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THE STRUCTURE OF THE KOKO-YIMIDIR  
LANGUAGE.

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## PREFACE.

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I HAVE drawn up this report on the lines which were followed in my grammar of the Pitta-Pitta language, as published in the "Ethnological Studies among the North-West-Central Queensland Aborigines."

I purposely wish to give publicity to the assistance which has been invariably rendered me by the Revs. G. H. Schwarz and W. Poland during its compilation. Especially without the former's help I should never have discovered the various compounds derived from their simpler roots, nor the meanings of the many inflections assumed by words, nor the why and wherefore of many a point which at first seemed inexplicable to me. That there is something more in an aboriginal language than would appear to the superficial observer may be gauged from the fact that, though Mr. Schwarz has been living practically alone with these blacks for the last thirteen years, he, nevertheless, recognises that there is still much for him to learn.

It is noteworthy that this Koko-Yimidir language is the identical one of which Lieutenant Cook took a vocabulary (Sect. 2 *e*) when visiting the Endeavour River in 1770.

The spelling of all native words is based on that laid down in the circular of the Royal Geographical Society of London, on the "Orthography of Geographical Names" (revised up to May, 1894).

WALTER E. ROTH.

Cooktown, 1st April, 1901.



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# THE STRUCTURE OF THE KOKO-YIMIDIR LANGUAGE.

1. The Koko-Yimidir language is spoken along the coast-line extending from the Annan and Endeavour Rivers to the northern side of Cape Flattery, although it is understood considerably beyond these limits. Owing mainly to their comparative isolation, the blacks at Cape Bedford would appear to speak it in its full purity. Koko = speech, yimidir = the same, similar.

To the north, the next distinct language is Koko-negó-di, spoken from Barrow Point to Cape Melville. Nego = there, di = with, ga-yi = the negative, etc., these three words in Koko-yimidir being nai-yun, dir or chir, etc., and ga-ri respectively. The Koko-negodi language has no r in it, which thus renders the speech comparatively soft. Koko-jombol and Koko-yimpol, spoken by the few coastal blacks between Cape Flattery and the mouth of the Starcke River, and between this river and Barrow Point, respectively, would seem to be dialects or corruptions of Koko-yimidir.

To the south, the next distinct language is Koko-piddaji. Piddaji = a term employed in the sense of pity and compassion, one that would correspond to our expression of "Poor devil!" the blacks speaking this language being the weakest and most often imposed upon of any in the Bloomfield district. The land which these aborigines occupy at the mouth of the Bloomfield River is known as Bannabilla (Banna = water), a word which has been corrupted by the white settlers into "Banana Billy" when speaking of any of them. Between the Koko-yimidir-speaking blacks of the Annan River, and the Koko-piddaji of the Bloomfield, the coastal blacks around Mount Amos used to talk Koko-baldja (baldja = abrupt), but this is now a lost language.—(R Hislop.)

2. The Naming of Things in General.—In analysing the vocabulary of between eight and nine hundred distinct Koko-Yimidir words, my attention has been drawn to four particular groups of names; these are (a) generic terms, (b) objects named after their attributes and appearances, (c) manufactured articles described according to the material of their construction, and (d) names of things introduced with advancing settlement and civilisation. (e) Shews a comparison of present-day names with those obtained by Lieutenant Cook in 1770.

(a) *Generic Terms*.—There are about a score of these words.

daku	= anything in general (animate or inanimate).	kuyu, kutchu	= any and every fish.
katil }	= { name of anything (person or thing).	mayi	= " " " edible plant, as opposed to
puri }		mina	= " " " edible animal.
dingkan	= any and every insect.	milka-barancha	= " " " fern.
dir-tchir	= " " " bird.	munu	= " " " grass.
dunggul	= " " " snake.	nambal	= " " " stone.
durbu	= " " " young shoot (plant).	por-nga	= " " " undergrowth (bushes).
ganggal	= " " " child.	yambun	= " " " animal's
kaka	= " " " sickness, illness.		young (pup, chicken, etc.)
kalka	= " " " spear.	yoku	= " " " tree.

(b) *Names Indicative of Attributes and Appearances*.—Amongst many such may be mentioned the following:—

burn-ga (kangaroo-pouch)	= (fibre-thread) dilly-bag.	kuman (leg)	= tree root.
magar (cob-web)	= fish-net.	wanggar (the button-orchid)	= grass-bugle necklace.
milka (ear)	= a loop in a piece of string.	kambul (belly)	= green ant's nest.
belu-warra (hip-crooked)	= pelican.	ngamu-ngartchar (mother-fright)	= dingo (i.e. the one who has Fright for a mother, the son of a coward).
gulgi (finger or toe-nail)	= native chisel.		

The following four names of birds are certainly *onomatopæic*:—

duku-duku	= brown dove ( <i>Geopelia humeralis</i> ).
da-ka-o	= leather-head ( <i>Philemon corniculatus</i> ).
bir-bir	= parrakeet ( <i>Psephotus pulcherrimus</i> ).
go-ga	= laughing jackass ( <i>Dacelo gigas</i> ).

(c) *Names Descriptive of Material of Construction*.—We have similar things in English, speaking as we do of "a copper," a "pewter," "the irons," etc:—

baitchin	= <i>Spinifex hirsutis</i> = mop, sponge, etc., made from it.
dirnbur	= <i>Imperata arundinacea</i> = dilly-bag made from it.
gambar	= <i>Erythrophloeum Laboucherii</i> = gum-cement made from it.
gurlnggo	= species of Box-wood = bark trough made from it.
do-war	= species of Black Palm = spear made from it.
(w)o-yur	= <i>Acacia holocarpa</i> = spear made from it.
milbar	= <i>Nautilus</i> = shell-ornament made from it.
mirrimbal	= cockatoo top-knot = head-ornament made from it.
monggan	= <i>Pandanus</i> sp. = armlet made from it.
dirkai	= Melo diadema = shell-boiler made from it.
mai-al	= species of gourd-bearing vine = water-vessel made from it.
yirmbal	= species of large shark = Rain-bow (which is supposed to represent the animal's excrement in course of ejection).



(d) *Names of Introduced Articles.*—These constitute a very interesting series:—

ngaran	= dorsal spines of a fish = wire nails.
wanggar	= button-orchid = beads.
dunggalu	= oval depression made in the mud by a stingaree = basin, saucer, cup.
bodu	= Melaleuca (Tea-tree) bark = blanket.
kapan	= scratch, mark, cat's-cradle, etc. = writing, a letter.
bor	= dried grass = tea.
murla	= honey = sugar.
ngalkal	= smoke = tobacco.
babbal	= buttock = loaf of bread.
mulir-godera	= tooth-two = scissors.
beda	= species of shell with ground-down edge which used to be employed for cutting = knife.
yulal	= any flat piece of wood = a plank, (and so,) ship, boat.
gumbo-balkal	= urine-to make = cockroach (from the smell).
yoku	= tree = horn of a bullock.
walu-yokir-dir	= temples-horn-with = bullock.
ngaku-ganggal	= shoulder-child = (a child on the shoulders, pickaback), a horse.
mayi-durlar	= food-to wash = pig (in view of the animal digging its snout into the slush and slime).

[*Note*: Among the Mallanpara blacks of the Lower Tully River, so far as animals only are concerned, anything big, large, etc.—anything out of the common—with each kind of animal, is spoken of by a different name, *e.g.*:—

	Ordinary Size.	Extra Large, Big, etc.		Ordinary Size.	Extra Large, Big, etc.
eel	chaban	kuniji, chalkai-jinji	turtle	bachigal	chokola
black-bream	bukal	chalkai-yalma	cassowary	kondoi	chalkai-nyito
black-snake	ngortan	chalkai-puyu	wallaby	baragan	chalkai-ulnkala
carpet-snake	kundai-a	chinna-munggun	dingo	kanipara	chalkai-chilkarin
iguana	chakai	chalkai-batanga			

The term chalkai is a word applied to anything big, and so, old, and thus comes to be referred to a bald person. Nothing like this, however, is met with in Koko-yimidir. In English, the only case I can call to mind is that of man and giant.]

(e) *In comparison with Lieutenant Cook's vocabulary*, collected in 1770, the following names will doubtless prove of great interest, nearly all being recognisable. I have taken the text, with its spelling, from Hawkesworth's Edition of the Voyages, published in London, 1773, vol. iii., pp. 242-3.—

		Cook's Name.		Present-day Name.
Head	...	wageege	...	kambogo. [Cook's name is probably a corruption of bai-tehir-tehir = to cover.]
Hair	...	morye	...	moari. [The Koko-negodi term is mo-yi.]
Eyes	...	meul	...	mil.
Ears	...	melea	...	milka.
Lips	...	yembe	...	yirmbi.
Nose	...	bonjoo	...	bunu.
Tongue	...	unjar	...	ngandar.
Beard	...	wallar	...	walar.
Neck	...	doomboo	...	dumu (= chest).
Nipples	...	cayo	...	guyu (= breast, milk).
Hands	...	marigal	...	mangal.
Thighs	...	coman	...	kuman.
Navel	...	toolpoor	...	dorlbor.
Knees	...	pongo	...	bunggo.
Feet	...	edamal	...	tamal.
Heel	...	kniorror	...	nuro.
Cockatoo	...	wanda	...	wandar.
Sole of foot	...	chumal	...	jammal (= foot and smaller toes, on Annan River and Mount Cook).
Ankle	...	chongurn	...	chunggan (on the Annan River and Mount Cook).
Nails	...	kulke	...	gulgi.
Sun	...	gallan	...	ngalan.
Fire	...	meanang	...	mintchil (= hot).
A stone	...	walba	...	nambal (= any and every stone).
Sand	...	yowall	...	yual (= beach).
A rope	...	gurka	...	gurka.
A man	...	bama	...	bama.
A male turtle	...	poinga	...	bornda.
A female	...	mameingo	...	mami-ngu.
A canoe	...	marigan	...	maragan (on the Annan River and Mount Cook).
To paddle	...	pelenyo	...	birli (pres.), birli-nu (fut.).
Sit down	...	takai	...	dakaya.
Smooth	...	mier carrar	...	moimon.
Dog	...	cotta, or kota	...	goda.
Pole-cat	...	quoll	...	dekol (= Dasyurus sp.)
Loriquet	...	perpere, or pier-pier	...	birbir.
Blood	...	garube	...	garubi.



	Cook's Name.		Present-day Name.	
Wood	...	yocou	...	yoku.
Bone Nose-pin	...	tapool	...	tabul.
A bag	...	charngala	...	dan-gara (= parcel rolled up in tea-tree bark).
Arms	...	aco, or acol	...	ngaku = shoulder. ngakul = arm.
Thumb	...	eboorbalga	...	none: probably = yerba balka—i.e., "Thus make!" "Do like this!" etc., the action of the questioner, in pointing the thumb to arrive at its name, being misinterpreted by the savage.
Fore, Middle, and Ring Fingers	...	egalbaiga	...	none: probably = galbai-go—i.e., long, etc.
Little finger	...	nakil, or eboor-nakil	...	ngakin [eboor = yerba, see ante].
Sky	...	kere, kearre	...	tjiri.
A father	...	dunjo	...	peba [duno = term applied by a man to express his sister's husband].
A son	...	jumurre	...	yumur = son (when addressed by his father).
A great cockle	...	moingo.	...	mon-ji (= large sp. of clam).
Cocos, yams	...	maracotu	...	diremandi (= Cocos nucifera).

[Note: Under date 28th June, 1770, Captain Cook states . . . "and the upper lip and breast of one of them was painted with streaks of white which he called *carbanda*": evidently the modern *kanpa-da*—i.e. marks-with. Again, under date 14th June . . . "this animal . . . called by the natives *kanguroo*": this marsupial is still spoken of as *ganguru*. Elsewhere, the navigator speaks of *yarcaw* and *tut, tut, tut*, etc., as supposed expressions of admiration: the former is the modern *yir-ké*, a note of exclamation indicative of surprise, while the latter is still used as exclamatory of swift motion, e.g. a fish shooting along in the water.]

### 3. Nouns: Names of Parts of the Human Body.

kambogo = head.

k.-gulnggul (heavy in weight) = stupid.

k.-dallel (light in weight) } = sensible.

k.-budar " " }

[Note: The parallel expressions "wooden-headed," "block-head," "clear-headed," etc. We speak of "light-headed" in the opposite sense to that applied to it by these aboriginals.]

walu = temple, side of face [appearance, similar, like]. From the meaning of "side of face," it comes to be used in a prepositional form, indicative of "on this side of," "on other side of," etc. Cf. wala = wide.

w.-dindal (to bite) = headache.

w.-budon (sign of added emphasis, etc.) = the very appearance, the correct thing.

w.-yendu (another) = different.

w.-gulboigo (together) = equal in appearance, and so, similarity.

w.-yoku (horn) -dir (with) = bullock.

moari = hair of scalp.

m.-ngalan (sun) = red-haired.

[Note: We express a woman's golden locks as "sunny ringlets."]

ping-a = grey-hair.

be-bar = brain.

bir-di = fore-head.

nirnga = eye-brows.

mil = eye. [The kernel of a nut, e.g. Cycas].

m.-ngalbur (to shut in) = to close the eye.

m.-yandal (to stand up) = to open the eye.

m.-waril (to fly) = mad, drunk.

m.-ngamba (closed) = won't see, careless.

m.-dambanbar (to throw) = to throw the fish-lens in the sand for others to find, the hide-and-seek game.

m.-badibe (bone) = sharp-eyed, keen-sighted, good long-distance vision.

m.-beyal (sinew, tendon) = to stare at, give close attention to.

m.-boka (backside) = anus.

[Note: The word "eye-let" in the sense of a small hole.]

m.-kuru (?) = a smouldering ember.

millbal = a tear, weeping.

bunu = nose. [The beak or bill of a bird, snout of a fish, crocodile, etc.]

b.-beyal (sinew, etc.) = determined, mean, selfish.

b.-diar (hole) = nostril.

[Compare "thyrel" (Old English = hole); nose-thyrel, thrill, thirl, and so "nos-tril."]

yirmbi = lip. [The edge of the mouth of dilly-bags, edge of the leaf-scale trough, etc., similarly applied by us.]

[Compare yirubar = the two boards fixed on the top edges of the canoe, yirpi = a tassel on the apron belt, and yirmba = bitter to the taste.]

barkar = mouth. [Mouth of a dilly-bag, the door of a hut, etc., cf. our "mouth of a cave."]

b.-kada (foul) = foul-mouthed, obscene.

b.-warra (bad, "cronk," etc.) -mal (to become) = to crave for food, food-sick.

wau-wu = breath, the "soul." [The inside of anything, e.g. dilly-bag, hut, etc.]

w.-wointchor [a verb used only with wau-wu in the sense of movement] = a gust of wind.

w.-dir (with) = with all my "heart," hopefully.

w.-kulbalbal (? —) = to sigh.

w.-mul (without) = lost heart, despair.

w.-bieni (to die) = tired, thirsty.

ngandar = tongue.

n.-matchul (soft to the touch) = to mumble, babble.

[Note: We speak of a "soft-tongued" individual in different sense.]

mulir = tooth.

m.-badibe (bone) = to crunch, growl.

m.-budon (sign of added emphasis) = sharp-edged.

m.-godea (two) = scissors.

walar = beard. [The antennæ of a crayfish, the strands forming the warp of the grass dilly-bags.]

[Note: There is no separate word for moustache.]

ba-ri = chin (cf. ban-tehir = hard to the touch).

numbol = cheek.

n.-pudal (to eat) = to kiss.

n.-muru (short, round) = chubby, robust.

[Note: Our expression of "round cheeks" in the sense of fatness, chubbiness, is identical.]

milka = ear. [A loop in a piece of string.]

[Note: It must be premised that this organ is believed to be the seat of intelligence through, or by means of which, the impressions from the outer world, etc., are conveyed to the inner. Compare "He that hath ears to hear, let him hear," etc., used as a prefix to any important statement in the Scriptures.]

m.-mul (without) = stupid.



## mika—continued:

- m.-dir (with) = intelligent, obedient. [Compare our "pricking up its ears."]  
 m.-ngamba (closed) = won't hear, obstinate.  
 m.-warra (bad, cronk, etc.) -mal (to become) = to crave for home, home-sick.  
 m.-n (euphonic) -yiwara (to look for, but not necessarily to find) = to forget.  
 m.-dundai (to soften) = home-sick.  
 m.-ngandal (to refuse) = to forget.  
 m.-mamalma (to see) = to remember, hear, think.  
 m.-ninggal (to sit) = to listen.  
 m.-bakal (to dig) = to persuade. [Compare our expression "to drum into one's ears."]  
 m.-bantchir (hard) = obstinate, mad.  
 m.-ngudo-ngudo (a reduplicated form of play, recreation) = "mind" set on playing, i.e. playful.  
 m.-bandandaya (to break open) = ears closed before, opened now, i.e. to turn over a new leaf, to amend.  
 m.-barantcha (cf. baral = an edible fern) = any fern. Curled frond is comparable to an "ear."  
 dar-chur = back of the neck.  
 manu = throat, whence the voice proceeds.  
 m.-ngudo (play, recreation) = playing with the voice, to joke.  
 [Note: Our expression "to play with one's words."]  
 m.-budon (sign of added emphasis, etc.) = the throat with its voice alone, and nothing else, i.e. the truth, and so "of course," "certainly."  
 m.-nuyal (to accuse) = to deny.  
 ngaku = shoulder [cf. ngakul = arm.]  
 n.-ganggal (child) = child-on-shoulder, pick-a-back, and so, a horse.  
 gamur = arm-pit. [Fin of a fish.]  
 dumu = chest.  
 d.-wamil (to see closely) = to meet, come close to, one another.  
 guyu = breast. [Milk.]  
 g.-mil (eye) = nipple.  
 borgul = heart.  
 go-ro-gol = kidney.  
 mamba = fat (solid).  
 milkol = fat (fluid), i.e. oil.  
 diba = liver.  
 kambul = belly. [A green-ant's nest.]  
 k.-bokol (ant-hill) = pot-bellied.  
 k.-warra (bad, cronk, etc.) -mal (becomes) = angered, offended.  
 [Note: In English, "to stick in one's gizzard"; in Latin, "stomachus," signifying wrath, and "stomachari," to be angry.]  
 k.-mandai (filled) = belly-full, satisfied.  
 [Note: "Mandai," as a word by itself is not used in the Koko-yimidar language; it appears to be a Koko-nigodi word.]  
 k.-dargaren (swollen) = satisfied.  
 k.-danggur (to scratch) = labour-pains.  
 baru = lap.  
 b.-ngondu (hither) = front hither, i.e. towards me.  
 b.-dibar (south), etc. = lap to south, i.e. going southwards.  
 dorlbor = umbilicus.  
 mo-chirl = umbilical cord.  
 no-nol = flank.  
 mo-ku = dorsum, back-bone. [Keel of a boat, bottom of leaf-scale and bark troughs, weft of grass dilly-bags, the belt-portion of an apron-belt, mid-rib of a leaf, fruit and seed of a plant, roof and walls of a hut, the "shell" of turtles, molluscs, crabs, lobsters.]

## mo-ku—continued:

- m.-bantchir (hard) = strong.  
 m.-buina (?—) = a ribbed-shell edible-mollusc.  
 m.-nurnbu (?—) = diligent.  
 ngakul = arm, i.e. from shoulder to elbow, though it also may express, as in English, the upper extremity as a whole, as compared with the leg as a whole Cf. ngaku = shoulder.  
 [The bough of a tree, insect's legs, a centipede's legs, the claws (only) of crabs and lobsters.]  
 n.-yoku (tree) = arm like a tree, i.e. strong-limbed, powerful.  
 yurln-gal = elbow.  
 marda = fore-arm (cf. mara = wing).  
 mangal = hand, fight. [Compare "fist" and "fight."]  
 (a) In the sense of "hand."  
 m.-goma (together) = fist.  
 m.-gowara (?—) = thief.  
 m.-kambul (belly) = palm of hand.  
 m.-moku (dorsum) = back "  
 m.-muru (short) = close-fisted, mean.  
 m.-daimbur (loose in the sense of skin) = open-handed, generous.  
 m.-gulnggul (heavy) = clumsy.  
 m.-gulor (?—, but cf. gala = fork) = fingers.  
 m.-kadara (to come) = to beg, ask for.  
 m.-dumbil (to break) = to prevent, hinder.  
 m.-bakal (to dig) = to "  
 m.-karpal (to touch) = to take by the hand, to lead.  
 [Note: The expression "yi-e unana mangal," i.e. here lies the-hand = here it (anything) is!]  
 (b) In the sense of "fight."  
 m.-ga (for the purpose of) = war.  
 m.-be (in) = in the fight.  
 ngakin = little finger, little toe.  
 daku = left hand or foot (not position).  
 d.-dir (with) = left-handed.  
 d.-pinal (clever) = equally clever with left hand as the right, hence skilful at anything, good all round.  
 d.-gulnggul (heavy) = clumsy: "all thumbs."  
 d.-dallel (light) = handy, deft [cf. our "light-fingered"].  
 malla-budon = right hand or foot (not position).  
 m.-tchir = right-handed.  
 ganguru = thumb, big toe. [Kangaroo: cf. its long toe.]  
 gala = fork of legs, fingers, etc. [Fork of tree.]  
 g.-galbai (long) = fork spread out, a long stretch, far off.  
 babbal = buttock. [Loaf of bread.]  
 boka = backside (both buttocks together).  
 golon = penis.  
 [Note: The expression "derri-melli golon dambar," i.e. Thunder (his) penis throws-down = lightning.]  
 dilbar = testicles.  
 tinnal = vulva.  
 belu = hip.  
 b.-warra (bad, crooked) = pelican.  
 b.-mayar (?—) = widow.  
 kuman = thigh, whole leg. [Insects' legs. Tree roots.]  
 k.-yoku (tree) = strong as a tree, strong-limbed, powerful.  
 bung-go = knee.  
 be-bar = shin.  
 ngari = calf.  
 ngada = hollow space at back of knee.  
 n.-galbaigo (long) = limb extended, no "hollow" there (like a bent leg), i.e. a bee-line.



noggal = ankle.  
 tamal = foot, tracks, foot-prints.  
 t.-moku (dorsum) = instep.  
 t.-kambul (belly) = sole.  
 t.-pinda (branch) = toes.  
 t.-gulor = toes, *c.f.* mangal-gulor.  
 t.-nobun (one) = one-footed, a name applied to a local mountain rising sheer vertically from the surrounding plain.  
 nuro = heel.  
 murba = big-toe.  
 ganguru = big-toe, thumb. [*Kangaroo. Cf. its long toe.*]  
 gulgi = nail, claw. [*Chisel or gouge for cutting a canoe.*]  
 badibe = bone.  
 yirmbar = rib.  
 numba = spittle, sputum.  
 beyal = tendon, sinew.

ngara = skin [*Bark of a tree.*] [*c.f.* nganka = feather, ngaran = dorsal spines of a fish, ngeren = legs (not claws) of crabs and lobsters, ngari = calf, ngada = popliteal space.]

n.-dindal (to hit, bite) = to hunt away.  
 munon = skin when peeling off, snakes' scales.  
 garn-bi = blood.

g.-n (euphonic) -dindal (to bite) = inflammation.

banggar = human flesh. [*In animals it means flesh without bones, in contradistinction to mi-na, flesh with bones.*]

dol = bowels.

mang-ga = excrement.

m.-doril (to eject) = to defæcate.

gumbo = urine.

g.-balkal (to make, imitate) = a cockroach (in resemblance to the smell).

#### 4. Nouns: Names of the Human Body as a Whole.

dodi = corpse, body. [*Body of insect, crab, lobster.*]  
 duyü = corpse, death.  
 d.-ngu (for the purpose of) kundan-dal (to strike) = to kill.  
 ganggal = child.  
 g.-tchir (with) = pregnant.  
 g.-doril (to eject) = to be confined.  
 g.-danggur (to scratch, etc.) = labour-pains.  
 diran = boy.  
 yerka = an older boy. [*Sign of male sex.*]  
 bama = adult man.  
 b.dalmbakabal (to throw down) -baya (each other) = to wrestle.  
 dirainggur = old man.

waral = girl. [*Sign of female sex.*]  
 kabir = an older girl. [*Sign of female sex.*]

kabir-kabir = the girls, the Pleiades.

ngando = adult woman.

kamba kamba = old woman.

wangar = white man.

malul = white man, devil, etc.

dambun = any old man who kills by witchcraft.

d.-dakaya (to lie down) = to crouch, ready to sneak onto something.

won-dor = a person not yet physically dead, but "doomed."

wu-tchi = "ghost" -with, *i.e.* one possessed.

#### 5. Nouns: Names of Objective and Subjective Sensations, etc.

yinil = cowardice, coward.  
 y.-gural (to make) = to frighten.  
 kuli = anger, angry.  
 k.-malmal (to be, become) = to hate.  
 k.-kuli (*i.e.* reduplicated) = wild, savage. [*A crocodile.*]  
 ngar-tchar = fright.  
 dudor = quiet.  
 yerbaigo = willingly, freely, for nothing in return.  
 dingga = hunger.  
 d.-dir (with) = hungry.  
 d.-puli (fallen down) = hungry.  
 gilgi = jealousy.  
 dulmbil = seriousness, sadness, sad.  
 karbun = happy (but never used as a word by itself).  
 k.-malmal (to be, become) = to be pleased, glad  
 koko = speech, voice.  
 k.-mul (without) = silence.  
 k.-balkalkal (to make) = to ask.  
 k.-yimidir (similar) = dialect, language.  
 ungga = a crying, weeping. [*Any animal's "call."*]  
 detchul = a laugh, smile.  
 wau-wu = (the breath, the inside, and so, the) "soul."  
 wanggo = sleep.  
 w.-pulelil (to fall down) = to fall asleep.  
 mala = a convicted person, and so a guilty one.  
 wanga wanga = lie, liar.  
 goimbur = a whistle.

tabul = the laying on of the "tabu."

dai-tchen = the taking-off of the "tabu."

dau-un = friend, friendly.

pinal = intelligence, clever.

p.-gural (to make) = to teach.

daku = anything, animate or inanimate.

katil } = name of anything (person or thing).  
 puri }

duyu = death [corpse].

ngu-yar = a dream.

n.-kadara (to come) = to dream.

bindo = health [fresh—as applied to water].

kaka = sickness [salt, bitter—as applied to water].

k. is suffixed to the name denoting that portion of the body where the illness is supposed to be.

ngeki = cough, cold.

n.-balkalkal (to make) = to cough.

mur-bun = "ringworm"; any other skin disease.

ngudo = recreation pastime. This word is not used by itself, but always with certain suffixes: *e.g.* -ngu, -we, -dir.

mim = a "guess-game."

gunbo = corroboree, entertainment.

g.-kundal (to strike) = to sing.

[*Note: The "striking" refers to the music-sticks which accompany the songs.*]

g.-worelil (to play) = to dance.

ancha = initiation ceremony.

melbi = news.

m.-dir (with) = messenger.



## 6. Nouns: Names of Family Relationships.

These are very complicated, even the male and female parents calling their children by different names. I have tried to make the nomenclature as clear as possible by the following tabular arrangement.

name	used by	to express (his or her)
ya-ba ...	man, woman	older brother
gar-ka ...	" "	younger brother
ka-nal ...	" "	older sister
dirnggur ...	" "	younger sister
mogagai ...	" "	mother's elder brother
" ...	" "	father's elder sister
" ...	" "	father's elder brother
" ...	" "	mother's elder sister
" ...	elder brother	brother's son
" ...	elder sister	brother's daughter
" ...	elder brother	sister's son
" ...	elder sister	sister's daughter
" ...	woman	father-in-law
mogur ...	man, woman	mother's younger brother
" ...	younger brother	sister's son
ngamu ...	man, woman	mother
" ...	" "	mother's younger sister
diral ...	husband	wife
" ...	" "	sister-in-law
ga-nil ...	" "	brother-in-law
do-we ...	woman	son
" ...	younger sister	sister's son
" ...	wife	husband's elder brother
duno ...	" "	husband
" ...	" "	husband's younger brother
" ...	man	sister's husband
peba ...	man, woman	father
" ...	" "	father's younger brother
be-mor ...	" "	father's younger sister
" ...	woman	mother-in-law
gammi ...	man, woman	father's father
" ...	" "	mother's mother
" ...	man	mother-in-law's mother's brother
ngadi ...	man, woman	mother's father
babbi ...	" "	father's mother
gammindar ...	man	son's son
" ...	" "	son's daughter
" ...	woman	daughter's son
" ...	" "	daughter's daughter
ngadinil ...	man	daughter's son
" ...	" "	daughter's daughter
" ...	woman	son's son
" ...	" "	son's daughter
yunur ...	man	son
" ...	" "	daughter
" ...	younger brother	brother's son
" ...	" "	brother's daughter
" ...	woman	daughter-in-law
be-ol ...	man	mother-in-law
bi-chir ...	woman	son-in-law
ngadina ...	man	father-in-law
nge-dir-chi ...	" "	daughter-in-law
ngaladin ...	" "	son-in-law
ngudor ...	woman	daughter
" ...	younger brother	sister's daughter
" ...	younger sister	sister's daughter

The following should be noted:—

ngamu = mother, anything big. A shark.

n.-ngartchar (fright) *i.e.* fright is his mother = dingo.

n.-budon = big-very, *i.e.* extraordinarily big.

n.-goraigo (*cf.* goralal = to put together) = plenty. [See warka-ngamu under ideas of quantity.]

peba = father.

= foundation or top-string for dilly-bags.



## 7. Nouns: Names of Persons.

People are named after animals, parts of the body (*e.g.*, baru = lap), plants (*e.g.*, mulun = quandong), places, after their relations, etc.

Many parallel examples are to be met with in our own language. In the case of animals, we have John Bull, etc.; we speak of young children as "small fry" (*i.e.*, a crowd of young fishes), of a baby as a "piggy-wiggy," of a sturdy youngster as a young "lion," of certain men as sly "dogs," and of a few women as regular "cats." Mr. Hand, Mr. Head, Mr. Foot, etc., are not uncommon. In connection with plants, we have our Rose, Myrtle, etc., and talk of our children collectively as olive-branches. After places, we find people named Wood, Hill, Forest, etc. All our patronymics are of course names of relations.

When on the Endeavour River in 1770, Lieutenant Cook describes the name of one of the natives as Yaparico: this family name still exists, under the guise of Yaborego, and is derived from a particular spot in the neighbourhood of Cape Flattery.

As I shall probably not find an opportunity for recording it elsewhere, I may mention here—in connection with human matters and animal attributes—that when something is lost, and cannot be found, no matter its magnitude or indigestibility, the first question asked by a Koko-yimidir aboriginal is, "Who has eaten it?" This should be compared with our expression, "The cat must have swallowed it," under similar circumstances.

## 8. Nouns: Names of Animals.

mi-na = all edible animals, as opposed to edible vegetables, the term including both flesh and bone [*cf.* banggar = human flesh].

mina moari-dir (animals, hair-with) = all hairy animals, *i.e.* mammals, etc.

(a) *Mammals*.—All these animals are spoken of as having "arms" and "legs." To suckle = guyu pudaral, *i.e.* milk to-drink.

burn-ga = marsupial pouch. [A fibre-twined dilly-bag.]

burlga-tchir = tail of a kangaroo. (Burlga = sp. of fish, tchir = with.)

ngamu-ngartchar = (his) mother- (is) Fright; *i.e.* the son of a coward, and so = dingo.

goda = dog.

kirbadi = dugong.

balengga = porcupine (*Echidna aculeata*).

yam-bun = young of all animals, and hence = pup, chicken, etc.

It is only used in connection with mankind in the one expression—ngamu yambun-go, *i.e.* mother and child.

golan = opossum (*Trichosurus sp.*)

bowor = wallaby (*Halmaturus stigmaticus*).

ganguru  
wo-dol  
ga-dar  
be-bal } = species of kangaroo (*Macropus*)

gogur = mouse, rat (*Hapalotis sp.*)

de-kol = native cat (*Dasyurus sp.*)

(b) *Birds*.—Birds are spoken of as having "legs" and "feet"; the "beak" or "bill" is called a "nose." A nest is described by the same term as "dried grass."

dir-tchir = any and every bird.

ma-ra = wing.

nganka = feather.

born-da = tail.

kundil = egg.

k.-doril (to eject) = to lay.

mirrimbal = cockatoo's top-knot. [A head-ornament manufactured from this.]

wabul = Torres Strait pigeon (*Myristicivora sphillorrhoea*).

belu-warra = (hip-crooked) pelican (*Pelicanus conspicillatus*).

mondor = giant crane, "Jabiru" (*Xenorhynchus asiaticus*).

gorbal = native-companion (*Antigone australasiana*).

wong-gur-ga = plain-turkey (*Eupodotis australis*).

de-wan = scrub-turkey (*Telegalla Lathamii*).

du-ka = scrub-hen (*Megapodius tumulus*).

do-ngoin-ka = black duck (*Anas superciliosa*).

dobborobon = magpie (*Gymnorhina tibicen*).

wandar = white cockatoo (*Cacatua galerita*).

wada = crow (*Corvus coronoides*).

wandi = large eagle-hawk (*Aquila? sp.*)

kutchal = another large eagle-hawk (*Aquila? sp.*).

gargil = small brown hawk (*Hieracidea orientalis*).

bu-ri-we = emu (*Dromæus Novæ Hollandæ*).

duku duku = brown dove (*Geopelia humeralis*).

da-ka-o = leather-head (*Philemon corniculatus*).

birbir = parrakeet (*Psephotus pulcherimus*).

go-ga = laughing jackass (*Dacelo gigas*).

(c) *Reptiles*.—The eggs of turtles, crocodiles, etc., are spoken of as birds' eggs: the shell of the turtle, etc., is called the "dorsum, backbone": all reptiles, except, of course, snakes, have "legs" and "arms"; the snout is called a "nose."

dung-gul = any and every snake.

mu-non = snake-scales. [Human skin peeling off.]

kabul = carpet-snake.

monguru = carpet-snake (very large species).

walanggar = death-adder.

dakai = iguana.

go-arka = iguana.

badon = lizard.

goboi = lizard.

gánar = crocodile.

kuli-kuli = crocodile, *i.e.* the wild or savage one. [See kuli = anger, angry.]

gar-gur = frog. [*cf.* garubarnbar = to jump over.]

nga-u-ya = turtle (the "green-back" variety).

yerlinga = turtle (the "tortoise-shell" variety).

bornda = male turtle } "green-back"

mami-ngu = female turtle } variety.

num-ba } = species of tortoise.

do-gol }



(d) *Fish*.—The fins of fish are spoken of as “arm-pits,” the snout as the “nose.”

ku-yu	} = any and every fish.	
ku-tchu		
pin	= fish-scales.	
ngaran	= dorsal spines. [Introduced wire-nails.]	
	cf. ngara = skin.	
burn-gor	= every fish's tail, except a	
gur-bil	= stingaree-tail. [Lobster-tail.]	
dunggalu	= shallow circular depression made in the mud by a stingaree [hence applied to European basins, saucers].	
	cf. dunggo, the base or bottom of a dilly-bag.	

yirmbal	= large sp. of shark. [Rain-bow.]
galng-gan	} = species of mullet.
ngan-da	
katabara	} = shark. [Mother.]
ngamu	
gundiro	} = species of stingaree.
min-min	
yerlngantchi	} = eel
bekan	
dor-norn	= “stone”-fish.

(e) *Mollusca*.—The shell of a mollusc is called the “dorsum, backbone.”

yir-ni	= sp. of cuttle-fish.
mar-ko	= rock-oyster
woggo	= <i>Arca scapha</i> , Chemnitz.
do-angka	= <i>Cyrena Jukesii</i> , Deshayes.
manigai	= <i>Pterocera lambis</i> , Linne.
dobbi	= <i>Trochus niloticus</i> , Linne.
wandi-ngan	= <i>Purpura hippocastaneum</i> , Lamk.
tagalgal	= <i>Potamides semisulcatus</i> , Bolton.
kana-ungkun	= <i>Haliotis ovina</i> , Chemnitz.
bar-mor	= <i>Cytherea gibbia</i> , Lamk.

wa-dur	= <i>Potamides fuscum</i> , Schumacher.
ko-mo	= <i>Thersites bipartita</i> , Ferussac.
bai-tchen	= <i>Monodonta labio</i> , Linne.
moku-burnu	= <i>Nerita costata</i> , Chemnitz.
dara	= <i>Turbo porphyrites</i> , Martyn
dir kai	= <i>Melo diadema</i> , Lamk.
milbar	= <i>Nautilus</i> .
warbo-parka	= sp. of mussel.
bo-kar	= Pearl-shell.
mon-ji	= sp. of large clam.

(f) *Crustacea*.—The claws (only) of crabs and lobsters are called “arms.” The “shell” of these animals is spoken of as the “dorsum, backbone,” the body as a corpse, etc. (dodi). The “feelers,” i.e. antennæ, of a lobster are known as the “beard”; a lobster-tail has the same name as a stingaree-tail.

wan	= sp. of crab.
yeln-gor	= lobster, crayfish.

ngeren	= the legs (except the claws).
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(g) *Insects*.—All insects have “arms” and legs,” but a centipede has only “arms”: they have “wings,” “eggs,” “bodies” (dodi); their sting is said to be a biting (dindal) or a digging (bakal).

A green-ant's nest is called a “belly” (kambul).

A “crysalis” is named after the particular insect which makes it, the insect being said to tie or tangle itself up: see durla = flood.

ding-kan	= any and every insect.
walbulbul	= moth, butterfly.
bo-nur	= caterpillar.
dabaga	= fly.
mo-wo	= mosquito.
murla	= bee. [Honey. Sweet.]
bo-bo	= sand-fly.
yangga	= green-ant.

kira	= all other ants.
bokol	= ant-hill.
belobol	= spider.
magar	= cob-web. [Fishing-net.]
wogol	= flea, louse.
bondil	= grass-hopper.
galai-ya	= centipede.

(h) *Echinoderms*.—gor-lo = sea-urchin.  
makirl-makirl = star-fish.

(k) *Polyzoa*.—garol = sponge.

## 9. Nouns: Names of Plants.

(a) *General*.—

bor	= dried grass, and so a bird's nest, and thus applied to any nest, except a green ant's, from a scrub-herb's to a turtle's or crocodile's (with no dried grass in it).
por-nga	= under-growth, bushes [probably connected with bor].
milka-barancha	= fern in general. cf. milka = ear, in connection with the curled shape of the young plant, and baral ( <i>Blechnum orientale</i> ), a special edible fern.
gun-gun	= scrub.
yelmba	= forest. [cf. yorlmbu = hill-ock. Even in English “wood” does not imply trees, as is seen in the northern form of the word “wold,” which is applied to hills.—J. M. D. Meiklejohn.]
ma-yi	= any edible plant or vegetable, as opposed to mina, any edible animal.

gulbu	= pulp formed in preparation of the mangrove, dioscorea, etc.
munu	= any grass.
yoku	= any tree. “Fire-wood.” [Horn of a bullock.]
y.-wulunggur	(light) = a fire.
di-ngal	= tree-butt, leaf- and flower-stalk.
mil	= [eye] kernel of nut, e.g. <i>Cycas</i> , etc.
kuman	= [leg] roots.
ngara	= [skin] bark.
ngakul	= [arm] bough.
pinda	= little branch.
gimil	= stick.
daba	= stick.
durbu	= any young shoot.
gala	= [fork of the legs] fork.
pir-ra	= leaf.
moku	= [dorsum, back-bone] mid-rib of a leaf, fruit, seed.
uganka	= flower.



(b) *Special*.—In the following list of plants, those marked with an asterisk are of non-economic value to the local blacks. All of them have been identified for me by the Colonial Botanist, Mr. F. M. Bailey.

bandir-bandir	= <i>Abrus precatorius</i>	wau-ar	= * <i>Grevillea polystachya</i>
dun-dul	= <i>Acacia flavescens</i>	tandai	= <i>Hæmodorum coccineum</i>
(w)o-yur	= „ <i>holocarpa</i>	gung-an	= <i>Hardenbergia retusa</i>
wa-run	= „ <i>holoserica</i>	irnbar	= * <i>Heleocharis cylindrostachys</i>
nganin	= * <i>Acanthus ilicifolius</i>	ma-bil	= <i>Heleocharis sphacelata</i>
dor-churn	= <i>Amomum dallachyi</i>	dirn-bur	= <i>Imperata arundinacea</i>
bandilin	= <i>Amorphophallus galbra</i>	molomul	= * <i>Indigofera pratensis</i>
gar-gil	= <i>Andropogon schœnanthus</i>	kalborngga, dirndol	= <i>Ipomœa angustifolia</i>
ba-bun	= <i>Avicennia officinalis</i>	waintcher	= „ <i>pes-capræ</i>
kabir	= <i>Banksia dentata</i>	yong-an	= „ ? sp.
baral	= <i>Blechnum orientale</i>	do-bi	= <i>Livistona australis</i>
nanggarbura	= <i>Bombax malabaricum</i>	mornnggo	= <i>Lucuma sericea</i>
bambir	= <i>Bruguiera rheedii</i>	walu-nguriga	= * <i>Marsilea quadrifolia</i>
bandai	= <i>Buchanania Muelleri</i>	bo-du	= <i>Melaleuca leucadendron</i>
dataitchal	= * <i>Buckinghamia celsissima</i>	di-eni	= <i>Melastoma malabathicum</i>
go-ra go-ra	= <i>Calamus australis</i>	warboboga	= <i>Microstemma tuberosum</i>
ngan-in	= „ <i>caryotoides</i>	ngundar	= <i>Mimusops Browniana</i>
an-chai	= <i>Calophyllum inophyllum</i>	do-gon-teha	= <i>Morinda citrifolia</i>
gun-dar	= <i>Canarium australasicum</i>	de-kir	= <i>Nymphœa cœrulea</i> (bulbs)
boggo	= <i>Carallia integerrima</i>	ngu-ri	= <i>Nymphœa cœrulea</i> (seeds)
balandal	= <i>Careya</i> sp.	nga-wuro	= <i>Nymphœa gigantea</i> (bulbs)
dalgan	= * <i>Casuarina equisetifolia</i>	mum-ba	= <i>Nymphœa cœrulea</i> (seeds)
milka-barancha	= * <i>Cheilanthes tenuifolia</i>	bir-ko	= <i>Pandanus</i> ? sp.
diremandi	= <i>Cocos nucifera</i>	monggan	= „ ? sp.
mur-gan	= <i>Colocasia macrorrhiza</i>	ngurlaga	= „ ? sp.
gom-ol, batti	= <i>Curculigo ensifolia</i>	wo-inya	= <i>Parinari nonda</i>
an-dan	= <i>Curcuma australasica</i>	ta-pun	= <i>Persoonia falcata</i>
ba-dur	= <i>Cycas media</i>	billubal	= <i>Plectronia barbata</i>
mu-nu	= * <i>Cynodon dactylon</i>	nga-mal	= „ <i>odorata</i>
woromoku	= * <i>Cyperus longiseta, eleusinoides</i>	wo-do	= * <i>Pollinia irritans</i>
milka-yaboga	= * <i>Desmodium</i> sp.	ye-ga	= <i>Pongamia glabra</i>
gal-gur	= <i>Dioscorea sativa</i>	molomul	= * <i>Restio tetraphyilus</i> (see <i>Indigofera</i> )
ko-lin	= <i>Diospyros hebecarpa</i>	wannakai	= <i>Rhodomyrtus macrocarpa</i>
wanggar	= * <i>Dischidia nummularia</i>	dikan-daba-daba	= * <i>Rottboellia ophiuroides</i>
mal-kan	= <i>Dolichos biflorus</i>	[Note: Daba-daba = tall.]	
do-war	= <i>Drymophloeus normanbyi</i>	ya-ro-gorl	= <i>Scyphiphora hydrophyllacea</i>
mu-lun	= <i>Elæocarpus grandis</i>	dalmba	= <i>Semecarpus anacardium</i>
mu-nu	= * <i>Eleusine ægyptiaca</i>	mu-nu	= * <i>Setaria glauca</i>
wa-pan	= <i>Enhalus kœnigii</i>	ban-bu-bal	= <i>Siphonodon pendulum</i>
yurl-nga	= <i>Entada scandens</i>	bai-tehin	= <i>Spinifex hirsutus</i>
ban-cha	= <i>Eriosema chinense</i>	go-rar-bar	= <i>Sterculia quadrifida</i>
gam-bar	= <i>Erythrophloeum Laboucherii</i>	dumin, to-min	= <i>Terminalia catappa</i>
ngaingar	= <i>Eucalyptus phœnicia</i>	ngo-go-ro	= „ <i>sericocarpa</i>
bannapan	= <i>Eugenia cormiflora</i>	wan-na	= <i>Triglochin procera</i>
delloi	= „ <i>suborbicularis</i>	ko-ná-ra	= <i>Vitex glabrata</i>
bo-nu-boi	= <i>Exocarpus cupressiformis</i>	ganggurur	= <i>Vitis acetosa</i>
balng-galng-ga	= <i>Fenzlia obtusa</i>	bu-yan	= „ <i>elematidea</i>
de-bor	= <i>Ficus opposita</i>	kabagar	= * <i>Wormia alata</i>
ber-di-ga	= „ <i>platypoda</i>	pungga	= <i>Xanthorrhœa arborea</i>
bo-go	= „ ? sp.	nganda-banggan	= <i>Xerotes longifolia</i>
go-ika	= <i>Fluggea obovata</i>	gangga	= sp. of yam.
yerer	= <i>Gahnia psittacorum</i>		
detchi	= <i>Gmelina macrophylla</i>		

## 10. Nouns : Names of Inanimate Nature.

nambal	= any and every stone, large or small.	dogar	= sand.
ngár-a	= white quartz.	dogar-e (in, with)	= sandy country, a desert.
ganggar	= quartz crystal.	man-tehal	= hill, mountain.
bobo	= ground, earth, country.	yorlm-bu	= hillock, ridge [see yelmba = forest].
b.-dir (with)	= muddy.	wobur	= crest of hill.
b.-dabal-dabal (level)	= a plain.	w.-n (euphonic) -tehir (with) -maal (be) =	to be with a [big] hill, have a belly-ful, and so, to be satisfied.
gamai	= white clay.	dau-wul	= precipice.
wo-ba	= red clay.	gan-go	= a gap.
bar-ga	= yellow clay.		



diar	= hole.
dudan	= road [ <i>cf.</i> dudara = to run, dadara = to walk, etc., durla = flooded creek].
piri	= creek, river.
moledin	= creek, river.
purai	= water.
p.-waka (big)	= sea.
p.-kaka (bitter)	= sea.
p.-niida (thin)	= shallow water.
p.-dabn (blue)	= deep water.
ma-tji	= rain.
bun-ji	= swamp.
durla	= flooded river or creek, a flood [ <i>cf.</i> durlara = to wash].
d.-kathaltchal (to tie up)	= to tangle a string.
borer	= island.
dingal	= mainland.
d.-bauwal (to light a fire)	= daybreak.
yual	= beach.
wauwu-wointchor	= gust of wind. ( <i>See</i> wau-wu = human breath.)
walbur	= N.W. wind. [There is no general term for wind.]
dan-gai	= S.E. wind.
gumbamu	= N. "
bedu	= S. "
tji-ri	= sky.
tji-rai	= twilight.

melu	= shade, a day without a night.
ngol	= shadow.
ngolmanchi	= darkness.
ngumbar	= shadow.
wudur	= darkness, night.
w.-be (rest in)	= night-time.
budur	= darkness.
ngurku	= darkness, evening.
ngalkal	= smoke [Tobacco].
ngulban	= cloud.
wambo	= ashes.
wulunggur	= light as opposed to darkness.
yoku-wulunggur	= timber-light = fire.
derri-melli	= thunder (a person).
d.-wulunggur (light)	= lightning.
keda	= moon.
dau-ar	= star.
ngalan	= sun.
n.-gumbo (urine)	= sun's rays.
n.-be (rest in)	= day-time.
n.-be (rest in) - budo (sign of added emphasis)	= mid-day.
n.-wanggar (high) - budo (added emphasis)	= sun highest, <i>i.e.</i> mid-day.
n.-ngurku (darkness)	= from mid-day to the time the sun begins to set.
n.-walmalma (to rise)	= sun-rise.
n.-puleli (to fall down)	= sun-set.
yirmbal	= Rain-bow [A large sp. of shark].

## II. Nouns: Names of Manufactured Articles.

kadagai	= a man's or woman's moveable possessions ( <i>cf.</i> kadaltchal = to tie up).
dan-gara	= a parcel rolled up in tea-tree bark.
burn-ga	= [Kangaroo - pouch] = fibre-twined dilly-bag. The top-string, pe-ba, on which it is manufactured, is the "father" ( <i>cf.</i> our "foundation"): the mesh itself has no name.
dirn-bur	= the plant ( <i>Imperata arundinacea</i> ) from which the grass-fibre dilly-bag is made, and so gives the name to this bag. Its strands, or rather those of the warp, are spoken of as the walar or "beard," those of the weft being called the moku or "back-bone."
dirn-bai	= handle-string of both kinds of bag.
dung-go	= base, bottom of both kinds of bag. The natives, also, in both kinds of bag, speak of the "mouth" and "lips" (free edge), and the "inside" (wau-wu).
bir-la	= leaf-scale trough.
gurlng-go	= (box-wood, etc.) bark trough.
ngolu	= crinkled extremity in both troughs.
pe-gur	= wooden pin fixing the crinkled extremities of the bark trough. In both troughs, the base, bottom is called the "dorsum."
dirm-ba	= yam-stick.
ga-na	= yam-stick.
dirikai	= shell ( <i>Melo diadema</i> ) which is chipped down to make a boiler, which thus receives the same name.

gambar	= gum-cement made from the tree ( <i>Erythrophloeum Labouchei</i> ) of that name.
burlal	= fire-sticks ( <i>cf.</i> burla = both: they are always in pairs).
b.-damalmal (to give force, impetus, motion to)	= to spin, twirl.
mil-bar	= shoulder-ornament and spoon, both made from the shell ( <i>nautilus</i> ) of that name.
tabul	= nose-pin.
warboparka	= spoon made from the shell (a mussel) of that name.
magar	= [cob-web] fish-net.
mai-al	= water-gourd, after the plant from which it is derived.
gumbin	= string, plait-work. A loop in a piece of a string is milka, an "ear."
gurka	= large rope.
mamandur	= spin-top.
m.-damalmal (to give force, impetus, motion to)	= game of spin-top.
zir-pi	= tassel, and so an apron belt. [ <i>cf.</i> yirmbi = lip, the moustache hairs hanging over it like tassels]. The belt-portion of the apron belt is the "dorsum, back-bone."
doba	= round disc cut from trunk of Cycad, etc., for spearing at.
d.-damalmal (to give motion, etc., to)	= game of spearing the disc.
murur	= cicatrices for decorative, etc., purposes.
dirl-ngar	= pearl-shell necklace.
wang-gar	= [button-orchid], grass-bugle necklace, (and so comes to mean our "beads").
mong-gan	= armlet made from the leaf of the plant ( <i>Pandanus</i> ) of that name.



ko-maral	= pearl chest-ornament.
bulng-gar	= chain-worked mourning string. The over-cast mourning string is called "dorsum, back-bone."
kapan	= scratch, cut, mark, "cat's cradle."
k-yitartchir	(to put down) = the game of imitating tracks in the sand.
ni-ma	= grave (as a hole in the ground).
kalka	= any and every spear.
mu-lon	= species of spear.
de-kara	= "
ku-yan	= "
yin-ba	= "
wurpoi	= "
nam-bar	= "
do-war	= so called from the timber (Drymophloeus Normanbyi) of that name.
mu-rong-al	= species of spear.
mil-bir	= wommera.
gur-ma	= stone-oven.
gurma-we (in) yitartchir	(to put down) = to bake.
[purai-a (water-in) bau-wal	(to cook) = to boil].
yulal	= any flat piece of wood [boat, ship, etc., composed of planks.]

wang-ga	= canoe.
w-dir (with)	= (the girls) with the canoe, i.e. the Pleiades.
dar-man	= outrigger of the canoe.
bantchan	= body "
wakka	= prow "
gorumon	= stern "
kanna kanna	= cross-pieces "
tabul	= pieces attaching outrigger to canoe. [cf. term for nose-pin.]
yirmbar	= the two pieces of flat board lashed along top-edge of either side of the canoe. [yirmbi = lips.]
biribe	= paddle
bayen	= hut (cf. bai-tehar-tehir = to cover. [The entrance is the "mouth," the roof and walls the "dorsum."])
ka-rar	= sticks forming the scaffolding of a hut.
nang-gor	= camp (cf. ning-galng-gal = to sit down).
damar	= grass-shed.
walmba	= log put across a stream to cross it, a forked limb put up against a tree to climb it, etc.

## 12. Nouns: Gender.

(a) Amongst human beings, exceptionally amongst animals, is expressed by separate words: *e.g.*

bama = man. ngando = woman.  
dirainggur = old man. kamba-kamba = old woman.  
diran, yerka = boy. waral, kabir = girl.  
bornda = male turtle. mami-ngu = female turtle.

(b) Amongst animals, by the terms indicative of boy and girl.

kutchal-yerka = male eagle-hawk.  
kutchal kabir = female "  
goda-dirain = he-dog.  
goda-waral = slut.  
golan-dirain = male opossum.  
golan-waral = female "

[Note: The modification of the word *diran* into *dirain*, cf. *dirainggur* = an old man.]

The compounds so formed constitute one word for subsequent inflexion.

(c) Sex in plants is not recognised.

## 13. Nouns: Dual and Plural.

(a) The *dual* is expressed by the term—

(i.) "burla" when one or both are particularised.

Kalkadu burla Daku dadara = Kalkadu and Daku are going away. But supposing that, instead of Daku, the man or woman who accompanies Kalkadu does not trouble or interest me, I could quite correctly express myself as—

burla Kalkadu dadara, or

Kalkadu burla dadara,

the "burla" signifying the duality. Again, were I to say—

ngando burla Kalkadu dadara,

this would not only mean that Kalkadu and the woman are taking their departure, but signify incidentally "I know the woman as well as you do, but I can't remember her name."

(ii.) "godera," two, the second numeral, when neither are particularised. Thus—

dibar-dibar bama godera dadara =

southwards man two go, i.e.

There are two men going southwards: (I don't know either of them).

(iii.) Sometimes the two forms are used together.

Bama burla-godera goa-l-mun kadara =

man both-the two the west-from come, i.e.

There are two men coming from the west.



(b) The *plural* is indicated by the suffix -ngai, the compound so formed undergoing inflexions as one word.

ngando nulu ngondu kadara =  
the woman she hither comes, *i.e.*

The woman returns.

ngando-ngai dana dadara =  
the women they go, *i.e.*

The women take their departure.

So again,

ganggal-ngai dana mayi { pudal  
children they food { pudaral =  
eat, *i.e.*

Children eat food.

peba nulu ganggal-ngai kundal =  
the-father he (his) children is-striking, *i.e.*

The father strikes his children.

In addition to their regular plural, a few nouns have an irregular one in the suffix -gar. Yaba (brother): yaba-ngai and yaba-gar. Ngamu (mother): ngamu-ngai and ngamu-gar. But even when the form -gar is used, the form of -ngai may be subsequently added: thus it is quite correct to say yaba-gar-ngai and ngamu-gar-ngai.

There are several nouns which, though in the singular form, have a plural meaning: *e.g.*—kuman = a leg or legs (of one and the same person), pirra = a leaf or leaves (from one and same tree), mina = an animal or animals (of the same kind), dirtchir (= any bird), gangga (= a sp. of yam), ganguru (= kangaroo), bama (= man), etc., can all be similarly used. Of course we can quite grammatically employ the plural form, but usually the word would constitute a different meaning: *e.g.*—kuman-ngai = people's legs in general, many of them, not one-man's in particular; pirra-ngai = leaves from different trees; mina-ngai = lots of different animals.

#### 14. Nouns: Case.

(a) *Nominative*.—The nominative denotes the subject, and is placed first in the sentence.

bama nulu ninggal = the-man he sits-down. Ganguru nulu mayi pudaral (*or* pudal) = the-kangaroo it vegetable-food eats.

[*Note*: This word "mayi" in contradistinction to animal food or "mina," one or other of which is always used (even when not expressed in English) with pudaral, the verb "to eat." Furthermore, one or other of these two words is always expressed, even if the name of the plant or animal is mentioned.]

(b) *Vocative*.—The vocative (hi! here! etc.) is expressed by ga! or ga-u! alone, or by ga! or ga-u! placed before or after the name of the person or thing addressed.

[*Note*: Na! = now here! look here! listen! etc., probably connected with namalma = to see.]

(c) *Possessive*.—These are formed as follows, by particular suffixes:—

(i.) When the article possessed is not in its real lawful owner's possession, -ga.

magar peba-ngato-n-ga = my father's net; *i.e.* the net belongs to my father, but it is not in his actual possession.

magar dirainggur-ga = the old-man's net; *i.e.* with similar reservations.

(ii.) When the article possessed is actually in its real lawful owner's possession (the lawful owner not being represented by a personal pronoun-possessive, or by a numeral): -we after a vowel, -be or -e after a consonant.

yambun ganguru-we = the kangaroo's pup (the pup being still in its mother's keeping).

milka bama-we = the man's ear.

magar dirainggur-be = the old-man's net; *i.e.* the net belongs to the old man, and is in his actual possession.

[*Note*: That the word "dirainggur" forms an exception to the rule concerning a vowel or consonant, in that all the form -be, -we, can be used here. So also the word "kabir" forms kabir-e.]

(iii.) When the article possessed is actually in its real lawful owner's possession (the lawful owner being represented by a personal pronoun possessive or numeral): -me after a vowel, -be after a consonant.

magar peba-ngato-me = my father's net, and actually in his lawful possession.

magar peba-ngantanun-be = our father's net, etc.

magar dirainggur-godera-me = the two old-men's net, and it is actually in their lawful possession.

(d) *Objective*.—

(i.) Where the object is in the direct action of the verb, the noun objective takes no special suffix, but is placed before the verb:—

ngando nulu ganggal-nangu kundal =  
the woman she child-of her's strikes, *i.e.*  
the woman strikes her child.

bama nulu peba-nangu kundai =  
man he father-his struck, *i.e.*  
the man struck his father.

dirainggur nulu diral-nangu kundanu =  
an old-man he wife-his will strike, *i.e.*  
an old man will strike his wife.

(ii.) Where the object is in the indirect action of the verb, recourse is had to various prepositional inflexions, etc.



## 15. Pronouns: Personal.

(a) *Nominative.* These never express the different forms of the European auxiliary verb "to be." They are always inserted even with the nouns they qualify: thus "a man walks" is translated as "a man he walks."

Number.	Person.		
Sing.	1	ngayu	
	2	nundu	thou
	3	nulu	he, she, it
Dual	1	ngali	we two
	2	yubal	you two
	3	burla	they two
Plur.	1	ngantan (or ngana)	we
	2	yura	you
	3	dana	they

(b) *Possessive.*

Number.	Person.		
Sing.	1	ngato	my
	2	nanu	thy
	3	nangu	his, her, it's
Dual	1	ngali-nun	our (two)
	2	yubal-en	your (two)
	3	burla-ngan	their (two)
Plural.	1	ngantan-un } or ngana-ngan }	our
	2	yura-ngan	your
	3	dana-ngan	their

These possessives are always inserted with relatives: (unlike a European speaking of his parents as "Father," "Mother," etc.)

Furthermore, with the first person only, combined with "father," "mother," "brother" only, the "ngato" is often contracted to "-to": thus—

peba-to, *i.e.* my father.

ngamu-to, *i.e.* my mother.

yaba-to, *i.e.* my brother.

These pronouns are placed after the nouns they qualify (just like adjectives), and together usually constitute one word, so far as subsequent inflexions are concerned.

From the above personal pronouns possessive, are derived the following secondary possessives, denoting—

(i.) location, rest at, the particular individual's place of residence.

(ii.) location, person's place, whence something is obtained or received.

Number.	Person.	(i.) Rest at, particular individual's residence, "at my (place), etc."	(ii.) Location at person's place, whence something is obtained or received, "obtained from my place, etc."
Sing.	1	ngato-me	ngato-mun or ngato-mun-ngan
	2	nanu-me	nanu-mun or nanu-mun-ngan
	3	nangu-me	nangu-mun or nangu-mun-ngan
Dual	1	ngali-nun-ga-me	ngali-nun-ga-mun
	2	yubal-en-ga-me	yubal-en-ga-mun
	3	burla-ngan-ga-me	burla-ngan-ga-mun
Plur.	1	ngantan-un-ga-me (or ngana-ngan-ga-me)	ngantan-un-ga-mun (or ngana-ngan-ga-mun)
	2	yura-ngan-ga-me	yura-ngan-ga-mun
	3	dana-ngan-ga-me	dana-ngan-ga-mun



(c) *Objective.*

A. *Direct Object.*

Number.	Person.		
Sing.	1	ngani	me
	2	nina	thee
	3	nangu	him, her, it
Dual	1	ngali-n-un	us two
	2	yubal-en	you two
	3	burla-ngan	them two
Plur.	1	ngantan-un (or ngana-ngan)	us
	2	yura-ngan	you
	3	dana-ngan	them.

B. *Indirect Object.*

These vary according as we wish to express :—

(i.) Person, motion towards, *i.e.* towards me, thee, etc.

[*Note:* Ngon-du “towards me,” “towards us” (only), and so comes to mean “hither.”]

(ii.) Person from whom something is obtained or received, *i.e.* from me, to me : from thee, to thee, etc. [This form is identical with (i.)]

(iii.) Person, rest with, *i.e.* with me, with thee, etc.

(iv.) Person, for whose benefit or advantage something is done, *i.e.* for my benefit, for thy advantage, etc.

(v.) Person, donation to, *i.e.* to me, to thee, etc.

Number.	Person.	Person : motion towards. Person : from whom something is obtained or received.	Person : rest with.	Person : for whose benefit or advantage.	Person : donation to.
Sing.	1	ngato-n-ga	ngato-n-gal	ngato { -mu -ngu	ngato.
	2	nanu-n-ga	nanu-n-gal	nanu { -mu -ngu	nanu.
	3	nangu-n-ga	nangu-n-gal	nangu { -mu -ngu	nangu.
Dual	1	ngali-n-ga	ngali-n-gal	ngalin-ngu	ngalin-un.
	2	yubal-en-ga	yubal-en-gal	yubalen-ngu	yubal-en-be.
	3	burla-ngan-ga	burla-ngan-gal	burla-ngan-ngu	burla-ngan-be.
Plur.	1	ngantan-un-ga (or ngana-ngan-ga)	ngantan-un-gal (or ngana-ngan-gal)	ngantan-un-ngu (or nganangan-ngu)	ngantan-un-be (or ngana-ngan-be)
	2	yura-ngan-ga	yura-ngan-gal	yura-ngan-ngu	yura-ngan-be.
	3	dana-ngan-ga	dana-ngan-gal	dana-ngan-ngu	dana-ngan-be.

16. Pronouns : Relative.

(a) *Nominative.* “Who,” “which,” etc., is not translated, the relative sentence being placed in close apposition with the subject.

bama diral nangu-go bantchen-chil : nulu bodan =

man wife his-own nurses : he good, *i.e.*

the man who nurses his own wife is a good fellow.

[*Note:* The “bama” is expressed in a particular tone of voice, as otherwise the “nulu” might refer to the diral.]

(b) *Possessive.* This is translated by the prepositional inflexion -ga.

yerka-ga kalka nundu mani : ngayu nangu dabi =

the boy- {obtained}  
{received} from spear you took : I him kicked, *i.e.*

I kicked the boy { whose spear you took.  
{ from whom you took a spear.

(c) *Objective.* “Whom,” “which,” are not translated, but the relative sentence is closely apposed with the subject.

bama nundu kundal : ngayu nangu namalma =

the man you are-beating : I him see, *i.e.*

I see the man whom you are beating.

Again,

nundu bama-we kalka wudinu : ngayu nangu nadi =

you the man-to a spear will-give : I him saw, *i.e.*

I saw the man to whom you will give a spear.

[*Note:* The tone of the voice with “bama-we” distinguishes the “nangu” as referring to the man and not to the spear. On the other hand, to prevent any possible mistake, we could quite correctly say :—ngayu bama nadi = I the-man saw ; or, ngayu bama-nangu nadi = I the man-him saw.]



*This, that, etc.*, is translated

- (a) By the article, etc., referred to, being here or there—  
 goda yewai = the-dog here, *i.e.* this dog.  
 goda nayun = the-dog there, *i.e.* that dog.
- (b) By the points of the compass alone—  
 ganguru goa = the-kangaroo in-the-west, *i.e.* that kangaroo there.
- (c) By the points of the compass, with "nayun"—  
 wandar nayun dibar = cockatoo there in-the-south, *i.e.* that cockatoo there.
- (d) By "yinaren" = these, in close proximity (but not used in the dual)—  
 dirtchir-ngai yinaren waril = these birds fly.
- (e) By the suffix -gala = the very same, *e.g.* In answer to the question "Is that it?" where we should say, "Yes! the very same," the blacks would reply "nulu-gala" (it- the very same).

## 18. Pronouns: Interrogative.

- (a) *Who?* (referring to things singular and plural) = wan-du?  
 [wan-un? = whose? .wan-un-be? = to whom? .wan-un-ga? = from whom?]  
 wandu ninggal? = who is sitting down?  
 wandu (mayi) pudal? = who eats?  
 ngando wandu dadara? = who is the woman that is going?  
 kalka wanun? = whose spear?
- (b) *Which? what?* = ngan-na?  
 nganna dudara? = what is running?  
 nganna nundu karbalbal? = what are you holding?  
 mina nganna? = what animal?

## 19. Nouns and Pronouns may be qualified by the suffix -go indicating

- (a) *one's very own, only*, in the sense of independently of all others.

	in answer to the question	
ganguru-go	what did he get?	kangaroo only.
nulu-go	who was there?	he only.
ngato-go	whose is it?	mine only, my very own.
ngato-me-go	at whose place?	at my place, and nowhere else.
godere-go	how many?	two only.
kundoi-go	" "	three only.

[Note: The two last forms are slightly irregular, being made from "godera" and "kando" respectively.]

- (b) *Only, alone, specially*, in the sense that more or better are expected, is expressed by "murga." Thus, in answer to the question "How many came?" we could say "murga godera," *i.e.* "two only, but we expected more."

## 20. Indefinite Articles.—"a" and "the" are not translated.

## 21. Verbs.

(a) The verb agrees with its subject in point of time only, as shown by means of special inflections. Verbs always come last in the sentence. The particular number and person is indicated only by the subject-noun or pronoun: in other words, singular, dual, and plural are alike.

[Note: There are no pronouns used specially with verbs, *i.e.* no verbal pronouns as in the Boulia district.]

Verbs often have a double form, but these constitute no difference in meaning: in the following list, representing the present tense indicative, both forms are given. [In this same list compound-verbs are omitted: all such are to be found under the headings of the various nouns, adjectives, etc., from which they are derived.]

badal, bada-ral = taste, sample. [Also involves the idea of "temptation."]  
 bai-tchar, bai-tchar-tchir or bai-tchir-tchir = cover.  
 bakal, bakal-kal = dig, sting.  
 bakkal, bakkal-kal = make, imitate.  
 bandan-daya = break open, burst (*e.g.* chicken and egg).  
 bandil, banden-dil = count, cut.  
 ban-tchil, bantchen-tchil = wait, attend to, nurse.  
 barbil, barbel-bil = stay, lie down, sleep.  
 bar-ngal, bar-ngal-ngal = cry.  
 ba-tchil, ba-tchel-tchil = cry, sing.  
 bau-wal, bau-wal-al = light a fire, cook, roast.  
 bieni, bieni-eni = die.

birbal, birbal-bal = put on, wear, gather around one.  
 birlil, birli-lil = paddle.  
 budar, budar-tchir = blow (something).  
 burn-tchir, burn-tchirn-tchir = gather, collect, hunt.  
 burn-tchal, burn-tchan-tchal = lick, lap up (like a dog).  
 burn dal, burn-dan-dal = to clean up, to clear an open space.  
 dabil, dabel-bil = push, kick.  
 dada, dada-ra = go, walk, flow.  
 dagil, dagel-gil = build (a hut).  
 dalmba-kabal, dalmba-kabal-bal = throw down.  
 damal, damal-mal = apply impetus, force, motion, etc., to anything (*e.g.* throw a spear, spin a top).



dambar, damban-bar = throw (spear), eject (spittle).  
danggur, danggurn-gur = scratch, kick.  
dan-tchil, dantchen-tchil = dive.  
dargar, dargar-gar = grow, swell up (*e.g.* pregnancy).  
dawa-r-*gal*, dawa-ngal-*ugal* = call, beckon.  
degal, degal-gal = send.  
detchur, detchur-tchur = command, order, allow.  
dindal, dindan-dal = hit, bite.  
di-ngal, di-ngal-ngal = laugh.  
dirbal, dirbal-bal = abduct, run away with (people or things).  
dirmbal, dirmbal-bal = tease.  
dirmal, dirmal-mal = knead.  
dogil, dogel-gil = sluice (with water poured from above).  
doril, dore-lil = eject (faeces, egg, child).  
dubil, dubelbil = leave, relinquish, bequeath, give up to.  
duda, duda-ra = run.  
dumbil, dumbelm-bil = break.  
dundal, dundan-dal = soften.  
durlar, durlar-ar = wash.  
durnggal, durng-galng-gal = smear, grease.  
dur-ngal, dur-ngal-ngal = push away.  
gai-tchil, gaitchel-tchil = vomit.  
garnbar, garubarn-bar = jump over, cross [*c.f.* gargur = frog].  
gural, gural-al = say, make (*e.g.* water sweet), etc., put together [*c.f.* gorai-go].  
kadal, kadal-tchal = tie up [*c.f.* kadagai = moveable possessions].  
kada, kada-ra = come.  
karbal, karbal-bal = hold, touch.  
kobarbil, kobarbel-bil = bury.  
kundal, kundan-dal = strike, fight.  
mabil, mabel-bil = climb (trees).  
marbal, marbal-bal = get tired.  
maril, marelil = swim.  
melbil, melbel-bil = promise.

meril, merelil = tell, show, explain.  
mitar, mitar-tchir = lift.  
muril, mure-lil = forbid.  
na-ngar, na-ngar-ngar = shake (the hand: the wind shaking the tree, etc.).  
nenggur, nenggur-goror } = throw away, empty  
nenggun-gur } out.  
ngalbil, ngalbel-bil = steal.  
ngalbur, ngalbur-bur = shut in, surround.  
ngalgal, ngalgal-gal = lead.  
ngandal, ngandan-dal = refuse.  
ninggal, ninggalng-gal = sit down, be (animate things).  
numbil, numbel-bil = swallow.  
nuyal, nuyal-al = accuse.  
pudal, pudar-al = eat, drink.  
pule-lil = fall down.  
purn-tchal, purn-tchan- = drag along (and so, to tchal to pull a canoe).  
pur-ngal, pur-ngal-ngal = pull (out of ground), *e.g.* roots, yams.  
wolm-bal, wolm-balm- = turn (the head) round, bal roll, turn [*c.f.* walu = temples, side].  
wamil, wamel-mil = see closely, go to meet, approach.  
warngal, warngal-ngal = let loose, take off, untie [let loose, a whistle, hence goimbor warn-galngal = to whistle].  
waril, ware-lil = fly.  
wogur, wogur-gur = gather, plait, collect, hunt.  
wointchor, wointchorn- = fan, start a breeze [but tchor only used with the wind].  
wokil, wokel-kil = cut.  
wurgal, wurgal-gal = feel pain.  
yandal, yandan-dal = rise, stand up.  
yatchil, yatchel-tchil = roast, cook.  
yirgal, yirgal-gal = speak.  
yirngal, yirngal-ngal = wind round.  
yitar, yitar-tchir = put (something) down on.  
yiwar, yiwar-ar = look for something (but not necessarily to find it), ask.  
yiwar-ngaraya = lose.

The following should be noted:—

-mul (= without) may be suffixed to verbs to imply total absence of the condition expressed by the verb. [For its use *see* sect. 29 (c) (vi.)]

-baka is suffixed to verbs, but not itself inflexed, to denote a special habit or vocation:—

kalka balkal-baka = spear-maker, *i.e.* the one makes nothing else but spears.

meril-baka = tale-bearer, scandal-monger, *i.e.* the one who does nothing else but tell tales.

[*cf.* our terms, "Baker," "Weaver," etc.]

(b) There is no special form of the verb to express the *Passive*, but it is rendered by the person passive being placed in the objective case, the individual whence the action proceeds being understood.

ngayu kundal = I strike.

ngani kundal = (somebody) me strikes, *i.e.* I am struck.

(c) The verb "to be" in the sense of actual existence is translated by the verbs.

u-na = to lie down, for inanimate objects.

ning-gal = to sit down, for animate objects.

(d) The verb "to have" is paraphrased, the possessive form of the noun or pronoun being brought into requisition when we wish to particularise the article possessed, thus:

daba ngato una = stick my (lies down, *i.e.*) exists, *i.e.* I have a stick.

goda ngato ninggal = dog my (sits-down, *i.e.*) exists, *i.e.* I have a dog.

So also:

daba bama-ga una = the man has a stick.

goda bama-ga ninggal = the man has a dog.



## 22. Verbs—Active.

(a) **Present Tense.**—The inflexions assumed by verbs in this tense have already been illustrated in the preceding list, whence it will be seen that these are: -a, -al, -il, -ir, -or, -ur.

(b) **Past Tense.**—Verbs ending in -a, -al in the present tense become -ai, those ending in -il become -i, and those ending in -ir, -or, -ur become -iren, -oren, -uren, in their past tense. Thus:

dadai, dadarai	= went.
kundai, kundandai	= beaten.
dabi, dabelbi	= pushed.
burnchiren, burnchirchiren	= gathered.
woguren, wogurguren	= plaited.

(c) **Future Tense.**—The inflexion for this tense is -nu.

dada-nu, dadara-nu	= will, etc., go.
kunda-nu, kundanda-nu	= will, etc., beat.
dabi-nu, dabelbi-nu	= will, etc., push.
burnchir-nu, burnchirchir-nu	= will, etc., gather.
wogur-nu, wogurgur-nu	= will, etc., plait.

Some special forms of the *Future*, etc.

(i.) “*about to*,” “*just*,” is translated by nila = now, soon, or by nila-nila = immediately.

ngayu nila-nila mayi pudanu = I immediately food will-eat, *i.e.* I am just about to eat.

(ii.) “*may*,” “*can*,” “*perhaps*,” “*might*,” is rendered by -ya and the accentuation of the first syllable [*cf.* Reflexive verbs, sect. 23 (a) (ii.)].

dá-da-ya	= may, might, etc., go.
kún-da-ya	= “ “ beat.
dá-bi-ya	= “ “ push.

nundu bama kuli gari wamila: nulu nina kúndaya =  
you man angry not approach: he you may-beat, *i.e.*

don't approach the angry man: he may beat you.

nundu mina-ganguru gari yinil-gurala: nulu dádaya =  
you animal-kangaroo not coward-make: he may-go, *i.e.*

don't frighten the kangaroo: he may clear.

(iii.) “*must*” cannot be translated, there being no compulsion exercised. Of course, I can order or instruct a man to do so-and-so; if he can't or won't, in reply to my importunity, he will say that he is called elsewhere, that he has something else to do, etc.

(iv.) “*would like to*,” etc., = will (do so-and-so) with pleasure, = wauwu-dir (“soul”-with), *i.e.* with all my heart.

(v.) *conditional* “if”.....“would.”

The condition must be expressed, and the same suffix -nda used in both conditional and dependent sentence: dada-nda, dabi-nda, kunda-nda, burnchir-nda, wogur-nda, etc.

nulu purai nenggor-nda: ngayu nangu kunda-nda =  
he water if-throw-away: I him would-beat, *i.e.*

I would beat him were he to throw away the water.

kabir ngato burnga wogur-nda: ngayu nangu diringar wudi-nda =  
girl for-me dilly-bag if-plait: I to-her necklace would-give, *i.e.*

if the girl were to plait a dilly-bag for me I would give her a necklace.

(vi.) *precautionary, cautionary*, but the precaution, etc., must be expressed or at least understood. This is translated by -gamu, with the past tense of the verb: dadai-gamu, kundai-gamu, dabe-gamu, burnchiren-gamu, woguren-gamu, etc.

nundu ngani gari dirimbala: ngayu nina kundai-gamu =  
you me not tease: I you will-beat-if-you-do, *i.e.*

don't tease me: I'll beat you if you do.

ngayu dadanu: nulu ngani kundai-gamu =  
I will-go: he me would-beat-if, etc., *i.e.*

I will go: he will beat me if I don't.

(d) **Imperative.**—There is but one form for the whole tense, -a.

dada, dadara	= go!
kundal-a, kundandal-a	= strike!
dabil-a, dabelbil-a	= push!
burnchir-a, burnchirchir-a	= gather!
wogur-a, wogurgur-a	= plait!

If it is wished to express the person, the personal pronoun nominative is used: when no special emphasis is required, this pronoun precedes the verb,—otherwise it follows it.

nundu pudal-a	= eat! (thou)
yubal dadara	= go! (both-of-you)
yura ngondu kadara	= come hither! (all of you)



There are no special forms to denote special conditions as in the Pitta-Pitta language of the Boulia district, *e.g.* "Let him come" would be translated by "nangu (nundu) degal-a," *i.e.* him (you) send [imperative], or by "nulu kádanu: nangu gari muril-a," *i.e.* he will come: him not forbid = "If he comes [future], don't forbid him," the "if" being understood by the accentuation of the verb.

(e) **Infinitive.**—There can hardly be said to be an infinitive, this being replaced by the future.

peba nulu yumur nangu-go kundanu: nulu bodan ningganu =  
father he son his-own will beat: he good will-be, *i.e.*

a parent will beat his son to make him good.

nanggor-go ngayu ninggal: Kokoyimidir mandenu =  
camp in I sit: Kokoyimidir will learn, *i.e.*

I am living in the camp to learn Kokoyimidir.

(f) **Participles and Perfects.**—

(i.) **Present.**—The idea is expressed by the tone and tenor of the voice:—

bama nulu dudara: nulu daba wokil =  
man he runs: he stick cuts, *i.e.*

while running, the man whittles a stick.

nulu kalka balkai: nulu wanggo-puli =  
he spear was making: he asleep fell, *i.e.*

while manufacturing a spear, he fell asleep.

(ii.) **Past.**—Formed from the past tense of the verb, with -ga

kundai-ga = having beaten.  
dabe-ga = „ pushed.  
dadai-ga = „ gone.

burntchiren-ga = „ gathered.  
woguren-ga = „ plaited.  
wantche-ga = „ risen.

wude-ga = having given.  
numai-ga = „ smelt.  
mande-ga } = „ taken.  
mane-ga }  
yueli-ga = „ stood.  
wore-ga = „ played.

dudai-ga: nulu daba woki = having run, he whittled a stick.

(iii.) **Future.**—Formed identically with the past participle, but a future sentence follows.

mayi pudai-ga: ngayu dadanu =  
food having-eaten: I will go, *i.e.*

when I shall have eaten I will go.

Of course this sentence could be expressed in the form of "I will eat first afterwards I will go." [See Section 29 (d), iii.]

### 23. Verbs: Reflexive.

"Myself," etc., in the sense "of alone by" me, etc., is translated by -go. [See sect. 19]: thus, ngayu-go burnga woguren = I alone-by-myself a-dilly-bag plaited.

(a) "*Myself*," "*Thyself*," etc. (true reflexive), is rendered

(i.) by the active form of the verb with the personal pronoun objective and -go

ngayu kalka durnggal = I a-spear grease.  
ngayu ngani-go durnggal = I me-myself grease.  
nundu yoku bandil = thou wood art-cutting.  
nundu nina-go bandil = thou thee-thyself art-cutting.  
nulu kabir kundai = he the-girl struck.  
nulu nangu-go kundai = he him-himself struck.  
ngayu goda kundanu = I the-dog will hit.  
ngayu ngani-go kundanu = I me-myself will hit.

(ii.) by special forms of the verb—for present, past, and future—with the personal pronoun nominative and -go

	Present.	Past.	Future.
(beat)	kun-dá-ya	kun-da-ti	kundati-nu
(push)	da-bé-ya	da-be-ti	dabeti-nu.
(shake)	nang-ar-nga-rá-ya	nang-ar-nga-ra-ti	nangarngarati-nu.
(gather)	burn-tchir-nga-rá-ya	burn-tchir-nga-ra-ti	burntchirngarati-nu.
(shut in)	ngal-bur-nga-rá-ya	ngal-bur-nga-ra-ti	ngalburngarati-nu.

[Note: The accentuation in the present-tense forms as compared with that in sect. 22 (c) (ii).]

ngayu-go durng-ga-ya = I-myself grease-myself.  
nundu-go ban-dé-ya = you-yourself cut-yourself.  
nulu-go kun-da-ti = he himself struck-himself.  
ngayu-go kun-da-ti-nu = I myself will-strike-myself.

(b) "*One with the other*," "*each other*," etc.

dana kundá-ya = they are hitting one another.  
„ kunda-ti = „ were „ „ „  
„ kunda-tinu = „ will be „ „ „



(c) *Precautionary, Cautionary.* "One with the other," "each other," etc.—Formed from the past-tense modification, with -gamu.

kundati-gamu		burntchirngarati-gamu.
dabeti-gamu		ngalburngarati-gamu.
nangarngarati-gamu.		

yubal   gari gulboigo dada: kundatigamu =  
you-two not together go: would-strike-each-other, i.e.

don't you two go together: you will be striking each other if you do.

(d) *Participles and Perfects.* Used only in the present and past.

kundati-ga = having struck myself, etc.	} cf. sect. 23 (a) (ii.)
dabeti-ga, etc.	
nang-ar-nga-ra-ti-ga, etc.	
ngalbur-nga-ra-ti-ga, etc.	

## 24. Verbs: Defective and Irregular.

Unfortunately for the philologist, there are many of these:—

badaya = finish.  
dakaya = lie, sit down.  
gurna = "permit" me, or anybody else—for what I care: the only form in which it is used.  
mandal = fill (used in the past tense—mandai, but is probably a Koko-negodi word).  
malmal = be, become. manaya, manati, mati, etc.  
namalma = see. nadi (past tense).  
(w)unana = lie down, sleep, be (of inanimate things).

The following is a list of the more commonly-used irregular verbs:—

	to give	to rise	to smell	to play	to take, bring (learn, marry)	to stand
Present	(w)umalma	walmalma	{ numalma	{ worelil	{ manana	yueleli
Past	(w)uma	wantchi	{ numa	{ woril	{ mandendi	yueli
Future	wudi	wantchi-nu	numai	wori	mane	yueleli-nu
Conditional	wudi-nu	wantchi-nu	numa-nu	wori-nu	mande-nu	yueleli-nu
	{ wudi-nda	wantchi-nda	numa-nda	wori-nda	mande-nda	yueleli-nda
	{ wudetchi-nda					
Precautionary	wude-gamu	wantche-gamu	numai-gamu	wore-gamu		yuele-gamu
Reflexive	wudi-ya	wantche-ya	numa-ya		mane-ya	
Imperative	wo-a	{ walma	numala	worila	mara	yueli
		{ wala				

Manana (to take, etc.) is suffixed to certain other verbs to form a compound-verb, the suffix alone being inflexed for the different tenses: it apparently gives a kind of transitive meaning to the intransitive verb with which it is connected: e.g.—

yirngai (past tense of yirngal = to wind): yirngai-manana, etc. = to take round.  
yueli ( " " yueleli = to stand): yueli-manana, etc. = to make to stand.  
badai (a form of badaya = to finish): badai-manana, etc. = to put the finish on.

## 25. Adjectives.

These are placed after the nouns they qualify, the compound so formed constituting one word for subsequent inflexion.

ganguru warka nulu goda dabelbi = a tall kangaroo was kicking the dog.  
bama warra nulu dadanu = the bad man will go away.  
bama-warra-ngai dana ganggal ngato kundandal = bad men beat my child.

Some adjectives are used as nouns, and *vice-versa*:—

dau-un = beloved, a friend.  
mar-la = honey, sweet.  
ping-a = grey-haired, a grey-headed man.

Sometimes an adjective in its original form may be used as an adverb [see sect. 27].

Certain adjectives have an irregular plural, formed of the suffix -gur [Note: The irregular plural -gar of certain nouns, sect. 13 (b)], and may then be used as nouns:—

pita = small, pita-gur = little people, children, etc.  
warra = bad, warra-gur = bad people.  
bodan = good, bodan-gur = good people.

Again, these irregular plural-adjective nouns (as nouns only) may have the regular plural suffix added on:—warragur-ngai, pitagur-ngai, and bodangur-ngai. On the other hand, the regular plural suffix -ngai can be used with warra and bodan, but only when employed as adjectives,—warra-ngai, bodan-ngai: pita can never be used in this form.

The adjectives in the following lists have been roughly grouped according as they refer to ideas and attributes of weight, colour, shape, size, quality, and quantity.

(a) Ideas, etc., relating to *weight*.

dallel = light.  
budar = "  
gulnggul = heavy.



(b) Ideas, etc., relating to *colour*. [There is no general term expressive of colour by itself; but the following colours are recognised.]

kandal	= white [and hence, "clear" in the sense of water].
bilbin	= white.
dingga	= white.
woba-dir	= red clay-with, <i>i.e.</i> red coloured, red.
dini	= red.
barga	= yellow colour [as well as yellow ochre].
dalon	= blue.
muni	= dark colours, black.
yetchel	= chestnut [but only applied to animals].

(c) Ideas, etc., relating to *shape*.

go-roin	= crooked.
dumbur	= straight, upright [also = straight in direction].
wonol	= oblique (with the vertical).
banirn	= pointed.
doba	= disc-shaped. [A disc for playing with.]
murū	= short, roundish, knobby.
murū-murū	= rounded, curved.
dabal-dabal	= flat, level.
balai-balai	= " "
bala	= flattened [ <i>e.g.</i> chest, buttocks, etc.].

(d) Ideas, etc., relating to *size*.

badal	= deep ( <i>e.g.</i> a hole) down.
ninda	= shallow [ <i>e.g.</i> water] thin.
pita	= small, thin.
warka	= large, thick, big, strong. [Note: Its original meaning,—many, collectively. "Union is strength."]
walal	= wide.
daba-daba	= long, tall, large.
galbai, galbai-go	= " "
ngamu-budon	= extraordinarily big. [See ngamu = mother.]

(e) Ideas, etc., relating to *quality*:

bodan	= good, the "normal," virtuous.
warra	= bad, the "ab-normal," dirty. [Applied to non-edible foods.]
kima	= weak.
dadar	= " "
mokul	= old.
yerlmbur	= fatty.
burbur	= strong, hard.
buntjil	= [applied to anything broken or disunited, <i>e.g.</i> ] broken (tree), widow (woman), cut (string).
kada	= foul (in speech and smell).
dabargo	= nice [in the sense of good looks].
gambir	= cooked.
gayal	= raw, un-ripe.
yimidar	= similar.
yimi-yimidar	= exactly alike.
walu	= [temple, side of face, appearance, and so] like, similar to.
walu-yendu	= appearance-another, <i>i.e.</i> different.
walu-gulboigo	= [sides, etc., together, and so] equal in general appearance.
ngamba	= closed [ <i>cf.</i> ngalburbur = to shut in].
mintjil	= hot.
mokain-mokain	= cold.
yar-mun	= " "
ban-tchir	= hard to the touch.
matchul	= soft to the touch.
kana	= first in action, place, time, and everything.
dindal	= quick.
dindal-badibe	= (quick-bone'd) very quick, fleet.
ngangoi-go	= quick.
wu-yur	= quick.
da-ni	= slow [especially in the sense of making no noise with the motion].
danga	= rough, prickly.
moi-mon	= smooth.
duna	= moist.
dai-yinggal	= dry.
yirmba	= bitter.
kaka	= bitter, salty (water). [Sickness.]
bindo	= fresh (water). [Health.]
daimbur	= loose (in the sense of skin).



(f) Ideas, etc., of *quantity*.

nobun	= one.
godera	= two. [burla = both, see sect. 13 (a).]
kundo	= three.

[Note: Beyond these, all the counting is done in pairs. Burla godera, burla godera = both two, both two, *i.e.* four. Burla godera, burla godera, nulu nobun = five: this nulu (3rd person pronoun) expresses almost "he is there by himself, odd man, etc."]

nobun-nobun-go	= one, especially by itself, alone, one here one there, <i>i.e.</i> scarce.
pitaigo	= little in quantity [as well as in time].
kundoi-go	= three only, and is used to express any small number, but only in comparison with a large one. It is the nearest term to express our word "few."
kundo kundo	= threes and threes, <i>i.e.</i> many. [Compare our "dozens and dozens."]
ngalba	= many, in the sense of surrounded by, covered with, etc. Ngalba pirra = covered with leaves, ngalba goda = surrounded by dogs.
warka	= many, collectively, all of that particular kind not included. [Also = big, tall.]
warka-ngamu	= many, collectively, all of that particular kind included: with comparison. [See ngamu = mother.]
ngamu-goraigo	= many, same meaning as the preceding, but without comparison.
mundal	= some (of more).
murga	= alone.
yendu	= the other, another, the one ..... the other.
dana nganna?	= they what? <i>i.e.</i> how many? [Note: The expression "how much?" is not translatable.]
kaba, kabaigo	= double.
vermbai-be	= half-full, half-closed, etc.
gayin	= full.
banbar	= full, whole, complete.
wornda	= empty.

## 26. Qualification of Adjectives.

(a) *independently of direct comparison with others.*

by the prefix *dara-*, *e.g.*

bama bodan	= a good man.
bama dara-bodan	= a fairly good man—he might be better.
ngando warra	= a bad woman.
ngando dara-warra	= a pretty-bad woman—she might be worse.

by reduplication, *e.g.*

bodan-bodan	= comparatively good.
galbai-galbai	= " tall.

by the suffix *-budon*, signifying added emphasis, and so = very, extremely, *e.g.*

pita-budon	= very, extremely small.
bodan-budon	= very, extremely good.

(b) *dependently on comparison with others.*

(i.) Equality, in time, action, and comparison. Translated by *gulboigo* = together, in the sense of a pair.

yerka gura kabir galbai	<i>gulboigo</i> =
boy and girl tall	a-pair-together, <i>i.e.</i>
the boy is as tall as the girl.	

(ii.) Similarity is expressed:—

by *yimidir* = similar, and *yimi-yimidir* = exactly alike, but in this case there must be something to be compared with, *e.g.*

milbir nanu nayun una:	ngato yimidir una =
wommeras your there is:	mine similar is, <i>i.e.</i>
those wommeras are similar.	

milbir ngato yewaigo una:	danangan warka-ngamu yimi-yimidir =
wommeras mine here is:	their's all exactly-alike, <i>i.e.</i>
my wommera is like their's.	

by *walu-gulboigo* = sides, etc.-together, *i.e.* similar in general appearance, but the comparison is not expressed here, *e.g.* *milbir godera walu-gulboigo* = the two wommeras (have) a similar appearance.

(iii.) Difference is rendered by *walu-yendu* = side, appearance, etc.—another, *i.e.* different, but the two or more things compared must be expressed, *e.g.*

nanu burnga una:	ngato walu-yendu =
your dilly-bag exists:	mine different, <i>i.e.</i>

these two dilly-bags are different. [Of course, this same idea might be paraphrased thus:—*burnga burla gari walu-gulboigo* = dilly-bags both not alike.]



(c) *Comparatives*.—These are formed by gura = and, more [sect. 28] which is prefixed.

warka = big, strong	gura-warka = bigger, stronger.
dadar = weak	gura-dadar = weaker.
galbai = tali, long	gura-galbai = taller, longer.
murū = short	gura muru = shorter.
warra = bad	gura-warra = worse.
pita = little	gura-pitaigo ( <i>irreg.</i> ) = less.

milbir galbai: kaka gura-galbai =  
wommara long: spear longer, *i.e.*

the spear is longer than the wommara.

ngayu bodan: nundu gura-bodan =

I good: you better, *i.e.*

you are better than I am.

(d) *Superlatives*.—Formed by the prefix kana = first, priority, etc., in time, place, action, and everything, as compared with all others [sect. 25 (e)].

kana-dadar = weak-est.

kana-galbai = tall-est

## 27. Adverbs.

Placed immediately before the verb in a sentence. From a constructive point of view, adverbs may either be independent words by themselves, or else formed from adjectives: among the few belonging to the former category, may be mentioned the following:—

bera	= certainly, indeed, of course.
yerba	= thus, so, as follows, for example.
manu	= only (but as an adverb is used solely in conjunction with other words).
wuren-go	= crossways ( <i>e.g.</i> shoulder to opposite armpit).
dirlen	= (in return, in exchange for), therefore, then.
budo	= for good and all (emphatic). See budon.
kana-budo	= first—for good and all, <i>i.e.</i> enough, that'll do, etc.
daki-daki	= slowly.
gari	= not, negation.
goma	= together.
ngoba	= perhaps.
gulboigo	= together, in the sense of a pair, and so equality in time and action.
manu-budon	= certainly, of course. ( <i>See</i> manu = throat.)
ma	= ready! right you are!
namo-dir	= thus, so, like this.
namo-ngu	= therefore.
murgara	= in vain.
yewo, yo	= yes, affirmation.
yerlnggar-go	= apart.
kambal	= most likely.
ngon-din!	= expression used if anything is accidentally dropped, if a spear misses its mark, etc., and so indicative of the undesirable, or unforeseen happening. It corresponds to our "missed!" "sold again!" etc.

Adverbs may be formed from adjectives by the suffix -go. [*See* sect. 19.]

dani	= slow.	dani-ng-go	= slowly.
dindal	= quick.	dindal-go	= quickly.
warra	= bad.	warrai-go	= badly.
bodan	= good.	bodan-go	= well.
pinal	= clever.	pinal-go	= cleverly.
kana	= first.	kanai-go	= once.
ngamba	= closed.	ngambai-go	= with (the eyes) closed, <i>i.e.</i> carelessly.

Adjectives in their original form are sometimes employed as adverbs, but care must then be taken that they are used in their proper (adverbial) place in the sentence, *e.g.*

bama nulu dadara = the man (he) walks.

bama dani nulu dadara = the slow man walks.

bama nulu dani dadara = the man walks slowly.

The comparatives and superlatives of adverbs are formed on identical lines as with adjectives.

## 28. Conjunctions.

"And," "also," "too," "more," etc., is translated by gura placed before its noun, or by galmba placed after it. [*cf.* gura with guralal = to put together], *e.g.*

milbir	ngato	wo-a:	kaka	galmba	=
wommara	to-me	give:	spear	also.	
milbir	gura	kaka	ngato	woa	=
wommara	and	spear	to-me	give.	

"Both," "and" = burla. [*See* sect. 13 (a).]

"Again" = gura-budo, *i.e.* and—sign of emphasis, etc.

"Or," "either," etc., is rendered by ngoba (= perhaps) placed after the noun, *e.g.*

kaka ngato wo-a: milbir ngoba =  
spear to-me give: wommara perhaps, *i.e.*

give me a spear or a wommara.

wandu gura-galbai?: dirainggur ngoba kamba-kamba ngoba? =

who more-tall?: old-man perhaps old-woman perhaps? *i.e.*

who is the taller?: the old man or the old woman?



## 29. Prepositions.

Prepositions, or what would correspond to them in our own language, are signified in Kokoyimdir by various suffixes, separate words, etc., and may be classified according as they refer to rest, motion, purpose, or time. Rest will be considered first:—

## (a) Rest in, Place.

ye-wai	= here.	nayun	} = there.
ye-wai-go	} = here, very close to.	na-wai-go	
yi-e		na-mo	
yubai-go		ye-mon	

[Note: With yubaigo, the place to which it is close must be mentioned.]

gala-galbai } = far away, a long way off [see gala = fork of the leg].  
gala-kati }

gunggar = north.

dibar = south.

naka = east.

go-a = west.

[For the reduplicated forms of these cardinal points, see sect. 29 (b) (i.).]

wau-wu = inside [the "breath"].

wa-kur = outside.

kana = first in place [time, and everything].

wonda? = where?

wonda-l-be? = wherein?

wonda-we? = "

wanggar = above, high up.

bada = under, below, used in the sense of below in Cairns, etc., as opposed to my being

yere wanggar, i.e. up here [yere, yewai = here, wanggar = above, high up] in Cooktown.

(i.) in, at, close to, among, on, alongside of, etc., is expressed by -be (after a consonant) or -we (after a vowel): This is the general rule, e.g.

ngayu bayen-be ninggal = I in-the-hut sit.

nulu tjiri-we ninggal = it in-the-sky dwells.

[The suffix -en is a rare form:—

diar = hole, diaren = in a hole.

wobur = crest of a hill, wobur-en = on the crest, etc.]

But after a word in the objective case, and with numerals, and certain pronomial forms [sect.

15 (b) (i.)], the -we is substituted by -me.

bayen yoku-ga = the hut for-the-wood [sect. 29 (c) (viii.)].

bayen yoku-ga-me = in the hut for-the-wood.

diraing gur bobo-nanu-me [sect. 15 (b) (i.)] = the old-man (is) at-your-place.

burnga gangga-ga = a dilly-bag for- yams [sect. 29 (c) (viii.)].

burnga gangga-ga-me = in a dilly-bag for- yams.

In the case of points of the compass, the inflexion takes the form of -le or -lu-we, e.g. goa-le or goa-lu-we = in the west.

To express the idea of continuity, the suffix -go [sect. 19] may be added:—

magar-be-go = still in the net.

bobo-we-go = " " " place.

(-goa-lu-we-go is contracted into)

goa-le-go = still in the west.

Note: The following sentence, in its two versions:—

bama-we mo-wo milka-we ninggal

mo-wo nulu milka-bama-we ninggal

= the mosquito is (sits) on the man's ear.

In the first version, emphasis is meant to be laid on the man's, which is therefore placed first and foremost in the sentence. In the second version, the "milka-bama-we" signifies strictly "man's ear" [sect. 14 (c)], and "on the man's ear" should, according to rule, be "milka-bama-we-we" to indicate the prepositional form: as a matter of fact, however, whenever these two "-we's" or "-be's" come together, one is elided.]

(ii.) around, round about, is translated by the verb "to enclose, shut in, surround," etc.

dirainggur-ngai dara yoku-dingal ngalbur =

the-old-men they tree-trunk surround, i.e.

the old men are (resting) around the tree.

(iii.) between-persons or things, is rendered by garbar (= between) and -gal.

nundu ngando-ngai-gal garbar ningganu =

you the-women between will-sit.

piri nulu mantchal-ngai-gal garbar dadara =

the-river it the-mountains between flows (goes).

goboi nulu kuman-ngato-n-gal garbar dudara =

a-lizard it my legs [sect. 15 (c) (iii.)] between is-running.

[Note: The form "galaranggur" by itself is used only when the position of rest is at the open end of any fork (= gala); e.g. legs, branches, etc. Hence the last-mentioned sentence can be quite correctly expressed as goboi nulu kuman-ngato galaranggur dudara.]

(iv.) above, on top. This idea is rendered by -be (after a consonant) or -we (after a vowel), with wanggar = up-above, on-top-of.

golan nulu yoku-we wanggar ninggal =

an-opossum it on-tree top sits.

mumbal = on-the-head (of people only, in the sense of carrying, etc.)

wobur-en = crest of hill-on [sect. 29 (a) (i.)]; i.e. on the top of the hill.







- (iii.) *Across, over*, an object (mountain, creek, etc.) is expressed by "going" or "jumping" onto its (other) side, this side being particularised according as it is N.S.E. or W. Grammatically, the aborigines will only "jump" a creek: they can both "go" and "jump" over a mountain. The word for "side" is *walu*, a term signifying the temples:—

dana mantchal-warka walu-gtnggar { garnbar-nu.  
dada-nu.  
they the-mountain-big the (other) side-north { will jump  
will go, i.e.

they will go across the big mountain (the direction of the crossing being dependent on the cardinal point).

- (iv.) *After, for, on the look-out for, to hunt*, translated either by *-ga*, or the verb *wogurgur* = to collect, gather, hunt, etc.

peba-nanu nulu buriwe wogurgur =

\* thy father he emu is-hunting.

ngantan kadagai-ga dadanu =

we after-(our)-(moveable)-possessions will-go, i.e.

we will go and fetch our things.

- (v.) *around, round about, hither and thither, to and fro*, is expressed by *walli*, or *walli-walli*, with *-ga* suffixed to that which is gone around.

peba-ngato nulu bayen-ga walli dudara =

my-father he the-hut-round is running.

Again, note the following:—

yitartchir = to put (something) down.

walli yitartchir = to put (it) here and there.

wolmbalmbal = to roll.

walli wolmbalmbal = to roll (it) over, here and there.

- (vi.) *Among, up, through, alongside of*. Rendered by *-we* (after a vowel), *-be* after a consonant. Golan nulu yoku-pinta-we mabelbil = an-opossum (he) among-the-tree-branches is-climbing. Kalka dirainggur-be tjiri-we dudara = the-spear of-the-old-man through-the-sky (runs i.e.) flies.

[Note: Waraigo = motion through, and hence, in the last sentence, we could say quite correctly, instead of "tjiri-we," "wanggar-waraigo" where "wanggar" = up above, on top of (sect. 29 (a) (iv.)).]

- (vii.) *In company with, things or persons*. Translated thus:—

- A. If the person or thing that he goes in company with is the individual's own lawful property, e.g. his own wife, spear, dog, etc. = *-tchir* (after a consonant), *-dir* (after a vowel).

bama nulu diral-tchir dadara =

the-man (he) with-(his) wife departs.

nulu kalka-dir dadanu = he with-spear will-go, i.e. he will depart, taking his (own) spear with him.

- B. If the person or thing, etc., has no connection with him, this individual being independent of them, = *-n-gal* (after a vowel), *-gal* (after a consonant).

ngayu danangan-gal dadara = I them-with am-going, i.e. they would be going whether I went with them or not.

ngayu yabagar-ngato-n-gal dadanu = I with-my-brothers will-go, i.e. they will be going in any case.

- (viii.) *behind, in front*. Both things moving, one being behind the other. behind = *gorer*, in front = *dagalbai*, *dau-aigo*.

bama godera dibar-dibar kadara: yendu dagalbai (or dau-aigo), yendu gorer = men two in-the-south (etc.) are-going: the-one in-front, the-other behind.

#### (c.) Purpose. Reason. Means.

- (i.) *to (donation)*. Rendered by *-be* (after a consonant) or *-we* (after a vowel). [cf. sect. 15 (c) B (v.).]

peba-ngato nulu dirainggur-be kalka uma =

father-my he old man - to a spear gives.

Note the position in the sentence of the person, etc., to whom the article is donated, because

peba-ngato nulu kalka dirainggur-be uma =

father-my he the spear old man's gives, i.e.

my father gives the old man's spear [to somebody, etc.].

ngamu-ngato nulu kabir-be burnga wudinu =

my-mother she to-the-girl a dilly-bag will-give.

- (ii.) *from, obtained or received; person or place*. Expressed by *-ga* [cf. sect. 15 (c) B (ii.).]

ngayu dirainggur-ga kalka mane =

I from the old man a spear brought.

Note again, as in preceding paragraph, the position of the words in the sentence, because

ngayu kalka dirainggur-ga mane =

I the-spear of-the-old-man brought, etc.



(iii.) *for, on account of, advantage or disadvantage.* This is translated by -ngu [cf. sect. 13 (c) B (iv.)].

golan-ngu ngayu munu mandenu  
for-the-opossum I grass will-bring.  
kalka-ngu mamba ngato wo-a =  
for-a-spear fat to-me bring (i.e. to grease it with).  
matji-ngu ngantan gari dadanu =  
on-account-of-the-rain we not will-go.

Note in these three sentences the position of the word it is wished to emphasise—i.e., foremost in the expression.

(iv.) *for (bargaining, swapping, exchanging) something for something.* Rendered by -ngu [see preceding paragraph] and dirlen (= in return, exchange). Thus,  
“Swap your wommera for my spear,” becomes “For-a-spear to-me in-exchange a-wommer give,” which, according to the particular person or thing it is wished to emphasise, may be translated

{ kalka-ngu ngato dirlen milbir woa.  
ngato kalka-ngu dirlen milbir woa.  
kalka-ngu dirlen milbir ngato woa.

Again:—

kamba-kamba-we burnga-ngu dirainggur nulu dirlen magar uma = (literally)  
to-the-old-woman for-a-dilly-bag the-old-man he in-exchange a net gives,  
i.e. The old man exchanges with the old woman a dilly-bag for a net.

(v.) *for manufacturing, constructing, or building, -ngu.*

yoku kalka-ngu mara = wood for-a-spear (i.e. to make it with) bring.  
The same idea can also be expressed with the future tense of the verb: thus  
kalka balka-nu yoku mara = a-spear to-make-it (future tense) wood bring.

(vi.) *with, by, through, agency of, etc.* Various suffixes are used to denote this, but the why or wherefore of their use I have not been able to discover.

-l bama-l = (killed) by a man.  
-ngun wandi-ngun = “ by an eagle-hawk.  
-ngoal purai-kaka-ngoal = through-the-effects-of bad water (i.e. grog).  
-n yoku-n = (struck) with a stick.  
-nda gimil-nda = “ “ “ “  
-dir daba-dir = “ “ “ “  
-il gumbin-il = (tied) with a string.  
-tchir gumbin-tchir = “ “ “ “  
-en dogar-en = (covered) with sand.

yerka nulu dakai gimil-nda kundai =  
the-boy he an-iguana with-a stick struck.

ngando-ngai dana ngundar dogar-en baitcharen =  
the-women they the-plums with-sand covered.

kadagai gumbil-tchir kadala =  
the-things (moveable possessions) with-a-rope tie-up.

kabir nulu milwaril: purai-kaka-ngoal =  
girl she eyes-fly about: through-effects-of bad water, i.e.

the girl is drunk with grog.

(vii.) *without agency of, etc.* This is expressed by -mul.

koko-mul = voice-without, i.e. speechless, silent.  
milka-mul = ears “ “ foolish, silly.  
pinal-mul = clever “ “ ignorant.  
nadel-mul = seen “ “ ignorant, unknown, etc.

[Note that -mul can be suffixed to all verbs in the present or past tense, but if so used the word “ngudo” must be prefixed. e.g. ngudo ninggal-mul. Ngudo = play, recreation, etc., but when thus used with a verb has apparently no meaning now attached to it. Sect. 21 (a).]

(viii.) *for holding or containing.* Translated by -ga.

burnga gangga-ga = a dilly-bag for-yams, i.e. for carrying them in.  
bayen yoku-ga = the hut for-(holding) wood, i.e. a wood-house.  
bayen yoku = the hut wooden [Note the adjectival position after the noun], i.e. the wooden hut.

(viii.) *for some definite or special purpose.* Rendered by -malen.

goda ganguru-malen = a dog for-kangaroos—for hunting them specially, i.e. a kangaroo-dog.  
goda bayen-malen = a dog for-the-house,—for guarding it, etc., i.e. a watch-dog

(d) Time.

(i.) There are no prepositions signifying specially time duration, how long. Short spaces of time are rendered by the number of nights slept. If beyond three nights—the limit to which the aboriginal here can count—and he particularly wished to express their number, he would count on his fingers, saying at the same time “I slept one, I slept one,” etc., etc. Longer spaces of time are reckoned by moons. A year is measured by the wet season, the time when the dew falls (i.e. the dry season), when this or that fruit was ripe, etc. Beyond a year or two, time is measured somewhat like this: “When I or so-and-so (any person known to us) was a child so big,” suiting at the same time the action—of the hand at a certain level—to the word.



(ii.) *time when.*

A day is measured up as follows:—

dingal-bauwal	= mainland—to light a fire, <i>i.e.</i> the glow before the sun rises, and so, daybreak.
ngalan-walmalma	= sun-rises, <i>i.e.</i> sun-rise.
daba-dabaigo	= from sunrise up to
ngalan-wanggar-budon	= sun-high-est, <i>i.e.</i> mid-day.
ngalan-ngurku	= sun-darkness, <i>i.e.</i> from mid-day to the time the sun commences to set.
ngalan-puleli	= sun-fallen down, <i>i.e.</i> sun-set.
tjirai	= twi-light [ <i>cf.</i> tjiri = sky].
wudur	= darkness.
wudur-be	= in, amongst, the darkness, <i>i.e.</i> night.
ngalan-be	= sun-rest in, <i>i.e.</i> day-time, while there is sun, as compared with night.
melu	= (shadow), a day independently of any night.

As compared with this present day, *i.e.* to-day, I find the following forms:—

ngor-goigo = yesterday.

n.-bada [see sect. 29 (a)] = the day before yesterday.

kanaigo = at any time in the past, *i.e.* before the day-before-yesterday. Once, originally.

dabaigo = to-morrow.

d.-bada [see sect. 29 (a)] = the day after to-morrow.

garko = at any time in the future, *i.e.* after the day after-to-morrow, by and by.

g.-bada [see sect. 29 (a)] = in the very far distant future.

Independently of any day or part of a day are to be found the terms:—

ngan-go = now, soon.

ngan-goigo = quickly.

ni-la = now, soon. [Note: nila daba-dabaigo = now in-the-morning, *i.e.* this morning.]

nila nila = immediately.

pitaigo = in a little while.

ngal-gon  
ngal-gon-be  
namo namo } = then, particular time, present, past, or future, depending upon the context of the sentence.

netchin = always, as a regular habit, *e.g.* tide rising.

mako-badaigo = always, as a continuous habit, *e.g.* tree growing.

gari-budon = not—emphasis, etc., *i.e.* never.

The expressions “*When?*” “*How soon?*” are not translatable directly, but by periphrasis: *i.e.* by nila? garko? or kanaigo? according as the time referred to is respectively present, future, or past.

(Examples.)

ngalan-puleli ngalgonbe ngali wametinu =  
sun - set then-at-that-time we-two will-meet, *i.e.*

We will meet when the sun goes down.

keda nobun-go ngayu yewaigo ningganu =  
moon one-only I here will-sit, *i.e.*

I shall stay here for a month only.

keda godera garko nundu ngondu kadanu =  
moon two by-and-by you hither (to us) will-come, *i.e.*

You will come back in two months' time.

ngorgoigo-bada ngali wame-ti =  
the-day-before-yesterday we-both met, *i.e.*

We met on the road—he came to meet me.

ngorgoigo-bada ngayu nangu wa-mi =  
the-day-before-yesterday I him met, *i.e.*

I went to meet him—he did not come to meet me.

dudan-go ngayu wudur nobun-go barbi =  
on-the-road I night one-only slept, *i.e.*

I slept but one night on the road, or (as we Europeans might express it) I journeyed for two days.

[Note: Similarly, “We returned three days ago” is translated somewhat as follows:—“We came back: we slept here two nights.”]

(iii.) *time, after or since.*

namo-ngan = thence, from that time onwards.

kana = first in time, independently of what is afterwards.

dau-aigo }  
dagalbai } = first in time, before, as contrasted with what comes afterwards.

gorer = afterwards (as contrasted with preceding).

dagalbai-bada [see sect. 29 (a)] = a long time ago.

mayi dau-aigo pudanu: purai gorer =  
food first will-eat: water afterwards, *i.e.*

I will eat before I drink.

dagalbai ganguru nulu ngani dabi: gorer ngayu dakadi =  
first-of-all kangaroo he me kicked: afterwards I sat-down, *i.e.*

After the kangaroo kicked me, I sat down.



### 30. Interrogation, Doubt, Uncertainty.

Interrogation is most usually expressed by the general tone and accentuation in which the sentence is spoken.

-ba? added to a sentence, makes a query of it.

ngai? }  
yai? } = "you don't mean it, you don't say so, etc., do you?"

nganni? = why?

nganni-we? = on what, at what (place or purpose).

wondara? = how? *e.g.* wondara-galbai? = how tall? wondara-walal? = how wide?

[For other interrogatives already detailed, *see* sect. 18; sect. 29 (a), (b), (d) (ii.), etc.]

### 31. Composition.

As specimens of native composition I am including here various extracts taken from letters written to me within the last three years by Magdalen Mulun, one of the young aboriginal women belonging to the Cape Bedford Mission Station. Without any assistance or help, these were transcribed just as the fancy took her.

#### A.—On My First Visit to the Mission Station—(2nd April, 1898).

Ngantan karbun-manati nundu ngantanun-gal kadai-ga gura nundu ngantanun dauun-tehir  
We happy-were you us-amongst came and you us friend-ly  
natechi. Gura detchul-tehir ninggai gura koko-dir ngangoigo ngantanun dawa-ngati. Dauun-budo-n-go  
looked-at. Also smile-with sat-down and speech-with quickly us called. Friend-real-only  
nundu ngantanun ninggal. Namongu ngantan dirlen nanu gari milka-ngandaya gura nina milka-nama.  
you to us (sit-down) are. Therefore we in-return you not (with) ears-refuse but you (with) ears-see.  
Dauun ngantan nanu merelil, wangar yendu ngantan yimidir ngudo nadel-mul-go Gura  
Friend of-us you (we) say, white-man another we similar [sect. 29 (c) (vii.)] seen-without-only. And  
ngantanun-gal budur kundo barbega, gura nundu ngantanun ngudo-ngu mereli-nga. Dirlen galmba  
us-amongst nights three stayed, and you us games-for shewed. In-return also  
ngantan nanu kapan mangal-be-go merelin. Nundu garko gura-budo kadanu bera. Namo  
we you cat's-cradle hands-on-only shewed. You by-and-by again will-come certainly. By that time  
ngoba nundu koko ngantanun nama.  
perhaps you speech of ours see.

*Translation.*—We were pleased that you came to stay with us, and treated us in a friendly way. You also had a smile for us, and called us up quickly to have a talk with you. You are indeed a friend. We therefore in-return cannot (may not) forget you, but bear you in mind. We say you are our friend, and do not know another white-man like you. You spent three nights with us and shewed us games. So in return we shewed you (how to play) 'cat's cradle' with the hands. You will of course come again by-and-by (won't you?). By that time you will perhaps understand our language.

#### B.—About some Plait-work.

Nundu ngana-ngan gumbin yendu degai gura yiwat-en. Yura galmba yimidir wogur? Gura  
You us-to (plait-)string another sent and asked You also the-same plait? And  
nganni wogur? Ngantan kabir-kabir-go yimidir ngudo wogur-mul. Yerka-ngai wogur-gur bera.  
why plait? We girls-only the-same [sect. 29 (c) (vii.)] plait-without. Boys plait certainly.  
Dana galmba murga ngudo-ngu wogur-gur. Kanaigo nanu burlnggar buntjil degai. Nundu  
They but only play-for plait. Some-time-ago to-you mourning-string broken-piece sent. You  
wiyaren, wandu yimidir birbal gura wundara birbal? Na! dirainggur gura ngando-ngai birbal  
asked, who the-same puts-on and how put-on? Now listen! men and women wear (it)  
duyu-ngu. Wuren-go ngaku-we gura gamur-be bamal yimidir birbalbal. Yendu nila banbar-go nanu  
dead-for. Cross-ways shoulder-on and armpit-on man-by the-same put-on. Another now whole to-you  
degai. Nundu ngana-ngan dirlen gari gura wamil.  
send. You us-to in-return no more go-to-meet.

*Translation.*—You sent us another (kind of) plaited-string, and asked whether we plaited like it, and why we did so. (In reply) we girls don't plait like that. But the boys do. Though they only do it for amusement. Some time ago I forwarded you a broken-piece of mourning-string. You enquired as to who wears it and as to how it is worn. Now listen! Men and women wear it on-account-of the dead. Men put it on cross-ways, (from) over the shoulder (to) under the arm-pit. (I) am sending you another (mourning-string) now, a complete one. In-return, are you coming to visit us no more?

#### C.—Concerning the Cyclone of March, 1899.

[Extract from a letter addressed to Mr. Parry-Okeden, Commissioner of Police.]

Nila-nila dan-gai warka yewaigo kadai. Bayen-ngai ngantanun mundal dumbi gura dambar-en.  
Just-now S.E.-wind big here came. Huts of-ours some broke and threw down.  
Mayi-banana dingal-ngai galmba dumbi, durbu-ngai murga unana. Yulal ngantanun bodan unanai.  
Food-banana stalks also broke young-shoots only exist. Boat of ours good was  
Ngantan mina warka mane bera. Nila yulal mokul, moku buntjil, ngantan money-mul, yulal wondara  
We flesh-food big caught certainly. Now boat old, back broken, we money-without, boat how



mande-nda? Nundu bama Queen-be koko-balka-nda ngantanum yulal ngoba wudi-nda. Dau-un should-obtain? You men of-the-Queen if-speech-were-to-make to us boat perhaps would-give. Friend ngantanun Dr. Roth nila ngantanun galmba wami, nulu koko ngantanun mane-nangu-ngal of-ours Dr. Roth now us also has-come-to-meet, he speech of-ours is-learning-him-by budo ngantan kapan degal. Ngantan nila yulal-tchir nanu wangar yoku bodu-dir deganu. indeed we mark, cut etc. send. We soon boat-with to-you button-orchid tree tea-tree-with will-send. Dana warka-ngamu ngani detchur-en koko yimidir nanu balka-nu. They altogether me ordered speech like-this to-you to make.

*Translation.*—A big south-east storm has just passed over here. It broke some of our huts and threw them down. It also destroyed the banana-stalks, leaving only the young shoots. Our boat used to be a good one. We certainly caught a large quantity of food with it. Now that the boat is old, and has its bottom broken, and we are without money, how should we obtain a new one? If you were to talk to the men of the Queen [*i.e.* Parliament] they would perhaps give us a boat. Our friend Dr. Roth has now come to pay us a visit. He is learning our language. By him I am sending this (mark etc. *i.e.*) letter. We will soon send you by boat a button-orchid with tea-tree (attached.) (They *i.e.*) the other girls have instructed me to talk like this to you.

#### D. On Marriage and On Burial.

Bama-ngai merinu dana diral mandendi. Gura dana diral mandenu dana-ngan yerbaigo  
Men will-tell they wife take. And they wife about-to-take to-them willingly  
dauun-tchir-go gari uma. Ngamu burla peba kambogo yerka-we kana kundanu: gorer nangu  
with friendliness not give. Mother and father head young-man-of first will-strike: Afterwards to-him  
diral dubil garibi-dir-be. Diral wutiga nulu bayen dagelgil yoku bau-wal. Kabir ngangoigo nangu  
wife bequeath to-the-one-with-blood. Wife given she hut builds wood-lights. Girl quickly him  
gari wamil. Ngamu burla peba-ngan kana deganu: garko wamil. Gura ngalan-be nangu-ngal  
not meets. Mother and father-by first-of-all about-to-send: afterwards meets. Also daytime-in him-with  
melu-we [ngudo] ninggal-mul. Ngamu-gal-go netchin ninggal. Namo-dir kabir-go ma. Bama diral  
shade in sits not. Mother-with- always sits. Thus girl indeed. Man wife  
nangu detchuren budo ngamu nangu-mun duno ngudor nangu-me ngudo wamel-mul  
to-him agreed for-good-and-all mother hers-of husband daughter hers-of [sect. 29 (c) (vii.)] meets not  
gammi bemor galmba: dana bienega-gamu. Gura duno nangu bieni-nda nulu unggu  
mother's mother father's younger sister also: they die-might. And husband her die-should she a-cry  
batchetchil gura gamai kambogo-we durnggal gura gumbin kundo-kundo manu-we yitar gamur-be  
cries and white-clay head-on smears and string many throat-round places armpit-in  
galmba yirngal. Gura duyug-gal ninggal-budo ngamu burla diral, ngamu yerka-we ma. Gura  
also winds. And corpse-by sit -verily mother and wife, mother young-man-of indeed. And  
yoku-bauwal: ngalgal-nda dabaga ngara-dindanu — duyug kada gurai-gamu. Ngando duno bieni-ga,  
wood light: smoke-with flies will hunt away — corpse foul make-might. Woman husband has-died  
nulu wudur nobun-go barbil: garko dirainggur-be kambogo walli wudai-ya: dana milbir-en  
she night one-only sleeps: then old-men -to head roundabout offers: they wommera-with  
kundandal. Garibi warka natega, dana nangu gari gura kuli-dir. Bama yendu yiwar-nda. "Dana  
strike. Blood much seen, they her not more angry-with. Man another ask-should. "They  
nganni dirlen ngando-ngai kundal?" Dana yerba gura-nda: dauaigo-bada gilgi matega kabir  
why therefore women strike?" They so say-would: a-long-time-ago jealous became, girl  
yendu-ngu, nangu murega-budo, mina nangun-ga pudai-ga galmba. Gura dana duyug-gu  
another-on account of, to him forbade-indeed, food his-of ate also. Also they corpse-on account of  
moari ngangoigo gari wokil: duyug kana mokul manatinu. Diral ngangoigo galmba gari mana. Gura  
hair quick not cut corpse first old will become. Wife quick also not takes. And  
dana diral mandenu dana ngambai-go gari mandenu. Ngamu burla peba gura dauun-ngai kana nama,  
they wife will take they in-a-careless-way not will take. Mother and father and friends first seen,  
dana kadagai kana bauwanu, kalka-ngai duminu, gura dana moari warka-ngamu wokelkil.  
they moveable-possessions first will burn, spears will break, and they hair altogether cut.  
[Duyug gurlnggo-dir-be-go bera. Moari duyug galmba gumbin guralal.] Garko duyug mumbal yitar  
[Corpse bark-trough-with-in certainly. Hair corpse also string make.] Then corpse on-head places  
gura dindal dudara wauun-gun nangu dirbalbal-budo. Kanaigo nangu kundandai, duyug nawaigo-budo  
and quick runs spirit-by him runs away with. Once him killed, corpse there-indeed  
pulelil. Gura dana gimil nama, tamal dambun-tchir galmba. Gura namongan-go mala guralal,  
falls. And they stick see, footprints "murderer"-with also. And thence guilty-one say,  
gura kuli manaya-budo. Yerba-budo dana ngando-ngai-be wanga gural. Namodir manu dirainggur  
and angered become-very. Thus-indeed they woman-to lie tell. Thus only old-man  
pinalen-go balkal. Bama bienega kadagai bama yendu-me ngudo wudel-mul: murga  
cleverly makes. Man has died moveable-possessions man another-to [sect. 29 (c) vii.] are-given-not: only  
gammi-we ngadi-we dowi-be umalma: gammi ngando-we gari. Gura  
mother-in-law's mother's brother-to mother's father-to mother's son-of are given: mother's mother wife-of not. And  
ngando-ngai bienega, yimidir-yimidir ninggal. Gura danangan gurlnggo-dir guralal galmba  
women have died, exactly-the-same is. And them-for bark trough-with make also  
Kambakamba-budo-ngo gari: danangan dubil-budo: dirainggur gimil galmba gari yiwar: murga bama  
Old women-very-for not; them leave behind: old-man stick also not looks for: only man



yendu m̄ga gural-budo Gura diral danangan bienega, danangan kambogo [ngudo] kundal-mul:  
 another guilty-one call. And wife their has died, their head strike-not:  
 murga kaka-n kuman damal: warka-ngamu gari: godera-mun: yendu nobun-il. Kambakamba-ngu  
 only spear-with leg throw-at: all together not: two-by: another one-by. Old woman-for  
 [ngudo] damal-mul: dirainggur-ga [ngudo] kundal-mul.  
 throw -not: old man-for strike-not.

*Translation.*—(I) will tell you about men taking a wife. When men want a wife, (the parents) do not give her to them willingly or with kindly feelings. Both mother and father strike the young man's head first: when he is covered with blood, they give her to him. Once given to him, the wife builds the hut and lights the fire. But the girl does not readily go to meet her husband: Her mother and father have to send her before she will go: then she meets him. Furthermore, during the day-time she will not sit alongside him in the shade. She is always with her mother. So much for the bride. When once the wife is engaged to her husband for good-and-all, the mother does not see her son-in-law, nor his mother nor his father's younger sister: they might die (if she did). Should her husband die, she does a cry, smears white-clay on her head, and puts many strings round her throat and (these) she winds round her arm-pits. And alongside the corpse there they sit, both wife and mother, that is, the young man's mother. (There) they light a fire: with the smoke they will hunt the flies away—they might make the body foul (if they didn't). On the death of her husband, the wife has only one night's rest before she offers her head to be struck with a wommera by all the old men round about. As soon as much blood is seen, they are no longer angry with her. Supposing another man were to ask "But what reason have they for hitting the woman?" the (old men) would say somewhat as follows: "From the very first, she was jealous on account of another girl, and forbade him (to have her), and she also ate his food (which otherwise we would have had)." Again, on account of the corpse, they do not cut their hair for some time: the body has to get old first. Further, the wife does not take (a husband again) in a hurry. So also when they are about to marry her, they do not do it in a slovenly manner. The mother, father, and friends are first interviewed, and the (deceased's) moveable-possessions burnt, and his spears broken, and the hair of all of them cut. [The corpse is of course in its bark-trough, and they also make its hair into string] Then (some one) places the corpse on his head, and running quickly is led on by the spirit (of the deceased). (Where) originally the (deceased) was killed, there on-that-very-spot the body falls. And they see the stick (which killed him) as well as the 'murderer's' foot-prints. By this means they recognise the guilty one, and become very angry (with him). Lies like this they tell the women (who believe them). But this is what the old men alone pretend to understand about it. When a man dies, his moveable-possessions are not given to another man, except (some) to his [i.e., the son's] mother-in-law's mother's brother and to his mother's father: his wife's mother's mother (gets) nothing. When women die, exactly the same thing takes place; and bark-troughs are also made for them. But for very old women, they don't do this: nor (in their case) do the old men look for the stick: they just accuse some-one-else of being guilty. When the wives die, they do not strike the husbands' heads: they only throw a spear at his legs: (even then) they don't all of them have a throw (at the widower's legs): (probably only thrown) by two (of them): on-other-occasions (perhaps) only by one (of them). Spears are not thrown (at the widowers) for old-women: nor are the (widows') heads struck (if their husbands were) old men.

#### E.—On certain Vegetable Foods.

Mayi-ngai katil merelil. Bambir nayun yoku-ngoal mandendi dana daba pita-dir mabelbil  
 Vegetable foods names tell. Mangrove-seed there trees-from take they sticks little-with climb  
 gura pirra-we kundandal warka-ngamu puleli. Dana dagaya gura burnga-we birbalbal gura mumbal  
 and leaves-on beat all together fall-down. They descend and dilly bag-in collect and on-the-head  
 mandendi. Gura mayi namodir yoku-ngoal-go badatega, dana gura-budo yual-ngan birbalbal dan-gai-il  
 carry. And food thus trees-from finished, they again beach-from collect wind-by  
 dambaren-ga. Nayun mayi nulu-nulu-go bambir. [Dana yendu gura-budo yual-ngan mayi yendu  
 thrown. There food it-itself-indeed mangrove-seed. They others again beach-from food other  
 mandendi: diremandi, yurlnga, balandal, gura dumin ngurlaga gura.] Bambir ngangoigo gari  
 bring: cocoa-nut, match-box bean, Careya sp. and Terminalia sp. Pandanus also. Mangrove-seed at-once not  
 pudal. Wambo-me kana kobarbelbil gura bodun baitchartchir: garko gura-budo bobo duna-n  
 eat. Ashes-in first bury and tea-tea bark-with cover then again earth wet-with  
 baitchar: gura dana pitaigo bantchenchi, kana yatjega, dana nambal-be kundandal. Garko berla-we  
 cover and they a-little-while waited, enough roasted, they stones-with strike. By and by palm-trough in  
 dirmalmal gura bobo dabadaba yitar walu dunggalu, gura dirnbur nawaigo bobo-we yitar gulbu nenggurnu.  
 knead and earth large place like basin, and dilly-bag there ground-on place pulp will empty out.  
 Badatega wornda dambar budo gura gulbu bodan-go ngangoigo gari badaya, purai bindo-n dogelgil-budo,  
 Finished empty thrown away and pulp good quick not taste, water fresh-with sluice,  
 garko kana bindo manatega. Gura-budo purai yendu kaka mandendi gura gulbu-we nenggungur.  
 then first sweet becomes. Again water other salt bring and pulp-on empty.  
 Namodir manu ngando-ngai mandendi. Gura-budo mayi-ngai katil meril. Bobo daiyinggal-be bera  
 Thus only women take. Again foods names tell. Ground dry-in indeed  
 wogai gura badur. Wogai bobo-ngoal mandendi: badur yoku-ngoal bera. Badur galmba  
 Dioscorea and Zamia nut. Dioscorea ground-from take: Zamia nut tree-from indeed. Zamia nut also  
 kobarbelbil yimider bambir: wogai galmba yimi-yimidar. Badur-be ngara dambar gura  
 bury like mangrove seed: Dioscorea also exactly alike. Zamia-nut of skin throw away and  
 mil nambal-nda kundandal. Gura purai-we burnga-dir-go yitar budur burla godera burla godera nulu  
 kernel stone-with strike. And water-in dilly-bag-with place night both two both two it  
 nobun barbil. Purai bindo-we bera. Yendu yangga yoku-ngoal galmba, gura birla-we dirmalmal  
 one sleep. Water fresh-in indeed. Another green-ant tree-from also, and leaf trough-in knead



gura baitchin-da pudaral. Yendu punga yoku pita bobo-we, moari nangu walu gorlo, gura  
 and mop-with eat. Another grass-tree tree small ground-in, hair of it like sea-urchin, and  
 wauu-ga mayi pudaral: gayal-go mundal bau-wal. Dana-dana-go ngando-ngai mandendi: dirainggur  
 inside-from food eat: unripe-yet some cook. They [emphatic] women gather: old man  
 galmba pitaigo mande.  
 also little gather.

*Translation.*—(I am) telling (you) about vegetable foods, and their names. The mangrove seeds that they get from trees: they climb up with little sticks and beating on the leaves, the (seed) falls down all in a heap. They come down—and collecting them in dilly-bags take them (away) on their heads. When the food is thus cleared from off the trees, they still gather it along the beach where it has been thrown by the wind. That is exactly the same kind of mangrove seed. [On other occasions they get other foods from the beach: (such as) cocoa-nut, matchbox-bean, Careya-nut, Terminalia nut, as well as Breadfruit.] They don't eat the mangrove seed at once. But first of all they bury it in ashes, then cover it with tea-tree bark, and then with wet earth: after having waited a little while, and roasted it enough, they pound it with stones. By and by they knead it in a palm-trough, and place earth in a heap like a basin, and placing their dilly-bags there on the ground, empty out the pulp. (When this is) finished, and the empty (skins) thrown away, they do not yet awhile taste the good pulp, (but) sluice it with fresh water, when for the first time it becomes sweet. They now bring some more water, but salty, and empty it onto the pulp. Only the women collect it in this manner. (I'll) tell (you) the names of some more foods. Dioscorea and Zamia is got from dry ground: the former from the earth, the latter from trees of course. They also bury the Zamia like the mangrove: with the Dioscorea (the process is) exactly similar. They throw away the shells of the Zamia-nuts and pound the kernels with stones. Furthermore, they put it in dilly-bags into the water (where) it remains five nights. It is put in fresh-water of course. Another (food) is the green-ant: they also get them from trees, knead them in a leaf-trough and eat them with a mop. Another (food) is the grass-tree, a small tree in the ground, with hair [*i.e.* the thin leaves] like a sea-urchin, whence they eat the food from the inside: if it is unripe some (people) cook it. But it is the women who collect it: the old men get a little.

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