

XII, 5

LANGUAGE

(To be corrected)

Get speech translated by Baabur

Use also for grammar.

W.H. Bird's Vocabulary has a short grammar.

Personal investigation nullifies this M.S.

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All writers agree that there is but one Australian language, with many dialects, but no very great effort has yet been made to master the difficulties attendant on a study of these various dialects, nor to trace the gradual process through which the universal language of the first indigenes became a compound of dialects, having ostensibly no parent tongue, nor, seemingly, any fundamental relation towards each other. This extreme diversity of dialect is far more noticeable amongst the inhabitants of the Eastern states than amongst the West Australian aborigines, and yet, extreme and apparently unconnected as those dialects seem to be, their common origin has been indubitably proved by everyone who has taken the trouble to study the philology of the Australian language.

Many excellent works have been issued by the Government of the Eastern States on the aborigines, the earliest and most distinguished being Threlkald's "Australian Language". This book was printed in Sydney in 1834 and later on a "key" to the Grammar and a translation of the Gospel of St. Luke were added to the work. Mr. Threlkald's Grammar deals with only one dialect, however, and for the purposes of comparative grammar many dialects are required. It was not possible within the limit of this work to make a comprehensive study of the Grammatical Structure of the West Australian dialects. All that could be done was to obtain a sufficient number of words from each dialect which would express the ideas essential to a language in the form of nouns, pronouns, adjectives, verbs, etc. and ^{which} together with a few simple sentences would enable a philologist to adequately deal with the subject and be enabled to ascertain from them its grammatical and vocabulistic structure.

Very few works have been published on the W.A. aborigines, that of Sir George (then Captain) Grey being perhaps the most trustworthy. The first vocabulary written was compiled by a person writing under the name of Lyon, and was published in the Perth Gazette in the year 1833. The list contained nearly five hundred words, but, with the exception of some of the native names for certain spots which now comprise Perth and its immediate suburbs, the vocabulary is full of inaccuracies.

In 1840, Grey published a vocabulary of the dialect spoken by the native tribes from King George's Sound to more than one hundred miles beyond Perth. Throughout the whole of that extensive range of country Grey found that the language was radically the same, though the variations in dialect and in the use of certain words by single tribes were very considerable. According to Grey no dialect spoken by a single tribe can therefore be considered as a fair specimen of the general tongue. Many words being altogether local, and even in the same tribe, individuals, who have recently mixed with a stranger tribe, occasionally use different words from the rest to express the same idea, and a word used by one tribe in a particular sense, may be discontinued by an adjoining one and again re-appear amongst a tribe more remote.

The principal difference between the King George's Sound dialect and that of Perth consists of an habitual contraction or hardening of the final syllable, which may here be illustrated by the Perth word katta (head) which in the K.G.S. dialect is kaat; and kala (fire) which is pronounced kaal by the natives of the Sound.

Except in this contraction and in the habit of the Sound natives to use the affix "gur" to many words where it is not met with in other dialects, Grey states that the dialects are so nearly coincident that a K.G.S. and Perth native can readily converse after being a few hours together.

In 1842, G.F. Moore, the then Advocate General, published a vocabulary of the dialect of the natives of the Southern and South-western districts. His vocabulary is founded upon that of Captain Grey but enlarged and made more comprehensive by the addition of valuable contributions from Messrs. Bussel of the Vasse, F.F. Armstrong, Native Interpreter, Mr. Symmons and others. The work embraces also such additions and alterations as Moore's long experience and familiar acquaintance with the language enabled him to make. The dictionary has also the added advantage of having the English and Australian part added. Grey's vocabulary has only the Australian-English part.

Mr. F. Armstrong, Native Interpreter in 1835, added a supplementary vocabulary in manuscript of the northern dialect to the pages of one of Moore's vocabularies, but so far as can be ascertained these additions were never printed, and Grey's and Moore's dictionaries are

the sole works that have come down to us from the early days of the Colony, upon which a certain amount of reliance as to their accuracy can be placed.

Dr. Scott Nind, the Medical Officer in charge of the first settlement at King George's Sound in 1826-29, compiled a vocabulary of the natives of the Sound, which is however too inaccurate to merit more than a passing notice. This vocabulary, together with a description of the manners and customs of the natives, was published in vol. I of the "Journal of the Geographical Society", London.

It must be stated here, that the Australian language generally is subject to considerable changes. This will be the more readily understood when the system of nomenclature is taken into account. The old Biblical method of naming children from some incident attendant on their birth obtains throughout Australia. A bird, rat, turkey or some other object, may be observed at or after the moment of birth and the child is named from some modification of the word for the animal or bird that has been seen, or from some action of bird or beast at the moment of observation.

In the case of a boy, at a later period of his life he is sometimes given another name, either on account of some small personal peculiarity or deformity, or because of some trivial happening with which he was connected, in just the same manner as boys are given nicknames at school.

When a native dies his name is not mentioned by his family or tribe for several years and the bird or beast after which he is named receives temporarily a new name which lasts as long as what may be considered the "period of mourning".

An instance may be given in exemplification. A man may be named Monytch (white cockatoo) at his birth. As soon as he dies the bird will be referred to as, say, "jerda", the white bird, and this new name will be used by his relatives and friends, in the place of the old name of Monytch, although in another tribe where the bird name was known by the original name of Monytch, the old name would continue in use. Thus the diversity of dialect creeps in, and it is found that even amongst tribes bordering on each other the name of many things in common use, such as water, etc. have been

changed in this manner. This peculiarity in the W.A. dialects has often caused surprise to those who tried to study the names for ordinary objects amongst the aborigines and noticed their diversity, but with the above explanation the reason for such change is apparent. Nevertheless, a native of King George's Sound would understand another whose district was, say, a hundred miles above Perth, far more readily than a northumbrian peasant would understand a Cornishman with whom he was brought into contact for the first time, for not only is there a greater variation in the dialects of these two places, than in the districts named above, but possibly a better intelligence will be brought to bear upon the subject by the Australian aborigine than by the English peasant.

The Rev. Dr. Fraser in his introduction to Threlkald's "Australian Language", states that the disinclination to mention the names of those who had died is not confined to the aborigines, white people possessing something of the same kind of feeling. The dead by them are spoken of as "the deceased", "the departed", "him who has gone", etc. and even if the name is mentioned, it is apologised for by saying "poor" so and so. The aborigines however have a stronger reason for refraining from mentioning their dead in that they believe that his spirit would immediately appear and probably work them harm were they to mention his name after death.

The tests in establishing the affinity of the Australian language are its numerals, pronouns and the identity of common words such as eye, fire, head, sun, moon, stars etc. These names are not given to individuals and would not therefore suffer the fluctuations of change that occur in regard to the other and lesser objects whose names would be bestowed upon the native at birth.

The W.A. numerals count no higher than three, this number being the limit of the Australian numeral system. Sometimes natives will hold up the hand for "five", and in rare cases the two hands for "ten", but any number beyond that is a "great many". Ask a Nor' West native how many sheep are in a certain paddock, if there are more than three he will reply "woor-am-bung" (a great many); if the number more nearly approaches 300 he will open his arms wide

and say "woor-an-bung" also.

The similarity of the numerals throughout W.A. is far more noticeable than in the other States, and tends to show that the variation of dialect is not greater than obtains even at the present day in England and France. For instance, in the dialect of King George's Sound one is "kain", two "koochal", three "marting" - "mow" and in the dialect of the district round Roebourne the word for one is "kiano", two "kootharra", three "poorcoo", these places being some fifteen hundred miles apart. Grey's vocabulary gives "kain" or "gain" as one, "kardura", two, "warrung" three, and in Moore's dictionary the word for one is "gyn", "dombart", for two "gud-jal", "gur-dar" and three "wahr-rang", "mar-dyn".

A short vocabulary compiled by the first R.C. Bishop of Perth, Dr. Brady, gives the numeral one as "gain", "kain" or "gyne"; two is "good-jal" or "good-dgal"; three "nga-ril" or "war-ring".

Amongst the Nickol Bay tribe the word for one is "koonjeree", two "kootara", three "poorcockoo". (Yabaroo gives "poorcoo" for three in the Nickol Bay dialect.)

From the Nor'West Cape down to Sharks Bay and the Murchison "kootea" is one, "koot-thurra" two, "mungooraba" three, though a very slight deviation is observable, as in the Sharks Bay word for three - "mangaranoo".

In the Northampton tribe "kooyhea" is one, "woother" two, "marronoo" three, and at Champion Bay similar words are used for one and two but three is "woothera - kootea" (two-one).

The Victoria Plains numerals are similar to those of K.G.S.; "kein" one, "gugial" two, "mau" three. Newcastle, York and New Norcia numerals being also the same.

At Pinjarra "doombart" as well as "kain" is one, "gugal" two and "murdine" three, a slight variation of these from Kojonup and Etipup being "kehr" one, "kootchal" two, "mirting" three, Bunbury numerals are similar to these, also those of Geographe Bay and Vasse, Uduc, Harvey, Blackwood and Kent.

From Doubtful Bay to Israelite Bay the words for "one" and "three" are similar, but "two" is "bwool". At Eyre's Sand Patch one and two are the same as those of the Kojonup dialect but three is "yalgatta". Eucla has this word for three but one is "kyunoo", two is "koodal".

So great a writer as Sir John Lubbock, mistakenly asserted that the Australians, having separate words only for "one" and "two" were of very limited mental capacity, and others have followed his lead in this respect; but no colonist who has had any experience of the native intellect and how it can be developed and widened under favorable circumstances and when removed from adverse surroundings, can uphold the statements made by the distinguished writer. On the contrary, when their intellectual faculties are trained, the natives show high capacity for improvement, and exhibit an intelligence most surprising, when it is taken into consideration that not more than two generations ago they were absolutely uncivilised.

At the R.C. Mission in New Norcia, wonderful results were obtained from the system of teaching followed by Bishop Salvado, every demand made upon the intelligence of the aborigines being met by a quickness of understanding which encouraged him to persevere in his attempts. One of his female scholars became an expert telegraphist and managed the Telegraph Office at New Norcia for some years. A string band was formed under the bishop's tutelage, the natives, acquitting themselves admirably, and a cricket eleven took the field, captained by Mr. H.B. Lefroy (Late Agent General), against a white eleven, and were more than once victorious.

These few examples are cited in order to show that Sir John Lubbock notwithstanding, there is a dormant intelligence in the native which only needs favorable influences, continued for a few generations, to develop into an elevation of mind and character equal to that of any European.

For unknown ages, the Australian race has been an isolated one, living in the midst of the most adverse surroundings, the curious laws and customs brought hither by the first migration slavishly followed from age to age, until, at the advent of the white man, all signification of their many and peculiar ceremonies had been lost, or remembered only as legends of the kind with which every European is familiar. Tribe rose against tribe for breaches of a law whose origin could not be explained by them, territorial boundaries were fixed to which each tribe was restricted,

but who first fixed these boundaries they are unable to say. In W.A. particularly, the supply of food, especially in the arid interior, is often scanty, and consequently the struggle for bare existence would tend, from generation to generation, to degrade still further an intellect that, from its environment, had no chance of development.

The natives of other countries, from the advantages of climate and other causes, have had indigenous fruits, cocoa-nuts etc. to count and so have evolved a wide system of numbers, but the Australian native possesses no cocconut trees, his only property consisting of a few spears, and therefore he has not felt the necessity of having more than three numerals.

With regard to these numbers, Dr. Fraser states that even the Aryan system of numbers - the most highly developed system of any - is founded on the words for "one", "two", "three", and no more, all the rest being combinations of these by addition or multiplication. Further the Aryans have singular and dual forms for nouns and pronouns, that is, they have number-forms for "one" and "two", but all the rest beyond that is included in the general name of plural, that is "more", indeed the Sanscrit uses its word for "four" in a general way to mean a considerable number exactly as the natives use "boola" for "many".

As an instance of the remarkable flexibility of the language, the word for "perhaps" or "it might be" (moon'-dee-wy in Nor'West) is used in reply to a question

- (1) when the native is undecided or uncertain
- (2) when he is facetious and pretends he does not know, and
- (3) when he is sullen or cheeky he says "moon-dee-wy" meaning to be offensive.

Pronouns as Test words

(To be corrected or deleted.)

The Rev. Dr. Fraser in his introduction to Threlkald's "Australian Language" gives a list of the W.A. pronouns, in conjunction with those used in the whole of Australia, Papua and Melanesia. He states that there are few languages in which the pronouns of the first and second persons are declined throughout by the inflexion of the same base-stem, and points out the absence of any etymological connection between the English "I" and "me" and "we", the Latin "ego", "mihi" and "nos", "tu" and "vos"; the Greek "ego", "mou", "noi", "hemeis", the Sanscrit "aham", "mam", "vayam", or "tvad" and "yushmad" etc. in order to show the diversity of pronominal forms throughout the known languages.

In speaking of the Australian pronouns Dr. Fraser states that if they were subjected to analysis and comparison they would be found to resolve themselves into a few simple elements. In examining the Australian pronouns, it must be borne in mind that they are subject to some degree of error, the vocabularies being mainly compiled by Englishmen who in writing the words follow the sounds of the vowels as used in English and sometimes even with individual eccentricities of pronunciation.

Hence in the examples of the W.A. pronouns as given by Dr. Fraser, when compared with those in the vocabulary, certain differences will be noticed, but if, instead of *g* the *ng* is used, the variation will then be found to be very slight.

1st Pronoun

Singular : gatha, gatuko, natto, gadjo, ajjo, ganya, guanga, ganga, gana, gonya, nanya, nunna, garmi, geit, gi, gida, gika, gig. (These may be rendered into W.A. dialects as

gatto, ngatuko, natto, ngadjo, ajjo, nganya, ngonga, nganga, ngana, ngonya, nanya, nunna, ngarmi, ngeit, ngi, ngida, ngika, nging.)

2nd Pronoun

Singular : ginda, ginna, yinda, yinna, nini, ninya, niya, ginduk, yinnuk, nonduk, nundu, nunda, nunak, janna.

Plural nural

3rd Pronoun

Singular: bal,
Plural : balgun, bullalel

In Grey's Vocabulary of the dialect from K.G.S. to one hundred miles north of Perth there is a table showing how the possessive pronouns are formed from the personal :-

Personal Pronouns

<u>English</u>	<u>West Australian</u>
I	ngan-ya
Thou	ngin-nee
He, she, it	bal
We	ngan-neel
Ye	nu-rang
They	bal-goon

Possessive Pronouns

Mine, or of me	ngan-a-luk
Thine, or of thee	nune-o-luk
His, hers or theirs	bal-uk
Ours, or of us	ngan-neel-uk
Yours, or of you	nu-rang-uk
Theirs, or of them	bal-goon-uk

To still further show the close kinship existing amongst the dialects of this State the words for "I" and "you", spoken by the tribes from the mouth of the De Grey River to Eucla are given below :-

	(Taken from Curr's Australian Race : to be corrected)	
Mouth of De Grey River	^I nguangua, ^{You} ngi yinda	
Shaw River	ngatuko	ngata
Nickol Bay	ngida	yenco and yeenta
Nor' West Cape	ngudtha	ngunda
Sharks Bay	natha	nanda
Mouth of Murchison River	ngi	nee-nee
Northampton	kni	yeana
Champion Bay	ni	yinnee
New Norcia & Leschanault Bay	n-ana	nunda
Victoria Plains	ngika	nunda
Newcastle	nange	nunda
Perth	nganya	nhyanee
York	nanyia	noonda
Pinjarra	nganya	ninya

	I	Yeu
Kojonup and Eticup	ngeit	yinuk
Bunbury	knonya	niya
Geographe B. & Vasse	nunya	yinna
Uduc, Harvey	nanya	noonak
Blackwood	ngarni	ngenna
Lower Blackwood	ngunnur	nonduck
Irwin and Murchison Rivers	natthoo	nundoo
Upper Sandford	ngatha	ngenda
200 m. N.E. of Newcastle	narto	nundu
Mount Stirling	nalla	yenna
King George's Sound	kooine	ngin, ngihtuk
Kent district	nging	nginduk
Doubtful Bay to Israelite Bay	ngairlow	quinuk
Eyre's Sandpatch	neija	noonda
Eucla	ngana	noondo
Head of Great Australian Bight	ajjo	janna

It will be seen from the above list that the affinity of the W.A. dialects is far greater than in any other division of the continent, for the examples are taken from an area comprising some three-fourths of the whole of W.A., and allowing, as before mentioned, for inaccuracies in translating the native words, a decided "family likeness" runs through the collection of pronouns submitted. In many dialects the language is not always sex denoting, "he" being used to women as well as men.

Other Test Words

A brief notice only can be given to other test words used by philologists in establishing the identity of languages. The word "eye" may be taken as the best example, as it is the least likely to be subject to the influences of change and it may be interesting here to note that the word "mial" which, with numerous variations, is the Australian word for "eye", is closely allied to the "mi" of the Non-Aryan races of India, the representatives of the earlier population of the countries which form the Himalayan boundary of India, the best writers establishing a kinship between the inhabitants of those countries and the Australian aborigines.

The following examples of the dialectic words for "eye" are culled from the vocabularies.

Head of the Great Australian Bight	mail
Eucla	wordoo - mel
Eyre's sandpatch	waddoo - mel
Knutsford	mel
Yaurigabbi	kula (?)
Murchison	kurra (?), ko
Southwestern district	mel
Fraser Range	mel
Doubtful Bay to Israelite Bay	muri
Kent district	mial
K.G.S.	mial
Mt. Stirling	mail
200 m. N.E. of Newcastle	kurroo
Vasse	yelit (?)
Sandford	kooro
Lower Blackwood	maliger
Blackwood	mial or mell
Uduc, Harvey	meal
Geographe Bay and Vasse	maya
Bunbury	mayel
Kojonup and Eticup	meail
Pinjarra	mail
York	meegal or male
Perth	male or meal
Newcastle	meal
Victoria Plains	"
New Norcia	miel
Champion Bay	irajoo (?)
Northampton	mealoo
Sharks Bay	gurra
Nor'West Cape	kooroo
Nichol Bay	toola, thoola (?)
Shaw River	toola or boola (?)
De Grey	cheedamurra (?)

Hall's Creek	mulji (?)	(eye - continued)
Guildford	meal	
Northam	meel	
Pilbarra (pt. Hedland)	thoo-lar	
Caledon Bay, Gulf of Carpentaria	mail	
Endeavour R. N.E. coast	ma-ul	
Port Jackson	mi or me	
Port Macquarie	ma'e	
Moreton Bay, Brisbane	mi	
Brisbane River	mil	

It is not necessary to quote further examples of the W.A. language in order to prove its unity. Many other words of similar sound and import might be cited, but the above extracts form a sufficient basis for purpose of closer research, the comprehensive vocabulary attached to this work being compiled for the purpose of still further assisting the student in his study of the language. The lists were obtained from every portion of the State into which the white man has penetrated.

Philologists generally agree as to the kinship between the Australian Race and the Dravidians of India and have proved the affinity between the two languages. The late Rev. Dr. Fraser and many other Australian and English writers support this hypothesis and compares the verbs, adverbs, prepositions etc. of the Australian language with the Dravidian and other tongues conclusively showing that the Australian Race have a common heritage with the rest of the world, in the root words for common things which are essential to the existence of any language. If they were a separate creation and had no kindred elsewhere they could not possibly possess primitive words so like those in use over a very wide area of the globe, and therefore they must be an integral portion of the human race. (See Dr. J.P. Thomson's theory.)

(Several examples of comparison between the W.A. and Dravidian tongues are given in Dr. Fraser's Introduction to Threlkald's Australian Grammar, p. lvi et seq.)

Grey's arguments in proof of the common source of all Australian dialects are :- (Grey's Journal, II, 208)

- 1st, a general similarity of sound and structure of words in the different portions of Australia, as far as yet ascertained.
- 2nd, the recurrence of the same word with the same signification to be traced in many instances, round the entire continent, but undergoing, of course, in so vast an extent of country, various modifications.
- 3rd, the same names of natives occurring frequently at totally opposite portions of the continent. Now in all parts of it which are known to Europeans it is ascertained that the natives name their children from any remarkable circumstance which may occur at or after their birth; such being the case, an accordance of the names of natives is a proof of a similarity of dialect.

Grey noticed one singularity in the dialects spoken by the aborigines in different portions of Australia, and that was that in districts widely removed from each other there was a very close assimilation in the dialects, while those spoken in intermediate districts differed considerably from either of them. The same circumstances took place with regard to their rites and customs, but this only demonstrates the common origin of the race. In the case of the difference in dialect in coterminous tribes, the custom of dropping the name of a member who has died and immediately inventing a new one for the animal or bird after which the deceased was named, is, to some extent, explanatory of this.

It is also the practice of the natives when a white man dies who has been known to the tribe, and held in certain estimation by them to refrain from mentioning his name in just the same manner as they do with their own dead.

As an illustration of the peculiar construction of the sentences in the W.A. language the following examples may be quoted, translations being given to each. The first example is extremely interesting from the fact of its having been a proclamation issued by Governor Hutt to the aborigines, offering fifty pounds of flour to any native who would give such information as might lead to the apprehension of the murderer of the wife and child of Elijah Cook, murdered in 1839. The proclamation is dated June 14, 1839 :-

Lowland dialect

Yoon-gar wool-gar-ga-duk ya-go good-jeer
Oh! people some one guilty having been woman and or also

goodja djan-ga gurram daan-uk-ga
 infant dead murdered at ?

Norling-up min-ing young-ar boor-da
 Norlingup if people bye and bye

whung-a wur-rang-a-ga Governor mar-ryne
 detain (the murderer) (& bring (him) (to the) Governor flour

goo-doo bung-ga ngoo-mon-in Yoong-a-ween
 bag half-a (will be given) directly man

ka-ga wool-gar-gur-ra
 who (brought in) the guilty person

Heejan bel-lee Dol-byne Manrall gurram Yoodarn ganga
 Heejan (the other Dolbyne Manrall killed Yoodarn take
 or otherone)

Dil-bun native's name

Whil-bung " "

Dood-jup bel-lee Djak-kur bel-lee Yoo-gyte gurram
 otherwise " otherwise " killed

Murphy an-daan-uk ga Mal-yoon-uk
 Murphy

Bar-bong bel-lee mulgan gurram Twine en-daan uk-ga Mal-yoon-uk
 Barbong that is Mulgan killed twinen

Boon-gar bel-lee Goon-mar-reet Yam-buk

Wan-nyne bel-lee Mr. Waylen

Mountain Dialect

Yoong-ar dood-jar-ga-duk yaak ware djin-gyle yong gur-ram daat-ga
 Nor-ling-up min-ing young-ar boord-a gee-nang wur-rang-at-in
 Governor mar-ryne goot-too kar-da goom-bar-in yang-in nee-ja dood-
 jur-gur-ra.

Names as before stated

By his Excellency's Command,

Peter Brown, Colonial Secretary.

Free Translation

Oh, ye people, some natives have been guilty of killing a woman and
 child at Norlingup. Any native giving such information as may lead
 to the apprehension of any of the offenders will for each be entitled
 to a reward of Fifty Pounds of Flour.

Peter Brown, Colonial Secretary.

The native Miago who accompanied Captain Stokes in the "Beagle" who afterwards in Grey's service and on the arrival of Governor Hutt in Perth Miago went into Grey's room and in his capacity as imaginary Governor made the following address :

Yiee, naga yongar Perth bak-ad-jee
Henceforth, the people of Perth must not

yuado - Moondee moondee gurrang gurrang
fight - Moondee moondee you are always

boola: Mir-gs-na Mir-ga-na gurrang gurrang boola;
quarrelling: Mirgana Mirgana you are always quarrelling;

Yal-gon-ga Yal-gon-ga gurrang gurrang boola; Yarn bal?
Yalgonga Yalgonga you are very quarrelsome; What is the reason of this

Buck-il-bury Wattup gidgee; yarn bal? gurrang boola?
Buckilbury speared Wattup What reason had he to be in such a
passion?

Bunbury gurrang gurrang boola
Bunbury you are very quarrelsome

Golam-bidie gwab-ba; mam-me-rup wan-gow-een boola
The young men behave very well; the old ones are always wrangling.

Goo-lam-bidie wilgie nab-bow, yago mial
The young men paint themselves and the women look at them.

Goo-lam-bidie donga broo: mam-me-rup menop been boola
The young men are not aware of this, but the old men are very jealous

mam-me-rup gurrang ga-duck, golambidie gidgee, dule,
and being in a passion young men spear, bad,

Waunna Governor yool, yahi Perth yongar bukadgee yuado gwabba litch.
Another Governor here, of Perth people, throw spears no more.
This is good.

Literal Translation :

(Oh), this people Perth fight not. Moondee moondee rage rage much,
Mirgana mirgana rage rage much; Yalgonga Yalgonga rage rage much.
Why he?
Buckilbury Wattup speared, why he rage (so) much?
Bunbury rage rage much.
Young man good (old) man talking much, Young man (with) wilgey
painted, women look. Young men hear not (old) men jealous plenty.
(Old) men rage having, young men spear. Bad.
Another Governor here (oh) Perth people, fight not.
(This is) best.

Interested by an account which he had received from some native women of their boyl-yas or sorcerers and their powers, Grey endeavoured to obtain from his native Kaiber an authentic account of these sorcerers. The difficulty which Grey laboured under in trying to obtain some information, as well as the dread entertained by the natives, and their firm belief in the power possessed by the boyl-yas, together with Kaiber's incidental remarks, is shown in the following recital by Kiber at Grey's request.

Boyl-ya yongar boyl-ya gaduk.

Boyl-yas are natives who have the power of boyl-ya.

Djerral, waylo, wor-rar, ngin noween;

They sit down to the northward, the eastward and the southward;

Boyl-ya windoo; boko-djee wattoo; boorda nganya men-dyke ngoomon.

The boyl-yas are very bad, they walk away there (pointing to east).
I shall be very ill presently.

Boyl-ya yongar boola ngan-noween, kalla moquoin - boorda ngin-nee

The boyl-yas eat up a great many natives, they eat them up as
fire would.-

nganya mendyke gnoomon

You and I will be very ill directly.

Boyl-ya donga gaduk, boorda gurrang ngoomon

The boyl-yas have ears; bye and bye they will be greatly enraged.

-nadjoo ngin-nee wangow broo

I'll tell you no more.

Boyl-ya kote yan-na - ngin-nee bid-jar bal-goon kote yanna;

The boyl-yas move stealthily - you sleep and they steal on you,

kote yool yannow boyl-ya

very stealthily these boyl-yas move.

Boyl-ya windoo-buk - boorda ngan-nee men-duke ngoomon;

These boyl-yas are dreadfully revengeful - bye and bye we shall be
very ill.

nadjoo wangabroo

I'll not talk about them

Goodjyte yool yannow. Boyl-ya wunja nginnee?

They come moving along in the sky. Cannot you let them alone?

Nganya goree katta men-dyke

I've already a terrible headache.

Boorda nginnee nganya goodjall waingur;

By and bye you and I will be two dead men.

Youngar nungow broo. Boyl-ya bakkan broo kote ngan-now.

The natives cannot see them. The boyl-yas do not bite, they feed
stealthily

ko-tdje ngannow broo. Yel-line ngannow (nginnee nganya yonga,
they do not eat the bones but consume the flesh. (Just give me

nadjoo wattoo yan-na.) Boyl-ya yoongar bogal boola ngin-now.

what you intend to give and I'll walk off). The boyl-yas sit at the
graves in great numbers.

Yoongar men-dyke, boyl-ya wal-byne, wal-byne, wai-byne etc. etc.

If natives are ill the boyl-yas charm, charm and charm, and by and by

boorda bar-rab-a-ra yoongar.
the natives recover.

Literal Translation of Kaiber's account of Boylyas.

Boilya yongar boyl-ya gaduk (or guttuk)
Sorcerers men power of witchcraft having

Djerral, waylo, worrar, ngin-noween
northeast, north, far away (they) sit down

Boilya windoo
Sorcerers (are) bad

Boko-djee wat-too
there away (they walk)

boorda nganya mendyke ngoomon
presently me (or I) ill very (or big)

boilya yongar boola ngan-now-ween
sorcerer people many eat

kal-ja moquoin
fire like, similar to

boorda ngin-nee nganya mendyke gnoomon
presently you I (or me) ill very (or big)

boyl-ya donga gaduk (or guttuk)
sorcerers ears possessing

boorda gurrang ngoomon
presently angry very

nad-joo ngin-nee wangow broo
I you speak not

Boilya kote yan-na
sorcerer stealthily go

ngin-nee bid-jar bal goon kote yanna
you sleep they stealthily go

kote yool yan-no boyl-ya
stealthily come (&) go sorcerers

boilya windoo buk
sorcerers bad very

boorda ngan-nee men-dyke ngoomon
presently we ill very (or big)

nadjoo wanga broo
I speak not

goodjyte yool yan-now
(from the) sky come (&) go

boyl-ya wanja ngin-nee
sorcerer let alone you

Nganya goree katta mendyke
I just now head ill

Boorda ngin-nee nganya goodjal waingur
presently you (&) I two (both) dead people

Youngar nungow broo
People see (?) not (boilyas)

Boilya bak-kan broo, kote ngan-now
sorcerers bite not, stealthily eat,

Ko-tdje ngan-now broo, yel-line ngan-now
bone eat not, flesh eat

(ngin-nee nganya yonga nadjoo wattoo yan-na)
you me (something) give I will away walk

boyl-ya yooh-gar bo-gal boola ngin-now
sorcerers (on) people's graves plenty sit

Yoongar mendyke boyl-ya wal-byne, wal-byne, wal-byne etc.
People ill sorcerers charm, charm, charm

boorda bar-rab-a-ra yoongar
presently well people

(Obtain modern speech from William, same meaning.)

The literal translation of Miago's speech and Kaiber's discourse on the boylyas is here given in order to enable the student of philology to see at once the peculiar construction of the language. It may be observed here that the W. A. language abounds in synonyms, many of one district may use a word for water which will be limited to that district, but the word will be known to the contiguous tribes either of whom may have adopted a different word from some temporary caprice.

The English language has undergone many changes during the past sixty years. New words and phrases have been coined, from trivial or important circumstances and have become part of the vocabulary and scarcely a year passes without its quota of newly invented expressions. "Boycotting" and "Mafficking", "quizzing" may be quoted as examples of words expressive of some particular occurrence, which are now included within the pages of up-to-date dictionaries.

It is reasonable then, to suppose that in a country of such vast proportions as Australia where there is no written tongue, and where no extensive communication can take place between the various tribes, that many variations from the original tongue would be found. Besides the flora and fauna differ in the various latitudes, and if, as is asserted by ethnologists the race was first introduced from the North and Nor'West, in their progress south, east and west, new words would constantly have to be invented and new terms employed in naming the different birds, reptiles and vegetable foods found in the different climates, as well as new names for the various climatic changes, such as ice, hail, frost,

etc. which the aborigines would experience in the southern portions of the continent.

As has been seen, the essentials are the numerals, pronouns, and certain words common to all languages, and the affinity of these in the W.A. language has been demonstrated by the numerous examples, culled from the dialects of every known part of the State.

In speaking of their language, Dr. Salvado says (*Memoria Storiche dell' Australie*, 305 et seq.) it "has nothing of the sharp and guttural sounds which are observed generally in the Oriental languages, nor of sibilants and displeasing sounds as one finds in the many dialects of Oceania and New Zealand. On the contrary it is embellished with grave and sonorous sounds similar to the most harmonious of the Spanish languages, flexible and sweet as the best of the Italian. It is rich enough to express the few wants of those that use it, so that the Australians in a few words communicate their ideas with not less energy than we with the riches of our language.

Dr. Roth compiled a paper (read before the R.G.S. Queensland) from F.R. Austin's experiences in W.A. Austin stated that the natives of this State, with the aid of fingers and toes, count in separate words up to ten. The Southern natives have used toes and fingers in counting particularly at fair time where spears, kyleys etc. are trafficked. Mara-gen, one hand, etc. (more information necessary here)

Bardill (Williams River) stated that "mara yarung" expressed 5 = one hand, and "mara koojalung" = 10 = two hands.

Dr. Carroll, Editor of *Science of Man*, states (23/6/02, P. 75-6) that the changes of vowels and consonants found in the Dravidian dialects in India, are also found in the tribal dialects in Australia where k is substituted for t or the reverse. The changes of b, p, v, f, w, wh, n, ng or nasals, dentals, labials, palatals, gutturals, these sounds being substituted for each other in different tribes and localities in words with similar meanings. The modes of spelling or writing the native words, by the whites, makes them look

very diverse, as ah for a, or oo for u, or rah for ra, rai for ray, a for i, or i for ee, j for g, or g for k, r for l, b for the nasal mb, or the d for the nd - these and other modes of writing native words, make it necessary to rearrange the letters before philologists can compare the Australian with the Dravidian dialect. The grammatical structure of the sentences was evidently not understood in the blacks' dialects, or it was unattended to by the whites who rendered the speech of the blacks into written forms and translations. Thus the Dual pronouns with their inclusive and exclusive arrangement has been misunderstood in the supposed translations. The affixes and suffixes are generally incorrect. The verbal causatives are not correct, nor are the gender, number and case correctly given in most of the so-called translations." (f, v, s, and z are not used in the W.A. dialects.)

According to Dr. Carroll, (ibid, P. 75) some of the words of the Negritos and Papuans are retained in the various dialects of the Australian blacks, although the grammatical structure of the language is Dravidian. The extreme diversities of the tribal dialects are partly accounted for by the differences of the racial elements in each of the tribes, another cause was the discarding of words in dead people's names and the forming of new words to supply the places of those not used.

The following names of trees growing on Sunday Island are supplied by S. Hadley.

white gum = maroolul
 red box = ngalngoroo
 paper bark = peedor
 wattle = wongi
 wild fig = koorie
 wild apple = ellarra
 pandanus palm = edul
 red wattle = lingmiddie
 Leichhardt pine = looradoo
 Cypress pine = goody-goody
 mangrove = poordan

The Rev. J. Flood states that there is a certain grammatical construction in the New Norcia dialect. It has a singular and plural, which are however seldom used, and a verb occasionally, but Mr. Flood was unable to discover the use of the verb.

J. Whitchurch thinks there is no grammatical construction in the dialect of the Busselton natives. "Each district had a different intonation of delivery, but the same language was spoken within a radius of 50 miles. Beyond that and going north the language changed and we did not understand it."

The Busselton natives call the tuart moorun; the red gum mahree; jarrah jer-il; peppermint won-ong; banksia wolyong; paperbark, yoorler; palm boyern; a shrub with a yellow flower that kangaroos are very fond of (?) wor-um-ert; a small shrub quonert (?).

Jubyteh showed by signs how a strange native who came to his camp and whose dialect he did not understand, could be interrogated and welcomed or warned from nearer approach, as the case might be. The many gestures used by Jubyteh in illustration of hunting etc. might be used by white men, a system of gesture language has been brought to great perfection by the Trappist order of monks, whom it is interesting to catch signalling to one another in the harvest fields surrounding their monasteries. Workmen have frequently developed a simple system of gesture language, more particularly those engaged in buildings, or employed in noisy factories. Hence gesture language may be said to be inherent in the human race. Most of the gestures explained by Howitt were interpreted by Jubyteh, who almost gave Howitt's own words to each gesture as it was given. A slight hesitation occurred in a few of the gestures such as "companions", "danger" etc., Jubyteh's own rendering of these by gestures being somewhat different. (Smoke signalling should also come under this heading.)

According to Strzelecki (Strzelecki's N.S.W. & V.D.L. P. 336) the language of the people of N.S.W. and Van Diemen's Land possesses in the composition of its words all those felicitous combinations of syllables which constitute a highly sonorous and euphonious language, and he is disposed from a partial knowledge of the dialects of those two places, to class the Australian languages among those called Transpositive - those which are independent of articles and pronouns, the case and person being determined by the difference in the inflexion. He considered that the syntactic ignorance of the language would present insuperable difficulties in the attempt to fathom the subject.

Eyre drew attention (Eyre's Disc. 392 et seq. vol. II) to some points of resemblance which appeared to be common to most of the dialects with which he was acquainted, such as, there being no generic term for tree, fish, bird, etc. but only specific ones as applied to each particular variety of tree, fish, bird, etc.; the cardinal numbers being only carried up to three, there being no degrees of comparison except by a repetition to indicate intensity, or by a combination of opposite adjectives, to point out the proportion intended. All parts of speech appear to be subject to inflections, except adverbs, post-fixes, and post-positions. Nouns, adjectives, pronouns and verbs have all three numbers, singular, dual and plural. The nominative agent always precedes an active verb. There is no distinction of genders.

Eyre supplies several examples of comparison between the dialects of King George's Sound, Adelaide, Encounter Bay, Port Lincoln, The Murray and the Darling to shew the degree of similarity that exists in the language. The personal pronouns and numerals are first taken as being the words which usually assimilate more closely in the different dialects, than any other, and after these the words representing objects which would be common to all tribes, and which, from their continual recurrence and daily use might naturally be supposed to vary the least from each other, if the original language of all were the same.

Dr. Thomas Young in his "Vestiges of the Creation", P. 302, makes a curious mathematical calculation to the effect that if

three words coincide in two different languages, it is ten to one they must be derived in both cases from some parent language, or introduced in some other manner. "Six words would give more," he says, "than seventeen hundred to one, and eight near 100,000; so that in these cases, the evidence would be little short of absolute certainty."

Although Captain Flinders observed the difference in dialects that existed in various parts of what was then New Holland, he still believed that all the tribes had originally one common origin. "I do not know," he observes, "that the language of any two parts of Terra Australis, however near, has been found to be entirely the same; for even at Botany Bay, Port Jackson and Broken Bay, not only the dialect, but many words are radically different; and this confirms one part of an observation the truth of which seems to be generally admitted, that although similarity of language in two nations proves their origin to be the same, yet dissimilarity of languages is no proof of the contrary position."

Captain Flinders mentions the similarity in the pronouns of the Caledon Bay (northwest coast) natives and those of Port Jackson and also quotes other instances of similar words being used in both these places.

Besides many leading philologists, Threlkeld, Grey, Terchemann, Schurmann, Meyer and many visitors and travellers to these shores have done much to elucidate the subject of the common origin of the Australian language, and have, as has been seen, made valuable contributions in the shape of grammars, vocabularies and manuals of various dialects spoken in different districts. From all these writers the conclusion must be arrived at that a striking coincidence, if nothing more, exists in the dialects of the many and remotely separated tribes scattered over the continent.

In the vocabulary herewith appended, each of the dialects varies in many particulars from the others, so much so as sometimes to lead to the impression that they are essentially different and distinct. Upon close examination, however, the general resemblance will become apparent to the student.

In W.A., where the features and character of the country are so little diversified, and where there are no great ranges and rivers and other features which tend to produce isolation amongst the tribes, there should be a much greater similarity in the dialects spoken all over the State than in S.A. and the Eastern portion of the continent, whose dialects differ almost as much as their country is varied by the intersection of ranges and rivers.

Hence it may be inferred that, occupying as they do a country undiversified by mountainous ranges or rivers of any great extent, and if, as many writers state, the first trend of population came from the north and nor'west, the West Australians would retain throughout, most of the characteristics of the parent stem, and it should not be difficult with the evidence as to similarity of language, etc. to place them amongst those most likely to have kept pure the traditions, customs, weapons etc. of their progenitors.

Ballardong Tribe (York)
Curr's A.R., vol. II.

Hackett, informant
For Vocabulary

To show the manner in which a dialect may be misrepresented in consequence of the absence of a uniform system of orthography, the following extract is taken from Curr's Australian Race, P. 344 vol. I, the subject being the Ballardong (York) language which is compared to the "Whajook" :-

"In the Ballardong language," says Curr, "there is but one word to express both male kangaroo and blackfellow. By a change of a sort not rare in Australian languages, we find bul, which means two over half the continent perhaps, signifying many. This language is no doubt one, a dialect of Whajook. My informant gives Journay, Worrup and Woonal as names of three of the men. In some of our languages there is but one word to express bone and wood. In the following (Ballardong) vocabulary it is bone and spear which agree."

As a matter of fact Whajook and Ballardong are identical, Waijuk being the local name of the York Nagarnocks and Ballardong the pool beside which the town of York was built. The slight difference between yung-ar (the ng pronounced as in singer), blackfellows,

and yon'gar (the ng as in finger), kangaroo, was evidently not noticed by the Ballardong correspondent, though E.R. Parker makes the requisite distinction in the orthography of the two words in the "Whajook" dialect. Again with the word "bulla" or "boola". This word is used by all the Southern tribes to signify "many" or "plenty" and has never been used in W.A. as a distinctive numeral. In the Nor'West "woorai" or "marra" signifies many or plenty, and on the Murchison "yalba" is used. There is also a marked difference between the native words for bone and spear. Kwai-je or Kwe-je, with various modifications being the Southern word for bone, "coc-je", the term used in the Nor'West. Geejee is the Southern term for spear, peel-arra the Nor'West word. Boorna means wood in the South, wonda is the Nor' West term and winda the Murchison name for wood.

In Grey's Dictionary, pil-lar-ra is the name given to a double barbed spear, but all southern natives say this is the northern name for the "boordon", the heavy hunting spear. Peellarra may be the northern name for boryl, the southern war spear. Pieces of flint are inserted from the point downwards to about a foot's length on each side, making a very formidable war weapon.

W.H. Graham
 Kojonup & Eticup
 From Curr's A.R. vol. I

Vocabulary

W.H. Graham in giving a short account of the natives of Kojonup and Eticup, furnishes the following names of some of the natives. These names are highly interesting from the fact that some of them were evidently given to the natives in consequence of either some personal or physical peculiarity, while others are very similar to the names held by some members of Jubyché's family at the present day.

Males :

Ngaron
 Mulya (nose)
 Peereitch (eitch or 'ytch, a very common termination in Southern names : Jub-ytch, Moor-ytch etc.)
 Ngoganee

Females :

Birbinan
 Wonyeran (Wunjeran, one of Jubytch's relatives)
 Ngiting-yan (Ngiting, cold, yan or an, common feminine termination)
 Peel-an (peel = navel)
 Yewneran ("Yool-ye-nan" and "Yin-jee-ran", Jubytch's wife and daughter)
 Nutyan

W.H. Graham stated that the tribe to the Northeast of Kojonup and Eticup was called Kikkar (ku-kar, east); the one to the south, Meenung (meening or min-ung, south); to the north, Weel (weil or weylo, north); to the Southwest Meeraman; to the West Kunyung (Kun-ning, southwest). The Guildford tribe speak of the Bunbury people as "Kun-ning."

Vasse, Uduc, etc.
 From Curr's A.R. vol. I

Vasse and Bunbury

Vasse Native Names

Men and Boys

Werin
 Unyuraking
 Irobin
 Bungetakin
 Koregood
 Willing
 Oommilling
 Nelban
 Chingareet
 Mantle
 Nanup (stop)
 Kallup (fire place)
 Mangelet

Women and Girls

Wiban
 Nindenan
 Gilban
 Wire
 Numelang
 Pigenan
 Kaning
 Mallet
 Waite
 Korean
 Malligan
 Jerrean
 Bingood

(continued)

Men and Boys

Onbin
Muneran
Elemit
Etiel
Nangut
Eelerit

Women and Girls

Nearwonut
Medikan
Bangonet

Curr draws attention to certain words in the Southern Vocabulary such as bal-koojal = 4 (lit. he, two); boola goojal (lit. many two); yongar-bula (lit. people many) and instances those examples as changes of form and meaning which certain words go through in the language. The above examples are however with the exception of yongar bula incorrect. The Southern natives never use them in conjunction with each other. This is obvious from the literal translations furnished of the numerals. Any number beyond three is bula or boola, and when a native desires to say there are more than three or any number of blacks he says "Yongar boola" (blacks many), "carrong boola", plenty anger, etc.

Grey furnishes the following Table of substantives and verbs to show the degree of similarity which exists between the Australian dialects.

Table 1 : Substantives

<u>English</u>	<u>Swan River</u>	<u>King George's S.</u>	<u>South Aust.</u>	<u>Sydney</u>
The throwing stick	meerra	meer	meedlah	wom-murrur
smoke	booyoo	poon	punjee	poito
water	kowin?	koin?	kowe	kokoin
wood	kalla	kal	karla	kollai
dung	kona or konung	kwon	kodna	kona-ring or konung
the hand	mara	murr?	murra	mutturra
the ribs	narra?	narr		narra
the tongue	tdallung	tdalluhg	tadlanga	tullun
the foot	tdenna	tjenna	tidna	tinna
the eye	mail	mil	mena	mael

Table 2 : Verbs

To strike	boma or pooma	bombgur	poomandi	boom-billiko
To see, to know	nago	nagkur	nakkondi	na-killiko
To give	yunga	yungur	yunggondi	ngukilliko
To blow	bobun	bwabun-gur	boontendi	bombilliko
To fly	burdang	burdangutgur		burkulliko
To speak	wangow	wangur	wangondi	wirya-yelliko
To fall	guardo?	gwartgur?	wordnandi	
To dung	kona	kwangur	kudnatendi	
To be ailing	ngandyne	ngandynegur	ngandandi	
To penetrate	taan ?	taangur?	tanandi	
To fear	wyaine ?	wyainegur	waianendi	
To call aloud	meerow	marrangur	murkandi	marong- koiyelliko

Vocabulary (compiled from Grey, etc.)

(mostly inaccurate)

Used all that was worth extracting.

(continued)	<u>Swan River</u>	<u>K.G.S.</u>	<u>Sth. Aust.</u>	<u>Sydney</u>
To dig or scrape	pean or bean	pingur		pirilliko
To move quickly	yarrajil	yarrajil		yarul- kulliko
To tear	jirran	yirrangur	yirrurendi	yirir- kulliko
To struggle	wabbow?	wauppur		waipilliko
To depart	watto	wat		waita
To walk or go	yanna	yan		yan

Alphabet and Grammar

The letters used in the Vocabulary appended are :-

a, b, c (hard), d, e, g, j, i, j, k, l, m, n, o, p, q, r, t, u,
w, y, also ng. (y is always long at the end of a word as my.

"kor-y-yenna", coming back again.) Ng is a sound that is not very easy to catch. The English termination of ing, if articulated without the vowel is the nearest rendering that can be given, thus ngoo-mon (large, big, fat) and ngan-neel (we, us); according to Bussel, ng is frequently added to words in order to prevent an inharmonious conjunction of vowels, thus

Grey's Vocabulary VIII ngan-ga ngar dikut.

This alphabet, although given as a guide to the orthography, does not adequately convey the sound of the native dialects, but by following the "System of Orthography" prepared by the Royal Geographical Society of London, which excellent method enables the inquirer to secure a phonetic reproduction, there will be no difficulty in pronouncing the words correctly. (See XII, 3, P. 1.)

It is often very difficult to get the correct pronunciation, on account of the variations of expression given to certain sounds, but it can be obtained by constant repetition of the words. The vowels a, o and u are the hardest in this respect, and the difficulty is enhanced by the desire on the part of the natives to modulate the sound or alter it, as they imagine that it has not been pronounced to the liking of the questioner, and should it be pronounced ever so incorrectly, they will at once say it in exactly the same style, being so quick of hearing that they can repeat every sound with marvellous accuracy.

B and p, g and k, l and r and y and j are often substituted one for the other, so that it is occasionally difficult to decide which letter should be used. This is particularly noticeable in the

Perth-King George's Sound dialects. "Gwabba" (good) in the Perth dialect, becomes "quap" or "quaup" in that of King George's Sound.

The letter g never occurs but before h at the end of a syllable. "wanganritch" (asking) gives an example of this.

Also d and t do not really belong, td or dth more nearly resembling the sound given by the natives.

h at the end of a word is only used to accentuate the final vowel and is pronounced in the same way as the English bah! goo-rah (long ago).

i is more properly dj or tj; djil-djil (blue wren).

The numerals are used to express the plural by adding them to the nouns, thus maia (a house or camp), maia good-jal (two houses), maia boola (many houses), but Grey in his Vocabulary states that there is an exception to this rule in nouns expressive of the relations of human beings, which are formed by the affixes mun or gur-ra, mun being added to words of this signification ending in a vowel, and gurra to those ending in a consonant; as ya-go (woman), yago-mun (women), coo-long (child), coolong-gurra (children), moy-ar (nephew), moyar-mun (nephews).

Mun is, according to Grey, an abbreviation of the word munda (altogether or collectively) and gurra is probably derived from garro (again).

A great difficulty is encountered when a word is used in an abbreviated form, or a prefix or affix added; and also when an object is shown, and instead of its own name, that of the substance it was derived from is given. For instance, if the name for "nose stick" was required, the name of the wood of which it was made would be given, and for a "leaf" the name would be given of the tree from which it came and so on.

In the Australian dialects too, there is a great proportion of abbreviations, nearly every tribe having some peculiar method of shortening their words, so that even if a person is thoroughly acquainted with their language, they can, if they so desire, converse before him without the fear of his understanding them. This has been noted by A.R. Richardson, the late R. Helms and others who were well acquainted with certain dialects.

In his vocabulary, Grey states that he found no difference between the nominative and other cases, except that the vocative is sometimes distinguished by the affix kau as Yoongar kau (oh people!, or oh ye people!)

In the degrees of adjectives the comparative is generally formed by the repetition of the word, and the superlative by the (in all the instances Grey was acquainted with) addition of the the intensitive jil (or litch) or buk as gwabba (good), gwabba-gwabba (better), gwabba-jil (or gwabba-litch) best.

The intensitive jil (verily) is equally applicable to substantives, interjections and other parts of speech, as kardo-jil (one who is doubtless to be married to another), kaus-jil (eh, verily?)

Upon the proper use of the personal pronouns Grey states that the greatest care is required, for they are not only very complicated, but a slight change in their use will altogether change the meaning of a sentence; whilst their proper application gives force and meaning to that which would be otherwise devoid of expression. This is particularly the case with regard to the pronouns of the dual number which form one of the peculiarities of the language. The words applicable to these pronouns, varying with the relation in which the persons spoken of stand to each other, are as follows :-

	brothers, sisters, or friends	parent & child, uncle & nephew	husband & wife, persons greatly attached
We two	ngal-lee	ngal-a	ngan-neetch
Ye two	new-bal	new-bal	new-bin
They two	boo-la	bool-a-la	bool-cane

In addition to these there are several other incomplete dual numbers as well as the first person of a trinal number or expressive of three individuals together, viz. ngal-a-ta (we three).

Possessive pronouns are formed from the personal pronouns by the affix uk as bal (he, she or it); ba-luk (his, hers or its). An exception, however, takes place in the second person singular.

Possessive Pronouns

<u>English</u>	<u>W. Australian</u>
Mine, or of me	Ngan-a-luk
Thine, or of thee	Nune-o-luk
His, hers or theirs	Bal-uk
Ours, or of us	Ngan-neel-uk
Yours or of you	Nu-rang-uk
Theirs, or of them	Bal-goon-uk

But it is not only as a pronominal affix that the syllable uk gives a possessive signification; it has the same power in compound terms; only in these latter cases it changes sometimes into ung, the practice varying from district to district. An example or two will best explain its use : 1st kalla, fire; kal-luk, possessing fire, i.e. hot, burning. 2nd goor-doo, the heart; goor-duk, possessing the heart, i.e. desirous of, anxious for, wanting. 3rd. dta, the mouth; dta-kal-luk, burning the mouth, eating anything too hot; from dta and kalluk.

Verbs

In forming the principal tenses of the verbs but few difficulties present themselves. The present tense rarely differs from the infinitive mood. The preterite is nearly always formed by the addition of ga to the present, while the participle present is formed by the addition of een. The last termination becomes, however, in some districts ween.

Examples :

Present : yu-gow, to stand

Preterite : yu-ga-ga, stood

Participle present - yu-gow-een, standing

There are three forms of preterite tense, which relate respectively to a time just elapsed, to a time which has elapsed by a small interval, and to a time which has long since elapsed. These are distinguished by prefixing to the regular preterite the word goree (just now), garum (a short time ago) and gorah (a long time ago).

There are also two kinds of future tense employed, the one expressing that an action is about to take place immediately, or within a short interval of time; and the other denoting that it

will not take place until the expiration of a considerable interval. These future tenses are distinguished by the particles boorda (presently) and mela (at a future time). These are generally affixed to the infinitive mood, but occasionally to the participle present. Whenever the first or second person singular of the future tense is employed the pronouns respectively used are nadjoo (I or I will), rhune-doo (you or you will), as nadjoo boorda yugow (I will stand presently).

The imperative is formed by laying an additional emphasis on the present tense.

No change takes place in the singular or plural number of the various tenses, the different persons of a tense being formed by the mere addition of the characteristic pronoun.

With regard to the arrangement of words in a sentence, the genitive precedes the noun that governs it; the substantive precedes the adjective; the nominative and accusative both precede the verb, the nominative coming first.

The usual form of negation in a sentence is by affixing the particles burt or broo, both of which signify "not", as nganya kattidje burt, I understand not.

A question is always put by terminating the sentence with the interrogative interjection kana? (eh?) as nginnee watto-murrigo, kana? (you are going away, eh?)

A compound word may be formed of any two verbs, taking care to place them in immediate juxtaposition; all words may be compounded according to the necessities of the case, though the longer ones generally undergo in that event some abbreviation.

The word most commonly used in compounds is midde (an agent) and all verbs may be rendered substantives by the addition of this word, thus the kalga or stick, for pulling down the banksia cones, is equally represented by mungyte burrang mitte (the mungyte bringing agent).

One remarkable point, to which Grey desires to call the attention of persons studying the language is, that whenever any verbs express a similarity of action, this fact would appear to be denoted by a common termination, being given to the infinitives of such verbs;

thus, a variety of verbs express the action of carrying, for instance :-

burrang = to carry off, or bring

wundang = to wear, or carry on the back

gotang = to carry in a bag,

and many others of the same kind have a common termination.

Similarly the verbs :-

taan = to pierce, to make an opening

bak-kan, to bite, or tear with the teeth

tak-kan, to break or rend

express the action of causing separation or disruption, and so of others.

Na-a seems to be the only interjection in the W.A. dialects. The vowels are lengthened according to the surprise manifested. For instance, ninda nganya kut-tyche? (You know me?)
Yu-art (no); Na-a (oh! you don't know me!)

The importance of a correct accentuation of the syllables is manifest but it does not seem as if a distinct rule for this existed. Generally, in words of two syllables, the accent is laid on the first, the sound of it being made slightly longer, as goom-bar (big). Then again, in the word wa-garr (breath) the accent is on the last syllable, the r being also considerably rolled. In words of three syllables, it seems optional as to whether the accent is placed on the first or last, thus woor-am-bung (Nor'West word meaning many) has the accent on the first syllable, yet in pi-pil-yar (wild turkey), the accent may be either placed on the first or last syllable, and in ca-le-rac (afternoon) it is the second syllable that is accentuated.

Words of four syllables, as a rule, have the accent on the penult, as go-lam-bid-dee (young man), goo-be-lararung (tadpole).

Very often no syllable is specially accentuated, and the length or shortness of the vowel governs the accent, either by being more or less dwelt upon, or through the modulation of the sound, but in words of four syllables the penultimate is generally accentuated or dwelt upon.

The only instance of a sibilant occurring in the Australian language is taken from the Rev. C.W. Schurmann's account of the Port Lincoln Tribe of South Australia (included in Native Tribes of S.A.) where he states that the natives "to avert heavy rains employ a long string of seemingly extempore imprecations, beginning every sentence with the interjection "su" expressive of anger."

R.M. Lyon, of whom previous mention has been made, endeavoured to trace a resemblance between the W.A. language and the Hebrew. The number of letters he considered necessary to form the aboriginal alphabet was 22, the same number forming the Hebrew alphabet. The ain of the Hebrew, the pronunciation of which has been so long a desideratum to the philologists of Europe, the Australians possess in perfection. The word used in salutation at the meetings between tribes was, according to Lyon, also Hebrew. Lyon however did not pursue his researches into this interesting field of study. He states that the West Australians were incapable of pronouncing the letter g.

The Editor of the Perth Gazette, writing in the issue of Oct. 12, 1833, states that "It is curious and interesting fact that the language of the Mountain Tribes, some of whom have been in the town during the week, bears a much closer affinity to the language of the King George's Sound men than that of the Swan River tribes. The K.G.S. men converse freely with the former, whereas the language of the latter is scarcely intelligible."

Brough Smyth in his "Aborigines of Victoria" vol. II, 18-19, points out the large number of affinitive words in the Australian language, and include amongst them the greater number of those pronouns and other test words which have already been cited in this chapter.

MacGillivray in his Voyage H.M.S. Rattlesnake speaks of the difficulty of framing so apparently simple a document as a vocabulary, and particularly to show how one must not fall into the too common mistake of putting down as certain every word he gets from a savage, however clearly he may suppose he is understood. He quotes as an example that he obtained from different individuals

for the word "shin-bone" words which he subsequently found to mean "leg", "shinbone" and "bone" generally.

Grey explains this by saying "in getting the names of the parts of the body from the natives, many causes of error arise; for they have names for almost every minute portion of the human frame; thus, in asking the name for the arm, one stranger would get the name for the upper arm, another for the right arm, another for the left arm, etc. and it therefore seems most probable that, in the earlier stages of the inquiry into the nature of the language of these people, these circumstances contributed mainly to the erroneous conclusion, that languages radically different were spoken, in remote parts of the continent." Rather, however, it would appear that many different words were used to denote the same part of the body, object or thing.

Helms corroborates this. He states that frequently instead of the actual name of the object inquired about the name of the substance from which it was derived was given. He gives as an example that when he wanted to know the name of the nose stick he received the one given to the wood it was made of and when he asked the word for a leaf he received the word given to the tree it came from.

Attention has already been called to the manner in which words drop into disuse through death. Another instance may however be given, corroborative of this. Taplin, in his vocabulary of the Narrinyeri Tribe (S.A.) to show how a native language may be influenced by this cause, states: "Therto" (head), obsolete on account of death; koninto, stomach, obsolete on account of death; muna, hand, not used on account of the death of a native of that name. When anyone dies, named after anything, the name of that thing is at once changed. For instance, the name for "water" was changed nine times in about five years on account of the death of eight men who bore the name of "water". The reason of this is that the name of the departed is never mentioned because of a superstitious notion that his spirit would immediately appear if mentioned in this way."

It has been asserted that human languages were originally developed from the utterances natural to animals. If this were so, it might be expected that the language of the Australian aborigine would be very little superior to the cries of the beasts. Yet that this is not so is proved by the complexity of its structure, the number of its inflections and the precision with which it can be used. Although the number of words contained in it is comparatively small - probably not more than four thousand - yet these seem to the student to be rather the remnants of a noble language than a tongue in process of development. The dual number is to be found throughout. There are also six declensions of nouns and pronouns and a double set of personal pronouns for the sake of euphony and expression. Verbs are regularly formed from roots consisting either of one vowel and two consonants or of two vowels and three consonants. The names of human relationships are far more copious than in English. All these point to the conclusion that the aborigines never could have risen to their present state from a lower grade of savage life, but must have descended to their barbarism from a state more nearly approaching civilisation, and their language must be the remnant of what was then in use amongst them. Its inflections have been retained, but its range contracted within the limits of the objects of their present sphere of existence.

According to Dr. Fraser the Australian verb rivals and excels the Greek and Sanscrit, for it has four futures, and for time past it has three forms, marking the past time as instant, approximate and remote. Corresponding to these tenses there are nine participles each of which may be used as a finite verb. Besides imperative and subjunctive moods, there are reflexive and reciprocal forms, forms of negation, forms to express continuance, iteration, imminence, and contemporary circumstances. As the Australian language is agglutinative, not inflexional, the verb acquires all these modifications by adding on to its root form various independent particles, which, if they could be traced to their source, would be found to be nouns or verbs originally, and to contain the various shades of meaning expressed by these modes of the verbs.

This copiousness of diction is not confined to the Australian verb; it shows itself also in the building up of other words, but the pursuit of this subject is for the philologist alone.

Threlkald was the first person who compiled a grammar of the aboriginal tongue or rather formed the speech of the natives into a written language. The booklet was published in 1827.

In the W.A. Almanac for 1842 a grammar of the language spoken by the aborigines of W.A. was published. The original almanac however being unfortunately unobtainable, the following abridgement from it, made by R.E. Threlkald and published by Dr. John Fraser in "An Australian Language" (1892) is here reproduced in extenso :- (It may be here remarked that the "g" thus written is the nasal "ng".)

1. Nouns

The cases are indicated by inflections, thus :-

The Genitive takes the suffix -ak, which means "of", or "belonging to"; some districts say -ag instead of -ak. Examples : kal-la, fire; kalla-rak, hot; miki, moon, mik-ag, moonlight; dta, mouth, dta-lag, tongue; gabbi water, gabbi-lag, belonging to water; budjor, ground, budjor-lag, belonging to the ground; mammarak gidji, a man's spear; yago-ak boka, a woman's cloak.

The Dative; its sign is -al, sometimes -ak, as gadjo boat-al Perth-ak bardaga, "I went in a boat to Perth; galata kaibra-al watto bardaga, "We went away in a ship"; balgunal bumaga, "She was killed by a gun"; durda cart al barduk bardaga, "the dog went away with the cart."

The Plural number is indicated by adding the numerals, but all beyond three are bula, much, many. The words for human beings are -man or -arra or -garra to form the plural; man is an abbreviated form of man-da, altogether, collectively. Words ending with a vowel take -man; those ending with a consonant take -garra; as kardo, a husband or wife; plural = kardo-man; yago, a woman; plural = yago-man; djuko, sister, plural djuko-man; mamul, son, plural = mamul-garra; gulag, a child; plural gulag-garra.

(An exception to this is moyer = nephew; moyerman = nephews.)

Declension of a Noun

Yago, a woman

	<u>Singular</u>	<u>Plural</u>
Nom.	yago	yago-man
Gen.	yago-ak	yago-man-ak
Dat.	yag-ol or Yago-al	yago-man-al
Acc.	yago-in	yago-man-in
Abl.	yago-al	yago-man-al

The Ablative means "with", "by means of".

Examples : Yago maiak-al yugau bardaga, a woman came to the house.

n'yagga yago-ak wanna, that is a woman's staff;

gadjo marain yago-al yoggaga, I gave flour to a woman;

gadjo yago-in djinnag-ga, I saw a woman;

budjor yago-al bianaga, the ground was dug by a woman.

The commonest and most useful nouns are :-

Time, weather, etc.

Cloud = mar-gabbi
 Comet (meteor) = binnar
 Darkness = maiart
 Dawn = waulu
 Daylight = birait
 Lightning = babbag-win
 Mid-day = malyarak
 Moon = miki
 Moonlight = mik-ag
 Rain = gabbi, moko
 Sky = gudjait
 Stars = gangar
 sun = gan-ga
 sunshine = monak
 Thunder = malgar
 Today = aiyi
 Tomorrow = moregote; binag
 Yesterday = mairh-ruk

Relations

Ancestors = n'yettin-gal
 Aunt = man-gat
 Brother = gundu
 Brother (eldest) = gubau; borau
 Brother (middle) = kardijit
 Brother (youngest) = gulocain
 Brother-in-law = deni
 Daughter = gwoairat
 Father = mamman
 Father-in-law = kan-gun
 Husband, wife = kardo
 Mother = gan-gan
 Mother-in-law = man-gat
 Nephew = maiur
 Niece = gambart
 Sister = djuko
 Sister (eldest) = jindam
 " (middle) = kauat
 " (youngest) = gulocain
 " (married) = mairak ?
 " (-in-law) = deni
 Son = mammal
 Uncle = kan-gun

Elements

Air (wind) = mar
 Earth = budjor
 Fire = kalla
 Water = gabbi

Seasons

Spring = jilba
 Summer = birook
 Autumn = burnuro
 Winter = mag-goro

Individuals

An old man = windo
 A young man = gulambiddi
 a woman = yago
 An old woman = mandiggara
 A child = gulag
 An infant = gudja

Parts of the Body

Arm (upper) = wan-go
 Arm (lower) = marga
 Arm (right) = gunman
 Arm (left) = d'yu-ro
 Back = bogal
 Beard = ganga
 Blood = gubo
 Bone = kotye
 Bowels = konag
 Breast - male = mingo
 Breast - female = bibi
 Chin = gan-ga
 Countenance = dtamel, minait
 Ear = ton-ka
 Elbow = nogait
 Excrement = konag
 Eye = mel
 Eyelash = mel-kambar
 Eyebrow = mimbat
 Eyelids = mel-nalyak
 Flesh = ilain
 Foot = jinna
 Forehead = bigaic

Hair of the head = katta mangarra
 Hand = marha
 Head = katta
 Heel = gardo
 Knee = bonnit
 Leg = matta
 Liver = maierri
 Mouth = dta
 Neck = wardo
 Nose = mulya
 Side = garril
 Stomach = kobbalo
 Tear = mingalya
 Teeth = nalgo
 Teeth (upper) = gardak-yungauin
 Teeth (lower) = ira-yugauin
 Temples = yaba
 Thumb = marhra-gau-gau
 Tongue = dtalag

Animals, Birds, etc.

Bat = bambi
 Bird, a = jida
 Crow = wardag
 Dog = durda
 Flea, louse = kolo
 Fly = nurdo
 Lizard = jina-ara
 Pig = maggorog
 Snake = waugal

Miscellaneous

Bark (of tree) = mabo
 Egg = nurdo
 Food (of all sorts) = dadja
 Grass = bobo
 Grave, a = bogol
 Hill, a = katta
 House, a = maia
 Lake (large) = mulur
 Lake (small) = gara
 River = bilo
 Rock, stone = buyi
 Sand = goyarra
 Sea = odern
 Stick (wood) = garba
 Stick (fire) = kalla-matta
 Tree = burnu
 Water = gabbi
 Water (fresh) = gabbi dji-kap
 Water (stream) = gabbi gur-jait
 Young (animal) = noba

2. Adjectives

The adjectives most commonly in use are :-

Alive = won-gin, dordak
 Angry = garrag
 Arm (left) = n'uardo
 Arm (right) = gun-man
 Bad = djul
 Big = gomon
 Bitter = djallam
 Black = moan
 Clear (as water) = karrail
 Cold = nagga
 Dead = wonnaga
 Dry (not wet) = ilar
 Far away = urar
 Fat = boain-gadak
 Fresh = milgar
 Good = gwabba
 Green = gerip-gerip
 Hard = murdoen
 Health (in) = barra-barra
 High = iragan
 Hot = kallag
 Like (similar) = mogin
 Little = n'yu-map
 Long, length = walaiadi
 Low = gar-dak
 Narrow = nulu
 Near = barduk
 Old = windo
 Red = wilgilag
 Short = gorad-(da)
 Sick = mendaik
 Slow = dabbak
 Soft = gunyak
 Sweet = mulyit
 Tall = urri
 Thin = kotyellarra
 True = bundo
 Wet = balyan
 White = wilban
 Wild = wau-wau

A substantive acquires an adjective meaning by taking such suffixes as : gadak, having, possessing; -bru, without, which corresponds to the English suffix "less"; as, jigala-gadak = having horns, a cow; kardo-gadak, "having a husband or wife", married; boka-bru "cloakless"; gabbi bru, without water.

Comparison of Adjectives

Some adjectives add jin for the comparative, as, from dabbak, slow, dabbak-jin, slower; gwidjir, sharp, gwidjir-jin, sharper; yerrak, high, yerrak-jin, higher. But usually a reduplication makes the comparative and -jil is added to the base for the superlative; as, gwabba, good, gwabba-gwabba, better, gwabbajil, best. This intensive particle jil, equivalent to "verily", may be added to other parts of speech, as kardo-jil, one who is in the direct line for marrying with another; dadja+jil, it is certainly meat;

kannah-jil, is it indeed so? The English "very" is rendered by a reduplication, as mulyit-mulyit, very sweet.

Numerals

One, gain; two, gudjal; three, wah-rag; four, gud-jal-gud-jal; five is marh-jin бага, half the hands; ten is belli-belli-marh-jin бага, the hand on either side.

In reckoning time the natives say "sleeps" for days, and "summers and winters" for years. There is no Article.

3. Pronouns

The pronouns must be carefully used, for a very slight change in the termination of any one of them will alter altogether the force and meaning of a sentence.

The personal pronouns are :-

<u>Singular</u>	<u>Plural</u>
Gadjo or ganya, I	Gala-ta, we
N'yundo or ginni, thou	N'yurag, ye
Bal, he, she or it	Balgun, they

They are thus declined :-

<u>Singular</u>	1st	2nd	3rd
Nom.	gadjo ganya	N'yundo Ginni	Bal Bal
Gen.	gannalak	Nyunnolak	Balak
Dat.	ganna	n'yunno	Balak
Acc.	ganyain	ginnin	balin
Abl.			balal

Plural

Nom.	galata	n'yurag	balgun
Gen.	gannilak	n'yuragak	balgunak
Dat.	gannilak	n'yuragal	balgunak
Acc.	gannil (in)	n'yuragin	balgunin
Abl.	gannilal	n'yuragal	balgunal

There are thus two forms for the Sing. Nom. of the first and second pronouns; gadjo and nyundo seem to be used with an active sense of the verb, but ganya and ginni with a passive sense; for there is no passive form of the verb, and there is no verb "to be"; ganya and ginni are always used with a participle or an adjective; gadjo and n'yundo are never so used. Examples of their use :-

gadjo djinnag, I see, but ganya bardin, I am going; gadjo atan, I pierce, but ganya gannauin, I am eating; gadjo burno dendagaga, I climbed a tree, but ganya waugalal, I was bitten by a snake;

ganya windo, I am old; ganya garrag, I am angry; Similarly for the second pronouns; as, n'yundo kattidj, do you understand? but, yau ginni wan-gauin, What are you talking about? n'yundo naitjak gabbi ganna gagau-bru, Why do you not fetch me water? but ginni naitjak balin bumawin, Why are you beating me?; ginni djul, you are wicked, ginni goradda, you are short.

Dual

		1st	2nd	3rd
Nom.	1	galli	nubal	bula
	2	galla	nubal	bulala
	3	gannik	nubin	bulin

Another form of gannik is gannana

The forms marked nom. 1, are used by brothers and sisters or two friends closely related; nom. 2, by parent and child, by nephew and uncle; nom. 3, by husband and wife or by two persons of different sexes affectionately attached, or (gannana) by two brothers-in-law.

The Possessive Pronouns are :- ganna, my; gannalak, mine; n'yunna, thy; n'yunnalak, n'yunnalag, thine; balak, balalak, his, hers, its; gannilak, our or ours; n'yuragak, your or yours; balgunak, their or theirs.

The Demonstrative Pronouns are :- n'yagga, that, those; nidja, this, these.

The Interrogative Pronouns are :- ganni, who?, i.e. Who are you? gando, who?, i.e. Who did that? gannog, whose?

4. Verbs

The verbs in most common use are :-

arise = irabin	fly = bardag
beat = buma	go = bardo, watto
become = abbin	go away = kolbardo
bite = bakkan	pain = bakkan
break = takkan	pierce = atan
bring, carry off;	see = djunnag, gan-gau
take away = barrag	sit = ginnau
Marry = kardo barrag	speak = wan-gau
burn (fire) = burrarap	spear = gidjil
bury = bianan	stand = yugau
carry = gagau	take = gagou
cook = dukun	tear = jeran
cry = mirag	throw = gwardo
cry out = mirau	tie = yutarn
dig = bian	understand = kattidj
eat, drink = nganno, nalgo	walk = gannou
Fear = waien	
fight = bakadju	

of the personal pronouns; thus, ganya-in gori bumaga, I was beaten lately, (lit) (some one) beat me lately. But the ablative of the cause or instrument may also be used to form a passive voice; thus, ganya gidjial dtannaga, I am pierced by a spear.

The Substantive Verb :- There does not appear to be any copula; it is certainly not used in such sentences as ganya yulap, I am hungry; ginni kotyelara, thou are thin; bal windo, he is old; galata gwabba, we are good; n'yurag djul, you are wicked; balgun mindait, they are sick.

5. Adverbs

The adverb is placed before the verb; useful adverbs are :

After (behind) = golan-go	Never = yuatjil
Again = garro	No = yuada
Already = gori	Not = bart, bru, yuada
Always = dowir	Now = yaii
Before (in front) = gwaicagat	Perhaps = gabbain
Close to; near = barduk	So = winnirak
Continually = kalyagal	So many = winnir
Enough = belak	That way = wunno
Formerly = karamb	Then = garro
Here = n'yal	There (prox) = yellinya
How many = namman	There (remote) = boko; bokoja
Immediately = gwaic, ilak	Where = winji, winjal, yan
Thus = wanno-ic	Yes = qua
More = gatti-gatti	Yonder = bojoka

6. Prepositions

These are few in number :-

After (dat.) = golag	on = gadja
Among (partitive) = manda	with (in company with) = gambarn
Among (mixed with) = kardagor	(takes the accusative)
By (affix) = -al	" barduk (takes the dative)
In (within) = burn	without = bru
Of (= ak	

In use, they are all post-positions, and are always placed after the noun or pronoun. Gadja is used of one thing lying on another, but never of anything lying on the ground.

7. Interrogation, Affirmation, Negation.

A question is asked by putting kannah at the end of the sentence, as, n'yundo tonka, kannah - do you hear? An answer may be given by qua, yes, or by affixing -bak to the word used in reply, as, yalla nait? What is that? burni-bak, it is a tree. If the reply is negative, put bart or bru after verbs and yuada after adjectives.

8. Conjunctions

Gudjir, and; minnig, if; ka, or. There is no word for "when",

but minnig and ka are used in its stead; for instance, "when I see you tomorrow" will be expressed by "If I see you tomorrow", and "When did you come to Perth?" will be "Did you come to Perth today or yesterday?"

9. Interjections

Nah - ah! so! (to indicate that a person is listening to what is related), and n'you *alas!*

G.F. Moore, P. 376

In 1839, Governor Hutt and G.F. Moore employed themselves in the formation of a native vocabulary. They discovered a tolerably regular conjugation of the verbs, consisting of present and past tense and participle, for instance, booma, booma-ing ? booma-ga stand respectively for beat, beating and beaten.

Mr. Symmons Vocabulary and Grammar
(to be corrected)

Keep for grammar

copied

Of no further use

Obtained through Miss Georgina King of Sydney

Perth Dialect

The following short grammar was compiled by C. Symmons and published with a vocabulary in the W.A. Almanac for 1842.

In issuing the Grammar, Symmons acknowledged his indebtedness to Grey who was the first to "shape the language and grammar in a consistent and tangible form."

"I am writing," says Symmons....."to acknowledge the difficulties of entering into any details of the grammar of a language which is yet but imperfectly known. Still, I cannot avoid indulging the sanguine expectation that this effort....may prove useful to the settlers, interesting to the philologist, and be the means of furnishing a sound and thorough knowledge of the tongue to the Christian missionary."

1. The letters are : a, b, d, e, g, i, j, k, l, m, n, ng, o, p, q, r, t, u, w, y.
The sound of these letters is adopted from the orthography recommended by the R.G.S. of London.
2. The consonants are to be sounded as in English, the g being invariably hard.
3. The vowels are to be sounded for the most part as in the following English words :
4. a as in father except at the end of the words, or when it has the mark ^ over it, and it is then to be pronounced like the first a in mamma.
5. e as in there, whether at the beginning, middle or end of the word.
6. i as in fatigue
7. o as in cold; ow as in cow, now.
8. u as in rude.
9. y was used sometimes as a consonant, sometimes as a vowel.
In the latter case it is always long, as in my, sky, try, scythe.
10. In the Australian language there are no articles. The English sentence "Where is the horse?" "There is a man." "The women are gone." "I saw a ship." - "Would be expressed in Australian as "Horse where?" "Men there", "Womeh gone", "I saw ship."

11. List of consonants and most useful nouns (see Vocabulary)
12. Nouns in the Australian Language undergo certain inflections.
13. The Genitive Case (possessive) is formed by the addition of ak, ang. This varies from district to district. The literal meaning of these particles is "of" or "belonging to", as may be traced in some words derived originally from the inflections of others, e.g. kal-la = fire, kal-la-ak = of, or belonging to, fire; hot. Mi-ki, the moon; me-kang = of, or belonging to, the moon = moonlight. Dta, the mouth; dta-lang = of, or belonging to, the mouth = the tongue.
14. (To be corrected - see Kajaman's sentences, also Bardil, Williams.)

Examples of the Genitive case in ak : mam+ma+rap-ak gid-ji = a man's spear; ya-go-ak bo-ka = a woman's cloak; ka-mal-ak gar-rab (or my-a) = an opossum's hole, or nest.

Examples of the Genitive case in ang :- der-bal-ang = of, or belonging to, the (Perth) estuary; (particularly applied to the inhabitants on the banks); gab-ba-lang = of, or belonging to, water; Bud-jor-lang = of, or belonging to, the ground.

15. The sign of the Dative Case seems also, in some instances, to be expressed by ah, as "York-ah, Perth-ah, bardin" "Going to Perth or York", but generally it is rendered by al as "Ngad-jo-al-la-ja gu-lang-al yong-a-ga" "I gave it to the child".
16. The Accusative terminals in "in" as "Ngad-jo yan-gor-in nyar-gow-ban" "I do not see the kangaroo".
17. The Ablative is expressed by affixing al to the nominative case, as, "Ngad-jo boat-al Perth-ah bar-da-ga" "I went in a boat to Perth"; "Ngal-a-ta ky-bra-al wat-to bar-da-ga" "We went away in a ship"; "Bal-gun-al bu-ma-ga" "She was killed"; "Dar-da cart-al bar-dah bar-da-ga" "The dog went away with the cart".
18. The Plural number is generally formed by the addition of the numerals as far as three, beyond which the term "Bu-ja" (much, or many) is usually employed. But all nouns which express human beings, form the plural by the addition of man, or arra or garra, man being an abbreviation of man-da, altogether or collectively.

19. Those words which end in a vowel, take man in the plural, while those which end in a consonant take garra, as :-
 kar-do, a wife or husband, makes kardo-man (husbands);
 ya-go, a woman, ya-go-man (women); dju-ko, a sister,
 dju-ko-man (sisters); mam-mal, a son, mam-mal;garra (sons);
 gu-lang, a child, gu-lang-garra (children).

20. Declension of a substantive.

Singular

Nom.	ya-go, a woman	ya-go-man, women
Gen.	ya-go-ah, of a woman	ya-go-man-ah, of women
Dat.	ya-gol or ya-go-al, to a woman	ya-go-man-al, to women
Abl.	ya-go-al, with, or by means of, a woman	ya-go-man-in, women (Acc.)
Acc.	ya-go-in, a woman	
Abl.	ya-go-man-al, with, or by means of, women	

21. A woman came to the house = ya-go my-a-kal yu-gow bar-da-ga.
 That is a woman's staff = n'ying-gu ya-go-ah wan-na.
 I gave flour to a woman = ngad-jo mar-yn ya-go-al yong-in-ga.
 I saw a woman = ngad-jo ya-go-in djin-nang-nga.
 The ground was dug by a woman = bud-jer ya-go-al bi-an-a-ga.

22. The following list comprises the commonest adjectives :-

alive = wangin (applied to trees)	alive = dor-dak
angry = gar-rang	bad = djul
big = ngo-mon	better = djal-lam
black = mo-an	clear, as water = kar-ryl
cold = nag-ga	dead = won-na-ga
dry (not wet) = i-lar	far away = u-rar
fat = boyn-ga-dak	fresh = mil-gar
good = gwab-ga	green = gerip-gerip
hard (not soft)	mar-do-en
high = i-ra-gan	hot = kal-lang
long, in length = wal-ya-di	low = ngar-dak
narrow = nu-lu	near = bar-duk
old = windo	red = wil-gi-lang
right arm = nyen-mar	short = go-rad, go-rad-da
sick = men-dyk	slow = dab-bak
soft = gun-yak	sweet = mul-yit
tall = ur-ri	tame = ban-jar
thin = kot-ya lar-ra	tree = burn-do
well, not ill =	bar-ra-bar-ra
well, good = gwabba	in the habit of, accustomed to = ma-lyn
left arm = nyar-do	little = n-ya-map
like, similar to = mo-gin	white = wil-ban
wet = bal-yan	young = yyi-nang
wild, shy = wy-i-wy-i	

23. In addition to this list of adjectives, there is one, ga-dak, which requires from its nature, to be separately mentioned.

It means "having" or "possessing" and it is the exact opposite to "bru" (see rule 65). It is used as an affix to the substantive, expressive of that which a person or thing possesses, as : bal boyl-ya-ga-dak = he is a sorcerer, or one who possesses

- the power of sorcery; Jin-ga-la ga-dak = a cow, or the horn-possessor; Bal kar-do-ga-dak = he or she is married, or is one who possesses wife or husband; ngin-hi bo-ka mil-gan-ga-dak = you have a new cloak, or are the possessor of a new cloak; bo-ka-ga-dak wil-gi-ga-dak, gid-ji-ga-dak = having a cloak, wilgi, spear, etc.
24. The adjectives vary in their degrees of comparison, but it is perhaps more difficult to give general rules to this than in any other case. Some of them form their comparatives by the addition of "jin", as dab-bak, slow; dab-bah-jin, slower. Gwid-jir, sharp; gwid-jir-jin, sharper. Yer-rak, high; yer-rak-jin, higher. But most generally the Comparative degree is formed by the repetition of the word, whilst the Superlative may always be formed by the addition jil, as gwabba, good, gwabba-gwabba, better, gwabba-jil, best.
25. The degree or condition of a thing, understood in English by the word "very" is rendered in Australian by the repetition of the adjective, as mul-yit-mil-yit, very sweet, mur-do-in mur-do-in, very strong, gun-yak-gun-yak, very soft. The same form of expression occurs in English as, "Many and many is the time" (i.e.) very many times, again and again; or often and often (i.e.) very frequently, more and more, etc. etc.
26. The Intensitive jil, the meaning of which is rendered into English by "verily" is applicable to all other parts of speech besides Adjectives, as "kar-do-jil", one who is in the direct line of marrying with another; "Dad-ja-jil", it is certainly meat; "Kan-nah-jil", eh ! verily!.. it is indeed so?
27. Numerals or Nouns of Number, one, gyn; two, gud-jal; three, warh-rang.
28. Commonly speaking, among the aborigines of this part of Australia, the power of computation ends here, and any quantity beyond three is expressed by bu-la (much or many), but they have a complicated system of reckoning numbers beyond these three, as :
- Four = gud-ja-lin gud-ja-lin (two-two)
 Five = marh-jin-ban-ga (half the hands)
 Six = marh-jin-ban-ga gud-jir-gyn (half the hands & one)
 Seven = marh-jin-ban-ga-gud-jin-gud-jal ($\frac{1}{2}$ the hands & two)
 Eight = marh-jin-ban-ga-gud-jin-warh-rang ($\frac{1}{2}$ the hands & 3)
 Nine = marh-jin-ban-ga-gud-jin-gud-jal-in-gud-jal-in
 Ten = bel-il-bel-il marh-jin-ban-ga ($\frac{1}{2}$ the hands & 4)
 (the hand on either side)

29. The mode of reckoning time is by "sleeps", for short, and by the seasons, for long intervals, as :-

He will be here in three (days) sleeps, Bal-mi-la bid-jar
warh-rang-al-yu-al-ban-din.

Will Wannyn stay a long time on Rottnest? Wannyn Rottnest-
al kal-ya-gal ngin-now-in-ha-get-jin wan-you-in?

Yes, three years (summers and winters), Gua, bi-rok, mag-gora -
warh-rang.

30. It is in the Pronouns that the peculiarity of this language shows itself, and upon the proper use of them. It is necessary, therefore, to bestow the greatest care, for they are complicated, and a very slight change in the termination of one of them will alter altogether the force and meaning of a sentence.

31. The Personal Pronouns are :-

<u>Singular</u>	<u>Plural</u>
ngad-jo or ngan-ya = I	ngal-a-ta = we
nyen-do or ngin-ni = thou	n'yu-rang = ye or you
bal = he, she or it	bal-gun = they

32. These Pronouns are thus declined :-

Nom. ngan-ya = I	ngal-a-ta = we
Gen. ngan-na-lah = of me	ngan-nil-ah, of us
Dat. ngan-na = to me	ngan-nil-ah = to us
Acc. ngan-ya = in me	ngan-nil, ngan-nil-in = us
Abl.	ngan-nil-al = by us
Nom. bal = he, she or it	bal-gun = they
Gen. bal-ak = of him, her, it	bal-gun-ah = of them
Dat. bal-ak = to him, her, it	bal-gun-ah = to them
Acc. bal-in = him	bal-gun-in = them
Abl. bal-ak = by him	bal-gun-al = by them

33. It will be seen that there are two pronouns to express "I" - ngad-jo and ngan-ya; and two to express "thou" - n'yun-do and ngin-ni.

The difference between them seems to consist in this, viz. ngad-jo and n'yun-do are used to indicate the Active sense of the verb, and ngan-ya and ngin-ni, the Passive; that there being no Passive form of a verb, and no auxiliary verb "to be", ngan-ya and ngin-ni are employed whenever this verb can at all be required, and they are always used with the Present or Past Participle, or an adjective, which is never the case with ngad-jo and n'yundo; as, for example :-

ngadjo djin-nang = I see
 ngan-ya bar-din = I pierce
 ngan-ya ngan-now-in = I am eating
 ngad-jo bar-no den-dang-a-ga = I climbed a tree
 ngan-ya wau-gal-al bak-kan-a-ga = I was bitten by a snake
 ngan-ya win-do = I am old
 ngan-ya gar-rang = I am angry
 n'yundo kat-tidj? = Do you understand?
 yan ngin-ni wan-gow-in? = What are you talking about?
 n'yundo nyt-jah gabbi ngan-na-gang-ow bru? = Why do you
 not fetch me water?
 ngin-ni nyt-jah balin bu-ma-win? = Why are they beating him?
 ngin-ni djul = You are wicked
 ngin-ni go-rad-da = You are short

34. Ngad-jo and n'yundo are used to indicate the future tense of the verb. The rule and examples of this will be found under the Verb (see rule 44 and example 51 Future Tense.)
35. Besides the above, there are three separate forms of Dual Pronouns. The first is used with relation to brothers and sisters, or between two friends, implying that two people are to each other as brothers and sisters, or very nearly connected, as :
- ngal-li = we two brothers & sisters are friends
 nu-bal = ye two brothers & sisters are friends
 bu-la = they two brothers & sisters are friends
36. The Second, Dual expresses two persons standing to each other in the relation of parent and child, uncle and nephew, as :-
- ngal-la = we two, parent & child, uncle & nephew
 nu-bal = ye two " " " "
 bu-la-la = they two " " " "
37. The third dual expresses that two persons of the different sexes are man and wife, or greatly attached to each other, as :-
- ngan-nik = we two, husband and wife
 ngan-na-na = we two, brothers-in-law
 nu-bin = ye two, husband and wife
 bu-lan = they two, husband and wife
38. The Possessive Pronouns are derived from the inflected forms of the Personal Pronouns, as :-
- mine, ngan-na-lak his, hers or its, bal-ak or balalak
 my, ngan-na-lak our, ours, ngan-nil-ak
 these, nyun-na, nyunna-lang
 your or yours, n'yu-rang-ah
 they = nyun-no their or theirs, bal-gan-ah
39. That or those = n'yag-ga
 This or these = nid-ja
40. The Relative Pronouns are :-
- ngan-ni = who? (in the sense of Who are you?)
 ngan-do = who? (in the sense of Who did that?)
 ngan-nong = whose?

41. The Verb

The following is a list of the verbs in most common use :-

to arise = i-ra-bin	to beat = bu-ma
to break = tak-kan	to bring = bar-rang
to burn (slightly) = nar-row	to burn, to consume as a fire, or as meat overcooked = bar-ra-rap
to bury = bia-ran	to bite = bak-kan
to carry = gang-ow	to leave = wan-ja
to become = ab-bin	to marry = kar-do-bar-rang
to laugh = go-a	to open = yal-gar-an-an
to light a fire = du-kun	to pierce = dtan
to move = mur-ri-jo	to carry off = bar-rang
to pain = bak-kan	to cough = kul-bu-kul-bu-dtan
to play = wab-bow	to dig = bian
to close = di-din	to drink = ngan-now, nal-go
to cry = mi-rang	to eat " "
to divide = wal-lak-yong-a	to fly = bar-dang
To fear = wy-en	to go = bardo, watto
to fight = ba-kad-ju	to hear = kattidj
to frighten = nar-na-van-i-jow?	to know (a person) = nag-ol-ak
to go away = kol-bar-do	to run = yu-gow mur-ri-jo
to hide = bal-lar-i-jow	to scold = gar-rang
to pull up or out = maul-bar-rang	to see = djin-nang, nyang-cw
to put or place = i-jow	to sing = yed-dig-a-row
to shut = di-din-wan-ja	to smell = bin-dang
to sit = ngin-now	to spear = gid-jal
to speak = wan-gow	to take = gang-ow
to stand = yu-gow	to tear = jeran
to take away = bar-rang	to tie = yu-tarn
to throw = gwardo	to walk = yan-now
to understand = kat-tidj	

42. There are a few imperatives of verbs, of very common and useful import which may be inserted here :-

Come here = kow-a-kow-a-yu-al
 continue, go on = ngat-ti, ngatti-ngatti
 get up = i-rap
 leave a thing = bal wan-ja
 listen = nah-nah
 look, take care = gar-rod-jin
 go away = watto
 remain, stay = nan-nap

43. Terms of the Verbs

In forming the Tenses, very few difficulties present themselves.

The Present Tense is either the same as the Infinitive, as ngad-jo-djin-nang, I see, or is formed by the Present Participle, as, ngan-ya bu-ma-win, I am beating.

44. The Preterite or Past Tense is nearly always formed by adding ga to the Present, and is the same as the Past Participle.

The longer or shorter periods of time past, in which any action has occurred, are distinguished by prefixing to the Preterite the words "go-rah", a long time ago; "ka-ramb", a short time since; "go-ri", just now.

45. The Future Tense : The Personal Pronouns ngadjo and nyundo having their terminations changed to ul are used as signs of the first and second persons singular of the Future Tense.

Ngad-jul and n'yun-dul answer exactly to the English "I will"; "you will", as : ngadjul yong-a = I will give; n'yun-dul watto = You will go.

For the most part, however, the adverbs burda, presently, and mi-la, any time, hereafter, prefixed to the Present Tense indicate that an action is about to take place, and that a longer or shorter interval of time is likely to occur before its performance.

46. The Imperative Mood is formed by laying additional emphasis to the Present Tense.
47. The Present Participle is formed by the addition of "in" or "win" to the Infinitive of the Verb.
48. The Past Participle is the same as the Preterite Tense and is formed by the addition of "ga" to the Infinitive.
49. The Passive action of the verb is shown by the elliptical or defective form of the sentence, or by the use of ngan-ya and ngin-ni, together with the Past Participle and the Ablative case of the instrument of action, or cause of suffering.
50. No change takes place in the singular or plural numbers of the tenses, and the different persons of the Tense are formed by the mere addition of the characteristic pronouns.
51. Examples of the Tenses and use of the Verbs :-

Imperative. bu-ma = to beat, to kill, to blow (as a flower)
 Pret. Pres. bu-ma-win = beating
 Pret. Past bu-ma-ga = beating or having beat

Present Tense

Singular

ngan-ya bu-ma-win = I beat, or am beating
 ngin-ni buma-win = Thou beatest etc.
 bal buma-win = he, she or it, beats

Plural

ngal-a-ta bu-ma-win = we beat, or are beaten
 n'yu-rang bumawin = you beat or are beaten
 bal-gun bumawin = they beat or are beaten

Past Tense

To be used with go-ri or ka-ramb, according to the period of time which has elapsed and which is intened to be expressed (see rule 44)

Singular

ngad-jo go-ri bu-ma-ga = I have just now beaten
 n'yundo go-rah bu-ma-ga = thou hast long since beaten
 bal ka-ramb bu-ma-ga = he has some time since beaten

Plural

ngal-a-ta go-ri bumaga = we have just now beaten
 nyu-rang go-rah bumaga = you have long since beaten
 balgun ka-ramb bumaga = they have some time since beaten

Future Tense

The Future tense is with bur-da (soon, presently) or mi-la (hereafter), according to the idea of the interval of time wished to be conveyed to the speaker, with ngad-jul and n'yun-dul for the first and second persons singular (see Rule 44).

Singular

ngad-jul burda bu-ma = I shall soon beat
 n'yun-dul bur-da bu-ma = Thou wilt soon beat
 bal mi-la bu-ma = He shall hereafter beat

Imperative mood = bu-ma = beat

52. Passive Voice

In rule 47 it has been stated that throughout all the Tenses the use of the Passive Voice is shown first by the elliptical or defective form of the sentence, as

Present tense

Singular

I am beaten = ngan-ya-in bu-ma (someone) beats me
 Thou art beaten = ngin-nin bu-ma (someone) beats thee
 He is beaten = bal-in bu-ma (someone) beats him

Plural

We are beaten = ngan-nil-in bu-ma (someone) beats us
 You are beaten = n'yu-rang-in bu-ma (someone) beats you
 They are beaten = balgun-in bu-ma (someone) beats them

Past Tense : to be used with go-ri, go-rah or ka-ramb (see rule 43) as :

Singular

I was beaten (lately), ngan-ya-in go-ri bu-ma-ga = someone beat me (lately)

(The same form to be continued throughout the remainder of the persons, both in the Singular and Plural numbers.)

Future Tense - to be used with bur-da or mi-la (see Rule 43), as :-

I shall be beaten = ngan-ya-in burda buma = someone will beat me presently.

(The same form to be continued throughout the remainder of the persons of both numbers.)

53. In the instance of each of the above Tenses, it will be perceived that ngan-ya-in, ngin-nin etc. etc. are the Accusative cases of the several pronouns, governed by the Verb of which the nominative case is understood.

54. But secondly, the Passive form of the Verb may be indicated by the use of *ngin-ni* and the other Pronouns, or a substantive in connection with the Past Participle and the Ablative case of the instrument of action or the cause of suffering (see Rule 49).

Present Tense

Singular

ngan-ya gid[^]-ji-ál dtan-na-ga = I am pierced by a spear
ngin-ni yer-ra we-ál bourn-a-ga = they are wounded by a knife
bal durda-ál bak-kan-a-ga = he is bitten by a dog

Plural

ngal-a-ta wan-gal-ál dal-lang-a-ga = you are covered by wilgi
bal-gun mul-gar-ál dur-na-ban i-ja-ga = they are frightened
 by the thunder

Past Tense

bud-jor yago-man-ál bi-an-aga = the ground was dug by the
 women
my-a mar-ál tak-kan-a-ga = the house was destroyed by wind
yun-gar durda ma-kyn-ál-ngan-na-ga = the kangaroo was
 devoured by wild dogs

Future Tense

Singular

Ngan-ya mi-ja get[^]-jin won-ná-ga = I (shall be) soon dead.
Ngin-ni burda gabbi-ál mor-da-kal bur-da-ga = Thou (wilt
 be) presently drowned
Kal-la burda get[^]-jin du-ku-ná-ga = the fire (will be) made
 soon.

Plural

Ngalata djan-ga-ál mi-la goran-a-ga = we shall be scolded
 by the white people
nyu-rang horse-al bur-da gan-ná-ga = you will be kicked by
 the horse presently
Bal-gun bur-da get[^]-jin bu-ma-ga = They will be soon punished

55. The above examples of the Tenses of the Passive Voice must be taken rather as illustrations of the possible, than the common use of the verb in its passive signification. It might seem pedantic and over-strained to an aboriginal Australian to insist upon this form of speaking. He would most probably prefer making use, in most cases, of the Active form of the Verb, and it is evident that the idea conveyed is the same, whether we say :
- I am beaten, or, Someone beats me
 I was beaten, or, someone has beaten me
 I am pierced by a spear, or, a spear has pierced me
 The ground was dug by a woman, or, a woman dug the ground
 We shall be scolded by the white people, or, the white people will scold us.

56. When an adjective, expressive of the quality or condition of a thing, is preceded by a pronoun or substantive, the auxiliary verb "to be" is always understood in some of the Tenses, as :-

Singular

ngan-ya yu-lap = I (am) hungry
ngin-ni kot-ye-la-ra = thou (art) thin
bal win-do = he (is) old

Plural

ngalata gwabba = We (are) good
 n'yurang ^{ajul} = You are wicked
 balgun mendyt = they are sick

When other periods of time are to be expressed, the same rules as previously laid down, are to be expressed (see rules 44 & 45).

57. The following is a list of the commonest and most useful adverbs :

accidentally = bal-luk	actually = yam-bo
after, behind = ngo-lang-a	again = gar-ro
already = dow-ir	badly = djul
before, in front = gwytch- angát	close, near = ba-duk
enough = bel-ák	continually = kal-yá-gál
formerly = ka-ramb	far away = u-rar
here = n-yal	gently = bet-tik bet-tik
how many = ngam-man	high = yi-rak, yi-ra-gan
in this manner = wan-noitch	immediately = i-lak, gwytch
just now = go-ri	in vain = mor-do
no = yu-a-da	low down = ngar-dák
now = yy-i	not = bart, bru, yu-a-da
quickly = get-get	perhaps = gab-byn
slowly = dtab-bak	short time since = go-ri
so many = win-nir	win-ni-rah = so, in this manner
that way = wun-no	softly = bet-tik
there (a short distance off) yet-lin-ya	then = gar-ro
truly = jil bun-do-bah	there (a long distance off) bo-ko-jo
very (affixed to words in an intensive) = jil	well = gwabba
never = yu-at-jil	more = ngatti-ngatti
yes = qua	near = bor-duk
	where = winji, winja, yan
	yonder = bokojo

58. The position of the Adverb in a sentence seems to be of little importance provided only it is placed before the verb.

59. The Prepositions are few in number :-

After (used with the Dative case), ngo-lang

Among (mingled with anything), kar-da-gor

Amongst (to divide amongst), man-da

Between = kar-da-gor

By is rendered by affixing al to the nominative case of the Substantive or Pronoun (see Ablative Cases, rules 15 & 20).

In, within, bu-ra

Of, is rendered by affixing ak to the nominative case of the Substantive or Pronoun (see Genitive case, Rules 13 & 20).

60. The Prepositions are always used after the Substantive or Pronouns. Examples :

Bal ngan-na ngo-lang mur-ri-ja-ga, He came after me.

Djan-ga kar-da-gor gid-jig-wat bru, Do not throw the spear among the white people.

Ngad-jo n'yag-ga mar-yn nya-rang-ah man-da yong-a, I gave this flour among you.

Yel-la ur-nu-ah kardagor marrija = go between these trees

My-a bu-ra dar-bow = go in (within) the house

Je-da bur-nuah ngad-ja = the bird is on the tree

Ngad-jo bel-in gan barn-ba-da-ga = I went with him.

Ngad-jo cart-al ba-dah ba-da-ga, I went with the cart

Bo-ra bru = without a cloak

My-a bru = without a house

61. Mode of Interrogation. Accusative is most commonly put by terminating the sentence with the interrogative interjection "kan-nah", as :-

n'yundo ton-ka kan-nah? = do you hear or understand?
 bal bur-na gang-a-ga kannah? has he brought the wood?
 bal n'yun-no babin kannah? is that your friend?

62. Mode of Affinitive. The reply to the question, if in the affirmative, may be rendered wither by qua, yes, as :-

n'yundo bur-da gab-bi bar-rang kan-nah? = Will you
 fetch water presently?
 mam-na-rap go-ri yu-al kan-nah? = Has the man come?
 qua, yes.

63. Or by affixing the particle bah to the end of the word which is used in reply, as :-

bal ngan-ni? Who is that? Yel-ja gon-ga-bah, It is
 Yellagonga, it is no other than Yellagonga.
 yal-la nyt? What is that? Bur-nu-bah, it is a tree;
 it is nothing but a tree.
 yal-la gwabba kannah? Is that good?
 ngin-ni burdo-jil wangowin kannah? Are you speaking the
 truth? Bando-bah, it is perfectly true.

64. Mode of Negation : If the reply to the inquiry be in the negative, bart, bru or yu-a-da may, either of them, be used. They each signify not. But bart and bru are most generally used with verbs and yuada with adjectives, as :-

ngad-jo kat-tidj-bart = I do not know (or) understand.
 ngad-jo djin-nang bart = I do not see.
 kal-la du-kun-a-ga yu-a-da = the fire is not prepared
 (not lighted).
 n'yag-ga gwabba yuada = that is not good.

65. Bru also signifies "without" and answers to the English word "less" in composition, as :-

ngan-ya bo-ka bru = I am without a cloak (cloakless).
 ngin-ni my-a bru = thou art without a house (houseless).
 du-da dy-a bru (?) We are without water (?)
 n'yu-rang dad-ja maryn bru = you are without food
 balgun ngan-gan bru = they are orphans (i.e. without a
 mother, motherless).

66. Yu-a-da means "no" as well as "not" and is always used for the simple negative to a question, in the same way as qua is for the affirmative (see rule 64).

67. Conjunctions. There are only three conjunctions as far as can at present be ascertained; more doubtless will be discovered as our knowledge of the language advances :

gud-jir = and; min-ning = if; ka = or.

68. Among the Adverbs there is no word for "when"; min-ning and ka do for it, as :-

Minning ngad-jo ngin-na bi-nang djin-nang ngad-jal n'jinno
 sixpence yonga =
 When (or if) I see you tomorrow I will give you sixpence.

Nyundo Perth-ah yy-i-ka my-roh yu-al-a-ga =
 Did you come to Perth today or yesterday?

n'yundo Perth-ah yy-i-ka mu-re-go-to bur-da-ka mi-la yu-al =
 You come to Perth today or tomorrow, soon or some time hence.

69. There are two Interjections :

nah! ah! oh! so! in reply, or as acknowledgment that the person who utters it is belonging to, or is interested in, what is being related.

n'you! alas! an expression of sorrow at bad news, uttered long and slowly.