

CHAPTER XII

LANGUAGE

IN the original classification of Australian languages which I give in *Eaglehawk and Crow*, they are divided into six main classes, designated in accordance with the territory over which they were spoken. The third of these classes includes the dialects of New South Wales and those of the south, the centre, and the east of Queensland. It is to subdivision 1 of this third class, embracing the coast languages, that Kabi and Wakka belong.

Being the languages of adjoining tribes, they have a number of words in common, but the surprising fact is the dissimilarity between them both in vocabulary and in inflections. The Kabi language is the more musical, and, to my mind, the least corrupt of the two. The Wakka is more consonantal, it has the palatal *ch* very decided, and its frequent shorter forms, as compared with Kabi, suggest the operation

of a wearing-down process, like what in West Australia has in some instances reduced two words, each originally of two syllables, to a monosyllable.

The pronominal and verbal schemes are more perfectly preserved in Kabi than in Wakka. Kabi, also, more closely resembles the Kamilroi to the south-west than Wakka does.

In Kabi and Wakka there are the same phonic elements and the same order of words in sentences. Both languages are averse to initial vowels, and in both the terminal letters are the liquids, ng or vowels. In both, the sounds of "h" and "s" are foreign.

The distinction between hard and soft mutes is not recognised. The pronunciation of words is not uniform, but varies considerably with different speakers. The difference is conspicuous in certain letters, *e.g.* "t", which, with different speakers, will sound like d, dh, ty, ch or j. Hence the Kabi word for *man* might be written dan, dhan, tan, tyan, chan or jan. It is often difficult to determine the exact quality of a vowel, *e.g.*, whether the word for *where* should be written wanyō or

200 Two Tribes of Queensland

wenyō depends upon the particular speaker, and even with the same person the pronunciation varies.

Other common characteristics are the expression of gender usually by distinct words (an exception being the feminine termination -gan), a liberal use of adverbs compounded with verbs or with verbal indices, the absence of inflections for number in nouns and verbs, and the non-recognition of person in verbs. Another feature is the meagre representation of tense by inflection, adverbs being commonly used to express time.

In the verb, besides terminal inflections, infixes are liberally used, and to a less extent prefixes, to indicate modifications of sense. Threlkeld¹ was, I believe, the first to show how the introduction of a syllable into the heart of a verb delicately varied its meaning. This principle is illustrated in these two languages, and especially in Kabi, as will be shown by examples.

Nouns become adjectives by the addition of such inflections as -nō, -ngur, -dō, -dhau in Kabi and -ngī, -gī in Wakka. Occasionally

¹ *Key to the Struct. of the Abor. Lang.*

nouns and adjectives and frequently adverbs became transformed into verbs by suffixing a verbal determinant. Examples are :—

nguyum, *sweat*, nguyum-böman, *to perspire*,
 kunna, *neck*, kunna-mara, *to wring the neck*,
 yīkī, *the same, likewise*, yīkī-man, *to resemble*,
 kurī, *around*, kurī-man, *to revolve*.

In simple sentences the order is subject, indirect object, object, adverb, verb. The adjective follows the noun it qualifies. Modifying phrases and conditional clauses usually come first in compound sentences. Prohibitive sentences, in Kabi, are introduced by the negative adverb “bar.” It should, however, be observed that the structure of sentences admits of considerable flexibility.

Mental states are usually expressed by words or phrases descriptive of some physical action or condition. Examples are :—

Nölla kalangur (lit. stomach or inside, good),
cheerful,
 Nölla warabin (inside trembling), *frightened*,
 Nölla kaiyaman (inside biting), *sorry*,
 Mī kambīman (eyes hiding), *jealous*,
 Murū wömbalīman (nose uplifting), *supercilious*,
 Pīnang baluman (ears dying), *to forget*.

202 Two Tribes of Queensland

Nouns and adjectives are frequently conjoined to express one idea, thus :—

Kaiwun kabī (desire wanting), means *lazy*,
Pīnang gulūm (ears dull), means *deaf* or *mad*.

THE KABI LANGUAGE

PHONIC ELEMENTS

Vowels

a	ā	o	(as in Eng. ton)	â	(as in warm)
e	(as in Eng. yet)	e	ē	o	ō
i	ī	u	ū		

Diphthongs

au ai iu oi ou ua ui

Consonants

	k	g	ng						
t	d	th	dh	ty	(almost like palatal ch)	y	r	rr	(muffled cerebral)
							l	n	ñ (ny) ndh
	p	b	v	w	m				

VALUE OF THE LETTERS

The following values apply to the spelling in both Kabi and Wakka—

a	as in Eng. bath
ā	„ far
ě	„ yet, her
e	„ pen
ē	„ ei in rein
i	„ pin
ī	„ ravine
ö	„ son

â	as in Eng.	warm
o	„	on
ō	„	lone
u	„	full
ū	„	oo in food
au	as in Lat. causa and ou in Eng.	pound
ai	as i in Eng.	wine
ou	as ow in Eng.	mown nearly
ng	as in Eng.	sing
nng	„	finger
nng	„	pruning with i omitted
ny	„	Span. ñ

The hard and soft consonants are not consistently distinguished, in fact the distinction is practically non-existent.

Neither l nor r occurs initially. The terminal sounds are the liquids, ng, ndh and vowels. Initial vowels occur but rarely. Such combinations as pr kr are sometimes used at the beginning of a syllable, but between the consonants a semi-vowel steals in. S is found only in the dog-call "isē," which is probably a Papuan or Melanesian word. H only occurs in one or two foreign words. Not only are the dentals t, d, interchangeable, but they may take the form of dh or ty or even of clear palatal ch with some speakers. This remark holds good for most if not for all Australian

dialects. The sound which I have represented by *dh* is that which would be produced by a sound of *d* preceding and coalescing with *th* in English *that*. *V* is the equivalent of *b* with some speakers. Thus, "vröngaman," *to hear*, is pronounced in some parts "brangaman." It is difficult to determine what the initial consonant in this word originally was, as the stem seems to be identical with the Victorian word "wirng," the *ear*.

A feature of Kabi common to Australian languages and also to Tasmanian is the elision of the letter *g* (or *k*) where it occurs between two vowels. Thus "buga" or "bua," *foul smell*; "bugaman" or "baman," *to come*; compare S. Australian Buandik for Bugandaity, the name of a tribe, and Tasmanian "pah" for "pugga," *a man*. In Australian dialects there is a similar elision of the letter *r*.

Reduplication is common. Where letters are doubled each requires to be distinctly heard.

The same spelling has not been invariably adhered to for the same word, the reason being that the pronunciation, even of common words, is slightly varied by different speakers, and the

pronunciation of the one individual is not always consistent.

THE NOUN.

Although there is no article consciously employed, yet it seems to me that there was in the original Papuasian speech a substantival index or determinant with the force of an article, well marked in the Tasmanian -na. The trace of this article, or noun-index, is observable in the nouns which are most widely distributed in Australia, such as *dīn-na*, *foot*, *tulla-na*, *tongue*, *pin-na*, *ear*. Sometimes it is only represented by the letter n. In Kabi this primitive ending is usually represented by -nang or -ning, *e.g.*, *pī-nang*, *ear*, *ki-ning*, *arm*, *gu-nang*, *excrement*. Probably this terminal index in Tasmanian and Australian nouns corresponds to the so-called article na-, which is initial in Melanesian.

Plurality is denoted, not by inflection, but by an adjective added, thus, "dhu," *tree*, "dhu bōnggan," *tree many*, or *trees*. Gender is not regularly distinguished by inflection, but some proper names of females and a few common names take -kan or -gan as a feminine

termination. This is the case with the class-names, *e.g.*, Bōnda, fem. Bōnda-gan, and correlative terms such as “nyulang,” the relationship existing between son-in-law and mother-in-law, the feminine form being “nyulang-gan.” Similarly, “kanī” means *son*, “kanī-gan,” *daughter*. But usually the equivalents of *man*, *woman*, *father*, *mother*, are employed to mark the sex.

Declension

Case, or what corresponds to case, is expressed by numerous terminations, a few of them occurring with great frequency. The simple stem is used both for the nom. and acc., but -na or -nga usually marks the acc. case, and sometimes even the nom. There is also a special form for the subject when it is nominative to a verb of action, and especially to an active, transitive verb, as is general in Australian languages.

The subjoined paradigm exhibits the most common inflections.

Nom. simple the stem alone or with -na added as yěramin,
horse.

„ agent -dō or -rō, as yěramin-dō, *horse*, dhakkē-rō, *a stone*.

Gen.	-nō or -ū, as yěramin,-nō	kung-ū, <i>of the water.</i>
Dat. to or into	-nō	nōlla-nō, <i>to the hole.</i>
„ to go for	-gō yěramin-gō	kung-gō, <i>for water.</i>
Acc.	-na yěramin-na	nguina-na, <i>the boy(obj.).</i>
Abl.	-nī	nōlla-nī, <i>in the hole.</i>
„ because of	-karī yěramin-karī	
„ along with, upon „	„ „	wabun - garī, <i>on the stump.</i>
„ instrument	-rō	kuthar-rō, <i>with a club.</i>

Other illustrations are—

ngurūin-nī, *by day.*

kīra-mī, *at the fire.*

kīra-ba, *with or in the fire.*

nīrīm-ba, *in the middle.*

The termination -gō is used both with nouns and verbs, thus, dhurī-gō bam-gō yan-gō, *to-the-scrub for-eggs going.* It sometimes means *motion to*, sometimes *purpose*, being, in the latter case, equivalent to English *for*. Another peculiarity is the frequent use of -nga as an affix to any part of speech. It is an accusative ending and also a copulative conjunction, but it often occurs in an untranslatable way, as, for instance, “Tangka-nga Tommy-nga”—“(Say) Thank you (to) Tommy.”

PRONOUN

The personal pronoun is richly inflected by case-endings, but is not inflected for distinction

208 Two Tribes of Queensland

of number, unless we are to suppose that the termination *-lī*, in first person plural has the significance of plurality, which is probable. Gender is undistinguished phonically. The personal pronoun is a typical Australian example of this part of speech.

PARADIGM OF PERSONAL PRONOUN

SINGULAR		PLURAL	
<i>First Person</i>			
Nom. (simple) I,	ngai	We,	ngal'ī, ngal'in
„ (agent) „	nga'dhū or a'tyū „		ngal'indō
Poss. My, Mine	ngan'yunggai	Our, Ours,	ngal'innur ngal'-innō
Dat. Me,	ngai'bōla	Us,	ngal'in-gō
Acc. „	ngan'na	„	ngal'in
<i>Second Person</i>			
Nom. (simple) Thou,	ngin	You,	ngul'am
„ (emphatic) „	ngin'dai, ngin'bilin		
„ (agent) „	ngin'dū		
Poss. Thy, Thine,	ngin'yōnggai	Your, Yours,	ngul'-amō
Dat. Thee,	ngin'bōla, ngin'bangō	You,	ngul'-ambōla
Acc. „	ngin'na		
		Nom. You all,	ngu'pū
		Poss. Yours,	ngu'punū
		Acc. You all,	ngu'punga
<i>Third Person</i>			
Nom. (simple) He, She, It,	ngun'da	They,	dhin'abū
„ (agent) „ „	ngun'darō	„	dhina'burō

Poss.	His, Her, Hers, Its,	ngun'danō	Their, Theirs,	dhina'- bunō
Dat.	Him, Her, It,	ngun'dabōla	Them,	dhina'bubōla, dhina'bunga
Acc.	„ „	ngun'danō	„	dhin'abunga

DUAL

Inclusive,	2nd and 1st persons,	Thou and I,	ngal'īnngin (lit. we thou)
Exclusive,	3rd and 1st persons,	Another and I,	ngōl'ōm
		2nd person,	You two, bul'la
		3rd person,	They two, bul'la

As in other Australian languages, the Relative Pronoun is lacking.

INDEFINITE PRONOUNS

Anyone, Everyone, Everybody,	kar'vandhī'lum
Everyone,	kōm'kalim

USED WITH PERSONAL PRONOUNS SINGULAR AND PLURAL

Self,	mit'dhī
By oneself,	mit'dhīnō

PRONOMINAL ADJECTIVES

Another's,	dhōm'kaiyīr
Other,	kar'va
Some . . . Others	kar'va . . . kar'va
This one	ka'ringa
That one	kōr'adhū

The adverb “karī,” pronounced also “kathī” and “kaī,” is the stem of several of the above

forms. The termination -va is also pronounced ba, in which form it is widely current to change the adverb into numerals and pronouns. For demonstrative, the third personal is used, and also the pronominal adjectives "ka'ringa," this one, and "kōradhu," that one.

INTERROGATIVE PRONOUNS

Nom. (simple)	Who	ngan'gai
„ (agent)	„	ngan'dō
Poss.	Whose	ngan'yunggai
Dat.	Whom	ngan'gaibōla
Dat. and Acc.	Whom	ngā'na, ngan'gaiminī
Nom. (simple)	What	min'yanggai
„ (agent)	„	ngan'dō
	What is the matter?	wan'duroman

Demonstrative and Indefinite Pronouns are subject to inflection by suffixes like the Noun. Two of these suffixes -pa and -na, it is interesting to notice, as they are virtually of universal occurrence in Australian languages. The first where it occurs in Kabi has become inseparable from the stem, as, for instance, in "kar-va," or "kar-ba," *another*.

The root "kar" is no doubt the same as in the adverb "karī," *here*; -ba added makes it a demonstrative, which can be used as a sub-

stantive and then the word can take the postfix -na, which we have seen is primarily a nounal index. Variants of this word "karba" occur very widely for the numeral *one* in such forms as kur-na, kuri-pa, kutu-põna.

THE ADJECTIVE, ADVERB AND CONJUNCTION

Adjectives generally are not distinguishable from nouns by peculiarity of form. There are, however, many exceptions, chiefly in the case of adjectives formed from nouns by the addition of an adjectival termination. The most common of these is -ngur (sometimes -ngū or nō) the genitive sign in pronouns, which can be suffixed to nouns to imply the possession of the quality expressed by the noun, as wulwī, *smoke*, wulwī-ngur, *smoky*, dhilīl, *noise*, dhilīl-ngur, *noisy*, bōkka, *horn*, bōkka-ngur, *horned*. The same termination is sometimes added to an adjective and appears to slightly vary the sense, thus, kōnan, *kind*, kōnan-ngur, *quiet, tame, unfortunate*; baiyī, *sore*, baiyī-ngur, *sick*. This suffix occurs in Kamilroi to mark the possessive case of nouns and is the sign of the same case in the Kabi pronoun, 1st person plural.

212 Two Tribes of Queensland

Another adjectival ending is -dhau or -dō, *e.g.*, wuin, *night*, wuin-dhau, *dark*, buran, *wind*, buran-dō, *windy*.

Still another such ending is -ban or -bandh, varied to -wan, -wen or -wendh. It is suffixed to nouns, adjectives or adverbs. Examples are wuru, *before*, wuru-wendh, *old*; dhandar, *slippery*, dhandar-ban, *agreeable*; dhalī, *now*, dhalī-ban, *new*.

The adjective, when used as such, is not declined. It is generally compared by the help of adverbs like "karba" (or "karva") *very*. Another mode of comparison is to say of an object, this is large, this is good, and so forth, a comparison with other objects being implicit.

The adverb has no distinguishing phonic index. It occasionally has the adjectival ending -ngur. Adverbs in -ni and -na may be regarded also as locative cases of nouns. Common nominal suffixes are joined to adverbs and modify their meaning, *e.g.*, "bīya," *back*, "bīya-ni," *at the back*; wurū, *out*, *first*, "wurū-nī," *at the front before*.

Conjunctions are very sparingly used. The commonest are "wenyō, *if*, "bōn'na," *when*,

‘nga,’ *and*. The first two are used rather to modify than to conjoin. Judging from conversations I have heard, I am of opinion that a phrase was often joined to the one following by hanging on to the final letter of the first.

Interrogative Words

The stems “min ” (or “minya ”) and “wen ” (or “wenyō) take on numerous suffixes. The first of these has a counterpart in the Malay “man,” the second in the Melanesian “ua,” “ue,” “uan,” and the Tasmanian “wana.”

mina'nī	why
mina'lō	„
minya'ma	how many
minya'nū	what place
min'yanggō	how
(min'yanggai	what, Inter. Pron.)
wen'ya, wen'dyō, or wen'yō	where
wen'yōminī	wherever
wen'yō	when
wen'yōböla	when (at what time)
wen'yarī	how getting on
wan'yiram	which way
wen'yiragō	whatever
„	wherever
wan'dyuramathī	how is it
wan'dhurathin	why

Numerals.

The numeral system is binary. To express a number higher than two the terms for one and two are combined as may be necessary. "Kālim" or "kualim," *one*, "bulla," *two*, "bulla kālim," *three*, "bulla bulla," or "bulla kira bulla," *four*. The enumeration may be conducted higher after the same manner, but generally numbers above four are expressed by "gurwinda" or "bönggan," *many*.

THE VERB

The verb has various forms, as *Simple*, *Reciprocal*, *Causative*, *Intensive*. But, in certain instances, what might be regarded as a special form might equally be regarded as a distinct derivative from the simple form. Infinitive, Indicative, Purposive, Suppositional and Imperative moods are distinguishable with well-marked terminations. The infinitive and indicative may, however, be said to overlap. Tense as indicated by termination is very wavering, the same forms serving on occasions for present, past, and future time. There is a clearly-marked preterite, terminating in "n," which serves also as a perfect participle and does

duty for a passive voice which otherwise is wanting. The infinitive is employed as an imperfect participle, and there is also a verbal noun.

The shortest and simplest form is the imperative. Often it is one syllable, it rarely exceeds two, but sometimes adds “-mōrai.” Its termination is always in vowel sounds.

The general verbal notion is expressed by the infinitive index, which is usually “-man,” “-mathī,” or “-thin.” Some verbs have an infinitive in two of these endings, thus there is “yanman” and “yanmathī,” *to go*, “nyindaman” and “nyindathin,” *to enter*. The difference between the significance of “-man” and “-mathī” is slight, if any, but as compared with “-thin” the two former indicate more commonly *state* or *inactivity*, the latter *action* or *motion*. What I have called the Purposive Mood has the termination “-thin” for its index, but as verbs with this ending do not invariably denote purpose, it must be taken also occasionally for the sign of the infinitive. For instance, “yaman” and “yamathī,” from stem “ya,” alike mean *to speak*, but “ya-thin” means *wish to speak, purpose speaking*, thus

“Yakoi! atyu nginna yathin,” means “Come here, I want to speak to you.”

Person is not distinguished by sound, but has either to be inferred, or the pronoun is expressed and precedes the verb. Conjugation is by prefixes, affixes, and infixes. The prefixes are usually of adverbial force, the affixes impart the modal, temporal and participial signification, and the infixes may be regarded as possessing *formal* power, expressing generally causative and intensive variations of the sense, only it should be observed that the index of the reciprocal *form* is terminal.

The following exemplify the use of prefixes—

bīya-bōman, *to come back*, from bīya, *back*, baman (or bōkaman) *to come* ;

yīkī-yaman, *to answer*, from yīkī, *the same, likewise*, yaman, *to speak* ;

wurū-bōman, *to come out*, from wurū, *out*, baman *to come* ;

yīvarī, *to put, to make*, is probably derived from “barī,” *to bring*,

and is varied to mīvarī, *to put away*, and to wuruyīvarīthinī, *to put out*.

In “bī-wathin,” *to play*, “wathin,” means *to laugh*, and “bī-” is an intensifying preformative ; in “bī-

yelī," to *cooey*, "yelī" means to *shout*, and "bī-" has an intensifying or prolonging force. In "bī-dha-līn-da," to cause to *drink*, the initial syllable transforms the Simple into the Causative Form, or rather helps to do so, for "-lī" and "da" are also concerned in the change, "dhathin" being the vocable meaning to *drink*.

The following are examples of affixes :—

- "-man," "-mathī," "-thin," regular signs of infinitive, of imperfect indicative, and imperfect participle ;
- "-an," "-in," "-un," signs of preterite, perfect participle and passive sense ;
- "-ra," "-thin," "-thinī," futurity, purpose, and possibility ;
- "-ei," "-ba," "-da," "-ga," "-na," "-nga," "-ngai," marks of imperative mood ;
- "-aio," "-aü," distinguish the suppositional mood ;
- "-na," "-ba," are signs of the gerundive and imperfect participle ;
- "-ira" has the sense of forcing or pressing ;
- "-iu" implies irregular movement, as exemplified in "kauwaliu," to *search* ; "maliu," to *change* ; "yandiriu," to *perambulate* ;
- "-mathin," "-bathin," "-wathin," transform other parts of speech into verbs and impart the significations respectively of (1) *purpose*, (2) *becoming*, (3) *holding* or *making* ;
- "-yulaiyu" is the index of the Reciprocal Form, e.g., "baiyī," to *strike* ; "baiyulaiyu," to *fight*, i.e., to *strike one other* ; "ya," *speaking* ; "yathulaiyu," to *converse*, etc.

218 Two Tribes of Queensland

Infixes. — Such terminations as “-man,” “-mathī” express the general verbal sense, having some such force as *do* or *make*. Without removing this general verbal sign, one or more syllables may be interposed between it and the stem; this is the usual mode of indicating the Causative and Intensive Forms.

“Karī” means *here* or *in*; “karimī” (for “kari-mathī”) is *to enter*, with preterite “karin.” There is also a verb “karī-na-man,” and another “karīn-di-mī,” both meaning *to put in*; “-na-” and “-di-” are the causative indices. “Dungī-man” means *to cry*; “dungī-nura-man” *to make to cry*; “kurī-gō” is *to turn round*; “kurī-man” *to revolve*; “kurī-na-man” *to cause to turn*; “kurī-mathin-da” also *to cause to turn*, so that in these examples “-nura-,” “-na-” and final “-da” mark the Causative Form.

The word “buwandīman” means *to herd*, lit. *to cause to stop*; it is thus compounded “buwan,” *to stand*, “-di-” causative sign, “-man,” verbal sign.

The inflex “-lī-” is introduced to imply doing well, progress, advantage. The following are examples:—There is a stem “yangga,” having

the meaning of *making*. The ordinary infinitive is “yanggō-man,” *to make*; “yangga-lī-thin” is *to make well, to cure*; “yangga-lī-nō-man” is *to allow*, from “yangga-,” “-li-,” *to advantage*; “-nō-,” *permission*; “-man,” the verbal sign. “Wōmba” is the imperative meaning, *lift*; “wōmba-lī-man,” *to fall upon*; “wōmbalin,” *carrying*; the word “wōmba-li-mar-aio” may therefore be thus analysed, “wōmba-,” *to lift*; “-li-,” *motion*; “-mar-,” sign of futurity, “-aio,” mark indicating supposition.

One kind of modification yet remains to be noted—viz., reduplication. This is the usual sign of the Intensive Form, *e.g.*, “yělīman,” *to shout*; “yělī-yělī-man,” *to speak quickly*; “dhōman,” *to eat*; “dhan-dhōman,” *to gnaw*; “dhōmma” means *to catch*; “dhōmma-thin,” *to hold, to grip*; “dhōmma-man,” *to marry, i.e., to catch and hold fast*.

GRAMMATICAL NOTES ON WAKKA

My notice of the grammar of Wakka will be brief, as I have not the same command of this language as I have of Kabi. The observations given here will, however, be found correct, I think, as far as they go. Many of the remarks

already made upon Kabi apply equally to Wakka.

THE NOUN

The distinction of number is not indicated by inflection but by the addition of an adjective. As in Kabi, a feminine suffix *-gan* (or *-kan*) is attached to a very few masculine or common names. This suffix may be just a variant of "gin" (*g* hard) the term for woman. When gender is to be indicated without this suffix some adjective is used to specify the sex. We have seen that in Kabi "malimgan," *wife*, is the feminine of a rare term "malim," *husband*, so in Wakka "nyōm," *husband*, has a feminine "nyōm-gan." Jōnjarin-gan is the feminine of Jōnjarī, the name of a beneficent supernatural being.

The case relations are expressed both by terminal inflection and by the use of separate words immediately preceding the noun. What may be called case-endings seem to be fewer in Wakka than in Kabi.

The commonest suffix is *-nī*, varied to *-ī*. Examples are "kundu," *bark*, "kundu-nī," *on the bark*, "kung," *water*, "kung-ī" *in the*

water. The suffix *-man* signifies *belonging to, related to, possessing, e.g.,* “*kuliböra-mana,*” *belonging to the “kuliböra” (honeycomb people),* “*jönjari-man,*” *befriended by or possessing* “*Jönjari.*” A suffix “*-wangē*” has the meaning *concerning.*

THE PRONOUN

SINGULAR

PLURAL

First Person

Nom. (simple) I	ngia	nga'inga
„ (agent) „	a'tyu	
Poss. My, Mine	nga'rī	nga'ira
Acc. Me	ngon'ya	nga'ina

In the plural a medial “*l*” has evidently been elided.

Second Person

Nom. (simple) Thou	ngin	ngū
„ (agent) „	ngin'du	
Poss. Thy, Thine	ngin'gorī	ngū'ria
Acc. Thee	ngin'na	ngū'na

Third Person

Nom. He, She, It	yoa, moa	gō'na
Poss. His, Her, Hers, Its	yong'garī, yo'rī	yau'rī
Acc. Him, Her, It	mōn'na	yau'na

Dual

Nom. We two	ngam'ngin
Poss. Our, Ours	ngam'garī
Acc. Us two	ngam'a

Pronominal Adjectives

Nom. That one	kōr'ai, mōr'a
Poss. That one's	kōr'arī, mōr'arī

INTERROGATIVE PRONOUNS

Who	ngan'unda
What	ngan'dō, nyan'da
(What is it ?	nyan'dī ī'ngī)

THE ADJECTIVE, ADVERB AND CONJUNCTION.

There is no article. The adjective is not inflected. There are a few adjectival terminations, the commonest being -ngī, varied to -gī, otherwise the adjective is undistinguishable from the noun.

The adverb is likewise undistinguishable from the noun in form.

The copulative conjunction is usually "nga," as in Kabi, another word similarly used is "gōn'a."

NUMERALS

One	ka'buin
Two	boi'yō
Three	kor'omda
Many	mai'yan

INTERROGATIVE WORDS

how	wan'darumau
„	win'yuramau
how many	nyam'ma
why	nan'gō
where	wěn'yō, wěn

when	wen'yuala
„	wen'yamga
what is the matter?	wan'daran-ga
why	nan'gō

THE VERB

The verb appears to be very simple in its conjugation. It has neither person nor number. There is a past tense which is also the perfect participle. It has Forms, *Simple*, *Reciprocal*, *Causative*, and *Intensive*, as in Kabi, it also has Moods.

The imperative is the stem. The perfect participle usually ends in “-ai.” The suffix “-jau” marks the Reciprocal Form, “-jinga” the Intensive, and “-ndī,” or “-dī,” the Causative.

The following examples will illustrate the above remarks :—

“Bea,” *come*, imperative mood, “ba,” infinitive, “bai,” past tense and perfect participle.

“Ya,” *speak*, imperative and infinitive, “yai,” past tense and perfect participle.

“Bi'yanga,” *to hear*, infinitive, “bi'yangai,” past tense and perfect participle.

“Bu'ma,” *strike*, imperative, “bum'bē,” infinitive, “bum'jau,” Reciprocal Form, “bum'jinga,” *to kill*, Intensive Form.

224 Two Tribes of Queensland

“Jia,” *to run*, infinitive and imperative,
“jen'dī” *to make to run*, Causative Form.

The suffix “-gǒn” joined to a noun or pronoun supplies the place of the verb *to be* e.g., “ngia-gǒn,” *It is I*. The substantive verb is often implied in the pronoun or demonstrative word, as “mǒn'kungī,” *it (is) in the water*.

VOCABULARY

NOUNS

MAN AND HIS RELATIONSHIPS

ENGLISH	KABI	WAKKA
Aunt, father's sister	yu'ruin	köm'mī
„ mother's sister	a'vang <i>or</i> nga'bang	ngön'yan
Baby	wöl'bai	nyu'ni nyu'ni
Blackfellow	dhan <i>or</i> tyan	mu'ran
Blackwoman	yī'ran <i>or</i> yīr'kan	gin (g hard) bō' varin
Boy	nguin	ba'rang ba'rang
Brother, elder	nun	tyatya
„ younger	wu'thung	chuan <i>or</i> dyu'ang
Coast blacks	bī'dhala	ba'tyala
Child	wöl'bai	nyu'ni nyu'ni, non'na
Daughter	kan'ingan, dōran'- angan	nyu'na
Daughter-in-law	kōlanmīn	
Father	pa'bun	ba'bu
Father-in-law	köm'mī	
Girl	wu'ru <i>or</i> wur'gu	gin (g hard)
Grandfather, paternal	mai'bīn	meī
„ maternal	nga'thang	ngat'ya
Grandmother, paternal	köm'arōm	wai'yu, we'andam
„ maternal	yěn'an	bu'iya
Husband	mal'lim, ma'lith- anmī	nyōm
„	dhan'dōr	

226 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Inland blacks	wa'pa	
Man, adult	kī'var	kī'par
„ old	win'yir	ku'rīlŋa
Mother	a'vang <i>or</i> nga'bang	ngōn'yan
Mother-in-law	nyu'langgan	
Nephew, sister's son	ka'nī, bu'ranyin	
„ brother's son	ka'ni	
Niece, sister's daughter	ka'ningan	
„ brother's daughter	„	
Sister, elder	ya'bun	ja'wuin <i>or</i> dyau'in
„ younger	nai'bar	kōn'dan
Son	ka'ni, nu'kīvar	
Son-in-law	nyu'lang, ku'tharum	
Uncle, father's brother	pa'bun	ba'bu
„ mother's brother	kōm'mī	ma'ma
White man	mōth'ar, dhī	
„ woman	dha'ran	
Widow	ku'lun	
Widower	bu'rong, bu'rōndōm	
Wife	ma'līm-gan, ma'līmīn-gan	nyōm-gan
Woman	yī'ran	gin (g hard)
„ old	ma'run	

PARTS OF THE BODY

Ankle		wu'lu
Arm	kin'ing	kin'ing
Armpit		wam'gīr
Back	bun'dhur	bu'rum, dhē
Belly	dhu'ngun	mu
Beard	yēr'an	yik'ka

ENGLISH	KABI	WAKKA
Blood	kak'kē	dīr
Bone	ngīm	gī'ra
Bowels	gu'nang	ku'nang
Breast	dhan'dar	dhan'dar
Breasts	a'mōng	nga'mung
Breath	ngai'ya	kun'bīr
Calf of leg	bu'yu	bu'yu
Cheek	wang'gum	wang'ga
Chest	dhan'dar	tōn'dar
Chin	yīk'kal	yīk'ka
Collar-bone	ku'ru	gung gung
Ear	pī'nang	pī'nang
Elbow	kun'dī	ku'lumur, ku'lum- bul
Eyebrow	ting'gur	dhip'in
Eyelash	dhī'pindyin	bu'el bu'el
Eye	mī	ma
Face	ngu	ngwar
Fat	ma'ron	
Finger	mōl'la	na
Finger-nail	mōl'la, gillen	gil'in
Foot	dhī'nang	chi'nang, dyī'- nang
Forehead	nyun'gal	ngu'wa
Generative organ, female	nōl'la	
Hair	dhil'la	gam
Hand	pī'rī	na
Head	kam	mau
Heart	tuk'kū	
Hip		mun
Hip-joint		ka'nīm
Hocks	yil'la	
Inside	nōl'lanī	
Knee	dhī'mī	bun'dur
Leg	tēr'ang	
Lip	dham'bur	tam'bur

228 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Liver	kōn'ang	
Loins	ngam'am	
Lung	wang	
Milk	a'mōng	
Mouth	tang'ka	dī'ang
Nape of the neck	kun'na	wan'dar
Neck	”	
Nose	mu'rū	mī
Penis	dhun	
Phlegm	bun'yu	
Rib	ku	
Rump	mu'mū	
Shoulder	ngil'kī	
Shoulder-blade		bō'tang
Sinew	ku'kīn	kai'ang
Skin	ku'bar	dō'mē, pa'ru pa'ru
Stomach	dhu'ngun	mu
Sweat	ngu'yūm	
Tears	ngi'yul	ngwol
Teeth	tang'ka	dī'ang
Thigh	tēr'ang	tyo'ngar
Throat	yīp'pī	
Toe	pī'rī dhī'nang	
Tongue	tu'nam	tu'nam
Urine	ka'bur	ka'bur
Vein	kak'kē	
Whiskers	yēr'an	

NAMES OF QUADRUPEDS, ETC.

Animal (generic name)	mu'rang	nī'yang
Bandicoot	dhun'kal	bī'nur, bō'andh
Bat	ngū'leyam	dyu'gur
Bear, native	kul'la	gul'la
Cat, native	yu'ruthūn	īn'dyun

ENGLISH	KABI	WAKKA
Dingo	wět'ya ka'rum	wā'tya
Dog, domestic	wět'ya	bu'gin, bu'gin kunang'anan
Dugong	yu'angan	
Flying fox, large bat	gī'raman	
Horse	yēr'aman	
Kangaroo	ma'rī	ko'rōman
„ old man	ku'rūman	
„ female	yī'mar	
„ rat	pai	ba'rungga
Opossum, grey	ngaram'bī, kurū'ī	jo'wan
Paddimelon	bwal, bu'gal	mid'den
Platypus	dhur'kū	
Porcupine (echidna)	kak'kar	kar
Squirrel, flying	mu'bīr, bang'kū	
Wallaby	wovar'ngur	wai'ya
„ rock	wōl'lan	

NAMES OF BIRDS

Bird	dhip'pī	jui, kun'yur
Bustard, forest turkey	kalar'ka	ka'gora
Cockatoo, black	dha'rukal, geyam'- biau, wīy'al	cho'rō, dha'ra
„ white	gig'um	kēr
Crane	yī'laibōdhō'man	yī'līthē
Crow	wō'wa	wō'wa
Duck, black	nar	ngyēm
„ wood-duck		mō'narong
Eaglehawk	bu'thar	ngai'yel
Eagle, white-hooded	kang'ka	
Emu	ngu'ruin	nguī
Fantail, shepherd's com- panion	dhing'ka dhing'ka	
Hawk, large brown	til'gonda	

230 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Hawk, streaked	min min	
Ibis	mu'rūgū'ran	bun'dur
Laughing jackass	ka'wung	ku'garka
Magpie (Shrike)	ku'rumbūl	
„ Lark	din'da	
Mallee Hen or Turkey	wa'wun	
Native Companion		ma'guī
Owl	ing'ka	
Parrakeet (Green Leek)	pīr	
Pelican	gul'uin	jun'gar
Pigeon, Wonga	wongga'laman	wung
„ Bronzewing	mam	
Rail, Water	dha'ran, dhīm	
Swan, Black	ku'lūn	ku'loin
Teal	dhu'bun	tyin'onggir
Water-hen, (Porphyrio)	wa'thom	
Woodpecker, native	yin'dīrīn	
Wren, Blue Bonnet, etc.	dhu'runkalīm	

FISHES

Catfish	ba'la	ba'la
Codfish	tu'kū	
Crayfish	yil'lai	yil
Lobster		„
Minnow	bu'rūn	
Mullet	ngōndai'ya	ngan'de
„ small	dhu'ra	

REPTILES

Frog	wōr'ba	
Iguana	wa'rui	chun'ban
Lizard, Jew	pī'nang gōr'an	

ENGLISH	KABI	WAKKA
Lizard, Sleepy	wundum	
„ Water	wa'ran	
Scorpion	yī'lai	
Snake (generic)	mu'rang (animal)	yu'win
„ Black	mul'lu	
„ Brown	mu'rūgī'rai	
„ Carpet	wōng'ai	yu'win
„ Deaf Adder	mun'dulum	
„ Diamond	kīp'pa	
„ Grey	yil'lam	
„ Short	gu'lūm	
„ Spotted Scrub	dhīwan'tī	
„ Whip	yī'yun, ngun'dar	
„ Yellow	mu'rai	
Turtle, Fresh-water	mībīr	

INSECTS

Ant, common, small	king, mon'dhūr	mon'dhūr, bo'- raom
„ Jumper	ba'riya	beng'ga
„ small black	ba'rōm	bu'amben
„ Soldier	mum'ba	bēng'gamōnin
„ White	nga'rī	ko'nōr
Bee, native dark	gīl'la	kat'ya
„ grey	ka'vai	goi'yē, kē
Butterfly	ba'lumbīr	
Centipede	kī'rai	nyīr
Fly	dhīp'pī	dīng
Grub, large edible	bu'rūga	dun'dur
Hornet, large	kau'war	
„ small	yau'wa	
Louse	tu'lum	mun'yū
Mosquito	min'yīr, bun'ba	
Scorpion	yī'lai	
Spider	mōth'ar	
Worm	ku'laren	jīm

232 Two Tribes of Queensland

NAMES OF PLANTS

ENGLISH	KABI	WAKKA
Cunjevoi (a manioc- like plant)	yim'bun	
Grass	ban	ban
Moss	wu'bung	
Punk, woody fungus	pa'bunba're	
Raspberry, native	mal'kalang	mu'numu'nomba
Sarsaparilla (plant called)	so bor'abor'andin	
Scrub Berry, small	kun'dilam	pun'dungga
„ Plum	kul'vain	
Tree	dhū	dha'dhū
„ Apple, native	bu'pū	
„ Bastard Box	dhin'kar	
„ Black Butt	dhu'lar	
„ Bloodwood	bū'nar	
„ Blue Gum	yir'ra	man'burar
„ Bottle	bī'rimgan	
„ Box	min'ka	buar'ngan
„ Bunya	bōn'yī	
„ Cabbage	ka'wa	
„ Cabbage Palm	pī'bīn	
„ Cedar	wut'dha	
„ Cherry, native	bir'ra bir'ra	
„ Currajong	ka'yan, kun'marim	
„ Cyprus Pine	ku'loloi	
„ Dogwood	mam'bū	
„ Grass	tok'ka	chak'ke
„ Honeysuckle, native	bōth'arōm	
„ Iron-bark, narrow- leafed	du'būn	bai'ī
„ Iron-bark, broad- leafed	bul'yel	keg'er
„ Ironwood	nan'garin	

ENGLISH	KABI	WAKKA
Tree, Moreton Bay Ash	ku'randūr	
„ Oak (Silky) (<i>Gre- villea</i>)	yul'lō	
„ Oak (Swamp)	bīl'lai	
„ Pine	kū'nyam	
„ Plum (Scrub)	kul'vain	
„ Red Gum	dhom'ba	
„ Stinging	gim'pī	
„ Stringybark	dhu'wai	
„ Tea (<i>Melaleuca</i>)	nam'būr	
„ Wattle, Black	dhil'gar	
„ „ Green	bu'pīn	
Vine, <i>Flagellaria Indica</i>	yur'rū	

INANIMATE NATURE

Bank	kun'na	tan'dan
Bush, the	bamp'pī	
Cloud	mōn'dam	bel, ku'ruī
Country	dha <i>or</i> tya	chaun
Creek	wir'ra	du'ngīr, kī'rar
Darkness	muin	ngun'yun
Day	ngu'rūindhau	ngu'nar
Daylight	dhu'luru, bar'bīman	git'tī, git'tībē
Earth	dha <i>or</i> tya	cha
Fire	kī'ra	kui'yum
Flat, a	bīr'rū	wan
Flood	ngum'ma	dyōn
Frost	pī'ringga	
Gully	dhēr'ang	
Hole	nōl'la	nōl'la
Light	ngu'ruin	git'tī
Lightning	bōl'la	mōr'ra
Mist	ku'ang	dam, ku'ang
Mountain	tun'ba, kun'da	bu'rū

234 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Moon	ba'pun	gu'lauwa
Mud	dhil'ang	
Night	wuin'dhau	ngun'yun
Quartz	kung'kam	
Rain	yu'rūng	ku'wong
Rainbow	dhak'kan	gyau'war
Ridge	kun'da	
Sea	ting'ira	
Shadow	ngū'thurū	ngul
Sky	ngu'rūindh	ngu'nar
Smoke	wul'wī	jum
Star	kal'bar	ku'gī
Stone	dhak'kē	dai
Summit	ba'ringa	
Sun	ngu'rūindh, tī'rum	ji'gam
Sundown	tī'rum ka'rīn	
Sunrise	tī'rum wōn'dan	
Thunder	mum'ba	mi're
Twilight	buin mul'lū, mul'- lūbon	
Water	kung	kung
Watershed	nuk'ku	
Wind	bu'ran	bu'ran
Wood	dhū	dha'dhū

MANUFACTURED ARTICLES

Bag	bun'pī	bun'pī
Bed	nan'pī	dha
Belt		
Boomerang	bōr'an	bōr'an
Bunya meal	na'ngū	na'ngū
Camp	kī'ra	mo'ron
Canoe	kōm'bar (lit. bark)	
Circle	dhū	

Vocabulary

235

ENGLISH	KABI	WAKKA
Dillie bag	ngu'am	dēm, dil'lam
Fence	wa'ra wa'ra	wa'rū wa'rū
Hat	ping'ga	
Headband		gilā'ran
House	dhu'ra	gun'dū
Knife	dhak'kē (lit. stone)	kung'gam
Nulla nulla	kū'thar	jab'ber
„ „ rectangular	bök'kan	
Rope	buk'kūr, yur'rū	
Shield	kun'marim, hel'- emon	gu'marī
Spear, wood	kön'nī	chu'iya
„ reed		ta'la ta'la
Tin vessel	kak'kar	
Tomahawk	mu'yim	mu'yim
Water vessel		bun'dī

MISCELLANEOUS

Bark	köm'bar	gun'du, tan'dar, pa'ru pa'ru
Base	yauwan'nī	du'-inyī
Beauty	mun'daimun'- dainga	
Boil (tumour)	dhū'nu-ngan	dhel'an
Bottom	dhair'vī	kom'garī
Branch	kan'dīr	dyin
Bush, the	bam'pī	bām
Camp	kī'rami, ma'rē	ina'ron
Charcoal		nguin
Claw	dhī'nang	dhī'nang
Coal	wol'ai	
Crossing-place	wang'gau wang'gau ba'ringa	yu'rumbar
Crystals, Quartz (magic)	ngan'pai, kun'dīr	nu'rūm
„ Black „ (obsidianites)	min'köm	

236 Two Tribes of Queensland

ENGLISH	KABI	WAKKA	
Cut, a	dhīm	dhir'angga	
Dead tree	dau'wa	dar	
Doctor, native	man'ngur	wēr'nga	
Dung	gu'nang	gu'nang	
Edge	ka'ranī, ku'li	dain'dan	
Egg	bam	ngo'a	
Evil spirit	wū'bī	ma'lung	
Few	bör'ra, dhai'ya, dhūr		
Fighting ground	bau'warī		
Flesh, <i>see</i> Meat			
Food	bin'dha	gēl	
„ (tapu to minors)	mun'dha	dhir'an	
Fool	nyun'dal, bör'raman	wān'gin	
Froth	wör'ka		
Fur	mu'nūng		
Gammon	gut'tal	gut'āngī,	ku'-
		tharwai	
Ghost (lit. shadow)	ngu'thurū	ngul	
God (the great spirit)	bī'ral	bī'ra	
Half	bör'ra, dhang'ga,		
	dhūr		
Half-caste	dhī-kuī		
Headman	ka'maran		
Home	yuva'thī		
Honey, native (dark bee)	gī'la	ku'tya	
„ „ (light „	ka'wai	goi'ye	
Horn	bök'ka		
House	dhu'ra	gun'du	
Inside	nöl'lanī		
Language	bön'dha	gī'yam	
Leader	ka'maran		
Leaves	wu'rung		
Little, a	narang'ī		
Lie (falsehood)	gut'dhal, dha'kun		
Liar	yabö'līman		
Log	dau'wa	dar	

Vocabulary

237

ENGLISH	KABI	WAKKA
Lump	wul'bo	dia
Many	bǒng'gan	mai'yan
Meat	ba'ngun, mu'rang	
Messenger	dhǒm'ka	
Middle	nī'rīm, ngaran'nī	
Mourning (by fasting)	nga'rīn	
Murderer	moth'arbin	
Name	wīl	
Names of Classes	Bal'kuin	Ban'jur
" " "	Bar'ang	Bar'ang
" " "	Bǒn'da	Bǒn'da
" " "	Dhěr'wain	Chor'oin
" " Phraties	Dil'bai	Dil'bai <i>or</i> Dil'- baīn
" " "	Köp'paitthin	Köp'paitthin <i>or</i> Köp'paīn
Nose bubbles	bun'yu	
Noise	dil'il	
Outside	bun'dura	
Place	dha <i>or</i> tya	
Red clay	kuth'ing	
River	nū'gan	kīr'ar
Road	kuan	
Root (lit. thigh)	těr'ang	
Sap (lit. blood)	kak'kē	
Scar (ornamental)	mū'lar	
Scrub	dhu'rī	
Seed	du'lūr	
Smell	ka	
Song	yau'war	
Sorcerer	man'ngur	wēr'nga
Spittle	nyūm	
Stink	bu'ga <i>or</i> bua	
Stump	kam'gilū	
Sweat	ngu'yūm	
Taste	bǒn'dha	

238 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Tail	dhūn	
Tear (of the eye)	ngī'yul	ngwol
To-day	gī'lumba, ta'li	do'rō
To-morrow	nui'n'go, yīr'kī	ngu'nū ngu'nū
Top	barai'yīr, ba'rītha	
Track (and footprint)	kuan	
While, a little	tal'liya	
Wing	kun'dī	
Wood	dhū	dha'dhū
Word	bōn'dha	gī'yam
Yesterday	ngām'ba	ngū'nē

PRONOUNS

PERSONAL

1 Sing. I (simple)	ngai	ngi'a
„ „ (agent)	nga'dhu <i>or</i> at'yu	at'yu
„ Poss. My, Mine	ngan'yunggai	nga'ri
„ Dat. Me	ngai'bōla	
„ Acc. Me	ngan'na	ngōn'ya
2 Sing. Nom. (simple) Thou, You	ngin	
2 Sing. Nom. (emphatic) Thou, You	ngin'dai, ngin'bilin	
2 Sing. Nom. (agent) Thou, You	ngin'du	ngin'du
2 Sing. Poss. Thy, Thine, You, Yours	ngin'yōnggai	ngin'gōrī
2 Sing. Dat. Thee, You	ngin'bōla, ngin'- bangō	
2 Sing. Acc. Thee, You	ngin'na	ngin'na
3 Sing. Nom. (simple) He, She, It	ngun'da	yoa, moa

ENGLISH	KABI	WAKKA
3 Sing. Nom. (agent) He, She, It	ngun'darō	
3 Sing. Poss. His, Her, Hers, Its	ngun'danō	yōng'garī
3 Sing. Dat. Him, Her, It	ngun'dabōla	
3 Sing. Acc. Him, Her, It	ngun'danō	mōn'na
1 Dual Excl. Nom. Another and I	ngōl'ōm	
1 and 2 Incl. Nom. You and I	nga'linngin	
2 Dual Incl. Nom. You two	bu'la	
1 Plu. Nom. (simple) We	ngal'ī, ngal'in	nga'inga
„ (agent) „	ngal'indō	
„ Poss. Our, Ours	ngal'inngur, ngal'- innō	nga'ira
„ Dat. Us	ngal'in-gō	
„ Acc. „	ngal'in	nga'ina
2 Plu. Nom. You	ngul'am	ngū
„ Poss. Your, Yours	ngul'amō	ngūrī
„ Dat. You	ngul'ambōla	
„ Acc.		ngū'na
„ Nom. You all	ngu'pū	
„ Poss. Yours	ngu'punū	
„ Acc. You	ngu'punga	
3 Plu. Nom. (simple) They	dhin'abū	gōn'a
„ „ (agent) They	dhina'buburō	
„ Poss. Their, Theirs	dhina'bunō	yau'nī
„ Dat. Them	dhina'bubōla, dhina'- bunga	
„ Acc. „	dhina'bunga	yau'na

INDEFINITE

ENGLISH	KABI	WAKKA
Anyone, everyone, every-body	kar'vandh̄lum	
Everyone	k̄m'kalim	

USED WITH PERSONAL PRONOUNS

Self	mit'dh̄i	
By oneself	mit'dh̄in̄o	

PRONOMINAL ADJECTIVES

Another's	dh̄m'kaiȳr	
Other	kar'va	
Some . . . Others	kar'va . . . kar'va	
This one	ka'ringa	
That one	k̄r'adh̄u	k̄r'ai, m̄r'a
That one's		k̄r'ar̄i, m̄r'ar̄i

INTERROGATIVE

Nom. (simple) Who	ngan'gai	ngan'unda
„ (agent) „	ngan'd̄o	
Poss. Whose	ngan'yunggai	
Dat. Whom	ngan'gaib̄la	
Dat. and Acc. Whom	ngā'na, ngan'gaimin̄i	
Nom. (simple) What	min'yanggai	nyan'da or nyan'-d̄i
„ (agent) „	ngan'd̄o	
„ What is the matter	wan'dur̄oman	wan'daran-ga

ADJECTIVES

ENGLISH	KABI	WAKKA
Active	pī'rīkī'thum	
Afraid	wit'dhīman	bōng'kan-ga
Alive	man'ngūr, mur'rū mur'rū	mil
Alone	mit'dhī	
Amazed	mī wu'ruwōman	
Angry	nōl'la bang'wōnd- amōr'aman	
„	bang'kū, yam'ngan	
Bad	war'ang	yu'weng
Bald	nil'kan	
Big	wing'wūr	dan'dī
Black	mul'lū	nguin guin
Blind	mī gul'ūm	ma guin
Blunt	gul'ūm	
Brave	wa wit'dhīman	wak'ka bōng'- kan-ga
Bright	mī kak'kīman	
Brimful	tam'būrwan	tam'būr ngōm'an
Broad	pī'ba	
Bushy	mōt'yī	
Charmed	man'ngūr	
Cheerful	nōl'la kala'ngūr	
Clear	ku'langūr	
Clean	kak'kal	
Clever	bun'ba	
Cold	wal'ai, walā'thau	ngyar
Cooked	ka'pī	
Cool	ya'gal	
Cowardly	wit'dhī	
Costive	dhu'ngūn dhu'pon	
Crooked	war'kun or war'kuin	war'uin

242 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Cruel	duma'rīman	
Curious (strange)	kar'va	
Damp	kūm'nga	
Dark	wuin'dhau	ngu-ngun
Dead	ba'luman	bwa'ngī
Deaf	pī'nang gu'lūm, ngu'rum	pē'nang guin
Dirty	mul'lū	
Done	wur'rū	
Dry	bu'thung	
Early	dhu'lura	
Easy (pace)	ngī'ta	
Empty	nōl'la	nōl'la
Eternal	ngam	
Every	kom'kalim	
False	dha'kūn	
Fat	brak'kē, ma'rom	
Fearful (in dread)	nōl'la wa'rabīn	
Few	nara'ngī	
First	wur'rū	
Flat	bal'an	
Fly-blown	dingan'ga	
Full	gum'ka, wul'bung	mu'ngōman
Foolish	nyun'dal	
Free (gratis)	yul	
Fresh	dhu'lūr	
Frightened	wit'dhīman	bōng'kan-ga
Giddy	mī ku'rīn, kam ku'- rīman	
Glad	nōl'la yanggal'in	
Good	kala'ngūr	kal'ang
Grey (of the hair)	gī'lan	
„	dha'wudha'wul	
Greedy	yang'gan gī'vīr	
Happy	mun'dhar	

ENGLISH	KABI	WAKKA
Haughty	ngīr'bōman	
Hard	but'dha	
Heavy	dhī'kīr	kiang'ya
High	nga'kan	
Horned	bōk'kangur	
Hot	ma'rīman	ma'ringē
Humble	mō'rōmbaluman	
Hunched	bul'tyin	
Hungry	gan'dhō	ju'roi
Ill-tempered	ku'wai gōr'an	
Impudent	dha'bar	
Inquisitive	bī'yan	
Invincible	wup'pīn	
Itching	bī'dhaman	
Jealous	mī kam'bīman	
Kind	kōn'anbōman	
Lank (of animals)	dhu'ngūn gāndh'bō	
Large	wing'wur	dan'dī
Lazy	ka'wun ka'bī	
Lean	bang'undōm dau'- wan	
Left-handed	wit'dhōnggar	
Life-possessing, life-giving	man'ngūrngūr	
Light (in weight)	nan'dīmathī	kōr'a kōr'a
„ (not dark)	ngu'ruindhau	git'tē
Like (in appearance)	yī'kīman, yī'rīna	
Lively	kak'ka	
Long	gur'an	gwin'gī
Longing	nōl'la gu'lumbōman	
Loud	wōp'parō, pī'naru	
Lustful	war'raiō	
Mad	pī'nang gu'lūm	
Many	bōng'gan, gurwin'- dha	mai'yan

244 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
More	yang'ga	
Narrow	dhal'būr	
Near-sighted	mī mu'pīman	
New	dha'liban	
Noisy	dhilil'ngūr	
None	ka'bī	
Old	wū'rubandh <i>or</i> wū'- ruwēndh	
One	ka'lim <i>or</i> kwa'lim	ka'buin
Other	kar'va <i>or</i> dha'ra	
Own	ngil'ka	
Overmuch	bam'guna	
Painful	kīg'yar	
Pleased	nōl'la dhan'darban	
Pretty	mun'dai	
Quick	wai'yallo	ka'lū, chuīn'dō
	dhal'lī	
Quiet	dhī'lum, dhī'kul, kōn'an	
Ready	ngam	
Red	bōth'ar, ku'thingūr	kwīr
Reconciled	bu'rīmōr'aman	
Restless	ngu'dhulā	
Right (not wrong)	yam'ba	ka'lang
Ripe	ma'rīmathī	
Rotten	bu'thī	
Scowling, supercilious	mu'rū wōmba'līman	
Shady	bur'pū	
Sharp	mun'dū gōr'an	
Short	dhal'būr	chung'ga
Sick	bai'yīngur	
Skinned	dhīm	
Sleepy	mī bu'wan	
Slippery, smooth	dhan'dar	
Slow	yul	ja'la

Vocabulary

245

ENGLISH	KABI	WAKKA
Small	dhöm'aramī, dha'- amī, dhöm'mī	ka'barin
Soft	dhulū'lū	
Sorry	nöl'la kai'yaman	
Sour	tang'kam	
Spotted	kū'nubar	
Still	dhī'kūl	
Stinking	bu'ga <i>or</i> bua <i>or</i> buga'ngūr	
Straight	dhu'rūn	ka'lang
Strong	but'dha, bau'guthar <i>or</i> bau'thar	tar'ing
Stupid	nyun'dal, bōr'raman	
Sulky	bang'kū	
Sunny	ngui'yīm	
Surprised	nöl'la wu'laman	
Sweet	gē'yar	ka'lang
Swollen	dhu'rumī	
Tall	gu'ran <i>or</i> gō'ran	gwin'gī
Tame	kōn'an	
That	mor'anga	
Thick	wīng'wūr	
Thin	na'ran	
Thirsty	ngaiyal'lō	kung'gī
This	ka'rīnga	
Ticklish	wī'rīman	
Three	bul'la ka'lim	kor'omda
Tired	ngai'ya ba'lun	kai'ang bwa'ngē, nu'runbe
Tight	but'dha, pī'narū	
True	gī'vīr	
Two	bul'la	boi'yō
Ugly	ta'ngunba, mōt'yī	
Unwilling	wa kai'wun nyēn'- aman	

246 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Wall-eyed	mī wul'wīngūr	
Wanting	gu'lum	
Weak	na'man mok'kan	bu'būr
Well (in health)	man'ngūrbathin	
Wet	ding'an	
White	kak'kal	war'war
Wicked, wrong	war'ang	yu'weng
Wild	bang'gōran, kar'um	
Willing	ka'wun nyēn'aman	
Windy	bu'randō	
Withered	bu'thūng	

VERBS

Ache	bai'yī	
Allow	yanggalī'nōman	
Answer	yī'kiya'man	
Awake	kin'ma	
Bathe	ku'ngū wil'lī	
Be	nyēn'aman	ban'gē
„ born	dhak'kaman, wōn- dōman	
„ going to	nyanan'digō	
„ here	kadh'ī	
„ there	ngin'dī, mīn'da	
„ quiet	yul nyēn'aman	
Beat	bai'yīman	bum'bē
Believe	gī'vīr wun'bōmba	
Bite	kai'yathin	
Bleed (intrans.)	kak'kē baman	
Boil	ma'rīnga	
Break	kōm'ngan, bu'rīman	kom'ngan-gē
Bring	ba'rīman	ba'ring-gē

ENGLISH	KABI	WAKKA
Buck	war'ran	
Burn (trans.)	wa'raba	
„ (intrans.)	ma'rin	
Burst	bu'lunirra	
Call	yěl'īman	
Camp	yun'maman	yun'an
Care	ka'wun	go'woin
Carry	wōmba'lithin	ngor'onda
Cause to drink	bīdha'linda	
Change	ka'ringa mal'iu	
Chase	dhi'rīthin, warī'- naman	
Chew	dhin'pīman	
Chop	kang'īthin	
Climb	bōn'yindan, wōn'- dan	wa (imper.)
Come	ba'man, bu'gaman, ya'buai (imper.)	ba (imper.)
„ along	ya'gōbī	
„ back	bīya'bōman	
„ down	bu'gī (imper.)	
„ here	mōn'da	
„ „ (dog-call)	ai aiē, is is isē	ai
„ in	ka'rī ba'man	
„ out	wu'rūbōkan, wa'bō- kam, gu'rūbōkam	
„ „	bī'raman	
„ up	yu'ang (imper.)	
Converse	yathu'laiyū	
Cooey	bīyěl'lī	
Cook		ngwau
Cover	kam'bīman, banīr'- aman	
Cross	wang'gōman	
Cry	dung'īman	
Cure	bai'yī yangga'lithin	

248 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Cut	kau'wan, wu'lathin, wu'lam	
Delay	wöng'galī	
Desist	wön'ai, wur'ū	wön'ya
Die	ba'luman	boi'yē
Dislike	wön'ai	
Dismount	nyěn'daiō	
Distribute	wīyu'laiyū	
Divide or deal out		
Done, to be	ka'bīrōman	
Draft	bun'gaman	
Dream	ba'rīwundaman, pa'- bunbarī	
Drink	dha'thin	dyau
Drive away	mi'bamma	
Drown (intrans.)	ka'ruman, ka'ron	
Dry	dha'līnan	
Eat	dhö'man, dhau	dya
Enter	ka'rīthin, ka'rimī	
Exchange	wīyu'laiyū	wung'jau
Fall	bumba'līn	yir'angē
„ upon	wömba'līman	
Feel	bön'dhöman	
Fetch	ba'rīman	ba'ring-gē
Fight	baiyu'laiyū	bum'jau
Find	ba'tyīman	
Fly (as birds)	dhu'raman	
Forget	pī'nang ba'luman, ngara'lōman	
Forgive	bön'na kōn'an wön'- imba	
Gape	wul'lai	
Get on	ba'tyimī	
Give	wum'ngan, wuga (imper.)	wām'ga, wī'ya
Gnaw	dhan'dhöman	

ENGLISH	KABI	WAKKA
Go	yan'man, yan'gō	yan'gō
„ home	yan'mare	
„ in	kar'imī	
„ under	kor'imgai	
Grasp	köl'bathin	
Grow	dhū'ruman	dī'ya
Haste	ngam (imper.)	
Hate	wa ka'wun	wak'ka go'woin
Have	kai'mīn'da	-gan (enclitic)
Hear	brōng'aman, vrōng'- aman	bi'yanga
Help	ngu'pōnathin	
Hit	bun'baman	bum'bē
Issue	bī'raman	
Joke	dha'rīthin	
Jump	yau'warra, war'rai	
Kick	na'ruman	
Kill	baī'yiman	bum'jinga
Kiss	dham'būr bun'bithin	
Know	vrōng'aman, brōng'- aman	bi'yanga
Laugh	wa'thīman	
Leave	wōn'aimathī, yīva'- rī	
„ (abandon)	wōn'damathī	
Lend	timba'rowa	
Let (allow)	wum'ngan (lit. give)	
„ go	bīn'dha	
„ out	wu'rūwathin	
Lie (speak falsely)	yaböl'īman, dha'- kun ya	
„ (recline)	yun'maman	yun'auwa
Lift	bun'ma	wa'yima
Light (kindle)	ba'raiyo	
„ (alight)	ngan'dabōman	

250 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Like	ka'wun	go'woin
Live	mu'rūnyēn'aman, mu'rūbaman	mīl ngyin'anga
Look	nai'yīlathin, na'kan	
Lose	ngara'loman	
Love	balū'raman	
Make	yang'gōman	yang'ga
Make cry	dunginū'raman	
Mark	bandh'ngūr	
Marry	bin'dhamathī, dhōm'ōman	bin'da
Mend	yīl'vanya, bau'waman	
Mount	wōng'alī	
Obey	kā'lū vrōng'aman	
Perambulate	wak'karin yan'diriū	
Play	bīwa'thin	
Prepare	nau'wapīra	
Pull	yu'rī	
Put	yīva'rī	
„ away	mīva'rī	
„ in	karī'naman, mō'aman	
„ out	wuru yīva'rīthinī	
„ up	wōmba'thin	
Relish	nōl'la bau'wan	
Remain	nyēn'am, yīn'mai	
Remember	pī'ngang bama'thī	pī'ngangba
Resemble	yī'kīman	
Return	bīya'bōman, bīyam'- gaiyō, bōm'kōman	
Revolve	ku'rīman	
Ride	kang'kīthin	
Rise	wōn'dōman	
Roast	kī'raba mōr'ba	
Roll	dhinda'līman	
Run	bidha'līthin	jia
Scold	yam'nguman	

ENGLISH	KABI	WAKKA
Scratch	dhū'ma	
Search	kauwa'liū, wa'karraiō, wör'raman	
See	nöm'ngathī	nā'ngī
Seek	nar'riū	
Send	bīn'dha	
Separate	ban'yau	
Shake	dhu'wa	
Shell	mī'bīra	
Shoot	bun'bara	
Show	ngöm'ba	
Sing	döp'pathin, yau'ar yau'arkun'dama döp'pa	
Sink	nyin'daman	
Sit	nyën'aman	ngyin'au
Skin	nöl'la wul'la	
Sleep	buan'dōyun'maman	buan'dōyun'auwa
Smash	bön'dhīra	
Smell	ba'līman	
Smoke (a pipe)	pai'yum kai'yathin (or kai'yaman)	
Speak	ya'man	ya'yau
„ quickly	yëlyël'īman	
Spear	bau'wa	
Split	wul'la	
Spring up	yī'raman	
Squeeze	bulunīr'aman, nau'- waman	
„	ngu'nīra, wör'a bu'- dhaman	
Stand	bu'bai, buwan	ban'gē
Steal	kör'raman	
Sting	bau'waman	
Stop (arrest)	kakka'riū	
„ (remain)	nyën'aman	
Strengthen, hold fast	bu'dhawathin	

252 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Strike	bai'yīman	bum'bē
Struck, to get	ngōn'dai	
Suck	bun'bīthin	
Sweat	ngū'yūmbōman	
Swell	dhu'rumī	dī'ya
Swim	yungga'thin	
Take	bunma'li, kang'gō, bī kōm'-ngan	
„ back	bīya'vindiū	
„ in (admit)	karīn'dimī	
Taste	yavan'dha	
Teach	ngutana'liū	
Tell	ya'man	ya
Tell a lie	dha'kun ya	nyu'labai
Think	vrōng'aman	bī'yanga
Throng	kaka'rīman	
Throw	ting'gathin	
„ (down)	bōmka'numan	
Tire (trans.)	ngai'ya ba'luna	
Try	nga'tanī, wu'tyangali	
Turn (intrans.)	ku'rīgō	
„ (trans.)	kurī'naman	
Unable, to be	ka'bī	
Wait	wōn'mīman	
Walk	yul yan'man	yan'andē
Want (require)	wandha'rōman	
Warm	wa'kōbōra	
Wash	kak'kal yiva'rī	
Watch	nyinan'dīman	
Weep	du'ngīman	du'nga
Whisper	wōp'pa yēl'li	
Whistle	kuī'bī	
Wipe	kak'kal gīra'ngilithin	
Work	yuang'biniliū	
Wring the neck	kun'namara	

ADVERBS

INTERROGATIVE

ENGLISH	KABI	WAKKA
How	min'yanggō	win'yuramau, wan'darumau
How getting on	wen'yarī	
How is it	wan'dyuramathī	wan'daraiyu
How many	min'yama	nyam'ma
Whatever	wen'yiragō	
What place	minya'nū	
When	wen'yō	wen'yuala
When (at what time)	wen'yobōla	wen'yowōla
Where	wen'ya	wen'yu
Wherever	wen'yominī	wen'yamga
„	wen'yiragō	
Which way	wan'yiram	
Whither	ngan'gaibōla	
Why	wan'dhurathin, mina'nī, mina'lō	nan'go

GENERAL

Above	bar'itha	
After, behind	bī'ya, bīya'nī	bī'yān
Afterwards	bōn'a gī'ra	
Almost	bar	
Alone	kā'lim	
Also	yī'kī	
Always	ngam	
Back	bī'ya, bōk'a	
„		bu'rumia
Badly	war'ang	yu'weng
Before	wu'rūnī	
By and by	bōn'na wōp'pa	

254 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Close	nōl'la	
Directly (at once)	dha'lī	
Early	dha'li, dhu'lura	
Eternally	ngam	
Everywhere	kō'la nga kō'la, wen'- yō nga wen'yō	
Far	mu'kīr	
Farther	kila'thunda	
Fast	kā'lū	
Firmly	but'dha, pī'narū	
First	wu'rū	
For	ka'rī	
Gently	wōp'pa	
Good (very well)	a'thī	
Go on (try)	ya	
Head first	kam'iyan	
Headwards (by the head)	kam'ngūr	
Here	ka'rī, kar'inda, ka'- thī, kaī	kai, -gan
If	bōn'a, wen'yō	
Just now	kai	
Late	ngam	
Likewise	yī'kī	
More	yang'ga	
Near	pīra'nī	
Never	wa	
No	ka'bī, wa, wak'ka	wak'ka
Noisily	dhilil'bangūr	
Not	ka'bī, wa	
„ (imperatively)	bar, wa'gō	wak'ka
Nowhere	ka'bī	
Often	kir'wa, ngam	
On foot	dhī'nang-gō	
On horseback	nan'ngur	
Other side	gun'manī	mar'ang-ginī
Out	wu'rū	

ENGLISH	KABI	WAKKA
Perhaps, probably	īm'ba	yām'ga
Really	ngin'dī	
Slowly	wöp'pa, yul	
That side	nyön'da nyön'danī	
„	köl'a dhu'rūnī	
That way	nga'lōma	
There	köl'a, möt'ya	
This place	mön'da	
This side	bar'inga, ka'rīdhu'- rūnī	kar'ang-ginī
This way	yēr'rī	yē'ama
Thus	yīrī, yī'rīn	
Top	bar'inga, bar'ītha	
Under	tar'vanō	
Vainly, in vain, for nothing	yul	
Very, very much	kar'va	
Well, rightly	yam'bō	
Whether or not	wen'yamba	
While	bön'a	
Yes	yauai, yo	ya
Yonder	mör'amai	

CONJUNCTIONS

Also	yī'kī	
And	nga	gön'a
If	bön'a, wen'yō	
When	„ „	wen'yowol'a
While	bön'a	

INTERJECTIONS

Alas	wai
All right	yau'a yau'ai

256 Two Tribes of Queensland

ENGLISH	KABI	WAKKA
Ay, here I am	o'	
By no means	wa wa	
Dear dear	a-rī-rōm	
Go on, try	ya	
Good	ath'ī	
Halloo, hi	a'rau, nga'ra	
Indeed	ī'nga	
Just so, so	ē'yīla, ī'la, yau'- aimba	
Very well	e'	
Well	a'	
Well done	kala'ngūr, ka'burau	
Wonderful	gin'dī, a-rī-rōm	
Signifying —		
Anger	m	
Pleasure	a-rī-rōm	
Possibility, uncertainty	im'ba	
Regret	ē	
Self-satisfaction	moun	
Surprise	gin'dī, go-gin'dī	

PARTICLES

Belonging to	-man	-man'na
Causation, concurrence	-a'ngī	
Motion	-gō	-gō
Possession	-ka'rī	-gu'ra, -man
Presence		-gōn

UNIVERSITY OF CALIFORNIA LIBRARY

Los Angeles

This book is DUE on the last date stamped below.

REC'D LD-URR

MAR 1 1977

DISCHARGE-URI

OCT 12 1982

REC'D LD-URR

JAN 5 1983

DEC 19 1986

ORION REC'D LD-URR

LD/URR NOV 10 '88

NOV 11 1988

REC'D LD-URR

NOV 11 1988

REC'D LD-URR

LD/URR NOV 13 '88

DEC 1 1988

3 1158 00789 0360

GN
667
Q8M42

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 707 418 0

