shield.
Koropun, m., fug, mist, haze.
Korowa-tàlàg, m., a cuttle fish;
lit., ' wave-tongue.'
Korro, m., the wind-pipe.
Kotara, m., a club, a waddy.
Kotumág, $m$., the land tortoise.
Külai, $m$., trees, wood, timber.
Kullára, m., a fish-spear.
Kullearig, $m$., the throat.
Kullig, m., a shell.
Kullig̀ tiella, m., a knife.
Kullo, $2 n$, the cheeks.
Kúmàra, m., blood.
Kúmba, m., to-morrow.
Kumbàl, $n$., a younger brother.
Kunbul, m., the black swan.
Küri, m., man, mankind.
Kurralàg; murrin; m., the body.
Kurràbun, $m$., a murderer.
Kurraka, m., the mouth.
Kurrakóg, $m$., the eldest male.
Taiyól, m., the youngest male.
Kurra-koiyóg, m., a shark.
Kurrug kun; muttaura; m., the schnapper.
Kuttal, $m$., the smoke of a fire;
tobacco; cf. poito.
Koun, $m$., the maggrore busb.

## M.

Makoro, m., the general name for fish.
Malama, pirig-gun, pinkun, and wóttól, $m$., lightning.
Marai, m., the soul, the spirit; ' the same as the wind, we cannot see him,' was the definition given by a black.
Meini, m., sand-flies.
Minmai, m., the gigantic lily.
Miroma, m., a saviour.
Moani, m., the kangaroo.
Mokoi, m., mud oysters.
Molakán, $m$., the season of the wane of the moon.
Móto, m., a black-snake.
Múla, m., a boil. -
Mulo, $m$., thunder.
Mümuya, m., a corpse, a ghost.
Múnbónkán, m., the rockoyster.
Munni, $m$., sickness.
Muraban, m., blossom, flowers.
Murrakin, $m$., young maidens.
Murrin, m., the body.
Murri-nauwai, m., a ship, boat.

## N.

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

Paiyabára, $m$., the large ti-tree. Pillapai, m., a valley or hollow.

Pimpi, m., ashes.
Pippita, m., a small hawk ; so called from its cry.
Pirama and wommarakán, $m$., a wild duck and drake.

- Piriwal, m., a chief or king.

Pirrita, m., an oyster which grows on the mangrove tree.
Pittóǵg talowai ; m., two kinds of roots of the arum species; the taro of Tahiti.
Poito, $m$., the smoke of a fire.
Póno, m., dust.
Poribai, $m$., a husband.
Porikunbai, m., a wife.
Porowi, m., an eagle.
Porun, m., a dream or vision.
Porun-witilliko, m., to dream.
Pulko, $m$., a stone axe.
Pulli, $m$., salt.
Pullí, m., voice, language.
Puna, $m$., sea sand.
Punbug, $m_{\text {., sea-slug, blubber. }}$
Punnal, m., the sun.
Pürai, $n$., earth, land, the world.
Purreag. $m$., day.
Purramai, m., a cockle.
Purramaibán, $m$., an animal
like a ferret, but amphibious; it lives on cockles.
Purrimunkín, $n$., a sea-salmon.

## T.

Taiyol, m., the youngest male.
Tembiribéen, 2 ., a death adder. The aborigines, when bitten, usually suck the wound, as a remedy.
Tibbin, m., a bird.
Tibún, m., a bone.
Tiegko, m., a bitch.
Tirál, $m$., a bough of a tree.
Tirriki, $m$., the flame of fire; the colour red.

Tirril, $m$., the tick, a venomous insect in this country that enters the skin of young dogs, pigs, lambs, cats, and is fatal, bnt not to man; it is exactly similar in size and shape to the English tick, but its effects are soon discovered; for the animal becomes paralyzed in its hind quarters, sickness comes on, and death follows in two or three days after the paralysis has taken place.
Tokoi, m., night.
Topig, m., a mosquito.
Toróg -gun, $m$., the black whale;
this the blacks eat, whilst the sperm whale is not eaten.
Tukkära, $m$., winter.
Tullokín, m., property, riches.
Tulmun, $n$., a grave.
Tulun, $m$., a mouse.
Tunkán, m., a mother, a dam.
Tunug, $m$., a rock, a stone.
Tupea-tarawo $\dot{\text { gr }}$ and nináǵ, m.,
names of the flat-head fish.
Turea, m., a bream-ish.

## W.

Wairai, $n$., the spear for battle, or for hunting.
Motig, $m$., the spear for fish.
Waiyóg, $m$., a sort of yam.
Wákun, m., a crow; from its cry, wak-wak-wak.
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, ${ }^{2}$., the hornet.
Waroi, mara, m., the honeysuckle.

Willai, m., an opossum.
Wimbi, m., a bowl; generally made from the knot of a tree.
Wippi or wibbi, m., the wind.
Wirripág, $m$., the large eaglehawk, which devours young kangaroos, lambs, \&c.
Woiyo, m., grass.
Wombàl, $m$., the sea-beach.
Wommara, m., the instrument used as a lever for throwing the spear; of. $\dot{\text { gorro }}$.
Wonnai, n., a child, children.
Woropil, m., a blanket, clothes.
Worowai, $m$., a battle, a fight.
Worowán, m., a kangaroo-skin cloak.
Wattawan, $m$., a large mullet.
Wúğgurrapin, $m$., young lads.

Wúg̀gurrabula, m., ye two lads.
Wunàl, m., summer.
Wurunkán, $m$., flies.

## Y.

Yapug, m., a path, a broad way.
Yarea, $m$., the evening.
Yareil 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, $n$., a bream-fish.

## (4) Parts of the•BODY.

## The Head.

Kittug่, $m$., the hair of the head. Wallug, $m$., the head.
Kappára, m., the skull.
Kúmborokán, $m$., the brain.
Yintirri; ggolo ; $m$., the forehead.
Tukkal, $m$., the temples.
Güréuğ; turràkurri; m., the ear.
Yulkara, m., the eye-brows.
Woipín, $m$., the eye-lashes.
Gaikug ; porowag ; m., the eye.
Tarkin ; goara; m., the face.
Nukoro, $m$., the nose.
Kullo, m., the cheeks.
Tumbiri; willig; m., the lips.
Kurraka, $n$, 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.

## The Trunk.

Kurrabag ${ }^{\text {g }}$ m., the body.
Murrin, $m$., the body.
Mimurrakkun \} $n$., the collar-
Milka-milka, $\}$ bone.

Mirrug, $m$., the shoulder.
Kopa, m., the upper arm.
Turrug, m., the lower arm.
Guna, m., the elbow.

## The Hands and Feet.

| Mättàra, $m$., the hand. |  |
| :--- | :--- |
| Tunkánbéen, $m$., the thumb ; | $\begin{array}{l}\text { Númba, } m \text {., the first finger. } \\ \text { Purrokulkun, } m ., \text { the second }\end{array}$ |

Tunkánbéen, $m$., the thumb; lit., the mother or dam. Purrokulkun, m., the second ", Kotán, m., the third

Garákonbi, m., the little finger.
Lirri; tirreil; m., the nails of the fingers and toes.
Wara, $m$., the palm of the hand; $c f$. warapal, $m$., level, plain.
Túg kag keri, m., the right hand. Wintokeri, $m$., the left hand.
Bulka, m., the back; either of the hand or of the body.
Paiyil, $m$., the breasts.

Búloinkoro, m., the thighs.
Wóloma or tara, m., the calf of the leg.
Gíri, m., the shins.
Warombug, $m$., the knees.

Gupug, m., the nipple.
Warata, m, the chest, breasts.
Nara. mn, the ribs.
Kurabag, m, the side or body.
Turoun, m., the right side.
Goraon, m., the left side.
Parrí or warra, m., the belly.
Parra, $n$, the bosom.
Winnal, m., the loins.
Gakág, m. the hips.

The Limbs.
Papinán, koróg-gar, and mokulmokul, $m$., the knec-pan.
Wiruegkág, m., the aukles.
Mukko; monug ; $m$., the heels.
Yullo, m., the sole of the foot.
Tinna, m., the toes; the foot.

## The Intestines.

Búlbúl, m., the heart.
Purramai, $n$., the kidney ; also a cockle, from its shape.
Munug, $m$., the liver.
Yokól, $m$., the lungs.
Konarig; lonug; m., the bowels.
Purríug; puttara; m., the flesh.
Meya, m., the sinews.

Turrakil, $n$., the reins.
Tógésóg, m., the marrow.
Tibún, m., the bone.
Moika, m., the fatty substance betwist the joints.
Bukkai, m., the skin. *
Wurun, m., the downy hair on the skin.

Goróg. m., the blood.
(5) rerbs.

## B.

Béelmulliko, m.. to mock, to deride, to make sport.
Birrikilliko, m., to lie along, to lie down so as to sleep.
Boibulliko, nn., to know carnally.
Boinkulliko, m., to kiss.
Bómbilliko, m., to blow with the math.
Bouğ-buğ-galliko, m., to cause another to arise, to compel to arise.
Bougg-gulliko, m., to raise one's self up, to arise.

Bág̀ búg. m., to salute.
Kios
Bukka, m., to be wrathful, to be furious.
Bulpór-buğg-gulliko, m., to cause to be lost property, to lose.
Bum-buğ-gulliko, m., to cause to be loose, to open a door.
Búnmarabunbiliko, m., to permit another to be struck.
Bunmilliko, m., to find.
Búmmunbilliko, m., to permit another to strike.
Búakilliko, m., to strike, smite; to aim a blow with a weapon.
Bunbilliko, m., to permit, to let; this is an ausiliary verb.

Bínmulliko, m., to rob, to take by violence, to snatch.
Bur-bug-gulliko, m., to cause to be light or well, to cure.
Burkulliko, m., to be light as a bird, to fly; to be convalescent.
Burug-bugg-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, $9 n$. , to sleep.
Garawatilliko, m., to lose one's self.
Garbug-gulliko, m., to convert into, to cause to become.
Gäri-gàri, m., to pant.
Garo-garo, me, to fall down.
Garokilliko, m., to stand upon the feet.
Garokínbilliko, m., to stand up.
Gimilliko, m., to know by the eye, as a person or place.
Giratimulliko, 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.
Gumaigulliko, m., to offer.
Gupaiyiko, m., to give back, to pay, to returu in exchange.
Guraki, $n$., to be wise, skilful.
Gurrá-korien, m., not to hear.

Gurramag $\mathfrak{g}, m$, 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; $c f$. wogúntilliko.
Gurrayelliko, m., to hearken, 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.
Karákả-umulliko, m., to cure, to make well; a compound of 'karákàl,' a doctor, and 'umulliko,' to do, to make.
Karól, m., to be hot, to perspire from the heat of the sun.
Kauwàl, m., to be large, great.
Kekàl, m., to be sweet, pleasant, nice, delightful.
Kia-kia, m., to be courageous, strong, powerful; to conquer.

Kilbug-gulliko, m., to compel to snap.
Kilburrilliko, m., to snap at by means of something, as a hook is snapped at by a fish.
Kilkulliko, m., to snap asunder, as a cord of itself.
Killibinbin, m., to shine, to be bright, to be glorious.
Kimulliko, m., to wring, to squeeze as a sponge, to milk.
Kimmulliko, m, to broil meat on coals of fire.

- Kinta, m., to be afraid.

Kintai; kintelliko; m., to laugh.
Kinúkinȧi, $n$., 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 ge round.
Kirrawi, $n$., to be lengrtly, to be long ; cf. 'goitig,' m., to be short in length.
Kirrin, m., to pain.
Kitelliko, 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, m., to stink.
Koiyubulliko, m., to burn with fire.
Koiyun, m., to be ashamed.
Kolayelliko, m., to keep secret, not to tell, not to disclose.
Kólbi, m., to sound, as the wind or sea in a storm.
Kólbuntilliko, m., to chop with an axe or scythe, to mow.

Kóllabilliko, $m$, to fish with a line. The line is held in the hand.
Kóllamulliko, n., to make secret, to conceal anything told.
Konéin, m., to be handsome, pretty.
Kóntimulliko, m., to wear as a dress.
Korawalliko, $m$, to watch, to stay by a thing.
Korien, $m$, not to be; the negative form of 'ko.'
Korokal, m., to be worn out, threadbare.
Korokón, m., to roar. as the wind or sea ; cf. kólbi.
Korun, $w$., to be silent, to be quiet.
Koruupaiyelliko, m., to remain silent.
Kotabunbiula, m., to permit to think, to remember.
Kotelliko, m., to think.
Kóttán, m., to be wet and chilly, from rain.
Kugun, n., to be muddy.
Kulbillikn, m., to lean, to recline.
Kulbun-kulbun, m., to be very handsome, elegant.
Kulwun, m., to be stiff, claycold, as a corpse.
Kum-bärä-paiyelliko, $m$., to be
troublesome, to give one a headache by noise.
Kumbàro, m., to be giddy, to have a headache from dizziness.
Kunbín, $m$., to be rotten, as a skin or cloth.
Kunbuntilliko, m., to cut with a knife.
Kumná, m., to be burned.
Kurkulliko, m., to spring up, to jump, to leap.
Kur-kur, $m$., to be cold.

Kurmír, m., to be rotten, as wood; $c f$., kunbún.
Kurrá, m., to be slow.
Kurrág kopilliko, $m$, to spit.
Kurrál, m., to be disabled, to be wounded.
Kurrillikn, m., to carry.
Kuttawaiko, m., to be satisfied with food, satiated, drunk.

## M.

$\mathrm{Ma}, m$., to challenge, to dare ; to command to do.

- Mínkilliko, m., to take, to accept, to take hold of.
Mánmunbilliko, $m$., to cause to take, to let take, to let have.
Maróğkoiyelliko, m., to proclaim, to make known.
Matelliko, $n$., 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., tn be without, to be poor, miserable; a desert place. $\quad r_{2}=4$
Mirriliko, m., to slarpen into a point, as a spear.
Mirrinupulliko, $n$., to cause to be sharp.
Mitti, m., to be small.
Mittilliko, m., to wait, to stay, to remain.
Mituğ, $m$., to be cut, wounded, sore.
Morilliko, $n$., to wind up as a string.
Morón, $m$., to be alive.
Moroun, $m$, to be tame, quiet, docile, patient.
Móttilliko, m., to pound with a stone, like pestle aud mortar.

Mulamulliko, m., to romit.
Múmbillito, m., to borron, 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.
Murrärà̆g, m., to be good, excellent, valuable.

## N.

Neilpaiyelliko, m., to shout; the noise of war or play.
Nigulliko, m., to play, to sport.
Nillàn-nilıán, m., to be smashed into pieces.
Nimulliko, m., to pinch.
Ninmilliko, m., to seize, to snatch.
Niuwara, m., to be angry, displeased.
Nuğ-gurrawolliko, $m$., to meet.
Núg tilliko, m., to be successful, fortunate; to obtain.
Nummulliko, m., to press, to force down.
Numulliko, m., to touch with the haud.
Nupulliko, m., to try, to learn, to attempt.
Nurilliko, m., to throw the 'boomeraug.'

## P.

Paikulliko, m., to act of its own power, to act of itself.
Paikulliko, m., to show one's self spontaneously.
Paipilliko, m., to appear, to become 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 fetch water.
Pillatoro, m., to set; as the sun, moon, and stars.
Pillobuntilliko, m., to be sunk, nrecked.
Pillokulliko, m., to sink.
Pinkurkulliko. m., to burst as a bladder, of itself.
Pinnilliko, $n n$, to dig.
Pintakilliko, $m$, to float.
Watpulliko, m., to swim.
Pintilliko, m., to knock domn, as with an axe; to shock, as with electricity.
Pipabunbilliko, $m$., to permit to stride, to let stride.
Pipelliko, $m$., to stride, straddle.
Pirra, m., to be tired.
Pirral-mulliko, $m$., to urge.
Pirriko, $m$., to be deep.
Firrírál, m., to be liard, strong; cf. 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.
Pita!-mulliko, $m$., to cause joy, to make happy.
Pittabunbilliko, mi., to permit to drink, to let drink.

* Pittalliko, m., to drink.

Pittamulliko, m., to make to drink, to cause to drink.
Poaibugg gulliko, $n$., 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, $n$., to beg, to entreat.

Pónkóg, m., to be short.
Pór-buğguiliko, m., to compel to drop.
Pórburrilliko, m., to cause to drop by means of something. Porei, $m$., to be tall.
Pór-kakilliko, m., to be dropped, to be born.
Porobulliko, $m$., to smooth.
Porógital, m., to be globular, to be round.
Porról, $m$., to be heary; to be slow.
Pórumwitilliko, m., to drean a dream.
Potobuntilliko, m., to cause a hole, to bleed a persou.
Putoburrilliko, ni., to durst a hole with something.
Potopaiyäuün-wal $m$, rillburst.
Pulluntara, m., to shine, as with ointment.
Pulóg-kulliko, $m$., to enter, to go or come into.
Púlúl-púlúl, m., to shake with cold, to tremble.
Punta, $n$., to be mistaken in anything.
Puntimulliko, m?, to cause to fall, to throw down.
Purkulliko, m., to fly.
Puromulliko, m., to lift up.
Puto, m., to be black.
Puttilliko, m., to bite.

## T.

Ta-killiko, m., to eat.
Taleamulliko, m., to catch any thing thrown.
Talig-kakilliko, m., to be across.
Ta-munbiliko, mu., to permit to eat, to let eat.
Tanán, $m$., to approacl.
Taróg kamulliko, m., to cause to mis, to mingle.
Tetti, $n$. to be dead.

Tetti-ba-bunbilliko, $m$., to permit to die, to let die.
Tetti-ba-bun-burrilliko, m., to permit to be put to death by some means.
Tetti-buğ-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-kahilliko, $m$., to be dead, to be in that state.
Tiir-bugg-ga-bunbilliko, m., to let break.
Tiir-bugg-gulliko, $m$., to compel to break.
Tiirburribunbilliko, m., to permit to break by means of... .
Tiirburrilliko, m., to break by means of something.
Tiirkullibunbilliko, m., to allow to break of itself.
Tiirkulliko, m., to break of its own itself, as wood.
Tirag-kakilliko, $m$., to beawake.
Tirriki, nn., to be red hot; the colour red.
Tittilliko, $n$., to pluck.
Tiwolliko, $m$., to seek, to search.
Tiyumbilliko, m., to send any kind of property, $c f$., yukulliko.
Tokól, $n$., to be true; the truth; this takes ' bo ta' with it.
Tológ -tológ, m., to separate.
Tolomulliko, $m$., to shake any thing.
Torololàl, m., to be slippery, slimy.
Tóttóg and tóttoriğ ; m., to be naked. This word must be carefully distinguished from 'tótóg̣,' news, intelligence.

Túg.g.gunbilliko, m., to show.
Túğkamulliko, m., to find; lit., to make to appear.
Túg ${ }^{\text {gilliko }}$ m., to cry, to bewail.
Tuirkulliko, $m$., to drag along, to draw.
Tukín-umulliko, m., to preserve, to keep, to take care of.
Tukkàra, $n$., to be cold.
Tulbulliko, m., to ruu fast, to escape.
Tullamulliko, m., to hold by the hands.
Tulla-tullai, m., to be in a rage.
Tuloin, m., to be narrow.
Tulutilliko, $n$., to kick.
Túnbilliko, $n$., to exchange.
Túnbamabunbilliko, m., to permit to string together.
Túnbamulliko, $m$., to string together.
Turabunbilliko, $n$., to permit to pierce.
Turakaiyelliko, $m$., to conviuce.
Turinwiyelliko, mn., to swear the truth, to adjure to speak the truth.
Turól, m., to be in a state of healing, to be well; as a cut or wound.
Turónpiri, $m$., to suffer hunger. Turral, m., to split.
Turral-bugg-gulliko, m., to cause to split, to make to split.
Turrámulliko, m., to throw a stone.
Turrug, $m$., to be close together.
Turukónbilliko, m., to punish.
Turukilliko, m., to grow up, to shoot up.
Túrulliko, $m$., to pierce, prick, stab, sting, lance, spear.
Tútóg, $m$., to be stunned, insensible, apparently dead.
U.

Umulliko, $m$., to do, to make, to create.
Unmulliko, m., to wake afraid, to affright, to startle.
Untelliko, m., to dance.
Upulliko, mn., to do with, to use, to work with.
Uwolliko, m., to come or go ; to walk, to pass, \&c.

## W.

Waipilliko, mn., 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, n., to put away, ${ }^{r}$ to cast away; to forgive.
Warin-warin, $m$., to be crooked. Wari-wari-kulliko, $n$., 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, $n$., to tread, to stamp with the foot or feet.
Wauwibunbilliko, m., to permit to float, to let float.
Wauwilliko, m., to Hoat; as a cork or feather.
Weilkorilliko, m., to flog, whip, scourge.
Weir-weir, m., to be lame.
Willug, willuntin, $m$., to be behind, to come after, to be last.

Willuge bo, willug่, m., to returu.
Winelliko, m., to burn with fire, to scorch.
Wirabakilliko, $n$., 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, $n$., to fall, to be thrown down.
Wiyelliko, $m$., to speak, to say, to tell, to command, to ask.
Wiyabunbilliko, m., to permit to speak, to let speak.
Wiya-lei-illiko,* m., to talk and walk.
Wiyayelliko, m., to speak in reply, to answer.
Wiyayimulliko, $m$., to accuse.
Wiyéa, m., to say again, to repeat.
Woatelliko, m., to lick.
Wog̀kàl, m., to be foolish, not clever, stupid.
Wogíntilliko, $m$., to forget any thing told ; cf., g. gurrawatil liko.
Woro-woro, m., to swell.
Wotàra, m., to be shallow.
Wúnkilliko, $m$., to leave.
Wúnmàrabunbilliko, n., to permit to be left, to let be left.
Wuno, m., to stoop or bend in walking.
Wupilliko, m., to put, to place.
Wurunbarig̀, m., to be hairy; as an animal.
Wutilliko, m., to cover, to put on clothes.

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

Tarakai, m., to be bad, evil.
Taralkulliko, m., to move array, as the clouds.
Yarigkulliko, m., to laugh.
Tellawa-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.
Termamulliko, m., to lead; as by the hand, or as a horse by a rope.
Tiirkulliko, m., to tear of itself, as cloth; to break.
Yiirkabunbilliko, $m$., 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.
Tiirbug-gulliko, m., to compel to tear.
Tiirbug.ga-buubilliko, $m$., to
permit compulsively
to tear.
Timulliko, m., to make light, as fur is caused to lie lightly before the blacks twist itinto cord; to encourage, to cheer up.
Yinbilliko, m., to kindle a fire.
Yiremba, $m$, to bark ; as a dog.
Sitelliko, 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; of., tiyumbilliko.
Funtilliko, m., to cause pain, to hurt.
Turig, m., to go away.
Turóg killiko, m., to dive.
Turopulliko, 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.
Fútpilliko, m., to pulsate, to beat, to throb.

## CHAPTER V.

## ILLUSTRATIVE SENTENCES.

## Aboriginal sentences literally rendered into English.*

1. on the simple-nominatite case.

Gán ke bi? gatoa, Bonni; m., who are you? it is I, Bonni.
Who be thou? I
Ganke unni, unnoa," unnug $\dot{g}$ ? $m$., who is this, that, Who be this? that? there? there?
Kúri unni, nukug unnoa, 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. of the agent-nournative case.

Gán-to bín wifá? niuwoa tia wiyá $m$., who told you? Who thee toid? he me told. he told me. Gali-noa, gali-bountoa, tia wiya; m., this man, this This-he this-she, me told; woman, toldme.
Gali-noa unni umá; m., this is the man whomade this.
This-he this made.
Minariggko bón búnkulla tetti?; m., what smote him What him struck dead? dead?
Nukuǵko, piriwallo, puntimaito;
The woman -, the king --, the nessenger -.
$m$., the woman -, the king -, the messenger -, sc, smote him.
Wakun-to minarig tatan? ; m., what does the crow eat?
Crow what eats?
Minarjg.ko.wakun tatán? ; m., what eats the crow?
What crow eats?
Nagún-to tia pital-mán; m., the song rejoices me.
Song me joy-does.
Kúlai-to tia búnkulla wokka-tin-to;
Stick me struck up-from.
m., the stick fell from above and struck me.
*Note.-The line under the native words is a literal translation of them ; that which follows the $m$ is the equivalent English.-Ed.
3. ON THE GENITIVE CASE.

Gán-úmba noa unni yinál? m., whose son is this? Whom-belonging-to he this son?
Emmoumba ta; gali-ko-ba bón; m., it is mine; this be-
Mine it is; this-belong him
longs to him.
Birabán-umba, g̀ikoumba wonnai; m., Birában’s, his
Birabán-belonging-to, his child. child.
Minarig.ko-ba unni? gali-ko-babón; m., what does this What-belongs this? this-belongs him. belong to?
Wonta-kal bara? England-kal bara?
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.

Bug -gai-kal; m., to-day; lit., belonging to the present period. To-day-of.
Makoro-ko-ba ta unni ǵórróg; m., this is the blood of a Fish-belonging-to it is this blood. fish.
Governor- kai-kal bag ; m., I belong to the GoverGovernor - place-belonging-to I.
nor's place.
Governor-úmba bagg; m., I am the Governor's, sc., man. Governor-belonging-to I .
Murráràg-ko-ba kúri-ko-ba; m., a goodman's. Good-belonging-to man-belonging-to
4. ON THE DATIVE.

Makoro bi guwa; gán-nug̀? givethe fish; to whom? Fish thou give; whom-for?
Piriwal-ko? Keawai; giroug bo; m., to the chief? no; Chief-for? no, for-thee self. for yourself.
Karaitia $\dot{g} u$ wa emmoug takilliko; m., give meflesh to Flesh me give for-me for-to-eat. eat.
Yurig bi wolla; $\dot{g} i k o u \dot{g}-k i n-k o ; m$, be off; go to him.
Away thou go him-to.
Gán-kin-ko? piriwàl-la-ko; kokerá-ko; Whom-to? chief-to; house-to. $m$., to whom? to the chief; to the house.
Wontarig? untarig; untoarig ;
To-what-place? that-place; that-place-there
$m$., to what place? to that place; to that place there.
Mulubinba-ka-ko; England-ka-ko; m., to Nerrastle; to To Newcastle; England to.

England.

## 5. ON THE ACCESATITE.

Gán-to bón búnkulla tetti kulwun? m., who smote him Who him smote dead stiff. dead? Gánnúg? Birabannuǵg $\boldsymbol{g}$., whom? Biraban. Whom?

Gatoa bón turá; turá bón baǵg m., it is $I$ who speared I him speared; speared him $I$. him ; I speared him.
Kaibulla bounnoun; gánnúg? on., call her ; which? Call
her ;
which?
Unnu自-yóg $u n n o a n u \dot{g} n u k u \dot{g} ; ~ m$., that woman there. There-there that woman
Mánki yikora unnoanuǵr m., do not take that. Take not that.
Márabi unnoanug ; m., take that; take it.
Take thou that.
Márabi unti-kál, untoa-kà $1, m$., take some of this, of that. Take thou hereof, there-of.
Makorotia ǵuwa; $\dot{g}$ únún banu $\dot{g} ; ~ m$., give me a fish; I Fish me give. give-will I-thee will give thee.
Puntimán tia barán; m., I am thrown down. Throws me down
Makorobiturullawarai-to; m., spear the fish with the Fish thou pierce spear-with. splar.
Tibbin bibuwamusketto; m., shoot the bird with the Bird thou smite musket-with. musket.
Wiyella bón; wiyella biuug; m., tell him; you tell him. Tell him; tell thou-him.
Búnkulla tia; wonné?; m., I am struck; where? Smote me; where?
Wallug tia noa wiréa; m., he hit me on the head.
Head me he struck.
Miaarig bo bali wiyellá? m., what shall you and I say? What self thou-I say.
Gán-to bounnounturànún? m., who will spear her? Who her pierce-will?
Gánto unnoanu $\dot{g}$ umànún? m., who will make it? Who that-there make-will?

## 6. ON THE Tocative.

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.
Bouǵkalinún-wal bag waita biyuǵgai-tako Arise-self-will I depart Father-to
 yarakai bag umá mikán ta morokoka ǵgatun evil I made, presence-at hearen-at and giroug-kin; thee.
$m$. I will arise and go to $m \bar{y}$ father, and will say unto him, Father I have sinned against heaven, and before thee.

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S .2 \in 15: 1
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## 7. on the ablative.

Koakillánbara; g̀án-kai? gán-kai-kán;
Quarrelling-now they; whom-from? whom-from-being? m., the 5 are now quarrelling; about whom?

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

Taipamear-from.
Minariǵgin? minarig.tin-kán; m., about what? don't What-from? what-from-being. know.
Makorrin gatun kúri-tin; m., about the fish and the men. Fish-from and men-from.
Gán-kin-birug unui puntimai? m., from whom came Whom-from this messenger? this messenger?
Jehova-ka-birug Piriwíal-la-birug, ne, from. Jehovah the Jehovah from King-from. King.
Wonta-ka-birug noa? m., from what place did he come?
What-place-from he?
Wokka-ka-birug moroko-ka-birug ; m., from heaven above. Up-from
heaven-from.
Sydney-ka-birug ; Mulu-binba-ka-biru $\dot{g}$; m., from Sydney; Sydney-from; Newcastle-from. from Newcastle.
Minarig-birug unnoa umá? m., what is that made of? What-from
that made?
Kulai-birúg; brass-birug ; m., of wood; of brass. Wood-from; brass-from.
Copper-biru $\dot{g}$ ǵárabu $\dot{\mathrm{g}}$-ga brass; m., brass is made Copper-from brass. convertea of copper.
Furig bi wolla emmoug kin-birug; m., go away fromme. Away thou move me-from.
Fellawolla bi emmoug-katoa; m., sit with me. Sit mex mith.
Gán-katoa bountoa? Tibbin-katoa ba;
Whom-with she? Tibbin-with. m., with whom is she? with Tibbim.

Minarigrkoa noa uwi? m., how did he go? What-by he go?
Murrinowai-toa; purrai-koa; m., on board aship; byland. Large-canoe by ;
Wonta-killoa? korug-koa; m., which way? through the What-place-by? bush-by. bush.
Kokeróa ba $\dot{g}$ uwa; m., I cane by the house.
House-by I came.
Wonnug ke wurubil? Biraban-kin-ba; Wh-cre-at be skin-cloak? Biraban-at
m., where is the blanket? at Biraban's.

Wonnoug ke noa? Sydney-ka-banoa; Where-at be he? Sydney-at he. n., 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.
Glose-at $=$ Newcastle-at
 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 kúri tanán-ba? m., how many men alre now coming? What men approach?
Wakall-bo ta noa tanán-ba; m., one man only is coming. One-self it is he approaches.
Buloara-bo ta bula tanán uwá; m., only the two came. Two-self it is two approach came.
Kólbirán-bo ta baranukug ; m., only a few women. Few-self it is they women.
Tibbinto noa tatán; m., the bird eats. Bird he eats.
Galinoa tibbin-to pittán; m., this is the bird which drinks.
This-he bird drinks.
Tibbin-to noa unnug ; m., that is a bird. Bird he there.
Unni-tara tibbin bi búnkulla tetti; m., these are the birds These birds thou smotest dead. you killed.
Gintoa-bo ta unnoakuri; m., thou art the man. Thou-self it is that man.
 Snake bite-will dead ut $\dagger$ may-be man.
$m$., the snake will bite in order to kill the man.
Tira-ko gikoumba-ko; m., with his teeth.
Teeth his-with.
Tetti bón horse-ko witti-má; m., the horse threw him, Dead him horse violence-made. and killed him.

## 9. conjugation of the neuter verb.

Wibbi unnikauwal kàtán; me, this is a high wind.
Wind this great it exists.
Kanwau, kauwàl lág unni; m., yes, very powerful. So it is, great acts this.
Kapirra ba $\stackrel{\text { grkakilliela, kat án; m., I was, I am, hungry. }}{\text { Kact }}$ Hügry I was-being, am.
Gán unti kátán? m., who lives here?
Who this-place exists?
Bara-bo unti kȧtán; m., they themselves dwell here.
They-self this-place exist.

[^18]Kiakiabaǵkakéún unni gorokán; m., I was conqueror Conqueror I was this morning this morning.
Bnkkabag kakulla; m., I was very angry.
Rage I was.
Búntoara noa tetti kakulla; m., he is the manwho
That-which-is-smote he dead was. was killed.
Kakulla-ta baǵ Sydney-ka tága bi ba kakulla unta; Was I Sydney-at before thou wast at-that-place $m$., I was at Svdney before ever you were there.
Kúmba bag kakéun Sydney-ka; m,, to-morrow I shall be
To-morrow I shall-be Sydney-in.
Kànun-ta unni murrarág; m., it will be good, this.
Be-will this good.
Mirkanoatettikànun; m., perbaps he will be dead.
Perhaps he dead be-will.
Gán-kekiakiakàun ? $\quad$., who will be the victor? Who conqueror be-will?
Piriwal kánún-wal bi; $m$., you will certainly be king. Chief be-wilt thou.
Kabo bag kénún Sydney-ka; m., by and by I shall bo
By and by I be-will Sydney-at. at Sydney.
Kànun bag tarai ta yellenna-ka; m., in another Be-will I another it is moon-at. month I shall.


Wirrobulli-kán baragikoumba; $m$, they are his folFollowers they his. lowers.
Tulbulléun bag̀ kintakán; m., I escaped, being afraid. Escaped I fear being.
Pirra-pirrá barakakillín úntelli-tin; m., the dancing Fatigued they becoming dance-from. is tiring them.
Wunal unni kakillín; m., the summer is coming on.
Hot-season this becoming.
Storebakakillín bountoa; m., she is now living near Store existing she. the store.
Store-ka-bakakillín bountoa; m., she is now living at Store at existing she. the store.
Musket tia katala Awaba-ka; m., I had a musket at Musket me existed Awaba-at. Lake Macquarie,
Kinta bag katala, yakita keawai; m., I used to be afraid Afraid I existed, now not. but now I am notiv
Katalabag Raiatea-ka; m, I used to live at Raiatea. Existed I Raiatea-at.
Unta bag katala yuraki M-ka; m., I lived formerly
There I existed formerly M-at. at M-.
Piriwal bagkakilli-kolag; m., I am now going to be Chief I to-be-towards aing.
Korienkakilli-mún yantikatai; m., I will not be so for Not be-will so for ever. ever.

Morón noakakilli-nún tettikorien; Live he be-will dead not. $m$., he is going to live for ever and never die.
Wibbi kakillilín 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., sle and Iflive together.
Lire-together we two-she.
Gintoa-bo ka-pa piriwalkakilliko; m., you ought to Thou-thyself onghtest chief to be. be chief.
Yakoai bag tettikàmúnbin-mún bón? ;
In-what-manner I dead let-be-will him? m., how shall I cause his death?

Kakillai koa balimuroi; m., $\Gamma$ wish you and me to To-continue-to-be ut we two quiet; continue at peace.
Kauwil-koa- poré ǵgoro yards; m., I want it three yards long. That-may-be long three ,, ;
Munni noa katéa kan; $m$., he is sick again.
Sick he is-become ăgain.
Tanoa; munni koanoakatéa-kún; m., donot; lest he be Do-not; sick lest he should-be. sick.
Munnikàún bag ba; n., if I should be sick.
Sick be-will I if.
Gán-ke tetti kà mai-ga? m., who had almost been dead?
TWho dead like-to-have-become?
Tettibag̀ kàmai- $\dot{\mathrm{g}} a ; \quad m$., I was almost dead. Dead I bad-like-to-bave-been.
Pirimal bi ba-ka-papital gaiya bag ka-pa; Chief thou if-hadst-been joy theo I had-had. $m$., if you had been king, I should have been glad.
Ka-pa bi ba unta gorokán-ta, na pa gaiya banug; Hadst-been thou if there this-morning, seen had then I-thee. $m$. if you had been there this morning, I should have seen you. Korunkauwa, túnki yikora; m., be still, do not cry. Quiet be wail not.
Kauwa, bi tettikakilliko; m., yes, you are to die.
Yes, thou dead for-to-be.
Kakillá nura pital kakilliko; m., be at peace one with Be ye peace for-to-be. the other.
Morón bón $\mathrm{k} \dot{\mathrm{a}}-\mathrm{mu}$ unbilla; m., let him live.
Alive him permit-to-be.
Kä-múnbi-nún $\underset{\text { Permit-will }}{\text { banueg }} \underset{\text { I-thee }}{\text { piriwal }} \underset{\text { clief }}{\text { kakilliko }} \underset{\text { for-to-be }}{ }$ Permit-will I-thee chief for-to-be. $m$., I will let you be king.
Piriwal bi katéa-ka; m., be king again:
Chief thou be-again.
Piríwà bón kà-mún bi yikora; m., prerent his being Chief him permit-to-be thou not. cbief.

## 10. the conjugation of the active verb

Gánnug búnkulla? unni bón ye; m., who was beaten? Whom struck? this him be. this is he.
Minarig-tin biloagala búnkulla?; m., why did that What-from he-thee that struck? person beat you?
Unni bulunbúnkulla 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 búnkulla? wiyella bi tia; mupai yikora; Who thee struck? tell thou me; secret not m., who beat jou? tell me ; do not conceal it.

Gali-noa tia bunkulla; m., this is he who struck me. This-he me struck.
Minariǵgobiloa bunkulla? m., with what did he strike What-with
he-thee struck
Máttarrógikoumba-ko; m., with his hand.
Hand-with his-with.
Kotarró noa tia búnkulla; m., he struck mewithacudgel. Cudgel-with he me struck.
Korakoabin $u \dot{g}$ búm-ba? m., you ought to have beaten him. Not ut' thou-him struck had.
Búwil koa bón, kaiyu korien bag ;
That-might-strike $u t$ him, able not I.
nn., I wish to beat him, but am unable.
Kotàra bi tia guwa buwil koa bón bag ;
Cudgel thou me give to-strike uit him I.
m., give me a cudgel that I may beat him.

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

Búnkéún bón baǵg; m., I have beaten him, sc., this morning. Struck-have him I.
 Strike-will him I by-and-by.
Búnkillaibáu 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 bage, tanán bi ba uwá;
Was-striking him I, approach thou came.
$m$., I was striking him when you came.
Búntala tia bara wonnai bag ba;

> Struck me they child when I was a child.

Waita-kola $\dot{g}$ noa búnkilli-kolag; ni., he is gone a-Depart-towards he to-strike-towards. $\quad$ fighting. Búnkillifín noa wheat; m., he is thrashing wheat. Is-continuing-to-strike he wheat.

Búnkillilía binu g; 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.
themselves.
Búnkillala bali-noa Bulai wonnai bali-noa ba;
Struck-reciprocally we-two-he Bulai children we-two-be when.
m., when Bulai and I were children, we fought with one another.

Búnkilláaún bula; m., the two are going to fight.
Strike-reciprocally-will the-two.
(Fanoa; 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-noakúmba; m., to-morrow he and I Strike-each-will we-two-he to-morrow will fighti a duel.
Yakounta-ke bara búnkillánuin? m., when will they fight? At-what-time they fight-will?
$k$ úmba-k én-ta; m., the day after to-morrow.
Waita-kolag gag búnkilliko musket-to; Depart-towards I for-to-strike musket-with.
m., I am now going to shoot with a musket.

Yakoail tia buwil koa bón bag; m., take care that I How me may-strike att him I. may beat him.
Wiyella bón buwil koa bón; m., command him to beat r Tell him strike hit him. him.
Buwil bag Pattynug; m., I wish to beat Patty.
May-beat I Patty.
Yaribi núti-nún, búntéa-kún koa bin;
Do-not thou wait-will, should-strike lest thee. m., do not wait lest you be struck.

Bún-n ún noa tia ba turulla gaiya binu $\dot{g}$;
Strike-will he me if pierce then thou-him.
$m$., when he strikes me, then spear him ; or, if he, \&c.
Búmmai-g a tia, wonto bag ba murra;
Struck-has-nigh me, but I ran.
m., I should have been struck, but I ran awav

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

Gali-ta tia tetti búm-ba; m., this might have killed me. This me dead struck-had.
Yuriǵ, binu $\dot{g}$ búnkéa yakita; $m$., go, strike him again now. Away thou-him strike-again now.
Wiya, bón baǵ 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 búntéa kànún, $m$., prevent his being beaten again. Prevent him strike-again be-will.

Búmmúnbia bi-tia; m., you permitted me to be beaten. Permitted-to-strike thou-me.

To-strike-permitting him I.
Búmmúnbi yikora bón; m., do not permit him to strike. To-strike-permit not him.
Búmmúnbillabi-tiabón; m., let me strike him.
To-strike-permit thou-me him.
Kamullabi-tia búmmarabúnbia-kúnkoatia;
To-be-cause thou-me some-one-should-strike lest me; m., protect me, lest anyone should beat me.

Búnkillá nura; m., fight on.
Continue-to-strike ye.
Wakallo binu $\dot{g}$ buwa, ma búntéa-katia; Once thou-him strike, do strike-again me.

Permit-to-strike thou-him, may-strike ut he me. $m$., permit him to strike, that I may be beaten by him.
Yakoai, búwilkoa barunbaǵ; m., take care that I beat Mind, may-strike $u t$ them 1 .
Kintakora bi; keawarán bin bín-nún; Fear not thou; not thee strike-will. $m$., fear not; thou shalt not be beaten.
Kora koa bi-tia búntán? m., why do not you beat me? Not ut thou-ne strike?
Ma, búwa bi-tia, binu g (a challenge); m., do strike me, him. Do, strike thou-me, thou-him.
Búnkia binu gè ; m., strike him, sc., to-morrow morning. Strike thou-him.
Búnkilli-tin noamurrá; m., he ran away because of the Striking-from he ran. fighting.
Búnkillai bara yantikatai; m., they are always fighting Striking they then for ever. amongst themselves.
Kauwalunnoa búnkilli-kan-né; m., thatis a great thing
Great that striking-thing. to strike with.
Unnoa-tanoabunkilli-我an; m., that is the striker.
That he striking-being.
Gali-noabúnkilli-kán-to tiabúnkulla;
This - he striking-being me struck.
m., this is the striker who struck me.

Búnki-ye bara unnoakuri; m., they are the fighters. Fighter they those men.
Waita-kolaǵ baǵ búnkillai-ǵél-kolag $\underset{\text { striking-place-towarde. }}{\text { about }}$ Depart about $I$ striking-place-towards.

> m., I am going to the field of battle.

Búntoara baǵgali-birug bón; m., I was struck by That-which-is-struck I this-from him. him.
Búnkilli-tin bag kàtán unti; m, I remain here because Striking-from
$\underset{\mathrm{I}}{\mathrm{b}} \mathrm{g}$ remain here. of the fight.

Munni géen kapaiyin búnkilli-biruǵ; suffering striking-from. mn., we are ill through tighting.
Galitianoabúntoaróbúnkulla; m., this is the wounded This me he the-wounded struck. man who struck me.
Wonnug-ke bara búntoara? m., where are those who Where they that-be-struck. were struck?
Búntoarin bara tetti kakulla; m., they died of their Wounded-from they deal were. wounds.

## 11. conjegation of some otifer verbs.

Minarig bi umán? warai? m., what thing do you make? What thou makest? spear. a spear?
Gán-to unni umá? gali; m., who made this? this person Who this made? this. did
Gán-to tia morón umánún? m., who will sare me alive? Who me alive make-will?
Gán-to unnoa punnal umá? Jehora-ko; Who that sum made? Jelovah.
m., who made the sun? Jehovah did.

Mumin wintakakulla, umanoabarun nakillikán; Blind some were, made he them seers; $m$., some were blind, he made them to see.
Umabúnbi yikora, tetti koa noa katéa-kún; Pernit-to-do not, dead leest he become;
m., do not let him do it, lest he die.

Umai-ga-ta bag unni yarakai; m., Thadalmost spoiled Like-to-have-done I this bad.
Wifella bón uma-uwilkoa unnoa; m., tell him to makeit. Tell him may-do ut that.
Wiyella bón upa-uwil koa unnoa; Tell him to-do " $u t^{t}$ that;
m., tell him to use it; or, to make it act.

Soap umatoarakipai-birug; m., soap is made of fat.
Soap made fat-from.
Upulli-ǵél kùlai-ta-biruǵ; m., the acting place of wood; Doing-place wood-from. a wooden table.
Warai bag , umullin; m., I am making a spear.
Spear I am-now-making.
Mirrin bag upullin; m., I am sharpening or putting a Point I am-now-doing. point.
Wonnug.kemirrin wirritoara? $m$., where is that which Where be point that-which-is-done? is pointed.
Umatoara kúmba-biruǵ; 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 movest? 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 $\dot{g}$ bi uwá? m., from what place did you come?
What-place from thou movedst?
Koiyóg-tiu baǵ uwá; m., I started from the camp.
Camp-from 1 moved.
Kaiyóg-birug bag uwá, m., I came ont from the camp. Camp-from I moved.
Wiya, ba $\dot{\text { g }}$ uwánún? m., may I go?
Say, I move-will?
Keawarán wal bi uwà-nùn; m., you shall not go. Not shalt thou move-wilt.
Yanoa, uwa yikora; m., do not go.
Let be, move not.
Wiya, bi tanán uwánún? m., will you come?
Say, thou approach move-will?
Wiya, bi waita uwànün? m., will you go?
Say, thou depart move-will?
Wiya, bi waita uwolla? m., do you wish to go?
Say, thou depart move?
Wiya, bi tanálluwolla? m., do you wish to come? Say, thou approach move?
Wiya, bali uwolla; m., let us, you and me, go.
Say, thou-I move?
Waita géen uwolla wittimulli-kolag ; m., letus goa Depart we move to-lunt-about. hunting.
Wonnén géen uwolla? giakai; m., which way shallwe Which-way we move? this way. go? this way.
Wounén kán? m., don't know; or, which way can it be?
Which-way being?
Wa-uwil bali Pakai kabo; m., I want you to go with Move-may I-thon Pakai by-and-by. me to Pakai by-and-by.
Yanoa; uwá-nún bo-tabaǵ; m., no; I will go by myself.

Wiya, bali-bag wa-uwil; me, I wish you to go with me.
Say, we-two-I move-may.
E-e, waita bali; waitá-lág bara;
Yes, depart we-two-I; departed they.
m., yes, I will go with you ; they are gone.

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

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

Waita-пal bág uwánún; m., I am determined I will go. Depart-shall I move-will.
Waitakoabag; mimai yikora; m., I must go; do not Depart ut I; detain not. detain me.
Winta bara waita $u$ wànún; m., some of them will go. Part they depart move-will.
 m., when he goes, we will go.

Wonta punnälkakulla, uwá gaiya uuraba?
Where sum was come then ye? m., what time was it when you came?

Uwolliela noa ba, uugurrurwá ǵaiya bón noa; Moring-was he met then him he. $m$., while he was walking, he met him.
Wiya, bi uwa-kéúnkoiyóg-kolag? m., have you been Say, thou moved-hast camp-towards? to the camp? Keawai, kúmba bag waita wokkin; m., I have not, but No, to-morrow I depart move. to-morrow I shall.
Kabo, waita wánún baǵ; m., by-and-by I shall go.
By-aud-by, depart move-will I.
Kurrikai-kurrikai-takatán uwolliko gaol-
m., if is very easy to go to goal, but not so easy to get out again.

Waita bag $u w a ̀-u \dot{u} n$ tóttóg gurrulliko.
To-depart I move-will news for-to-hear.
m., I will go and hear the news.

Pital má-pabi-tia ba, keawai gaiya baǵ wa-pa; Joy done-had thon-me, not then I moved-had, $m$., if you had lored me, I would not have gone.
Wa-mùnbilla tia Sydney-kolaǵm, permit me to go to Perwit-to-move me Sydney-towards.

Syduey.
Wá-múnbi-nún banuǵ; m., I will let you go. Pernit-to-move-will I-thee.
Yari bi wá-nún, turea-kún-koa binkúri-ko bara; Do not thou move-wilt, pierce-should-lest thee men they. m., do not go, lest you should be speared by the men.

Keawai banug wà-múnbi-nún; m., I will not permit Not I-thee permit-to-move-will. you to go.
Uwa-ta noa yanti-ta punnal ba pológ Came he at-the-time sum sinking-was. $m$., he came just as the sun was setting.

[^19]Keawáran noa wa-pa yanti-ta punnal-ba pólog Not he moved-had at-the-time sun sinking. kàlléún;
was.
m., he had not come, when the sun was setting.

Tanán bi wolla yanti-ta punnal-ba pológ gathiniun; Approach thou move at-the-time sun sinking will-be. m., come at sunset.
13. conjlgation of other verbs.

Kurrawan unni yiirkullin; m., the weather is Clear this breaking (as the clouds). clearing up. Pór-kalléún tia wonnai emmoumba; m., unto memy Dropped-has me child mine. child is boru.
Tiirrán unni; minnug? m., that is broken; what is? Broken this; what.
Tiir-bug-ga unni; ganto unni tiir-bug géá? Broken this; who this broken? $m$., this is broken by some person; who broke it?
Tiirburréa unui; yakoai? wibbi-ko; Broken this; how? wind-for.

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

Wibbi-ko tia pórburréa lat emmoumba; Wimel me dropped hat my.
$m$., the wind has blown off my hat.
Wiwi, tiirkulléa-kún-koa spade; m., mind, lest the
Mind, break-should-lest spade. spade break.
Wiwi, tiir-bugg-géa-kín-koa bi unnoa spade; Mind, break-shouldst-lest thou that spade. m., mind, lest you break that spade.

Wiwi, tiirburréa-kún-koa bi unnoa spade gali Mind, break-shouldst-lest thou that spade that kulai-to; m., mind, lest you break the spade with that stick. stick-with.
 Broken-had $\quad 1$, what act-will then they-me? m., had I broken it, what would they have done to me?

Minnug ballín bi? wiyellín bág; What about-doing thou? talking I.
m., what are you doing? I am talking.

Minnug ba bin? m., what is the matter with you? What do-to thee?
 What do-will then he-thee?
 What do-will thou to-day?
Minnu $\dot{g}$ bànún? g gatóg; m., I don't know; nothing (an idiom). What do-will? nothing.
Pitàlbalikakillán; m., we two rejoice together.
Joy we-two are-being.

Minnug bàlli-ka-ke? m., of what use is it? of what profit? What do-for-to-be?
Minnug bálli-kolag noa uwa-mun? m., what is he What to-be-about-to-do she move-will? going about?
Na-nún bountoa biyugbai bounnounba; m., to see See-will she father her. her father.
Kàti! kàtiá! tetti-ba-bunbéa tia; m., alas!alas! I am Alas! alas! to-die-permitted me. left to die.
Tetti ba búnbilla bón; m., let him die; (trans. verb). Dead permit him.
Tetti búg-gulla bón; gán-to? m., kill him; who shall? Dead force him; who?
Tetti ba bunbi-nún banug ; m. I will let you die. Dead permit-will I-thee.
Tettiburri-núnbanug m., I will cause you to die, as by Dead cause-will I-thee. poison, \&c.
Tetti buggeganún banugi, m., will compel you to die ; Dead force-will I-thee. murder you.
"Minnug ba-uwil koa bali bon? m., what shall you What may-do ut thou-I him? and I do to him?
Yanoa, tetti-béa-kun-koanoa, m., let alone, lest hedie.
Let be, die-should lest he.
Birrikillía noa untoa tetti bauwil koa noa; Lie he at-that-place dead may-be ut he. m., he may ( $I$ wish him to) lie there until he dies.

Tetti burrillé $\dot{u} n \mathrm{ba} \dot{g}$; m., I have destroyed myself; I have Deãi cause-self I. lilled myself.

## 14. Conjugation of the verb 'to speak.'

Gánto wiyán? galiko, g̀ali-taró; m., who speaks? this Who speaks? this, these. manl does; these.
Wiyán galiclock-ko; m., the clock strikes.
Speaks this clock.
Wiyán kúri-ko; wiyán tibbin-to; m., the man speaks; Speaks man; speaks bird. the bird sings.
Wiyán bullock-ko; m., the bullock roars.
Speaks bullock.
Wiya-uwil bitia yakoai bara-ba wiyá bin; Tell-may thou-me how they told thee.

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

Wiyágaiya gearun bara yanti; ma; m., they spoketo Told then them they so; do. us in bravado. Ga binug wiyá? wiýa bón baǵm., did you tell him? Is it thou-him told? told him I. I told him, Ganto bin wiyá? yitárabullo tiawiya; Who thee told? such-a-one me told. in., who told you? that man did.

Gán unnug wiyellín yóg? m., who is talking out there? Who there talking there?
Gánnuǵbi wiyán? m., whom do you tell? to whom do you Whom thou speakest?
speak?
Emmoug? galín? baruu? m., me? us two them? Me? us-two? them?
Küriko-ba wiyella bitia; m., speak to me in the black's Man-belonging-to speak thou-me. language.
Wiyéa-ka bitia; kárá tia wiyella; m., tell me again; Speak-again thou-me; slowly me tell. speak distinctly. Wonnug borin bali wiyella? m., what shall we two Where first thou-I speak? first talk about?
Kabo-kabo, wiya-wiyelli koabag; m., stay, stay, that I Presently, talk-talk-may ut I. may have some talk.
Wonnén bag wiyànún unni yitára? monam 1 to Which-way I speak-will this mame? call this?
Yakounta biloa wiya? $m$., when did he tell you? At-what-time he-thee told?
Wiyáabanuğ g̀arokilili-ko; m., I command thee to arise. Tell I-thee for-to-arise.
Unta bali-bi wiyellala yuraki; m., this is where we There thou-I conversed formerly. couversed together. Kaiyalléún galiclock wiyelli-birug; m., the clockhas Ceased-has this clock talking-from. donestriking.
Yakoun-ta ke binug wiyánún; when will you tell
At-what-time be thou-him tell-will? him?
Wiyánuin binug ba, wiyà-nún g̀aiyatia; Tell-will thou-him when, tell-will then me. m., when yon tell bim, let me know.

## 15. PRONISCCOUS SELECTIONS.

Patingalikoiwon-to; m., it is raining. Drop this rain.
Kabo-ka-ta turà-nún gaiya bin; m., by-and-by you will By-and-by pierce-will then thee be spenred.
Bulka-ka ba noabuttikán-ka-ba; m., he is on horseback. Back lie beast - at.
Keawaikolag bag gután; m., lam not going to give. Not towards I give.
Gukillá bali unnoa; m., let you and me give one
Give-reciprocally thou-I that another, i.e., exchange.
Kora koa napál uwán kùri-katoa? m., why do not women
Not ut women move men - with? go with the men?
Yanoa, yirriyirrika-ke; m., because it is a sacred concern. Let-be, sacred is.
Pitàlkorien bag shoe-tin; m., I am displeased with the Joy not I shoe-from. shoe.
Pulli gowi-ko-ba; m., a strange language; a foreign tongue.
Yoice strange-belonging-to.

Minarigetin bi kóttán untoa-tin? m., what think you What-from thou thinkest that-from? of that?
Kóttalliela bag tokoi-ta tetti bag baka-pa; Thinking-was I last-night dead I should-have-been. $m .$, I thought I should have died last night.
Tirág baǵkátán; m., I amawake.
-Awake I remain.
Tirág bug-gulla bón bougkulli koa noa; Awake compel him $\quad \stackrel{\text { to-arise }}{n}$, make him awake and get up.
Konéin-ta unninakilli-ko, m., this is pretty to look at. Pretty this for-to-see.
Turi wiyelli-ko; m., toswear the truth; to speak convincingly. Truth for-to-speak.
Yuna bo ta baǵ wiyànún tuloa; $m$., I will certainly speak Certain I speak-will straight. the truth.
Minariǵtin nuratiabukka buggan? m., why do ye What-from ye me to-rage compel? enrage me?
Minariǵtin nura tia bukkakátán? m., whyareyeen-
What-from ye me to-rage remain? raged at me?
Kamullala noa yantin-birug umulli-birug; Ceased he all-from doing-from $m$., he rested from all his work.
Kauwa, wiyalléén baǵ ğatoa-bo; m., yes, I was talking Yes, talked-reflexively I I-self.
to myself
Gintoa-bo ba; m., do as you like; (an idiom).
Thiou-thyself act.
Nauwawirrobán bountoa-tia ba; m., look while shefol Look follows she-me. lows me.
Nakillán bali; m., we two are looking one at the other.
Look-reciprocally thou-I.
Nakilléún baǵgatoa-bo nakalli-gél-la;
Saw-reciprocally I my-self looking-place-at.

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

Minariǵtin bón búnkulla? kulla noa bukka barig ; What-from him struck? because he augry always. $m$., why was he beaten? because he is always angry.
Yanti, bán kora; m., do not do so.
Just so, act not.
Múmbilla tiagaloa; múmbitoara unui; 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 bakearaimán-ba*; Given-had thee this where thon not taken-hadst. $m$., it would have been given you, but you would not have it.

* Nore.-It is extremely difficult to ascertain whether this particle should be spelt Pa or Ba ; in the conjugations of the rerb it is spelled Pa. But many natives say it should be Ba ; in the conjugations of the rerb it is spel
Ba , whilst otbers affirm that it ought to be Pa.

Tunù $\mathrm{g}_{\mathrm{n}} \mathrm{ni}$ Turkey-ko-ba; m., this is a Turkey stone.
Stone this Turkey-belonging-to.
Küri unni Turkeg-kàl; m., this is a Turkishman, a Turk. Man this Turkey-of.
Tirriki-ko tia winná; m., the flame burns me.
Red me burns.
Makoro guwa, gatun karai, gatuntibbin, gatun
Fish give and flesh, and fowl, and kokoin, ta-uwil koa bág pitta-uwil koa bag ; water eat-may ut I drink-may $u t$ I. $m$., give fish, flesh, fowl, and water, that I may eat and drink.
(B.)

THEKEY.
$*$

## A KEY

TO THE STRUCTURE OF THE

## ABORIGINAL LANGUAGE;

BEING AN ANALYEIS OF THE

PARTICLES USED AS AFFIXES, TO FORM

THE VARIOUS MODIFICATIONS OF THE VERBS;

SHEWING THE

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

SPOKEN BY THE ABORIGINES

YIN THE VICINITY OF HUNTER RIVER, LAKE MACQUARIE, ETC., NEW SOUTH WALES :

TOGETHER WITH COMPARISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELKELD.

## SYDNEY:

THE BOOK FOR PRESENTATION AT THE ROFAL NATIONAL EXHIBITION, LONDON: 1851, UNDER THE AUSPICES OF HIS ROYAL HIGHNESS PRINCE ALBERT.

PRINTED WITH COLONIAL TYPE CAST BY A. THOMPSON, AND BOUND WITH COLONIAL MATERIAL.

PRINTED BY KEMP AND FAIRFAX, LOWER GEORGE-STREET.
1850.

## THE AUTHOR'S PREFACE.

Turs work was intended to be a paper for the Ethnological Society of London, to accompany some very interesting researches and observations made by a friend, relative to the customs and language of the aborigines of this colony. Through his making an inquiry respecting the meaning and difference of the words $b a$ and $k a$, either of which can ouly 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 wast anticipated. It was, therefore, thought advisable to print the work in its present form, especially as a public amouncement asks f.or "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 extiuct; and the other conditions have been strictly attended to, as far as the circumstances of the colony would allow, the paper alone being of English manufacture. The author was the first to trace out the language of the aborigines, and to ascertain its natural rules; his "Australian Grammar" was published here in the year 1834, under the auspices of his late Majesty's Government, by the Society for Promoting Christian Knowledge, which generously carried the work through the press free of expense. His late Majesty King Willian IV. was graciously pleased to accept a copy of the book, and direct it to be placed in his library. Copies were likewise forwarded to several public institutions in England and elsewhere, where, it is presumed, they may still be found,-a testimony against the contemptible notion entertained by too many, who flatter themselves that they are of a higher order of created beings than the aborigines of this land, whom they represent as " mere baboons, having no language but that in common with the brutes!"; aud who say, further, that the blacks have "an innate deficiency of intellect, and consequently are incapable of instruction." But if the glorious light of the blessed Gospel of God our Saviour had never shed its divine lustre around the British Crown, or never penetrated the hearts of the people with its vivifying power, the aborigines of Albion's shores might still have remained in the state described by the eloquent Cicero, in one of his epistles to his friend Atticus, the Roman orator ; for he says, "Do not obtain your slaves from Britain, because they are so stupid and utterly incapable of being taught that they are not fit to form a part of the household of Atticus!"

## Reminiscences of Biraban.

An aborigiual of this part of the colony was my almost daily companion for many years, and to his intelligence I am principally indebted for much of my knowledge respecting the structure of the language. Birabau was his native name, meaning 'an engle-hawh,' but the English called him M'Gill. His likeness was taken at my residence, Lake Macquarie, in 1839, by Mr. Agate, and will be found in the "Narrative of the United States' Exploring Expedition," commauded by Charles Wilkes, U.S.N. The "Narrative," vol, II, page 203 , 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 plyysiognomy was more agreeable than that of the other blacks, being less strongly marked with the peculiarities of his race; he was about the middle size, of a dark-chocolate colour, with fine glossy black hair and whiskers, a good forehead, eyes not deeply set, a nose that might be described as aquiline, although depressed and broad at the base. It was very evident that M'Gill was accustomed to teach his native language, for when he was asked the name of anything he pronounced the word very distinctly, syllable by syllable, so that it was impossible to mistake it. Though he is acquainted with the doctrines of Christianity and all the comforts and advantages of civilization, it was impossible for him to overcome his attachment to the customs of lis people, and he is always a leader in the corrobborees and other assemblies."

Both himself and Patty, his wife, were living evidences that there was no "innate deficiency of intellect" in either of them. He had been brought up from his childhood in the Military Barracks, Sydney, and he understood and spoke the Knglish language well. He was much attached to us, and faithful to a chivalrous extreme. We uever were under apprehensions of hostile attacks when M'Gill and his tribe encamped nigh our dwelling. A murderous black, named 'Bumble-foot,' from his infirmity, and '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 recovered, and I had to appear at a Court of Justice as a witness; this displeased 'Bumble-foot,' and he avowed oppenly, in the witness; this cispleased 'Bumble-foot, and he avowed openly, in the 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 $1{ }^{\prime}$ '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, le could not be sworn. Patty, his wife, was pleasing in her person, "black but comely," kind and affectionate in her disposition, and evidenced as strong a faculty of shrewdness in the exercise of her intellectual powers over M'Gill as many of the fairer daughters of Eve, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign will ; this might perhaps have arisen from the circumstance that sovereign will ; this might perhaps have arisen from the circumstance that M Gill, once, when intoxicated, had shot at his wite, although he deepy
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 Penctl by Mf. Agate of the
U. S. Explosing Expedtion 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 numerons fires kindle 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 countenances beaned with rapturous delight at each other's charms. The cumbrous garments of the day were laid aside, and in all the majesty of nature they danced as Britons did in days of old.

On points of aboriginal honor M"Gill was exceedingly sensitive. "I must go," said he one day, "to stand my punishment as a man of honor, thongh I have done no wrong." The hostile message had been duly sent, and faithfully delivered by the seconds; oue of these was an elderly female, who made her verbal communication with all the accustomed vituperation of daring challenge to the offended party; it. was duly accepted; the weapons named, the cudgel, shield, and spear ; the time was appointed, a certain day when the sun was oue quarter high; the place, a plain in a certain well-known vicinity attached to our clwelling. Messengers were despatched to gather in the clistant tribes, and on the mountain-tops were seen the signal-fires announcing their approach to witness the affair of honor. When the tribes had assembled, a mutual explanation ensued betwixt the parties, and the evening dance and supper of game peacefully terminated the business of the day. The course usually pursned when matters take a lostile form is this : the offending party is the first to stoop and offer his head for his antagonist to strike with his weapon ; and, if not disabled or killed by the blow, he rises from his bending posture, shaking the streaming blood from his bushy hair, and then his opponent fairly and honorably bends forward his head, and presents it in return to receive his blow; and so this reciprocally continues until the assembled parties and the ${ }{ }^{\circ}$ combatants themselves are satisfied. But should either strike dishonorally on the temple, thus showing an intention to kill, or in any other way than on the fairly offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assailant, who should dare to be guilty of such a breach of the laws of honor. M'Gill informed me that formerly it was a custom amongst certain of the northern tribes that, when the first blow actually killed the person, the spectators would roast and eat the body of him who so nobly fell in the cause of honor, if he were a young man in gnod coudition of body; as a matter of taste, M'Gill expressed himself dissatisfied with the custom, and stated that he thought it had fallen into desuetude, as it tended to no good purpose but to check the spirit of duelling.

Picturesque or alarming as in many iustances these scenes were, all have for ever passed away, and the once numerous actors, who used to cause the woods to echo with their din, now lie mingled with the dust, save some few solitary beings who here and there still stalk abroad, soon, like their ancestors. to become as " a tale that is told."

## THE KEY:

BEING

## An Analisis of the Particles used as Affixes.

At the time when my "Australian Grammar" was published in Sydney, in the year 1834, circumstances did not allow me a sufficient opportunity to test the accuracy of the supposition that every sound forms a root, and, consequently, that every character which represents those sounds becomes, likewise, a visible root, so that every letter of the alphabet of the language is in reality a root, conveying an abstract idea of certain prominent powers which are essential to it.*

My present object is, therefore, to demonstrate the correctness of this supposition by explanation and illustration, and to place on record, along with the first attempt to form the aboriginal tongue into a written language, my last remarks on the speech of tribes, which, in this portion of Australia, will soon become extinct! Death has triumphed over these aborigines; for no rising generation remains to succeed them in their place, save that generation of whom it is written, "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

In attempting to show the natural structure and peculiarities of the language, I hope that the philologist may here find some assistance in his researches, as well as any others who may be endeavouring to acquire a knowledge of barbarous languages, in which there are difficulties unsuspected, because they are not commonly found in the languages of Europe.
I cannot too strongly recommend to those who are endeavouring to attain a knowledge of the language of savage nations, the necessity of dismissing from the mind the trammels of European schools, and simply to follow out the natural rules of languages which have not been sophisticated by art. The almost sovereign contempt with which the aboriginal language of New South Wales has been treated in this colony, and the indifference shown toward the attempts to gain information on the subject, are not highly indicative of the love of science in this part of the globe; for this it is difficult to account, except on the ground of that universal engagement in so many various employments incidental to a new colony, where every individual must be dependent on his own exertions for the necessaries and the comforts of life.

[^20]In tracing aualogies with this aboriginal language, $I$ find that the Indians of North America have a 'transitive coujugation,' which expresses the conjoined idea both of the persons acting and acted upon; 'the form has excited much astonishment and attracted the attention of the learned in different parts of the world.' The aborigines of this colony have a similar form of expression, as is explained fully in my "Australian Grammar";* this I have denominated therein 'active-transitive-reciprocal'; with the dual and the plural number, it constitutes ' the reciprocal modification'; as, bún-kil-lán bali, 'thou and I strike one another' reciprocally, or 'we-two fight'; which phrase would be thus analysed :-bún, the rout, 'to strike'; -kil, the sign of the infinitive, 'to be, to exist'; -lán denotes the present time and that the action is reciprocal; bali is the dual pronoun 'we-two.' 'I fight with him' would be expressed by bún-liil-lán balinoa, in which the noa means 'he '; $v$. page 17 ; but to say 'he and I fight another' would be bún-tan bali-noa.

The Cherokees use no distinct word for the articles $a$ and the; but, when required, they use a word equivalent to the numeral one, and the demonstrative pronouns this and that, agreeably to the original use and nature of the words which we call articles; so likewise the aborigines of this colony; they too use 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 Tabitians, an extra plural denoting we, including the party addressed. But this peculiarity the aborigines of New South Wales lave not in their language, though they have, in common with the American Indians and the Tlahitians, 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. Pitàl balinoa kakillán, 'we-two love one another'; lit., 'he and I are joyful (i.e., live peaceably) with one another.' 2. Búnnún binu g. 'thou wilt beat him'; búnnún binoun, 'thou wilt beat her'; búnnún banug., 'I shall beat thee.'

[^21]Analysis.-1. Pital* is 'joy, peace, delight'; bali is the dual pronoun, 'we two'; kakilian, which is the verb 'to be' in state of continuation, consists of three parts- k a, the root of the verb 'to be, to exist'; -ki, the sign of the infinitive, -lán, the sign of continuation at the present time.
The negative form of this example would be keawaran bal: pital 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 bán kora, 'do not be peaceable', where bán is the present tense of the verb 'to be doing'; the last word, korien, in the aboriginal sentence, is the negative adverb 'not'; thus, in this sentence there are two negatives, both of which are essential to express the negation.
2. The aboriginal phrase búnnúnbanug. ' $I$ shall smite thee,' shows at once the similarity of construction of this Australian language with that of the Indians of America; for, though I may write it separately, as búnnún banug. because I know the words to be the verb and the conjoined dual pronoun, yet it is prowounced as one word, and would be so considered by a stranger. If 'determination' is to be expressed, the particle wal must be inserted; as, búnnún wal banuǵg,' I shall and will smite thee'; this would be thus analysed :-bún, the root of the verb 'to smite'; -nun the particle denoting futurity; wal denotes determination ; ba, is part of the ver.bal pronoun ba $\dot{g}$, ' $I$ ', while the personal pronoun is gatoa, 'I'; bi is the verbal pronoun 'thou'; $-n \mathbf{u g} \dot{g}$ 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 ont to the feminine in the conjoined dual case, "hich the American Indians do not in the " second personal form."
$N n \dot{g}$ is pronounced núg when applied to a person, but núg when applied to a thing. So likewise, bún, 'to smite,' is accented, and is prouounced like the English word boon, 'a gift'; but bún, 'to permit to be,' is unaccented, and rlymes with the English word bun, ' a little cake.'

Our blacks say waita bali for 'I go with thee,' or 'we two go now together'; but waita bag would mean ' I go by myself'; waita bali noa, 'he and I go together'; waitabali bountoa, 'she and I go together'; to say ' I go,' emphatically, meaning no other but myself, would be gatoa waita uwañun; which would be construed thus:- $\dot{g}$ atoa is the personal pronoun ' $I$ '; waita

* Pital in this language is the nearest word to express love.
is 'to go or depart'; uwín $\dot{u}$ is the future tease of the rerb 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 atu is attached; thus, haere mai, 'come,' haere atu, 'go.'

Mr. Elliot, in his Grammar, shows that the Massachusetts dialect has numerous conjugations of its verbs ; and Mr. Reisberger has divided the Delaware language into eight conjugations of verbs. In my Grammar, also, I hare 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 hare various modifications of each time; for instance, they have a present with the termination -án for the verb, and -lin for the participle; as, wiy-án bağ, 'I speak' now; wịy el-lin, 'speaking' now; a definite past tease has the particle -kéù $\mathfrak{l}$; as, wiy a-kéún, 'bave spoken' this morning; wiy-elli-kéén, 'have been speaking' this morning ; and an iodefinite past is wiya, 'told or spoke', and wiyelli-ela, 'spake,' both terminating in $a$. There are three sarieties of the future; as, wiy elli kola $\dot{g}$, 'to be about to speak'; where wiyelli is the bare form of the infinitive wiyelliko, 'to speak,' and kola $\dot{g}$ is 'towards'; then there is also a definite future; as, wiya-kin, 'shall or will speak' to-morrow morning; and besides, an indefinite future, wiy à $n \dot{u} n$, 'shall or will speak', some time or other. These peculiar tenses are not noticed in the Indian Grammars, and, therefore, it is presumed that they are peculiar to the languages of the aborigines of this land.
The South Sea Islanders make no change in the endings of the verb; neither do the aborigines of Australia; for each tense-form of the verb may be made available to any person, according to the pronoun substituted. The change of person is seen only in the English translation, and not in the Australian word; thus, from wiyelliko, 'to speak,' 'to communicate by speech or sound'applied to the speech of man, the crowing of a cock, or the striking of a clock-come wiyán bà̇g, 'I speak'; wiyán bi, ' thou speakest'; wiyán noa, 'he speaks'; wiyán bountoa, 'she speaks'; wiyán ǵali, 'this speaks'; wiy án géen, 'we speak'; wifán banug̀, 'I speak to thee'; wiyán bali bulun, 'we two speak to you two '; wiy ellin bag, 'I am speaking'; wiy ellin banu $\dot{g}$, ' $\dot{I}$ am speaking to thee'; wiyellán bag, 'I speak and continue to speak,' 'I tell'; wiyellán banug., 'I tell thee'; wiyellán bali, 'we two tell one another,' 'we converse'; wiyellilin bag, ' 1 'am speaking and continue to speak,' ' $I$ am talking'; wiyán 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 mukkăká.'

The affixes used in the language of the aborigines of this colony show the nature of the verb, whether causative, declarative, or active; whether personal, instrumental, self-active, or locomotive; and whether negative, affimative, 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.

## Suffines.

1. -b-illi-ko; m., for the purpose of-the root-meaning of the verb.
Examples:-1. Gatun tunbilliela noa barun talokan, and he divided unto them the property.' 2. Túgun-billia nura, 'show yourselves.' 3. Kapirró wirri ban-billin, 'I am perishing with hunger.'

Analysis:-1. Gatun, 'and'; tun, the root of the verb ' to apportion, divide, separate, count'; billiela, the past participle of billiko; noa, 'he,' the verbal-nominative form of the pronoun; barun, 'them'; talokan, 'property, goods.' 'r +hethons
2. Túgun, as a verb, 'to show'; as a noun, 'a mark for a sign,' 'a chop on a tree to show the road.'
3. Kapirri, 'hunger'; the o makes the word an instrumental case; wirri is the root of the verb wirrilliko, 'for motion to act,' as an instrument; ban, 'doing, acting'; -billin is the form of the present participle of that verb.

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

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

[^22]-p-ulli-ko; m., to be doing what the verb implies, without the idea of effect.
Ex.:-Up-ullin bag yirrigkowiyelliko, '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 $\begin{aligned} \text { bat yirrigko penkakilliko, 'I am making a pen'; }\end{aligned}$ lit., ' I am causing the quill to become a pen.'
3. -k-illi-ko; m., to become, to come to be in some state.

Ex.:-1. Tetti kakulla noa, wonto ba yakita moron, noa katéa kan, 'he was dead, whereas now he is alive again.' 2. 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'; wontoba, 'whereas it is'; yakita, 'at this time'; moron, 'alive'; - katéa-kan, 'one who exists again'; tetti kaba noa, 'he is actually dead '; lit., 'he (died and so he) is in a state of death.'
2. 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. next paragraph for the difference in meaning between kakillan and kakullin.

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

Ex.:-1. Bouġgulléún yuna bo ta Piriwal to, gatun pai-kullénn Thimon-kin, 'the Lord hath risen indeed, and hath appeared unto Simon.' Each of these acts is of the Lord's own power. 2. Punnàl ba polog-kulli-gél, is 'the west'. 3. Por-kullitoara means 'that which is born'; lit., 'that which has dropped itself of its own power,' 'that which has fallen of itself.' 4. Poai-kulléún ba, 'as soon as it sprung, up.' 5. Pai-kul-linun 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'; -gंél, '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'; -kulléún, 'has ... of its own power'; ba, equivalent to 'when.' 5. Pai, ' appear'; -kullin ún, 'will of their own power'; bara, 'they'; ba, equivalent to 'when.'

- Occasionally Istill allow this phrase to stand.-See note, page 24.-ED.


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

$E x$ : -Tetti kolag ba $\dot{\mathrm{g}}$, 'I am about to die'; waita kolag bagé' I am about to depart'; pirimal kolág noa, 'he is about to be king'; worowai kolag bara, 'they are about to fight'; tanan bag wiyelliko,' 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 Imay speak to thee'; wiya-uwil koa banug. 'I wish to speak to thee'; $\dot{g} u r r u l l i$ ta, 'it is the act of hearing'; $\dot{g} u r r u l l i k o$, '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.:-Kai, umillia tia, 'come and help me'; lit., 'come exercise causative power on me'; umillia bi tia, 'help thou me , assist me'; i.e., 'cause the exercise of power to me.

## 7. -m-ulli-ko; m., for causation and effective power.

Ex.:-Tarig ka-mulliko, 'to mix'; lit., 'for-to cause to be across and across'; gurra-mulla bon, 'cause him to hear or know'; ka-mullala noa yantin-birug umulli-birug, 'he rested from all the work'; lit., 'he cansed himself to be from all, from the act of causation and effective power.'

Umanoa 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-múnbilliko tia umulla, 'cause me to be permitted to see'; kȧmúnbilla bin nakilliko, 'let it be permitted to cause thee to see'; equivalent to, 'receive thy sight.'

## 8. -n; m., present time.

$\boldsymbol{E x}$ - Unini, '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; piłal kànùn bi, 'thou wilt be joyful'; pitál banún bi, 'thou wilt rejoice.'
9. -g-ulli-ko; m., for one to act with effective power.
$E x$.-Bu皿-bug-gulla, 'kiss,' that is, 'effect a kiss'; bug. buǵgámúnbilla bon, 'let him kiss'; buǵgug gatoa,' it is I who kiss'; bug-bug-gan bag, 'I kiss'; bug-buǵgatoara, 'that which is kissed '; tetti bug g-gulliko, 'to effect death by personal power'; 'to kill'; tetti bug-ga bon, 'he is killed'; lit., 'some person hath killed him'; tetti bugg-ga bon bag. 'Thave 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-g.a, 'to exercise personal power,' without completion; pai-piliko, 'to seem,' 'to appear'; pai-pilliko maraito, 'for the spirit to appear'; pai-péa noa Eliath, 'Elias he appeared'; pai-péa bon agelo, '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, 'I do this'; upán bag gali-ko, 'I use this'; upullin bag gali-ko broom-ko, 'l am sweeping with the broom'; lit., 'I am exercising personal power with the broom,' exclusive of effect ; in gali-ko broom-ko upullin murriarag, 'the broom is sweeping well,' the broom is the instrumental agent; upullin bag gatoa-bo kipai-to, 'I am anointing myself with ointment'; lit., 'I am doing myself with grease,' or 'I am greasing myself.' 2. Upulla binoun kopurrókonéin kakilliko, 'paint her with red to be pretty.' 3. Konéin ta upatoara bountoa, 'she is prettily done'; lit., 'she is pretty that which is done.' 4. Kabo-kabo galitin upatoarin kopurrin, 'stay, stay, on account of the painting red.'
Anal.:-2. Upulla, the imperative, 'do'; binoun, the conjoined dual pronoun, 'thou-her'; kopurró, 'red,' Nith the instrumental sign o alfixed; konéin, 'pretiy'; kakilliko, the verb'to be,' 'for the purpose of being.' The sentence then means, ' do thou her with red, that she may be pretty.'
3. Konéin ta, 'it is pretty'; upatoara is a compound of the verb, and means ' that which is done'; bountoa, the emphatic personal pronoun, 'she it is who,' 'she who' is emphatically so.
4. Kabo-kabo, equivalent to 'stay'; gali-tin and the two words following it are all in the ablative case and mean, 'on account of this, on account of the doing, on account of the red.'
12. -r; m., negation.

Ex.-Murrárág ta unni, 'this is good'; keawai, murrá rag korien, 'no, it is not good'; kipai ta unni, 'this is actually fat'; tararan, 'it is not'; 1 his is used as the negation of a thing, but not of a quality. Keawaran bag murrarág korien, 'I am not comfortable.'
Anal.:-Keawaran, the present tense of the rerb'to be,' in the state of negation ; bag. the rerbal pronoun 'I'; murrarág 'good'; korien, the aorist of negation of the verb 'to be not.' The sentence thus means, 'I am not in a state of being good.' The two negatives here are essential and govern one another; they do not destroy each other, as in English; this arises from the very nature of the language, which can express actuality, negation of actuality, and negation absoluttly;
hence the variety of the forms of verbs 'to be'; for instance, natán baǵg means 'I see'; nakorien bag. 'I see not'; nakulla bag., 'I saw'; 山a pakorien bag., 'I saw not.' This last cannot be written nakullakorien bag. 'I saw not,' because the -kulla would affirm that the agent actually of his own power did whatsoever the root affirms; and the root-form na implies that the thing is actually seen, while the -kulla added makes the meaning to be that it presents itself before you, and you must see it, unless you are blind or do not exercise the faculty of sight; hence the privative affix, $p a$, must be used instead, to show that, although the object spoken of was there, I could not see it, because it was not presented to my sight.
$E x$.-Yanoa, na-mai-ga gikora. 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 without causing yourself to exercise your faculty of sight.' In this there is an affirmation of the abstract action performed by the agent, but a suspension of effect; the whole is something similar to the phrase 'you look but you will not see', that is, 'you are determined not to see.' But, on the other hand, y anoa, naki yikora means 'do not look'; yanoa, nakilli-ban yikora, 'do not thou be looking'; and yari bi nanun, 'thou must not look'; -nun is the sign of the future tense, for prohibition requires the future.

Gan ke unnoa küri? '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 ' $I$ do 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'; keawaran bag nurun gimilli Fiorien, '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 a (knowledge of the person. Wonto ba niuwoa gan-bullinün tia emmoug mikan-ta kúri-ka, gan-bullinún wal bon mikan-ta agelo-ka Eloi-koba-ka; 'whereas he who will be 'who-ing' of me in the presence of men, certainly $I$ will be 'who-ing' of him in the presence of angels belonging to Eloi,' i.e., God; this is an aboriginal translation of the words "But he that denieth me before men, shall be denied before the angels of God." 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 bc in some act.

Ex.-Gatun wélkorinún wal bara bon, gatuntettiwal bon wirrinun, 'and they shall scourge him and put him to death.'

Anal.-Gatun, 'and'; wélkorinún, 'will instrumentally wale' him. The wél is from the English word wale, 'a mark in the flesh'; -ko is the usual affix of agency; -ri-nun is the future tense of instrumental action; wal is the certainty thereof; bara, 'they'; bon, 'him'; tetti, 'death'; wirrinún, the future tense of instrumental violence; $c f$. wirrin wibbi-ko, the 'wind moves,' sc., it.
14. -r-ulli-ko; m., for instrumentality to act of itself.

Ex.-1. Turuliin tia topig.ko, 'the mosquito is stinging, piercing me'; tura bonwarai-to, 'the spear speared, pierced, him'; turanún banug lancet-o, 'I will pierce thee with the lancet'; turánu̇n, 'will pierce'; banug, conjoined dual case, 'I-thee'; lancet-o, the English word 'lancet' with o the affix of agency. 2. Niuwo a ba ǵurréug -kan gurrulliko, gurrabünbilla 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; gurréug. 'the ear'; -kan, a personal particle; gurréugkan therefore means 'a person who is eared, who has ears'; gurrabúnbilla, 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-búntinún koiwon to, 'the rain will cause it to grow'.
Anal.-Poai, the bare form of the verb 'to grow'; bun, is the active permissive form of the verb 'to suffer or permit the act,' 'to let actively'; -tinun, the future-tense form of the verb; koiwon, 'rain'; -to, an affix, to show that the word to which it is affixed is the agent that purposes to act. In the sentence koiwon-to ba tin, 'it rains,' the ba is the aorist of the verb 'to be doing' some act; tin, is the present tense of tilliko, and when used as a preposition means 'from, on account of it'; e.g., tetti-tin, 'on account of death'; gali-tin, 'on account of this'; but 'from, i.e., out of,' is birug ; as, Thydney-birug, 'from Sydney'; London-birug, 'from London'.
16. -t-elli-ko; m., to indicate itself, as a verbal noun.
$E x$.:-1. Yantin bara piriwal buntelliko, 'for all who exalt themselves.' 2. Morontakatéa-kàún tetti kabirug, ' the resurrection from the dead.'

Anal.:-1. Yantin, 'all'; bara, 'they'; piriwal, 'chief'; bún, '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; kà-nún, '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 kún, 'let be, lest it become dead'; yanoa, tetti burréakùn, 'let be, lest it die.' Yanoa is prohibitory of the manner of being.

> 17. -W-illi-ko; m., to be in motion to ; to tend towards; to incline towards.
$E x$ : - - Uwil koa ba $\dot{\mathrm{g}}$, 'I wish to move, I tend towards, I incline towards'; ta-uwilkoabag, 'I wish to eat'; ta is from ta-killiko, 'for-to eat'; waita wa-uwil koabagg, 'I now wish to depart'; 'I intend to depart'; tanan bi wollawaita, koa bag uwa-uwil, 'I wish to go'; lit., 'approach thou or come, in order that I may depart'; wiya-uwil koa bon bag., 'I wish to tell him'; wiya is from wiyelliko, 'to speak, to utter ab sound,' \& c.
18. -wir-rilli-ko; m., to act with instrumental motion; as, to knock with anything; to whip or flog with anything; to smite with the fist; to stir with a stick; to do any act of motion by any instrumental means.
Ex.:-Wirrilléún bara wapara, 'they smote their breasts'; wirrilliànùn $\begin{gathered}\text { rirrillikanné-to, ' will sweep with }\end{gathered}$ the sweeper', 'will swab with a swab'; lit., 'will knock away with that which knocks away'; because, when the blacks sweep, they knock the ground with bonglas, and so remove the rubbish.
19. -W-olli-ko; mi., to act and move of purpose.
$E x .:-\mathrm{Uwolliko}$, 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 w $\dot{a}-n \dot{u} n$ bag England kola $\dot{g}$, 'I will depart and will go to England '; tanan noa uwollin. Eng. land kabirug, 'he approaches coming from England'; 'he is coming from England '; uwéa kànùn bag., 'I will come again' (tanan, understood); uwéa kàuún bag., 'I will go again' (waita, understood) ; yanoa, uwa yikora, 'do not go'; uwolli ban kora, 'do not be moving away,' sc., hither or thither.
20. - y -elli-ko; m., to be in a certain manner of action.

Ex.:-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 '; wonta noa ba gurra gakoira barunba, 'but he perceived their craftiness'; lit., ' whereas he knew their deception,' their feigning to be just men; yanti bi wiyella, 'thou shalt say thus', in
this manner; yanti bag wiya, 'I said so'; yakoai bin wiyan, 'how, i.e., in what manner, is it told to thee'? giakai bag $\dot{g}$ 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. Kaiyelléún clock-ko wiyeilli-birug, 'the clock has ceased to strike'; lit., 'the clock has' been and continues in the state and manner of being now 'ceased' from a certain manner of motion, i.e., 'from talking'; wiyelli-kan, 'one who speaks'; wiyai-yé, 'a talker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, ' to utter a sound '; 'to speak'; wiya-bunbilliko, 'to permit to speak'; wiyaiyelliko, 'to say on, to reply, to answer'; wiya-yimulliko, 'to make accusation, to accuse'; wiya-pai-yelliko, 'to demand'; wiyella bon, 'speak to him'; wiyellin noa, 'he is talking'; wiy ellán 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 wiyellinún? 'say, shall we two converse?

## The Formation of Words.

Yarr is a word which the aborigines now use in imitation of the sound made by a saw in sawing; with the verbal formativeaffix -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'; 'a sawyer'; yarr-bulli-kanné, 'that which saws'; 'a saw'; yarr-bulli-gél, 'the sawing-place'; 'a saw-pit'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-uwa, 'saw' (optative), 'do saw'; yarr-bulla, 'saw (mandatory), 'do saw'; yarr-bulli-bu $\dot{g}-g u l l a, ~ ' c o m p e l ~ t o ~ s a w ' ; ~$ yarr-bulli-bug-gulliko, 'to compel to saw'; this last form may undergo all the changes given above for yarr-bulliko; and so of every verb in the infinitive form.
Yag.ko-bulliko, 'to sharpen a saw'; yag goo-bulli-ta, 'the sharpening of the saw'; yağ-ko-bulli-kan, 'one who sharpens the saw'; yag-ko-bulli-kanné, 'that which sharpens the eav'; '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 |  | ormative. | Meaning. |  |
| :---: | :---: | :---: | :---: | :---: |
|  | , | yé |  |  |
| " | \% | to-a |  |  |
| 9 | " | kán |  |  |
| " | " | kan |  |  |
| " | " | to |  |  |
| " | " |  |  |  |
| , | " |  |  |  |
| " | " | gél |  |  |

## EXAMPLES.

Root.-Bín, 'strike.'

1. Bún-ki-yé, 'a fighting mann.'
2. Bún-to-ara, 'a wounded man.'
3. Bún-killi-kán, 'a striker.'
4. Bún-killi-kan-né, 'a cudgel.'
5. Bún-killi-to, 'the stroke.'
6. Bún-killi-ta, 'the striking.'
7. Bún-killi-gél, 'a pugilistic ring.'
Root.-Um-a, 'make.'
8. Um-ai-yé, 'a tradesman.'
9. Um-ulli-to-ara, 'anything made.'
10. Um-ulli-kán, 'a worker.'
11. Um-ulli-kan-né, 'a tool.'
12. Um-ulli-to, 'the work.'
13. Um-ulli-ta, 'the working.'
14. Um-ulli-gél, 'a workshop.'

$$
\text { Root—Up }-a, \text { 'do, use in action.' }
$$

1. Up-ai-yé, 'a cobbler, a mason,' \&e.
2. Up-ulli-to-ara, 'a piece of work.'
3. Up-ulli-kán, 'a worker.'
4. Up-ulli-kan-né, 'a spade, an awl.'
5. Up-ulli-to, 'the operation.'
6. Up-ulli-ta, 'the operating.'
7. Up-ulli-gél, 'a operating-room.'

The difference in the use of the fifth and sixth forms may be illustrated by such sentences in English, as,-The stroke killed him; the striking of the iron heats it; the work was done, but the working of the machine went on; the operation did no harm, for the operating was in skilful hands.]

## Analysis of the name Biraban.

1. Declension of 'Biraban,' as a common noun.

The word is formed from bira, the cry of the bird which we call the 'eagle-hawk.' The -ban postfixed denotes the one who does the action. As applied to M'Gill, the name may have been given to him from some circumstance in his infancy, perhaps his infantile cry.*
Nom. 1. Konéin ta biraban ta, 'the hawk is pretty.'
2. Biraban to wiyan, 'the hawk cries,' lit., speaks.

Gen. Yarro unni biraban koba, 'this egg is the hawk's.'
Dat. 1. Unnita biraban ko takilliko, "this is for the hawk to eat.'
2. Waita bag hiraban tako, 'I depart to the hawk,' i.e., to where the bawk is.

Acc. Tura bon biraban unnug, 'spear him, the bawk there.'
Voc. Ala or ela biraban! 'O hawk'!
Abl. 1. Minarig tin tetti noa? biraban tin; 'from what cause is he dead'? 'from the hawk,' as a cause.
2. Tul-bulléu̇n 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 yitára wiyá? 'how is that such-a-one spoken'? equivalent to 'what is its name'? giakai unnoa yitàra biraban wiyá, 'this way, that such-a-oue is spoken or called biraban.'
Minariǵ tin yitàra biraban wiyá? 'from-what-cause is such-a-one spoken or called biraban'? gali tin wiyelli tin bira-bira tin, 'from this, from speaking, from bira-bira'; i.e., because he says 'bira.'

## 2. Declension of 'Biraban,' as a proper name.

Nom. 1. Gan ke bi? gatoa Biraban, "who art thou'? 'it is I, Biraban'; yakoai bi yitára wiyá? giakai bag yitara Biraban, 'in what manner art thou such-aone spoken'? 'thus am I such-a-oue, Biraban,' sc., called.
*'Eagle-hawk' may have been his totem or family name; or, as our blackfellows name their children from some trivial incident at the time of birth, he may have been called Biraban, because an 'eagle-hawk' was seen or heard then. -ED.
2. Ganto bon tura? Biraban to bontura, 'whodid spear him'? 'Biraban speared him.'
Gen. Gan-úmba unniwonnai? Biraban-úmba unniwonnai, 'whose child is this'? 'Biraban's, this child.'
Dat. 1. Gannug unni? Birabannugg, 'for whom this'? (i.e., who is to have this?) 'for Biraban' to have personally or to use.
2. Kurrilla unni Biraban kinko, 'carry this to Biraban,' locally.
Acc. Gannug tura? Birabannug, 'whom speared'? (meaning, who is speared ?) 'Biraban.'
Voc. Ala Biraban gurrulla! 'O Biraban, hearken.'
Abl. 1. Gan kai kaokillai bara? Birabankai, '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? Mulubinbakàl, 'of what place is he, Biraban '? 'Of Newcastle.'*
Wontakalin bountoa Patty? Mulubinbakalin, 'of what place is she, Patty '? 'Of Newcastle.'

## Selections from the Scriptures. $\dagger$

## WINTA 1.

1. Yantin kokera wittima tarai to kuri ko; wonto ba noa yaniin wittima, Eloi ta noa.-Heb., iii. 4.
2. Wakàl noa Eloi ta.-Gal., iii. 20.
3. Eloi ta pitảl noa.-1 John, iv. 8. Eloi ta marai noa.-John, iv. 24.
4. Gearunba Eloi ta winullikan koiyug̀kan.-Heb., xii. 29.
5. Unnug̀ ta noa wakàl bo ta Eloi ta.-Mark, xii. 32.

[^23]6. Keawai wal wakàl tarai ta, murräràg ta wakàl bo ta Eloi ta.-Luke, xviii. 19.
7. Gatun gearunba wakàl bo ta Eloi ta, Biyugbai ta, gikoug̀ kai yantin ta, gatun géen gikoug kinbu; gatun wakăl bo ta Piriwàl, Iéthu Kritht, g̀koug kinbiruğ yantin ta, gatun géen gikoug kinbirug.-l Cor., viii. 6.

## WINTA 2.

8. Eloi ta kaibuǵ noa; gatun keawai wal gikoug kinba tokoi torien.-1 John, i. 5.
9. Yuna bo ta, keawai wal taraito küriko na pa korien bon, Eloinug. - 1 John, iv. 12.
10. 'I'úǵunbilléún noa Eloi puttárakan.-1 Tim., iii. 16.
11. Niuwara noa Eloi ta bàtan yantin ta purreàg la yarakai ko.-Psalm, vii. 11.
12. Kauwàlkan noa Eloi ta, waréa ta gearunba búlbúl, gatun gurrán noa yantin minnuǵbo minnuggbo.-1 John, iii. 20.
13. Kaiyukan noa Eloito yantin ko minnuğo minnugbo ko.Matt., xir. 26.

## WINTA 3.

1. Eloi ta Pirinal ta noa.-Psalm, cxviii. 27,
2. Téthu Kritht Piriwàl ta noa yantin koba.-Acts, x. 36.
3. Piriwalto Eloi ta gearunba wakàl bo ta Piriwàl ta.-Mark, xii. 29.
4. Gurrulla nura yanti Piriwal ta noa Eloi ta noa; niuwoa ta gearun uma, keawai wal géenbo umulli pa ; géen ta gikoumba küri, gatun éipu takilligél koba gikoumba.-Psalm, c. 3.
5. Piriwal gintoa ta Eloi ta, gintoa ta moroko umá, gatun purrai, gatun wombul, gatun yantiul gali koba.-Acts, iv. 24.
6. Piriwal ta noa Eloi kauwàlkan ta.-Psaln, xev. 3.
7. Piriwal ta noa murräràg ta.-Psalm, c. 5.
8. Guraki noa Eloi ta Piriwal ta, upin noa umulli tin gearunba tin.-1 Sam. ii., 3.

## WINTA 4.

9. Pirimal ta noa Eloi tuloakan ta, niuwoa ta Eloi moron kakillikan ta, gatun Piriwàl kauwàl yanti katai kakilliko; pululpulul wal purrai kárùn bukka tin gikoumba tin, gatun yantin bara konara kaiyu korien wal bara katan niuwarin gikoumba tin.-Jerem. x. 10.
10. Bapai ta ba noa Piriwàl katan barun yautin ko wiyan bon ba.-Psalm, cxlv. 18.
11. Kaloǵ la ba noa Piriwàl kakillin barun kai yarakai tin. -Prov., xv. 29.
12. Piriwal ta noa wirrillikan ta emmoumba; keawai wal bag mirral kȧnủn.-Psalm, sxiii. 1.
13. Gurrärakan noa Piriwal kauwàl kàtan, g̀atun gurrȧramulli kan noa.-James, v. 11.

## WINTA 5.

1. Cunug g $\dot{\text { g }}$ ro ta kakilli wokka kaba moroko kaba, Biyuğbai ta, Wiyellikan ta, gatun Marai ta yirriyirri lag ; gatun unni ta goro ta wakà bo ta.--1 John, v. 7 .
2. Biyuğbaito yuka bon yinal miromullikan noa kakilliko, yantin purrai ko.-1 John, iv. 14.
3. Eloito noa pitàl ma kauwà yantin kürí, gukulla ta nua wakàl bo ta yinal gikoumba, ğali ko yantinto ba gurran gikoug kin, keawai wal bara tetti kánin, kulla wal yanti katai barunba kakillinün muron.-John, iii. 16.
4. Pulli ta noa Eloito upéa barun Ithàraelúmba, wiyelliliko pitalmulliko Iéthu ko Kritht to ; niuwoa bo Piriwà Làtan yantin ko.-Acts, x. 36.
5. Iéthu Kritht yinal noa Biyug̀bai koba.-2 John, 3.
6. Ġarunba kátan Wiyellikas, Iéthu Kritht, Biyuğbai toa ba kàtan.-1 John, ii. 1.

## WINTA 6.

7. Eloi ta Marai nọa.-John, iv. 24.
8. Piriwal ta unnoa ta Marai.-2 Cor., iii. 17.
9. Maraito yirriyirri lağ ko wiyànún wal nurun.- Luke, sii. 12.
10. Murrin nurunba kokera yirriyirri ta Marai yirriyirri laǵ koba.-1 Cor, vi. 19.
11. Wakalla murrin, g̀atun walkàlla Marai, yanti nurun wiys wakàlla kotulli ta nurunba wiyatoara; wakàla Piriwàl, wakàla gurrulli ko, watàlla kurrimulli ko; wakàlla Eloi ta Biyugbait ta yantin koba ; wokka kaba noa yantin ko, gatun noa yantin koa, y̌atun murruğ kaba nuruu 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 bugg ga kora bon Marai yirriyirri laǵ Eloi ko-ba.-Ephes., iv. 30.
14. Ganto ba yarakai wisảnuan g̀ikoug yinal küri koba, kàmünbinün wal bon; wonto noa ba yarakai wiyánún ggiknuğ Marai yirriyirri lağ, keawai wal bon kämúnbinün.-Luke, xii. 10.

## WINTA 7.

Ldeke, ii. 9-14.
9. Gatun noa ag̀slo Yehóa-úmba tanan uwa barun kin, gatun killaburra Yehóa-úmba kakulla barun katoa; kinta ġaiya bara takulla.
10. Gatun noa agaloko wiya barun, Kinta kora; kulla nurun bağ wiyan totóg murrirağkakilliko pità ko, kakilliko yantin ko küri ko.
11. Kulla nurunba porkulléùn unni purreàg kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwàl ta.
12. Gatun unui túga kȧnün nurunba; manün nura boboġauğ g̀matoara kirrikin taba, kakillin ba takilliğ́l laba.
13. Gatun tanoa-kal-bo paipéa konara morokokal gikoug̀ katoa aġelo katoa, murràràg wiyellin bon Eloinugg, ğiakai,
14. Wiyabu̇ubilla bon murrärag Eloinug wokka kaba moroko kaba, g̀atun kàmúnbilla pitàl purrai tako, murräràg umatoara.

## WINTA 8.

1. Eloito noa garràra ma korien barun agelo yarakai umullikan, wonto ba wareka noa barun baran koiyug kako, tartaro ka-ko.- 2 Peter, ii. 4.
2. Wiyatoara ta yantin küri ko wakà’la tetti bulliko, g̀atun yukita gaiya g̀urrulli ko.-Heb., ix. 27.
3. Yakoaikan baǵ moron känüa? Gurrulla bon Piriwàlnuğ Iéthunug Krithtnuğ, moron gaiya bi kànün.-Acts, xvi. 30, 3 L.
4. Gatun kirrikin ta temple kako, yiir-kulléún bulwa 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 language of the aborigines, because Koin, the name of the being whom they dread, is a word of an equivocal character.*
Yantin, 'all, every,' is singular or plural, according to the number of the noun or prowoun 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.

[^24]Tarai, 'some one, another, other', is singular; but tara, 'others,' is plural.
Taraito is tarai, with the particle of agency postfixed.
Küri, 'man, men,' according to the singular or plural idea expressed or understood in the context.
Küriko is kúri, with the particle of agency postixed.
W onto ba, 'whereas,' a compound phrase; from won, 'where'? the interrogative adverb of place.
Wonto ba -ba, 'is as '; the ba is a particle which verbalizes the word to which it is affixed.
Noa, the inseparable, verbal pronoun, 'he'; the separable emphatic pronoun 'he' is niuwoa.
Eloita; 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.

Wakàl, 'one’; buloara, 'two'; goro, 'three'; wara, 'four'; beyond which the aborigines thave no word to express higher numbers. For 'five' they hold up one hand and say yantin, 'all', i.e., all the five fingers; or both hands with a part of the fingers up to describe the numbers $6,7,8,9$; for 10 they hold all the fingers up and say yantin; or they double both hands and say kauwàl-kauwal, a 'great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

## Section 3.

Pitall, 'joy, peace, gladness, happiness, love.'
Marai, 'spirit'; not the 'ghost' of a departed person, which is mamuya.

## Section 4.

Gearun, 'us'; géen, 'we'; gearunba, 'our,' 'belonging to us'; see pronouns.
Winulli, 'to burn,' to consume by fire only, and not in any other way; hence winulliko, 'to consume,' 'to burn.'
Winullikan means ' one who consumes or burns.' The particle - kan means 'the person who,' and is equivalent to the English particle -er, affixed to verbs to form the substantive person, as lover, consumer. To express the thing, the particle -né is postfixed; as, winullikanné, 'the burning thing which consumes.'
Koiyug', 'fire'; the particle -kan, in the text, is affixed to show that the 'fire' is to be construed with the preceding word, by which it is thus connected and governed.

## Section 5.

Unnu g, ' 'there.' Bo ta, ' only,' a compound of bo, 'self,' and ta, 'itis '; meaning it is 'that self same thing only' to which it is affixed; as, wakol bo ta, 'one only, one by itself, one alone.'

## Section 6.

Keawai is the verb 'to be' in the negative form, with korien, understood; it is equivalent to 'there be not,' a universal denial; wal positively affirms the assertion whether negative or affirmative; keawai wal wakàl, 'there be certainly not one.'
Murràràg, 'good, well.'

## Section 7.

Gatun, 'and.'
Biyug'bai, 'father.' The address to a father or elderly person is biyug ; to a brother or equal, big-gai.
Gikoug , 'him,' the separable emphatic pronoun ; the objective pronoun is bon, 'him.'
Gikoug kai, 'on account of him, for him.'
Géen, 'we,' $v$. page 17 . There is only, this one form in the nominative case plural ; gearun, 'us,' is the objective case, from which all the oblique cases are formed by the addition of particles; as, gearun-ba, 'ours'; '̇earun kai, 'on account of us'; geen-bo is 'we ourselves.'
Gikoug-kinba, 'with hin'; 'remaining with him.'
Piriwall, ' 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 cye.' The negative of this is formed by affixing the negative particle, korien, to the principal verb, divested of the verbal affix -killiko; as, na-korien, 'see not.'
Bon, 'him,' is the verbal pronoun in the objective case; gikou $\dot{g}$ is the emphatic form, 'him,' when governed by particles; -nu $\dot{g}$ 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-billéùn, 'was manifested, shown'; from túg̀un-billiko, 'to slow as a mark shows'; 'to manifest of itself or of oneself.'
Puttára-kan, 'a flesh-being,' one who is flesh; from puttára, ' flesh.'

## Section 11.

Niuwara, 'anger'; $c f$. bukka, 'wrath, rage, fury.'
Katan, 'is,' the present tense of kakilliko, 'to be' in a state. Purreag, 'day.'
Yarakai, 'evil, bad'; opposed to murráràg, 'good,'
Yarakai kinko, 'on account of the wicked.'

## Section 12.

Kauwàl, 'great'; kauwal-kauwal, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kauwàl 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 like.
Gurran, 'knows'; the present tense of gurrulliko, 'to know, to perceive by the ear, to understand,' but not in any other sense; to know a person by sight is gi-milliko; to know a thing by sight, na-killiko; to know carnally, boi-bulliko; and to know by the touch, nu-mulliko.
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'; kaisu-kan, 'one who is able'; nö,' 'he'; Eloi ta, 'God is'; yanti-ko, 'for all'; minnug-b o 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 zou.'
Yanti, ' thus, in this manner.'
Niuwoa, the emphatic separable personal pronoun, 'he,' 'it is he'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable oblique case is $\dot{g} i k o u \dot{g}$, ' him '; gikoug ko means 'for him'; gikoug kai, 'on account of him.'

Gearun, 'us,' the objective case of géen, 'we.'
Uma,' 'made,' the aorist of the verb 'to make'; hence umulliko, 'to make, create, do '; 'to cause power, to effect.' In this sentence the use of the two forms of the pronoun, 'he,' is seen; niuwoa ta, 'it is he,' emphatically; noa, he,' verbally; gearun, 'us'; uma, 'made'; the whole means, 'it is he, he us made.'
Keawai-wal, a universal, absolute denial.
Géen-bo, 'we ourselves.'
Umulli-pa, 'made,' excluding reality of effect; this is expressed by the particle, pa, postixed, along with the negative kea-wai-wal.
Giko-umba, 'his,' 'belonging to him.'
Küri, 'man,' individually or collectively, or 'people,' according as the pronoun with it is singular, dual, or plural; gali kùri, 'this man,' as an agent; unni kùri, 'this man,' as a subject; bara kúri, 'they the men,' 'they the people'; buloaraküri, 'the two men.'
Ciipu, 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.'

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## Section 5.

Gintoa, the emphatic separable personal nominative pronoun, 'thou,' 'it is thou who'; ta, 'it is.'
Gintoa ta, 'it is thou who dost, didst, wilt do,' according to the tense of the verb, which in this case is uma, and that, being a past aorist, renders it 'didst make,' without reference to any particular past time.
Moroko, 'heaven,' the visible Heavens, the sky, the space above oür 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 $\dot{\mathrm{g} a l i}$, ' this'; yantin gali, 'all these'; yantingala, 'all those.'

## Section 8.

Guraki, 'skilful, wise.'
Upin, the present tense of upilliko, 'to exert power,' exclusive of the idea of effect upon the object; as, to put a thing anywhere.
Tin, 'from, on account of'; 'therefore' as a cause, 'because of'; umulli tin, 'on account of doing'; gearunba tin, 'on account of our.'

## WINTA 4.-Part 4. <br> 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 kauwàl, 'lord or king,' lit., 'great chief'; kauwál-kauwàl, 'great-great,' 'very great.'
Yantikataikakilliko, 'thus to be always,' 'to be for ever.'
Pulul-pulul, 'trembling, shaking.' Känún, 'will be.'
Bukka, 'wrath, rage, fury'; bukka tin, 'on account of wrath'. gikoumbatin, 'on account of his.'
Konara,' 'a flock, herd, an assembly, a mob, a nation'; y antin bara konara, 'all they, the assemblies $o r$ 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 '; bapaita ba, 'it is nigh to.' Section 11.
Wiyan, the present tense of wiyelliko, ' to communicate by sound, to speak, tell, say, call out'; yantinko wiy an bon ba, ' all when they call on him.' The verbalizing particle, ba, is equivalent to 'when,' or 'at the time when' the verbal act or state shall be or was, according to the tense of the verb.
Kalog. 'afar off, distant.'
Kakillin, 'continues to be,' 'is now being'; the present participle of the verb kakilliko, 'to be' in some state.
Barunkai, ' from, on account of them,' sc., persons.
Yarakaitin, '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-k an, 'one who takes care of by some act of locomotion, as a watchman going his round.
Mirràl, 'desert, desolate, miserable'; 'a state of want'; mirrà 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, 'is now at present in a miserable or desolate state, in a state of want'; keawai, 'not to be.'
Keawai wal, 'certainly shall not be'; equivalent therefore to 'shall not'; mirrál kànún, 'shall be in want.'

## Section 13.

Gurràa-kan, 'one who personally attends to'; gurrárakan kauwal, 'one who is very pitifui.'
Gurrära-mulli-kan, 'one who causes or exercises attention,' 'one who does attend to'; the phrase means ' he is a merciful Being.'

## WINTA 5.-PART 5.

## Section 1.

Goro, 'three'; see page 108.
Kakilli, 'state of being'; hence kakilliko, 'to be, to exist' in some state; we cannot express 'is dead' by tetti katan, because katan implies existence, though we may say 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 'dead'; thus tetti ka ba kulwon is equivalent to 'dead and stiff,' in opposition to 'a swoon,' which might be the meaning, unless circumstances led to another conclusion.
Wokka, an adverb, 'up,' opposed to bara, 'down'; wokka Taba moroko kaba, 'are up in heaven.'
Biyug bai 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 kurrabág is 'the body,' and mamuya is 'a ghost" murrin is another word for 'the body.'
Yirriyirri, 'sacred, reverend, holy'; not to be regarded but with awe, as is the place marked out for mystic rites; a separate place not to be profaned by common use, hence holy; a person reverend, to be held in reverence, sacred. Native heralds and messengers pass as sacred persons; they are held in reverence, and are unmolested by hostile parties, when on embassies of war or peace; yirriyirrinlag means 'one who acts sacredly,' one who is holy, separate by privilege of being held sacred or in reverence. In the South Sea Islands, a pig devoted to the god Oro, in former times, was made sacred by having a red feather thrust through and fastened to its ear, and thus the reverend pig was privileged to feed anywhere unmolested, as being sacred; nor was he confined to a tithe of the produce if he broke through into any plantation, but was permitted to eat his fill, not, however, without a murmur at the sacred intrusion.
Unni, 'this,' as subject or object; gali, 'this,' as agent; unni ta goro ta, ' this it is, the three it is'; wakal bo ta, 'oneit is, one-self only it is.'

## Section 2.

Yuka, 'sent'; hence yukulliko, 'to send' a person; but to send property is tiyumbilliko. Yinal, 'son.'
Kakilliko, 'for-to be'; here the infinitive form, as usual, denotes the purpose.
Miromulli-kan means 'one who keeps ortakes care of'; from miromulliko, 'to keep with care'; miromullikan noa kakilliko means ' he is for-to-be one who keeps with care,' hence a 'Sariour.' From the same root, miroma also is a 'Saviour.' 'A deliverer' would be mankilli-kan, 'one who takes hold of '; but then the evil must be expressed out of which the person is taken or to be taken.
Yantin purrai ko, 'for all lands'; 'for all the earth '; 'for the whole world.'

## Section 3.

Eloi-to noa, 'God he,' as a personal agent; pital makauwàl, ' causes great joy,' sc., towards.
Yantin kúri, '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, 'thatt'; galoa, 'the other'; the demonstrative pronouns are unni, 'this'; unnoa, 'that', untoa, 'the other.'
Yantin-to ba, 'that all who'; the particle, to, denotes agency, and ba verbalizes.
Gurran, 'believe,' the present tense of gurrilliko, 'to hear, to believe.'
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 ouly 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.
Keawai wal bara tetti kànún, 'they certainly shall not be in a state of death.'
Kulla wal, 'but certainly' shall, or 'because certainly' they shall.
Yanti katai, 'in this manner always.'
Barunba, 'belonging to them,' 'theirs.'
Kakillinùn, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.
Moron, 'life'; kakillinún moron means 'a future state of being, and continuing to be, alive.'

Section 4.
Pulli, 'voice.'
Upéa, 'put forth'; from upilliko, 'to esert power.'
Ithàrael-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 $-\mathrm{k} \dot{\mathrm{a}} \mathrm{l}$ (masc.), -kàlin (fem.).
Wiyelliko, 'to speak.'
Pitàl-mullik o, 'to cause peace, joy, gladness.
Iéthu-ko Kritht-ko, 'Jesus Christ,' as the agent; the particle ko, denoting agency, must be added to each word, to show that both are in the same relation to the verb.
Ninwoa-bo, 'himself it is who is,' emphatic.

## Section 6.

Gearunba katan, 'is belonging to us' and remains so; equivalent to, ' for we bave.'
Wiyelli-kan, 'one who speaks '; 'an advocate.'
Biyugbai toa ba kàtan, 'it remains with the Father.'

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\text { WINTA 6.--Part } 6 .
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Section 10. $\qquad$
Murrin, 'body' of a person; murrin nurunba, 'your body.'
Kokera yirriyirri ta, 'it is a sacred house,' 'a temple.',
Marai yirriyirri koba, 'belonging to the sacred Spirit.'
flakalla murrin, 'one body is.'

## Section 11.

TYanti nurun wiya, 'in the manner as called you'; equivalent to, 'you are called'; nurun is in the objective case.
Kotelli ta, 'in the thinking.'
Nuruaba, 'belonging to you,' 'your'; 'of you.'
Wiyatoara, 'that which is said.'
Wakalla Piriwal, 'one Lord is'; wakalla Marai, 'one 'Spirit is.'
Wakàla 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.'
Biyugbai ta yantin koba, 'father it is of all.'
Wokka-kaba noa yantin ko, 'up above he is for all.'
Gatun noa yantin koa, 'and he all with.'
Gatun murrug kaba nurunkinba, 'and within you,' sc., all; murrug, 'within, inside.'

## Section 12.

Yantin barun yemmaman marai-to Eloi kobako, '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 0 , which denotes purpose.
Yemmamulliko, 'to lead as by the hand'; the to in the textis 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.

Niuwarabug-gakora bon, 'angry purposely cause not him.' Marai yirriyirri-lag Eloi koba, 'Spirit sacred of God.'

## Section 14

Gan-to ba yarakai wiyauùn, gikoug, 'whosoever-there-be evil will-speak concerning him.'
Yinal kúri koba, 'the son belonging-to man'; 'the son of man.'
Kàmúnbinún wal bon,'suffered-to-be shall-certainly-be he.'*
Wonta noa ba yarakai wiyánún gikoug marai yirri yirri-laǵ, 'whereas he evil will-speak concerning-him, the spirit sacred.'
Keawai wal bon làmu̇nbinún, 'not certainly he shall-be-suffered-to-be,' or remain, or exist; according to the idea of punishment which the speaker wishes to convey.*

## WINTA 7.-Part 7. <br> Luke, ii. 9-14.

Verse 9.
Gatun noa agelo Yehóa-úmba, 'and he the angel belong-ing-to-Jehovah.'
Tanan uwanoabarun-kin, 'approached them'; ' came to them.' Gatun killiburra Yehóa-úmba, 'and shining belonging. to-Jehovah'; from killibinbin, 'to be bright; for the verbal form burra, see page 37.
Kakulla barun katoa, ' was them with.'
Kinta gai ya barakakulla, 'fear then 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.'
Totog̀ murràrág kakilliko pitàlko, ' news good, for-to-be joy-for.'
Kakilliko yantin ko küri ko, 'to-be all-for men-for.'

* Bon is here in the objective; for the reason why, see pages 22 and 30.

Verse 11.
Kulla nurunba porkulléún unni purreàg, 'because belong-ing-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 Piriwal ta, 'one-whosaves (by personal causation) it-is he, Christ it-is, the Chief or Lord it-is.'

## Verse 12.

Gatun unni túgiakȧnu̇n nurunba, 'and this mark will-be yours.'
Nanün nura boboġnug, 'see-will ye the-babe.'
Gamatoara kirrikin taba, 'that-which-is-wrapped in-the garment,' i.e., 'soft raiment.'
Kakillin ba takilliǵél laba, 'remaining-at the-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.'
Murràrà́g wiyellin bon Eloinúg g̀iakai, 'good, telling him, God (the object), thus'; equiralent to, 'praising God, and saying.'

## Verse 14.

Wiyabu̇nbilla bon murràrág Eloinuǵ, '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 Hearen-in.
Gatun kàmúnbilla pità purrai tako, 'and let-there-be-caused-to-be peace earth for.'
Murràrà umatoara ku̇ri ko, 'good what-is-done men-for.'

## WINTA 8.-Part 8.

## Section 1.

Eloi-to noa ǵurrára-ma korien barun agelo yarakai umullikan, 'God he regarded not them angels evil who-do.'
Wonto ba wareka noa barun bara koiyug kako tartaro kako, 'whereas cast-away he them down fire for tartarus for'; 'tartarus' is a word introduced.

## Section 2.

Wiyatoara ta yantin ku̇ri-ko wakàlla tetti bulliko, 'that-which-is-said it-is all men-for once dead to become.'
Gatun yukita gaiya g urrulliko, 'and afterwards then to-per-ceive-by-the ear,' sc., the sentence.

## Section 3.

Yakoai-kan baǵ moron kànún? 'in-what-mannner-of-being I life will-be-in-a-state-of'? i.e., 'how can I be alive.'
Gurrulla bon Piriwalnug, Iethunug Krithtnug, 'hear hin, 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.'
Yiir-kulléún bulwa koa, 'rent-of-its-own-power in-the-midst, in-order-to-be.'
Wokka-kabirug unta-ko baran-tako, 'from the top thence to the bottom '; lit., 'up-from there-to down-to.'
The peculiarity of the verbal form of yiir, 'a rent,'-so called from the noise of a piece of eloth when tearing,-is shewn in the following specimen:-
Yiir-kulléún, 'rent,' 'has rent' of itself, of its own power.
Yiir-bugega, 'rent,' some person has.
Yiir-burréa, 'rent,' some instrument has.
Yiir-lag, 'rent,' is declaratively.
Yiir-wirréa, 'rent,' some motion lias 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 Englis'. word 'lust,' they would say kotilliyarakaigearúnba, 'our evil thiuking'; and for the contrary idea, kotillinurraràggearúnba, 'our good thinking.' Now, either of these words, when pronounced, appears to be but one word, whereas each contaias three words combined, namely:-
(1.) Kotilli (from simple root kot), 'the act of thinking'; (2.) gearúnba, 'belonging to us'; (3.) yarakai, 'eril'; murrárág, 'good.', From the root kot come the forms, kotilliko, infin., 'to think,' kotan, pres. indic., ko tinün, fut. indic., kotta, past indic., kotillin, pres. part., kotilliela, past participle.
Again, such a word as tiirburréabúnbilliko, ' to permit to be torn,' is made up of tiir, a root which expresses the idea of tearing, -burréa, the verbal particle of instrumental agency, -bin, ' permit,' -illi, the formative of a verbal noun, and -ko, for the purpose of.' And so also with other examples.

## THREE AUSTRALIAN ABORIGINAL DIALECTS,

SHOWING THEIR AFFINITY WTTI EACH OTHER.

1. Eastern Australia (Threlkeld) ; 2. South Westcrn Australia (Captain Grey's Vocabulary); 3. South Australia (Teichelmann).

I (emplatic)-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-l. Bara; 2. Balgín; 3. Barna.
We two (dual)-1. Bali; 2.
3. Gadlukurla.

Ye two-1. Bula; 2. Bulala; 3. Niwadlukurla.
This (emphatic)-1. Gali; 2. Gali; 3. Gadlu.
That (emphatic)-1. Gala; 2. Gala; 3. Parla.
Who?-1. Gan? ; 2. Gan?; 3. Ganna?
Who (is the agent)-1. Ganto ?; 2. Gando ?; 3. Ganto? Whose?-1. Gannug? ; 2. Gannog? ; 3. Gaityurlo?
To strike (imperative)-1. Buwa; 2. Buma; 3. Bumaudi.
To be wroth-1. Bukka; 2. Bukkan; 3. Tagkarro.
Yes (assent)-1. E-e; 2. E-ee; 3. Ne.
On account of?-1. -tin ke? ; 2. -ginge? ; 3. birra.
${ }^{\text {rCold-1. Kurkur ; 2. Gurgal ; 3. Manyapaianna. }}$
Heat-1. Karrol ; 2. Kallarruk; 3. Wottita.
Where?-1. Wonti?; 2. Winji? ; 3. Wanti?
To tear (pres.)-1. Tiiran; 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. Warruanua.
To see-1. Nakilli; 2. Nago; 3. Nakkondi.
To blow (i.e., puff)-1. Bombilli ; 2. Bobou; 3. Bíntondi. To fly-1. Burkilli; 2. Burdag ; 3 .
To speak-1. Wiyelli; 2. Wagon; 3. Wagondi.
Water (fresh) -1. Kokoin; Bato; 2. Kowin; Badto; 3. Kowı.
Dung (excrement)-1. Konugi; 2. Konug̀ ; 3. Kudna.
The tongue-i. Tullun; 2. Tallug; 3. Tadlaga.
The throwing stick-1. Wommàra; 2. Meera; 3. Meedla.
Smoke-1. Poito ; 2. Buyu; 3. Poiyu.
Wood-1. Külai ; 2. Kalla; ; 3. Karla.
The hand-1. Mätiara; 2. Mara; 3. Murra.
The ribs-1. Narra; 2. Narra; 3. Tinninya.
The toes-1. Tinna; 2. Tjenva; 3. Tidna.
A crow (from its cry)-1. Wakun, 2. Quaggun; 3. Kua.
The wind-1. Wibbi; Wippi; 2.
3. Waitpi:

## The Lord's Prayer,

In the language of the Aborigines of Lake Macquarie.
Biyugbai gearunba wokka kaba moroko kaba katan;
Father our up in heaven in art; kámúnbilla yitirra giroumba yirriyirri kakilliko; let-caused-to-be name thy sacred for-to-be; paipibúnbilla Piriwàl koba giroumba; giurrabúnbilla
let-to-appear King-belonging-to thy; let-to-obey wiyellikanne giroumba; Janti purrai taba, yanti ta
word thy; as earth in as moroko kaba; guwa gearun purreág ka yantikatai heaven in ; give to-us day at as always takilliko; getun warekulla gearunba yarakai for-to-eat; and cast-way our evil umatoarayantitagéen wareka yantin ta wiyapaiyéen that-is-done as we cast-away all spoken-but-not-done gearunba; gatun yuti yikora gearun yarakai belonging-to-us; and guide not us evil umullikan kolag; miromulla gearun yarakai one-who-causes-to-do towards; cause-to-deliver us evil tabiruǵ; kulla ta giroumba ta Piriwal koba gatun
from; because thine King-belonging-to and killibinbin yanti katai. ——Amen. bright-shining thus always. -- Amen.

The Author trusts that he has now placed on permanent record the language of the aborigines of this part of the colony, before the speakers themselves become totally extinct; and if, in his endeavour to aid the purpose of scientific enquiry, his work may seem to fall short, and so disappoint the expectations of those who take an interest in ethnological pursuits, he can only state that, in the midst of attention to manifold engagements in other paramount duties, no pains have been spared on the subject, and therefore his only apology is, that with slender means he has done his best.

L. E. THRELKELD.

Sydney, New South Wales,
November 26, 1850.

## PART II.

## THE GOSPEL BY St. LUKE.

THE

## GOSPEL By ST. LUKE

TRANSLATED INTO

THE LANGUAGE<br>OF THE<br>AWABAKAL<br>BY<br>L. E. THRELKELD.<br>NOW FOR THE FIRST TMME PRINTED.

$\qquad$

FROM THE ORIGINAL MANUSCRIPT,
IN THE 'SIR GEORGE GREY COLLECTION' OF THE PUBLIC LIBRARY, AUCKLAND, N.Z.

Sydury:
CHARLES POTTER, GOVERNMENT PRINTER.
1891.

## THE AUTHOR'S PREFACE.

Ir 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 liaving 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 ke the result of speculative theories in answer to these queries, there remains one grand question incontrovertible, "Shall not the Judge of all the Earth do right ?"

The providence of God has permitted ancient nations, together with their languages, and numerous tribes, with their various tongues, to pass away and others to take possession of and dwell in their tents, just as we in New South Wales and the neighbouring colonies now do, in the place of the original inhabitants of the land.

The numbers of the aborigines, both in Australia and the South Sea Islands, have always been overrated, and the efforts that have been made, on Christian principles, to ameliorate their condition, have been more abundant in proportion to the number of these aborigines, than have ever been any similar efforts towards the hundreds of millions of heathens in other parts of the world.

My own attempt in favour of the aborigines of New South Wales was commenced in the year 1824, under the auspices of the London Missionary Society, at the request of the deputation from that Institution sent out for the purpose of establishing Missions in the East, and urged likewise by the solicitations of the local Government of this colony. The British Government sanctioned the project by authorizing a grant of 10,000 acres of land, at Lake Macquarie, in trust for the said purpose, at the recommendation of Sir Thomas Brisbane, the then Governor of the Australian Colonies.

In 1839, the London Missionary Society abandoned the mission, broke faith with me, and left me to seek such resources as the providence of God might provide, after fifteen years' service in their employ. The Colonial Government, being perfectly acquainted with all the circumstances of the case, stepped in and enabled me to continue in my attempt to obtain a knowledge of the aboriginal language, and the British Government subsequently confirmed the new arrangement.

Circumstances, which no human power could control, brought the mission to a final termination on December 31, 1841, when the mission ceased, not from any want of support from the Government, nor from any inclination on my own part to retire from the work, but solely from the sad fact that the aborigines themselves had then become almost extinct, for I had actually outlived a very large majority of the blacks, more especially of those with whom I had been associated for seventeen years. The extinction of the aborigines is still progressing throughout these colonies. The last man of the tribe which formerly occupied the site of Sydney may now be seen sitting by the way side, a paralytic, soliciting alms from passers by, and this he does from choice, rather than enter the Benevolent Asylum. Those who drive by in their carriages along the South Head Road often throw him a sixpence or so, and thus he is bountifully provided for in his native and beloved 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, and peoples with their unknown tongues, who have passed away from this globe and are buried in oblivion.

Elliot, the missionary to the North American Indians, made a translation of the Scriptures into their language, which has recently been published; but only one Indian now remains who knows that dialect.
This translation of the Gospel of Luke into the language of the aborigines, was made by me with the assistance of the intelligent aboriginal, M•Gill, whose history is attached. $\dagger$ Thrice I wrote it, and he and I went through it sentence by sentence, and word for word, while I explained to him carefully the meaning as we proceeded. M'Gill spoke the English language fluently. The third revisal was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Common Prayer, with which to commence public worship with the few surviving blacks; I prepared a Spelling book; I had also commenced the Gospel of Matthew, when the mission was brought to its final close.

Not long ago, I accidentally found at a book-stall a copy of the first specimens of an Australian language, which I published some

[^25]time in 1826 ; this was done to satisfy my friends of the impropriety of introducing the English sound of the vowels instead of those of the Contment, 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,

$$
\text { 15th August, } 1857 .
$$

[Nors.-The original manuscript was illuminated for Sir George Grey by Amie Layard, daughter of Sir A. H. Layard, the explorer of Nincvelh.
The original title page is this :-

## EVANGELION

UNNI TA

## JESU- $\overline{\mathrm{U}} \mathrm{M}-\mathrm{BA}$ CHRIST-KO-BA.

UPATŌARA

LOŪKA-UMBA.

Translated into the language of the aborigines, located in the vicinity of Hunter's River, Lake Macquarie, \&c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.-Ed.]

## EUANGELION upatóara LUKA-ÚMBA.

## WINTA $I$.

Wonto ba kauwàllo mankulla unnoa tara túgiunbilliko g̀urranto g̀éen kinba,
2. Yanti bo gearun kin bara ġukulla, unnoa tara nakillikan kurri-kurri kabirug g gatun mankillikan wiyellikanne koba.
3. Murräràg tia kátan yantibo, koito bağ ba tuig ko ğiroug Teopolo murrarág ta,
4. Gurra-uwil koa bi tuloa, unnoa tara wiyatoara banug ba
5. Yanti-kalai ta Herod noa kakulla, Piriwal noa kakulla Iudaia ka, kakulla noa tarai thiereu Dhakaria yitirra, Abia-úmba konara: ğatun nukuğ ğikoúmba yinálkun koba Aaron-úmba, giakai bountoa yitirra Elidhabet.
6. Buloara bula kakulla murräräg Eloi kin, mikan ta g̀ grrai. yelléún bula Yehóa-ko noa ba wiyellikanne yarakai ma korien.
7. Keawaran bula wonnai korien kulla, bountoa Elidhabet gur rauwai ; g̀atum bula ba gurróǵbai kakulla.
8. Gatun yakita kakulla, umulliela noa ba Eloi kin makan ta yirruğ ka g̣ikoug kin †hiereu koba,
9. Yanti kiloa †hiereu koba uman, yirrug̀ ka ğikoúmba ta upulliko bon porapora koiyug ko uwa noa ba tiao koba Yehóa kai koba
10. Gatun yanti bo yantinto konara küri wiyelliela warai ta yakita winelliela ba porapora.
11. Gatun paipéa noa †ağelo Yehőa-úmba ġikoug kin, garokil. liela noa túǵkağkirri ka koiyuğ kon ta porapora ka.
12. Gatun nakulla bon noa ba Dhakaria ko, unma bon noa ba, kinta gaiya noa ba kakulla.
13. Wonto ba agelo wiya noa, Kinta kora bi kauwa, Dhakaria; kulla gurra ta wiyellikanne giroumba, g̣atun nukug ko giroúmba ko wonnai kȧnün giroúmba, gatun wiy ànủn bi giakai yitirra Ioanne.
14. Gatun pitàl bi kánün, pitàl kauwàlkan kànưn pórkullinin gikoug kinbirug.
15. Kauwàl wal noa kànùn, mikan ta Yehóa kin, ġatun keawai wal noa †wain pitànün, keawai tarere, gatun warakag wal noa wit. ellinún Marai yirriyirri kan biruġ ko, waraka biruğ tunkán ta birug̣
16. Gatun noa wiyànün wal barun kauwàl-kauwàl wonnai Ithà rael-úmba Yehóa-kin ko Eloi ta barúnba.

[^26]17. Gatun wal noa uwànu̇n gikoug kin mikan ta kaiyu ka Marai ta Elíáúmba, warbuğgulliko búlbúl biyug̉bai tara koba wonnai kolaǵ, gatun barun kinko tuloa kako; uma-uwil koa barun kúri kurrikurri Yehóa kinko.
18. Gatun noa Dhakariako wiya bon agelonug, Yakoai kan bag gurrànün unni? kulla baǵ ǵurroğbai, gatun nukuǵ emmoúmba ğurróg géen.
19. Gatun noa aġeloto wiya bon, Gatoa Gabriel, gakillin Eloi kin mikan ta; gatun yuka tia wiyelliko giroug, gatun tígunbilliko gali tara ko pitalmulikanne ko.
20. A! gurrulla bi, ǵǵg ko wal bi kànún, gatun kaiyu korien wal bi kànún wiyelli ta, yaki-kalai tako purreag kako uuni tara kảuùn ba, kulla bi ba gurra korien wiyellikanne emmoúmba, kabo kànün wal unni tara.
21. Gatun bara küri ko mittia Dhakarianug, ġatun kotelliela minnuğ-bulliela noa tunkéa noa † †nao ka.
22. Gatun noa ba paikulléun warrai ta, kaiyu korien noa wiyelli ko barun ; gatun bara g̀urra Marai noa nakulla †nao ba; kulla noa waumal-wauwal uma barun gatun, garokilliela noa ğóg ko.
23. Gatun kirun kabulla purreà ǵg gikoúmba umullikanne, waita ǵaiya noa uwá kokera ko ğikong̀ ka tako.
24. Gaturn yukita purreag ka Elidhabet gikoúmba nukug warakàg bountóa, g̀atun yuropulléun bountoa warán yellenna ka, wiyelliela bountoa,
25. Yanti noa tia Yehoako umá nakulla noa tia ba purreàg ka, mankilliko barun ba béelmulli tin küri tin.
26. Tarai ta yellenna ka thek ka, Gabriel ta agelo ta puntimai ta wiyabunbia bon Eloi kinbirug uwolliko, purrai kolag Galilaia koba, ğiakai Nadharet,
27. Mirral lako wiyatoara ko, küri kako Yothep kinko yitirra ko, wonnai taro noa Dabidúmba; g gatun mirrà ğ́akai yitirra Mari. 28. Gatun noa agelo uwa bounnoun kin, gatun wiyelliela, A! murrarag̀ umatoara bi Yehóa kátan giroug katoa ba; murràràg umatoara bi nukug ka.
29. Gatun bountoa ba nakulla bon, kinta bountoa kakulla wiyellita gikong kin, $\dot{\text { giatun }}$ kotelliela bountoa minarig unni totóg katan.
30. Gatun ageloko wiya bounnoun, Kinta kora bi, Mari : kulla bin pitälmatoara Eloito noa.
31. A, gurralia bi, warakág bi kànún, wonnai kan giroug kin pika ka, gatun yinal pórkullinux, gatun bi giakai yitirra IETHU
32. Gatun wal noa kauwàl kȧnün, gatun wal bon wiyànún gia kai Yinal ta wokka ka ko ; gatun noa Yehóako Eloito gúnùn wabon yellawollikanne biyuğbai koba Dabidúmba gikoúmba :
33: Gatun noa wiyànün wal yanti-katai barun Yakobúmba; gatun ġikoúmba piriwălkanne keawai wal kànün wirán.
34. Wiya gaiya bountoa bon agelonug Mariko, Yakoai ke unni känün, kulla bağ küri korien?
35. Gatun noa aġeloko wiya bounnoun, Tanan wal noa uwànún Maraikan muraràagkan giroug kinko, gaton kaiyuko wokka tinto wutinùn wal giroug, koito ba unnoa ta murrarág pórkullinu̇n gifoug kin; wiyánún giakai yinal ta Eloi koba.
36. A, g̀urralía, giroúmba wuggunbai Elidhabet, warakag̀ bountoa yinal gurrogéen koba bounnoun ba ; gatun unni ta yellenna $\dagger$ hek ta bounnoun-kai-kan wiyatoara gurra-uwai.
37. Kulla gurakito ke noa Eloito kaiyukanto ke.
38. Gatuu bountoa Mariko wiya, Kauwá yanti kảmunbilla tia wiya bi ba ; ğatoa mankillikan Yehóa-úmba. Gatun noa agelo púntirkullérin boumoun kinbirug.
39. Gatun bountoa Mari buġkulléun unti-tara purreàg ka, gatun uwa bountoa karakai bulkàra kolaǵ, kokerá ko Yuda kako;
40. Gatun bountoa uwa kokera ko Dhakaria-ímba kako, gatun búg̀búg ka bounnoun Elidhabetnug.
41. Gatun yakita gaiya g̀urráabountoa ba Elidhabetto pullí Mariúmba, tulutilléùn gaiya wonnai bounnoun kin pika ka; gatun warapál boumnoun ba Elidhabet kin Maraikanto muraragko :
42. Gatun bountoa wiyelléún pullí wokka wiyelliela, murrarà̉g umatoara bi nukug ba; gatun murràrag ímatoara peil giroúmba pika koba.
43. Gatun minarig tin tia unni, tanan uwa tunkan piriwàl koba emmoúmba?
44. Kullá bag ba gurrá pulli giroúmba gurréug ka emmoug kin, wonnai gaiya tia tulutilléún emmoug kin pika ka pital ko.
45. Gatun murrärag umatoara bountoa gurrá; kulla unnoa tara kảnuin unatoara, wiyatoara bounnoun kin Yehóa kinliruğ.
46. Gatun Mariko bountoa wiya, "Maraito emmoumba ko wiyan murrai bon Yehóanuğ,
47. Gatun maraito emmoúmba ko pitill umulléủn Eloi kin Miromil emmoúmba.
48. Kulla noa nakulla mirral bountoa ba umullikan gikikoúmba; A, unti birug yantinto tia wiyàuún murrarag upatoara.
49. Kulla noa tia kaiyukanto unnoa tara kauwàl uma; gatun yitirroa gikóumba murrarag upatoara kàtan.
50. Gatun murrai gikoímba barun kinba kintakan bon kàtan willug̀gel kùri kabirug tarai küri kabirug.
51. Túgunbilléiu noa kaiyukan turrug gikoúmba; wupéa noa barun garuġ gara yaroyaro búlbúl ban kotellikanne.
52. Upéa noa baran parrán kaiyukan yellawolligél labirug̀ barúnba, gatun wupéa noa barun mirràl wokka lag.
53. Gukulla noa kapirrikan ko mürrarag ta ; gatun noa barun paroblkan yuka mirril ko.
54. Umulléu̇n noa g̀ikoúmba umullikan Ithäraelnuğ, ġurrulli liruğ gikouğ kinbirug murrai ta gikoúmba;
55. Yanti wiya noa ba barum biyugbai to gearúnba, Abáramnug, ğatun barun wonnai tara gikounba yanti katai."
56. Gatun Mari bountoa kakulla bounnoun katoa goro ka yellenna ka, gatun willug ba gaiya bountoa bounnoun ka tako kokera ko.
57. Yakita gaiya Elidhabetúmba kakulla womai pórkullinùn; gatun yinal bounnoun ba pórkulléún.
58. Gatun gurra lara kótita ko bounnoun bako, yanti Yelóako noa ba murràag gua bounnoun kin; g̀atun bara piiàl kakulla gatun bountoa.
59. Gatun yakita gaiya purreà g̀ ka, uwa gaiya bara kullabulliko wonnai ko; gatun bara wiya bon gíakai Dhakaria, biyuğbai tin yitirra tin.
60. Gatun tunkanto wiya bountoa, Yanoa; lkulla bon wiyànùn ggakai Ioanne.
61. Gatun bara bounnoun wiya, Keawaran giroúmba kótita wiya ba giakai unni yitirra.
62. Gatun bara túğa umulléún bon biyugbai ko ğikoumba ko, wonnén noa bon yitirra wiyanún?
63. Gatun noa wiya upulliġel ko, g̀atun noa upa wiyelliela, Yitirra noa giakai Ioanne. Gatun bara yantinto kota.

64: Gatun tanoa-kal-bo kurraka buğkulléüu gikoúmba, ğatun bon gikoúmba tilligg balbal kakulla, ğatun noa wiya, gatuı noa wiya murrai Eloinug.
65. Gatun bara kinta kakulla yantin ta untakàl; gatun unui tara wiyellikanne totóg kakulla yantin ta kaloğ koa bulkaroa Yuda ka.
66. Gatun bara yantinto unnoa tara gurra wúnkulla barun kin búlbíl la, wiyelliela, Yakoai umni ta wonnai kảuin! Gatun màttar'a Yehóa-ímba gikoug kin kàtan.
67. Gatun noa Dhakaria ko biyuggbai g̀ikoímba, warapal bon wupéa Marai to yirriyirri to, gatun noa wiyelliela giakai,
68. "Kảmunbilla bon Yehóanugg Eloinug Itbàrael koba pitalliko; kulla noa uwa barun nakilliko, gatun wirrilliko kíri ko g̀koug kaiko.
69. Gatun bouġbugga noa nulka-nulka golomullikan gearun, kokerá Dabid-úmba ka g̀ikoúmba mankillikan ;
70. Yanti noa ba wiya kurraka ko †propet koba ko yirriyirrikau to yantin to, purrai yantin kurrikurri kabirug
71. Goloma-uwil koa gearun gearínba bukka tuknlla binug, gatun màttära birug barun kinbirug yantin tabirug yarakai wiilug̀ kabiruğ,
72. Unulliko murrai ko wiyatoara barun kin biyugbai ko gearínba, ğatun gurrulliko g̀ikoúmba wiyatoara yirriyirri ta;
73. Pirral-man noa gali wiyelliela bon Abairamnu $\dot{g}$ biyugbai gearúnba,
74. Gúwil koa ġearun noa, mankilliko gearun mattara birug่ bukkakan tabirug gearúnba, ğurra-uwil koa géen bon kinta kcrien ko,
75. Yirriyirrikan gatun murräragkan mikan ta g̀ikoug kin, yantin ta purreà g ka moron gearúnba.
76. Gatun gintoa, wonnai ta, wiyànún bin yitirra $\dagger$ propet ta wokka kako ; kulla bi uwànún gànka mikan ta Yehóa kin, upulliko yapug ko g̀ikoúmba;
77. Gukilliko ğurrulliko moron ko gikoug kaiko küri ko, warewarekan yarakai barúnba,
78. Murrai tin kauwollin Eloi koba tin gearánba, gurrakan wokka kabirug tanan uwa gearun kinko,
79. Gukilliko purreàg barun ko yellawolli ta ba ko gorogorá ba ko, gatun komirra kaba tetti koba, yutilliko tinna ko gearúnba ko yapug koa pital koba koa.
80. Gatun wonnai poaikulléún, g̀atun guraki noa maraikan ko, kulla noa korug koa yakita ko purreàg kako paipéa noa ba Ithárael kinko.

## WINTA II.

Yakits purrè̀g ka, wiya noa Kaithariko Augútoko, upa-uwil koa bara yantin kuri murrapulliko.
2. Gatun unni murrapullikanne una yakita Kurinio noa ba $\dagger \mathrm{ko}-$ bảna kakulla Thuria ka.
3. Gatun yantin bara uwa murrapulliko barun ka tako.
4. Gatun noa Yothep uwa wokka-lağ Galilaia kabirug, kokerá birug Nadharet tabiruğ, Iudaia kolağ, kokerá kolag Dabidumba kolağ, giakai yitirra Bethlehem; (kulla noa kokera koba gatun kotita koba Dabidúmba;)
5. Murrapulliko bon g̀atun Mari bounnoun katoa, wiyatoara nukug gikoúmba, wonnai kan bountoa warakag.
6. Gatun yakita kakulla, kakulla bara ba unta, purreàg ka kàtan pórkulli koa bountoa ba wonnai.
7. Gatun bountoa pórbu gugulléun kurri-kurri yinal, g̀atun bountoa muggama bon kirikin to, gatun bon wínkulla takilligèlla buttikag koba ka; kulla wal tantullan kokera takillig̣él.
8. Gatun bara †ćipu-kàl untoa kakulléu̇n, tumimillin wirràl barun ba tokoi ta.
9. Gatun noa agèelo Yehóa-úmba tanan uwa barun kin, ggatun kullaburra Yehóa-úmba kakulla barun katoa; kinta gaiya bara kakulla.
10. Gatun noa ageloko wiya barun, Kinta kora; kulla nurun baǵg wiyan murrärág totóg kakilliko pitàl ko, kakilliko yantin ko küri ko.
11. Kulla nuránba pórkulléün unni purreàg, kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwàl ta.
12. Gatun unni túga kànün nurúnba; nanun nura bobognnúg gamatoara kirikin taba, kakillin ba takilligél laba.
13. Gatun tanoa kal bo paipéa konara morokokal gikoug katoa a gelo katoa, murıàràg wiyellin bon Eloinuğ, giakai,
14. Wiyabünbilla bon murräräg Eloinùg wokka kaba moroko kaba, gatun kȧmünbilla pitäl purrai tako, murrärag umatoara barun küri ko.
15. Gatun kakulla ba, waita uwa bara ba, agelo barun kinbirug moroko kolaǵ, wiyellan bara †'ćipu-kal taraikan-taraikan, Waita ǵéen yakita Bethlehem kolağ, na-uwil koa unnuğ tara kakulla ba, gala Yehóako noa wiya géarun.
16. Gatun bara uwa kurrakai, gatun nakulla Marinug, gatun boboǵ pirikilliela takilliǵél laba.
17. Gatun nakulla bara ba, wiyabúnbéa bara yantin ta purrai ta unnoa wiyellikaune wiyatoara barun wonnai tin.
18. Gatun bara yantinto ğurra, kotelliela unnug tara, wiya barun bara $\dagger$ ćipu-kall-lo.
19. Wonto ba bountoa Mariko miromá unni tara, gatun kota bountoa minki ka búlbúl-la bounnoun kin.
20. Gatun bara †‘́ípu-kàl willuğ ba kakulla, murràriǵg wiyellin gatun pitalmullin bon Eloinug g̀ala birug natoara birug ǵurratoara birug bara yantita wiyatoara ba barun kai.
21. Gatun purreág tét ta kakulla ba, kullintiela ko túga-witia wonuai, giakai bon wiya Iéthu, ğala ba wiya noa aǵeloko kurri- . kurri noa ba pika ka kakulla kunto ka.
22. Gatun purreaig ka goloin ta killibínbín bounnoun ba, yanti Mothé-ko noa ba wiya, mankulla bara bon $\dagger$ Hierothalem kolağ, ğukilliko bon Yehóa kin ;
ェ23. (Yanti wupa ba wiyellikanne ta Yebóa-úmba giakai, Yantin küri tara ğanka-ğanka pika kabirug yirri-yirri wal kànún yitirroa Yehóa koba ;)
24. Gatun gukilliko gutoara, gala wupa ba wiyellikanne taba Yehóa-úmba, ğiakai, Buloara purrouğkan gia keawai wurog̀ buloara poppolameri.
25. A ! ğatun kakulla noa tarai küri $\dagger$ Hierothalem kaba, gigiakai noa yitirra Thimeon; gatun unnoa küri wiyellikan tuloakan, ğatun gurrullikan, mittillin pitàl ko Ithärael-úmba ko ; gatun Marai yir-ri-yirri-kan kakulla gikoug kin.
26. Gatun bon wiyatoara Maraito yirri-yirri-kan-to, keawai noa nanün tettibullikanne, na-uwil koa noa Krithtnuğ Yehóa-úmba.
27. Gatun noa uwa Marai toa thieron kako: gatun bula ba porikullaito puruma wonnai Iétlu kin, umulliko bon yanti ko upatoara ko wiyellikanne tako,
28. Mankulla gaiya bou noa gikoug̀ kin turrug̀ ka, g̀atun pitalma noa bon Eloinuğ, gatun wiyelliela,
29. "Wamúnbilla bi tia Yehóa yakita pitalkan, yanti wiya bi ba:
30. Kullà bağ nakulla ġaikug ko golomullikan giroúmba,
31. Gali ko kakilliko gintoa yantin ko küri ko mikan tako ;
32. Kaibuğ kakilliko barun fethànékàl ko, g̀atun pitàl kakilliko küri ko Ithärael giroúmba ko."
33. Gatun bula Yothep gatun Mari kotelliela unnoa wiyatoara g̀ikong kai.
34. Gatun Thimeon ta noa pitalma barun, gatun wiyelliela Marinug tunkan gikoúmba, "A! kảtan noa unni wonnai kakilliko puutimulliko, gatun bouğkulliko kauwàl-kauvàl barúnba Itkàrael koba; gatun túga ko wiyéa kàuün;
35. (Kauwa, yirrako bin turanún wal marai giroúmba kóti,) paipi-uwil koa kotatoara búlbúl labirvg kauwal-kauwàl labirug.".
35. Gatun kakulla wakàl Anna, tpropetkun, yinálkun Panuel koba, konara koba Ather koba; bountoa ta gurrog̀éen gaǵkakàlín, gittun kakulla bountoa poribai ta wunalla †hepta ta, murrakin ta virug bountoa katalla;
37. Gatun bountoa mabogun kukulla wunal la †éty-wara yantikalai tabirug, waita uwa korien bountoa †bieron kabirug , wonto ba gurrulliela Eloinug bon purreà $\dot{g}$ ka gatun tokoi ta ta-korien.
38. Gatun bountoa u wolliela tanoa-kal-bo, wiyapaiyé in bon Yehóanug g, gatun wiyelliela yantin barun gikoug kin barun, nakillikan gupaiyiko $\dagger$ Hierothalem kako.
39. Gatun upá bara ba unni tara yanti wifatoara Yehóa koba, willu ge bo ġaiya bara kakulla Galilaia kako, barun ka tako kóti kako Nadharet tako.
40. Gatun wonnai poaikulléu̇n g̀araki noa maraikan kàtan ; g̀atun pitàlmatoara bon Eloi koba.
41. Waita u wa bula g̈ikoúmba tunkan gatun biyug gbai Hierothalem kolag yanti-katai wunàl la takilligel lako kaiwitoara wokka koa.
42. Gatun noa ba wunàl la †clodeka ka, waita gaiya uwa bara $\dagger$ Hierothalem kolag wirikai ko takilli ko.
43. Gatun kirun kakulla purreäg, willuğbo 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 wakàl la; gatun bara bon tiwa kóti ta ka.
45. Gatun bara na korien bon ba, willuğbo gaiya bara katéakún $\dagger$ Hierothalem kolag tiwolliko bon.
46. Gatun purrcàg ka goro kulla, nakulla gaiya bara bon mur rug ka †hieron ka, yellawolliela willi ka barun kin †didathkaloi ka, gurrulliela barun, gatun wiyelliela barun wiyellikanne pulli
47. Gatun yantinto bara bon garra, kotelliela bara bon guraki g̀atun wiyatoara gikoúmba.
48. Gatun nakulla bara bon ba, unma ǵaiya barun; gatun tunkan to gikoúmba-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 baǵ píntunúmba-kan wiya noa tia ba?
50. Gatun bara gurra korien unnoa wiyelli ta wiya noa ba barun
51. Gatun noa uwa barun katoa barín Nadlaret tako, gatun gurrullikan noa kakulla barun kin: wonto bountoa ba tunkan to gikoúmba miromă unni tara wiyellikanne murrug ka búlbúl la bounnoun kin.
52. Gatun noa Iéthuko poaikulléún guraki kakilliko, ġatun kauwàl kakilliko, ğatun pitalmulliko bon Eloito gatun küriko.

## WINTA III.

Yakita kak!ila wunal la †pipatín ta piriwal koba Tiberio Kaithar koba, †tkobana noa Pontio Pilato Iudaia ka, gatun tetrák noa Herod Galilaia ka, gatun gikoúmba kóti Pilip tetrik noa Ituréa ka, gatun yantin tako 'Trakoniti ka, gatun Luthanio tetrák noa Abiléné ka,
2. Annath gatun Kaiapath †thiereu piriwal bula kakulla, wiyellikaune Eloi koba u wa Ionne kinko bon, yinal Dhakaría koba, koruğ kaba.
3. Gatun noa uwa yantin toa purrai toa Ioràdan toa, wiyelliela korimulliko kanumaiko, warekulliko yarakai ;
4. Yanti wupaitoara †biblion ka wiyellikanne Ethaia koba †propet koba, giakai, Pullí wakàl koba wiyelléun korug kaba, Yapuğ
Yehóa koba murrariag umulla nura, tuloa kakilliko yapug g gikoúmba,
5. Yautin ta pilabai warapal upinun, gatun yantin ta bulküra uminún puntig̀ ; g̀atun warín-warín ta umànùn tuloa, gatun yapuğ yarakai wolluğbiara umanuin poitog
6. Gatun yantinto nanùn wal g̀olomullikanne Eloi koba.
7. Wiya gaiya noa barun konara uwa bara korimulliko gikovg kiuko, Ela béara! konara maiya kiloa nura! ganto nurun wiya murralliko bukka tin tanan ba uwànún?
8. Koito nura ba umullia murràràg minki kabiruǵ gatun kota yikora nura koti ka minki ka nurun kin wiyelliko, Abäram gearun noa gearúnba biyugbai ; kulla bag wiyan nurun, Eloi noa kaiyukan kátan umulliko unti tara biruğ tunúg kabirug wonnai kakilliko Abäram kinko.
9. Gatun yakita baibai wúnkulla kủlai ta wirrá ka ; koito ba yantin külai keawai kàtan murràrag kólbúntillánủn wal barán, warekulliko koiyug kako.
10. Gatun küriko bon wiya, wiyelliela, Minnug banu̇n ġaiya ġéen?
11. Wiya noa barun, wiyelliela, Niuwoa tkot-kan buloarakan gikoumba, g̀munbilla bon keawai ko; ğatun niuwoa kuntokan gumúnbilla bon yanti kiloa.
12. Uwa gaiya bara †telóné korimulliko, g̀atun wiya bon, Piriwàl, minnuğ bauün g̀́en?
13. Gatun noa wiya barun, Manki yikora untoa-kàl unnoabo mara wiyatoara nurúnba.
14. Gatun bara †army-kanko wiya bon wiyelliela, Minnug banün geen? gatun noa wiya barun, Bukkamai yikora yantin küri, gatun wiyéa-yemmai yikora gakoyellaikan yantin küri; gatun murrai kauwa nura galoakan gutoarakan nurúnba.
15. Gatun bara ba küri kotelliela, gatun yantinto küriko kotelliela murruğ ka ba ko, búlbúl la ba ko barun kin ba ko gikóuğ Toannenuğ, minarig noa Kritht ta, mirka keawaran.
16. Ioanneto noa wiya barun yantin ta, wiyelliela, Korimulliko bag̀ kátan nurun bato ko ; wonto ba wakàl kaiyukan kauwàl-kauwailkan ǵatoa kiloa uwȧnùn, murrärág korien baǵ poruğbugggulliko túğganúg ko gikoúmba ko; niuwoa ta korimanún nurun Marai to yirri-yirri ko ğatun koiyug ko:
17. $\dagger$ Pituon gikoúmba mankillin màttàra ba, ġatun murkun noa umäuún búnkillig̀el laba gikoúmba, gatun noa ka-umànün fwíet gikoúmba tako kokerá ko; wonto. ba tirri koiyuğ -banún wal noa koiyug ka talokulli korien ta.
18. Tarai ta yantin kauwall-kauwàl wiya noa : gatun wiyelli ta ba ko barun küri.
19. Wonto noa ba Herodnuğ †tetráknug piralma bon, noa boun noun kin Herodia kin nukuğ ka Pilip-úmba gikoúmba kóti koba, gatun yantin yarakai noa ba uma Herodto,
20. Yanti unni uma, wirriğbakulla bon noa Ioannenuğ tjail ka.
21. Yakita barunbo karima yantin küri, kakulla gaiya korimulliela bon Iéthunuğ, g̀atun wiyelliela, moroko g̀aiya waruğkallẻin,
22. Gatun uwa barán Maraikan yirri-yirrikan murrin kiloa purrougkan kiloa, g̀ikoug kin; g̀atun wakà pullí kakulla moroko tin, wiyelliela, Gintoa ta emmoúmba yinal pitälmullikanne; pitàlman bag giroug.
23. Gatun niuwoa bo Iéthu kakilliliela wunàl la †triakonta ka gil-ko-úmba, puntelliela bon yinal Yothepúmba, wonto yinal Eli-úmba; \&c., \&c.,
38. Wonto yinal Enoth-úmba, wonto yinal Thet-úmba, wonto yinal Adam-úmba, wonto yinal Eloi-úmba.

## WINTA IV.

Gatun noa Iéthu warapálkan Maraikan yirri-yirri-kan, willugbo kakulla Ioràdan tabiruğ, g̣atun bon yutéa Maraito koruğ kolağ,
2. Nupitoara bon purreàg ka $\dagger$ tettarakonta ka $\dagger$ diabollo. Gatun unta tara purreag ga keawai noa ta ba: gatun goloin ba unta tara kakulla, kapirri gaiya noa kakulla.
3. Gatun noa †diabollo wiya bon, Wiya, bi ba yinal Eloi koba, wiyellía unni tunug ka-uwil koa kunto.
4. Gatun noa Iéthuko bon wiya, wiyelliela, Wupatoara ta, Keawai kúri kànün moron kunto kabiruğ, wonto ba Eloi koba pullí tabirug.
5. Gatun noa đ̣diabollo yutéa bon waita bulkàrá ko, nanunbéa bon yantin piriwal koba purrai ta ba tanoa-kal-bo kurrakai.
6. Gatun noa $\dagger$ diabollo wiya bon, yantin kaiyu kako ğunūn bag giroug, ğatum pitälmulliko gali tara ko; koito ba gukulla tia emmoug ; gatun baǵg gutan ġanúmbo pital bag ba kàtan.
7. Gintoa ba wiyu̇nün tia, kȧnün bin yantin ġiroúmba.
8. Gatun noa Iéthuko wiya bon, Kauwa bi, Thátan, willug̀ ka emmouğ kin ; koito ba wupatoara, Wiyảnün wal bi Yehúanuğ ğ̣iroúmba Eloinuğ, ğatun gyikoug bo g̀urränún wal bi.
9. Gatun noa bon yutéa $\dagger$ Hierothalem kolag̀, gatun wúnkulla bon búlwarra ka †hieron ka, g̀atun wiya bon, Yiualla bi ba unni Eloikoba, warekulla bi unti birug barán :
10. Kulla ba wupatoara ta, Wiyänún noa barun agèlo ko nakilliko giroug , ğolomulliko giroug ;
11. Gatun bara bin manưn máttärró wokka laǵ, tinna koa giroug pultéa-kün tunug ko yantin ta.
12. Gatun Iéthuko, wiyelliela, wiya bon, Wiyatoara ta, Yanoa. wal bi numa yikora bon Yehóanuğ Eloinuğ gíroúmba.
13. Gatun noa †diabollo goloin kakulla unni tara nupatoara, waitạ gaiya noa uwa ğ gikoug kinbirug yakita ko.
14. Gatun noa 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, pităl wigatoara bon yantinto.
16. Gatun noa uwa Nadbaret tako, kakulla noa poaikulléún unta; g̀atun, yanti katai noa ba, uwa noa tthunagóg kako purreàg ka thabbat, gatun g̀arokéa wokka lag̀ wiyelliko.
17. Gatun ġukulla bon †biblion ta †propet koba Ethaia koba : gatun buğbuğga noa ba †biblion, nakulla ğaiya noa giakai upatoara,
18. Marai ta unni Yehóa koba emmoug kinba, kulla noa tia putía wiyelliko Euagelion barun kin mirral la; yulsa noa tia turon umulliko minkikan ko, wiyelliko barun wúntoara ko wamunbilliko, gatun na-uwil koa bara munmin to, buruğ-bugggulliko barun búntoara,
19. Wiyelliko * * * gurrabunbilliko wuual la pitàlmullikanne Yehóa koba.
20. Gatun noa wirriğ-bugga †biblion, gatun noa gutéa kan bon umullikan ko, g̀atun yellawa barán. Gatun bara bon pimilliela gaikuğ ko, yantin †thunagóg ka ba ko.
21. Gatun noa barun tanoa bo wiya, Turin-pai-béa unni wiya upatoara nurun kin gurréuğ ka unti purreág ka.
22. Gatun yantinto bara gurrulliela bon, gatun kota bara pullı murrai kurraka kabirug gikoug kinbirug. Gatun bara wiya, Wiya, unni ta Yothepúmba yinal?
23. Gatun noa barun wiya, Nura ta wiyànun tia unni wiyellikanne, Karákal, turon ki umulla ğintoa bo ; gurra géen ba umatoara Kapernaum ka, umulla bi unti yantin ta purrai ta girómba ka.
24. Gatun noa wiya, 'Tuloa nurun bag wiyan, keawai †propet gurrá korien gikoug̀ ka ta purrai ta kóti ka.
25. Wonto ba $\dot{g}$ ba nurun wiyan tuloa, kauwàl-kanwàl ta mabogun Ithärael kulléún purreăg ka Elia-úmba ka, yakita wirriğbakulla moroko ta wunal ta goro gatun yellenna $\dagger$ hek ta, tara-wará kakulla yantin-ta purrai karig ka;
26. Keawai Elíanug yuka ba barun kinko, wonto ba Tharepta kako Thidoni kako nukug kako mabogun tako.
27. Gatun kauwàl-kauwàlkan †leprokan Ithärael ka, yaki-kalai Elicu koba †propet koba; keawaran wab àl barun kinbirug turon umatoara, wonto ba noa Naaman Thuriakal.
28. Gatun yantio bara kakulla †thunagóg ka, gurra bara unni tara, bukka kauwà kakulla,
29. Gatun bouggkulléun, ğatun yipa bon kokerá birug̀ gatun bon yutéa pita kako bulkará ko kokerá ko wittitoara ko, wareka uvil koa bara bon walluggrón barán.
30. Wonto noa la uwolliela willi koa barun katga, waita uwa.
31. Gatun noa uwa barán Kapernaum kako, kokerá ko Galilaia kako, gatun wiyelliela barun purreà ga thabbat ka.
32. Gatın bara kota wiyellikanne tin ğikoúmba tin ; kulla gikoumba pullí kaiyukan.
33. Gatun kakulla wakal kúri †thunaqóg ka, ggikoug kin minki ka marai kakulla †diabol koba yarakai koba, gatun noa kaipulléun wokka,
34. Wivelliela, Kàmunbilla gearun; minnug banún ǵeen bin gintoa Iéthu Nadharetkàl? uwa bi gearun tetti-unulli kolag ? gimillin banug gintoa ta; wakal bo ta yirri-yirri-kan Eloi koba.
35. Ǧıtın boo Iétluko koakulla, wiyelliela, Kaiyellía bi, gatun paikulléa ġikoug kinbirug. Gatun bon la wareka willi ka †diabollo, paikuliédn noa gikouğ kinbirug, g̀atun keawai bon tetti búntima ba.
36. Gatun bara yantinto kota, gatun wiyelliela barabo-barabo, Minarig unni wiyellikanne! kulla noa wiya kaiyu-kan-to barun †diabolnug yarakaikan, gatun barun paikulléjn warrai tako.
37. Gatun totóg gíkoumba kakulla yantin toa purrai kariğ koa
38. Gatun noa uwa tthunagóg kabiruğ, gatun pológíkulléưn Thimon kinko kokera ko. Gatun tunkan Thimonúmba nukuğ koba munni kakulla karinkan; ggatun bon bara wiya bounnoun kai kolag.
39. Gatun noa ġarokéa boumnoun kin turruğ ka, gatun noa koakulla karin ; gatun wareka gaiya bounnoun karinto; gatun bountoa bou ğzulléín tanoa-kal-bo, 号atun umulliela barun kaiko.
40. Gatun punaàl ba pulóg -kulliléàn, yantin bara mankulla mun-ni-munni-kan ğikoug kinko ; ğatun noa wupilléin barun kin màttàra yantin ta, gatuu turon una barun.
41. Gatun †diahol kauwàl-kauwal paikulléùn kauwàl-kauwàl lalirug, kaibulliela, Gintoa ta Kritht ta, yinal ta Eloi-koba. Gatun noa larun koakulla wiya korien ; kulla wal bara gímilléún bon Kritlit ta noa unnoa
42. Gatun purreag ba kakulla, waita noa uwa korarig ; gatun bara küriko tiwa bon, ggatun uwa gikong kin, ğatun mima bara bon, keawai noa waita wapa barun kinbirug.
43. Gatun noa wiya barun, Wiyànun bo ta wal bag pirixàlgél la Eloi koba taraikan ta kokera; kulla wal tia galiko yuka.

## WINTA V.

Gatun yakita kakulla, warapa bon ba bara kuriko, g̀urrulliko wiyellikanne Eloi koba, garokéa noa pitta ka waraka Gennetharet ta,
2. Gatun nakulla buloara murrinauwai kakilliela wara ka; wonto ba bara makoroban waita uwa murrinauwai tabirug, gatun bara umulliela pika mirkun.
3. Gatun noa uwa wakall la murrinauwai ta Thimon koba ka, gatun wiya bon yógyóǵg umullia purrai tabirug. Gatun noa yellawa barán, ğatun wiyelliella barun küri murrinauwai kahirug.
4. Gatun ǵgoin noa ba wiya, wiya noa Thimónnug bon, Tuirkullia pirriko kako, gatun wura pika nurúnba mankilliko.
5. Gatun Thimónto, wiyelliela, wiya bon, Piriwàl, uma ǵéen tokoi ta yanti-katai, gatun mán korien; kulla bi wiyín wupiùa wal bag̀ barán pika.
6. Gatun uma bara ba unni, kokoi-kokoi bara uma makoro latai kal ; gatun pika kilpaiya.
7. Gatun bara wokkaiunullé in barúnla tarai taba murrinauwai taba; wa-uwil koa barun wintamulliko. Gatun bara uwa, gatun warapál bara wupéa buloara murrinauwai, pillukulliela gaiya bara.
8. Nakulla noa ba Thimónto Peterko, puntimulléin noa Iétlıu kin warómbug ka, wiyelliela, Ela Piriwal ! yurig bi wolla emmouğ kinbiruğ ; kulla bag yarakairán kừi kátan.
9. Kulla noa kota, getun yantin bara gikoug katoa ba, kauwàllin makorrin mankulla bara ba.
PO. Gatun yantibo bara Yakobo gatun Ioanne, yinal ta Lebelaio kola, mankillai bula ba Thimon katoa. Gatun Iéthuko noa wiya bon Thimónnuğ, Kinta kora bi; yakita birug manin wal bi barun küri.
11. Gatun mankulla bara ba murrinauwai barán purrai tako, wúnkulla bara yantin, wirroba bou bara.
12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerá, a ! wakàl küri kauwàl †leprokan ; nakilliela noa Iéthunuğ puntimulléin g̀oarrá ko, ğatun wiya bon, wiyelliela, Piriwàl, wiya, bi ba kaiyukan kàuün, umànùn bi tia turon.
13. Gatun noa bon wupilléún màttara gikoug kin, wiyelliela, Kanwá ; turon bi kauwa. Gatun tanoa-kal-bo †leprota wareka ęikoug̉ kinbirug ko.
14. Gatun noa bon wiya, wiyéakủn koa noa barun kịri ; wonto ba yirug uwa túgunbilliko g̀intoa bo thiereu kiuko, gatun gína kulla bi turon umatoara, yanti to Mothé ka noa ba wiya, garrulliko kakilliko barun.
15. Wonta ba yantin kakulla totóg gikoug yantin toa purrai toa : ğatun kaữälko naro uwa ğurrulliko, ġatun turon kakilliko barun munni-munui ğikoug kinbirnğ ko.
16. Gatun noa uwa korug kako, gatun wivelliela.
17. Yakita kakulla tarai ta purreà g̀ ka, wiyelliela noa ba, yellawa ba Parithaioi gatun †didathkaloi wiyellikanne koba, yantin
tabiru $\dot{g}$ kokerá birug Galilaia kabirug, g̀atun Iudaia kabirug, gatun $\dagger$ Hierothalem kabirug ; gatun kaiyuto Yehóa-úmba kakulla turon umulliko barun.
18. A! gatun bara ku̇ri wakàl ku̇ri kurréa pirrikilligél la munnikan karál; gatun numa bará bon kurrilliko kokerá kolag, gatun wúnkilliko bon gikoug kinko mikan tako.
19. Gatun keawai bura napa wonnén kurrilliko murrug kolaǵ konara tin, uwa bara wokka lağ kokera búlwarra ka, gatun wupéa bon barán kulla koa willi-willi kako pirrikilligélkan léthu kin mikan ta.
20. Gatun nakulla noa ba kotellikanne barúnba, wiya noa bon, Ela ku̇ri, yarakai giroúmba wareka giroug kinbirug.
21. Gatun bara †tgàrammateu gatun Parithaioi kota, wiyelliela, Gan-ke unni wiyan ba yarakai? Ganto kaiyu-kan-to warekulliko yarakai, wonto ba wakällo Eloito?
22. Wonto noa ba Téthuko gurra kotatoara barúnba, niuwoa wiya wiyelliela barun, Minariğ tin nura kotelliela búlbúl lako nurun kin ba ko.
23. Wonnén murràrág wiyelliko, Giroúmba ko yarakaito wareka g̈rou $\dot{g}$ kinbirug ; ga wiyelliko, Bouggullia gatun uwolliko?
24. Wonto ba gurra-uwil koa nura kaiyukan noa yinal kúri koba purrai taba yarakai warekulliko (wiya noa munni karál), Wiyan banu $\dot{g}$, bouğkullia gatun mara giroúmba pirrikilligél, gatun waita unwolla giroug ka tako kokerá ko.
25. Gatun tanoa-kal-bo bougulléún noa barun kin mikan ta, ġatun mánkulla unnug̀ gikoúmba pirrikéa noa ba, gatun waita uwa ğikouğ ka tako kokerá ko koti kako, pitàlmulliela bon Eloinug.
26. Gatun yantin bara kotelliela, gatun bara gaiya pitalma bon Eloinuğ, gatun kinta lag bara kauwàl, katan wiyelliela, Nakulla géen minarig konéin buggai.
27. Gatun yakita yukita waita uwa noa, gatun nakulla wakàl $\dagger$ telónénuğ, giakai yitirra Lebi, yellawollin wúnkilligél la; gatun noa wiya bon, Yettiwolla tia.
28. Gatun noa wúnkulla yanti bo bouğkkulléủn, gatun noa bon yettiwa.
29. Gatun Lebiko bon noa upéa kauwal takillikanne gikoug ka ta kóti ka kokera : gatun kauwal kakulla konara telónai ko gatun tarai to yellawa barun katoa.
30. Wonto ba barúnba †garammateu gatun Parithaioi koakillan bara barun wirrobullikan gikoúmba, wiyelliela, Minarig tin nura tatan gatun pittan barun katoa †telónai koa gatun yarakai toa?
31. Gatun noa Iéthuko wiya barun, wiyelliela, Bara ba moron. tai kàtan keawai lara wiyan karákäl; wonto ba bara munni kàtan.
32. Uwa bag wiya korien ko murrog taiko, wonto ba yarakai willug ko minki kakilliko.
33. Gatun wiya bon bara, Minarig tin bara mupai kàtan mur-
rínmurrín wirrobullikan Toanne-úmba, gatun wiyan wiyellikaṛne, gatun yantibo bara Parithaioi koba; wonto ba giroúmba ko tatan gatun pittan?
34. Gatun noa wiya barun, Wiya, nura kaiyukan mupai umulliko barun wonnai kakillaikanne, yakita-kalai poribai ba kȧtan barun katoa ba?
35. Wonto ba purreȧg kȧnu̇n wal, mánu̇n wal bon ba poribai barun kinbirug, 号atun yakita gaiya bara mupai-kakillinun purreág ka unta tara.
36. Gatun wiya noa barun wakäl †parabol giakai : Keawai küri ko wupillinún buggaikil korokal la; ga ba, yanti bu ǵgaikil yiirbugganún gaiya wal, gatux pontol buggaikal labirug keawai korokàl kiloa kátan.
37. Gatun keawai küri ko wupinún buggaikal †wain pika ka korokall la; kulla bugggaikallo potopai-yinum wal pika ka, gatun kiroabullinu̇n, gatun pika kȧnún yarakai.
38. Wonto ba bu ̛̣gaikil fwain wunún wal buggaikil la pika ka; gatun buloara murrarag katan.
39. Gatın keawai küri koba pittunủn korokàl fiwain keawai noa manùn buggaikal †wain, kulla noa wiyan korokal ta murruirag.

## WINTA VI.

Gatun yakita thabbat ka buloara, yukita thabbat ka kurri-kurri, uwa gaiya noa murrug koa yeaiǵél loa; gatun bara wirrobulli-kanto gikoug ka to tittia wollug yeai, gatun takulla mirro-mirromí màttàra barun kin.
2. Gatun taraikanto Parithaioi koba wiya barun, Minarig tin nura uman unnoa keawaran murrarag umulliko unti tara purreag ka thabbat ka?
3. Gatun noa Iéthuko wiya, wiyelliela, Wiya nura, wiya nura, wiya ba unni, Dabid-to noa ba upa, niuwoabo ba kapirri kakilla gatun bara gikoug katoa;
4. Uwa 110 ba kokera kai Eloi koba, ġatun mankulla takulla nulai nakillikanne, gatun gukulla barun gikoug katoa ba ko, keawaran murràràg takilliko, wonto ba barúnba ko †hiereu koba?
5. Gatun noa barun wiya, Yinal ta küri koba, piriwà noa kàtan yantin ko thabbat ko.
6. Gatun yakita kakulla tarai ta thabbat ta, uwa gaiya noa †thunagóg ka .gatun wiyelliela: gatun wakàl kúri unta kakulla, mättàra gikoúmba túgkaġkeri tirrai kakulla.
7. Gatun bara †garammateuko gatun Parithaioiko tumiméa bon, wiya bon noa ba turon umulla purreàg ka thabbat ta; wiyayem-ma-uwil koa bara bon.
8. Wonto noa ba kota barúnba gurrulliela, wiya bon noa mättarakan tirraikan, Bougkullia, gatun garokilla willi ka. Gatun noa bouġkulléu̇n, g̀atun garokéa.
9. Wiya gaiga noa Iéthuko barun, Wiyanu̇n wal baǵg nurun
unni ; wiya tuloa ta umulliko, murràrag ga yarakai umulliko purreà ka thabbat ta? moron umuliko, eqa warekuliko?
10. Gatun nakilliela kari-kari yantin barun, wiya bon noa, Tutullia bi mattára giroúmba. Gatun upulléún gaiya noa, éatun màttirra gaiya bon turon uma yanti tarai ba.
11. Gatun bara warapalkan bukkakan kakulla; gatun murrarig wiyellan barabo-barabo, minuuğ banún bara bon ba Téthunuğ.
12. Yakita unta purreag ka, uwa noa bulkara kolag wiyelliko, yanti-katai noa tokoi ta wiyelliela bon Eloi-nueg.
13. Gatun yakita purreág ta, kaai ba noa barun wirrobullikan gikoumba; girimulléun noa barun kinbirug tdadeka niuwoa, barun wiya iakai yitirra †apothol ;
14. Thimónnug (wiya noa giakai yitirra Peternué), gatun gikoúmba kurrakóg Andrea, ęàun Yakobo gatun Ioanne, ęatun Pilip gatun Bátolomai,
15. Mattaio datun Thoma, éatun Yakobo Alpai-úmba, gatun Thimon giakai wiya yitirra Dheloté,
16. Gatun Iudath kurrakóg ta Yakobo-úmba, éatun Iudath Ithäkariot, niuwoa g̣akoiyayé noa.
17. Gatun noa uwa barán barun katoa, ġatun gerawan tako garokéa noa, gatun konaró wirrobullikan eikoúmba, éatun kauwil konara ku̇ri Iudaiakil, gatun $\dagger$ Hierothalemkàl, gatun korowátari Turokil gatun Thidonikàl, uwa bara gurrulliko bon, geatun turon umulliko barun ba munni;
18. Gatun bara wonkalman yarakai to marai to: gatun barun uma turon.
19. Gatun yantinto konaró numulla bon bara ; kulla murrärag paibéa gikoug kinbirug, gatun noa turon uma yantin barun.
20. Gatun noa wokkalan nakulla gaikığ ko gikoúmba wirrobullikan, geatun wiya, Murrarag umatoara mirràlko; kulla nurun ba piriwályél la Eloi koba.
21. Murrarig umatoara nura kapirrikan yakita : kulla nura warapan wal kakilliko. Murrarig̀ unatoara nura túnkillin yakita, kulla nura kintellinin wal.
22. Murrarag umatoara nura, yarakai umàuún gaiya nurun küri ko, gatun warekanün nurun, gatun jarakai wiyànin nurun, ggatun warekanún yitirra nurúnba yanti yarakai ba, ġikoug kin biruğ yinal kari koba kabirug.
23. Pital nura kauwa gatun úntellia unta purreag ka; kulla nurúnba gukillikanne kauwal kàtan moroko kaba; yanti uma bara biyugbai tako barun ka to barun $\dagger$ propetnug.
24. Yapal nura porólkan kãtan! kulla nura mankulla ta pital nurúnba.
25. Yapál nura warakan! kulla nura kapirrikànu̇n. Yapal nura kintellan yakita! kulla nura girellinun gatun túnkillinün.
26. Yapal nura, murraràg wiyanain ba yantinto kuriko nurum ! yantibo barúnba biyugbai ta ko barun gakoyaye †propetnug.
27. Giakai bag wiyan nurun gurrullikan, Pitalumulla barun yarakai willug nurúnba; murràrig umulla barun yarakai nurúnba uman,
28. Murraràg barun wivella koatan nurúnba ; gatun wiyella bon Eloinug wiyella barun yarakai nurúnba uman.
29. Gatun búnnün ba wakal g̀an kulló tarai to, tarai gukillia; gatun niuwoa manün wurabil giroúmba, wiya yikora wiwi manki yikora unni doan.
30. Guwa barun yantin ko wiyellinau ba giroug kin ; gatun niuwoa ba mankulla tullokán girioúmba wiya yikora kari bon.
31. Gatun unnoa la kotan nura la murrarig umulliko barun kừri nurun, umulla nura yantibo ta barin.
32. Kulla nura pitalman barun pitalman nurun, minarigiko-ke unnoa? kulla bara yarakai-kan-to yantibo uman.
33 Gatun murrarag nura umãuün ba barun gali murrirag g nurun uman, minarigko-ke unnoa? kulla bara yarakai-kan-to yautibo uman.
34. Gatun mumbinùn nura ba barun kotan nura willuge upilliko barun, minarig̀ko-ke unnoa ? kulla bara yarakai willug mumbillan barun willugbo upilliko yantibo.
35. Wonto ba nura pitàlumulla barun yarakai willueg nurúnba; gatun murrarag umulla, gatun mumbilla kotan keawai willuggo upulliko; g̀atun ǵatoara kauwàl kànún nurúnba, gatun nura wonnai kanùn wokka koba ; kulla noa murrirag uman barun wiyapaiye körien gatun barun yarakai.
36. Kauwa nura minkikan, yantibo Biyuglbai nurúnba minki kaitan.
37. Kota yikora yarakai, gatun keawai nurun kotanún yarakai : pirriralmai yikora nura, gatun keawai nurun pirriralmanan : warekilla nura, g̀atun nurúnba warekảnùn.
38. Guwa, gatun ġunún wal nuruu ; warapal, upulla barán, gatun tolomulla kaumulliko, gatun kiroabullin barán, ǵunin wal kür nurua gielkag ka nurun kin. Kulla yantibo upitoara nura upullin, upèa kànün nurun.
39. Gatun noa wiya barun wakà †parabol; wiya, munminto yutinün tarai munmin? wiya, wal bula-buloarabo warakullinün barán kirun tako?
40. Wirrobullikan ta keawaran noa kauwal korien gikoug kin piriwal la ; wonto ba tuloa kàtan, kȧnun noa yanti piriwal ba gí koug ba.
41. Gatun minarig tin bi natan morig giroug ka ta ba gaikug̀ kaba kurrikóg kaba, wonto ba na korien bi tulkirri gaikug kaba giroug kinba kóti kaba?
42. Ga, yakoai bi wiyan bon kurrikóg giroug ba, Bièrgai, yakoai tia porugbuggabunbilla morig giroug kiuba gaikug kaba, keawai bi ba nakillin tulkirri giroug kaba? Gintoa gakoiyaye! burugbug g gala kurri-kurri tulkirri gaikuğ kaba giroug kinba kóti
kaba, gatun nanủn g̀aisa bi nurra-murräràg umulliko morig̀ gaikuğ kaba kurrikóg kaba giroug ka ta ba.
43. Kulla ba kúlai murrariǵg ta kätan, keawai yeai yarakai upin ; g̀ a keawai külai yarakai ta kàtan, yeai murräăg upin.
44. Wonto ba yantin külai gimilliko kóti tin yeai tin ; kulla bara kúri mán korien kokuğ tulkirri-tulkirri tin, g̀a titi korien bara $\dagger$ botru maro tin.
45. Murraragko noa küriko wupillin noa murràràg wunkilliğel labiruğ minki kabiruğ búlbúl labiruğ g̀ikoug kinbiruğg ; ğatun noa yarakai wupullin noa yarakai wunkilligel labirugg yarakai ta biruğ minki kabirug búlbúl labirug g̀ gikoug kinbirug ; kulla gikoúmba ko kurraka ko wiyan kauwàl labiruğ ko búlbúl labirug̀ ko.
46. Gatun minarig tin nura tia wiyan, Piriwàl, Piriwàl, gatun uwa korien nura unnoa tara wiyan nurun bag ba.
47. Gan tia ba uwánún emmoug kin, ǵatun gurran wiyellita emmoúmba, g̀atun gealoa uman, túğ unbinùn bag̀ nurun ġan kiloa noa:
48. Niuwoa ba wakàl yanti kúri kiloa, wittia noa kokera gatun pinnia pirriko, gatun wupéa tuğga tunuğ ka; gatun poaikulléủn ba tunta-tunta, waiumbul murrá koribibi kokeroa, gatun geawai tolomá pa; kulla wal wittia tunug ka.
49. Wonto ba gurran gatun uma korien, küri kiloa noa wittia kokera tuggga korien purrai ta: waiumbul murrá koribibi gali, g̀atun warakulléén tanoa-kal-bo; kauwalla unnoa warakullin kokera koba.

## WINTA VII.

Wiya noa ba goloin gikoúmba wiyellikanne, mikan ta yantin ta küri ka, uwá noa Kapernaun kako.
2. Gatun tarai koba $\dagger$ kapatin koba umullikan munni kakilliela, muluğkilliliela tetti, pitàl umatoara noa gikoúmba.
3. Gatun, g̀urrá noa ba Téthunuğ, wiyabunbéa noa barun garokal Hebaraioi koba, wiyelliela bon uwa-u wil koa noa pirbuggulliko ğikoúmba ko umullikan ko.
4. Gatun uwá bara ba Iéthu kin, wiya geaiya bon bara tanoa-kalbo, wiyelliela, Murrarág noa uma-uwil koa noa bon yanti :
5. Kulla noa pitàlman gearúnba küri, g̀atun noa wittia gearun †thunagóg.
6. Uwa g̀aiya noa Iéthu barun katoa. Gatun kalog̀ korien ta noa ba kakulla kokerá kolaǵ, yuka noa barun †kapàtinto kóti ta gikouğ kin, wiyelliela bon, Piriwàl, yanoa bi ; kulla bag keawaran murrarağ korien uwa-nwil koa bi emmoug kin kokerá:
7. Yaki tin bag kota murrarà $\dot{g}$ korien bag uwolliko g̀roug ginko; wonto ba wiyella wakul wiyellikanne, geatun emmoúmba umullikan pirkullinin wal.
8. Kulla bag̀ ba kaiyukan wiyelliko, emmoug kinba bara kakillin †army-kan ; gatun bag wiya wakäl, Yurig, gatun waita gaiya noa uwa; gatun tarai, Kaai, g̀atun noa uwa tanan; g̀atun emmoúmba umullikan, Umulla unni, gatun uma gaiya noa.
9. Téthuko noa ba ġurrá unni tara, kotelliela noa ğikouǵ, ğatun warrakulléún noa, wiya ggaiya noa barun wirroba bon ba, Wiyan bağ̣ nurun, keawaran bağ na pa yanti g̀urrullikanne kauwill, keawai yanti Itharael la kátan.
10. Gatun bara yukatoara, willuğbo uwolliela kokerá kolağ, nakulla bon umullikan munni biruğ pirbuğgatoara.
11. Gatun yakita purreag ka yukita, uwa noa kokeroa, g̀iakai yitirra Nain ; ğatun kauwal uwa gikoúmba wirrobullikan gatun taraikan kürí gikoug katoa.
12. Gatun uwa noa ba papai puloğkulligél la kokerá kolag̀, g̀a, tetti kulwon kurrilliela küri warai kolag̣, wakial bo ta yinal tunkan koba bounnoun ba, gatun mabog̀un bountoa, gatun kauwal-kauwal küri kokerá biruğ uwa bounnoun katoa.
13. Gatun nakulla bounnoun noa ba Piriwallo, g̀urrirra bounnown noa kakulla, g̀atun wiya gaiya noa bounnoun, Túgki yikora.
14. Gatun uwa giaiya noa, numa kurrilligél ; g̀tun bara kurriá bon ba gakéa korul. Gatun noa wiya, Wugggurra, wiyan banug, Bouğkullia.
15. Gatun niuwoa tetti kabirug yellawa, gatun tanoa-kal-bo wiya. Gatun willugbo bon noa gukulla bounnoun kin gikoúmba ka tunkan ta.
16. Gatun bara kakulla kinta yantin; gatun bara bon pitalman Eloinug̀, wiyelliela, Kauwal t $\dagger$ propet ta paipéa gearun kin, geatun noa Eloito nakulla gikoúmba kúri.
r17. Gatun unni totóg gikoúmba kakulla yantin to Iudaia koa, gatun yantin toa purrai kariğ koa.
18. Gatun Ioanne-úmba-ko wirrobullikanto wiya bon unni tara
19. Gatun noa Ioanneto wiya bulun wirrobullikan gikoúmba, yuka bulun Iéthu kinko, wiyelliko, Gintoa ta uwànùn ? ga, na-téa kảnün g̀éen taraikan?
20. Uwa bara ba küri g̣ikoug kinko wiya bara, Ioanneto korimullikanto gearun puká girouğ kinko, wiyelliko, Gintoa ta uwànan? g̀a, na-téa kànün taraikan?
21. Gatun tanoa-kal-bo thora ka pirbugga noa kauwal-kauwal munni-munni, gatun marai yarakaikan; gatun kau wal-kau wal mun$\min$ uma noa barun nakilliko.
22. Wiya gaiya noa barun Iéthu, wiyelliela, Waita laǵ nura, gatun wiyella bon Ioannenug unni tara nakulla nura ba gatun gurra ; munmin-tabiruġ-ko natan, wiirwiir-biruğ-ko uwan, wamun-wamun-tabirug turon kakulla, woğkall-labirug g grran, tetti-kabiruğ bouğkulléun, barun mirral ko wiyan ta Euagelion.
23. Gatun pital-umatoara yantinto niuwara korien kànún emmoug kin.
24. Gatun waita ka ba bara ba puntimai Ioanne-úmba, wiya g̀aiya noa barun küri Ioannenug bon, Minariğ tin nura koruğ kolağ nakilliko? koğka toloman wibbi ko ?
25. Minariğ ko nura uwa korug kolaġ nakilliko? wakàl upulléún küri poitog korikin to? A! bara upulléin konéin to éatun bara murraràg katan takilliko, yellawa bara piriwàlgél la.
26. Minarig ko nuta uwa korug kolag nakilliko? wakal †propet? Kauwa, wiyan nurun bag kauwallan noa ba †propet kiloa.
27. Gali noa wiyatoara upa uuni, A! yukan bag puntimai enmoúmba giroug kin mikan ta, umảnun wal noa yapuig giroug̀.
28. Kulla baǵ wiyan nurun, Keawai $\dagger$ propet kauwail katan yanti Ioanne noa ba korimullikan porkullitoara nukug labirug : niuwoa waréa ta kàtan piriwàlg̀el la Eloi koba ka, kauwàl noa katan niuwoa kiloa.
29. Gatum yantinto küriko gérra bon, gatun bara †telónai, pitàlma bon Eloi-nug, korimatoara kátan bara Ioanne kaibirug karimulli birug.
30. Wonto be bara Parithaini g̀atun bara $\dagger$ nomikoi gurramaiga wiyellikanne Eloi kola barun kin, keawai korimatoara korien Ioanne kai.
31. Gatun noa Piriwallo wiya, Yakoai kiloa bara küri untikal willuġgel ? gatun minarig kiloa bara?
32. Bara yanti wonıai kiloa yellawollin gukilligè la, gatun kaipullin taraikan, éatun wiyellin, Tirkima géen nurun, gatun keawai nura úntelli korien; minki géen kakulla nurun, gatun keawai nura tuggkilli korien.
33. Kulla noa Ioanne korimullikan uwa, keawai kunto ta pa ga twain keawai pitta pa ; gatun nura wiyan, †diahol noa gikoug katoa ba.
34. Yinal ta kúri koba uwa takilliko gatun pittelliko, éatun nura wiyan, A! mataye küri unni, gatun † †wain pittaye, kóti ta †telónai koba g̀atun yarakai willug koba!
35. Wonto ba yautinto wonnaito guraki kuba ko piralman bon ̇uraki.
36. Gatun wakallo Parithaioi koba ko wiya bon ta-uwil koa noa g̀ikoug katoa. Gatun uwa noa kokera Parithaio koba, gatun yellawa noa barán takilliko.
37. Gatun, a! gapal wakàl yarakaikun bountoa gurrá bountoa ba Iéthunuğ bon yellawai takilli taba kokera Parithaio koba ka, mankulla bountoa wánkilligél alabathro putillikanne,
38. Gatun éarokéa bountoa tinna ka bulka ka gikoung kin, túickillin, ġatun bountoa puntia bounnoun ka to geurrun to tinna gikoúmba, gatun pirripa bounnoun ka to kittug ko wollug koba ko bounnoun ka to, gatun búǵgúǵka bon tinna gikoúmba, gatun putia bon putilligél lo.
39. Yakita nakulla noa ba unni gali Parithaio, wiya bon ba, wiyelléun ġaiya noa niuwoabo minki ka, wiyelliela, Unni küri tpropet ba noa gurra pa noa wonta-kan-to ka gapallo numa bon; kulla bountoa yaraikan.
40. Gatun Iéthuko noa wiyayelléun, wiyelliela lon, Thimón, wiya-uwil koa banug. Gatun noa wiya, Piriwall, wiyellia.
41. Tarai ta kakulla gukillikan wakil buloara mumbitoara gikoúmba; wakallo noa mumbillé in † †pentakothioi †denari, gatun tarai ta †pentékonta mumbilléun.
42. Gatun keawai bula gupaiye pa ba yarug̀ ka bon, wareká gaiya noa bulun ba. Wonta kin bulun kinbinteg pitalmaninu kauwal bon!
43. Thimónto noa wiya, wiyelliella, Mirka gikoug wareka noa ba kauwal. Gatun noa wiya bon, Kota bi tuloa.
44. Gatun noa warrakulléún éapal ko, éatun wiya Thimónnu g̣ Natan bi unni gapal? uwa bag kokera ko giroug ka ta ko, keawai bitia gupa bato tinna ko; wonto bountoa ba puntia tia tinna bounnoun ka to gurrun to, gatuu watia boumnoun ka to wolluğ kabirug ko kittug ko.
45. Keawai bi tia búgébúg ka pa: wonto ba unni gepal, búģ-bưg-kulliela tia tinna yakita birug uwa bag ba.
46. Keawai li puti pa emmoúmba wolluğ kipai to, wonto ba unini gapal putia emmoúmba tinna kipai to.
47. Giakai tin banug wiyan, Yarakai umatoara bounnoun ba kauwal ta warekatoara boumoun ba; kulla bounnoun pital-ma kauwal: kulla barúnba warekatoara waréa, pital-ma bara waréa.
48. Gatun noa bounnoun wiya, Wareḱi umatoara giroúmba yarakai.
49. Gatun bara yellawan gikoug kiuba takilli taba, bara bo wiyatan minki ka, Gan-ke unini warekan noa yarakai.
50. Gatun noa bounnoun wiya, Gurrulli ta biruğ gíroúmba moron bi kàtan; yurug bi pitäl kakilliko.

## WINTA VIII.

Gatun yakita yukita uwa noa gantin toa purrai toa kokera, wiyelliela g̀atun túgunbilliela totóg pitálmullikanne †bathileia koba Eloi koba : غatun bara † dodeka ta gikoug katoa ba.
2. Gatun bara nukug taraikan, turon umatoara marai yarakai tabiruğ̀ g̀atun munni kabiruğ, Mari yitirra giakai Magdalakälin, bounnoun kinbiruğ paipéa $\dagger$ diabol $\dagger$ hepta ta,
3. Gatun Ioanıa porikunbai Kutha-úmba, Herod-úmba umullikan, gatun Thuhanna, gatun taraikan kauwàl, g̀ala bara gukulla bon untakal tullokan ba birug barun kai.
4. Gatun uwittillin bara ba kúri kauwal-kauwàl, ¿ृatun uwa gikoug kinko, yantin tabirug kokerá birug, wiya noa unni tparabol :
5. Upillikan noa uwa yeai ko upulliko gikoúmba ko; gatun upulliela noa ba, winta porkulléun kaiyinkon ta yapog ka; giatun waita-wa barán, gatun tibbinto takulla moroko tinto.
6. Gatun winta porkulléín tunug ka ; gatun poaikulléin ba wokka lag tetti gaiya kakulla, koito ba bato korien ta.
7: Gatun winta porkulléun tulkirri-tulkirrá; gatun poaikulléin tulkirri-tulkirri matti, ggatun murruğkama.
8. Gatun tarai ta porkulléún purrai murrirà g purrai ta, gatun poaikulléin wokka lag, gatun yeai kurria thekaton ta. Gatun noa ba wiya unni tara, kaaipulléun gaiya noa, Niuwoa ba gurréuğ kan kiatan gurrulliko gurrunbunbilla bon.
9. Gatuı wirrobulli-kan-to ġikoúmba ko wiya bon, wiyelliela, Minarig̀ ke umi tparabol ?
10. Gatun noa wiya, Gutan gurrulliko nurun pirriral †bathileia koba Eloi-úmba; wonto barun tarai ta tparabol la; natan bara keawai bara na pa, ġatun ġurran 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 wiyellikanne barun ba minki kahiru g búlbúl labiruğ, gurréa-kùn koa bara gatun moron koa bara katéa-kủn.
13. Bara tunug kaba gurra bara ba wiyellikanne pitalkan to ; gatun unni tara wirra korien kàtan, kota bara waréa ba, gatum yakita numullikanne ta waraka gaiya bara.
14. Gatun unnoa tara porkulléún tulkirri-tulkirrá, bara ba g̀urra, waita uwa gaiya, ġatun murugikama umullikannéto gatun porollo gatun pirunto moron koba, gatun yeai kurri korien murráràg kakilliko.
15. Wonto ba unnoa murrárag kaba purrai taba, bara ba gurra wiyellikanne, tuloakan gatun murrarà̆gkan búlbúlkan, tuman bara, gatun yeai kurrin murroi to.
16. Keawai küriko wirrog̀banu̇n kaibuğ, wutinu̇n g̀aiya tenti ko, ga wutinuin bara ka pinkilligélla; wonto ba wupinün kaibug. gél la, na-uwil koa bara uwollita ba ko kaibug.
17. Kulla yantin ta getti biruğ gurranün wal kakilliko ; g̀atun yantin ta yuropatoara birug gurranùn wal kakilliko, gatun paipinủn wal.
18. Yakoai nura gurrulla ; kulla gikong kinba g̀unün wal gikoug kin; gatun keawai noa ka korien, mantillinùn wal bon gikoug kiubirug unnoa ta paipitoara gikoug kinba.
19. Gatun tunkan gikouğ kinko giatun bara kóti ta gikoúmba uwa, gatun keawai bara wa pa gikoug kinko konarrin, kulla kauwal waitawollan.
20. Wintako bon wiya giakai, Garokillin bara warrai taba gikoúmba tunkan gatun kóti ta, na-uwil koa bara girouğ.
21. Gatun noa wiyayelléun barun, wiyelliela, Unni tara tia kitan emmoúmba tunkan gatun kóti ta, ġurrullikan wiyellikanne Eloi koba gatun umullikan.

2\%. Gatun yakita tarai ta purreàg ka, uwa noa murrinauwai ta ko gikoug katoa wirrobullikan toa gikoúmba; gatun noa barun wiya, Waita ġéen waiga-uwil kaiyin kolag wara kolag. Gatun bara tolka mureug kolag.
23. Wonto ba bara uwolliela, pirrikéa noa kógóğ; gatun wibbi kauwal kakulla wara ka; gatun bara warapal, gatun kinta kakilliela
24. Gatun bara uwa gikoug kin, bouğbuğga gaiya bon, wiyellielia, Piriwàl, piriwàl, tetti kolag géen! Bouğk gulléün gaiya noa, gatun wiya noa wibbi, gatun tulkun wombul koba; gatun korun kakulla, gatun yurag̀ gaiya kakulla.
25. Gatun noa wiya barun, Wounugं-ke nurun kotellita? Gatun bara kinta kakulla, kotelliela, wiyalan taraikan-taraikan, Wontakan unni küri! kulla noa wiyan wibbi gatun bato, gatun gurra gaiya bon.
26. Gatun bara uwa purrai tako Gadarén tako, kaiyin taba Galilaia kaba.
27. Gatun noa ba yankulléún purrai tako, nuggurrawa bon wakällo küriko kokera birug ko, †diabolkan noa katalla yuraki, gatun keawai noa upillipa kirrikin to, keawai noa kaitan kokera, nikki ka noa kakulla.
28. Nakulla noa ba Iéthunuğ, kaaibullé in gaiya noa, gatun puntimulléun ġikoug kin mikan ta, gatun wokka wiyelléju wiyelliela, Minnuğ banün ke bi tia, Iéthu, Yinal ta Eloi koba wokka kaba koba? Yanoa bi tia piralmai yikora.
29. (Kulla noa wiya marai yarakaikan paikulliko küri kabirug. Kulla bon mankulla murrin-murrin ; éatun wirria bon tibon ko ; géatun noa tiirbuęga tibou, éatun yuaipéa bon $\dagger$ diabollo korng kolag̀).
30. Gatun Iéthuko noa wiya bon, wiyelliela, Wonnén bi yitirra? Gatun noa wiya, † †Léjun baǵ ; kulla kauwal-kauwil ṫdiabol uwa murfariǵg g̀ikoug kinko minki kako.
31. Gatun bara bon wiya, Yanoa, wiya yikora gearun bi pirriko kolag kakilliko.
32. Gatun kakulla untakal wirrul takilliela bulkara ba ko; gatun bara wiya bon pulóğkulliko barıu niuki kako †̀poràk kako. Gatuu noa wamunbéa barun.
33. Uwa ġaiya bara waita $\dagger$ diabol minki tabirug küri kabiruğ, gatun pulógkallé in †porak ka koiro ka; gatun wirrul nurra barán karakai pirriko koba wara kako, kurrin to gaiya bara.
34. Nakulla bara ba tamunbéa unnoa tara umatoara, murra ġaiya bara, ğatun waita uwa kokerá kolaǵ, ġatun goruğ kolaǵg; wiya gaiya galoa.
35. Uwa gaiya bara nakilliko umatoara ko; gatun uwa Iéthu kin, gatun nakulla bara bon unnoa küri, paipitoara biruğ 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 Gaclarén tako wiya gaiya bon waita uwolliko barun kinbirug ; kulla bara kintakan kauwal kakulla. Gatun noa uwa murrinauwai tako, gatun wulluğbo kakulla.
38. Gatun unnoa küri kabirug † †diabol bara waita uwa, wiya bon ka-uwil koa noa gikoug katoa: wonto noa Iéthuko yuka bon waita, wiyelliela,
39. Willuggbo bi wolla girouġ ka tako kokerá ko, g̀atun gurabunbilliko unnoa tara una noa ba Eloito girouğ. Gatun noa waita uwa, gatun wiya yantin toa kokeroa, yanti Iéthuko noa uma bon.
40. Gatun yakita kakulla, willuğbo noa ba Iéthu kakulla, pital tara kakilliela küri, kulla bara bon mittilliela yantinto.
41. Gatun yakita uwa wakàl küri tanan, giakai yitirra Yaeiro, wiyellikan noa †thunagóg kako; ỳatun noa puntimulléùn Iétlu kiu tinna ka, gatun wiya uwolliko gikoug kinko kokera ko ;
42. Kulla bon wakal yinálkun kakulla, †dodeka wunall ta bounnoun ba, gatun bountoa pirrikilliela tetti kakilliela. Gatun uwa gaiya noa, küriko bon murruğkama.

* 43. Gatun wakàl nukuğ, kumarakan †dodeka wunàl ta bounnoun ba, ġukilléún bountoa kirun tullokan bounnoúnba karákàl ko, keawai bara boumnoun turon uma pa,

44. Uwa bountoa bulka kako, ỳatun numa pita g̀ikoúmba kirrikin : gatun tanoa-kal-bo kumara gaiya kakulla korun.
45. Gatun noa Iéthuko wiya gaiya, Ganto tia numa? Yantinto wiya keawai, wiya gaiya noa Peterko g̀atun bara g̀ikoug̀ katoa, Piriwal, konaro bin murrugkama gatun waita wa, gatun bi wiyan, Ganto tia numa?
46. Gatun noa Iétluko wiya, Wakallo ta tia numa: kulla bag̀ gurran waita ka ba kaiyu emmoug kinbirug.
47. Gatun bountoa ba nukugko nakulla yuropa korien bountoa, uwa bountoa pulul-pulul, gatun puntimulléün gikoug kin mikan ta, wiya bon bountoa mikan ta yantin ta küri ka, minariğ tin bouutoa numa bon, giatun tanoa-kal-bo bountoa kakulla turon.
48. Gatun noa bounnoun wiya, Yinálkun, kauwa bi pitàl; gurrullito ġiroúmba-ko turon bin uma; yurig waita pital kakilliko.
49. Gatun wiyelliela noa ba, tanan uwa wakallo wiyellikan ta birug kokera biruğ, wiyelliela bon, Giroúmba yinálkun tetti kakulla ; yanoa, Piriwal pirriralmai yikora bon.
50. Wonto noa ba Iétluko gurra, wiyayelléun noa bon wiyelliela, Kinta kora bi ; gurrulla wal bi, gatun turon gaiya wal bountoa kȧnùn.
51. Gatun noa ba uwa kokera ko ba murrarig, keawai noa tarai kan wommumbi pa gikoug kin, wonto ba Peternuǵ gatun Yakobonuǵ, ġatun Ioannenuğ, ǵatun biyuğbai gatun tunkan murrakín koba.
52. Gatun yantin tuğkilléún g̀atun minki kakulla bounnoun kai: wonto noa ba wiya, Tugki yikora ; keawaran bountoa tetti korien, wonto ba garabo kakillin.
53. Gatun bara bou béelma, nakilliela tetti bountoa kakulla.
54. Gatun noa kirun barun yipa warai tako, gatun noa mankulla bounnoun muttärrin, gatun wiya, Murrakín, bouggullia.
55. Gatun bounnoun ba marai katéakau, ğatun bountoa bougkullécin tanoa-kal-bo : gatun noa wiya bounnoun takilliko.
56. Gatun kintakan biyuggbai gatun tunkan bounnoun ba: wonto noa ba wiya barun, yanoa wiya yikora taraikan küri unni umatoara.

## WINTA IX.

Wixa gaiya noa barun †dodeka ta gegikoúmba kaumulliko, gatun gukulla barun kaiyu kakilliko gatun wiyellikan kakilliko yautin 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 barum, Manki yikora waita kolag̀, keawai tupa-tupa manun, keawai yinug, keawai kunto, keawai †money, keawai buloara manún kirrikin taraiko-taraiko.
4. Gatun uwànün nura ba tarai ta kokera, tanoa kauwa, gatun waita uwolla untoa birug.
5. Gatun bara keawai nurun wommunbi korien, waita nura ba uజ̇ànün untoa birug kokera biruğ, tirri-tirrillia yullo kabirug morig̀ tinna kabiruğ nurun kinbiruğ, túğa kakilliko barun kinko.
6. Gatun waita bara uwa, g̀atun uwa kokeroa willi koa, wiyelliela Euagelion, gatun turon umulliela yantin ta purrai ta.
7. Gatun noa Herodto tetríkko gurra unni tara uma noa ba; gatun kotelliela niuwoa bo, kulla wiyatoara tarai-kan-to Ioanne noa bouğkulléa tetti kabirug ;
8. Gatun winta ka, paipéa noa Elía ; ẏatun tarai-kan-to, wakal gağka-kàl †propet tabiruğ bonġkalléün.
9. Gatun noa Herod wiya, Kolbúntia bag bon Iaonnenug wolluǵ ; g̀an-ke unni gurran baǵ unni tara? gatun noa na-uwil koa bon.
10. Gatun bara †apothollo willugbo bara ba kakulla, wiya géaiya bon yantin unni tara uma bara ba. Gatun noa barun yutéa, yatun kara uwa mirrulla ko, lokera ko yitirra Betithaida kako.
11. Gatun bara kúri ġurra bara ba, wirropa bara bon ; g̀arokéa noa wiyelliko baruu †bathileia Eloi koba, geatun uma barun turon kakilliko nunnikan.
12. Gatun purreag kakilliela yaréakal, uwa ġaiya bara †dodeka ta, gatun wiya bon, Yukulla barun konara waita laǵ, uwa-uwil koa bara yantin toa purrai karig koa, yellawolliko, gatun takilliko ; kulla géen kàtan unti mirrul la.
13. Wonto noa ba barun wiya, Guwa barun galoa ko takilliko. Gatun bara wiya, Keawai gearúnba kulla unni †pente kunto gatun buloara makoro; wiya géen wirrilla barun gali ko takilliko yantin ko küri ko.
14. Kulla wal küri kauwal †pentakikilioi ta. Catun noa wiya barun wirrobullikan, Yellawabunbilla barun konara kakilliko †pentékonta tarai taba kakilliko.
15. Gatun uma gaiya bara yanti, gatun yellawabunbéa barun yantin barán.
16. Nankulla gaiya noa unnoa tara kunto †pente gatun makoro buloara; gatun nakilliela wokka lag moroko koba, murroi wiyelliela umni tara, gatun yiirbugga, gatun gukulla barun wirrobullikan ko wunkilliko barun kin mikan ta konara.
17. Gatun takulla bara, gatun warakan gaiya bara kuttawan yantin ; gatun mankulla bara wanan † dodeka ka wimbi ka wuntawai birug barun kai.
18. Gatun yakita wiyelliela noa ba niuwoa-bo púnbai, ğikoúmba wirrobullikan gikoug katoa; gatun noa wiya barun, wiyelliela, Gannug wiyan kuri ko gan bag ba.
19. Wiyayelléán bara, wiyelliela, Ioanne ta bi korimullikan; wonto ba taraito wiyan Elía ta ba; gatun taraito wiyan wakal gag̀ka-kal $\dagger$ propet koba, bouğkulliakan katéa-kin.
20. Wiya noa barun, Ganto tia nura wiyan gan bag ba? Peterko noa wiyayelléun, wiyelliela, Kritht ta bi Eloi-úmba.
21. Gatun noa barun piralma, wiyéa-kin koa bara unnoa tara tarai ko kiri ko;
22. Wiyelliela, Yinal ta kiri koba yarakai kauwal wal bon umanin, gatun warekȧnùn wal bon bara gagkakal gatun bara $\dagger$ hierenkan piriwal, gatun bara †girammateukan, gatun búnnún wal tetti, gatun bouggginủn gaiya bon tarai ta purreág goro ka.
23. Gatun wiya noa barun yantin, Wanun tia ba taraikan küri uwainin, ġurrullia noa niuwoa-bo, g̀atun mara-uwil koa noa taliǵkabillikanne gikoúmba yantin ta purreà ga, gatun wirrobulla tia.
24. Ganto ba miroman in moron gikoúmba, warekinin wal noa? kulla noa warekánin moron gikoümba emmoug kin, galoa noa moron umanùn.
25. Wonnuğg-ke murrärag̣ kári ko, mankilliko purrai karig̀ ko, g̀atun noa tetti wal gaiya kinùn niuwoa-bo, g̀ warekàn in wal $?$
26. Gan tia ba koiyun kánu̇n emmouġ kai, gatun wiyellikanne emmoúmba, Yinal kưri koba koiyun gikoug gai, uwànin noa ba killibinbinkan kóti g̀ikoug kinba, g̀atun Biyuğbai koba, gatun aġelo yirri-yirri-kan koba barúnba.
27. Kulla bağ wiyan nurun tuloa, unni winta garokéùn ba, keawai bara tetti känün, kabo na-uwil koa bara $\dagger$ bathileia-nug Eloi koba.
28. Gatun yakita kakulla purreàg ka †ét ta yurika-ta unni tara wiyellikanne, yutéa noa barun Peternugg, gatun Ioannenug, gatun Yakobonug, g̀atun uwa wokka laǵg bulkära kolag wiyelliko.
29. Gatun noa ba wiyelliela, takin bon tarai warrakulléin, ga tun gikoúmba kirrikin purrul kakulla, g̀atun killibinbin kakulla.
30. Gatun wiyelliela bon kíriko Mothéko éatun Elíako:
31. Paipéa bula killibinbin, gatun wiya bula gikoúmba telii tin ka-uwil koa $\dagger$ Hierothalem ko.
32. Wonto ba Peter noa gatun bara gikoug katoa porrólkan bara birikéa kógóğg ; gatun bara kakulla tiraǵ, nakulla bara gikoúmba killibinbin, g̨atun buloara bula küri garokéa gikong katoa.
33. Gatun kakulla yakita bula ba waita uwolliela gikouğ kinbirug, Peterko noa wiya bon Iéthunng, A! Piriwàl, murrarice ge gearun unti ko kakilliko; gatun umabunbilla goro kokera; wakal bin, ġatun wakàl Mothénuǵ, gatun wakàl Elíanuǵ, gurra korien minarig noa wiya.
34. Wiyelliela noa ba, yareil kakulla, gatun wutéa barun ; gatun bara kinta kakulla, waita bara ba wollieia murrarig yareil la.
35. Gatun pullí kakulla yareil labirug, wiyelliela, Unni ta emmoúmba kóti yinal pitalmullikan ; gurrulla bon.
36. Gatun pullí ba kakulla korun, Iéthu noa kakilliela púnbai. Keawai bara unni tara wiya pa untatoara, natoara purreàig ka taraikan ta.
37. Gatun yakita kakulla purreàg ka tarai ta unta, uwa bara ba barán buikära biruğ, kauwällo kieriko nuggurra wa bon.
38. A! gatun wakàl küri konara koba kaaibulléún, wiyelliela, Piriwal, kai bi, na-uwillia yinal emmoúmba; kulla noa emmoúmba wakal wonnai.
39. A! gatun maraito bon mankulla, gatun gaiya noa kaaibulそén wokka ; g̀atun yiirbugga bon, gatun kurraġtoanbugga ; gatun búntoara noa, waita gaiya gikoug kinbirug uwa.
40. Gatun baǵ wiya barun wirrobullikan giroúmba warekulliko bon ; keawai bara kaiyu korien.
41. Gatun noa Iéthuko wiya, wiyelliela, A! gurra korien gatun pirriral unni willugg-gel! Yakounta-lag bag kimin nurun kin, ğatun wal bag kàmunbinún nurun? Mara bon tanan ğiroúmba yinal unti ko.
42. Gatun uwolliela noa ba tanan †diabollo bon puntima barán gatun yiiryiir uma. Gatun noa Iéthuko koakulla bon marai yarakai ka, g̣atun bon wonnai turon uma, gatun gutéakan gaiya bon biyugbai ta gikoúmba 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 gikoúmba,
44. Kámunbilla unni tara wiyellikanne murrarig gurréug kako nurun kin ; kulla noa Yinal küri koba wupinùn wal bon mattära küri ka.
45. Keawai bara gurra pa unni wiyellikanne, gatun yuropa gali barun kinbirug, keawai bara g̀imilli korien ; gatun bara kiuta kakulla wiyelliko bon gali tin wiyellikanne tin.
46. Yakita gaiya bara wiyellan barabo-barabo, gan-ke künin kauwal piriwal barun kinbirug.
47. Gatun Iéthuko noa ġimilléủn kotatoara búlbúl labiruğ barun kinbiruğ mankulla noa wonnai, ġatun yellawabunbéa bon ġikoug kin taruğ ka,
48. Gatun noa barun wiya, Ganto ba unni wonnai pitalmanún kinba, pital manün gaiya tia; gatun ganto ba tia pitalmanün, pitilmanün bon gala yuka tia ba; ġatun niuwoa katan waréa nurun kinba yantin taba, yantibo ta wal noa kauwal kanu̇n.
49. Gatun noa Ioanneto wiya, wiyelliela, Piriwal, nakulla géen wakillo paibuğgulliela barun †diabol giroug katoa birug yitirra birug ; wiya geen bon yanoa, koito ba keawai noa wa pa gearun katoa.
50. Gatun noa Iéthuko bon wiya, Wiwi yikora ; koito noa ba keawai bukka korien gearun, niuwoa gearun katoa ba.
51. Gatun yakita kakulla purreàg manún bon bạ wokka kolaǵ, pirral noa kakilliela waita $\dagger$ Hierothalem kolage,
52. Gatun noa yuka barun puntimai gikoúmba ganka; gatun bara uwa kokerá kolag Thamaria kako, umulliko gikoug.
53. Gatun bara bon keawai pitàlụa pa, kulla noa pirral kakulla wa pa $\dagger$ Hierothalem kolag.
54. Gatun bula wirrobullikan gikoúmba, Yakobo gatun Ioanne, nakulla bula unni, wiya bula, Piriwal, wiya bi, wiya-uwil koa géen koiyug koa kauwil barán moroko kabirug wina-uwil koa barun, yanti Elia noa ba unnoa?
55. Wonto noa ba wakulléún, koakulla g̀aiya barun noa, g̀atun wiya, Keawaran nura gimilli korien nurúnba kóti búlbúl.
56. Koito ba noa yinal küri koba keawaran noa tanan wa pa, búnkilliko ku̇ri 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, wirrobuğbinùn banuğ, wontarig bi ba uwinu̇n.
58. Gatun noa Iéthuko bon wiya, Murrog̀-kai-ko kumiri barúnba, g̀atun tibbin moroko ka koba kunta barúnba, wonto ba yinal kúri koba keawaran bon gìkoúmba birrikilli-g̀́l walluğ ko gikoúmba ko.
59. Gatun noa tarai wiya, Wirrobulla tia. Wonta noa ba wiya, Piriwal, wamunbilla tia g̀anka bapa-uwil koa bag emnoúmba biyuğbai.
60. Wiya bon noa Iéthuko, Bapabunbilla barun tetti-tetti barúnba ; gintoa yurig bi wolla wiyelliko piriwal koba Eloi koba.
61. Gatun taraito wiya, Piriwal, wirrobanün banuğ ; wamunbilla tia ganka wiyellikoa barun bag unni emmouğ kinba kokera ba.
62. Gatun noa Iéthuko bon wiya, Keawai tarai-kan-to upillinün màttära purrai-ġel lo, gatun willuğ-wuminu̇n, keawaran noa murràràg korien kakilliko piriwàl ko Eloi koba ko.

## WINTA X.

Yakita g̀aiya kakulla umni tara, Piriwillo noa ge gearimulléún $\dagger$ the benty taraikan ta, gatun yuka barun buloara-buloara gikoug kin mikan ta, yantin tako kokera ko uwanun noa ba niuwoa-bo.
2. Gatun noa barun wiya, Kauwall-lan unni nulai kaitan, keawai bo katillikan küri kauwalkäl ; ǵali tin wiyella nura bon, Piriwal nulai-gèl koba yuka-uwil koa noa barun katillikau nulai ko katilliko gikoug kaiko.
3. Waita nura yurig wolla: A! yukan nurun bag waita kolag̀ yanti kiloa waréa ta ćipu barun kin murrog ka ta.
4. Kurri yikora yanoa munnigél, ğatun yinuğ, keawai tuğganué ; gatun yanoa wiya yikora yapug koa taraikan ku̇rí.
5. Gatun uwinùn uura ba kokera ko taraikan tako, wiyella kurri giakai, Pital kauwa unni kokera ba.
6. Gatun ba yinal koba pital koba kinun unta, nurúnba pitil kanün gajya unta ; keawai ba nurun kin katéa kànùn willuğbo.
7. Gatun yellawanum nura unta kokera, takilliko gatun pittelliko, gunún bara ba nurun ; kulla noa umulli-kan-to man la gautoara gikoúmba. Uwai yikora kokera kolag kokera kolag.
8. Gatur uwänun nura ba yantin ta kokeroa, geatun bara nurun pitallmanu̇n, ta-uwa untoa tarra wunún ba mikan ta nurun kin.
9. Gatun turon barun umulla unta tara ; gatun wiyella barun, Piriwal koba Eloi koba papai uwa nurun kinba.

- 10. Uwannün nura ba tarai ta kokeroa, gatun bara keawai pitallma korien nurun, uwéa ka nura warai tako yapug kako, gatun wiyella,

11. Umulléún géen puuul untikàl gearun kinba nurun kin; A! kotellia nura unni ta uwan ta papai kàtan nurun kin piriwal koba Eloi koba.
12. Wiyan nurun bag̀, murràràg kinuan unta ta tarai ta purreaǵg, ka Thodom kako, keawaran gala ko kokera ko.
13. Yapallun bi Koradhin! yapallun bi Betithaida! kulla umatoara ba kauwal-kauwàl kaiyu biruğ ka pa Turo ka gatun Thidoni ka uma giroug kin, minki bara ka pa yuraki, yellawa pa bara pirral la kirrikin ta gatun bonog ka.
14. Murrarag buloara kànún Turo gatun Thidoni unta purreàg wiyellaikanne ta keawaran bi.
15. Gatun gintoa, Kapernaum, wunkulla wokka lag moroko ka, yuaipinún wal barán pirri kako.
16. Niuwoa ġurran nurun ba, gurran ta noa tia; gatun niuwoa waitiman nurun ba, waitiman noa tia ; gatun niuwoa tia waitiman, waitiman noa bon yuka noa tia ba.
17. Gatun bara †thebenty ta willug bo kakulla pitalkan, wiyelliela, A Piriwal! gurrullikan bara tcliabollo gearun giroug katoa yitirroa.
18. Gatun noa barun wiya, Nakulla bon bag Thatannug puntimulléún barán moroko tin yanti málma kiloa.
19. A! gutan bag̀ nurun kaiyu waitawolliko maiya ko gatun wuarai ko, gatun yantin ko kaiyu bukkakan ko; gatun keawai? wal nurun yarakai umulliko.
20. Pitail-mai fikora nura-nura, ġali tin gurullikan tin bara marai nurun ba; unti birug pitảlma nura, kulla yitirra nurúnba upatoara moroko ka ba.
21. Yakita ta noa pitall-lan kakulla marai ta, gatun wiyelliela, Kauwa tia yanti, Biyug, Piriwal ta moroko koba gatun purrai koba, kulla bi ba unnoa tara yuropa gali unti birug guraki ta biruğ, gatun bi túğkaiya unnoa tara barun bobog̀ ko; kauwa yanti, Biyuğ, koito ba nurrärag ta giroug kin katan mikan ta.
22. Yantin ta tia wupéa emmoug kinko Biyugbaito; gatun keawai kiriko bon yinal gimilli pa, wonto ba Biyugbaito ; gatun Biyuğbai yinallo gimilléun, gatun niuwoa yinallo túgunbinün bon Biyugbai.
23. Gatun noa willarig kakulla g̈ikouğ kai koba. wirrobullikan koha, gatun wiyelliela kara, Kauwa yanti murraràg ta natan gaj kug ko unni tara natan nura ba:
24. Kulla bağ nurun wiyan, kau wallo †propetto gatun piriwàllo na pa unni tara natan nura ba, gatun bara keawai na korien ; ga: tun gurra pa unni tara gurran nura ba, gatun keawai gurra korien.
25. A! tarai wakàl †nomiko g̀arokéa wokka laǵ, gatun wiya bon, wiyelliela, Piriwil, minnug banin bag moron kakilliko yanti) katai?
26. Wiya bon noa, Minarig upa wiyellikanne? yakoai bi wiyan?
27. Gatun noa wiyayelléun, wiyelliela, Pità kakilliko bi Piri wàl ko Eloi ko giroúmba ko yantin to búlbúl lo giroúmba $\mathrm{ko}_{\text {, }}$, gatun yantin to marai to giroumba ko, gatun fantin to kaiyu ko giroúnuba ko, gatun yantin to kotellitó giroúmba ko ; gatun kotil ta giroúmba yanti gintoa bo ba.
28. Gatuu noa wiya bon, Gintoa wiyayelléun tuloa ; unnị ta umulla gatun moron koa bi kauwal
29. Wonto noa ba kotelliela tuloa ko niuwoa bo, wiya bon noa Iéthunuġ, Gan-ke tia kóti ta emmoúmba?
30. Gatun noa Iéthuko wiya, Taraikan waita uwa barán $\dagger$ Hi. erotlialem kabiruğ Jeriko kako, gatun nuğgurra wa mankiye, mantilléán bon kirrikin, g̀atun búnkulla, g̀atun bara waita uwa wareka g̀aiya bon búntoara.
31. Yakita g̀ati uwa wakàl thiereu barán yapug̀ koa; getun nakulla bon noa ba, uwa noa taruğ koa kaiyin ta koa.
32. Ganti yanti kiloa wakàl Lebikan kakulla noa ba unta, uwa nakulla gaiya bon, gatun noa uwa tarug koa kaiyin ta koal 33. Wonto ba wakàl küri Thamariakàl uwolliela ba, uwa yapa rig kakilliela noa ba ; gatun nakulla bon noa ba, minki bon noa kakulla gíkouğ kai,
33. Gatun uwa gikoug kai koba, geatun gira bon búntoara gikoúmba, kiroabulliela kipai gatun †+wain, gatun yellawabunbéa bon gikoug ka ta kóti ka buttikag, gatun yutéa bon takilligél lako, gatan miroma bon.
34. Gatun tarai ta purreag ka wakal la waita noa ba uwa, mankulla gaiya noa buloara †denari, gatun gukulla kokeratin ko, gatun bon wiya, Golomulla bon ; kirun bi ba upinün, uwéa kànün bağ ba willuğbo, ğutéa kànún gaiya banuğ.
35. Wonnuğ-ke kóti ta gikoúmba nuğgurrawa mankiye unti birug g goro kabirug kuri kabirug, kotella bi ?
36. Gatun noa wiya, Niuwoa ǵgoloma bon. Wiya noa bon Téthu ko, Yurig, yanti kiloa umulla bi.
37. Gatun yakita kakulla, uwa bara ba, uwa noa murruğ koa kokeroa; gatun taraito nukuğko, Marathako yitirra, wamunbéa bon bounnoun kin kokera.
38. Wúğgunbai bounnoun ba gaiya kai, yitirra Mari, yellawa bountoa Iéthu kin yullo ka, gatun gurra bon wiyellita.
39. Wonto ba Maratha kimullan buntoa marai-marai umullita, gatun uwa bountoa gikoug kin, gatun wiya, Piriwal, kora bi natan tia wareka tia wúggunbai emmoúmba umulliko wakalllo? wijella bounnoun umulli koa bountoa tia.
40. Gatun noa Iéthuko wiyelléun, g̀atun wiya bormnoun, Ela! Maratha, Maratha, gintoa kimullan marai-marai minnambo-minnambo ka;
41. Wonto ba wakàl murräràg kàtan : gatun Mariko bountoa geremulléán umnoa murrärağbo, keawai wal mantillinùn bounnoun kinbirug.

## WINTA XI.

Catun yakita kakulla, wiyelliela noa ba tarai ta purrai ta, kaiulleún noa ba wiyelli ta, wakallo bon wiya gikoug-ka-to wirrobullikanto, Piriwal, wiyella gearun bi wiyelliko, yanti kiloa Ioanneto noa wiya barun gikoúmba wirrobullikan.
2. Gatun noa wiya barun, wiyànùn nura ba, g̀iakai nura wiyanün nura, Biyuğ̣̆bai g̀ gearúmba wokka ka ba moroko ka ba kátan, Kamumbilla yitirra giroúmba yirri-yirri kakilliko. Paipibunbilla Piriwal koba ġroúniba. Gurrabunbilla wiyellikanne giroúmba, ranti moroko ka ba, yanti ta purrai ta ba.
3. Guwoa gearun purreag ka takilliko.
4. Gatun warekilla gearúnba yarakai umatoara, kulla ġen yanti ta wareka yanti ta wiyapaiyeun gearúnba. Gatun yuti yikora gearun yarakai umulikan kolaǵ ; miromulla gearun yarakai tabirug.
5. Gatun noa barun wiya, Gan nurun kinbirug kóti g̀ikoúnba, gatun uwänün gikouğ kin tokoi ta, gatun bon wiyảnu̇n, Ela ! kóti, mumbilla tia wókkai to goro ko ;
6. Kulla noa enmoúmba kóti uwa kalog̀ tin emmoug̀ kinko, ga tun keawai bag̀ wún korien ğikouğ kin mikan ta takilliko ?
7. Niuwoa murrug ka ba ko wiyanün, Wai tia wiyellan ; kulla unni kurraka wirrigbakulla, kulla wonnai tara emmoúmba emmoug katoa ba birrikilligél laba; keawaran bağ bouğkulli korien ǵukilliko giroug.
8. Wiyan nurun baǵ, Keawai noa bouggkulli korien gulliko bon, kulla noa ba ġikoúmba kóti; kulla wal noa bon pirriral-mulli tin bouğkullinu̇n gaiya noa ğulliko bon wiyellinùn noa ba.
9. Gatun nurun bağ wiyan, Wiyella, g̀atun ġunün ġaiya nurun ; gatun tiwolla, geatun karawollinun ğaiya nura; wirrillia, gatun umánún g̀aiya nurun.
10. Yantin ba wiyellinún, manün wal ; gatun noa tiwollinún, karawollinu̇n gaiya noa; g gatun gikoug wirrillinùn noa ba, umá nùn ǵaiya wal.
11. Yinallo ba wiyänün nulai yantin ta nurun kin, biyuğbai ta ba, wiya, noa ğunün tunuğ? g̀ makoro, wiya, noa maiya ǵunün makoró?
12. Ga ba wiyellan noa ba yarro, wiya, noa bon g̀upaiyinün wuarai?
13. Nura ba yarakaikan kȧtan, ġukilliko gutoara murrarag wonnai ko nurúnba ko ; kauwa yanti gunún noa Biyuğbaito moroko ka ba ko Marai murrarà garun wiya bon ba?
14. Gatun noa ba paibuğgulliela wakil †diabol, gatun noa gogo. Gatum yakita gaiya kakulla, waita ba uwa †diabol, wiya gaiya noa g̀go kabirug ko ; gatun bara küri kotelliela.
15. Wonto ba tarai-kall-to wiya, Paibuggga noa barun †diabol Béeldhebul kàtan biruğ, piriwalloa biruğ †diapol koba ko.
16. Gatun tarai-kan-to wiyelliela, wiya bon túga moroko tin.
17. Wonto noa ba gémilléún barúnba kotellikanne, wiya barun, Yantin piriwal koba ğ́aruggara umulla barabo tetti bara kanün; yatun kokera koba barabo warakullia bara.
18. Thatan noa ba garuǵgara kínún niuwoa-bo, yakoai gikoúmba piriwal koba káuuin ? kulla nura wiyan paibugga baǵ ba barun † †diabol Béeldhebul katoa biruğ.
19. Gatun g̀atoa ba paibuğgànün barun † †diabol Béeldhebul birug, gan katoa biruğ nurínba-ko yinal-lo paibuğga?
20. Gatoa paibugganun mättärroa biruğ Eloi koba ko barun $\dagger$ diabol, kauwa tuloa uwa gaiya piriwal koba Eloi koba nurun kin ba.
21. Golomanún noз ba tarai küri mokàl porrol gikoug kin kokera, gikoúmba tullokan murroi katan.
22. Wonto ba tanan uwainun tarai mokàl porrolkan kauwal kan g̀ikoug kin, g̀atun kéakéa-ma noa bon, mantillinün ǵaiya wal bon kirun mokál gikoúmba pirriral-matoara; g̀atun ġutillinùn noa mokàl gikoúmba.
23. Niuwoa keawai emmoug̀ katoa, niuwoa kàtan kóti korien ; ġatun noa keawai boa-ma korien emmouğ katoa, ware-ware-kan.
24. Paikullinún ba marai yarakai kür kabirug, uwan noa yurig purroi toa tarawaroa, nakilliko korilliko ; gatun noa keawai na korien, wiyan noa, Willuğbanún wal bag willugibo kokera ko emmoug ka ta ko, unta biruğ uwa bag̀ ba.
25. Gatun uwánün noa ba, nakulla gaiya noa ba wiréa kiriiri g̀atun konéin.
26. Uwan gaiya noa gatun yutéa taraikan †theben ta marai yarakai kauwàl yanti niuwoa ba; g̀atun bara uwa murrariğ gatun kakulla gaiya bara unta; gatun yarakai kauwàl noa unnoa kàtan yakita, kakulla noa ba kurri-kurri.
27. Gatun yakita kakulla, wiyelliela noa ba, kaaibulléùn tarai nukug g gali koba konara koba, gatun wiya bon bountoa, Murrirag kauwa yanti pika kurrea bon ba, gatun paiyil pitta bi ba.
2S. Wonto noa bo wiya, Kauwa yanti, murriraig kauwall katan bara gurrullikan wiyellikanne Eloi koba, gatun mirromulli-ko.
29. Gatun yakita kakulla, wittillan bara ba kiriri, wiya noa kurri-kurri, Unni ta yarakai kàtan willuğgèl ; nakillin bara túğa ; keawai wal barun gunnún, unni bo ta wal túga Iona-úmba †propet koba.
30. Yanti kiloa Iona túg̀a kakulla noa barun küri Ninebi ka, yanti bo ta wal känün noa yinal küri koba barun gali ko willuğgél ko.
31. Bouğkullinún wal piriwal kirín pakai biruǵ purreig̀ ka wiyellig̀́l la küri koa untikà loa willuğgèl loa, g̀atun pirralmanün barun; kulla bountoa uwa kalog kabiruğ purrai tabirug wiran tabirug gurrulli bon guraki ko Tholomón ko ; A! kauwàl katan Tholomón kiloa unnibo.
32. Bouğkullinu̇n wal bara küri Ninebikàl purreiğ ka wiyellig̀́l la küri koa untikàl loa willugggèl loa, g̀atun pirral-manún barun; kulla bara minki kakulla wiyelli ta Iona-úmba ka; A! kauwàl kätan Iona kiloa unnibo.
33. Keawai küriko tarai-kan-to wirronġg buğgànu̇n kaibug̀ wunún gaiya gati ta, keawai bará ka wimbi ka, wonto ba kaibuggél la, bara ba uwínün na-uwil koa bara kaibug.
34. Kaibuğ ta murrin koba g̀aikuğ ; wonto ba giroúmba g̀aikuğ tuloa kátan, yantin bin kàtan murrin kaibuğkan ; wonto bin ba gaikuğ yarakai, kȧuún murrin bin warapa tokoi to.
35. Yakoai bi, mirka unnoanuğ kaibuğ giroug kinba tokoi ta ba kàtan.
36. Kulla ba yantin ta g̈iroúmba murrin ta ba warapan kaibuğ ko, keawai taraikan tokoi, känün yantinbo ta wal warapan kaibuğ ko, yanti kaibuğ koba wupin gatun binkirréun.
37. Gatun wiyelliela noa ba, taraito Parithaioko wiya bon tauwil koa noa gikoug katoa; g̀tun noa uwa murrariğ gatun yellawa takilliko.
38. Gatun noa ba Parithaioko nakulla, umulli korien noa bato ka kurri-kurri takilli kolaǵ, kotelliela noa.
39. Gatun bon noa Piriwallo wiya, Yakita nura Parithaioiko umullia mirkun karai-ğon tunti gatun pikirri ; wonto ba nurúnba murrin warapan williró gatun yarakai to.
40. Wogkal nura! yan ta noa uma unnoa yanti unnoa ba warrai ta ba, yantibo uma noa murrug ka ba?
41. Guwa nura untoakal nurun kinbirug, gatun yantin nurun ba tuloa ka kàtan.
42. Yapal nura Parithaioi! kulla nura g gkillan wintakal tmentha tabirug, gatun †ruta tabiruğ, ğatun yaki tara, ğatun ğ grramaigan tuloa gatun pitálumullikanne Eloi koba: unni tara nura uma pa, gatun keawai taraikan wareka pa uma korien.
43. Yapal nura Parithaioi! kulla nura pitalman yellawollikanne wokka kaba †thunagóg kaba, gatun umullikanne gukilliǵél lako.
44. Yapal nura † garammateu gatun Parithaioi, ğakoiyaye! kulla nura yanti tulmun kiloa paipi korien, gatun bara küri uwan wokka lag tulmun toa, keawaran bara na korien.
45. Wiyayelléun g̀aiya wakallo †nomiko-ko wiyelliela bon, Piriwil, giakai bi wiyan, pirralman bi gearun.
46. Gatun noa wiya, Yapal nura †nomikoi yantinbo! kulla nura wuntan küri ka porrol ta lo kauwal porrol kurrilliko, gatun keawai nura unnoa porrol numa korien nurun ka to náattarró.
47. Yapal nura! kulla nura ba wittiman tulmun barúnba †propet koba, géatun biyugbaito nurúnba-ko bunkulla barun tetti kulwon.
48. Kauwa tuloa ta pirralman nura umatoara biyugbai koba nurúnba ; kulla bara yuna bo ta barun búnkulla tetti, gatun nura wittillin tulmun barúnba.
49. Yaki tin wiya gurakita Eloi koba ko, Yukànùn wal baǵ barun tpropet gatun †apothol barun kin, gatun winta barun kinbirug bưnnùn wal bara gatun yarakai umảnu̇n;
50. Wiya-uwil koa gorog yantin koba †propet koba kiroabatoara yaki tabirug kurri-kurri tabirug purrai tabiruğ, unni barun willugggél;
51. Gorog̀ kabiruğ Abelúmba kabirug, gorog̀ kako Dhakaríaúmba kako búntoara willi ka †bóno ta geatun †hieron; kauwa tuloa to wiyan nurun bag, wiya-uwil koa unni barun willuggè
52. Yapal nura †nomikoi! kulla nura mankulla wirriğbakilligél ğurakita 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, ġatun nakillin gurrulliko ġikoug kin ba ko kurraka ba ko, wiyayein koa bara bon.

## WINTA XII.

Yakita kakulla, wittillan bara ba yantibo konara küri, wata-watawollan barabo, wiya noa kurri-kurri barun wirrobullikan gikoúmba, Yakoai nura †lebben barúnba Parithaioi koba, gakoiy aye ta unnoa.
2. Yantin ba wutéa ta túgunbinin gaiya wal ; gatun yantin yuropa ta namunbinin gaiya wal.
3. Yaki tin, wiyellan nura tokoi ta gurrabunbinún wal kaibuğ ka ; gatun unni ta wiya nura ba gurréug ka waiyakan ta, wiyellinün wal wokka ka kokera.
4. Gatun baǵ nurun wiyan kóti ta emmoúmba, Kinta kora nura barun kin búnkillikan tin murrin tim, gatun yukita tantoa bo ta wal bara kaiyukanto banün.
5. Túgúubinùn wal bağ nurun ġan-kai nura kinta wal kȧnủu : Kinta bon kauwa gikoug kai, yukita noa ba búnkulla kaiyukan noa warekulliko koiyuğ kako pirriko kako; kauwa wiyan bağ nurun, Kinta bon kauwa gikoug kai.
6. Wiya, †pente tibbin waréa ta gupaiye ko buloara †assari, g̣atun keawai wakà unti birug woğgunti korien gikoug kin Eloi kin ?
7. Kulla yantin wollug kaba kittug murrapatoara katan. Kinta kora nura gali tin ; kulla nura murrarag kauwilkan katan, keawaran gali tarako tibbinko wareá-ta-ko kauwal-kauwal-ko.
8. Unni ta nurun baġ wiyan, Yautinto emmoug wiyànún mikan ta kiri ka, gikoug wiyaninn noa Yinal kiri koba mikan ta agelo ka Eloi koba ko.
9. 'Wonto ba niuwoa ganbullinin tia emmoug mikan ta kíri ka, ganbullinün wal bon mikan ta agelo ka Eloi koba ka.
10. Gatun ġanto ba yarakai wiyanùn gikouğ Yinal kúri koba, kàmunbinün wal bon; wonto bon ba yarakai wiyellikan Maraikan yirri-yirri-kan, keawai bon kamunbinin.
11. Gatun manün nurun bara †tthunagóg kako gatun wiyellikan tako, gatun kaiyukan tako, kota yikora nura wonnug nura ba wiyarellinin, ga minnug nura wiyanún.
12, Kulla nurun Marai-kan-to yirri-yirri-kan-to wiyȧnùn wal yakita bo gaiya minnug wal nura wiyánàn.
13. Gatun wiya bon wakallo konara biruğ ko, Piriwal, wiyella emmoúmba biğgainuğ, ġukulli koa noa purrai emmouğ kai.
14. Gatun noa bon wiya, Kúri, ganto tia uma wiyellikan, ga gukillikan giroug kin?
15. Gatun noa barun wiya, Yakoai gatun murroi kauwa williri koba; kulla moron küri koba ka korien ta kauwàl-kauwal la tul lokan ka gikoug ka ta.
16. Gatun noa wiya barun uuni $\dagger$ parabol, wiyelliela, Purrai ta porrólkan koba poaikulléün kauwàl :
17. Gatun noa kotelléún niuwoabo, wiyelliela, Minnug banin bağ, kulla wal unni tuntan uwa, wiya wal bag̀ wonta wura-uwil unni tara emmoúmba?
18. Gatun noa wiya, Unni bağ unianu̇n ; umȧnủn wal baġ barán wunkilliǵ̣l emmoúmba, gatun wittia kȧnún kauwal ; ġatun unta bağ wunün yantin emmoúmba nulai gatun tullokan.
19. Gatun bag wiyànün emmoímba marai, A marai! kauwal tullokan ġiroúmba wúnkulla kauwal lako wunal lako; yellawolla murroi bi, tauwa, pittella, gatun pitill kauwa.
20. Wonto ba Eloito bon wiya, Wogkall-lan bi! unti tokoi ta giroúmba marai mantillinún wal giroug kinbiruǵ ; g̀anto gaiya unnoa tara tullokan manùn tuigko bi ba uma?
21. Yanti niuwoa ba wupéakan tullokan gikoúmba ko, ġatun keawai porrol korien Eloi kai koba.
22. Gatun noa wiya barun wirrobullikan, Yaki tin wiyan bag̀ nurun, Yanoa, kota yikora nurúnba moron takilliko ; g̀a keawai murrin ko wupulliko.
23. Moron ta kauwäl katan murräràg takillikanne keawaran, gatun murrin ta kauwal kátan murrarag kirrikin keawaran.
24. Kotella wákun barun; koito bara ba keawai wupa korien, gatun keawai kol bunti korien; keawai barúnba tuiğko wupilligal, keawai barúnba kokera; gatun noa Eloito giratiman barum; kauwàl-kauwàl nura kàtan murräräg tibbin bara keawaran.
25. Gatun g̀an nurun kinbirug kotellita kảnün, uméa kinün moron gikoúmba waréa ka kakilliko †kubit kako ?
26. Wiya nura ba kaiyu korien to umulliko unni waréa, minarig tin nura kotellin unnoa tara?
27. Kotella nura kenukún turukin bara ba; keawai bara uma korien, wupi korien bara; gatun bag wiyan nurun, Tholomón noa ba, konéinkan, keawai bon wupa korien yanti kiloa wakal unti tara birug.
28. Upànún noa ba Eloito woiyo yanti, yakita purreig̀ ka unta ba purrai ta katan, gatun kumba warekakin murruğ ka wollo ka; wiya, nurun noa upanün, A! nura g̀urrullikan waréakan?
29. Gatun na-ki yikora nura minarig nurúnba takilliko gatun pittelliko, ga kota yikora nura minki ko.
30. Koito ba bara yantinto purrai ta ba ko natan yantin unni tara; gatun nurúnba-to Biyugbai-to gurran unni tara gukillikanne nurm ba murràrag kakilliko.
31. Wonto ba nura nauwa piriwil koba Eloi koba, gatun yantin unni rara g̀unun nurun kin.
32. Kintakora, wirrul waréa ; kulla pitálman bon Biyuğbai nurúnba gukilliko piriwal-gél ta nurun kin.
33. Gukilléa nurúnba, ğatun ġuwa ġukillikanne: umulla nura yinuğ nurúnba, keawai koa korokïl katéa-kún, porrólkan ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien mankiye, gatun keawai ba yarakai puntaye.
34. Wonnun ta nurúnba tullokan, untabo kinu̇n nurúnba búlbúl yantibo.
35. Girullia nura winnal nurúuba, g̀atun nurúnba kaibug winabunbilla;
36. Gatun nurabo yanti kiloa küri ba mittillin barúnba ko Piriwàl ko, willuğ́-banün noa ba mankillig̀́l labiruğ ; uwänün noa ba ba tanan gatun wirrillinún, umanùn gaiya bon tanoa-kal-bo.
37. Pitálmatoara kinnu̇n bara unnoa tara mankillikau, yakita Piriwal noa ba uwȧnün, noa ba barun kin nanún noa ba barun nakilli ta; wiyan bag tuloa nurum, girullinün noa kotibo, gatun yellawabumbéa barun takilli kolaǵ, gatun uwänün noa ġgkilliko barun.
38. Gatun tanan uwinu̇n noa ba, yakita buloara nakillikan ta, yakita goro ka nakillikan ta, gatun nanün barun yantibo nakilli ta, pitilmatoara bara unnoa tara mankillikan.
39. Gatun gurrulla unni, wiya noa ba kokera-tíl-to gurra pa, yakounta ba uwa pa mankiye na pa noa, keawai gaiya kokera gikoúmba potobunti pa.
40. Yanti tin kauwa nura nakilliko ; kulla noa Yinal küri koba uwànün yakita kotà korien nura ba.
41. Wiya gaiya noa bon Peterko, Piriwal, wiyan bi umni $\dagger$ parabol gearunbo, ga gearun yantin?
4.. Gatun noa Piriwallo wiya, Gan-ke noa mankillikan muriarağ g̀atun g̀uraki, piriwallo noa umánün bon wiyellikan kakilliko kokera ko gikoug ka ta ko, gu-uwil koa noa takilliko yakita gukilligél la?
43. Pitalmatoara kàtan unnoa mankillikan, umánún noa ba gìkoúmba piriwà nanún gaiya noa bon umulli ta yanti.
44. Wiyan baǵ tuloa, umänün bon noa wiyellikan kakilliko yantin tako.
45. Wonto noa ba wiyànu̇n ġala mankilli-kan-to, búlbúl la, Emmoúmba piriwal minkin uwa korien ; gatun gaiya noa búnkilli kolağ barun kúri mankillikan gatun gapal, g̀atun takilli kolaǵ, gatun pittelli kolag, gatun kuttawai kolaǵg;
46. Piriwà gala koba mankillikan koba uwanún wal noa purreag ka na korien ta, gatun yakita gaiya kota korien ta bon, gatun búnnün bon buloarakan, gatun gunūn bon winta gikoug kai barun kin gurra korien ta.
47. Gatun unnoa mankillikan ġurran noa kotelli ta piriwal koba gikoúmba, gatun keawai uma korien, keawai noa uma pa yanti kotelli ta g gikoúmba, búnnün wal gaiya bon kauwall-kauwil.
48. Wonto noa ba niuwoa gurra korien, gatun yarakai umatoara yaki tin bún ba bon, búnnün wal waréa. Kulla bon gupa kauwil, wiyapaiyanun wal kauwàl gikoug kinbiruǵg gatun kiriko gukulla kauwàl, wiyellia kànún bara gaiya kauwal-kauwal gikoug kinbirug.
49. Uwan ta bag unni yukulliko koiyug ko purrai ta ko ; min-nuğ-bullinün bag kauwa ba tanoa-kal-bo wirroğ-kulléa?
50. Kulla tia korimullikanne emmoug kinba korimulliko; gatun yakoai bag katan goloin koa ka-uwil kakilliko !
51. Kotan nura, uwa bag̀ ba pitál gukilliko purrai ta ko? wigan bag ba, keawai ; wonto ba ğurruğgurra kakilliko ;
52. Kılla wal unti birug kȧnün kakilliko †pente kokera wakil la, geurruggurra birug, goro bulun kinbiruǵ, gatun buloara goro kabirug.
53. Biyuğbai g̀ruruğgurra kảnủn yinal labiruğ, gatun yinal biyugbai taliruğ ; gatun tunkan yinálkun tabiruğ, gatun yinálkun tunkan tabirug, túngaikun bounnoun ba kurrinanbai tabirug, g̀atun kurrinanbai bounnoun ba túnǵaikun tabirığ.
54. Gatun noa barun kúri wiya, Nanùn nura ba yareil wokka laǵ punnal ba pulógkulligél lin, wiyanún gaiya nura koiwon tanan ba; gatun kauwa yanti.
55. Gatun kareawug ba kinu̇n, wiyellinu̇n gaiya nura, karol kȧnün ; gatun yanti ğaiya kànủn.
56. A nura nakoiyaye! natan nura tarkin moroko koba gatun purrai koba; minarig tin koa nura na korien unti yakita?
57. Kauwa, kora koa nura kota ba nurun kimbirug tuloa?
58. Uwánùn bi ba g̣ikoug katoa bukkakan toa gikoug kinko wiyellikan tako, yapug koa nuiyeliia bi bon, wamunbi-uwil koa biloa murroi kakilliko gikoug kinbirug ; yutéa-ku̇n koa biloa wiyellikan kauwal lako, gatun wiyellikanto kauwallo wamunbinin biloa yarakan tako, gatun yarakanto wupinün biloa †jail 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, gorog barúnba tarogkama Pilato-to †thuhia barun barúnba.
2. Gatun noa Iéthuko wiyayelléủn, wiyelliela noa barun, Wiya, nura kotellin unnoa tara Galilaiakal yarakai bara kakulla kauwàl barun kinbirug Galilaiakil labiruğ, kulla barun ba mankulla unnoa tara?
3. Wiyan nurun bağ, Keawai ; kulla nura keawai minki kàtan, yantin gaiya nura tetti-tetti kànün.
4. Ga barun đ̣etín ta wunkulléùn kokera barán, g̀atun tetti-tetti barun wirria, wiya, nura kotellin barun yarakai bara ba kakulla kauwal barun küri kabirug kakillin $\dagger$ Hierothalem ka?
5. Wiyan nurun baǵ, Keawai ; kulla nura keawai minki kitan, yantin gaiya nura tetti-tetti kinüu.
6. Wiya noa unni yanti †parabol: Taraikan ta küriko wupéa yirriwilbin purrai ta ğgikougg ka ta; gatum noa uwa yeai ko nakilliko, gatun noa keawai gaiya na pa.
7. Wiya gaiya noa bon upullikan, Ela! goro ka wunal la unti, ${ }^{2}$ uwa bag nakilliko yeai ko unti birug ko yirriwiltabin tako, gatun
keawai gaiya baí $11 a \mathrm{pa}$; kobbintilla umoa baran; minarig̀ tin unnoa kàtan purrai ta?
8. Gatun noa wiyayelléän, wiyelliela bon, Piriwal, Kimunbilla umoa unti wunal la, pimi-nwii koa bag untoakal ko, gatun konug koa baǵt wupi-uwil;
9. Gatun yeai ba kinunn, murarag gaiya kinun ; gatun ka korien ba, gatun yukita gaiya kolbintinum wal bi anni barán.
10. Gatun noa wiyelliela wakill la thunagog ka purreag ka thabbat ka.
11. Gatun, a! kakulla uuta wakil nukug numi-lan bountoa ba kauwill-kauwal wunil † †étín ta, geatun woinu bountoa, gegatuu keawai bonntoa kaiyu korien wokka-lan kakilliko.
12. Gatun nakulla noa ba Iéthuko bounoun, kaaipa bounnoun noa, ėatun wiyelliela bounnoun, Jukuğ, gintoa buruğkulléin woinu labirug gir groug linbivut.
13. Gatun noa upillé̉n nuittana bounoun kiu ; gatuin tanoar kal-bo houmoun tuloa uma, gatum bountoa pitiliza bon Eloinug.
14. Gatuu piriwallo †thunag'g kako wiyayelléun bukka-kan-to, kulla noa Iéthuko turon uma purreág ka tlabbat ka, geatun wiya harun küri, †Hek ta purreag ka unilliko küri ko; unti tara purreag ka tanan uwolia turon umuliko, gatun keawai thabbat ta pureag ka:
15. Piriwallo noa bon wiyayelléun gatun wiyelliela, Gintor gakoiyaye! wiya, yantinto nura burugbuggan gikoumba †boo gatun $\dagger$ tathino, purreag ka thabbat ka, unta bing kokera birug, yenmaua-uwil koa kokoin kolag̣ pittelliko?
16. Gatun keawai wal unie gapal, yinalkun ta Abáranúulba, giratoara bommoun Thatánto noa unni tara 广étin ta wunal la, burugbuggulliko yanti biruge, unti thabbat ta purveatg ka?
17. Gatun wiya noa ba unui tara, koiyuu bara gaiya katan yantiu bukkamaiye gikong kai ; detun yantin küri pitill kakulla yantin tin umatoarrin kanwal lin gikong bium.
18. Wiya gaiya noa, Minarié kiloa Piriwal koba Eloi koba? gat tun yakoai kiloa pağgrunbinùn ?
19. Yanti kiloa ta yeai ba tumatard koha, mankulla küriko, gia-
 gatun kakulla kauwal külai ; gatun tibbin moroko tin yellawa wiran tia.
20. Gatun noa wiyéa-kün, Yakoai kiloa bağ tuigunbinin piriwal koba Floi koba?
21. Yanti †lebben kiloa, mankulla dapallo eatun yuropa gors ka gukilligel la nulai ta, kakulla wal yantibo †lebben kiloa.
29. Gatun noa úwa kokeroa geatuu kanwal loa kokeroa, wiyatin, gatur uwollin $\dagger$ Hierotlalem kolag.
23. Wiya gaiya hon wakallo, Piriwil, wiya, warai moron kakilliko? Gatun noa wiya bartu,
24. Nuwolla pulógkulli kolag tuloa tin yapuǵ tin: kulla baǵ nurun wiyan, kauwal-kauwállo nuwanuiu murrariğ pulógkulli kolag g gatun keawai wal kaiyu korien.
25. Bougkullinún noa ba kokeratín wokka laġ, gatun wirriğbakulia puloggkulligél, g̀atun nura garokéa warrai ta, gatun wirrilléùn toto pulógkulligél, wiyellin, Piriwàl, Piriwal, umulla gearun; gatun noa wiyayellinùn gatun wiyànün, Keawaran bag̀ nurun gímilli korien wonta birug wal nura:
26. Wiyànün gaiya wal nura, Takéủn géen gatun pittakéün gíroug kin mikan ta, ggatun gintoa wiyakéun gearun kin yapuğ ka.
27. Wonto wal noa ba wiyinùn, Wiyan bag nurun, keawaran bag nurun gimilli korien, wonta birug wal nura; yurig tia uwolla emmoug kinbirug, yantin nura yarakai umullikan.
28. Unta ta wal taġkillinu̇n g̀atun tirra-gatpuntullinün, nanün gaiya nura ba barun, Abáramnuğ, gatun Ttháknug g, gatun Yacóbnuğ, gatun yantin † †propetnug, kakillin bara ba piriwal koba ka Eloi koba, gatun nurunbo yuaipéa warrai tako.
29. Gatun bara uwan in muring tin, gatun krai tin, gatun kummari tin, gatun pakai tin, gatun yellawanin wal piriwil koba ka Eloi lroba ka.
30. Gatun, a ! bara willug katan, kabo wal bara ganka kinnüu gatun bara ganka katan, kabo wal bara willug kinuin.
31. Unta purreag̀ ka winta uwa Parithaioi kabirug wiyellin bon, Yurig ba waita wolla unta biruğ, kulla noa Herodto biloa búmuiu tetti.
32. Gatun noa barun wiyá, Yurig̀ nura wolla, wiya-uwil koa bon unnoa †̣alópék, A! paibuggan bağ barun †diabol, gatun turon bağ uman bugggai gatun kúmba, gatun kúmba-ken-ta wal. goloin tia kànủn.
33. Yantin tin uwanu̇u wal bağ buğgai g̣atun kúmba, ġatun kúmba-ken-ta ; kulla wal keawaran wal wakíl †propet ka korien tetti †Hierothalem kabirug.
34. Yapallun $\dagger$ Hierothalem, Hierothalem ! búnkiye tetti wirriye barun †propet, gatun pintia barun tunug ko yupitoara giroug kinko; murrin-murrin bağ kauma pa bağ barun wonnai tara giroúmba, yanti kiloa tiblinto ba kauma-uwil yirrig ka bara ka bounnoun ba waréa tara, gatun keawaran nura kauma korien.
35. A! nurúnba kokera kakillin mirril kakilliko: gatun bağ wiyan tuloa nurun, Keawai nura tia naninn, yakita ko kànun ba wiyànún wal nura ba, Pitalkámunbilla bou uwan noa ba yitirroa Piriwal koba koa.

## WINTA XIV.

Gatun yakita kakulla, uwa noa ba murrarig kokera piriwál koba ka Parithaioi koba takilliko nulai ko purreag ka thabbat ka, tumi wéa ġaiya bou bara.
2. Gatun, a! garoka ba kakulla wakal küri kokoin-kan warakag.
3. Gatun Iéthuko noa wiyayellėun wiya barun †̀nomikoinuğ ga gaton Parithaioinug, wiyelliela, Wiya, murrarag turon umulliko purreag ka thabbat ka?
4. Gatun bara tullama pulli. Gatun noa bon turon uma, getan wamunbéa bon;
5. Gatun wiyayelléun noa barun, wiyelliela, Ganto nurun kin-biruğ-ko puntimanún buttikag ba †athino ba gia † †boo ba nurúnba kirai ta, gatun keawai gaiya bon manun wokka laǵ purreatig ka thabbat ka?
6. Gatun keawai bara bon wiyayelli pa umi tara.
7. Gatun noa wiya wakàl †parabol barun gala ko wiyatora ho, uakulla noa ba giriméa bara murrarrag waiyakan; wiyelliela barun,
8. Wiyànún bin ba taraito küriko uwa-uwil koa bi mankilli kolaǵs nukuğ kolaǵ, yellawa yikora wokka waiyakauto, mirka ta tarai küri piriwal wiyatoara ta;
9. Gatun noa niuwo wiya biloa gatun gikoug tawan uwoiliko gatun wiyelliko bin, Guwa bon gali ko ; gatun gintoa koiyun bi ba kanùn waita uwȧnün waiyakan kolag̀ bará ka bo.
10. Wonto ba bin wiyànùn ba, yuriğ bi yellawolli ta ka barál kako waiyakan kako; gatun uwainùn noa ba wiya biloa ba wiyat nüu biloa, Kóti, yurig wokka lag uwolla: yakita gaiya pitàlıȧnün biu mikain ta barun kin tanün ba kunto girougg katoa.
11. Gan umullinún niuwoa bo wokka kako, umȧnún wal bou bará kako; gatun niuwoa umullinún niuwoa ba baria kako, umullininu wal wokka kako.
12. Wiya gaiya noa gala wiya bon noa ba, Gunún bi ba takilliko búlwára ka g̀a yaréa ka, wiya yikora bi g̣iroúmba kóti, ğ kótita, g̀a porrólkan; wiyéa kánún bin ba bara, g̀atun g̀npaiyéa kilnủn bin yarug̀ ka.
13. Wonto bi ba umȧnún takilliko, wiyella barun mirril-mirralkan, gatun mumni-munni-kan, gatun wiir-wiirkan, gatuı numminkan:
14. Gatun bin pitalmanún ; kulla bara keawai gupaiye korien yaruğ ka; kulla bin ǵupaiyéa kánủn yaruğ ka, yakita ba morou kanuin murràrag.g-tai tetti-tetti kabirug.
15. Gatum wakàl barun kinbiruğ yellawa gikouğ kin takilliela, gurra noa ba unni tara, wiya bon noa, Pitalmatoara noa tanún wal kunto piriwal lako Eloi koba ka.
16. Wiya gaiya noa bon, Taraito küriko wupéa kauwal takilliko yaréa ka, gatun wiya barun kauwall-kauwal küri:
17. Gatun yaréa ka yuka noa bon gikoúmba mankillikan, wiyelliko barun wiyatoara ko, Tanan; kulla yantin unnugg tara wupéa yakita.
18. Gatun bara yantin wiyellan wakal-wakà gakoiyellan. Kur-ri-kurrito wakàllo wiya gikouğ, Gukilléùn bağ winta purrai, gatun waita wal bag uwȧnün nakilliko gala ko ; wiyan biloa wamunbilliko tia.
19. Gatun taraito wiýa, Gukilléủn bag̀ † †pente tumba †boo buttikag, gatun bag waita uwan numulliko barun ; wiyan biloa wamunbiliko tia.
20. Gatun taraito wiyá, Mankulia baǵ nukug̀ enmoúmba, yaki tin keawai bag nwa korien.
21. Uwa gaiya noa umni mankillikan, gatun wiya bon piriwal gikoumba umi tara. Wiya bon gaiya noa kokeratínto bukka-kanto gikonaba mankillikan, Yurig wolla kurrakai yapug koa kokeroa, gatun yutilla barun tanan untiko mirril-mirral-kai, gatun munni-mumni-kai, ġatun wiir-wiir-kai, gatun munmin-kai.
22. Gatun noa mankillikanto wiyá, Piriwal, upatoara ta yauti bi ba wiya, gatun kawal-kauwal lako ka untiko.
23. Gatun noa bon piriwillo wiya mankillikan, Yuriğ uwolla yapug koa gatun korug koa, gatun pirriralmulla barun tanan uwolliko, emuómba koa kokera warapa-uwil.
24. Kulla bag wiyan nurun, Keawai wal bara untoakeillo wiyatoara nutumun emmoinuba kunto.
25. Gatun küri kauwal-kauwal uwa gikoug katoa: gatun now willarig warkulléun, gatun wiya gaiya barun,
26. Uwanùn tia ha taraikan kúri emmouğ kin, gatun wareka
 wonnaii tara, ġatun kóti tara, gatun wuggunbai, kauwa, gékoímila. kata moron, keawai noa kínün enmoúmba wirrobullikan.
27. Ganto-bo ba kurri korien gikoumba talig-kabillikame, gatun uxiolla emmoug katoa, keawai noa kiinún enunoúmbe wirrobulikewl.
28. Ganto nurun kinbirug-ko, kotelin wittimulliko kokera, wiya, noa yellawànün kurri-kurri, gatun tuigko unulliko, mirka keawai goloin witti korien?
29. Mirroma, yukita wupéa noa ba tuğga, gatun keawai noa kaiyu korien gigoloin wittilliko, yantinto ba nanün béelnaunu g gaiya bon,
30. Wiyellinuiu, Gali küriko nutéa wittimulliko, ğ gatun kaiyu korien noa geloin wittimulliko.
31. Ga, gean piriwal uwànùn noa ba wuruwai kolag̀ tarai ko piriwal ko, yellawa noa kurri-kurri, gatun kotelliela, wiya, noa ba kaiyukan uwa-uwil koa †deken-unilliar to nu ggurrawa-uwil koa bon taimin to ke †bith-dekem-millia to?
32. Ga ba, kalog ka ba noa pirival taraito, yuka noa wakīl puntimai wiyelliko pital koa kakillai.
33. Yanti liiloa, yantinto nurun kinbirug-ko wareka korien noa yantin g̀ikoúmba, keawai noa kànủn emnoúmba wirrobullikan.
34. Pulli ta umi murraraig ; wonto ha pulli ka korien, yakoai kanún upilliko !
35. Kenwai murrarag korien ta purrai ko, ga ba konuğgel ko ; waveka ġaiya küriko. Niuwoaho gurrév ǵkan gerrulliko, ġurrabilla bon.

## WINTA NV.

$P_{A P A I}$ gaiya bara uwa gikoug kin yantin ttelonai gatun yarakaiwillug g̀urrulliko bon.
2. Gatun koiya bara Parithaioiko gatun †garamateuko, wivelliela, Unni küri murrarag korien, noa uman harm yarakai-wihug gatun tatan noa barun katoa.
3. Gatun noa wiya barun unni $\dagger$ parahol, wiyeliela,
4. Gan küri nurun kinbiruğ, †hekaton ta $\dagger$ fépu g̣ikoun, w, wakill noa ba yuréa umanu̇n barun kinbiruğ, wiya, no: wunù barun tuainty-nain ta korug ka, gatun waita noa uwailiulu na-uwil kot noa yuréa-matoara, kara-uwilli koa noa?
5. Gatun karawolléún noa ba, wínkilléún gaya noa la mirrug ka gikoug kin, pitillo ba.
6. Gatun uwa noa ba gura kako, wiya noa harun kótita gatuu taraikan, wiyellin barun, Pitallia kauwa emmoug katoa; kulla bag karawolléun †t́ćpu ta emmoúmba unni, yuréa ba kakulla.
7. Wiyan bag nurun, yanti kiloa pital kinùn kauwillan moroko ka ba minki noa ba wakal yarakaikan, keawai barun kai murraragtai tin †Hainty-nain ta tin, minki korien.
8. Ga wonnug̀-ke nukug pundol †arguro †ten ta boumnoun kinba, yuréa bountoa ba umanuin wakal pindol, wiya, bountoa wilroge banün kaipuğ, g̀atun wirrillinùn wirrillikanneto kirra-kirra-uwilli koa bountoa?
9. Gatun karawolléun bountoa ba, wiya gaya bountoa ba kótita gatun taraikan tuiglzo, wiyellin, Pitallía kauwa emmoug katoa; kulla baǵg karawolléún yuréa bağ ba uma.
10. Yanti kiloa, wiyan bag nurun, umneg ta pital kitan mikan ta agelo ka Eloi koba wakàl lin ba yarakai-willug minki kinuun.
11. Gatum noa wiya, Taraito küriko yimal huli-hnuloaria çikoúmba:
12. Gatun mittiko bulun kinliruge ko wiya bon biyugrai gikoúmba, Biyuğ, ğuwa tia winta tullokan la-iwil koa emmoímba. Gatim tinbilliela noa bulun tullokan.
13. Gatun keawai kauwal-kauwal korien ta purreig ka yukita, kau-ma noa mittiko yinallo, gatun waita noa uwa kalog koba, gatun unta noa wari-wareka tullokan gikoumba pittelligel la.
14. Gatun wari-wareka noa ba kirun, kauwal kakullia unta kunto korien ; gatun tanoa-kal-bo kakulla gaiya noa kapirrikan.
15. Gatun uwa gaiya noa umulliko kúri kako unta ko purrai ta ko ; gatun noa bon yuka gikoug ka tako purrai tako giratimulliko buttikag to tporak ko.
16. Pitial gaiya noa kakulla talilliko, ta-uwil ba huttikaçko: éatun keawai küriko bon gupa.
17. Gatun noa kakilliela ba niuwoolo, wivelliela gaiya noa, Kia-uwil-kauwalla umullikan biyugbai koba cmmoumba koba kun-
to kauwal barúnba takilliko gatun gukilliko, gatun gatoa kapirró wirribanbillin!
18. Bouġkullinún wal baġ, waita biyuğbai tako, gatun wiyàuüu wal bon, Biyug, yarakai bag uma mikan ta moroko ka, gatun gíroug kin,
19. Gatun keawai bag murrarag korien wiya-uwil koa tia giro úmba yinal yitirra: unulla tia wakàl yanti umullikan giroímba.
20. Gatun noa bouğkulléủn, uwa gaiya noa biyugbai tako. Wonto noa ba kalog̀ ka kauwàl kakulla, nakulla noa bon biyugbaito gikoúmba-ko, minki gaiya noa kakulla, murá gaiya noa, puutimulléún gaiya noa gikoug kin wuroka, gatun búmbímbéa-kau gaiya bon.
21. Gatun noa bon yinallo wiyá, Biyıg̀, yarakai baǵ umulléun mikan ta moroko ka gatun giroug kin, keawai bag muráàg korien wiya-uwil koa tia giroúmba yinal yitirra.
22. Wonto noa ba biyugbaito wiya barum mankillikan giroúmba, Mara unnoa-unnugg upilligél, gatun upilla bon konéin kako, gatun upilia †rig gikoug kin mattara, gatun upilla bon tugganog yulo ka gikoug kin :
23. Gatun mara tanan untiko buttikag †italo giratimatoara kipai, gatun turulla; tammbilla gearun, gatun pital koa géen kau-. wal :
24. Koito ba unni emmoúunba yinal tetti kakulla, yakita gaiya noa moron katan: ǵgrawatilléuin noa, gatun yakita bummilléún gaiya bon. Gatun pitàl bara kakilli kolag.
35. Unta ta garro gikoúmba kakilliela upulligél la purrai ta ; gatun uwolliela noa ba papai kokera koba, gurra noa tekki gatuin untelli ta.
26. Gatun noa kaaipa wakil mankillikan, gatun wiya minnuğban gali tara minarig tin.
27. Gatun wiya bon noa, Unmi ta uwan giroúmba bigggai ; gatun giroúmba-ko biyugbaito tura giratimatoara buttikag titalo kipai ta, kulla wal pital noa gikoug kai moron tin kátan.
28. Gatum noa niuwara kakulla, keawai noa murug kolag uwa pa; yaki tin noa biyugbai gikoúmba nwa gatun pirriralma bon.
29. Gatun noa bon wiyayelliela gikoúmba biyugbai, Ela! kan-wìl-kauwalla wunalla umala bağ giroug ; keawai bag giroúmba wiyellikanne uma korien ; gatun keawai bi tia gupa waréa buttika $\dot{\mathrm{g}}$ †kid, pităl koa tia ka-uwil bara emmońmba kótita :
30. Wonto ba tanoa-bo giroúmba yinal uwa gali, wari-wareka giroumba tullokan yarakai-willug koa ko gapal loa, tura gaiya bi gikoug buttikag †italo giratimatoara.
31. Gatun noa wiya bon, Yinal, yellawan bi emmoug kin yanti katai, gatun yantin unni tara emmoúmba giroug kin kànủn.
32. Murıärag ta kakulla takilliko gatun pittelliko; koito ba umni giroímba umbeara-kóg tetti kakulla, gatun moron katéakan; ġatun garawatilléun, gatun bummilléủn bon yakita.

## WINTA XVI.

Gatun noa wiya barun gikoúmba wirrobullikan, Untoa ta tarai ta wakȧl ku̇ri tullokan porrólkan, mankillan piriwàl gikoúmba; gatun viyayéma bon gikoug wareka noa gikoúmba tullokan.
2. Gatun noa wiya bon, wiyelliela, Yakoa bag gurra giroug kimba? wiyella bi tia minarig bi ba umulliela; keawai bi kara kamún umullikan.
3. Wiyelléún g.gaiya noa mankillikan niuwoabo, Minnugig banu̇n bag ? kulla wal lia piriwallo emmoúmba ko mantilléủn keawai bağ่ mankillikan kínừn; keawai bağ piminún; koiyıu bag poiyelliko.
4. Gali wal bag umulliko, yipánu̇n tia ba emmoúmba mankilligél labiruğ, wamunbi-uwil koa tia bara kúti ko kokera ko.
5. Yanti ba wiya noa barun wiyatoara piriwal koba gikoúmba, gatun noa wiya wakal kurri-kurri ka, Minnan ba wiyapaiyéún emmotuba piriwal koba?
6. Gatun noa wiya, †Hekaton ta wimbi ka karauwa. Gatun noa wiya bon, Nura bi umi, yellawa kurrakai, upulla † †pentékonta. koek ka-uwil.
7. Wiya gaiya noa tarai, Minnan bi wiyapaiyéún piriwal koba? Gatun noa wiyá, †Hekaton ta wimbi †wiet. Gatun bon noa wiyá, Mara bi umi, upulla †étý koa ka-uwil.
8. Gatun noa piriwallo murrarag bon wiya unnoa mankillikan yarakai ka, kulla noa una gurakito ; kulla bara womnai tara unti ko purrai tako barúnba willựġel koba giuraki bara, keawai bara wonnai kaibug koba.
9. Gatun gatoa nurun wiyan, Umulla nura bo kótita kakilliko tullo-yarakai tabiruğ ; tetti nura ba kinún, waraunbilla ğaiya nurun kokera yuraki ba kitan yanti-katai.
10. Niuwoa miroman gali warea ta, yanti miroman noa kauwal gali ta; gatun niuwoa yarakai-maye ǵali waréa ta, yanti yarakaiwaye gali kauwil ta.
11. Yaki tin keawai nura ba miroma pa tullo yarakai ta, ganto wal nurum gunún tullo tuloa ta miromulliko?
12. Gatun keawai nura ba miroma pa tarai koba, ganto wal gunùn nurúnba kóti tako?
13. Keawai wal mankillikanto umánu̇n buloara-bulun piriwal bula; kulla noa yarakai umanún wakal bon, gatun murrarig uminün tarai ; ga ba kànún noa wakalla, ğatun béelmánún bon tarai. Keawai nura kaiyu korien umulliko Eloi ko gatun tullokan ko yarakai ko.
14. Gatun umni tara bara gurra Parithaioiko, willirrikan bara kütan, gatun bon bara béelma.
15. Gatun noa barun wiyá, Kauwa murrààg koa nura ka-uwil mikan ta barun kin ku̇ri ka ; wonto noa ba Eloito gurran nurúnba búlbúl la ba; kulla unni tara murrirag g ta kitan barun kinba küri ko, yakaran ta kitan mikan ta. Eloi kin.
16. Wiyellikanne-ta gatun bara †propet kakulla Ioanne noa ba paipéa ; yaki tabirug piriwal loba Eloi koba wiyabunléa, géatun yantin küri waita-waitawolléun murrug kolag̣.
$1 \overline{7}$. Gatun moroko ta gatun purrai ta kaiyukan känün waita kolag, keawai waréa ta wiyellikame koba ka korien kakilliko.
18. Ganto ba warekullinùn porikunbai gikoumba gatun tarai búmbéa ka, yarakai bímbéa noa: géatun ganto ba búmbinún warekatoara poribai tabirug̀, yarakai luimbéa noa.
19. Kıkulla tar noa wakal porrólkan, upulléủn noa gorodg-gorog ko gatun murririg ko karigareug ko, èatun bon kakulla min-nugbo-minnugbo kauwal takilliko gatun pittelliko yantin ta purrag ka:
20. Gatun kakulla ta wakil poiyaye giakai yitirra Ladharo, winkulia bon ba yapuggél gikoug ka ta, warapal mita-mitag̀,
21. Gatun wiya bon ba nutug ko takilliko gikoug kai porrólbin tin takilligél labiruǵ : gatun warikil uwa bara, woatá gaiya bon uita-mitag.
22. Yikita-kalai tetti kakulla poiyaye, gatun kurriá bara bon agelo-ko Abaram kinko parrag liako : tettí gaiya noa porrólkan kakulla, g̀atun bon múlká.
23. Gatun noa unta koiyug ka †hell ka bouggkulléủn éskoúmba gaikug, kakilliela tirriki lia, equan nakilliela bon Abarammug kajoğ ka, gatun noa Ladharo paxraǵg ka kakilliela Abáram kin.
24. Gatun noa kaaibulléüu, wiyelliela, Biyuge Abirram, gurrara tia kauwa, gatun yukulla bon Ladharonu g, kurrinulli koa noa kokoin to, gatun moiya koa tia tallig wupi-uwil ; kulla wal bag kierin kàtan unti tirriki ka koiyug ka.
25. Wonto noa ba Abirranko wiyá, Yinal, gurrulla gintoa yaKital moron ta mantala murrarage-tai giroínba, wonto noa ba Ladharo yakaran mantala; gatum noa yakita pital katan, wonto li ba kirrin katan.
26. Gatun yanti uni ba, gearun kinba willika ba pirriko wúnkulla; kearai uwainu̇n mutikil untoa kolaǵs: keawai bara unta liruğ uwinuun untiko gearun kinko.
27. Wiya gaiya noa, Wiyan bunug, Biyude, yuka-uwil koa bon lintun kinko kokera kolag:
28. Kulla wal lia emmoúmba kotita †pente; wiya-uwil koa noa barw, yanoa bara ba tanan uwanuin unti kolag tirriki-tirriki kako.
29. Aluaramko noa wiya bon, Mothé noa gatun bara ¡propet barun katoa la ; ğurrabubbilla barum.
30. Gatun noa wiyá, Keawaran, Jiyug $\dot{g}$ Abaram; wakil ba uwolla barun kin unta birug tetti kabiruğ, ğ
31. Gatun noa bon wiyá, Keawai bara ba gurranuúu bon Mothénug gatuu barun †propetnuge, leawrai wal bara g guranuiu wakil ba nug gatum barun tpropetnug, lea

## WINTA XVII

Wirs eaira noa barun wirrobulikan étkómba, Kauwa yanti kanün bo ta wal yaralai ; yapalla noa gikoug kinbirug yarakai tabirug :
2. Murrai ka ba noa gira-u vil kea kulleug koa bon tunug, gatun wareka-uwil koa bon korowa ka, unni noa yanoa yarakai umabunbi yikora unti tara birug wakial wonnai tira birug̣.
3. Takoai nura kawa: Kótiko br giroug yarakai mainun giroug ka to, wiyella bour; gatun minki uoa lai kinún, kimunbilla bon.
4. Gatun kauwal-kauwilla biloa ba yarakai manuin wakal la purreag̀ ka, èatun kauwal-kauwil-la bilon willarig̣ noa kinùn wakil la purreág ka, wiyeliinún biloa, Miuki bag katan; kaimunbinún wal binug.
5. Gatun bon bara fapothol wiyá, Piriwall, kauwal koa gearinba gurrulli-ta ka-uwil kakilliko.
6. Gatun noa Piriwällo wiyá, Fa ba nurúnba gurrulli-ta yanti kiloa mitti yeai tmutard koba, wiyella wal nura ba umi kilai †thukamín, Wokka laǵ bi kauwa wirrakan-bo, gatuu meapullía bi korowa ka; gatun gala nurun gurinin gaiya wal.
7. Gan nurun kinbiruge -ko upullin purrai nurun ka to mankilli-kan-to, g̀a tamunbin buttikağ, wiyanuun bon kabo, uw:nuin noa ba upulliggel labirug, Yurig bi wolla, yellawolliko ta-mwil koa?
8. Gatun wiya bon noa wiyanin, Kurakai umulla ta-uwil koa $b_{a}^{*} \dot{g}$, gatun girullia bi gintoabo, gatun mariluwil koa bi tia ta-uwil
 tànün?
9. Wiya noa, wiyapayéún loon mankillikan, koito noa ba uma umi tara wiya bon ba? Kotan bag kearan.
10. Yanti nura wiyella, umanún nura ba yaitin umi tara wiyatoara nurun, Umullikan géen nurrairig korien katan ; umá ta géen umi wiyatoara umulliko gearnu.
11. Gatun yakita kakulla, uwolliela noa be †Hierothalem kolag, uwa willi koa noa Thamaria koa gatun Galilaia koa.
12. Gatum noa uwolliela ba tarai toa kokeróa, nuggarawa bon bara kiuri †ten ta purrul-wommun-wommun, garokéa kalog ka;
13. Gatun bara paibự̆ga pullí, gatun wiya Iéthu, Piriwal, gùraramulla gearuu.
14. Gatun nakulla noa barun, wiya barun nea, Furig nura wolla, tuggubillia nura barun kiu thiereu ko. Gatum yakita kalsulla, uwolliela bara ba, turon bara liakulla tanoa-kal-bo.
15. Gatun wakïllo barun kinbiruigko, nakilleün noa ba turon noa kakulla, willuğbo noa uwa, ğatun zaaipulléùn noa wokka, pitàlmulliela bon Eloinug,
16. Gatun puntimulléún noa barán goara ko gilloug kin tinna ka, murrataig noa bon wivelléun ; g̀atun noa Thamaria-kal.

17．Gatun noa Iéthuko wiyayelléün，wiyelliela，Wiya，†ten ta turon kakulla？ga womug －ke bara taraikan t̀nain ta？

18．Keawai bara willuğ pa ba pitallumlliko bon Eloinug，wakal ba noa umi gowikan ko．
19．Gatun noa wiya bon，Bougkullía，yurié bi wolla；giroug ka ba ko ǵgurulli birıg ko turou bi katan．
20．Gatun wiya bon ba Parithaioiko，yakounta－ke paipinu̇n piri－ wal koba Eloi koba，wiyayelléun noa barun，wiyelliela，Tanau uwan piriwil koba Eloi koba keawai na korien．
21．Keawai bara wiyinün wal，A unni ta！ga unta ta！kulla，a！ piriwal koba Eloi koba murruğ kaba kattan nuuun kinba．

22．Gatun noa wiya barun wirrobullikau，A！purreig ta wal kinün，na－uwil koa nura wakal purreage Yinal koba kưri koba， getun keawai wal nura nanún．
23．Gatun bara nurun wiyanún wal，Na－uwa unni ；ga，na－uwa unnug：yanoa barun uwa yikora，wirroba yikora．
24．Yauti kiloa pirruğgun－to uwan tarai tabirué ko moroko biruǵ ko，tarai ta kako moroko kako ；lianwa yanti kiloa wal ká－ nủn Yinal küri koba purreag ka gikoug ka ta．

25．Gatun kurri－kurri ta bon umànún mimnuğho－minnugbo， gatun warekatéa wal bon gali koba willuğgél koba．

26．Gatun yakita ba kakulla purreig ka Noe－úmba ka，yanti bo ta wal kinuin purreà ga Yinal koba küri koba．

27．Takillala bara，pittellala bara，búmbillala bara nukuǵ，gukil－ lala búmbilli ka，yakita purreag ka kakulla noa ba Noe uwa mur－ rarig murrinauwai ka，gatun tunta－tunta kakılla，gatum kirun gai－ pa barun nuropa．

28．Gatun yauti yalkita ba kakulla purreag ka Lot－úmba，ta－ killala bara，pittellala bara，wirrilliala bara，gukillala bara，meapala bara，wittiala bara；

29．Wonto ba yakita uuta purreà $\dot{g}$ ka Lot noa uwa Thodón ka－ birug̣，patéa gaiya koiyng̀g－ko ğatun † trintún－ko wolka tin moroko tiu，啇去保 kiyupa barun yantin kirun tetti－tetti．

30．Yauti kiloa kànún yakita purreag ka paipiiuún noa ba Yinal küri koba．

31．Unta yakita purreà g ka kitan noa la wokka kokerá，gatum gikoúmba tullokan nuurug kaba kokera ba，keawai bon uwabunbi yikora barán mankilliko tullokan ko ；gatun kätau noa ba upulli－ $\dot{\text { gel }}$ laba，keawai bon uwabunbi yikora willuğ kolag̣．

32．Kotella bounnoun kai nukug Lot－úmba tin．
33．Ganto ba gikoúmba moron mirománün moron kakilliko，wo－ ğ́ntinün wal noa：geatun geanto loa woǵúutinún geikoumba moron， kanu̇n wal moron kakilliko．

34．Wiya nurun bage，yakita unta－unta tokoi ta buloara ta kí－ nün birrikilligèl la wakiil la ；manún wal wakall，geatun tarai gaiya wunün．

35．Buloara umullinún bula；manún wal wakàl，gatum tarai gai－ ya wunün．
36．Buloara katéa－kinùn upulligèl la；manùn wal wakál，geatun tarai gaiya wumùn．
37．Gatun wiyellëun bon bara，wiyelliela，Piriwal，wonnuğge？ Gatun noa wiya barun，Unta wonto ba katéa－kinủn murrin ta， unta kolag ba kautillinün bara porowi．

## WInta XVIII．

Gatun noa wiya barun wakal †parabol，wiya－uwil koa bon bara küriko Eloinuğ，g̀atun yari koa bara kaiyaléa－ku̇n ；
2．Wiyelliela，Unta ta kokeráa tarai ta wakil wiyellikan piriwal kakulla，kinta korien kakulla noa bon Eloi kai，ggatun keawai noa tuma korieu barun ku̇ri：
3．Gatun kakulla wakà mabogun unta kokerá ；gatun bountoa uwa gikoug kin，wiyelliela，Timbai kakillía tia emmoumba bukka－ kaye．

4．Gatun keawai wal noa gurea pa kabo kakullai tako；wonto noa ba yukita wiya gikoug ginko minki ka，Keawai bag̀ kinta korien bon Eloi kai kátan，ga keawai küri tuman korien ；

5．Kulla bountoa tia unni mabogunto pirralman，gatoa timbai kanún bounnoun kin，murrin－murrin koa bountoa tia uwa－uwil kumburrobawan bountoa tia．

6．Gatun noa Piriwallo wiyá，Gurrulla bon umi yarakai wiyel－ likan piriwal wiyan ba．

7．Gatun wiya noa Eloito timbai katillinün barun gikoúmba girimatoara，bara wiyan bon purreag ka gatun tokoi ta，gurralin noa barun wiyelli－ta kalog tinto？
8．Wiyan nurun bağ，timbai wal noa katillinün barun kurrakai． Wonto noa ba uwȧnün wal Yinal kúri koba tanan，wiya，noa na－ núu gurrullikame purrai taba？
9．Gatun noa wiya barun unni †parabol tarai tako kotelleün bara ba murrarag－tai barabo，gatun yarakai bara kotellin taraikan ：
10．Buloara－bula küri uwa †hieron kolağ wiyelliko：wakal la noa Parithaio gatun tarai ta ttelóné ；
11．Garokéa noa Parithaio gatun noa yanti wiyelliela niuwoabo giakai ：A Eloi！pitalman bag giroug，kulla bag ka korien yanti tarai ba kiatan，bara kau－maye，tuloa uma korien mankiye nukug ka，g̀a ka korien baǵ yanti unni uoa ba ìtelóné：
12．Ta korien bağ buloarakàl kitan wakal la thablat biruǵg ka，gutan bag winta untikal emmougg kai yantin tabirug．
13．Gatun noa †telóné garokilliela ba kalog ka，keawai noa gaikuğ ka wokka lag na pa morolo koba，wouto noa ba minki motilliela wiyelliela ba，A Eloi！miromulla bi tia，yarakai bag̀ ba kàtan．
l4．Wiyan nurun baġ，unni noa kürí uwa baráu kokera koba gikoug ka tako gurramatoara，keawai tarai ta：kulla yantin bara
piriwal-buntelliko, kinủn wal bara koiyun-barátoaro; gatun nuwoa bo koai-koai korien bon, umänün kauwal bon kakilliko.
15. Gatun mankulla bara gikoug kinko wonnai tara numa-uwil koa barun noa: wonto ba nalkulla bara ba wirrobullikanto, yipa bare barun.
16. Wonto ba noa Yétluko wiya barun, wiyelliela, Wamumbilla barun wounai tara enımoug kinko, gatun yanoa barun yipai yikora; kulla barun-kai-käl katéa-kànün piriwàl koba Eloi koba.
17. Wiyan bag tuloa nurun, Ganto ba g̀urra korien piriwäl koba Eloi koba yanti wonnai waréa ba, keawai wal noa pulógkullinün unta kolag.
18. Gatur taraito umullikanto piriwallo wiya bon, wiyelliela, Piriwill murráağg-tai, minnugeg-bullinún bag moron kakilliko yantikatai?
19. Gatun noa Iéthuko wiya bon, Minariğ tin bi tia wiyan mur-ritrig-tai emmoug ? keawai wal wakal murriarag-tai, wonto noa ba wakallbo, Eloi ta.
20. Gurran bi yantin wiyellikanue, Yanoa manki yikora nukuğ taraikan laba, Yanoa bünki yikora tetti, Yanoa manki yikora, Yanoa nakoiya yikora, Gurulli bon biyugbai gatun tunkan gironimba.
21. Gatun noa wiyá, Gurra baǵ unni tara wiyellikanne yakikalai tabirug̀, wonnai bag ba kakulia.
22. Gatun yakita gurra noa ba Iéthuko unnoa tara, wiya bon noa, Wakàl unnoa-unnug uma korien bi ba; gukillía yantin tullokan giroímba, ġu-uwil koa barun mirril ko, gatun tullokan girońmba kȧnün wal wokka ka moroko ka ; g̀atun kaai, wirroba-uwil koa bi tia.
23. Gatun g̀urra noa ba umni, minki noa kakulla kanwal ; kulla noa porrol kakulla kauwàlkan.
24. Gatun noa ba Iéthuko nakulla bon minki noa ba kakulia kauwail-lan, wiya gaiya noa, Pirral ta pulóğkulliko bara tullokan ta ba piriwil koba kako Eloi koba kako!
 taku lako, keawai porrólkan pulógkakilliko piriwal koba kako Eloi koba kako.
26. Gatun bara ba gurrá, wiya bara, Ganke wal moron känun kakilliko?
27. Gatun noa wiyá, Unni tara kaiyu korien küri ko umulliko, kaiyu-kan-to Eloito noa umullilio.
2s. Gatun Peterko noa wiya, Ela! wínkulla géen yantin ta, gatun wirroba ġéen bin.
29. Gatun noa wiya barun, Wiyinún bag tuloa, Ninwoa wareka kokera gikoúmba, ga biyugbai, ga tunkan, ga gapal, ga wonnai, gikoug kinko piriwal koba tin Eloi koba tin,
30. Manùn wal noa kauwal unti yakita, gatun untoa tarai ta purrai ta tanan kakilliko, moron noa kinún yanti-katai.
31. Mankulla gaiya noa barun $\dagger$ dodeka ta wirrobullikan, geatun wiya barun, A! waita géen wokka kolag $\dagger$ Hierothalem kolag, gatun yantin tara wiyatoara †propet to gikoug kai Yinal lin küri koba tin kȧnu̇u wal umatoara kakilliko.
32. Gatun bou gunun wal barun kin fethanékil kinko, satun bon bukka-manün wal, ğatun karağkobinün:
33. Gatua wélkorinuin wal bara bon, geatun wal bon wirrinún: gatun kúmba-ken-ta bougktullinún gaya noa willugbo.
34. Gatun keawai bara gurrepa unni tara wiyatoara : gatun unni wiyellikame yaropa barun kai, keawai bara gurapa unni tara wiyatoura.
35. Gatun yakita kakulla, uwolliela noa ba papai Yeriko ka, wakàl nummin küri yellawolliela yapuğ ka bitta ka, poiyelliela:
36. Gatur gurrulliela noa haruu konara yapug koa, wiya noa minarig umi?
37. Gatun bara bon wiya, Uwan noa Téthu Nadharet-kial.
38. Gatun noa kaaipullééu, wiyelliela, Ela Iéthu! yinal Daijidúmba, gucrara-1nulla bi tia.
39. Gatun bera uwa gimuka, wiya bon koiyelli koa noa: wonto noa ba butti paiyelléin, Yiual Dibbiduuba gintoa, gurrita-mulla bi tia.
40. Gatuu garokéa noa Iétlu, gatun wiya bon yutilliko bon gikoug kinko; gatun uwa noa ba papai, wiya bon noa,
41. Wiyelliela, Minnugg-bulliko bi tia wiyan? Gatun noa wiyan, Piriwal, namunbilliko tia umulla.
42. Gatun noa Téthuko wiya bon, Kanunbilla bin nakiliiko; giroúmba tin surrulli tin morou uma.
43. Gatum noa tanoa-kal-bo nakulla, gatun bon noa wirropa. pitalmulliela bon Eloinuğ ; g̣atun yantin unni kúri ualınlla hara ban, pitillma bon Eloinut.

## WINTA XIX.

1. Gatun noa Iéthu uwa willi kól Yeriko koa.
2. Gatun kakulla untakal wakial kúri giakai Dhakké yitiria, piriwà † †telónékàl noa kakulla, ġatun noa porrólkan.
3. Gatun noa numéa nakilliko Tétlıunuğ, gan noa ba; geatul noa keawai, kulla konaró núntina, kulla noa waréa geiyog.
4. Gatun noa murra ganka, gatun noa kulliwa wokka-lag kúlai tin nakilliko bon, kulla noa unta kolaǵg uwolli kolag.
5. Gatun Iéthu noa ba uwa untako, nakulla noa wokka-lay, gatun bon nakulla, gatun bon wiyk, Ela Dhakké! tanan Fwurakai tirabulla, kulla bugggai koa baǵ yellawinuun giroug lia ta kokerá.
6. Gatun tiraba noa kurrakai barian, gatun pital ma-uwa bon.
7. Gatun nakulla bara ba, wiyellan niuwarakan bara yantinto, wiyelliela, Waita noa uwa yarakai toa kúti kakilliko.
8. Gatun noa Dhakké garokéa, gatun wiva bon Piriwalnuẹ, Ela Piriwal! wiuta bag gitan emmoimba tullokan babirug mirtal
kai ko ; gatun mankulla bag̀ ba tullokan taraikan tabirug yaki tin gakoiyaye tin, wupinún gaiya bon bag willuggo waran tako.
9. Gatun noa Iéthuko boul wiýá, Tanan uwa moron unti buğgai purreag ka unti ko kokera ko, kulla noa katan yinal ta Abáramúmba.
10. Kulla Yinal küri koba uwa tiwolliko gatun tumulliko wogúntitoara ko.
11. Gatun gurra bara ba unni tara, wiyéakan butti noa gatun wiya wakìl †parabol, kulla noa papai ta ba $\dagger$ Hierothalem ka, ğatun kulla bara kota paipillinün piriwal koba Eloi koba tanoa-kal-bo
12. Yaki tin noa wiyá, Tarai ta piriwal uwa tarai tako purrai tako kaloǵ kako, mankilliko gikouġbo piriwalkanne-ta, gatun willugbulliko.
13. Gatun wiya noa barun gikoúmba mankillikan †ten ta, gatum gukullla noa barun kin $\dagger$ mina ta $\dagger$ ten ta, gatun wiga barun, Miromulla uwànún bag̀ ba willug̈bo.
14. Wonto ba gikoúmba-ko konara niuwama bon, gatun yuka bon puntimai g̈̈koug, wiyelliela, Keawai wal noa unni piriwal katillinu̇n gearun.
15. Gatun kakulla yakita, willuğ ba noa ba, mantoara piriwalkoba, wiya gaiya noa barun unnoa mankillikan gan kin noa ba gukulla †money, tanan gikoug kin, gurra-uwil koa noa minuan barun kinba g̀toara gukilli tabiruǵ.
16. Tanan gaiya uwa kurri-kurri wakal, wiyelliela, Ela Piriwal! giroúmba ta †mina unni wittia kauwil †ten $\dagger$ mina ta.
17. Gatun bon noa wiyá, Kauwa yanti, gintoa mankillikan murrärag $\dot{g}$; kulla bi miroma unnoa waréa ta, kaiyukan bi kauwa iten ta kokera.
18. Gatun tarai uwa, wiyelliela, Ela Piriwal! giroúmba ta $\dagger \mathrm{mi}-$ na unni wittia kauwal †pente †mina ta.
19. Gatun noa wiya gaiya bon, Kauwa bi kaiyukan †pente ta kokera.
20. Gatun tarai uwa, wiyelliela, Ela Piriwal! na-uwa unni ta $\dagger$ †mina ggiroúmba, wúnkulla bag ba koroka wurobilla:
21. Kulla bag kinta kakulla giroug kai, kulla bi bukka kauwal ; mantan bi wokka-lag keawai bi ba wunpa barán, gatun kólbúntia bi unnoa keawai bi ba meapa ba.
22. Gatun noa bon wiyá, Giroug kinbirug kóti ko kurraka ko wiyan pirriral-manün banuğ, gintoa ta mankillikan yarakai. Gurra bi tia bukka kauwail bağ ; mantillin wokka-lağ keawai baǵ wunpa barán, gatun kólbúntillin unnoa keawai bag ba meapa ba:
23. Kora koa bi gupa emmoúmba †$\dagger$ money gukilligél lako, marauwil koa baǵ emmoúmba kóti gatun kopatoara ta, emmouğ ka ta uwolli ta?
24. Gatun noa wiya barun garokilliela bara ba tarug ka, Mantillía unnoa † †mina unti birug bon, gatun guwa bon gala ko ftenkan ko gikoug.
25. (Gatun bara wiya bon, Piriwal, 广̇ten ta 广ivina mantan noa).
26. Wiyan nurun bağ, Yantinko barun mantan bara ba gunún wal butti ; gatun keawaran noa bal, unnoa tia mantan noa ba mantillinu̇n wal bon gikoug kinbirug.
27. Kulla bara unnoa emmoúmba niuwa-maye, keawai bara emmouğ kànún bi ba piriwal barun, mara barun, bú-uwil koa barun emmoug kin mikan ta.
28. Gatun wiya noa ba unnoa, waita gaiya noa ganka uwa wokka-laǵ $\dagger$ Hierothalem kolag.
29. Gatun kakulla yakita, uwa noa ba papai Bethibage tako gatun Bethany tako, bulkära ta giakai yitirra †Elaión ka la, yakunbéa noa buloara-bulun gikoúmba wirrobullikan,
30. Wiyelliela, Yurig̀ nura wolla kokerá ko kaiyin tako ; uwollinu̇n uura ba untariğ, nanün gaiya nura wiritoara waréa buttikağ, keawai yellawa pa kúri bulka ka: buruğbuğgulla umnoa, gatun yemmamulla untiko.
31. Gatun tarai-kan-to ba wiyànún, Minariég tin nura unnoa ta burugbbuggan? giakai nura wiyella bon, Kulla noa Piriwallo wiýá.
32. Gatun bara ba yukatoara, waita uwa, gatun uakulla gaiya bara yanti noa ba wiya barun ba.
33. Gatun buruğbu g̛ggulliela bara ba unıoa waréa buttikaǵ, gi-koúmba-ko wiya barun, Minarig tin nura burugbogggau unni waréa buttikaǵ?
34. Gatun bara wiyí, Piriwillo noa wiya gala.
35. Gatun bara yemmama bon kinko : gatun bara wupéa barun ba kirrikin bulka ka buttikağ ka, ğatun wupéa bon bara Iétlıunuğ wokka ka.
36. Gatun uwolliela noa ba, wupéa bara yapug ka kirrikinkan nurúnba.
37. Gatun uwa noa ba papai, bará ka † †laión ka ba koba bulkära koba, yantin konara wirrobullikan pital gaiya kakulla, ğatun pitalmulliela bon Eloinug 'kauwal lo pullí to, yantin tin kauwal lin uma ba nakulla bara ba;
38. Wiyelliela, Pitilmabunbilla bon Piriwal ta uwau noa ba Yehóa-úmba koa yitirroa: pitall-kàmunbilla moroko ka, gatun killibinbin kàmunbilla wokka ka.
39. Gatun winta-ko Parithaioi kabirug konara birug wiya bon, Piriwal, koawa bi barun giroúmba wirrobullikan.
40. Gatun noa wiyayelléun barun, wiyelliela, Wiyan nurun baǵ, wiya, bara ba kaiyellinün mupai, kaibullinün wal gaiya unni tara tunuğ tanoa-kul-bo.
41. Gatum uwa noa ba papai, nakulla noa kokera kariǵ, gatun noa tuğkillimilléun g̀aloa rin,
42. Wiyelliela, Gurrapa bi ba, gintoa ta, unti purreàg ka gìroug ka ta unni tara pitall-kakilliko giroúmba ko ! wonto ba yakita yuropa ta giroug kai nakilli tin gaikuğ tin.
43. Kulla purreiǵ ta kánún ġiroug kin, bukka-kan-to giroug
wirrinin wal bara kirai karai-karai giroug, gatun karai-karai wirrinün girouğ, gatun mirrimanún bin willi ka yantin ta kai yinkaiyin ta,
44. Gatun pirikibunpinun bin purrai til, ğ gatun giroúmba womai tara murrug kaba giroug kinba; gatur keawai bara wupinun tumug tarai ta wokla ka; kulla keawai bi ba gurra pa yakita natala ba giroúurba.
45. Gatun noa uwa murrarig kolas, satun yipa gaiya noa barun gukillikan, gatun barun mankillikan unta birug ;
46. Wiyelliela barun, Upatoara umni, Emmoúmba kokera ta wiyelligél kokera ; wonto ba nura una unni wollo kakilliko barun mankiye-ko.
47. Gatun wiyelliela noa purreag ba yantin ta murrug ka †hieron ka. Wonto ba piriwal tibiereu, gatun bara garammaten, gatun bara piriwal kúri koba, muna bara bon búnkilli kolag̣;
48. Yakoai bara ba umulliko gatui keawai bara, kulla yantin ta kúri pitil kakilliela gurulliko bon.

## WINTA XX.

Gsten yakita kakulla, wakil la tarai ta pureag ka, wiyelliela noa ba barun kuri ka, gatun wiyelliela euagelion, uwa gaya bon bara piriwal gatun bara tciramnateu gatun bara †parethbuteroi,
2. Gatun viya bon, wiyelliela, Wiyella gearun, minarig tin kaiyu tin umullia bi unn tara? ga gantoke noa bin unni ta kaiyu gukulla giroug?
3. Gatun noa wiyayellénin, getun wiyelliela barun, Gatoa wiyanün nurun umi ta wakil ; gatun wiyayelléa tia;
4. Korimullikanne-ta Toaune-úmba, wiya, ta morokó kabirug, ga küri koba?
5. Gatun bara wiyatun barabo, wiyelliela, Wiyinu̇n géen ba, Morokó kabinug ta; wiyinún gaya noa, Kora koa nura gurrapa bon?
6. Kulla géen wiyunủn ba, Kiur koba ta; yantinto gaiya gearun kúriko piutiuủn tunug ko: kulla bara kotan bon Ioannenag †ropet ta kakulla.
7. Gatun bara wiya, keawai bara geurrapa wonta birug ta.
8. Gatun noa barun Iétīuko wiya, Keawai bag̀ wiyánún nurun minarig tin kaiyu tin uman bag unni tara.
9. Gatun potopaiýa gaiya noa barun küri wiyelliko unni-ta $\dagger$ †parabol : Taraito kưriko meapa †wain-gel la, gatun múnkulla barun kin upullikan ta, gatun uwa gaiya noa kalog kolag, yuraki.
10. Gatun yakita poaikulléún ba, yuka noa bon wakal umullikan barun hin upullikan tia, gu-uwil koa bara bon yeai fwaingé labirug; wonto bara ba bunkulla bon, gatun yuka bara bon waita yeai korient.
11. Gatun noa toanta yukéa-kan tarai munllikan: gatun bara hon biutéa-kan yantibo, getatun yarakai uma bara bon, gatun bon bara yaka waita yeai korien.
12. Gatun noa toanta yukéa-kan goro-ta, gatun bara bon mu-larea-kan, gatun wareka bara bon warrai tako.
113. Wiya gaiya noa piriwallo †wain-gél koba, Minnug banún kan bag? Yukanủn wal bag enmocmba yinal pitalmatoara; mivka bara bon gurranün, nanuin loon bava ba.
14. Wonto bara ba upulli-kan-to nakulla bon ba, barabo gaiya wiyellan, wiyelliela, Unini ta wuggurra piriwal : kaai géen híwil bon, purrai koa ka-uwil gearúnba.
15. Yauti bon bara wareka †wain-gél labirugé, gatun bukkulla gaiya bon tetti. Minnug banún noa barun piriwaillo twain-gel koba ko?
16. Uwinuin wal noa tanan búnkilliko baruut upillikan-ko, gatư gunún wal †̛wain-gél taraikan ko. Gatun gurra bata ba unni, wiya gaiya bara, Kamunlo yikora Eloito.
17. Gatun noa barun nakilliela, gatun wiyi, Minarig-ke unni upatoara yanti, Tmug ta wareka wittilli-kan-to, ummoa ta katéakanún wokka ka waiyakan ta wollug?
18. Gan-ba puntiuullinún untoa tunug ka tiirpuntimullinún, val; gan kinba puntimullinun, minbinuin wal bon muta-mutan.
19. Gatun tanoa-kal-bo kota bara piriwallo †hiereuko gatun †girammateuko mankilliko bon; gatun bara kinta kakulla kouarí tun; kulla bara gurrá, wiya noa ba unni †parabol barun kin.
20. Gatun bara bon tumiméa, gatun yuka barun gakoiyellikan, gakogkilliko barunbo küri murraragetai, gelra-uwil koa bara gikoúmba wiyellikanne, yaki tin mata-uwil koa bana hon kaiyu kabo tkobana kinko.
21. Gatun wiya bon bura, wiyelliela, Piniwal, guran geen wiyan bi ba tuloa, kinta kora bi kauwa taraikan tin kúli kurrig tin, wonto bi ba wiyan tuloa wiyellikaime Eloi koba:
22. Wiya tuloa ta gukilliko gearun tullokan gikoug kiu $\dagger$ Kaithari kin, ga keawai ?
23. Wonto noa ba gura gakoiya harinba, gatun wiya barun, Yakoai mura tia numan?
24. Túgunbilla tia wakal ḟdenari. Gan kiloa unnoa goara gatun upatoara umi ta? Wigayelléun hon hara gatun wiyelliela, $\dagger$ 耳Kaitharúmba ta.
25. Gatun noa wiya barun, Koito † Kaithari kinko guwa †Kaitharumba ta, gatun Eloi kinko unnoa tara Eloi-úmba ta.
26. Gatun keawai bara man pa gikoúniba wiyelli-ta mikan ta barun kin ku̇ri ka: gatun mupai kakulla bava.
27. Uwa gaiya taraikan burun kinbirug Jhadukaioi kabirué, bara gurramaigaye moron ta katéa-kanún tetti kabiruŕc gatun bara bon wiyí,
28. Wiyelliela, Ela Piriwal! Mothéto noa upa gearum, Taraikan koba ba kóti tetti kànún ba porikunbai gikoumba ta, gatun tetti noa ba kimưn, wonnai korien, nara-uwil koa gikoumla kóti
bounnoun gikoúmba porikunbai ka-uwil koa wonnai gikoúmba kóti koba.
29. Yakita gaiya warán kakulla kótita †theben ta: gatun kurri birug̀ ko búmbéa porikunbai kakilliko, ġatun tetti kakulla, wonnai korien.
30. Gatun willi-kaba-ko †deutero-to búmbéa bounnoun porikunbai kakilliko, g̀atun tetti noa kakulla, wonnai korien.
31. Gatun willi-kaba-ko †trito-to bumbéa bounnoun porikunbai kakilliko; gatun yaki-bo thebento; gatun bara keawai wimba wonnai, ġatun tetti bara kakulla.
32. Willug ta teiti ba bountoa nukug.
33. Ganímba barun kinba unnoa porikunbai kinu̇n kakilliko moron ba katéa-kanún tetti kabirug? kulla bara †thebento bounnoun búmbéa porikunbai kakilliko.
34. Gatun noa Iéthuko wiyayelléủn, wiyelliela barun, Wonaai ta untikàl búmbillan porikunbai gatun gukillaiko búmbilliko:
35. Wonto ba bara murrarag̀g-tai kànu̇n uwolliko unta kolag tanai tako purrai tako, gatun moron kakilliko tetti kabirug, keawai bara búmbúmbillan, keawai gukitan búmbilliko :
36. Keawai wal bara tetti banu̇n yukita; kulla bara yanti kàtan †̀agelo kiloa; g̀atun wonnai tara kátan Eloi-úmba, kátau bara wonnai tara gali koba moron kànún tetti kabirug.
37. Gatun Mothéko noa ba túğaiya wakàl là kủlai ta, boug̀. bugga barun tetti-tetti kabiruğ, wiya noa ba bon Yehóanuğ, Eloi ta Abáramúmba, g̀atun Eloi ta Ithákúmba, gatun Eloi ta Yacobúmba.
38. Keawai noa Eloi ta barínba tetti-tetti koba, wonto ba barúnba moron koba; kulla yantin moron kảtan gikouğ kin.
39. Taraito bara †garammateukallo wiya gaiya, Piriwall, murrà rag̀ bi wiyan.

40, Gatun yukita keawai bara bon wiya pa kinta-kan-to.
41. Gatun noa barun wiyá, Yakoai bara wiya Kritht ta yinal ta Dabidúmba?
42. Gatun Dabidto noa niuwoabo wiyá, † †biblion kaba †tehillím koba, Yehóako noa wiya bon Piriwal emmoúmba, Yellawolla bi túgkağkeri ka emmoug kin,
43. Uma-uwil koa bag barun bukkakan gikoúmba yulogél ko kakilliko gikoug.
44. Dabidto noa ba wiya bon Piriwal yitirra, yakoai gaiya noa yinal ta gikoúmba?
45. Wiya gaiya noa barun gikoúmba wirrobullikan mikaıl ta yantin ta küri ka,
46. Yakoai nura barun kai †̀garammateu tin, pital koa bara uwa-uwil kurrawitaikan, gatun umulliko ġukilligél laba ko, gatun yellawolligél la wokka ka †thunagóg ka, ġatun piriwàl-gél takil liǵél laba;
47. Mantan bara kokera ba mabogun koba, g̀atun umanu̇n wiyellikanne-ta kurra-u wai túgunbilliko: yaki tin bara kinim kauwall tetti kakilliko.

## WINTA XXI.

Gaten noa nakulla wokka-lağ, gatun nakulla barun porrólkan wúnkilliela g̀utoara barúnba wúnkilliǵel la.
2. Gatun noa nakulla tarai mabogun mirrillkan wúnkilliela bountoa †lepto buloara unta ko tarog kako.
3. Gatun noa wiya barun, Wiyan bag nuruu tuloa, gali mabogunto mirrallo wúnkulla kauwàl ta bara yantin kearan.
4. Kulla yantin gali wúnkulla bara tullokan barúnba kauwal labiruǵ gutoara Eloi koba ko: wonto bountoa ba bounnoun kinbiruğ mirràl koba wínkulla yantin tullokan bounnoúnba.
5. Gatun winta koba wiyelliela †hieron tin, umatoara unni korien tunug ko murrärág ko gatun gitoara, wiya noa,
6. Unni tara natan nura ba, uwanün ta purreà́g kariğ kat, korien gaiya ba wakàl tunng wokka-ka-wokka-ka, yantin wal warekulliniun barán.
7. Gatum bara bon wiyá, wiyelliela, Piriwal, yakounta-ke unni tara kànùn? gatun minariğ túga kảnủn umni tara ba gaiya kúnùn?
8. Gatun noa wiyá, Yakoai nura, gakoiya kora koa nura ka-uwil; kulla kauwal-kauwallo tanan uwànün emmoug kin yitirra, wiyelJinün, Gatoa ta (Kritht ta) ; gatun papai ta kakillin ; yanoa uwa yikora nura barun.
9. Gurrànün gaiya nura ba wuruwai kauwal gatun koakillai ta ba, kinta kora nura: kulla unni tara kànùn wal kurri-kurri, kulla wiran keawai kȧnün kabo.
10. Wiya gaiya noa barun, Bara küriko wuru wai wal kinùn barun kúriko, gatun bara piriwal koba barun piriwil koba ko:
11. Gatun purrai tako pulululu kakilliko winta ka bo, ǵatun kunto korien ta ko, gatun mumi kauwalkan ; gatun kinta nakilli tara geatun kauwàl kảnủn túğa morokó kabirug.
12. Wonto ba kurii-kurri ka unni tara ba kínu̇in, manún wal bara mättàrro nurun, gatun yarakai nurun umànün, g̀umuliinún nurun †̀thunagóg kako, gatun †jail ko, mantoaro nurun mikan ta ko piriwal lako, gatun wiyellikan tako emmoug kinko yitirra ko.
13. Gatun unni ta kìnün nurun túga kakilliko.
14. Yanoa nura kota yikora minki ko, minarig nura wiyayellinu̇n.
15. Kulla bag gunu̇n nurun kurraka gatun guraki kakilliko, keawai wal yantin bara nurúnba bukka-kan-to kaiyu kanùn wiyayelliko ga pirriral umulliko.
16. Gatun nura g̀akoiyellinủn wal nurun biyug̀baito gatun kóti tako karig ko, gatun winta nurun kinbirug bínnún wal tetti barun kai.
17. Gatun nurun yarakai umànủn yantinto, emmoúnba tin yitirra tin.
18. Wonto ba keawai wal wakal kittug gikoug kinbirug wollug kabirug tetti killuin.
19. ALurrai kakillikane nurúnla ka, miromulla nura marai uuriuba?
20. Gatun namun nura ba $\dot{\dagger} H i e r o t h a l e u$ kirrai-kirrai ta ba ko uara ba, gurrulla papai ta ba gaiya wari-warekulli ta ba unnag.
21. Murrabunbilla gaiya baruu Iudaia kaba waita bulkara ko laǵ; gatun uwabunbilla baruu willi kaba waita warai tako; giatun uwabunbi yikora barun tanan korug kaba untako.
22. Kulla yakita unti tara purreắg ka bukka kakillikaune, kauwil koa yantin upatoara kinu wal kakilliko.
23. Yapallun baca wonnaikun gatuu bara pittallikun, yakita gaiya purreitg ka! kulla wal kàuiu kaiwal yarakai purrai ta, g̀atuu hulka unti yantin ta küri ka.
24. Gatuu bara tetti kapaiyinún yirrí birug, gatun barun yutinùn wal mantoara kakilliko yantin tako purrai karig kako: gatuu $\dagger$ Hierothalem wattavanuún larán bara †ethinékàl-lo, yakita kalai tako lariunla koba goloin kinuin fethianék:il.
25. Gatun gaiya kaniun wal túga punnal la, gatun yellana ka, gatuu mirri ka; éatun purrai taha yarakai ta barun kin kiri
 hullin:
26. Küri kola búlbüllo kotun kinta-kan-to, gatun nakilli tabirug galon tara kotanan ba uwinuun purrai kolaǵg l kulla wal burun tolomianún wal kaiyukan ta moroko kola.
27. Gatun yakita gaiya wal nanùn Yinal ta küri koba tanan uwollinun yareil loa kayyu koa, gatuon killibinbin koa kauwil loa.
28. Gatun känưu ba unni tara paipinün, na-uwa wokka-lağ, ğatun wokka-lag̀ kauwa kia-kia uurúnba wollug; kulla tanan uwimin paipai nurúnba wommumbillikanne-ta.
29. Gatun noa wiya barun wakal tiparabol ; Na-uwa kokueg til, gatun yantin kúlai ta;
30. Paikullinün bara ba, nanúu nura gatun gurraninn nura nurun kinbirus ${ }^{( }$wuial kitan paipai taba.
31. Yaki kiloa nura, nanün nura ba unni tara paikulliko, gurrulla gaiya nuria pirival kolba Eloi koba kitan papai taba.
32. Wiyan tuloa nurun baǵ, Keawai unui willuggè tetti-tetti kinün, yakita-ko goloin ba kienún.
33. Moroko ta gighun purrai ta kininu wal waita nwánún, wour to ba keawai wal emmoumba wiyellikanue unni tara keawai wal waita uwànulu.
34. Gatun yakoai nura nurabo, kauwa ba yantin tal nurumba búlbúl matayei koa katéa-kün gatun kuttawaiban koa katéa-kün, gatun umillikéein koa katéa-kün g̀ali koba morou koba, gatun yantita purreạ̀ ka paipinún gati nurun kin.
35. Kulla pika kiloa yanti uwanún untoa purreag ka barun kin yellawan yantin ta yaki tin purrai ta.
36. Tumimilla nura, gatun wivellia yauti-katai to, ka-uwil koa nura nurrarig kakilliko moron ko unti tara birug paikullinum wal, gatun garokilliko mikan tako yinal lako küri koba ko.
37. Gatun purreäg ka wiyelliela noa murrugg ka $\dagger$ hieron la; gatuon noa uwa waita tokoi ta, gatun yellawa noa bulkira gialkai yitirra †Elaión ka lia.
38. Gatun yantin bara küri uwa gerokan ta g̣ikoug kinko †hierou lako, ǵgurrulliko bon.

## WINTA XXII.

Yakira kakulla papai takillikane nulai theben korien koba, giakai yittira $\dagger$ Pathak.
2. Gatun bara piriwill thiereuko gatun garamuateuko nukilliela búmkilli kolaǵ bon tetti wirrilliko ; kulla bara kinta kalkulla küri tin.
3. Pulogknullém noa Thatanto murrug ka bon Indathsin, tarai yitirra giakai Ithikariot, wakal noa tdodeka kabiruy.
4. Gatun noa waita uwá, gatun wiyelliela barun piriwal †hiereunug gatun barun †lapatin, yakoai noa la gakoyiaùn bon barun kil.
5. Gatun pital kakulla, geatun lara wiya gakilliko 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 $\dagger$ lebhen korien ta, yakita $\dagger$ Pathak bímuin wal ba tetti.
8. Gatun noa yuka Peternug gatun Ioamenu ge, wivelliela, T urig uwolla umulliko $\dagger$ Pathak ta, ta-uwil koa géen.
9. Gatun bara bon wiyá, Wonta-ke géen uminuin ?
10. Gatun noa barun wiyá, A! nauwa nura, yakita uwanún nura ba kokerá karig ka, unta gaiya nurun wakillo ku̇riko wim-tri-kala-kan-to kokoin-kan-to nuğg gurra uwilnún nurun ; wirrobulla lunla bon murruğ kolaǵg kokerál kolaǵ unta-ko pulógékullinuin noa lia.
11. Gatun wiyiańn nura bon kokeratín, Piriwallo wiyan lin, Wonnug waiyakan takilligél, uutoa baig ba tanún $\dagger$ Patliak ta emmoúmba katoa wirrobnllikan toa?
12. Gatun nurun túgkaiyanün wal noa kauwil ta waiyakan wokka kaba wupitoara: unnug umulla.
13. Gatan bara waita uwa, gatun naknlla bara uni tara yautin ba wiya barun : gatun bara upéa $\dagger$ Pathak ta.
14. Gatun yakita kakulla thóra ba, yellawa noa harin, gatun $\dagger$ †dodeka ta † $\ddagger$ apothol ta gikoug katoa.
15. Gatun noa barun wiyá, Kauwal tal emmoumba kotatoarat takilliko unni $\dagger$ Pathak ta nurun katoa, ta-uwil koa kuri-kurri tetti kolag ke bag :
16. Kulla bag wiyan nurun, Keawai wal bag tanún unta-kilkabo ba kínün piriwal koba ka Eloi koba.
17. Gatun noa mankulla wimbi, gatun pitalma gaaiya noa, wiyelliela, Mara unni g̀ukillai koa nurabo:
18. Kulla bağ wiyan nurun, Keawai wal baǵ pittanün yeai tabirug jampelo tabiruğ, kabo koa uwa-uwil piriwal koba Eloi kola tanan.
19. Gatun noa mankulla †arto ta, geatun pitàma gaiya noa, g̀atun yiirbugga, gatun gukulla barun, wiyelliela, Unni ta emmoúmba murrin gutoara nurun kin : umulla unni yanti gurrulliko tia.
20. Yantibo wimbi takilli biruğ yarea ka, wiyelliela, Unni wimbi ta wiyatoara ta buggaikall emmoug kinbirug goroǵ kiroapa nurun kai.
21. A! na-uwa, unni ta mattära gikoúmba gakoyelli-kan-to tịa, emmoug katoa ba takilligél laba.
22. Yuna bo ta wal noa uwannún Yinal küri koba, yanti wiyatoara ; yapallun umoa küri gakoyelli-kan-to bon ba!
23. Gatun bara wiyellan barabo, gan-to barun kinbiruğ-ko uminün ta umni.
24 . Gatun koakillan bara barabo, ġan-ke känün piriwàl baruu kinbiruğ.
25. Gatun noa wiya barun, Bara ta piriwal ethànékal koba katilléun bara; gatun bara ta katillikan giakai yitirra murrog̀-tai.
26. Wonto nura ba keawai yanti kànùn ; wonto noa kurikóg nurun kinba, kamunbilla bon yanti mitti; gatun noa piriwàl kátan, yanti umullikan ta.
27. Wonnugge kauwal uunuǵ, niuwoa yellawan noa ba takilli ta, niuwoa umánún noa ba? wiya, unni ta noa yellawollin ba takilli taba? wonto baǵ ba katan nurun kinba yanti niuwoa ba umullikan ta.
28. Nura ta emmoug kin minkéa emmoug ka ta numatoara:
29. Gatun ğutan nurun bag kakilliko piriwàlg̀el lako, yanti tia emmoumba Biyugbaito gukulla tia ;
30. Ta-uwil koa nura gatun pitta-uwil emmoug ka ta takilligel la emmoug ka ta piriwalgél la, gatun yellawa-uwil yellawolligél la piriwal koba ka, wiyellin barun konara †dodeka ta Tthàrael koba.
31. Gatun noa piriwallo wiyá, Ela Thimon, Thimon! gurrulla, Thantanto noa wiyan bin mankilliko kirrai-kirrai koa biloa unauwil yanti †wiet kiloa:
32. Wouto bag ba wiyelléun giroug kai gurra-uwil koa bi; g̀atun minki bi ba kànún, pirralmulla gaiya barun bi kóti ta giroumba.
33. Gatun noa wiya bon, Piriwal, kątan baǵ unni miriğil uwolli kolag g gikoug katoa ko †jail kolaǵg gatun tetti kakilli kolag.
34. Gatun noa wiyá, Wiyan bannġ, Peter, keawai wal mukkaka ko tibbinto wiyánu̇n unti purreàg ka, kurri-kurri ka bi ba gakoyáuủn tia goro-ka gémillin bi tia ba.
35. Gatun noa wiya barun, Yuka nurun bag̀ ba ginug korien,
gatun pika korien, gatun tuğganóǵg korien, wiya, nura-minariǵg lo? gatun bara wiyá, Keawai.
36. Wiya gaiya noa barun, Wonto ba yakita unti, niuwoa ba yinugkan, manumbilla bon unnoa, gatun yanti pika; gatun niuwoa yirra korien, g̀umuibilla kirrikin gikoúmba, 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 willuğ ka: kulla unni tara emmong gin ba kakillinün goloin ko.
38. Gatun bara wiyá, Piriwal, na-uwa unni tuloa buloara yirra. Gatun noa wiya barun, Tantoa-bo-ta.
39. Gatun noa uwa warrai koba, gatun waita u wa uwolli kolag̀ bulkára kolag † †Elaión ko la kako; gatun gikoúmba wirrobullikan 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 yauti kiloa tunueg koba pintia, gatun waroğbuğko upullin barín, getun wiyá,
42. Wiyelliela, Biyuġ, wiya bi unni wimbi manún emmoug kinbirug : yanoa emmoumba kotellikanne giroumba ta kimunbilla kakilliko.
43. Gatuı paipéa wakàl agelo moroko kabiruǵ pirriralurallin bon.
44. Gatun kirrinkan noa kauwalkan, wiyelliela noa pirriral butti ; gatun ğikoúmba kurrol upulléún barín purrai kolặ yanti kiloa komonba kauwil gorog koba.
45. Gatuu bouġkulléun noa ba wiyelli tabirug, gatun uwa gikoumba tako wirrobullikan tako, nakulla gaiya noa barun birriki lirriki minkikan,
46. Gatun noa wiya barun, Minarige tin nura birrikin? Bougekullia g̀atun wiyella, uwéa-kün koa nura yarakai kolag̀.
47. Gatun yakita wiyelliela noa ba, a! konara, gatun noa yitirra giakai Iulath, wakäl ta †dodeka kabiruǵ, uwa ganka barun kin, gatun uwa ġaya noa papai Iétluu kin, búmbúmkakilliko.
48. Wouto noa ba Iéthuko bon wiýa, Ela Iudath! gakoman binug̀ Yinal küri koba búmbuğgullito?
49. Nakulla bara ba gikouğ kinba mimu g̀-bulli kolağ, wiyabon bara, Ela piriwal! wiya, géen buntan yirra ko ?
50. Gatun wakàl barun kinbirug kunbuntéa wakà unullikan $\dagger$ †hereu koba piriwal koba, ǵatun kunbuntéa bon túgikaǵ-keri gurréng.
51. Gatun Iéthuko noa wiyayelléủn, g̀atun wiyelliela, Kamuunbilla nura unni. Gatun bon noa numa gurréug g gatun turon bon uméa-kan.
52. Wiya gaiya Iéthuko barun piriwal thiereu koba, gatun ba-


Koug lin, Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, yirrakan gatun lotarakan?
53. Kakulla bag ba nurun kin yanti-katai purread ka † †heron ka, keawai nura tia manpa mattarro: wonto ba unni yakita ta kà tan nurúnba gatun kaiyukan tokoi tako.
54. Mankulla gaiya bara bon, geatun yutéa bon, mankulla gaiya bon kokera ko piriwal koba kako thiereu koba kako. Gatun Peterko nos wirroba kaloǵ kolag.
5.5. Gatun pipilléün bara ba koiyug ko willi ka kokera, gatun yellawa yantin, Peter gaiya noa yellawa barun kin.
56. Gatun taraito murrakinto nakulla bon, yellawa noa la koiyuge ka, gatun pimmilliela bon pirrallo, gatun wiyá, Unni noa küri Jakulla gikoug katoa.
57. Gatun noa gakoiya bon, wirelliela, Ela murrakin! keawai bon bag gimilli korien.
58. Gatun toanta taraito bon nakulla, gatun wiyelliela, Gintoa ta yanti bo barúnba. Gatun non Peterko wiyá, Ǩüri, keawaran bag.
59. Gatum, yakita toanta, wakàl †hora ta yukita, taraito wịa pirralma wiyelliela, Y Tuna bo ta unni kúri kakulla ğgkoug katoa; Eulla noa Galilaiakil.
60. Gatun noa Peterko wiýa, Ela kùri! keawai bag gurran yakoai bi ba wiyau. Gatun wiyelliela noa ba, tanoa-kal-loo muk kaka-ko gaiya wiya tibbinto.
61. Gatun noa Piriwal warkulléun, céatun nakilléun bon Peternug. Gatun Peterko noa gurra wiyellita Piriwal koba, wiya bon noa laa giakai, Gikoyanun wal bi tia kurri-kurri tibbinto mukkaka ko wiyainún goro-ka.
62. Gatun Peter noal uwa warrai koba, gatun túgkillénin gena nor lianwal.
63. Gatun bara kúriko maukulla bon Iéthunug̀ béelma bou, gatun bínkulla bon.

6t. Gatun mumnin lara ba upéa bon, lúnkulla gaiya bon bara goara, gatun wiya bou, wiyelliela, Wiyella bi, ganto-ke bin búukulla?
65. Gatun haumal-kauwil taraikan yarakai wiya bara gikong kin.
66. Gatun purreat ba kakulla, kaul-umullan gaiya bara garrotai kini koba, getun bara pirivil †hiereu koba, gatun bara gärammateu, gatun yutéa gaiya bon kau-umulligel lako barúnba tako,
67. Wiyelliela, Kritht ta bi umi? wiyella gearun. Gatun noa wiy̌a barun, Wiyinúu nuruu bag̣ loa, keawai geaja wal nura gurr:iluin:
68. Gatun wiyanún nuruu bag̀ ba, keawai val nu:a wiyaiyellinün tia, kenwai wal nura tia wamunbinún.
69. Kabo noa Yiual kúri koba yellawanin túgkag ka kaiyukan
70. Wiya gaiya bara yantinto, Yiual ta bi unni Eloi kola? Gatun noa wiya barun, Wiran mura gatoa ta uni.
71. Gatun bara wiya tantoa ta, 「anoa gearun kin gurullikanto tarato? kulla geen gurra géenbo kurraka kabirug gikoug kinbiruğ kóti kabirug.

## WINTA NXIII.

Garcx bara yantin konara bongkulléủn, gatun yutéa bon Pilato kin.
2. Gatun bon bara pirralna, wiyelliela, Gura geen bon unai gakoyelliela noa ba barun kuti willuggél, gatun wiyelliela, yanoa guki yikora tullokan Kaitharinug̀, wiyelliela, niuwoa-bo-ta Kritht ta wakal ta Piriwal.
3. Gatun Pilato-to wira bon, wiyellicla, Ga gintoa ta Piriwal kiltan barínba Iudaioi koba? Gatun noa wiyayelléin hon, gatun wiýá, Gintoa ta wiyau.
4. Wiya gaiya noa Pilato to barun piriwal †hiereu gatun barun küri, Keawai bag gurra pa yarakai unti kuri ka.
5. Gatun bara bukka-buttibugkea, wiyelliela, Pirralman noa barun küri, wiyellin, yantin ta Iudaia ka, Galilaia tinto unti kolağ.
6. Gurra noa ba Pilato-to Galilaia ka, wiya noa, Unni küri Galilaiakal?
7. Gatum equrra noa ba Heroldínba-kan noa wottaikan, yuka bon noa Herod kinko, yakita gaiya niuwoabo kakulla $\dagger$ Hi rothalem ka.
8. Gatun nikulla bon noa ba Herorto Iéthuug, pitil gaiya noa katan kauwil, kulla noa natelli ba bon yuraki tabirug, kulla noa gurra kauwallan gikougy kinlar: gatun nakilliko tarai umatoara gikoug kai.
9. Wiya gaiya bon noa niyellikane kauwal-kauwal; wonto noa ba keawai wiyelli pa bon.
10. Gatun bara piriwal †hieren gatun ban garammateu garokilliela, gatun pirralunulliela bon kruwal.
11. Gatun Herocl katon la bara wuruwai kolva gurranaiga bon ${ }^{3}$ bara, gatun béclna bon, geatuu wuda bon konén to kirrikin to, gatun yukéa-kan bon Pilato linko.
12. Gatun unta purreig ka wakall la, Pilato gatun Herod kóti bula umullan: rakita unta kakillan bula bukkakan bula-bo.
13. Gatun Pilato-to noa kau-wiya noa ba larun piriwàl $\dagger$ hiereu, gatun barun piriwàl, gatun barun küri,
14. Wiya gaiya barun, Mankulla nura bon unni kuri emmoug kinko, yanti wakil noa gekova-uwil ba küri; gatun, a! g̀urulla, nuiya ta bon bag umi mikan ta nurun kin keawai bag gurrapa yarakai gikoug kin, ginoa-tara tin pirralma hon nura:
15. Keawaran, keawai Herodto: kulla baǵg yuka nurun g̀ gikou $\dot{c}$ kin; gatun, nauwa, keawai gali tin tetti korien noa kinum.
16. Welkorinum wal bon bage, gatun wamubinin gaiza bon.
17. (Kulla noa burugbugganun wal wakil yakita ta takillikanne ta.)
18. Gatun bara kaaibulléùn wakälla purawai, wiyelliela, Yurig̀ unni kuri; gatun burugbluggulla bon Barabbanug gearun kinko:
19. (Gali noa wakàl wuruwai tin kokera gatun búnkilli tin tetti tin, wúnkulla bon †jail ka.)
20. Koito noa ba Pilato-to kotelliela burugbuġgulliko bon Téthunuğ, wiyéa ka barun.
21. Wonto bara ba wiyá, wiyelliela, Buwa bon tetti, buwa bon tetti.
22. Gatun noa baruu wiya yukita goro-ka, Minarig tin? minarig noa yarakai uma ? keawai bağ ġurrapa taraikan gikoug kin galoa kolaǵg bínkilli kolaǵg tetti wirrilliko ; wélkorinùu wal bon baǵ, gatun wamunbinün. bon.
23. Gatun bara tanoa-kal-bo pullí kakulla kauwal, wiyelliela, bíwil koa bon tetti. Gatun pullí barínba gatuı barưnba piriwal †hiereu pirral kakulla.
24. Gatun Pilato-to noa wiý́, ka-uwil koa yanti wiya bara ba. 25. Gatun noa bon burugbbugga barun kin uuni bon wuruwai tin gatun bunkilli tin tetti tin wunkulla bon $\dagger j$ jail ka wiyatoana barúnba ; 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, g̀atun wupéa bara gikoug kin taliğkabillikaune, kurri-uwil koa noa willug
tin Iéthu katoa. tin Iéthu katoa.
27. Gatun wirroba bon bara kauwallo konaro, gatun bara nu-kuğ-ko, túgigkilliela g̀atun minki kakilliela g̀ikouğ kai.
28. Wonto noa ba Iéthu warkulléún barun kai koba, wiyá, Yinálkun †Hierothalenukàlín, tíğki yikora emmougg kai, wonto ba túgkillía nura nurunbo, gatun nurun kaiko wonnai tara ko.
29. A! na-uwa, purreag karig tanan uwollinuun, yakita unta wiyainún bara ba, Murrarig̣ bara wonnai korien, gatun unnug tara pika keawai pórkulli korien, g̀ gatun paiyil keawai pittelliko.
30. Yakita gaiya bara wiyellan bulkara karig, Puntimullía gearun kin, gatun yúnko ko, Wutilla gearun.
31. Gatun uwulliniu bara ba unni tara kúlai ta kirug̀ ka, minnuǵ banủn wal külai ta turral la ?
32. Gatum umnug̀ bula taraikan yarakai willuġ, y utéa gikoug katoa wúnkilliko tetti wirrilliko.
33. Gatuu uwa bara ba unta ko, giakai yitirra Kalibary, unta gaiya bara búnkulla bon gatun bulun yarakai bula, wakàl ta túg. kağ-keri ka gatun tarai ta wruto-keri ka.
34. Wiya g̀aiya noa Iéthuko, Biyuğ, kàmu̇nbilla barun, kulla bara keawai gurra korien umulli ta. Gatun toinbillan bara kirrikin gikoúmba, gatun wupillan woiyo.
35. Gatun bara nakilliela garokito. Gatun baura piriwà yantibo barun katoa béelmulliela, wiyelliela, Miromá noa taraikan; miromabunbillía bon gikoug kóti, wiya noa ba Kritht ta, girimatoara
Eloi-úmba.
36. Gatun bara † †militiko béelma bon, uwolliela gikoug kin, gatun nupilliela bon jaket,
37. Gatun wiyelliela, Wiya bi ba piriwal Iudaioi koba, wiromullía bi gintoabo kóti.
38. Gatur upulléún wakal upatoura wokka ka gikoug kin pullí $\dagger$ Hellenik koba, gatun Latin koba, gatuu Hebaraio koba, giakai, Unni ta Piriwal Iudaioi koba.
39. Gatun wakällo yarakai bulun kinbiruğ-ko, kakilliela ba külai ta, béelmulliela bon, wiyelliela, Wiya bi ba Kritht ta, miromullia bi gintoabo gatun gearum.
40. Wonto ba taraito wiyayelléun, koakilliela bou, wiyelliela, Keawai bi kinta korien Eloi kai, gatun gintoa ta kitan wakal la umatoara?
41. Gatun galin yakita murrarag uma; yaki tin galin kai umatoara tin: wonto noa ba gali küriko, keawai noa yarakai uma pa.
42. Gatun noa wiya Iéthunuğ, Piriwal, gurrulla bi tia, uwinùn gaiya bi ba piriwal gél lako givoug ba tako.
43. Gatun noa Iéthuko wiya bon, Yuna bo ta wal bag wiyanı girouǵ, Unti buğgai purreag ka kénún bi tia emmoug katoa Paradeith ka tako.
44. Gatun yakita kakulla †hora ka †hekto ta, tokoi ta kakulla yantiu ta purrai ta katéa ka †hóra kako † †nail tako.
45. Gatun pumal ta tokoi kakulla, gatun kirrikin ta †hieron kako yiirkulléun búlwa koa.
46. Gatun noa ba Téthuko kaaibulléùn wokka wiya noa, Biyug̣, wuuúu baǵ emmoúmba marai giroug kin mittȧra; gatun wiyelléủn noa ba unni, wúnkulla gaiya noa marai.
47. Yakita gaiya noa ba kenturionko nakulla umni umatoara, pitalma noa Eloinug, wiyelliela, Yuna bo ta wal murrarag unni küri.
48. Gatum bara yantin kúri uwa nakilliko gala ko umatoara ko, wirrillėün bara wapara, gatun willuggo bara uwa.
49. Gatun yantin gikoúmba kóti ta, gatun bara nukug wirroba bon Galilaia kabiru $\dot{\text { g }}$, garokéa kalog̀ ka, nakilliela unui tara.
50. Gatun kakulla wakàl ku̇ri, ğazkai yitirra Yothep, wiyellikan kàtan; murrarig kakillikan, gatun tuloa kakillikan:
5l. Gali keawai noa pital korien barúnba ko wiyellikanne ko gatuu barúnba umatoara ko; Arimathéakil noa, wakal ta kokera
Iudaioi koba ; niuwoa ba mittilliela piriwal lako Iudaioi koba ; niuwoa ba mittilliela piriwal lako Eloi koba kako.
52. Unni noa uwa Pilato kin, bou wiyelliko murrin ko Iétlu koba ko.
53. Gatun noa mankulla barán, gatun muggama kirrikin ta, gatun wúnkulla tuluun ta umatoara tunnğ ta; keawai ba unta kúri wántelli ta.
54. Gatun unta purreàg ka tupoi-tupoi-kame-ta, gatun papai kakulla thabbat ta.
55. Gatun bara nukug uwa gikoug katoa Galilaia kabirug wirroba yukita, gatun nakulla tulmun, yakoai ba wúnkulla murrin.
56. Gatun bara willugbo, gatun mankulla †aromata gatun †̀nu rat ; gatun koréa purreag ka thabbat ta, yaki tin wivatoara tiu.

## WINTA XXIV.

Yantra kakulia purreàg ka yukita thabbat birug ka, goiokan ta, uwa bara uuti ko tulmun tako, mankillin taromata uma bara ba, gatun taraikan uwa barun katoa.
2. Gatun bara nakulla tunug umatoava kurrai-kurrai birug kurraka ko tulmun tabirug.
3. Gatun lara uwa murrarig, gatun keawai bara ma korien murrin ta Piriwal koba Iéthu koba.
4. Gatun yakita kakulla, kotelliela bara ba ge tin, a! buloara küri bula gerokéa barun kin killibinbin kaba kirrikin taba,
5. Gatun bara ba kinta kakilliela, gatun wúnkulliela barúnba goara barán purrai tako, wiya bula barun, Minariǵg tin nura nakillin moron-kan ta unti tetti-tetti ka?
6. Keawai noa nuti, kulla noa raita ka ba boug̀kulléún: gurrulla nura yanti wiya nurun noa ba, yakita noa ba kakulla Galilaia ka,
7. Wiyelliela, Yinal ta küri koba wunu̇n wal bon mittara yara-kai-willuğ $\dot{g}$ koba ka, gatun búnnuiu wal tetti, gatun purreág ka tarai ka kúmba-keu bougkullía kảnùn noa.
8. Gatum gaiya bara kotelliela g̣ikóumba wivelli tara,
9. Gatun willugbo bara uwa tulnuu tabiruy̆, gatun wiya unni tara barun kin 广dódeka ta, gatun barun rantin ta.
10. Gala bountoa Mari-ko Magdalakalín-to, géatun bountoa Ioan-na-ko, gatun bountoa Mari-ko tunkan-to Yacóbo-ímba-ko, getun taraikan-to bara nukug go barua katoa, wiya unni tara barun †apotholnug.
11. Gatun bara ba wiyelli tara kakulla loarun kin yanti kiloa gakoyelli tara, gatun bara keawai gurraiyelli pa baruu.

1:. Peter ġaiya noa garokéa, g̀atun murra tulmun tako ; g̣atuu woinkulliela baráv, nakulla noa kirrikin wuntoara pitaka, gatun waita noa uwa, kotelliela unni tara katan ba.
13. Gatun yakita purreag ka yantibo, buloara-bula baruu kinbirug uwa kokera kolaǵ, giakai Jitirra Emmaon, rakita kaloǵ $\dagger$ Hierothalem kabirug purlog †hekékonta ta.

## 14. Gatun bara wiyellan unni tara kakulla ba.

15. Gatun yakita kakulla, wiyelliela ba, gatun kotelliela bara ba, Jéthu noa niuwoabo uwa papai barun kin, gatun uwa barua katoa.
16. Wonto ba gaikug baríuba tullamá, g̣inilli korien koa bara
gin. bon.
17. Gatun noa wiya barun, Minariğ nura una tara wiyellan, uwollin nura ba, gatun minki katan?
18. Gatun wakal bulun kinbiruğ, giakai noa yitirra Kleopa, wiyayelléun, wiyelliela - lon, Gintoa bo ta wakal gowikan †Hierothalemkal, gatun keawai unni tara gurapa kakulla ba unti tara purreag ga ka
19. Gatun noa wiya barm, Minarig-ke umi wonnugis Gatun bou bara wiyá, Gikoug kin Iéthu kin Nadharetkial umi kakulla jpropet ta kaiyukan numuliko gatun wiyelliko mikan ta Eloi koba kiu, g̀atun yavtin ta barun kiu kíri ka:
20. Gatun yakoai bara ba piriwil †hiereu, ģatun gearúnlan piriwil karig wínkulla bou wiyayeliko tetti kolaġ, gatun bara bon búukulla tetti.
21. Wonto géen ba kota uiuwo uirounuliko Itharaelnugg: gatun yantin umi tara ba, unni buggai kámba-ken-ta kiitan umo:l tara umatoara birug.
22. Kauwa, tarai bara nukug gearúnba konara birug kota buubéa bara gearun, bara geoiokéen kätan tulmun ta:
23. Gatun keawai bara ba na pa gikoúmba murrin, uwa gaiga lara, wiyelliela, nakéau laara natoara tagelo karig hoba wiya moron noa kakulla.
24. Gatun taraikan baríuba gearun linba uwa tulmun kolafe, gatun nakulla yanti bara nukugko wiya; keawai bon bara na korien.
25. Wiya gaiya noa barun, A: wogkil nura, gatun pirriral bíluil gurrulliko yantin ta wiyatoara lara ba †propet to!
26. Keawai noa Kritht kamúnginbia ta umatoara ba umi tara, datun uwolliko kirrikin kolag gilioug ka talko?
27. Gatun kurri-kurri Mothe ko noa ba wiya, gatun yautin to ¡propet karig ko, gurrabunbéa gaya noa barun unnóa tara upatoara birug gikoug lai.
28. Gatun bara papai uwa uuta kolaç kokerá kolağ, uata kolay Jaua: gatun noa puntelliela kalog kolaç.
29. Wouto bara ba pirralma loon, wiyeliela, Kauwa gearun katoa; kulla wal yaréa kakillilin, gatun purreíg ta waita u wollilin. Gatun noa uwa murrarig kakilliko barun katoa.
30. Gatun yakita kakulla, yellawa noa ba barun katoa takilliko, mankulla noa †arto, gatun pitilma noa, éatum yïrbuegga, égatuı gukulla gaiya barun.
31. Gatun gaikug larúuba buikulléun, gatun gimilléiun gaiya laara bon; noa gati kakulla baruu kinbirug.
32. Gatun bara wiyellan barabo, Wiya, gearúuba beilbud winna ba gearun kinba ko murrug kaba ko, wiyelliléün noa ba geaun katoa, gatun gurrabunbéun noa ba gearun upatoara ta?
33. Gatun bougkulléun tanoa-kal-bo gatun willug loa kakulla $\dagger$ Hierothalem kolag, geatun nakulla harun †hendeka ta, ġatuu lyirun taraikan barun katoa,
34. Wiyelliela, Botegkulléun bo ta yuna Piriwil ta, gatun paikulléun Thimon kir.
35. Gatun bara wiya unni tara upatoara yapig koa, gatun gimilléùn bara bon giirbugggulliela noa ba tarto.
36. Gatun bara ba wiyelliela, Iéthuko noa niuwoabo garokéa willi ka barun kin, gatun wiya barun noa, Pitál nura kauwa.
37. Wonto bara ba pulul-pulul kakulla gatun kinta-kan, gatun kotelliela bara marai ta bara nakulla.
38. Gatun noa wiya barun, Minarig tin nura kinta katan? gatun minariǵ tin nurúnba búlbúllo kotan?
39. Nauwa tia máttara emmoúmba, ġatun yulo emmoúmba, Gatoa bo: numulla tia, gatun nauwa; kulla keawai marai koba purriúg korien gatun tibun korien, yanti nakulla nura tia ba emmoúmba.
40. Gatun wiya noa ba unni, túgumbéa baruu noa gikoúmba màttara gatun yulo.
41. Gatun keawai bara ba gurra pitil ko, gatun kotelliko, wiya noa barun, Wiya, nurínba kunto unti?
42. Gatun bara bon gukulla pundol koiyubatoara makoro birug̀, gatun pundol nuparai kabirug.
43. Gatun noa mankulla, gatun takulla barun kin mikan ta.
44. Gatun noa wiya barun, Unni tara wiyellikanne-ta wiya narun bag ba, kakulla bag ba nurun katoa, yantin koa ka-uwil kakilliko upatoara wiyellikanne-ta Mothé-úmba, gatuu barun ba †propet koba, gatun ttehillím kaba, emmoug kai.
45. Gurrabumbéa gaiya noa barun, gurra-uwil koa bara upatoara ta;
46. Gatun wiya noa barun, Yaki upatoara, gatun yaki murrirag ta Kritht ko gikoug kakilliko tetti ko, gatun bouğkuliko búm-ba-ken-ta purreag ka tetti kabirug :
47. Gatun wigabunbi-uwil koa minkikanne-ta gatun warekulli-kanne-ta yarakai umullikan ko gikoug katoa birug yitirra birag yantin ta konara, kurri-kurri kabirug $\dagger$ Hierothalem kabirug.
48. Gatun nura nakillikan kàtan gali tara ko.
49. Gatun, gurrulla, wupin bag nurun kin wiyatoara emmoúmba koba Biyugbai koba: wonto nura ba minkéa kokerá †Hierothalem ka, kaiyu koa nurun kauwàl balwára tin.
50. Gatun yutéa noa barun kalog kolağ Bethany ka bo, gatun noa wupilléun màttàra ǵikoúmba wokka-laǵ, gatun pitàlna noa barun.
51. Gatun yakita kakulla, yaki pitalmulliela noa ba barun, mantilléu̇n gaiya bon barun kinbiruğ, ğ gatun kurréa bon wokka-lag moroko kako.
52. Gatun bara bon murrarag koiyelliela, gatun willug ba kakulla $\dagger$ Hierothalem kolag kauwal-kan pital-kan :
53. Gatun kakilliela murrug thieron ka, murrarag wiyelliela gatun pitalmulliela bon Eloinug.

## AMEN.

## PART III.

## TIIE LEXICON.



## AWABAKAL-ENGLISI

## LEXICON

TO THE

GOSPEL ACCORDING TO SAINT LUKE

$B Y$
L. E. THRELKELD
nom for tue first the frivted.

Sunne:
Charles potien, government printer.

## THE AUTHOR'S PREFACE.

Ir was during the year 1827 , being the third year after the commencement of my mission to the aborigines, that the first work of this kind was produced-the result of my researches, assisted by M'Gill. The work was entitled "Specimens of the Language of the Aborigines of New South Wales," and was printed in Sydney, the only attempt that had then been made by anyone to obtain a thorough grammatical knowledge of the aboriginal language of Australia, in any of its rarious 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 aclvanced 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 various modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language." Both of these works were presented to, and exlibited at, the Royal National Exhibition, London, 1851.

This Lexicon will contain only those words which are used in the Gospel by Saint Luke. For the exemplification of such tenses and cases as may not be used therein, reference must be made to the "Australian Grammar," and to the "Key to the Structure of the Aboriginal Language."

A few illustrative sentences will be found at the end of the Lexicon, showing the mode in which certain forms of English phraseology are expressed in the aboriginal language.

As a tribute of respect to the departed worth of M'Gill, the intelligent aboriginal, whose valuable assistance enabled me to overcome very many difficulties in the language much sooner than otherwise could have been accomplished, his likeness is also attached to this work.

L. E. THRELKELD.

Sydney,
New South Wales, 1859.

## －AWABAEAL－ENGLISH LEXICON

## GOSPEL According yo SAMT LUKE

## ABBREVIATIONS．

| abl． | for | culative | inateri． |  | interiogratie． |
| :---: | :---: | :---: | :---: | :---: | :---: |
| cicc． | ＂ | cuccusative | Lat． | ＂ | Latin． |
| ade | ， | aduerb． | lit． | ： | literally． |
| ator． | ＂ | torist． | mand． | \％ | mmadatory． |
| $c f$. | ＂ | qefer to． | masc． | \％ | mascutine． |
| conj． | ＂ | conjoined． | neg． | \％ | megative． |
| dat． | ＂ | tative． | opt． | ＇， | optative． |
| def． | ＂ | definite． | part． | 9 | pariciple． |
| emph． | ＂ | omphatic． | perf． | \％ | perject． |
| Eng． | ＂ | English． | plu． | ＂ | plural． |
| exclam． | ＂ | axelamations | prep． | ； | posiposition． |
| fem． | ＂ | fominime | pres． | ＂ | present． |
| fut． | ， | filtave． | priv， | ； | privative． |
| Gr． | ＂ | Greeh． | itions． | ＂， | proper nozar． |
| ITeb． | ＂ | Hebrev． | 习ッス． | ＂ | prohibitory． |
| imper．or inm． | ＂ | impercius． | prone． | ＂ | pronoun． |
| indef． | ＂ | minclefnite． | sing． | ＂ | singular． |
| ？．$q$. | ＂ | the sume as． | subj． | ： | subijunctive． |
| intens． | ＂ | intensive． | subst． | ＂ | subsiantive． |

cf．＊This is a reference to the frot－note on page 204.

Tue letters in the English alphabet，with some molifications，are here used to conrey the sounds of letters and words in the ab－ original language．The meaning of the rexb is given in the third person singular only，but it should be remembered that the rerb， when rendered into Enclish，must be made to agree with its subject，whether singular，plural，or dual－hinst，second，or third， person，as the case may reguire；for example，－buntin，＇smites，＇ any bave to be translated＇I smite，＇＇thou suitest，＇＇he，she，or it suites，＇＇ree，ye，or they（dual and phurcl）smite＇；of．Grammar， p．31．So likewise with respect to nouns；for ther are singular， dual，or pharal，acoording to the particle attached to show the number；as，kuri，＇man＇；kuri ta，＇the man＇；kuri tara，＇the men＇；yantin kutri，＇all manner of men＇；＇all men＇；＇all people＇； ＇all mankind．＇
［Hyphens are used to show the ommosition of some of the words．－Ed．］

## A

A－the sound of this letter is Abia－pran，Abin． the same as heard in Eag．ah！ A－retains the long sound，es－ pecially when accented as in bán；ì sounds shorter than $a$ ． See＇Phonology＇，page 5.
A！－a call of attention；hark ！ Aaron－prif．，Aaron．
Aaronúmba－belonging to A． Abiram－prin．，Abraham．
Abarramímba－belonging to A ．
Abiram kinko－to be with A．； dat． 2.
Abaramnug－for A ．to have or possess；dat． 1.
Abaramnug－A．as tle object．
Abel－m：n．，Abel．
Abelúmba－belonging to A ．
Abelnug－Abel ；the acc．case．

Abia－umba－belongiag to A．
Abilénó－pr：थ，Abilcne．
Agelo－Gin，an angel．
Ai－sounds as $i$ in Eary，＇vigh．＇
Aléto－Lat．，vinegar．
Aku－Lal．，a needle．
Alabathro－Gr．，alabaster．
Alpai－Gic．pr．n．Alliheus．
Altar－ses bomo．
Andiea－pr．n．，Audierr．
Apothol－Gr．，an apiostle．
Arguro－－$f$ r．，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．

## B

B-is sounded as in Eny. 'be.' In many instances it is diffcult to ascertain whether the sound be $b$ or $p$, or a compound sound of both letters.

Ba-sounds as Eag. 'bah'!
$\mathrm{Ba}-$-when, as if ; postixed to pronouns, it forms the poss.*
$\mathrm{Ba} \dot{\mathrm{g}}$-the verbal pron., I.
Bai-is sounded as Eng. ' by.'
Baibai-a stone-axe; an axe.
Bal, ban-are sounded as Eng. 'marl, barn,' omitting the $r$ :
Ban-a sulfix to certaill nouns; as, makoro, 'tish'; nakkoroban, 'one who fishess,' 'a fisherman'i makorobin, 'a fisherwoman.'
Banug'-the conj. ductl, I-thee; the first person nom., aud the second person acc.
Bapai-nigh, near, close at hand
Bapabunbilliko-inf., to let bury.
Bapabunbilla-imp., permit to bury.
Bapa-uwil-opt., (a wish) that ...may bury.
Bapa-uwii koa-subj., (a purpose) in order to bury ; that may...bury.
Bapilliko-to bury, to inter.
Bará-down ; below.
Barabba-pr.m., Barabbas.
Barabbanug-B.; inl the acc.
Bará kako-actually down.
Bará kolag̀-tending down.
Bara-they.
Barabo-they themselves.
Barabo-barabo-recip., they (do
it) themselves, one to another.
Barán-down ; now is down.
Barun-them; acc. case.

Barúnba--belonging to them; their; theirs ; gen. case.
Barun kai, barun kaiko-from them, as a cause ; on account of them; abl. 1.'
Barun kinbiruǵl-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.
Béelmanún-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.
Béelmullinün-will be mocking. Bethany-pr.n., Bethany.
Bethany kolag-towards B.
Bethlehem-pr.n., Bethlehen.
Bethàpagé-pr.n., Bethphage.
Bethähaida-pr.n., Bethsaida.
Bi -is sounded as Eng. 'bee.'
Bi-thou; the verbal nom.
Biblion- $G r$., book, $c f$. ., book.

[^27]Biggai--the affectionate address
to a brother ; 'brother !
Biloa-lhe-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, dc.
Birrikilliko--to lie along; to take rest, as by lying down to sleep.
Birrikis-pres. part., sleeping; being asleep.
Birug-from; apart from; out of.
Bith-dekem-millia--Lat., 20,000 .
Bitta-the edge or sides.
Biu-rlyymes with Eng. 'pew.'
Bi-uwil-auxiliary sign of the optative mood.
Bi-uwil koa-auxiliary sign of the subjunctive mood.
Biyug-the affectionate address to a male parent ; father !
Biyugbai-a father; the male parent.
Biyugbai-nug-acc., the father, as the object.
Biyugbai-ta- the father, as the subject; it is the father.
Biyugeta-uwa bali-dual; both father and I have....
Biyugbai-to-the father, acting as an agent or as the subject to an active verb.
Bo-the self-same ; as, gatoa-bo, 'I myself'; unti-bo, 'this selfsame place.'
Boaikulléun-grew, of itself.
Boaikulliko-to grow or shoot up, of itself.
Boa-má-gathered together, collected.
Boamá korien-did not gather together.

Boamulliko-to gather together, to collect.
Bobog-a babe ; an infant.
Bokatog - the surf of the sea;
a wave.
Bomo-Gr., an altar:
Bon-acc., the pronoun 'him.'
Bonig-ashes.
Boo-Gr., an ox.
Book (†bibliou, Gr.)--Eng., book.
Book kaba-in (on) the book.
Bo-ta-itself; it itself.
Botru--Gr., grapes.
Bougbuggá-hascaused to arise; did cause to arise ; arose.
Bouğbuggananun-will cause to arise by personal agency ; will be made to rise; shall be raised up.
Boug̣buggulliko -- to cause to arise by personal agency; to raise up.
Bouğkatéa-kànún-willbe raised again by command ; will again stand up.
Bouggkulléun-arose, got up.
Bouğkullía-imp., arise, get up.
Bouğkullíakan-one who has arisen by command.
Bougkulía-kan-katéa-kan-one who has arisen again by command.
Bougk ulliko-to arise, to get up, to stand up.
Bouggkulli korien-not to arise.
Bouğkullinùn-will rise.
Bouğkullinun-wal-shall arise ; will certainly rise.
Bouğkullía-kànún-will arise by command.
Bounnoun-acc., her.
Bounnoúnba-belonging to her.
Bounnoun kai-because of her.
Bounnoun kinbirug-from her ; away from (apart from) her.
Bountoa-she.
Bredd ( $\dagger$ arto, Gr.) -Eng., oread.

Mredd ta-the bread, as a subject; it is bread.
Bredd-to-the bread, as agent.
Brimtón-Eng., brimstone.
Bu-sounds as Eng. 'bull'; cf.*
-bug-sounds as Eng. 'bung.'
-bug-as on auxiliary particle, postfixed to the verb, denotes personal and causative agency.
-buggulliko-to act effectually by personal agency ; to cause to.
Big-sounds as in Eing. 'boon,' but with the strong nasal ag instead of the $n$; cf.*.
Bugbug-to salute.
Bagongé-maloosed ; dic open.
Bugbuggulliko-to act upon so ass to unloose; to open a book.
Bégbúglea-saluted, did salute with a kiss.
Bugbugkuliko-to salute with a kiss.
Buggai-now ; to-day ; present time.
Buggaikil-of to-day; belonging to the present period ; of this time ; new; fresh.
Bugkulléin-did become.
Bugkulliko-to cause to be, by its own power; to become.
Bukk-sounds as Eng. 'buck.'
Bukka-anger ; ferociousness.
Bukka-butti-bugléa—the more wrathful (angry, enraged).
Bukka-ka-ke-to be in an angry, wathful, savage state ; to be an avenger.
Bukke-kakilli-kanne- anything which is in a state of anger ; wrath; eumity.

Bukka-kakilliko-to be in a state of anger (wrath, rage, enmity).
Bukka-kan-one who is angry; being angry; an eneny.
Bukka-kan-to-one who is angry (or an enemy) acting as agent.
Bulka-kan-toa-the angry one, as an agent; the adversary; the enemy.
Bukka kauwil-great anger.
Bukke-mai-ye-one whois habitually angry.
Bukka-mai yikora-imp. neg., be not angry:
Bulkka manún-will do angrily. Bukta-ta-kil-in a state of rage. Bula-cluctl, ye two.
Bul-for its sound $c f$.*.
Bul-sounds as Eng. 'buil.'
Búlbúl-the leart.
Búlbíl la-in the heart.
Búlbúl-lo-the heart, as agent.
Búlbull labirug-out of the heart Bulka-the back of the hand or body ; any hill or mountain; a protuberance.
Bulka kako-at or on the back.
Bulkaria-to (unto) the back, do. Bulkara karig-all the mountains or lills.
Bulkàrá kolaǵ-towards the lill. Bulkiza-ta-it is the mountain; the mountain.
Bulkaroa-throughout the back (or hill, mountain).
Buloara-two.
Buloara-bula-clucal, they two ; the two ; both.
Buloara-buloara-two and two.

[^28]Bulun-dual acc., them two.
Bulun kinbirug - from (apart from) them two.
Bulum-kinbirug-ko-from them
two, as an agent.
-Bülwára-high, lofy.
Búlwara ka-at the lieight ; on high; noon; high noon.
Bulwarai tin-on accourt of the height ; on high.
Bün-for its sound $c f .{ }^{*}$.
Bum-is soundedas Efag. 'boom.'
Búmbéa-was and is maried.
Búmbéa-ka-is in the married state.
Búmbillala-did many at some definite time past.
Búmbillan-do or does mariy.
Bumbilli-ka-was in the act of marrying at some indefnite time past.
Bumbiliko-to marry; to take a wife; to kiss reciprocally.
Búmbinun-fut, will mary.
Búmbuggulliko-to tako a Liss by force.
Bumbuggalliko-to canso to be loose; to open a door.
Búmbuggulli-to-the kiss given, as agent; with or by a liss.
Búm-búm-kisses; kissing.
Búmbúm-ka-was kissel.
Búmbúm kakilliko - to lee in a state of kissing ; to kiss.
Búmbúm-ka-pa-did not kisa.
Búmbúm-kulliela-did continue to kiss.
Búmbúm-kulliellito - to continue to kiss.
Bummilléin-found ; did find.
Bummilliko-to find.
Bun-is sounded as Evy. 'boon.'
Bin-for its sound cf.
Bun-permissive, let; permit.
Búnbá-smitten; smote.
Bünbéa-dicl permit; did let.
Bünbilla-imp., permit; let.

Bunbilliko-to yemit; to let.
Bunbin-pres., permits.
Bünbinin-ftet., will pemit.
Bun-bi-uwil-opit, wish to let.
Bin-bi-uwil koa-subj., in order
to permit; that...might let.
Bubiligel-the pace of smiting; the threshing floon; the paghistic ring ; the tielt of lattle.
Bonkinh-kan-one who smites.
Bünkili-kan tin-fiow (on necount of him who smites.
Bunlililo-to smite or strine; to make a blow ; cf.*.
Dúasilli kolag-tovards smiting; abont to smite.
Búnkiliko tetti-to smite dear; to kill with a blow.
Dínkilli tin--fiom (on acoonat of) the smitiag.
Búakiye tetti wimive-one who habitually smites to cleath; one who kills witi ulows; a inurderer.
Bunki yikom-proh., smite not; strike not; must not strike.
Bunkulla-smote; did beat.
Bummin wal-shall swite; will certainly smite.
Búmata-wallya-winen ...should smite; if...should smite.
Búntan-pres, strikes.
Buntimai-a messenger; an ambassador ; a herald; $b=1$.
Euntoara-that which is smitten or struck.
Burrillizo-to do a thing spoken of by some violent instrumental means; cf. tetti-burrilliko.
Burnoug-a dore.
Buragbuggá- dic set at liberty; unloosed, released, unbound.
Burugbaggan-uloes set at liljerty (release, unljind).
Burvgbugsanum-will set loose.

Burugbuggulla--mand., set at liberty; set loosé.
Burugbuggulliela-was causing to be set at liberty; was unloosing or releasing.
Buruğbuggulliela ba-while (as, when)...was setting at liberty.
Burugbuggulliko-to cause to be set at liberty; to unloose; to release ; to unbind.
Buruǵkulléun-didsetat liberty, unloosed (of itself).
Burugkulliko-to set itself at liberty of its own power ; to unloose itself; to unbind itself ; to go off spontaneously.

- Butti-more; to do more; to continue the action.
Butti-butti-mand., more more; go on, go on.
Buttikağ-any animal ; ass, ox.
Buttikağ ba-when (if) an animal ..., as an ox.
Bu-uwil-opt., wish to smite.
Bu-uwil koa-subj., in order to smite ; that...might smite ; on purpose to strike.
Buwa-mand., smite; strike.


## C.

There is no sibilant sound in the language, consequently there is no $c$ soft, or $s$, or $z$ in the native alphabet. These letters, therefore, occur only in words of foreign origin introduced into the aboriginal tongue. The hard sound of $c$, as in Eng. 'cubit,' would be represented by the letter $k$. The letter ć ( $(C)$ represents the sound of $c h$., as in Eng. 'church.'

Cipu-Eng., sheep.
Káf(†italo, Gr:)—Eng., calf.

Kalibary-pin.n., Calvary.
Kenturion-a centurion.
Kenturion-ko-the centurion, as an agent.
Kubit-Eng., a cubit.
Knrenia-pr:n., Cyrenia.
Kurenia-kil-belonging to Cy renia; a C'yrenian (masc.).
Kurenia-kalín-belonging to Cy renia; a Cyrenian (fem.).

## I).

D lias a middle sound betwixt $t$ and $d$; it ofteri confounds the sounds of $d$ and $t$. D is usedin foreign words, while $t$ belongs to the language. The aborigines do not pronounce the Eny. $v$ or $f$, generally substituting $b$ for $v$, and $p$ for $f$.

Dabid-David.
Dabid-to-Darid, as the agent. Dabidúmba-belonging to D . Debbil ( $\dagger$ cliabol, 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-G'r., second.
Dhakaría-prin., Zacharias.
Dhakké-pr.n., Zacchaeus.
Dhélot-Gr., a zealot.
Diabol-lo or diabol-to-the devil, as an agent.
Diabol-kan-one having a devil. Didathkalo (-oi)-Gr., teacher. Dodeka-G'r., twelve.

## E.

E—sounds as a in Eng. 'may.' Ela or ala!-exclam., ho! hallo!

Ela-beara !-emphatic exclam. of astonishment or surprise ; oh, déar ! dear me! well!
Elaión-Gr., Mount of Olives.

- Elebben-see hendeka.

Elebben-ta-eleven it is; eleven.
Elía-pr.n., Elias.
Elía-límba-belonging to Elias.
Elidhabet-pr:n., Elizabeth.
Elitheu-pr.n, Eliseus.
Eloi-Hebrèv 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) Gocl.
Eloi kinko-for or to Eloi.
Eloi koba-belonging to Eloi; belonging to God, as property.
Eloi-ta-Eloi it is, as the subject.
Eloi-to-Eloi, as the agent; God.
Eloi-úmba-belonging to Eloi, personally ; God's.
Eloi-úmba-ta-belonging to Eloi it is ; it is of God ; it is God's.
Enomaou-pr.n., Emmaus.
Emmaou kolag--towards E.
十Emmoug acc., me.
Emmoug kai-from me; on account of me; about me.
Emmoug katoa-with (in company with, together with) me. Emmoug kin-at me; with me.
Emmoug kinbirug-from me; away from me.
Emmoug-ta-it is mine; mine.
Emmoúmba-my, mine, belonging to me. Also, Emmoemba. Emmoumba katoa - with (in company with) my.
Emmoúmba koba-belonging to my ; of my.
Enomómba tin-from mine; on account of mine, as a cause. Et (ét)-Eng., eight. Ethaia-pr.n., Esaias.

Ethinlé-Gr., nations.
Ethiné-kal-Gr. and aboriginal, the Geutiles. See Gentail.
Etín (étín)-Eag., eighteen.
Etín-ta-the eighteen it is, as a subject.
Ety-wara-Eng. and aboriginal, eighty-four.
Ety koa-in order to be eighty. Euagelion-Gr., the gospel.

## F.

The sound of $f$ is not found in the native language; when it is introduced by foreign words, the aborigines pronounce it $p$.

Parthig_Eng., fartling.
Pente-Gr., five.
Pente-ta-five it is ; the five.
Pentaki-kilioi-Gr., 5,000.
Pentakothioi-Gr., 500.
Pentékonta-Gr., fifty.
Pipàtín-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.
Gabrielúmba-belonging to $G$.
Gadara-pr.n., Gadara.
Gadara-kíal-a woman of G.
Gadarén-pr.n., Gadarene.

Gahiaia-pira., Galilec.
Galilaia kaba-at Galilee.
Galilaia habiru $\dot{y}$-out of $G$.
Galilain-lial-(masc.) belonging
to Galilee; a Galilean.
Galiaia-kilín - (fem.) belong-
ing to Gulile ; a Galilean.
Galilaia tin-from (on account of) Galilee.
Galilaia tin-to-on account of Galilee, as an agent.
Girammatea-Gr., scribes.
Garammateu-kil-belonging to the soribes.
Garammaten-kialo - belonging to the soribes, acting as agents.
Grmmmateu-kan-lle wio is a scrilue.
Girammateu ko-for the scribes.
Girmmateunus-the scribes, as the object.
Girammateu tin-on account of the scribes; from the scribes, as a cause.
Garammateu-to-the scribes, as argents.
Garép (†botru, Gr:)-Eng, grape. Gemnetharet--prin., Gennesaret. Gentail (†ethané-kal)-Gentiles. Gentail kinko-for (unto) the G. Gentail koba-belonging to $G$.
Gentail-to-G., as the agents.

## G.

G sounds as ng in Eng. 'bung'; it has the nasal sound of $n g$ in the English alphahet. The sound is invarialbly the same whether at the begianing, the middle, or the end of a word, and cannot be too strongly nasalised.

Ga-or ; or it is.
Ga?-is it?

Ga!-lo! behold!
Ga ba-or as; it is as ; while as. Ga wiya ?-or say? or is it not? Gaçga, gacka-see ganka.
Gai-1hymes with Bng. 'nigh.' Gaikug-the eye; the eyes.
Gaikug birug-from (away from, out of) the eye.
Gaiku ${ }^{\text {g }}$ 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, 'gaira' follows the word that indicates the time when ; as, kúmba gaiya, 'to-morrow then.'
Gakcia-stood ; did stand.
Gakilliko- to stand upright.
Gakililia - now standing and continuiag to stand.
Gakillin-standing upright.
Gakogkillizo-to feign ; to sham or pretend.
Gakoiman-deceives; betrays.量家 This and the word-forms below may be wxitten either gakoi- or gako-
Gakoimulliko - to cause cleception; to deceive; to betray.
Gakoiyá-deceived; denied ; betrayed; perverted.
Gakoiya-deception; lypocrisy; deceit; letrayal.
Gakoiyainun-will make beliere or sham; will deceive or cleny.
Gakoiya-uwil-opt., wish to deceive or betray.
Gakoiya-uwil lea-as...might deceive.
Gakoiya-uwil koa-sul.j., that... might deceive or betray.
Gakoiya-u williko- to wish to deceive.
Gakoiyaye-habitual deception. Gakoiyaye tin-on account of habitual deception; from hypocrisy or cleceit.

Gakoiya yikora-mazal., beware of deception.
Gakdiyellan-does now deceive.
Gakoiyelliela-was deceiving or perverting.
Gakoiyelli-kan-one who lies or deceivess or acts the traitor.
Gakoiyelli-kan-to-one who deceives, acting as the agent.
Gakoiyelliko-to act in such a way as to deceive; to betray; to feign ; to lie; to act the spy.
Gakoiyellilin-now deceiving.
Gakoiyellinun-will betray.
Gakoiyelli-ta- (sing.) the deception ; the deceiving.
Gakoiyelli-tara-(plu.) the deceptions; the deceivings.
Gala--that (demonstrative)
Gala ko-for that; to that.
Gali-this (demonstrative).
Gali birug-nrom (oat 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-firoul (on account of) this, as a cause.
Galoa-that (there at hand.)
Galoa-ko-that there, spoken of as an agent.
Galoa kolag-towards that.
Galoa-rin-from (on account of ) that, as a cause.
Gan?-interr. who?
Gau-ba-who as; whoerer.
Gan...ba?-who is (he)?
Gaabulliko-(a peculiar iclion, lit., to be 'whoing' a person when you know who he is; hence, ) to deny all knowledge of a person when at the same time you know him ; to cleny a person ; to deny personal knowledge.

Ganbullinin-will be 'whoing'; will deny.
Ganballinin wal-will certainly be 'whoing'; shall cleny.
Ganka-first ; lofore ; foremost prior; elder; i.q. gag-ga or -ka.
Ganka-before; in prosence of
Ganka-ganka-the very inst.
Ganka kalilliko- to be before ; to be the first.
Ganka-kial-relating to the first or the elder.
Gankakalléan-laring been bebefore or first.
Gankakinuin-will be first.
Ganke?-personal interi, who
is the person? who? who is?
Gan kiloa? - whom like?
Gan kiloa unnoa-like whom is that?
Gan kin?-upon whom? locally.
Gan hinba-upon whomsoerer, locally.
Gannug?-acc., who is the persomal object? whom?
Gan-to?-who did or loes? who is the personal agent?
Gan-to ba-whosoever shall act as a personal agent; whosoever does or will do.
Ganto-bo ba-whosoever may be the selfsame personal agent; whosoever will.
Ganto-ko ?-who is the personal agent? who is he thit does? Ganúm ?--to whom (to have or to possess)?
Ganumba? - whose? to whom belongeth...?
Ganúm-bo-whosoever hath.
Gapal-a woman, a concubine.
Gapal toa-with (in company with) a woman or women.
Gar - rlymes with the Eng. 'far,' pronouncing the $r$ very rough.
Garabo-sleep; repose.

Garabo-kakilliko-to be in a state of repose; to sleep.
Garabo kakillin-present part., sleeping ; reposing.
Garaka-the entrance or mouth of anything; i.q. kurraka.
Garaka-ko-the eutrance, as the subject.
Garawalliko-to lose one self.
Garawàllilléún-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.
Garokéin-stood up, at some clefinite time past.
Garokilla-mand., stand up.
Garokilléa-mond., stand upand continue to stand.
Garokilliela - past. part., continued to stand ; stood.
Garokilliko-to stand upright on the feet ; to be in a standing position.
Garokilli korien - neg., not to be standing upriglit; not to stand.
Garokillin - pres. part., standing; now standing upriglt.
$\chi$ Garombai-an elderly man; an old nian.
Garkulléin-turned round.
Garkulliko-to revolve of itself; to turn one's self rouncl.
Garug -rough ; rugged.
Garuğgara-rugged ; proucl.
Gati-happened of itself ; accidental ; perchance ; unawares; without cause ; secret ; unrevealed.
Gati--nothing; nought; not.
Gati kakilliko-to be nothing.

Gati kakulla - was not ; eranished ; clisappeared.
Gati-ta-the secret place.
Gatoa-emphatic, I who; it is I.
Gatoa-ta-emphatic, it is I who.
Gatoa-bo-emph., it was (is) I myself who.
Gatun-conj., and.
Ge-rhymes with the Eng. 'nay,' sounding strongly the nasal $n g$ at the beginning.
Gearimulléun-choose ; elected.
Gearimulliko-to pick out ; to chouse ; to cull ; to elect.
Gearun-pron, we.
[Incomplete: see note at the end of the Lexicon.-ED.]

## H.

The aborigines seldom sound $h$ as an initial aspirate; consequently the letter $h$ is not much used in the language, save in words of foreign extraction.

Hebaraio-pr.n., a Hebrew.
Hebäraioi-úmba - belonging to the Hebrews.
Hek-Gr., six.
Hekaton-Gr., a liundred.
Hekékonta-Gio, sixty.
Hellenik-Gr., Greek.
Hendeka-Gir., eleven.
Hepta- $G r$., seven.
Herod-pr.n., Herocl.
Herodiath—pr:n., Herodias.
Herod katoa-with (in company with) Herod.
Herodnug-H., as the object. Herod-to-Herod, as the agent. Herodúmba-belonging to $H$. Herodúmba-kan-being H's.
Hiereu-Gr., a priest; priests.
Hiereu-kan-one who is a priest.
Hieren-ko - the priest, as agent.

Hiereu-nug---the priestor priests, as the object.
-Hieron-Gr., temple.
Hieron ka-at the temple.
Hieron tin-from (on account of) the temple.
Hierothalem-Gr:, Jerusalem.
Hierothalem ka-at or in J.
Hierothalem 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 ba-when (at) the hour.
Hour ka-was at the hour.
Hour-ka-ta-it was at the hour.
Hundared-see hekaton.
Hundared-ta-hundred it is; the hundred.

## I.

I (i)-sounds as $e$ in Eng. 'eat.',
I (í)-sounds as ee in Eng. 'e'en.' Iaeiro (Yaeiro)-Gr., Jairus.
Iakob (Yakob)—prin., Jacob.
lakobnug-Jacob, as the object.
Iakobúmba--belonging to Jacob Iakóbo (Yakóbo)-Gク:, James.
Iakóbo-úmba-of or belonging to James ; James's.
lakóbo-úmba-ko - belonging to J., as the agent.

Yehóa-Heb. pr.n., Jehoval.
Yehóanug-J., as the object.
Yehóa kin-to Jehovah.
Yehóa-ko-J., as the agent.
Yehód-úmba-belonging to $J$.
Iéthu-Gr. pr:n., Jesus,
Iethu katoa-with (in company with) Jesus.
Iéthu kin--to Jesus, locally. [is.

Iéthu kinko-to Jesus, where he Iéthu-ko-Jesus, as the agent.
Iéthunug-Jesus, as the olject. Ioanna-pr.n., Joanna.
Ioanna-ko-Joanna, as an agent. Ioanne-Gr: pr.n., Jolm. Ioannenug-J., as the object.
Ioanne-úmba-of or belonging to
Jolm ; John's.
Iona-Gr., Jonas.
Ioradan-pr:n., Jordan.
Iothep (Yothep)—pr.ni., Josepl.
Yothep kinko-to Joseph.
Yothepúmba-belonging to J.
Italo-Gr:, a calf.
Ithák-prin. 2 , Isaac.
Itháknug-Isaac, as the object.
Ithákúmba-belonging to $\Upsilon$.
Ithàkariot-pr.n., Iscariot.
Ithärael-pr.n., Israel.
Tthàraelnug --Is., as the object.
Ithärael koba-belonging to Is.
Ituréa-pr.n., Iturea.
Iudaia-Gr. pr.n., Judea.
Iudaio (-oi)-Gr. pr.n., a Jew.
Iudaio koba-of $o r$ belonging to a Jew or Jews.
Iudath—pr.n., Judas.
Iuclath kin-to Juclas.
Iudath kinko-to Judas (for himı to have).
J.
[Other tribal clialects have the palatals j and c , but this Awabakal has not; in it j occurs only in imported words.-ED.]

Jail—Eng., jail.
Jeriko-pr.n., Jericho.
Jerusalem-see Hierothalem.
K.

K is sounded as in Eng. 'Kate.'

Tha is somalel as in Eary. 'eart.'
Ka krrien-ineg, not; an not. Kaai-u call, here! come hither!
Kaiballiko-to cry out ; to call aloul ; to 'kasi'; beanase the lhack; use thats word as we do hallo! hoy !
Kanibullinau-will cay out.
Fir ba-to bo in suc: a state or conalition (as mentionel).
$K_{a}$ ba (at the beginning of a santence)-if it is (as stated).
Kabirug-from ; out of ; away from; apart from.
Rabo-mresently; by-and-by.
Kabo koa-in company with by-and-by ; in order to be by-aud-by; until.
Kai-Phymes with Eng. 'eye.'
Kai-imp, be (an entreaty).
Faianatil-m:n., Caiaphas.
Kai-ba-cried out ; cotlel. The word ' kai ' is used, as well as ' Baiai,' to call attention.
Kaibag --a light (of any kind) a lamip or candle.
Trabuegel-the place of a light, as the candlestick.
Kaibulla-imp., call; cry aloud.
Taibulle in-cried ont ; did cry out ; did shout alond.
Eaibullia-inpp, call out and continue to call.
Kaibulliela-was lifting up tho voice; was shouting.
Kaibulliko-to cry out; to lift up the voice; to call aloud; to shout. Also, Kaipulliko.
Taibullinin-will call; will cry out ; will shout aloud.
Kaibullinün wal-certainly will call or shout; shall call.
Kain-sounds as Eng. 'Eine.'
Kain-in possession of ; having. Kaithar-Lat. pr.n., Cresar.
Kaithar kinko-for (to) Cesar. Kaithari-ko-C., as the agent.

Kaitharnus-Ciesar, as the object, acc.; to Cessar, dat. Kaitharumba-Cresar's.
Kaitharumba-ta-it is what belongs to Ceses ; that which is Ciesar's.
Kaiulléin-weased; ended.
Faiulliko-to cease ; to finish.
Kaiwitoara ( $\dagger$ Pathal)--passed over; the Passover.
Kaiyalléa-imy, be silent ; be mute ; cease ; leave off.
Kaiyinlleakann-again to cease or leare off.
Haiyellia-imper., be silent or mute; caase.
Kaiyeliiko-to be silent or mute; to cease.
Kaiyellin in-will cease.
Kaiyin-an elge; the other side.
Kaiyin-kaiyin-(plu.) all sides; every side.
Kaiyin kolag-over towards the other sile.
Kaiyinkon-the side or elge.
Kaiyinlion taba-at or on the other side or edge.
Kaiyin tako-to be over against an 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 kinin-will be able.
Kaiyu-kan-to-a person having power, as agent.
Kaiyu koa-with (in company with) power ; accompanied by р刀гег:
Kaiyu korien-not powerful or able; unable.
Kaiyu-korien-to-unable to act, as an agent.
Kaiyu tin-from (on account of) the power.


Buntimai-'A Messenger.'

Ka-kein-louits tease, it was (early in the morning) this day or of the day spoken of.
Kakillai-being ant continuing to be.
Kakillan-did remain in a state of (whaterer is spoken of).
Kakillieliko - to be and to continue to be.
Kakill-kan-one who is ant continues to be.
Kakilliliela-was being and continuing to le (in such a state).
Kakiliko-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 enclures for a season.
kil-(inasc.) belonging to a time or place; in a state of ; a man of such a place.
-kalín-(fem.) belonging to a place; a female of such a place.
Kalog-afar of ; far ; distant.
Kalogi ka-at a distance.
Kalog kaba-being afar off or at a distance.
Kalog-kolag-towards afar off; to a distance.
Kamel-Eng., camel.
Kamunilla-imp., forgive; let be ; permit to be.
Kimunbilla kakilliko-to permit to be in any state or condition.
Kimunbilliko-to cause to let be ; to perinit to be.
Kamunbin in-will cause to let be; will permit to be.
Kimunbinin wal - will cextainly cause to permit to be; shall cause to let be.

Kimanbi yikom-imp. prohib., let not be permitted to be; forbid permission to be; let not be ; forbid to be
Kan - is sounded ass Eiaf. 'can.'
Kan-kan-pres. tense of the verb to be (in any state); subst., one who is (whatever is stated).
Kannmaiko - to repent.
Kinum-fut. indef., will be ; e.g., tettikinun, 'will be dead,' will be in a sitate of death.
K:inan kakilliko-to be in such a state; will be; will become; will come to pass.
K:inun wal kakilliko-sliall certainly come to pass.
Ka-pa-a particle which implies a denial ; 'if it had been.'
Kapaiyinún-will become.
Kapitin-Eng., a captain.
Kapitin-to-a captain, as agent.
Kapernaum-pr.n., Capernaun.
Kapirri-lunger.
Kapirri-kan-one who hungers; being liungry.
Kiri-private; secret ; adv., privately; secretly.
Karát-the negat. of being irs such a state; equivalent to ' no longer to lee.'
Karag-spittle.
Karaġkabilliko--to do spittle; to spit spittle ; to spit.
Karai-karai-round about; all rouncl.
Karaigon-subst, the outside; adv., outside.
Faraka-themouth; anentrance gate or cloor; i.q. kurmaka.
Kankai-quick; imp., le quick; make haste ; i.q. kurrakai.
Karakel-one who pretends to cure by charms; a medicineman ; a sorcerer; a cloctor.
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.
Karawolléin - aorist, found shall have found.
Karawolliko-to find.
Karawollinün--fut., will find.
Kareawng-the south wind.
Kàri-the first ; i.q. kurri.
Käri-kari-a redaplication denoting intensity or plurality; the very first.
Karig-all through; throughout the whole.
Karig̣-kareuğ -fine raiment.
Kariğ-kareuğ-ko-fine dress, as the agent.
Karin-pain.
Karin-kan-one who is in pain
Karol-heat of any kind; hot.
Katai-always; to be always; for ever ; ever.
Kataikal-of every sort.
Ka tako-to be witl.
Katalla-had been ; had lived had existed.
Kátán- (present tense of kakilliko, 'to be in any state') am ; art ; is ; are; it is used with singular, dual, and plural pronouns.
Katéa-to be again.
Katéa ka--to be until.
Katéa-kan-one who is again being again.
Katéa-kinün-will be again.
Katéa-kànùn wokka ka-will become again up; will be again.
Katéa-kün-subj., may be agąin.
Katilli-kan-one whois the thing spoken of and acts as such; one who is...
Katilliko-to be (substantively) the thing spoken of; to be in any state or condition.

Katillín-(substantively) exist. ing as ; if preceled by piriwal, 'chief, lord, king,' it means --does exercise lordship.
Katillinün - will be (substantively), as above.
Kau-sounds as Eng, 'cow.'
Kau-ka-uwil-opt., would wish to be.
Kau-ka-uwil koa-sub., in order to be... ; that might be..
Kau-má-gathered together ; assembled.
Kau-ma korien-did not assemble together.
Kau-ma pa--priv., would have gathered together, but
Kau-manün-will cause to come together; will gather together.
Kau-ma-uwil-opt., wished to gather together; would gather together.
Kat-ma-ye-one who habitually causes to assemble or collect together; a collector.
Kau-mullan-did assemble tother ; did take council.
Kau-mulli-gel-the place where the gatheringtogether is made; the place of assembly; the council chamber ; the parliament house.
Kau-mulligè lako-dat., to the place of assembly; to the council.
Kau-mulliko-to cause to gather together; to collect; to gather together, as quails their young or a hen her chickens.
Kau-tilliko-to assemble or collect together, of themselves.
Kau-tillinun-will of themselves assemble together.
Kauwa-inp., be ; be in such a state. Also, Ka-wa.
Kauwa ba-be it so ; let it be in this manner.

Kauwil-great ; large; big.
Kauwál kakilliko-to be great.
Kauwal kakulla-was great.
Kauwal-kan-one who is great ; being great.
Kauwal-kauwil-a great many; intensely great ; very great.
Kauwal-kauwal-la-the many, as the subjects.
Kauwal-kauwal-lo-very many, as the agents.
Kauwil koa-with (in company with) the great...
Kauwil-la-great, as the subject ; much ; abundance.
Kauwal-lag-is great, large, or abundant ; a great deal.
Kauwallan-does greatly...
Kauwal-lo--great, as an agent.
Kauwal loa-through the many or great.
Kauwàl loa kokeroa-through the many houses; through the village, town, or city.
Kauwail-lo konaró-a great multitude (as agents) did, does, or will...(according to the tense of the verb.)
-Kauwa yanti-be it so ; be it in this manner ; be it thus.
Ka-uwil koa yanti-in order to be thus; that ... might be in this manner.
Kau-wiyelliko--to command by word of mouth to assemble together ; to call a council; to summon a congregation.
Ke-sounds as ca in Eng. ' care.'
-ke?-an interrogative particle.
Kea-kea--courageous, victorious. Also, Kia-kia.
Kea-kea-má-did cause to conquer ; has conquered.
Kearan-pres. tense neg., no, not.
-Keawai-simple negation, nay ; no ; not.
Keawai wun-ba-did not leave.

Keawai wal-determinate negation, shall not; certainly slall not.
Keawaran-pres. tense of nega., no, it is not ; no; not.
Keawaran bag-denial, not I ; 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-Eny., a kid.
-kil-a particle used in the infinitive form of the verb 'to be.'
-killi-particle used as the aux-
iliary 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 bun, 'a blow.'
Kilbuğgulliko - to cause to snal by personal agency ; to suap, as a piece of rope; to break, as a cable.
Kilburrilliko-to cause to snap by an instrument.
Kilkulliko-to snap of itself ; to break.
Killibinbin-clear ; unspotted; bright; shining; pure ; glorious.
Killibinbin kaba -in a state of shining glory; in a pure, unspotted, glorious condition.
Killibinbin kakilliko-to be in a bright, glorious state.
Killibinbin kámunbilla-imper., let there be brightness, splendour, glory ; glory be.

Killibinbin koa-with (in company with)glory; accompanied with splendour or glory.
Kiloa-like; likeness; resemble; resemblance.
Kilpaiý--did snap as a cord; broke as a rope breaks.
Kilpaiyelliko-to snap, as a cord snaps when it breaks.
$\times$ Kin-prep., to; to a persen.
Kin-ba-with; at; is at; locally.
-Kinta-fear.
Kinta kakilliela-was afraid; feared and did fear ; feared.
Kinta lakilliko-to be in a state of fear ; to fear ; to be afraid.
Kinta kakulla-was in a state of fear ; was afraid.
Kinta-kan-being afraid ; one who is afraid; a coward.
Kinta-kan-to-one who fears, as an agent.
Kinta kora-imp., fear not.
Kinta korien-not to fear; no fear.
Kinta-lag-does now fear; is now afraicl.
Kinta nakilliko-feariul to see.
Kinta nakilli-ta-(sing.) it is fearful seeing; a frightful sight.
Kinta nakilli-tara-(plu.) fearful sights.
Kintellétu-did laugh.
Kintelliko-to laugh.
Kintellinu̇n - fut., will laugh.
Kintellinún wal-will certainly laugh ; slaall laugh.
Kipai--fat; ointment; unction.
Kirai--a ditch ; canal.
Kirín-queen ; cf., piriwil.
Kiroabatoara-that which is poured out or spilled.
Kiroabulliela-clicl pour out.
Kiroabullielliko-to continue to pour out; to continue spilling.

Kiroabulliko-to pour out all ;
to spill. Also, Kiropulliko.
Kiroabullin-now spilling.
Kiroabullinủn-will pour out.
Kiroa-pa--shed; is shed or spilt.
Kirrá-gently, carefully.
Kirrai-see krai. Ment
Kirrai-kirrai-round about.
Kirrai-kirrai ta ba--surrounded.
Kirrai-kirrai-umulliko-to cause to go round about or revolve, as a windmill; to sift grain, as with a sieve; to lring the chaff to the top.
Kirra-u wollizo -to seek wishing to find ; i.q. kara-uwilliko.
Kirra-uwolli koa--in order to seek diligently ; that...night seek diligently.
Kirráwolliko-to more carefully; to seek diligently.
Kiurikin-clothing; a garment of any kind ; cloak; veil ; curtain; covering.
Kirrikin-ta-it is the garment.
Kirrikin taba-with the raiment
Kirrikin-to- clothing (raiment, robe), as an agent.
Kirrikin-wuntoara-the raiment or clothes which were left.
Kirrín-light; as, daylight.
Kirrin-pain ; fever ; agony.
Kirrin kakilliko-to bein a state of pain (fever, agony).
Kirrin-kan-one being in pain or suffering agony.
Kirmin-kan noa-he being in an agony.
Kirrin kitan-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): Kiyubanún-will do with fire.
Kiyubatoara-thatwhich isdone with fire (roasted, broiled).

Kiyubulliko-to do with fire ; to roastror broil.
Kiyu-pa-ba-clone or clestroyed loy fire ; roasted ; burned.
Kleopa-pr.n., Cleopas.
Ko-particle, for the purpose of.
Koa-in order to; thit...might.
Koai-koai-kakilliko-to be strutting like a turkey-cock; to be lifted up or proud.
Koai-koai-kan - being proud; one who is proud.
Koai-koai korien-not proul.
Koai-koai-umulliko - to make proud.
Koakillai-ta-contention ; any strife of words.
Koakillan-strives with words; does quarrel oir rebuke.
Koakilléun-dicl rebuke, do.
Koakilliela-did rebuke.
Koakillizo-to scold; toquarrel; to contend ; to rebuke.
Koakulla-rebuked.
Koatan-swears at.
[at.
Koatelliko-to curse ; to swear
Koawa-imp., chide; rebuke.
Koba-of or belonging to any
A- thing; -ímba-of or belonging to any person.
Kobina- Fing., gorernor.
Kobina kinko-dat. 2, to the gorernor.
Koba-toara-that which is in possession ; that which is ob. tained.
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.
Kowon tanan ba-as the rain approaches.
Koiyá-murmured ; repined.

Koivelliko-to murmur ; to repine; to rebuke.
Koiyelli kea-in order to rebuke ; that...might rebuke.
Koinag-fire.
Koiyuig la-in the fre; is in the fire.
Koiyue kako--in (into) the fire.
Koiyugho-tire, as an agent.
Koiyun-shyness; slame.
Koiyun-barátorrú-dowa ashaned ; to be alsased.
Koiyin-batoara-that which is become ashamed.
Koiyun kakilliko- to be in a state of sheme; to be asliamel. Koiyinkinun-willbe estiamed.
Kokera-halitation; hut; shelter ; tent ; tabernacle; house; palace; temple.
Kokerá-dat., at or in the honse, temple, dic.
Kokerá birug-away from out of) the house.
Kokera ka-dat. 1, to the house.
Kokerá kolaǵdcit. 2, towards the house.
Kokera larig-all the houses; the whole of the houses; the village, town, city.
Kokerá kolag kolkerá kolag-towards the louses ; from luouse to house.
Fokeratin-the master (owner, landlortl) of the house.
Kokeratín-to-the master of the house, as an agent.
Kokeroa-through the house.
Kokerrin-from (on account of) the house.
Fokoi-kokoi - surrounded; inclosed.
Kokoin-fresh water ; cf. bato.
Kokoin-kan-one having water; possessing water ; dropsical.
Kokoin-kan-to-a dropsical person, as an agent.

Kokoin-kan warakag-one filled with water ; one having the dropsy.
Kokoin kolag-to (towards) the water ; going to water.
Kokug-an indigenous fig; a fig.
Kolag-towards; now about to.
Kólbi-sound ; noise ; roar.
Kólbi-laǵ-buliliko-to make sound or noise ; to roar.
Kólbi-laǵ-bullin-now making a noise or sounding; roaring as the wind or sea.
Kólbúnti korien-not to chop.
Kólbintia-chopped ; reaped.
Kólbúntilla-imp., cut down.
Kólbúntilliko--to chop, as with an axe; to hew; to mow ; to reap with a hook or any other thing that cuts or chops; to cut with a sword.
Kólbúntillin-pres. part., chopping; hewing ; reaping.
Kólbúntillinün-will chop, \&c.
Kólbúntinün-will chop, de.
Kólbúntinu̇n-wal - shall cut; will certainly chop.
Koli-water; cf. kori and bato.
Konarra - shade ; a shadow.
Komónba-a drop or clot.
Kóg-sounds as the Eing. 'gong,'
but with the $o$ long.
Kóġka-a reed.
Kóggog, kógóg --the noise made by any person sound asleep; hence, to be overpowered with sleep.
Kógóg $\dot{\text { g kan-ban }}$ being sleepy ; one who sleeps.
Kógóg $\dot{g}$-kan-to-one who sleeps, being the agent.
Kón-sounds as the Eng. 'cone,' but rather longer, laying the accent on the $o$.
Konàra-tribe ; host; company ; assemblage ; family ; army; herd ; nation.

Konarrin-from the tribe, as a cause ; because of the tribe, company, assemblage, $\mathfrak{d c}$.
Konéin-good tolookat; pretty ; handsome; noble in appearance.
Konéin kakilliko-to be in a beautiful state; to be pretty; to be handsonie ; to be garnished.
Konéin kako-to being pretty.
Konéin-kan-one who is pretty; being handsome.
Konéin-ta-it is pretty, \&c.
Konén-tara-the pretty things.
Konéin-taró-the pretty (persons or things), as agents.
Konéin-to-pretty, as an ageat. Koin - an unknown being of great power, of whom the aborigines are very much afraid.
Kón-ta-that person, asan agent.
Kón-to-ka-that person as an agent is...
Konug -dung ; excrement.
Konug gedel-the place of dung; a dunghill.
Konug-ǵl ko-for the dunghill.
Kora-a mandatory prohibition; e.g., kinta kora, 'fear not.'

Koradhin-pr.n., Chorazin.
Korakàl-see korokàl.
Kora koa-interrogative ofnegation, why not?
Korarig-a lonely place.
Koréa-ceased action ; rested.
Koribibi-strong, rushing, violent; as a stream of water or the tide of the sea.
Korien-denial, not.
Korilliko-to cease action ; to rest ; to be still.
Korimá-did cleanse ; baptised.
Korimanün-will use water to cleanse ; will baptise.
Korimulliela - being cleansed or baptised.

Korimulli-kant-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 neans '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.
Korokil-old, worn out ; said of clothes or property, not of persons.
Koro-kakilliko-to be in a state of concealment ; to lide one's self; to be concealed.
Korokal la-dat., to the old.
Korokal katéa-kanu̇n-will ke 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.
Korug kabirug-from (out of, away from) the bush; from the country; from the interior.
Korug till-from (on account of) the wilderness, as a cause.
Korun-still ; silent ; calm.
Kót-Eng., coat.
Kot-kan-one having a coat.
Kotá-thought ; did think.
Kota ba-when (if)...did think.
Kota-ban kora-mand. (participial form), cease thinking.
Kota-bumbilliko-to permit to cause to think; to let think.

Kota-bunlé:-allowed to cause - thought ; did astonish ; made astonished.
Kota korien-thought not.
Kotan--thinks ; does think.
Kotinuún-fut., will think.
Kotatoara-thought ; the thing which is thought.
Kota yikora-mand. (the verbal form) do not think ; think not; take no thought.
Kotiara-an aboriginal instrument of war called by the Europeans 'a waddy'; a cudgel, made of iron wood, stout in the middle but tapering to a point.
Kotira-kan-one laving a culgel.
Kotaro - the cudgel, as an agent; with or by the culgel.
Kotella-mandatory (the verbal form), do think; remember: reflect.
Kotellan-does think.
Kotelléủn-aor., did, does, wilł think; thought; thinks.
Kotellia-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 kinsmanor a neighbour; a friend ; a guest.
Kótí-personally belonging to self; own-self; e.g., giroumba kotí, 'thine own-self.'

Fóti bala manllan- the two becaue friends amain ; lit., the two were caused to be akin.
Kóti kibirug--from (out of) the the self-same.
Kiti kakilliko-to be near of kin; a kinsman, friend, meighlour.
Foti-ta-(sing.) the kinsman or neighbour; friend; guest.
Kóti-tara- (phu.) the, kinsfoll: kinsmen; neighbours; filiends.
Krai-the west ; westward; iuland ; i.q. kirrai. [west.
Krai tin-from (becanse of) the
Kritht-pron., Christ.
Siritht-ta-it is the Christ; the Chirist, emplatic.
-kùl-particle mase, belonging to any locality ; i.q. -kil.
kilin-part. fem, belonging to any locality ; i.g. kilin.
Kilai-wood ; timber ; a tree of any lincl.
Kulla-because, for.
-kulla-postfix particle, the sign of an aorist tense ; e.g., lia, 'to be'; ka-kulla, 'was.'
Kullabulliko-to cut round; to circmacise.
Kullaburra-shining; glorious; bright ; resplendent; glory.
Fulla wal-because certainly; surely.
Kulla-wal-léa---because certainly ..has or dicl.
Kinlleug, kulliug-the neck.
Kullietiela-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.

Kulliwáchmasel ; clial climb. Cullo-cheek.
Kulwon--stiff, as a compse.
Kim-soundsas Ehg. 'come'; cf.*
Kumara-lilood.
Kumara-kan-a lolcody persori Kúmba-to-morrow.
Fúmba-ken-ta-the period of time after tomonow; the day after to-morrow ; the thirdday. Kumbarapaiyelliko-to be troublesome, clamorons, noisy.
Kumbarawan-does trouble, as by some movement or bustle. Kumbarawiliko-to trouble or tease; to worre.
Fumiri-a shady liace; a hole in a rock; a cave.
Kummari-nortliward ; north. . Kummari tin-from the north.
Kummulliko-to cause trouble, ansiety; to le amxious.
Kimmmillan-troubled; anxious.
Kim-for its somed $c f . *$.
Kumbintéa-did smite with a Enife or a sword; cut ; smote. Kunbúntilliko-to cut with a knife; to smite with a sword or any similar edged instrument.
[be.
Eun koa-lest...should or might Funta-nest ; the nest of a bind. hinto-fool; regetable food, as bread, but not animal food.
Kunto-kan-one having food; one possesserl of fcod.
Kuri-man ; mankind ; men.
Kùri koba-lyelonging to men; of mankincl; of man (sing. or plec.).
Küri koba lio-dci., to man's.
Kurinio-Gir. pr.n., Cyrenius.
Kúri tin-from man, as a cause ; on account of man.
K und willag-gel-the men of this place ; those of this generation.

Kurr-sounds as Eng. 'cur.'
Kurrag-froth; foam.
Kurrag-to-froth, as an agent.
Kurragtoanbuggulliko-tocanse by personal agency to foam. Kurragitcanbugiggi-was coused to foan ; foamed.
Kurrai-kurrai-to turn round; to go round about ; to roil.
Furraka-the mouth; entrance; doorway; gateway.
Kurraka birug-from (out of) the mouth, de.
Kurrarakai-bequick; haste je: i.q. karakai.

Kurraurai-long; length.
Kurrawitai-kan-being clothed with long rament; robed.
Kurréa-carried ; did cary.
Kurri-first ; cf. kama.
Kurri birue ko-from (out of) the first ; from the first.
Kurrig-any.
Kurrig tin--from (on account of) any.
Kurriko - the first-born male; of. karalsóg, the elder brother.
Kurri korien - not to carry: carries not; bears not.
1 Kurri-kuri-intensive, the rery first ; the beginning.
Kurri-kurri ka--is the first.
Kurri-kurri kabirug-from the first; from the beginning.
Kurri-kurri-to-the firsi, as an agent.
Kirvilliela-bore ; was carrying.
Kurrilli-gel-the place of carrying; the carrying places, as the railway.
Kurrilliko-to carry; to bear.
Kurrin - choked ; suffocated; stifled ; drowned.
Kurrin-carries, bears, brings fortl ; cf. karin.
Kurrinanbai-daughter-in-law.

Kumi-uwil koa-in order that... might carry.
Kurriwulliko-to carry away: to lear away.
Kurri vikora-mand., carry not.
Kurrol-perspiration ; sweat.
Kutha-i;iz., Chusa.
Kuttawai -- saticty ; intoxication ; drunkenness ; gluttony ; giddiness.
Futtawai-lan--one who satiates; a glutton ; a drunisard.
Kuttawaikan-one who is in a state of saticty.
Kintawaiko-tole satiated with food or drink; drunkenness ; gluttony.
Kuttawai kolad-to be aboat to satiate with fool or drink.
Kuttawaiye-one whose manner is labitually that of being satiated; ono liabitually a drunkard or a glutton.
Kuttaran-satiated.

## L

L-pronounced as Eazy, 'cll.'
La- is soundedas in Euy. 'large.'
Ladharo-pin:z., Lazarus.
Latin-pinn, Latin.
Latinumba - belonging to the Latin people or language.
Le-rllymes with Eing. 'lay.'
Lebben-Eng., learen.
Lebben kiloa-like leaven.
Lebben korien koba-not having
leaven; unleavened.
Lebi-prin., Levi.
Lebi-kal-a Levite.
Lebi-Eo-Levi, as the agent.
Lejun-Eng., legion.
Lepro-Eng., leprosy.
Lepro-kan-one being in a state
of leprosy; leprous; a leper.
Lepro-ta-leprosy, as a sulbject; the leprosy.

Lepton-Gr:, a small coin ; a mite.
Lepton-ta-a mite ; it is a mite. Lo-sounds as Eng. 'lo'!
Lot-prin., Lot.
Lotúmba--belonging to Lot.
Luka-Gr. pr.n., Luke.
Luka-úmba-belonging to Luke. Luthania-pr.n., Lysanias.

## M

Ma-imp., do (a challenge). -ma-an auxil. particle denoting the perf. past aorist, did; done -ma korien-did not; not done. Mabogull-a widow.
Mabogun koba--bolonging to a widow ; a widow's.
Magdala-kàlín-(fem.), a woman of Magdala ; Magdalene.
Mai-sounds as Eng. 'my.'
Maiya-a snake ; a serpent (the genus).
Makoro-ban-one who fishes; a fisherman.
Makoro-fish (the genus).
Makoró-fish, as an agent.
Makoró birug-away from fish; a picee of a fish.
Makorrin-from fish, as a cause; on account of fish.
Malma-lightning.
Mamuya-a ghost, the spirit of a departed person; not the spirit of a living person, which is marai ; cf: Marai (not mamuya) Yirri-yirri ' the Holy Ghost.'
Man-sounds as Eng., 'man.'
-man-as a particle, denotes the present tense of the verb causative.
Mankilli-gél-the place of taking or receiving, as the counter of a shop; the bank; the treasury.

Mankilli-kan-oone 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; receiving.
Manki-ye-one who is a habitual taker; a thief.
Mankiye-ko-to (against) a thief.
Mankiye nukug-ka-a taker of women ; a woman stealer; an adulterer:
Manki yikora-prohib. imp., do not steal ; do not take.
Man korien-neg., did not take. Mankulla-have taken in hand; did take; took.
Man pa-pricutive of effect, un able to take; could not act complish the taking hold of.
Mantala - did take, at sone former period.
Mantan-does take hold of.
Mantilléa-imp., take it.
Mantilliko-to take ; to receive.
Mantillin-now receiving.
Mantillinún wal—will certainly take; it shall be taken.
Mantoara-that which is taken, received or held ; the deposit; the theft.
Manumbilla - imp., permit to take ; let take.
Manumbilliko-to allow to take; to let take.
Manún-fut., will take
Manún wal-will certainly take; shall take.
Mara-imp., take; do take ; take hold ; receive.
Marai-spirit; soul of aliving being not a ghost ; which is mat muya.
Marai-kan-one who is a spirit; having a spirit.

Marai-kan-to-one possessing a spirit, acting as an agent.
Marai koba-belonging to the spirit or soul ; of the spinit.
Marai-marai-actively engaged doing something; busy ; busily employed.
Marai nurúnba-spirits belonging to you ; your spirits; your souls.
Marai-to-the spirit, as an agent.
Marai yirri-yirri-the spirit sacred ; the Holy Spirit.
Marallía-imp., continue to take; receive.
Maratha-pr.n., Martha.
Mara-uwil-opt., that...... may take.
Mara-uwil koa-subj., in order that...might take or receive.
Mari-pr.n., Mary.
Maro-an indigenous thorn; a thorny bush; a bramble.
Mata-ye-one habitually given to greediness; a glutton. Also, Matayei.
Mataye-koa-katéa-kún-lest any greediness (gluttony, surfeiting) should be.
Màttara-the hand.
Mattarrin_from (on account) of the hand ; by the hand, as an instrument.
Mattaro-the hand, as the agent; with the hand.
Mattaroa - with (accompanied with or through) the hand, as an instrument.
Matti-dual, acts together; did together.
-mau-rhymes with Eng. 'cow.' -ma-u-the causative particle in the optative and subjunctive form of the verb.
Meapa-recently cultivated or planted.

Meapala-aor. def., planted, at some certain time past.
Meapulla-planted; did plant.
Meapullía - imp., plant ; do plant.
Meapulliko-to plant, set, cultivate.
Me-snunds as in Eng. ' may.'
Mentha-Lat., mint.
Mi-is sounded as Eng. ' me.'
Mikan-presence; fronting; in the face of ; before.
Mikan-ta-the presence.
Mikan tako-in the presence of ; before.
Mimá-did cause to stay.
Mimulliko--to detain ; to urge to stay.
Mín-sounds as Eng. 'mien.'
Minn-sounds as in Eng. 'mint.'
Mina-Gre, a pound.
Minarig ?-what?
Minarigh-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.
Minbinún-will grind.
Minbinún wal-will certainly crush or grind ; shall grind.
Minka-imp., wait.
Minkéa-remained; waited.
Minki - any mental or moral feeling; the feeling of sympatly; sorrow; compassion; penitence; patience; repentance; pondering.
Minki kabirug-from (out of) such a feeling.
Minki kakilliela-was sympathising.
Minki kakilliliela-was and continued to sympathise or feel penitent, \&c.

Minki kakilliko--to be in a state of inward feeling ; to sympathise; to sorrow ; to liourn ; to loe penitent.
Minki kakulla - sympathised ; have sympathised.
Minki-lan-one who sympatliises or fecls sory and repents.
Minki-kanue-sympathy; my inmad feeling; repentauce.
Minki-kanne-ta-sympathy it is: the sympathy.
Minki kinin-will sympathise (somow, releert).
Dinki kitan-sympathises: repents.
Minki korien-without feeling.
Minkilage - sympathises: feels sorrow; repents.
Minkilliko-to wait (stay, diwell)
Minkin-waits ; dwells; delays.
Mimán!- what are actially present? how many? how much?
Minnug? --what things, as the object ?
Timmugeban?-what thing now about (I, we, you, de.)
Minuughanin? - what will. do? what will be done?
Minnug-banin-kan ?-what now will some one do?
Minnug-banùn wal ?-what wil ...certainly do? what shall be done?
Minnugivo or minnambo something; anything; somewhat.

- Mimagbo - minnugbo - many things; erervtling ; all things.
Minnuébulliela?-what was going on? what was loing?
Minnug-bulliko- (an interrogative form of the verls) what is doing? what is going on?
Minnug-bulli kolag-about to do something.
Mimut $\dot{\text {-bullinutn?--wlat will be }}$ going on or cloing.

Mipparai-honeycoml.
Mipharai kabirug-from (outof) lioneycomb.
Mirka-perbups; i.q. murka.
Mirka-ta-perhaps it is.
Mirkin-virginity; purity.
Mirkun-pure ; clean.
Mirohambilía-imper. and permissive, permit to continue to take care of or sare.
Miromá - took care of ; did keep; did save.
Siroma-bunbilla--imp., bermit to take care of or save.
Niromanun-will take care of will sare ; will cocupy.
Miroma pa-pricatice, did (not) take care of ; without care of.
Miromulla-imp., take charge of, if necessary.
Miromullia-imp., continue to take care of ; sare and continue to save.
Miromulli-kan-one who takes charge of (watches over, saves from harm) ; a saviour.
Miromulliko- to take clarge of; to take care of; to watch orer; to keep; to save from harm.
Mirral-clesolate; unproductive; barren ; poor.
Mirrilla, murulla--a maid; laaing no husband; barrea; poor.
Mircalkaiko-for the miserable.
Mirril-lo-the pooraud destitute, as agents.
Mirril-mirral-kan-one who is in a miserable state ; pocr ; destitute.
Mirrigil - ready ; prepared to remore or to go a journey.
Mirro-mirroná-rubbedandiconcontinued to rub.
Mirromulliko-to rub.
Mirug the shoulder.
Mirug ba-on the shoulder.
Mita-a sore.

Mita-mitag-sores : full of sores.
Nittéa-waited; did wait.
Mitti-swall; little; a littleone; the youngest child.
Mitti-the youngest son.
Mitti-ko-the youngest son, as the agent.
Mittilliela - waited and contimued to wait; Wras waiting;
waited ; stayed ; remained.
Mittilliko-to wait or remain.
Mittillin-now waiting.
Miya-hinderad; prevented.
Miyelliko-to hinder:
Moiya-cool.
Moiya koa-in order to cool;
that...minght cool. [f:ure.
Mokal-ams; weapons of wai-
Thoney-Eng., money.
Ioni-crel monesplace; a pusse; a bants.
Moni-ko-money, as the agent.
Morig-a particle; a very small bit; a mote ; dust.
... Moroko-the sky ; the visible heareas; hearen.
Moroko kaba-is in lieaven.
Moroko kabirug - from (away
from) the sky ; from heaven.
Moroko kako-in oi to heaven.
Moroko koba-belonging to the sky or heaven.
Moroko lin-fiom (on account) of hearen, as a cause; froun hearen ; of heaven.
Moron-life.
Moron-ba-lives ; is alive.
Moron-ba-batéa-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 lise.
Moron kitan- is in the state of living ; is alive ; lives.

Toron ko-for life.
Moron koa kateakin-lest... should be alise again; lest ...should be saved alive.
Moron-tia katea-kinun--life will be agrin ; the life is to be again.
[life.
Moron tin-from (on aceount of)
Moron tin kitan-from (on account of lieing alive.
Mot--sounds as Eng. 'moto.'
Mothé-pin., Moses.
Hothe ko Moses, as the ugent.
Totic-to--Moses, as the agent.
Motlicto noa-Moses he, as tha agent.
Mothé-ímla-... belonging to M
Irotilliela - dial smite on the breast.
Motilliko to smite the breast.
Mu-sounds as in Eng. 'moon.'
Nug-mhymes with Eny. 'bung.'
Nutga-mádid wrap up.
Musga-matoara - that which is wrapped in or swaddled.
Muggamulliko-- to cause to be corered ; to wrap up in soft 'ti'tree lank as clothing ; to swatdle; to swatle.
Mukkaka - the noise which a lird utters; to cackle; to crow.
Mukkakaka tibbinto--the crow of a cock.
Mukkin- the form of auldress to a young female ; maid!
Mularea-kan-one wounded by an instrument ; one caused to become wouncled 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 $c f$. .
Mumbilla-imp., lend; do lend.
Mumbillan-does lend.
Numbillé:in-lent; did lend.

Mumbilliko-to lend.
Mumbinün-will lead.
Mumbitoara--thatwhich is lent; the loan ; the debt.
Mupai--fast, shut, silent, dumb.
Mupai kakilliko-to be fast, as the mouth; to be silent or dumb ; to hold your peace.
Mupai kakillinún-will be fast or dumb; will be silent.
Mupai kakulla-was fast; was silent ; held their peace.
Mupai umulliko-to cause to be silent or dumb.
Mür-sounds as mur in Eng. ' murder,' but the $r$ is rougher. Mur-sounds as Eng.' ${ }^{\text {'moor'; } c f \text {.* }}$
Marka-see mirka.
Murkun-pure ; clean ; free of superfluity ; cf. mirkun.
Muron-ointment.
Murrá-ran ; did run.
Murra-to run; to flee away.
Murrabunbilliko-to let run.
Murrabunbilla-imp., let run.
Murrai-good; well ; patient; in a general sense ; cf. murroi and murräàg.
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 well pleased; to behappy.
Murrakin - a young female; maiden ; virgin ; cf. mukkin.
Murrakin-to-a young female, as the agent.
Murrapatoara-that whichisrun out ; anything numbered.
Murrapullikanne-the taxation; the thing that counts or numbers.
Murrapulliko-to run out; to number ; to tax each one.
Murraràg-good; right; just; proper.

Murràmurrarag--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.
Murrarág kakillikanne.- anything that is good or righteous; righteousness.
Murrarág kakilliko-to be in a good state ; to be well off or happy.
Murraráà koiyelliela - worshipped.
Murraràg goiyelliko-tobegood, in manner ; to worship.
Murrarag-tai- the good, indefinitely; the just; the righteous.
Murrärag-ta-a good tling.
Murräroǵ-tara-good things.
Murrara $\dot{g}$ wiyelliela-was saying good; was praising.
Murrarag wiyelliko-to speak good; to praise.
Murrarig-within ; into ; inside. Murring-forward ; onward.
Murriuğं kolaǵ-about to go forward.
Murrin - the body ; of. marai -the soul; the spirit.
Murrinauwai--a floating vessel; canoe ; boat; ship ; the ark.
Murrin kiloa-like a body.
Murrin ko--for the body.
Murrin tin-from (on account of) the body, as an 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 ; of. also murräràg.
Murrulliko-to run away; to flee.
Murrug-within ; in ; locally.

Murrug ka-is'within; is inside.
Murfug ka temple la-is inside or within the temple.

- Murruğ-ka-má-pressed upon.

Murruġ-kamulliko-to cause to let be overcome, as water runs within and overcomes; to let be choked or drowned.

Murrug̀-kà-ma-was caused to let be overcome or smothered ; was choked.
Murrug kolag -about to go in. Muta-mután-powder ; dust. Mutard-Eng., mustard.
Mutug - a crumb; a small piece; a bit ; a mote.

Note--This Lexicon is incomplete; the author was working on it at the time of his death.-ED.

## PART IV.

THE APPENDIX.

## APPENDIX.

(A.)

## A SHORT

## GRAMMAR and VOCABULARY

OF THE
dialect spokey by the Miny ƯG PEOPLE, on the north-east coast of New South Wales. (By the Rev. H. Livingstone, Wimmera, Victoria.*)

## I. THE GRAMMAR.

The Minyug dialect is spoken at Byron Bay and on the Brunswick River. The natives on the Richmond River have a sister dialect called the Nyug ; those on the Tweed call their own Gando or Gandowal, but the Minyug they call Gendo. The words minyug and nyug mean 'what'? or 'something,' for they are used either interrogatively or assertively. Similarly, the words gando and gendo mean 'who'? or 'somebody.' These three dialects are so closely related that they may be regarded as one language ; it is understood from the Clarence River in New South Wales northward to the Logan in Queensland. For this language the aborigines have no general name.
It is well known that the Australian dialects are agglutinative, everything in the nature of inflection being obtained by suffixes. To this, the Minyug is no exception ; so that, if I give an account of its suffixes, ihat is nearly equivalent to giving an exposition of its grammar: It will, therefore, be convenient to take, first, such suffixes as are used with the noun and its equivalents, and, afterwards, those that may be regarded as verbal suffixes. The words that take what may be called the noun-suffixes are (1) Nouns, (2) Adjectives, and (3) Pronouns.

## NOUNS and ADJECTIVES.

As the same general principles apply to both nouns and adjectives, these may be examined together as to (1) Classitication, (2) Number, (3) Gender, (4) Suffixes.

[^29]
## 1. Classification.

Nouns in Minyug may be arranged thus :-

## Life-nouns.

(1.) Persons (masc.) ; all proper and common names of males. (2.) Persons (fem.) ; all proper and common names of females. (3.) Animals; all other living creatures.

## Non-life nouns.

(1.) Names of things.
(2.) Names of places.

I divide them into life-nouns or nouns denoting living beings, and non-life nouns or names of things and places, because the former often join the suffixes to lengthened forms of the nouns, while the non-life nouns have the suffixes attached to the simple nominative form. Again, subordinate divisions of both of these classes is necessary, because the adjectives and pronouns often vary in form according as they are used to qualify names of human beings, or animals, or things.

A few examples will make this plainer. If a man who speaks Minyug is asked what is the native word for 'big' or 'large,' he replies, kumai. This kumai is the plain or vocabulary form, which may be used on all occasions to qualify any kind of word But if a native is speaking of a 'large spear,' he will usually say kuminna ćuan. Either kumai or kuminna will suit, but the longer form is more common; kuminna is used ouly 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 paigai, 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 cubbo 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-gall, 'new,' 'young,' baliggàl-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, -jära, -rim, -ri, -li, -gàri, -gàl. The table given below, for ordinary adjectives, adjective pronouns, and numerals, jllustrates these uses. Forms rarely used have a $f$ after them.
EXAMPLES of the SUFFIXES of ADJEOTIVES.

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| :---: | :---: |
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|  |  |
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|  |  |

1

The adjective dukkai, 'dead,' takes numerous forms; thus :2. dukkai, dukkai-bin $\dagger$; 3.touara-gun, dukkai-gun $\dagger$, dukkai-bingun $\dagger$, dukkai-gun-bin $\dagger$; 4. dukkai, dukkai-bin $\dagger$.

## 2. Number.

Nouns and adjectives do not change their form to denote number. The word paigal may mean one 'man,' or any number of s men.' With regard to the pronouns, some of them are singular, some dual, some plural, and some of them indefinite so far as number is concerned. The number of a noun is generally known by the use in the same sentence, or in the context, of a singular, dual, or plural pronoun, or by the scope of the sentence or other surrounding circumstances.

## 3. Gender.

There are two ways by which the feminine is distinguished from the masculine-either by a different word or by adding the termination -gún, of which the $u$ is always short ; as :-

Masculine.
Mobi, 'a blind man.'
Yérubilgin, 'a male singer.'
Kicom, 'old man.'
Cubbo, 'boy.'
Koroman, male 'kangaroo.'

## Feminine.

Mobi-gun, 'a blind woman.'
Yérubilgin-gun, 'a female singer.'
Merrug, 'old woman.'
Yagàri, 'girl.'
Imarra, female 'kangaroo.'

## PRONOUNS.

These are :-(1) Personal pronouns, (2) Demonstratives, (3) Indefinite pronoms, (4) Numerals, and 5) Interrogatives.

## Personal pronomus.

Singullar. Gai, 'I.' We, 'thou.' Nyuly, 'he'; nyan, 'she.' Plurcl. Gully, 'we.' Buly, 'you.' Cannäby, 'they.'

The Minyug has no simple dual, although there are compound terms and phrases denoting the dual number ; such as, gulliwé, gullibula, 'we two'; wé gerrigg, 'you two,' 'you and another.' The personal forms of bula are sometimes used as dual pronouns; as, bulaily, 'they two,' masc., and buiaili-gun, 'they two, fem.; and even such phrases as wé gerrig bulaily and wé 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 sultixes. Often, however, the noun is omitted, and then they become true personal : pronouns, retaining whatever suffix they would have if the noun were used. For example, the word kully, used as a predicate, means 'here'; as, paigal kully, 'a man is here'; but paigalkully yilyul means 'this man is sick'; and, omitting paigal, kully yilyul means 'he is sick'; kully thus means 'here'; 'this': 'the"; 'he here'; 'slle here'; and 'it here.'
Such words are real demonstratives, and must be carefully dis. distinguished from ordinary adverbs of place; for, often an adverl, 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 persousl pronouns are so numerons, and hare little or no etymological con nection in Australian dialects. These demonstratives are kull y, mully, killy, kunde, kanyo, wún, kam, kaka, ka, and kaba. As these are sometimes doubled or reduplicated and have some otlify variations in form, the following sclieme nay be convenient :-
Singulat:

Pluwal.
I.-Kully, kü-kully, 'this '; 'the'; 'he (she, it) here '; 'this here.'
II.-Kulla-na-gun, 'this'; 'she here.'
III.-Konno, ko-kouno, 'this'; 'it here,'
IV.-Külly, ku̇-kully ; ku̇kai ; kullai, kú-kullai ; 'here.'
I.--Mully mú-mully, 'that'; 'the'; 'he (she, it) there.'
II.-Mulla-na-gun, 'that'; 'she there.'
III.-Monno, 'it there.'
IV.-Mully, mú-mully ; mullai, mú-mullai ; 'there.'
I.—Killy, ki-killy, 'you'; 'he'; 'he (she, it) yonder:'
II.—Killa-na-gun, 'yon'; 'she yonder:'

Kímo, ka-káno; sometimes kám, Munyo; sometimes mun.
II.-Kundy, 'it there '; 'it.'
Kanyo, ka-kanyo, 'this'; 'it near.' IV.-Kanyo, ka-kanyo, ' here.'
I. is the common masculine form used as an adjective or pronoun. II. is the feminine form so used. III. is the neuter form so usecl. IV. is used as a predicate for masculine, feminine, aud nenter.

Demonstratives used either as singular or plural are-ka, 'it'; plu., 'they in that place there'; kaba, 'it'; plu., 'they there.'

The Nyug dialect, instead of kully and mully, has mugga and kugga; thus:-

Singular.
Pluvat.

| Masculine. | Feminine. |  |
| :--- | :--- | :--- |
| Mugga. | Muğgun. | Maka. |
| Kugga. | Kuggun. | Kaka. |

Kaka is thus a recent addition to the Minyug dialect. It is at present almost exclusively used instead 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 $k a$ and ma; thus, kama consists of $k a+m a$, maka of ma+ka, and kaka of ka+ka; yet there are many doubled forms that are singular. Ma, however, is used, but not as a demonstrative. K a, 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'; and gerrig, 'both'; to these may be added the adjective kumai, which is sometimes used in the sense of 'much' or 'many.'

Kurralbo has but one form, viz., kurral, but it is never used without the addition of the ornamental particles, -bo or -ju $\dot{g}$. The four forms of kaiby have been given already. Gerrig has but one form.

## Numerals.

Strictly speaking, the language has only two words, yaburu aud bula, that can be called numerals. Yet, by doubling and repeating these, coluting can be carried on to a limited extent; as,

$$
\begin{array}{ll}
\text { Yabúru, 'one.' } & \text { Bula-bula, 'four.' } \\
\text { Bula, 'two.' } & \text { Bula-bulai-yaburu, 'five.' } \\
\text { Bulai-yaburu, 'three.' } & \text { Bula-bula-bula, 'six '; de. }
\end{array}
$$

Yabúrugin, and yaburu-gin-gun are sometimes used for the singular personal pronouns, and bulaily and bulaili-gun for the clual. Other uses of these numerals may be seen in-yaburugin yu̇nbully, 'go alone' (said to a male); yaburugingun yùnbully, 'go alone' (saicl to a female) ; yaburu-min-ba, 'at once,' or ' with one blow,' 'with one act'; bula-nclen, 'halres'; bula-ndai, bula-ndal-gun, 'twins.'

## Interrogatives.

In Minyug the difference between an interrogative sentence and an assertive one consists, not in any different arrangement of the words, but simply in the tone of the voice. Therefore the
words which we call interrogatives have also assertive meanings. Fcexample, the expression gen kuggallen, taken as an assertive, means 'somebody calling,' but, as an interrogation, 'who is call. ing '? thus, gen represents 'who'? or 'somebody '; it is used like the life-nouns and personal pronouns. In the same way, minya, minyug, minyugbo, mean 'what'? or 'something.' There is also inji, winjiit, which means 'where'? or 'somewhere.' Anotler word of the same kind is yilly, 'in what place'? and 'in some place.' Such words are the conmecting links between the nouns and the verbs.

$$
4(a) . \text { Suffixes to Nouns. }
$$

The suffixes used with nouns are the following :-

## 1. -0.

This is usually said to be the sign of the agent-nominative case, but it also denotes an instrumental case; o.g., buman gaio wanye murrundu geo, 'I will beat you with-a-club.' Here the words for $I$ and for the club both have this suffix. Yogum gai yuggan bumbumbo, 'I cannot go with-swollen-feet.' Here the word, 'swollen feet,' has this form.

## 2. -nye, -ne, -e, -ge.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, 'beat'; na, 'see'; igga, 'bite'; wia, 'give to'; bura, 'take out.' As a general rule, only lifenouns and personal pronouns take this suffix. Non-life nouns retain their plain nominative form. Since adjectives and adjective pronouns agree in form with the nouns they qualify, it follows that they have a twofold declension. The accusative form of 'that man' is mullanye paiginnye; of 'that tomahawk,' the accusative is mully bundan.

Examples of its use are:-Mullaio gunye yilyulman, 'he will make me sick.' Wanye yilyulman mullaio, 'he will make thee sick.' Gaio mullanye yilyulman, 'I will make him sick.'

Sometimes either the form in oo or in -nye is omitted.

## 3. -na, -a.

This is used to denote the genitives; as, paigánnakoggàra, 'a man's head'; taićumma jenuug. 'a boy's foot.' This form in -na belongs only to life-nouns and worcls comnected with them. It is the same that is used with adjectives qualifying things; so that unduruna ćuan may mean either 'some spear' or 'somehody's spear.' There are also other forms to clenote possession. When followed by this case, the interrogative minyug takes the sense of 'how many'? as, minyugbo kittomma nogum? 'how many dogs hass 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,' -gohy 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 cubbulgun killagéby kundalgóby, 'where is the paddle of that canoe'? Gaio kindan junas 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. -gàl, -jil, -gàl-lo, -na-çàl, -na -jil.

The sutfixes -go and -gal correspond to one another in the sense of 'to' and 'from.' Inji-go wé means 'where are you going to'? inji-gal wé is 'where are you coning from'? gai kamgal, 'I come from there.' Jil is a variant-form seldom used. The life-nouns add -gà or -jil to the form in -na; as, paiganna-gal, 'from the man.' Sometimes -gal takes the form gallo, 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, warre paigal-baima konno, 'carry this with the man.'
8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use:Jura junag bundanda, 'pull the handle out of the tomainawk'; bura monno ćuan pagalbaia, 'pull that spear out of the man.' It often denotes possession ; as, gaiabaia ćuan, 'I have a spear.'
9. -e, -ai, -ji, -bai

This is the converse of the particle -a ; it means 'into.' Ji is used with nouns ending in -in ; as, umbin -ji, 'in the house.' Ba-i 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 wé bon-no, 'go round the camp'; but koroally paigal-bano, 'go 'round the man.' It is also used in such sentences as kagga kúg ballunno, 'carry water from the river.' Its meaning may be given as 'from,' ' around,' ' apart,' and the like.

## 11. -urrugan.

This means ' with.' It may be regarded as a kind of possessive; e.g., yilly nogúm-urrugan paigal may be translated, 'where is the dog's master'? or 'where is the man with the clog'? There is a phrase walugàra, 'you also,' which has some connection witl this; the $\dot{\mathbf{g}}$ is intrusive between vowels to prevent hiatus.

## 12. -jüm.

Júm means 'without.' Yilly nogún jüm paigàl? 'where is the dog without a master'? This is one of the verlal 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, $\mathrm{kwág}$-gerry gai, 'I wish it would rain'; nyan minyug gerry kúg, 'she wants some water'; gai killa-gerry umbin-gerry, 'I would like to have that house'; yogu̇m gai mulla-gerry ćulgun-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 aclded the suffx -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 -jär-gun; e.g.,

Adjectives generally agree in termination with the nouns they qualify; but it should be noticed they do not follow any hard and fast rule. The suffix may be dropped from the adjective; more frequently it is dropped from the noun and retained with the adjective; and rarely, when the sentence can be understood without it, it is dropped from them both. On the other hand, this rule is carried out to an extent that surprises us. For instance, nubug and mubug-gun mean 'husband' and 'wife,' but the longer form of nubugg-gun is nubuġjár-gun. Now, Kibbinbaia means 'Kibbin has,' and to say 'Kibbin has a wife,' would usually be Kibbinbaiagun nubugjàrgun. Again, bura jin gaiabaia mia would mean 'take the speck out of my eye'; where $\dot{g}$ aiabaia 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-gàl, it also becomes inji-gun and inji-gun-ga, and these last terminations are verbal suffixes. The word minyug 'what'? may also take such forms as these:-minyugallela? 'what are you doing'? miuyugen? 'what is the matter'? minyugoro? 'what is done'? In form, there is really no distinction between interrogative and assertive sentences; hence any interrogative may have also an assertive meaning; minyugallela gai, therefore, may mean 'I am cloing something.' In this dialect, there is a grammatical distinction between the imperative, the affirmative, and the negative forms of speech; but all these forms may be made interrogative by the tone of the voice.

## Suffix-postpositions used with Nouns and Pronouns.

It may be as well to ask, at this stage, if there are any prepositions in Minyug. There is a large number of words denoting place; most of them are simple adverbs, and some of them demonstratives, and some occasionally have such a relationship to the noun that they can only be regarded as fulfilling the office of prepositions. They are not always placed before the noun, the Minyug having the greatest freedom with respect to the collocation of words. The word kam, which is among the demonstratives, may also be regarded at times as a preposition. When a native says, walo kam 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'; bundagàl, bundagàlly, bundagailla, '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 rowel 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 givell of each kind. In Table I., all the inflecting suffixes will be joined to mully. In Table II. will be found the singular personal pronouns, which contain some irregularities, and a life-noun ending in $l, m, n, n g$, ra, or $o$. It will, however, be unnecessary to give in full the declension of these.

In Table III., four non-life nouns are chosen, ending in $-l,-n$, $-i n$, and $-r a$, and the terminations given are those numbered $1,8,9$ From these examples, all other forms can be understood.
EXAMPLES of the USU of SUFFIXES

| Suffixes as used |  |  | Suffixes as joined to mully |  |
| :---: | :---: | :---: | :---: | :---: |
| With life nouns. <br> 1. 0 . | With non-life nouns. 0. | General moaning. Action. | With life-nouns. Mullai-o. | With non life-nouns. Mullai-o. |
| 2. Nye, ne, gic, e. | Same as Nom. 1. | Accusative. | Mulla-nye. | Mully. |
| 3. Na , a. | Not in use. | Genitive. | Mulla-na. |  |
| 4. Gai, go. | Go, go-by. | 'For ; to ; of.' | Mulla-gai. | Mulla-go, -roloy. |
| 5. Na-gal, na-jil. | Gàl, gal-lo $\dagger$. | 'From.' | Mulla-na-gil. | Mulla-gal. |
| 6. Ba. | Ba. | 'At ; witl.' | Mulla-ba. | Mulla-ba. |
| 7. Bai-ma. | Ma. | 'In.' | Mulla-bai-ma. | Mulla-ma. |
| 8. Ba-ia. | A, ba-ia $\dagger$. | 'From ; out of.' | Mulla-ba-ii. | Mulla. |
| 9. Bai. | E, ai, ji. | 'Into ; in ; to.' | Mulla-bai. | Mully. |
| 10. Ba-no. | No. | Indefinite, | Mulla-bano. | Mulla-no. |
| 11. Urrugan. | Urrugan. | ' With.' | Mull-urrugan. | Mull-urrugan. |
| 12. Ju̇m. | Jün. | 'Withont.' | Mulla-jüm. | Mulla-jum. |
| 13. Gerry. | Gerry. | Verbal; 'wish or | Mulla-gerry. | Mulla-gerry. |

EXAMPLES of the DECLENSION of NOUNS and PRONOUNS by the USE of SUFTHXES.


## YERBS.

## 4 (b). Suffixes to Verbs

## Imperative and Affrmative Forms.

The imperative, in the Minyug dialect, is the simplest form of the verb; it will therefore be quoted as the stem of the verb. In true verbs, it ends in -a or -e ; as, kulga, 'cut,' bugge, 'fall.' If the $-a$ or $-e$ is cut off, there remains the root of the verb, and to it the verbal suffixes are attached. These are very numerous, and appear, at first sight, to be very complicated ; but the whole may be simplified by taking them in the following order:-(1) Final suffixes; (2) Internal strengthening particles or letters; and (3) Separable demonstrative particles. The usual final suffixes are :-

1. $-a,-e$, used in giving a command or in expressing a. wish.
2. -alc, -ela, denoting present action.
3. -an, denoting future action.
4. -anne, -inne, -unne, denoting unfinished past action.
5. -oro, denoting finished action.
6. -en, the historical past tense ; often an aorist participle.
7. -inna, used, but rarely, as a participle.
8. -ian, past time ; with passive sense, when required.
9. $-i a,-\bar{e},-a i a$, when used with a leading verb, has a future meaning, but it is generally the infinitive or noun form to express verbal action.
10. -ai, may be called the subjunctive, but the verb does not take this form in all positions where we might expect a subjunctive to be used.
11. -enden, -unden, -anden, is probably derived from kinda, the sixth form of which is kinden. It adds the idea of 'made' or 'did' to the root idea of the verb. It is sometimes equivalent to the passive, and at times it becomes the foundation of another verb, so that there are such forms -endene, endeloro, dc. It sometimes takes, between it and the root, the strengthening particles of the next paragraph.
12. The internal strengthening particles are (1) $l e, l, r, r e,(2)$ $g$, $n g-g$, 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 alelc 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 $r, r e$ are simple variations of $l e$, and seldom used. The forms in $g, n g-g$, are from ga, ' to go on,' and those in $b$ from ba, 'to make,' 'cause to be.' The following table will show the various possible forms in which a verb may be found. The separable demonstrative particles inserted in the table are:-be, bo $\dagger, y u n, d e, j i$. Bo and be seem to add nothing to the meaning ; yun means 'there'; di or $j i$ means 'to' or 'at.'

The S'uffixes as attached to the root-form of Verbs.
To the forms in italics, the separable demonstrative particles are added.

| *1. -a, -e, -ade. | -alé | -ga. | -galé. | -ballé. |
| :---: | :---: | :---: | :---: | :---: |
|  | -elé. | -ġga. | - ģale. |  |
|  | -errà. |  |  |  |
| 2. -ala. | -alela. | -gala. | -galela. | -bulela. |
| -ela. | -elela. | -gyala. | -gigalela. |  |
|  | -erralat. |  |  |  |
| 3. -an. | -lan. | -gan. |  |  |
| -anbe. <br> -anji. | -rant. | -ggan. |  |  |
| 4. -anne. | -alinne. | -gàme. | -galinne. | -bulenne. |
| -inne. |  | -géane. | -ggalinne. |  |
| -unne. |  |  |  |  |
| 5. -oro. | -aloro. |  | -galoro. |  |
|  | - eloro. |  | - jgalore. |  |
|  | -aloroby. |  | -galoroby. |  |
| 6. -en. | -allen. | -gen. | -gallen. | -bulen. |
| -enyun. | -aren $\dagger$ : | -ğgen. | - gigallen. | -bulenji. |
|  | -cullenji. | -genji | -gallenji. | -bulenyun. |

7. -inna; 8. -ian ; 9. -ia, -aia, -ē ; compouncl, -alia; 10. -aii ; compound, -bai ; 11. -enden ; compound, -genden, -ggenden; -bunden.
*The numbers indicate the Moods and Tenses ; thus, 1 is the Imperative Mood; 2, The Present Tense; 3, The Future Tense; 4, The Past (unfinished); 5, The Past (finished); 6, A Participle form (oftcn past); 7, A Participle form (generclly present) ; 8, A Participle form (often passive) ; 9, A Noun form of Verbal action (the infinitive) ; 10, The Subjunctive, i.e., the form which the verb takes when compounded with A uxiliary 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 $m a$, and from $b$ and $b a$, as shown below. These are sometimes attached, not to the simple stem-form of the verb, but to specially lengthened forms.

## Kinda, 'make.'

This, as a principal verb, las all the forms of the simple suffixes except No. 11, and many of the compound ones; as, kinda-bulela, kinda-galoroby, de. It sometines 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 owit the $k$, and use only the terminations; as, bo-alé, 'be great,' bo-indalé, 'be made great.' In the Minyug dialect, when two words are brought together, it is common for the second to lose its initial consonant. Kinda itself is a derivative from $d a$, which is in use to turn nouns ancl adjectives into verbs; as, umbin, 'a house,' umbin-da, 'make a house.'

## $B a$, 'cause to be.'

$B a$, as a locative, is also a noun-suffix, but, like dc, it helps to convert other words into verbs; as, kirriba, 'awake.' As ahready noticed, it enters into composition with verbs, lengthening their forms, at times, without adding to or altering their meaning. As part of a principal verb, it generally has the meaning, of 'cause to be'; as, nyarry, 'a name,' nyarri-ba, 'give a name' or 'cause to have a name.' It is also attached to the past tense, and is often used when a secondary verb is in a sentence; e.g., monno wébàro kunjillinneban nobo, 'that fire will be lighted' (made to burn) to-morrow.

Ma, 'make,' 'cause to be there,' 'cause' generally.
This is one of the most important verbal suffixes in the language. As a noun-suffix, it has the sense of 'in,' and many of its derivative words lave the idea of 'rest in a place,' and not of causation. Maia means 'in a place,' while Kaice 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 waikàlkullima, 'put crosswise,' waikundima, 'put on.'
It sometimes follows adjectives; as, bunyarra-ma yerrúbil, 'make a good song'; and sometimes pronouns; as, kaibi-ma junag, 'make another handle.' With verbs, it is sometimes attached to the imperative form; as, kory, 'run,' kori-ma, 'make
to run'; sometimes it takes the particle bin between it and the root form or the imperative form ; as, du $\dot{g}$ bin-ma, 'cause to lie down.' Very cften it is attached to a form in -illi; as, dug-gilli-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; ( $p a s t$ ) bunyarramunne warrimmunne.
Gerry, ' wish,' ' like to.'

This was placed amongst the noun-suffixes, because, although it has a verbal meaning, it follows the rules of the noun-suffixes. It also has a place as a verbal-suffix. It never changes its form, and is always the final suffix. It is generally attached to the subjunctive; as, yunai-gerry gai, 'I should like to lie down'; often to the form in -bai; as, y in bai-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 nom-suffixes, and is used in negative sentences. It is often attached to the imperative form, sometimes to the simple subjunctive form, and sometimes to the subjunctive form in -bai. It is the negative of the present. Wanye kunlela gai means 'I know you'; but wanye kunlejúm gai, 'I do not know you,' or 'I ann without knowledge of you.' Na is 'look'; naijúm gai or nabaijum g̀ai is 'I do not see.'

Yogúm is another negative. It is a word distinct from jüm, 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 yùnbai, 'do not go.' It has all the usual forms of a verb; as, gai wanalen, 'I left it alone.' Kingilga, 'that will do,' kingilànna, 'go away, numoé, 'stop,' also help to form negations.

## Some Idioms in the Miniung Dialect.

The following sentences show some of the aboriginal idioms:1. Rest in a place.

Kúkully g̀ai, 'I am here'; múmully wé, 'you are there'; kùkaibo, 'stay lere'; kokonno, 'it is here'; yilly nyan? 'where is she'; mully nyan, 'she is there'; killy Kibbin, 'there is Kibbin'; webena killy wai, 'the camp is above'; killy juy webena 'the camp is below.'

These sentences illustrate the use of the demonstratives as predicates. We can either say that they are used without the verb
'to be' as a copula, or that they themselves are used as neuter vepbs in the present tense. The latter view is more in accordance with the idiom of the language. There is, however, in the - Jlanguage, a general absence of connecting words ; there is no word for ' and,' the nearest word to it being urru or urrugan, 'with,' which is sometimes attached to words used as personal pronouns in the sense of 'also'; as, mullagurru, 'he also.' There are no relative pronouns, and we may almost say there is no verb 'to be,' used as a copula.

## 2. Adjectives as predicates.

Adjectives follow the same rules as demonstratives; for instance, yilyul gai, 'I am sick'; killy dukkai, 'he over there is dead '; monno bundan bunyarra, 'this tomahawk is good.'

## 3. The use of $\mathrm{y} \dot{\mathrm{u}} \mathrm{na}$.

But we can say kủkulliyen gai, for 'I was here'; and killy dukkaien, 'he was dead.' We can also say dukkaiainna, 'may you die,' or 'may you go to death'; dukkaiyuggan gai, 'I will kill myself,' or 'I will go to death.' These endings are from the verb yüna, which means 'to go.' The rule may be expressed thus :Any word which is an adjective may be used in its plain form as a predicate in the present tense, and may, by adding the forms of the verb juna, be turned into a true verb with all the tense-forms of a verb. The $y$ of yuna is often omitted, and the forms ungan, unna are used; also en or yen, as if the original root was ya. Yuna means not only 'to go,' but 'to live,' ' to move,' and 'to be.' The language has three verbs closely allied in form, yüna ' to go,' yúna 'to lie down,' and yana 'to sit down.' The first of these has the derived forms yugga, yuinbalé; the second, yínalé; and the third, y angalé.

## 4. Verbs of 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. Bukkora goa, 'go past'; bundagal boa, 'go near'; duloa, 'go down'; wande, 'go up'; kaie, 'go in'; wombin kwé, 'come here'; kaga, 'come clown'; dukkan kyua, 'go over'; kankyua junimba, 'keep to the right'; kankyua worrembil, 'keep to the left.'

## 5. Time.

The language can be very exact in the expression of time. $\mathrm{Num-}$ gerry is 'daylight'; karamba, 'mid-day'; yán, 'sunset'; nobo, 'yesterday' or 'to-morrow.' The particles -bo and -jug are also used to distinguish former time from latter; so that nobo-bo is ' yesterday,' and nobo-jug ' to -morrow.'

## 6. Manner.

There is a class of words that fulfil the duty of qualifying action as adverbs of manner, but they have the forms of verbs; so that they may be called qualifying verbs. They agree in final termination with the verbs they qualify. Karaia or karoe is 'to do anything in a great manner.' In the participal form it is used thus :-gibbum karandallen, 'full moon'; karandallen $\mathrm{k} w \mathrm{~g} \dot{\mathrm{~g}}$, 'heavy rain'; karandallen wibara, 'the fire is hot'; karaggen wurrig, 'very cold.' With verbs it is used in a different form; as, wemully karaielly, 'speak loudly.'

Gumoé is 'in a small way'; as, gumundallen gibbum, 'little moon'; wemully gumoelly, 'speak gently.' Magoé means 'to continue'; as, magoalé wemully, 'continue speaking.' Boé is 'to speak by onesclf'; as, boelly wemully, 'speak by yourself,' or 'speak alone.' Others are, -karaharai-elly du gga, 'cry very loudly'; nunnoelly dugga, 'cry very gently'; nuǵummȧnna dugga, 'cry quickly'; niganna dugga 'stop crying.'
7. Affections of the mind.
'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wanye buman, nobo wunye, 'I will beat Jou, perhaps to-morrow.' 'Hope' is expressed by jùn; as, mullaijún kulgai wibàra, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twin; as, gaio twiggalla wébära kulgai, 'I am afraid to cut wood.' 'Pity' and 'sympathy' are often expressecl by idioms meaning literally, 'smelling a bad or a good smell'; e.g., gai mullagai kunlunny bogon, 'I for him smell a bad smell,' or 'I pity him.'
8. The use of bunyaria.

Bunyarra, 'good,' means not only 'good,' but anything 'great.' It sometimes means 'very'; as bunyarra ju $\dot{\mathrm{g}}$, 'very bad.'

> 9. The use of karaban.

Reciprocal action is expressed by karaban; e.g., $\dot{g} u l l y$ karaban bummallé, 'let us paint one another:'

## 10. Comparison.

Gai koren karaialen, wumanden wanye, 'I run fast, you slowly'; that is, 'I am faster than you'; gai wanye g gulug paigal, 'I am a man before you'; that is, 'I am older than you. The pronoun (wanye or any other) is always in the accusative.

## 11. Government of Verbs.

Sometimes the infinitive form in $-i a$, 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 yünbai, or wana yúna, 'do not go'; wana ćubbai, 'do not eat'; wana
mullanye ćubbinmai, 'do not feed him'; yúna gully éullum kaggale means 'let us go to catch fish'; lit., 'let us go, let us catch fish'; both verbs are in the imperative. Kia mullanye
bumalia, 'ask him to fight'; this is the more common form ; but walo kia mullanye wébàra kundia, or walo mullanye kia wébárakunjeba, 'you ask him to light a fire'; here the endings of the verbs will agree in all the tenses ; as, (imper.) kia kunjeba; (pcist) kianne kunjebunne; (fut.) kian kunjeban.

Examples of the Forimation of the Texses 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, bumaiela, bumgali, bumgalela; 3. Buman, bumgan; 4. Bumanne, buualinne, bumganne, buminne; 5. Bumaloro, bumgaloro, bumaloroby; 6 . Bumen, bumallen, bumgallen; 7. Buminna; 8. Bumian, bumalian; 9. Bumalia; 10. Bumai; 11. Bumenden. Compound forms are:-

Bumaigerry, 'wish to fight'; bumejum (imper. neg.), 'fight not'; karaban bumalé (imper. reciprocal), 'tight one another'; bumille-ma, 'cause to fight,' which also, as above, may change ma into -mala, -malela, -man; -munne, -men; -ma-ia, dc.

## Kinda, 'make.'

1. Kinda, kindabalé; 2. Kindalela, kindabulela; 3. Kindan ; 4. Kinclinne; 5. Kindaloro, kindabuloro; 6. Kinden, kindabulen, \&c.

Kinda does not take the forms in -ga; nor buna those in ba.

## TABLE of RELATIONSHIPS in MINYUG.

## (1.)

Native words.
Equivalents.
A black $\dagger$ calls a father's brother.. biag ${ }^{*}$... pater, patruets.
" is called in return . . .
moism . illius fili-us, -a;
luojus nepos. $\ddagger$
A black $\dagger$ calls a mother's sister. . waijug . mater, materterc.
$"$. is called in return . . moism . illius fili-us, -a;
lujus nepos. $\ddagger$
A black $\dagger$ calls a mother's brother káog. . . avunculus. is called in return . . . . burrijug ejus nepos. $\stackrel{+}{+}$ A black $\dagger$ calls a father's sister . . narrin . amitc. is called in return . . . . nyógon . ejus nepos. $\stackrel{\ddagger}{+}$

* Biag $\dot{g}$ also means 'father,' and waiju $\dot{g}$ ' mother.'

The child of bia $\dot{g}$ or of waiju $\dot{g}$ is 'brother (sister)' to moium; and a child of kag or narrún is cousin to burriju $\dot{g}$ and nyogou.
$\dagger$ Male or female. $\ddagger$ For brevity, I make $n$ npos=nepheu, niece.-Ed.
(2.)

(3.)

Grand relationships.
A grandehild $\dagger$ calls a grourdfather, and is called by him maijog. futher's mother, " " her kummi. mothers " " " baibug.

+ Whether male or female.


Other terms for relations-in-law are-weog̀, ćumbug, yambúru. Such relatiouships are very complicated, and require to be specially investigated.

When there is no specific term for a relationship, the terms for 'brother' and 'sister' are used ; for instance-a great-grandfather is called kago $\dot{g}$, 'elder brother,' and in reply to a male he says bunam, 'younger brother.'

## II. THE VOCABULARY.

Words, Phrases, and Sentences used by the Minyung Iribe.

## 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; cf. kokin-the north, the north people ; e.g., kokingal-from the north. The aborigines on the Richmond River call the Clarence River 'Berrin,' and the Tweed 'Kokin'; but, to those on the Tweed River, the Richmond is 'Berrin,' and the Logan is 'Kokin.'
Bimug $\dot{g}-a n$ ear' ; e.g., binnug gma-make to hear ; tell ; answer.
Birra-to cast through.
Birré-fly away ; e.g., birryalen garrig-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, bu ggen means ' killed,' for they say bunno butan buggen, 'lie killed a black snake. In Minyug $\dot{g}$, nyugga bukkoyen means 'the suu has risen,' nyugga buggen, 'the sum has set'; but with this compare the Brisbane dialect, which says piki bo $\dot{g}$, 'the sun is clead.'.
Buggo-(1) a native shield ; (2) the tree from which it is made.
Bujabuyai-a swallow. Bujarebin-a claisy. Bujaggun-a quiet girl. Bujaro-quiet; e.g., yiran bujaro, 'whip-snakes (are) harmless.'
Bujará, Bujàrábo-morning.
Bujare, Bujaro-bujaro-this moming, just before claybreak.
Buji, bujin-a little piece; bujigan-into little pieces.
Buma or bumga-strike, beat, fight, kill by fighting.
This is probably a derivative from bugge, just as wigg, the noun for ' work,' becomes wamma, the verb 'to work.'
Burre-the top of a tree; with this compare ćulle, 'the barrel' or 'trunk' of a tree; waian, 'the root'; cerrug, 'the branches'; kunyal, 'the leaves.' Culle is also a general name for a 'tree.' It often means ' logs' lying down, and 'firewood'; e.g., kulga calle wébarragai, 'cut wood for the fire.' Cerrug, besides, is 'the open palm of the hand,' 'a bird's claw,' or 'the paw of an animal,' and it is the name of a constellation. Kunyal, ' leaf,' may be allierl to with kuggajl, 'an arm' or 'wing.' Waian also means 'a road.' When a tree is cut down, the stump is çalled 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 rerb not at present used. In some dialects, duggai, probably the same word, means a kind of 'fish'; in the Turrubul dialect it means 'man.'. This may have given rise to the idea that some of the aborigines believe that, when they die, they become fishes.
Duggerrigai-white man; duggerrigaigun-white womain. Per: haps this word comes from clukkai, 'dead,' but it does not mean 'ghost' or 'spirit.' For 'spirit,' there are two terms, guru and wagai. After a man dies, he is spoken of as guruwanden, 'a spirit up above.' All the guru go to waijog (from wai, 'above'), where they live on murrabil, a kind of celestial food. Murrabil is from the Kamilaroi word murraba, 'good.' Guru in some dialects means 'dark' or 'night,' andl a woid derived from it means 'emul.' Dawson, in his "Australian Aborigines" (page 51), states, that, if a native "is to die from the bite of a snake, he sees his wraith in the sun; but, in this case, it takes the form of an emu." Wágai means 'shadow,' and has a more superstitious use than $\dot{g} u r u$. When a person is ill, the warrima, 'wizard,' is sent for to throw on him a good spell, called bunyarama warrima. The warrima takes something like a rope out of his stomach (!), and climbs up to waijog to have an interview with the wágai. On his return, if the man is to recover, he says, 'Your wágai has come back and you will soon be well'; but if he is to die, he says, 'I could not get your wágai.' The sick man is sure to die then. The wágai are also the spirits consulted, when anyone dies suddenly, to discover by whose means the death was brought about. Yiralle is another name used by the Nyug people for 'white man'; it means, the 'one who has come.'
Garre-dance; cf., yerrube-sing.
Gulug, gulugbo--first; before; e.g., gai minjen gulu gbo, 'I laughed first,' i.e., before you. Gulug-gerry is 'immediately'; nyugga bukkoyen gulu $\dot{g}-\mathrm{gerry}$, 'the sun will be up immediately'; ǵguluğga wé, or wé gulugga bùna means ' 'go thou first'; waire gurrugin, or waire gulu ggurrugin 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 kibbärgun, a half-caste girl; kibbàrim, a half-caste male; (3) fig., anything young, small, or light; as, kibbaira pailela, which may either mean, ' light rain falling,' or ' young lads fighting'; (4) a stringy bark tree ; tnis 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 nyug is for minyug; or, boramay be comected with the Minyug word bul or bule, 'a ring'; (6) 'a made-man,' that is, one who has passed the kippara; and in this sense it is used in many of the coast dialeuts. The names given to a male, at different stages of his life, are-taićcum, 'a baby'; balun, balungai, 'a 'a boy '; ćubbo, ćubboyil, 'a youth'; murrawon, 'a lad' who is getting whiskers and has all his berrug or prescribed 'scars on his back'; kumban-gerry, a lad who has received his kumban or 'scars on his breast'; kibbira, 'one who had been made a man'; paigal or mibin, 'a man'; kićom or mobeg, 'an old mann.'
Kuji-(1) a bee ; (2) honey ; (3) red ; cf. kujin-red.
Kunle-know, hear, feel, smell; e.g., gai kunl ejúm, 'I don't know.'
Moium, (1) a child, a son or claughter; (2) the black cockatoo with yellow feathers in its tail. The black cockatoo with red feathers is called garerra, and the white cockatoo, kéra.
Nyugga-(1) the regent bird; (2) the sun. Nyuggail-gerrysummer ; $c f$. wurrig-cold; wurrigbil-winter.
Ca-eat; e.g., walo éa, éai yo, ' 'you eat (now), I (will eat) by-and-by.' Cubbinma-feed. Cukkia-drink.
Wébära-(1) a fire ; (2) firewood ; (3) a camp. Examples:-(1) kunji wébàra, 'light a fire'; kunji, by itself, would mean 'make it burn' (bobbinda means 'make a light'; ćulloma, 'make smoke,' i.e., 'make a fire'; palloma, 'put out the fire'); (2) kulga webara, 'cut firewood'; this has the same meaning as kulga ćulle; (3) g̀ai yùnbulela wébȧra' I am going to the camp'; lit., 'I am going to the fire.' The gunyas or 'wind'shelters' are gumbin; and a large building like a church is called kumai gumbin, which words, however, nay mean, a collection of houses, as a 'town' or 'village.' The blankets which are given to the aborigines on Queen's Birthday are called $\dot{g} u \mathrm{mbin}$, 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 kundal or kulgerry.
Worám-sleep; worámbil-sleepy; e.g., worám bu̇na, 'go to sleep.' A mother will say to her child, worám-w orám buina, but to herself, gai worám yunan, 'I will lie down and sleep.'
Yaraba-marry ; e.g., nanna yaraba, 'marry my sister.'
Yerrube-sing; yerrubil-song; yerrubil-gin-gun-a singer (fem.).
Youara (also kirrin and wogoyia)-a 'karábari.'* Youara-gurrugin-a maker of karibari songs.

[^30]
## 2. Sentences.

Minyugalela wé-'what are you doing'? Yogum gai unduru-mullela-'I am doing nothing'. Minyugaloro wé nobo?' what did you do yesterday '? Gaio kag̀galoro ćullum Noġgug-gai-' I caught fish for Noggug.'
Grio wanye bundan wianje, kulga ćully geaia-'I to you a tomahawk will give, (if) you cut down a tree for me; or, cut down a tree for me, (and) I will give you a tomahawk.' Yile bundan? -'where (iss) the tomahawk'? Kunde bukkora-' over there.'
Kulga ćulle koranna-'cut down that high tree.' Yile walo kulgajumgerry, wana-" if you do not like to cut it down, leave it alone.' Gaio kulgunne kaba éulle wia baijünı bibbo - 'I cut down that tree before you caue.' Gaio wanye naienne kulgabulenne-'I saw you cutting (it).
Gaio wanye monno wébára g̀aia 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.' Mumno wébára kunjillorobo-'the fire is lighted.' Munno wébara kumjillinneban nobo-' that fire will be lighted to-morrow.'
Gen kuggalela?-_'who is calling ? Kéra kuggalela-'a white cockatoo is calling.' Mully kera mibin kialela-' that cockatoo speaks like a man.' Paian-jug g gun-'it is warm to-day.'
Kubberry gai paian-'I an luungry to-day.' Wia kunlunue bogon gai- - I am sorry for you.' Walo éa, bunyarra-c-unda'you eat, (you) will be all right.'
Gaio naienne kurrunnebo manne, kenne; gaio buminne úndurrunebyu; undurr berranne.-'I saw a number of ducks and white cockatoos; I killed some ; some flew away.'
Loganda, ćanuabig̀y gaio naieme wébárabo. Cannaby yerrubilloro wébảrabo. Yaburugen gaiaba kyuanne. Yaburugen gullawonue, 'injeo wé'? Gaio kiallen 'Brisbane-gobullen.' Gaio naienne nogumme kakaba. Cannalby bikbullen. Cannaby kowallen nogumme webainno-' On the Logan, I saw them in the camp (lit., at the fire). They were singing in the camp. One caule to me. One asked me where I was going. I replied, 'Going to Brisbane.' I saw dogs there. They were barking. They called them into the camp.'

## Miscellaneous.

Gaio nan ćuan bowan, 'I will see (one who) will throw a spear.' Gaio nan ćuan bowalen, 'I will see a spear thrown.' Gaio nanéuan bougunneban nobo, 'I will see (that) a spear shall be thrown to-morrow.' Gaio naienne fünbulela undurunne poiolgo, 'I saw somebody going up the hill.' Gaio naienne kamy ćuan warre bulenne, 'I saw him carrying spears.'

Gaio kunleoro kamy yerrubiloroby, 'I heard them singing. Gaio kunlan kamy mendié, 'I will hear them laughing.', Gaio kunlunne kamy minjenne, 'I heard them laughing'; if the act of laughing is finished, this sentence would be, gaio kulllunne minjeloroby. Gaio kunlela wemullenyun, 'I hear: speaking there.' Gaio naienne korenyun taicumme, 'I sam children rumning away,' Gaio kunloigerry yerrúbil kamy, 'I like to hear them sing.' Wóg wia bunyarra, 'working is good, for you.' W aggo wia gowenyen, 'working is making you tired.' Paigal wammullen wallenyun, 'the man working is gone.'

## 3. Mythology.

Berruġen korillábo, g̀errig̀ Mommóm, Yabúróg̀. - 'Berruge came long long ago, with Mommóm (and) Yaburóg.'

## Thus begins a Minyung Legend to the following effect:-

Long ago, Berrúg, with his two brothers, Mommóm and Yaburóg, came to this land. They came with their wives and children in a great canoe, from an island across the sea. As they came near the shore, a woman on the land made a song that raised a storm which broke the canoe in pieces, but all the occupants, after battling with the waves, managed to swim ashore. This is how 'the men,' the paigal black race, came to this land. The pieces of the canoe are to be seen to this day. If any one will throw a stone and strike a piece of the canoe, a storm will arise, and the voices of Berríg and his boys will be heard calling to one another, amidst the roaring elements. The pieces of the canoe are certain rocks in the sea. At Ballina, Berrúg looked around and said, nyug $\dot{g}$ and all the pai $\dot{g} \dot{a} l$ about there say nyug to the present day, that is, they speal the Nyug dialect. Going north to the Brunswick, he said, minyug, and the Brunswick River paigal say minyug to the present day. On the Tweed he said, gando? and the Tweed paigal say gando to the present day. This is how the blacks came to have different dialects. Berrúg and his brothers came back to the Brunswick River, where he made a fire, and showed the paigal how to make fire. He taught them their laws about the kippara, and about marriage and food. After a time, a quarrel arose, and the brothers fought and separated, Mommóm going south, Yaburóg $\dot{g}$ west, and Berrúg keeping along the coast. This is how the paigal were separated into tribes.

Notr.-Each brother has his own 'karábari,' for there is the youara Berrug̀na, the girran Mommómna, and the wogoyia Yaburóġna).

## GRAMMAR

of the language spoken bi-
THE NARRINYERI TRIBE IN S. AUSTRALIA.
(By the late Rev. G. Taplin, Aborijines' Missionary, Point Macieay, South Austratia.)
[This Granmar of the Narrinyeri dialect is to be fonnd in a book entitled "The Folklore, Manuers, 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 Alberi, and the country to the east of the Murray, for about 20 miles from its mouth. The first attempt to master and commit to writing the grammar of this language was made in 1843 by the Rev. H. E. Meyer, a Lutheran Missionary. His sketch of the grammar is not free from blunders. Nor can the present effort expect to be faultless, but it is approximately correct, being founded on a practical acquaintance with the language.

## 1. Letters.

The Narrinyeri have not the sounds of $f, x, s, z$, but they have the sonant sound of $t h$ (here written $d h$ ), as in the English words 'this,' 'thine,' 'breathe,' and the surd $t h$, as in 'thin,' 'breath.'

## 2. General Principles.

There is no article, but the numeral 'one' is used as a sort of indefinite article. Nouns, pronouns, and adjectives are declined by the use of affixes, and have forms for the singular, dual, and plural numbers.

Number is indicated by a change of termination; for example :-

|  | 'Man.' | ' Man.' | ' Eye.' | 'Lip.' | ' Ear.' |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Sing. | May-u. | Korni. | Min-a. | Mun-a. | Yur-e. |
| Dual | May-ula. | Korn-e ${ }^{\text {g } k .}$ | Min-ula. | Mun-agege. | Yur-illa. |
| Plu. | May-una. | Korn-ar. | Min-una. | Mun-aco. | Ytorla. |
|  |  | Eye.' | ' Eyebrow.' | 'Trouser |  |
|  | Sing. |  | Pi-chagge. | Yerkoán- |  |
|  | Dual | - ${ }_{\text {ġge }}$ | Pi-ko. | Yerkoan- |  |

In the declension of nouns the affixes used as case-endings may be,regarded as post-positions. There is no distinction of gender in nouns and adjectives, but, for some words, there is a change of - termination to indicate the feminine ; as, yúga, 'brother,' y úyd. ta, 'sister.' This dialect likes to end its words with a vowel, es-' pecially the short $i$, which is here represented ly $y$.

## 3. Nours.

Their Declension.-There are two declensions of nouns, the one used for words denoting human relationships, and the other for all noms else.
(a.) Common Nours.

Their cases.-For common nouns, the case-endings of the singullar 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 l. takes -amby, whicli may be traislated 'for,' 'for the purpose of,' 'for the use of.'
The Dative 2. takes -agk, 'to,' 'by,' and -igai, 'on,' 'by'; but these two terminations seem to be interchangeable. The English for this case is, 'to,' 'with,' 'by,' 'oll,' 'at'-either locative or instrumental.
The Ablative 1. has the affix-il; as, kornil mempir napagk, 'the man struck his wife '; from korni, 'man,' mempin, 'striking,' napy, ' wife'. This case means 'by,' 'through,' 'because of' -either instrumental or causative.
The Ablative 2., if used to signify 'place from,' takes -anmant; as, guk perk-anmant, 'water from the well'; but, when it relates to persons or things, it takes -inend; as, gum-anyir-inend pil-inend, 'from your eye.' The English for this case is ' from.'
Another case-ending in the singular is -anyir; this I shall call Ablative 6. It denotes 'from,' expressing a cause and a result; but with pronominal adjectives, it stands for the Genitive form.
These are the principal cases, but the number of them may be nultiplied indefinitely by the use of any of the following :-

## 4. Роst-Positions.

| Amby, 'for.' | Moru, 'down.' |
| :---: | :---: |
| Gugkirara, 'before.' | Tarağg, 'between.' |
| Gurn-kwar, ' outside.' | Tepagk, 'close to.' |
| Loru, 'up.' | Tuntagk, 'between two.' |
| Mare-muntunt, 'beneath.' | Tunti, 'in the middle.' |
| Ugèu, ugun | ai, 'in front of.' |

Some of. these, when used as post-positions to nouns, are constant ;:others vary their form when affixed to the dual or the plural.

Paradigi of the Declension of Comion Nouns.
Komi, 'a man.'

| Singular. | Dual. | Plural. |
| :---: | :---: | :---: |
| Nom. 1.* Korn-i | Korn-egk | Korn-ar |
| Gen. Korn-ald | Korn-egk-al | Korn-an |
| Dat. 2. $\{$ Korn-agk | Korn-uğe ${ }^{\text {cogun }}$ | Korn-u ${ }_{\text {corar }}$ |
| Acc. Korn | Korn-egk | Korn-ar |
| Foc. Korn-inda. | Korn-ula | Korn-una |
| Abl. 1. Korn-il | Korn-eggul | Korn-ar |
| 2. Korn-anmant | Korn-ugegun | Korn-ugar |
| 6. Korn-anyir | Korn-uğeğun | Korn-au |


(b.) Nouns of Relationship.

For nouns of relationship, the case-endings are :-

| Acc., Gen. |  | - yin. $\dagger$ |
| :---: | :---: | :---: |
| Dative 1. | 'for' | -yin-amby. |
| Dative 2. | 'to' | - yin-agk. |
| Causative. | 'by' | -yin-inda. |
| Ablative 6. | 'from | -yin-anyi |

$\dagger$ 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.' Nag̀ku-uwy, 'your mother.'
Kelan-owy, 'my (elder) brother.'
Kelan-wally, 'his brother.' Kelan-uwy, 'your brother.'

[^31]Naggai, 'my father,' is thus declined :-

- Nom. Naggai, 'my father.'

Gen. Naggai-yin, ' of my father.'
Dat. 1. Naggai-y in amby, 'for my father.'
Dat. 2. Nagggai-yin-a $\dot{\mathbf{g} k}$, 'to my father.'
Acc. Naggai-yin, 'my father.'
Caus. Naġgai-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 encling ; as, tart-ald-an, ' of my (younger) brother.'

## 5. Derivatives from Nouns, de.

Derivatives are formed from nouns by adding to them such terminations as :-

1. -inyeri, 'belonging to'; as, kurl-inyeri, 'a liat,' from kurly, 'head'; turu-inyeri, 'a boot,' from turny, 'foot'; kurr-inyer-egk, 'a pair of trousers,' from kurregk (dual)' the shins.' Such a derivative word, when declined, is treated as a common noun, and the post-position is added to the adjective termination; as, kurl-inyer-ald, 'of a hat,' kurr-inyer-eğkal, 'of a pair of trousers.'
2. -urumi or -urmi, which is added to the stem of a verb to denote 'the instrument' with which the action expressed by the verb is clone, or a thing which is used for some particular purpose ; as, tyety-urumi, 'oil, ointment,' from tyetyin, 'anointing'; kunk-urmmi, '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 clenote the agent or person who cloes the action; as, pett-amaldy, 'a thief,' from pett, 'to steal'; yelpul-amaldy, 'a liar', froun yelpul, '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 sandl.'
5. When yancly, 'old,' 'useless,' is used with a noum, it modifies the form of the noun, and attaches the case-ending to itself; as, yandy orn (for korn), 'an old man,' yant-ald orn 'of an old man'; yandy imin (for miminy), 'an old woman,' yant-ald min, 'of an old woman.'

## 6. Pronouns.

(a.) Personal Pronouns.

The personal pronouns have two forms in the nominative, the accusative, and the causative (Abl. 1) cases, as shown in the paradigm below; the second form is used only as an affix to nouns, or in rapid speaking. The third pronoun is of all genders.

Paradigm of the Declension of the Personal Pronouns.


Nom. Gel, agel
Gen. Laml-auwe*
Dect. 1. Lam-amby
2. Lam-ag̀k

Acc. Lam, alam
Voc.
Abl. 1. Gel, agel $\dagger$
6. Lam-anyir

2 nd .
Gurl, ugurl
Lom-auwe Lom-amby Lom agk Lom, olom Gurla, ula Gurl, ugurl
Lom-anyir

3rd.
Keg̀k, eg̀k Keğgun-auwe Keggun-amby Keggun-ag̀k Keġ-gún, eg-gún
Keg̀k, eğk Keggun-anyir

Plural
2nd

| Gun, úgún | Kar, ar |
| :--- | :--- |
| Nom-auwe | Kan-auwe |
| Nom-amby | Kan-amby |
| Nom-agk | Kan-agk |
| Nom, onom | Kan, an |
| Guna, una | Kar, ar |
| Gun, úgún | Kan-anyir |
| Nom-anyir |  |

*A variant for the genitive form in -auwe is -auw urle.

[^32]An adjective or a possessive pronoun, when used as an attribute to a noun, is declined with the noun, and has its own case-enclings; thus :-

Wundi kinauwe, 'his spear.' Wundi nung-gari, 'good spear.'

## Singular.

Nom. Wundi kin-auwe (nuggari)
Gean. Wund-ald kin-anyir-ald (nuggir-ald).
Dat. 2. Wund-ágk kin-anyir-aǵk (nuggar-ugar).
Acc. Wund kin-auwe (nuggari).
Abl. 1. Wuad-il kin-anyir-il (nuggar-il).
2. Wuncl-inend kin-anyir-inencl.

## Ducal.

Wom. Wunclegk keggun-auwurle (nuggilr-egk).
Gen. Wuncl-eggal keg gem-anyir-ald (nuġgir-eékal).
Dat. 2. Wund-ugegun keggun-anyir-ağk (nutgar-ugegun).
Acc. Wund-egk keggun-auwe (nuggar-egk).
Adl. 1. Wund-eğgul keğgun-anyir-il (nuggar-ugegul).
2. Wund-ugegun keggan-anyir-inend.

## Plural.

Nom. Wund-ar kan-auwe (nuegsir-ar).
Gen. Wund-an kall-anyir-ald (nuggar-an).
Dat. 2. Wuncl-ugar kall-anyir-eģsun (nudgar-ugar).
Acc. Wund-ar kan-alwe (nuggar-ar).
Abl. 1. Wund-ar kan-anyir-il (nuggar-ar).
2. Wund-ugar kan-anyir-inend.

Kormar ngruwar, 'many men.'

## Plural.

Nom. Korn-ar gruwar:
Gen. Korn-an grunt-ugar.
Dat. Korn-uğar grunt-ugar.
Acc. Korn-ar eruwar
Voc. Korn-una grúẃn.
Abl. 1. Korn-ar grent-ar.
2. Korn-ugar grunt-inencl.

Peculiarities in the syntax of the pronouns are shown in such sentences as:-gaty mempir kin-anyir-agk (not kin-auwe) kurly, 'I struck his head '; lere apparently the object of a transitive verb is in the dative case; kil pleppin keggun-auve, pilar, 'he touched the eyes of these two'; but here the accusative case is used.
(b.) Demonstrative and Intervogative Pronouns.

The demonstrative pronouns are:-hik-kai, hik-ke, 'this'; litye-katye, 'this one' (emphatic) ; and nai-ye, 'that.' They are thus declined :-

| Nom. <br> Gen. <br> Dat. <br> Acc. <br> Abl. | Instant. | Proximate. <br> -Singular | Remoir. |
| :---: | :---: | :---: | :---: |
|  | Hilkai | Hitye-katye | Naiye |
|  |  |  | Orn-auwe |
|  |  |  | Orn-agk |
|  | Hin | Hityene katye | Orne |
|  | Híl |  |  |
| Nom. Acc. $A b l$. |  | -Dual |  |
|  | Hegge ${ }^{\text {g } k}$ | Heġgene-keğk | Nakak |
|  | Heggun |  |  |
|  | Heğgul |  |  |
|  |  | -Plural |  |
| Nom. Acc. Abl. | Harar | Harnakar | Narar |
|  | Haran |  | Narar |
|  | Harar |  |  |

The interrogative pronouns are gagke, 'who'? minye, 'what'? They are thus cleclined:-

|  | Ngang-ke, 'who'? | Minye, 'what'? |
| :--- | :--- | :--- |
| Nom. | Gagke | Minye |
| Gen. | Nauwe, nauwurle | Mek |
| Dat. 1. | Namby | Mekimby |
|  | 2. | Nak (sing.) |
| Abl. | 1. | Gak-an-agk (plu.) |

Other forms of the interrogative minye are:-minyandai, ' how often' (lit, ' what times'?) minyurti, 'what sort'? minyai or minyarai, 'what number'? minde, 'why? for what reasou'? murel, ' with what intention'?

## 7. Verbs.

In the Narrinyeri dialect, the form of the verb is often participial, and is closely allied to the adjective.

If we take the root-form lak, 'to spear,' as the example of a transitive verb, the moods and tenses with their meanings may be shown thus :-

## Indicative Mood.

- 1. Present tense,

2. Past tense,
3. Remote past tense,

4 First (simple) future,
5. Second (intention) future,
6. Third (predictive) future,
7. Repetitive tense.

## Meaning.

## I spear him.

I speared him.
I did spear him.
I will spear hinı.
I will (i.e., intencl to) spear him.
I will spear him.
I spear again.

## Reflexive Mood.

I speared myself.

## Reciprocal Mood.

Let us two spear each other.

## Imperative Mood.

1. Simple imperative,
2. Prohibitive imperative,
3. Compulsory imperative.

Do thou spear.
Spear not.
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 an speared.

## DECLENSION of the VERBS.

In the declension of the moods and tenses of the Transitive and Intransitive Verbs, five sets of modified forms of Personal Pronouns are used as the subjects to the verb. They are :-


| We (teo). | You (two). | They (wo). |
| :---: | :---: | :---: |
|  | Wita Transitive Verbs. |  |
| 1. Gel | $\dot{g} \mathrm{url}$ | kėgul |
| 2. Agel | ugurl | egul |
| 3. Gel | With Intransitive Verbs. ugiurl | egk |
| 4. Agel | uģurl | egek |
| 5. Gel | gurl | kegk |
|  | Plural |  |
| We. | You. | They. |
|  | With Transitive Verbs. |  |
| 1. Gum | gun | kar |
| 2. Ugicin | ugun | $a r$ |
|  | With Intransitive Verbs. |  |
| 3. Ugiurn | ugune | ar |
| 4. Arn | ugune | ar |
| 5. Gurn | gun | kar |

## DECLENSION OE A TRANSITIVE VERB.

## 'Lak, 'to spear.'

Example of the Declension of a Transitive Verb in the Present Tense of the Indicative Mood.
Any Tense may be declined in full in the same manner.

| T. 1. Sing. | Gate* | yan lakkin |  | I spear him. Thou spearest lim. He spears him. |
| :---: | :---: | :---: | :---: | :---: |
|  | Ginte | j | " |  |
|  | Kile | " | ", |  |
| Dral. | Gel | " | ;, | We two spear him. |
|  | Gurl | " | " | You two spear him. |
| Plu. | Keġgul | " | ", | They two spear him. |
|  | Gurn | " | " | We spear him. |
|  | Gun | " | " | You spear him. |
|  | Kar | " | " | They spear him. |

[*Note.-Yan, 'him,' is for ityan, an accusative form of the pronoun itye, kitye, 'he.' Instend of yan, any pronoun or noun in the accusative case may be used as the direct object of the transitive verb; and to decline the tenses of the Indicative and other Moods, fire sets of pronouns are used, as shown above; the particular set which ought to be used with each tense is indicated by the 'superior' numeral put after the subject iu the following paradigm of declension. Also, T. $1,2,3$, \&o. indicates the Tenses as shown on the previous page. -ED.]

## Ixdicative hood.

- T. 1. Gate yan lakkin.

2. Gate ${ }^{1}$ yan lakkir.
T. 4. Gate ${ }^{\mathrm{i}}$ yan lak-kani.
3. Gate yan lak-emb.
4. Gate ${ }^{1}$ lak-el ityan.
T. 7. Gate lak-uganye.

Other forms of the future are:-

Ginte el our ityan lak, Lak amb el ityan,
'thou wust spear him.' Tarno lak amb ityan,
'shall I spear him'?
Reflexive.
T. 2. Gap anaǵk laggelir.

Reciprocal.
T. 1. Gel's anagk laggel-amb.

Optatite or Potential Mood.
T. 1. Gate ${ }^{1}$ in-anyura lakkin I. 2. Lak-ilde atte ${ }^{2}$ ityan

Imperative Mogd.
7. 1. Singular:
7. 1. Lak war ind Il war lak
T. 2. Lak é (ityon, 'him.')

$$
\pi_{1} \quad \text {, lano lak ityan }
$$

7. 3. Laggele

Infinitive Mood.
Lak, 'to spear'; lak uramb, ' for the purpose of spearing.'
Participles.
Laggelin, 'spearing '; laggelir, 'speared.
Passive Voice.
Indicative Mood.
T. Singular:

Dual.

1. 2. Gan lakkir

Gum lakkir Kin lakkir

Lam lakkir
Lom lakkir
Keġgun lakkir

Plural.
Nam lakkir
Nom lakkir
Kan lakkir
[Note. -This is not a real Passive Voice, but only a substitute for it; see page 33 of this volume. The pronoun forms used with lakkir show this, for they are in the accusative.-ED.]

## DECLENSION OF AN INTRANSITIVE VERB.

Ngai, ' to come.'
Indicative Mood.
T. 1. Gai-in ap ${ }^{3}$.
T. 2. Puntir ap ${ }^{1}$.
T. 3. Gai-el ap ${ }^{1}$.

## Imperative Mood.

Koh, 'come '; gai war, 'do come'; g̀ai akhi, 'come here.'
Optative or Potential Mood.
T. 1. Gap ${ }^{\text {² }}$ inanye gai.

Infinitive Mood.

## Gai, ' to come.'

## Participles.

Puntin, 'coming'; puntani, 'about to come.'
8. Observations on the use of the Verbs.

1. Lakkin properly signifies 'piercing'; gate lakkin itye koye means 'I make a basket,' lit., 'I pierce that basket,' by piercing through and through the rushes of which it is made; but the word is mostly used to mean the casting of any missile, as a spear, a dart, a stone.
2. The intransitive rerbs 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 cnt it'; (2.) those that have another form for the present participle; as, dretulun, 'chipping,' gate yan drekin, 'I chip it.' Of the former class are mempin, 'striking'; pempin, 'giving'; morokkin,' seizing.' To the latter belong pornun, 'die,' por'nelin, '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 -und un to the root; as, pigkin ap, 'I fall,' piggen atte ityan, 'I throw it down'; yelkulum ap, 'I move,' yelkundunatte ityan, 'I move it'; nampulun ap, 'I hide,' nampundun atte ityan, 'I hide it.'
5. A causative meaning is given to verbal adjectives by adding -mindin to them; as, ğuldamulun, '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:-nuggäri, 'good', nu ggà-wallin, 'being good,' nungà-warin, making good'; piltegi, 'strong,' pilte $\dot{g}-w a l l i n, ~ ' b e i n g ~ s t r o n g, ', ~$ pilte $\dot{g}$-warin, 'making strong'; wirrag-wallin, 'being bad" wirragं-warin, 'making bad.'
7. Verbs may therefore be arranged in four classes :-(1.) the simple verbs as, mempin, 'striking'; takin, 'eating'; goppun, 'walking'; lulun, 'breaking'; mampulun, ' hiding'; (2.) verbs ending in -wallin, 'existing'; as, tunku-wallin,' 'play-
ing'; yuntu-wallin, 'crowding; (3.) verbs ending in -warin, 'causing', 'making'; es, munku-warin, 'doing right'; wirrag' warin, 'doing wrong'; wurtu-warin, 'saturating with water';
$\because$ (4.) verbs ending in -mindin; as, kildei-mindin, 'fetching.'
8. The word ellin means 'being,' 'state of being,' and sometimes 'doing'; but ennin is the proper word for 'doing'; el appears to mean 'intention or tendency towards'; as, luk ap atye ellir, 'thus I it did,' 'I did so'; gate yan ellani, ' I (amphatic) will do it'; gate yan ennani, 'I will do it'; en al yan, 'do with it,' i.e., 'do it'; kunitye ellir, 'enough he has been,' i.e., 'he is dead.' The following are the meanings which belong to ellin and ennin :-ollin, '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'; $\dot{g} a \mathrm{i}$ war, 'do come'; ginte wara, 'get out of the way,' lit., 'do thou'; gint war,' 'clo thou '(sc., it); mant war, 'do slowly '; murrumil war, 'make haste'; yelkul war, 'do more'; mint war, 'give me a bit,' lit., 'do to me thou'; 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, loldu elitye, or loru el ityc, 'up will he,' i.e., 'he will go'; mare el itye, ' down will he,' i.e., 'he will come'; loldan an, 'up it,' i.e., 'fetch it'; moru an, 'down him,' i.e., 'he has gone down'; mare itye, 'down he,' i.e., ' he has come'; moru el ap, 'down will I,' i.e., ' $I$ will go down.'

Joru and loldu both mean 'up'; mare and moru, 'down.'

## 9. Adjectives.

(i) Simple adjectives are nuğgári, 'good'; wirrag̣i, bad'; and others; sone of these are declined like nouns. (2) Verbal adjectives; as, talin, ' heavy'; balpin, 'white'; kinemin, 'dirty'; kinpin, 'sweet'; prittyin, 'strong.' Some adjectives have both forms; as, balpe, balpin, 'white.'

The mode of declining adjectives has already been shown in connection with the nouns.
Adjectives have no degrees of comparison, but the diminutive particle -ol-used both with adjectives and nouns-is sometimes added to the positive ; as, 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-iny eri, 'of to-day,' 'new,' from karlo,' to-day'; kaldan-inyeri, 'old,' from kaldan, s 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' (interrogatire).
Yun, 'by-and-by.'
Adverbs of Negation.

Nowaiye, 'none.'
Nowaiye ellin, 'no more.'
Tarnalin, 'not yet.'
Tarno el, 'clon't' (do it).

## Adverbs of Place.

Aiau, 'by (at) that place.'
Akli, alye, alyikke, ' here.'
Alyenik,' 'this place here.'
Kiuau, 'where' (relative).
Ku-un, 'far off.'
Ondu, ' over there.'
Examples of the use of Adverbs.
Yak al inde tantani, 'where will you sleep'; $\dot{\mathrm{g}}$ urlug $\dot{\mathrm{g}}$ aiau, 'at-the-place-where the hill' (is); manti kiuau tantani ap, 'the hut where I shall sleep'; $\dot{g} a p$ tagulun $k u-u n$, 'I stand far off'; ke $\dot{g} k$ ta gulun $k u-u$, 'they two stand far off'; kar taǵulunkuar-un, 'they staud 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, 'thus he speaks'; lun ellin, 'so being,' i.e., 'like'; luk ugge, ' like this one'; hikkai ukke, 'this way'; hil amb uk, 'for this way,' i.e., 'beecause'; lun uk, 'thus'; go uk ap, 'I go sn.'

The word amby may be translated either 'instead of ' (preposition) or 'because' (conjunction) ; as, kaldau amb, 'for a long time'; hil $a m b u k$, 'because'; pinyatowe ald amb anai pelberri means 'sugar for my tea'

## 11. Notes on Syntax.

1. The form of the verb is constant in its mood and tenses; only the pronoun-subjects vary.
2. The postpositional suffixes to pronouns are alvays attached

3. Prouminal adjectives are always ceclined with their nouns; as, kin-anyir-agk taldumand-agk, 'to his louse'; and so also hikkai korn, 'this man,' harnakar kornar, 'these men'; ornagk nuggugai, 'in that clay.'
4. The diminutive is placed after the case-encling of the noun ; as, porl-ald-ol, 'of a little child '; porl-ar-ol, 'of little children.'
5. When an adjective and its noun are declined together, the case-ending is attached oniy to the adjectire; muggar-ald korn, ' of a good man.'
6. The post-positicn -uramb, 'for the purpose of,' is always attached to any verb which is put in the infinitive by another verb; as, pempir il anagk makkari tak-uramb, 'he gave nee a cluck to eat.'

## 12. Forjation of Words.

This is effected by ardding on various terminations, some of which have already been noticed :-
(1) -wallin, 'being'; as, pilgeru-wallin, 'greedy.'
(2) -warin, 'making'; as, kogk-u-warin, 'sending away from,' from kogk, 'apart'; ana gk-warin, 'preparing'' 'getting ready' (lit., 'making towards it'), from anagk, kanagk, ityanagk, the dative of the pronoun itye.
(3) -atyeri, 'belonging to '; as, lamm-aty eri, 'wool for a fire,' from lammin, 'carrying on the back.'

## 13. List of Prepositions, Adverts, \&c.

Tire prepositions are used as post-positions; those words which in this list are preceded by a hyphen are used as affixes.

Above-kerau, kiath.
After-ug.
Again-kagulandai. muganyi. -uganyi.
Agent-urmi, -amaldy.
Ago, long time-kaldau, klauo.
Ah!-yakkai! takaná!
Almost-gak.
Alone-naityi, -knotyerai.
Also-inye, -inyin.
Always-kaldau-anip.
Apart-yinbaikulun.
As-luk.
At-warre.

Away from here- -andek.
" from any where- -kogk.
" $"$ apart-koikinyeri.
Be off-loru, lolden, ǵpowar.
Decause-marnd, hil-amb-uk.
Before (of time)-uğunai, ugul.
", (in front of)- quguragk.
"", -gtonkura. [wan.
Behincl-yarewar, waiaị, karlo-
Below-moru.
Beneath-maremuntunt.
Between-taragk.
Besides-karnanye, -anye.
By itself-kogkinyeri.
By-il, ile.

By-and-by-yun, palli, yuwunuk.
Can- -inyüra.
Close by thee-mugigai.
Close (near to)--tapacik.
Day, 'this day'--hikkai nuġge.
," after-kinagkurnuġk.
Day before yesterday-kagulun nuğge.
Down (in)-moru, loldu.
Don't-tano.
Down-wald, muegsan.
Eh!-ke! kell!
Enough-lkunye, yikkowun.
Ever-kaldau-amp.
Far off-ku-utyun.
Fast (quickly)-tiwi-warin.
First--kagulandai.
Five-kuk-kuk-ki, keyakki,
For- -amby, aralmi, -urumi.
,, -urumi (for-to).
," them-an -anyiril.
Formerly-kaldau.
For-kuk, kuko.
From, out of- -nend.
", (because)-mare, marnd.
(place)-: -mmant.
, (causative)- anyir.
Gently-mant.
Go a way-thrugkun, taiyin.
Go (imper.)- gowalwar.
Half- ealluk, narluk, mivimp.
Hark! - kugwar.
Heuce--andi, -nend. [hi.
Here-kalyan, alye, alyalle, ak-
Here (this here)-alyenik, hik-
kai alye.
Here (that here)-auailyalye.
" (close by)-ak-in-ik.
Hereafter-pallai, yun.
How ?-megye, yarild?
How often? -minyandai ?
How many ?-minyai, minyärai ?
If-ugun.
Immediately-hikkai, hik, karlo.
In- -ugà.
In that-muggan.

In there-muluggar.
Into-ağk.
Is-el.
It, that is it-anailyalye. [lo.
Just now-yikkigge, liikkai, kar-
Like--(similar) luk, lun.
" (similar to) glalin
Long time ago-rande, ranwul.
Long ago-culli. [war:
Malse haste-murrunmil, tyive-
Many times-gurintand,
Many (too many)-multu-wariu.
May (optative)-ur.
, (verbal afix), -inanyiara.
," (postfix) - -urmi, -uramb.
Night (1)ostfix) - -ant.
Morrow (to-) -irekkald.
Much-e eruwar.
Much more- giruinyerar.
Much (too mucli)-nultu-warin.
Must- -war or -our.
Near-muğgau.
Near thee-tapag̀k.
Near me-liik alye(-nik), hikak.
Never-tarnalo.
No-tarno.
No (imper. neg.)--tano.
Not-tarno, tauo, nowaiye.
Once more-kagulandai.
One more-yammalel.
One-yammalaitye.
Only- -on, -ai.
On the other side-laremuntunt.
Out of the way-nent-wara.
Outside- éurukwar.
Over there-wara.
Perlhaps-- -ant.
Quick-murrummilin, tyiwervar.
Round about-laldilald.
Second-wyaǵ, karlowan.
Single-yammalaitye, -ai.
So-lum.
Still (adv.)-thortuld.
Thanks-an-ugune.
That there-naiye uwe.
That way-giauwok.
Then-wanye, wunye.

Then one-inua.
Then two-yikkuk
There (being down)-oldau.
" (up there)-walde, warre.
," (over there)-naiyuwe.
", (fiom there)-ondu.
", (in there)-muggar.
'" -naiye uwe, muggau.
This way (road)-likkai-yarluk. ", (manner)--hikkai-ukke.
Three-neppaldar.
Thus-luku.
Time, a long time ago-kaldau.
", a short time ago-karlo.
To (into)-ag̀k.
, (towards)-ugai.
To-day-hikkai nugge.
To-morrow-grekkald.
Too far in-tumutyun.

Together-yunt.
Truly-katyil.
Two nigkaiegk, pullatye.
Up above-kerau.
Up-loru, war, mari.
$\mathrm{U}_{\mathrm{p}}$ there-erouke, naiyewarre.
Upside down-laremmutunt.
Very-pek.
Very near-gake.
Well-golde, gulde.
While-pallai.
Whither---yano ande. [anyir.
Why ?-megye, mind, mindin-
With (a material)—ugga, ugar.
,", (instrument) -in agek ai.
With-ald, al, ugai.
Within-maremuntunt.
Without-indau.
Yes (truly)--katyil.

## THE DIYERI DIALECT.

The Diyéri tribe occupies the region about Cooper's Creek, in the heart of South Australia, about 630 miles nortll of Adelaide. For comparison, their system of pronouns may be given here, ats furnished by the Rev. E. Homann, Lutheran Missionary :-

Personal Pronouns.



The possessive pronouns, which are the personal pronouns of the genitive case, are declined also like substaintives; thus:-

Nom. 1.-Nakani, 'my'; Nom. 2.-Nakanali; Gen.-Nakanaia; Dat.-Nakanani; Acc.-Nakani; Voc.-Nakanaia.

Mr. Gason, who is well acquainted with another portion of the Diyéri tribe, gives their pronouns thus:-

Personal Pronouns.

First Pronoun. Singular.

Second Pronoun.
Singular.
Nom. 1. Althu
$\begin{array}{ll}\text { Gen. } & \mathrm{Ni} \\ \text { Dat. } & \text { Akúga }\end{array}$
Ace. Aini
Nom. 2. Youdru

Acc. Ninna
Plural.
Nom. 1. Janana, uldra
Gen. Janani, uldrani
Acc. Ali
Plural.
Tom. 1. Yini
Gen. Yinkani

## Third Pronoun.



Plural.


Other pronouns are :-Ninna, ninnea, 'this'; ninna, 'that'; thaniya, gúndru, 'those'; warana, 'who'? wurni, 'whose '? wuroga, 'whom '? whi, wodau, 'what'?

## Nouss.

Nouns are declined, as usual, by affixes; after the following manner :-
Kintalo-butu
Dog-with

## Buéa-ali

Blind-of
Kurna - undru
Man relatiug-to.

Apa-n-undru Water relating-to.
Kurna - thulka
Man relating-to.
Yinkani-lku
Yours-to.

## Tile 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, I'rfect Definite; 6. Indicative, Pluperfect ; 7. Indicative, Futwre; 8. Imperative, Singular; 9. Imperaiive, Piural.

|  | ' Grow., | ' Ask.' | 'Strike.' |
| :---: | :---: | :---: | :---: |
| 1. |  | A ${ }^{\text {ćami* }}$ | Diami |
| 2. | Búnkuna | A ćana | Diuna |
| 5. | Bunkanaori† | Aćanaori | Dinaori |
| 6. | Búnkanawonthi | A ${ }^{\text {cumawonthi }}$ | Dinarenthi |
| 7. | Bánlzanalauni |  | Dialauni |
| 8. | Búnka | Aćea |  |
| 9. |  |  | Dimarau |
|  | ' Cover, |  |  |


| 1. Numpani |  |  |
| :--- | :--- | :--- |
| 2. Numpuna | Niuna |  |
| 3. Numpathuruna |  |  |
| 4. Numpamulluna | Niamulluna |  |
| 5. Numpanaori $\dagger$ | Nianaori |  |
| 6. Numpunawonthi | Nianawonthi |  |
| 7. Numpalauni |  |  |
| 8. |  |  |
| 9. |  | Nii or nili |
| Niamaran |  |  |

*The post-position mi means 'to.' †To decline any tense, prefix the causative form of the personal pronouns as the sulject.

Some adjectives are participal in their form ; as, múnćuruna, 'sick'; mundathuruna, 'lazy'; kukutharkuna,' unlerel'; kunkuna, 'lame'; mulluna, 'alike.'

Some adjectives seem to have forms of comparison ; as, wordu, 'short,' wordi-murla, 'shorter,' wordu-muthu, 'shortest'; umu, 'good, umu-murla, 'better'; nuru, 'quick,' nuru-pina, 'very quick'; moa, 'hungry;' moa-pina, 'very hungry.'

## (From Dr. Moorhouse's Grammar.) <br> THE MURUNDI TRIBE.

From Manum to Overland Corner, on the River Murray, and thirteen miles back from the river on each side; Blanchetown is their head-quarters.

Declension of Nouns.
Nguilpo, 'child.

| Nom. <br> Gen. <br> Dat. |  | Singular. | Ducal. | Plarral. |
| :---: | :---: | :---: | :---: | :---: |
|  |  | Guil-po | Guil-pakul | Guil-pa |
|  |  | Guil-yog | Guil-yamakul | Guil-yarago |
|  | 1. | Guil-yanno Guil-pallarno | Guil-yakullamann | Guil-yarumanno |
| $\begin{aligned} & A c c . \\ & A b l . \end{aligned}$ |  | Guil-po | Guil-yapakul | Guil-pa |
|  | 2. | Guil-yanmudl | Guil-kakulla mainmudl | Guil-yaramainmudl |
|  | 4. | Guil-yanna | Guil-kulla manno | Guil-yaramanno |

Note.-Abl. 2 means 'from'; Abl. 4, 'at,' ' with' (a locative form) ; $A b l$. 6 is the Causctive, and may be translated 'by.'

Declension of the Personal Pronouns.

|  | 1 st. | 2 ncl . | 3rd. |
| :---: | :---: | :---: | :---: |
| Nom. | Gape | Gurru | Ninni |
| Gen. | Gaiyo | Gurrogo | Nunnago |
| Dat. | Ganne | Gurrunno | Ninnanno |
| Acc. | Gape | Gurru | Ninmi |
| Abl. 6. | Ganna | Gurra | Ninna |
|  |  | Dual |  |
| Nom. | Gedlu | Gupal | Dlano |
| Gen. | Gedlago | Gupalago | Dlanogo |
| Dat. | Gedlunno | Gupàlanno | Dlanunno |
|  |  | Plural |  |
| Nom. | Gennu | Gunnu | Nana |
| Gen. | Gennago | Gunnago | Nanago |
| Dat. | Genunno | Gununno | Nanunno |

Norte.-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. | Parldkun | Terrin |
| :--- | :--- | :--- |
| 2. Aorist 1. | Parldka | Terra |
| 3. Aorist 2. | Parldkul |  |
| 4. Future | Parldla | Terridla |
| 5. Imperative | Parlka | Terra |
| 6. Conlitional | Parldkunna | Terrinna |
| 7. Prohibitive | Parldkumoi | Terrinni |
| 8. Preventive | Parldkulmun- | Terrulnun- |
| nainmudl | Mainnudl |  |
| 9. Optative | Parlda | Terridla |
| 10. Infinitive | Parldlaplua | Terrilaplpa |
| 11. Past Participle | Parldkulmugko | Terrulnugko |

Note.--The meanings are:-No. 2, 'didstrike'; No. 3, 'struck'; No. 6., -would strike'; No. 7, 'strike not'; No. 8, 'that...may not strike'; No. 9., 'may strike'; No. 10 , 'for-to strike '; No. 11, 'having struck.' And similarly for the verb terrin.

## THE MAROURA TRIBE.

System of kinstip found amongst the Marource 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.' , Gammug̣iyi, '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 AUSTRALIdN DIALECTS.

| English. | 1.* | 2. | 3. | 4. |
| :--- | :--- | :--- | :--- | :--- |
| I | Gaii | gapu | gap | gapo |
| We two | Gadli | gel | ganal | geli |
| We | Gadlu | gun | gagan | nagano |
| Thou | Ninna | ginte | gint | gint |
| You two | Niwa | gul | gul | gulo |
| You (plu.) | Na | gun | gunnu | gun |
| He, she, it | Pa, padlo | kitye | kitye | kitye |
| They two | Purla | keğge | kegge | kegge |
| 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 Plural number is indicated by adding the numerals, but all - beyond three are bula, 'much,' 'many.' The words for human beings add -mán, or -irra, or -gärra to form the plural; mán is an abbreviated form of min in-cla, 'altogether,' 'collectively.' Words ending with a vowel take -man; those ending with a consonant take -gin'ra; as, kardo, 'a lusband or wife,' plu., kardo-mail ; yago, 'a woman,' plu., yago-maill djuľo, 'sister;' plu., djuko-main; mammul, 'son,' plu., mammulgärra; gulag, 'a child,' plu., gulaǵgairra.

## Declension of a Noun.

Fago, 'a woman.'
Singular. Plural.

| Nom. Yago | Yago-maln |  |
| :--- | :--- | :--- |
| Gen. | Yago-ik | Yago-man-ík |
| Dat. | Yag-ol or Yago-il | Yago-man-il |
| Acc. | Yago-in | Yagoman |
| Abl. | Yago-il | Yago-man-il |

The Ablative means 'with,' 'by means of.'
Examples:-Yago maiak-il yugau bardiga, 'a woman came to the house'; m'y agga yago-ik wamna, 'that is a woman's staff'; ġadjo marain yago-il yogaga, 'I gave flour to a woman'; g̀adjo yago-in djinnúg-ga, 'Isaw a woman'; budjor yago-il bianaga, 'the ground was dug by a woman.'

The commonest and most useful nouns are :-

| Time, Weather, dc. | Elements. |
| :---: | :---: |
| Cloud-mar-gabbi. | Air (wind)-mar. |
| Comet (meteor)-binnar. | Earth-budjor. |
| Darkness-maiart. | Fire-kalla. |
| Dawn-waulu. | Water-gabbi. |
| Daylight-birait. |  |
| Lightning-babbag -win. | Seasons. |
| Mid-day-malyarik. | Spring-jilba. |
| Moon-miki. | Summer-birok. |
| Mooulight-mikag. | Autumn-burnuro. |
| Rain-gabbi ; moko. | Winter-mag-goro. |
| Sky-gudjait. |  |
| Stars-gan-gar. | Individuals. |
| Sun-gan-ga. | A man-mammarajp. |
| Sunshine-monak. | Anl old man-windo. |
| Thunder-malgar. | A young man-ogulambiddi. |
| To-day-aiyi. | A woman-yago. |
| To-morrow-morogoto ; binȧg. | An old woman-windo. |
| Yesterday-mairh-ruk. | A young woman-mȧudiggȧra. |

A child-gulag.
An infant-gudja.

## Relations.

Àncestors-n'yettin-gal.
Aunt-man-gat.
Brother-igundu.
", (eldest)-guban; boran.
" (middle)-kardijit.
" (youngest)-guloain.
", -ill-law-deni.
Daughter-gwoairat.
Father-mamman.
", -in-law-kan-gun.
Husband, wife-kardo.
Mother-_gan-gan.
, -in-law-man-gat.
Nephew-maiur.
Niece-gambart.
Sister-djuko.
" (eldest)-jindam.
,, (middle)-kauat.
" (youngest)-guloain.
,, (nuarried)-mairak.
", -in-law-deni.
Son-mammảl.
Uncle-kan-gun.

## Parts of the body.

Arm (upper)-wan-go.
," (lower-marga.
," (right)- gunmàn.
" (left) d'yu-ro.
Back-bogal.
Beard—gan-ga.
Blood-gubo.
Bone-kotye.
Bowels-honag.
Breast (male)-mingo. ,, (female)-bibi.
Chin-gan-ga.
Countenance-dtamel; minait.
Ear-ton-ka.
Elbow-nogait.
Excrement-konag.
Eye-mel.
", -brow-mimbat.

Eye-lash-mel-kambar.
,"-lids-mel-nalyak
Flesh-ilain.
Foot-jina.
Forehead-bigaic.
Hair of head-kattamangarra.
Hand-nuarhra.
Head-katta.
Heel-gardo.
Knee-bonnit.
Leg-matta.
Liver-maierri.
Mouth—dta.
Neck-wardo.
Nose-mulya.
Side-garril.
Stomach-kobbálo.
Tear-mingalya.
Teetlı-nalgo
, (upper)-gardäk-yugauin.
", (lower)-ira-yugauin.
Temples-yaba.
Thumb-marhra-g̀an-gan.
Tongue-dtalag.
Animals, Birds, \&c.
Bat-bambi.
Bird (a)-jida.
Crow-wardag.
Dog-durda.
Flea, louse-kolo.
Fly-nurdo.
Lizard-jina-ara.
Pig-maggorog.
Snake-wan-gal.

## Miscellaneous.

Bark (of tree) -mabo.
Egg-nurdo.
Food (of all sorts)—dadja.
Grass-bobo.
Grave (a)-bogol.
Hill (a)-katta.
House (a)-maia.
Lake (large)-mulur. , (small)-ġu-ra
River-bilo.

Rock, stone-buyi.
Sand-goyarra.
Sea-odern.
Stick (wood) -garba.
" (fire-) -kalla-matta.

Tree-burnu.
Water-gabbi.
Water (fresh) -gabbi dji-käp. ", (stream)-gabbi gurjait.
Young (animal)-noba.
2. Adjectives.

The adjectives most commonly in use are:-

| Alive-won-gin, dordic | Hot-kallag. |
| :---: | :---: |
| Angry-jérirag | Like (similar)-mogin. |
| Arm (left)-n'yardo. | Little-n'yu-map. |
| , (right)-gion-man. | Long, length-walaiadi. |
| Bad-djul. | Low-gar-dak. |
| Big-gomon. | Narrow-nulu. |
| Bitter-djallam. | Near-barduk. |
| Black-moan. | Old-windo. |
| Clear (as water)-karrail. | Red-wilgilàg. |
| Cold-nagga. | Short-gorad (-da). |
| Dead-wonnaga. | Sick-mendaik. |
| Dry (not wet)-ilar. | Slow-dibbak. |
| Far away-urar. | Soft-gunyak. |
| Fat-boain-gadik. | Sweet-mulyit. |
| Fresh-milgar. | Tall-urri. |
| Good-gwabba. | Thin-kotyelarra. |
| Green-gerip-gerip. | True-bundo. |
| Hard-murdoen. | Wet-balyan. |
| Health (in)-barra-barra. | White-wilban. |
| High-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, jiggala-gadik, 'having horns,' ' a cow'; kardo-gadak, 'lhaving a husband or wife,' 'married'; boka-bru, 'cloak-less'; gabbi-bru, 'without water.'


## Comparison of Adjectives.

Some adjectives add jin for the comparative; as, from dabbak, 'slow,' dabbák-jin, 'slower'; gwidjir, 'sharp,' gwidjir-jin 'sharper'; y errak, ' high,' yerrak-jin, 'ligher.' 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.'

## Nuinerals.

'One,'gain; 'two,' gudjal; 'three,' warh-rag ; 'four,' gud-jal-gudjal; 'five' is marh-jin baga, 'half the hands'; 'ten' is belli-bellimarhjin baga, 'the hand on either side.'

In reckoning time the natives say 'sleeps' for days, and 'summers and winters' for years. There is no Article.

## 3. Pronouns.

The pronouns must be carefully used, for a very slight change in the termination of any one of them will alter altogether the force and meaning of a sentence.
The personal pronouns are :-

Singular.
Gatjo or ganya, 'I.'
N'yunclo or ginmi, 'thou.'
Bal, 'he, she, it.'

Plural.
Gala-ta, 'we.'
N'yuraig, ' 'ye.'
Balgun, 'they.'

They are thus declined:-
Singular.

|  | 1st. | 2ncl. | 3 rd . |
| :---: | :---: | :---: | :---: |
| Nom. | Gadjo | \{ N'yundo | \} Bal |
| Nom. | Ganya | $\{$ Ginmi |  |
| Gen. | Gannalilk | Nyunnolak | Balits |
| Dat. | Ganna | N'yunno | Balak |
| Accu. | Ganyain | Ginnin | Balin |
| Abl. |  |  | Balal |
|  |  | Plural. |  |
| Nom. | Galata | N'yurag | Balgun |
| Gen. | Gannilik | N'yuragik | Balgunak |
| Dat. | Gannilik | N'yuragial | Balgunak |
| Acc. | Gannil (-in) | N'yuragin | Balgunin |
| $4 b l$. | Gannilal | N'yuragial | Balgunal |

There are thus two forms for the Sing. Nom. of the first and second pronouns; gadjo and n'yundo seem to be used with an active sense of the verb, but ganya and ginni with a passive sense ; for there is no passive form of the verb, and there is no verb 'to be'; ganya and ginni are always used with a participle or an adjective; gadjo and n'yundo are never so used. Examples of their use:-Gadjo djinnage, 'I see,' but ganya bardin, 'I am going'; gadjo dtan, 'I pierce,' but ganya gannauin, 'I am eating.'; ǵgadjo burno dendagaga, 'I climbed a tree,' but ganya waugilal bukkanaga, 'I was bitten by a snake'; ġanya windo, 'I am old'; ǵanya gàrraǵ, 'I am angry.' Similarly for the second pronouns; as, n'yundo kattidj, 'do you understand'? but yan ginni wan-gauin, 'what are
you talking about'? n'yundo naitjik gabbi ganna gaéaubru, 'why do you not fetch me water'? but dinni naitjak balin bumawin, 'why are you beating me'? ginni djul, 'you are wicked'; ginni goradda, 'you are short.'

| Nom. |  | Dual |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  | 1 st . | 2 nc . | 3 rd . |
|  | 1. | Galli | Nubal | Bula |
|  | 2. | Galla | Nubal | Buiala |
|  | 3. | Gannik | Nubin | Bulen |

Another form of gaunik is gannana.
The forms marked nom. 1 are used by brothers and sisters or two friends closely related; nom. 2., by parent and child or by nephew and uncle; nom. 3., by husband and wife or by two persons of clifferent sexes affectionately attached, or (gannana) by two brothers-in-law.

## The Possessive Pronouns are:-

Ganna, 'my,' ganualik, 'mine'; n'yunna, 'thy,' n'yunnalik, n'yunnalage, 'thine'; balàk, balalak, 'his, her, its,' ganniliks, 'our or ours'; n'yuragak, 'your or yours'; balgunàk, 'their or theirs.' The Demonstrative Pronouns are:-N'y agga, 'that,' 'those'; nidja, ' this,' 'these.' The Interrogative Pronouns are:-Gamni, 'who'? i.e., 'who are you'? gando, 'who'? i.e., 'who did that'? geannog, 'whose '?
4. Verbs.

The verbs in most common use are :-

| Arise-irabin | Figlit-bakadju |
| :---: | :---: |
| Beat-buma | Fly-bardag |
| Become-abbin | Go-bardo ; watto |
| Bite-bàkkan | Go away-kolbardo |
| Break-takkan | Hear-Lattidj |
| Bring ; carry off; take | Pain-bikkan |
| away-bairrag | Pierce-cltan |
| Marry-kardo barrag | See-djinnas ; ġan-gau |
| Burn (fire)-burrarap | Sit-ginnau |
| Bury-bianan | Speak-wan-gau |
| Carry-gagau | Spear-gidjil |
| Cook-dukan | Stand-yugau |
| Cry-mirag | Take-gaciau |
| Cry out-mirau | Tear-jeran |
| Dig-bian | Thirow-gwardo |
| Eat, drink - ${ }_{\text {ganno }}$; nalgo. | Tie-yutarn |
| Fear-waien | Understand--kattidj |

Imperatives are:-
Come here-kowa-kowa, yual Leave it alone--bal or wanja
Go on- gatti
Get up-irap
Go away-watto
Listen—näh-näh
Take care-garrodjin
Stay, remain-nannip

## Tenses.

1. Indic. present.-For this, use either the infinitive or the form of the present participle; as, $\dot{\mathrm{g}}$ adjo djinna $\dot{\mathrm{g}}$, 'I see'; but ganya bumawin, 'I am beating.'
2. Inclic. 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 promouns singular become gadjul and n'y undul, 'I will,' 'you will.' The distance of the future time is inclicated by placing before the verb the adverbs burda, 'presently,' and mila for any more remote time.
4. Inperative mood.-Lay emphasis on the last vowel of the present indicative.
5. Participle present.-Add -in or -w in to the infinitive.
" past.-Add -ga to the infinitive.
6. Passive voice.-Here the form of the sentence is elliptical; therefore ganya, ginni are used with the past participle and the ablative of the instrument or cause.

## DECLENSION of a TRANSITIVE VERB.

## Buma, 'to beat,' 'kill,' 'blow as a flower.'

## Infinite-Buma. Part. pres.-Bumawin. Part. past.-Bumäga.

Tense 1. *bumawin. T. 2. *gori bumaga. T. 3. †burda buma. T. 4. buma.

These numbers indicate the Tenses as shown above.
*The pronouns to be used here are:-Sing. ganya, ginni, bal; Plur. galata, n'yurag., balgun; but instead of ganya and ginni, T. 2. takes gadjo and nyundo; there use the forms gadjul, n'yundul.

Passive Voice.-For the passive voice, use the same tense-forms as in the active voice, that is, buma for the pres. and the fut., and bumaga for the past, but prefix to them the accusative cases of the personal pronouns; thus, ganya-in gori bumaga, 'I was
beaten lately'; lit., '(some one) beat me lately.' But the ablative of the cause or instrument may also be used to form a passive voice; thus, ganya gidjial dtannaga,' $I$ am pierced by a spear.'

The substantive verb.-There does not appear to be any copula; it is certainly not used in such sentences as ganya yuláp, 'I am hungry'; ginni kotyelara, 'thou art thin'; bal windo, 'he is old'; galata gwabba, 'we are good'; n'yurag djul, 'you are wicked'; balgun mindait, 'they are sick.'

## 5. Adyerbs.

The adverb is placed before the verb; useful adverbs are:-
After (behind)-golan-ga Never-yuatjil
Again-garro. No-yuada

Already-gori Not-bart; bru; yuada
Always-dowir
Before (in front) - gwaićagiat
Close to ; near-barduk
Continually-kalyagal
Enough-belak
Formerly-karamb
Here-n'yal
How many-nȧmmán
Immediately-gwaié; ilak
Thus--wanno-ic
More-gatti-gatti
Now-yaii
Perhaps-gabbain
So-winnirak
So many-winnir
That way-wunno
Then-garro
There (prox.)-yellinya
", (renote)-boko; bokoja
Where-winji; winjal; yan
Yes-qua
Yonder-bokoja

## 6. Prepositions.

These are few in number:-

| After (dat.)-ġolag | On (upon)- ${ }^{\text {gadja }}$ |
| :---: | :---: |
| Among (partitive)-minda | To--àk or - a l |
| , (mixed with)-kardagor | With (in company with)- |
| By (affix)- -à | " gambarn (takes the acc.) |
| In (within)-bura | barduk (takes the dat.) |

Of- $-\dot{a} k$
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, yallaneit, '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'; minuig, 'if'; ka, 'or.' There is no word for 'when,' but minnig and ka are used in its stead ; for instance, 'when I see you to-morrow' will be expressed by 'if I see you to-morrow'; and 'when did you come to Perth '? will be 'did you come to Perth to-day or yesterday '?

## 9. Interjections.

Nah-ah! so! (to inclicate that a person is listening to what is related), ancl n'yón-'alas '!

## (D.)

## GRAMMAR and VOCABULARY

of the aboriginal dialect called
THE WIRRADHURI.
[The Wirradhuri dialect, or, as I call it, the Wirdlhari, 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 abont fifty years ago by the late Archdeacon Giunther ${ }_{\text {m }}$ and is specially reliable because of its anthor's character and experience, and because, at that time, the tribe had not yet begun to decay, and its language was entire. He was educated for the Ministry at Basle, in Switzerland, attending lectures there at the University and the Missionary College; subsequently he prosecuted his studies at the C. M. Society's College, Islington, London.
In 1837, he commenced his missionary work annong the aborigines of the Wiradhari tribe at "Wellington Valley," now Wellington, in New South Wales. Here he compiled this Grammar and Vocabulary; he also translated the Gospel by St. Luke and portions of the Prayer Book for the use of the tribes on the Macquarie River and the neighbouring country. His efforts and those of the mission party, in ameliorating the condition of the natives and teaching them, met with considerable success. After the mission was ahandoned by the authorities, he was induced by ored years, and died in December, 1879.
These MSS. are the property of the late Mr. Giunther's son, the present Archleacon 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 Gramnar and the Vccabulary, with the view of securing greater symmetry throughout.-ED.]

## 1. THE GRAMMAR.

## 1. The Declension of Nouns.

There is, properly speaking, only one primary declension, but the principle of assimilation, to which the language has a strong tendency, sometimes produces slight variations of the terminations of the nouns before the case-endings ; similarly, when the last letter but one of the stem is $i$.

In order to cover all these variations, the number of the cleclensions will amoant to eight. It must, however, be observed that here the formation of cases differs materially from the modes used in other languages, at least from that of the Latin and Greek. The simple or nominative form undergoes no alteration, but, to form the cases, it takes additions by means of postfixes. The only apparent exception to this rule is that where the letter $i$ is cast out. The number of cases cannot easily be fixed, since almost every relation in which a noun may be placed is signified by some postfix or other ; those giveu in the examples below include the most common and essential relations.

A strange peculiarity of this lauguage is the existence of two nominative-forms-the one the simple nominative or nominativedeclarative, corresponding to the question 'who or what is it'? and the other the nominative active, when the thing or person spoken of is considered as an agent; this answers to the question, 'who or what cloes it'? The genitive and the dative are alike; the accusative is the same as the simple nominative ; the vocative is known by the exclamatory word 'ya' put before the simple nominative, or by its termination, which is like that of the genitive.

The case-endings and their meanings may be shown thus:-

## Case.

1. Nominative
2. Nom. agent.
3. Genitive
4. Dative
5. Accusative
6. Focative
7. Locomotive
8. Conjunctive
9. Locative
10. Instrumental
11. Instrumental

## Terminations.

-du, -dyu, -gu, lu, -ru -guI
-gu
the same as nom. 1.
prefixes ya to nom. 1 .
-dyi, -li, -ri
-durai or -durei
-da, -dya, -ya, -la, -ra -durada

Meaning.
the simple form.
the agent form.
'of'; 'belonging to.'
'to,' ' for,', 'towards.'
the direct object.
place from which.
'together with.'
'in,' 'on,' 'at.'
' by means of.'

The numbering of the cases corresponds with that shown on the Paranligm.
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 gala $\dot{g}$ and is then cleclined like walla $\dot{g}$ of the paradigm.

The examples given above show that the variations in declension arise from assimilation. Thus, when $r$ or $l$ is the last sound of the word, these letters assimilate the initial consonant of the postix. 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 postifx ; thus, dya, dyu, dyi appear instead of $d a$, $d u$, di. When $i$ is ejected, this rule does not apply. The ejection of $i$ preceded by $a$ takes place in the Nom. 2 and in the Locative.
If the possessive pronoun is put before its noun, it is declined with the same termination as the noun. But the more common practice is to put the pronoun behind it in an abbreviated form as a postix: as, buraigundi, ' to my boy'; buraigunu, 'to your boy'; buraigugula, 'to his boy.' 'To my boy,' with the possessive pronoun detached, would be gaddigu buraigu.

## 2. The Comparison of Adjectives.

There is no comparative form of the adjective, nor, properly speaking, a superlative, though certain terminations, sucl 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 garambage, gainguagual, lit., '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. The Verb.

The study of the verb is attended with some difficulty on account of its many tenses and modifications; it is, however, conjugated in a very regular manner, and, excepting the imperative, it is non-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 Conjugations.

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 $a i$ are oniy apparent exceptions to the rule.

In the formation of the tenses and modifications, the letter $r$ is changed into its relative liquid $l$, and $n$, for the sake of euphony, is changed into $m$ by assimilation. Euphony also requires an $a$ terminating the root to be modified into the diphthong $a i$; and $n d$, on account of the influeuce of the preceding $i$, becomes $n d y$.
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. | 1. Gaddu* bumarra <br> 2. Gindu* bumarra <br> 3. Guin* bumarra | I beat. Thou beatest. He, slee, beats. |
| :---: | :---: | :---: |
| Dual. | Galli bumarra Galligu bumarra | We (troo) beat. He and I beat. |
| Plu. | 1. Géanni bumarra <br> 2. Giadugir bumarra <br> 3. Guaingulia bumarra | We beat. You beat. They beat. |

T. 2. Gaddu bumalgarrin - T. 6. Gaddu bumalinni
3. Gaddu bumalgurranni
4. Gaddlu bumae
7. Gaddı bumalgirri
5. Gaddu bumalguan
8. Gaddu bumalgarriawagirri
9. Gaddu bumal garrigirri
T. 10. (Fut.-perf.) Gaddıu bumalyigirri.

The T. numbers here inclicate the Tenses as on page 26 of this volume.

## Ivfinitive.

Bumalli, 'to beat.'

## Imperative.

Sing. 1. Bumallidyu, 'let me beat.'
2. Bumalla (†buma), 'beat thou.'
3. Bumallaguin barri, ' let bim beat.' $\ddagger$

Dual Galli bumalli, ' let us two beat.' Gulag்alliguına 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 baládu, or yalludu; 2. balundu; 3. balaguin. + This abbreviated form is often used. $\ddagger$ The 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 lauguage and the German, the infinitive serves as a verbal noun; so also the Latin supine and gerundive.
The forms which supply our participles are classed with the modifications of the verb. The subjunctive is formed with mal$\mathrm{la} \dot{g}$, the optative with $\mathrm{ba} \dot{\mathrm{g}}$; for there are no real subjunctive or potential forms. Sentences of that description are expressed by a kind of auxiliary, such as garra or malla $\dot{g}$; or by the future tense, with the conditional conjunction yandu attached :-

Yandundu dalgirri, ' if I should eat.'
Gaddu garra dalgirri, 'I can or would eat.'
Gacldu mallag de, 'I would or should eat' (or have eaten).
Yandundu mallag dé, 'if you did eat' (or would eat).
Malla $\dot{g}$ here is not a verb but a mere subjunctive particle.
Nor is there a form for the passive. A kind of passive is sometimes expressed by putting the subject in the accusative, along with the active form of the verb; but the source whence comes the action is not named, for that can only be put in the agentnominative case. Hence, it must bo 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 omitterl.

Table of Conjugations, Principal Tenses, and Moods.

| Present. | Imperfect. | Perfect. |
| :---: | :---: | :---: |
| 1. Yannanna | Yanné | Yan-nã̃n (i.e., |
| Guna | Guné | Gaguain |
| 2. Yunia | Yumné | Yunnăn |
| 3. Gumbiga | Gumbinna | Gumbinnãn |
| 4. Baddarra | Baddae | Baddalguãn |
| 5. Gaddambirra | Gaddambie | Gaddambilguã̃ |
| Future. | Injuntive. | Inperatice. |
| 1. Yanuagiri | Yannagi | Yannada* |
| Gagirri | Gagi | Gaga |
| 2. Yungirri | Yungi | Yunga |
| 3. Gumbigirri | Gumbigi | Gumplidya |
| 4. Badalgirri | Badalli | Badalla |
| 5. Gaddambilgirri | Gaddambilli | Gaddambia |

This table contains all the principal tenses-those in which different conjugations vary. The other tenses of each conjugation follow the model given for the verb bumarra. Of course, not every verb is used in all the tenses; thus, yunné, the imperfect, is not used. The numbers indicate the conjugations.

[^33]The conjugations of certain letters may occasionally, but rarely, cause the general rules to be violated for the sake of euphony; thus, the verb mugãna has in the perfect tense mugaiguã̃, not, as might be expected, mugaguan, no doubt, on account of two ' $g$ 's' being so near each other.

## 4. Modifications of the Verb.

A characteristic feature and peculiarity of this aboriginal dialect is the use of numerous postfixes. By means of these, the noun shows an unusual number of cases, which supply in a certain measure the absence of our prepositions. In a similar manner, the verb takes additions or changes of its form, by which new forms it expresses its modified significations according to the various relations in which the simple verb may be placed. These tend to enrich the language considerably, since the modified ideas implied in them often produce quite a new kind of word or signification. As new verbs, they may be adjusted to some one or other of the examples already given, agreeably to their terminations. Hence they can never be supposed to be merely conjugations.

For the sake of convenience, I shall carry one verb through the modifications, though it cannot be expected that all verbs are used or needed in every modification. I will take the root-form buma, 'beat,' as the chief example of these modifications, but another suitable one will be always added.
Some of the postixies in those examples have doubtless lost or changed their original signification in certain verbs.
Examples of the use of Suffixes to modify the meaning of Verbs.

1. Bianna, 'a constancy of action'; as, bumal-bianna, 'to be always beating'; g g-bianna, 'to be always looking.
2. Gunnanna, 'a present continuance of action'; as, bumalgunnanna, 'to be now beating'; gaagunnanna, '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. Garrimãna, 'a continuance of all day long'; bumal-garrimãna, 'to be beating all day long'; bunba-garrimãna, 'to run about all day long.'
5. Guabianna, 'a continuance for the night'; bumallaiguabianna, 'to beat (fight) all the night'; winai-guabianna, 'to sit up all night.'
6. Dillinga (reflexive); as, bumangi-dillinga, ' to beat one's self '; mirama-dillinga, 'to defend one's self.'
7. Lanna (reciprocal) ; as, bumal-lanna,' to beat each other,' 'to fight'; nurungamil-lanna, 'to love each other.'
8. Alinga (reiterative); as, bumal-alinga, 'to beat again'; yannai-alinga, 'to go again.'
9. Numinga implies that an action is to last for a little time only before another ; as, bumal-numinga, 'to beat previously'; ganuminga, 'to see beforehand.'
10. Mambirra is causative and permissive; as, bumali-mambirra, 'to let beat'; yal-mambirra, 'to cause one to speak,' 'to teach.'
11. Gambirra, instrumental; meaning that a thing has been done by means of an instrument, tool, or weapon; as, 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-billinga, 'to go when ordered off.'
13. Eilinga implies a vicarious action-an action done on behalf of, or instead of, another; as, bum-eilinga, 'to beat instead of another'; barram-eilinga, 'to get or provide for another.'
14. Duringa seems to intimate a change of action, the turning of one's attention from one thing to another, or to do a thing well and thoroughly; as, bumal-duringa, 'to leave of the present act of beating'; winnanga-duringa, 'to forget,' ' to think of something else '; ' to reflect.'
15. Wanna probably signifies an aim at or a purpose to do a thing; or rather, to act in a kind of series of doings, one after another, going all round, or to be just in the act of doing; as, bumalla-wanna, 'to beat one after another'; yannaia-wanna, ' to walk away,' 'to walk from one place to another.'
16. Danna means the resuming of an action after having taken refreshment; as, bumal-danna, 'to beat again' after eating; bumba-danna, 'to run off again' after a little refreshment.
17. Gilanna indicates a kind of dual action; as, 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 postix, 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 siguifiying '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' haring caught one; dal-maranna, 'to eat after' having picked it up.
21. Nãna implies the adverb 'after'; as, bumal-nãna, '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 ; gंolleng-einga, 'to return first.'
23. Naringa, joined to a few verbs, implies that the action is done by 'falling'; also figuratively, it is expressive of a rest after moving; as, (l.) banga-naringa, 'to break by falling'; dalbanaringa, 'to be dashed by failing'; (2.) wi-naringa, 'to settle down'; warran-naringa, ' to make a call and stay a little.'
24. Bilãna or balãna 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-mbilana, 'to cry whilst going along'; dé-mbilãna, 'to eat whilst walking'; $\dot{\mathrm{g}}$ u-mbilãna, 'to become or get gradually.'
25. Buoanna implies botli 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 are also some words that attach themselves to verbs as auxiliaries; as,-

1. Garra, ' to be,' used only with the present indicative. Its abbreviation, ga, is used interrogatively.
2. Warré goes with present and future time. Its abbreviation is wa-also used interrogatively.
3. Bala, 'to be,' or ba, is more affirmative ; in its shorter form, ba, it strengthens pronouns; as, baladu, 'I am.'
4. Yamma is an interrogative word, like the English 'do'; it is most commonly joined to pronouns. None of these auxiliaries has any effect on the structure of the sentence.

In the passive use of the verb, the subject is merely put in the accusative, and the verb remains unaltered.

## 5. Formation of Words.

Derivatives are formed from the roots of verbs by adding rarious terminations. Thus, -dain denotes the agent who dos the action espressed by the verb; as, birbára, 'to bake,' birba
dain, 'a baker.' The word -gidyal forms participial nouns; as, kabinga, 'to begin,' kabin-gidyal, 'a beginning'; winanganna, 'to know,' winan-gidyal, 'the knowing,' 'knowledge.

The terminations -mubağ and -múgu denote the absence of some quality; as, uda, 'ear,' uda-múgu, 'deaf'; marong, 'good' mar'om-mubang, 'bad,' lit., 'good-less.'
Adectives 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 firewood,' from muunil, 'a hole'; -bang also signifies increase on 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,' lit., 'are you soul-having or soul-with?'

Marra, 'to do,' 'to make,' joined to another verb, or, oftener, to nouns and adjectives, answers exactly to the Latin facio ; as, giwai, 'sharp,' giwai-marra, 'to sharpen'; giwa, 'wet, moist,' giwa-marra, 'to moisten'; gullai, 'net,' gullai-marra, 'to net, to make a net.' Hence the natives join -marra to English verbs; as, grind-marra, 'to grind'; ring-marra, 'to ring the bell.'
6. Conjunctions ind Adrerbs.

Wargu, widdyua, 'what for,' 'why'? widdyung, 'which way'? widdyugguor, 'which side (direction)'? widdyuggu, 'when'? widdyuegaga, 'I don't know when'; minyangan, 'how many'? minyanganga, 'I don't know how many'; minyanganda, 'how many times'? minyangandaga, 'I don't know how many times'; warban (used with yammagarra), 'how much'?
$\mathrm{Da}_{\mathrm{a}}$ (the $d$ being sounded very soft) signifies locality; as, dága, 'where'? dagu, 'of what place'? dagú, 'to what place'? daganuibangalla, 'in what place'? dadibaggalli, dadilabagegalli, 'whence'? dadiurruinbaggalli, 'througl what place'? dadibagegallingirriage, 'by what place did he come'? Each of these by the addition of ga may become an answer, equiralent to '1 don't know where,' \&c. Other adverbs of place are:--clain, 'this way,' 'hither'; yain, 'that way,' ' thither'; ngridyi, 'here'; nganniain, 'over there.'

## 7. Numerals.

Ngunbai, 'one'; bula, 'two'; bulangunbai, 'tliree'; bungu, 'four' or ' mally'; murrugai, 'first'; umbai, ' last.'

EXAMPLES of THE DECLENSION of VERBS and PRONOUNS.

## 1. The Verb.

## Dara, 'to eat.'

The Tense numbers here are the same as on page 26 of this volume.
Indicative Mood.

1. Dara
2. Déinni
3. Dé
4. Dalgini
5. Wari dalgarriamagirri
6. Dalgarrigirri
7. 
8. (Fut.-Perf.) Dégirri

## Mmperative Mood. Singelar.

Dalla, 'eat thou' Dallidyu, 'let me eat' Dallaguin barri, 'let him eat.'
Dual.

Gullaligunnanna barri dalla, or ngaguala dalla barri, or gula-
ngalligunna dalli, ' let him and me eat together.'
Gula barri dalla bulagu, or dalla guain bulagu barri, 'let them two eat together.'
Ngallibul dalla, or ngindu bula dalla, ' you two eat.'
Plural.
Dalla ngéamui, 'let us eat.' Ngindugir dalla, 'eat you.'
Dalla guaingulia barri, 'let them eat.'
Gulagalangundugir dalla, 'let me and many eat together.'
Subjunctive and Potential Moods.
These moods are frequently expressed by the future tense with y and undu, 'if,' 'when,' added; by the ausiliary verb garra, and especially by the word mallang; see page 61 of this appendix.

## Participles.

These are declined like verbs in all the tenses and moods. There are two participles; the one ends in -bianna, and the other in -gunnanna; the former seems to imply a longer continuance of time than the other.

Indicative.

1. Dalgunnana (or dalbianna), 'I am eating.'
2. Dalgunnani, ' I was eating.'
3. Dalguain, 'I have been eating.'

## Reflexite Mood.

1. Dalgydyillinga
2. Dalğidyillingarrinni
3. Dalgidyillingurranni
4. Dalgidyillinyi
5. Dalgidyillin
6. Déingidyillin
7. Dalligidyilligirri [girri.
8. Wari dalligidyillingarriawa-
9. Wari dalliğidyillingarri

By using other verbs from the Wiradhari Vocabulary, additional examples of the formation of tenses in the Indicative are :Pres. Dara-Tama. $\quad$ Peaf. Bumalguáan-Tannáan.
Imperf. Ngranné- Yunné. Pluperf: Mindallauni-Yannanni. Incep. fut. Widyalgirri-Yannigirri.
Indef. fut. Talgarrigirri-Yanngarvigirri.
Fut. Yerf. Gurragamegirri-- Tannegirri.
Def. past (a). Badalgurranni- Yenǧurranni.
(b). Giwalgarrin-Yangarrin.

Def.fut. Bangamalgarriawagirri-Yangarriawagirri.

## 2. The Pronouns.

The numbering of the cases here is the same as for the nouns.
Singular.

## Plural.

2. Gaddu, ' I'
3. Gaddi or gaddigu
4. Ganunda+
5. Gannal
6. Gaddidyi
7. Gannundurai
8. Gaununda milanda, ('near') Gannundi, ('from') $\qquad$
9. Gindu, 'thou'
10. Ginnu
11. \& 2. Gindugir
12. Ginyunda +
13. Ginnugir
14. Ginyal
15. Ginnundugir
16. Ginyalgir

Plu. 9. Ginnundugira milanda
Plu. 8. Ginnundigirdurai

1. \& 2. Guin- (or -guain) gulia
2. Guin, gu, 'he'
3. Guggula or Guaguwan
4. Guan, gagguan
5. Ginyal
6. Guinguliagu or Guingulialla
7. Gaggu-lia (or -lialla) $\dagger$ Gannigu-lia (or -lialla) $\ddagger$
厄. Ganuaiagulialla

Plu. 7. Gannain-gulialla Plu. 8. Gannigulialladurai

* This portion of Mr. Giinther's manuseript is so imperfect that I cannot say that the cases of these pronouns are all correct.-ED.
† An ethical dative, asin 'give to me.' $\ddagger$ A sort of locative, asin 'cometome.'

Dual pronouns are:-
Nom.-(1) Ngalli, 'thou and I'; (2) ngéan-ngalligunna, 'he and I'; (3) ngindubula, 'you two'; (4) ngainbula, 'they two'; (5) bulagual, 'the other two'; (6) nginna bula, 'these two'; (7) ngilla bula, 'those two'; (8) ngalliguyunganba, ' our two selves.'

Of these, the inflexions of (3) are:-gen., ingind ubulagu; dat. (local), nginyunda bulagu; of (4):-gen. and dat., ngagguWanbulagu; acc., ngannainbula; ablatives, ngainbulabar, ('about'); ngaddainbuladi ('from'); ngannainbulaga, ('in') ; the inflexions of (8) are:-gen., guyungangalliginbul; dat., ngalligingunnabul; acc., ngallibulguyungan; abl., ngalliğ́ngunnabuli ('from').

## Reflexive pronouns are :-

Ngadduguyungan bul,'Imyself'; nginduguyunganbul, 'thou thyself'; gúlaguinguyunganbul, 'he himself '; ngalliguyunganbul, 'we (two) ourselves'; ngéanniginyangagul,' 'we ourselves.'

## Possessive Pronouns are:-

Ngaddiguyungan, 'my own'; nginnuguyungan, 'thy own'; gulaguinguyungan, 'his own'; ngéanuigirnindinguyungan, '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., nginua; gen., nginnagu, uginnalagu, 'belonging to this'; dat. (local), ngiuni, ' 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 post fix) 'other'; biambul, 'all,' 'the whole'; bianggallambul, 'all,' 'everybody'; minyam-minyambul, 'everything'; bulagual, 'the other two'; murrimurri, 'each.'

All the pronouns on this page are declined like nouns.

## Interrogatives are:-

Nom.1., ngandi, who (is)'? nom. 2., ngandu 'who (does)'? gen., ngangu, 'whose'? dat., ngandigu, 'to or for whom'? nganngun (local) ; ablatives, ngangundi, 'from whom'? ngangundi birandi, 'away from whom'? ngangundidurai, ' With whom' $Y$ ngangundila, 'from whom'? ngangurgu, ' towards whom'?

Nom. 1. Minyanganna, minyagegarranna, 'what (is it)'? nom. 2., minyallu, 'what (does it)'? gen., minyangu or minyagguba, 'belonging to what'? dat., minyaggu, 'to or for what'? acc., minyang, 'what'? ablatives, minyaggurgu, 'towards what'? minyalla, 'in or on what'? minyalalla, 'on what'? minyalli, 'from what'? minyandurada, 'with what'? minyagguliadhi, 'like what'? minyaǵğuor, minyaggarra, 'in what place' 'where'?

## II. THE VOCABULARY.

> Words, Phrases, and Sentences in the Wircidhari dialect.

## 1. Words and Phrases.

[In this Vocabulary, $\mathrm{dy}=\mathrm{j}$ : $\mathrm{ng}=$ either the nasal g or $\mathrm{n}-\mathrm{g}$ in separate syllables; -nga final of the verbals, if preceded by $i$, nay be pronounced -nya from the influence of the $i ; p$ and $t$ are so like $b$ and $c l$ in sound that the author has not givel a separate place to them. Words marked with $\dagger$ have come in from other dialects. The verbs are given in the present Indicative; to form the Infinitive, gu, 'to,' is added on after the verb-stem. There are probably some mistakes still in this Vocabulary, although much labour has been spent in getting its contents made fit for the press.-ED.]

## B

Ba-frost; a cold winter.
Babang-winter.
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-very soon.
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-married man
Baddanni-the gum of a tree.
Baddarbaddar-a native bird.
Báddarra-to bite.
$\dagger$ 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-monsense.
Badding-an edible root.

Baddul-a little bird.
Bādin-orandmother; arelative.
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; bamadar-a shoe.
Baggandar-a sore which has the skin off.
Baggar-meat.
Baggaraibang-restored, comforted, healtlyy, comfortable.
Baggarbuawarra-to stand on a dangerous precipice.
Baggarran-a dry well.
Baggin-a bad spirit; it enters into the matives, but may be driven out by their doctors.
Bággin-a wound, a sore.
Baggirngan-an uncle; acousin.
Baggirngun-a female who has become a mother.
Bagguang-water weeds. [arm.
Baggur-the back part of the
Baggurain - refreshed after a faint; strengthened by food; strong for work, industrious.
Baggurainbang - one that is industrious.
Baggurbannia - a string tied round the arm.
Baggurgan-a young man in the second stage of initiation.
Bagurra-blossom of the '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 wind, as inl winnowing wheat.
Bainguang-stupid, bad.
Bairgain-leeches.
Baiyai-a meeting place of two parties; a tryst.
Ba-la or simply ba-to be; is always joined to pronouns.
Balbu-a Find of 'kangaroo-rat.' Balburranna-to tumble; to fall down headlong.
Balyabalgar-chief, ruler, king.
Balgagang-barren, desolate.
Balgal-sound, noise.
Balgang-barren. [as fleas. Balganna-to kill on the nails, Balgar-noon.
Balgargal-sunlight; the glory where Baiamai (q.v.) lives.
Balgarra-to emit sparks.
Balguranna-to slip (roll down). Balgurei-little spots of clouds. Ballaballamanoa-to move, lift softly or slowly.
[to slap. Ballaballanirra-to beat a little, Ballaballayallama-to whisper; to talk in each other's ear.
Ballaballehinga-to whisper.
Balladi-a saw ; adj., serrated. Ballagirin-an old opossum (m.) Ballágun-an old woman.
Ballanda-long ago; at the first; in the beginning.
Ballandallabadin-a kind of reed. Ballandunvang-thick-head; a term of reproach.
Ballang-the head.
[flower. Ballaggarang-the top bud of a Ballangimarra-to wring anything by squeezing and pressing at one end.

Ballanguan-a pillow
Ballanguang-a mizzling rain.
Ballarra-the hooks at the end of the spear.
Ballaurong-a cap.
Ballawaggur-a kind of lizard.
Balleballea-silence of night.
Balli-a very young baby.
Ballima-very far off, distant.
Ballinballin-a whip.
Ballnuroma-to take to fight.
Balluballuugin-almost dead.
Ballubangarra-to extinguish; also baillubiarra.

- Ballubundambirra-to cause to be dead, to kill.
[teeth.
Ballubundarra-to kill with the
Ballubungabillanna-recip., to kill each other.
Bállubúnildáin-a murderer.
Ballubunirra-to kill, murder.
Ballubunningidyillinga-to kill one's self.
Ballubuolin-dead altogether.
Ballubuyarra-to tell to die.
Ballumballang-a native fower.
Ballumbambal-the dead ones;
the ancients.
Balludai-cold.
Balludarra-to feel cold.
Balluga-fire gone out; dark.
Ballugan-that which lives in the fields; beasts.
Ballugirbang-the dead ones.
Ballun-dead.
Ballúnna-to die. [very feeble.
Ballunginbar-almost a-dying;
Ballunnmminga-to die before.
Balluolinga-to be preguant.
Balmang-eupty.
Balmang-soft, smooth.
Balwándára-to swim, to float.
Bambongang-a wish, a desire.
Bambawanna-to be busy with,
to be industrious.
Bambinga-to swim.
Bambung-the little toe.
Bamirman-a long water-hole.

Banmal-a relation by warriage.
Banbal-the place where the native men meet first in the morning; a place of assembly.
Bánbán-little wares raised by the wind; the motion of the water whenanythingis thrown into it.
Bandaibanna-to climb a tree by putting the toes into the cuts; to climb.
Bandain-the band around the loins; a girdle.
Bandal-a species of grub.
Bandalong-joining, junction.
Bandànbaudàn-a bundle.
Bandar-a kangaroo.
Bandarra-to tie.
Bandhé-ill ; thin.
Bandung-a large blood-sucking fly; its bite is very sharp. Bandung-soot, regetable black.
Bandyabandya-pain. [pain.
Bandyabandyabirra-to cause
Bandyabanjirra-sore, painful.
Bangabilbangabil - a cutting instrument.
Bangabildain-a cutter.
Bangabirra-to cut, shear.
Bangadirra-to cut, split, chop.
Bangaduolinga-to stop raining.
Bangaduringa-to finish and to leare off when finished. [ing.
Bangadarra-to destroy by bit-
Bangainbangain-broken, torn, ragged.
Bangayelinga-to interfere, to dissuade, to intercede.
Bangal-time, (or rather) place.
Bangalbuorei-the comentry all over ; the whole earth.
Bangalgualbang-belonging to another place.
Bang-galgambirra-to break off or cut; to maim by throwing.
Bángal-ğára-gára-every place; all over the world.

Bangalla-a low hill.
Bangamallanna-to partamong.
Bangamanna-to ward off.
Bangamarra-to break.
Bangalmu-square.
Báugãn-an assertive particle; it is so; indeed; truly.
Banganálbirra-to burn.
Banganarinbirra-to break timber with the hand without an instrument.
Banganna-to break; to break into rain.
Bangarra-to make fire.
Bangawadillinga-to be tired.
Banganaringa - to break by falling.
Bauganbilang-broken in pieces Bangawarra-to break anything by trampling on it.
Bangayadillinga-to dislike; to be disinclined; to be offended.
Bangayalinga-to break again.
Bangayarra-to dissuade from fighting; to reconcile.
Banggil-a crack, a split.
Banggo-a kind of root.
Bangin-a kind of berry.
Bangolong-the autumn; lit., the fore-part of the winter.
Bangu-a kind of squirrel.
Banna-verily,truly; i.q. banyan
Bannambannang-to lend or exchange wives.
Bannang-lean flesh.
Banne-an inter. particle; like Lat. ' an,' ' anne.'
Bannirra-to beat two stones together to make fire.
Bãrà-a step; v., to tread upon.
Bararwarra-to tear.
Barbai-a small kangaroo.
Barbar-deep.
Bardain-a black rat (mouse).
Bardang-bitter; nasty in smell or taste; s., a bug.
Bargan-a native weapon; the ' bumarang.'

Barganbargan-the moon when forming a sickle.
Barguranna-to fall, slip down. Bári-long, tall.
Barinma-attendants and messengers of the monster Wawe. Barla-a footstep.
Bárlabáral-poison.
Barrabal-the dark middle part of the eye.
Barrabarra-to crackle.
Barrabarra-very white.
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.
Barraburrun-a kind of quail.
Barradambang-a bright star.
Barrãğgăná-to get out of the way.
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-to take, lay hold of.
Barramalbillinga-to fetch or take when bidden.
Barramalinga-convalescent.
Barrambamarra-to rouse up, to make get up.
Barrambarang-a mushroom.
Barrámbiyarra-to tell to get up; to awaken.
Barramelinga-to get, provide, procure for another.
Barraminga-to recover.
Barrandang-a native monkey.
Barrandarra-to gnaw.
Barrãndirra-to cut.
Barrang-white.

Barranganna-to make a noise as by sounding the letter $r-r$.
Barraggára-to rise, to get up.
Bárrãnmárra-to tear.
Barranna-to fly.
Barranna-to roast.
Barrarbarrar-a rusbing noise; $v$. , to make a rushing noise.
Barrawarrainbirra-to be fullfledged; said of birds.
Barrawidyain-one that always wanders about; a hunter.
Barrawinga-to hunt; to camp.
Barruomanna-to run fast, to gallop.
Bárre-no!
Barreidyal-a bird like a robin.
Barrima-a musket.
Barrimarra-to get fire by rubbing two pieces of wood.
Barrinan-a little shrub.
Barriğngia-let it alone! never mind!
Barru-a rabbit-like rat.
Barrudang-a juice from a tree; ' manna.'
Bawalganna-to hatch.
Bawamarra-to relate news; to communicate.
Bárín-a white stone, said to belong to Wandong, q.v.
Báwan!-no, no! by no means!
Bawar-a prepared skin; leather
Bawarnguor-inside.
Bi-the fore part of the arm.
Biagga-often, many times.
Bial-emph. particle"; up, high.
Bialbial-very high, a-top.
Bialgambirra-to hang; trans.
Bialganna-to hang ; intrans.
Biambul-all.
Biamburruwallanna-togovern, to rule over.
Biang-many.
Biangarra-to take out, dig out, as from a hole.
Biangulalinga-todig out again, e.g., when buried.

Bibanna-to crouch down; to be in a sitting position.
Bibarra-to tease.
Bibbidya-a kind of fish-liaml.
Biddirbung-a challenge word; as much as to say ' I am not afraid of you.'
Bidyaidya-a mother's sister.
Bidyaingarra-to poke the fire. Bidyar-any male.
Bidyur-pointing up, very high.
Biembai-a hook, a fish-hook.
Biggun-a water-mole.
Bildur-'fat-hen,' an edible herb.
Bilinmarra-to strip long pieces of bark.
Bílunmarra-to split.
Billa-a river.
Billabang-the Milky Way.
Billadura-a water-mole.
Billagal-down a mountain towards a river.
Billar-a river 'swamp-oak.'
Billawir-a hoe.
Billili-herbage like dock-leaf.
Billimarra-to push near to.
Billinbalgambirra-to recede, to
go back ; try to escape, avoid.
Billinga-to go backwards.
Billingarra-to take care.
Billingaya-going backwards.
Billir-a black cockatoo.
Ballirán-the silence of mglit, when all are asleep.
Billuán-a kind of parrot.
Bilundarra-to chap the skin, as frost does.
Bimbai-a spot where the grass has been burnt. [fire.
Bímbarra-to set the grass on
Bimbil-a kind of tree.
Bimbin-a native bird.
Bimirr-an end or point.
Bín-high, tall.
Binbin-silent.
Binbin-the belly.
Bindugai-a small shell.
Bindugan-shellfish.

Bindurgarra-to move along, as children before they can walk.
Bindyabindyalganna-an iteh.
Bindyarra-to crack.
Bindyilduringa-to cut into a tree to get opossums out.
Bindyinga-to stumble.
Biadyirra-to dig with a hoe.
Bindyulbarra-to sink under
the feet, as the ground.
Bindyurmai-very warm.
Bingal-a needle.
Bingumbarra-to hear a fall.
Bimãal-the eldest.
Binualbang-the greatest, the highest; a name applied to some heavenly being.
Binualbirra-to light.
Binya; bínna-to dig, to cut.
Binyalbarra-to make fire.
Binyalbirra-to make a light.
Binfalgarna-lumpy.
Biran-a boy; $c f$. 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
Birdi-a cut.
Birdirra-to cut.
Birdjulong-an old scar.
Birsainbarra-to kick against.
Birganama-to carve meat.
Bírganbirra---to plough.
Birgang-a gronnd-grub.
Birganna-to scratch.
Birgilli; birgillibang-scorched by fire.
Birgu-shrubs, thickets.
Birgun-a bird like a duck; its appearance portends rain.
Biring-the breast.
Biringa-a scar; a seratch; $v$. to make a scar.

Birombailinga-to take and go away with.
Biromballanna - to throw at each other.
Birombanirra-to drive away.
Birombana-to go away to a distance. [tauce.
Birombarra-to throw to a dis-
Birong-far-distant; high.
Birra-tired, fatigued.
Birrabang-up, above, outside.
Birrabirra-to be tired.
Birrabuadillinga-to be tired.
Birrabiang-ponr, thin.
Birra-bildain; -bidyan-poor.
Birrabinabirra-to move gently; to whisper.
Birrabirrawainbul-downhill.
$13 i r r a b u o a n n a-t o ~ c o m e ~ b a c k . ~$
Birradan-the straight scars on the back.
Birragumbil--back bent, as in old age ; reclining.
Birrag-guor-behind.
Birramal--the bush.
Birrain-the narel.
Birrain-a young male.
Birraindyong-a little boy.
Birramanman-long-backed.
Birrambang-a 'kangaroo-rat.'
Birran-stiff, cold; as in death. Birrawana-to descend.
Birrenelinga--to run away with. Birrha-the back.
Birri-the ' box-tree.'
Birrian-a grub found in trees. Birribirrimarra-to meet.
Birrimannar-sitting in a circle; walking in a row.
Birriuallai-'boor-tree' blossom. Birrindaimarra-to meet each other.
Birrirra-to scratch.
Bomarra-to take away.
-bu-and, also; a postffi.
Buabuowanna-a lump.
Buadambirra - to overfill the mouth.

Buadarra-to fill the month.
Buarbang-tame, quiet, orderly.
Buardang-seabby.
Bubaibunnanna-to get small,
to lesseu; to boil in.
$\dagger$ Bubal-a boy.
Bubbadacúng-a little fellow.
Bubbadang-anything little.
Bubbai-little.
Bubbaidyong-very little.
Bubbil-a wing ; feathers.
Bubu-that ausust 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, ' penyyroyal.'
Bualdang-dark in colour, black.
Buddanua-to smell. [other.
Buddarballanna--to kiss each
Buddarbanna-to kiss.
Buddarong-a 'fiving-squirrel.'
Buddawaral-a dry place where no water is.
Buddé-a smalì narrow passage; a small island.
Buddi-a corner.
Buddima-inside in the house.
Buddin-a sunbeam.
Buddu-stars.
Buddulbuddul-far off; high; the bluisla air at a distance.
Buddumbuddain - a fragrant water herb.
Buddurbuddur-a suell.
Budyabudya-moth, butterfiy.
Bugang-beads; a necklace.
Bugga-meat when tainted.
Buggabamna-to be struck by flies, as meat.
Buggabugga-black.
Buggal-a plant with an edible root and grass-like seeds.
Buggamin-eatables that have improved by keeping.
Buggang-the 'gum-tree'flower.

Buggaran-a dry well.
Buggarnan-a bad smell.
Bugguainbang-fruitful.
Buggulong-a native slirub.
Buggiunbarrhál-the time after suiset ; twilight.
Buguin-grass.
Bula-two.
Bula-bial-yallaigumama-two to apeak together and a third interfering.
Bulabinga- to be in couples.
Bulabulamanna - to pace together; said of two.
Bulami-having two wives.
Bula-ngunbai-three.
Bulbaggurain-a native bird.
Bulbin-a whirlwind.
Balduraidurai-a kind of owl.
Bulinbulin-balld-headed; any
part of animals bare of hair.
Bullambullang-a wave.
Bulliang-a‘kangaroo-rat'; fig.,
a bad run-abont female.
Bullinbullin-a water bird.
Bulludyan-a 1 ras.
Bullun-a large bird.
Bumadillinga-to row
Bumallána-recip., to beat each
other; to fight. [self.
Bumangidyillinga-tobeatone's
Bumana-to nove the wings.
Bumarra-to beat, to strike.
Bumbain-a bunch.
Bumbanna-to smoke; intrans.
Bumbanumminga--to outrun, to run before.
Bumbarramanian-to rush into.
Bumbinna-to smoke; trans.
Bumbir-greasy.
Bumbursalbian - a slirub resembling the 'swamp-oak.'
Bumeilinga-to run to another for assistance.
Bümmabumarra-to knock.
Bummalbummal-a stick used
as a bammer; a hammer stick.
Bammalgal-the right hand.

Bunbabillinga-to escape; to run away when beaten.
Bunbaimarranna-to long for, to wish for ; to be ansious.
Bunbabanirra-to set a running
Bunbambirra-to cause to run; to roll; to move a wheel.
Bunbangarrimanna-to bustle about.
Bunbanna-to run.
Bunbananna-to run after.
Bunbea-a grasshopper.
Bunbinga- to sit down, to rest ; to be tired; tired of.
Bundalganna-to suspend; to be hanging.
Bunbun-a locust, grasshopper.
Bunburribal-ground;cf.dagun.
Bundadillinga-to expectorate freely.
Bundalganna-to lean to one side.
Bundalinga-to hang; to hang with the hands or arms slung round something.
Bundambirra-to fasten.
Buudang-a kind of grub.
Búndang-a blackish butterfly.
Bundanna-to draw. [freeze.
Bundarra-to feel very cold, to
Buudi-a war-weapon; a cudgel with a thick knob at its end.
Bundibanirra-to knock down.
Bundibumarra-to cause to fall.
Bundibundinga-to tumble, to stumble.
Bundibundingin-ready to fall; (of a plan) dangerous, unsafe.
Bundilanna-to fall over each other.
Bundin-the hair-bands hanging down the neck.
Bundimambirra-to let fall.
Bundinga-to fall.
Bungadillinga-to be pleased.
Bungain-a gift, a present.
Bungalbungal - a broon, anything to sweep with.

Bungambirra-to make smooth or soften; to iron; to sweep. Bungany-the knee.
Bungannabanna-to comb the hair.
Bung-arra, -ambirra-to sweep. Bungimarra-to wag the tail.
Bungirra-to swing.
Bungu-four; many; an indefinite number.
Bungubungu-every thing; a great many.
Bungul-short; s., a little man.
Bungulgal-short.
Bunhia-a 'wild-oak' tree
Búnin; bíninganna--to breathe.
Bunmabummarra-to assist.
Bunnanna-to burn.
Bunnabunnanga-abundance of food; adj., sumptuous.
Bun-ngàn-made by another.
Bunmarra-to make.
Bunnallauna-to take another man's wife.
Bunnan-ashes.
Búnuarra; imperf., bunnai-to take amay; to take back.
Bunnebunne, or bungebungewarm ; oppressively hot winds.
Bunuidyillinga-to beat.
Bunninganna-to breathe.
Bumnumeilinga-to go from one place to another, to remove. Buobairra-to be like the parent. Buoda-a kind of opossum (f.); often used as a nickname.
Buogain-an edible root.
Buogalbumarra-to drive out.
Buogalbuonanna-to return.
Buogan-anna, -arra-to follow.
Buoganumminga-to be before.
Buogarra-to come.
Buonung-some grass-seeds.
Buorgarra-to pull up.
Buowaibannanna-to boil.
Buoyabialngilyal-a command, a law; betrayal, exposure.
Buoyal-a mother-in-law.

Buoyarra-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.
[arms.
Burambirra-to stretch out the
Burambungambirra-to be dry; trans., to make dry.
Burambunganna-to get dry.
Buranburambang-very dry.
Buran-a tendril; $v .$, to twine.
Burang-drought.
Burang-dry branches or leares.
Burbandiganna-to initiate the roung men of the tribe.
Burbang-round; a round leap, a circle.
Burbirra-to beat the time aud sing, like the women beating on their bundled cloaks.
Burbirra-to do carpenter work.
Burbirra-to scrape, to seratcli to smooth; make smooth, as the carpenter does the mood.
Burdón-large, wide.
Burguin-a batchet, tomahawk.
Burguinmudil-a blacksmith.
Burimbirra-to empty, to wring out, drink all.
Burrabanna-to make one ill, as Wrandong does; to be ill ; to have a swelling. [fire.
Burrabannalbirra-to light a
Burraburrabána-to have sores or wounds.
[wounds.
Burraburrabul-full of sores or
Burraddar-the pine tree.
Burradirra-to cut down.
Burragambirra-to knock dourn.
Burragallanna -to leap all together in play.
Burrain-a fragment.
Burral-a bed.
Burranagang - the shoulders, together with the upper part of the back.

Búrrambal-a native game of jumping over the rope.
Burrambian-a term applied to the god Baiamai, q.v.
Burrambin-a term first applied to white people by the blacks. Burrambin-eternal.
Burrambinga-to be eternal
Burramarra-to loosen or take off.
[in a row.
Burrar-a row; a line of things
Burrnwi-a tree on fire.
Burrawirra-to set fire to a tree.
Burrè-breaking wind.
Burrigal-a kind of wood.
Burrimal-a fly.
Burra-bottom; the testicles.
Burruaria- to make a stir with the feet; to fly, as dust.
Burrubinga-to jump, to leap.
Burrubialinga- to jump again.
Burrudarra-the dim appearance of a distant object.
Burrugama-to rub against, to touch.
Burrugurra-a tuberous plant.
Burruinbal-round, like a globe.
Burrunbi-inside.
Burundãug-dark, very dark.
Burrundi-black (inside).
Burrunmarra-to pick, cloose.
Burruira- the sap of the 'apple-
tree.'
Burrurgian-a large black bird.
Burrunganna-to thunder.
Buyabarra-to give orders.
Buyabialdain-onewho givesor-
ders, a commandant, a magistrate, a governor.
Buyabianna-to speak good of; to praise, flatter; to please.
Buyabiyarra-to give orders.
Buyamaldain-a beggar.
Buyamanna-to beg, to pray.
Buyamarra-to beg.
Búyu-the thigh, the leg.
Buymma-the foot of a hill.
Buyuwari-long-legged.

Dabal-a bone.
Dabbarmallaug-mob of natives
Dábbugárra-to bury; to plant.
Dabbungung-a father.
Dabburang-pipe-clay.
Dabbuyarra muron--to give or bestow life.
Dabuau-a smallkind of leeches.
Daddirra-to be filled, to have enough, to be satisfied.
Daddur-curdled, as milk.
Dagagualbirang-belonging to another place; a stranger.
Daggal-the cheeks.
Daggalbuddi-bushy whiskers.
Daggin-sticking fast, like bark when not splitting well.
Daggarang-a wood-worm.
Dagu-dung, dirt.
Dagui-a shadow.
Dagun-ground, soil.
Dagun-when?
Dagunbil-a dirty fellow.
Dagumbilmarra--to make dirty.
Dagundu-where to?
Dagunmar-a grave.
Daiangun-forward.
Daiba-roluptuous.
Daimarra-to dispute.
Daimiangarra-to dash in, as rain driven by wind.
Dainbunninga-to come back after being driven off.
Daindu-here!
Daingamallanna-to outdo, to excel.
Daingamarra-to vie in throw-
Dalaimbang-sharp, as a tomahawl.
Dãlain-the tongue.
Dalaingaldain-oue that doubts; an unbeliever.
Dalaingarra-to misbelieve, to doubt.
Dalalinga-to eat again.
Dalára-snow.

Dalbadambirra-to crush to atoms, to grind.
Dalbagarra-to tear asunder, to put apart, to open.
Dalban-dalbannirra-to bruise, to pound.
Dalbauna-to be bruised.
Dalbar-the shoulder bone.
Dalbarra-to be wet.
Dalbinga-to turn upside down.
Dalbirra-to strike the timewith 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.
Dallaimarra-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.
Dallungal-a fine fellow.
Dalmambirra-to feed (a baby). Dalman-a place of plenty.
Dalgi-transgression. [long.
Dalgarrinanna-to eat all day. Dalnumminga-to eat before.
Damalien-sweet, pleasant.

Dámbadámba-soft; very soft.
Dambai-a kind of wiry grass.
Dambulbang-late in the night.
Damburdambur-a curl, a fold; like a snake when curled.
Damburmadillinga-to wrap all round close from the cold, as with a cloak.
Damburmarra-to wrap round, to fold up.
Damburra-to putinto, wrap up.
Dammal-the wrist; the inside of the fore part of the arm.

- Dammín-a venomous snake.

Dãn-too many orders at once; confusion.
Danba-ripe.
Danbang-green, alive (said of plants) ; fresh, strong. [rat.'
Danbur-a kind of 'kangaroo-
Dandámbirra-to feel cold, to be freezing.
Dandain-a frog.
Dandalla-a hailstone.
Dandan-scattered all about in confusion.
Dandaug-cold; s., a cold wind.
Dandar-pretty, nice.
Dandarang-very cold.
Dandarbang-very pretty.
Dandarra-to be cold.
Dandu-wet.
Dandudarra-to be wet.
Dãng-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.
Dannamai-a corpse.
Dannamandan-aknotinstring.

Damnambandanna-to be knotty.
Daunang-fore-arm ; the wrist.
Dannaggang-a wart.
Danni-gum, honeycomb, wax.
Dara-to eat.
Darga-honeycomb.
Dargimbirra-to lay across.
Dargin-across.
Dargin-a kind of meal made of 'gullu' grass seeds.
Darimumbinga--to be a whore; to give one's self up.
Darnan-very tough, not brealable.
Darngidyal—one who begets; a progenitor ; a father.
Darrabang-having many wives
Darrabanna-to sit cross-legged or with the linees flat.
Darrabunda-margots in meat.
Darmadabal-bones.
Darraiwarra-to struggle with death ; to be dying.
Darrálanganna-to be restless, to move about.
Darrambal-foot-marks, a roadway.
Darrambalgarra-to take by surprise ; to frighten.
Dárrambin-a little bird.
Darrambirra-to frighten.
Darmonal-a shallow place like a basin.
Darranderang-an avenger.
Darrandmai-a corner.
Darrang - the thigh.
Darrang-a little creek.
Darrangagain - walking with the linees much bent.
Darrangarbanna--to walls to and fro.
Darrar-a rib.
Darrawarrambirra - to throw away; to throw the 'bargan' along the ground.
Darrawarranna-to lie with the
knees bending upwards.
Darrawildung-thin-legged.

Darri-old stumps of grass.
Darrial-a bed.
Darribal-the return of the
'bargan' when thrown.
Darribun-a queen bee.
Darrilanna-to cohabit.
Darrawirgal-thename of one of the native gods; he lives down the river; he sent the smallpor.
Darruan-tough.
Darrubanna-to leap over.
Darrúbarra--to rushon and tear
up the ground, as water does.
Darruin-a handle.
Dawa-very fat.
Dawai-the lair of the sorcerer or of his ' wandong,' $q \cdot v$.
Dawarang-a native dog.
Dawin-a hatchet.
Dhis-this, that.
Díbanna-to hiss, accompanied with clapping of the hands.
Dibbillain-birds.
Dibbin-a bird.
Dibbindibbin-the hollow part underneath the breastbone.
Dibbong-inails, spikes.
Diggal-a fishbone.
Diggar-a sneezing.
Diggarra-to sneeze.
Diggu-the small 'blackwood.'
Dírún-top-knot of a cockatoo.
Dilbaimananna-to come slyly
upon one.
Dilbána-tu tread softly, to walk on the toes.
Dilgaindilgain--the hair combed. Dilganna-to comb the hair.
Dilgar-a splinter of wood.
Dilman-silent, quiet.
Dillabirra-to scatter, to sow.
Dillabirra-to draw.
Dilladillabirra-to throw about, to cause confusion.
Dilladillan-garra-to sbake.
Dillagar-a native berry-fruit.
Dillasgarra-to shake.

Dillãar-a brother
Dilledille-rotten.
Dillidilli-small wood.
Dillirbunia-imp., smash, dash against; i.q. dillirbunnarrabin
Dimbanna-to make a whizzing noise, as greenwood in theflre.
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.'
Dinbana-to buzz (like fies)
Dinbuorin-a native lark.
Dindabarra-to tale the roughness off, as a carpenter does.
Dindadinda-work left rough.
Dindar-bald-headed.
Dindarra-to bite off, make ill, as Wandoug does.
Dindima-the Pleiades.
Dingai-a walling stick.
Dingandingan-flat, even.
Dinganna-to walk with 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, wax.
Dinnang-the foot.
Dinnawan-an emu.
Diragambirra-to raise.
Diramadillinga-to be proud.
Dirãnarra-to speak well of, to praise.
Diran-a mountain or hill.
Diranbang-noon; when the sun is in the zenith.
Dirangalbang--high, esalted; entrusted with authority.
Diran-garan-garan-many hills $o r$ mountains.
Diránna-to rise, like the dough.
Diren-direng-red.

Dironbirong-the red streams of clouds in the evening; adj., red, said of white men.
Dirradambinga-to dress the hair.
Dirradirrawarra-to shoot up like mushrooms.
Dirradirrawanna-an herb.
Dirragarra-to dig deep.
Dirraggalbang-haughty; also dirangal-bang.
Dirraibang-a brother.
Dirraiawanna-to get up.
Dirrainamgarra-to disarrange ; to move about everything in seeking for a thing.
Dirral-a little bird.
Dirramai-an edible leerb.
Dirramananna-to boil over.
Dirramarra-to the left.
Dírramarra-to lift, to take off, to lift off (as from the fire).
Dirrangal-one that is superior to work; a lazy gentleman.
Dirrawan-uneven, clumsy.
Dirri-grey hair.
Dirribang-an old mav.
Dirridirri-a little bird.
Dirrige-gorse; a prickly and stinging stuff inside the native 'munga,' q.v.
Dírril-a bulrush.
Dirrinan-an edible plant.
Dirru-a 'Eangaroo-rat.'
Diwil-any collection of small particles; as sawdust, siftings.
Diwingil-a spark:
Diyan-soft, loose.
Dombar-the mist that precedes rain ; the sight of rain far off.
$\dagger$ Dombock-sheep.
Dŏn-tail (etiam sig. penis).
Dondo-mirin-mirinmal-a snail.
Dondu-a swan.
Duaduamirra-to hare fancies; to be delirious, tallk nonsense.
Duambiau-a little plant with a pink flower, and edible root.

Dubbi-a grub with wings; a butterfly.
Dubbu-a kind of frog or toad. Dubo-a net cap.
Duddarra-to suck.
Duddu-the female breast; as a call to infants.
Duddumarranna-to rush down, as water.
Duganna-to draw water.
Duggeillinga-to fetch for another.
Duggin-shade.
Dugginga-to hang (like fruits on the tree).
Dugguaibalbinga-to be on a dying bed; beyoud recovery.
Dugguaibul-altogether, wholly.
Dugguarra-to overtake.
Duggumbirra-to benot greedy, generous.
Duggumi-glad, fond of.
Dugguwai-buoanna - to come back; to reach home.
Dugguwarra-to overtake.
Duguinbirra-to give always, to give freely, to be generous.
Dulba-a drop.
Dulbagal-a monstrous birth.
Dulbaganbirra-to crack.
Dulbamanna-to drop.
Dulbibalganna-to hang down the head.
Dulbibanuirra-to bow down; to turn upside down ; to be reclined
Dulbinbirra-to lie prone on the belly.
Dulbinga-to bend low; to worship.
[bends.
Dulbunbunmaldain - one that
Dulbunbunmarra-to bend, bow
Dullaidullai-staggering from exhaustion.
Dullar-a red bird.
Dullin-a kind of lizard.
Dullondullong - sinking, ezhausted, ready to tumble.

Dullu-a spear.
Dullubang-the soul.
Dullubanna-to split.
Dullubi-marrow.
Dullubi-a little shrub.
Dullubin-very straight.
Dullubul-straight.
Dulludullu-big logs of wood.
Dullugal-the north wind.
Dúllugang-a little spear.
Dullugarra--to find guilty; to be convicted.
Dullugudanua-to spear.
Dulluwarai-straight.
Dulmarra-to press together, to squeeze.
Dulwarra-to press out water or juice.
[mony.
Dumbal-proof, evidence, testi-
Dumbaldain-one that shows, a director.
Dumbalmai-a wituess, testifier.
Dumbalmaldain-one that gives proof or testimony.
Dumbalmarra-to bear witness or indict; to accuse, betray.
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.
Dundilai-walking in single file.
Dundilaimallanna-to walk in a row or line one after another.
Dunduma-the 'badawal,' q.v.
Dundumbirra-to suck out, as marrow from a bone.
Dung-mud, dirt.
Dungain-a kind of parrot.
Dungal-a post, pillar, support.
Dungarduugar-tall, long.
Dungin-a sleeping ground between two fires.
Dungindain-a kind of watermole.
[gularly.
Dunguwarranna-to stand irre-

Dunma-a bow, an arch.
Dunna-to spear; to write.
Dunnai-a tall, long fellow.
Dunnang-a knot.
Dural-a hollow tree set on fire at the bottom and smoke coming out at the top.
Dúrang-the bark.
Durbarra-to clip or smooth, as with the 'dinbain.
Durdain-a writer.
Durgung-a cuckoo.
Durgumnanna-to pick.
Durian-news; a message.
Duriangarra-to deliver a message.
Duriduringa- to be ill.
Durilgai- fruitful.
Durimambirra- to make ill ; to cause to be ill; as Wandong does.
Durin-wound.
Durinda-to spear, to prick.
During-a suake.
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.
Durraġgarang-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.
Durrulbarra-to burst.
Durrulgarra-to hide.

Durrumang-a young saake.
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 haad-band made of a native dog's tail.
Gabbuga-an egg ; brains.
Gabbung-a species of moths or butterfies.
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; perhapss
Gaddagadda or gaddawirra-a bad woman, a prostitute.
Gaddagadda-heard it myself; an eye-witness.
Gaddagadda-a swollen sore.
Gaddai-the throat.
Gaddal-smoke, tobacco.
Gaddalbar-the smoke-like appearance of rain at a distance.
Gaddaldurai-a young man.
Gaddalumarra-to be annoyed by smoke.
Gaddambidyillinga - to wasb one's self.
Gaddambillannininga-to wash again.
Gaddambinga-to wash.
Gaddambirra-to rinse.
Gaddãng-glad, happy.
Gaddang-a little lizard.
Gaddangeillinga-to be pleased with; to rejoice over one.
Gaddangíllinga-to please.

Gaddar-the back of the thigh. Gaddaraibunninga - to overcome, humble, frighten.
Gaddawirra-to be mischievous.
Gadderai - friglitened, sorry, penitent; the disposition not to do evil again after having suffered for evil-doing.
Gaddi-a snake.
Gaddirbarra-to make a creaking noise, as new shoes.
Gaddirbuodalin-a creaking.
Gaddul-congealed blood.
Gaddun-raw, uncooked.
Gadyal-hollow.
Gagamin-a younger brother.
Gagãmanna-to lead astray, to seduce.
Gágang-the eldest brother.
Gai!-ah!
Gain-like, similar.
Gairgair-meat which smells.
Găl-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.
Gallağgabang-very many.
Gallar-barra, -bama-to rattle, to make a noise.
Galliainbal-uphill.
Galliarbang-glad, pleased.
Gallua-a kind of lizard.
Gamambirra--to draw ost, to fetch out.
Gambái-yesterday.
Gambain-a white head-band.
Gambal-a wild turkey.
Gámban-weak, thin.
Gambang-a brother. [thing.
Gambilána-to carry or hold a
Gambu-the groin.
Gambuanamia-to bring back.

Gambungang-thin, little, small
Gamé-to seduce; s., strong vo-
luptuous desires and practices
Gamma-a kind of spear.
Gammagamma-a lind of bird.
Gammandi-a pillow.
Gammang-unwiling to work; lazy; sticking fast, as bark when not stripping well.
Gammar-a storm, a tempest.
Gammarra-to awaken.
Gammayan-from behind.
Gãnanna- to burn, to sunoke.
Ganarra-to smoke, as when the smoke descends.
Ganaurda-fainting, exhausted.
Ganbanna-to wipe; of. murru.
Ganbánná-to blot out.
Ganda-the bend of the leg under the linee.
Gandaiwarra-to grow long.
Gandalgandal-to be of unequal length; unlike.
Gandalmambirra - to drive a spear through, to cut through.
Gandamai-hard, difficult.
Gandarra-to pass by.
Gandarra-to push or roll along the ground.
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.
$\dagger$ Gãni-a tree on fire.
Gãnna-to bring, to carry.
Gänna-the shoulder.
Ganuabarra-to carry on the
shoulder ; also, gannabunna.
Gannagallanbial-shoulder, all over the shoulder.
Gamai-a woman's stick.
Gannalduringa-to burn a hole into a tree so as to drive out the opossum.
Gannal-birra, -dirra-to burn.

Gannambang-the palm of the hand; the sole of the foot.
Gannaubaldain-one that is intrusive, troublesome.
Gannambarra - to do the work for another.
Gannang-warm.
Gannanna-to burn.
Gannandu-near, at hand.
Gannardang-rery hungry.
Gannawardarra-to want food, to feel hungry.
Ganne-a particle; I suppose.
Gannung-the liver.
Gannur-the red kangaroo.
Gánur-a kind of 'kangaroorat.'
Garabuoangarra-to have abundance of water.
Gãrai-stern, grave in aspect.
Garãndarra-to eat forbidden food.
Garang-liberal, generous.
Garba-the waist.
Garbangandu-stout, large.
Gardagarda-haring cramp in the limbs, stiff.
Gardar-stiff, as in death.
Gargumarra-to embrace.
Garibawallanna-to run over.
Gariwan-a black wood, much
used for making weapons.
Gariwang-a cold east wind.
Garngan-very strong.
Garwal-withered.
-garra-to be; a postfix.
Gárra-to cougb.
Garrabarál-very thirsty.
Garragé-another, not the une 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. Garraiyarra - to slander ; to speak ill of any one.

Gárràn-a little hook to take out grubs with.
Garran-born.
Garrãng-the gum of the pine tree, used for binding spears.
Garrangarran-a thorn.
Garro-a marsh.
[cut.
Garrúmarra-to break down, to
Garrunnanna-to slip, to slip out of the hands.
Gaumaran-an emu.
Gaunang-moonlight.
Gaundirra-tocall; to appoint.
Gauraudu-a green beetle.
Gaurei-the down of birds.
Gawa-continued a long time.
Gawai-come here !
Gawainbanna-to welcome, to tell to come.
Gawal-a plat, a valley.
Gawalla-a road.
Garalma-sloping, not steep.
Gáwàn-white; a white man.
Gawang-a fit; apoplexy.
Gawan-gawang--stupid, foolish.
Gawier-a hut, a house.
Gawimarra-to gather, pick up.
Gawir-podex ; cf. muggun.
Gayamian-foam, saliva.
Gayamian-any thick kind of fluid, as paste ; adj., sticky.
Gayang-gristle.
Gayir-a bad smell, as of flesh when tainted.
Gayuwal-after a long time.
Gedur-a kind of wood.
Gial-shame; adj., ashamed.
Gialang-saliva.
Gialdain-one thatisfrightened, 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 a native tribe ; as, Dubo-gialog, the 'Dubbo tribe.'

Gialwambirra-to threaten.
Gialwarra-to be chaste.
Giandadelang-an escape.
Giarra-to be afraid.
Gibainbirra-to barter, to buy, to exchange.
Gibba-a white crystal which, as the natives believe, comes from Wandong, who puts it in their body to make them ill.
Gibban or gibbain-retribution, revenge.
Gibanmirra-to punish.
Gibbir-man.
Gibbirbang-mankind.
Gibbirgin-the Pleiades.
Gidya-a little tree.
Gidyadgijang-a kind of crane.
Gidyang-hair of animals, wool.
Gidyanguor-outside; the hairy side of the opossum skin.
Gidyar-a kind of lobster.
Gidyauruin-rery much afraid, orercome with fear.
Gidyubarra - to tickle.
Gidyumbang-skin very hairy.
Gién-an adulterer, adulteress: a run-away wife.
Giengé-the thin skin cast off by snakes.
Gigé-eaten enough.
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.
Gílinga-to make water.
Gilluban-to poke the fire.
Gillubarra-to pick or get out,
as the marrow from bones.
Gillun-sharp-edged.
Gillumbang-sharp-pointed.
Gillungillun-a dangerous place to pass.
Gimang-a 'kangaroo-rat.'
Gimarra-to milk.

Gin_mami-a spot in the eye, caused by an injury.
Gimmang-a species of 'kanga-roo-rat.'
Gímbir-spring, well, fountain.
Gin-the heart.
Gín; gén-a lind of gum-tree.
Ginanna-to melt.
Ginarginar-light, not heary.
Ginbayanna-to be ancious 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-io drink water like dogs, to lap.
Gindyirén-cramp.
Gindyung-marrow.
Ginma-a caterpillar.
Gíman-subst., a sudden surprise; adj., astonished.
Ginnar-tough; strong. [self.
Ginnemadilinga-to lead one's Ginnemaldain-a leader.
Ginne-manna, marra- to lead.
Ginnirmarra-to scrape a fish,
to scrape the scales off.
Gion--a centipede.
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.
Gírang-a native club.
Girangiran-poorls ; ill.
Girar-wind.
Girarumarra-to blow, as wind.
Girgungan-a mushroom.
Giring-giring-froth, sweat.
Girinya-to play.

Girinvallanna-to converse together.
Girong-perspiration.
Girragirra-well, healthy, happy, merry, lively.
Girragirrabang - happy, comfortable. [burnt.
Girramanna-to feel hot, to be
Girrambayarra-to have nothing to offer in excuse ; to stand convicted.
Girrambiyarra-to scold, speak with anger.
Girraran-pipeclay.
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.
Girwarra-to disturb, to drive away, to frighten off.
Giwá-moist, soft, as the ground after rain.
Gímai-a sharpening stone; a grimdstone.
Givaldain-a cook.
Giwáimarra-to sbarpen. [wet. Giwamarra-to make moist or Giwambang-moonlight.
Giwámmaldain-a bad woman; adj., saucy, wicked.
Giwang-the moon.
Giwangabbung-a kind of grub.
Giwarra-to roast, to cook.
Godth-a lind of shield.
Gõn-flint.
Gonín-very old.
Gonnguor-sultry dull weather.
Gonnu - implies dislike; as, gonnu or wiraidu gonnu-I don't like it.
-guabianna-a postfix; lasting all night; as, yubannai-guabi-anna-to rain all the night.
Guabin-cool.

Guabinga-to rest, to sit.
Guaiman-a native herb.
Guainbalgarra-to fetcb blood; also, guainbummanna.
Guainginma-a black fiy.
Gual-a shadow.
Gúan-blood.
Guanbilan-the menses.
Guandaug-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.
Gubbagubbarra-to imitate.
Gubbaimanna-to wish to be with one, to follow.
Gubbalduringa-to drive off the enemy; to conquer.
Gúbbar-red stone, red paint.
Gubbarduringa-to follow; also gulbalduringa.
Gubbargubbarbirra - to make red; to paint red.
Gubbarra-to run after.
Gubbir-a kind of fish.
Gúdarra-to sline like metals or polish.
Gúdarra-s., a current of wind.
Gudarra-v., to feel cold; to feel a draught; to refiesh.
Guddagudda-brightness ; adj., shining; s., a noisy night-
1 ibird.
[very soft.
Guddalguddal—even, smooth;
Guddawirra - to be glad; to
boast ; to be showy. [songs.
Guddingan - a composer of
Guddiyarra-to be silent.
Guddu-the cracking of the joints of the fingers.
Gudin-a dead man.
Gudyugang-a kind of tassel.
Gudyuru-a small clinb thrown.
Gudyurumarra-to throw along the ground.

Guggabang-anything cooked.
Gugga-barra, -banna- to boil.
Guggaidyalaug-an infant that begins to crawl about.
Guggan-a kind of caterpillar.
Gugganguggamillanna-tu walk
with the back bent.
Gugganna-to creep, to crawl.
Guggé-any lind of vessel.
Guggin-near, at hand.
Guggingu-near.
Guggrabal-a kind of codfish.
Gngguma-a stump.
Guggun-lame, unable to wall. Gúggur-the knee.
Guggurmin-a very dark place in the Milky Way, supposed
by natives to be like an emu.
Gúgu-water.
Guibanbirra-to spread to dry.
Guibanna-to be warm.
Guibarra-to roast.
Guin-pron., he.
Guingal-a stone used by the natives to cut with.
Guingunnungal - a kind of grasshopper.
Guinguyung-himself, self.
Gulagallang or gallang-a good many.
Gulamiang-sought in vain, nothing found, disappointment.
Gúlar-a belt round the loins; the thread or worsted is spun by the natives.
Guibal-a kernel or little bladder inside a fisb.
Gulbaldain-one that understands well; adj., intelligent.
Gulballanna-to be at peace; to have no fighting.
Gulbarra-- to understand.
Gulbi-smoke or mist in the air Gulbigulbir-partly.
Gulbir-some, part of.
Gulbirmarra-to make parts, to divide. [place).
Gulgandowa-before (of time or

Gulgarra-to bark.
Gulgog̀-gulgog - marks or $\operatorname{scars}$, such as are left by small-pox. Gulgong-the top of the head. Gulgong-a little hole, a pit.
$\dagger$ Gulgong-a ditch or gully; a gap in a mountain range.
Gulgurringa-to sing with a low voice.
-gulia-like, similar (a postffx).
Gullá-a net.
Gullabirra-to refuse, reject.
Gulladarra-to taste.
Gullai-a crossing-place, bridge.
Gullai-netting ; a net bag.
Gullaigau-the second.
Gullaingain-the second child.
Gullajmarra-to net.
Gullainau-younger, born later.
Gullamarra-to open.
Gullamillanna-to be alone.
Guilaminga-to be or pass over,
to delay; to be detained.
Gullamirra-to seels 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.
Gumbíl-uneven, not straight ; bunchy, hump-backed.
Gumbilbirra-to walk with a bowing or bent back.
Gumbinbirra-to sprinkle.

Gumbinga-to wash, to bathe.
Gumbu-the crown of the head. Gumbugal-honey-der, found ou the leaves of trees.
Gúuil-a belt, a girdle.
Gummig-gulgong-a thistle.
Gummil-thread from opossum wool.
Gunanna-to have the bowels relieved.
Guaargunar-a white butterfly.
Gundádeyannallinga-to go or come from behind.
Gundai-behind.
Gúndai-a'stringy-bark' tree.
Gundai-a shelter, as when hid behind something.
Gundaibian-the blossom of the 'stringy-bark' tree.
Gundaimadillinga-to shelter one's self.
[tect.
Gundaimarra-to shelter, pro-
Gundain-this one; this way.
Gundalla-someone, somebody.
Gundimai-shade.
Gunduringa-to give a daughter away.
Gundyar-a fictitious deity that makes natives die; he sees and knows everything.
Gungalang-a frog.
Gúngámbirra - to barrow or plough.
Gun-ngang-little streams; i.e., traces of small water-courses. Gungan-a running stream.
Guggan-a flood.
Gungarra-to comb.
Gungil-dew.
Gunguari-a balo, a circle round the moon.
Gunguu-a piece of bark that serves for a dish.
Gunnabunbinga-to sit down tired ; to take rest.
Gunnağgunnag - yellow ochre. Gunnaggalong-a long way ỡ, distant.

Gunnama-hailstoues.
Gumnama-a black ant.
Gunnamain-a kind of quail.
Gunnambarra-to depend on another either for work or for food; to be troublesome or intruding.
Gunnang - another, besides, else.
Gunnawi-the side of the body.
Gunné-a mother.
Gunnigalang--plain ground.
Gumnigal-a plain; a valley.
Gunnigalgarral-a plain where there are no trees.
Gunnigalla-plain, flat; a valley.
Gunnilmarranna-to groan, as under a heavy burden.
Gunnimar-hooks at the end of spears.
Gunnimbang-a mother.
Gunnin-thumb ; lit., mother.
Gunnindyang-motherless.
Gunnirra-to esert one's self or labour with groaning.
Gunnirra-to squeeze.
Gunno-tired, lazy.
Gunnoğgunnong-2 cough.
Gunnubiyarra-to be loath to speak.
Gunnugeg-gulang-very distant.
Gunnuggurràn-a rainbow.
Gunnugilanna-to be tired of ; to dislike; $c f$. 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. [denies.
Gunnungaldain-a liar, one that
Gunnungarra-to deny.
Gúrai-fat.
Gurai-a voice, a groan.
Guraimarrabirra-to sigh.
Guralong-the liver.
Gurawin-a flower.
Gúrba-the fork in a tree.

Gurbigang-a grub in the yam. Gurda-cool; subst., the cool of the evening.
Gurgagurga-a joint.
Gurgur-very deaf.
Gurian-a lake or large lagoon.
Guril-a smooth bluish stone somewhat resembling fliut.
Gúrilgang - marks, as on an opossum-cloak.
Gurilmaria-to mark the stin.
Gurín-charcoal.
Guringurin-soot; adj., sootr.
Guron-foolish, stupid.
Gurra-a plate, a dish.
Gurrabang-the knee-cap.
Gurragadàn-finished, all done.
Gurragalang-bitter; medicine.
Gurragalgambirra-to finish.
Gurragal carra-to finish.
Gurragallagali-a son of Baiamai, q.v.
Gurragamanua-to do fully, to finish; to go all away.
Gurragang-the knee-cap.
Gurragurragang-the knee.
Gurrağgarang-a kind of frog ; said to indicate rain.
Gurrai-refreshment; change.
Gurrai-dimly visible, indistinct, small.
Gurraibunminga-to see indistinctly.
Gurraibunmirra-to be weaksighted.
Gurraimuggumuggu - in distress; suffering.
Gurraingumminyu-to be dim, without light enough to discern.
Gurramarra-to push.
Gurriabal-tired of a place.
Gurriabarra-to be tired of a place.
Gurriban-a noisy night bird.
Gurrigurriabal-wretched.
Gurril-flint.
Gurrubar-reddish; s.,red stone

Gurrugadarra-to eat all, finish eating.
Gurrugamarra-to finish.
Gurrugambirra-to cover over; also, gumburgambirra.
Gurrugandyillinga - to cover one's self.
Gurruganna-to cover, put on, to dress.
Gurruganna-to cover ; to hang all over. [ing.
Gurrugayarra-to finish speak-
Gurruggarra-to butt. [cow.
Gurrugonbulong-bullock and
Gurrugurru-the rump or loins just above the podex.
Gurrúlgán-the fictitious being that causes thunder.
Gurruman-a shadow.
Gurrumarra-to draw the fire together.
Gurrumbaldain-a mimic.
Gurrumbarra-to mimic, to repeat, to imitate.
Gurrumbinga--to turn aside, to go out of the way, to go back.
Gurrunbirra-to make a noise indicating disgust or dislike.
Gurrundar-a wrinkle on the face.
Gurrundirra-to lean upon each other, like things in a row.
Gurruwai-night time.
Gurruwir-sad news.
Gúrunbirra-to make sport of.
Gurung-the claw of animals, as of the lobster
Gurúngulumbinga - to delay; to stop long.
Gurwaldain-deliverer, saviour.
Gurwarra-to deliver, to save.
Guwa-the taking shelter under a tree.
Guya-fish.
[man.
Guyabadambildain - a fisher-
Guyabadambirra-to fish.
Guyal-drv.
Guyang-fire.

Guyo-nganmadillin-myself.
Guyulgang-very strong, enduriag.
Guyungan-of himself, itself; spontaneously.

## G.

Nga; ngadán-here then! very well! have it! you may!
Ngabinbirra - to measure by spanning; i.q. ngabin-dirra, -binga.
Ngalinga-to try, attempt, examine.
Ngabin-gidral-examination.
Ngadarra-to taste. [hair.
Ngaddangaddung - dishevelled
Ngaddéguor - on the other side.
Ngaddigallila-belonging to me.
Ngaddimal-up here.
Ngaddu- -
Ngadigallilabul-a long time.
N gadin-balgaddilin-belonging
to myself; my property.
Ngaduringa-to tend, care for.
Ngadyang-water.
Ngagarra-to ask.
Ngaguaingual-altogether.
Ngai-particle of emphasis; but, however.
Ngaiwari-used to.
Ngãl-a large hollow in a tree where one can stand upright.
Ngalan-light. [light.
$\mathbf{N g a l a n b a m a r r a - t o ~ m a k e ~ a ~}$
Ngalar-clear, clean, white.
Ngalgambirra-to try the 'bargan' by throwing it.
Ngalgarra-to shine, give light. Ngag-guaivala-above.
Ngâl-ğal-marra-to feel loathing, like a sick stomach.
Ngalguamma-ou high, above.
Ngalla-the undemeath part of a tree or leg or pillar; the thick end of a tling.
Ngallaiman-very near, almost.

Ngalláin-a kind of white crystal quartz.
Ngallanbamirra-to kindle.
Ngallanbirra-to make a light.
Ngallanguranna - to give a bright light.
Ngalliman-nearly, almost.
Ngalluai-perspiration.
Ngalluggan-a little mouse.
Ngama-indeed! ah! [for.
Ngamangamarra-to feel about
Ngamagilla--to be sure! it is so!
Ngamanna-to feel, to touch.
Ngamarra-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.
Ngambargána-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.
Ngamondurai-a marriageable woman.
Ngamor-a daughter.
Ngamorgang-the breast.
Nga-mubang-blind.
$N$ gan-the brim.
Ngàn-the mouth.
Nganbinga-- to lean, lean upon.
Nganbirra-to lean upon; trans.
Ngandabirra-to be dry, thirsty.
Ngandargang-the epiglottis.
Ngandi ?-who?
Ngandir-deep.
Ngandugual?-who else?
Ngangána-to look after; to regard, care for.
Ngangijillinga-to see one's self.
Ngan-girra-to meet, assemble.

Ngánna-to see
Nganna-there.
Nganabul-over there, bebind.
Ngannadar--down, underneath,
Ngannadarngura-underneath.
Ngannadarrain-downwards.
Ngannadwallain-upwards.
Nganoagan-one that steals a
rife, not being a near relative to the husband.
Nganuagunnuggualla-the day after to-morrow.
Ngannaigurai-sorry, distressed, thoughtful.
Ngannaingarri-there; here.
Ngannaingulia-they.
Ngannaiwal-up, above.
Ngannal-me.
Ngannalla-that one.
Nganna-ngannadar-low.
Ngannanguor--behind there.
Ngaunauguorma-behind.
Ngannawal-up above (in the sliy).
Nganniain-all about, all orer.
Ngannidyarguor-underneath.
Ngannigunnug-guala-auother time.
[foot.
Ngannudarguor-the sole of the
Ngannuguor-the other side.
Ngaradan-a bat.
Ngaraimbang-sharp.
Ngargundurei-to be with child; adj., preguant.
Ngararbang-a poorfellow; 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-stcep.
Ngarraingarri-an edible berry resembling the gooseberry.
Ngarrama-the loins, the rump. Ngarran-hungry.
Ngarrang-a species of iguana.

Ngarranga-after.
Ngarrangarambang - arriving too late.
Ngarran-iarran-garang-a fine blue-bell flower.
Ngarrangbain-the little finger.
Ngarraunarra-to pity.
Ngarrar-sorry.
Ngarrarmadillinga-to distress one's self; to feel sorry ; also ngarrargijillinga.
Ngarrarmarra-to feel sorry, to 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 seeu by the natives, as they say, in the zenith in the day time.
Ngarru-honey; sweet; a bee.
Ngarríng-decayed.
Ngarrungarra-sweet.
Ngarrurian-a white hawk.
N gaumbin-gidyal-showing, demonstration, proof.
Ngaumbirra-to show.
Ngawa-yes.
Ngawang-a little shrub.
Ngawar-the marsupial bag of kangaroos and opossums.
Ngawarra-to tread upon.
Ngawillau-very high.
Ngayamadain-one that asks;
all examiner, a judge.
Ngayalduringa-to be asked; to examine closely.
Ngayamanna-to ask, examnine, try.
Ngayangijillinga-to ask one's seif ; to examine one's self.
Ngayur-warm.
Ngéauni-we; also ugianni.
Ngelidyain-greedy.

Ngelinga-to take part in, to interfere; to keep in possession.
Ngellengal - a face-likeness to some one.
Ngiabinya-to do again.
Ngiadyanna-to get or catch (a
disease) ; to be afflicted with.
Ngiag-garang-speech, address.
Ngiaid-garang-the beginning of conversation in the morning to awaken others.
Ngiaggir-clever, wise.
Ngiaginga-to revive.
Ngiambalganama--to converse together.
N giambalgarra-to speak together, to converse, to reply.
Ngiaubanang-braggadocio.
Ngiambangan-truth; a fact.
Ngiamildain-an overseer.
Ngiamirra-to supervise.
Ngiamugga-deaf, speechless.
Ngiang-a word.
Ngiangarra-to look upward.
Ngiawaigumanna-to be (exist) always.
Ngiar-an eyebrow.
Ngiaran-a black-swan.
Ngidye-here; there.
Ngidyegallila-here; emph.
Ngidyigallila-this day, to-day. Ngidyiguor-on this side.
Ngimambirra-to wait for.
Ngimbilanna-to make progress
or get into gradually.
Nginalla-these ( $p l u$. ).
N gindi-implies want (neither declined nor conjugated).
Ngindu-thon.
Ngindugir-you, ye.
Nginga-to be.
Ngingarimage-all day long.
Ngingurain-yesterday.
Ngolong-the forehead or face.
Ngologgraibuoanna-to return, to come back.
Ngolog̈gairin-a red head-band.

Ngologgambilanna-to be returring home.
Ngoloğgama-to return.
Ngoloğgurrundar - distorted
features.
Ngoang-a rut; a mark left.
Nguan; ngualla-that one.
Nguanda-a long time ago.
Ngubãu-a husband.
Naggog-a kind of cuckoo-owl.
Nguiyar (gibba)-the white crystal which, as the ratives believe, comes from Wandog ; he or some bad native sends it into auother man's belly to make him ill ; the native doctors pretend to draw it out.
Ngulluai-meeting each other.
Noullarimarra-to do quickly.
Ngulburnan-a waterhole.
Ngullubal-the evening place of assembly.
Ngulluman-a large waterhole ; a watercourse down-hill.
Ngullumuggu-the end, edge, border; the outside of a thing.
Ngúmambinga-to trust to for help.
Ngumambirra-to send.
Ngumbangillanna - to hold up the hands pretending to fight (said of two persons).
Ngumbanna-to be ready to hit.
Ngumbarrang-a bug.
Ngumbuoamia-to give back.
Ngumbuor-closed, wrapped up.
Ngumburbarra-to howl, as the wind.

「away.
Ngummalgang-refuse thrown
Ngummambillanna-to borrow.
Nguuanna-to scorch.
N gunba-sometimes.
Ngunbadal-union.
Ngunbadalngillanna-united.
Ngunbai-one.
Ngunbaidyil-in one place, all together.
Ngunbaigual-another.

Ngunbaimarraug-some.
Ngunbai-ngunbai-few.
Ngunbarra-to shut the door.
Ngundaigal-generous; liberal.
$\dagger$ Ngundanni-any.
Ngundau-ngillanna-to distri-
bute to all, to be generous.
Ngungandain-a little farther.
Ngungiladama-to give to another.
Ngungilanna-to give to each other, to exchange.
Ngungiyarra-to inake a promise, to agree to.
Ngunmal-a fence.
Ngunna-the elbow.
Ngunna-to give.
Ngumadar-guor-underneath the earth.
Ngunnagan-a friend.
Ngumamilbarda-one related by marriage; abrother-in-law.
Ngamuinguor--beyond, on the other side.
Ngunnuminga--to lend.
-nguor-side; towards (postfix). Ngurambal-deep.
Ngurambalgal-high, chief.
Ngurambalbang-rery deep.
Ngurangbang-country.
N guragganna-to roll about on the ground.
Ngurain-an emu.
Ngurambirang-a friend.
Ngurang-camp, nest.
Ngurangurãag-nobody at the camp; a deserted camp.
Ngurbirra-to kill by frost.
Nguringurian-an edible berry. Ngurombang-evening, night.
Nguroğgal-morning (early).
Nguroggalangal-very early in the morning.
[dark.
Ngarog̀ginga-to be getting
Ngurragaundil-a small beetle.
Ngurrambirrang-a hole used as a sleeping place (warmed by a previous fire).

Ngurrawang-a rest like that of some birds, or of an oppossum.
Ngurrigal-surprise, ronder.
Ngurrigelang-vain, proud; s., showy dress.
Ngurru-water weeds.
Ngurruai-choice, fancy.
Ngurruarra-to claim as one's own.
Ngurruigarra-to see new or strange things ; to wonder, to be surprised.
Ngurrulganna-to snore.
Ngurrumirgang-blue, as the sky.
Ngurrumurdin-very dark.
Ngurrurganna-to smore.
Ngurui-the belly.
Nguruin-dinnag'garaǵ - emu's feet; Baiamai (q.v.) has such feet.
Ngurumbi-winter; frost.
Nguyargir-a native doctor.
Nguyog-guyamilag - beautiful.

## I

Ibbai-an eacle-hawk.
Ibbir-ibbir-little marks.
Ibluga-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.

Inarginbidyal-one that is fond of women.
Inargung-a girl.
Inarmubang-without a wife.
Indyamarra-to be gentle, polite ; to honour, respect; to do slowly.
Indyambildain-a childish man.
Indyambirra-to act childishly, to be silly.
Indyang-slow, soft ; slowly.
Ingamarra-to unloose, take off.
Ingang-a species of locust.
Inganna-to give way; to slip; as the ground.
Ingar-a lobster or crayfish.
Ingel-ill, sick.
Ingelbang-very ill.
Ingian-like, similar.
Ingiananna-to resemble.
Ingianbirra-to make similar.
Ira-the gills.
Iraddu-day.
Iraga-spring.
Iragumanna-to pick the teeth.
Iragur--bitter, unpleasant to the taste; sour ; said of unripe fruits.
Iraidurai-the moruing star.
Iramangamanna-to pick the teeth.
Irambang-steep, mountainous, dangerous; a big mountain.
Irambang-seeds of herbs.
Irambarranna-to grin, to show the teeth.
Irambannang-touthless.
Irambin-kangaroo teeth.
Iramir-a precipice, a steep bank at the river.
Iramir-ngarang - precipitous; also irangarang.
Iramuggu-not sharp, blunt; without teeth.
Iramurrun-a tallish boy.
Irang-teeth.
Iraroarala-red-kot, very hot; unquenchable.

Irawari-a large thick cloud, a 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.
[all.
Irbamarra-to empty, draw out
Iré-the sulu.
Irebang-summer.
Ireirimbananua-to feel comfortable (well, happy).
Treirimbang-happy, comforted
Iremillan-the dawning of day, cockcrow.
Iren-skin attached to bones.
Irgarra-to be empty; to be exhausted ; to cease.
Iribadarra-to tremble. [hole.
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 west wind.
Irinmarra-to cause to tremble.
Irribin-a swallow.
Irubar-deep, high, steep.

## K

Kábbibáda-limestone.
Kabingidyal-a begiming.
Kabin-ya, -birra; kabinkabinga -to begin fighting ; to begin.
Kaiya-a spade.
Kaiyai-lustful.
Kayaibirra-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.
Kalianua-to ascend, climb up.
Kalianummiga--to getupagain; to make sport of one.

Kalimbang-rainy weather. Kaling-water.
Kaliğ-balgağ-balogag -aninsect.
Kaliğgal-a knife.
Kalindyi-an island.
Kalindyuor-wet.
Kalinginbanga-a dry desert; a place without water.
Kalinkaling-wet.
Kallaganbanna-to rub off dirt
from or wipe the feet.
Kallagang-an edible root.
Kalléibumarra-to draw up.
Kalliudulein-a black snake
Kalmaldain-acomposer, a poet.
Kálmarra-to compose (songs).
Kalmarra-to fasten.
Kanuãn-shallow, not deep.
Karamarra-water.
Karba (bula) - a forls.
Karbabandain-a girdle, a belt.
Karbarra-to sent
Karbumma-a fork, a gallows.
Karí-truth.
Karia-neg. interj., do not!
$\dagger$ Kariadal-no! by no means!
Kariadúl-110! do not say so! no! hope not! is it possible? $\dagger$ Karigarra-to be true.
Kariggarra-to pour out, spill.
Karimbul-not yet! wait a bit!
Karingale-a native dog.
Karingun-a granddaughter.
Kariwang-a leaf.
Karrai-land.
Kárraimárra-to turu round in the hand, as the 'bargan.'
Karraingarra-to send.
Karraiwarra-to seek, to find.
Karraiyarbarra-to cry aloud.
Karralgarra-to pour out.
Karrámaldain-a thief.
Kárrãmánua-to sneak away.
Karrámarra-to steal. [other.
Karrameilinga-to steal for an-
Karrandarang-a paper, a book.
Karrãıg - poisonous wax-like stuff on the point of spears.

Karrari-a net. [work.
Karrariwibirra-to make net-
Karri-karri-darra - extremely cold, frosty.
Kárrindubálunbil - a beetle found in wood.
Karro-a magpie.
Kindai-play; adj., playful.
Kindaiawanua-to laugh, smile.
Kindaigallanna-to laugh at each other. [another.
Kindaigarra-to make sport of
Kindaiguldanna-to make sport of any one.
[sister.
Kindaimaldain-a playmate, a
Kindaimanna-to play.
Kindaimarra-to make laugh.
Kindaimilanna-to laugh whilst walking along.
Kindain-a ring-tailed opossum
Kindaiwarnar-always laughing.
Kindama-to laugh.
Kinuambang-very kind.
Kinuan-kind, gracious.

## M

Mabbinbirra-to cause one to stay.
Mabbinga-to stop, to wait.
Mabbirra-to spill; to pourout.
Mabbon-a messenger.
Mabbuorda-the cracking uoise of crossing branches on trees caused by the wind.
Mabi-a wild cat.
Maddamadda-narrow.
Madarra-to suck, to chew.
Maddan-wood ; tree.
Middang-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 tbat intends to. fight; an enemy.

Maganna-to refuse to do a thing when ordered; to disobey.
Magarra-to be bright, to look pretty.
Maggadalla-red soil. [cup.
Maggambirra-to bave the hic-
Magganna-to drown, to choke.
Maggar-'iron-bark' wood.
Magge-all the day.
Magguar-happy.
Maggumana--to sit with the knees erect.
Maibal-a 'grass-tree.'
Maibanmarra-to bore through, as a gimlet.
Maigang-a widow.
Mailgau-death.
Main-a native.
Maindaldain-a man-eater.
Maingarra-to paint red.
Maingualbang-a stranger.
Maingulia-native-like.
Malbillinga-to do when bidden
Malburdung-one that turns
the feet inwards in walking.
Maldain-a maker.
Maldamna-to get ; to proride.
Maldhan-workmanship, work.
Malduringa-to dig roots.
Malèian-barren.
Malgianna- to dig out roots.
Mallaiar-friend, acquaintance.
Mailaidyin-feeble, infirm, ill.
Mallanggun-a little girl.
Mallu-lazy.
Mallungan-a young woman; a female.
Mamarra-to paste on, to make sticky.
Mambar-a native fruit.
Mambarra-a pative tree-fruit.
Mambuar-very hot, oppressed with heat, exhausted.
Mambuar-poorly, unwell.
Mammabba-a grandfather, an uncle.
Mammadin-a husband or wife.

Mammaibanirra-to cause to cleave together; also, mammaibamarra.
Mammaibumarra-to hold down, subdue.
Mammal-a mixture. [with.
Mammalbamarra - to mingle
Mammallanna-to pay a visit,as when strangers arrive.
Mammandarra-not to know exactly; to forget.
Mam-marra, -manna-to cleave to, to be sticky, to adhere.
Mammurrain-a native root.
Manãr-underdone.
Mandai-the rind ; thin bark.
Mandang-a sort of wood.
Mandang-thankful, happy.
Mandarra-to be closed up; to have no air.
Mandiabba-an opossum.
Mandirra- to hit (strike, beat) sufficiently so as to break it.
Mandu-else ; besides.
Mandumbillanna-ta refuse to come when sent for.
Mandur-quiet or undisturbed, not meddled with.
Mangai-sore.
Mangamangan-a wind-shelter of boughs at the camp.
Mangar-a sling.
Mãnginġa-to lean against.
Mannanbil-muddy.
Mamang-dirt, ground, soil.
Mannanna-to be half-raw.
Mannara-wide.
Mannarganna-to be wide.
Mannargirang-very wide.
Mannaria-to spread; to make wide.
Manuarwirrimbirra-to spread.
Manngar-a mound, a sore.
Mannirra-to be too heavy to be carried.
Mannung-a Kiad of spear.
Mar-the smail of the back.
Marambang-very good.

Marambagbillang-exceedingly good; cf. marang.
Marambir-better.
Marammubang-bad.
Marang-good ; clso marong.
Maragnginca-to be good.
Marbarmarbar-marked with diverse colours, striped.
Marbildain-a flogger.
Marbilduringa-to beat out, to beat thoroughly.
Marbirra-to flog.
Marga-a native shield.
Margamanna-to shield,defend.
Margou-the ankles.
Marinmarra-to clear off.
Marombungé-refreshment.
Maronirra-to make good or well.
Marra--the land.
Marra-to do, to make.
Marrabadambirra-to be scattered about. [hands.
Marrabinga-to stretch out the
Marradir-a very large rock.
Marradul-a long time ago; long siuce.
Marragarra-to hold fast.
Marragayamirra-to shield the eyes against the sum with the hand.
Marragir-naked; s., a widower.
Marracungang-a widow.
Marraibirang-very old.
Marraldirra-to frighten.
Marramaldain-an artificer.
Marremanna-to make haste.
Marramarrang-haste, hurry.
Marrambirra-to hasten.
Marramin-a kind of lobster.
Marramurgang-the fist.
Marran-a lung.
Marrang-little ants.
Marrangarra-to be convicted of murder.
Marrangungan-a large spider.
Marranmarran-law, not done enough, not ripe.

Marrar-a tarantula spider.
Marrawir-to go to the bush without wives.
Marrayagal-very old.
Marria-a relation by marriage.
Marrin-the body.
[rect.
Marrombul-good, right, cor-
Marrommanna-to be bright.
Marrommarra-to do, to create, to make.
Marruanna-to make, to form.
Marumbunmirra-to be kind to, to lore.
Mawambul-all met together.
Mawang-altogether.
Mawarrar-a pod of grass seed.
Maval-some kind of weeds.
Mavol-a wild blackfellow.
Memmang-ver'y short; a short fellow.
Benar-very hot.
Memu-lice.
Merri-a native dog.
Merribinga-to be very greedy.
Merrimborainga-very angry.
Merrimerrimal-a kind of grasshopper.
Merrin-angry.
Merringan-dog-like, thievish, micked.
Merringin-gin-a bellyful.
Mian-oue that provides and cares for another
Miadyambarra-to look sharp.
Mibar-a butterfly when in its cocoon.
Middang-alone, one, single.
Midyur-sharp, pointed.
Migganma-an arch, a bow.
Migganmiggan-edge, corner.
Migge-lightning.
Miggé-a marriageable young woman.
Miggemána-to flash, to lighten.
Mil-the eye.
Milbang-snot from the nose.
Milbarra-to beat softly aud regularly, like a watch.

Milbi-a hole; a mell.
Milbomgarra-to stare, wonder, be astonished; also milbommanna.
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 lip.
Millangul-very near.
Millángín-sidewards.
Milwarnana-to open the eyes. Millawelang-a native shrub. Millumarra-to wink.
Mimarra-to pull, to pull from or back, to hold fast.
Minbanna-to beg, to pray.
Mindyambinga-to stretch.
Mindyarr-to be fast; fixed.
Mindyui-a needle ; cf. bingal.
Mingan-the eldest sister.
Mínganna-to prop, as a pillar.
Mingarra-to be wrong, mistaken.
Minngar-an edible root.
Minni-a sister.
Minyambal-something.
Minyambung-a bad dream.
Minyang-what?
Minyagga-what is it $?=I$ know not what (as a reply).
Minyangan-how many?
Mirga-the woman's shield
Mirganna-to protect with the
' mirga,' as the women do.
Mirilmiril-nostrils.
Mirol--pipeclay.
Mirra-the left hand.
Mirra-left ; s., the left arm.
Mirral-birra-to be afraid; s., apprehension.
Mirrhal-greedy.
Mirrimbulbul-dejected, dull.
Mirrimirringarra-to be very down-hearted.

Mirrinmarra-to drag along the - ground.

Moildain-a backbiter.
Mombal-a native shrub.
Mombanna-to cry; especially the cry of mourning.
Mondarra-to pick.
Mondu-the upper lip.
Mondudiranna-to look stern.
Monnubang-lousy-leaded.
-mubang-destitute of, without;
a postfix; cf. Eng. -less.
Muddai-content, satisfied.
Muddaingindanna-to be satisfied.
Muddamuddag-an acacia-tree.
Muddirra-to beat out, to gather
(fruit); to thrash.
Múge-an owl.
Muggaindyal-worn out, old.
Muggamarru-to make a knot.
Mugganna-to pick up.
Muggén-a mosquito.
Muggi-a species of eaglehawk. Muggin-bliud.
Mugginga-to close the eyes.
Muggomma-inside (the hut).
Muggommagga-the palate; the inside of the mouth.
Muggon-podex.
Muggu-roid of, without (as a postffx) ; v., to stop up.
Muggúar-quiet, silent.
Mugguarbang-quiet, peaceful.
Muggaigawanna-togo to sleep.
Muggugalúrgarra-to conceal, to keep secret.
Mugguinbabbirra-to give anything readily so as to avoid being teased longer.
Muggulun-a grub in wood.
Muggumandan-a knot caused by tying.
Muggumnoa-in ; internally.
Muin-swampy black soil.
Muin-a lind of ground-spider.
Mulba-very short; a little man;
Mulgabirra-to give all.

Mulgamarra-to span.
Mulgamarra-to take hold of to grasp, to lay hold of bodily
Mulgunmadillinga-to wrap u one's self.
Mulgunmarra-to wrap up or roll round.
Mullagdirra-to be sick, vomit.
Mullaimirra-to lie in wait, to watch for.
Mullamullang-very sick.
Mullan-part of.
Mullang-sick.
Mullangual-another part.
Mullanna-sick, ready to vomit.
Mullarmullar-slippery.
Mullawar-' opossum-grass.'
Mullen-a little bird.
Mullian-an eagle hawk.
Mulludin-the moustache.
Mulludyin-a kind of whiskers round a fish called 'dangur.'
Mullunma-inside, within.
Muınang-short; $c f$. bergul.
Munarra-to rub between the liands.
Mumbil-a mark; a scar.
Mumbirmarra-to marlk.
Mumbuar-a thoughtful or dis-
tressed look; quiet, unassuming, humble.
Mundubang-a liatchet.
Mundrambarra-to smack the lips when eating.
Munga-a native fruit.
Munga-a little infant.
Múngallána-to get themastery of, to conquer.
Mungar-a kidney.
Mungimanna-to rub the eyes.
Mungo-the calf of the leg.
Munguma-a lump, a piece.
Mungur-straight, stiff. [leg.
Mungurmarra-to break one's
Munil-a hole.
Munilbunmara-to make a hole. Munirgallanna-to scold, find
fault with.

Muogamarra-to keepin reserve for future use.
Muogan-a younger sister.
Muogelang-a species of wood.
Muomadi-a term of reproach.
Muoyarra-to tell behind the back; to speak secretly.
Mural-anything (as dust, sand, dirt) that gets into the eye.
Murannanna-to make or feel warm.
Múrgambanna-to cranch, as in biting a hard crust. [sort.
Murigual-different; of another
Muro-the entrails of a grub.
Mummanna-to stifle the cough; to hold the land before the mouth while coughing.
Munuaingubildain-deceitful.
Munnaigrabirra-to make sport of, to disappoint, to tantalise.
Munnalwé-greedy, voracious.
Munnarra-an afternoon visit.
Munnirganna-to be jealous.
Munnuin-a sharp end or point; the point of a spear.
Munnuu-big, much. [rree.'
Muogalambin-a kind of 'box-
Muogallan-a kind of tree.
Murrabialinga-to get worse or sick again, to have a relapse; also, murrabinga. [asleep.
Murrabinda-to be ill, to be fast
Murrabirra-to throw down.
Murradambirra-to make fast.
Murradirra-to hit, to kick
Murra-gan-ğan-haring many fingers or legs, like spiders.
Murrai-soft.
Murraidyung-very soft.
Murrain-the white cockatoo.
Murralmurral-slippery.
Murral-something in the eye.
Murramirra-to stare or look at with surprise.
Murramurrabirra-to part for ever, never to see again; to neglect, to forsake.

Murranal-blind.
Murrandan-a little rat.
Murrang-mud.
Murranillauna-to fight much
Murrawal-much, great.
Murrawalgiran-a stout, large man.
Murrawarra-to stand fast.
Murrayallalinga-to raise the voice.
Murrayarra-to speak out, to speak loud.
Murredyang-curious, strange.
Murrhum-murrhuug- smiling, ready to laugl.
Murri-a sort, a kind.
Múrri-a stranger.
Murriang - the place where the ocean ceases at the end of the world ; there Baiamai lives.
Murrigual-another sort.
Murrigualbang-different ones, strangers.
Murrimurri-each, of each sort.
Murrin-10.
Murróǵgarra-to leap, as in dancing.
Murron-life; adj., alive.
Murrongialinga - to come to life again, to revive.
Murronginga-to live
Muriu-a road.
Murru-nose.
Murrua-the west wind.
Murruban-the first.
Murruberai-thunder.
Murruberaigarra-to thunder.
Murrudadain-a native bird.
Murrudalain-thorns.
Murrudinelinga--to turn up the nose at ; to treat with contempt.
Murrudirra-to speak through the nose.
Murrudirran-a protuberance; projecting and hanging over. Murrugai-first.
Murrugal-to read.

Murrugian-the bone worn in the nose.
Murrumarra-to hold fast, to sift seeds in a piece of bark, to rub between the hands.
Murrumbain-the firstborn.
Murrumbir-sky, firmament.
Murrumbirrhe-a loud sound heard in the air by the natives.
Murrumurrung-laughable; s., one that is always laughing.
Murrung-a kind of grasshopper.
Murrungayarra-to say always.
Murrungelinga-to surround, to encompass, to inclose.
Muruğ-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.
Nandirang-bent, like a hook.
Nangan-putrified meat.
Nangundarra-to trespass by eating things forbidden.
Nangunmarra-to trespass, intrude, to do wrong.
Nannaibirra-to be in a hurry; to be very eager.
Nannaibungarra-to waste.
Nannaigan-poor, miserable.
+Nannaigur-poorly, unwell.
Nannaigure - miserable, uncomfortable
Nannainia-rery steep.
Nannaimarra-to spill, to waste.
Nannainannaibina-to be very lucky.
Naranmarra-to strip off.

Narbang-a woman's bag; the pouch of an animal.
Narguaima-round.
Narramanangerang-a flower.
Narrarwarra-to slip backwards
Narrawai-the smoky appear-
ance of the air caused by great lieat.
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 lot, oppressive; said of the sun.
Nilla-he, she, it (pronr.).
Nimmadillinga--to pinch one'sself; also nimma-gidyillinga.
Nimuggang-a little rat.
Nín-one's own.
Nínganna-to come begging in a sly manner.
Ninirwara-to searcl minutely. Nirgian-sulky, peevish.
Niriu-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; notinclined for eating.
Nulang-mist ascending.
Nulang-the mist-like appearance of the atmosphere in summer indicative of great heat; Germ., höhenrauch.
Nullabang-many.
Nullari-hurry, haste.
Nulluimarra-to turu upside down, to tilt.
Nulluimbinga - to be folded upwards.
Nulluinbibaddi-folded up.
Nulluin-marra,-manna-to spill
Numbanna-to blow the nose

Numnumarra-to take away from.
Nurra-nurra-bul-always, constantly.
Nuxrurdarra-to suck, as the juice out of a bone.

## T

D-anything airy or open, such as a pipe.
Uba-a native rat.
Ubbuginga-to go under the water, to dive.
Ubbur-full, swollen; s., a lump
Ubu-a kind of frog-stool.
Uda-an ear.
Udabarrambang-the thick end
(knob) of the 'bundi' cudgel.
Udadurai-clever, intelligent.
Udagarbinga-to listen.
Udagual-a different purpose; lit., another ear.
Udag.garagegarra-to know a great deal, to be intelligent.
Udamugga-deaf; lit., ear-shut.
Uddagarragarra-whirling as a leaf in falling.
Ugal-a young man.
Uganguang-rotten, decayed;s., corruption (in the grave).
Ugil-heat, warmoth, bot wind.
Tlbundarra-to draw out, as a native doctor draws out a charm-stone from the belly of a sick person, as they say.
Dlbundinga-to pull off, cause to fall off.
Ulbunmalalinga-to pull again.
Uldumbarra-to get unfastened; disunited.
Ulinga-to fly.
Ulinga-to lie down, go to sleep.
Ulla-voice, sound; a call.
Ullabarra-to have a rolling noise inside the bowels.
Ullanna-to call.

Ullawaranna-to howl, shriek.
Ulleilinga-to call for some one. Ullui-rubbislı.
Ullumma-the calf of the leg.
Umbai (ú)—the last. [off.
Umbanna-to get loose, to come
Umirra-to peep. $\quad$ light.
Undirra-to stand in one's own
Uran-hair.
Uranbai-very hairy.
Urganba-a thing to open with, a key.
Urganua-anything that is inside; as margots 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 underneaih.
Urra-weak, feeble; very thin.
Urragarra-to make a noise.
Urrama- 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 enconipass.
Urrúnmaria-to pull, to draw; to open like a beast when slaughtered; alsoulbutmarra.
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.

Urumbumarra-to push through or into.
Urung-a bow, a brauch.
Urungambirra-to put on (into)

## W

Wabba-a wild pigeon.
Wabban-a spy.
[tree.
Wadda-the ashes of a burnt
Waddagg-gallauma-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 augry or provoked.
Waddawadda-the ankle bone ; an edge; adj., uneven.
Wadyargal-the hinder part of the back of a fish.
Waerawi-any fancy, a dream.
Waggawagga-reeling, like a drunken man.
Waggadain-a dancer.
Wağgai-a little child.
Waggambirra-to play, to dance about.
Wággan-a black crow.
Wagganna-to dance.
Waggara-a spade.
Wagggé-a species of auts.
Waggura-a crow; a different sort fiom 'wágan.'
Waibar--to the left.
Waibarma-the left liand.
Waiyamarra-to turn over, to turn round.
Waiyarang-teachable, clever.
Waiyuberai-bent, crooked.
Walaullon-a kind of limestonc.
Walbai-crooked.
Walbang-thin bark, rind.
Walgar-the projecting bone in the upper front pars of the arm ; the collar-bone.

Walgawalga-marks, as on the trees near a native grave.
Walgun-anything crosswise; coufusion.
Walgunwalgun-going to and fro (once crosswise).
Wallagai-the bare part of a tree where the bark has been stripped off.
Wallagagag-not strong, weali. Wallagarra-to strip. [skin. Wallagur-scars burat on the
Wallamannayalivga - to take care of till strong; to train a child.
Wallan-strong
Wallanbang-vely strong.
Wallanbangan-strong, mighty, possessed of authority.
Wallang-a stone.
Wallanmarra-to make strong.
Wallar-a waterhole in rocks
Wallar-flat, even, smooth.
Wallaru-a small liangaroo.
Wallawallang-stony.
Walliwalli-crooked; cf. bargan
Wailui or walluigang-a young man.
Walluin-good, well, healthy.
Wallumarra--to be a guardian, to protect.
Wallunmanna - to sit still as unwilling to go.
Wallun-ginga-to be good.
Wallumbuoyarra-to forbid to tell a thing.
Walgun-iguorant, barbarous.
Wamarra-to skin.
Wambad-a badger.
Wambadar-the lights next the liver.
Wambalwamballa-hilly, rugged
Wambinga-to support.
Wambong-a constellation.
Wambuainbang-a duck; also
the name of a constellation.
Wambuan-mixture.
Wambuanbunmarra-to mix.

W ambun-subst., covetousness adj., covetous.
Wambunbunmaldain-a covetous person.
Wambunbunmarra-to make or be covetous or greedy.
Wammal-a native weapon, i.e., a little sharp-pointed stick.
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.
Wanarra-to mark a skin.
Wanbang-the mound of earth oll a grave.
Wanbuan-a kind of kangaroo.
Wandaiyalle-a porcupine.
Wandong-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.
Wangama-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
Wannaǵgarra-to throw away; also wannag-gilarra.
Wannaggilgau-single, i.e., unmarried.
Wannamambilíua-to separate from each other, to part.
Wannamindyarra-to neglect, to be careless; to care for no longer ; to forgive.
Wannangijillinga-to abandon one's self ; to despair.
Wannanna-to throw.
Wannarra-to dig with a stick, as native women do.

Wannál-one that is under the restriction of tribal law with respect to food; a lad not yet fully initiated.
Wannamarra-to do, to finish.
Wamamarradanna - 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 umroofs houses; to destroy.
Wargu-wherefore? why?
Warngandarra-to be troublesome, quarrelsome.
Warngangi-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
Warraingarra-to hurry away, to lead astray, to lead into temptation.
Warral-stiff, unbending.
Warrala $\dot{g}-a$ long brown snake.

Warralginga-to stretch one's self.
Warramba-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.
Wartaur-string, a band.
Wárriawánagé!-let us go! get ready!
Warrawarra-to shout
Warrawarrada-standing as if ready to go.
Warrhul-an echo; a loud sound sometimes heard by thenatives as an intimation of cleath.
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-honey.
Warruyarra-to count, number.
Waur-steam.
Wawai-a large water-snake.
Wawal-barren.
Wawalgang-a kind of tassel.
Wawina--to move the wings, fly.
Wawirra-to clean.
Wayadan-a relative.
Wayal-a kangaroo skin.
Wayambinga-to turil round.
Wayamilbuoamua-tolookback.
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.
Wayawayanga-encompassing.
Wayunmarra-to wind up, to 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 Wibiama-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.
Wirgilgil-worms in wood.
Wiggarrinil-one that sits all day.
[night.
Wigurabianna-to sit up all
Wilban-a cave.
Wilbanna-to whistle.
Wilbur-a branch, a trig.
Willaidul-curious, strange.
Willáimarra-to do mischief.
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. Willurain-fluid honey.
Willurding-slender, small.

Willurei-very sweet. [self.
Wiman-gijilliga-to rub one's
Wim-anna, -anra-to awoint.
Win-fire, fuel, wood.
Winbangarra-to make a fire.
Winbaugelinga-to make a fire for another.
Wiudil-grease, gravy, fat.
Windimanua-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 au
Wingarang-a poor man, i.e., one laring no wife, lit., 'no fire.'
Winingarra--to pick ont.
Winnağgabillinga-to believe.
Winuaggadilinga - to know one's self; to feel.
Winnaggaduringa - to know (emph.) ; to reflect, meditate.
Wimnangadain-a clever man; adj $j$, intelligent.
Winnagggalang-clever.
Winnanga-ği-gillanna-to care for each other.
Wiunanga-garra-garra-knowing everything.
Winnaggama- to know, think.
Winuáğgarıa-to hear.
Winnangibillang - clever, intelligent.
Winnawinnang-al 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.
[all!
Wiraibul-by no means! not at
Wiraigualmàn-nothing more.
Wirain-not level, sloping up, oblique.
Wirbingal-a very tall man.
Wirbunba-lame.

Wirbunba-a flame 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.
Wirgama-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 wid.
Wirradil-a nail.
Wirradirra-to nail.
Wirragal-poisonous black wax put oll the points of spears.
Wirriaganna-see wirringanna.
Wirriawannag-to lie down, to go to sleep.
Wirribang-destitute of vegetation.
Wirrimbildána-to leave a portion, as of food.
Wirrimbirra-to lay up, keep, preserve.
Wirrindanna-to roast.
Wirringa-to lie down to sleep.
Wirringanna--to sing as the natives do at ' karábaris ' with the strong sound of $r-r$.
Wirringillanna-to cohabit.
Wirrirmarra-to detain.
Wirurngar-meat when tainted
and smelling badly.
Wiwin-hot.
Wiyć-the hinder part or back; little sticks.
Wuye-shavings of wood.
Wuyõng-a bird like the crow.

Y
Ya-exclam., oh!
Yabba-a diamond snake.
Yabbaibang-all round.

Yabbaibang-voluptuous.
Yabbain-a prize for which two or more contest.
Yabbang-behind.
Yabbang-vestiges; a footpath.
Yadarra-to be too narrow.
Yaddang-well, right; because.
Yaddár--a dream.
Yadillinga-to be ready to go.
Yaddu-I; for ngaddu.
Yaggailia-a term of reproach.
Yaggar-an edible lettuce-like grass eaten by the natives.
Yain-that way! so !
Yaindyibul-all round.
Yaingalmallabul-that's all.
Yaingalman-so many; the person showiag the number with the hands.
Taingambirra-to assist.
Yaingayaingarra-to help.
Yake!-exclamation of pain.
Yála-that way!
Yalaiyarrhagilianna-to speak well of one, to praise.
Yalbillinga-to speak wheu bidden; to learn.
Yalduringa-to confess.
Yalgar-hard, dried up.
Yalgarbunbirra-to make dry.
Yalgu-dry ; s., a leafless tree.
Yallabal - generous always; liberal.
Yallabarta (birrhaga)-to carry ou the back.
Yalu-yes, that will do!
Yalladanna-to scold.
Yallai-yallai-a flap; hanging down, like a dog's ears.
Tallalinga-to speak again.
Yallamna-to speak to one another; to scold each other.
Yallaradang-gum oozing from trees.
Yallaraingarra-to let go down.
Yallaranna-to hiss, as a snake.
Yallar-anua, -ambirra-to fall down headlong; to let down.

Yallé-the soft part between the rib and hip.
Yallul-always.
Yalmambirra-to teach.
Yama-interrog., as much as; joined to pronouns.
Yamaiawaldain-a helper.
Yamandirra-to carry fire.
Tambadarra-to shrink from.
Yambinya-to stay or live with, as a man with a moman.
Yambiyambidyal-one that can get no husband, an old maid.
Yambiyambinga-to imitate, to do like another.
Yambiyambinga-to help, assist.
Yambuan-any or every thing.
Yambul-nothing, nonsense, a lie, mere talk.
Fambulgarrambin - anything that roams about, but is not scen. [pear' tree.
Tamma; yammagaug-the'wild
Tammadain-a companion.
Tammadi-a dog ; fig., a sensualist.
Tammaiamarra-to help, assist.
Yammana-to go along with.
Tamoa-why? what for?
Taubarra-to exchange wives.
Yandammulla-the name of one of the two wives of Baiamai. Yandandu-if, when.
Yandambullan - Darrawirgal's partuer.
Yandangarang-a false beard, a mask.
Yandarra-to mess together.
Tandayaubarra-to eat for the sake of company.
Yandiandirra-to laugh after another.
Tandu-jet, at that time, then.
Yandul-now, at the present.
Yandulabul-at one and the same time.
Tandyima-all over, all round. Taugan-common property.

Tau-ganua,-garra-see yunganna
Yangarra-to grind seeds in the native way; to rub on a stone; to clean by rubbing, as knives.
Yange-drought. [woman.
Yangerang--a run-about, a bad
Yangerang-all along, all about.
Yangerangbuolia-all round.
Yanguainbanna-to stumble, to stammer.
Yangumbi-always, a long time.
Yangumbinga-to leap orer.
Yannabayarra-to send, to tell to go.
Yannabillinga-to go when told.
Yannabuoananna-to go with exertion. [wanderer.
Tannadarrambal-a stroller, a
Yannagagi-a walk, $v$. and $s$.
Yannaidurai-an infant beginning to walls; any walker.
Yannamambirra--to let go.
Yannamanna-to pursue.
Yannamarra-to go quickly.
Tannambabirra - to come for something to eat.
Yannangarimanna-to go about all day long.
Yaunanna-to go, to walk.
Yannanuwal-go on!
Yámiarra-a long fishiug spear.
Yannaurar - smooth, nicely finished.
Yannemaingarrin-having gone in vain.
Yanniyanirra-to come to one's assistance.
Yanmulabul-at the same time.
Yannumbilanna-to walk.
Yara-a 'gum-tree.'
Yaran-the chin ; the beard.
Tarbarra-to dig, scrape with the spade.
Yarbimma-round.
Yariwan-as sensual as a brute.
Farmanna-to seek all about.
Yarmarra-to move about and scratch or bite, like fleas.

Yarngun--the root of a tree.
Yarra-to speak.
Yarradamarra-to dream
Yarradumna - to beat on the ' bargan,' q.v.
Yarraga-spring
Yarraibarra-to make a hissing noise, like the 'bargan' when thrown.
Yarrain-a native shrub
Yarrainbadanna-to gnash the teeth together.
Yarraiyannanna-to go about.
Yarraman-a horse.
Yarrãn-a kind of grub
Yarrãn-a grub found in treas.
Yarrandang-a dream.
Yarrang-splinters.
Yarranna-to make an angry noise, like dogs when ready to seize on an object.
Yarrarbai-creaking, as shoes.
Yarrarbarra-to creak.
Yarrawullai-the blossom of the ' gum-tree.'
Tarre-raw, underdone.
Tarridyundain-strong, as raw hide.
Yarringan-clear, fransparent like clear water.
Yarriwan-roracious.
Yarrudag-ginga-to dream.
Yarruwalla-very strong, very mighty.
Yaryan-buolia-everywhere.
Yaung-a small shadow.
Yawai; yungi-stones used for grinding or sharpening.
Yawaima-round; subst., a ring. Yawaingar-a cockroach
Yawaldain-one that watches, a watchman.
Yawallanna-to watch one another.
Yawandyillinga-to take care of one's self.
Yawannayallinga-to care for, as a mother a child.

Yawarra-to watch or take care.
Yawarrang-a kind of fish.
Yawillawillawil--cooling breeze.
Yayallanna-to assist to talk.
Yelinga-to reprove, find fault with.
Yuambanna-to frighten away evil spirits by a hissing noise.
Yuar-hungry.
Yuar-a kind of 'gnm-tree.'
Yuarbin-theblossom of 'yuar.'
Yubanirra-to cause to rain.
Yubarra-to rain.
Yuddillanna-to touch.
Yuddinga-to hit against, to touch; also yudirra.
Yuganna-to move.
[self.
Yuggan-gijillinga-to stir one's
Yuggawai-a sleeping place.
Yuggawauna-to select a place where to sleep.
Iugongbirra-to turn back
Yuggé-a fierce native dog.
Tuggubal-this one, thisfellow.
Yugguggirra-to look from underneath, to peep.
Yuggui-having no water, dry.
Yuin-a name.
Yuinballai-one who is respected, famous.
Yuinbarra-to tell the name.
Yuinbir-this way!
Yulain-skin.
Fulung ; yulumban-a kind of milk-thistle.
Yulla-nails on fingers and toes.
Tullai-yullai-shaking, staggering.
Fullang-a little shrub.
Tullawanna-to stretch out the arms; to lie straight.
Iullawarra-to stretch.
Yullubirgen-a rainbow.
Yullugayan-anna-to go on the toes
Yullugur-a part of the throat.
Yulluma-a kind of kangaroo.
Tumambirra-to cause to cry.

Yumarradinga-to cry whilst walking.
Yumbalgarra - to pass from playing into crying.
Yumbanidyillinga-to be sorry for having made one cry.
Yumbanirra-to canse to cry.
Yumbi-a species of pine.
Yumbiyumbidyang-a servant, an assistant.
Yumbul-that way!
Yung-scars.
Yungaddain - a stroller.
Yungaibarra-to cry out, shout.
Yunganna-to groan, to cry, to make much a-do at work.
Yungarang - illegal cohabitation.
Yungbunmarra-to push back
Yungerang-very noisy.
Yungir-a crier.
Yungun-backwards.
Yurai-sleep; adj., sleepy.
Yuranna-to grow.
Yurbai-a kind of seed.
Yurbarra-to nod in sleep, to be sleepy.
Yurbayurba-sleepy.
Yuren-a scratch, scar, sore.
Yuron-convalescent.
Yurong-a cloud.
Yurraibulbul--rery sleept.
Yurrubang-very tall and big.
Yurruga-the suu.
Yurrugai-thistle.
Furrugaidyurai-name of the mountain near my home.
Turrumbanarra-to rear, to bring up.
Turrumbannayalinga-to take care of another's child.
Yurumbawal-an old man who has seell much; one who has seen his children's children; a very old man.
Yurummulló - a dull sultry day.
Yuyui-no water : a dry plain.
Yuyung-backwards.

## 2. Sentences.

[The spelling and the word-forms here should be received with caution. I have corrected some errors; but all our Australian Vocabularies need critical examination before they can be declared thoroughly reliable.-Ed.]
Gula dain yamabiye-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 rumning 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 yanna-go quickly.
Minyandu (or minyang ngindu) yarra? what do you say?
Fawa ngindu (or yamandu) balludarra? ?-do you feel cold?
Talu, wari-yes, it is so. Iradu ugalgarra-the sun shines.
Maindyu dain gaán-a native brought it.
Guin ngurandi wirrigirri--he will sleep at the camp.
Yamanu babbiá murou geinya? -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 nurranuriabul, ngunbangunbadda-not always, sometimes.
Guin ngurongge mallang dumi-he was to spear him that night.
Ngolong burrabadde-he sunk the batchet in his face.
Tamandu ngamal minnangganaa? - do you know me?
Wargundu ngannal dallainarra? -why are you angry with me?
Famandu ngannal ngannumminye? -have you seen me before?
Bainba ngaddu-I cannot reach it.
Birramalgu yamáan-gone to the bush.
Ngundunu nilla ngunné ?-who gave you that?
Dagundu yannanua?-where are you going?
Ganggunnanna givaldaindu--the cook fetches things.
Dagunnu ngurambang?-where is your country?
Daindu dain buogé? -where did you come from?
Guin kalimna madandi-he is climbing up the tree.
Guin dullugdurada dunné--he killed with the spear.
Guin bargundurada bindye-he killed with the hatchet.
Ngaddu wime gurindyurida maingulia-I made a man's likeness with charcoal.
Ngaddu wínai-guabianna-I was sitting up all night.
Ngindu yallabul wibiagirri-you shall sit down alwars.
Ngaddu ngabinbilgirri-I will try.

[^34]Wiraidu malgirri-I shall not do it.
Kaling ngindi baidyu-I want water.
Wirai-du girugal-I am not hungry. Girugal-du-I am hungry.
Karia bumalladda-do not fight.
Wiraidu winnanganna-don't know.
Ngannal girambannanna iradu-the sum makes me very warm.
Ngannal murrawal balludarra-I feel very cold.
Wiraidu giarra-I am not afraid.
Gialngingidyillidya-be asbamed of yourself.
Ngunna guindu, yaddandi guin yalmambi-I give it to him because he taught me.
Wirai durrambaranna-the bark will not strip.
Wiraidyi gaddal-I have no tobacco.
Karia warrába-do not make a noise
Minyanduradundu bumé?-what did you kill him with?
Widyunggandu wannabaan Dubo?-when did you leave Dubbo?
Widyunggandu yannagirri Dubogu?--when will you go to Dubbo?
Widyungga inar dain yanáan? - when did the women come up?
Ngunbai wibian-a single man or woman.
Uda yarbidya (or uda warrambia)-listen.
Dulla yalla-speak right (true); kari yalla-speak the trutb.
Karia yumbul yalla-do not tell me a lie.
Minyadu 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 awar.
Nilia inar Badaraigu-this is Badarai's wife.
Nilla merringan-this is a saucy fellor ; lit., 'he (is) dog-like.'
Nilla dallaibulbul-this is a very angry fellow.
Wiraidu karidyi winnangganna-I do not believe what you sos.
Gammarru bangamé maddan-the storm broke a tree down.
Iudyanga yalla-speak slowly.
Karia mallu nginga-do not be so lazy.
Yamandu gurragammé gaddambingidyal--have you done washins?
Ngabba bundinye dagunda, wirai idde-baby fell down, not hurt.
Yaudundu 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-you are always eating.
Yurai wirridya; dambulbang nginne-go to sleep; it is very late.
Dulludi ngunga, yaludu gibainbilgirri--if you give me four spear, I will give you another.
Yannagi ngéami Patriggu-let us go to Bathurst.
Dullubang ngaligin muron wigirri, yandundu ballungirri-our souls will live, when we are dead.

Tandulli ballungirri ngaunaiawalla, ngali wibiagirri dururdurur-buolin-when we die, we shall always live above.
Tandundu walluin ugingirri, Godda ngéanni yaunbigirri yallabal wibigiagirri dururdururbuolin-if we are good, we shall go to God and always live with Him.
Ballungidyala, dullubang marong kalliagirri (wirgu) murrubirgu -in death, good souls will ascend to heaven.
Biambul main yanuáan birramalgu; bula wiganna-all the men have gone to the bush; two are staying.
Wiraidyu uguranggu yamagirri dallan-I cannot go to the camp to-day.
Ngaddu barrang garrigirri nguronggalongal-I shall rise very early to-morrow.
Birradu nginya bummangidyala-I am tired through work.
Giwanggu marrommanna-the moon shines brightly.
Gaddandi ballume biambul-all my friends are dead.
Girarru kaling gánnagirri-the wind will bring rain.
Nilla gaddal ngindi murrawal ngindi-he is very fond of smoking.
Ngaddien ngindi ladu-I want (or like) that one.
$N$ gaddi bariggia-let it belong to me.
Ngunbadda giwangga wigirri-I shall stay one moon.
Karia burai yummanbia-do not make (or let) the child cry.
Yammada ngannunda!--go with me!
Ngali yannagé (bula) - we two go together.
Maingalang ngolonganne birramalle-all the men are returned from the bush.
Minyang ngindi wandu (or gandu)?-what do you want?
Dullubul yalla!--speak plainly (or distinctly)!
Yamanduingelbang? -are you very poorly?
Báladu birrabang-I am very tired.
Yamandu gulbarra Wiradhari ?-do you understand Wiradhari? Gaddal-di ngunga-give me tobacco.
Guin urai winye-he was asleep.
Ngindu nganoal ngamuumingáan-you have seen me before.
Wargundu burai bumé? -why did you beat the child?
Tamagu urai winaigunne widyunga ngindu ngin bumé? -was he asleep when you beat him?
Biang main buogé- many natives have come.
Nganduau nginyal bunmé? -who has made you?
Ngindu windya buudigirri-you will fall into the fire?
Ngaddu buogalgirri ngangigu nginyal-I will come to see you.
Wargu guin burai ngadd bumé? - why did he beat my boy?
Guin barramé inar ngaddi birong-he took my wife far off.
Ngindu yé ngannal buma main--you told me to strike the pative.
Ngãgadi (cr nga) ngaunal!-look at me!
Nilla buyu bangadinye-he has broken his leg.
Dallanbul ire úrougirri-the sun will soon set.

Talladi minyauminyambul-tell me all about it.
Murranal 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 balluma-very few natives are dying.
Tamandu winnangganna dağundu ballungidyala (or yandundu ballungiri) dullubang yanuagiri? - do you know where you souls are going to when you die?
Murrawaldu giring-I am perspiring very much.
Ngandi nginnundi kindain? who laughed at you?
Minyandu wirai buddang buoge? -why did you not come sooner?
Buddumbulandu wirai buogé? -why did you not come sooner ?
Minyang dalgarriawagirri $?$-what will yout eat to-morrow?
Wiraigual main ngigagarrigirri- there will soon be no nore 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 ugaddunu; minyamminyambul ngumbia-girri-give me that child and I will give you pleuty to eat.
Minyangguandu yanuanné ?--what have you come for?
Wirai buguin warramna gumigalli-no grass on the plain.
Ngarrangga buguin buogunagirri yundu kaling bangaduoligirriafter rain the grass will grow.
Furonggelang buddang-the clouds are dark.
Wirai babbinuu yungingindi-your father wants jou not to cry.
Guminu bamir babbianu bugul-mother is taller than father.
Dullu warradda-stand upright.
Kaling indyunga yumanna-the rain is coming very slowly.
Yurai wiridya waunumaragirri-go to bed when you are done.
Dallanbuldu ngolongeagirri? -will you return soon?
Ngurombang mawambul ugéanni ngangillagirix-me shall meet together this erening.
Minyandu bumalgirri dallan?-what will you do to-day?
Ngindyalla Larma buongarra!-there is water!
N gaddu winuanguana udagual-I have changed my mind; lit., I think with another ear.
Widyunggaudu uyingunanna? -what are you doing?
Ngandiga ngin?-who is dead?
Minyangandu nganne buraigelag? -how many boys did you sce?
Yama uilla marrung? -is that good?
Wiraibudu ingiang ngindi la-I do not like that at all.
N gindu nilla? -are you there?
Ngunbadul ngagguaiwala marrammarra-only he who is above can make everything.
Widyundu yuin ngoloug? -what is your name?
Baiamai yallabul wiawaigum naggirri-Baiamai lives for ever.

Ngindu ngaddi ngamor, ngaddunu babbin-you are my daughter and I your father.
Nilla ware magame billaga-he was drowned in the river.
Ngaddu birrammalli wangarrarre-I lost myself in the bush.
Ngaddi uran bumbir-my hair is greasy.
Bulabulgundubula yamnagirri? -are you two going together?
Yama ngali bulabul yannagirri birammalgu-shall we two go together to the bush?
Yama ngannaia bula yamnagirri Ngannimagu? -are these two going together to Ngamima?
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 will bring rain?
Karia dimnang yuddia-do not touch my foot.
Gibbannilgirri gualdu-I will repay you (revenge myself).
Walgunwalgun yanuanna-to go to and fro and crossways.
Dinnandinyal durringe-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 gamnanda ballu-death is not near.
Wiraidu nidge ngindilu bungalli ngindi-I do not like this place.
Minnang ngindi gannuug wanden? -what else do you want?
Ngaddu dugguwe nginyal-I'll catch you.
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 orer the rope.
Wiraidyu karidyi winnangabilligirri-I don't credit what you say.
Waluin warrambilalidyu-put things in order (right) again.
Ngannal karinga yaudundu ngingirri gindi-send me, if you like.
Wiraibu ngéanni bumarra-we never fight.
Willaidul baiware nginua nginye-that was curious.
Yaladu nginnal gumambai-I depend on (expect from) you.
Barri ngiagulia ngiya-I will not have that.
Wingarri maggidyu-I was sitting down all day.
Buramburambang dagun nginga yundul-there is a drought now.
Budyabudya barrambillána wirra-moths are flying in the air.
Goddu dulubang marong gangirri murrubirra-God will take good souls to hearen.
Yambulnal guin buoye-he told me a lie.
Guin birrhaga dilbán--he came slyly from behind.

Warga baggagu ugin buné?-why did le 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, ngannalqual ugindu wargu buméI shall beat you because you did beat ne.
Ngindı ballamaddáng wibillinya-you are obstinate to go.
Ngali yannagirri-we two will go together.
Ngaddu ballaga irradu ngingirri ngolonggai ngarrigirri bialduI shall return after two days.
Nguncli ugallana dain yannanna? - who is coming there?
Ngaddu ngannal bumallé ?-who will dare to beat me?
Wiraiayu maindyi giarra-I am afraid of nobody.
Wirai gilandu ngannal bumalawagiri-you can not beat me.
Ngindu dallamaldain-you are a troublesome fellow.
Windurai maddan gunga-bring me a firestick.
Widyungala gannaldu gayaligirri?-wheu shall I see cou 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 witl 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 gumname--the fire burnt my hand.
Kalindyu darrube ngulluman-the water did make a hole.
Wargundu wirai yurai wininya?-why do you not sleep?
Yamandu winnangama daga nilla?-do you know where he is?
Yamandu winnanganna dagu main yanáan ?- do you know where the natives are gone?
Wargundu wirai yamnabillinga yandundunyu ye?--wlyy don't you come when I tell you?
Karia ngunga wangagirri guin-do not give it him, he will lose it.
Ngaddu mallang diranggu yumame, yandu mallandu wirai ingel nginye-I should go to the mountains, if I were not ill.
Karidyidín maindyu winnangabilligi-you will not make me believe that.
Ngabba darrar banganna-the balby is sobbing.
Nilla yannangalang billána-there are two walking along.
N gannagula yamanna bulagualia dain ngolong-there are three coming youder this way.
Yalu gilla-yes, it is so. Ngameingilla-1 believe so.
Karia nilla yala yama, ballanggun ngindu bundigirri-do not go
that way, lest you fall down headlong.
Gai! barranmallawan-ah ! you lave torn it.
Ngaddu bai wirai yala mé-íl wish I had not done it.
Karia buma; guyungan ballunna-don't kill it; it will die of itself.
Murramal iradu dunna-the heat of the sun is very powerful.

Ngamal gumbil, bundarra-I am crooked, frozen.
Ngamaguor maggalla ugin diranda--he is behind the hills.
Ngaddu wamamii udagu-I have forgiven it ; lit., I have thrown it away with the ear.
Wiraidu wimangaralinya-I forgive it ; lit., I think not of it again.
Yamandu mabbiggirri yanaginri wandu?-will you stay or go?
Yamandu dullubandurai?-have you got a soul?
Ngaddan gadda main warraigumein-I thought a native was standing there.
Yamandu bambidurai?-can you swin?
Wirai ngaddu indyama ye-I did not speak slowly.
Guayo Baiamai yalmambigirri maingu-by-and-by I shall teach the natives about Baianai.
Guayodu wirai wammambu yalgirri-by-and-by I shall no more speak incorrectly.
Karia indyama yalla-do not speak so slomly.
Widyunga main ugolongaigarrigirri?-when will the men return?
Ngaddu winnange main ulla-I knew him by his roice.
Dumbog dandan ngunbaingunbai warrana-the sheep are scattered all over.
Buradu dumbog mawang burruarra-the boy 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 commade.
Barigngia wigge wirai ngindidyu-I do not care about bread.
Ngaddangadandu ugiunalla gubbalgirri-I thought he would rua after her.
Bamirgal iradu duggin, bungarra urrangidyala-the shadow gets long, when the sun sets.
Iradu gannauna, ngamnalla dugguda warranna-(when) the suin burns, he stands in the shade.
Ngurang ngamnawalla bimbanna; baddang ngamanal guanagirri inaru wambilugarria; wirai yama gannáan, yannáan ; birong yuma yamangarria, wiraiya baddunbuogalgirri; win bungia ballabunia, baddang guannagirri narbangbu-the camp over there is on fire ; also those cloaks which the women have left will burn. I do not think they took them when they went. I suppose they liave gone far, and I daresay will not come back soon. Take branches and extinguish the fire, (for) the cloaks and bags will burn.
Karia win munnilbang wambia, duralu burana ballubunilgirrido not put hollow fuel on, else the smoke will kill the child.
Mandura wirigieya-let it alone, or do not meddle witll it.
Mandura windimaiya-let him at rest, or do not disturb him.
Dagurandu ngolong yannaigunnain ngingumnane?-where have you been
Minyalligandu gullaminye? -what has delayed you?

Dagarnu baddang ngadumu ngungurain ?-where is the cloak I gave you?
Ngaddu gilbarra widyungolong-I know hom, i.e., how to do it.
Ngindu bunnang ngadualligunuanua-you look all about.
Wiraingaddu walluin gaddambirra yain ngindu-I camot mash as well as you.
Ngaddu yanuáan gnlgunggu kaling ngagigu, wirai kaling wirrinya -I went to the well to see( $k$ ) water, but found none.
Bullockidu burrué kaling mannamannambil-the bullocks have made the water dirty.
Warrangillaggabianna-stand looking at.
Dagandu din mé ngannadunu ngunne? dé wandu yama? ngunne wandu? -what have you done with the meat (which) I gave you? did you eat it? (or) did you give it away?
Ngannalla yambul yalgunnamu gula udagu-the fellow speaks deceitfully to obtain information, or plays the spy.
Dinbinya udagu ngaunalla-the fellow spies out information; lit., listens to the ear.
Wirai bamir iré ugingarimãna, badaubul urruyawanna-the sun does not shine long, (but) goes down soon.
Minyangundu yuggu yamáan? -what you come here for?
Gãne bagandu wirai ngubannu? why not 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, ngurungra yandubule wirinya-God sees us all the day long; He always is beholding the earth evertwhere, (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 warrangá; maddanbu, kalimbu, wallanbu, karraibu; wimbu guyabu billaga warranna. Wirai ngéanni ngénga minyanbul dé, wirai ngannaiwalla wingidyal. Mandambial ugéannigin Goddu minyam-minyaubul ngunne. Yain ngéani dalgunnagi murron widyai gumnasi-He who is above has made the earth and the mountains, the grass also, which springs from the ground, and sun, and moon, and stars, which are fised in the heavens; and trees, and water, and stones and sand; and the fire, and the fish which are in the river. We should not have anything to eat, were it not for Him who dwells above. We are indeed thankful that God has given us everything. Thus we can eat and may live.
Gulbarragualdu yalu-I understand that full well.
Karia wanuammindya ngannanduyan-do not break a promise.
Ngaddugual wirai giarradu-meither am I afraid.

Nguigargirra buyu maingu mammaibamalguain-the doctor has set a man's leg.
Duggualli baddabaddan ngannalla bunbannãna-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.
Bumnan 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 kaliaimarranna-we two are ascending the hill.
Burai gié durulgangidyillin--the boy was frightened and hid himself.
Wirai marong ngaminya-it does not look well.
Minyangu ugindu barramalmambie inarnu? -why did you allow your wife to be taken away?
Yama ugil burruarra gubundidyu?-does thatcap make you warm?
Guddibaidyu duggnmi-I like that song.
Urgaya nginyundal-keep it to yourself.
Ngaddu yurai murrabinye-I was fast asleep.
Yandulabulgual nilla urronne, yandugual ngaddu windinye-he came in whilst I was there.
Windinye mallang ngaddu nginga wirai mallang nginya nilla bumé-had I been tbere, 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 rain has not gone through. Ngainbuldu warrambi guggidya kalindurai-I have filled the vessel with water.
Kalin karringa guggidyi- empty the vessel of the water.
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 ?
J'andunu dullubang irimbağgingirri 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.
Ilarawirgal ngéannigin winnanganna-D. knows us (see s.v. Wirgal).

## 3. The Cbeed.

Ngaddu winnangabillinya Godda Babbindya, Yarruwalla, Marromaldain murrubirgu dagungubu :

Urrumandalabu ngunbai Jethu Chrit Dirangalbanga ngiannigin, Burambinye Gundyarri Trimbang, Durrie Maridyu darngidyalmubandi, Gibbainbinye Pontidyi Pilatdi, Maddandi wirradi, Ballunne dabbugé, Birrawanne helgu, Bullaga ngoronga dabbugain murron, Barraialinye balludi Kalianne murrubirgu, Wibiannabu bummalgala Goddugu Babbingu; Tarruwallagu agaddigallila buogalaligirri ngabbinbilligu nuurron ballabu.

Winnangabillimyabu ngaddu Gundyarra Irimbang; Irimbangabus, Kattolika Churcha; Ngunbadala mawanga Trimbangu; Uddagu wamangidyala nangunmalngidyalgu, Barratalingidyala marrindyi, Murrona yallabul. Amen.

## 4. The Ten Commandirents.

1. Ngaddu bala Dirangalbang God nginnu ngunbai; Ngannunda nginda nginya wirai gualmán God nginda.
2. Karia ngimmuda maingulia bunma, wirai ingianna minyambul ngannaiwal murrubirra, wirai ingianna dagunda birrabangga, wirai ingianna ngannadarnguora kalindya. Karja ngualla bunganga warradda, wirai buoyamadda: Ngaddubial Diranggalbang Godnu bala munnirgadain God, ngaddubu gibainbilgirri nangumalngidyal babbindyila, buraigelang thirdgu fourthgubu generationgu yandungannalla dallaimalgirri ngannal, ngaddu binnalbang ngingirri thousandgu jandu ngannalla murungamilbilgirri ngannal, ngaddibu ngiang malbillirgirri.
3. Karia nannai yalla yuinga Godgu wiraibial Dirangalbanggu: bangayalgirri ngannalla namnai yarna yuingulagu.
4. Winnangaddu Sabbatha irimbang wídya. Bullaga-bullagabullaga 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 ngimnudurai winya. Sixdabial irada Dirangalbangu murrubir, dagunbu, murriangbu, minyaminyambulba nginalla nginya bunmae, guabinyebial seventha irada. Nilla irada seventh bangan Dirangalbangu walluin yae, bummaibu irimbaug.
5. Indyamalla babbingunu gumigumubu; jala ngindu guayo wiawaigunnagirri ngurambangga, ngannalla Goddu ngungirri.
6. Karia ballubunia. 7. Karia garbaga bnudidya.
7. Karia Larrama. 9. Karia maindya dumbalma yambul.
8. Karia gurai nginga milmagu maingualbiranga, karia gurai nginga inargu maingualbiranga, wiraibu gibbir servant, inar servantbu, wiraibu ox, wiraibu ass, wiraibu ngaguari ngannallagung.

## 5. The Lord's Prater.

Ngiannigin Babbin, ngindu murrubirra ġinya (or murrubirra nginya). Tuinnu walluin jalla barri. Ngurambanganu barri buogalla. Gurai nginnu (or guranu) ngia barri nginni yain dagunda, ingian wari murrubirra. Nginni irada yallabul wigge ngimniginguna ngungunadda. Karia ngianngin nangumalngidal winnanga yalidya, ingian ngianni wirai wari winnangayalinya ngagguallabu nangumarra ngiannigingunna. Karia ngianigingunna gagamambia; Gurvabiallu ngiannigingunna maromubandi; Ngimu bala ngurambang, wallanbamba; ngalgarambu, durrurdurrurbuolin. Amen.

## 5. The Lord's Prater.

Ngiannigin Babbin, ngindu murrubirra ginya (or murrubirra nginja). Tuinnu walluin jalla barri. Ngurambanganu barri buogalla. Gurai nginnu (or guranu) ngia barri nginni yain dagunda, ingian wari murrubirra. Nginni irada jallabul wigge nginniginguma ngungunadda. Karia ngianngin nangumalngidal winnanga yalidya, ingian ngianni wirai wari winnangayalinya ngagguallabu nangumarra ngianniginguna. Karia ngiamigingunnua gagamaubia; Gurwabiallu ngiannigingunna maromubandi; Ngimu bala ngurambang, wallanbamba; ngalgarambu, durrurdurrurbuolin. Amen.
(玉.)

## PRAYERS

NT TIIE

## AWABAKAL DIALECT.

[I have left the spelling just as I found it in the manuscript. The reader, however, will recoguise 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 aunongst the Eborigines 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 Tirriyirri Ta Ngorokan Ka Ko.

Wexennus ngeen ba, keawai yarakai korien geen ba, nakoiyan ngaiya ngeen bo ; wonto ba ngeen wiyennun ba yarakai ta ngearun ba, Murrorong ko tuloa ko Eloi-to warikulliko yarakai umulli tangearun ba, ngatun murrorong kakilli ko ngearun yarakai umulli ta birung.

A! Eloi kaiyukan, Biynng-bai ngearun ba Piriwul koba, Jesu koba Krist koba, ngintoa ta umulli kan yautin koba, ngintoa ta wiyelli kan to Piriwullo yantin kore koba ko; wiyan ngeen ngatun minki lan kuttan ngeen ngearun ba kowwul lin yarakai tin, ngatun yarakai umulli tin ngeen yantin ta birung purreung ka birung, kauwullan yarakai umalala kotulli kannei to, ngatun wiyelli kan nei to, ngatun umulli kan nei to ngearun ba ko; ngiroung Pirriwul yinriyirri kan kin bukka pai ya bien kowwul ngeen kakilli ko ngiroung kauwa yuna bota kakilli ko minki ngeen katan kauwul ngali tin yarakai umulli tin ngearun ba tin, ngatun yarakai ta kotalli ko ngearun ba ko umulli ta syarakai Kamunbilla ngearun, Kamunbilla ngearun, ngintoa Biyungbai to murrorong tai ko, Yinal
lin ngiroumba tin ngearun ba tin Pirriwallin Jesu tin Krist tin, warikulla yantin tara umatoara yura ki kal, ngatun kamunbilla yaraki ta birung ngurrauwil koa ngeen niroung, ngatun pital umauwil koa ngiroung yanti ko tia, Morron ta bungai kulla kauwil koa ngiroumba yitirra murrorong wiyelli ko, ngatum killabinbin kakilli ko ngali tin Jesu kin, Krist tin Pirriwullin ngearun 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. Ngolonulia bi ngearun unti purriung ka ngiroemba ko kaiyu kan ta ko kowwul lan ta ko, ngatu, kamunbilla, yanoa wal uniai yi kora yarakai ngeen, murra yikora yarakai kolang. Wonto ba kau wil koa ngearun ba yantin umulli ta kakilli ko ngiroumba wiyelli ta birung murrorong umulli ko nikan ta giroung kin ngali tin Jesu kin Krist kin, Piriwul lin ngearun 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 yauti moroko ka ba ngatum yanti purrai ta ba. Nguwa ngearun purreung lka yanti katai takilli ko, Ngatun warekulla ngearun ba yarakai umatoara; 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 Pirriwul kannei, ngatun kaiyu kan, ngatun killibinbin yanti katai. Amen.

A! Pirriwul potokullea bi willing ngearun ba wiyelli ko ngatun wijennun wal kurraka ko ngearun ba ko murrorong ngiroúmba.

Kauwa killabinbin kakilli ko gikoung Biyungbai ko, ngatun ngikoung yinal ko, ngatun ngikoung Marai jirri-yirri kan ko.

Yanti kakulla ta kurri-kurri ka, yanti katan yakita, ngatun kunnun wal janti ka tai kakilli ko, yanti katai puriai wirran korien. Amen.

Eloi kaiyu kan Biyungbai yantin ko ba murrorong ko ba, Wirrobullikan ngeen ngiroumba, murrorong korien ta, wiyan ngeen murrorong tuloa ngiroung yantin tin murrorong ngiroumba kin, ngatun murrorong pittul umulli tin ngearun ngatun barun yantin ko kore ko. Wiyan murrorong ngiroung ngeen ngali tin umatoarin ngearun ba tin, ngali tin ngolomatoarin ngearun ba tin, ngatun yantin tin murrorong umulli tin, ngali koba tin unti morron tin, ngatun wiyan murrorong 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 kaivu kan tin, pittul kakilli koba tin, ngatun ngali tin kotelli tin 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 ngearun ba murrorong wiyelliko; ngatun túngunbiuwil koa ngeen ngiroúmba murrorong wiyelli ta, yanoa wal willing kabirung ngearun ba ka ta birung ngatun tantoa bota wal, wonto ba morron ngearunba kin birung; ngukilinnun ngeen ngearun ngiroung kakilli ko ngiroumba ko ; ngatun kakillinnun mikan ta ngiroung kin yirri-yirri ka, ngatun murrorong ka yantin ta purreung ka ngearun ba ngali tin Jesu tin Krist tin, Pirriwullin ngearun ba tin ; kauwa ngikoung kakilli ko ngatun ngiroung, ngatun Marai ta ko yirriyirri kan ta ko kakilli ko yantin murrorong wiyelli ko, ngatun killibinbin kakilli ko yanti ka tai purrai wirran korien. Amen.
Eloi Kaiyu kan to ke, ngintoa ngearun ngukulla kaiyukan kakilli ko yaki ta ko wakol bota wal upulli ko wiyelli kanne ngearun ba ngiroung, ngatun bi wiya buloara nga ngoro kautilinnun ba yitirrin ngiroung ka ta ngunun ngaiya wal bi barun unnoa tara bara wiyennun; kauwa yanti yakita Pirriwullo kotatilli kanne ngatum wiyelli kanne ngiroúmba wirrobulli kan ko ba, yanti murrorong kauwil barun kin ko; ngukilli ta ngearun kin ko unti ta purrai ta, ngurrulli ko ngiroumba wiyelli kame tuloa ko, ngatun unta ta tarai ta purrai ta morron kakilli ko yanti ka tai. Amen.

Kauwa ngearun kin ko murrorong umullita Pirriwul koba ngearun ba Jesu koba Krist koba, ngatun pittul mulli ta Eloi koba, ugatun kakilli ta Marai koba yirri-yirri kan koba kakilli ko ngearun katoa yantin toa ko. Amen.

Wiya ta Yirri-Yirri Ta Yarea Kako.
Eloi-to noa pitul ma kowwul kore ngukulla ta noa wakol bo ta yinal ngikoemba ngali ko yantien to ba ngurran ngikoung kin, keawai wal bara tatti kunnun kulla wal yanti morron katai barunba kako binnun.

Murrorong ta bara minki kan marai kan kulla barun ba, katan pirriwal koba moroko ko ba.

Murrorong ta bara kapirri kan ngatun tambun kan murrorong ko; kulla bara wara punnun.

Murrorong ta bara murrorong kan búlbúl kan; kulla bara nanun wal bon Eloi nung.
Murrong ta bara pitul umullikan ; kulla barun wiyennun, wonnai tara Eloi koba.
Murrorong ta bara warikan yarakai umatoara barun ba, ngatun wutea kan yarakai umatoara barun ba

Murrorong ta kore wiya-yemma korien bon noa ba ba Pirriwul lo yarakai umatoara.

Wiyan bang ngiroung yarakai umatoara emmeomba, ngatun keawai wal bang yuro pa korien emmoemba yarakai. Wiya bang niakai wiyennun bang yarakai umatoara emmoernba Pirriwolla; ngatun bi warika yarakai umalli ta birung enmoumba.

Eloi, ǧintoa kaiyukan, \&c., \&c.

A! Eloi, ngala koba yanti ka tai murrorong umulli kan nei ngatun warekulli kan nei, ngurrulla bi wiyelli kan nei karra kannei ngearun ba, ngatun ngeen ba ngiratoara katan tipung ko yarakai umatoara koba, ngearun ba; kunumunbilla minki ko kowwollo ngiroumba ko burungbungulla ngaiya ngearun, ngali tin murrorong tin Jesu koba tin Krist tin, ngearun ba wokkol bo ta Kamulli kan ngatun Wiyellikan. Amen.
A! Eloi kaiyu kan ngatun murroroug umullikan wiyalan ngeen ngiroung ngali tin ngiroemba tin murrorong kowwol lin miromulli ko ngearun, yantin ta birung yarakai umulli ta birung ugearun; kingngereen kowwil koa ngeen buloara bo kurrabung ngatun marai, pitul kowwil koa umulli kolang ngeen unnoa tara yantin wiyatoara ngiroemba umulli ko ngali tin Jesu tin Krist tin ngearunba Pirriwul lin. Amen.
A! Mirromulli kan to kore ko ba, wiréa ngearun tulling kabilli ko ngatun ngiroung ko yirriyirri ko ngiroemba ko ; a! Pirriwul, pirriral man bien ngeen kara man mirromulli ko ngearun ngatun umulli ko ngearun.
Kauwa killibienbien kakilli ko, dc., dc,
Biyungbai ngearúnba wokka kaba, moroko kaba katan, \&c., \&c.
Eloi kaiyukan Biyungbai yantin koba murrorong koba, \&c., \&c.
Kauwa Pitul ko Eloi koba, kowwol ke ngurra korien, mirromulla ngearun ba búlbúl ngatun marai ngurrulli ta ngatun pitulmulli ta Eloi koba, ngatun yinal ko ba ngikoemba Jesu koba Krist koba ngearun ba Pirriwol koba ; ngatun kowwa murrorong umulli kannei Eloi koba, Kaiyu kan koba, Biyungbai koba, Yinal koba, ngatun Marai koba yirri-yirri kan koba, kakilli ko ngearun kin ngatun munkilliko ngearun kin yanti katai. Amen.

Responses after the Commandments, if intended.
Pirriwol, Kamunbila ngearun ngatun, kakilia búlbúl ngearun ba ugurrur ko unni ta wiyalli kan nei.

At the last one.
Pirriwol, Kamunbila ngearun, ngatun upala yantin unnitara wiyalikan nei ngiroumba búlbúl la ngearun ba, wiyan ngeen ngiroung.

Eloi, Kaiyu kan to ke, Ngintoa natan yantin búlbúl, ngintoa ngurran yantin kotali kan nei keawai bo yuropa ngiroung kin birung. Kakilia be ngearun ba kotali kanne búlbúl (koba) ; murrorong kakili ko ; pitul maowwil koa ngeen ngiroug tuloa, ngatun wiyaowwil murrorong koa ngeen ngiroemba yitirra yirri yirri kan, ngali tin Jesu kin, Krist tin, Pirrivol lin ngearun ba. Amen.
Wiya noa Eloi to unni tara wiyali kannei ngatun wiyaliala Ngatoa ta Pirriwol katan ngiroung ba Eloi, yutea banung purrai ta birung Egypt ta birung, kokira birung umali ta birung.

1. Yanoa wal bi tarai 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 moroko ka ba, nga yantin kiloa purrai toa barra koa, nga yantin kiloa kokoin toa barra koa purrai toa:
Yanoa wal bi upalinnun harran warrong bung ko barun kiu, nga yanoa ngurra yikora barun: kulla wal loang Pirriwol ta Eloi ngiroung ba purrei kan ta katan, koyul mankilan yarakai umatoara barun ba biyungbai ta koba, barun wonnai ta willungngéil ngoro ta, ngatun warran ta barun ba bukka kan tia katary; ngatun murrorong umaulian barun kowwol kowwol, la pitul kan tia katan, ngatun ngurran wiyali kan nei emmoemba.
3. Yanoa bi wiya yikora wonkullo yitarra pirriwoì ko ba Elsi ngiroemba ko ba ; kulla noa Pirriwollo keawai noa kotunnun bou yarakai korean wiyali kau wunkullo yitirra ngikoemba.
4. Kota la purreung ta Sabbat ta yirriyirri kakilli ko. Six ka purreung ka umumnun wal bi, ngatun umunnun yantin umatoara ngiroeruba: wonto ba seven ta purreung ka Sabbat katan ta Pirriwol ko ba ngiroemba kola 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 ngowi to ngirounba ko ngiroung kin ba purrai ta ba; kulla six ta purrenng ka noa Pirriwollo uma moroko, ngatun parrai, ngatun wombul, ngatun yantin katan yantun ta ba, ngatun korea purreung ka seven ta; yaki tin Pirriwol pitulma purreung 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 bunki yikora.
7. Ya noa wal be manki yikora nukung tarai koba.
8. Ya noa wal be manki yikora tarai koba.
9. Ya noa wal be wiyayamma yikora ngakoiya yikora ngiroemba koti ta ka.
10. Yanoa wal be willai kora kokira koti ta koba ngiroemba koba, yanoa wal be willai yikora uukung koti ta koba ngiroemba, koba, ngatun keawai kore mankilli kan ngikoemba, ngatun keawai napal mankilli kan ngikoemba, ngatun leawai buttikang, ngatun keawai tarai kan yantin ngiroemba ko ba koti ta ko ba.

Alla, Eloi Biyungbai moroko kaba, ngurraramulla bi tia, mirrul bang kuttan, yarakai bang kuttan,
Alla, Jesu, Yinal Eloi koba, ngupaiyi ko yantin kore koba kúmmara nģirounaba 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 umni ta yarakai umulli ta emmoumba, turokon bi yikora bi tia ngali tin yarakai umulli tin emmoumba tin, wommunbilla bi tia waita wokka kolang moroko kolang tetti kumnun bang ba; yanoa bukka ban kora bi tia, ngur-rara-mulla bi tia, kulla bang kinta lang kauwul yakita; Jesu mara bi marai emnoumba.

A! Jesu, Pirriwul ta moroko koba, yantin purrai koba, yantin kore koba, kamulla bi tia, warikulla bi yarakai umulli ta emmobuba, yanoa wal yuti yikora bi tia koiyung kolang baran kolang tetti bunnun ngaiya bang ba, yutilla bi tia murron kolang ngiroung kai kolang moroko ka wokka ka yanti ka tai. Amen kauwa.
A! Jesu, Pirriwul emmoumba nauwa bi tia, kulla bang kinta lang kauwal kata yakita, ngali tin tetti tin, wommunbilla bi tia waita koa bang wauwil moroko kolang ngiroung kai kolang wokka kolang, Jesu wokka ka ba mara bi tia marai emmoumba tetti bunnun ngaiya bang bac. Amen; kauwa.
A! Jesu, Puntimai ta bi, moroko kabirung wokka ko birung, ngurrulla bi tia wiyelli ta emmoumba, yakita kauwul lang bang yarakai uma; yanoa bukka ban kora bi tia, yanoa niuwarra yikora bi tia, warikulla bi yarakai kauwal kauwal umulli ta emmoumba, umulla bi tia nurrorong kakilli ko pittul kauwil koa bi emmoung yellawauwil koa baug ngiroug kai wokka ka moroko ka yanti ka tai tetti kunnun bang ba. Amen.
Kamunbilla ngearun, kamumbilla ngearun, ngintoa Biyung bai to murrorong tai ko, yinal-lin ngiroumba tiu ngearun ba tin Pirri wullin Jesu kin Krist tin, warikulla yantin tara umulli ta yarakai yuraki kal, ngatun kamunbilla yarakai ta birung, ngurrauwil koa ngeen ngiroung, ngatun pitul umauwil koa ngiroiung yanti ka tai ; mórón ta bunyai kal kulla kauwil koa ngiroumba yitirra murrorong wiyelli ko ngatun kiliibinbin kakilli ko, ngali Jesu kin Pirriwul lin Amen.

## Tiie Lord's Prayer.

Biyungbai ngearun ba wokka kaba moroko kaba, kuttan kummunbilla ngiroumba yitirra yirriyirri kakulli ko; paipibunbilla ngiroumba Pirrivul koba; ngurrur bunbilla ngiroumba wiyelli ta, yanti moroko kaba ngatun yanti purrai ta ba; nguwa ngearun purreung ka yauti katai takilliko ngatun warikulla ngearun ba yarakai umulli ta; yanti ta ngeen warika yantin to wiyapaiyeen ngearun ba; ngatun yuti yikora ngearun yarakai umulli kan kolang, miromulla ngearum yarakai ta birung; kulla ta ngiroumba Pirriwul kan ne ngatun kaiyu kan, ngatun killibinbin yanti ka tai. Amen.

A ! Pirriwul, potokullea bi willing emmoumba wiyelli ko, ngatun wiyennun wal kurraka ko emmoumba ko murrorong ngiroumba.
Eloi to noa pitul noa kowwol kore ngukulla ta noa wakol bota yinal ngikoumba ngaliko yantin to ba, ngurran ngikoung kin, keawai wal bara tetti kunnun kulla wal yanti katai mórón barun ba kakillinun.
Murrorong ta bara minki kan marai kakulla barun ba kuttan Pirriwul kaba moroko koba.
Murrorong ta bara wari kan yarakai umulli ta barun ba.
Wiyan bang ngiroung, Jesu nung, yarakai umulli ta emmoumba ngatun keawai wal bang yuropa korien emmoumba yarakai ; ngiakai wal baug wiyenuun yarakai umulli ta enmoumba Pirriwulla ; ngatún bi warika yarakai umulli ta birung emmoumba.

Wiyeunun ngeen ba, keawai wal yarakai korien ngeen ba, nakoiyan ngaiya ngeen bo. Wonto ba ngeen wiyennun ba yarakai ta ngearun ba, murrorong ko tuloa ko Eloi to warikulli ko yarakai umulli ta ngearun ba, ngatun murrorong kakili ko ngearun
A! Eloi kaiyu kan, Biyungbai ugearun ba Pirriwul koba Jesu koba, ngintoa umullikan yantin koba, ngintoa ta wiyelli kan to Pirriwullo yantiu kore koba ko ; wiyan ngeen ngatun minki lang kuttan ngeen ngali tin ngearun ba kauwullin yarakai tin, ngatun yarakai umulli tin ngeen yantin ta birung purreung ka birung, kauwullan yarakai umullalla kotulli ta, ngatun wiyelli ta, ngatun umulli ta ngearun ba ko, ngiroung Pirriwul yirriyirrí 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 lang bang kuttan, ngali tin ngiroung kin; bukka ban kora bi tia, warikulla bi yantin yarakai umullita emmoumba; wommunbi yikora bi tia koiyun kolang, mara bi tia marai emmoumba tetti bungngunnun ngiya bang ba; waita wauwil koa bang mikan kolang ngiroung kai kolang moroko kolang wokka kolang ; minki bo ta wal bang, kauwa, yuna bo ta, ngali tin kauwul kauwul yarakai tin umulli tin emmoumba tin, umulla bi tia murrong kakilli ko pittul kauwil koa bi tia yarakai kan, warikulla bi yantin yarakai umulli ta emmoumba. Jesu wiyella binung Biyungbai nung ngearun ba moroko ko ba bukka katea kun koa noa tia tetti bungngumnun 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 ngurrurrurmulla 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 18 ã6, 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 $n g$ 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 yalwuğa murruba; Baiame minnaminnabul giummilda, minnaminuabul wínuğulda.
God always is good; God everything sees, everything hears.
3. Baíame gír kánuğo kubba, kúnial, maian, tulu, yindal, be; ran, boiyoi, gimobi.
God verily every hill, plain, watercourse, tree, grass, beran (an herb), pennyroyal made.
4. Baiame gír yáráman, búrumo, bundar, míte, dúli, dínoun, buralga, biloela, millimumul, gulamboli, kobado, mullion, guiya, núrai, ġundoba, burulu, muğin, kánuğo di gimobi.

God verily horse, dog, kangaroo, opossum, guamna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fisl, brown-snake, deadly-Dlack-snake, tlies, mosquitos, all animals made.
5. Baiame gír givír gimobi ; mal givír Adam. Baiame goë: 'Kamil murruba giwír gandil g̀uddelago ; g̣aia giwírgo ínar gimbille.' Ila baiame ínar gimobi; mal ínar ív; ív gulír Adamu.
God verily man made ; first man Adam. God said, 'Not good man alone for to dwell ; I for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

* In the Wiradhari dialect, this word, gir, is used as an intensive and a pluralising particle; cf. gindu-gir, 'you,' niang-gir, 'clever,' \&c., in the Vocabulary.-Ed.

6. Adam buba murrig̀u, buba wundag̀u, buba hánugo ; ív gumba murriğu, g̀umba wundağu, ğumba lánuğo
Adam is father of the blackifllows, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.
7. Adan, ív ellibu, warawara yanani. Kánug̀o giwír, kánug̀o ínar, warawara yanani; kánugo kagil ginyi. Baiame yili ginyi; goë : 'Kánuğo giwír, kánugèo ínar, warawara yanani, kánug̀o Fagil ginyi, gata gárma bálu bumále.' Immanuel, wurume Baiamegu, gö̈: 'Kamil ; kamil givda garma bumala; ginda gunna bumala; gaia balugi; giwír inar moron gigigo.'
Adam, Eve also, astray went. All men, all women, astray went; all bad became. God angry becamc ; he said : 'All men, all women, astray are gone; all bad have become. I them dead will smite.' Immanuel, Son of Gool, said: "Not so; not thou them smite; thou me smite; I will die; man, woman, alive for to be."
8. Immanuel geanelúnda Baiame ; germa Baiame giwír ginyi. Murruba Immanuel ; kamil garagedúl murrnba vealokwai germa. Immazuel with us God; he God man became. Good is Imnanuel ; not another is good like him.
9. Ilambo Immanuel taongo taiyanani ; givír ginyi. Germa gír burula wíbil murruba gimobi, burula múga murruba gimobi, burula múga-binna nurruba 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. Giwír kair Layáru. Gerg̀u bular boádi, Mári, Máta. Layáru. wíbil ginyi. Bular boádi gurro wáala Immanuelgo, goaldendai: 'Gai daidadi, ginnu Layáru, wíbil.' Kamil yanani Immanuel. Terála Laý́ru balúmi. Bularbularo bábine balín taonda. Ila Immanuel taiyauani. Mári, Máta ellibu, yugillona. Immanuel goë : ' Ginuu daiadi yealo moron gigi.' Burula giwír, burula ínar, yugillona. Inmanuel daonmago yanani. Yárul daonma kundawi. Immanuel goë: 'Gindai Sárul diomulla.' Garma gír yáral diome. Immantiel fákúldone: 'Layáru, taiyanuğa.' 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 Immaunel, saying 'My brother, Thy Lazarus, is sick.' Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel cauc. Mary, Martha also, were weeping. Immanuel said: 'Your brother again alive slall be.' Many nen, many women, were weeping. Immannel to the grave went; a stone the grave covered. Immanuel said : 'Ye the stone take away.' They the stone lifted up. Immanuel cried aloud : Lazarus, come forth.' Then Lazarus alive became ; he came forth. The two sisters were very glad.
11. Garagedúli, miédúl wíbil çinyi ; gumba boiyoi wune ; kamil miédúl murruba ginyi; murru ginyi wíbil, ǵullimun balúni. Buba yanani Immanuel gummillego ; ǵír gumui; goë: 'Inda barai taiyanuǵa ; murruba gimbildi gai miédúl ; gai miédúl burul wíbil gullimun balúni ; iuda taiyanuga gai kúndigo.' Iunmanuel goë: ‘Gulle yanoai kúndigo.' lla yanani bular kúndigo. Gumba duri ; yugillona; goë: 'Gii! gii! gai miédúl balúni.' Burula ínar
yugillona; goë: ‘Gii ! miédúl balúni.' Immanuel goë: 'Kurria yúgia; kamil miédúl balúni ; yeal babillona.' Burulabu gindami ; gárma gír balundai wínuği. Immanuel murra kawáni miédúl; goë: 'Miédúl, waria.' Ila miédúl moron ginyi ; 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 Inmanuel to see; truly he found Him; he said: 'Thon quickly come; well make my little girl. My little girl is very sick, almost quickly come; well make my little girl. My saile girl se very silk, ame to my house.' Inmanuel saill dead; you come to my house. Inimanuel said: ' Thote two went the two to the house. The mother came; she wept; house.' Then went the two to the house., Mas ! alas! my little girl is dead.' Many women were weeping, said: 'Alas! the little girl is dead.', Inmanuel saidl : Cease weeping; not the girl is dead ; only she is asleep.' All of thena laughed ; they verily her to-be-dead knew. Immanuel by hand took the girl; saidl : Damsel, arise'. Then the girl alive became; arose; words spoke. The mother, father alse, very glad.
12. Garageduli, bular givír múga g̀uddelona turrubulda. Inmanuel aro yanani. Bular múga wínug̀i ; kákúldone: 'Inımanuel, Dúrunmi, Wurume Davidu, gummilla! gurrága, geane, ${ }^{\text {g }}$ Burula giwír goë: 'Kurria! kurria gindai kakúllego.' Giwír múga yealo kákúldone: 'Durunmi, Wurume Daridu, ǵvumilla! gurraga geane.' Ila Immanuel warine; goë: 'Miuva gindai gonlle? minna gaia murramulle'? Garma goë: 'Durunmi, wuna geane gummildai.' Ila Immanuel garma mil támúlda; baianbu garma murrn gummillego.
Another time, two men blind sat ly the way. Immanuel there came. The two blind heard; they cried aloud: 'Immanuel, King, Son of David, look! pity us.' Many people said: 'Hare done ! cease ye to cry aloucl.', The men blind again cried alond: 'King, Sou of David, look! pity us'! Then Immanuel stood still; said: 'What you will say? What I shail do'? They said: 'King, grant us to see.' Then Immanuel them eyes touches; instantly they are able to see.
13. Burula kagil giwír Immanuel kunmulta. Garma kaogo bindéa yulalle. Garma gír tulu wími ; garagedul tulu ganbír wími ; garma gír Immanuel wími; murra biru-dún ; idinna birudúni ; tuluí wirri. Garma tulu tiome, lmmanuel tului pindelundai. Yerála Immanuel balúni. Yerála, giwír pilari turrur duni ; gue dulirri.
Many bad men Immanuel seized. They on his head thorns bơund. 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 fowed.
14. Bullului, garma gír Immanuel taonda wími, kundawi. Immanuel ġúru bábine balún taonda; yealo malo bábine baín taonda; yealo garagedul g̀uru bábine balún taonda; ğaragedul g̀uruko moron ginyi, warine. Yerála gúnagullago yanani. Yeladu Immanuel guvagullada g̀uddela; germa Kánugo gummilda; kánug̀o wínug̀ulda.
In evening, they verily Immanuel in ground laid, covered. Immanuel the night lay dead in ground ; also one day he lay dead in ground ; also
another night lie lay clead in ground ; next morning alive he became, arose. Soon after to heaven he went. Now Immanuel in heaven dwells; he all sees ; all knows.
15. Murruba Immanuel; kamil daragedul murruba yealokwai ġerma. Ferála Immauuel yealo taongo taiyanille ; geane kánug̀o g̣ammille. Inmanuel kaia goalle ; íla kánuğo balúu, givír, ínar, kaigal kárug̀o moron gigi. Immauuel goalle: 'Minna inda gimobi? minaa inda gimobi? inda murruba gimobi? inda gununda taiyanuğa gunagullago; inda lagil gimobi? inda biru yanuğa, urribú yanuga.'
Good is Immanucl; not another is good like Him. Hereafter Immanuel again to earth will come; we all shall see. Immanuel aloud will speak; then all the clead, men, women, and children, all alive shall become. then all the dead, men, women, and children, all alive shall become. gmmanuel will say: "What hast thou done? what hast thou done? thou good hast done? thou to me
thou far go, very far go away.'
16. Giru ginda kagil ginyi; inda maramara yanani ; giru Baiame yili ginyi. Baiame yalwuğa murruba; geane kánuge warawara yanani. Winugulla: lamil gaia yal goalda; giru gaia goalda. Immanuel girribatai yarine, gúmagulladi taongo. Kánuğo giwír kagil ginyi; Immanuel gandil murruba; Immanuel balúni, givír moron gigigo.
Truly thou bad last become; thou astray last gone; truly God angry is. God always is good ; we all astray have gone. Hearken : not I lies tell; truth I tell. Immanuel from above came down, from heaven to earth. All men bad are become; Immanuel only is good; Immauuel died, men alive for to be.
17. Yeladu Baiame goalda: 'Gindai, kánugo giwír, kurria kagil gigile, berúdi warraia; geane murru gumile; kamil gaia fili gigila; murruba Immanuel balúni.'. Teladu Immanuel goalda:
 mulle.' Inda taiyanuga Immanuelso.
Now God saith : "Ye, all men, cease bad to be, turn ye; we will be reconciled. Not I angry am. Good Immauuel died.' Now Immanuel saith : 'Come unto me, all ye weary, then I you will cause to rest." Jou come to Immanuel.
18. Givír guddelona Littraga; bain dimna tug̀gór, gurribu bain ge bain ; kanil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone; baindúl germa wínúćailone. Paul kaia g̀mmildone; Fákúldone : 'Waria gurriba dinnaga.' Tuğgórdúl parine, yanani ellibu.
A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas also, there came. Paul was speaking; the lame man him was hearing. Panl earnestly looked; he cried aloud : 'Stand upright on feet.' The lame man leapt, walked also.
19. Burulabu girír gummi; goë 'gipai’! Kákúldone: 'Baiame bular yariue yealokwai giwir.' Paul, Barnaba ellibu, bunuagunue, lákúldone: 'Kurria! lkamil geane Baiame; geane gi*ír yealokwai gindai; geane guiye duri ; geane budda ginyi; geane yili ginyi; yealo geane murru gurrjgillone; geane murru goalda burulabu; kurria gindai yealo la argil gigile ; berúdi warraia, gum-
milla Baiame moron ; Baiame gír gánagulla, taon, burul kolle, kánuğo minnaminnabul gimobi ; Baiame yalwug̀a Baiame.'
All the people saw; they wondered; they cried aloul: 'Gods two are come down like men.' Panl, Barnabas also jan, cried aloud: 'Have done ! not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God verily heaven, earth, the great water, all, everything made. God always is God, (the same ever).

## (G.)

## SPECIMENS OF A DIALECT

OF TH:

## ABORIGINES OF NEW SOUTH WALES;

being the fiest attenipt to fora their speedi into
a written language.
[I print this, because it is the earliest attempt to exhibit tlie structure of the aboriginal languazes. The date is 1827 . I heve omittel the numbering of the sentences, the accents, and the table of sounds, referred 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 to in the Author's preface. Naturally, there are some errors in such a first
attempt as this. Such of theso errors as were likely to mislead a reader, I attempt as this. Such of these errors as were hikely to mislead a reader, I
haye removed or altered; in other respects I have left the panphlet very mavel as I found it. But, from its early date aud its nse of the English system of promunciation, it camot be quoted as an authority.
I print also thie Author's Preface to this pamphlet. -Er.]
Is submitting a specimen of a dialect of the aborigines of Nen South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hondred sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, aid 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 reaclering iato this tongue the sacred

Scriptures, every friendly hint will be most thankfully received. The accents are not marked for want of type, but the last arrangement of the verb will, it is hoped, be a sufficient guide. A table of the sounds, being an epitome of the plan pursued in the orthography of the language, will also be sufficient, it is presumed, to show the nature of the syllables; it would have increased the work to an inconvenient size had it been further explained. To ascertain the ellipsis with which the language abounds is the best means to obtain satisfaction in the use of the particles, and without the knowledge of this it appears very often a mere jargon. Ma-ko-ro te-a, 'fish to me,' is all they say for 'give me some fish'; but no possible mistake can arise, as in the English, using the nouns in a verbal sense. A double use of the preposition 'from' puzzled me exceedingly; but one day when the signal for a vessel was hoisted up at the signal-post, the remarks of a black man proved that it was from, on account of the vessel, the ball was hoisted from that cause. The cutting down a tree in the woods similarly showed from what part the log was to be chopped. I would also remark that we often think there is a difference in the language because the names of substautives differ; e.g., a man was asked one day what he had got; 'ta-ra-kul,' was the reply-i.e., peaches. But they had no peaches formerly; whence came the new name?-from a word 'to set the teeth on edge!' Now, at the Hawkesbury, the natives may call it by a name meaning rough skin, or any other quality. At the Ȟawkesbury, the Euglish 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 iodulgence of any selfish motive or party feeling in those who profess to be the promulgators of its precepts. An ansiety 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 ajd, have suggested and urged the putting of these imperfect specimens to the press.

Eighteen months less interrupted than the time past will, it is hoped, enable me to make known salvation to the aborigines in their own tongue. To attempt instruction before I can argue with them as men would be injurious, because Christianity does not make its votaries mere machines, but teaches them how to
give an answer to every one that asketh a reason of their hope. My time, therefore, must be devoted wholly to that single object until I am competent; and whatever may be the expenses, or whatever may be the privations of individuals to reclaim sinners, whether black or white, the remembrance of it will be no more, or, if it exist, it will excite only a song of praise wheu we shall behold the great multitude which no man could number, of all nations, and kindreds, and people, and tongues standing before the Lamb, clothed with white robes, and palms in their hands, saying, "Thou hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests for ever. Amen." ,

Doctor Joinson obserres 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 speecle into a written language with perspicuity is made on the above principles; time only can decide on its practicability.
L. E. THRELKELD.
aboriginal sentences terbally mendered into english UNDERNEATH THE RESPECTIVE WORDS.

1. Nga-to-a.-The pronoun $X$ in answer to a question, as, it is $I$; it is used also in a relative sense, it is $I$ ucho. The pronunciation of the $n g$ is very soft, but exactly the same as $n g$ in hang, bang. The pronoun $I$, when forming the simple subject to the verb, is bang, $I$.
Nganke un-nung? ngatoa un-ne; m., who is there? it is I Who (is) there I this.
Ngatoa man-nun; man-nunbang; m., it is $I$ who will take. I take-will; take-will I.
Ngatoa un-te ka-tan; un-te bang ka-tan; m., I am I at this place am. at this place I am. here. Ngatoa weya-leyn; wean bang; m., I am speaking; I I speak-ing; speak I. speak.

Ngatoa uma-kaan unne, ngorokan; m., it is I who made I made-have this, thismorning. this, this moruing.
Unne bang uma-kaan, ngorokan; n., I have made this, This I made-have, this morning. this morning.
Ngatoa wa-leyn un-ta-ring; wa-leyn bang un-te-ring.
I move-ing to that place; move-ing I to this place.
m., I am going to that place; I am coming to this place.

Ngatoa bo wal wea bounnoun; m., I myself spoke to her.
Ngatoa bo wal bounnoun bun-ka-leyn; m., I myself am I myself her batoa bowa-le-a-la wa-kol; striking.

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-la be unne? ngintoa-ta unne; m., who art thou now? Who thou this? thou this. it is thou, emph.


$$
\begin{aligned}
& \text { why I-it speak for to hear. } \\
& \text { m., I speak it in order for thee to hear. }
\end{aligned}
$$

Ngintoa tatte ba-num; m., it is thou who wilt be dead.
Thou dead be-will.
Ngintoa*kinta, ugatoa liaawaran; m., it is thou who fearest, Thou fear, I not. I do not.
Ngatoabo wal yaraki, ngintoa kaawarán; m., I myself am

Ngintoa linta; kinta be; m., it is thou who fearest; thou Thou fear; fear thou. fearest.
Ngintoa kinta ka-nun; kinta be ka-nun.

> m., it is thou who wilt fear f thou be-will.
3. New-wo-a-the pronoun he, in answer to a question, ccho is it? The,pronoun for the verb is noa, he or it.
Newroa kinder; kinder noa; m., it is he who laughs; he He langh; laugh he.
Newwoa wal kore yarai; m., it is he who is a bad man.
He
Newroa warekul bowwi ta ba; $m$., the dog is in the cauoe.
Newwoa-bo keyn kokon ta ba; m., it is he himself in the He baing 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. $\quad$ with me.

Ammoung katoa bountoa ma-nun; m., she will go with me. Me with she move-will.
Wonni bountoa tea unnung tatte ammoun-ba;
Child she to me there clearl mine.
m., my child, there is dead.

Ngan-ke bountoa unne? unnoa? unnung? m., who is she? Who ske this? that? there? (here, there)?
5. Ng ga-the pronoun it or it is, in answer to a question.

Wea, unnoa boat kowwol? nga-ba unnang kowwol-an. Say, that boat large? it is that large-being. $m$., is that a large boat? it is a large boat. -
Wea, unnoa murrorong? nga-ba unnoa murrorong. Say, that goorl? it is that gool. $m$., is that good? it is it that is good.
Ngan-to bon bun-ka-la? nga-le noa bon bun-kala. Who him struck? this he him strike-did. m., who struck him? it is he that struck lim.

Nga-la noa bon bunkala; nga-la noa *ya.
That he him struck; that he there close at hand. m., it was he that struck him; it was he there.

Won-nung? nga-la noa wea-leyn unnung.*
Where? that he speak-ing there. m., where? it was he speaking there.
6. Nga-an-the plural pronoun, we.

Ka-bo! ngaan wa-nun; m., stop, we will go presently.
Stop! we move-will.
Ka-i! wita ngaan; m., come, we depart, i.e., let us go.
Ho ! depart we.
Ka-i! be yan-ta, ta-nan, wita ngaan; m., come thoulither;
Ho: thou hither, approach, depart we. approach, we depart.
Ka-bo, ka-bo, wa-ow-wil koa ngaan ngeroung katoa.
Be still, be still, move may that we you with.
m., stop, stop, that we may go too with you.

Wita ngaan nowwi-ta wing-ow-wil; m., we depart to row
Depart we canoe may row. the cannoe.
Wita-lang ngaan; wita wal ngaan; me, we do depart; we Depart we ; depart shall we. are about to depart.
Ya-ko-un-taka ngaan wa-nun Kuttai kolang?
When we move will Sydney towards?
$m$, when shall we depart for Sydney?
Ya-ko-un-ta kan ngaant; m., we do nct know when.
When being we.
Ya-ko-un-ta legatong $\dagger$; m., when is it to be? (a negative.)
When
that?

[^35]7. Nu-rur-the plural pronoun ye. The $r$ as in rogue.

Wea, nu-rur wa-nnn Mulubinbako-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 ligoro-kan-ta; m., ye have eaten kan-
Kangaroo ye eaten-have this morning. garoo this morning.
8. Ba-rur-the plural pronoun, they.

Ngan-bo barur uwah? ngan-bo kant; 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. talling.
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, de.

Wea bula tanan wa-mun? a-a, wa-nun bale?
Say, ye-two approach move-will? yes, move-will we-two. m., will ye two come? yes, we will come.
10. Bu-la-dual pronoun, ye two or the two.

A-la! bula; ka-bo! woll-ta ko-lang bula?
Hallo! ye two; be still! whither for ye two?
m., hallo! ye two; stop; whither are ye two going?
11. Bu-la bu-lo-a-ra-dual pronoun, they two.

Won-ta ko-lang bula unnung buloara? m., whither are Whither the two there two? theytro going?
12. Min? (an interrogative) m., what?

Min-na-ring unne? minnaring kan. $\dagger$
What this? What being?
$m$, what is this? I don't know, lit., what (is it) being?
Minnaring unnoa? minnaring ngatong?
What that? what the thing
Minnaring tin ba unnoa? murrenowwa tin unnoa
What from that ship because of that.
$m$, what is that for? on account of the ship that.
Minnaring tin bountoa unnung tun-ka-leyn?
What from she there cry-ing? $m$., why does she cry there?

Minnaring tin kan? mamuya tin bountoa tunkaleyn? What from being? corpse from she cry-ing. m., I don't know ; on account of the corpse she is crying.

Minnaring ka unnoa-nung? minnaring kan be wean? What that there what being thou speak.
$m$., what is that there? what dost thou say?
Minnaring ko ka unnoa-nung? m., what is that there for? What for that - there?
Makoro ko-lang tura-nun bang; $m$., it is for fish I will spear. Fish towards spear-will I.
Minnaring be unnoakurra-leyn? m., what are you carrying? What thou that carry-ing?
Minnaring ko be unnoa kurra-leyn? m., why art thou What for thou that carry-ing carrying that?
Minnaring be unnoa petan? kokoin bang unne petan. What thou that drink? water I this drink. m., what is that thou drinkest? this is water I drink.

Minnaring be unnoa ta-ka-leyn? m., what is that thou art What thou that eat-ing? eating?
Kari bang unne takaleyn; m., this is kangaroo I am eating.
Kangaroo I this eat-ing
Minnaring berung uma unnoa? m., what is that made of? What from made that
Koli berung; brass berung ta unne; m., of wood; of brass, Wood from; brass from this. this.
Minnaring berung kan? m., what can it be made of? What from being.
Minnaring tin be ka-ka-la buk-ka? m., on what account What from thou wast furious? was't thou so angry?
Minnaring tin 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.
$m$., what didst thou pierce her with? with a waddy, spear, axe.
Minnaring tin be-noun tura? m., from what cause didst What from thou-her pierced? thou spear her?
New-wara-kan-to bang tura bounnoun; m., through anger Angry being I pierced her. I speared her.
Minn-an beyn wonni? wonni korean.
How-many to thee child? child not. $m$., how many children liast thou? none.
Minn-an beyn terrakul ngeroamba? kowwol-kowwolo. How many to thee peaches thine much much. m., how many peaches hast thou with thee? a great many.

Minn-an kol-bun-te-nun? wa-ra-akol-bun-te-la.
How-much cut-will? little eut do m., how much is to be cut? let a little be cut.

Kownol-kowwol kolbunte-a; minn-an kant? Much much cut; how many being. m., a great quantity is cut; I don't know (how much).

Min-nung banun be bungi? m., what wilt thou be about What will-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-ja be-loa? What do-will to-day he thee-with. m., what will become of thee to-day?

Min-nunt kan? wonkul be ka-nun; m., $\dot{I}$ don't know What being; stupid thou be-wilt. thou wilt be a fool
Min-nung-ba beyn unnoa mattara? m., whatis the matter What to thee that hand? with thy hand?
Teir-nung-a; kunea; kulla-ba; m., it is broken; it is Broken; burnt; cut (it is.) burnt; it is cut.
Min-nung u'-pa-leyn be unnoa? m., what is that thou art What do-ing thou that? doing?
Mirre-leyn bang ware; ka-a-wi, yalla-wa-leyn bang. Sharpen-ing I spear; no, resting $m .$, I am sharpening a spear'; no, I am sitting still.
Min-nung ba-nun be bungi? m., what wilt thou make What do-will thou present time? to-day?
U-pa-nun bang ware bungi; m., I will make a spear Will make I spear present time. to-day.
U-pa wal bang ware bungi; m., certainly, $I$ shall make a
Make shall I spear to-day. spear to-day.
Min-na-ringko makoro? ta-ke-le-ko; m., what is fish for? What for fish? eat-for. to be eaten.
Minnaring unne bungi ka-tan? m., what is to day? What this to-day is?
Minnaring ko unnung upaa? (or wu-pe-a). What for
m., what is (it) put there for? (tro balls as a signal.)

Ya-re, upaa murrenowni ko buloara ko.
Truly, put ship for two for. m., it has been put for tro ships (as a signai).

Minnaring be unnoa tatan? m., what is that thou eatest? What thou that entest?
Makoro unne bang ta-tan; won; m., fish is what I eat; Fish this I eat; where? where?
Won-ta tinkoa horse? Sydney tin.
Where from why horse? Sydney from
m., from what place is the lorse? from Sydney.

Won-ta Fo-lang unne (sc., uwan)? m., whither does this go?
Where towards this (move)?
Won-ta ko-lang unnoa nowwi wa-leyn? Where towards that canoe move-ing? m., whither does the canoe go?

Won-tanring noa uma? koeyollg bountoa unnam-bo. Where he moved? camp she that $m$., whither is he gone? she is at the camp.
Won-ta ko-lang be? Sydney ko-lang bang.
Where towarls thou? Syluey towards 1 m., whither art thou (going) ? to Sirdney I am (going).

Won-ta-ring ngurur uwa? un-te-ko ngaan uwa. Where ye moved? this-place for we moved. m., where have you moved to? to here.

Won-ta-ring we-reyn wibbe ko? pa-ki tin wibbe. Where blowing wind for? southward from wind.
m., whither is the wind blowing? from the southward is the wind.

Won-ta berung be? nowwi-ta berung bang.
Where from thou? canoe from I.
m., where hast thou come from? from the canoe

Won-ta-ko ka bang unne kur-reyn; m., whither am I
Where for I this carry-ing. carrying this?
Un-to-a ko yong; koke-ra ko; m., to that place there; to
That place for there; honse for. the house.
Wonta tin unnoa? wokka tin; m., whence that? fromup.
Where from that? up from.
Won-nung ka beyn kari? unnebo; m., where is thy kanWhere at to thee kangaroo? this. garoo? this is (it).
Won-nung ka beyn ngukung? ume-bo bountoa.
Where at to thee wife? this she.
m., where is thy wife? this is she.

Won-ta tin-to bang Sydney na-uun? m., at what place can
Where from I Sylney shall see? see Sydney?
Won-nong kowwol? unne kowwol; m., which is big; Where big? this big (or much). this is big.
Unnoa ba-ta kowwol; m., that is the biggest.
That certainly big.
Won-ta-ring bountoa uwan? m., whither does she go? Where she move?
Un-ta-ring; Mulubinba ko-lang; m., to that place; to NewThither; Newcastle towards. castle.
Won-nungka Bun-umbakokerakatan? m., where is Bun's
Where Bun's house is? honse?

Won-nung tea katan boat ammoamba? m., where is my Where tome is boat mine? boat?
Won-nung bountoa unnung? m., which is she there? Where she there?
Won-nung be man-nun, unne? umoa ta uman bang. Where thou take-will, this? that take I m., which wilt thou take, this? I take that.

Won-mung be a? unne bang; m., where art thou, ay? Where thou ay? this I. here I am.

Won-mayn unnoa yeterra? Trelkeld ye-terra-bul bang.
Which way he named? "' named I. $m$., which way is he named? 'I am named Threlkeld.
Won-nayn be bereke-a? ngeakai bang bereke-a. Which-way thou sleep (about to)? liere I about to sleep. m., where wilt thou sleep? I shall sleep here.

Won-nayn noa uwa? ngaa noa uwa; won-nayn† kan?
Which way he moved? forward he moved; which way.
$m$., which way is he gone? forward he is gone; I don't know.
Won-nayn bang unne wean yeterra? $m$., which wayam I to
Which way I this speak named?
call this?
Won-nayn unne purri yeterra? Pami-kan; m., what is this
Which way this land named? Pahmi. land called?
Won-nayn ngaan wa-la? ngea-ka-i ngaan wa-la.
Which way we move-do? here we move-do. nn., which way shall we go? this way we shall go.
Won-nayn bale wa-la? ngea-ka; m., which way shalt thou
Which way we two move-do? this way. and I go? this way.
Won-ta-kaleen unnoa napal? $m$., where does that woman Of what place that woman? belong to?
Won-ta tin unnoa man-tan? $m$., where is that taken from?
Where from that
take?
Wou-ta nurur bun-ke-lang? m., where do ye fight? Where ye fight-now-do?
Un-te ngaan bun-ke-lang un-te; $m$., here we fight. Here we fight-now-do here.
Wonnung beyn bun-ka-la? $m$., what part of thee was Where to thee strack? struck?
Unne tea bun-ka-la wollung; m., this, my head was This to me struck head. struck.
Won-ta be unnoa man'-ka-la? m., where was it thou Where thon that tookest? didst catch that?
Mulubinbakaleen bountoa; $n$., she belongs to Newcastle. Woman-of-Newcastle she.
Unne bountoa Irelandkaleen; $m$., she is an Irishwoman. This she woman-of-Ireland.
Won-tako-lang? korung ko-lang; m., whither? to the bush. Where towards the bnsl towards.
Wonnambountoa? unambobountoa; m., whereat is she? Whereat she? at that she at that place she is.
Wonnambara? unambo Sydney; $m$., where are theyat; at Whereat they? at that Sydney. Sydney they are.
Wonnam bountoa (noa, kore, napal)? m., where is sheat Whereat she (he, man, woman)? (he, man, woman)?
13. Ngan? (an interrogative) who? who is?

Ala! ngan beyeterra? ngan unnung?
Hallo! who thou named? who there?
m., hallo! what is thy name? who is there?

Ngan unnang? ngant ngatong? ngatoa Beraban.
Who at this place? who then? I Eaglehawk. m., who is that? don't know ; it is I, Eaglehawk.

Patty bountoa; kaaran Patty forean; m., it is Patty ; no,
Patty she; no, Patty not it is not Patty.
Ngannoaunne (unnoa, unnang, unnung)?
Who he this (that, at this place, there)?
$m$., who is this here (that, at this place, there)?
Ngan bula uwa? Dismal bula Jem; m., which two went?
Who the two mover? Dismal the two Jem. Dismal and Jem.
Ngan noa unnung? mureung (korung) kolang?
Who he there? the sea (the bush) towards? $m$., who is he there? towards the sea? the bush?
Ngan-to tura bounnoun? nga-le noa; m., who has speared Who pierced her? this he her? he has.
Nga.le дoa ya; nga-la noa yong; n., it is he here; it is he This he here; that he there; there.
Ngain-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 lioparo? ngatoa uma-laan.
Who to thee done red ochre? I done.
m., who has colored thee with red ochre? it is I have done it.

Ngannung-ka uma-nun bang? unnoa bon uma-la.
Whon do-will I? that him do. m., whom shall I do ? do him.

Ngan-to man-qun kurre-kurre? m., who will catch the first
Who take-will the-very first? (in fishing)?
Nga-la noa ma-nun; m., that is he who will have (it).

1. That he take-will

Kaawaran be man-nun; newwoa mall-nun
Not thou take-will; he take-will.
n., it is not thou wilt take; it is lie will.

Ngan-bo perewol un-te? ngintoa; $m$., who is the chief
Who chief this thou. here? it is thou.
Kaawaran bang perewol korean; m., I am not chief.
Not I clief not.

Unne noa? a-r, unnoa-ta noa; m., this he? yes, that is he.
This he? yes, that he.
Nga unnoa ngeroamba? kaawi; nga-le ko ba bon.
Is it that thine? no. this belonging to him.
m., is it thine that? no ; it belongs to lim.

Ngan-umba ka warekul? ammoamba-ta unnoa.
Whose dog? mine that.
Bumburukan-um-ba warekul? ngan-umba-kant?

$$
\text { B.'s dog? } \quad \text { whose ? }
$$

m., Bumburukan's dog? I don't know.

[^36]Ngan-um-ba-ka unnoa apal? $m$., whose is that woman? Whose that woman?
Ngan kin-berung be unnoa man-ka-la? m., from whom didst
Whom from thou that tookest? thou take that?
Mr. Brooks lin-berung; Mulubinba ka-berung.
Mr. Brooks
from;
Newcastle
from.
m., from Mr. Brooks; from Newcastle.

Ngannung be wean? ngeroung bang wean.
Whom thou speakest? thee $I{ }^{\circ}$ speak.
m., to whom speakest thou? to thee I speak.

Ammoung be wean? kaawi; nge-ko-ung bang wean.
Me thou speakest? no; him I speak.
m., is it to me you speak? no; to him I speak.

Ngan-bo wingun-nun mowwi-ta? m., who will paddle the Who paddle-will canoe? canoe?

## 14. Ya-ko-un-ta? m., when? at what time?

Fa-ko-un-ta be noun na-kala Patty-nung? m., when didst When thou her see-did Patty? thou see Patty? Faketa, bungi, bang uakala; buloara-ka-la; korowarung. Now, to day, I saw; two at; a long time since. m., I saw her just now, to-day; two (days) past; long amo.

Yurake bang-nung na-ka-la; m., some time ago I saw (her). Some time ago I-her see dicl.
Korowarung la-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 wilt thou When first thou move-will approach? come again? Kumba be ba-la wan-nun unte-so; m., to-morrow thou To-morrow thou must move-will here-for. must come here.
A-la! tanan, wea-wil koa bang-nu; m., hallo! come that Hallo ! approach, speak-may that I-it. $\quad$ I may tell it.
A-la! wa-mun-billa tea; m, hallo! let me go.
Hallo! move-let me.
Ya-ko-mn-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 Iam coming. To-morrow, why, I move-iug.
Yura-ke-ta-o; yura-ke-ta bang; koromarung ka bang Long ago; a long time siuce $I$; long while at I.
sin., a long while ; I shall be a long while; a long time since I have.
Ya-ko-un-ta ka be yan-tara (yante) uma-nun? When at thou like as that (like as this) make-will?
m., when wilt thou make like that? like this?

Fa-ke-ta bang uma-nun; m., I will make it now.

## Now I make-will.

Yakonnta benu na-kala, Bun-nung?
When thou-him see-did, Bun?
m., whea didst thou see Bun.

Korakoa be wa-ba unambo kumba? ko-rako-a? Not why thou was at this yesterday? not why? m., why wast thou not at this place yesterday?

Kora koa be tatan untoakal? m., why dost thou not eat Not why thou eat there-of? some of that?
Kora koa be tea wea-ya-leya? m., why dost thou not Not why thou me speaking? answer me?
Wonkul kora be; wea-ya-la tea; m., do not be afool; anster
Fool not thou; speak to me. me.
Kora koa be tea wean? m., why dost thou not speak to me?
Not why thou me speak?
Fora Loa be ammoung katoa uwan? m., why dost thou not Not why thon me with more? come with me?
Kora koa be tea ban teakan? ma! ba-la, wea-la. Not why thou me strike me again? do! come! speal. m., why dost thou not strike me again? do! speak you must.

Kora koa be tanan uwan? kora koa be wita uwan? Not why thou approach move? not why thou depart move?
m., why dost thou not draw nigh? why dost thou not depart?

Kora koa be man-tan makoro? m., why dost thou not catch Not why thou take
fisl ? fish?
Laawi bon bang bunuba; m., I did not strike him.
Not him I struck.
15. We-a (used interrogatively) ; m., do, speak, say, tell; . Wen is the imperative of the verb 'to speak.'
Wea, be unterkal makoro mannun? a-a, man-nun bang
Say, thou here-of fish take-will? yes, take-will I. m., wilt thou take some of the hish here? yes, I will take some.

Wea, be untekal ta-ow-wa? a-i, ta-nun bang untoa-kal,
Say, thou here-of eat? yes, eat-will I that of.
m., wilt thou take some of this here? yes, I will eat of that.

Wea, be unte galla-wa-nun? galla-wa-nun bang unte.
Say, thou here rest will? to rest-move-will I here. m., wilt thou rest here? I will rest here.

Falla-wan bang unte; untebang unte yalla-wan.
To rest-move I here; here I here to rest-move.
m., I rest here; here I rest.

Wea, be untoa bereke-nun? m., wilt thou sleep on that place? Say, thon that sleep-will?
Kaawi bang untoa; unte-bo bang berekenun. Not I that; here I sleep-will. m., no, not at that place; here is where I will sleep. Wea, bo unnoa peta-nun? tanun? m., wilt thou drink Say, thou that drink-will? eat-will; that? eat?
Wea, be taman wa-nun unte-bo? m., wilt thon come here; to
Say, thou approach move-will here? this place?
Wea, ngaan Mulubinbako-lang wa-nun? m., shall we go to
Say, we Newcastle towards move-will? Newcastle?

Wea, be unne man-nun? man-nun bang; m., wilt thou take Say, thou this take-will? take-will I. this? I will take. Kaaran bang man-nun; m., I will not take.
Not I take-will.
Wea, unnemurrong? murrorong-ta unnoa; m., is this good?
Say, this good? good that. that is good.
Wea, unne murron warekul? murron-ta unnoa.
Say, this tame dog. tame that.
$m$., is this a tame dog? that is tame.
Wea, unne buk-ka? buk-ka-ta unnoa; m., is this savage?
Say, this sarage? sarage that. that is savage.
Wea, unte-wan-ta pibelo? unn-am-bo-ta.
Say, here there pipe? there.
m., is the pipe here? it is, at this place.

Wea, ba-le wa-la? won-ta-ring? Sydney ko-ba.
Say, thou-I move-do? where? Sydney to.
m., shall thou and I go? where? to Sydney.

Wea, unnoa porol? porol-ta unnoa; m., is that heavy? it is Say, that heavy? heavy this. heavy this.
Kaawi; wir-wir-ran-ta unne; m., it is not (heary) ; it is light No ; light this. this.
Wea, tea be ngu-nun? m., (what) wilt thou give me?
Say, to me thou give-will?
Ngu-nun bang-nu ngeroung; m., I will give it thee.
Give-will I-it for-thee.
Wea, bula tanan wa-la? wea, ngaan tanan wa-la?
Say, ye two approach move-do? say, we approach move-do? $m .$, will ye two come? shall we come?
Wea, be wa-nun ammoung katoa? m., wilt thou go with me? Say, thou move-will me with?
Wea, bountoa wa-nun* ngeroung katoa? m., will she go Say, she move-will thee with? with thee?
Wea, bountoa unnuug ka-nun ngeroung kin? m., will she live with thee?
16. Ka-i; 耳 a-bo; m., come ; stop, remain, be still, halt.

Ka-i! unte-ko tanan wa-la; m., be thou here, approach, Come! here-to approacl move-do. move.
Ka-bo! unnambo yallawa-la unnoa; m., be thou where thou Stop: there rest there art; rest thou there. Yanoa! be bunke yekora; kaaran bang bun korean.
Let be! thou strike not; not $I$ strike not. m., let it be ; do not thou strike; I am not about to strike.

Tanoa, be bunke yekora bounnoun; m., let be; do not Let be, thou strike not her. thou strike her.

[^37]Kaaran! kaawi ko-lang bang-nu bun-tan; me, no! I am not No: not towards I - it strike. going to strike it. Wita koa, bang memi yekora; m., do not detain, for I depart. Depart why, I detain not.
Ma! kipulla; yanoa, kipi yekora; tunke yekora, yanoa. Do! call out; let be, call not; cry not, let be. m., do call out; do not call out; do not weep, leave off.

Yuring, be wala, minke fekora kare be.
Away, thou move do, stay not first thou. first:
Bun-nun bang ba-la unne warekul; bun-nun bon bang. Beat-will I must this dog; beat-will him I.
m., I must beat this dog; I will beat him.

Yanoa, tea bunke yekora; m., let be, do not strike me. Let be, me strike not.
Kinta-lang bang bunkele tin; m., I do fear being struck. Fearful I strike at.
Tanan ka-i; na-ow-wil koa unne; m., draw nigh; come to
Approach come; see-may that this. see this.
Boung-ka-lea nakele-ko; na-ow-wa! na-ow-wa nurur
Stand to see for; see! see? ye !
$m$., stand up to see $o r$ stand up and look; look ye!
Boung-ka-lea ngur-row-wil; $n$, stand up (that) (you) may see.
Stand (thou) hear-may that.
Wea-la, tea ngurrow-wil koa bang-nu; m., tell me that I
Speak, me hear - may that I - it. may know it.
Tura-la be-nu; be-bounnoun; ammoung be turala. Spear thou-it; thou-her. me thou spear. m., spear thou him ; spear her; spear thou me.

Ka-i! unte-ko yalla wa-ow-wil koa be; murra yekora. Come! here-to rest move-may that thou; run not.
m., come hither in order that thou mayest rest; run; do not run.

Wea-la be-nu unnung tanan; m., tell him there to come.
Speak thou-it there approach.
Ngan-nung-ka? yeterra-bul-nung; m., to whom? to such
Whom to? such a one there (to). a one.
Kai! unne ta-ow-wil; ta-o-wakirun; m., come to eat this;
Come! this eat-may-that; eat all. eat it all.
Ma! bu-wi tea ya-ke-ta; bu-a be-tea; kinterye kora. Do! strike me now; strike thou me; laugh not.
$m$., go on! strike me now ; strike me; do not laugh.
Wute-lea wal be; wutea bang; m., thou artcovered; I aw. Covered shalt thou; covered I.
Anmoung be wea-la; wea-la be tea; m., speak to me;
Me thou speak; speak thou me. do tell me.
17. Mun-billi, the permissive verbal.

Ta-mun-billa tea; wa-mun-billa tea; man-mun-billa tea Eat-let me; move-let me; take-let me. $m$., let me eat; let me go; let me take.

Tura-mun-billa tea; wita tea wa-mun-billa. Pierce-let me; depart me move-let.
Bereke-bun-billa, let me spear; let me depart.
Bereke-bun-billa tea; yalla-wa-bun-billa tea.
Sleep-let me; rest move-let me.
m., let me sleep; let me go to rest Speak-let $\quad$ me; $\quad$ ngurrur-bun-billa tea. me ;
m., let me speak; let me hear.
Tanan tea wa-mun-billa koeyung kako.
Approach me move-let fire to. m., let me draw nigh to the fire.

Tatte-ba bun-billa tea; $m$., let me die.
Dead
let me.
Yan-te kore murrong, tatte-ba bun-billa tea.
Like-as man good, dead let me. m., let me die, like as a good man.

Yuring ba-la bula wa-la; m., away ye two must go. Away must ye-two move.
Bu-wa bon kore unne; buwa noun napal unnoa.
Beat him man this; beat her woman that. m., beat this man; beat that woman.

Bu-wa benuwarekulunnung; kai! wa-la, wa-la, wa-la. Beat thou it dog there; come! move, move, move.
m., beat thou the dog there; come move, make haste.

Ka-bo yarai ka; m., stop till the evening.
Stop evening to.
Yanoa! take yekora be; yai! take kora, yanoa.
Let be! eat not thou; let be! eat not let be. $m$., thou shalt not eat ; let it be ; on no account eat; let it be.

> 18. Ya-no-ow, m., I remain; I will not.

Man-ke yekora; bunke yekora; peta yekora; peta-la. Take not; smite not; drink not! drink-do. m., do not steal ; do not kill; do not drink; drink.

Yake! beyn petayeka; $m$., вerve thee right if thou art drunk. Let be! to thee drunken.
Yake! beyn murrayeka; $m$., serve thee rightif thou wilt rum. Be as it is! to thee a runner.
Wea, be tanan; unte bang ka-tan; m., wilt thou draw nigh? Say, thou approach; here I am.
Wita korean bang; kaawi bang nga-le ko; nga-la ko.
Depart not I; not I this for; that for. $m$., I depart not; I am not for this; for that.
Kabo, kabo! me-tela tea; yanoa! me-te yekora. Stop! wait me; let be! wait do not. m., stop, stop! wait for me; never mind; do not wait.

Kakul-ba-ta unne; kakulkoreannan unne; m., thisisnice; Nice . this ; nice not this. this is not.

Koeyung tea marae; yake-ta koa uma-la.
Fire me bring (take); now why do.
$m .$, bring some fire to me; why! do it immediately.
Yan-te ko-lang uwan; yan-te barur-ba uwan.
Thus towards move; thus they move. m., to this it moves; thus they move.

Yan-te-ta ngeroamba; yan-te unne-ba. Thus
thine ;
thus this.
m., to this it is like thine; it is like this.

Yau-te-bo kore ko-ba wean; m., let it be thus, as a black . Thus man belonging-to speak. man speaks.
Yau-te-bo tea ngu-wa; yan-te wan-ta wea be. Thus me give; thus as say thou. $m$., just as it is, give it to me; just so as thou sayest.
Yupa-la unnoa yan-te; m., do it like this.
Do, do that thus as.
Upan noa yante unnoa-ba; uma-la unnoa jan-te.
Does he thus-as that; make that thus as. m., it is done like that; make it like this.

Uma noa yante-ta; m., he made it as this.
Made he thus as.
Ngu-ke-la nurur yan-teyn ko; kulla-ba-lea kote.
Give ye alike for ; cut own.
m., give equally to all; cut thine own.

Bun-nun noa tea ba, tura-la be-nu; $m$., if he strikes me,
Strike-will he me if, spear thou him. do thou spear him.
Purrul beyn ngora; purrul-lea purrul.
White to-thee face; whitened white.
m., whiten thy face ; it is whitened.

An-the sign of the present tense; as, we-an bang, 'I speak.'
Man-tan be, 'thou takest'; kow-wol, to be 'great,' or 'much,' or 'large'; kow-w ol-lan unnoa, 'that is large'; kur-kur, 'cold'; kur-kur-ran bang, 'I am cold'; takur-rara, 'it is cold.' The consonants are doubled, in order to preserve their full sound, and to divide the syllables for pronouncing.
Eyn-forms the present participle; as, wa-leyn, 'moving'; tu-ra-leyn, 'spearing'; wa-leyn bang nar-ra-bo kako, 'I am getting to sleep,' lit., 'I am moving for-to sleep'; bunkeyn noa, 'he being to be beaten.'
A-the sign of the past tense ; as, wea bon bang, 'I told him '; na-ka-la bang, 'I saw'or 'did see'; bun-ka-la noa, 'he smote,' or 'struck,' or 'fought.'
An-the sign of the perfect; as, ta-ka-an bang, 'I have eaten'; ta-ka-an wal bang, 'I have just eaten'; wi-ta wa-la-an ngaan, 'we have departed '; ta-nan wa-la-an wal ba-rur, 'they have just arrived.'

Nun-forms the future; as, bun-nun bon bang, 'I will bat him'; kum-ba-bo wita bang wa-nun, 'I shall depart tomorrow'; wita wal bang wa-nun, 'I am about to depart.' wita wal bang pa-la wa-nun, 'I must depart.'
La-forms the active imperative; as, wea-la, 'speak'; ngurrala, 'do hear': bu-mun-bil-la tea, 'let me smite'; ngur-ra-bun-bil-la tea bon, ' let him hear me.'
W a-imperative of motion; as, bu-na tea-be, 'smite thou me'; na-ow-wa, ' look.'
Ra-as in ra, imperatively used. Thus, kai be, 'be thou here'; kabo be, 'be thou where thou art,' 'stand still,' 'be still,' ' wait,' 'halt.' The bo reflects the verb on itself.
Ya-appears to be the imperative passive 'to be'; as, yanoa; weaye kora, ' let it be as it is '; 'do not speals.' This is often used with the negative imperative, yai, ' do not trouble me '; 'let me be as I am.'
Wil or ow-wil-this, whenever used, expresses a wish or desire ; as, bu-wil bang gero-ung, 'I wish to beat thee'; pe-re-kewil be, 'thou wishest to sleep'; pe-ta-ow-wil noa, 'he wishes to drink.'
Ko-a--has the same force; thus, bu-wil koa bang, 'in order that I may beat'; pe-re-ke-wil koa be, 'in order that thou mightest sleep'; pe-ta-ow-wil koa noa, 'in order that he may drink '; we-a-ow-wil koa bang, 'that I may speak.'
Ke-le-ko or le-ko-this forms the infinitive; thus, unne uma ammoung ta-ke-le-ko, 'this is made for me to eat'; tura-le-ko, 'to spear.' The idiom requires ko to form the infinitive; as, murrorong ta ta-ke-le-ko, 'it is good for-to eat.'
Eyn or Ke-legn-this forms the present participle; as, ta-keleyn, 'to be eating'; tat-te-ba-leyn, 'to be dying.'


[^0]:    *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.

[^1]:    * 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.

[^2]:    * Bopp says that the lowest numerals can never be introduced into any country by foreigners.

[^3]:    * New Britain and New Ireland are two tolerably large islands lyiug to the east of New Guinea, and Duke of York Island-a name corrupted by the natives into Tukiok-is a sinall island in the straits between these two. The natives of all these are Papuans.

[^4]:    * Cf. the $H e b$. âhādh, kedam, rôsh, ant or yā̄l, 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 Ku, a Dravidian dialect, 'one' or 'first' is ra (cf. Sk. pra) and in Duke of York Island (New Britain Group), 'one' is ra, re.

[^5]:    * Compare with this the Tamil postposition mun, 'before.'
    + The one solitary exception is puke, 'catch you' '!-a child's play-word.
    $\ddagger$ 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 illnstrates 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 throwa some light on the derivation of frons, which has so puzzled Latin etymologists that some of them derive it from the Greek so puzzled Latin etymologists that some of thialect of New Guinea says ophrus, 'the eyebrow finstead of vari, for 'forehead'; several other dialects there say 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 say

[^6]:    *All my knowledge of the Dravidian race and language comes from Dr Caldwell's "Comparative Dictionary of the Dravidian or South Indian Family of Languages; second edition; London : Triulbner 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.

[^7]:    * 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, buloara, buloara-bo; Southerp 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 pronouucing 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 $a r$; just as a Cockney will say ' idear' for 'idea,' ' mar' for 'ma,' or ' pianer' for 'piano.' In one rocabulary that I have seen almost every word terminates with $r$ on this principle!

[^8]:    *Hence comes the word jin-so commonly used in Australia to mean the 'wife' of a black man (kuri).

[^9]:    * The Aneityumese (Ebudan) language is so fond of an initial vowel that it constantly dislocates a consonant in favour of a vowel. Our Australian Vocabularies in this volume have very few words beginning with vowels.
    $\dagger$ See Appendix, page 60. Dr. Caldwell was led into error by the form gadlu, which an authority told him meant 'we' in South Australia. Used alone, it is only ' $I$,' for gaddu.

[^10]:    *The possessive termination for persons in Awabakal is -umba; this $I$ take to be for $g u-m b a$, the $g u$ being the possessive formative in Wiradhari; it corresponds to the Ebuclan ki, which is used in the same way.
    $+C f$. Singular, Dual, and (all else) Plural.

[^11]:    *In Maori, this nge is used as a prefix to the pronouns an and ona; thus, $n g e-a u$ is exactly equivalent to the Australian ngatoa.

[^12]:    * Mr. Threlkeld was, for a tiune, a missionary at Raiatea, in the Society Islands.-ED.

[^13]:    * Many mistakes of this kind have been made by collectors of vocabu* Many mistakes of this kind have been made by collectors of vocabu-
    laries; 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.

[^14]:    * See 'Agent-nominative case,' page 11.
    +Supply here, and wherever the space occurs, some transitive predicate, as ' did, does, or will do, something.'

[^15]:    * See footaote, page 10.

[^16]:    [* In the paradigms of the pronouns and the nouns, Nom. 1 is the nominative case in its simple form, used absohutely; 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 nse ; Dat. 2 is a sort of locative case 'towards' (him, \&c.) ; the Acc. is the 'object' form of the word; the Foc. is used in 'calling '; Abl. 1 denotes 'from,' 'on account of,' as a cause ; Abl. 2, 'from,'s away from,' 'procession from'; Abl. 3, 'with,' 'in company with'; Abl. 4, 'being with,' 'remaining with,' 'at'; occasionally there is an Abl. 4, 'being with, 'remaining with,' 'at.' ; occa
    Abl. 5, which means merely place where,

[^17]:    * This form of the verb, as will afterwards be shown, denotes purpose our author expresses that everywhere by for-to. I have allowed that prepositional form to stand.-ED.

[^18]:    * Notz-Here Broken Bay is spoken of both as the cause and the agent, so that the meaning is $\rightarrow$ on account of Broken Bay being the agent, you see Sydney Heads. The particle tin, 'from,' 'on account of,' denotes the cause, and to ( $k o$ ) uarks the agency. t The English expression 'in order that' is too long to stand under and correspond with
    'koa' in the above. I have, therefore, substituted for it, throughout, the Latin 'ut.

[^19]:    ${ }^{4}$ Nore-The $u$ is often omitted when another verb takes the wovernment, forming it Note-The $u$ is often omitted when another rerb takes the $\begin{gathered}\text { No } \\ \text { into }\end{gathered}$

[^20]:    * I hope that, in reprinting " The Key," I shall not be held as supporting this theory.-ED.

[^21]:    - See pages 23 and 32 of this volume.-ED.

[^22]:    * I have here omitted twelve pages of "The Key"; in them our author sets forth his theory that the vowels and consonants of the suffir-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 instanee correct.-Ed.

[^23]:    * See page 18 of this volume.
    † As the suffix-forms of the nouns, verbs, and other parts of speech have been fully shown in the previous part of this volume by the use of hyphens, I do not think it so necessary now to continue that aid. All postpositions will now be detached from their nouns and pronouns, and every compound postposition will be printed as one word. Those suffix particles which are used as enclitics, and the inseparable case-endings, will be attached to their wsed as enclitics, and the inseparable case-ende 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 compositiod of the words. -Ed.

[^24]:    * See page 47.-Ed.

[^25]:    * Our author did not know that his Awabakal blacks were only a sub. tribe, and that their brethren, for some hundreds of miles along the coast to the north and south of Lake Macquarie, spoke a language which is ossentially the same. Northwards from the Hunter River to the Macleay, this language is still spoken.-Ed.
    + See page 88.-Ed.

[^26]:    + This mark is placed before all common nouns which are adapted from Greek, Latin, or English ; whichever equivalent word in these languaged suits the aboriginal tongue best, that word I have introduced into the texty In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black. -ED.

[^27]:    *For all personal pronouns, and for the case-endings of nouns, see pp. 16,
    17 of the Grammar.-ED.

[^28]:    *Note.-ú always, and u before a single consonant, are sounded like $u$ in Eng. ' bull.'
    $\dot{\mathrm{u}}$ always, and u before tue consonants, are souncled as $u$ in Eng. "hull.' See page 4.
    Throughout the Lexicon, reference to this Note is made by cf.*

[^29]:    $\approx$ * Written for this volume at my request.-ED.

[^30]:    = *This I take to be the correct spelling, not 'corrobboree.'-ED.

[^31]:    *See foot note, p. 15 of appendix.

[^32]:    + This is the case which our author calls the Causative-Ablative; I have entered it in the paradigms as Abl. 1.; it is equivalent to Threlkeld's Agent-Nominative (Nom. 2), for which see page 11.-ED.

[^33]:    *The imperative is often shortened; as, nada, na; galla, ga; malla, ma.

[^34]:    * In these sentences, the word main means 'men,' 'natives,' 'black-

[^35]:    *Note-Unnung, ' there,' means at a greater distance than y a, 'there.' $\dagger$ In this collection of sentences, the $\dagger$ shows that the phrase is an idiom.

[^36]:    Note-NgaIe noa, 'this is he who'; ngala noa, 'that is he who.

[^37]:    *It is not yet exactly decided whether wa-nun or waw-nun or wan-nun. W a is a verb of motion. Hence it means 'to come or to go.' The verbs tanan, 'to approach,' and wita, 'to depart,' determing 'the sense.'

