

THE MURAWARRI AND OTHER AUSTRALIAN LANGUAGES.*

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This Society last year published a brief article contributed by me on the Thoorga and Yookumbill Languages,¹ two of the native tongues of New South Wales. On the present occasion it is intended to furnish the principal elements of the language spoken by the Murawarri, a large tribe occupying a region of Southern Queensland, from the Warrego River to the Culgoa. Adjoining the Murawarri on the north are other tribes speaking dialects of the same language and reaching into Queensland for hundreds of miles. The grammar and vocabulary of two other native tongues of Queensland—"The Yualeai Language," and "The Pikumbil Language"—were contributed by me to the Royal Society of New South Wales.²

I have incorporated with this paper particulars of the grammatical constitution of the Burranbinya and Tharumba languages of New South Wales, and the Wuttyabullak language of Victoria. A mystic language is also referred to.

The information given in this article was carefully gathered by myself, without the assistance of any person, in the camps of the several native tribes whose languages are herein dealt with—a task involving considerable expenditure of time, labour, and money.

Through the medium of this Journal, I have now contributed the outlines of the grammar of six Australian languages—Thoorga, Yookumbill, Murawarri, Burranbinya, Tharumba, and Wuttyabullak. The Thoorga language shows the grammatical structure of all the native tongues along the coast of New South Wales from the Hawkesbury River to Cape Howe, and onward along the Victorian coast to Cape Patterson, including the whole of Gippsland.³ The Yookumbill represents the rules of speech from the Murray River, through the

* Read before the Royal Geographical Society of Australasia, Queensland, 8th December, 1902.

1 Queensland Geographical Journal, vol. xvii., pp. 49-73.

2 Journ. Roy. Soc. N. S. Wales, vol. xxxvi., pp. 137-145, and pp. 179-190.

3 See my "Aboriginal Languages of Victoria," Journ. Roy. Soc. N. S. Wales, vol. xxxvi., pp. 71-106.

centre of New South Wales, into Queensland, at least as far as Maranoa and Mary rivers. The Murawarri type of language extends away up the Warrego, Paroo, and other rivers a great distance. The Burranbinya is one of the dialects of the Darling River tribes. The Tharumba is spoken on the south-east coast of New South Wales. The Wuttyabullak is representative of the native speech over nearly the whole of Western Victoria. Languages of similar grammatical constitution have also been observed by me in South Australia.

It will, therefore, be observed that I have, practically, dealt with all the aboriginal languages of Victoria, nearly the whole of New South Wales, and a large region of South-eastern Queensland. All this work has been the result of my own individual investigations—every word in the grammars and vocabularies having been noted down by me from the lips of the aboriginal speakers.

It is extremely gratifying to see that your Society is assisting me in my endeavour to preserve, before it is too late, some grammatical records of the speech of the Australian aborigines. The large amount of information thus collected and published will no doubt prove of immense value to philologists by enabling them to compare the native languages with each other, and also with the speech of the tribes of Polynesia and elsewhere.

The system of spelling adopted is that recommended by the Royal Geographical Society, London, with the following qualifications:—

As far as possible vowels are unmarked, but in order to prevent ambiguity of pronunciation, in some instances the long sound of a, e, and u are indicated thus, ä, ë, ü. In a few cases the short sound of u is shown thus, û.

G is always hard. R has a rough trilled sound, as in hurrah! W always commences a syllable or word. Y at the beginning of a word or syllable has its ordinary consonant value.

The sound of the Spanish ñ is frequent; at the beginning of a word or syllable I have represented it by ny, but when terminating a word the Spanish letter is used.

Ng at the commencement of a word or syllable has a peculiar nasal sound. At the end of a syllable it has the sound of ng in "wing."

Dh is pronounced nearly as th in "that," with a slight sound of d preceding it. Nh has likewise nearly the sound of th in "that," with the initial sound of the n.

T is interchangeable with d, p with b, and g with k, in most words where these letters occur.

Ty and dy at the beginning of a word or syllable have nearly the sound of j. At the end of a word ty or dy is pronounced nearly as tch in watch or hitch, omitting the final hissing sound.

THE MURAWARRI LANGUAGE.

In the Murawarri language, among all the parts of speech subject to inflection, there are two forms of the first person of the dual and plural—one of which includes, and the other excludes—the person addressed. I am the first author to report this peculiarity in any of the native languages of Queensland. It may be stated that I was likewise the first to draw attention to its existence in the aboriginal languages of New South Wales and Victoria.¹

NOUNS.

Number.—There are three numbers, singular, dual, and plural. Gula, a kangaroo. Gulabural, a pair of kangaroos. Guladhunna, several kangaroos.

Gender.—Mugiñ, a woman. Mën, a man. Among animals sex is distinguished by words signifying “male” and “female,” thus, gündal dhungur, a male dog; gündal guni, a female dog.

Case.—Nominative: Wagan, a crow. Kinni, a yamstick. Mulli, a boomerang. Wungga, a bird’s nest. Ngura, a camp.

Nominative Agent: Guladyu ngunna wirrunga, a kangaroo me scratched.

Instrumental: Mëndyu wagan mullinyu bundhara, a man a crow with a boomerang hit.

Genitive: Muggingu kinni, a woman’s yamstick.

The genitive case of some nouns is represented by an affix corresponding to the person and number required:—

1st Person—My camp (camp my), Nguradhi

2nd Person—Thy camp (camp thy), Nguranu

3rd Person—His camp (camp his), Nguralugu

And so on for all the numbers and persons.²

Accusative: This is the same as the nominative.

Dative: Dhan yanna nguranggu, Come to the camp.

Ablative: Dhirriyanna ngurango, Go from the camp.

ADJECTIVES.

Adjectives are placed after the nouns they qualify, and are similarly declined for number and case. They are compared by saying, Thurda nhu, Kittyu nüngga, large this, small that. Superiority is expressed by thurdaburra, very large.

PRONOUNS.

Pronouns have number, person, and case, as exemplified in this table. There are inclusive and exclusive forms for the dual and plural of the first person:—

¹ Journ. Roy. Soc. N. S. Wales, xxxv., p. 127; Ibid. xxxvi., p. 72.

² See also my “Wongaibon Language,” spoken by the Lachlan River and other tribes. Journ. Roy. Soc. N. S. Wales, vol. xxxvi., pp. 147-154.

SINGULAR.

	Nominative.	Possessive.	Objective.
1st Person	Ngadhu	Ngundi	Ngunna
2nd „	Ngindu	Ingga	Bunga
3rd „	Yallunggo	Ngumbuga	Bunha

DUAL.

1st Person	{ Ngulli Ngullinyumbo	{ Ngulliga Ngulligilunna	{ Ngullinya Ngullinyanumba
2nd „	Nula	Nulaga	Nulana
3rd „	Yallubural	Bulaga	Burannha

PLURAL.

1st Person	{ Nginna Nginnadyula	{ Nginnaga Nginnagadyula	{ Ngurrana Ngurranadyula
2nd „	Nura	Nuraga	Nurana
3rd „	Yalladhunna	Dhurraga	Dhurrana

The foregoing full forms of the pronouns are employed chiefly in answering questions. In ordinary conversation the natives use the pronominal suffixes illustrated under the heading of "Verbs."

Who, ngangga? What, minya? This, nhu. That, nhurana. These interrogatives and demonstratives take inflexion for number and person. They also vary according to the position of the object referred to. The demonstrative pronouns in their various forms supply the place of the definite article.

VERBS.

Verbs have the singular, dual, and plural numbers, the usual persons and tenses. The chief moods are the indicative, imperative, and conditional. Number and person are indicated, as in the Thoorga,¹ by pronominal particles added on to the verb stem; as in the following conjugation of the verb, bundhera, to beat:—

INDICATIVE MOOD—PRESENT TENSE.

SINGULAR	{	1st Person	I beat	Bundhiyu
		2nd „	Thou beatest	Bundhindu
		3rd „	He beats	Bundhibu
DUAL	... {	1st Person	{ We incl. beat We excl. beat	{ Bundhili Bundhilinumba
		2nd „	You beat	Bundhinula
		3rd „	They beat	Bundhibula
PLURAL	... {	1st Person	{ We incl. beat We excl. beat	{ Bundhina Bundhinadyula
		2nd „	You beat	Bundhinura
		3rd „	They beat	Bundhira

PAST TENSE.

SINGULAR	{	1st Person	I beat	Bundharanyu
		2nd „	Thou beatedst	Bundharandu
		3rd „	He beat	Bundharabu

¹ Queensland Geographical Journal, vol. xvii., pp. 49-73.

FUTURE TENSE.

SINGULAR	{	1st Person	I will beat	Bunggunyu
		2nd „	Thou wilt beat	Bungguudu
		3rd „	He will beat	Bunggubu

It is thought unnecessary to exhibit the dual and plural numbers of the past and future tenses.

IMPERATIVE MOOD.

Positive	Beat	Bungga
Negative	Beat not	Wulla bungga

CONDITIONAL MOOD.

I may beat	Wullawurri bunggunyu
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REFLEXIVE.

Present	I am beating myself	Bundherriyu
Past	I was beating myself	Bundherriaiyu
Future	I will beat myself	Bundherriguyu

The inflexion continues through all the persons.

RECIPROCAL.

DUAL	{	Pres. We incl. are beating each other	Bumbullali
		Fut. We incl. will beat each other	Bumbullaguli
PLUR.	{	Pres. We incl. are beating each other	Bumbullana
		Fut. We incl. will beat each other	Bumbullaguna

Indiyu appears to serve the purpose of the English auxiliary verb, I am. If we take an adjective or adverb as a predicate, we get the following illustration in present, past, and future of the first person, singular:—

Present	I am well	Murriñ indiyu (well am I)
Past	I was well	Murriñ indāyu
Future	I will be well	Murriñ ingyuy

This form applies to all the persons and numbers.

ADVERBS.

Yes, kaila. No, wulla. Here, nunggo. There, ngurra. Now, kunyegaila. By and bye, kunye. Yesterday, gūnda. To-morrow, burda. Long ago, muttyagaila. Perhaps, wullawurri. Slowly, mun'gi. Quickly, kurdugurdu. Where (singular), dhirrunnga? Where (dual), dhirrambula? Where (plural), dhirradhunna? How many, minyungara.

PREPOSITIONS.

In front, kurbu. Behind, billungga. In rear, durungga. Inside, mugungga. Outside, bullungga. Beside, gūngungga. Between, dhunnungga. Down, burrungga. Up, gūnda. Over or across, gurrundha. This side of, nhubarañ. The other side of, gowurrigurrundha. Through, gaimyu. Towards, dhai. Away from, dhirra.

Many prepositions can be inflected for number and person, as in the Thoorga language:—Behind me, billunggadhiga. Behind thee,

billunggabunga. Behind him, billunggabuga. Behind us, billungga-ngurriga, and so on.

NUMERALS.

One, yaman. Two, kubbo. Several, murabirri.

See the Vocabulary at the end of this paper.

THE BURRANBINYA LANGUAGE.

The territory of the Burranbinya tribe is situated on the Darling River, New South Wales, extending from above Brewarrina downwards to about Bourke, comprising the lower portions of the Bokhara, Bogan, and Culgoa rivers, for some distance above their respective junctions with the Darling.

NOUNS.

Nouns have number, gender, and case:—

Number.—Kuranyi, an opossum. Kuranyigulli, a couple of opossums. Kuranyigalga, several opossums.

Gender.—Bullu, a man. Men collectively are called murrin. Thummuga, a woman. Bullubullu, a young boy. Thummagubbalu, a young girl. Kirridya, a child of either sex.

The gender of animals is distinguished by the words dhulatya, male, and ngummagara, female, placed after the name of the animal; thus, mirri dhulatya, a male dog; mirri ngummagara, a female dog.

Case.—To form the cases, nouns take additions by means of post-fixes:—

Nominative—Thûnta, kangaroo. Mûrli, a boomerang. Kaia, a yamstick.

Causative—Bullulu kuranyi burralaru, a man an opossum killed. Thûntallu lanu mara, a kangaroo me scratched.

Genitive—Bulluwu murli, a man's boomerang. Thummagawu kaia, a woman's yamstick.

The other cases are omitted to economise space.

PRONOUNS.

Pronouns are inflected for number, person, and case, and contain two forms of the dual and plural in the first person. The following is an example in the singular number:—

		Nominative.	Possessive.	Objective.
SINGULAR	{ 1st Person	Ngutthu	Ngunnu	Lanu
	{ 2nd „	Hinta	Ingga	Luggunni
	{ 3rd „	Nuanara	Ngurrani	Larunni

Although there are numerous differences in the vocabulary, the grammatical rules governing the other parts of speech in this language are the same as in the Murawarri, and are, therefore, omitted on the present occasion, for want of space.

Numerals.—One, muggu; two, bulagar; several, wulliwai.

THE THARUMBA LANGUAGE.

The Tharumba language is spoken on the coast of New South Wales, between the Shoalhaven River and Ulladulla, reaching inland to the Dividing Range. This tongue is a dialect of the Thoorga, spoken to the south of Ulladulla, the grammatical structure of which was explained by me last year.¹ South of the Thoorga is the Dyirringañ tribe, whose speech I have also dealt with.² The Thurrawal-speaking people adjoin the Tharumba on the north.

The initiation ceremonies of the Tharumba and other tribes mentioned consist of the *Bunan* and the *Kudsha*, which have both been fully described by me elsewhere.³ The social organisation of these tribes, and their intermarrying laws have also been already explained by me.⁴

NOUNS.

Number and *gender* are substantially the same as in the Thoorga language.

Case.—The principal cases are the nominative, causative, instrumental, genitive, accusative, dative, and oblique.

Nominative—Yuiñ, a man. Wanggan, a woman. Mirriga, a dog. Warrangan, a boomerang. Gaga, a yamstick.

Causative—Mirrigandi gurawara buddhal, a dog an opossum bit. Wanggandi wurrañ baiilla, a woman a child beat. Gurauri dyirra thunnan, an opossum leaves eats. Yuiñdyi warrigulla dhubbagal, a man a mullet caught.

Instrumental—This case takes the same suffix as the causative. Yuindyi wagura bingala warrangandyi, a man at a crow threw a boomerang.

Genitive—The proprietor and the property are both declined, but the suffix to the former differs from that of the latter:—

Yuingu warranganyu, a man's boomerang.

Wanggangu gaganyu, a woman's yamstick.

I was the first author to report this declension of the name of the possessor as well as that of the article possessed, among the languages of the aboriginal tribes of New South Wales,⁵ and also in those of Victoria.⁶

1 "The Thoorga Language," Queensland Geographical Journal, xvii., pp. 49-61-with Vocabulary.

2 "The Dyirringañ Language," Journ. Roy. Soc., N. S. Wales, xxxvi., pp. 160, 167.

3 "The Bunan Ceremony of N. S. Wales," American Anthropologist. ix., pp. 327-344, plate vi.

4 Journ. Roy. Soc. N. S. Wales, xxxiv., pp. 263, 264.

5 "The Thurrawal Language," Journ. Roy. Soc., N. S. Wales, xxxv., p. 131.

"The Gundungurra Language," Proc. Amer. Philos. Soc., xl., p. 143.

6 "The Aboriginal Languages of Victoria," Journ. Roy. Soc. N.S. Wales, xxxvi., p. 78, 87, and 94.

Every object over which ownership can be exerted is subject to inflexion for number and person :—

SINGULAR	{ 1st Person	Warrangandha	Boomerang	my
	{ 2nd „	Warranganngu	Boomerang	thy
	{ 3rd „	Warrangannyu	Boomerang	his

And so on through the dual and plural. If a couple or several articles be claimed, an infix is inserted between the noun root and the possessive suffix, thus :—Warranganburrandha, boomerangs both mine. Warranganburrangandha, boomerangs several mine.

Dative—This is the same as the genitive.

Ablative—Thuganda, from a camp. Barnda, from a fire.

The accusative is the same as the nominative.

ADJECTIVES.

Adjectives follow the nouns they qualify, and take similar declensions for number and case :—

Yuin birraga, a man large.

Yuindyi birragandyi wurrañ baiilla, a large man beat a child.

Yuingu birragangu warranganyu, a large man's boomerang, and so on for the other cases.

There are euphonic modifications of the suffixes in all the cases of nouns and adjectives, depending upon the termination of the word declined.

For the comparison of adjectives, and the inflexion of some of them as intransitive verbs, see my "Thoorga Language."

PRONOUNS.

The following are the nominative and possessive pronouns :—

I	Ngaiga	Mine	Ngaiaganguli
Thou	Indiga	Thine	Indiganguli
He	Dyellandyulla	His	Dyellungundiwuli
We, incl.	Ngaiawungul	Ours, incl.	Ngaiawunguli
We, excl.	Ngaiawungulla	Ours, excl.	Ngaiawungulanguli
You	Indiwu	Yours	Indiwuli
They	Dyellandyullawurra	Theirs	Dyellandyawurrawuli
We, incl.	Ngaiawanyi	Ours, incl.	Ngaiawunyunguli
We, excl.	Ngaiawanyaga	Ours, excl.	Ngaiawunyunganguli
You	Indiwunhu	Yours	Indiwunhunguli
They	Dyellandyullawurraga	Theirs	Dyellandyawurranganguli

The objective pronouns, me, thee, him, etc., are not found separately, like the nominative and possessive, but consist of pronominal suffixes to verbs and other parts of speech :—

A kangaroo scratched me	Burru	garrulingga
A kangaroo scratched thee	Burru	garrulûnyi
A kangaroo scratched him	Burru	garrula

There is a causative form of the nominative pronouns :—

Ngaiagandyi, I (did it). Indigandyi, thou (didst it). Other forms are: Ngaiagamiddyi, myself. Ngaiagabah, I also. Ngaiagandyingundi, from me. Ngaiagandyina, with me. Yennaira ngurndi ngaiagañ, go away from me. Yennauwulura dhainggu ngaiaganggu, come towards me.

Interrogatives—Who, wunningga. Who (did it), wunninggalla. Whom belonging to, wunninggawuli. Who for, wunninggalula. What, minna. What for, or why, minnaua. What is the matter, minnamûn.

Demonstratives—This, near, nyinya. That near you, nyünya. Dyin, that. Dyinalibura, that, farther. Dyinginda, that yonder. Dyin-nadha, that person. Nyindyiwal, this other one. Dyindyi, over here. Nyidyila, anything this side of the person addressed. Wurritya, something beyond the person addressed. Nyulluñ, anything below the speaker. Dyullünga, something on a higher level than the speaker. Ngaiina, over there.

Most of the demonstratives are likewise used as pronouns of the third person, and are inflected accordingly, as: Nyindyiwurra, these two. Nyindyiwurraga, all these.

A native will often indicate the location of a thing by giving its compass bearing from a tree, waterhole, rock, or other known point.

VERBS.

All that has been said respecting this part of speech in my "Thoorga Language" is substantially applicable to the Tharumba verbs. The following additional particulars, which are common to both dialects, may now be supplied:—

I am quite well	Jummagangarilaga
I was quite well	Jummagangabullaga
I will be quite well	Jummaganguringa

Nyamundyaliang, we, dual, exchange or barter.

Warrangan yunullaga thugandha, I have a boomerang at my camp.

Yangawamügün yubbunda, I will sing for thee a song.

Waddhana baiuga, it is doubtful whether I will beat.

Wunningulla gurrugandhullingga, who called me.

Verbs take inflection for the same number as the object noun:—

I saw a dog	Mirriga thambamulaga
I saw a couple of dogs	Mirrigamburra thambamulagul
I saw several dogs	Mirrigamburraga thambamulagin

ADVERBS.

Yes, ngäwe. No, thuggail. To-day, nhauai. Yesterday, bugia. To-morrow, burädya. There, dyindiyiladyi. Here, nyindyi. When used predicatively, nyindyi and its variants, can be inflected for tense,

as well as for number and person, thus:—Nyindyiaga, here am I. Nyindyiwulaga, here was I. Nyindyiwabulaga, here will I be.

The natives can also say:—Yuiñ nyindyiwula, a man is here. Yuiñ nyindyiwala, a man was here. Yuiñ nyindyiwuna, a man will be here. For other examples of present, past, and future forms of “here,” and “there,” see my “Thurawal Language.”¹ The adverbs “here,” “there,” “yonder,” and their modifications, are also frequently used as demonstratives, and then take the same declensions as the nouns they qualify.

Yugunbunyerruga, how shall I do it?

Wingululla wagura nyin baiilla, which of you (dual) killed the crow?

Wingulal murrul, which is first?

Some adverbs admit of inflection for number, person, and tense, and ought therefore to be included among the verbs, but I will show some of them in this place in order to keep all the adverbs together:—

Present	Where am I	Waddungabaga
Past	Where was I	Waddungaluga
Future	Where will I be	Waddunguga

See my “Thoorga Language” for other examples of adverbs.

PREPOSITIONS.

The examples of prepositions in my “Thoorga Language,” and their declension for number and person, are nearly the same in the Tharumba, and will not be further referred to here.

The exclamations, conjunctions, and numerals are likewise almost identical with the Thoorga. But many of the words in every part of speech are quite different; some are more or less dissimilar, whilst others are so nearly alike in both dialects that their meaning can be recognized at once.

THE WUTTYABULLAK LANGUAGE.

This language is spoken in the county of Borung and surrounding country, in the western part of Victoria. It is distinguished by having four numbers—singular, dual, trial, and plural.² The nouns, prepositions, adverbs, etc., in addition to the verbs and pronouns, take inflexion for number and person. In all parts of speech subject to conjugation and inflexion there is a double form of the first person in the dual, trial, and plural.

Westward of the 145th meridian of longitude, and southward of the 35th parallel of latitude, all the Victorian tongues have the same grammatical structure as the Wuttyabullak, although more or less diverse in vocabulary. The same type of speech, with its trial number, extends onwards into South Australia.

1 Journ. Roy. Soc. N.S.W., vol. xxxv., p. 140.

2 See also my “Thagawurru Language.” Journ. Roy. Soc. N. S. Wales, vol. xxxvi., pp. 86-90.

Within the geographical limits indicated, the people are divided into two phratries, called Gurgity and Gam_{ISC}ty, with their feminine equivalents, Gurgitygürk and Gamatygürk. The men of one phratry marry the women of the other, and the offspring take the phratry of their mother. For particulars respecting these phratries, and a comprehensive list of totems, the reader is referred to an article I contributed to the Anthropological Society¹, at Washington, U.S.A., in 1898.

NOUNS.

Number.—Nouns have the singular, dual, trial, and plural. Wille, an opossum. Willebule, a pair of opossums. Willebarakullik, three opossums. Willebarak, several opossums.

Gender.—Guli, a man. Bumbanggo, a woman. Bupup, a boy. Wartibibumbanggo, a girl. The sex of animals is denoted by adding the words mamu and babu, thus:—Gurë babu, a female kangaroo. Gurë mamu, a male kangaroo.

Case.—The cases are indicated by inflexions:—

The nominative merely names the thing spoken of, and is without inflexion, as, guli, a man; dër, a spear.

The causative, or nominative-agent, represents the subject doing some act, as, guliu gurë dhakkin, a man a kangaroo struck.

Possessive—The owner and the property are both inflected, as in the Thoorga language: Guliga dëruk, a man's spear.

Accusative—This is the same as the simple nominative.

Instrumental—When an instrument is used in the performance of any action, it takes the same inflexion as the causative: Dëru gurë yungginan, a spear at a kangaroo threw I.

The other cases will be passed over.

Personal property of any description can be declined by possessive suffixes to the noun, as: My spear, dërek. Thy spear, dërin. His spear, dëruk, and so on through all the numbers and persons.

ADJECTIVES.

Adjectives follow the nouns they qualify, and take the same declensions for number and case. They are compared as in the Thoorga and Murawarri languages.

PRONOUNS.

There are two forms of the first person of the dual, trial, and plural—one in which the person or persons addressed are included with the speaker, and another in which they are exclusive of the speaker:—

SINGULAR	}	1st Person	I	Wallungek
		2nd „	Thou	Wallungin
		3rd „	He	Wallunyuk

¹ "The Victorian Aborigines: their Initiation Ceremonies and Divisional Systems," American Anthropologist, vol. xi., pp. 325-343, with map of Victoria, plate v.

DUAL ...	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	$\left. \begin{array}{l} \text{as } \left\{ \begin{array}{l} \text{We inclusive} \\ \text{We exclusive} \end{array} \right. \\ \text{You} \\ \text{They} \end{array} \right\}$	Wallungul
			Wallungulluk
			Wallungula
TRIAL ...	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	$\left\{ \begin{array}{l} \text{We inclusive} \\ \text{We exclusive} \\ \text{You} \\ \text{They} \end{array} \right.$	Wallungurrakullik
			Wallungandakullik
			Wallunguddakullik
PLURAL	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	$\left\{ \begin{array}{l} \text{We inclusive} \\ \text{We exclusive} \\ \text{You} \\ \text{They} \end{array} \right.$	Wallungurra
			Wallungandak
			Wallunguddak
			Wallungennak

The possessive pronouns are:—Wallungangek, mine. Wallungangin, thine. Wallunganguk, his, and so on through all the numbers and persons. The language contains many demonstratives and interrogatives, besides objective forms of the pronoun, which are all inflected for number and person.

VERBS.

Verbs have the same numbers and persons, with inclusive and exclusive forms, as the pronouns.

INDICATIVE MOOD—PRESENT TENSE.

SINGULAR	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	I throw	Yunggan
		Thou throwest	Yunggar
		He throws	Yungga
DUAL ...	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	$\left\{ \begin{array}{l} \text{We incl. throw} \\ \text{We excl. throw} \\ \text{You throw} \\ \text{They throw} \end{array} \right.$	Yunggangul
			Yunggangullung
			Yungawul
TRIAL ...	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	$\left\{ \begin{array}{l} \text{We incl. throw} \\ \text{We excl. throw} \\ \text{You throw} \\ \text{They throw} \end{array} \right.$	Yunggangukullik
			Yunggandakullik
			Yunggawatkullik
PLURAL	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	$\left\{ \begin{array}{l} \text{We incl. throw} \\ \text{We excl. throw} \\ \text{You throw} \\ \text{They throw} \end{array} \right.$	Yungganaty
			Yungganaty
			Yungganaty

Past tense—I threw, yungginan.

Future tense—I will throw, yungginyan.

Imperative mood—Throw! yunggak.

Conditional mood—Perhaps I will throw, windyabäga yungginyan.

A substitute for the verb “to be” can be exemplified by taking an adjective or other suitable word as a predicate:

PRESENT	$\left\{ \begin{array}{l} 1\text{st Person} \\ 2\text{nd } ,, \\ 3\text{rd } ,, \end{array} \right.$	I am well	Mullanda delgaia
		Thou art well	Mullar delgaia
		He is well	Mullu delgaia
PAST	1st Person	I was well	Mullandagaty delgaia
FUTURE	1st Person	I will be well	Mullandanga delgaia

There are also reflexive and reciprocal forms of the verb, as in the Tyattayalla Language¹, which space will not permit me to detail.

PREPOSITIONS.

Several prepositions can be inflected for number and person:—

SINGULAR	{	1st Person	At my back	Warmadhak
		2nd „	At thy back	Warmadhangin
		3rd „	At his back	Warmadhanyuk

This inflexion continues through all the persons and numbers.

ADVERBS, INTERJECTIONS, AND CONJUNCTIONS.

These are similar in character to the identical parts of speech in the Thoorga and Murawarri tongues, and some of them are capable of inflexion in the same way.

It may be as well to state that all the languages of Eastern Victoria, known as Gippsland, are the same in grammatical structure as the Thoorga and Tharumba, but the vocabularies are different. The grammar and vocabulary of two additional aboriginal tongues of Western Victoria, “The Yota-yota Language” and “The Buréba Language,” were contributed by me to the Royal Society of New South Wales.²

A MYSTIC OR SECRET LANGUAGE.

Before concluding this brief article on the speech of the Australian aborigines, I wish to refer to a secret language, used by the men at the ceremonies of initiation, but which is never spoken in the presence of women, or in the presence of those youths who have not yet entered upon the prescribed course of instruction. Whilst the novitiates are away in the bush in charge of the elders of the tribe, they are taught a mystic name for surrounding objects, animals, parts of the human body, and short phrases of general utility. This language varies in different communities.

I was the first author to draw attention to this mystic tongue,³ and during the past year I contributed to the Royal Society of New South Wales some short vocabularies of the secret languages of the Kurnu⁴ and other tribes. I consider my discovery of this secret form of speech of great linguistic importance, and recommend the reader to peruse the vocabularies referred to.

In an article on “Aboriginal Songs at Initiation Ceremonies”⁵ printed by this Society last year, I published several sacred songs in this secret tongue—the first songs of the kind ever set to music.

¹ See my “Aboriginal Languages of Victoria,” *Journ. Roy. Soc. N.S. Wales*, vol. xxxvi., pp. 71-106.

² *Journ. Roy. Soc. N. S. Wales*, vol. xxxvi., pp. 167-175, and pp. 179-190.

³ *Congrès Internat. d'Anthrop. et d'Archeol. préhistoriques, Compte Rendu*, 12^{me} Session, p. 494.

⁴ *Journ. Roy. Soc. N. S. Wales*, xxxvi., pp. 157-160.

⁵ *Queensland Geographical Journal*, vol. xvii., pp. 61-63.

VOCABULARY OF MURAWARRI WORDS.

The following vocabulary contains about two hundred and seventy words in the Murawarri language, with their English equivalents. Every word has been noted down carefully by myself from the lips of old men and women in the native camps.

THE FAMILY.

A man, Main	Wife, Nubabuga
Husband, Girrinbirra	Old woman, Burraka
Clever man, Kubi	Girl, Gutheraguni
Small boy, Dharda	Elder sister, Mudyabubbur
Elder brother, Mudyabauin	Younger sister, Gidyuguirra
Younger brother, Gidyumo-an	Child of either sex, Guthera
Father, Buddhuñ	Father of family, } Gutheraira
Mother, Kaia	Mother of family, }
Woman, Mogiñ	Family, Gutheragulgera

THE HUMAN BODY.

Head, Bumbo	Fat, Thunde
Forehead, Ngulu	Ankle, Burrunggal
Hair of head, Bumbo	Skin, Dhundhu
Beard, Yerran	Back, Billa
Eye, Mil	Armpit, Burrañ
Nose, Nguru	Elbow, Gubu
Neck, Ngundul	Bone, Mungga
Ear, Binna	Penis, Dhun
Mouth, Dha	Erection, Thandharaiu
Lips, Dha	Sexual desire, Nuddhuñ
Teeth, Tirra	Testicles, Burnin
Belly, Dhugu	Semen, Burdiñ
Tongue, Thalluñ	Vulva, Kinni
Checks, Ngumuñ	Nymphæ, Dhillin
Shoulder, Bunggal	Urine, Kiwa
Arm, Murngu	Excrement, Guna
Hand, Murra	Copulation, Thandhirra
Thigh, Thurra	Masturbation, Guddhu-guddhum-
Knee, Thin-gal	-badhurri
Foot, Dhinna	Venereal, Kauaira
Blood, Goañ	

NATURAL OBJECTS.

Sun, Dhuri	Small hill, Gumbugun
Moon, Gian	Open plain, Bullä
Stars, Mirriñ	Scrubby place, Mirdi
Pleiades, Kumbul-Kumbul	A live coal, Gürnüñ
Venus, Tharda	Thunder, Yandibu
Hill, Bulguru	Lightning, Wung-iñ

NATURAL OBJECTS—*Continued.*

Rain. Burdu	Fire. Wi
Rainbow, Gurierrina	Hut. Gurli
Dew, Dhulle	Camp. Ngura
Fog. Guguma	Smoke. Thurán
Frost. Murnda	Food. animal. Widyí
Hail. Mugari	Food. vegetable. Munnu
Water. Ngubba	Day. Gunda-gunda
Still water. Burdulngubba	Night. Yuriñ
Running water. Nguruwruru	Morning. Burrulla
Ground. Më	Grass. Yauí
Mud. Millin	Leaves of trees. Yirral
A stone. Buggul	Eggs. Kubön
Sand. Kurrawir or dhirri	Honey. Wëan
Darkness. Yuriñ	Pathway. Kai
Heat. Burriu	Shadow of tree, Kuliguli
Cold. Murndamia	Shadow of man, Kummunggurra
Tears. Ngulguñ	Red ochre, Gudhi
Perspiration. Nündur	Pipe clay. Muggündhurra

ANIMALS.—MAMMALS.

Wild dog. Yugi	Padamelon. Dugguñ
Dog. Gundul	Bandicoot. Gëala
Opossum. Kugai	Kangaroo. Gula
Kangaroo-rat. Böi, or bilba	Porcupine. Kuggara
Native-cat. Burbur	Water-rat. Widyí-ngubba

ANIMALS.—BIRDS.

Crow. Wagun	Large fish-hawk, Kwiadhuna
Laughing jackass. Kuguburra	Peewee. Bûrandalla
Native companion. Gururu	Common magpie, Gulbu
Black duck. Gundungal	Curlew. Wilu
Swan. Burrema	Crane. Gurraga
Emu. Nguruñ	Small crane. Budhul
Pelican. Thulaida	Galah. Gillä
Eaglehawk, Kurra	

ANIMALS.—FISHES.

Cod. Gudu	Bony bream. Pirngi
Black bream. Bunngulla	Cat-fish. Thunggur
Yellow-belly. Kawira	All small fish. Kidyeraguya

ANIMALS.—REPTILES.

Death-adder. Kundage	Ground iguana, Bûrna
Black snake. Bumburra	Shingle-back, Birrira
Water snake. Baiara	Carpet snake. Kummul
Turtle. Waiamba	Brown snake, Kän
Tree iguana, Wurrui	

ANIMALS.—INVERTEBRATES.

Blow-fly, Muguñ	Shrimp, Thunul
Louse, Muni	Common ant, Burrä
Nit of louse, Thinnil	Mosquito, Börn
Jumper-ant, Burbi-burbi	Scorpion, Guna
Bulldog-ant, Burrungga	Mussel, Thungunna
Centipede, Dhuliri	Crayfish, Mamura
Grasshopper, Bunda-bunda	

TREES AND PLANTS.

Any leaning tree, Bundhirri	Beefwod, Mumbo
Any dead tree, Bungin	Coolaba, Buggura
Any large tree, Bungil	Gum tree, Guraua
Sandalwood, Buddhar	Pine, Bailin
Whitewood, Burbul	Brigalow, Kulbai
Myall, Maial	

WEAPONS, ETC.

Tomahawk, Wugganhurra	Hunting club, Muru
Koolamin, Gulgo	Fish net, Kule
Spear shield, Burgu	Spear, Gulia
Boomerang, Murli	Fighting club, Maimuru
Net bag, Munda	Fighting boomerang, Widdyanurra
Yamstick, Gunnai	

ADJECTIVES.

Alive, Kurrin	Right, Kaila
Dead, Bullibu	Wrong, Yural
Large, Tharda	Tired, Mullu
Small, Kittyu	Blunt, as an edge, Mugu
Tall or long, Burndurra	Sharp, as an edge, Tirraira
Low or short, Urdagamba	Fat, Thunde
Good, Murriñ	Lean, Munggabulgan
Bad, Yuralmurra	Cold, Mundamiu
Thirsty, Burriu-ngubba	Warm, Burri-burriu
Hungry, Kundulmiu	Angry, Kuridyurriu
Jealous, Burdhegulindu	Sleepy, Yumburu
Full, Tugu	Glad, Murrinyindaiu
Quick, Kurdugurdu	Sorry, Millanyurungi
Slow, Iba	Greedy, Wallungundibungunna
Blind, Nunduñ	Sick, Marriu
Deaf, Mugu-binna	Stinking, Bugabuddhibu
Strong, Murriñ	Pregnant, Tuguira
Afraid, Kurraiu	

VERBS.

Die, Bullindyira	Blow with breath, Bumbira
Eat, Thaddhira	Climb, Gulä
Drink, Ngubba-thaddhira	Conceal, Nunbi
Sleep, Ngunandhira	Jump, Burbi
Stand, Thinnandhira	Laugh, Kinda
Sit, Nia	Scratch, Wirringurra
Talk, Yän	Forget, Binnayualgui
Tell, Thurgurra	Send, Dinnamara
Walk, Yandhira	Shine, Bullanbi
Run, Thunggira	Suck, as a child, Ngummadha-
Bring, Thanganga	dhira
Take, Mara	Suck a wound, Bindyau
Point at, Thumburra	Swim, Banggi
Fill, Kaimburra	Search for, Wurrawa
Stamp on, Nurrunggunya	Spit, Kanggul
Make, Thunnulgu	Smell, Buddhe
Break, Dhudhia	Throw, Kurrawirra
Strike or beat, Bundhira	Hit by throwing, Bungirra
Arise, Dhurria	Whistle, Kui
Fall down, Wurra	Pretend, Middyin
Observe, Naga	Kiss, Mudhil
Hear, Binnambi	Vomit, Muralli
Sing, Yünggi	Dance, Burbiddyera-Kirrira, lit-
Weep, Wun-gebu	erally to jump about
Cook, as food, Mulguyu	Dive, Kaindyera
Steal, Ngurba	Chop (with axe) Burira
Request, Ngua	Sting, Bingga
