THE STRUCTURE OF THE KOKO-YIMIDIR LANGUAGE.

BY

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THE NORTHERN PROTECTOR OF ABORIGINALS, QUEENSLAND.

WITH THE ASSISTANCE OF

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Lutheran Missionaries at Cape Bedford Mission Station.

PRESENTED TO BOTH HOUSES OF PARLIAMENT BY COMMAND.

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PREFACE.

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

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

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

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

WALTER E. ROTH.

Cooktown, 1st April, 1901.
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THE STRUCTURE OF THE KOKO-YIMIDIR LANGUAGE.

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

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

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

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

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

<table>
<thead>
<tr>
<th>Koko-yimidir</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>daku</td>
<td>anything in general (animate or inanimate).</td>
</tr>
<tr>
<td>katu</td>
<td>the name of anything (person or thing).</td>
</tr>
<tr>
<td>dirgau</td>
<td>any and every insect.</td>
</tr>
<tr>
<td>dir-chir</td>
<td>&quot; &quot; &quot; bird.</td>
</tr>
<tr>
<td>dunggul</td>
<td>&quot; &quot; &quot; snake.</td>
</tr>
<tr>
<td>durbu</td>
<td>&quot; &quot; &quot; young shoot (plant).</td>
</tr>
<tr>
<td>ganggal</td>
<td>&quot; &quot; &quot; child.</td>
</tr>
<tr>
<td>kaka</td>
<td>&quot; &quot; &quot; sickness, illness.</td>
</tr>
<tr>
<td>kalka</td>
<td>&quot; &quot; &quot; spear.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Koko-yimidir</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>burn-ga (kangaroo-pouch)</td>
<td>(fibre-thread) dilly-bag.</td>
</tr>
<tr>
<td>nagaar (cob-web)</td>
<td>= fish-net.</td>
</tr>
<tr>
<td>milka (ear)</td>
<td>= a loop in a piece of string.</td>
</tr>
<tr>
<td>belu-warra (hip-crooked)</td>
<td>= pelican.</td>
</tr>
<tr>
<td>gulgi (finger or toe-nail)</td>
<td>= native chisel.</td>
</tr>
</tbody>
</table>

The following four names of birds are certainly onomatopoeic:—

<table>
<thead>
<tr>
<th>Koko-yimidir</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>duku-duku</td>
<td>brown dove (Geopelia humeralis).</td>
</tr>
<tr>
<td>da-o-ko</td>
<td>&quot; &quot; &quot; leather-head (Philemon corniculatus).</td>
</tr>
<tr>
<td>bir-bir</td>
<td>&quot; &quot; &quot; parakeet (Psephotus pulcherrimus).</td>
</tr>
<tr>
<td>go-ga</td>
<td>&quot; &quot; &quot; laughing jackaas (Dacelo gigas).</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Koko-yimidir</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>baitchin</td>
<td>Spinifex hirsutis = mop, sponge, etc., made from it.</td>
</tr>
<tr>
<td>dirdhur</td>
<td>Imperata arundinacea = dilly-bag made from it.</td>
</tr>
<tr>
<td>gambar</td>
<td>Erythrophleum Laboucheiri = gum-cement made from it.</td>
</tr>
<tr>
<td>guringo</td>
<td>species of Box-wood = bark trough made from it.</td>
</tr>
<tr>
<td>do-war</td>
<td>species of Black Palm = spear made from it.</td>
</tr>
<tr>
<td>(wo) yur</td>
<td>Actia holocarpa = shell-ornament made from it.</td>
</tr>
<tr>
<td>milbar</td>
<td>Nautilus = shell-ornament made from it.</td>
</tr>
<tr>
<td>mirrimbal</td>
<td>cockatoo top-knot = head-ornament made from it.</td>
</tr>
<tr>
<td>monggan</td>
<td>Pandanus sp. = armlet made from it.</td>
</tr>
<tr>
<td>dirkai</td>
<td>Melo diadema = shell-boiler made from it.</td>
</tr>
<tr>
<td>mai-al</td>
<td>species of gourd-bearing vine = water-vessel made from it.</td>
</tr>
<tr>
<td>yirmbal</td>
<td>species of large shark = Rainbow (which is supposed to represent the animal's excrement in course of ejection).</td>
</tr>
</tbody>
</table>
(d) Names of Introduced Articles.—These constitute a very interesting series:

- dorsal spines of a fish = wire nails.
- button-orchid = beav'
- oval depression made in the mud by a stingaree = basin, saucer, cup.
- Melaleuca (Tea-tree) bark = blanket.
- scratch, mark, cat's-cradle, etc. = writing, a letter.
- dried grass = tea.
- honey = sugar.
- smoke = tobacco.
- buttock = loaf of bread.
- tooth-two = scissors.
- species of shell with ground-down edge which used to be employed for cutting = knife.
- any hat piece of wood = a plank, (and so,) ship, boat.
- urine—to make = cockroach (from the smell).
- tree = hom of a bullock.

walu-yokir-dir = temples-horn-with = bullock
ngaku-ganggal = shoulder-child = (a child on the shoulders, pickaback), a horse.

mayi-durlar — food—to wash = pig (in view of the animal digging its snout into the slush and slime).

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

- eel = chaban
- black-snae = bukal
- night—water—bird = melaka
- carpet-snake = kundi-ay
- iguana = chakai

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

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

<table>
<thead>
<tr>
<th>Head</th>
<th>Cook's Name</th>
<th>Present-day Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hair</td>
<td>wageegee</td>
<td>kambogo</td>
</tr>
<tr>
<td>Eyes</td>
<td>morye</td>
<td>moari</td>
</tr>
<tr>
<td>Ears</td>
<td>meul</td>
<td>mil.</td>
</tr>
<tr>
<td>Lips</td>
<td>yembe</td>
<td>yirumbi</td>
</tr>
<tr>
<td>Nose</td>
<td>bonjoo</td>
<td>bunu</td>
</tr>
<tr>
<td>Tongue</td>
<td>unjar</td>
<td>ngandar</td>
</tr>
<tr>
<td>Beard</td>
<td>wallar</td>
<td>walar</td>
</tr>
<tr>
<td>Neck</td>
<td>doomboo</td>
<td>dumu (= chest)</td>
</tr>
<tr>
<td>Nipples</td>
<td>cayo</td>
<td>guyu (= breast, milk)</td>
</tr>
<tr>
<td>Hands</td>
<td>margal</td>
<td>mangua</td>
</tr>
<tr>
<td>Thighs</td>
<td>coman</td>
<td>kuman</td>
</tr>
<tr>
<td>Navel</td>
<td>toolpoor</td>
<td>doribor</td>
</tr>
<tr>
<td>Knees</td>
<td>pongo</td>
<td>bunggo</td>
</tr>
<tr>
<td>Feet</td>
<td>edamal</td>
<td>tnal.</td>
</tr>
<tr>
<td>Heel</td>
<td>knierror</td>
<td>nero</td>
</tr>
<tr>
<td>Cockatoo</td>
<td>wanda</td>
<td>wandar</td>
</tr>
<tr>
<td>Sole of foot</td>
<td>chumal</td>
<td>jamual (= foot and smaller toes, on Annan River and Mount Cook)</td>
</tr>
<tr>
<td>Ankle</td>
<td>chongurna</td>
<td>chunggan (on the Annan River and Mount Cook)</td>
</tr>
<tr>
<td>Nails</td>
<td>kulke</td>
<td>gulgi</td>
</tr>
<tr>
<td>Sun</td>
<td>gallan</td>
<td>ngalan</td>
</tr>
<tr>
<td>Fire</td>
<td>meanang</td>
<td>mintchil (= hot)</td>
</tr>
<tr>
<td>A stone</td>
<td>waiba</td>
<td>nambal (= any and every stone)</td>
</tr>
<tr>
<td>Sand</td>
<td>yowall</td>
<td>yual (= beach)</td>
</tr>
<tr>
<td>A rope</td>
<td>gurka</td>
<td>gurka</td>
</tr>
<tr>
<td>A man</td>
<td>bana</td>
<td>bana</td>
</tr>
<tr>
<td>A male turtle</td>
<td>ponga</td>
<td>bornda</td>
</tr>
<tr>
<td>A female</td>
<td>maneingoe</td>
<td>mami-ngu</td>
</tr>
<tr>
<td>A canoe</td>
<td>marigan</td>
<td>maragan (on the Annan River and Mount Cook)</td>
</tr>
<tr>
<td>To paddle</td>
<td>pelenyoo</td>
<td>biril (pres.), birli-nu (fut.)</td>
</tr>
<tr>
<td>Sit down</td>
<td>takai</td>
<td>dakaya</td>
</tr>
<tr>
<td>Smooth</td>
<td>mier carrar</td>
<td>mokinom</td>
</tr>
<tr>
<td>Dog</td>
<td>cotta, or kota</td>
<td>goda.</td>
</tr>
<tr>
<td>Pole-cat</td>
<td>quoll</td>
<td>dokol (= Dasyurus sp.)</td>
</tr>
<tr>
<td>Loriquet</td>
<td>perpero, or pier-pier</td>
<td>birb.</td>
</tr>
<tr>
<td>Blood</td>
<td>garnobe</td>
<td>garubi</td>
</tr>
</tbody>
</table>
this rmrsupial is still spoken of as pactum. 14th June .... “this animal .... called by the natives kanyuroo” painted with streaks of white which he called i.e. carbanda” : evidently the modern kapan-da— marks-with. Again, under date e.ii. a fi-;h shooting along in the water.l tut, tut, tut, . . . Elsewhere, the navigator speaks of i/arcaw tutir-kl, a note of exclamation indicative of surprise, while the latter is still u-ed as exclamatory of swift motion, is the modem “hi ick-head,” “clear-headed,” etc. We speak of “light­ 

bunu = nose. [The beak or bill of a bird, snout 

kambogo = head. 

dunjo = donjo 

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

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

w.-budon (sign of added emphasis, etc.)=the 

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

donjo = donjo 

eboor = yerba, see ante].

tjiri. 

peba [duno == term applied by a man to express his sister’s husband]. 

yumur = son (when addressed by his father). 

mon-ji ==large sp. of clam. 

diremansi (==Cocos nucifera). 


yirnbi = lip. [The edge of the mouth of dilly­ 

e.ii. a fi-;h shooting along in the water.l tut, tut, tut, . . . Elsewhere, the navigator speaks of i/arcaw tutir-kl, a note of exclamation indicative of surprise, while the latter is still u-ed as exclamatory of swift motion, e.g. a fish shooting along in the water.]
no-nol = flank.
mo-ku dorsum, backbone. [Keel of a boat]
mo-ehirl = umbilical cord.
barn —lap.
Koko-yimidir language; it appears to lie a Koko-nigodi

diba = liver.
kambul = belly. [A green-ant's nest.]
milkul = fat (fluid), oil.
i.e.
go-ro-gol = kidney.
borgul = heart.
mamba = fat (solid).
gamur = armpit. [Fin of a fish.]
ngaku = shoulder.
ngakul = arm. [cf.
dar-chur = back of the neck.
ngakin = little finger, little toe.
daku = left hand or foot (not position).
d.-diir (with) = left-handed.
k.-yoku (tree) = arm like a tree, i.e. strong-limbed, powerful.
yurlin-gal = elbow.
marda = fore-arm (cf. mara = wing).
mangal = hand, fight. [Compare "fist" and "fight." ]

(a) In the sense of "hand."
m-goma (together) = fist.
m-gowara (? = ) = thief.
m-kambul (belly) = palm of hand.
m-woorkul (dorsum) = back.
m-nuru (short) = close-fisted, mean.
m-dainbur (lose in the sense of skin) = open-handed, generous.
m-gulnggul (heavy) = clumsy.
m-gulor (? = ) = mere. [Gala = fork] = fingers.
m-kadara (to come) = to beg, ask for.
m-dumbil (to break) = to prevent, hinder.
b-bakal (to dig) = to.
k-karpal (to touch) = to take by the hand, to lead.
[b) In the sense of "fight."]

m-ga (for the purpose of) = war.
m-be (in) = in the fight.
ngakin = little finger, little toe.
daku = left hand or foot (not position).
d.-dir (with) = left-handed.
d.-pinal (clever) = equally clever with left-handed.
d.-yekar = to enjoy.

[Note: The expression "yi-e unana mangal," i.e. here lies the-hand = here it (anything) is]
[Note: In English, "to stick in one's gizzard" ; in English, the upper extremity as a whole, as compared with the leg as a whole. Cf. ngaku = shoulder. [The bough of a tree, insect's legs, a centipede's legs, the claws (only) of crabs and lobsters. ]

(mo-ku—continued):
m.-bantchir (hard) = obstinate, mad.
m.-moku = dorsum, back-bone. [Keel of a boat, bottom of leaf-scale and bark]
m.-noel = dorsi-m, back-bone. [Keel of a boat, bottom of leaf-scale and bark]
m.-nol = dorsi-m, back-bone. [Keel of a boat, bottom of leaf-scale and bark]
m.-nulu = diligent.
nkul = arm, i.e. from shoulder to elbow, though it also may express, as in English, the upper extremity as a whole, as compared with the leg as a whole. Cf. ngaku = shoulder. [The bough of a tree, insect's legs, a centipede's legs, the claws (only) of crabs and lobsters. ]
n-yoku (tree) = arm like a tree, i.e. strong-limbed, powerful.
yurlin-gal = elbow.
marda = fore-arm (cf. mara = wing).
mangal = hand, fight. [Compare "fist" and "fight."

[Note: The expression "yi-e unana mangal," i.e. here lies the-hand = here it (anything) is]
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[m.-chir (hard) = obstinate, mad.
m.-gumul (a reduplicated form of play, recreation) = "mind" set on playing, i.e. playful.
m.-hulngu (to break open) = ears closed, south, i.e. towards south.
k.-kحل (to scratch) = labour-pains.

k.-warra (bad, cronk, etc.) -mal (becomes) = belly-full, satisfied.
k.-bokol (ant-hill) = pot-bellied.
d.-wamil (to see closely) = to meet, come close.
g.-mil (eye) = nipple.
m.-nuyal (to accuse) = to deny.
m.-budon (sign of added emphasis, etc.) =
m.-nsjudo (play, recreation) = playing with baral = an edible fern. Curled frond is comparable to an ear.
[m.-barautcha

m.-n (euphonic) -yiwara (to look for, but not necessarily to find) = to forget.
m.-nanalma (to see) = to look for, but not necessarily to find.

[Note: In English, "to stick in one's gizzard" ; in English, the upper extremity as a whole, as compared with the leg as a whole. Cf. ngaku = shoulder. [The bough of a tree, insect's legs, a centipede's legs, the claws (only) of crabs and lobsters. ]

[m.-bantchir (hard) = obstinate, mad.
m.-moku = dorsum, back-bone. [Keel of a boat, bottom of leaf-scale and bark troughs, weft of grass dilly-bags, the belt-portion of an apron-belt, mud-rib of a leaf, fruit and seed of a plant, roof and walls of a hut, the "shell" of turtles, molluscs, crabs, lobsters. ]

bong-go = knee.
be-bar = shin.
ngari = calf.
gadja = hollow space at back of knee.
n-gallai (long) = limb extended, no "hollow" there (like a bent leg), i.e. a bee-line.]
noggal = ankle.
tamal = foot, tracks, foot-prints.
t.-moku (dorsum) = instep.
t.-pinda (branch) = toes.
t.-gular = toes, e.g. mangal-gular.
t.-nobun (one) = one-footed, a name applied to a local mountain rising sheer vertically from the surrounding plain.
nuro = heel.
inurba = big-toe.
ganguru = big-toe, thumb. [Kangaroo. Cf. its long toe.]
gulgi = nail, claw. [Chisel or gouge for cutting a canoe.]
badibe = bone.
yirmbar = rib.
numba = spittle, sputum.
beyal = tendion, sinew.
nagara = skin [Bark of a tree]. [e.g. nganka = feather, ngaran = dorsal spines of a fish, negeren = legs (not claws) of crabs and lobsters, ngari = calf, ngada = popliteal space.]
m.-dindal (to hit, bite) = to hunt away.
m.-tchir (with) = pregnant.
g.-doril (to eject) = to be confined.
g.-danggur (to scratch, etc.) = labour-pains.
diran = boy.
yerka = an older boy. [Sign of male sex.]
bama = adult man.
b-dalmbakabal (to throw down) -bava (each other) = to wrestle.
dirainggur = old man.
wara = girl. [Sign of female sex.]
w.-tchi = “ghost” -with, i.e. one possessed.

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

5. Nouns: Names of Objective and Subjective Sensations, etc.
yinil = cowardice, coward.
y.-gural (to make) = to frighten.
kuli = anger, angry.
k.-malmal (to be, become) = to hate.
k.-kuli (i.e. reduplicated) = wild, savage. [A crocodile.]
ngar-tchar = fright.
didor = quiet.
yebraigo = willingly, freely, for nothing in return.
dingga = hunger.
d.-dir (with) = hungry.
d.-puli (fallen down) = hungry.
gilgi = jealousy.
dulmbil = seriousness, sadness, sad.
karbun = happy (but never used as itself).
k.-malmal (to be, become) = to be pleased, glad.
koko = speech, voice.
k.-mul (without) = silence.
k.-baltalkal (to make) = to ask.
k.-yimirid (similar) = dialect, language.
ngga = a crying, weeping. [Any animal’s “call.”]
detecthul = a laugh, smile.
wau-wu = (the breath, the inside, and so, the “soul.”
wanggo = sleep.
w.-puleli (te fall down) = to fall asleep.
mula = a convicted person, and so a guilty one.
wanga wanga = lie, liar.
goinbur = a whistle.
wotchi = “ghost” -with, i.e. one possessed.

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

<table>
<thead>
<tr>
<th>name</th>
<th>used by</th>
<th>to express (his or her)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya-ba</td>
<td>man, woman</td>
<td>older brother</td>
</tr>
<tr>
<td>gar-ka</td>
<td>&quot;</td>
<td>younger brother</td>
</tr>
<tr>
<td>ka-nal</td>
<td>&quot;</td>
<td>older sister</td>
</tr>
<tr>
<td>dirnggur</td>
<td>&quot;</td>
<td>younger sister</td>
</tr>
<tr>
<td>mogagai</td>
<td>&quot;</td>
<td>mother’s elder brother</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>father’s elder sister</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>father’s elder brother</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>mother’s elder sister</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>brother’s son</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>brother’s daughter</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>sister’s son</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>sister’s daughter</td>
</tr>
<tr>
<td>mogur</td>
<td>man, woman</td>
<td>mother’s younger brother</td>
</tr>
<tr>
<td>ngamu</td>
<td>man, woman</td>
<td>sister’s son</td>
</tr>
<tr>
<td>direl</td>
<td>husband</td>
<td>mother</td>
</tr>
<tr>
<td>ga-nil</td>
<td>&quot;</td>
<td>mother’s younger sister</td>
</tr>
<tr>
<td>do-we</td>
<td>woman</td>
<td>son</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>sister’s son</td>
</tr>
<tr>
<td>duno</td>
<td>&quot;</td>
<td>husband’s elder brother</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>husband</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>husband’s younger brother</td>
</tr>
<tr>
<td>peba</td>
<td>man, woman</td>
<td>father</td>
</tr>
<tr>
<td>be-mor</td>
<td>&quot;</td>
<td>father’s younger brother</td>
</tr>
<tr>
<td>gamni</td>
<td>woman</td>
<td>mother</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>mother’s father</td>
</tr>
<tr>
<td>ngadi</td>
<td>man, woman</td>
<td>mother’s younger sister</td>
</tr>
<tr>
<td>babbi</td>
<td>man, woman</td>
<td>son’s son</td>
</tr>
<tr>
<td>gamminda</td>
<td>&quot;</td>
<td>daughter’s son</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>daughter’s son</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>daughter’s son</td>
</tr>
<tr>
<td>ngadinil</td>
<td>man</td>
<td>son’s daughter</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>daughter’s daughter</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>son’s daughter</td>
</tr>
<tr>
<td>yu-nur</td>
<td>&quot;</td>
<td>daughter</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>daughter’s son</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>daughter’s son</td>
</tr>
<tr>
<td>be-ol</td>
<td>man</td>
<td>son’s daughter</td>
</tr>
<tr>
<td>bi-chir</td>
<td>woman</td>
<td>daughter’s son</td>
</tr>
<tr>
<td>ngadina</td>
<td>man</td>
<td>father-in-law</td>
</tr>
<tr>
<td>nge-dir-chi</td>
<td>&quot;</td>
<td>daughter-in-law</td>
</tr>
<tr>
<td>ngaladin</td>
<td>&quot;</td>
<td>son-in-law</td>
</tr>
<tr>
<td>ngodor</td>
<td>younger brother</td>
<td>daughter</td>
</tr>
<tr>
<td>&quot;</td>
<td>younger sister</td>
<td>sister’s daughter</td>
</tr>
<tr>
<td>&quot;</td>
<td>younger sister</td>
<td>sister’s daughter</td>
</tr>
</tbody>
</table>

The following should be noted:

ngamu = mother, anything big. A shark.

n.-ngartchar (fright) i.e. fright is his mother dingo.
n.-budon = big-very, i.e. extraordinarily big.
n.-goraigo (cf. goralal = to put together) = plenty. [See warka-ngamu under ideas of quantity.]

peba = father.

= foundation or top-string for dilly-bags.

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

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

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

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


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

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

burliga-tehir = tail of a kangaroo. (Burliga = sp. of fish, tehir = with.)

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

goda = dog.

kirbadi = dugong.

balengga = porcupine (Echidna aculeata).

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

dir-tehir = any and every bird.

ma-ra = wing.

nganka = feather.

born-da = tail.

kundil = egg.

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

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

wabul = Terres Stripe pigeon (Myristica coryvora, sp.).

belu-warna = (hip-crooked) pelican (Pelecanus conspiculatus).

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

gorbil = native-companion (Antigone australasiana).

wong-gur-ga = plain-turkey (Eupodotis australasiana).

de-wan = scrub-turkey (Telegalia Lathami).

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

dung-gul = any and every snake.

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

kabul = carpet-snake.

monguru = carpet-snake (very large species).

walanggar = death-adder.

dakai = iguana.

go-arka = iguana.

badon = lizard.

goboi = lizard.

gunar = crocodile.
(d) **Fish.**—The fins of fish are spoken of as "arm-pits," the snout as the "nose."

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

dunggalu = every fish's tail, except a stingaree-tail. [Lobster-tail.]

dunggo = skin.

dunggalu = sp. of cuttle-fish.

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

yir-ni = rock-oyster
wogeo = Area scapha, Chemnitz.
do-angka = Cyrena Jukesii, Deshayes.
nanigai = Pterocera lam his, Linne.
dobbi = Trochus niloticus, Linne.
wandi-ngan = Purpura hippocastaneum, Lamk.
tagalgal = Potamides semi-sulcatus, Bolton.

(f) **Crustacea.**—The claws (only) of crabs and lobsters are called "arms." The "shell" of these animals is spoken of as the "dorsum, backbone," the body as a corpse, etc. (dodi). The "feelers," i.e. antennas, of a lobster are known as the "beard"; a lobster-tail has the same name as a stingaree-tail.
wang = sp. of crab.
yel-nor = lobster, crayfish.

(g) **Insects.**—All insects have "arms" and legs," but a centipede has only "arms": they have "wings," "eggs," "bodies" (dodi); their sting is said to be a biting (dindal) or a digging (bakal).
A green-ant's nest is called a "belly" (kambul).
A "cystalis" is named after the particular insect which makes it, the insect being said to tie or tangle itself up: see durla = flood.
ding-kam = any and every insect.
wabbulbul = moth, butterfly.
bo-nur = caterpillar.
dabaga = fly.
mo-wo = mosquito.
murla = bee. [Honey. Sweet.]
bo-bo = sand-fly.
yangga = green-ant.

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

(k) **Polyzoa.**—garol = sponge.

9. **Nouns:** Names of Plants.

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

ma-yi = any edible plant or vegetable, as opposed to mina, any edible animal.

yirmbal = large sp. of shark. [Rain-bow.]
galng-gan = species of mullet.
katabara = shark. [Mother.]
ngamu = species of stingaree.
yeringantchi = eel.
dor-nor = "stone"-fish.

wa-dur = Potamides fuscum, Schumacher.
ko-mo = Theristes bipartita, Perussac.
bai-tenhen = Monodonta labio, Linne.
moku-burnu = Nerita costata, Chemnitz.
dera = Turbo porphyrites, Martyn
darkai = Melo diadema, Lamk.
milbar = Nautilus.
merho-parka = sp. of mussel.
bo-kar = Pearl-shell.
mon-ji = sp. of large clam.

kyir = sp. of crab.
ngara = skin.
ngara = sp. of large clam.

haliotis ovina, Chemnitz.
potamides semi-sulcatus, Bolton.
haliotis ovina, Chemnitz.

v. vulunggiir (light) = a fire.

kamba = any edible plant or vegetable as opposed to miria, any edible animal.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nar</td>
<td>= any and every stone, large or small.</td>
</tr>
<tr>
<td>ngar-a</td>
<td>= white quartz.</td>
</tr>
<tr>
<td>ganggar</td>
<td>= quartz crystal.</td>
</tr>
<tr>
<td>bobo</td>
<td>= ground, earth, country.</td>
</tr>
<tr>
<td>b-dir (with)</td>
<td>= mucky.</td>
</tr>
<tr>
<td>bal-babal (level)</td>
<td>= a plain.</td>
</tr>
<tr>
<td>gamai</td>
<td>= white clay.</td>
</tr>
<tr>
<td>wo-ba</td>
<td>= red clay.</td>
</tr>
<tr>
<td>bar-ga</td>
<td>= yellow clay.</td>
</tr>
<tr>
<td>wau-ar</td>
<td>= *Grevillea polyspachys.</td>
</tr>
<tr>
<td>tandai</td>
<td>= *Haeomodorum coccineum.</td>
</tr>
<tr>
<td>gung-an</td>
<td>= *Hardenbergia retusa.</td>
</tr>
<tr>
<td>irnbar</td>
<td>= *Heliconcharis cylindrostachys.</td>
</tr>
<tr>
<td>ma-bi</td>
<td>= *Heliocarhis spheciata.</td>
</tr>
<tr>
<td>diru-bur</td>
<td>= Imperata arundinacea.</td>
</tr>
<tr>
<td>molomul</td>
<td>= *Indigofera pretensis.</td>
</tr>
<tr>
<td>kalborungga, dirndol</td>
<td>= *Ipomoea angustifolia.</td>
</tr>
<tr>
<td>wantchoer</td>
<td>= *Jepo-capre.</td>
</tr>
<tr>
<td>yong-an</td>
<td>= *Livistona australis.</td>
</tr>
<tr>
<td>do-bi</td>
<td>= Lucuma sericea.</td>
</tr>
<tr>
<td>morunggo</td>
<td>= *Marsilea quadrifolia.</td>
</tr>
<tr>
<td>warobogora</td>
<td>= Melaleuca lanceaendron.</td>
</tr>
<tr>
<td>ngudar</td>
<td>= Melastoma malabathicium.</td>
</tr>
<tr>
<td>do-gon-teha</td>
<td>= Microstemma tuberosum.</td>
</tr>
<tr>
<td>de-kir</td>
<td>= Minurose Brownina.</td>
</tr>
<tr>
<td>nga-ru</td>
<td>= Morinda citrifolia.</td>
</tr>
<tr>
<td>nga-wuro</td>
<td>= *Nymphoa curulea (bulbs).</td>
</tr>
<tr>
<td>mum-ba</td>
<td>= *Nymphoa curulea (bulbs).</td>
</tr>
<tr>
<td>bir-ko</td>
<td>= Pandanus ? sp.</td>
</tr>
<tr>
<td>monggan</td>
<td>= &quot;? sp.</td>
</tr>
<tr>
<td>urugula</td>
<td>= &quot;? sp.</td>
</tr>
<tr>
<td>wo-inya</td>
<td>= Parnarium nonda.</td>
</tr>
<tr>
<td>ta-pun</td>
<td>= Persoonia falcata.</td>
</tr>
<tr>
<td>hillubal</td>
<td>= Picrotia barbata.</td>
</tr>
<tr>
<td>nga-nal</td>
<td>= &quot;odoralata.</td>
</tr>
<tr>
<td>wo-do</td>
<td>= *Pollina irritans.</td>
</tr>
<tr>
<td>ye-ga</td>
<td>= Pongania glabra.</td>
</tr>
<tr>
<td>moolnul</td>
<td>= *Reeta tetrphyllus.</td>
</tr>
<tr>
<td>wannakai</td>
<td>= Rhodymyrtus macrocarpa.</td>
</tr>
<tr>
<td>dikan-baba-daba</td>
<td>= *Rotboellia ophiroides.</td>
</tr>
</tbody>
</table>

[Note : Daba-daba = tall.]

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya-ro-gorl</td>
<td>= Scephyphora hydrophyllacea.</td>
</tr>
<tr>
<td>dalamba</td>
<td>= Semecarpus anacardium.</td>
</tr>
<tr>
<td>mum-ru</td>
<td>= *Setaria glauca.</td>
</tr>
<tr>
<td>ban-bu-bal</td>
<td>= Sphondon pendulum.</td>
</tr>
<tr>
<td>bei-tehin</td>
<td>= Spinfex hirsutis.</td>
</tr>
<tr>
<td>go-rar-bar</td>
<td>= Sterculia quadrifida.</td>
</tr>
<tr>
<td>dunsin, to-min</td>
<td>= Terminalia catappa.</td>
</tr>
<tr>
<td>ngo-go-ro</td>
<td>= &quot;sericocarpa.</td>
</tr>
<tr>
<td>wu-na</td>
<td>= Triglochin procera.</td>
</tr>
<tr>
<td>ko-nà-ra</td>
<td>= Vitex glabra.</td>
</tr>
<tr>
<td>ganggarur</td>
<td>= Vitis acetosa.</td>
</tr>
<tr>
<td>bu-yan</td>
<td>= &quot;elematidea.</td>
</tr>
<tr>
<td>kabgar</td>
<td>= *Woruma alata.</td>
</tr>
<tr>
<td>pungga</td>
<td>= Xanthorrhoea arboarea.</td>
</tr>
<tr>
<td>nganda-banggan</td>
<td>= Xerotes longifolia.</td>
</tr>
<tr>
<td>gangga</td>
<td>= sp. of yam.</td>
</tr>
</tbody>
</table>

11. Special.—In the following list of plants, those marked with an asterisk are of non-economic value to the local blacks. All of them have been identified for me by the Colonial Botanist, Mr. P. F. M. Bailey.
### II. Nouns: Names of Manufactured Articles.

<table>
<thead>
<tr>
<th>Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kadaigai</td>
<td>a man's or woman's moveable possessions (cf. kadalchal = to tie up)</td>
</tr>
<tr>
<td>dan-gara</td>
<td>a parcel rolled up in tree- or leaf-bark</td>
</tr>
<tr>
<td>burn-ga</td>
<td>[Kangaroo-pouch] = fibre-twine dilly-bag. The top-string, pe-ba, on which it is manufactured, is the &quot;father&quot; (cf. our &quot;foundation&quot;) of the mesh itself.</td>
</tr>
<tr>
<td>dirn-bur</td>
<td>the plant (Imperata arundinacea) from which the grass-fibre dilly-bag is made, and so gives the name to this bag. Its strands, or rather those of the warp, are spoken of as the walar or &quot;beard,&quot; those of the weft being called the moku or &quot;back-bone.&quot;</td>
</tr>
<tr>
<td>dirn-bai</td>
<td>handle-string of both kinds of bag</td>
</tr>
<tr>
<td>dung-go</td>
<td>base, bottom of both kinds of bag. The natives, also, in both kinds of bag, speak of the &quot;mouth&quot; and &quot;lips&quot; (free edge), and the &quot;inside&quot; (wau-wu).</td>
</tr>
<tr>
<td>bir-la</td>
<td>leaf-scale trough</td>
</tr>
<tr>
<td>gurling-go</td>
<td>(box-wood, etc.) bark trough.</td>
</tr>
<tr>
<td>ngolu</td>
<td>crinkled extremity in both troughs.</td>
</tr>
<tr>
<td>pe-gur</td>
<td>wooden pin fixing the crinkled extremities of the bark trough. In both troughs, the base (free edge) is called the &quot;dorsum.&quot;</td>
</tr>
<tr>
<td>dirn-ba</td>
<td>yam-stick</td>
</tr>
<tr>
<td>ga-na</td>
<td>shell (Melolittia) which is chipped down to make a boiler, which thus receives the same name.</td>
</tr>
</tbody>
</table>
| dirkai   | = hole. |dian = road (cf. dudara = to run, dudara = to walk, etc., durla = flooded creek).
| piri     | = creek, river. |
| moledin  | = creek, river. |
| purai    | = water. |
| p.-waha (big) | = sea. |
| p.-kaha (bitter) | = sea. |
| p.-nudha (thin) | = shallow water. |
| p.-dahm (blue) | = deep water. |
| ma-tji   | = rain. |
| bun-ji   | = swamp. |
| durla    | = flooded river or creek, a flood (cf. durla = to wash). |
| d.-kadalchal (to tie up) | = to tangle a string. |
| borer    | = island. |
| dingal   | = mainland. |
| d.-bauwal (to light a fire) | = daybreak. |
| vual     | = beach. |
| wauwu-wointchor | = gust of wind. (See wau-wu = human breath.) |
| waiblur  | = N.W. wind. [There is no general term for wind.] |
| dan-gai  | = S.E. wind. |
| gumbams  | = N. " |
| bedu     | = sky. |
| tji-ri   | = twilight. |

**melu = shade, a day without a night.**

**ngol = shadow.**

**ngolmanchi = darkness.**

**ngumbar = shadow.**

**wudur = darkness, night.**

**w.-be (rest in) = night-time.**

**budur = darkness.**

**ngurku = darkness, evening.**

**ngalkal = smoke [Tobacco].**

**ngublan = cloud.**

**wambo = ashes.**

**wulunggur = light as opposed to darkness.**

**yoku-wulunggur = timber-light = fire.**

**deri-melli = thunder (a person).**

**d.-wulunggur (light) = lightning.**

**keda = moon.**

**dau-ar = star.**

**ngalan = sun.**

**n.-gumbo (urine) = sun's rays.**

**n.-be (rest in) = day-time.**

**n.-be (rest in) = budo (sign of added emphasis) = mid-day.**

**n.-wanggar (high) = budo (added emphasis) = sun highest, i.e. mid-day.**

**n.-ngurku (darkness) = from mid-day to the time the sun begins to set.**

**n.-walmalma (to rise) = sun-rise.**

**n.-puleli (to fall down) = sun-set.**

**yirmbail = Rain-bow [A large sp. of shark].**

**gambar = gum-cement made from the tree (Erythrophleum Labouerei) of that name.**

**burlal = fire-sticks (cf. buria = both : they are always in pairs).**

**b.-damalmal (to give force, impetus, motion) = to spin, twirl.**

**mil-bar = shoulder-ornament and spoon, both made from the shell (nautilus) of that name.**

**tabul = nose-pin.**

**warlarparka = spoon made from the shell (a mussel) of that name.**

**nagaroal = [cob-web] fish-net.**

**mai-al = water-gourd, after the plant from which it is derived.**

**gumbin = string, plait-work. A loop in a piece of a string is milka, an "ear."**

**gurka = large rope.**

**namandur = spin-top.**

**n.-damalmal (to give force, impetus, motion, to) = game of spin-top.**

**rir-pi = tassel, and so an apron belt. [cf. yirmbail = lip, the moustache hairs hanging over it like tassels]. The belt-portion of the apron belt is the "dorsum, backbone."**

**doba = round disc cut from trunk of Cycad, etc., for spearing at.**

**d.-damalmal (to give motion, etc., to) = game of spearing the disc.**

**uurur = caticrines for decorative, etc., purposes.**

**diri-ngar = pearl-shell necklace.**

**wang-gar = [button-orchid], grass-bugle necklace, (and so comes to mean our "beads").**

**mong-gan = armlet made from the leaf of the plant (Pandanus) of that name.**

---
ko-maral = pearl chest-ornament.
bulng-gar = chain-worked mourning string.
The over-cast mourning string is called "dorsum, backbone."
kapan = scratch, cut, mark, "cat's cradle."
k-tyartchir (to put down) = the game of imitating tracks in the sand.
ni-ma = grave (as a hole in the ground).
kalka = any and every spear.
mu-lou = species of spear.
do-kara = "
ku-yan = "
yin-ba = "
wurpo = "
nam-bar = "
do-war = so called from the timber (Drymophyllum Normanbyi) of that name.
mu-rong-ai = species of spear.
mil-ber = wommera.
gurma-we (in) tyartchir (to put down) = to bake.
Puri-a (water-in) bau-wal (to cook) = to boil.
yulal = any flat piece of wood [boat, ship, etc., composed of planks.]
wang-ga = canoe.
w-dir (with) = (the girls) with the canoe, i.e. the Pleiades.
dar-man = outrigger of the canoe.
bantchan = body.
wakka = prow.
goromon = stern.
kanna kanna = cross-pieces.
tabul = pieces attaching outrigger to canoe. [cf. term for nose-pin.]
yirmbar = the two pieces of flat board lashed along top-edge of either side of the canoe. [yirmbi = lips.]
biribe = paddle.
bayen = but (cf. bai-tchar-tchir = to cover. [The entrance is the "mouth," the roof and walls the "dorsum."]
ka-rar = sticks forming the scaffolding of a hut.
nang-gor = camp (cf. ning-galng-gal = to sit down).
damar = grass-shed.
walmbe = log put across a stream to cross it, a forked limb put up against a tree to climb it, etc.


(a) Amongst human beings, exceptionally amongst animals, is expressed by separate words: e.g.
bama = man. ngando = woman.
dirain-gur = old man. kamba-kamba = old woman.
diran, yerka = boy. waral, kabir = girl.
borda = male turtle. mani-ngu = female turtle.

(b) Amongst animals, by the terms indicative of boy and girl.
kutchal-kerka = male eagie-haak.
kutchal kabir = female.
goda-dirain = he-dog.
goda-waral = slut.
golan-dirain = male opossum.
golan-waral = female.

[Note: The modification of the word dirain into dirain, cf. dirain-gur = an old man.]
The compounds so formed constitute one word for subsequent inflexion.

(c) Sex in plants is not recognised.


(a) The dual is expressed by the term—

(i.) "burla" when one or both are particularised.
Kalkadu burla Daku dadara = Kalkadu and Daku are going away. But supposing that, instead of Daku, the man or woman who accompanies Kalkadu does not trouble or interest me, I could quite correctly express myself as—
burla Kalkadu dadara, or
Kalkadu burla dadara, the "burla" signifying the duality. Again, were I to say—
ngando burla Kalkadu dadara,
this would not only mean that Kalkadu and the woman are taking their departure, but signify incidentally "I know the woman as well as you do, but I can't remember her name."

(ii.) "godera," two, the second numeral, when neither are particularised. Thus—
dobar-dobar bama godera dadara =
southwards man two go, i.e.
There are two men going southwards: (I don't know either of them).

(iii.) Sometimes the two forms are used together.
Bama burla-godera goal-mun kadara =
man both the two the west-from come, i.e.
There are two men coming from the west.
The plural is indicated by the suffix -ngai, the compound so formed undergoing inflexions as one word.

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

ngando-ngai dana dadara =
the women they go, i.e.
The women take their departure.

So again,

gaugagal-ngai dana mayi = pudding
children they food eat, i.e.
Children eat food.

peba nulu gaugagal-ngai kundal =
the-father he (his) children is-striking, i.e.
The father strikes his children.

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

There are several nouns which, though in the singular form, have a plural meaning: e.g.-

kuman = a leg or legs (of one and the same person), pirra = a leaf or leaves (from one and same tree), mina = an animal or animals (of the same kind), dirichir (= any bird), ganga (= a sp. of yam), ganguru (= kangaroo), bama (= man), etc., can all be similarly used. Of course we can quite grammatically employ the plural form, but usually the word would constitute a different meaning: e.g.-

kuman-ngai = people's legs in general, many of them, not one-man's in particular; pirra-ngai = leaves from different trees; mina-ngai = lots of different animals.


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

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

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

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

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

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

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

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

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

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

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

milka bama-we = the man's ear.

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

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

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

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

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

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

(d) Objective.—

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

ngando nulu gaugagal-nanga kundal =
the woman she (her) child strikes, i.e.
The woman strikes her child.

bama nulu peba-ngangu kundai =
man he father his struck, i.e.
The man struck his father.

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

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

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

| Number | Person | Singular
|--------|--------|----------------|
|        | 1      | ngayu
|        | 2      | nundu
|        | 3      | nulu
|        | 1      | ngali
|        | 2      | yubal
|        | 3      | burla

(b) Possessive.

| Number | Person | Dual
|--------|--------|----------------|
|        | 1      | ngatun (or ngana)
|        | 2      | yura
|        | 3      | dana
|        | 1      | ngali-nun
|        | 2      | yubal-en
|        | 3      | burla-ngan

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

Furthermore, with the first person only, combined with "father," "mother," "brother" only, the "ngato" is often contracted to "nto": thus—
peba-tu, i.e. my father.
ngamu-tu, i.e. my mother.
yaba-tu, i.e. my brother.

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

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

(i.) location, rest at, the particular individual's place of residence.
(ii.) location, person's place, whence something is obtained or received.

| Number | Person | (i.) Rest at, particular individual's residence, "at my (place, etc."
|--------|--------|-------------------------|
|        | 1      | ngato-me
|        | 2      | nanzu-me
|        | 3      | nangu-me
|        | 1      | ngali-nun-ga-me
|        | 2      | yubal-en-ga-me
|        | 3      | burla-ngan-ga-me
|        | 1      | ngantar-un-ga-me (or ngana-ngan-ga-me)
|        | 2      | yura-ngan-ga-me
|        | 3      | dana-ngan-ga-me

| Number | Person | (ii.) Location at person's place, whence something is obtained or received, "obtained from my place, etc."
|--------|--------|-------------------------|
|        | 1      | ngato-mun or ngato-mun-ngan
|        | 2      | nanzu-mun or nanzu-mun-ngan
|        | 3      | nangu-mun or nangu-mun-ngan
|        | 1      | ngali-nun-ga-mun
|        | 2      | yubal-en-ga-mun
|        | 3      | burla-ngan-ga-mun
|        | 1      | ngantar-un-ga-mun (or ngana-ngan-ga-mun)
|        | 2      | yura-ngan-ga-mun
|        | 3      | dana-ngan-ga-mun
(c) Objective.

A. Direct Object.

<table>
<thead>
<tr>
<th>Number</th>
<th>Person</th>
<th>Number</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
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<td><img src="c" alt="Image" /></td>
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<tr>
<td>ing.</td>
<td>1</td>
<td>1</td>
<td>ngani</td>
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<td></td>
<td>2</td>
<td>2</td>
<td>nina</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>3</td>
<td>nangu</td>
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<td></td>
<td></td>
<td></td>
<td>me</td>
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<td></td>
<td></td>
<td>thee</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>him, her, it</td>
</tr>
<tr>
<td>Dual</td>
<td>1</td>
<td>1</td>
<td>ngali-n-un</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>2</td>
<td>yubal-en</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>3</td>
<td>burla-ngan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>us two</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>you two</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>them two</td>
</tr>
<tr>
<td>Plur.</td>
<td>1</td>
<td>1</td>
<td>nganian-un (or ngana-ngan)</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>2</td>
<td>yura-ngan</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>3</td>
<td>dana-ngan</td>
</tr>
<tr>
<td></td>
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<td>us</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>you</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>them</td>
</tr>
</tbody>
</table>

B. Indirect Object.

These vary according as we wish to express:

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Person: motion towards.</th>
<th>Person: from whom something is obtained or received.</th>
<th>Person: for whose benefit or advantage.</th>
<th>Person: donation to.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>1 ngato-n-ga</td>
<td>ngato-n-gal</td>
<td>ngato</td>
<td>ngato.</td>
</tr>
<tr>
<td></td>
<td>2 nanzu-n-ga</td>
<td>nanu-n-gal</td>
<td>nanu</td>
<td>nanu.</td>
</tr>
<tr>
<td></td>
<td>3 nangu-n-ga</td>
<td>nangu-n-gal</td>
<td>nangu</td>
<td>nangu.</td>
</tr>
<tr>
<td>Dual</td>
<td>1 ngali-u-ga</td>
<td>ngali-u-gal</td>
<td>ngalin-ngu</td>
<td>ngalin-un.</td>
</tr>
<tr>
<td></td>
<td>3 burla-ngan-ga</td>
<td>burla-ngan-gal</td>
<td>burla-ngan-gal</td>
<td>burla-ngan-be.</td>
</tr>
<tr>
<td>Plur.</td>
<td>1 ngantan-un-ga (or ngana-ngan-ga)</td>
<td>ngantan-un-gal (or ngana-ngan-gal)</td>
<td>ngantan-un-ngu (or ngana-ngan-ngu)</td>
<td>ngantan-un-be (or ngana-ngan-be)</td>
</tr>
<tr>
<td></td>
<td>2 yura-ngan-ga</td>
<td>yura-ngan-gal</td>
<td>yura-ngan-ngu</td>
<td>yura-ngan-be.</td>
</tr>
<tr>
<td></td>
<td>3 dana-ngan-ga</td>
<td>dana-ngan-gal</td>
<td>dana-ngan-ngu</td>
<td>dana-ngan-be.</td>
</tr>
</tbody>
</table>


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

bama diral nangu-go bantchen-chil : nulu bodan =
man wife his-own nurses ; be good, i.e.
the man who nurses his own wife is a good fellow.
[Note: The "bama" is expressed in a particular tone of voice, as otherwise the "nulu" might refer to the diral.]

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

yerka-ga kalika nundu mani : ngayu nangu nadi =
the boy {obtained} from spear you took : I him kicked, i.e.
I kicked the boy I whose spear you took.

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

bama nundu kundal : ngayu nangu namalma =
the man you are-beating : I him see, i.e.
I see the man whom you are beating.

Again,
nundu bama-we kalika wudinu : ngayu nangu nadi =
the man-to a spear will-give : I him saw, i.e.
I saw the man to whom you will give a spear.
[Note: The tone of the voice with "bama-we" distinguishes the "nangu" as referring to the man and not to the spear. On the other hand, to prevent any possible mistake, we could quite correctly say :—ngayu bama nadi = I the-man saw ; or, ngayu bama-nangu nadi = I the-man-him saw.]
This, that, etc., is translated.

(a) By the article, etc., referred to, being here or there—
goda yewai = the-dog here, i.e. this dog.
goda nyun = the-dog there, i.e. that dog.

(b) By the points of the compass alone—
ganguru ga = the-kangaroo in-the-west, i.e. that kangaroo there.

(c) By the points of the compass, with "nyun"—
wandar nyun dibar = cockatoo there in-the-south, i.e. that cockatoo there.

(d) By "yinaren"— these, in close proximity (but not used in the dual)—
dirchir-ngai yinaren waril = these birds fly.

(e) By the suffix -gala = the very same, e.g. In answer to the question "Is t-*t; it? where we should say, "Yes! the very same," the blacks would reply "nulu-gala" (it-the very same).


(a) Who? (referring to things singular and plural) = wan-du?

[b] = whose? . wan-un-be = to whom? . wan-un-ga = from whom?] 
wandu ninggal = who is sitting down?
wandu (mayi) pudal = who eats?
ngando wandu dadara = who is the woman that is going?
kalka wanun = whose spear?

(b) Which? what = ngan-na?

nganna dudara = what is running?
nganna nundu karbalbal = what are you holding?
mina nganna = what animal?

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

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

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

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

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

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


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

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

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

| badal, bada-ral = taste, sample. [Also involves the idea of "temptation."] |
| bai-tchar, bai-tchar- | or bai-tehir- |
| tehir = cover. |
| bakai, bakal-kal = dig, sting. |
| bakkai, bakkai-kal = make, imitate. |
| bandan-daya = break open, burst (e.g. chicken and egg). |
| bandil, banden-dil = count, cut. |
| ban-tehil, ban-tench-en = wait, attend to, nurse. |
| tehil = stay, lie down, sleep. |
| bar-ngal, bar-ngal-ngai = cry. |
| ba-tchil, ba-tchil- = cry, sing. |
| bau-wal, bau-wal-al = light a fire, cook, roast. |
| bieni, bieni-eni = die. |
| birbil, birbal-bal = put on, wear, gather around one. |
| birril, birril-lil = paddle. |
| budar, budar-tehir = blow (something). |
| burn-tehir, burn- = gather, collect, hunt. |
| burn-tehir = blow (something). |
| burn-dal, burn-dan-dal = to clean up, to clear an open space. |
| dalbal, dalbal-bal = apply impetus, force, motion, etc., to anything (e.g. throw a spear, spin a top). |
The following should be noted:

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

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

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

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

[cf. our terms, "Maker," "Weaver," etc.]

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

ngayu kundal = I strike.

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

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

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

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

So also:

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

goda bama-ga ninggal = the man has a dog.
22. Verbs—Active.

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

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>dada</td>
<td>dadai</td>
</tr>
<tr>
<td>kundai</td>
<td>kundandai</td>
</tr>
<tr>
<td>dabi</td>
<td>dabellbi</td>
</tr>
<tr>
<td>burnciren</td>
<td>burnchirnchiren</td>
</tr>
<tr>
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(iii.) "must" cannot be translated, there being no compulsion exercised. Of course, I can order or instruct a man to do so-and-so; if he can't or won't, in reply to my importunity, he will say that he is called elsewhere, that he has something else to do, etc.

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

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

(c) Infinitive.—There can hardly be said to be an infinitive, this being replaced by the future. peba nulu yumur nangu-go kundanu: nulu bodan ningganu =
father he son his-own will beat: he good will-be, i.e. a parent will beat his son to make him good.
nanggor-go ngayu nginalg: Kokoyimidir mandenu =
if I st. : Kokoyimidir will learn, i.e.
I am living in the camp to learn Kokoyimidir.

(f) Participles and Perfects—
(i.) Present.—The idea is expressed by the tone and tenor of the voice:—
bama nulu dudara: nulu daba woki =
man he runs : he stick cuts, i.e.
while running, the man whittles a stick.
nulu kalka balkai : nulu wanggo-puli =
he spear was making : he asleep fell, i.e.
while manufacturing a spear, he fell asleep.

(ii.) Past.—Formed from the past tense of the verb, with -ga
kundai-ga = having beaten.
dabe-ga = " pushed.
dadai-ga = " gone.
burnitchren-ga = " gathered.
woguren-ga = " plaited.
wanteche-ga = " risen.
dudai-ga: nulu daba woki = having run, he whittled a stick.

(iii.) Future.—Formed identically with the past participle, but a future sentence follows.
mayi pudai-ga: ngayu dadanu =
food having-eaten : I will go, i.e.
when I shall have eaten I will go.

Of course this sentence could be expressed in the form of "I will eat first afterwards I will go." [See Section 22 (d), iii.]


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

(a) "Myself," "Thyself," etc. (true reflexive), is rendered
by the active form of the verb with the personal pronoun objective and -go
ngayu kalka durnggal = I a-spear grease.
ngayu ngani-go durnggal = I me-myself grease.
nundu yoku bandil = thou wood art-cutting.
nundu Nina-go bandil = thou thee-thyself art-cutting.
nulu kabir kundai = he the-girl struck.
nulu nangu-go kundai = he hini-himseli struck.
ngayu goda kundanu = T the-dog will hit.
ngayu ngani-go kundanu = I me-myself will hit.

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when I shall have eaten I will go.

Of course this sentence could be expressed in the form of "I will eat first afterwards I will go." [See Section 20 (d), iii.]

[b] "One with the other," "each other," etc.
dana kundâ-ya = they are hitting one another.
kunda-" = " were
kunda-ti = " will be"
Precautionary, Cautionary. "One with the other," "each other," etc.—Formed from the past-tense modification with -gamu.

kundati-gamu
dabeti-gamu
nangara-ngarati-gamu.

(yubal gari guluigo dada: kundatigamu = you-two not together go: would-strike-each-other, i.e.
don't you two go together: you will be striking each other if you do.

(d) Participle* and Perfects. Used only in the present and past.
kundati-ga = having struck myself, etc.
dabeti-ga, etc.

nangar-ngarati-gamu, etc.

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24. Verbs: Defective and Irregular.

Unfortunately for the philologist, there are many of these:

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

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

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<th>Precautionary</th>
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<th>Imperative</th>
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<td>waltchi</td>
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25. Adjectives.

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

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

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

25. Adjectives.

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

ganguru warka nulu goda dabelbi = a tall kangaroo was kicking the dog.
bara warrugula dadanu = the bad man will go away.
bara-warra ngi dama ganggal ngato kuudandal = bad men beat my child.

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

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

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

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

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

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

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

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

dalai = light.
budar = "
gulnggul = heavy.
(b) Ideas, etc., relating to colour. [There is no general term expressive of colour by itself; but the following colours are recognised.]

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

(c) Ideas, etc., relating to shape.
go-oin = crooked.
dumbur = straight, upright [also = straight in direction].
wonol = oblique (with the vertical).
banin = pointed.
doba = disc-shaped. [A disc for playing with.]
mur = short, roundish, knobby.
muru = rounded, curved.
dabal-dabal = flat, level.
bala-balai = "".
bala = flattened [e.g. chest, buttocks, etc.].

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

(e) Ideas, etc., relating to quality:
bodan = good, the "normal," virtuous.
warra = bad, the "ab-normal," dirty. [Applied to non-edible foods.]
kina = weak.
dadar = .
mokul = old.
yermur = fatty.
burbur = strong, hard.
buntjil = [applied to anything broken or disunited, e.g.] broken (tree), widow (woman), cut (string).

kada = foul (in speech and smell).
dabargo = nice [in the sense of good looks].
gambir = cooked.
gayal = raw, un-ripe.
yimidir = similar.
yimi-yimidir = exactly alike.
watu = [temple, side of face, appearance, and so] like, similar to.
watu-yendu = appearance-another, i.e. different.
watu-yidboigo = [sides, etc., together, and so] equal in general appearance.
ngamba = closed [cf. ngalbur = to shut in].
mintjil = hot.
mokain-mokain = cold.
yar-mun = .
ban-tehir = hard to the touch.
matchul = soft to the touch.
kana = first in action, place, time, and everything.
dindal = quick.
dindal-badibe = (quick-bone'd) very quick, fleet.
ngangoi-go = quick.
wu-yur = quick.
da-nil = slow [especially in the sense of making no noise with the motion].
danga = rough, prickly.
moi-mon = smooth.
duna = moist.
dai-yinggal = dry.
yirmbal = bitter.
kaka = bitter, salty (water). [Sickness.]
bindo = fresh (water). [Health.]
dainbul = loose (in the sense of skin).
Ideas, etc., of quantity.

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

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

nobun-nobun-go  = one, especially by itself, alone, one here one there, i.e. scarce.
pitaigo  = little in quantity (as well as in time).
kundo-go  = three only, and is used to express any small number, but only in comparison with a large one. It is the nearest term to express our word "few."
kundo kundo  = threes and threes, i.e. many. [Compare our "dozens and dozens."]

ngalba  = many, in the sense of surrounded by, covered with, etc. Ngalba pirra  = covered with leaves, ngalba goda  = surrounded by dogs.
warka  = many, collectively, all of that particular kind not included.
warka-ngamu  = many, collectively, all of that particular kind included: with comparison. [See ngamu = mother.]
mundal  = some (of more).
murga  = alone.
yendu  = the other, another, the one ...... the other.
dana nganna?  = they what? i.e. how many? [Note: The expression "how much?" is not translatable.]

kaba, kabaigo  = double.
yerlumbai-be  = half-full, half-closed, etc.
gavin  = full.
banbar  = full, whole, complete.
wornda  = empty.


(a) independently of direct comparison with others.

by the prefix dara-, e.g.
bama bodan  = a good man.
bama dara-bodan  = a fairly good man—he might be better.
ngando warra  = a bad woman.
ngando dara-warra  = a pretty-bad woman—she might be worse.

by reduplication, e.g.
bodan-bodan  = comparatively good.
galbai-galbai  = tall.

by the suffix -budon, signifying added emphasis, and so = very, extremely, e.g.
pita-budon  = very, extremely small.
bodan-budon  = very, extremely good.

(b) dependently on comparison with others.

(i.) Equality, in time, action, and comparison. Translated by gulboigo = together, in the sense of a pair.
yerka gura kabir galbai gulboigo  = boy and girl tall a-pair-together, i.e. the boy is as tall as the girl.

(ii.) Similarity is expressed:—

by yimidir  = similar, and yimi-yimidir  = exactly alike, but in this case there must be something to be compared with, e.g.
milbir nanu nayun una: ngato yimidir una = wommera your there is: mine similar is, i.e. those wommeras are similar.
milbir ngato yewaigo una: danangan warka-ngamu yimi-yimidir = wommera mine here is: their's all exactly-alike, i.e. my wommera is like their's.

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

(iii.) Difference is rendered by walu-yendu = side, appearance, etc.—another, i.e. different, but the two or more things compared must be expressed, e.g.
nanu buruga una: ngato walu-yendu = your dilly-bag exists: mine different, i.e.

these two dilly-bags are different. [Of course, this same idea might be paraphrased thus:—buruga buruga gari walu-gulboigo = dilly-bags both not alike.]
(e) **Comparatives.**—These are formed by gura = and, more [sect. 28] which is prefixed.

- **warka** = big, strong; gura-waraka = bigger, stronger.
- **dadar** = weak; gura-dadar = weaker.
- **galbai** = tall, long; gura-galbai = taller, longer.
- **murru** = short; gura-murru = shorter.
- **warra** = bad; gura-warra = worse.
- **pita** = little; gura-pitaigo (irreg.) = less.

**milbir galbai:** kalka gura-galbai = 

wommera long: spear longer, i.e.

*the spear is longer than the wommera.*

**ngayu bodan:** nundu gura-bodan =

I good: you better, i.e.

*you are better than I am.*

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

- **kana-dadar** = weakest.
- **kana-galbai** = tallest.

27. **Adverbs.**

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

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

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

- **dani** = slow.
- **dindal** = quick.
- **warra** = bad.
- **bodan** = good.
- **pinal** = clever.
- **kana** = first.
- **ngamba** = closed.

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

- **bama nulu dadara** = the man (he) walks.
- **bama dani nulu dadara** = the slow man walks.
- **bama nulu dani dadara** = the man walks slowly.

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

28. **Conjunctions.**

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

  - milbir ngato wo-a : kalka galmba = wommera to-me give: spear also.
  - milbir gura kalka ngato wo-a = wommera and spear to-me give.

- **"Both" "and" = burla.** [See sect. 13 (a).]
- **"Again"** = gura-budo, i.e. and—sign of emphasis, etc.
- **"Or," "either," etc., is rendered by ngoba (= perhaps) placed after the noun, e.g.**

  - kalka ngato wo-a : milbir ngoba =

**give me a spear or a wommera.**

- **wandu gura-galbai** = dirainggar ngoba kamba-kamba ngoba =

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

  - who is the taller?: the old man or the old woman?
29. Prepositions.

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

(a) Rest in, Place.

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ye-wai</td>
<td>here</td>
</tr>
<tr>
<td>ye-wai-go</td>
<td>here, very close to</td>
</tr>
<tr>
<td>yubai-go</td>
<td></td>
</tr>
</tbody>
</table>

[Note: With yu-bai-go, the place to which it is close must be mentioned.]

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gala-galbai</td>
<td>far away, a long way off [see gala = fork of the leg].</td>
</tr>
<tr>
<td>gala-kati</td>
<td></td>
</tr>
<tr>
<td>gunggar</td>
<td>north.</td>
</tr>
<tr>
<td>naka</td>
<td>east.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wan-wu</td>
<td>inside [the &quot; breath&quot;].</td>
</tr>
<tr>
<td>kana</td>
<td>first in place [time, and everything].</td>
</tr>
<tr>
<td>wonda?</td>
<td>where?</td>
</tr>
<tr>
<td>wonda-1-be?</td>
<td>wherein?</td>
</tr>
<tr>
<td>wonda-we?</td>
<td></td>
</tr>
<tr>
<td>bada</td>
<td>under, below, used in the sense of below in Cairns, etc., as opposed to my being</td>
</tr>
<tr>
<td>yere-wanggar, i.e. up here [yere, yewai = here, wanggar = above, high up] in Cooktown.</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngayu bayen-be ninggal = I in-the-hut sit.</td>
<td></td>
</tr>
<tr>
<td>nulu tjiri-we ninggal = it in-the-sky dwells.</td>
<td></td>
</tr>
</tbody>
</table>

[The suffix -en is a rare form:—

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>diar = hole, diaren = in a hole.</td>
<td></td>
</tr>
</tbody>
</table>
| wobur = crest of a hill, wobur-en = on the crest, etc.]

But after a word in the objective case, and with numerals, and certain pronomial forms [sect. 15 (b) (i.)], the -we is substituted by -me.

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bayen yoku-ga = the hut for-the-wood [sect. 29 (c) (viii.)].</td>
<td></td>
</tr>
<tr>
<td>yoke-go-va-me = in the hut for-the-wood.</td>
<td></td>
</tr>
<tr>
<td>dirainggur bobo-nanu-me [sect. 15 (b) (i.)] = the old-man (is) at-your-place.</td>
<td></td>
</tr>
<tr>
<td>burnga gangga-ga = a dilly-bag for-yams [sect. 29 (c) (viii.)].</td>
<td></td>
</tr>
<tr>
<td>burnga gangga-ga-me = in a dilly-bag for-yams.</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>golan nulu yoku-wo wanggar ninggal = an-opossum it on-top of</td>
<td></td>
</tr>
<tr>
<td>mumbal = on-the-head (of people only, in the sense of carrying, etc.)</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
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</tr>
</thead>
<tbody>
<tr>
<td>magar-be-go = still in the net.</td>
<td></td>
</tr>
<tr>
<td>bobo-we-go = &quot; &quot; place.</td>
<td></td>
</tr>
<tr>
<td>(goa-lu-we-go is contracted into)</td>
<td></td>
</tr>
<tr>
<td>goa-le-go = still in the west.</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
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</tr>
</thead>
<tbody>
<tr>
<td>bama-we mu-wu milka-wo ninggal = the hut for-the-wood.</td>
<td></td>
</tr>
<tr>
<td>mo-wu nulu milka-bama-wo ninggal = the mosquito is (sits) on the man's ear.</td>
<td></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dirainggur-ngai dana yoku-dingal ngalbur = the-ol men they tree-trunk surround, n.</td>
<td></td>
</tr>
<tr>
<td>the old men are, (resting) around the tree.</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nundu ngando-ngai-gal garbar ngangal = you the-women between will-sit.</td>
<td></td>
</tr>
<tr>
<td>piri nulu mantchal-ngai-gal garbar dadara = the-river it the-mountains between flows (goes).</td>
<td></td>
</tr>
<tr>
<td>goboi nulu kuman-ngato-n-gal garbar dudara = a-lizard it my legs [sect. 15 (c) (iii.)] between is-running.</td>
<td></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>kokoyimidir</th>
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<tbody>
<tr>
<td>golan nulu yoku-we wanggar ninggal = on-an-opossum it on-tree top sit.</td>
<td></td>
</tr>
<tr>
<td>mumbai = on-the-head (of people only, in the sense of carrying, etc.)</td>
<td></td>
</tr>
<tr>
<td>wobur-en = crest of hill-on [sect. 29 (a) (i.)]; i.e. on the top of the hill.</td>
<td></td>
</tr>
</tbody>
</table>
(v) under, below, beneath (inanimate things). "Expressed by -be (after a consonant) or -we (after a vowel) with badembar: e.g.

bor nulu pirra-we badembar una = a-nest it leaves under exists, i.e.

there is a nest beneath the leaves.

bada = term used in the sense of distance from home: cf. our expression "up in town" as opposed to "down in the country."

ganna = the space under something (not a person); hence, ganna-we = in the spot (place, etc.) beneath.

goda bayen-ganna-we minggar = a-dog under-the-hut is-squatting.

gogo-burunga damar-ganna-we una = my-dilly-bag under-the-grass-shed is.

(vi) under, below, beneath (animate things). This is translated by the verb "to cover."

Hence, "The dilly-bag is beneath me" is paraphrased into "I the dilly-bag am-covering,” i.e., ngayu burunga baichar.

(vii) on this side of, on other side of, in front, behind, etc., is usually rendered by walu = side [temples, etc.], and the particular point of the compass, either alone or with the suffix -in-gar: e.g.

manchithal nulu una: piri nulu walu { diber in-gar } dadara = the-mountain it exists:

the-stream it side south flows, i.e. the stream flows on this side of the mountain [this side happening to be the south].

[Note: All directions of place are thus rendered by the cardinal points of the compass. If an individual have his hands full, so that he is prevented pointing, he would talk of a fly not being on the right- or left-side of his face, but on the N.S.E. or W. side. Similarly he would not speak of someone sitting, etc., at his back or side, but on his N.S.E. or West. Again, if on the walk-about, he saw his mate about to tread upon a snake, etc., he would call to him to jump to N.S.E. or W. Even the little children express themselves on these lines, and very wonderful it is to see how correct they are considering the changes of position continually assumed. On the other hand, they do possess the word malla-budon = right hand or right foot as distinguished from daku = left hand or left foot; neither of these terms, however, are used to express position.]

Furthermore, there is another form of motion, described by reduplicating, or adding -inggar to, the terms applied to the cardinal points: thus—

gunggar-gunggar or gunggarlinggar = a man, etc., North of me, but moving W. to E., or E. to W.

dubar-dabar or dabdinggar = a man, etc., South of me, but moving W. to E., or E. to W.

goa-goa or goalinggar = in same way, West of me, but moving N. to S., or S. to N.

naka-naka or nakalinggar = in same way, East of me, but moving N. to S., or S. to N.

Independently of any prepositional suffix, each cardinal point can be used with barn (=lapi) to signify motion in that particular direction, e.g. barn-dabar = lapi to south, in a southerly direction. [cf. our expressions "southern frontage," "northern aspect," etc.]

(ii) from, person or place: their direction or neighbourhood. -ngan or -ngo-al.

yemon = there, yemo-ngan = thence. [Refer also to time and reason.]

nomo = there, nomo-ngan = thence [refers also to time and reason].

nundu kahir { -ngo-al } agonda kadai = you from-the-girl hither came.

nundu ngando-warra { -ngo-al } dadanu = we from-the-neighbourhood-of-a-bad.

bana buria dedar { -ngo-al } kadai = both-the men from-the-neighbourhood-of-Dedah came.

[Derad = Cape Bedford.]

nundu kahir { -ngo-al } bandil = you a-spear from-a-tree are-cutting.

There is a peculiarity alone with the four cardinal points of the compass in that the -ngoal or -ngan is replaced by -mun:

nulungungar-mun kadai = be from-the-north here came.
(iii.) Across, over, an object (mountain, creek, etc.) is expressed by "going" or "jumping" onto its (other) side, this side being particularised according as it is N.S. or W. Grammatically, the aboriginals will only "jump" a creek; they can both "go" and "jump" over a mountain. The word for "side" is wa-lu, a term signifying the temples:—

\[\text{dana manteal-warka walu-gunggar} \quad \text{garnbar-nu.} \]
\[\text{dana-nu.} \]

they the-mountain-big the (other) side-north \(\text{will jump} \), \(\text{will go, i.e.} \)

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

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

peba-nunu nulu buriwe wogurgur =

\("\text{thy father he emu is-hunting.} \)

ngantan kadagai-ga dadanu =

\("\text{we after-(our)-(moveable)-possessions will-go, i.e.} \)

we will go and fetch our things.

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

peba-ngato nulu bayen-ga walli dudara =

\("\text{my father be the-hut-round is running.} \)

Again, note the following:—

yitartchir = to put (something) down.

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

wolmbalmbal = to roll.

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

(vi.) Among, up, through, alongside of. Rendered by -we (after a vowel), -be after a consonant. Golan nulu yoku-pintt-we mabelbil = an-op >ssum (he.) auiong-the-tree-branches is-ulimbing. Kalka dirainggur-be tjiri-we dudara = the-spear of-the-old-man through-the-sky (runs i.e.) flies.

Note: Waraigo = motion through, and hence, in the last sentence, we could say quite correctly, instead of "tjiri-we," "wanggar-waraigo" where "wanggar" = up above, on top of (sect. 23 (c) (vii.)).

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

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

bama nulu diral-tchir dadara =

\("\text{the-man (he) with-(his) wife departs.} \)

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

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

ngayu danangan gal dadara = I them-with am-going, \(\text{i.e. they would be going whether I went with them or not.} \)

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

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

bama godera dibar-dibar kadara : yendu dagalbai (or dau-aigo), yeudu gorer =

\("\text{men two in-the-south (etc.) are-going : the-one in-front, the-other behind.} \)

(c.) Purpose. Reason. Means.

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

peba-ngato nulu dirainggur-be kalka uma =

\("\text{father-any he old man - to a spear gives.} \)

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

peba-ngato nulu kalka dirainggur-be uma =

\("\text{father-any be the spear old man's gives, i.e.} \)

my father gives the old man's spear \(\text{[to somebody, etc.]} \).

ngamu-ngato nulu kabir-be burnga wudinu =

\("\text{my mother she to-the-girl a dilly-bag will-give.} \)

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

ngayu dirainggur-ga kalka mane =

\("\text{I from the old man a spear brought.} \)

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

ngayu kalka dirainggur-ga mane =

\("\text{I the-spear of-the-old-man brought, etc.} \)
(ii.) for, on account of, advantage or disadvantage. This is translated by -ngu [cf. sect. 10]

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

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

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

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

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

(v.) for manufacturing, constructing, or building, -ngu.
yoku kalka-ngu mara = wood for-a-spear (i.e. to make it with) bring.
The same idea can also be expressed with the future tense of the verb: thus
kalka-baka-yu mara = a-spear to-make-it (future tense) wood bring.

(vi.) with, by, through, agency of, etc. Various suffixes are used to denote this, but the why or wherefore of their use I have not been able to discover.
-l bama-l = (killed) by a man.
-ngun wandi-ngun = by an eagle-hawk.
-ngal pursi-kaka-ngal = through-the-effects-of bad water (i.e. org).
-n yoku-n = (struck) with a stick.
-d n daba-dir = through-the-effects-of bad water
-il gumbin-il = (tied) with a string.
-tebir gumbin-tebir =
-en dogar-en = (covered) with sand.

(yorka nulu daka: gi:il-n-dalai =
the-boy he an-iguana with-a-stick struck.
ngando-nga: dana ngundar dogar-en baicharen =
the-women they the-plums with-sand covered.
kadagai gumbin-tebir kadala =
the-things (moveable possessions) with-a- rope tie-up.
kabir nulu milwaril: pursi-kaka-ngal =
girl she eyes-fly about : through-effects-of bad water, i.e.
the girl is drunk with grog.

(vii.) without agency of, etc. This is expressed by -mul.
koko-mul = voice-without, i.e. speechless, silent.
mikla-mul = ears " " foolish, silly.
pinal-mul = clever " " ignorant.
nadel-mul = seen " " ignorant, unknown, etc.

[Note that -mul can be suffixed to all verbs in the present or past tense, but if so used the word "ngudo" must be prefixed.

eg. ngudo ngandal-mul. Ngudo = play, recreation, etc., but when used with a verb has apparently no meaning now attached to it. Sect. 21 (a.).]

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

(viii.) for some definite or special purpose. Rendered by -malon.
goda ganguru-malon = a dog for-kangaroos—for hunting them specially, i.e. a kangaroo-dog.
goda bayen-malon = a dog for-the-house,—for guarding it, etc., i.e. a watch-dog

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

A day is measured up as follows:—

dingal-bauwal = mainland—to light a fire, *i.e.* the glow before the sun rises, and so, daybreak.

galan-walmalma = sun-rises, *i.e.* sun-rise.
daba-dabago = from sunrise up to

galan-wanggar-budon = sun-high-est, *i.e.* mid-day.
galan-ngurku = sun-darkness, *i.e.* from mid-day to the time the sun commences to set.

ngalan-puleli = sun-fallen down, *i.e.* sun-set.
tjirai = twilight [cf. tjiri = sky]
wudur = darkness.
wudur-be = in, amongst, the darkness, *i.e.* night.
galan-be = sun-rest in, *i.e.* day-time, while there is sun, as compared with night.

melu = (shadow), a day independently of any night.

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

ngor-goigo = yesterday.
n.-bada [see sect. 29 (a)] = the day before yesterday.
kanaigo = at any time in the past, *i.e.* before the day-before-yesterday. Once, originally.
dabago = to-morrow.
d.-bada [see sect. 29 (a)] = the day after to-morrow.
gargo = at any time in the future, *i.e.* after the day after-to-morrow, by and by.
g.-bada [see sect. 29 (a)] = in the very far distant future.

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

ngan-go = now, soon.
ngan-goigo = quickly.
nila = now, soon. [Note: nila daba-dabago = now in-the-morning, *i.e.* this morning.]
nila nila = immediately.
pitaigo = in a little while.
ngal-gon = then, particular time, present, past, or future, depending upon the context of the sentence.
ngal-gon-be = emphasis, etc., *i.e.* never.

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

(Examples.)

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

We will meet when the sun goes down.

dudan-go ngayu nobun-go barbi = on the road I night one-only slept,* i.e.* I slept but one night on the road, or (as we Europeans might express it) I journeyed for two days.

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

(iii.) time, after or since.

namo-ngan = thence, from that time onwards.
kana = first in time, independently of what is afterwards.
dau-aigo) = first in time, before, as contrasted with what comes afterwards.
dagabal = afterwards (as contrasted with preceding).
dagabal bais [see sect. 29 (a)] = a long time ago.

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

I will eat before I drink.

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

After the kangaroo kicked me, I sat down.
30. Interrogation, Doubt, Uncertainty.

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

- "-ba? added to a sentence, makes a query of it.
- "yai?" = "you don't mean it, you don't say so, etc., do you?"
- "nganni?" = why?
- "nganni-we?" = on what, at what (place or purpose).
- "wondara?" = how? e.g. "wondara-galbai?" = how tall? "wondra-waali?" = how wide?

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

31. Composition.

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

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

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

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

B.—About some Plait-work.


Translation.—You sent us another (kind of) plaited-string, and asked whether we plaited like it, and why we did so. (In reply) we girls don't plait like that. But the boys do. Though they only do it for amusement. Some time ago I forwarded you a broken-piece of mourning-string. You enquired as to who wears it and as to how it is worn. Now listen! Men and women wear it on-account-of the dead. Men put it on cross-ways, (from) over the shoulder (to) under the arm-pit. (1) I am sending you another (mourning-string) now, a complete one. In-return, are you coming to visit us no more?

C.—Concerning the Cyclone of March, 1899.

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

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

D. On Marriage and On Burial.

Bama-ngai merinu dana diral mandendi. Gura dana diral manden dana-ngan yerbaigo. 
Men will-tell they woman wife take. And they wife about-to-take to-them willingly. 

Dana kadagai kana bauwanu, kalka-ngai dumbinu, gura dana moari warka-ngamu wokelkil. 

Men will-tell they woman wife take. And they wife about-to-take to-them willingly. 

Bama bienega kadagai bama yendu-me ngudo wudel-mul: murga 

Bama bienega kadagai bama yendu-me ngudo wudel-mul: murga 

Men will-tell they woman wife take. And they wife about-to-take to-them willingly. 

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

Mayi-ngai katti mereli. Bambar nayun yoku-ngao mandendi dana daba pita-dir mabebil Vegetable foods names tell. Mangrove-seed there trees-from take they sticks little-with climb gura pirra-we kundandal warka-ngamu puleli. Dana dagaya gura burungu-we birbalal gura mambal and leaves-on beat all together fall-down. They descend and dilly-bag in collect and on-the-head mandendi. Gura mayi namidori yoku-ngao-go badatega, dana gura-budo yuul-ngan birbalal dan-gai il.

\( \text{E. On certain Vegetable Foods.} \)

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also little gather.

**Translation.** — (I am) telling (you) about vegetable foods, and their names. The mangrove seeds that they get from trees: they climb up with little sticks and beating on the leaves, the (seed) falls down all in a heap. They come down—and collecting them in dilly-bags take them (away) on their heads. When the food is thus cleared from off the trees, they still gather it along the beach where it has been thrown by the wind. That is exactly the same kind of mangrove seed. [On other occasions they get other foods from the beach: (such as) cocoa-nut, matchbox-bean, Careya-nut, Terminalia nut, as well as Breadfruit.] They don't eat the mangrove seed at once. But first of all they bury it in ashes, then cover it with tea-tree bark, and then with wet earth: after having waited a little while, and roasted it enough, they pound it with stones. By and by they knead it in a palm-trough, and place earth in a heap like a basin, and placing their dilly-bags there on the ground, empty out the pulp. (When this is) finished, and the empty (skins) thrown away, they do not yet awhile taste the good pulp, (but) sluice it with fresh water, when for the first time it becomes sweet. They now bring some more water, but salty, and empty it onto the pulp. Only the women collect it in this manner. (I'll) tell (you) the names of some more foods. Dioscorea and Zamia is got from dry ground: the former from the earth, the latter from trees of course. They also bury the Zamia like the mangrove: with the Dioscorea (the process is) exactly similar. They throw away the shells of the Zamia-nuts and pound the kernels with stones. Furthermore, they put it in dilly-bags into the water (where) it remains five nights. It is put in fresh-water of course. Another (food) is the green-ant: they also get them from trees, knead them in a leaf-trough and eat them with a mop. Another (food) is the grass-tree, a small tree in the ground, with hair [i.e. the thin leaves] like a sea-urchin, whence they eat the food from the inside: if it is unripe some (people) cook it. But it is the women who collect it: the old men get a little.
ROTH, Walter Edmund, 1861?-1933.  
The structure of the Koko-Yimidir language.