

The general character and relation of the faces on the mohawkite crystals is similar to that of domeykite. The form  $a$ ,  $0.00 \infty (11\bar{2}0)$ , however, occurs more frequently and is better developed. Fig. 8 (size of crystal  $0.6 \times 0.3$  mm.) illustrates the usual habit of the

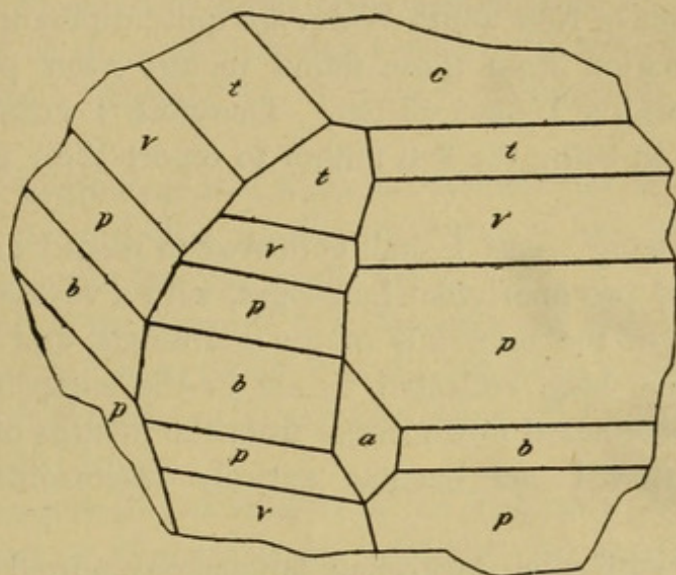


Fig. 8.

mohawkite crystals. Thin, tabular crystals like those of Fig. 2 are rare.

Luster, splendid metallic. Color, light tin-white to steel gray. Fracture conchoidal, crystal habit thick tabular to equidimensional. The crystals tarnish more readily than those of domeykite and become iridescent in brilliant, variegated hues.

## LANGUAGES OF THE NEW ENGLAND ABORIGINES NEW SOUTH WALES.

BY R. H. MATHEWS, L.S.,  
ASSOCIÉ ÉTRANGER SOC. D'ANTHROP. DE PARIS.

(Read May 15, 1903.)

SYNOPSIS.—Introductory—Orthography—The Anēwan Language—The Banbai Language—A Mystic Language—Anēwan Vocabulary.

The native tribes of New South Wales are disappearing rapidly before the advancing tide of European population, and unless some

<sup>1</sup> See foot-note, page 243.



person qualified for the task shall take up this highly important subject, the languages and the customs of an interesting primitive people will be lost to science.

The languages spoken by the native inhabitants of the New England district of New South Wales are quite different in vocabulary and intonation from those found in any other part of New South Wales which I have visited. Therefore I consider myself very fortunate in being the first author to report their grammatical structure.

In the following pages I shall endeavor to record and preserve the elements of two aboriginal languages, with a vocabulary of one of them. All of the materials of the grammars, and also of the vocabulary, have been collected by me in the camps of the aborigines, and were noted down direct from the mouths of the native speakers, so that I can become entirely responsible for their accuracy.

In common with other Australian languages reported by me, the Anēwan and Banbai tongues possess a double form of the first person of the dual and plural, in every part of speech subject to inflection, by means of which the person spoken to may be included or excluded. It may be stated here that I was the first author to give full details of this peculiarity in the languages of Australia,<sup>1</sup> although it had been observed to a certain extent in some of the islands of the Pacific Ocean, and among the Amarinds of North America. These two languages likewise contain a dual and plural number in all parts of speech.

It is hoped that these efforts of mine may prove of some value, by enabling philologists to compare the native tongues of Australian tribes, not only among themselves, but with other languages in the islands of Polynesia, Melanesia, and various parts of the Pacific Ocean, as well as with the speech of other primitive tribes in different parts of the world.

The space at my disposal in the PROCEEDINGS of this Society render it necessary to describe only the leading elements of the languages dealt with.

#### ORTHOGRAPHY.

The system of orthoepy adopted is that which is recommended by the Royal Geographical Society of England, but a few addi-

<sup>1</sup> "The Gundungurra Language," PROC. AMER. PHIL. SOC., Vol. xl, p. 140.



tional forms of spelling have been incorporated, to meet the requirements of the Australian pronunciation, as follows:

As far as possible, vowels are unmarked, but in some instances the long sound of *a*, *e* and *u* are indicated thus, *ā*, *ē*, *ū*. In a few cases the short sound of *u* has been marked thus, *ū*.

*G* is hard in all cases. *R* has a rough, trilled sound, as in the English word "hurrah!" *W* always commences a syllable or word.

*Ng* at the beginning of a word or syllable has a peculiar nasal sound. At the end of a syllable or word it has substantially the sound of *ng* in the English word "sing."

The sound of the Spanish *ñ* is frequent; at the beginning of a word or syllable I have given it as *ny*, but when terminating a word the Spanish *ñ* is used. *Y* at the beginning of a word has its ordinary consonant value.

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

*T* is interchangeable with *d*; *p* with *b*; and *g* with *k*.

*Ty* and *dy* at the commencement of a word or syllable have nearly the sound of the English *j*, or the Spanish *ch*; thus, *dya* or *tya* closely resemble *ja* or *cha*. At the end of a word or syllable *ty* is sounded as one letter, closely approaching the *tch* in the English word "catch," but omitting the final hissing sound.

In all cases where there is a double consonant, each letter is enunciated.

#### THE ANEWAN LANGUAGE.

The remnants of the Anēwan tribe are scattered over the southern half of what is known as the "table-land" of New England, including Macdonald river, Walcha, Uralla, Bendemeer, Armidale, Hillgrove and other places.

#### ARTICLES.

The indefinite article, *a*, is not represented, but the demonstrative pronouns, in their numerous modifications, supply the place of the definite article, as "this man," "that woman," "yonder hill." The English adverb, *here*, in its several native forms, is frequently treated as a demonstrative, and is then also a substitute for the definite article.



## NOUNS.

Nouns have number, gender and case.

*Number.*—There are three numbers—singular, dual and plural. Kana, a crow. Kanaburala, a pair of crows. Kananyeta, several or many crows.

*Gender.*—Gender in the human family is denoted by different words. Tana, a man. Kettyura, a woman. Romunna, a boy. Kēmika or nganda, a girl. Kwanga, a child of either sex.

Among animals gender is distinguished by using words signifying “male” and “female.” Pwēla, an opossum. Pwēla rula, a male opossum. Pwēla imbarra, female opossum.

*Case.*—The principal cases are the nominative, causative, instrumental, possessive, accusative, dative and ablative.

*Nominative:* This case simply names the subject, as imboanda, a kangaroo; naia, a yamstick, without any change in the noun.

*Causative:* When a transitive verb is used the noun takes a suffix, as Tananda imboanda nyuna, a man a kangaroo is beating. Kettyuranda pwēla nyuna, a woman an opossum is beating.

*Instrumental:* This takes the same suffix as the causative. Kettyuranda tana nyuna naianda, a woman a man is beating with a yamstick. Tananda imboanda nyūmbina arkananda, a man a kangaroo hit with a boomerang.

*Possessive:* Tanango arkana, a man’s boomerang. Kettyurango naia, a woman’s yamstick.

*Accusative:* This is the same as the nominative.

*Dative:* Rullagu, to a camp.

*Ablative:* Rullūnge, from a camp.

It should be mentioned that in all the expressions illustrating the several cases, both in the Anēwan and Banbai languages, the demonstrative pronouns are omitted, for the two-fold purpose of saving space and of avoiding confusion by introducing any more words than are really necessary to show the declension. For example, where I have given “man kangaroo hit with boomerang” would be fully expressed by the native thus: “Man this-on-my-right kangaroo yonder-in-front boomerang struck-with,” or as the subject might require.

These remarks apply to every example of aboriginal sentences throughout both the languages dealt with in this article.



## ADJECTIVES.

Adjectives succeed the nouns they qualify, and take the same inflections for number and case.

Tana birkungirra, a man large.

Tanango birkungirrango arkana, a large man's boomerang.

¶ Tananda birkungirranda kwanga nyuna, a large man is beating a child.

It is not necessary to give examples of the other cases.

Comparison of adjectives is effected by two positive statements, such as, This is good—that is bad; runyerra indya—irrunga indyunda.

## PRONOUNS.

Pronouns have three numbers, with inclusive and exclusive forms in the first person of the dual and plural. The following table exhibits the nominative pronouns:

Singular ....	{	1st Person.....I	Yukka
		2d " .....Thou	Indyukka
		3d " .....He	Gambaua
Dual. ....	{	1st Person... { We, incl.,	Tēka
		{ We, excl.,	Tāla
		2d " ... You	Twukka
		3d " ... They	Takana
Plural ....	{	1st Person... { We, incl.,	Nyukka
		{ We, excl.,	Nāla
		2d " ... You	Audilla
		3d " ... They	Nalena

The possessive and objective pronouns are as under:

*Singular.*

1st Person.....Mine	Yinga	Me	Enna
2d " .....Thine	Nyunga	Thee	Nunya
3d " .....His	Onning	Him	Onna
1st Person... {	Ours, inc.,	Tenyunga	Us, incl., Tenya
	Ours, excl.,	Tambiga	Us, excl., Tuanya
2d " ... Yours	Twanyung	You	
3d " ... Theirs	Lambiga	Them	Walanya
1st Person... {	Ours, incl.,	Nyambiga	Us, incl., Nanyabura
	Ours, excl.,	Nyanyambiga	Us, excl., Nanyumbinga
2d " ... Yours	Nuka	You	Audumbinga
3d " ... Theirs	Nambiga	Them	Nanya



There are forms of the pronouns meaning "away from me," "towards me," etc., which must be passed over for want of space.

Interrogatives: Who, ānunga. What, nyanga. What for, nyangabura.

Demonstratives: This, indya. That, indyunda. The demonstratives are numerous, and of various forms, frequently taking the place of pronouns of the third person in the singular, dual and plural. This accounts for the great diversity of the third personal pronouns, which have little or no etymological connection with the others.

The demonstratives in this language, by the combination of simple root-words, can be made to indicate position, direction, distance, movement, possession, number, person and size. If space permitted, I could show tables of these demonstratives which would be most important for comparative purposes. This applies also to the Banbai demonstratives.

#### VERBS.

Verbs have the singular, dual and plural numbers, with the usual tenses and moods. There is a form of the verb for each tense, which remains constant through all the persons and numbers of that tense. Any person and number can be expressed by using the required pronoun from the table given in the foregoing page.

Following is a short conjugation of the verb Nyuka, "to beat or strike."

#### *Indicative Mood—Present Tense.*

Singular . . . . .	{	1st Person . . . . .	I beat	Yukka nyuna
		2d " . . . . .	Thou beatest	Indyukka nyuna
		3d " . . . . .	He beats	Gambaua nyuna

and so on through the dual and plural.

#### *Past Tense.*

Singular . . . . .	1st Person . . . . .	I beat	Yukka nyumbina
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#### *Future Tense.*

Singular . . . . .	1st Person . . . . .	I will beat	Yukka nyumarala
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#### *Imperative Mood.*

Beat, nyumera

Beat not, yinna nyumera



*Conditional Mood.*

Perhaps I will beat

Yukka neta nyumarala

*Reflexive.*

Present. . I beat myself

Yukka nyugatina

Past . . . I beat myself

Yukka nyugatimbina

Future . . I will beat myself

Yukka nyugatila

*Reciprocal.*

Dual. . . We, exclusive, are beating each other, Tāla nyutaka

Plural. . . We, exclusive, are beating each other, Nāla nyutaka

## ADVERBS.

The following are a few of the more commonly used adverbs:

Yes, ngeh. No, apala. Today, lunna. Tomorrow, yūn. Soon, lanabura. By and bye, loka. Long ago, toangga. Now, ilan. Recently, irrandyā.

How, thanggana. Where, renya. How many, thambula. Here, āwa. There, gamba. The two last are frequently used as demonstratives.

## PREPOSITIONS.

In the rear, yanda. In front, gattanda. Around, lunggai. In the middle, umūnda. Up, dapai. Down, irrakirran. Between, ilkongga.

## CONJUNCTIONS.

The general absence of conjunctions is attributable to the numerous modifications of the different parts of speech, by means of which sentences are brought together without the help of connecting words.

## INTERJECTIONS AND EXCLAMATIONS.

These parts of speech are not numerous.

## NUMERALS.

One, nyoanda. Two, tuala.

## THE BANBAI LANGUAGE.

The aboriginal tribes speaking this language adjoin the Anéwan community on the north, and are located at Guyra, Ben-Lomond, Wollomombi and Kookarabooka.



## NOUNS.

*Number.*—There is no special declension for number, but the noun is followed by words signifying two or several.

Ginggēr bulabulari, kangaroos two.

Ginggēr girrawa, kangaroos several.

*Gender.*—Man, thaimburra. Woman, burranyen. Boy, bod-yerra. Girl, dillanggan. The sex of animals is denoted by words meaning “male” and “female” respectively, placed after the creature’s name, as, Margan dyillawara, a buck wallaby. Margan kandura, a doe wallaby. Among birds, boro means a cock, and ngapara, a hen.

*Case.*—There are the nominative, causative, instrumental, possessive, accusative, dative and ablative cases.

Nominative: Tua, a boomerang. Kunnai, a yamstick. Wandyi, a dog.

Causative: Ginggēru nganya bittang, a kangaroo me scratched. Burranyendu nganya buang, a woman me struck.

Instrumental: Thaimburradu nganya bindaimang tuandu, a man at me threw a boomerang.

Possessive: Burranyengu kunnai, a woman’s yamstick. Thaimburrangtu tua, a man’s boomerang.

In the Gundungurra, and in several other aboriginal languages of New South Wales and Victoria, the article possessed takes a suffix, as well as the possessor. For example, warrangan means a boomerang, and murriñ a man, but “a man’s boomerang” must be expressed, Murrin-gu warrangan-gung. Until reported by me,<sup>1</sup> this peculiarity of a double suffix in the genitive case of Australian nouns had not been observed by any previous author.

Dative: Nguralami, to a camp.

Ablative: Nguranga, from a camp.

Accusative: This is the same as the nominative.

## ADJECTIVES.

Adjectives take the same inflections as the nouns which they qualify.

Thaimburra burwai, a man large.

Thaimburradu burwaidu nganya buang, a man large me struck.

Thaimburrangtu burwaigu tua, a large man’s boomerang.

<sup>1</sup> “The Gundungurra Language,” PROC. AMER. PHIL. SOC., Vol. xl, p. 143.



Comparison: Nyam dhurruī—nyam yōnggo; this is good—that is bad. Nyam dhurruīūnba, this is very good.

## PRONOUNS.

Pronouns have the nominative, possessive and objective cases, as in the subjoined tables. There are two forms in the first person of the dual 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. The following is a list of the pronouns in the nominative case:

Singular . . . .	{	1st Person . . . . . I		Ngaia
		2d " . . . . . Thou		Nginda
		3d " . . . . . He		Ngurrung
Dual . . . . .	{	1st Person . . . {	We, incl.,	Ngulli
		2d " . . . {	We, excl.,	Ngulligai
		3d " . . . {	You	Bulala
Plural . . . . .	{	1st Person . . . {	We, incl.,	Nyeŭlla
		2d " . . . {	We, excl.,	Nyeŭllagai
		3d " . . . {	You	Nguddyilindya
			They	Vangbēndu

The possessive and objective forms of the pronouns are exhibited in the following table:

*Singular.*

1st Person . . . . Mine	Ngunyo	Me	Nganya
2d " . . . . Thine	Nginnu	Thee	Ngēna
3d " . . . . His	Gurragunga	Him	Nyam

*Dual.*

1st Person . . {	Ours, incl.,	Ngullimba	Us, incl.,	Ngullinya
	Ours, excl.,	Ngullimbagai	Us, excl.,	Ngullinyagai
2d " . . . .	Yours	Bullamba	You	Bulanya
3d " . . . .	Theirs	Bullambagai	Them	Bulanyagai

*Plural.*

1st Person . . {	Ours, incl.,	Ngeŭmba	Us, incl.,	Ngeanya
	Ours, excl.,	Ngeumbagai	Us, excl.,	Ngeanyagai
2d " . . . .	Yours	Nguddyimba	You	Nguddyinninya
3d " . . . .	Theirs	Ittyāran	Them	Ittyārambēn



There are also forms meaning “with me,” nganyumbulla. Ngaia, as in the table, is used with an intransitive verb, as, ngaia nganggi, I sit; but when a transitive verb is used, the pronoun is changed to ngatya, as, Ngatya bōnggi, I beat. These rules apply to the other persons and numbers. Other forms of the pronouns are omitted for want of space.

Interrogative pronouns: Who, wuttanya. Whom belonging to, wuttanyannin. What, minya. How many, minya-minya.

Demonstrative pronouns: This, nyam. That, mumum. These are frequently used as adverbs, and they mean “here” and “there.”

#### VERBS.

The rules for the conjugation of verbs are similar to those of the Anēwan language. An example in the singular number of each tense will be sufficient:

##### *Indicative Mood—Present Tense.*

Singular . . . . .	{	1st Person . . . . .	I beat	Ngatya bōnggi
		2d “ . . . . .	Thou beatest	Nginda bōnggi
		3d “ . . . . .	He beats	Ngurrung bōnggi

##### *Past Tense.*

Singular . . . . .	1st Person . . . . .	I beat	Ngatya boang
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##### *Future Tense.*

Singular . . . . .	1st Person . . . . .	I will beat	Ngatya bōanggo
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The imperative, conditional, reflexive and reciprocal forms of the verb will be passed over for want of space.

#### ADVERBS.

Yes, nge. No, wunā. Today or now, gillu. Tomorrow, gur-lau. Soon, gurubilli. By and bye, kangā. Long ago, dhullūmba. Yesterday, nyukkumba. Certainly, yare. How, dyirrung. Perhaps, dyirraugam. Where, dyota. How many, minya-minya. Here, nyam. There, mundyaba. Yonder, mungga-munggara. Marēda, far away. Close to speaker, tulbaia.

The adverbs “here” and “there” are often used as demonstrative pronouns, and have the same meaning as “this” and “that.”



## PREPOSITIONS.

In front, munggara. In rear, wallungga. Between, pimita. On the other side, kawatadyula. On this side, ilāmgidda. Up, kaba. Down, warri. Around, kokari.

Conjunctions and interjections are omitted.

## NUMERALS.

One, kurrukun. Two, bulari.

## A MYSTIC OR SECRET LANGUAGE.

Before concluding this short 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 initiation. 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 of every-day life, for animals, for parts of the human body, and short sentences of general utility. This language is different in different tribes.

I was the first author to draw attention to this mystic tongue,<sup>1</sup> and during the past year I contributed to the Royal Society of New South Wales some vocabularies of the secret languages of the Kurnu<sup>2</sup> and other Australian tribes. I consider my discovery of this secret form of speech is of great linguistic importance, and invite my readers to peruse the vocabularies referred to.

In connection with this subject it may be mentioned that in 1901 I contributed an article to the Royal Geographical Society of Queensland, on some "Aboriginal Songs at Initiation Ceremonies,"<sup>3</sup> in which I published several sacred chants in the secret tongue, which are the first songs of the kind ever set to music.

## VOCABULARY OF ANEWAN WORDS.

The following vocabulary, containing about 210 of the most important words in general use by the Anēwan tribes, has been prepared by me from notes taken in the camps of the aborigines.

<sup>1</sup> *Journ. Anthropol. Inst.*, London, Vol. xxv, p. 310.

<sup>2</sup> *Journ. Roy. Soc. N. S. Wales*, Vol. xxxvi, pp. 157-160.

<sup>3</sup> *Queensland Geographical Journal*, Vol. xvii, pp. 61-63.



Every word was carefully written down by myself from the mouths of the natives.

In a communication to the Royal Society of Victoria in the year 1896,<sup>1</sup> I gave a comprehensive description of the initiation ceremonies of the Anēwan, Banbai and other tribes. Again in 1897, I contributed a paper to the Royal Society of New South Wales,<sup>2</sup> in which I described the Anēwan laws of marriage and descent, with lists of their *totems*. On account of the two articles referred to, it has not now been thought necessary to repeat the subjects therein dealt with.

<i>English.</i>	<i>Anēwan.</i>	<i>English.</i>	<i>Anēwan.</i>
Man	tana	Teeth	yella
Boy	rumunna	Tongue	tūnda
Elder brother	irkōmba	Navel	dyikanga
Younger brother	ilpaminda	Back	twila
Father	pēta	Arm	kyūnda
Woman	kettyura	Shoulder	irringala
Girl	kemika	Elbow	indina
Elder sister	pauana	Hand	nyella
Younger sister	paua	Calf of leg	yula
Mother	irrapella	Thigh	illanba
Child of either sex	kwanga	Knee	gwunba
		Foot	nyalla
		Heel	nungan
		Blood	gwianba
		Woman's breasts	ipinda
		Fat	pyenna
		Skin	twunda
		Penis	duna
		Testicles	ilwundandha
		Semen	bungan
		Copulation	bungadala
		Masturbation	bungalulamun

*The Human Body.*

Head	kwulla
Forehead	tui
Hair of head	rella
Beard	nutyina
Eye	ila
Nose	nyanba
Jaw	dhanda
Ear	nakuna

<sup>1</sup> "The Būrbūng of the New England Tribes," *Proc. Roy. Soc. Victoria*, Vol ix, N. S., pp. 120-136.

<sup>2</sup> "The Totemic Divisions of Australian Tribes," *Journ. Roy. Soc. N. S. Wales*, Vol. xxxi, pp. 168-170.



<i>English.</i>	<i>Anēwan.</i>
Venereal	tharpunda
Anus	būlla
Excrement	ngunba
Urine	itirra

*Natural Surroundings.*

Sun	nura
Moon	ternda
Stars	ikina
Sky	rūnbinna
Thunder	lāmūtika
Lightning	kimmitta
Rain	yūnggara
Fog	ngatta
Snow	ikana
Frost	lala
Hail	arrepanna
Water	ukūnda
The ground	kyuna
Stones	rola
Sand	raikana
Darkness	illona
Coldness	inganna
Fire	inba
Smoke	rutta
Night	lōnna
Food (flesh)	kara
Food (vegetable)	kyaia
Honey	irrōta
Hill	kuta
Watercourse	retta
Any tree	dulla
Leaves of trees	indora
Path	kurra
Shadow	tonba
Summer	ilkaiwa
Winter	tyerwanba

<i>English.</i>	<i>Anēwan.</i>
Rainbow	rumira
Large flat rock	lara
Camp	rulla

*Mammals.*

Kangaroo	imboanda
Porcupine	iwutta
Wild-dog	irritanga
Opossum	pwela
Flying-fox	ramana
Kangaroo-rat	bara
Native-bear	lauanha
Wallaroo	lumulla
Bandicoot	imbunga
Ring-tail opossum	aunda
Native-cat	kyura
Wallaby	kyatta
Tiger-cat	yāra
Bat	lyunganda

*Birds.*

Birds collectively	pillang
Emu	runda
Eagle-hawk	lambara
Black-duck	rungara
Pelican	wuyara
Laughing jack-ass	rokala
Crow	kana
Swan	dyuwula
Native-companion	rualgunda
White cockatoo	ērpatha
Black cockatoo	wellara
Common magpie	imbota
Plover	tharringga



<i>English.</i>	<i>Anēwan.</i>
Curlew	rilwinnu
Brown-hawk	ōwara
Parroquet	imbanga
Mopoke	ūr kūng

*Fishes.*

Perch	indanga
Jewfish	lyūnda
Codfish	guyu, <i>or</i> ruta
Sprat	birran
Eel	indhurra

*Reptiles.*

Black iguana	rutyala
Water iguana	nhawala
Ground iguana	tyunda
Spotted iguana	laipara
Jew-lizard	nura
Snakes collec-	
tively	yenda
Death-adder	minda
Rock-lizard	roppung
Turtle	yiwang
Stinking-turtle	werra
Big frog	imbottonga
Carpet-snake	imbiāla
Sleepy lizard	pwoggana

*Invertebrates.*

Bee	ronnang
Locust	warra
Centipede	engara
Louse	irrakanba
Nits of lice	minna
House-fly	rulunga
Spider	ālman
Mosquito	irwala

<i>English.</i>	<i>Anēwan.</i>
Bulldog ant (red)	thanda
Bulldog ant (black)	oppunga
Scorpion	imbūnda
Crab	thambanna

*Trees and Plants.*

Mountain ash	o-inba
Kurrajong	nunggutta
Ironbark	girranba
Stringy bark	indwarra
Wattle	luna
Grass-tree	dunburra
Peppermint	nēwurra
Apple-tree	tūnba
Gum-tree	orrulla
Scrub-gum-tree	bikkara
Pine	wungulla
White box	yina
Reeds	moanda
Forest oak	rēwilla
Cherry-tree	poara
Jeebung	lwainda

*Weapons, etc.*

War spear	kyenba
Hunting spear	anbelang
Jagged spear	numberiñ
Spear shield	indūta
Club shield	bekang
Club	raipella
Spear thrower	womur
Boomerang	arkana
Tomahawk	mukung
Fighting-hook	lēnyang
Nulla-nulla	rularokara
Koolamin	tilla
Net bag	loia



<i>English.</i>	<i>Anēwan.</i>	<i>English.</i>	<i>Anēwan.</i>
Yamstick	naia	Walk	nadiga
Stone knife	imbōnda	Run	nuppanati
<i>Adjectives.</i>		Break	wammin
Large	birkingirra	Give	unumbia
Small	latherana	Sing	peka
Good	rōnyerra	Weep	twaka
Bad	irrūnga	Steal	nomekka
Hungry	imbyura	Bite	irruttela
Thirsty	ambia	Catch	anamarai
Quick	ngunna	Climb	irrukka
Slow	numbadia	Hear	nugguna
Afraid	no-aran	Laugh	indeka
Angry	anagana	Scratch	nirmatīn
Greedy	myūna	See	aikunna
<i>Verbs.</i>		Dance	thekinna
Eat	mēka	Swim	imbwiana
Drink	imbekka	Stand	rāgya
Sit	nina	Throw	imbia
Speak	oidekka	Pretend	twandyingan
		Swallow	pwika

ON SOME NAMES (CHIEFLY LINNEAN) OF ANIMALS AND PLANTS ERRONEOUSLY  
PAIRED IN SYNONYMY.

BY MARCHESE ANTONIO DI GREGORIO.

(Received April 15, 1903.)

It is well known that a great many new genera have been made for the old Linnean species. One of the chief creators of generic names was Lamarck, the great naturalist. After him a large number of authors have proposed many new genera for the Linnean species. The same is true, also, for many species proposed by ancient authors that have been related in synonymy, when a new genus has been created for the same species.

In my note, "Intornorno ad alcuni nomi di conchiglie linneane," published in the *Bulletin* of the Italian Malacological Society (Vol. x, 1884), I have proposed to retain the original Linnean names for





Mathews, R H . 1903. "Languages of the New England Aborigines New South Wales." *Proceedings of the American Philosophical Society held at Philadelphia for promoting useful knowledge* 42(173), 249–263.

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