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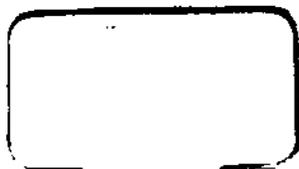
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KAMILAROI, DIPPIL, AND TURRUBUL:

LANGUAGES SPOKEN BY

AUSTRALIAN ABORIGINES.

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PREFATORY NOTE.



HE information presented in the following pages, on the Kamilaroi, Dippil, and Turrubul languages, was obtained by the author during three years' missionary effort among the Aborigines of Australia, including journeys over Liverpool Plains, the Barwan or Darling, and its tributaries, the Namoi, the Bundarra, the Macintyre, and the Mooni; also along the Balonne or Condamine, across Darling Downs, by the Brisbane River, and in a circuit about Moreton Bay. The shortness of the time spent in the research will account for the fragmentary character of this contribution to the Philology of Australia. In seeking knowledge of the languages, with a view to the communication of instruction to the Aborigines, the author gladly accepted the aid of colonists who, during many years' residence among that people, had learned to converse with them in their own tongue. He was especially indebted to Mr. Charles Greenaway, of Collemungool (a Kamilaroi name, meaning Broadwater) on the Barwan, for instruction in the Kamilaroi; to James Davies, blacksmith, Brisbane, who lived thirteen years with the blacks near Wide Bay, Queensland, for instruction in

Dippil; and to Mr. Petrie, of Brisbane, for instruction in Turrubul. Both before and after receiving this help, the author communicated with the Aborigines in the districts where these three languages are spoken; and verified and extended, by his own observations, the information thus supplied. Limited as is the author's acquaintance with the several languages referred to, he has met with abundant evidence of their remarkable regularity, and of the exactness with which they express various shades of thought. The inflections of verbs and nouns, the derivation and composition of words, the arrangement of sentences, and the methods of imparting emphasis, indicate an accuracy of thought, and a force of expression, surpassing all that is commonly supposed to be attainable by a savage race.





KAMILAROI:

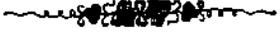
The Language of the Aborigines of the Namoi, Barroon, Bundarra,
and Balonne Rivers, and of Liverpool Plains
and the Upper Hunter;

WITH

APPENDICES

ON

THE LAWS OF PEDIGREE AND MARRIAGE, AND ON THE RELATION
OF VARIOUS AUSTRALIAN LANGUAGES.





Kamilaroi Grammar.



THE Aborigines of Australia having no written language, the use of European letters to express their vocables is to some extent arbitrary. In accordance with the practice of those who have reduced to writing the Polynesian languages, the five English vowels and sixteen consonants are used in this grammar, to represent the sounds hereunder attached to them.

ā as a in father

a as a in mat

ē as ey in obey

e as e in net

ī as i in ravine

i as i in it

ō as o in tōne

o as o in on

ū as oo in moon

u as u in tun

ai as i in wine

ao as ow in how

oi as oi in noise

b as in bad

d as in do

g as in goose

h as in hat

j as in James

k as in kin

l as in lot

m as in me

n as in no

ŋ as ng in sing

p as in pin

r as in rate

t as in to

v as in vain

w as in way

y as in ye

There is no sound of *s*. The nasal *n*, written *ŋ*, or *K*, occurs often at the beginning of a syllable.

The letters *dh* are used to represent the sound of *th* in *than*. Instead of *j*, the sound of *dy-* or *ty-* (*y* being always a consonant) is often used; that is, in words where some aborigines distinctly utter the *j* sound, others soften it to *ty*, or even *t* or *d*.

In Kamilaroi, every syllable ends in a vowel or a liquid. They avoid the sound of two consonants together, even though one is a liquid. Thus, Doctor Milner is called by the blacks "Docketer Milener." In many words the vowel interposed between two consonants is very short. Some who have reduced this language to writing call it Kamilroi, some Gummilroy; but the aborigines insert a short sound between the *l* and the *r*. It is about equal to the sheva or half vowel, as pronounced by Hebrew scholars; and, following the method of expressing the composite sheva in the Hebrew grammars, this word will be written thus—"Kamil^oroi." The tendency of the aborigines to attach a vowel to every consonant is known to all who have observed their pronunciation of English words.

They habitually soften the sound of the thin mutes, so that it is difficult to determine, in many instances, whether the consonant they sound is *b* or *p*, *d* or *t*, *g* or *k*. This accounts for the divergencies in spelling. Again, between the short vowel sounds of *a* and *u* it is often difficult to determine. When it is remembered that miscellany, servant, banana, abundance, are pronounced by many English people as if they were spelt "miscelluny, servunt, bunana, abundunce," or, at least, so that no stranger to the language could decide whether the vowel sound in each

case was *a* or *u*, it will not appear surprising that the short vowels, and especially the half vowels, of Kamil'roi should be differently rendered by different observers. In support of the 'spelling "Kamil'roi" in preference to Gumilroi, it may be here added that, when pronouncing the word "kamil" (*no*) emphatically, the blacks give the first syllable a prolonged sound, as of *a* in father.

NOUNS.

Nouns are declined by suffixes.

There are two nominative cases; the first simply naming the object of attention, the second indicating the agent of the act described in a verb.

Often, however, the agent suffix is omitted, even before an active verb.

The suffixes are -dū (*the sign of the agent*); -ŋū (*of or belonging to*); -gō (*to*); -dī (*from*); -dā (*in*); -kūnda (*with, i.e., remaining at rest with; this suffix is related to kūndi, a house*); -ŋunda or -kāle (*going with*).

Example.

1st Nom. :	mullion, <i>an eagle.</i>	mulliondā,	<i>in an eagle.</i>
2nd Nom. :	mulliondū, <i>an eagle as agent.</i>	mullionkūnda,	{ <i>with an eagle</i> <i>at rest.</i>
Possessive :	mullionŋū, <i>of an eagle.</i>	mullionkāle,	{ <i>with an eagle</i> <i>in motion.</i>
Objective :	mullion, <i>an eagle.</i>		
	mulliongō, <i>to an eagle.</i>		
	mulliondī, <i>from an eagle.</i>		

PRONOUNS.

Pronouns are declined in some respects like nouns. They have distinct dual and plural forms. All the personal pronouns begin with the nasal *ŋ*.

I.—PERSONAL PRONOUNS.

1. <i>ŋaia</i> , <i>I</i> .	2. <i>ŋinda</i> , <i>thou</i> .
<i>ŋai</i> , <i>my</i> .	<i>ŋinnu</i> , <i>thy</i> .
<i>ŋunna</i> , <i>me</i> .	<i>ŋinnuna</i> , <i>thee</i> .
<i>ŋulle</i> , <i>we two—thou and I</i> .	<i>ŋindāle</i> , <i>ye two</i> .
<i>ŋullina</i> , <i>we two—he and I</i> .	
<i>ŋēane</i> , <i>we</i> .	<i>ŋindai</i> , <i>ye</i> .
<i>ŋēanegū</i> , <i>our</i> .	
3. <i>ŋārma</i> , <i>he or she</i> .	
<i>ŋārgū or ŋūndi</i> , <i>his or her</i> .	
<i>ŋārma</i> , <i>they</i> .	

The nasal at the beginning is sometimes softened down very much, especially in the second person, which may be regarded at times as *inda*.

II.—DEMONSTRATIVE PRONOUNS.

ɲubbo or ɲumina,	<i>this.</i>
ɲūruina,	<i>that by you (iste).</i>
ɲērina or ɲutta,	<i>that yonder (ille).</i>

III.—INTERROGATIVE PRONOUNS.

āndi?	<i>who?</i> [hence the verb "anduma," tell who.]
minima?	<i>which?</i>
minna? or minya?	<i>what?</i> [hence minyago? why?]
minyungai?	<i>how many?</i>

IV.—INDEFINITE PRONOUNS.

kānūjō,	<i>all;</i>	gūnō,	<i>all.</i>
minnaminnabūl, <i>all things whatever.</i>			
ɲaragē, <i>other;</i> ɲaragedūl, <i>another (hence ɲarageduli, at another time).</i>			

VERBS.

The modifications of verbs are very numerous and exact. There are causative, permissive, reflective, reciprocal, and other conjugations. For example, from the root ɲummil (*see*) comes ɲummilmulle (*cause to see or shew*); from buma (*beat*) comes bumanabile (*allow to be beaten*).

[“Gīr” (*verily*), an adverb of emphatic affirmation, is frequently used with the past indicative. “Yeäl” (*merely*) is commonly used with

the same tense, when the intention is to give assurance that the speaker having told the truth, will add nothing more as a reason or excuse for the fact. In answer to the question, Why did you come? A blackfellow may say, "yeäl yanani," *I just came; that's all.*]

Example.

(*Root*) goäl *speak.*

INDICATIVE.

PAST :	goäld ⁿ e (<i>contracted</i>) goš	<i>spoke.</i>
	gír goë.....	<i>did speak.</i>
PAST IN SMALL DEGREE :	goälñain <i>or</i> goälñē	..... <i>spoke to-day.</i>
	gír goälñain	..... <i>did speak to-day.</i>
PAST IN GREATER DEGREE :	goälmiën (<i>or</i> gír goälmiën)	<i>spoke yesterday.</i>
PAST STILL MORE :	goällën	<i>spoke long ago.</i>
PRESENT :	goälða	<i>speaks.</i>
FUTURE :	goälle	<i>will speak.</i>

[“Yila” and “yerälä,” “soon” and “by-and-by,” are often used before this tense of the verb.]

goälñari *will speak to-morrow.*

[Sometimes “ñuruko,” *to-morrow*, is used with this tense. It is not necessary.]

IMPERATIVE.

goälla *speak.*

goällawā *speak! You must and shall!*

[The emphasis and urgency of the command is measured by the prolongation of the syllable -wā.]

goälmia..... *speak, if you can, or if you dare.*

[This ironical imperative mood is common to all verbs. It is remarkably indicative of the character of the race—scornful and jocular irony is ingrained in their nature.]

SUBJUNCTIVE MOOD.

goäldai *speak.*

Ex. : yelle njinda goäldai if you speak.

For the potential they use a compound of the indicative future with an adjective: thus,—

murrū nai goälle	} <i>I can speak.</i>
able (<i>good</i>) I will speak	
yamma njinda murru goalle?	} <i>can you speak?</i>
(<i>word of interrogation</i>) you able will speak	

PARTICIPLES.

IMPERFECT: goäldendai *speaking.*

PERFECT: goälgendai *having spoken.*

goälmiendai..... *having spoken yesterday.*

goällendai *having spoken long ago.*

wimi *put, or put down.*

INDICATIVE.

PAST :	wimi or gŕi wimi	<i>did put.</i>
	wimulgē or wimulgain	<i>put down to-day.</i>
	wimulmiēn	<i>put down yesterday.</i>
	wimullēn	<i>put down long ago.</i>
PRESENT :	wimuldā	<i>puts.</i>
FUTURE :	wimulle	<i>will put.</i>
	wimulgari	<i>will put to-morrow.</i>

IMPERATIVE.

wimulla	<i>put down.</i>
wimullawā	<i>put down ; you must !</i>
wimulmia or wimunnumia ...	<i>put down, if you dare.</i>

kāge *take.*

INDICATIVE.

PAST :	kāne.....	<i>took.</i>
	kāge	<i>took to-day.</i>
	kāmiēn.....	<i>took yesterday.</i>
	kāgēn	<i>took some days ago.</i>
	kābanu	<i>took long ago.</i>
PRESENT :	kāgila or kāwa	<i>is taking.</i>
FUTURE :	kāge.....	<i>will take.</i>
	kāgari	<i>will take to-morrow.</i>

IMPERATIVE.

kāṅa	.....	<i>take.</i>
kāṅawā	.....	<i>take; you must and shall!</i>
kānamia	.....	<i>take, if you dare.</i>

PARTICIPLE.

kagillendai	<i>taking.</i>
-------------	-------	----------------

Tai (*hither*) prefixed to kāne makes it mean *bring*: taikāṅa—*bring*.
From yanani (*went*) is derived in the same way taiyanani (*came*).

winuṅ	<i>hear, understand.</i>
-------	-------	--------------------------

INDICATIVE.

PAST:	winuṅi	.....	<i>heard.</i>
	winuṅaṅain	.....	<i>heard to-day.</i>
	winuṅulmiēn	.....	<i>heard yesterday.</i>
	winuṅullain	.....	<i>heard long ago.</i>
PRESENT:	winuṅulda	.....	<i>hears.</i>
FUTURE:	winuṅulle	.....	<i>will hear.</i>
	winuṅuljari	.....	<i>will hear to-morrow.</i>

IMPERATIVE.

winuḡulla	.....	hear.
winuḡullawā	.....	hear ; you must !
winuḡulmia	.....	hear, if you can.
yamma ḡinda ḡunna winuḡulda ?	(interrog.)	you me understand ?
ḡir winuḡi	.....	yes, I understand.

gimbi or gim°bi..... make.

INDICATIVE.

PAST :	gim°bi	.....	made.
	gim°bilḡēn	.....	made (to-day).
	gim°bilmāēn	.....	made (yesterday).
	gimbillēn	.....	made (long ago).
PRESENT :	gimbildona	.....	makes.
FUTURE :	gim°bille	.....	will make.
	gim°bilḡari	.....	will make to-morrow.

IMPERATIVE.

gimbilla or gim°bildi	.....	make.
gimbillawā	.....	make ! you must !
gim°bilmia	.....	make it yourself (I won't).

SUBJUNCTIVE.

gimbildai make.

PARTICIPLES.

gimbildendai	<i>making.</i>
gimbilgendai	<i>having made.</i>
gimbilmiendai	<i>having made yesterday.</i>
gimbillendai.....	<i>having made long ago.</i>

ginya *be, become* [γγγγγγγγ].

INDICATIVE.

PAST :	ginyi or gır ginyi	<i>was.</i>
	gır gıngē	<i>was to-day.</i>
	gır gimmiēn.....	<i>was yesterday.</i>
	gır gıngēn	<i>was long ago.</i>
PRESENT :	gigila or gilla	<i>is, becomes.</i>
FUTURE :	gigi	<i>will be.</i>
	gıg-ıarı	<i>will be to-morrow.</i>

IMPERATIVE.

ginya, gia, or kia..... *be.*

SUBJUNCTIVE.

gindai *be* { *yelle ıında ylı gındai*
if you angry be.

PARTICIPLES.

gındai, gınyendai, gimmiendai.

DERIVATION AND COMPOSITION.

Adjectives and nouns are combined for the formation of new epithets. Thus "mūga" means *blind* or *stupid*; "mūgabinna" (*blind ears*) signifies deaf. Adjectives are also formed by adding suffixes to nouns. From "yūl" (*food*) come "yūlarai" (*full, satisfied*) and "yulḡin" (*hungry*); from "kolle" (*water*) "kollenḡin" (*thirsty*). The suffix -arai (*having*) is applied by the blacks to the English word milk, to make "milimbrai" (*milkers, i.e., cows giving milk*). From "bul" (*jealousy*) comes "būlarai" (*jealous*). "-dul" is a diminutive suffix; as "yāruḡ" a *stone*, "yaruldūḡ" a *little stone*. -dul is used with adjectives also; thus, "waruḡḡul" *mighty*, "waruḡḡuldūḡ" *somewhat mighty or strong*, "ḡaragē" *other, limited to one*, "ḡaragēdūḡ" *another*.

Verbs are formed from nouns, pronouns, and adverbs. Thus, from "mil" (*the eye*) comes "milmil" (*to see*); from "andi" (*who?*) comes "anduma" (*say who*).

From the particle "yeal" (*merely or just so*) come "yealo" (*also*) "yealokwai" (*like*) "yealokwaima" (*likewise*).

The noun ḡirū (*truth*) is evidently from the particle ḡir, meaning yes, or indeed.

The names of this and the neighbouring languages are derived from the negative adverb; thus, "kamil*roi" from "kamil" (*no*); "wol*roi" from "wol" (*no*); "wailwun" from "wail" (*no*); "wirājere" from "wira" (*no*). "Pikumbul," the language spoken on the Weir River, to the north-west of New England, is named from its *affirmative*, "pika" (*yes*) Cf. Langue d'oc and Langue d'oui.

SYNTAX. ' .

The usual order of words in a sentence is this,—nominative, accusative, verb. Adverbs are placed before the verbs, often also before the nominative. *Ex. gr.*—

{ yamma ḡinda ḡunna ḡummi?
 (*adv. of interrog.*) *you me saw?*
did you see me?

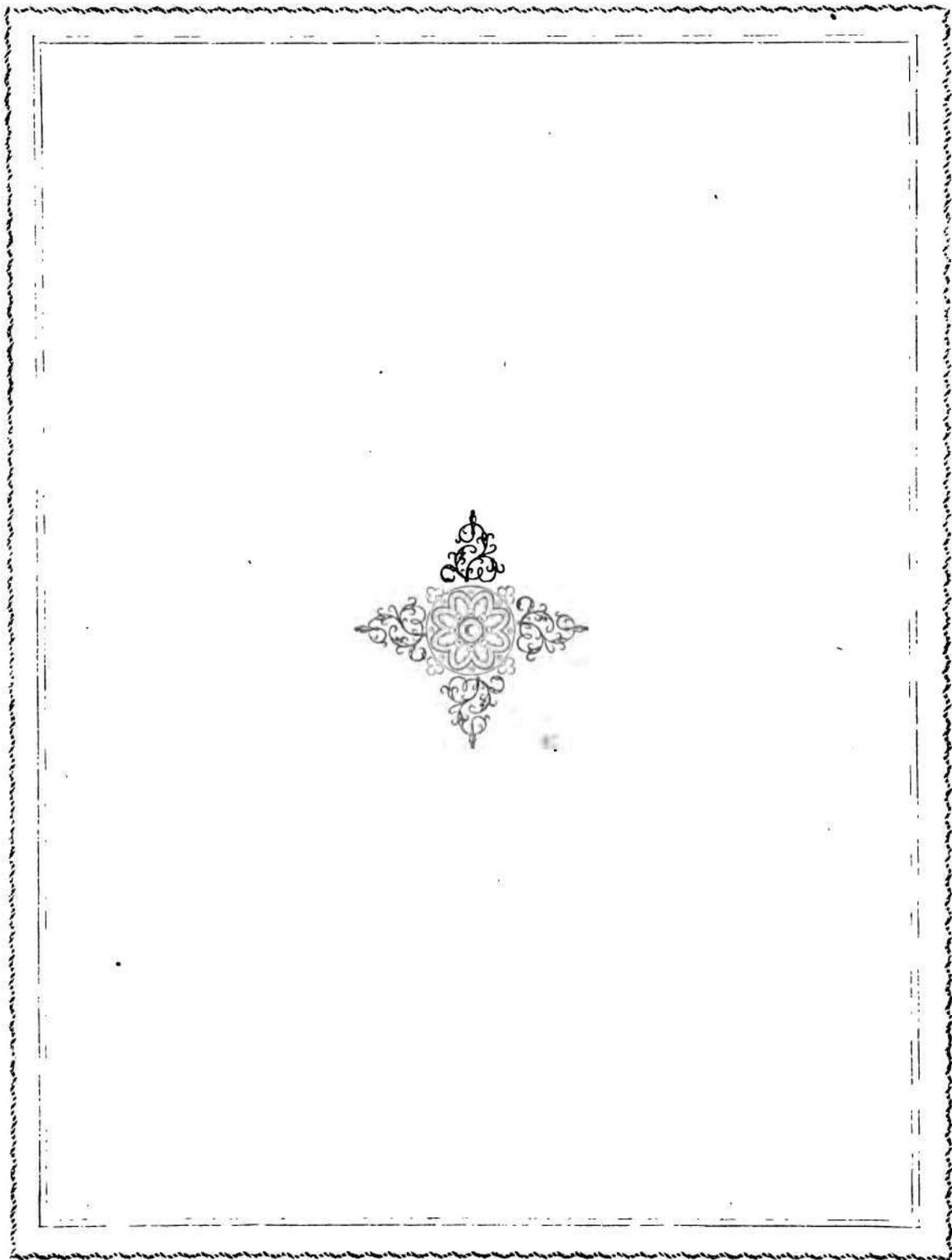
ḡṛ ḡai ḡinnuna ḡummi,
verily I you saw.

kāmīl ḡaia ḡinnuna ḡummi,
not I you saw.

ḡinda ḡai yarāman ḡummilmulla,
you my horse shew (make to see).

After "kurria," *cease*, the verb indicating the action to be abandoned is in the imperative. Thus "kurria goalla," *cease talking!*





VOCABULARY OF KAMILAROI.

I.—NOUNS.

1. DEITY.

God.....Bai-ame.

The Kamilaroi blacks say that Bai-ame made all things; that he is resting away in the far west. They never saw him, but regard thunder as his voice.

Spirit, ghost, or subordinate deity.....wunda.

In all parts of Eastern Australia the aborigines apply the word which commonly signifies spirit, demon, or angel, to the white man. About Moreton Bay "makron" and "mudhere" signify ghost, and each of these words is applied to white men. So the Namoi and Barwan blacks call white men "wunda."

2. MAN: his distinctive and relative names.

man (<i>vir</i>)	giwir	young man	} kubura
woman	yinar or inar	who has	
(<i>They have no word for "homo."</i>)		attended	
Australian	} murri	a bora	
aboriginal			
(<i>The Australian "murri" and the New Zealand "maori" do not differ much in name.</i>)		young man	yiramurrun
		boy	birri
		boy (<i>small</i>)	birridul
		boy (<i>very small</i>)	kiriga
white man	wunda	girl	miē

girl (<i>small</i>)	miədül	sister	ḥoādi or burēḡāli
baby	kaiḡal or kaiḡdül	uncle	kārōdi
father	bubā	nephew	würümüḡādi
mother	ḡumbā	niece	ḡumuḡādi
child, offspring	kai	childless woman	marēdül
son	würüme	old (<i>grey</i>)	diria
daughter	ḡumuḡā	old woman	yāmbūli
brother	daiādi	chief	dūrunmi

family names of men ippai, murri (*or* baia), kubbi, kumbō

corresponding names of women ippātā, mātā, kapotā, bütā

The human body :—

head	kaoga	chin	tāl
hair	teḡul	beard	yarē
brains	kōmbiri	throat	würü or dildil
forehead	ḡülū	neck	nun
eye	mil	breast	birri
eye-brow	ḡüyin or ḡeäre	breast (<i>of woman</i>)	ḡummu
eye-lash	dīnmil	back	ḡūria or bao-a
nose	mūrū	<small>[From birri (breast) and bao-a (back) comes "birrije" (in front) and "bao-aje" (behind)]</small>	
nostrils	müyuda	shoulder-blade	pīlarā
cheek	kwāti	shoulder	wolār
lips	ille or kumai	arm	būḡun
teeth	yīra or ira	great muscle of the humerus	} pūpa
tongue	tulle	elbow		dīn
ear	binna		

wrist	ḡunuga	hip	mila
hand	murra	thigh	ḡurra
thumb	ḡunedērbā	knee	dīnbīr
little finger	bumbugal	leg	būiyo or poiḡyū
knuckle	biel	calf	wurūka
finger-nails	yūlu	ankle	ḡōr
side	numun	foot	dinna
ribs	turrur	heel	tāḡa
heart	ki or gi	great toe (see thumb)	ḡunedērba
lungs	kaogi	blood		ḡuē
liver	kānna	vein	būran
kidneys	mūkar or mōḡur	bone	burra
belly	mūbal or mōbal		

[hence "mūbalyal" pregnant.]

3. ANIMALS.

[Many animals, especially birds, are named from the sounds they utter.]

adder	mūndar	butcher bird	būrēnjin
animal	di	cat (wild)	bugundi
ant	dūḡū	centipede	kīan
ant (great red)	būrūḡha	cockatoo	bīloēla
ant (black)	ḡīḡā	cod	guddū or kuddū
ant (green)	mūun	crane (white)	karāḡa
ant (sugar)	kārlin	crane (blue)	būḡabaru
bandicoot	kūru	crow	{ wārū, wān, or dumbāl
bee	gunni	cuckoo	mūrgū
bustard (turkey)	burōwa		

diver (duck)	ūrūpaōa	laughing	} gorraworra <i>or</i>
dog	būrumē	jackass	} kūkūrāka
dog (wild)	{ murren, <i>or</i> yuggi, <i>or</i> maiai	jew-fish	kaikai
duck	karāgi	kangaroo	bundār
duck (wood)	{ nurapāla <i>or</i> junumbi	kangaroo (red)	ganūr
eagle	mullion	kangaroo (rat)	tūrwai
emu	dīno-un	kangaroo <small>(paddy-melon)</small>	wāngoi
fish	guiya	leeches	gūrman
(a certain species)	dukkai	lizard (edible)	mungai
flies	būrulū	lizard	tāri
fowl <small>(black, like barn-door fowl)</small>	kulgoi	lobster	kurai
frog	gindurra <i>or</i> yūria	magpie	burugābu kataļu
goanna	dūli	mole <small>(water— <i>or</i> platypus)</small>	pūpo-mor
goanna (large)	ūrūndiali	mosquito	mūpin
grasshopper	{ kaodūl <i>or</i> dubbibaiāla	mussel	kumbi <i>or</i> ginbi
grub	birrā	mussel shell	wollu
hawk	{ muḡaran <i>or</i> palōḡa	native companion	b ^o ralga
hedgehog	tulletūlā	opossum	mūtē
horned cattle	nulkanulka	owl	būkūtā
horse	yarāman*	parrot <small>(small green)</small>	gījorigā
		parrot	kōrugan
		parrot	kōbadō
		parrot	bunbunbūlui
		perch	kumbāl

* All the Australians use this name—probably from the neighing of the horse.

pelican	{ ṅārūmbōn, <i>or</i> gūlēāle, <i>or</i> gūlambolī	snake ^(deadly black with red belly)	ṅundoba
pigeon (bronze-winged)	tāmūr	snake (diamond)	yapati
pigeon (topknot)	gulawulil	spider	gurra
pigeon	mōmūmbai	squirrel	kuliya
pigeon	kollemurramurra	squirrel (flying)	bagor
plover	birūmba	swallow	millimumul
rat	kimma	swan	{ būrūdā <i>or</i> barriamul
snake (brown)	nūrai	turtle	warraba
snake (black)	kāleboi <i>or</i> yubba	wallaby	burrai
		wallaroo	yuluma

4. MISCELLANEOUS NOUNS.

acacia pendula	maiāl	boomerang wood	giddir
anger	yīlī	box (tree)	kulaba <i>or</i> birri
apple-tree	būlūmin	box (white)	bībil
ashes	kerran	box (black)	kūburū
axe	yūndu	boat (canoe)	kumbilgal
axe mark (chop)	bail	branch ^(main stem)	durra
bag	bulba <i>or</i> mitta	[<i>The same word serves for the thigh of a man and the arm of a tree.</i>]	
bark	tūrā	broom-like	} mērir
beak (of bird)	mūrū	shrub on	
beginning	flambial	flooded land	
blaze	turrī <i>or</i> ṅalun	bucket	{ wolbun, burīl, <i>or</i> bingui
boomerang	{ burran, burrigal, barun <i>or</i> burunba		

cloth	baia	frost	tundar
cloud	gundar, yuro	grave	taonma
cross	ṅānbīr	grass	yindal <i>or</i> goārōr
crown	kābai <i>or</i> būr	grass (long species)	yeremuda
day	yerādha	grass-tree	taplan
door	girinil	gum (tree)	yeran
down (of sedge)	munabūdā	gun	murgun
dust	yu	hail	terian
earth	taon	halo	gūṅūrima
edge	nirrin <i>or</i> yiribrai	herb (like dock)	ṅūrigul
egg	kō <i>or</i> kao	herb (like mallow edible)	berān
end (point)	{ ṅulū, mūrū, <i>or</i> kāburun	hill	taiyul
end (butt)	wārun	honey	wadel <i>or</i> warul
evening	būlului	jealousy	būl
feathers	gūndīr	lightning	mi <i>or</i> bundūr
feathers (quills)	wirtl	love (sexual)	kaiai
feathers (down)	yudāra	meat	dī
fire	wī	marsh	walōwa
flood	ūgōa	mist	dhūbēr
fog	gūa	moon	gille
foot	dinna	morning	ṅūrū
forefoot	ma	mountain	kubba
fur	baoa <i>or</i> baia	mud	minūn
forehead band	ṅulūgair	net	kūle
friendship	ṅērūdama	nulla nulla (club)	mūrulā <i>or</i> pūndi
		path	turabul

path (short cut)	wobbu	stool (wood for sitting on)	tulu ṅurriligo
plain	{ künil, kūnial, or gūnyal	sun	{ yarai, yūrōka Wail-soun
plain (small)	kūnildūl	sword	gādelan
play (sport)	yūluge	tail	tubilga
post (straight)	waragil	thorn	bindēa
potato (wild)	melan	thunder	tulumi
penny royal	boiyoi	tree (wood of any kind)	} tulu
quietness	tubbia	tree (like maial)	medir
rain	yuro or kollebari	tree (another species)	} karui
rainbow	{ yulowirri or yulu- birgi	tree (another species)	} yurar
sand	{ kūmbōgag or gerai	to-morrow	ṅuruko
sandalwood (like)	} bumbal	truth	ḡrū or kiraol
scrub (thick jungle)	yūrul	war	ilāne
sedge	būrara	water	kolle
shrub (yellow flower)	durimaogal	watercourse	wārumbūl
shrub (prickly)	bindēa	waterhole	maian
shield	būmai or burin	wind	maier
skin	yūli	window	barriē
smoke	du	wing (see arm)	būjun
spear	pīlar	wing (pinion)	yutar
stars	mirri	word	gurre
stone	yārul	yam	kubbiai

II.—PRONOUNS. (*See p. 6.*)

III.—ADJECTIVES.

afraid	gial	glad	guiyë
alive	mōron <i>or</i> ŋarilon	good	murrubā
asleep	bābi <i>or</i> ŋūrārū	green	gian
awake	warrīa	grey	diri <i>or</i> diria
bad	kagil <i>or</i> kuggil	heavy	mūnān
bitter	butta	high	baōirra
blind	mūga	hollow	berūge
blue (light)	kaoaraoa	hot	kūduail'na
black or dark	} būlui	hungry	yūlgin
blue or brown		jealous	būlarai
brown (bay)	dūda	lame	bain
chief	wūraia	large	būrul
clean	bullar	light (in weight)	kubonbā
clear (shining)	killu	like	yeālokwai
cold	karil	long	gūrar
dead	bālūn	mighty	wārungūl
deaf	mūgabinna	near	kuinbu
deep	bīrū	old (grey)	diria
distant	urribū	only	{ ŋāndil <i>or</i>
dry	ballal	own	{ mungāl
expansive	mungūl	outrageous	guiyuŋun
fat	wommo	pregnant	ŋūriella
full (satisfied)	yūlarai		mūbalyal

quick	kaiabur	stupid	wungor <i>or</i> mōr
red	koimburra	sweet	kuppa
red (light)	koikoī	tall	kudükudū
round	guru <i>or</i> gurugal	thin	wōladūl
short	bungudūl	thirsty	kollexin
sick	wibil	weary	ingil
slow	bullo <i>or</i> bullowa	white	{ pullar <i>or</i>
small	kai <i>or</i> kaidūl	wicked	{ bungobā
sorry	budda	wide	milburādil
stinking	nui	yellow	muṇamuṇa
stout	būrel	young	gerir <i>or</i> gūnagūna
strong	warunguldūl		kubura
straight	waragil <i>or</i> gurā		

NUMERALS.

one	māl	four	būlārbūlār
two	būlār	five	būlārgūlibā
three	gūlibā	six	gulibaguliba



IV.—VERBS.

allay	tubbiamulle	drink	ḡarugi
answer	korielle	drop (<i>intrans.</i>)	dilirri
appear	taibu	eat	tāli, tāld ^{na}
appoint	baiald ^{na}	enquire	taiald ^{na}
arouse	kīrulle	fall	bundāne
ask	taialle	fear	guriguri
barter	wiulunni	feed	ḡuraūri
be	ginya	frighten	karaoēle
bind	yulale	fly	parāne
bite	yild ^{na}	give	wūne
boil	gūtala	hang (<i>intrans.</i>)	pindēle
break	gunni	hang (<i>trans.</i>)	pindemulle
bring	taikāne	hear	winuḡi
bring forth	kaḡine	hold	{ kummi <i>or</i> kunmulta
build	wurrimī	jump	pārī
carry	{ wombail ^{na} (<i>past</i>) wombi	keep	wimuldi
climb	koliē	kick	{ dāduna <i>or</i> gigirma
come	taiyānani	kill (<i>dead-strike</i>)	bālubūma
cover or shut up	kundowi	kiss	ḡaikaiāla
cry aloud	kākūld ^{ne}	know	{ tīrone <i>or</i> winuḡailun
cut	kāriḡe	laugh	ḡindami
die	{ bālūni <i>or</i> bālū baiāne	learn	yirabaiāne
dig	mōrḡi		

leave off	kurria or tubilun	return (<i>intrans.</i>)	taraoële
lift	tïome	run	{ bunnagunne or punagai
lose	{ wungurimi or mürgin	save	yufon waragil
make	gim ^o bi	see	gummi
make (by hand)	murramulle	seek	kïrumëgu
make (<i>by chopping</i>)	baialda	send	wāala
make (<i>by splitting</i>)	{ baraïle or mārūbild ^o na	sew (<i>with needle</i>)	ņiņņe
make (<i>constitute</i>)	mugille	shake	būlumbulā
paint	karuldai	shine	būngatail ^o na
pierce	dūni	sing	baoil ^o na
pinch	nimmolli	sit	{ guddela or gurria
pleased be	kuia dūrule	sleep	bābi, bābil ^o na
plunder	{ kār ^o mille (<i>past</i>) kārāmi	spread	warumailun
pour	yeremulle	stand	warine
praise	baoïllona	strip	dūmale
prepare	būkanmulle	strike	būmāle
put	maiabā	sweep	būrunbūla
put up	maiald ^o na	talk	goalda
put down	wīald ^o na	taste	tātule, yīrabaine
quiet	maiala	teach (<i>make to see</i>)	gumrūilmulle
remember	wīnuğail ^o na	teach (<i>make to know</i>)	ūrūunbulle
rend	baraine	touch	tāmulle
return (<i>trans.</i>)	kār ^o bille	turn away	taraoële
		wash	wurgunbumulle

weep	{ yūgila (<i>present</i>)	wonder { ^{to say} "strange"}	ŋipai goalla
	{ yūni (<i>past</i>)	work	burunbailun
	{ yūŋa (<i>impera.</i>)	wound	nimmi

V.—ADVERBS.

1. OF TIME.

now	yeladu	to-day	ilānu
then (at once)	yīla	to-morrow	ŋūrūko
[yīla or ila denotes any <i>near</i> time, past or future.]		for one day	mālo or ŋērīdo
long ago	ilambo	always	yalwuŋa
formerly	ŋuribu	again	yeālo
hereafter	yerāla	after	ŋurra
yesterday	aāane	then (at another time)	ŋaragedāli
		when?	wirū?

2. OF PLACE.

here	ŋowo	on this side	{ ūriellona or ŋūriellona
there (in front)	ŋurri	on the other	{ urrigālina or narrikolinya
there (on the right)	ŋutta	side	
there (on the left)	ŋurriba	hither	tai
there (behind)	murra	from above	ŋurribātai
up there	ŋurribā	far	urribū
down there	ŋuttā	where?	tulla?
outside	ŋāru		
in the midst	bigundi		

3. OF COMPARISON.

as	yeälima	||	very much	} murramurra
so	na	||	indeed	
merely	yeäl		also	ηellibu <i>or</i> yellibu
furthermore	yeälo		together	aielle
very	murra			

4. OF AFFIRMATION AND NEGATION, AND INTERROGATION.

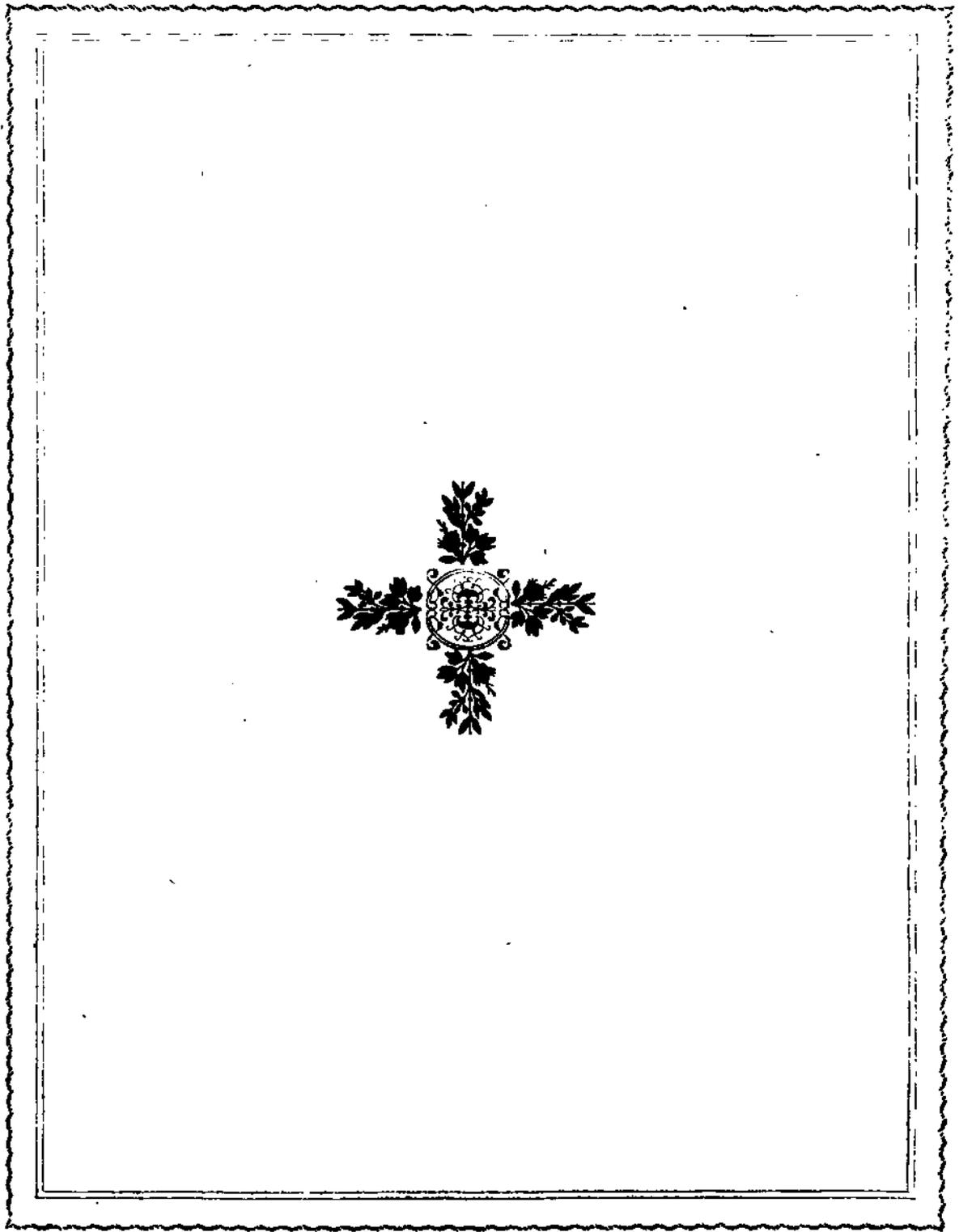
yes	yo	||	note of	} yamma
verily	gir	||	interrogation	
no	kämil			

“yo” is used as a verb of affirmation: thus “ηaia yo” (I yes) means I assert it to be so.

“yamma” is placed at the beginning of a question, like “ha-” in Hebrew.

VII.—INTERJECTIONS.

alas! (in sorrow)	ηü!	||	far be it!	<small>μη γαρ οντο</small> wunna
alas! (in pity)	ηuragä!	||	onward!	kaöai!
avaunt!	kurria!	||	strange!	ηüpai!



GURRE KAMILAROI.

(Extracts from a Missionary Primer, prepared for the Kamilaroi-speaking People.)

Giwir kair Layāru. Werŋu bular bođi, māri, māta. Layaru wibil ginyi. bular bođi gurru wāla immanuelgo, goaldendai, "Ūai daiadi, ŋinnu layaru, wibil."

Kamil yanani Immanuel. yerāla Layaru bālūni. bularbularo bābine bālūn taonda. Ūa Immanuel taiyanani. mari māta ellibu yūgillona. Immanuel goe, "Ūinnu daiadi yealo moron gigi," burula giwir burula inar yugillona. Immanuel daonmago yanani. yārul daonma kundawi; Immanuel goe "Ūindai yārul diomulla." Ūarma gir yarul diome. Immanuel kākūl-done; "Layaru taiyanuŋa!" Ūa Layaru moron ginyi, taiyanani. bular boadi burul guiyē.

Ūaragedūli miēdūl wibil ginyi; ŋumba boiyoi wune; kamil miedul mur-ruba ginyi; murru ginyi wibil, ŋullimun bālūni.

Yaairu buba yanani Immanuel ŋum-millego; gir ŋummi: goe, "inda

[*Verbatim translation.*]

A man named Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying, "My brother, Thy Lazarus is sick."

Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said, "Your brother again alive shall be." Many men, many women, were weeping. Immanuel to the grave went; a stone the grave covered; Immanuel said, "Ye the stone take away." They the stone lifted up. Immanuel cried aloud, "Lazarus, come forth!" Then Lazarus alive became, he came forth. The two sisters were very glad.

At another time a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead.

Jairus, the father, went Immanuel to see; truly he found him; he said, "Thou

barai taiyanuḡa, murruba gimbildi ḡai miedul. Wai miedul burul wibil ḡullimun baluni; inda taiyanuḡa ḡai kṡndigo." Immanuel goe, "Wulle yancai kundigo." ila yanani bular kundigo. Wumba duri, yugillona, goe "Wii! ḡii! ḡai miedul baluni."

Burula inar yugillona, goe "Wii! miedul baluni." Immanuel goe "kurria yūḡa. kamil miedul baluni; yeal babilona." burulabu ḡindami; ḡārma ḡir balundai winuḡi. Immanuel murra kawāni miedul, goe, "miēdūl waria." ila miedul moron ḡinyi, warine, gurra goe. Wumba, buba ellibu, burul ḡuiye.

Wārageduli bular ḡiwir mūḡa ḡuddelona turrubulda. Immanuel āro yanani; būlar muga winuḡi. kākūldone, "Immanuel, dārunmi, wurume dāvidu ḡummilla! ḡurrāḡa ḡeane." burula ḡiwir goe "kurria! kurria ḡindai kakūlleḡo." ḡiwir muga yealo kakūldone "durunmi, wurume Davidu, ḡummilla! ḡurraga ḡeane" ila Immanuel warine, goe "minna ḡindai ḡoalle? minna ḡaia murramulle?" ḡarma goe, "Durunmi, wuna ḡeane ḡummildai." ila Immanuel ḡarma mil tāmūlida: baiambu ḡarma murru ḡummilleḡo."

quickly come, well make my little girl. My little girl is very sick, almost dead. You come to my house." Immanuel said, "We two will go to the house." Then went the two to the house. The mother came, she wept, said, "Alas! alas! my little girl is dead."

Many women were weeping, said, "Alas! the little girl is dead." Immanuel said, "Cease weeping. Not the girl is dead; only she is asleep." All of them laughed; they verily her to be dead knew. Immanuel by hand took the girl, said, "Damsel, arise." Then the girl alive became, arose, words spoke. The mother, father also, very glad.

Another time two men blind sat by the way. Immanuel there came; the two blind heard, they cried aloud, "Immanuel, King, Son of David, look! pity us." Many people said, "Have done! cease ye to cry aloud." The men blind again cried aloud, "King, Son of David, look! pity us!" Then Immanuel stood still, said, "What you will say? What I shall do?" They said, "King, grant us to see." Then Immanuel them eyes touches; instantly they are able to see.

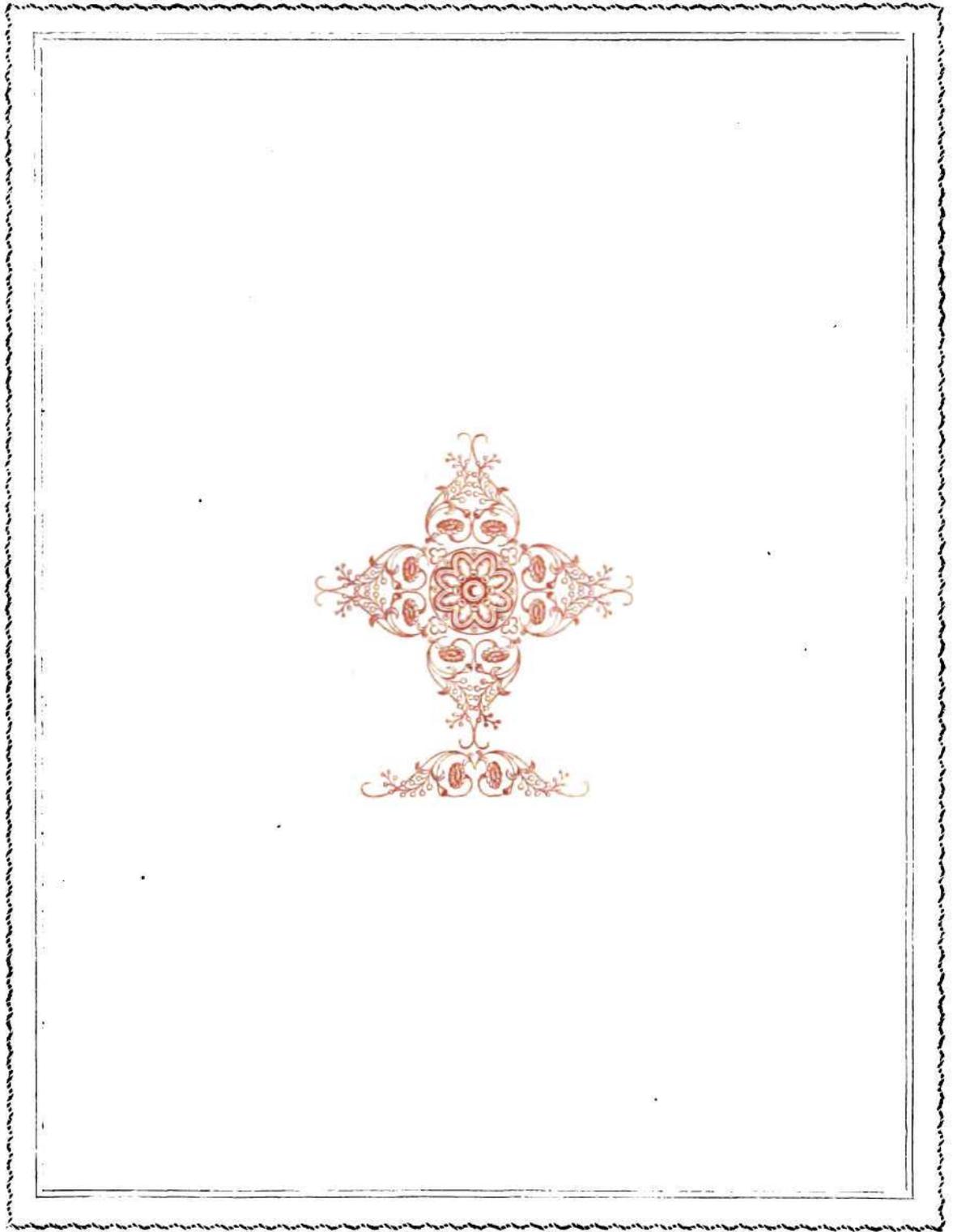
Giwir nuddelona littraga: bain dinna tungör, gurribu bainge bain; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone; baidül perma winūñailone. Paul kaia nummildone, kakuldone, "waria gurriba dinnaga." tungördül parine, yanani ellebu."

Burulabu giwir nummi, goe "ñipai!" kāküldone "Baiaime bular yarine yealokwai giwir." Paul, Barnaba ellibu, bunnagunne, kakuldone, "kurria! kamil neane baiame; neane giwir yealokwai ñindai. neane guiye duri; neane budda ginyi; neane yili ginyi, yealo neane murru gurriñillone. neane murru goalda burulabu; kurriañindai yealo kagil gígile: berudi warraia, nummilla Baiame moron. Baiame gír günagulla, taon, burul kolle, kanuño minnaminnabul gimobi. Baiame yalwuña Baiame."

A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas, also there came. Paul was speaking; the lame man him was hearing. Paul earnestly looked, he cried aloud "Stand upright on feet." The lame man leapt, walked also.

All the people saw, they wondered, they cried aloud "Gods two are come down like men." Paul, Barnabas also ran, cried aloud "Have done! not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God, verily, heaven, earth, the great water, all, everything made. God always is God (the same ever.)"





APPENDIX A.



FAMILY NAMES, CLASSIFICATION, AND MARRIAGE LAW.

LL Kamilaroi blacks, and many other tribes, as far at least as Wide Bay in Queensland and the Maranoa, are from their birth divided into four classes, distinguished in Kamilaroi by the names given at the eighteenth page. In some families every male is called "ippai," and every female "ippātā"; in others every male child is "baia" or "murri" (not "murri," the general name of the Australians), every female "māta"; in a third set of families every male is "kubbi," every female "kapotā"; and in a fourth set, every male is "kumbo," every female "būtā."

On this division is founded this law of intermarriage :—

- I. Ippai may marry kapotā, or any ippātā except his sister.
- II. Murri may marry bŭta only.
- III. Kubbi may marry ippātā only.
- IV. Kumbo may marry māta only.

Polygamy is not forbidden; but death is the punishment awarded, by their inflexible tradition, to the man who takes for a wife a woman whose name does not mark her as open to his choice according to the above rule.

Ippai is a privileged class in regard to marriage; but kumbo is the name of many noticed by travellers and settlers as exercising a kind of chieftainship.

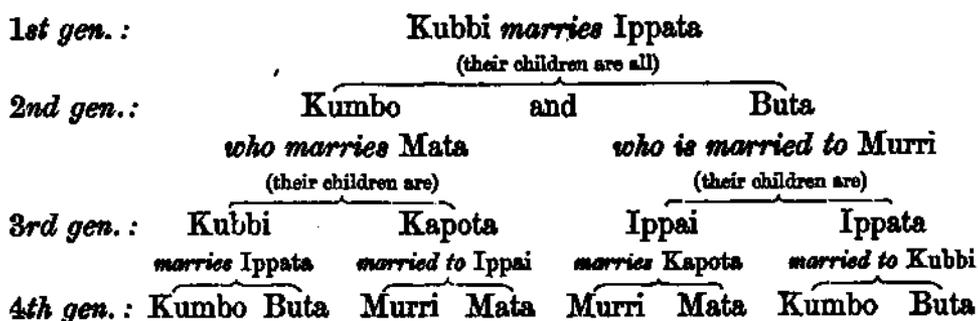
Whatever be the privileges of ippai and kumbo, they are inherited, in the course of three generations, by every family, as appears by the following rules of descent:—

1. The sons of ippai and kapota are all murri; their daughters are all mata.
2. The children of ippai and ippata are kumbo and buta.
3. The children of murri and buta are ippai and ippata.
4. The children of kubbi and ippata are kumbo and buta.
5. The children of kumbo and mata are kubbi and kapota.

The children *in no case* take the names of their parents, yet their names are determined invariably by the names of their parents.

And it appears, from the case of ippai, that the mother's name determines that of the children; for though ippai's children are murri and mata if their mother be a kapota, and kumbo and buta if their mother be an ippata,—the children of ippata, whether she is married to ippai or to kubbi, are all kumbo and buta.

The effects of these rules, in passing every family through each of the four classes in as many generations, and in preventing the inter-marriage of near relations, will appear on inspection of this pedigree:—



If ippai in the third generation chose to marry ippata instead of kapota, three families out of the four descended from the first kubbi in the fourth generation would be kumbo and buta; but if, as above, ippai marries kapota, then the third generation being equally divided between two classes, the children of the fourth generation are equally divided between the other two.

The principles of equality and of caste are combined in a most singular manner. With regard to intermarriage, the effect of the above rules is to prevent marriage with either a sister, a half sister, an aunt, or a first cousin related both by the father's and the mother's side. For instance, kubbi's sister is kapota, his father's sister is buta, his mother's sister is mata; and he may marry none but ippata. Again, of kubbi's first cousins, the daughters of his father's brothers are kapota; and the daughters of his mother's sisters are also kapota (the same name as his sisters); neither of these may he marry. But his first cousins, the daughters of his father's sisters (butas married to murriss), are all ippata; and the daughters of his mother's brothers (murriss, who marry butas) are also ippata; these he may marry. Now kubbi's father's brothers may have married his mother's sisters, so that the first cousins whom he is forbidden by law to marry may be doubly related to him; whereas those first cousins whom he is allowed to marry cannot be related in the same manner. Lastly, kubbi's nieces are all buta and mata; therefore he cannot marry one of them.

The foregoing names, with the classification and law founded upon them, extend far beyond the Kamilaroi tribes.

And even where the names "ippai," &c., are unknown, the same

system prevails. Over a large portion of Queensland, between Moreton Bay and Wide Bay, the following names are used for a similar purpose :—
 bārāṅ and bārāṅgun; bundār and bundārun; bandūr and bundūrun;
 derwain and derwaingun; the name in -un, being in each case the
 feminine of the foregoing.

Among the Kōgai blacks, to the westward of the Balonne River, the names are—

Instead of ippai and ippata—urgilla and urgillagun.

Instead of murri and mata—wungo and wungōgun.

Instead of kubbi and kapota—obūr and obūrūgun.

Instead of kumbo and buta—unburri and unburrigun.

There are five names in use among the *men* about Wide Bay, viz., bundar, derwain, balkoin, tandōr, bārāṅ.

At Moreton Bay the wife of a “derwain” is “derwaingun;” the son of a “bandūr” is “derwain;” the son of a “barāṅ” also is “derwain.” Sometimes the son of a “derwain” is “bundar.” Sometimes the son of a “derwain” is called “barāṅ.” Brothers bear the same name.



APPENDIX B.



SPECIMENS OF LANGUAGES BORDERING ON KAMILAROI.



WITHIN the country intersected by the tributaries of the Darling many other languages are spoken, though Kamilaroi is understood by all the tribes. In fact, natives of Port Curtis, to the north, and of Twofold Bay, to the south, with others from various intermediate localities, know enough of Kamilaroi to understand and answer, in that language, such questions as this:—"Yamma ŋinda Kamilaroi winuŋulda?" (Do you understand Kamilaroi?) Their answer is, the *Kamilaroi* negative, "kamil."

"Koinberri" is spoken on part of Liverpool Plains and the Castlereagh; "Wirajere" lower down the Castlereagh and on the Barwan; "Wailwun" along the Barwan, towards Fort Bourke; "Kūno" lower down the Barwan; "Kogai" or "Kōgurre" on the Maranoa and Cogoon; "Wolaroi" on the Bundarra, about Warialda; "Pikumbul" on the Weir, about Calandoon; "Paiamba" and "Kipki" on Darling Downs.

<i>English.</i>	<i>Kogai.</i>	<i>Pikumbul.</i>	<i>Kipki.</i>	<i>Paiamba.</i>
head	būbwa	kabui	kabui	.....
forehead	bulga	wenda	.....	ŋoroggun
eye	dilli	mil	mil	.....
nose	ō	mūru	mūrtu	.....
ear	mūŋa	bidna	binna	.....
mouth	biggi	ŋunda	mūlindin	.....

<i>English.</i>	<i>Kogai.</i>	<i>Pikumbul.</i>	<i>Kingki.</i>	<i>Paiamba.</i>
teeth	yīra	tīra	tyitta (or jitta)	.....
beard	mungār	yarun	.....	.....
throat	aōar	kurungarā	būkūr	.....
neck	ṅūgūn	bimbi	dunguin	.....
arm	duru	yāma	.....	.....
hand	murra	mara	.....	.....
leg	ōlburr	buiyu	.....	.....
thigh	durra	mābūn	.....	.....
white man	.....	gūn	.....	karabi
blackfellow	murdin	mīal	.....	tyan (jān)
woman	mūrendin	tamar	.....	kidn
youth	āōla	mollumi	.....	.....
boy	āndūn	kaa	.....	birraṅa
girl	.....	migē	.....	ṅummoangān
little girl	āmbi	migēdūl	.....	.....
baby	tūru	kāgūl	.....	tjūku
I	ṅaia	.....	.....	.....
thou	inda	.....	.....	.....
he	yerango	.....	.....	.....
my	ṅaidhu	.....	.....	.....
thy	yunu	.....	.....	.....
kangaroo	ṅargu	bunbūl	.....	.....
emu	ṅūruin	ṅūrūn	.....	.....
cockatoo	digurri	giabun	.....	.....
eagle	ōtella	duē	.....	.....

<i>English.</i>	<i>Kogai.</i>	<i>Pikumbul.</i>	<i>Kinghi.</i>	<i>Puisimbe.</i>
native com-panion	urrür	ki	.....	.....
brown snake	būmburra	duruṅul	.....	.....
native dog	nūrun	.....	.....	.....
spear	bugga	[<i>In Kamilaroi pilar.</i>]		
boomerang	wuṅal	[<i>In Kamilaroi burran.</i>]		
water	āmū	[<i>In Kamilaroi kolle; at Newcastle kokoin.</i>]		
house	kūndi	[<i>The same as in Kamilaroi.</i>]		
camp	yambai-edēr	.....	.....	.....

<i>English.</i>	<i>Kogai.</i>
eyebrow	milḡul
shoulder	bira
fingers	murda
ribs	bibun
asleep	ōkaringo
dead	uladirri or ulālla
hungry	ābir
thirsty	āmūḡin

[*From āmū as Kolleḡin in
Kamilaroi from kolle.*]

weary	inḡil
beat	onimēala
break	unilḡo
come	{ ūḡūara or ōḡuarēr

<i>English.</i>	<i>Kogai.</i>
eat	watidalulla
go	undawaralḡo
hear	imbulloaddi
know	imbulḡo
jump	dūmbaia
lose	wombomulla
lift up	bundalla
put down	idērburra
pick up	pundēr
run	unbermelḡo
see	wottinḡagulla
smell	ḡutulla
sing	waralḡo
throw away	ūndubiditr

<i>English.</i>	<i>Pikumbul.</i>	<i>English.</i>	<i>Pikumbul.</i>
black swan	bībū	bad	wombo; <i>in</i> <i>Kingki</i> ambu
hawk	kagun	hither	yurri
owl	būkūtūtā	hungry	dilgi
cuckoo	ṅugu	thirsty	kollejin [<i>as</i> <i>in Kamilaroi</i>]
jackass bird	kāgūran	full	bājun
flies	kūluṅan	black	kūmba
black snake	yumba	white	kaoūn
deadly black snake	} mindar	bring	yurri kāṅa
opossum	kūbi	catch	yalumul
mosquito	būri	give	yereūra
frog	durrā	go	yaboga
pelican	gulegale	weep	dūṅa
dog	mirri	sit	ṅinne
no	yūga	stand	kuraga
yes	pīka	stand still	mobia
truly	galo	take up	kandimulla
I	ṅutta	put down	ūrā
thou	ṅinda	see	naiya
my	ṅiē		
good	wīumba		

The above specimens illustrate this fact,—that the languages of neighbouring tribes differ very much, and yet are connected by words common to both. I suppose that one word in fifty is the same in

Kamilaroi and Pikumbul, and one in eighty the same in Kamilaroi and Kogai. The suffixes are more frequently found the same in several languages.

The words for "the head" differ in every language; but "mil," the eye, and "muru" the nose, are found in most languages.

I believe "durra," varying only as durrung and durrun, is found all over Australia for the thigh, arm of a tree, or arm of a creek; "puiyu," the leg, and "dinna," the foot, are also widely spread, but not so general as durra; while for the arm the words differ in almost every language.

"Murra" or "mara," the hand, is another very wide-spread word.

The names of some animals, derived from the noises they make, are of course much alike.

The pronouns of the first and second person are nearly the same all over Australia; those of the third person differ much.

I. In Kamilaroi "ŋaia" (*I*); in Dippil "ŋai"; at Moreton Bay "ŋutta," "ŋatti"; South Australia (West), by Captain, now Sir George Grey, "ŋanya" and "nadjo"; South Australia, by Taihleman, "ŋaii"; at Newcastle, by Rev. L. E. Threlkeld, "ŋatoa."

II. In Kamilaroi "ŋinda" (*thou*); in Dippil "ŋin" "inta"; S. Australia "ŋinnei" and "ninna"; Newcastle "ŋintoa."

III. *He* in the above language is "ŋerma," "unda," "wunnal," "bōuntoa."

Even for the elements "fire" and "water" there are no very wide-spread names. Fire is "wi" (in Kamilaroi); "gira" (in Dippil);

“kuiyong” (at Newcastle). Water in these three languages is “kolle,” “kong,” and “kokoin”; and at Moreton Bay is “täbbil.”

COMPARISON OF THE NUMERALS.

	<i>Kamilaroi.</i>	<i>Paiamba.</i>	<i>Kingi.</i>	<i>Newcastle, Threshold.</i>
one	māl	kabuin	piäya	wäköl
two	bülär	puräyu	büd'lä	buloara
three	gūliba	guruamda	kunnun	ḡörö

In Turrubul (at Moreton Bay) the numbers are—

kunnar büd'la muddän

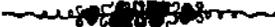
While the words for “one” and “three” vary in every language, bular or budela appears for “two” almost all over the country. At Portland Bay in Western Australia, “bular” is two. In Dippil (Queensland) the numbers are,—1, kälím *or* kinyara; 2, bülär; 3, kurbunta *or* boppa; 4, bülär gīra bülär; 5, bülär gīra bülär kälím.





DIPPIL:

The Language of the Aborigines about Durundurun, on the
north side of Moreton Bay, and thence towards
Wide Bay and the Burnett District.





Dippil.



THE Aborigines about Durundurun, on the north side of Moreton Bay, and thence towards Wide Bay and the Burnett District, speak Dippil. The following words and sentences were taken down from the lips of Davies or Darumboys, the blacksmith, at Brisbane, who spent thirteen years with the blacks, and whose history is narrated by the Rev. Dr. Lang, in his "Cooksland."

I.—NOUNS.

1. MAN—dān.

head	kām	chin	yikul
hair	dhella	beard	yeran
forehead	ḡūluḡ	neck	ḡūna
brow	dipinji	breast	āmūḡ
eye	mi	shoulder	kōra
nose	murū	right hand	{ duruin or ginning
mouth	tunka		{ duruin
lips	tambūr	left hand	wottunga
tongue	dūnnūm	back	pondur
ear	binung	fingers	bididi
cheek	wāḡūm	thumb	bididi winwōr

little finger	biddi dūrumai	spittle	nain
belly	dūḡun	hole through	{ murumburri or
hips	kondun	nose	{ kagarabacōin
thigh	durran	marks on chest	mūlkar
knee	bōn	old man	winyagun
leg	puiyu	young man	kippa
foot	jinnuḡ	a crowd of men	miller
heart	dukkā	boy	ūkhūn
liver and bowels	gunnuḡ	young boy	bīrwain
flesh	baowin	baby	methindūm
blood	kukki	old woman	yīrkun, winyagun
skin	brābrā	married woman	yīrum

Relationship.

father	bobbin	brother (younger)	wūdhūḡ
mother	ḡavāḡ	sister	yaobūn
son	{ yimmu or muki- ver or kumma	uncle	immo
daughter	naiber	aunt	mārūn
brother (elder)	nūn	cousin	yimudheme
		cousin (female)	kumedheme

2. ANIMALS.

animal	mūrāḡ	bee (small)	dibbin
bat	ḡirramā	bee (large)	turbain
bear	kūlla	centipede	ḡirōwa mūrāḡ

cockatoo	kiggūm	kangaroo (female)	nūgāl kuttuwain
black cockatoo	kulverwā	do. (scrubk.)	kūlembī
doc	dōkko	do.	bārrel
crane	kwowol	do. female	baoi
dog	wutta	do. (female)	} kūmāṅ kulembi)
duck	nār	do. (common)		murri
eagle	wūramā	locust	yilla
eel	yūlū	mosquito	būmba
emu	ṅuruin	mouse	mōbur
fish (flat tail)	billa	mullet	{ kirbibba or undaiya
fly	tibiṅ	opossum	narambi
goose	ṅirriṅ or mulgaōi	opossum (black)	kābbila
goanna	warui	owl	kuggu
goanna (yellow bellied)	} kutyi	parrot	pēr
grub		puiyim	pelican	ṅirriṅga
hawk	kigūm	pigeon	koṅkelum
jackass bird	kāggū	pigeon (bronze-winged)	tāmūr
kangaroo (old man)	} krōman	porpoise	yullu
do. young		durwun	porpoise (small)	yūṅun
do. female	yimmer	quail	murrindun
do. (young in pouch)	} wūlbai	rat	kōṅkolai
do. wallaby		bōāl	scorpion	merinda
do. (do. big)	kūttūwain	shell fish	yimar
		shell fish	yuin

shell fish	wuruŋ	deaf adder	mūnulgum
shell (oyster)	dībir	stingaree (fish)	winwabā
shark	kūloī	swan	nirriŋ
snake (black)	mūllū	tarantula	thīwa
snake (black deadly)	murrigīr	turkey buzzard	wagun
snake (carpet)	wuŋŋai	turtle	mēbir
snake (whip)	wirrawā		

3. MISCELLANEOUS.

apple-tree, a	} yūlayūlo or pōpa	clothes	bumbīr
species of		cloud	mirrin
gum		coast	bukkān
axe	muyim	creek	durraŋ
axe (of stone)	yemar-yemar	<i>(See thigh and arm of tree in Kamilaroi.)</i>	
axe-handle	womboi	egg	bām
beginning	uriunkin	end	tōm
boat	kumba	end (point)	mūlr
blossom	nerida	end (butt)	turbai
basket	wām, wārum	enmity	winderu
bark	kumba	fire	gīrā
box-tree	mungamungara	fig	kāburā or bīmēr
branch	derāŋ	flat (plain)	bīru
bucket	pī	ground	daoēr
breadfruit	winum	grease	mārūn
boomerang	bērkan	gum (flooded)	yerra
cloak	hella		

gum (forest)	tāmbīr	path	{ ūdhumbil <i>or</i>
gum (blue)	mungar		guan
honey (white, from small bee)	} kobbai	pine	gūnum
honey (dark, from large bee)	} gilla	pleiades	mūrrinmūrrin
hill	waikerdummai	pole	pundai
hut	dūrabunnu	poison-bark (brushwood)	} dilkai
ironbark	tōbun <i>or</i> tandōr	poison-bark tree	tummapūrba
interior of country	dūnba	rain	yūruṅ <i>or</i> yūroṅ
leaves	wūruṅ	reed	kāga
lightning	billibira	river	nūken
lemon	tārum	root	terbai
mark (notch)	tindai	smell	kābelliman
mountain	waiker	thunder	mūmba
mountain range	pondur	taste	kagillaṅōr
mountain ridge	dūnba	to-morrow	bunyīrki
middle	nirrim	shadow of a tree	tūunūrakālim
milky way	muin <i>or</i> mūun	scrub (jungle)	dūri
morning star	dirai yIrki	shield (light)	gūdmurri
nest	wīdhūṅ	shield (heavy)	yaoūn
net	mērbūṅ	smoke	wūlui
netting (act of)	duppi <i>or</i> kupera	song	yaoūr
oak	billai	spear (light)	kunnai
Orion's belt (a spear)	} kunnai	spear (heavy)	billar
		spear point	nōr
		spear wound	kunnuthūm

stick (throwing)	kūtha	victuals	pintja
stick (heavy)	bīnba	water	kōŋ
stick (curved)	nulawa	water (salt)	tiŋ-ŋīr*
stick (fire)	gīradunka	waterhole	nullakōŋgōr
stem	dokko	waterspring	kōŋgowurrain
stone (freestone)	kitta	waves	būriman
stone (black)	mullu	waves (breakers)	bokanbūriman
stone (flint)	kūnkum	winter	{ wulladha or wiggin
summer	ŋūrūŋān	yam	tam
swamp	tikumbi	yesterday	nāmburā
track (of feet)	jinun daoēr		

II.—ADJECTIVES.

bad	wurāŋ	many	mūrrin
black	mūlū	new	dullibā
fast	gillawa	old	wurubain
good	gilangūr	round	duruin
heavy	tānkinbūl	short	tālbūr
hungry	kāndū	slow	dhimpe
large	winwōr	small	dummai
light	nundi	tall	kuran
long	kuran	white	kukkul

Comparatives are formed by doubling, as talburtalbur—too short or very short.

*In Turrubul, at Moreton Bay, water is "tabbil"—salt water "tabbilbōŋ," i.e., *dead water*.

III.—VERBS.

bend	kumaggāli	lie (tell lies)	yupillime
build	{ bunnin <i>or</i> dūriyankin	make	{ yūnka <i>or</i> boberen <i>or</i> dūrianker
call	buīalle	run	bitelle
come	bain	see	nunyin
come back	bungai	sharpen	kuriṅēyer
convey	dandinna	sit	ninnai
fight (<i>with sticks</i>)	kudhera baiyi	sleep	mībon
fight (by pulling hair)	tella baiyi	spear (to throw the kunnai)	{ bōnkōg
fasten together	bunurrin	spear (to throw the billor)	{ nūrvain
give	wa	stop	yūnmigo
go	yannin	spit	nuinbirra
hang	dungillina	taste	kābundinna
jump	burrain	thrust out	birra
kill	baigin	touch	budyā
kneel	bōndabumi	walk	yenna
laugh	wedhewedhā	weep	dūngin
lie (recline)	yūnmigo		

IV.—ADVERBS.

back again	buiya	not	bā
here	gai	where?	wunti? <i>or</i> winta?
long ago	wūrūkrubra	yes	yoai
no	kabbi		

V.—PRONOUNS.

I, ŋai, <i>or</i> ai, <i>or</i> ŋutta	that (pointing to it) numbain
me, unna	that (in front) mittenda
to me, enna	that (behind) kutyenda
we two, allen, <i>or</i> ŋullij	that (on the right) duruinya
thou, ŋin, ŋinna, inta, indu	that (on the left) wūdhungeru
ye, ŋindai	that (above or below) minda
he, unda	

DIALOGUES IN DIPPIL.

Ūin wuntā yanin ?	<i>You where going ?</i>
Ūai yōwai yanin,	<i>I northward am going.</i>
Ūin winta bain ?	<i>You whence come ?</i>
Ūai bariŋ bain,	<i>I from the south come.</i>
Ūai kändū ; enna wā,	<i>I am hungry ; to me give.</i>
Ūai bālūn kōngo ; enna wā,	<i>I am dying for water ; to me give.</i>
Winyo Magilpi ? Minda bobain,	<i>Where's Magilpi ? there he stands.</i>
Mākoron indu nunyin ?	<i>White men have you seen ?</i>
Yoai,	<i>Yes.</i>
Mākoron wuntā yanin ?	<i>White men whither went ?</i>
Dalle winta mākoron yanin ?	<i>How long since white men went ?</i>
Nāmbūr wūrri yanin,	<i>The day before yesterday they went.</i>
Dān murriyu yanin,	<i>The aborigines after kangaroo went.</i>
Dān winta bunna bungai ?	<i>The aborigines when will come back ?</i>
Bunni yirki bungai,	<i>To-morrow morning they come back.</i>
Wūnda kurbunta bungai,	<i>In three days they come back.</i>

Kullin kroigo yengo Boppilkurri.	<i>Let us for opossum go to Boppil.</i>
Kulle winta bunna mārā bago ?	<i>We where them shall roast ?</i>
Bunna nundara,	<i>By and by, on the other side.</i>
Kulle dher mūrrin na mērbāy,	<i>We have plenty of nets.</i>
Allin bunna duppigo yango ?	<i>Shall we to set nets go ?</i>
Nulla winta kām bunna-ungo ?	<i>Which way are heads to turn ?</i>
Murrinda bunna watungariungo.	<i>Very much to the left.</i>
Ket yenka kānkulli.	<i>On meeting call out.</i>
Bā bitulle ; dhimper ; kānkulle.	<i>Don't run ; take time ; shout.</i>
Minya dhūrā bātēr ?	<i>How many did they kill ?</i>
Mūrrinmūrrin,	<i>Very many,</i>
Krōman kurabunta,	<i>Old men kangaroos three,</i>
Tharuain būdela,	<i>Bucks two,</i>
Yimera boppa,	<i>Does three,</i>
Ball būdela,	<i>Wallabies two,</i>
Witta bullana,	<i>Native dogs two,</i>
Kōrōn kalim.	<i>Emu one.</i>
Urru dān bungain bobbinkurri ba baingingo.	<i>Some blackfellows came here my father to kill.</i>
Bobbin bundu yūnmigo,	<i>Father asleep lay.</i>
Bobbin kammi bunnaginmain.	<i>Father uncle him awoke.</i>
Dān di yōwai baigin dan barringa ; dan barringa bitellin.	<i>The men of the north beat the men of the south ; the men of the south ran away.</i>
Budela gira budela bālūn,	<i>Four died.</i>
Kumbakabbi, dān di Bimba,	<i>Kumbakabbi, a man of Bimba,</i>

Kām baigin dan di Tōūn.
 Dān kerbona durraj burin.
 Dān da Boppil burain,
 Wa unda Dankurri ninnain,
 Unda burain dūriḡo,
 Unda murrinda buiyallin,
 Undaru dukkira kaowin.
 Ba dan bungain,
 Undaru tankaru kaigin.
 Magilpi Boppilkurri yanin yrki,
 Unda na burain nunyin ;
 Undaru būnman.

Ƴallin mēbirgo gu iḡyago.
 Wunti nummulligo ?
 Tōm karango yango.
 Kumba ḡattu, ḡindu,
 Yikki kerbana.
 Ƴa wanna budyigo,
 Ƴin kwivī.
 Ƴutta wanna budyigo,
 Ƴutta kwivī.
 Kai ! budyin!
 Wuraka mūrrin ; kai,
 Kāmwurrin.
 Kai unda bungain kuruburū.

*Head out from a man of To-un.
 Man another thigh was broken.
 A man at Boppil was mad,
 Not he with men dwelt,
 He went mad in to the scrub,
 He often cried out,
 Himself with knives he cut.
 If men came,
 He with teeth bit.
 Magilpi to Boppil went next day.
 He the madman saw ;
 Him he cured, i.e., " būnman" drew
 out (the evil.)
 Let us for turtles go out.
 Where shall we look ?
 To Sandy Flat let us go.
 Canoe my, yours,
 Also another.
 And when you find
 You whistle.
 I when I find
 I'll whistle.
 Here ! found !
 Dive plenty ; here
 Head first dive.
 Here he comes another.*

Ūradummain.

He's caught.

Ponderūna wundīna.

On his back turn him up.

Kai mēbīr baigin.

Here's a turtle caught.

Morbaingo,

Roast him,

Tundar baigi ; gūnaḡ būnma.

Shell break ; inside take out.

Dukkin mōhar,

Red hot stones lay.

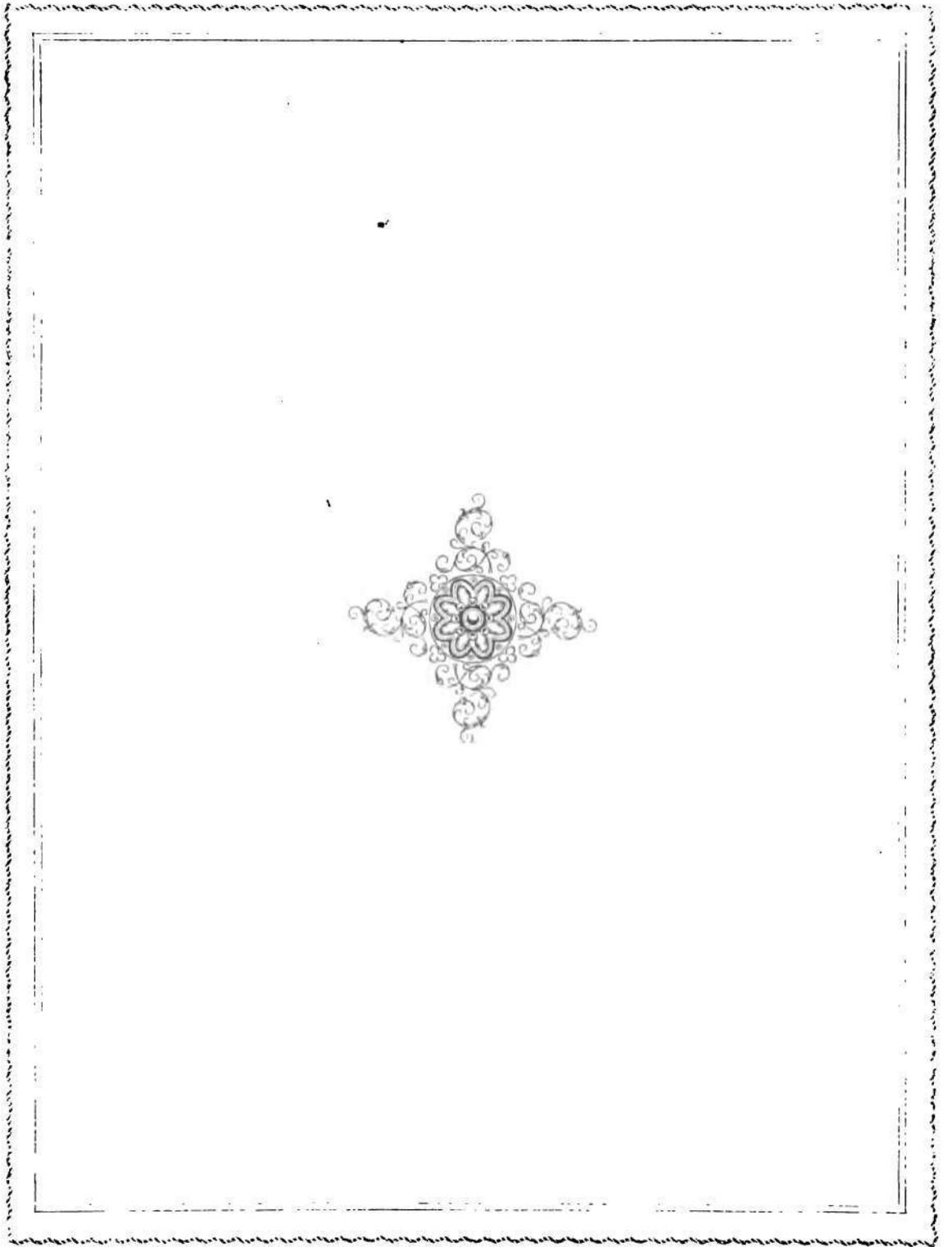
Wuruma buggo.

Put it on the fire.

Dān buīalle mēbirgo.

The men call to the turtle.







TURRUBUL:

The Language of the Aborigines on the Brisbane River.





Turrubul.



HIS language is spoken on the Brisbane River. It does not extend nearly so far as Dippil.



There are in Turrubul, nouns, pronouns, adjectives, verbs, adverbs, and conjunctions. Instead of prepositions, suffixes are employed.

I.—NOUNS

ARE REGULARLY DECLINED.

-du (*suffix*) signifies agency, and distinguishes the nominative which has a verb from the simple name

nūbba (*suffix*) signifies possession.

Example :—

<i>1st Nominative :</i>	duggai	.....	<i>a man</i>
<i>2nd Nominative :</i>	duggaidu	.....	<i>a man (followed by a verb).</i>
<i>Genitive :</i>	duggainūbba	...	<i>of a man.</i>
<i>Dative :</i>	dugganu	.....	<i>for or to a man.</i>
<i>Accusative :</i>	duggana	.....	<i>a man.</i>
<i>Ablative :</i>	duggaibuddi	.....	<i>with a man.</i>
	duggaiti	.....	<i>at a man.</i>
	duggaida	.....	<i>from a man.</i>
<i>Plural :</i>	duggatin	.....	<i>men, people.</i>

GENDER.

Difference of gender is expressed sometimes by using different words; as *kruman*, a male kangaroo (largest species); *yimma*, female kangaroo.

Sometimes the suffix *-gun* gives a feminine signification, as in the proper family names, *e.g.*, *derwain*, *derwaingun*; *bundar*, *bundargun*, or *-un*, as *bandur*, *bandurun*; also *nurriḡ* (son); *nurringun* (daughter).

II.—PRONOUNS.

The Turrubul has personal, possessive, interrogative, demonstrative, and indefinite pronouns.

(1.) PERSONAL.

<i>Singular :</i>	1. <i>ḡutta</i> , <i>atta</i> , <i>ḡai</i> , <i>ai</i> , <i>ḡia</i>	<i>I</i> .
	2. <i>ḡinta</i> , <i>inda</i>	<i>thou</i> .
	3. <i>wunnāl</i>	<i>he, she</i> .
<i>Dual :</i>	1. <i>ḡullin</i>	<i>you and I</i> .
	2. <i>ḡilpūḡ</i>	<i>ye two</i> .
	3.	
<i>Plural :</i>	1. <i>ḡulle</i>	<i>we</i> .
	2. <i>ḡilpūlla</i>	<i>ye</i> .
	3. <i>wunnalina wunnale</i> or <i>wūnyale</i> ...	<i>they</i> .

(2.) POSSESSIVE.

1. *ḡurribā*..... *my*.
2. *ḡinnubā*

(3.) INTERROGATIVE.

<i>Masculine and feminine :</i>	ɲandū ?.....	<i>who ?</i>
<i>Neuter :</i>	minna ?.....	<i>what ?</i>

(4.) DEMONSTRATIVE.

<i>This</i>	duja.
<i>That</i>	ɲuruɲa.

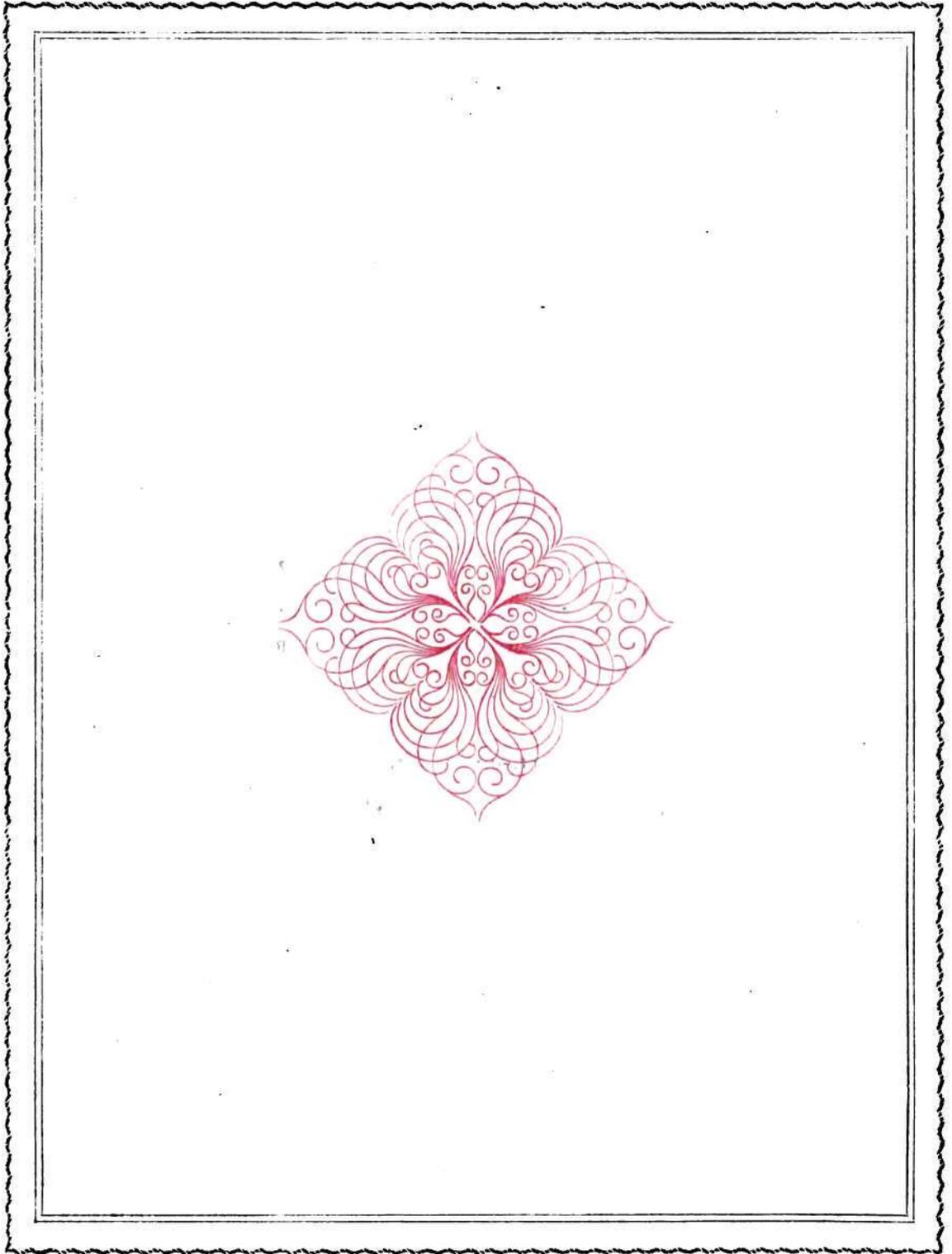
(5.) INDEFINITE.

<i>All</i>	ɲāmbille.
<i>Another</i>	kurruba.
<i>Many</i>	millen, millenkulle.

III.—VERBS.

The most remarkable feature in the grammar of the Australian languages is the very extensive inflection of the verbs. The voices, active, reciprocal, causative, permissive, &c., are numerous; and the tenses are adapted to express various slight modifications of past and future.

	bulkurri	<i>to come.</i>
	bulkairi	<i>bring, i.e., cause to come.</i>
INDICATIVE PAST:	bulkurri	<i>came.</i>
FUTURE:	bulkulliba	<i>will come.</i>
IMPERATIVE:	bulka	<i>come.</i>



VOCABULARY.

(Words in brackets are used at Durundur, near the Glass-house Mountains.)

I.—NOUNS.

1. NAMES OF MOST IMPORTANT OBJECTS.

God	{ Mūmbāl,* Mirir, Burrāi, Burrāni	moon	{ killen, bābūn, kākurri (ḡaitjuḡ- gil) (ḡudduḡ)
man	duggai	stars	{ mirregin (mirringim)
woman	{ jūndāl (ḡḡgurun) (ḡḡgaran).	earth	tār
ghost, spirit, also white man	{ māḡuī, makoron, mudhar	sky	birra
soul	{ ḡūrū, nūrul, tunḡin	man (white)	{ makoron, makūrrag
devil	{ māuī, maowi, maiḡi	woman (white)	tjerran
sun	{ bḡi (bulūbār), (kuiyar)	aborigines	{ tyān, dān, dumbāḡ, kurriḡum
		aboriginal man	dan
		aboriginal woman	{ yeran

* "Mumbal" signifies thunder. It is also used as the name of the Great Being who speaks in thunder. So did the Britons, before the introduction of Christianity, worship Taranis (Thunder) as one of the three deities they acknowledged. At Point Macleay, in South Australia, the aborigines speak of "Nurundee" as the supreme God. "Mirir" is used in this sense far along the coast to the south, and "Dhurumbulum" has the same meaning at Twofold Bay.

2. MAN : parts of his body.

head	māgūl (kom)	arm (fore-arm)	tāron (wiyebbi)
hair	kabui (kum)	hand	murra (dukkur)
forehead	yīlim (ḡūlūḡ)	finger	killin
eyebrow	{ mithiltin (dippinjun)	finger-nails	mūkkūra
eye	mil, mīa	belly	tiggeri (kūddur)
nose	mūro	thigh	durra (durrūḡ)
lips	tāmburū	knee	bōn (būdn)
teeth	tiēr (duḡḡāl)	leg	pūyo
cheek	(tūḡḡor)	foot	tīdna (dīnnaḡ)
ear	pidna (pīnāḡ)	blood	kaōūn, giwūr
beard	yeren (yēya)	bone	{ tīrben <i>or</i> tīrben, geral geral, dīḡ
throat	(dūnūḡ)	vein	kaiyūḡ
neck	(ḡurrun)	breath <i>or</i> spirit	ḡār, ḡuru
breast	tundera (ḡuḡḡūr)	flesh	paigulpaigul
back	toggul	flesh and blood	būdelum
side	kutta	marks in the flesh	{ mulwarra
shoulder	kikka		
arm (humerus)	yumma (ḡumūḡ)		

3. MAN : his relations.

father	bīḡ, babūn, būba	son	{ nuridmun, nurrīḡ
mother	pūjāḡ, būdāḡ	daughter	nuringun, kīn
child	nāmmūl		

wife	{ mirru (dual) mirrūḡ	grandmother	(kumiḡun)
brother	{ ḡubbuḡa, ābāḡ, (wuntjimun)	girl	kīn, yurumkun
brother (younger)	duaḡal	little girl	killalān
sister	dāddi, muḡuḡkul	boy	{ mualum, dūandin, buiyīr
friend (comrade)	uīḡun	baby	mōalam
grandfather	(yuguīpin)	young man	kippa
		full man	mutta

4. ANIMALS—Daoḡn.

bird	mirrūn, daoḡpin	flies	dūdunburra
bream	ḡullun	jackass bird	kakōwan
butterfly	bālūmbir	kangaroo	(murri)
catfish	ḡāmerikurra	kangaroo (old man)	{ kurūman, g ^r rūman
cockatoo	kaiyar	locust	dinpīr
black cockatoo	karara, karēr	mosquito	tībing
cock of wood	kaosal	mussel	būkkaoa
crow	wowul, wowa	mussel <small>(large and beautiful)</small>	dūllin
dog	mēyē, mirri	opossum	kubbi
dog (wild)	ḡulḡul	pelican	bulualum (ḡirriḡ)
duck	ḡa, nar	sea pigs	yūḡun
eagle	dibbil (būdhār)	shark	poi
eel	tāḡun	snake	{ kābul, buī, yūn, (yūwup, wupai)
emu	(ḡurun) ḡuyi	whales	tālūbilla
fish	{ ḡandakul, (ḡun- daya), kufyur		

5. MISCELLANEOUS NOUNS. •

ant-hill	tānmurrin	fern	dūrvin
basket	yirimbin	fig	ḡōaḡā
basket (small)	bunguḡ, bungōm	fig (little)	kunnin
boat	kūndu	fire	{ tālu, kuddum, or kuiyim
boat's deck	kurragutta	grass	{ bungil pungil, bōn
boomerang	barrakadan	grass (long coarse)	waliwallingarāḡ
boots (best, belonging to)	dinnaḡūba	grass (same)	wugarpin
breadfruit	tjungḡul	grass (another variety)	tūkkā
bucket	yuppar	grass (rushes)	yikibbin
bushes	kuddal	hat (head, belonging to)	magulkuba
charcoal	kūroin	hilaman (shield)	kuntan
clay (pipe)	dūllāḡ	herb	kēgirelpin
clay (red)	guiyiḡ	herb (creeping)	dām
club	tabbīr	herb	muttaguntunbin
corobbary	yowar	herb (water-wood)	yerrā
day	bīḡi	herb do.	nambūr
dung	kudena	herb (fern-like)	yūḡai
dung (man's)	bāndiko	hole	mīr
dung (ox's)	ḡunaḡ	leaf (dead)	wuḡ
dung (dog's)	dungul, dūal	light	kittibilla
dust	yārūn	light (of candle)	telḡa
of dust	yārūntībēr	lightning	{ tudnagain or tunḡain or tḡil
earth (dry)	{ girar, yarun, durrun		
evening	bīḡibīrpi		

master	bundūr	river	warril
morning	ḡunnunubbū	road	{ kulgun <i>or</i>
mud	wōbum		{ gulwun, tumbar
mug	būnduin	sand	yaruḡ
name	nurri	sea	{ pāmīrīkirri,
necklace <i>or</i>	} kairbin	shape	{ tabbilbōn
headband of		shield	ḡōr
yellow reeds		smoke	kuntan
net	baial	spear	dūūn
large fish net	mundin, tumma	stone	bilan, gunnai
kangaroo net	mārbuḡ	things	nulluḡgirra
night	ḡunnū	thunder	nunantjin
nulla nulla (club)	taberi	trousers ^(high, belong- ing to)	mūmbāl, mūgara
potato	gua, gulwāl	water.	derrayūba
quartz pebble	dākki	wharf	ḡaracōin, tabbil
rainbow	kai-ao-ūr		mumpa

Various species of Trees.

tree	{ paggum, bāḡūr	gum (another)	bulōrtum
	{ (wilan) du	gum do.	kūndībar
fig	gurai, ḡōaḡā	gum do.	mūḡar
myrtle	{ burutha,	oak (swamp)	būndībar
	{ tabilpulla	stringy-bark	tī
gum	gillumbir	tree blossom	bumbār
gum (another)	yurra	log	burāl, mullinḡ
gum do.	bunēri	dry and dead tree	duḡai

brushwood	dārūn, dillār	another species	burabi
small tree bear- ing a black berry	} bundai	stump	billayīr
		a red leaved shrub	} guran tuanpin
another species	kidnabullum	another shrub		dīrbāṅ
do.	bīgnpār	another shrub	dūrri
do.	būdūgumbin	another (water shrub)	duntibbin
do.	wungō	another (like raspberry)	kūbbūkubbūran

II.—ADJECTIVES.

alive	milbulpu	good	murrūmba
black	kurun	great	kurūmba
blind	milwāddeli	hungry	waiara
cold	igil	like	ṅāmba
dark	kūrun	red	kaoīnkaoīn
darling	kunmān	useless	waddeli
eldest	ṅawudenmun	white	buppa

NUMERALS.

1	Kunnar.	2	būdela.	3	muddān.
4	budela budela.	5	muddanbudela.		

ORDINAL NUMBERS.

first	yutta.	second	kurruga.
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III.—PRONOUNS—(SEE GRAMMAR).

IV.—VERBS.

appear	nūmbāni	meet	dāndīri
break	būṅṅdin	name	naīburri
breathe	pui	pity	tūgūl
bring (cause to come)	bulkairi	run	buaraoa ; igerē
close up	dūllūṅūtūmurri	say	yari
come	bulkurri ; bā	see	nanni
come back	wīrēpi	send	waiari
covered	kūnkamurri	separate	pūnmāngillin
cut	{ kaii ; kabāri ; kulkurri	set (sun) ; will set	{ kurrai ; kurraipuggu
draw out	pūnmān	sit	ṅinnen
fly	yūrudūṅa	shine ; will shine	{ numbai ; numbaipuggu
give	wuddā	sleep	būḡān
go	yādeni ; yennan	sleep, put to	buganmurri
grow	{ durun, duruthūṅa	stop	kagalōm
kiss	dāndildelaiina	swim	yūrudūṅa
lose	balloteriari	want	yanēri
make	yugāri	work	yakka

V.—ADVERBS.

afar	yūnpāṅ	long ago	kalōma
afterwards	burru <i>or</i> pārū	not	yugar (wūkka)
also	ikki	now, at once	berren
altogether	} tāgo; jāgo	quickly	bānka
completely		there	nām
first	berren	there (very far off)	nā-m
here	goggum	yes	yoai

Adverb of interrogation.....ēko.

Unlike "yamma" in Kamilaroi, "ēko" is put at the end of the question.



NAMES OF ABORIGINES ON THE BRISBANE.

[The first is the proper personal name ; the second, the family name.]

Bippinerra (bundar).

Dugalantin (bundar)

Berali (bundar)

} old men, brothers, uncles to Bippinerra.

Bürrol (derwain) a very tall man.

Dürür (derwain).

Dulluwunna (derwain) son of Birumbirra (bandür).

Wudnanga (derwain) his wife Bumerum (derwaingun).

Baiiba (derwaingun).

DIALOGUE.

minya inta yuggari ?

What you have done ?

minya inta berren yuggaliba ?

What you now are doing ?

kähü ! gutta kulkulliba

Stop (just now) ! I am cutting

diragum bagur

This tree

tagoba or jakoba

Altogether.

gutta yuggari berren.

I have finished now.

näm nandu ?

There, who ?

gurri bulkai minyalü ?

*To me bring that thing—what d'ye
call ?*

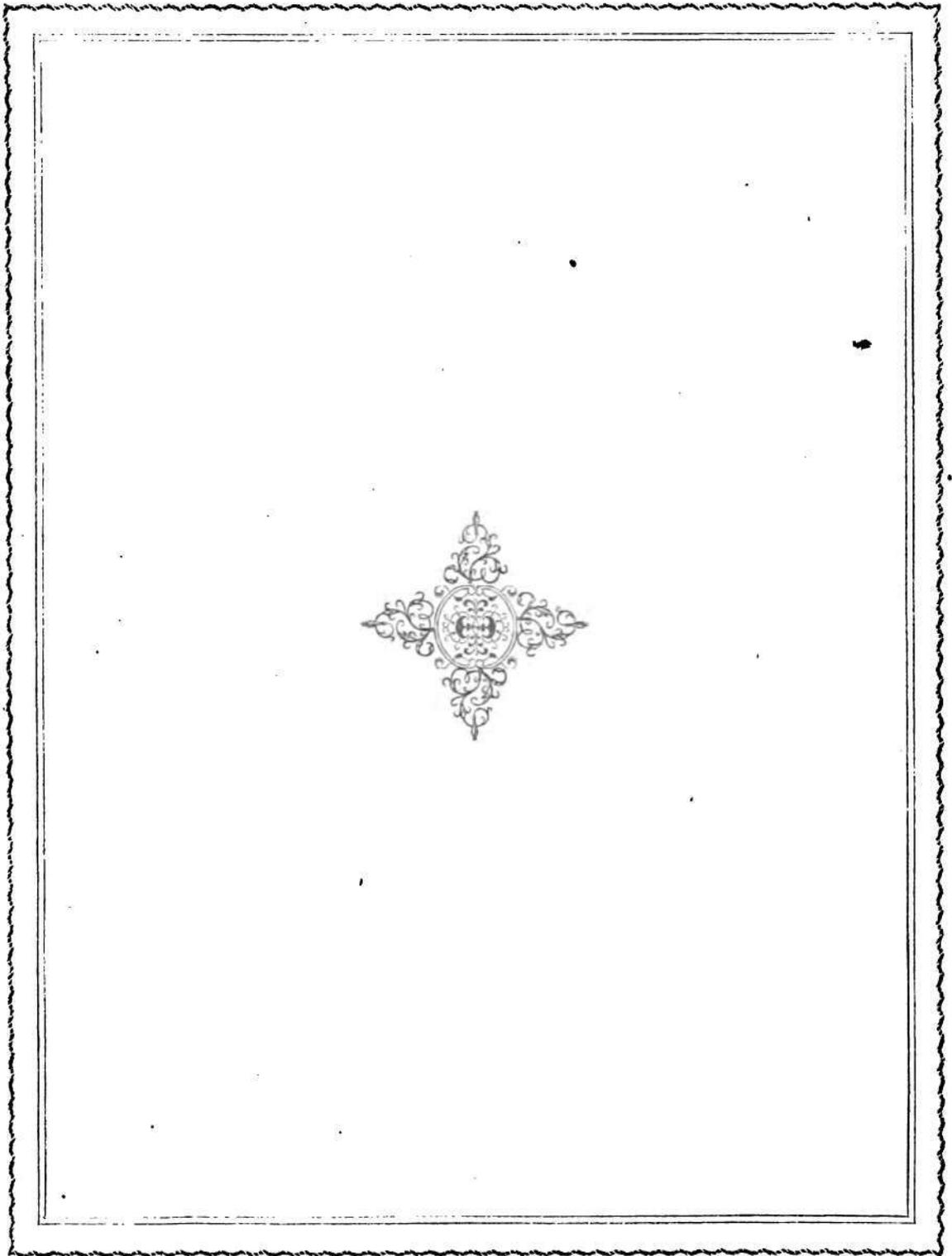
wünyalu yaraman bulkairi.

He the horse brought.

wunyalu nurriq waiari

He (his) son sent.

(wëari)



PARAPHRASES.

From Genesis i., ii., and iii.

Mumbäl nãmbillebu nunãntjîn yugãri.

God all things made.

Kãlõma bigi yugãr, ña killen yugãr
ña mirregin; ña daoñn yugar milbõlpã.
Ikki tãr, ñulpa ñinõdu, tãr yugãr.

Long ago sun not, and moon not, or
stars; and creature not living. Also earth,
we upon it, earth not.

Kurumba Mumbäl nãmbillebu yugãri.
Tãr berren kũrũn, yugar ñõr ñinõdu.
Kũrunkũrun wungunti tabbil ñinne.
Bãgũl yugãr dũrũthũña tãrti, kuddal
yugãr, duggatin yugar, yaraman yugar ña
murri yugar, ñurun yugar.

Great God all made. Earth at first dark,
not shape in it. Darkness upon water sat.
Trees not growing on earth, bushes not,
men not, horses not, and kangaroo not,
emu not.

Mumbal nãmbillebu yugãri, muddãn ña
muddãn bigi. Yutta bigi; Mumbal yãri;
"Kittibilla bulka!" Berren kittibilla
bulkurri. Mumbal kittibilla nãnni; kitti-
billa murrumba; Mumbal kittibilla pũn-
mãngillin kũrunkũrunti. Mumbal kitti-
billa naiiburri Bigi; wannal kurankurun
naiiburri ñũnnã. Bigibirpi ña ñũnnã-
qubbu bigi kunnar.

God all made three and three days. First
day; God said; "Light come!" Instantly
light came. God the light saw; the light
was good; God light separated from dark-
ness. God the light named day; He
darkness named night. Evening and
morning, day one.

Bigi kurruga; Mumbal birra yugari.
Bigi muddãn; Mumbal yari; "Nãm-
billebu tabbil kunnarti wani; ña durrun

Day second; God the sky made. Day
three; God said; "All waters to one
bring; and dry land appear." Afterwards

nūmbāni." Burru wunnal tabbil naiiburri
Tabbilbon; Wa darrun naiiburri Tār.
Wunnal bāgūr yugari ʔa bungil; bungil
dārān, tār kūnkamurri

Būdela ʔa būdela bigi; Mumbal bigi
ʔa killen yugari; Wunnal yari; bigi
nūmbaipuggu; burru wunnal kurraipuggu.
Ikki Wunnal mirregin yugari.

Budela ʔa muddan bigi; Mumbal
taoŋpin yugari; taoŋpin wungunti
yūrūdunga. Wunnal kūrumba tālūbilla
yugari, ʔa bacai ʔa yungun ʔa ʔambille
kuiyūr yugari; kuiyūr yūrūdunga tabbiliti.

Muddān ʔa muddān bigi; Mumbal
yaraman, bulla, murri, yūwun, kuppi,
mirri, ʔulgul, munkimunki, ʔambillebu
milbūlpu tarti ʔinedu yugari. Burru
Mumbal yari; ʔulle yugale duggai ʔamba
ʔulle; ʔa Wunnal bundūr ʔambillebu
tarti, ʔa ʔambillebu nanantjin ʔinēdu.
Berren Mumbal duggai yugari ʔamba
Wunnal murrumba. Ikki Mumbal jundal
yugari ʔamba Wunnal murrumba. Mum-
bal yārūtibēr duggana yugari. Wunnal
ʔuru ʔai kurribunmurri murudi; berren
duggai milbūlpūbun; Mumbal duggana
naiiburri "Adam."

He water named sea; and dry land
named earth. He trees made and grass;
grass grew, earth it covered.

Two and two day; God sun and moon
made; He said; sun shall shine; afterwards
it shall set. Also He stars made.

Two and three day; God birds made;
birds upward were flying. He great whales
made, and sharks, and sea-pigs, and all
fish, made; fish swim in water.

Three and three day; God horse, bullock,
kangaroo, snake, opossum, dog, wild dog,
sheep, all living creatures on earth dwelling
made. Afterwards God said; "We will
make man like us; and he master of all the
earth, and of all things in it." At once God
man made like Him good. Also God woman
made like him good. God of dust man
made. He a soul breathed into nostrils;
at once man was alive; God man named
"Adam."

Mumbal yari "Yagar murrumba duggai kunnar pinnen. Yutta jündäl wannaun yuggäle" Mumbal Adam büggänmurri puŷyala daŷin. Mumbal tirben (tjirben) küttädibēr pänmān; Wunnal banka paigulpaigul düllüŷüntämurri. Berren Wunnal tjirben kuttadiber pänmānibēr jündāna yugāri. Burru Mumbal jündāna bulkairi duggānu. Adam yari "Kā jündal tjirben tjirbenti ŷurribāti, ŷa paigulpaigul paigulpaigulti ŷurribāti; wunnal jündal ŷurriba."

Nurri duggai Adam; nurri jündal Iv. Mumbal duggana ŷa jundana yari: "Kinta tjungül, ŷāŷā, kunnin, boinyi boinyi, ŷāmbillebu bagulti tulla: ŷündü kunnar bāgūr ŷürti jillērdu inta wanna dungama bagurna tulla. Kinta winna dungama bagurna tulli, ŷa ŷinta ŷündu balluia bigibu."

Waddeli magū yūcti bulkurri; wunnal yari "Mumbal yari, ŷinta wanna ŷāmbillebu bagulti tulla?" Iv yari: "Mumbal yari ŷullegunna; ŷinta tjungül, ŷāŷā, kunnin, boinyiboinyi, ŷāmbillebu bāgūlti tulla; ŷündü kunnar bagur ŷürti jillērdu inta wanna dungama bagurna tulla. Kinta winna dungama bagurna tulli, ŷinta ŷundu balluia bigibu. Bagur ŷürti jillērdu tūbul."

God said "Not good man alone to be." I woman for him will make. God Adam sleep made long lying down. God a bone out of side pulled; He quickly the flesh closed up again. At once He the bone out of side pulled out a woman formed. Afterwards God the woman brought to the man. Adam said "This woman bone of bone mine, and flesh of flesh mine; she wife my."

Name man Adam; name woman Eve. God to man and woman said: "Ye breadfruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing you do not of that tree eat. Ye when that tree eat, even you surely will die that day."

A bad demon into serpent came; he said, "Has God said, ye must not all trees eat?" Eve said: "God said to us, ye breadfruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing ye must not that tree eat. Ye when that tree eat, ye surely will die that day. Tree in midst standing forbidden."

Magūi yūnti qīnēdu yari, "Winta yugar balluf. Burru pinta winna bagurna qurti jillerdu tulli, mil pinta yuggaipa; pinta qamba Mumbal." Jūndāl quīpūnāng yūun winungurri; kudna mufya dūnga bagūrna. Burru wunnal pānmān; qa turri, qa dugganu widdan; duggaidu turri. Wunnale mil yuggān; wunnale mūginpunni; wunnale quruman kuddalti Mumbalnundi, naiya qundu qullinga.

Mumbal kungaīn: "Adam, winna inta?" Adam yari, "qutta yundam; qutta mūginpunni, qutta quruman." Mumbal yari: "Inta minninji mūginpunna? Inta bagurna qurti jillerdu turri?" Duggai yari: "Jundal Inta qurri widdanibār, wunnal jundal qurri bagurti widdan; qa qutta turri." Mumbal jundana yari: "Inta minya yugāri?" Jundal yari: "Yuunda qunna nullumurri yari; qa qutta turri." Mumbal duggana qa jundana yari: "Ilpūq budelabu balluf. Ilpūq yārūng kūmbal, qa yarung kūmbal ilpūq wirrō."

The demon in serpent dwelling said "Ye not will die. After you when tree in midst standing eat, eyes your will be well; you like God." The woman believing the serpent heard; heart was longing for the tree. Then she plucked; and ate and to man gave; the man ate. Their eyes saw well; they were ashamed; they hid themselves in bushes from God, see lest us two.

God cried out: "Adam, where art thou?" Adam said: "I was afraid; I was ashamed, I hid myself." God said: "You wherefore ashamed? You the tree in midst standing have eaten?" The man said: "The woman Thou me gavest to be with, that woman to me of the tree gave; and I ate." God to woman said: "Thou what hast done?" The woman said: "The serpent me lies told; and I ate." God man and woman said: "Ye two both shall die. Ye dust only, and dust only ye return."

Wunna bakki winunga; gutta ilpülläna
yäli; gutta yugär mudyeri punna; ya
murrumba gämbillegu.

Immanuel wunnal Mümbäl-nübba
nurriq; Wunnal duggai punni; wunnal
bällün gulpunna.

Gulle gämbillebu waddeli; Mümbäl
bändu gullegunna. Mumbal yari: "Wäm-
billebu duggatin waddeli; gutta kälimurri
wunnälina."

Immanuel yari: "Wunna ginta käli-
mul wunnalina; gunna ginta kalimul;
gunna ginta bümme, gutta bällüpa."

Immanuel wunnal murrumba; Wunnal
bällün gullegunna; gulle gämbillebu
waddeli; gulle milbulpubun gullegunna
yugar kalimunna.

Immanuel murrumba; yugar waddeli
wunnalpuddi ginšdu. Wunnal paiimbiladin
yuggän; Wunnal mil wullimbadin yuggän;
Wunnal qa pidnagüntü yuggän; Wunnal
kungär bulganmurri, qa milbulpumurri.

Barru waddeli duggatin Immanuel mäni,
qa kungärmurri. Wannale bögür tüba!

Me a little listen to; I to you will
speak; I not lies tell; talk good for all.

Immanuel he is God's son; He man
became; he died for us.

We all are bad; God angry with us.
God said: "All men are bad; I will
torment them."

Immanuel said: "Do not Thou torment
them; me do Thou torment; me do Thou
smite, that I may die."

Immanuel he is good; He died for
us; we all are bad; we are alive; us not
he torments.

Immanuel was good; no evil within him
dwelt. He sick people healed; He eyes
of blind healed; He also deaf healed; He
dead raised up, and alive made.

Afterwards bad men Immanuel seized
and killed. They a tree straight cut down;

kulkurri; wunnale kurruba bagur kulkurri
 ɲa wũnkamurri; wunnale bũdelabo bagũrna
 nũnni. Wunnale Immanuel m̃ani; m̃ir
 murradi bimberri; ɲa m̃ir t̃jdnendi bim-
 berri. Ƙa wunnale Immanuel b̃agũrti
 wune: Ƙa Wunnal duran b̃agũrti: Ƙa
 Wunnal kungĩrpu.

Wunnale bulgunmurri bagũrubba; tarti
 daiemurri.

Immanuel ɲũnũmbo kungĩr daieduɲa;
 m̃ũdelago Wunnal kungĩr daieduɲa; ɲa
 ɲũnu kurruba kungĩr daieduɲa: kurruba
 mudelago Wunnal bulkurrun milbulpubun.
 Burru Immanuel birradi wund̃are; barren
 Wunnal birradi ɲinnenna. Wunnalu ɲul-
 p̃ana nanna.

they another tree cut down, and laid
 along; they the two trees fastened. They
 Immanuel seized; holes in hands they
 pierced; and holes in feet they pierced.
 And they Immanuel on tree put: and He
 was hung on the tree: and He died.

They took him down from tree; in
 ground laid him.

Immanuel that night dead lay; next
 day He dead lay; and night another dead
 He lay: next to-morrow He came up alive.
 Afterwards Immanuel to heaven went up;
 now He in heaven dwells. He us sees.

From Luke vii. and viii.

Immanuel millendu yana; ɲa Wunnal
 yeatɲa Kapernaũm; Kapernaũm m̃iant̃jun;
 ɲuruɲa Kommandant: wunnanũba duggai
 paingo daina; Wunnal t̃jigenti b̃allũni.
 Kommandant Immanuel winagurri mian-
 t̃jun ɲinadu: Wunnal duggatin moyumko
 waiari: "Duggai ɲurriɲa paingo; inta
 bulka; paii yagulliba." Duggai bulkurri;

Immanuel long spoke; and He came to
 Capernaum. Capernaum, a town. There
 was the chief man: his man sick lay; he
 almost dead. The Commandant Immanuel
 heard in town to be; he men on message
 sent, "Man my is sick; you come! the
 sick heal." The men came; earnestly
 asked Immanuel to come. They said,

tiggen yali Immanuel bulkullibi Wunnale yäli, "Kommandant murrumba duggai." Immanuel yeatüga nulle buggä. Wunnale tjigenti bulkurri ümpinga.

Kommandant wunnanüba pübuja wai-äri; wunnal yälibe, "Wunna bulkul; gutta yugar murrumba; wunna ginta bulkulta ümpi üurribä. Kinta wulla kunnar yä; ginta yä, 'Wunnal yaraipa'; berren wunnal murrumba bai. Kutta baigal kaiabunda: millen duggatin ganna gürpinga käwunna: Kutta kunnar yä, 'ginta yerrä'; berren wunnal yerri: Kutta kurruba yäli, 'ginta bulka'; berren wunnal bulkurri; gutta kurruba yali, 'ginta duja yuggali'; berren wunnal yuggäri." Immanuel duja pīnaq. Birribuq bugguru buddai: gillūgin ünäl; yari, "gutta yugärpo nänni duggai gamba wunnal. Kündin ganna yugar winuyunna. Kär Kommandant ganna winuyunna."

Duggatin Kommandantnūbba wirreni ümpinga; nänna duggana paingo daiida murrumba wunnal yuggän.

Immanuel tarti bulkurri, Gadara tjigenti, Galili. Duggai bulkurri mianjunti wunnana gadün. Magükü barkil wunnalpuddi ginedu; wunnal pidna wuddeli; geray

"The Commandant is a good man." Immanuel went them with. They near came to house.

Commandant his brother sent; he said, "Do not come; I not am good; do not thou come to house my. Thou word one speak; Thou say, 'Let him be well'; at once he well will be. I am a man of power: many men me behind follow: I to one say, 'Thou go'; at once he goes: I to another say, 'Thou come'; at once he comes: I another tell, 'Thou this do'; at once he does it." Immanuel this heard. He greatly wondered: He turned round; He said, "I never saw a man like him. Any besides (him) me not believes. Only the Commandant me believes."

The men of the Commandant returned to the house; they see the man sick lying; well him become.

Immanuel to land came, Gadara near in Galilee. A man came from town him to meet. A demon long time in him dwelt; he was mad; clothes not wore; in house

gerag yugarpo wumbadūpa; ūmpinga yagarpo ŋinnen; wunnal kuggirti ŋinne dūpa. Wunnal Immanuel nāni; kuggain karan wunnalpuddi; yari, "Minyago gunna ŋinta, Immanuel nurrig Mambāl-nūbba? Inta wunna, ŋutta muān, inta wunna gunna kālimul." Immanuel yari, "Magū, bulkurri duggai puddi."

Tjigen wannana māni, wunnanuba gubbuŋ tjidne ŋa murra nūni; wunnal būggurū kamāri. Ūa magūdu wunnana kawāne kūdnigulti Immanuel yari, "Naii ŋinta minya"? Magūdu yari, "Kurumba mulla." Millen magū wunnal-puddi kurrin. Ūāmbille magū muān, "Wunna gullegunna waialtu wunku."

Pigpig millenkolle bippudi, tanmunna. Magū muān yari "ŋulle yerrā pigpig, sko"? Wunnal yari "Yerra." Berren ŋāmbille magū yeatunga duggaipa pigpigti kurrin; berren ŋāmbille pigpig tubbōrpun igēren tabburti bipudi bunkin, ŋa tabbiliti wūnuŋin.

Duggatin pigpig inēlta igeren mientjinti; ŋāmbilla yari. Duggaitin mišntjintiber yeatūpa, nānnibēr minua yagari. Wunnal bulkurri; Immanuel nāni; duggai magū inēlta nāni jiduendi Immanuel-nūbba ŋinēdu, gerang gerang pills, pidna yuggan wunnal. Wannale yandain.

not dwelt; he with the dead dwelt constantly. He Jesus saw; he cried out; he fell him before, said "What me thou, Immanuel son of God? Thou do not, I beseech, thou do not me torment." Jesus said, "Demon, come from the man."

Often him it seized; his brother feet and hands tied; he the rope broke. And the demon him drove to the forest. Immanuel said, "Name your what?" the demon said "A multitude." Many demons him into entered. All the demons entreated "Do not us send to the deep."

Pigs many on mountain, were feeding. The demons besought, said "We may go to pigs, may we?" He said "Go." At once all demons came, man from the pigs into; at once all the pigs quickly went steep hill tumbled; and in sea were drowned.

The men pigs keeping went to the town; all they told. The men belonging to the town came, they saw what he did. They came, Immanuel they saw; the man the demon had been in they saw at feet of Immanuel sitting, clothes wearing, mind healed he. They were afraid. The men

Duggatin Immanuel-puddi ḡinēdo yari ḡāmbilla ḡāmbille duggatin tartibēr Gadara bulkurri Immanuel ḡa muīan ; yari "Yerrā ḡinta, yerrā ḡinta"; wunnal kurumba yandain. Immanuel yeatūa kūdūlti, kīrgūmti wirren.

Burru daggai, magū wunnalpuddi yēdeni, bulkurri Immanuel ; yari, "ḡutta-ḡintapuddi ḡinne." Immanuel wunnalu yari, "yerrā ; wirrēr umpiḡgo ḡinnuba ; numpa duggaitin taoūn ḡinnu yagariba." Wunnal yeatūa, ḡa duggatin ḡāmbillaba yari taoūn kurumba wunnalu Immanuel yagari. Burru Immanuel kīrgūmti wirēnēbu ; duggatin dūtin nānningo ; ḡāmbillabu wunnana ūndaltūyga.

Duggai, naiī Yaairu, bulkurri ; wunnal bunkiu ḡjīdna wunnalpuddi ; muīan, yari ; "ḡinta bulka umpiḡga ḡurriiba : ḡurriiba nurīḡgun kunnar kūmbal, berpi kīn ; wunnal barumpa baīfni." Immanuel yari "ḡutta ḡintaba yurri."

Duggatin kūrūkabari wunnana. Jūdāl paīmbila ; yugar wunnana murrumba yugali ; wunnal ḡārpinje bulkurri ; ḡādūtin gera ḡgeraḡ Immanuel-nūbba. Berren kao-un dullan ; jūdāl murrumba baīn. Immanuel yari "ḡāndu ḡunna ḡadūn ?" Wāmbille yari "yugar ḡutta." Peter yari ; "Bunjern" duggatin ḡinta kurukabari ḡa

Immanuel with abiding told all. All the men of the land of Gadara came to Immanuel and besought ; they said, "Go thou, go thou." They much feared. Immanuel came to boat, to other side went across.

Afterwards the man, demon him within, went out, came to Immanuel ; said, "I thee with would abide." Immanuel to him said ; "Go ; return to house thine ; shew to the men things to thee done." He went, and to men all said things great to him Immanuel did. Afterwards Immanuel to shore returned, men glad to see Him, all Him were waiting on.

A man, named Jairus, came ; he fell down at feet before him ; besought, said ; "You come to house, my daughter one only, little girl ; she almost dead." Immanuel said "I with you will go."

Men flocked around Him. A woman was sick ; not her well can they make ; she behind came ; touched clothes of Immanuel. Instantly blood stayed ; woman was well of her disease. Immanuel said "Who me touched ?" All said "Not I." Peter said ; "Master, men thee flock round and thee press : do you say whome touched ?"

ginta mumma: Winta yari "gāndu gūnna ḡadun?" Immanuel yari; "Kunnara gūnna ḡadūn; kais ḡuttabuddi Igeren."

Jūndai nānni yugar wunnal murrumba ḡuramun; wunnal jikkebele bulkurri; karaa tjidnendi wunnalpuddi; ḡa duggatin buddi ḡambillabo yari; "ḡutta ḡinnuba ḡerangeray ḡadun, berren ḡutta paī yug-ḡān. Immanuel yari; "ḡurriba nuriggun murrumba ḡinta! ḡinta ḡūnna ḡuipunā ḡwīneḡḡa; dujinna inta murrumba."

Berren duggatin umpiḡa Yaairūnubba bulkurri; yari "nuringun ḡinnuba ballūni; wunna ḡundin yāldu." Immanuel wīn-ḡurri; yari; "yandai wunna; ḡūndu ḡūnna ḡuipunāḡ wīneḡḡa; nuriggun ḡinnuba murrumba paī yugaipa." Burru wunnale šumpiḡa bulkurri. Immanuel wunna duggatina bulgutu šumpiḡa; ḡūndu Peter ḡa Yakoba ḡa Yohan, ḡa biḡ pudḡay kīn-ḡūbba. Wambilladu dūḡinnā; yari; "kīn balluni; kīn balluni." Immanuel yari "wunna dūḡidū: yugar wunnal ballun, ḡundu bugankūmbal." ḡambilladu ḡinden; wīneḡḡari balunibēr. Immanuel ḡambi llebu kawāne; wunnal kīn murradi māni; wunnal yambari wunnana; yari; "kīn! bulkurai!" ḡūru wīrepinebu; wunnal banka dulpain. Immanuel yari; "tālkūba wunnānu widda." Biḡ ḡa puḡay kurrii.

Immanuel said; "Some one me touched; virtue from me is gone."

The woman saw not she able to hide herself; she shaking came; threw herself at feet him before, and to the men all said "I your clothes touched, at once I of sickness was cured." Immanuel said; "My daughter good you you me believing heard enjoy thou good."

Then men of the house of Jairus came; they said, "Daughter your is dead, do not more say." Immanuel heard; he said; "Fear do not, only me believing hear: daughter thy well of disease shall be made." Afterwards they to house came. Immanuel would not let people come into house; only Peter and James and John, and father and mother of the girl. All were weeping; they said; "The girl is dead; the girl is dead." Immanuel said "Do not weep; not she dead; only asleep only." All laughed; they knew to be dead. Immanuel all put out; He the girl by hand took; He called her, said; "Damsell come!" the soul returned, she soon sat up. Immanuel said "Food to her give." The father and mother wondered.

WORDS USED AT TWOFOLD BAY.

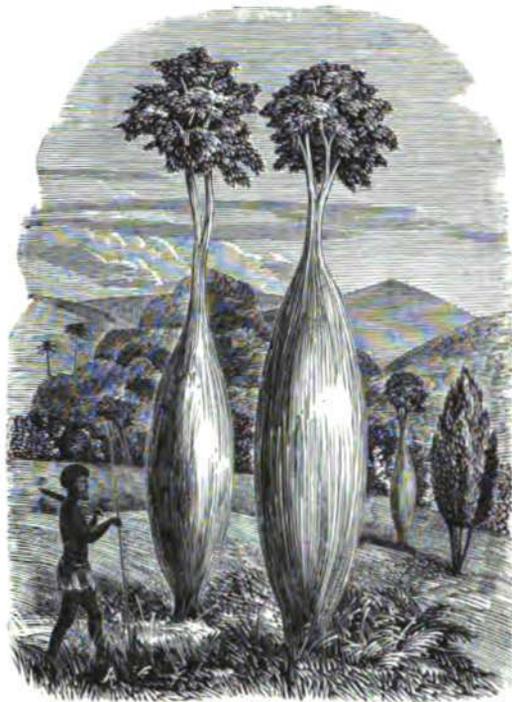
(From Johnny Wyman, an Eden black, in gaol, 14 October, 1864.)

In the language spoken about Twofold Bay, 200 miles south of Sydney, the word for God is "Dhurumbulum."

I	gaiadha.
Thou.....	indiga.
I and thou	gaiawung.
We three	gaiowing.
Sin	kurnina.
Pardon.....	wurnuga.
I shall forgive him	Igindaga murada.
I shall not forget it.....	warindujambada.
I shall think of it	winduga.
Father	bābā.
Mother.....	miṅa.
A man courting one's sister	kubbo.
A man married to one's sister	tembi.

Proper names of a family :—

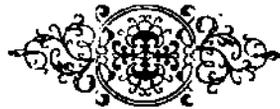
Waiāman.....	father.
Dādun and Maiada	brothers.
Māmun	sister.



THE NAMES OF AUSTRALIA AND ITS INHABITANTS.

HE Aborigines of Australia are called, by Kamilaroi-speaking blacks and neighbouring tribes, "Murri"; westward of the Balonne they are called "Murdin," and about the Weir River, "Mial" (Mee-al); along the coast about Moreton Bay the name of the race is "Djān" or "Dān." As they have no knowledge of the extent of the country they inhabit, the names given to the land can only be regarded as the names of small districts. At Cape York, Australia as known to the inhabitants of that coast is called "Kai Dowdai" (little country), in contradistinction to "Muggi Dowdai" (great country), that is, New Guinea. Mr. M'Gillivray, in his narrative of the Expedition of the "Rattlesnake," gives the above as the names used by the Aborigines for Australia and New Guinea. He renders "Kai Dowdai" Great Dowdai, and "Muggi Dowdai" Little Dowdai. But "Kai" means little in Kamilaroi; and muggi looks like a modification of "murri," great. To those who live near Cape York, and pass to and fro across the Strait, without any means of knowing the real extent of Australia or New Guinea, the low narrow point of land which terminates in Cape York must appear very small, compared with the great mountain ranges of New Guinea. Regarding "dowdai" as a variation of "towrai," a country, I think it probable that "Little Country" was the name given by the Aborigines to Australia. It may be that those of the race of Murri who first came into this land, passing from island to island,

until they reached the low narrow point which forms the north-eastern extremity of this island continent, gave the name Kai Towrai (Little Country) to the newly discovered land; and as they passed onward to the south and west, and found out somewhat of the vast extent of the country, the necessities and jealousies of the numerous families that followed them forbade their return. The current of migration was ever onward towards the south and west; and therefore, the north-eastern corner of Australia was always the dwelling-place of a people ignorant of the vast expanse beyond them, and willing to call it still "Kai Dowdai," the Little Country.





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