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LANGUAGES OF THE KAMILAROI AND OTHER ABORIGINAL TRIBES OF NEW SOUTH WALES.

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SYNOPSIS.—Introductory. Orthography. Grammar of the Kamilaroi Language. Yauan or Mystic Language. The Wallaroi Dialect. The Wirraiarai Dialect. The Guinbrai Dialect. The Darkinjung Language. Conclusion.

Vocabulary of Kamilaroi and Thurrawal Words. Vocabulary of Darkinjung Words.

APPENDIX.—Some Native Tribes of Victoria, South Australia, and Queensland.

IN submitting this short paper it may be stated that, having devoted several years to the study of Australian languages, I hope it will be of value to philologists if I publish some of the results of my labours. In 1901, I contributed to the Royal Society of New South Wales¹ a brief article on the Thurrawal, Gundungurra, and Dharruk languages, spoken by the aborigines of the south-east coast of New South Wales, in which I drew attention to several peculiarities of grammatical structure not previously reported in any Australian tongue. To the languages just mentioned I propose giving the name of the Thurrawal type.

On the present occasion, the Kamilaroi type of language will be dealt with, showing essential points of difference from the Thurrawal, to some of which attention will be drawn.

The Kamilaroi territory may be roughly described as extending from Jerry's Plains on the Hunter River as far as Walgett and Mungindi on the Barwon, taking in the greater part of the basins of the Namoi and Gwydir Rivers.

There are two pronouns in the first person of the dual and plural—one which is used when the person addressed is included, and another which excludes the person addressed (see pronouns). Rev. William Ridley in a short grammar of the Kamilaroi gives two forms in the dual number, but he makes no mention of their existence in the plural, which leads to the inference that they escaped his notice.²

Perhaps it should be stated that I was the first author to describe in detail the *Bora*, or initiation ceremonies of the Kamilaroi tribes, having visited and camped with the natives for the purpose of acquiring the information.³ Their social

¹ *Journ. Roy. Soc. N.S. Wales*, vol. xxxv, pp. 127-160.

² *Kamilaroi and Other Australian Languages* (Sydney, 1875), pp. 6, 7.

³ *Journ. Anthropol. Inst.*, vol. xxiv, pp. 411-417; vol. xxv, pp. 318-339. *Journ. Roy. Soc. Victoria*, vol. ix, new series, pp. 137-173.

organization and intermarrying laws were likewise fully described and explained some years ago in my articles on "The Kamilaroi Class System," in several scientific journals.¹

ORTHOGRAPHY.

Nineteen letters of the English alphabet are sounded, comprising fourteen consonants and five vowels, namely, *a, b, d, e, g, h, i, j, k, l, m, n, o, p, r, t, u, w,* and *y*. The system of orthoepy recommended by the circular issued by the Royal Geographical Society, London, has been adhered to as far as possible.

In a few instances I have thought it necessary to introduce the marked vowels *ê, ô,* and *û,* to show unmistakably their long sound. Where the short sound of *u* was otherwise doubtful, I have marked it thus, *ũ*.

It is frequently difficult to distinguish between the short sound of *a* and that of *u*. A thick sound of *i* is occasionally met with, which closely approaches the short sound of *u* or *a*. *G* is hard in all cases. *R* has a rough trilled sound, as in hurrah!

Ng at the beginning of a word, as *ngu* in *ngu'lu*, the forehead, has a peculiar sound, which can be got very closely by putting *u* before it, as *ungu'* and articulating it quickly like one syllable. At the end of a syllable it has substantially the sound of *ng* in the word sing. *W* always commences a syllable or word, and has its ordinary consonant sound in all cases.

The sound of the Spanish *ñ* is frequent, both at the beginning or end of a syllable. *Y*, followed by a vowel, is attached to several consonants, as *dya, lyi, tyu,* etc., and is pronounced in one syllable, the initial sound of the *d, l, t,* as the case may require, being retained. *Y* at the beginning of a word or syllable has its ordinary consonant value.

Dh is pronounced nearly as *th* in "that," with an initial sound of *d* preceding it. *Nh* has nearly the sound of *th* in "that," with an initial sound of the *n*. The final *h* is guttural, resembling *ch* in the German word *joch*.

T is interchangeable with *d*; *p* with *b*; and *g* with *k* in most words where these letters are employed. An approach to the sound of *j* is frequently given by the natives, which may be rendered by *dy* or *ty* at the *beginning* of a word or syllable—thus, *dya* or *tya* has very nearly the same sound as *ja*.

In the Thurawal words in the vocabulary attached to this article, *dy* or *ty* is sounded as one letter, when occurring at the *end* of a syllable or word. Thus, in *birrity*, sick, the last syllable can be pronounced exactly by adding *e* to the *y*, making it *rit-ye*. Then commence articulating the word, including the *y*, but stopping short without sounding the final, or added *e*. *Dy* at the end of a syllable can be pronounced in the same way, the sound of *d* being substituted for that of *t*.

¹ *Proc. Roy. Geog. Soc. Austral. Q. Bch.*, vol. x, pp. 18-34. *Journ. Roy. Soc. N.S. Wales*, vol. xxxi, pp. 156-168.

In all cases where there is a double consonant, each letter is distinctly enunciated.

ARTICLES.

There are no words strictly corresponding to the English articles, *a* and *the*. The demonstrative adjectives, *this* and *that*, in their various aboriginal forms, supply the place of the definite article.

NOUNS.

Number.—Nouns have no special inflection for the dual and plural numbers, but these are represented by introducing a word meaning two, or several, as follows :—

Singular	...	...	A kangaroo	...	...	<i>Bündar</i> .
Dual	..	...	A pair of kangaroos	...	...	<i>Bündar bular</i> .
Plural	...	...	Several kangaroos	...	...	<i>Bündar gunubila</i> .

Gender.—In the human family different words are used to distinguish the sex, as, *murri*, a man ; *inar*, a woman ; *birre*, small boy ; small girl, *mea*. A child of either sex is *kainggal*.

The gender of animals is denoted by words for “male” and “female” respectively, but these words are different for mammals and birds. *Wumbärnga*, a buck ; *kurrundi*, a doe ; *büdyer*, a cock ; *gunidher*, a hen. *Gunal* is another name for a doe, as *mute gunal*, a female opossum. Another is, *burama ngamumul*, a female dog. A male dog is *mundaia*.

Case.—The principal cases are the nominative, nominative-agent, genitive, instrumental, accusative, dative, and ablative.

Nominative.—*Murri*, a man ; *bündar*, a kangaroo.

Nominative-agent.—*Murridu mindere kawi*, a man at a padamelon threw. *Bundaru ngunna mawin*, a kangaroo me scratched. *Inaru kainggal bumi*, a woman a child beat.

Genitive.—*Murriгу burran*, a man’s boomerang ; *inaru burama*, a woman’s dog.

Accusative.—In such expressions as *murridu burama bumi*, a man a dog beat, the accusative remains unaltered.

Instrumental.—When an instrument is the direct object of the verb, it takes a similar suffix to the nominative-agent, thus, *burrandu ngaiа karrawi*, a boomerang I threw.

Again, when the instrument is the remote object the accusative is unchanged, and the suffix is added to the instrumental case, as, *Ngaiа burrandu kainggal bumi*, I with a boomerang a child beat.

Dative.—*Wullai*, a camp. *Wullaidha*, to the camp. *Murridha*, to the man.

Ablative.—*Wullaidhi*, from the camp. *Murridhi*, from the man. *Bundari*, from the kangaroo.

In illustrating the declensions of nouns and adjectives it will be observed that the suffixes vary in the same case, according to the termination of the word to

which they are attached, apparently for the sake of euphony. For example, the nominative agent has *du* in some instances, and *u* in others, as *murridu*, *burrandu*, *inaru*, *buralu*, etc. In the genitive case the suffix is *gu* and *u*, as *murrigu*, *inaru*, etc. The suffix to *inar* is the same as that of the nominative agent, the meaning being made clear by the other words of the sentence, as, *inaru mumbal*, a woman's coolamin. In the ablative case *dhi* and *i* are used. The dative has *dha*, *ga*, and *a*.

ADJECTIVES.

Adjectives follow the nouns they qualify, and take the same inflections for number and case.

Nominative.—*Murri bural*, a man large. *Inar dhunggur*, a woman lame.

Nominative agent.—*Murridu buralu kainggal bumulda*, the big man is beating the child.

Genitive.—*Murrigu buralu burran*, the big man's boomerang. *Inaru dhungguru kunne*, the lame woman's yamstick.

Instrumental.—When an instrument is the remote object of the verb, it requires a suffix, as, *Murridu buralu burrandu kurrawile*, the big man is throwing a boomerang. In such an instance the first suffix is often omitted.

Dative.—*Murridha burala dhaiyannunga*, come to the big man.

Ablative.—*Murridhi burali yannunga*, go away from the big man.

Comparison.—Equality is expressed by saying, *Murruba numma—nungurrage murruba buma*, good this—that other good also. Inferiority is shown by *Num murruba—nungillia guggildul*, this is good—that is no good at all. Or less forcibly, *Murruba numma—nungurrage guggil*, this is good—that is bad. The sense of the superlative is rendered by, *Numma murruba bungan gigilla*, this is the best of all. *Numma gainmurra bungan*, this is the smallest. *Gainmurradyul* means very small. *Bulami* means very large.

When used as predicates, adjectives can be conjugated like intransitive verbs, by using the fitting particles. There is a kind of auxiliary verb, *gilla*, having the sense of "to be" or "to become," which is used with such adjectives. For convenience I will introduce it here, instead of under the heading of verbs.

In the following example, the word *murru*, meaning "good," and also "well in health," will be used.

INDICATIVE MOOD—PRESENT TENSE.

Singular,	}	<i>Murru ngaia gilla</i>	...	Good (or well) I am.
1st Person				

PAST TENSE.

Singular, 1st Person	{	<i>Murru ngaia ginyi</i>	...	Good I was just now.
		<i>Murru ngaia gingén</i>	...	Good I was this morning.
		<i>Murru ngaia ginyén</i>	...	Good I was yesterday.
		<i>Murru ngaia gibbén</i>	...	Good I was some time since.
		<i>Murru ngaia giawillén</i>	...	Good I was long ago.

FUTURE TENSE.

Singular 1st Person	{	<i>Murru ngaiala gigi...</i>	...	Good I will be presently.
		<i>Murru ngaiala gingé</i>	...	Good I will be to-morrow.
		<i>Murru ngaiala gingurri</i>	...	Good I will be later on.

IMPERATIVE MOOD.

Singular, 2nd Person	}	<i>Murru nginda ginga</i>	...	Good thou become (be good).
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CONDITIONAL MOOD.

Singular,	{	<i>Murru ngaia ya gingé</i>	...	Good I may become.
1st Person		<i>Murru ngaia yelle gingindé</i>		Good if I become.

The remaining persons and numbers of each tense can be obtained by substituting the necessary pronouns, as explained and illustrated in dealing with the verbs in later pages.

It would be better, perhaps, to include the predicative adjectives among the verbs, but I have thought it as well to illustrate them under the present heading, for the purpose of keeping all the adjectives together.

PRONOUNS.

Pronouns have person, number and case, but are without gender. There are two forms in the first person of the dual and plural, for the purpose of expressing the inclusion or exclusion of the person addressed. The nominative pronouns are:—

Singular	...	{	1st Person	...	I	...	...	<i>Ngaia.</i>
			2nd	„	...	Thou	...	<i>Nginda.</i>
			3rd	„	...	He	...	<i>Nguru.</i>
Dual	...	{	1st Person	...	{	We, inclusive	<i>Ngulli.</i>	
						We, exclusive	<i>Ngullingura.</i>	
			2nd	„	...	You	...	<i>Ngindale.</i>
Plural	...	{	1st Person	...	{	We, inclusive	<i>Ngeane.</i>	
						We, exclusive	<i>Ngeanyel.</i>	
			2nd	„	...	You	...	<i>Ngindai.</i>
			3rd	„	...	They	<i>Ngurugunnaga.</i>	

The possessive and objective forms of these pronouns are as under:—

Singular	{	My	...	<i>Ngai</i>	...	Me	...	<i>Ngunna.</i>
		Thy	...	<i>Nginnu</i>	...	Thee	...	<i>Nginunna.</i>
		His	...	<i>Ngurungu</i>	...	Him	...	<i>Numma.</i>

Dual	...	{	Ours, incl.	<i>Ngullingu</i>	...	Us, incl.	...	<i>Ngullina.</i>	
			Ours, excl.	<i>Ngullingurungu</i>	...	Us, excl.	...	<i>Nungullina.</i>	
			Yours	...	<i>Nginalingu</i>	...	You	...	<i>Nginalunna.</i>
			Theirs	...	<i>Ngurungullingu</i>	...	Them	...	<i>Nummagalena.</i>
Plural	...	{	Ours, incl.	<i>Ngeanengu</i>	...	Us, incl.	...	<i>Ngeaninna.</i>	
			Ours, excl.	<i>Ngeanyellangu</i>	...	Us, excl.	...	<i>Nganinagunnunga.</i>	
			Yours	...	<i>Nginnangu</i>	...	You	...	<i>Nginanna.</i>
			Theirs	...	<i>Ngurugunnungu</i>	...	Them	...	<i>Nummagunnunga.</i>

Relative Pronouns.—The equivalent of these is obtained by such expressions as the following: *Ngar murri nguri yannamyen*—*burran ngai garamulmyen*, that man away went yesterday—boomerang mine stole yesterday.

Interrogatives.—A few of the interrogatives are: *Nganna*, who? *Ngannu*, whose? *Ngandu bundar bumi*, who the kangaroo hit? *Ngannudnyi*, who from?

Minya, what? *Minyadu nha gimubbi*, what that did? *Minyaguna*, what for? *Minyagu nginda dhai yannawañ*, what for comest thou? *Minyagu nginda yannawain*, what for went thou? *Minyangguddha*, how many times? *Minyungai*, how many?

Demonstratives.—These are in great number and variety, some of which are as follows:—*Nha*, this. *Nuggu*, that. *Nhungurragai*, this other. *Murrangurragai*, that other. *Nhurragwannu*, that farther one. *Nhai wurre*, this (in rear of speaker). *Ngurragudhai*, that (farther this way). *Ngunnundhi*, this (in front of the speaker). On the left of the speaker, *wurragal*. On the right, *thurial*. *Nuddhai*, this way. *Numma*, this fellow (at rest). *Nguruma*, this fellow (in action). *Ngurraberedha*, that (in front). *Nha ngunna kurriduldha*, this touching me. *Ngurriba*, up there.

Indefinite Pronouns.—The following are a few examples:—*Gunubula*, a few. *Guno*, all. *Ngurregedyul*, another.

The following are a few miscellaneous examples in different cases of the pronouns:—*Dhai ngunnanda yannunga*, to me come. *Ngunnandhi yannunga* from me go. *Gai ngai*, child my. *Gaigu ngaiungu*, for my child. *Baina ngai*, father my. *Baindulngu ngaiungu*, for my father.

VERBS.

The termination of the verb differs in each of the tenses, as, *bumulda*, *bumi bumulli*. There are also variations in the past and future tenses to express slight differences in the time, thus, *bumulngén*, did beat this morning, etc. *Bumullingé* will beat to-morrow, etc. (see Conjugation below). These variations are the same in all the persons and numbers of the tense to which they respectively apply. The different numbers and persons are generally indicated by employing the necessary pronoun. For example, *Ngaia bumulda*, I am beating. *Ngulli bumulda*, we (dual inclusive) are beating. *Ngeane bumulda*, we (plural inclusive) are beating. It is therefore evident that each tense form remains constant through all its own persons

and numbers. In these respects the Kamilaroi verb differs materially from the Thurawal and kindred tongues, in which there is a different verbal termination for every person and number throughout each tense.

The auxiliary verb, *gilla*, has already been described in dealing with the adjectives. The moods, tenses, and some of the numerous modifications of verbs will be gathered from the following conjugation of the transitive verb "to beat or strike." The present tense will be given in full, but in the past and future, the first person only will be taken.

ACTIVE VOICE—INDICATIVE MOOD.

PRESENT TENSE.

Singular	{	1st Person	... I beat	... <i>Ngaia bumulda.</i>
		2nd „	... Thou beatest	... <i>Nginda bumulda.</i>
		3rd „	... He beats	... <i>Nguru bumulda.</i>
Dual	... {	1st Person	... { We, incl., beat	... <i>Ngulli bumulda.</i>
			... { We, excl., beat	... <i>Ngullinguru bumulda.</i>
		2nd „	... You beat...	... <i>Ngindale bumulda.</i>
Plural	{	3rd „	... They beat	... <i>Ngurugale bumulda.</i>
		1st Person	... { We, incl., beat	... <i>Ngeane bumulda.</i>
			... { We, excl., beat	... <i>Ngeanyel bumulda.</i>
	{	2nd „	... You beat...	... <i>Ngindai bumulda.</i>
		3rd „	... They beat	... <i>Ngurugunnaga bumulda.</i>

PAST TENSE.

Singular, 1st Person	{	I beat just now	... ..	... <i>Ngaia bumi.</i>
		I beat this morning	... ..	... <i>Ngaia bumulngén.</i>
		I beat yesterday	... ..	... <i>Ngaia bumulmyén.</i>
		I beat some time since	... ..	... <i>Ngaia bumullén.</i>
		I beat long ago	... ..	... <i>Ngaia bumullawillén.</i>

These five variations of the verb are repeated for each of the two remaining persons of the singular, for all persons of the dual, and for all the persons of the plural, by merely substituting, in succession, the requisite pronouns, *nginda*, *nguru*, *ngulli*, and so on. See table of pronouns.

FUTURE TENSE.

Singular, 1st Person	{	I will beat presently	... ..	... <i>Ngaiala bumulli.</i>
		I will beat to-morrow	... ..	... <i>Ngaiala bumullingé.</i>
		I will beat at a future time	... ..	... <i>Ngaiala bumullingurri.</i>

and so on through all the persons and numbers. It will be observed that the pronoun *ngaia* becomes *ngaiala* in the future tense.

IMPERATIVE MOOD—PRESENT TENSE.

Singular	...	Beat thou	...	...	...	<i>Nginda bumulla.</i>
Dual	...	Beat you	...	...	...	<i>Ngindale bumulla.</i>
Plural	...	Beat you	...	...	...	<i>Ngindai bumulla.</i>

The negative form is:—

Singular	...	Beat thou not	...	...	...	<i>Kurriandu bumulla.</i>
Dual	...	Beat you not	...	...	...	<i>Kurriandale bumulla.</i>
Plural	...	Beat you not	...	...	...	<i>Kurriandai bumulla.</i>

also, *Kurriaguil bumulla*, do not continue to beat, or cease beating.

FUTURE TENSE.

Singular	...	Let him beat	...	...	...	<i>Nguruwunna bumulli.</i>
Dual	...	Let them beat	...	...	...	<i>Nguruwunnagale bumulli.</i>
Plural	...	Let them beat	...	...	...	<i>Nguruwunnagunnaga bumulli.</i>

Other expressions are:—*Ngaia bumullinga*, let me beat (him, or as the case may be). *Ngulli gurri bumunnami*, we, (dual inclusive) may as well also beat (him, etc).

CONDITIONAL MOOD—PAST TENSE.

1st Person	I may have beaten	...	...	<i>Ngaia ya bumi.</i>
Singular.				

FUTURE TENSE.

1st Person	Perhaps I will beat	...	...	<i>Ngaia wuddhai ya bumulli.</i>
Singular.				

MIDDLE VOICE—INDICATIVE MOOD.

PRESENT TENSE.

1st Person	I am beating myself	...	...	<i>Ngaia bumaingilda.</i>
Singular.				

PAST TENSE.

1st Person	I beat myself	...	...	...	<i>Ngaia bumaingilingên.</i>
Singular.					

FUTURE TENSE.

1st Person	I will beat myself	...	...	<i>Ngaila bumaingili.</i>
Singular.				

The above verbs are the same for all the persons and numbers

IMPERATIVE MOOD.

2nd Person	Beat thou thyself.	<i>Nginda bumaingilia.</i>	The negative is,
Singular.	<i>Kurriandu bumaingilia</i> ,	beat not thyself.	

Reciprocal.—There is a reciprocal form of the verb in the dual and plural.

Present ... We are beating each other ... *Ngulli bumullela*.

Past ... We beat each other ... *Ngulli bumulluñ*.

Future ... We will beat each other ... *Ngulli bumullé*.

Various shades of meaning are obtained by modifications of the verb, and by additional words, of which the following are a few examples:—

I beat again, *Ngaia bumulluñ*.

I will beat (after some event), *Ilanu ngaia bumadhiale*.

Beat first (before some event), *Bumunummia wurrea*.

I will continue beating, *Ngaiala bumuldlé yuggaduddha*.

Beat again, *Yalu bumaluia*.

Beat on behalf of another, *Bumullandhummi*.

I am beating long, *Guril ngaia bumulda*.

I beat severely, *Bumba ngaia bumulngén*.

If a man or any living creature be lying, say, on the ground, the natives use *babilla*, but if the object lying be inanimate, they express it by *wila*. For example, *Ngaia babilla*, I am lying. *Burran wila*, a boomerang lies.

Some verbs can take terminations expressing the dual and plural, thus:—

Bumullainyillila, which means that a couple of persons are doing the beating. *Bumullabuldha*, shows that several are beating.

Yannungillawan, two walking. *Yannawabalan*, several walking.

Gwallingillila, two persons talking. *Gwallawabuldha*, several persons talking.

Babingillila, two lying. *Babiabuldha*, several lying.

Ngurringillila, two sitting. *Ngurriabuldha*, several sitting.

Bundar ngaia ngummi, I saw a kangaroo. *Buriabu ngindaiyu yannawa ngummillindhai*, all of you go and see.

There is no form for the passive voice, but its place is supplied by changing the sentence from the passive to the active form; thus, "A woman was stung by a scorpion," would be expressed, "A scorpion stung the woman." This example also shows how a sentence which comes under the ablative case in English, is expressed in Kamilaroi by means of the accusative.

PREPOSITIONS.

In front, *wurre*. Behind, *boadhe*. At my camp, *ngar ngaia wullaidha*. Between two trees, *dhului bulari biddhundi*. *Mulandha buggadha*, the other side of the river. *Ngurealino buggadhi*, this side of the river. *Iri ngaia dhai buggadhi barin*, from the other side the river I crossed over. *Ngaia yudile wuruñ*, I went through the scrub. *Mute ngurriba kubburunda dhuluo*, an opossum is up in the top of the tree. *Ngurriba ngaiala dhuyuli gullawan*, I am going up the hill. *Ngudda ngaiala dhuyuli yarrian*, I am going down the hill. *Murru ngaia dhai mulandha dhulua yanne*, I will walk round the tree. *Dhului ngaia gulle*, I will climb up the tree. *Thurrawullai wullaiga*, go home to the camp. *Ngurunguma wullaigu*, it belongs to this camp. *Ngungaraguli*, beyond you. *Nhirrindo dhuyuli*, along the side of the hill.

ADVERBS.

Of time—Now, *yilladhu*. Soon, *ila*. Early morning, *bungarabi*. This evening, *bulului*. Yesterday, *yilagimyen*. To-morrow, *ngurugo*. Long ago, *yilambu*. By and bye, *yirala*. Sometime, *yiralea wuddhai*. Always, *yellimowungger*. Again, *yahu*. Formerly, *gibbailandhé*.

Of Affirmation and Negation.—Yes, *yo*. No, *kummil*. True or certain, *giru*. Nothing, *guniel*. Perhaps, *yáwaurunna*.

Of Interrogation.—Where, *thulla*? Which (or where) is the best, *thulla wurragal murruba*? How, *gwirrar*? When, *wearru*? Where is thy camp, *thulla wullai nginnu*?

Of Place.—Here, *ngua*. There, *ngurragu*. Inside, *mudhuga*. Outside, *gunialla*. Near, *gwinba*. Far, *ngarribu*. Yonder, *ngar-ngar*. Beyond that, *ngaraguguddhera*. Farther still, *ngarribirragu*. More this way, *nubbodhai*. Round this way *murrugumadhái*. *Dhai*, a suffix to different words, meaning “coming this way.”

Of Quality.—Slowly, *gureba*. Quickly, *kullier*. Well, *murru*.

Of Quantity.—I have a little, *nungaiá gainmurra*. A little, *burungai*. Plenty, *budela*, or *murrumurru*.

Of Number.—Once, *mala*. Twice, *bulara*. Several times, often, *budlaga*. First, *wurrea*. Last, *ngurra*. Few in number, *gunabilla*. More, *yahu*. Only, *yel*. Together, *kallano*.

The comparison of adverbs is similar to that of adjectives. *Kullier birre bunnagan*—*murri gureba bunnagain*, quickly the boy ran—slowly the man ran.

INTERJECTIONS AND EXCLAMATIONS.

Ya! calling attention to one person; *yagale*! two, and *ya-ya-gunna*, if several are called. *Nuggwa*! look out. *Wirro wirrò*! well-well. *Ngibai*! surprise. *Ngurradhul*! pity. *Kurria*! cease. *Chuh*! silence.

The men have three curious exclamations which they use when playing about or talking among the women. *Ngi-nge*! copulation. *Kutthabul*! noise of the friction while copulating. *Barribundi*! emission.

NUMERALS.

One, *mal*. Two, *bular*. Three, *guliba*.

CONJUNCTIONS.

Conjunctions are few and unimportant. *Yamma* and *yelle* appear to have the sense of “if.”

NOTE.—It should perhaps be mentioned that in all the expressions illustrating the several grammatical cases in the Kamilaroi and other languages herein described, the demonstrative pronouns are purposely omitted, for the two-fold object of saving space, and avoiding confusion by introducing any more words than the sentence really required. For example, where I have given “*Murridu mindere kauai*” (man

at padamelon threw), would be expressed by the black fellow: "This man-in-front at yonder-on-left padamelon threw," or as the subject might require.

These remarks apply to every example of aboriginal sentences throughout the several languages contained in this article.

THE YAUAN, OR MYSTIC LANGUAGE.

In a former communication, in 1896, I mentioned the existence, among the Wiradthuri tribes, of a secret language, known only to the initiated.¹ The Kamilaroi likewise possess a mystic tongue, called Yauan, which is inculcated at the Bora ceremonies.

It is difficult to assign a reason for this language, because it is never used in the presence of women or children, but is spoken exclusively by the men when carrying out the ceremonies of initiation. It is possibly a typical remnant of the language of earlier or conquering tribes in the remote past; and whether this be so or not, its preservation is of the utmost importance to the ethnologist and linguist.

At present I shall offer only a limited number of words and expressions, but on a future occasion I hope to treat the matter more fully. The following are a few representative words and phrases:—

THE HUMAN SUBJECT.

A man ...	<i>Maimbang.</i>	Ear ...	<i>Binéyulavi.</i>
An old man ...	<i>Muddhagala.</i>	Mouth ...	<i>Ngaimballumbu.</i>
A clever man	<i>Gündaidhar.</i>	Teeth...	<i>Yirrambunna.</i>
Father ...	<i>Muddhamunna.</i>	Thigh...	<i>Gunnimbar.</i>
Elder brother	<i>Muddhunga.</i>	Foot ...	<i>Gungo.</i>
A woman ...	<i>Winnilwanga.</i>	Penis...	<i>Dhänburringa.</i>
An old woman	<i>Yambuli.</i>	Testicles ...	<i>Burumbunna.</i>
Head ...	<i>Kubbadhirba.</i>	Vulva ...	<i>Biddheru.</i>
Forehead ...	<i>Ngulumblat.</i>	Vagina ...	<i>Wängodhe.</i>
Hair of head...	<i>Budhulbudhulnga.</i>	Anus ...	<i>Murumburringa.</i>
Eye ...	<i>Millungga.</i>	Sexual desire...	<i>Dharmu.</i>
Nose ...	<i>Murrunggän.</i>	Copulation ...	<i>Wungogurrilla.</i>

ANIMALS, NATURAL OBJECTS, ETC.

Dog ...	<i>Bingürnga</i> or <i>Gängumöäl.</i>	Eaglehawk ...	<i>Dhindurringa.</i>
Opossum ...	<i>Birridhurraburai.</i>	Iguana ...	<i>Birridhunbillirnga.</i>
Kangaroo ...	<i>Ungogirgal.</i>	Boomerang ...	<i>Wanggarribäl.</i>
Carpet Snake	<i>Millingulli.</i>	Camp...	<i>Nyimarai.</i>
Emu ...	<i>Illillimbai</i> and <i>Ungodhulli.</i>	Fire ...	<i>Bängumurragan.</i>
		Smoke ...	<i>Thugabill.</i>
		Water ...	<i>Wungothubbi.</i>

¹ "The Bârbüŋg of the Wiradthuri Tribes," *Journ. Anthropol. Inst.* xxv, p. 310.

Any tree	... <i>Buddhabulli.</i>	String	. .	<i>Warranggan.</i>
Wood	... <i>Birgilnga.</i>	Camp of	old	
Stone	... <i>Wallamara.</i>	men	...	<i>Ungomarai.</i>
Bone ...	... <i>Bunganna.</i>			

WORDS AND PHRASES.

Swim, *wurunge*. Be quick, *birrigunni*. To break a bough off a tree, *wugangummil*. To shout at a distance, *kaimbulnga*.

Ungomile, maiambanga wunggwalandha, behold, a man is going along.

Winnilwanga wunggwalandha, a woman is going along.

Wunggwaliwan, he is coming this way.

Wunggwadi, he is going away.

Wunggwaliwadhai, you can go away.

Ungomarai ungobillegu, I am going to camp.

Nyimarai wunggowi, I am going to bed.

Ungogurrili yauanda, let us dance on the turf.

Ungomile buddhabulli, look at the trees.

WALLARAI, WIRRAIARAI, AND GUINBRAI DIALECTS.

The Wirraiarai and Wallarai are neighbouring tribes adjoining the Kamilaroi towards the north. The Guinbrai tribe is located about Gunnedah. By personal investigation among the natives of each of these tribes I have satisfied myself that the grammatical structure of their language is the same as that of the Kamilaroi of which they are merely dialects. Their rules for the declension of nouns and adjectives are substantially the same; their pronouns and verbs are inflected in a similar manner; their modes of dealing with the other parts of speech are equally concordant. Some of the words of their vocabulary are almost identical, whilst many are quite different. The following are a few examples in each dialect, by which it will be seen that their grammar is practically a repetition of the Kamilaroi.

Wallarai Dialect.—*Wal*, no. *Yo*, yes. *Dén*, a man. *Inar*, a woman. *Birrai*, a small boy. *Miai*, a little girl. *Gui*, an opossum. *Gui yerragurai*, a male opossum. *Gui gunidher*, a female opossum. *Dén bural*, a large man. *Dén yambuli*, a very big man. *Déngu burallu burran*, a big man's boomerang. *Inaru burallu kannai*, a big woman's yamstick.

Wirraiarai Dialect.—*Wirra*, no. *Yo*, yes. *Bundar* a kangaroo; *bundar bular*, a couple of kangaroos; *bundar búnlaba*, several kangaroos. *Mai*, a man. *Mugga*, an opossum. *Buruma*, a dog. *Mai bunai*, a big man. *Maidhu bunalu mugga bumi*, a big man an opossum struck. *Burumo mugga búhe*, a dog bit an opossum. *Bundaru guláwan*, the kangaroo jumps. *Maigu bunalu burran*, a big man's boomerang.

Guinbrai Dialect.—*Guin*, no. *Yo*, yes. *Giwir*, a man. *Inar*, a woman. *Bundar*, a kangaroo. *Gui*, an opossum. *Gunnai*, a yamstick. *Gulir*, a spouse. *Bumai*, a boomerang. *Wallumbun*, a padamelon. *Burrai*, a wallaby. *Bumaiiba ngai*, boomerang mine. *Gulira ngai*, wife mine. *Gunnaiiba ngai*, yamstick mine.

I have not thought it necessary to give examples of the verbs or pronouns in these three dialects since, as already stated, they are similar to the Kamilaroi.

THE DARKIÑUNG LANGUAGE.

The Darkiñung speaking people adjoined the Kamilaroi on the south-east and occupied a considerable range of country in the counties of Hunter, Northumberland and Cook, extending from Wilberforce and Wiseman's Ferry on the Hawkesbury river, to Jerry's Plains and Singleton on the Hunter, and including the basins of the Colo and Macdonald rivers, Wollombi Brook and other streams. On the south they were met by the Gundungurra and Dharruk tribes, whose languages have been reported by me elsewhere.¹

A detailed account of "The Bûrbung of the Darkiñung Tribes" was contributed by me to the Royal Society of Victoria in 1897²—the first and only report extant of their initiation ceremonies. Their division into four intermarrying sections and their laws of descent were dealt with by me in a communication to the Royal Society of New South Wales in 1897.³

It is hoped that the following abstract of the Darkiñung grammar will be found of interest and value, because it shows affinities with the Kamilaroi on the one side, and with the Dharruk on the other. The information was obtained by me by personal inquiries among the few old natives who still speak their own dialect.

NOUNS.

Number.—Nouns have the singular, dual and plural numbers. *Mirri*, a dog; *mirribulla*, a couple of dogs; *mirribiñ*, several dogs.

Gender.—*Kuri*, a man; *ñukung*, a woman; *wungara*, a boy; *mirkan*, a girl. The gender of animals is indicated by an additional word—*gawal* for the male, and *nguppal* denoting the female, thus, *kuluwañ gawal*, a male native bear, and *kuluwañ nguppal*, a female.

Case.—The nominative has two forms, one of which merely names the subject, as *ñukung*, a woman; *kuri*, a man; *girribil*, an opossum; *barkan*, a boomerang. The other form represents the subject in action, as, *ñukungga wukkur manai*, the woman a perch caught. *Kuria, gujagang buñbai*, the man a child beat. *Girribilla girrang bondalitti*, the opossum is eating leaves. It will be observed that the suffixed particle varies with the termination of the word to which it is attached.

The accusative. The foregoing three examples likewise serve to illustrate the accusative case, showing that it is the same as the simple nominative.

Instrumental. When an instrument is used in the action described in the

¹ "The Gundungurra Language," *Journ. Roy. Soc. N.S. Wales*, vol. xxxv, pp. 151–155. "The Dharruk Language and Vocabulary," *op. cit.*, pp. 155–160.

² *Proc. Roy. Soc. Victoria*, vol. ix, new series, pp. 1–12.

³ *Journ. Roy. Soc. N.S. Wales*, vol. xxxi, pp. 170–171.

verb, a suffix is required, as, *kuria barkanda binggibai*, the man a boomerang threw.

The possessive. *Nukungai gunnai*, a woman's yanistick; *kurigai barkan*, a man's boomerang.

The dative. *Ngurragu yanna*, to the camp come.

The ablative. *Ngurrabirrang warri yanna*, from the camp go away. *Barkan dutagurbirrang bungaiwa*, a boomerang out of myrtle made I.

ADJECTIVES.

An adjective takes the same inflections for number and case as the qualified noun, which it follows.

Girribil dūnggang, an opossum large. *Girribilla dūnggangga girrang bondalitti*, a large opossum is eating leaves.

Possessive. *Kurigai gūlgūlgai barkan*, a strong man's boomerang.

The dative and ablative cases are expressed by means of their respective suffixes applied to the adjective and noun.

The comparison of adjectives, and their inflection like intransitive verbs in certain instances, are analogous to the Kamilaroi.

PRONOUNS.

Pronouns have number, person, gender and case, as in the following table of pronouns in the nominative. They contain two forms of the first person in the dual and plural numbers.

Singular	{	1st Person	...	I	...	...	<i>Ngaia.</i>
		2nd „	...	Thou	...	...	<i>Nginda.</i>
		3rd „	...	He	...	...	<i>Nyua.</i>
		3rd „	...	She	...	...	<i>Nondwa.</i>
Dual	{	1st Person	...	{ we, incl.	...	...	<i>Ngullia.</i>
				{ we, excl.	...	...	<i>Ngungullia.</i>
		2nd „	...	you	...	...	<i>Bullabun.</i>
		3rd „	...	they	...	...	<i>Bulloara.</i>
Plural	{	1st Person	...	{ we, incl.	...	...	<i>Ngeang.</i>
				{ we, excl.	...	...	<i>Ngeangwai.</i>
		2nd „	...	you	...	...	<i>Nyurabiñ.</i>
		3rd „	...	they	...	...	<i>Gurigalgang.</i>

It will perhaps be sufficient to furnish the possessive and objective forms of the singular number only, as under:—

1st Person	...	mine	<i>Jannungai</i>	...	me	...	<i>Janna.</i>
2nd „	...	thine	<i>Nginnungai.</i>	...	thee	...	<i>Nginna.</i>
3rd „	masc. ...	his	<i>Noanggai.</i>	...	him	...	<i>Nana.</i>
3rd „	fem. ...	hers	<i>Nonanggai.</i>	...	her	...	<i>Nonoan.</i>

There are other terminations, indicating "to me," "with me," etc. See also the verbal suffixes.

I was unable to discover any forms for the feminine in the third person of the dual and plural pronouns—an additional word distinguishing the gender being employed.

Interrogatives. *Ngan*, who (singular)? *Nganbulla*, who (dual)? *Nganbin*, who (several)? *Nganda*, who (did it)? *Ngannunggai*, whose (is this)? *Nganwurribirrang*, who from?

Méing, what? *Méingga*, what (did it)? *Méinggu*, what for? *Ményan*, how many? *Mémbai*, what is the matter?

Demonstratives. *Dhi*, this. *Dhale*, that. There are several variations of these, according to their position in regard to the speaker.

VERBS.

Verbs have the same moods and tenses as the Kamilaroi. The form of the verb remains constant throughout each tense, the person and number being shown by a suffixed particle in the singular, and by a fitting pronoun in the dual and plural, as in the following conjugation of the verb *bonda*, to eat.

INDICATIVE MOOD. PRESENT TENSE.

Singular	{	1st Person	...	I eat	...	<i>Bondalittiawah.</i>
		2nd	„	Thou eatest	...	<i>Bondalittiwi.</i>
		3rd	„ masc.	He eats	...	<i>Bondalittinoa.</i>
		3rd	„ fem.	She eats	...	<i>Bondalittinonda.</i>

Dual. 1st person we, incl., eat, *Ngullia bondalitti*, and so on through the remaining persons, by taking the suitable pronoun from the table of pronouns given in an earlier page.

Plural. 1st person we, incl., eat, *Ngeang bondalitti*, and so on for all the persons, as in the dual.

PAST TENSE.

Singular	...	I ate	...	...	...	<i>Bondaiwah.</i>
Dual	...	we, incl., ate	...	...	...	<i>Ngullia bondai.</i>
Plural	...	we, incl., ate	...	...	...	<i>Ngeang bondai.</i>

FUTURE TENSE.

Singular	...	I will eat	...	...	...	<i>Bondamuttiwah.</i>
Dual	...	we, incl., will eat	...	...	...	<i>Ngullia bondamutti.</i>
Plural	...	we, incl., will eat	...	...	...	<i>Ngeang bondamutti.</i>

All the persons of the past and future tenses can be supplied by following the rules stated under the present tense. The pronominal suffixes—*wah* or *bah*, *wi*, *noa* and *nonda*—given in the singular number of the present tense, are also used in the singular number of the past and future.

IMPERATIVE MOOD.

Singular ...	2nd Person ...	Eat thou ...	<i>Bondawi.</i>
Dual ...	„ ...	Eat you ...	<i>Bonda bullabun.</i>
Plural ...	„ ...	Eat you ...	<i>Bonda nyurabiñ.</i>

The negative consists of adding the word *búndi* after the verb, as, *bondawi búndi*, eat thou not. The conditional mood, the middle voice, modifications of the verb to express various shades of meaning, etc., are passed over.

The verb “to be” has its equivalent in the word *guyung*, which may be used with either an adjective or suitable adverb as a predicate, thus, I am good, I am here, etc. Good am I, *yutta guyungbah*. Good I was, *yutta guyungbairwah*. Good will be I, *yutta guyungbaimbah*. The other persons and numbers can be supplied in the manner already explained in the conjugation of the verb “to eat.”

In the last example, and in many other words, the pronominal suffix *wah* is changed to *bah* for the sake of euphony, according to the termination of the word with which it is used.

ADVERBS.

Yes, *ngé*. No, *warpai*. Now, *wirrai*. Soon, *gubbo*. By and bye, *gubbowarrai*. A long time, *guruwurrung*. Always, *gurainñ*. Yesterday, *burpindu*. Morning, *burpingal*. Evening, *warragal*. To-morrow, *burrang*.

Where, *wáng*? Where is the camp, *wámbi ngurra*? Where from, *wánbirrung*? Where is he, *wángwurrai*? How, *yalingawai*? When, *warrunga*?

Slowly, *warrai*. Quickly, *ngát*. Badly, *gujalang*. Often, *guraindya*.

Here, *diang*. There, *diwunnia*. Far away, *wurri*. Yonder, *gawinda*. Hither, *dengtain*.

PREPOSITIONS.

Around, *warvargutti*. Between, *willigoa*. To go over, *kulliwai*. On, or on top of, a hill, *garra bulpoa*. Over, or on other side of, a hill, *gullaiaba bulpoa*. Inside, *guri*. Outside, *bukkawa*. In front, *warrukun*. Behind, *wallung*. In the midst, *dhuluga*.

INTERJECTIONS.

Mah! calling attention. *Gwak*! take care. *Yappal*! exclamation of sorrow.

NUMERALS.

One, *wakul*. Two, *bulia*. Several, *gurai*.

CONCLUSION.

In the foregoing pages I have endeavoured to record and preserve the grammatical elements of some of the most important aboriginal languages of New South Wales.

When first entering upon this work it was found to possess no literature beyond a few meagre vocabularies, and all my information had to be obtained orally from the natives by visiting them at their camping places. The whole of this work has been done by myself alone, without the assistance of any person, either in collecting the vocabularies or in preparing the grammars. It is perhaps too much to expect that the details of so many languages and the materials of three vocabularies should be free from omissions and mistakes, especially when the immense geographic area dealt with is taken into consideration.

Now that I have overcome the initial difficulties of laying down the elements of several aboriginal tongues, the further study of Australian languages will be rendered comparatively easy to other investigators.

VOCABULARY OF KAMILAROI AND THURRAWAL WORDS.

In the following vocabulary, containing about 900 words, I have given the English in the first column, and have grouped together words of the same character as the human body, inanimate natural objects, different animals, and also adjectives and verbs. The Thurrawal equivalents of the Kamilaroi are supplied in the third column to facilitate comparisons in both languages. When I prepared my article on the "Thurrawal Language," referred to in the opening paragraph, I had not leisure to prepare a vocabulary of its words,¹ but have since completed that task, and have therefore now incorporated it with the present work.

Every word of the Kamilaroi in this vocabulary, as well as every Thurrawal word, has been taken down by myself alone, from the lips of the native speakers.

English.	Kamilaroi.	Thurrawal.	English.	Kamilaroi.	Thurrawal.
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THE FAMILY.

Man, collectively ...	<i>murri</i> ...	<i>yuiñbuloala.</i>	Father	<i>baina</i> ...	<i>baba.</i>
A man	<i>giwir</i> or <i>murri</i>	<i>yuiñ.</i>	Mother	<i>ngumba</i> ...	<i>ngubbung.</i>
An old man	<i>waiama</i> ...	<i>bangang.</i>	Elder brother, before bora.	<i>tuggandi</i> ...	<i>dyadyang.</i>
Husband	<i>gulimunga</i> ...	<i>dhullinmurra.</i>	Elder brother, after bora.	<i>daiadhi.</i>	
Clever man	<i>wirringan</i> ...	<i>winnangalang.</i>	Younger brother, before bora.	<i>kullaminga</i>	<i>nyammañ.</i>
Youth, before bora	<i>wommorai</i> ...	<i>gangobadyang.</i>	Younger brother, after bora.	<i>kullamai.</i>	
Youth, just passed bora.	<i>tuggabilla</i> ...	<i>wurugalgang.</i>	Elder sister, before puberty.	<i>buggandi</i> ...	<i>mamang.</i>
Youth, any time after bora.	<i>kubbora</i> ...	<i>wurugal.</i>	Elder sister, after puberty.	<i>boadhi.</i>	
Small boy ...	<i>birre</i> ...	<i>bunbari.</i>	Younger sister, before puberty.	<i>burrianga</i> ...	<i>midyang.</i>
Male child	<i>birredyal</i> ...	<i>burijerra.</i>	Younger sister, after puberty.	<i>burrian.</i>	
A woman	<i>inar</i> ...	<i>ngurrunggal</i> or <i>mega.</i>	Mother-in-law	<i>karremai</i> ...	<i>nanari</i>
Old woman ...	<i>yambolinya</i>	<i>muldha.</i>	Son-in-law	<i>wuramai</i> ...	<i>báwisi</i>
Wife	<i>guliran</i> ...	<i>megamurra.</i>			
Girl, till puberty ...	<i>mea</i> ...	<i>ngubba.</i>			
Female child	<i>meadyul</i> ...	<i>jiramañ.</i>			
Child of either sex	<i>kainggall</i> or <i>kogadhi.</i>	<i>gugayang.</i>			

¹ *Journ. Roy. Soc. N.S. Wales*, vol. xxxv, p. 128.

English.	Kamilaroi.	Thurrawal.	English.	Kamilaroi.	Thurrawal.
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THE HUMAN BODY.

Head	<i>koga</i>	<i>wollar.</i>	Nymphæ	<i>binnabinna</i>	<i>mundhul.</i>
Forehead ...	<i>ngulu</i>	<i>ngulu.</i>	Meatus urinarius ...	<i>wirra</i>	<i>kumir.</i>
Hair of head ...	<i>kah</i>	<i>jirrar.</i>	Clitoris	<i>binnunggal</i>	<i>burrunggal.</i>
Beard	<i>yerre</i>	<i>wallu.</i>	Vagina	<i>sameas vulva</i>	<i>burung.</i>
Moustache ..	<i>mündhu</i>	<i>yerrai.</i>	Hair on pudenda ...	<i>budhe</i>	<i>muruarain.</i>
Eye	<i>mill</i>	<i>meh.</i>	Copulation	<i>theadha</i> or <i>nginge</i>	<i>ngurdamai.</i>
Eyes when shut	<i>mugaginne</i> ..	<i>mili.</i>	Masturbation	<i>kaiaiabilla</i>	<i>kuttaku'tabaili.</i>
Eyebrow	<i>ngirr</i>	<i>mai or drumme.</i>	Sexual desire	<i>ngingin</i>	<i>murli.</i>
Eyelash	<i>thiamir.</i>		Sodomy	<i>nididharri</i>	<i>bumbuyärdin.</i>
Nose	<i>mur</i>	<i>nugur.</i>	Urine	<i>kil</i>	<i>jungur.</i>
Nostril	<i>murubirru</i> ..	<i>nugurgumirnu.</i>	Excrement	<i>guna</i>	<i>guning.</i>
Cheek	<i>buddhal</i>	<i>birra</i>	Venereal, in women	<i>dhumbun</i> }	<i>warnegang.</i>
Neck	<i>nun</i> ...	<i>guru.</i>	Venereal, in men ...	<i>babadi</i> }	
Throat	<i>wingui</i>	<i>ngurnuñ.</i>	Woman's milk	<i>ngummu</i>	<i>ngumminyang.</i>
Ear	<i>binna</i>	<i>guri.</i>	Shoulder	<i>wollar</i>	<i>kugu.</i>
Mouth	<i>ngaih</i>	<i>kummi.</i>	Shoulder-blade	<i>...</i>	<i>würdiñ.</i>
Lips	<i>gumai</i>	<i>illing.</i>	Arm	<i>bungoon</i>	<i>nhurung.</i>
Liver	<i>kunna</i>	<i>nuggunung.</i>	Elbow	<i>dhin</i> ...	<i>nguna.</i>
Tongue	<i>thulle</i>	<i>dhallañ.</i>	Armpit	<i>wurur</i>	<i>güdja-güdja.</i>
Kidneys	<i>mugar</i>	<i>wirranung.</i>	Hand	<i>murra</i>	<i>murramul.</i>
Teeth	<i>yira</i>	<i>irra.</i>	Fingers	<i>murra</i>	<i>murramul.</i>
Chin	<i>yerre</i>	<i>wallu.</i>	Little finger ...	<i>ngurrabai</i> ..	<i>wurranyung.</i>
Breast, female	<i>biri</i>	<i>ngumminyang.</i>	Thumb	<i>gumidhirba.</i>	
Chest	<i>ngubi</i>	<i>yelga.</i>	Finger-nail ...	<i>yulumurra</i> ..	<i>birranung.</i>
Navel	<i>bigal</i>	<i>nyirra.</i>	Calf of leg	<i>govurraiva</i> ..	<i>gullawurru.</i>
Navel-string	<i>ngalir</i>	<i>nyirrich.</i>	Thigh	<i>dhurra</i>	<i>dhurra.</i>
Afterbirth	<i>wanguli</i>	<i>ñadyuang</i> or <i>nguranhung.</i>	Knee	<i>dhinbir</i>	<i>ngumung.</i>
Belly	<i>mubal</i>	<i>bindhi.</i>	Knee-cap	<i>kinbi</i>	<i>wulgan.</i>
Rump ...	<i>murumbir</i> ..	<i>kaguwulati.</i>	Shin....	<i>buyu</i>	<i>ngurri.</i>
Anus	<i>nyi</i>	<i>bäng.</i>	Foot	<i>dhinna</i>	<i>dhunna.</i>
Flank	<i>nhurriñ</i>	<i>munung.</i>	Toes....	<i>same as foot</i> ..	<i>same as foot.</i>
Back-bone	<i>guria</i>	<i>balganung.</i>	Toe-nails	<i>dhinnayulu</i> ..	<i>birranung.</i>
Back	<i>bo</i> ...	<i>bulga.</i>	Heel	<i>dhunga</i>	<i>mugga.</i>
Human voice	<i>gurrai.</i>		Sole of foot....	<i>gunnaba.</i>	<i>nukka.</i>
Penis ...	<i>dhun</i>	<i>burnda.</i>	Ankle	<i>ngorh</i>	<i>wudda-wudda.</i>
Glans penis....	<i>nyinme</i>	<i>gulanang.</i>	Ribs....	<i>thurrur</i>	<i>binhung.</i>
Meatus urinarius	<i>dhunbirru</i> ..	<i>burndagumirnu.</i>	Blood ..	<i>goai</i>	<i>ngawu.</i>
Foreskin	<i>nyinmaia</i> ..	<i>bugganyung.</i>	Fat	<i>wammu</i>	<i>kuraanyung.</i>
Erection	<i>gawurre</i>	<i>burndawurri.</i>	Skin	<i>yulai</i>	<i>bugganyung.</i>
Semen	<i>barri</i>	<i>minnung.</i>	Bone	<i>bura</i>	<i>buyu.</i>
Testicles	<i>buru</i>	<i>gulga or mura.</i>	Intestines	<i>mubal</i>	<i>gunggunnung.</i>
Vulva	<i>yangal</i>	<i>millang.</i>	Scar (of wound) ..	<i>yurun</i>	<i>birring.</i>
Labia majora	<i>ili</i>	<i>bullu.</i>			

INANIMATE OBJECTS IN NATURE.

Sun	<i>yerrai</i>	<i>wure.</i>	Rain....	<i>kulli</i>	<i>bunna.</i>
Eclipse of sun	<i>yerrai-</i> <i>wurundai.</i>		Dew....	<i>kugil</i>	<i>jibbir.</i>
Moon	<i>gille</i>	<i>dyedyung.</i>	Mist....	<i>wunun</i>	<i>berrung.</i>
Stars, collectively	<i>mirre</i>	<i>jingjingurra.</i>	Fog	<i>goa</i> ...	<i>murdyang.</i>
Orion's belt	<i>gawirnga</i> ...	<i>burrara.</i>	Snow	<i>...</i>	<i>gunama.</i>
Pleiades	<i>burrian-</i> <i>ngumma</i>	<i>mullamullung.</i>	Frost	<i>dhundar</i> ...	<i>dhuggalang.</i>
Milky-way ...	<i>thuba.</i>		Hail....	<i>thurrian</i> ...	<i>gura.</i>
Morning Star	<i>munun</i> ...	<i>mullyan.</i>	Water	<i>kulli</i>	<i>ngadyung.</i>
Sunshine	<i>yerrai-dhuri</i>	<i>wuriwure.</i>	Ground ...	<i>dhooan</i> ...	<i>dhulga.</i>
Shooting star	<i>mirriyannun</i>	<i>jirrawullung.</i>	Mud....	<i>milli-milli</i> ..	<i>burra-burrak.</i>
Rainbow	<i>yuluwirri.</i>		Stones	<i>yarral</i>	<i>gurabung.</i>
Clouds	<i>yuru</i>	<i>kurru.</i>	Rocks	<i>yarralboalli</i>	<i>wullangurra.</i>
Sky	<i>gunagulla</i> ...	<i>minjigarri.</i>	Sand	<i>kurraian</i> ...	<i>murrang.</i>
Thunder	<i>dhulume</i>	<i>murungal.</i>	Light (of a fire, &c.)	<i>dhuri</i>	<i>wuriwure.</i>
Lightning ...	<i>mi</i>	<i>nharrawangai.</i>	Darkness ...	<i>ngurubillal</i>	<i>munnung.</i>
			Dawn and dusk	<i>gurawawan</i>	<i>jirraggan.</i>
			Heat	<i>bulert</i> ..	<i>irraman.</i>

English.	Kamilaroi.	Thurrawal.	English.	Kamilaroi.	Thurrawal.
Cold ...	<i>kurrit</i>	<i>main.</i>	Hole cut in a tree ...	<i>bailuma</i>	<i>dhurramanga.</i>
Camp ...	<i>wullai</i>	<i>ngura or mungga.</i>	Leaves of trees ...	<i>bu</i>	<i>jirang.</i>
Fire ...	<i>wi</i>	<i>kanbi.</i>	Bird's nest ...	<i>dhiggeragu-</i>	<i>nguranung.</i>
Ashes ...	<i>girran</i>	<i>dubbi.</i>		<i>wullai</i>	
Charcoal ...	<i>kair</i>	<i>murrungga.</i>	Bird's eggs ...	<i>ko</i>	<i>kubban.</i>
Spark ...	<i>didelan</i>	<i>jinjimbir.</i>	Honey ...	<i>wuddul</i>	<i>nguga.</i>
Smoke ...	<i>thu</i>	<i>kanda.</i>	Edible grub (wattle tree).	<i>yuluga</i>	<i>burrang.</i>
Hut ...	<i>dura</i>	<i>ngura.</i>	Edible grub (gum tree).	<i>yerrungun</i>	<i>kubbañ.</i>
Meat food ...	<i>dhik</i>	<i>murni.</i>	Edible grub (coolaba tree).	<i>bira.</i>	
Vegetable food ...	<i>kobaiai</i>	<i>dhungang.</i>	Edible grub (in grass tree).		<i>bungomir.</i>
Night ...	<i>bungara</i>	<i>burai.</i>	Pathway ...	<i>warrui</i>	<i>yawung.</i>
Morning ...	<i>nguragullago</i>	<i>burriwurri.</i>	Shadow of tree ...	<i>wadhur</i>	<i>muddhang.</i>
Evening ...	<i>bulului</i>	<i>burabura.</i>	Shadow of man ...	<i>guramun</i>	<i>muddhang.</i>
Sun-rise ...	<i>yerraidhuri</i>	<i>wuri-iribolai.</i>	Tail of animal ...	<i>dhun</i>	<i>murrangung.</i>
Sun-set ...	<i>yerrairarrin</i>	<i>wuri-iribolai.</i>	Echo ...	<i>wawal</i> or <i>bungul</i>	<i>wungar.</i>
Moonrise ...	<i>gilledhuri</i>	<i>dyedyungbaulai.</i>	Fur of animals ...	<i>dhurun</i>	<i>jirrar.</i>
Moonset ...	<i>gilleyarrin</i>	<i>dyedyung-iribolai.</i>	Feathers of birds ...	<i>wirril.</i>	
Sand-hill ...	<i>kurraidhuyal</i>	<i>murrang.</i>	Down of birds ...	<i>guddhar.</i>	<i>burun-buren.</i>
Big hill or range ...	<i>kubba</i>	<i>bullawarri.</i>	Spines of hedgehog ...	<i>gwirrel</i>	<i>dhuradhural.</i>
Single hill ...	<i>kubbadhul</i>	<i>botbarung.</i>	Scales of fish ...	<i>ginbul</i>	<i>nyir.</i>
Little stream, creek ...	<i>dhurra</i>	<i>dhurragangang.</i>	Claws of animals ...	<i>yulu</i>	<i>birranung.</i>
Large stream, river ...	<i>buggai</i>	<i>dhurragang.</i>	Splinter ...	<i>bilginder</i>	<i>buggal.</i>
Grass, collectively ...	<i>yerramutta</i>	<i>bumbur.</i>			
Trees, collectively ...	<i>yutil</i>	<i>gunduwuloala.</i>			
Bark of trees ...	<i>ngunda</i>	<i>dhunga.</i>			
Bark shed by trees ...	<i>dhurrah</i>	<i>nyirnyirrang.</i>			
Wood for fire ...	<i>wugan</i>	<i>kanbi.</i>			
Hole in a tree ...	<i>birru</i>	<i>kumir.</i>			

MAMMALS.

Native bear ...	<i>guda</i>	<i>kurritwa.</i>	Flying fox ...	...	<i>kaundhunna.</i>
Dog ...	<i>buruma</i>	<i>mirragang.</i>	Bandicoot ...	<i>kuru</i>	<i>burdula.</i>
Puppy ...	<i>gurrul.</i>		Flying squirrel ...	<i>buggu</i>	<i>bunggu.</i>
Opossum ...	<i>mule</i>	<i>gurauara.</i>	Ring-tail opossum ...	<i>kurrawir</i>	<i>dhurrambang.</i>
A young opossum ...	<i>buggaga.</i>		Kangaroo ...	<i>bundar</i>	<i>buru.</i>
Kangaroo rat ...	<i>dhurrawai</i>	<i>kunnimang.</i>	Wallaroo ...	<i>yulama</i>	<i>warrung.</i>
Native cat (yellow and white).	...	<i>wagara.</i>	Padamelon ...	<i>mindere</i>	<i>buloa.</i>
Native cat (black and white).	<i>muka</i>	<i>wungar.</i>	Porcupine ...	<i>wirrela</i>	<i>gununggwir.</i>
Wallaby ...	<i>wangwi</i>	<i>burrah.</i>	Wombat ...	...	<i>guling.</i>
			Platypus ...	...	<i>jummalung.</i>
			Water rat ...	...	<i>biawur.</i>

BIRDS.

Birds, collectively ...	...	<i>bujan.</i>	Shag ...	<i>wurungaiawa</i>	<i>minyunggura.</i>
Crow ...	<i>waru</i>	<i>wawarnang.</i>	Pelican ...	<i>gulaiale</i>	<i>kurraggaba.</i>
Laughing jackass ...	<i>kurrawurra</i>	<i>kugara.</i>	Native companion ...	<i>buralga</i>	<i>guradhawak.</i>
Curlew ...	<i>wurean</i>	<i>munningang.</i>	Galah ...	<i>gila</i>	None in the district.
Plain turkey ...	<i>burrawa.</i>		Bower bird ...	<i>witha.</i>	<i>bumbiang.</i>
Quail ...	<i>kiddhule</i>	<i>burawul.</i>	Dove ...	<i>gubudhu</i>	<i>mutmutgang.</i>
Brush turkey ...	<i>wirrita</i>	<i>jirra.</i>	Black swan ...	<i>pariamul</i>	<i>gunyung.</i>
Eagle-hawk ...	<i>thirril</i>	<i>mulyan.</i>	Musk-duck ...	<i>birrala.</i>	
Emu ...	<i>dinoun</i>	<i>murriang or birri-bañ.</i>	Crane (slate coloured).	<i>kurraga</i>	<i>galu.</i>
A young emu ...	<i>būrgai.</i>		Brown-hawk (large)	<i>wundhulla</i>	<i>bibburdugang.</i>
Common magpie ...	<i>kulu</i>	<i>karugang.</i>	Wood-duck ...	<i>burumbai</i>	<i>ngullaugang.</i>
Black magpie ...	<i>wiu</i>	<i>yungang.</i>	Fish-hawk ...	<i>gwaia-</i>	<i>murridha.</i>
Peewee ...	<i>burrindin</i>	<i>wallaiarin.</i>		<i>murrawai</i>	
Black duck ...	<i>kurragai</i>	<i>guna.</i>	Red-bill ...	<i>buyugun</i>	<i>ngurribar.</i>
Mopoke ...	<i>bulur</i>	<i>gogók.</i>	Water-hen ...	<i>dhillull</i>	<i>bungurt.</i>
Ground-owl ...	<i>bukatakulu</i>	<i>junajanuit.</i>	Parroquet ...	<i>binga</i>	<i>wullungurrit.</i>
Pigeon (bronze-wing).	<i>dhummar</i>	<i>gurgang.</i>	White cockatoo ...	<i>murai</i>	<i>yumbaiumba.</i>
Ground-parrot ...	<i>burangga.</i>		King fisher ...	<i>thadhiri</i>	<i>jugurawa.</i>
Ibis ...	<i>yuagar.</i>		Plover ...	<i>baldhurra-</i>	<i>bindyerrang-</i>
				<i>dhurra</i>	<i>dyerrang.</i>

English.	Kamilaroi.	Thurrawal.	English.	Kamilaroi.	Thurrawal.
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FISHES.

Fish, collectively	kwia	dhūi.	Mussel, small	ginbai.	
Perch	burra	buandea.	Frog	dhurran	jerrungulli.
Bream	kumbal	irramurri.	Eel		burra.
Cod	gudu.		Whale		burri-burri.
Mussel, large	dhunggal	binderagurang.	Shark		yungga.

REPTILES.

Tree iguana	yurundrali	jindaula.	Carpet snake	yabba	mugga.
Ground iguana	dhuli	wurrur.	Brown snake	nurai	birragundhang.
Water lizard		waruga.	Black snake	guli	mundha.
Jew lizard	dhari.		Centipede	giun	jillingurri.
Sleepy lizard	dhullagul	muggadhung.	Common grey lizard	gumumma	bunburrang.
Shingleback	munggai	None in the district.	Scorpion	dhula.	
Death adder	mundhur or mumbal	muddyawity.	Turtle	warraba	kutumang.

INSECTS.

Locust, large	ngurrela	gullang-gullang.	Mosquito	mungin	duda.
Locust, small		jirrabirrin.	Grasshopper	bānbān	dyilwir.
Blow-fly	nuyubul		Caterpillar	karrarngan.	
Common fly	budulu	mirrang.	Bee	guni	gurrinhung.
Louse	munye	gunggal.	Queen bee	gunini	ngubbankungulal.
Nits of louse	kurrai	kurrian.	Hornet	gua	mur-r.
Bull-dog ant (red)	kubbian	gurrawur.	Spider	kurra	murrara.
Bull-dog ant (black)	buballa	gurrawur.	Common ant	kanal	biddhura.
Jumper ant	milbauari				
Greenheaded ant	mu-un	mundi.			

ADJECTIVES.

Alive	murunbu	murungale.	Noisy	budla-kurrai	murul.
Dead	bullu	bullia.	Silent	kurriyaliba	jangaiiri.
Large	bural	gaian.	Ripe	iti	gunnaia.
Small	kainmurra	murradha.	Unripe	yerri	gudya.
Long	guraralla	yarrambal.	Blunt, as a point, etc.	mur	mugu.
Short	buriaa	gulugang.	Sharp	yuddhala	dyurugun.
Good	murraba	nugging.	Fat	wommo	gurēan.
Bad	kuggill	gurnung.	Lean	burrubbera	bugging.
Hungry	gulngin	kuggaiiri.	Hot	buler	yirraman.
Thirsty	kullengin	jimbai.	Cold	kurril	mai.
Red	gwai-gwai	ngurung-ngurung.	Clear	gillu	bangal.
White	bulā	jillawaraura.	Dirty	nula	murungadha.
Black	buluwi	ngunda.	Angry	hileyan	dyurang.
Green, as a tree	koror	gudya.	Sleepy	ngurarugu	gungung.
Lame	dhunggu.		Glad	giaginye	ngwai.
Quick	kullier	idhan or jerwurt.	Sorry		ngurrumbai.
Slow	kurai	janboara.	Generous	wuddhaiala	bindilang.
Blind	muga	mullaraura.	Greedy	kūmil wud-dhaiala	mūdyur.
Deaf	murbiinna	murui.	Grey-headed	kuddhiya	yerrawullung.
Strong	buddhur	gumbul.	Sick	wibilda	birrity.
Weak		mulaty.	Stinking	nue	burung.
Light (not heavy)	kubbumba	birra-birra.	Well in health	murraba	nuggung.
Valiant	buddhayul	bāgawallung.	Wide	mungamunga	bilulli.
Afraid	geliel	jardu.	Narrow	waddhu	innimul.
Sweet	kubba	dyitbalang.	Bald-headed	birrargōga	jimbaierrung.
Bitter	buddhah	muya-muya.	Many or plentiful	budlaba	burrumurrung.
Right	kir-murru	nuggung.	Few	gunabila	kulliatba.
Wrong	kūmil-murru	gurnaianung.	Half	bunger-kumila	birrimbanyung.
Straight	wurrugil	waru-warū.			
Crooked	wurra-wurra	gulan-gulan.			
Tired	inggil	barru.			

English.	Kamilaroi.	Thurawal.	English.	Kamilaroi.	Thurawal.
Jealous	<i>milbaradal</i>	<i>yurung.</i>	Hard	<i>buddhur</i>	<i>dudduwar.</i>
Near	<i>gunba</i>	<i>bullā.</i>	Soft	<i>banan</i>	<i>mulaty.</i>
Far	<i>birru</i>	<i>wurri.</i>	Dry	<i>bullal</i>	<i>dyidyir.</i>
Deep	<i>kuru</i>	<i>guddha.</i>	Wet	<i>kugil</i>	<i>nadyunadyung.</i>
Shallow	<i>kunnai</i>	<i>bullarang.</i>	Easy	<i>guremulla</i>	<i>gurrumbunga</i>
Pregnant	<i>mubalyal</i>	<i>bindiwindang.</i>			

VERBS

Live....	<i>murun</i>	<i>murung.</i>	Cry, as a child	<i>yugilla</i>	<i>dunggai.</i>
Die	<i>bullage</i>	<i>bulling.</i>	Cut	<i>kurrala</i>	<i>kullia.</i>
Eat	<i>dhale</i>	<i>dhainmung.</i>	Frighten	<i>gielyelmi</i>	<i>jawingara.</i>
Drink	<i>ngarrugi</i>	<i>ngundumurri.</i>	Fly, as a bird	<i>burragi</i>	<i>yerwai.</i>
Sleep	<i>babi</i>	<i>ninggung.</i>	Hang up	<i>bindabilla</i>	<i>bettaba.</i>
Stand	<i>wurrai</i>	<i>dhurring.</i>	Hold	<i>gunmulla</i>	<i>gurringa.</i>
Sit	<i>ngurri</i>	<i>ngullung.</i>	Jump	<i>barri</i>	<i>yaddera.</i>
Lie down	<i>babilla</i>	<i>yerrambing.</i>	Jump over anything	<i>jitmurra.</i>	
Hide	<i>babia</i>	<i>buddhari.</i>	Keep	<i>ngainubba</i>	<i>guindea.</i>
Come	<i>thaiyannunga</i>	<i>yennungulung.</i>	Laugh	<i>gindume</i>	<i>jundung.</i>
Go	<i>yannunga</i>	<i>yendea narrea.</i>	Scratch	<i>marange</i>	<i>garwa.</i>
Talk....	<i>kurrai</i>	<i>gamung.</i>	Leave off	<i>kurria</i>	<i>wunnundea.</i>
Shout	<i>kuggulla</i>	<i>kurrugaia.</i>	Lose	<i>dhullawa-</i>	<i>dhubbungurra.</i>
Tell	<i>gwalla</i>	<i>gara.</i>		<i>ginni</i>	
Walk	<i>yannawan</i>	<i>yenda.</i>	Pinch	<i>nyimulla</i>	<i>nyilmai.</i>
Crawl	<i>dhura</i>	<i>yendung.</i>	Praise	<i>murrummur-</i>	<i>ngungungbaiamurra.</i>
Run	<i>bunnagaia</i>	<i>jawara.</i>		<i>rumulda</i>	
Bring	<i>dhaiyanga</i>	<i>ngaingulang.</i>	Rejoice	<i>murruginni</i>	<i>yellagang.</i>
Take	<i>dhumalia</i>	<i>mandia.</i>	Remember	<i>winnungullea</i>	<i>buindyerra.</i>
Carry	<i>kanumea</i>	<i>ngaiaumung.</i>	Forget	<i>murginhe</i>	<i>mundura.</i>
Make	<i>gimobilli</i>	<i>wutgurra.</i>	Turn off (a road)	<i>burunga</i>	<i>wullaitgang.</i>
Sew	<i>baiannin-</i>	<i>irrabamung.</i>	Stare	<i>bumbangum-</i>	<i>nandea.</i>
	<i>gulda</i>			<i>milli</i>	
Chip or chop	<i>dhuralla</i>	<i>jindamung.</i>	Send	<i>buaweali</i>	<i>irruarra.</i>
Break	<i>kummulli</i>	<i>gulatbungara.</i>	Shake	<i>dhirramballa</i>	<i>imurra.</i>
Beat	<i>bumulli</i>	<i>bulmillang.</i>	Shine	<i>guialda</i>	<i>bullajarrang.</i>
Fight	<i>bumullea</i>	<i>bulma.</i>	Spread	<i>dhiaigurilla</i>	<i>dhaumbara.</i>
Kill	<i>ballubud-</i>	<i>gulanja.</i>	Suck (as a child)	<i>ngumminga</i>	<i>idhummai.</i>
	<i>dhuna</i>		Suck a wound		<i>binburra.</i>
Get up	<i>wurraia</i>	<i>baitgang.</i>	Swim	<i>kubia</i>	<i>wullunya.</i>
Fall down	<i>bundanga</i>	<i>burwura.</i>	Taste	<i>dhuddulli</i>	<i>gundurra.</i>
See	<i>ngummilla</i>	<i>nandia.</i>	Touch	<i>kurridhulla</i>	<i>buttea.</i>
Hear	<i>winungulli</i>	<i>ngurrunde.</i>	Twist	<i>wirrabilda</i>	<i>guinmurra.</i>
Grow	<i>yuruwan</i>	<i>gaianwilai.</i>	Rub	<i>karulla</i>	<i>ngarwurri.</i>
Give	<i>wuri</i>	<i>binding.</i>	Search	<i>thamaiaimulla</i>	<i>waiagurra.</i>
Love or like	<i>gingille</i>	<i>ngumbumea.</i>	Spit	<i>thubilla</i>	<i>jibbamung.</i>
Sing	<i>buina</i>	<i>yangamung.</i>	Smell	<i>buia</i>	<i>jina.</i>
Weep	<i>yunga</i>	<i>dunggung.</i>	Throw, with force... ..	<i>kawila</i> or	<i>yerria.</i>
Play or dance	<i>yulunga</i>	<i>wurrairi.</i>		<i>kurruwila</i>	
Cook, as food	<i>wiunga</i>	<i>kanama.</i>	Pitch or throw	<i>wala</i>	<i>yundura.</i>
Cough	<i>gunugunu</i>	<i>kutthabari.</i>	Help	<i>banmulle</i>	<i>ngaiindillinda-</i>
Sneeze	<i>gigwi</i>	<i>jirnganggali.</i>			<i>dingal.</i>
Steal	<i>karamulle</i>	<i>karangara.</i>	Sweat	<i>ngurui</i>	<i>ngulur.</i>
Burn	<i>gudhe</i>	<i>kunnamurri</i>	Whistle	<i>wilea</i>	<i>winburra.</i>
Ask or beg	<i>dhaiialla</i>	<i>jajamung.</i>	Avenge	<i>kurrimea</i>	<i>jilliburri.</i>
Barter	<i>wurialea</i>	<i>warwala.</i>	Pretend	<i>yeldungila</i>	<i>nhurmurra.</i>
Bite	<i>hila</i>	<i>bubbugai.</i>	Kiss	<i>ngaigaiialla</i>	<i>mimburra.</i>
Blow, as with mouth	<i>bubilla</i>	<i>bimbara.</i>	Vomit	<i>kawila</i>	<i>beggarung.</i>
Catch	<i>kunmulla</i>	<i>mumbunya.</i>	Dance	<i>yulunga</i>	<i>kulling.</i>
Climb ..	<i>gullé</i>	<i>bo-in-ya.</i>	Dive....	<i>wurungara</i>	<i>ngulwarra.</i>
Cover	<i>gandawulla</i>	<i>bidburra.</i>	Sting or stab	<i>dhuni</i>	<i>thurara.</i>

VOCABULARY OF DARKIÑUNG WORDS.

The following vocabulary contains about 330 of the most important Darkiñing words in general use, with their equivalents in English. Every word in the vocabulary has been written down by myself in the camps of the aborigines, and much time and care have been bestowed upon the work:—

[illegible]

¹ In some localities the ground is hollow underneath the surface, and gives a low rumbling sound when stamped upon, as in dancing or running.

English.	Darkiñung.	English.	Darkiñung.	English.	Darkiñung.
FISHES.		ADJECTIVES.			
Perch	<i>wukkur.</i>	Waddy-shield	<i>milluttung.</i>	Jump	<i>karukati.</i>
Eel	<i>burra.</i>	Canoe	<i>náwai.</i>	Laugh	<i>yaringati.</i>
Turtle	<i>kutumung.</i>	Net-bag	<i>gular.</i>	Scratch	<i>kargillitti.</i>
Mussel	<i>biddydgan.</i>			Leave off	<i>guranba.</i>
Frog	<i>gutut.</i>			Pinch	<i>nyimmutti.</i>
REPTILES.				Lose or forget	<i>nguttiwa.</i>
Iguana	<i>bánjerra.</i>	Alive	<i>mutung.</i>	Rejoice	<i>bithal.</i>
Water iguana	<i>bidjiwong.</i>	Dead	<i>dutung.</i>	Go on	<i>yannauerra.</i>
Jew-lizard	<i>wirrummin.</i>	Large	<i>dunggang.</i>	Come back	<i>wallumbabaiñ.</i>
Sleepy-lizard	<i>ngulong.</i>	Small	<i>warrea.</i>	Turn off	<i>ngannuka.</i>
Black snake	<i>mutu.</i>	Long	<i>gurar.</i>	See	<i>dánditti.</i>
Carpet snake	<i>büttér.</i>	Short	<i>dyammulan.</i>	Stare	<i>murummitti.</i>
Brown snake	<i>birrijiñral.</i>	Good	<i>yutta.</i>	Send	<i>yanálang.</i>
Death adder	<i>mánda.</i>	Bad	<i>gutya.</i>	Shine	<i>mullikutti.</i>
Centipede	<i>birranburran.</i>	Hungry	<i>dhulli.</i>	Give	<i>yangga.</i>
Scorpion	<i>dhurawiñ.</i>	Thirsty	<i>durral.</i>	Swim	<i>watbutti.</i>
INSECTS.		Full stomach	<i>gundu.</i>	Search	<i>gatuma.</i>
Large locust	<i>gurang-gurang.</i>	Quick	<i>ngát.</i>	Spit	<i>jukutti.</i>
Blow-fly	<i>mulung galung.</i>	Slow	<i>warral.</i>	Smell	<i>kundatti.</i>
Louse	<i>bándyu.</i>	Blind	<i>míñmíñ.</i>	Hit with missile	<i>dútbutti.</i>
Nits of lice	<i>dyakkir.</i>	Deaf	<i>nákman.</i>	Whistle	<i>wárgutti.</i>
Bull-dog ant	<i>garaking.</i>	Strong	<i>gúlgál.</i>	Kiss	<i>dyágggatti.</i>
Mosquito	<i>dyuping.</i>	Heavy	<i>dullal.</i>	Vomit	<i>mulatti.</i>
Common fly	<i>maiunga.</i>	Afraid	<i>gindyá.</i>	Dance	<i>nungara.</i>
Grasshopper	<i>jilpir.</i>	Sweet	<i>wikkil.</i>	Dive	<i>kumbuluk.</i>
Wasp	<i>murulgang.</i>	Silent	<i>muka.</i>	Sting	<i>dharrati.</i>
Bee	<i>nyittik.</i>	Blunt	<i>mupa.</i>	Coming down	<i>gírrápi.</i>
Spider	<i>gullimbalga.</i>	Lean	<i>jurra.</i>	Die	<i>balluti.</i>
Butterfly	<i>burrudin.</i>	Angry	<i>gulwi.</i>	Eat	<i>bonditti.</i>
TREES AND PLANTS.		Sleepy	<i>nungur.</i>	Drink	<i>ngurutti.</i>
Any leaning tree	<i>wallung.</i>	Glad	<i>watthé.</i>	Stand	<i>ngaruki.</i>
Any dead tree	<i>dhalga.</i>	Sorry	<i>ngaraty.</i>	Sit	<i>ngullawatti.</i>
Any hollow tree	<i>burutu.</i>	Greedy	<i>buluñ.</i>	Lie down	<i>nunggañ.</i>
Ironbark	<i>dyikkir.</i>	Sick	<i>budjel.</i>	Walk	<i>yanna.</i>
Stringybark	<i>burun.</i>	Well	<i>guttabutte.</i>	Run	<i>murundalavi.</i>
Gum-tree	<i>yerra.</i>	Grey-headed	<i>warrunggati.</i>	Bring	<i>managaluring.</i>
Apple-tree	<i>dhallawang.</i>	Some	<i>dhangui.</i>	Take	<i>manawarri.</i>
Grass-tree	<i>wirrákal.</i>	None	<i>bundi.</i>	Carry	<i>wandatta.</i>
Wattle	<i>budjigai.</i>	Tired	<i>wunal.</i>	Make	<i>burra.</i>
Ti-tree	<i>butyoa.</i>	Stinking	<i>buraty or guja.</i>	Break	<i>gutpunga.</i>
Myrtle	<i>dutagur.</i>	Narrow	<i>wurree.</i>	Strike	<i>buñbung.</i>
Reeds	<i>gwambung.</i>	Wide	<i>billan.</i>	Get up	<i>buritga.</i>
Yam	<i>waiung.</i>	Many	<i>guri-guri.</i>	Fall down	<i>balati.</i>
Jeebung	<i>mambar.</i>	Few	<i>wakul-wakul.</i>	Hear	<i>ngarratti.</i>
Ferns	<i>gutung.</i>	Half	<i>wakullungi.</i>	Sing	<i>gutitti.</i>
Oak	<i>billar.</i>	Jealous	<i>mindalbutti.</i>	Weep	<i>dhunggati.</i>
Trees, collectively	<i>ngarrukalitti.</i>	Far	<i>warri.</i>	Cook (food)	<i>kunnuma.</i>
Grass, collectively	<i>wuyu.</i>	Near	<i>mákan.</i>	Steal	<i>karámal.</i>
WEAPONS, UTENSILS, ETC.		Deep	<i>birko.</i>	Pretend	<i>wandyákur.</i>
Tomahawk	<i>mugu.</i>	Hard	<i>narrama.</i>	Bite	<i>batyitti.</i>
Koolamin	<i>kúnggun.</i>	Soft	<i>yambuñ.</i>	Blow (with the mouth)	<i>búmbitthi.</i>
Yamstick	<i>kunni.</i>	Straight	<i>dhurur.</i>	Hide	<i>kurratti or dútbutti</i>
Spear (wood)	<i>dyulu.</i>	Crooked	<i>wallegulan.</i>	Talk	<i>ngongga.</i>
Spear (reed)	<i>kummai.</i>	Sharp (edge)	<i>gimbai.</i>	Tell	<i>waiamutti.</i>
Fish spear	<i>dhuddai.</i>	Cold	<i>guttir.</i>	Climb	<i>gulliwai.</i>
Spear-thrower	<i>wonmur.</i>	Hot	<i>gunnutti.</i>	Suck (as a child)	<i>nguppan</i> <i>wurramutti.</i>
Club, with knob	<i>kuburra.</i>	Lazy	<i>gutyalung.</i>	Suck (as a wound)	<i>bándutti.</i>
Club, plain	<i>gutyer.</i>	Male	<i>kauai.</i>	Rebuke	<i>guliñnutti.</i>
Boomerang	<i>barkan.</i>	Female	<i>ngappul.</i>	Watch	<i>dhurramutti.</i>
Spear-shield	<i>guril.</i>	Stupid or deaf	<i>nákman.</i>	Hunt or seek	<i>gatillimutti.</i>
		Crazy	<i>ngurrawai.</i>	Put down	<i>yoána.</i>
		Dirty	<i>munyungger.</i>	Perspire	<i>ngurrindylgutti</i>
		VERBS.		Touch	<i>mánabundi.</i>
		Cry (as a child)	<i>dhíngga.</i>	Hold	<i>ólbunga.</i>
		Frighten	<i>ginjabunga.</i>	Twist	<i>warbungali.</i>
		Hang up	<i>burpangga.</i>		

APPENDIX.

SOME NATIVE TRIBES OF VICTORIA.

All the languages of the native tribes of Eastern Victoria, although quite different in vocabulary, are the same in grammatical constitution as the Thurrawal tongue, described by me in an article to the Royal Society of New South Wales.¹ The nouns, pronouns, verbs, adverbs, prepositions, etc., can be inflected for number and person, as illustrated in the article referred to. There is a singular, dual and plural number, with a double form of the first person of the two latter—one including and the other excluding the party spoken to.

All the above remarks equally apply to the languages of that portion of Victoria situated west of the 145th meridian of longitude, with the addition of a trial number in all the parts of speech subject to inflection. The trial number, as existing in the native languages of Victoria, is different in character to that observed in some other countries. For example, in the New Hebrides the case endings of the dual, trial and plural are independent, and differ from each other in form, as follows: We (dual inclusive), *akaijau*. We (trial inclusive), *akataij*. We (plural inclusive), *akaija*.²

But among the Victorian tribes, the trial number is formed by adding another case-ending to that of the plural. For example, in the Tyattyalla, Tyeddyawurru and Wuddyâwurru languages, an additional ending, *Kullik*, is tacked on to the termination of the suffix of the plural; thus:—We (plural inclusive), *yurwengurrak*. We, (trial inclusive), *yurwengurrakkullik*, and so on. In the Thaguwurru and kindred tongues the word *baia* is substituted for *kullik*, but it is employed in precisely the same manner—it is added to the suffix of the plural.

Indications of a trial number were noticed by the late Mr. Francis Tuckfield³ in the pronouns of the Woddowro (Wuddyâwurra) tribe, but its general application to other parts of speech has not hitherto been reported.

In order to illustrate the Victorian trial, I will briefly introduce the conjugation of the present tense of the verb *ngurna*, “to sit,” through all its numbers:—

Singular	{	1st Person	... I sit	...	... <i>Ngurnabuwinhan</i> .
		2nd „	... Thou sittest	...	... <i>Ngurnabuwinhar</i> .
		3rd „	... He sits	...	... <i>Ngurnabuwinh</i> .
Dual	{	1st Person	{		... <i>Ngurnabuingul</i> .
			{		... <i>Ngurnabuingun</i> .
		2nd „	... You sit	...	... <i>Ngurnabuwinbul</i> .
		3rd „	... They sit	...	... <i>Ngurnabuwinbullain</i> .

¹ “The Thurrawal, Gundungurra and Dharruk Languages,” *Journ. Roy. Soc. N.S. Wales*, vol. xxxv, pp. 127–160.

² *Rep. Austr. Assoc. Adv. Sci.*, vol. iv, p. 714.

³ *Ibid.*, vol. vii, p. 842.

Trial	...	1st Person	{ We, incl., sit ... <i>Ngurnabuingunyinbaiap.</i>
			{ We, excl., sit ... <i>Ngurnabuingunninyubaiap.</i>
		2nd „	... You sit <i>Ngurnabuinhatabaiap.</i>
		3rd „	... They sit <i>Ngurnabuinhurbaiap.</i>
Pural	...	1st Person	{ We, incl., sit ... <i>Ngurnabuingunyin.</i>
			{ We, excl., sit ... <i>Ngurnabuingunninyu.</i>
		2nd „	... You sit <i>Ngurnabuinhatabaiap.</i>
		3rd „	... They sit <i>Ngurnabuinhur.</i>

It may be stated that the Tyattyalla numerals are:—One, *kaiup*; two, *bulety*. The numerals of the Thaguwurru language are:—One, *kópthun*; two, *bulabil*.

For further information see my article on “The Aboriginal Languages of Victoria,” published in the *Journal of the Royal Society of New South Wales*, vol. xxxvi, pp. 71–106.

SOME NATIVE TRIBES OF SOUTH AUSTRALIA.

On the southern coast of South Australia there are a number of tribes, of which the Bûngandity is typical, whose speech is substantially the same in grammatical structure as the Thurrawal, already referred to. In all the languages of South Australia, from the Australian Bight to Port Darwin, I have ascertained that there are two forms of the first person in the dual and plural, one of which includes the person addressed and the other excludes him, a feature which has not hitherto been reported in any of the native tongues of that State. These forms are exemplified in the Bûngandity verb:—

Dual	...	{ We, inclusive, speak <i>Lahrngul.</i>
		{ We, exclusive, speak <i>Lahrngulla.</i>
Plural	...	{ We, inclusive, speak <i>Lahrnē.</i>
		{ We, exclusive, speak <i>Lahrnunne.</i>

Similar forms occur in the pronouns and other parts of speech subject to inflection, but as I am preparing a grammar and vocabulary of the Bûngandity language, no more will be said upon the subject at present.

SOME NATIVE TRIBES OF QUEENSLAND.

In all the languages of Queensland which I have yet personally investigated, the double “we” in the first person of the dual and plural is persistent; a peculiarity which was reported by me for the first time in my grammar of the “Murawarri and other Languages,” published in the *Queensland Geographical Journal*, vol. xviii, pp. 52–68.

Most of the native tongues of Queensland closely resemble in general structure the Kamilaroi and Darkinung languages treated in the present article although differing altogether in vocabulary.

In conclusion I beg to express my best thanks to the Anthropological Institute for affording me the opportunity, before it is too late, to preserve some grammatical records of the speech of the Australian aborigines.