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THE WIRADYURI AND OTHER LANGUAGES OF
NEW SOUTH WALES.

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SYNOPSIS.—Introductory.—Orthography.—The Wiradyuri Language.—The Burreba-burreba Language.—The Ngunawal Language.—Vocabulary of Wiradyuri Words.—Vocabulary of Ngunawal Words.

THE native tribes speaking the Wiradyuri language occupy an immense region in the central and southern portions of New South Wales. For their eastern and northern boundaries the reader is referred to the map accompanying my paper to the American Philosophical Society in 1898.¹ The western boundary is shown on the map with my article to the Royal Society of New South Wales the same year.² Their southern limit is represented on the map attached to a paper I transmitted to the Anthropological Society at Washington in 1898.³ The maps referred to were prepared primarily to mark out the boundaries of the social organisation and system of marriage and descent prevailing in the Wiradyuri community, but will also serve to indicate the geographic range of their language.

The Wiradyuri language is spoken over a greater extent of territory than any other tongue in New South Wales, and the object of the present monograph is to furnish a short outline of its grammatical structure. I have included a brief notice of the Burreba-burreba language, which adjoins the Wiradyuri on the west. A cursory outline is also given of the language of the Ngunawal tribe, which bounds the Wiradyuri on a portion of the east. The Kamilaroi tribes, whose language I recently reported to this Institute,⁴ adjoin the Wiradyuri on the north.

In all the languages treated in this article, in every part of speech subject to inflexion, there are double forms of the first person, of the dual and plural, similar in character to what have been reported from many islands in Polynesia and Melanesia, and the tribes of North America. Separate forms for "we two," and "he and I," were observed by Rev. James Günther among the pronouns of the

¹ "Initiation Ceremonies of Australian Tribes," *Proc. Amer. Philos. Soc.*, vol. xxxvi, pp. 54-73, map.

² "The Group Divisions and Initiation Ceremonies of the Bar-Kunjee Tribes," *Journ. Roy. Soc. N.S. Wales*, vol. xxxii, pp. 240-250, map. That map includes with the Wiradyuri, the territory of the Burreba-burreba tribe, because their initiation ceremonies and marriage laws are the same.

³ "The Victorian Aborigines: their Initiation Ceremonies and Divisional Systems," *American Anthropologist*, vol. xi, pp. 325-343, map.

⁴ "Languages of the Kamilaroi and Other Tribes of New South Wales," *Journ. Anthropol. Inst.*, vol. xxxiii, p. 259.

Wiradyuri natives at Wellington, New South Wales,¹ but as he does not mention anything of the kind in the plural, we may conclude that he did not observe it.

The materials from which this paper has been prepared have been gathered by me while travelling through various parts of the Wiradyuri country, for the purpose of visiting and interviewing the old native men and women who still speak the native tongue, from whom I noted down all the information herein reproduced. When the difficulties encountered in obtaining the grammar of any language which is purely colloquial are taken into consideration, I feel sure that all necessary allowances will be made for the imperfections of my work.

The initiation ceremonies of the Wiradyuri tribes, which are of a highly interesting character, have been fully described by me in contributions to several societies and other learned institutions.²

It will be as well to state that in 1892, Dr. J. Fraser, from the MSS. of the late Rev. James Günther, published some grammatical rules and a vocabulary of the Wiradyuri language. This forms part of a volume entitled *An Australian Language* (Sydney, 1892), Appendix, pp. 56–120.

Mr. E. M. Curr published several vocabularies collected in different parts of the Wiradyuri territory.—*The Australian Race*, vol. iii, pp. 363–401.

ORTHOGRAPHY.

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

Ng at the beginning of a word or syllable has a peculiar sound, which I have previously illustrated.³ At the end of a syllable or word, it has substantially the sound of *ng* in “sing.”

Dh and *nh* have nearly the sound of *th* in “that,” with a slight initial sound of the *d* or *n* as the case may be.

Ty and *dy* at the commencement of a word or syllable, as *dyirril* (a spear), has nearly the sound of *j*. At the end of a word, as *gillaty* (to-day), *ty* or *dy* is pronounced nearly as *tch* in the word “batch,” but omitting the final hissing sound.

W always commences a syllable or word, and has its ordinary sound. *G* is hard in all cases. *R* has a rough trilled sound, as in “hurrah!”

The sound of the Spanish *ñ* is frequent. At the commencement of a syllable or word I have given it as *ny*, but when terminating a word I have used the Spanish letter.

¹ “An Australian Language” (Sydney, 1892), *Appendix*, p. 60.

² “The Burbung of the Wiradyuri Tribes,” *Journ. Anthropol. Inst.*, vol. xxv, pp. 295–318. *Ibid.*, vol. xxvi, pp. 272–285. “The Initiation Ceremonies of the Aborigines of the Upper Lachlan,” *Proc. Roy. Geog. Soc. Austr., Queensland Beh.*, vol. xi, pp. 167–169.

“The Burbung or Initiation Ceremonies of the Murrumbidgee Tribes,” *Journ. Roy. Soc. N.S. Wales*, vol. xxxi, pp. 111–153.

“The Burbung of the Wiradhuri Tribes,” *Proc. Roy. Soc. Queensland*, vol. xvi, pp. 35–38.

³ “The Aboriginal Languages of Victoria,” *Journ. Roy. Soc. N.S. Wales*, vol. xxxvi, p. 76.

T is interchangeable with *d*; *p* with *b*; and *g* with *k* in most words where they are used.

As far as possible, vowels are unmarked, but in some instances, to avoid ambiguity, the long sound of *a*, *e* and *u* are indicated thus: *â*, *ê*, *û*. In a few cases the short sound of *u* is marked *ũ*. *Y* at the beginning of a word has its ordinary consonant value.

THE WIRADYURI LANGUAGE.

Articles.

There are no articles, properly so-called, in the language. The demonstratives “this” and “that” do duty for our “a” and “the.” If it be desired to definitely say that only *one* is meant, the numeral, *ngunbai*, is employed.

In all the sentences illustrating the cases of nouns and other parts of speech in this paper, the demonstratives are omitted. A native would say, “Man [that over yonder] beat child [this in front],” the proper demonstratives being inserted where illustrated by the brackets.

Nouns.

Number.—There are three numbers, singular, dual and plural. *Wamboin*, a kangaroo. *Wamboinbula* a couple of kangaroos. *Wamboingirbang*, several kangaroos.

Gender.—In the human family different words are used, as *mên* or *gibir*, a man; *bulládyeru* or *inar*, a woman; *birrengang*, a boy; *inargang*, a young girl; *yiramurung*, a youth; *megai*, a maiden; *burai*, a child.

Among animals, words are used signifying “male” and “female” respectively. *Wille bidyur*, a buck opossum; *wille gunal*, a doe opossum. *Nguruñ burramai*, a hen emu; *nguruñ bidyur*, a cock emu.

Case.—The cases are the nominative, nominative-agent, genitive, accusative, instrumental dative and ablative.

The nominative simply names the person or thing under attention, as, *mirri* or *burumain*, a dog; *burrandang*, a native-bear; *wille* or *womburan*, an opossum; *wagan*, a crow; *bũlgang* or *bũrgan*, a boomerang.

The nominative-agent requires a suffix to the noun, as, *gibirru womburan dhê*, a man an opossum ate. *Bulládyerudu dhurung bumê*, a woman a snake struck (or killed). *Inarru wille dharaigiri*, a woman an opossum will eat. *Burrandangu gurril dhara*, a native-bear leaves is eating. *Mirridu wille buddhe*, a dog an opossum bit.

Genitive.—*Mêngu bulgang*, a man’s boomerang. *Bulládyerugu kunne*, a woman’s yamstick. *Burrandanggu bullung*, a native-bear’s head.

Dative.—*Dhurrangu*, to the creek (*dhurrang*). *Ngurangu*, to the camp (*ngurang*).

Ablative.—*Dhurrandyi*, from the creek; *ngurandyi*, from the camp. In this case, and also in the dative, the final *g* of both words is omitted before applying the suffix.

The accusative is the same as the simple nominative, as will be seen by the examples given under the nominative-agent.

Instrumental.—When an instrument is the remote object of the verb, the accusative remains unchanged, but the instrumental case takes the same suffix as the nominative-agent; thus, *mëndu wagan bürgandu bume*, the man hit a crow with a boomerang. *Inarru burumain kunnedu bangabe*, the woman cut a dog with a yamstick.

In the above examples, as well as in the sentences illustrating the nominative-agent, it will be seen that the agent suffix has euphonic changes according to the termination of the word it is attached to. This may be said of the suffixes in all the cases of nouns and adjectives.

Adjectives.

Adjectives take the same inflexions for number and case as the nouns they qualify, and are placed after them. They are without gender.

Womboin munun, a kangaroo large. *Womboinbula mununbula*, a pair of large kangaroos. *Womboinmuddu mununmuddu*, several large kangaroos.

Burumaindu munundu womburan buddhe, a dog large an opossum bit. *Inarru bubadyallu burai bume*, a woman small a child beat.

Womboingu munungu dhun, a large kangaroo's tail.

A big waterhole, *dhá-u munun*. *Dhá-ugu munungu*, to a big waterhole. *Dhá-wadyi munundyi*, from a big waterhole.

Comparison.—*Nyila murrumbangbun-gan*, this is very good. *Nyilangai murrumbang wirrai*, that is not good. If the articles compared be equal in quality, a native would say, This is good—that is good, and so on.

Pronouns.

Pronouns are inflected for number and person, and comprise the nominative, possessive and objective cases, a few examples in each of which will be given. There are forms in the dual and plural to express the inclusion or exclusion of the person addressed.

Singular.

		Nominative.		Possessive.		Objective.
1st Person	I	<i>Ngadhu</i>	Mine	<i>Ngadyi</i>	Me	<i>Ngunnhal.</i>
2nd „	Thou	<i>Ngindu</i>	Thine	<i>Nginnu</i>	Thee	<i>Nginyal.</i>
3rd „	He	<i>Ngagwa</i>	His	<i>Ngagwairula</i>	Him	<i>Ngunnungga.</i>

Dual.

1st Person	{ We, incl.	<i>Ngulli</i>	Ours, incl.	{ <i>Ngulliging</i>	Us, incl.	{ <i>Ngullinya.</i>
	{ We, excl.	<i>Ngulliguna</i>	Ours, excl.	{ <i>Ngulligingula</i>	Us, excl.	{ <i>Ngullinyuggu.</i>
2nd „	You	<i>Ngindubla</i>	Yours	<i>Nginnubulala</i>	You	<i>Nginyalbula.</i>
3rd „	They	<i>Ngagwainbula</i>	Theirs	<i>Ngagwabulagu</i>	Them	<i>Ngunnainbula.</i>

Plural.

1st Person	{ We, incl.	<i>Ngeani</i>	Ours, incl.	{ <i>Ngeaniging</i>	Us, incl.	{ <i>Ngeaninyagu.</i>
	{ We, excl.	<i>Ngeaniguna</i>	Ours, excl.	{ <i>Ngeaniginguna</i>	Us, excl.	{ <i>Ngeaninyaguna</i>
2nd „	You	<i>Ngindugir</i>	Yours	<i>Nginnugir</i>	You	<i>Nginyalgir</i>
3rd „	They	<i>Ngagwainguler</i>	Theirs	<i>Ngagwagulaia</i>	Them	<i>Ngunnagulella.</i>

There are other forms of the objective case meaning “from me,” “with me,” “towards me,” etc., which have numerous modifications.

The extended forms of the pronouns given in the above table are not much used as separate words, except in answer to interrogatives, or assertively. *Ngulliguna* might, for example, be given in answer to the question, “Who killed the kangaroo?” “Whose boomerang is this?” might elicit the reply, *Ngaddyi*.

In common conversation, however, the pronominal affixes are employed.

The third personal pronouns have several forms and are subject to much variation, depending upon the position of the parties referred to. Many of them are practically demonstratives.

Interrogatives.—Who, *ngandi*? Who (agent), *nganduwa*? Who (dual), *nganduwanbula*? Who (plural), *nganduwandugir*? Who for, *ngandigula*? Whose is this, *ngangunginna*? *Nganduga* is equivalent to “I wonder who?” or “I don’t know who.” Who from, *ngangundiburrami*? What, *minyang*? What is that, *minyawanna*? What for, *minyangula*? What from, *minyalli*? How many (what number), *minyanggulmañ*?

Demonstratives.—The following are a few examples:—This, *ginna*. These (dual), *ginnabula*. This other one, *ginnagwal*. From this, *ginnalidhi*. Belonging to this, *ginnagula*. With this, *ginnadhurai*. That, *gunnula*. That other one, *gunniloagwal*. That yonder, *gunnainbirra*. A native will frequently state the location of an article by its compass direction from a particular tree or other well-known spot.

These demonstratives are very numerous—many of them being used as pronouns of the third person, and are declined for number, person, and case. They also vary according to the position of the object referred to in regard to the speaker, and likewise change with the relative position of the object to the person addressed.

In all parts of aboriginal speech, words are occasionally met with so closely alike in pronunciation that it is almost impossible for any one but a native to detect the difference.

Verbs.

The moods are the indicative, imperative, conditional, and infinitive. The verb stem and a contraction of the necessary pronouns are incorporated, and the words thus formed are used in the conjugation. There are, however, modifications of the affixed particles in the past and future tenses to express differences in time.

In the following conjugation of the verb “to beat” the present tense is given in full. In the past and future tenses, one example in the first person singular is thought sufficient, because any required person and number in each tense can be obtained by following the directions given in the text.

Indicative Mood—Present Tense.

Singular ...	{	1st Person ...	I beat ...	...	...	<i>Bumurradhu.</i>
		2nd „ ...	Thou beatest ...	...	...	<i>Bumurrandu.</i>
		3rd „ ...	He beats ...	...	...	<i>Bumurragwa.</i>

Dual	...	{ 1st Person ... { 2nd „ ... { 3rd „ ...	{ We, incl., beat ...	<i>Bumurrali.</i>
			{ We, excl., beat ...	<i>Bumurraliguna.</i>
			{ You beat ...	<i>Bumurrandubla.</i>
Plural	...	{ 1st „ ... { 2nd „ ... { 3rd „ ...	{ We, incl., beat ...	<i>Bumurrani.</i>
			{ We, excl., beat ...	<i>Bumurraniguna.</i>
			{ You beat ...	<i>Bumurrandugir.</i>
			{ They beat ...	<i>Bumurragwainbula.</i>
			{ They beat ...	<i>Bumurragwainguler.</i>

Past Tense.

1st Person Singular,	{ I beat just now ... { I beat this morning ... { I beat yesterday ... { I beat, indefinite ... { I beat long ago ...	...	...	<i>Bumulbéndhu.</i>
		...	...	<i>Bumulngurrindhu.</i>
		...	...	<i>Bumulgwandhu.</i>
		...	...	<i>Bumédhu.</i>
		...	...	<i>Bumulgridyu.</i>

Dhu, softened to *dyu* in some cases, is a contraction of *ngadhu*.

Future Tense.

1st Person Singular,	{ I will beat, indefinite ... { I will beat, soon ... { I will beat in the morning ...	...	...	<i>Bumulgiridyu.</i>
		...	...	<i>Bumulyawagiridyu.</i>
		...	...	<i>Bumulngurrigiridu.</i>

Owing to the several inflections of the verb in the past and future tenses, for immediate, proximate, and more or less remote times of the performance of the action,¹ it is often found convenient, especially when speaking in the dual or plural, to prefix a complete pronoun from the table of pronouns. Thus, instead of saying, *Bumulbénli*, a native frequently expresses it, *Ngulli bumulbén*. Again, instead of saying, *Bumulgiriniguna*, he would use, *Ngeaniguna bumulgiri*. This leaves the termination of the verb freer for the numerous inflexions.

Imperative Mood.

Singular	...	Beat thou	...	...	<i>Buma.</i>
Dual	...	Beat you	...	...	<i>Bumandubla.</i>
Plural	...	Beat you	...	...	<i>Bumandugir.</i>

Conditional Mood.

Perhaps I will beat. *Yama bumulgiridyu.*

Infinitive Mood.

To beat *Bumulli.*

Reflexive.

There is a reflex form of the verb, as when one does anything to himself:

I am beating myself *Bumūngadyilliindyū.*

¹ Compare with my "Yookumbil Language," *Queensland Geog. Journ.*, vol. xvii, pp. 63-67.

Reciprocal.

The dual and plural contain a reciprocal form of the verb, as where two or more persons beat each other :

We, (dual excl.,) are beating each other *Ngulliguna bumullén.*

We, (pl. excl.,) are beating each other *Ngeaniguna bumullén.*

There is no passive voice. The sentence, A woman was bitten by a dog, is expressed by, A dog bit a woman.

The prohibitive or negative in all the moods, tenses, and numbers is obtained by using the word *Kurria* with the verb, thus: *Kurria buma*, beat not. *Kurria bumulgiridyu*, I will not beat. Another form is used where there is uncertainty, as, *Wirraigurra bumulgiridyu*, which expresses the meaning, "I don't think I will beat," or, "Perhaps I will not."

Murrung nginyadhu has the meaning of "I am well," and may be called a substitute for our verb "to be." By incorporating *yalu* with this expression, it makes it more emphatic, as, *Yalu murrung nginyadhu*, "Really I am well." Any adjective describing a human attribute may be taken as a predicate, as, good, bad, strong, sleepy, and employed with the modifications of the word *nginya*.

Prepositions.

A number of prepositions are independent words, as: Behind, *yabbungura* In front, *willidyá*. Across, *dargin*. Around, *waiangadha*. Outside, or, on the other side, *ngunnigura*. Inside, *muguma*. This side, *nginnungaradha*. *Billaga ngunnigura*, the other side of the creek. On the right, *bumalgala*. On the left, *mirrangur*. Ahead, *banganañ*. In the rear, *ngunnagangura*.

Frequently the verb includes the meaning of a preposition, as in the following examples :

Ngadhu ngadyén dyirramuddyi gullegiri, I that hill go-up-will. *Ngadhu dyita dyirramuddyi birrawagiri*, I that hill go-down-will. *Ngadhu ngidyi gigulle waiangugiri*, I that tree go-round-will. *Ngeani birgudyi wurungiri*, We (pl. incl.) the scrub through-will-go. *Ngulliguna billadyi errugiri*, We (dual excl.,) the creek will-cross. *Ngadhu dyirramudyi ngagungurgu gulleamurrigiri*, I will climb over the hill.

Adverbs.

The following are a few of the adverbs, some of which are inflected for number, case, and tense: *Wirrai*, no. *Ngaiin*, yes. *Yandhal*, now. *Dhallan*, soon. *Yère*, to-day. *Ngurrungal*, the morning. *Yéregwala*, yesterday. *Ngunnigunala*, day before yesterday. *Ngunnungaldgal*, day after to-morrow. *Murradhülbul*, long ago. *Buruandhangga*, night-time.

Here (now), *nginna*. Here (was), *nginni*. This way, *dhain*. Farther away, *ngunna*. Still farther, *ngunneng*. A good way off, *ngunnagunalla*. There in the rear, *ngunnagangura*. These pronominal adverbs, like the demonstrative pronouns, are very numerous and also include the points of the compass.

How, *widdyallangalu*? How thou, *widdyawandu*? How you (dual), *widdya-wandubla*? How you (plural), *widdyawandugir*? How obtained, *widdyunggurunda burramai*? *Widdyunggawa* has the meaning of “when?”

Where is it, *dhagawana*? Where (having the meaning of “which one,”) *dhagala*? Where art thou, *dhagawandu*? Where are you (dual), *dhagawandubla*? Where are you (plural), *dhagawandugir*? From where, *dhadyindaburramai*? Where art thou from, *dhadyigalliwandu*? Where is the camp, *dhagawa ngurung*?

Interjections.

Yah! calling attention. *Wai!* look out. *Wah!* *ngarrarbang!* *Ah!* poor fellow! Listen, *winnangga!* Any vocative can be inflexed for number.

Numerals.

Ngänbai, one; *bulla*, two.

THE BURREBA-BURREBA LANGUAGE.

The Burreba-burreba is spoken from about Deniliquin to Moulamein, and from the latter southerly towards the Murray river. The following is a sketch of its grammatical structure. A dialect of this language, called Burêba, is spoken on the Murray river, near Swan Hill.

Nouns.

Number.—There are the singular, dual, and plural numbers. *Wille*, an opossum; *willebulet*, a pair of opossums; *willebarak*, or *willeguli*, several opossums.

Gender.—*Wuthu*, a man; *léurk*, a woman; *bangga*, a boy; *kurregärk*, a girl; *buban*, a child of either sex; *wuthuginbal*, means a man and his wife. The gender of mammals and birds is marked by adding *mamuk* for male, and *babuk* for female; thus, *gurê mamuk*, a buck kangaroo; *gurê bubuk*, a doe kangaroo.

Case.—The language has the nominative, nominative-agent, genitive, accusative, instrumental, dative and ablative casés. In the nominative, there is no change in the noun, except when it is the subject of a transitive verb, and then it requires the agent-suffix; as, *Wuthung wirrungän bürdumin*, a man a dog beat; *léuru wirringäl kürgin*, a woman a perch caught; *wirrunanganu gurê bündin*, a dog a kangaroo bit.

In the possessive case, the name of the proprietor and of the property each take a suffix, as, *Wuthunggety wanuk*, a man's boomerang; *léurgety lârnu*, a woman's camp; *wirrunanganety birkuk*, a dog's tail.

Instrumental.—This is the same as the nominative-agent, thus, *Ngaty gurê duggin wanu*, I a kangaroo hit with a boomerang.

Dative.—*lârngak*, to a camp. *Ablative.*—*wuthunyu*, from a man. The accusative is the same as the nominative.

Adjectives.

Adjectives follow the nouns and take similar declensions,

Number.—*Wuthu kurumbirt*, a man large. *Wuthubulet kurumbirtbulet*, a couple of big men. *Wuthubarak kurumbirtbarak*, several big men.

Nominative-agent.—*Wuthung kurumbirru wille burdumin*, a large man an opossum killed.

Possessive.—*Wuthungety kurumbirungety wanuk*, a big man's boomerang.

Ablative.—*Wuthungung kurumbirung*, from a big man.

The comparison of adjectives follows rules similar to those explained in my article on "The Gundungurra Language."¹

It will be observed that there are modifications in the case-endings of nouns and adjectives, depending upon the termination of the word declined. Moreover, these suffixes for number and case are applied to the simple nominative—not the nominative-agent.

Pronouns.

Pronouns take inflexion for number, person and case. 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; these are marked "incl." and "excl." in the following table:

Singular.

1st Person	I	<i>Ngaty</i>	...	Mine	<i>yekaiuk.</i>
2nd "	Thou	<i>Ngin</i>	...	Thine	<i>Ngindaiuk.</i>
3rd "	He	<i>Malu</i>	...	His	<i>Maigungety.</i>

Dual.

1st Person	{ We, incl.	<i>Ngal</i>	...	Ours, incl.	<i>Ngallaiuk.</i>
	{ We, excl.	<i>Ngalung</i>	...	Ours, excl.	<i>Ngallunguk.</i>
2nd "	You	<i>Ngulen</i>	...	Yours	<i>Ngulaiuk.</i>
3rd "	They	<i>Malubulak</i>	...	Theirs	<i>Magaty-bulagaty.</i>

Plural.

1st Person	{ We, incl.	<i>Yangur</i>	...	Ours, incl.	<i>Yangurêuk.</i>
	{ We, excl.	<i>Yandang</i>	...	Ours, excl.	<i>Yandêuk.</i>
2nd "	You	<i>Nyât</i>	...	Yours	<i>Ngâteduk.</i>
3rd "	They	<i>Malugulik</i>	...	Theirs	<i>Ngugaty-guligaty.</i>

Interrogatives.—Who, *winyar*? (singular)—*winyarbula* (dual) and *winyartukuli* (plural). What, *nganyu*? which also has a dual and plural form.

Demonstratives.—This, *ginga*, which has a dual and plural suffix. *Malu*, that; *kila*, that near you. *Munya*, that farther away. *Kigety*, belonging to that. *Kigety-bulugety*, belonging to those two. *Kigety-guligety*, belonging to all those.

Verbs.

Verbs have the same tenses and moods as those of the Wiradyuri, as will be demonstrated in the conjugation of the verb "to beat." In the Burreba-burreba

¹ *Proc. Amer. Philos. Soc.*, Philadelphia, vol. xl, No. 167.

verb there are, however, no regular modifications of the past and future tenses, such meanings being expressed by separate words.

Active Voice—Indicative Mood.

Present Tense.

1st Person	I beat	...	...	...	...	<i>Ngaty tyilba.</i>
2nd	„	Thou beatest	<i>Ngin tyilba.</i>
3rd	„	He beats	<i>Malu tyilba.</i>

Past Tense.

1st Person	I beat	<i>Ngaty tyilbin.</i>
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Future Tense.

1st Person	I will beat	<i>Ngaty tyilbén.</i>
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Imperative Mood.

Beat, *tyilbak.* Beat not, *burreba tyilbak.*

Conditional Mood.

Perhaps I will beat, *Ngaty tyilbén mumbün.*

In all the foregoing examples, the remaining persons and numbers of the verb can be supplied by the table of pronouns.

Middle Voice—Indicative Mood.

Present Tense.

Singular. I am beating myself. *Tyilbanjungbenggat.*

The conjugation can be continued through all the moods, tenses, etc., the same as in the indicative mood.

Reciprocal.

We two (incl.) are beating each other, *Tyilptyerrungal.*

We all (incl.) are beating each other, *Tyilptyerrungungur.*

There are forms for all the persons and tenses.

Adverbs.

Yes, *ngungui.* No, *burreba.* To-day, *gillaty.* To-morrow, *perbur.* Yesterday, *dyelli-dyellik.* By and bye, *gillandam.* Some time ago, *gillenadya.* Long ago, *yagaluk-wanda.* Where, *windyella?* (singular); *windyellaubul?* (dual); *windyellat?* (plural). How many, *nyabur?* Here, *kingga.* There, *nyua.*

Numerals.

One, *kaiapmin.* Two, *buletya.*

INITIATION CEREMONIES AND MARRIAGE LAWS.

The initiation ceremonies of the Burreba-burreba are the same in all essential respects as those of the Wiradyuri tribes, which I have described in detail elsewhere.¹ The social organisation is also similar to the Wiradyuri, comprising two phratries, each of which is subdivided into two sections, as exemplified in the following synopsis:—

Phratry.	A man.	Marries.	Sons and Daughters.
A ...	{ <i>Murri</i>	... <i>Ippatha</i>	... <i>Umbi</i> and <i>Butha</i> .
	{ <i>Kubbi</i>	... <i>Butha</i>	... <i>Ippai</i> and <i>Ippatha</i> .
B ...	{ <i>Ippai</i>	... <i>Matha</i>	... <i>Kubbi</i> and <i>Kubbitha</i> .
	{ <i>Umbi</i>	... <i>Kubbitha</i>	... <i>Murri</i> and <i>Matha</i> .

Although marriages generally follow the above rules, yet in certain cases *Murri* can marry *Butha*, and *Kubbi* may take *Ippatha* as his spouse—a similar liberty being allowed the men of phratry B. Again, where there is no objection arising from nearness of kin, a *Murri* man may marry a *Matha* woman, but her totem must be different from his, and she must belong to a distant family. This applies to the men of every section. By the strict letters of the foregoing table, it would appear that the child of a brother can marry the child of a sister, but this is rigorously forbidden—the table being construed to mean that a brother's child's child marries a sister's child's child.

Each phratry has attached to it a group of *totems*, consisting of animals and inanimate objects. Every man, woman, and child in the community has his particular totem, which is inherited from birth. For further information on this subject the reader is referred to numerous papers contributed by me to different scientific societies.

THE NGUNAWAL LANGUAGE.

The native tribes speaking the Ngunawal tongue occupy the country from Goulburn to Yass and Burrowa, extending southerly to Lake George and Goodradigbee.

In a contribution to the Anthropological Society at Washington in 1896, I described the Bunan ceremony,² an elaborate type of initiation practised by the Ngunawal in common with other communities. In 1900 I published an account of the Kudsha³ or Kuddya, an abridged form of inaugural ceremony which is likewise in force among the same people. The social organisation regulating marriage and descent, which I described in the last mentioned article,⁴ also applies to the Ngunawal.

¹ "The Bábung, etc., of the Murrumbidgee Tribes," *Journ. Roy. Soc. N.S. Wales*, vol. xxxi, pp. 111–153.

² *American Anthropologist*, vol. ix, pp. 327–334, Plate VI.

³ *Journ. Roy. Soc. N.S. Wales*, vol. xxxiv, pp. 276–281.

⁴ *Ibid.*, pp. 263–264.

The Ngunawal is one of an aggregate of tribes whose sacred songs I have learnt and published, with the accompanying music, in an article I communicated to the Royal Geographical Society of Queensland in 1901.¹ These are the first sacred songs of the Australian Aborigines which have ever been set to music.

Nouns.

Number.—Nouns have three numbers. *Mirri*, a dog; *mirribula*, a couple of dogs; *mirridyimma*, several dogs.

Gender.—*Bawal*, a man; *bullan*, a woman. Words for “male” and “female” distinguish the gender of animals, as, *gurabun muddun*, a bear, male; *gurabun dhuruk*, a bear, female.

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

The nominative is the name of the subject at rest, and is without flexion.

The causative, or nominative-agent, represents the subject in action, as, *bullanga gudha ngubumuiñ*, a woman a child beat.

Instrumental.—*Bawalga burraingu nguburiñ dywiñga*, a man a wallaby killed with a spear. Here the instrument, spear, takes the same suffix as the causative. The wallaby, *burrai*, takes the genitive affix, as being the possessor or recipient of the killing.

Accusative.—Except in such instances as the wallaby in the last example, the accusative is the same as the nominative.

The genitive case is represented by an affix to the name of the property as well as to that of the owner, a peculiarity which I was the first to report² in Australian languages. *Bawalngu mirriwung*, a man’s dog.

Every object over which ownership may be exercised can be declined for number and person, as under :—

Singular	{	1st Person	...	...	My dog (dog my)	...	<i>Mirridya.</i>
		2nd „	...	...	Thy dog	...	<i>Mirridyi.</i>
		3rd „	...	...	His dog	...	<i>Mirriwung.</i>

and so on through all the persons of the dual and plural.

If a couple or more articles be claimed, an infix is inserted between the noun root and the possessive affix, thus : *Mirribuladya*, dogs both mine; *mirridyimmadya*, dogs several mine.

Dative.—*Ngurani munnagai*, to the camp come.

Ablative.—*Ngurawirradji yerribiwurri*, from the camp go away.

Adjectives.

Adjectives follow the qualified nouns, and are inflected in the same manner for number and case. *Buru mununmang*, a kangaroo large; *burubula mununbula*, a couple of large kangaroos; *burudyimma munundyimma*, several large kangaroos.

¹ “Aboriginal Songs at Initiation Ceremonies,” *Queensland Geographical Journal*, vol. xvii, pp. 61-63.

² See my “Thurawal Language,” *Journ. Roy. Soc. N.S. Wales*, vol. xxxv, p. 131.

Causative.—*Bauwaga mununga mirri ngubuningga*, a man large a dog will beat. The other cases are also declined like the nouns. Frequently one of the affixes, both in number and case, is omitted—sometimes the affix of the noun, and in other instances that of the adjective, being thus eliminated, according to the euphony of the expression.

A predicative adjective becomes an intransitive verb, and is conjugated accordingly. An example in the singular will be sufficient :

Singular	$\left\{ \begin{array}{l} \text{1st Person} \\ \text{2nd } ,, \\ \text{3rd } ,, \end{array} \right.$	... I am large ...	... <i>Mununmangga.</i>
		... Thou art large ...	... <i>Mununmandyi.</i>
		... He is large ...	... <i>Mununmañ.</i>

Comparison of adjectives is effected by such expressions as, *Gudba ngunu*, *yeddhung nin*, bad this, good that. *Yeddhung madi ngunu*, this is very good.

Pronouns.

These are declined for number, person and case, but are without gender. They contain the inclusive and exclusive forms in the first person of the dual and plural :

Singular	$\left\{ \begin{array}{l} \text{1st Person} \\ \text{2nd } ,, \\ \text{3rd } ,, \end{array} \right.$	... I ... ..	... <i>Gulangga.</i>
		... Thou ... ..	... <i>Gulandyi.</i>
		... He ... ..	... <i>Dhanu.</i>

Examples in the dual and plural are omitted, as their terminations will appear in the conjugation of the verbs. The foregoing full forms of the pronouns are used chiefly in answer to a question. In ordinary conversation the pronominal suffixes to verbs, nouns and other parts of speech, supply their place.

Towards, or with, me, *gulangguria*. Away from me, *gulangguridyia*. Belonging to me, *gulangguia*. Myself, *mittimbaldya*, and so on. All these can be inflected for number and person.

Demonstratives.—These may be classed under different heads, of which the following are a few examples :

Position.—*Ngunu*, this, close. *Ngunubun*, this also. *Niñ*, that. *Niñwulu*, that only. *Wurranaguddha*, that, a little way off. *Warranandiwang*, that, farther still. *Muddhamaguarri*, a long way off.

Direction.—*Ngunāga*, that (in rear of speaker). *Barunggo*, that (in front of speaker). *Ngunainbil*, that this side (of something). *Nguna-au*, that on other side (of something). *Gagurwarri*, that in the hollow. *Warrugunnawang*, that on the rising ground, or hill.

Size.—*Warranalang*, that large one. *Warranuggada*, that small one.

Possessive.—*Ningulangu*, belonging to that. *Warranalangu*, belonging to that large one. *Nidyulangu*, belonging to those two persons.

Number.—*Warranungulu*, those two. *Warradyimmilañ*, those several animals or things.

Person.—*Ngunadya*, this mine. *Ngunadyi*, this thine. *Ngunawung*, this his.

“This” and “that” in all the foregoing examples can also mean “here” and “there” according to the context.

Interrogatives.—Who, *ngunnaga?* Whose, *ngunnagangu?* Who from, *ngunnaganguridyí?* What, *minyá?* What (did something), *minyaga?*

Verbs.

The verb has the usual moods and tenses, and is inflected throughout for number and person. In the first person of the dual and plural there is a variation in the affix to the verb to indicate the inclusion or exclusion of the person spoken to.

Indicative Mood—Present Tense.

Singular	{	1st Person	... I beat	... ..	<i>Ngubumangga.</i>
		2nd „	... Thou beatest	... ..	<i>Ngubumandyi.</i>
		3rd „	... He beats	... ..	<i>Ngubumañ.</i>
Dual ...	{	1st Person	... { We, incl., beat	... ..	<i>Ngubumanga.</i>
			{ We, excl., beat	... ..	<i>Ngubumangalu.</i>
		2nd „	... You beat	... ..	<i>Ngubumanbu.</i>
	3rd „	... They beat	... ..	<i>Ngubumanbula.</i>	
Plural ...	{	1st Person	... { We, incl. beat,	... ..	<i>Ngubumanyin.</i>
			{ We, excl. beat,	... ..	<i>Ngubumanyilla.</i>
		2nd „	... You beat	... ..	<i>Ngubumanhu.</i>
	3rd „	.. They beat	... ..	<i>Ngubumandyula.</i>	

Past Tense.

1st Person Singular,	{	I beat, indefinite	... ..	<i>Nguburingga.</i>
		I beat recently	... ..	<i>Ngubumuingga.</i>
		I beat going along	... ..	<i>Ngubunyirringga.</i>
		I beat long ago	... ..	<i>Nguburiangga.</i>

Future.

I will beat, indefinite	... ..	<i>Ngubuningga</i>
I will beat soon	... ..	<i>Ngubumunningga.</i>

The inflections extend through all the persons and numbers of the past and future tenses by means of the suffixed particles shown in the present tense.

Imperative.

Singular ...	Beat thou	... ..	<i>Ngubi.</i>
Dual ...	Beat you	... ..	<i>Ngubidyaiaru.</i>
Plural ...	Beat you	... ..	<i>Ngubidyaiarahu.</i>
Negative or prohibitive	... Beat not	<i>Ngubimuga.</i>

Conditional Mood.

Perhaps I will beat	<i>Ngubuninggawundu.</i>
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Reflexive.

I am beating myself	<i>Ngubuwillimangga.</i>
I was beating myself	<i>Ngubuwilliringga.</i>
I will beat myself	...	...	...	<i>Ngubuwilliningga.</i>

and so on for the other persons and numbers.

Imperative.—Beat thyself *Ngubuwilli.*

Reciprocal.

Dual	...	We, excl., beat each other	...	<i>Ngubuwillaringalung.</i>
Plural	...	We, excl., beat each other	...	<i>Ngubuwillarinyilla.</i>

Imperative reciprocal.

Dual	...	Beat each other	...	...	<i>Ngubilliau.</i>
Plural	...	Beat each other	...	...	<i>Ngubillianhu.</i>

An infix, *muga*, between the stem of the verb and the termination, gives a negative meaning, as, *Ngubumugamangalu*, we, dual exclusive, did not beat.

There is no passive form of the verb, all sentences being in the active voice, thus, instead of saying, "A boomerang was thrown by the man," the phrase would be, "The man threw a boomerang."

The verb is inflected for the same number as the noun.

A kangaroo saw I, *buru nangurringga.*

A pair of kangaroos saw I, *burumbla nangurringbla.*

Several kangaroos saw I, *burulula nangurringdyula.*

Different shades of meaning are imparted to verbs by additions to the affixes :

I was eating going along, *dhaimballinyirrimuingga.*

I beat before (some event), *ngubururingawung.*

I beat after (some event), *ngubullaringawung.*

I threw frequently, *yerrimbillidyingga.*

I was throwing alone, *yerrilimuingga.*

I am always beating, *ngubadyingga.*

Adverbs.

Yes, *ngi*. No, *gurragan̄*. Now, *yanggu*. Yesterday, *burranda*. By and by, *gagau*. Long ago, *nudyina*. Always, *bulu*.

How, *ngindyin̄*. How many, or what number, *wunnamalañ*. Where, *wūnda*. Certainly, *ganvi*. Then, *yanbi*. Very or really, *madi*. Perhaps, *wūndu*. Not, *muga*. When, *wūndiñ*.

Certain adverbs can be inflected for person and number, thus :

Where shall I go? *Wundayerrabunningga?*

Where shalt thou go? *Wundayerrabunnindyi?*

Where shall he go? *Wundayerrabunniñ?*

and so on for all persons and numbers.

Prepositions.

On top, *gunna*. Down, *dhugga*. Between, *dhuri*. Behind me, *bengalwarria*. Outside, *bunningga*. Out of that, *barridyi*. In rear of me, *wullingaia*. In here, *ngunnd*. In or under there, *ngunniñ*.

Words meaning "is here," "was here," "will be here," also exist in this language.

Many prepositions can be inflected for number and person :

Singular	$\left\{ \begin{array}{l} \text{1st Person} \\ \text{2nd } ,, \\ \text{3rd } ,, \end{array} \right.$	... In front of me	... <i>Ngunalundyä.</i>
		... In front of thee	... <i>Ngunalundyi.</i>
		... In front of him	... <i>Ngunalung.</i>

and so on through the dual and plural.

Exclamations.

Ya! calling attention.—*B'ngamugi*, cease!

Numerals.

One, *meddhung*. Two, *bulläla*.

VOCABULARY OF WIRADYURI WORDS.

This vocabulary contains about 430 words collected personally among the Wiradyuri natives on the Lachlan, Macquarie, and Murrumbidgee rivers. Instead of arranging the words alphabetically they are placed together under separate headings:—Family terms—Parts of the body—Natural objects—Animals—Trees—Weapons—Adjectives—Verbs. As the equivalents of English terms will most frequently be required they are put first.¹

FAMILY TERMS.

A man	....	....	....	<i>gibir</i> or <i>mén</i> .	Girl	....	....	....	<i>gunnadhurai</i> .
Old man	....	....	....	<i>bidyar</i> .	Child, either sex	....	....	....	<i>burai</i> .
Husband	....	....	....	<i>nguban</i> .	Father	....	....	....	<i>bubbin</i> .
Clever man	....	....	....	<i>wiadhuri</i> .	Mother	....	....	....	<i>guni</i> .
Young man	....	....	...	<i>walwi</i> .	Elder brother	....	....	....	<i>gagang</i> .
Small boy	....	....	....	<i>gibirgang</i> .	Younger brother	....	....	....	<i>galbumañ</i> .
Woman	....	....	....	<i>inar</i> or <i>bulädyeru</i> .	Elder sister	....	....	....	<i>min-gan</i> .
Old woman	....	....	....	<i>dhurbagang</i> .	Younger sister	....	....	....	<i>barrigan</i> .
Wife	....	....	....	<i>buddung</i> .	Infirm old person	....	....	....	<i>gugun</i> .

PARTS OF THE BODY.

Head	....	....	....	<i>bullang</i> .	Lower jaw	....	....	....	<i>nhami</i> .
Forehead	....	....	....	<i>ngulung</i> .	Back of neck	....	....	....	<i>nhün</i> .
Hair of head	....	....	....	<i>wuran</i> .	Throat	....	....	....	<i>guddhe</i> .
Beard	....	....	....	<i>yerran</i> .	Ear	....	....	....	<i>wudha</i> .
Eye	....	....	....	<i>mill</i> .	Mouth	....	....	....	<i>nguñ</i> .
Eyebrow	....	....	....	<i>nyer</i> .	Lips	....	....	....	<i>willin</i> .
Eyelid	....	....	....	<i>mil-kuruganna</i> .	Tongue	....	....	....	<i>thallun</i> .
Eyelash	....	....	....	<i>dyirmir</i> .	Teeth	....	....	....	<i>irang</i> .
Nose	....	....	....	<i>murudha</i> .	Liver	....	....	....	<i>guralu</i> .
Nostrils	....	....	....	<i>mirral-mirril</i> .	Kidneys	....	....	....	<i>mänggar</i> .
Cheek	....	....	....	<i>dhuggal</i> .	Breasts, female	....	....	....	<i>ngammung</i> .

¹ Compare with my "Dharruk Language and Vocabulary," *Journ. Roy. Soc. N.S. Wales*, vol. xxxv, pp. 155-160.

Heart	....	....	....	<i>gēñ.</i>
Navel	....	....	....	<i>birrañ.</i>
Navel-string	....	....	....	<i>gural.</i>
Belly	....	....	....	<i>burbing.</i>
Ribs	....	....	....	<i>dhūr.</i>
Middle of back	....	....	....	<i>wangan.</i>
Back	....	....	....	<i>birra.</i>
Shoulder	....	....	....	<i>wūlgar.</i>
Arm	....	....	....	<i>buggur.</i>
Elbow	....	....	....	<i>nyuna.</i>
Armpit	....	....	....	<i>gilgin.</i>
Hand	....	....	....	<i>murra.</i>
Wrist	....	....	....	<i>dhummal.</i>
Little finger	....	....	....	<i>budyen.</i>
Thumb	....	....	....	<i>gunin.</i>
Finger nail	....	....	....	<i>yul.</i>
Calf of leg	....	....	....	<i>wuluma.</i>
Thigh	....	....	....	<i>dhurrag.</i>
Knee	....	....	....	<i>dūngang.</i>
Kneecap	....	....	....	<i>gurigurer.</i>
Shin	....	....	....	<i>buyu.</i>
Foot	....	....	....	<i>dyinnang.</i>
Big toe	....	....	....	<i>gunin.</i>
Heel	....	....	....	<i>dhungang.</i>

Intestines	....	....	....	<i>būrbūñ.</i>
Blood	....	....	....	<i>gō-añ.</i>
Fat	....	....	....	<i>wammo.</i>
Skin	....	....	....	<i>yulun.</i>
Bone	....	....	....	<i>dhubbul.</i>
Buttocks	....	....	....	<i>mgun.</i>
Anus	....	....	....	<i>bubul.</i>
Groin	....	....	....	<i>gulin.</i>
Penis	....	....	....	<i>dhñ.</i>
Glans penis	....	....	....	<i>nyiren.</i>
Testicles	....	....	....	<i>biddha.</i>
Sexual desire	....	....	....	<i>wurrunha.</i>
Fornication	....	....	....	<i>jungurrang.</i>
Vulva	....	....	....	<i>thundu.</i>
Nymphæ	....	....	....	<i>dyurun.</i>
Meatus urinarius	....	....	....	<i>munil.</i>
Pubic hair	....	....	....	<i>bui.</i>
Copulation	....	....	....	<i>tharralabena.</i>
Semen	....	....	....	<i>gubbung.</i>
Masturbation	....	....	....	<i>kuddiguddinunna.</i>
Urine	....	....	....	<i>kil.</i>
Excrement	....	....	....	<i>kuna.</i>
Venereal	....	....	....	<i>buggin.</i>

NATURAL OBJECTS.

Sun	....	....	....	<i>yere.</i>
Moon	....	....	....	<i>gyu-wong.</i>
Stars, collectively	....	....	....	<i>mimma.</i>
Pleiades	....	....	....	<i>inar-inharr.</i>
Venus	....	....	....	<i>gibirguñ.</i>
Rainbow	....	....	....	<i>yulubirguñ.</i>
Clouds	....	....	....	<i>yuru.</i>
Sky	....	....	....	<i>guninggullung.</i>
Thunder	....	....	....	<i>muruburrai.</i>
Lightning	....	....	....	<i>maru.</i>
Rain	....	....	....	<i>yurung.</i>
Dew	....	....	....	<i>gūnggil.</i>
Mist	....	....	....	<i>guddhalbar.</i>
Fog	....	....	....	<i>guang.</i>
Snow	....	....	....	<i>gunama.</i>
Frost	....	....	....	<i>dyuggar.</i>
Hail	....	....	....	<i>ilwurrai.</i>
Cloud	....	....	....	<i>yurong.</i>
Water	....	....	....	<i>gulling.</i>
Ground	....	....	....	<i>dhuggun.</i>
Mud	....	....	....	<i>bingan.</i>
Stones	....	....	....	<i>wallang.</i>
High hill	....	....	....	<i>dyirrama.</i>
Sand-hill	....	....	....	<i>gurrai.</i>
Light	....	....	....	<i>ngullan.</i>
Sunshine	....	....	....	<i>iradadhuna.</i>
Darkness	....	....	....	<i>buruandhang.</i>

Heat	....	....	....	<i>wugil.</i>
Cold	....	....	....	<i>būludhai.</i>
Fire	....	....	....	<i>wi.</i>
Smoke	....	....	....	<i>guddhal.</i>
Camp	....	....	....	<i>ngurung.</i>
Hut	....	....	....	<i>gundyi.</i>
Food	....	....	....	<i>dhungang.</i>
Flesh	....	....	....	<i>dhñ.</i>
Watercourse	....	....	....	<i>dhurrag.</i>
Grass, collectively	....	....	....	<i>bagarru.</i>
Trees, collectively	....	....	....	<i>gigil.</i>
Bark of trees	....	....	....	<i>dhurag.</i>
Firewood	....	....	....	<i>gigil.</i>
Ashes	....	....	....	<i>bunūñ.</i>
Charcoal	....	....	....	<i>ngurra.</i>
Leaves of trees	....	....	....	<i>gurri.</i>
Eggs	....	....	....	<i>kubbuga.</i>
Honey	....	....	....	<i>ngurru.</i>
Edible grub	....	....	....	<i>dhumun.</i>
Pathway	....	....	....	<i>murru.</i>
Shadow	....	....	....	<i>guramun.</i>
Tail of animal	....	....	....	<i>dhun.</i>
Echo	....	....	....	<i>warrul.</i>
Fur of opossum, etc.	....	....	....	<i>gidgung.</i>
Spines of porcupine	....	....	....	<i>girrigul.</i>
Scales of fish	....	....	....	<i>yirin.</i>

ANIMALS—*Mammals.*

Native bear	....	....	....	<i>burrandang.</i>
Wombat	....	....	....	<i>bunggada.</i>
Dog	....	....	....	<i>burumain or mirri.</i>
Wild dog	....	....	....	<i>yuke.</i>
Opossum	....	....	....	<i>womboran or wille.</i>
Water rat	....	....	....	<i>biggun.</i>
Kangaroo rat	....	....	....	<i>gulbo.</i>
Native cat (black & white)	....	....	....	<i>mābi.</i>
Native cat (yellow & white)	....	....	....	<i>dhālbirrang.</i>
Porcupine	....	....	....	<i>ginyi.</i>

Wallaby	....	....	....	<i>murriwan.</i>
Flying fox	....	....	....	<i>bullawir.</i>
Platypus	....	....	....	<i>dhumbirrity.</i>
Bandicoot	....	....	....	<i>gyun.</i>
Flying squirrel, small	....	....	....	<i>budharung.</i>
Ringtail opossum	....	....	....	<i>gindang.</i>
Kangaroo	....	....	....	<i>womboin.</i>
Wallaroo	....	....	....	<i>gundharwar.</i>
Red kangaroo	....	....	....	<i>murri.</i>

ANIMALS—*Birds.*

Birds, collectively	....	....	....	<i>dyibbiñ.</i>
Crow	....	....	....	<i>wāgan.</i>
Laughing jackass	....	....	....	<i>guguburra.</i>
Curlew	....	....	....	<i>gurebun.</i>

Plain turkey	....	....	....	<i>gumbal.</i>
Mallee hen	....	....	....	<i>yānggai.</i>
Quail	....	....	....	<i>gundama.</i>
Plain lark	....	....	....	<i>dyilburi.</i>

Lark	....	....	<i>buraigarama.</i>
Eaglehawk	....	....	<i>mullian.</i>
Emu	....	....	<i>nguruñ.</i>
Native companion	....	....	<i>burolgang.</i>
Common magpie	....	....	<i>gurruba.</i>
Black magpie	....	....	<i>wibu.</i>
Peewee	....	....	<i>guliridyí.</i>
Black duck	....	....	<i>budhanbang.</i>
Pelican	....	....	<i>gulaiguli.</i>
Ibis	....	....	<i>bururgen.</i>
Swan	....	....	<i>dhámdku. . .</i>
Mopoke	....	....	<i>ngugung.</i>
Pigeon (bronze wing)	....	....	<i>yammar or wubba.</i>

Rosella parrot	....	....	<i>bulanbulangang.</i>
Ground parrot	....	....	<i>buráñ.</i>
Green parrot	....	....	<i>gunungburdyang.</i>
Parroquet	....	....	<i>dhungañ.</i>
Common hawk	....	....	<i>walga.</i>
Fish hawk	....	....	<i>bibbidya.</i>
Kingfisher	....	....	<i>dhalir.</i>
White cockatoo	....	....	<i>murañ.</i>
Plover	....	....	<i>bullaradyara.</i>
Blue crane	<i>murgu.</i>
Grey crane	<i>burrangang or gungarung.</i>

ANIMALS—*Fishes.*

Perch	<i>gagalen.</i>
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Black bream	<i>gubir.</i>
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ANIMALS—*Reptiles.*

Tree iguana	<i>gugar.</i>
Ground iguana	<i>guda or dhuli.</i>
Jew lizard	<i>nhurran.</i>
Sleepy lizard	....	....	<i>burrendhar.</i>
Shingle-back lizard	....	....	<i>buggai.</i>
Death adder	....	....	<i>dhummiñ.</i>
Frog	....	....	<i>gulangga.</i>

Turtle	....	....	<i>gudumang.</i>
Carpet snake	....	....	<i>yubba.</i>
Black snake	....	....	<i>Kullendyuliñ or budhang.</i>
Brown snake	....	....	<i>warraleng.</i>
Common grey lizard	....	....	<i>guddhaiñ.</i>

ANIMALS—*Invertebrates.*

Locust, large	....	....	<i>kalangkalang,</i>
Locust, small	....	....	<i>inggal.</i>
Blowfly	....	....	<i>buga.</i>
Louse	....	....	<i>munhu.</i>
Nit of louse	....	....	<i>thundin.</i>
Jumper ant	....	....	<i>yalgo.</i>

Bulldog ant	....	....	<i>burungang.</i>
Centipede	....	....	<i>gen.</i>
Mosquito	....	....	<i>kummun.</i>
Scorpion	....	....	<i>dhunbuñ.</i>
Greenheaded ant	....	....	<i>gunama.</i>
Mussel	....	....	<i>bindugañ.</i>

TREES AND PLANTS.

A "squeaking-tree"	....	....	<i>maburan.</i>
Leaning tree	....	....	<i>dhalgang.</i>
Dead tree	....	....	<i>yalgo.</i>
Hollow tree	....	....	<i>ngarl.</i>
Apple tree	....	....	<i>gubbut.</i>
Stringy bark	....	....	<i>gándai.</i>
Wattle	....	....	<i>yanagang.</i>

Ironbark	....	....	<i>muggar.</i>
Yellow-box	....	....	<i>bargang.</i>
White-box	....	....	<i>biri.</i>
Cherry-tree	....	....	<i>bumborean.</i>
White gum	....	....	<i>yarra.</i>
Jeebung	....	....	<i>bumbadhulla.</i>

WEAPONS.

Tomahawk	....	....	<i>dhauain.</i>
Koolamin	....	....	<i>marin.</i>
Yamstick	....	....	<i>kunnai.</i>
Spear, wood	....	....	<i>thulu.</i>
Spear, reed	....	....	<i>dyirril.</i>
Spear-thrower	....	....	<i>wommar.</i>
Spear, shield	....	....	<i>girran-girran.</i>

Waddy shield	....	....	<i>ngummal.</i>
Fighting club	....	....	<i>bundi.</i>
Hunting club	....	....	<i>birrang.</i>
Boomerang	....	....	<i>burgan or bulgang.</i>
Net bag	....	....	<i>kalbon.</i>
Fish net	....	....	<i>mia.</i>
Nose-peg	....	....	<i>bun-gal.</i>

ADJECTIVES.

Alive	....	....	<i>murun.</i>
Dead	....	....	<i>bullu.</i>
Large	....	....	<i>munun or binnal.</i>
Small	....	....	<i>bubadyul.</i>
Long	....	....	<i>bámirr.</i>
Short	....	....	<i>bumbandhul.</i>
Good, right	....	....	<i>murrumbang.</i>
Bad, wrong	....	....	<i>nunnaibiddi.</i>
Hungry	....	....	<i>ngurran.</i>
Thirsty	....	....	<i>gullinginda.</i>
Red	....	....	<i>girri-girri.</i>
White	....	....	<i>burra-burra.</i>
Black	....	....	<i>budhang.</i>
Green, as grass	....	....	<i>gidyen-gidyen.</i>
Quick	....	....	<i>burrai.</i>
Slow	....	....	<i>indang-yunne.</i>

Blind	....	....	<i>mugin.</i>
Deaf	....	....	<i>mugudha.</i>
Strong	....	....	<i>yirdhura.</i>
Weak or light	....	....	<i>wura.</i>
Heavy	....	....	<i>bunggawal.</i>
Valiant	....	....	<i>murringan.</i>
Afraid	....	....	<i>gelgel.</i>
Sweet	....	....	<i>nguddhai.</i>
Bitter	....	....	<i>burradyung.</i>
Straight	....	....	<i>dhula.</i>
Crooked	....	....	<i>wulliwulli.</i>
Tired	....	....	<i>birrabumain.</i>
Silent	....	....	<i>dyilmung.</i>
Ripe	....	....	<i>ygi.</i>
Unripe	....	....	<i>gumbu.</i>
Blunt edge	....	....	<i>mugu.</i>

Sharp edge	....	....	<i>yunggalli.</i>
Fat	....	....	<i>wammu.</i>
Lean	....	....	<i>nunnagan.</i>
Hot	....	....	<i>wogil.</i>
Cold	....	....	<i>balludhai.</i>
Clear	....	....	<i>ngullar.</i>
Dirty	....	....	<i>dhuggungir.</i>
Angry	....	....	<i>dhullai.</i>
Sleepy	....	....	<i>yurai.</i>
Glad	....	....	<i>guddhang.</i>
Sorry	....	....	<i>ngurrar.</i>
Greedy	....	....	<i>miral.</i>
Grey-headed	....	....	<i>yiribang.</i>
Sick	....	....	<i>yinggai.</i>
Stinking	....	....	<i>buga.</i>
Wide	....	....	<i>munnar.</i>
Narrow	....	....	<i>kurbandul.</i>
Baldheaded	....	....	<i>gumbu.</i>

Many	....	....	<i>muddu.</i>
Few	....	....	<i>gulbir.</i>
Some	....	....	<i>bubadyul.</i>
Jealous	....	....	<i>ngulbuldhai.</i>
Lame	....	....	<i>wirgannha.</i>
Near	....	....	<i>kujinda.</i>
Far	....	....	<i>birringga.</i>
Deep	....	....	<i>ngurambul.</i>
Shallow	....	....	<i>gunnan.</i>
Pregnant	....	....	<i>burbimbal.</i>
Hard	....	....	<i>wallan.</i>
Soft	....	....	<i>bunya.</i>
Dry	....	....	<i>burung.</i>
Wet	....	....	<i>gidha.</i>
Scarce	....	....	<i>burambe.</i>
Plentiful	....	....	<i>muddu.</i>
Easy	....	....	<i>yeddung.</i>
Difficult	....	....	<i>nhunnai.</i>

VERBS.

Die	....	....	<i>bullung.</i>
Eat	....	....	<i>dhurra.</i>
Drink	....	....	<i>widyara.</i>
Sleep	....	....	<i>yurai.</i>
Stand	....	....	<i>wurranha.</i>
Sit	....	....	<i>winya.</i>
Lie	....	....	<i>wirinya.</i>
Come	....	....	<i>dhanyana.</i>
Go	....	....	<i>yunyunna.</i>
Talk	....	....	<i>yerra.</i>
Walk	....	....	<i>yannima.</i>
Run	....	....	<i>bunbunna.</i>
Bring	....	....	<i>dhangannga.</i>
Take	....	....	<i>ganga.</i>
Carry	....	....	<i>dyirramurra.</i>
Make	....	....	<i>dhurburra.</i>
Break	....	....	<i>bungamurra.</i>
Beat	....	....	<i>bumulli.</i>
Fight	....	....	<i>bumullimha.</i>
Kill	....	....	<i>bullubuni.</i>
Arise	....	....	<i>burringga.</i>
Fall	....	....	<i>bundinya.</i>
See	....	....	<i>ngaga.</i>
Stare at	....	....	<i>muramia.</i>
Hear	....	....	<i>winnunga.</i>
Know	....	....	<i>winnungumma.</i>
Think	....	....	<i>ngunnulla.</i>
Grow	....	....	<i>zurimha.</i>
Give	....	....	<i>ngangga.</i>
Love	....	....	<i>guraimurra-</i> <i>dhunganang.</i>
Hate	....	....	<i>widdabu-dyingandulla.</i>
Sing	....	....	<i>bubbilli.</i>
Weep	....	....	<i>yungga.</i>
Play	....	....	<i>wagagi.</i>
Cook	....	....	<i>gyu-walli.</i>
Marry	....	....	<i>burrnullina.</i>
Cough	....	....	<i>kurra.</i>
Steal	....	....	<i>mundubang.</i>
Burn	....	....	<i>gunnanna.</i>
Beg	....	....	<i>ngundadha.</i>
Barter	....	....	<i>ngungitadha.</i>
Bite	....	....	<i>buddha.</i>
Blow with breath	....	....	<i>bumbe.</i>
Catch	....	....	<i>burrana.</i>
Climb	....	....	<i>kulliana.</i>
Conceal	....	....	<i>kurugunder.</i>

Cut	....	....	<i>bangadya.</i>
Frighten	....	....	<i>gelgel.</i>
Fly (as a bird)	....	....	<i>burranha.</i>
Hang up	....	....	<i>bielgumbirra.</i>
Hold	....	....	<i>murama.</i>
Jump	....	....	<i>burubidya.</i>
Keep	....	....	<i>wirrimbir.</i>
Laugh	....	....	<i>gindadha.</i>
Scratch	....	....	<i>wunyadha.</i>
Leave off	....	....	<i>yalu.</i>
Lose	....	....	<i>nhunnainmi.</i>
Pinch	....	....	<i>nyimma.</i>
Praise	....	....	<i>murrambambungan.</i>
Rejoice	....	....	<i>guddhabungan.</i>
Remember	....	....	<i>winungadhunnal.</i>
Forget	....	....	<i>wangananyi.</i>
Go ahead	....	....	<i>muramuddha.</i>
Turn off	....	....	<i>waiambiddya.</i>
Turn back	....	....	<i>ngulunguggi.</i>
Send	....	....	<i>wannamumbia.</i>
Shake	....	....	<i>dyllinga.</i>
Shine	....	....	<i>gudhara.</i>
Spread	....	....	<i>billaima.</i>
Suck	....	....	<i>widyarra.</i>
Swim	....	....	<i>yawidya.</i>
Taste	....	....	<i>nguddha.</i>
Touch	....	....	<i>yude.</i>
Twist	....	....	<i>waima.</i>
Rub	....	....	<i>ndnma.</i>
Seek	....	....	<i>wurrabinya.</i>
Spit	....	....	<i>dyimber.</i>
Smell	....	....	<i>budadha.</i>
Throw	....	....	<i>birrumba.</i>
Pitch	....	....	<i>wannungga.</i>
Help	....	....	<i>yamma.</i>
Sweat	....	....	<i>ngulwai.</i>
Roast	....	....	<i>giwa.</i>
Whistle	....	....	<i>wilbuddha.</i>
Avenge	....	....	<i>dhullaibungando.</i>
Pretend or lie	....	....	<i>yambulyala.</i>
Kiss	....	....	<i>waimbannhal.</i>
Vomit	....	....	<i>malama.</i>
Dance	....	....	<i>wuggama.</i>
Dive	....	....	<i>wubunginya.</i>
Sting	....	....	<i>dkuni.</i>
Dream	....	....	<i>yeddharmurra.</i>

VOCABULARY OF NGUNAWAL WORDS.

The following vocabulary contains 290 of the most commonly used words in the Ngunawal 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 ....	....	....	<i>murriū.</i>	Elder sister ....	....	<i>dhaddung.</i>
Husband ....	....	....	<i>ma-ung.</i>	Younger sister ....	....	<i>gūlwan.</i>
Clever man ....	....	....	<i>myulung.</i>	A woman ....	....	<i>ullan.</i>
Youth ....	....	....	<i>warrambul.</i>	Wife ....	....	<i>mān.</i>
Boy ....	....	....	<i>būbal.</i>	Girl ....	....	<i>mullangan.</i>
Elder brother ....	....	....	<i>dyiddyang.</i>	Child (neuter) ....	....	<i>gudha.</i>
Younger brother ....	....	....	<i>gugān.</i>	Children ....	....	<i>gudharar.</i>

THE HUMAN BODY.

Head ....	....	....	<i>guddagang.</i>	Knee ....	....	<i>ngumung.</i>
Hair of head ....	....	....	<i>dherrung.</i>	Foot ....	....	<i>dyunna.</i>
Eye ....	....	....	<i>magality.</i>	Heart ....	....	<i>ganar.</i>
Nose ....	....	....	<i>nyigity.</i>	Blood ....	....	<i>dyinggi.</i>
Back of neck ....	....	....	<i>nūn.</i>	Fat... ..	....	<i>bēwan.</i>
Throat ....	....	....	<i>guddity.</i>	Bone ....	....	<i>wiak.</i>
Ear ....	....	....	<i>guri.</i>	Penis ....	....	<i>dhun.</i>
Mouth ....	....	....	<i>dhambir.</i>	Testicles ....	....	<i>gurra.</i>
Teeth ....	....	....	<i>yerra.</i>	Pubic Hair ....	....	<i>buruwarri.</i>
Breast, female ....	....	....	<i>ngumminyāng.</i>	Sexual desire ....	....	<i>burundunnung.</i>
Navel .. .	....	....	<i>nyurra.</i>	Copulation ....	....	<i>yangiliri.</i>
Belly ....	....	....	<i>bindhi.</i>	Masturbation ....	....	<i>natymiliri.</i>
Back ....	....	....	<i>bengal.</i>	Semen ....	....	<i>burung.</i>
Arm ....	....	....	<i>nburung.</i>	Vulva ....	....	<i>bmanā.</i>
Hand ....	....	....	<i>murrangga.</i>	Anus ....	....	<i>dhula.</i>
Fingers ....	....	....	<i>yulu.</i>	Excrement ....	....	<i>gunung.</i>
Finger-nails ....	....	....	<i>berril.</i>	Urine ....	....	<i>dyungur.</i>
Thigh ....	....	....	<i>dhurra.</i>	Veneral ....	....	<i>middyung.</i>

INANIMATE NATURE.

Sun ....	....	....	<i>winyu.</i>	Whirlwind ....	....	<i>wingguraminyā.</i>
Moon ....	....	....	<i>kubbadang.</i>	Pipeclay ....	....	<i>gubbity.</i>
Stars ....	....	....	<i>dyurra.</i>	Red ochre ...	....	<i>gubur.</i>
Pleiades ....	....	....	<i>dyin-ding-gang.</i>	Fire ....	....	<i>kanbi.</i>
Clouds ....	....	....	<i>gurrang.</i>	Smoke ....	....	<i>muril.</i>
Sky ....	....	....	<i>mindyigari.</i>	Food, flesh ....	....	<i>ngulli.</i>
Thunder ....	....	....	<i>murungūl.</i>	Food, vegetable ...	....	<i>dyarabañ.</i>
Lightning ....	....	....	<i>meup-meup.</i>	Flowers ....	....	<i>gamburra.</i>
Rain ....	....	....	<i>garrit.</i>	Day ....	....	<i>bural.</i>
Dew ....	....	....	<i>dyingdyirrang.</i>	Night ....	....	<i>kagu.</i>
Frost ....	....	....	<i>dhugguru.</i>	Dusk ....	....	<i>dyirranggan.</i>
Water ....	....	....	<i>ngadyung.</i>	Grass ....	....	<i>gurwai.</i>
Ground ....	....	....	<i>dhaura.</i>	Leaves ....	....	<i>dyirrang.</i>
Dust ....	....	....	<i>dhungul.</i>	Eggs ....	....	<i>kubbugang.</i>
Mud ....	....	....	<i>murung.</i>	Honey ....	....	<i>kawanggal.</i>
Stone ....	....	....	<i>gurubung.</i>	A liar ....	....	<i>kwigarak.</i>
Sand ....	....	....	<i>dyardyar.</i>	Grubs, collectively	....	<i>gawiñ.</i>
Charcoal ....	....	....	<i>murrungga.</i>	Grub, gum tree ...	....	<i>burrang.</i>
Light ....	....	....	<i>dhurrawang.</i>	Grub, river oak ...	....	<i>dyigung.</i>
Darkness ....	....	....	<i>buranya.</i>	Pathway ....	....	<i>mura.</i>
Heat ....	....	....	<i>gunnama.</i>	Camp ....	....	<i>nguru.</i>
Cold ....	....	....	<i>gurrita.</i>	Shadow of tree ...	....	<i>kumburu.</i>
Dawn ....	....	....	<i>birrimbigang.</i>	Shadow of man ...	....	<i>buak.</i>
East wind... ..	....	....	<i>bulyanggang.</i>	Summer ....	....	<i>winyuwangga.</i>
West wind ....	....	....	<i>garaguma.</i>	Winter ....	....	<i>magarawangga.</i>

MAMMALS.

Native bear ....	....	....	<i>gurabun or gula.</i>	Rock wallaby ....	....	<i>burrai.</i>
Dog ....	....	....	<i>mirri.</i>	Porcupine... ..	....	<i>burugun.</i>
Opossum ....	....	....	<i>wille.</i>	Kangaroo ....	....	<i>buru.</i>
Kangaroo rat ....	....	....	<i>balbu.</i>	Platypus ....	....	<i>mālunggang.</i>
Native cat... ..	....	....	<i>murugūñ.</i>	Flying squirrel ...	....	<i>banggu.</i>
Bandicoot... ..	....	....	<i>mundawari.</i>	Ringtail opossum... ..	....	<i>dyindañ.</i>
Small rat ....	....	....	<i>gunnimang.</i>	Bat ....	....	<i>nguddya-nguddyan.</i>

BIRDS.

Birds, collectively	....	<i>budyān.</i>	Rosella parrot	....	<i>bunduluk.</i>
Crow	....	<i>wagulan.</i>	Common hawk	....	<i>walga.</i>
Laughing jackass	....	<i>guginyal.</i>	Kingfisher	....	<i>diktigang.</i>
Curlew	....	<i>warabin.</i>	Peewee	....	<i>giliruk.</i>
Swan	....	<i>dyinyuk.</i>	Plover	....	<i>bindirradirrik.</i>
Eaglehawk	....	<i>mullew.</i>	Crane	....	<i>yalu.</i>
Common magpie	....	<i>karrayang.</i>	Pheasant	....	<i>dyagula.</i>
Black magpie	....	<i>dyirrigang.</i>	Black cockatoo, small	....	<i>yang-gang.</i>
Mopoke	....	<i>yuyū.</i>	Black cockatoo, large	....	<i>wamburung.</i>
Night owl	....	<i>binit-binit.</i>	Bower-bird	....	<i>dyara.</i>

FISHES.

Perch	....	<i>dhinngur.</i>	Gudgeon	....	<i>budang.</i>
Herring	....	<i>berrumbunnung.</i>	Black-fish	....	<i>wuggar.</i>
Eel	....	<i>jumba.</i>			

REPTILES.

Water iguana	....	<i>dhurrawarri.</i>	Carpent snake	....	<i>wāgur.</i>
Frog	....	<i>dyirrigurat.</i>	Any snake	....	<i>mugga.</i>
River lizard	....	<i>biddywang.</i>	Brown snake	....	<i>wurungal.</i>
Tree iguana	....	<i>wirria.</i>	Black snake	....	<i>dyirrabity.</i>
Sleepy lizard	....	<i>muggadhang.</i>	Tiger snake	....	<i>berragundhang.</i>
Small lizard	....	<i>bunburung.</i>	Jew lizard	....	<i>nurrung.</i>
Death adder	....	<i>muddyawit.</i>	Tree snake	....	<i>mulundyulung.</i>
Turtle	....	<i>gudamang.</i>			

INVERTEBRATES.

Locust, large	....	<i>gulañ-gulañ.</i>	Bulldog ant	....	<i>bulbul.</i>
Locust, small	....	<i>dyirribrit.</i>	Jumper ant	....	<i>dyambity.</i>
Mother louse	....	<i>gunggal.</i>	Maggot	....	<i>dhurraunda.</i>
Nit of louse	....	<i>dyanding.</i>	Centipede	....	<i>gururigang.</i>
Young lice	....	<i>maiadi.</i>	Mussel	....	<i>bindugañ.</i>
House fly	....	<i>mēnga.</i>			

TREES AND PLANTS.

Any tree	....	<i>ngulla.</i>	Yellow-box	....	<i>bargang.</i>
Ti-tree	....	<i>mudda.</i>	Honeysuckle	....	<i>dhulwa.</i>
Wattle	....	<i>nummerak.</i>	Ironbark	....	<i>thirriwirri.</i>
Pine	....	<i>buggumbul.</i>	Stringybark	....	<i>burū.</i>
Oak	....	<i>dulwa.</i>	Yam	....	<i>dharrābañ.</i>
Cherry-tree	....	<i>mummadya.</i>	Bulrushes	....	<i>gummiuk.</i>
Gum-tree	....	<i>yerradhang.</i>			

WEAPONS, UTENSILS, ETC.

Tomahawk	....	<i>mundubang.</i>	Fighting club	....	<i>kūdyeru.</i>
Koolamin	....	<i>gūnggun.</i>	Hunting club	....	<i>bundi.</i>
Yamstick	....	<i>gawalang.</i>	Boomerang	....	<i>berrā.</i>
Spear	....	<i>dyūñ.</i>	Net bag	....	<i>goañ.</i>
Spear lever	....	<i>womur.</i>	Canoe	....	<i>mundang.</i>
Spear shield	....	<i>bimbiang.</i>	Headband	....	<i>gambañ.</i>
Waddy shield	....	<i>murga.</i>	Kilt	....	<i>burrañ.</i>

ADJECTIVES.

Alive	....	<i>mulanggari.</i>	Afraid	....	<i>dyau-dyauty.</i>
Dead	....	<i>burrakbang.</i>	Tired	....	<i>yurrity.</i>
Large	....	<i>buggarabang.</i>	Sharp	....	<i>midyir-midyir.</i>
Small	....	<i>nyerrigurang.</i>	Fat	....	<i>bewanbang.</i>
Tall or long	....	<i>dmir.</i>	Lean	....	<i>ngauatyba.</i>
Low or short	....	<i>gūngur.</i>	Hot	....	<i>winyudha.</i>
Good	....	<i>yeddung.</i>	Cold	....	<i>gurrit.</i>
Bad	....	<i>gūdba.</i>	Angry	....	<i>yugo.</i>
Red	....	<i>dhirrum dhirrum.</i>	Sleepy	....	<i>gung-gung.</i>
White	....	<i>duggurugurak.</i>	Glad	....	<i>waddhir.</i>
Black	....	<i>buru-burā.</i>	Sorry	....	<i>ngarālda.</i>
Mad	....	<i>gawang.</i>	Greedy	....	<i>merradhñ.</i>
Crazy	....	<i>yugi-yugang.</i>	Sick	....	<i>gēr.</i>
Stubborn	....	<i>wambarung.</i>	Stinking	....	<i>bugung.</i>
Valiant	....	<i>gurumbul.</i>	Much	....	<i>gurung.</i>
Quick	....	<i>burrat.</i>	Little	....	<i>minggang.</i>
Slow	....	<i>gūnyan.</i>	Pregnant	....	<i>malngilimang.</i>
Strong	....	<i>yurwang.</i>	True	....	<i>gūndayina.</i>

VERBS.

Die....	....	....	....	<i>berak.</i>	Laugh	....	....	....	<i>birrigai.</i>
Eat	....	....	....	<i>dhaimbaliiri.</i>	Scratch	....	....	....	<i>berraddilli.</i>
Drink	....	....	....	<i>wimbaliiri.</i>	Tear	....	....	....	<i>bunggur.</i>
Sleep	....	....	....	<i>ngambori.</i>	Forget	....	....	....	<i>walagi.</i>
Stand	....	....	....	<i>dharri-iri.</i>	Do	....	....	....	<i>bungi.</i>
Sit	....	....	....	<i>ngulla-iri.</i>	Send	....	....	....	<i>iddyi.</i>
Talk	....	....	....	<i>dhuniai.</i>	Suck	....	....	....	<i>binbi.</i>
Tell	....	....	....	<i>dhunung.</i>	Swim	....	....	....	<i>yerra.</i>
Walk	....	....	....	<i>yerrabi.</i>	Fly	....	....	....	<i>yerra.</i>
Run	....	....	....	<i>munni.</i>	Bathe	....	....	....	<i>ngaugi.</i>
Bring	....	....	....	<i>munnagali.</i>	Search for	....	....	....	<i>gadi.</i>
Take	....	....	....	<i>mali.</i>	Spit	....	....	....	<i>dyugai.</i>
Make	....	....	....	<i>bungi.</i>	Smell	....	....	....	<i>billai.</i>
Break	....	....	....	<i>mudyat.</i>	Bite	....	....	....	<i>burri.</i>
Chastise	....	....	....	<i>millai.</i>	Play	....	....	....	<i>woggabaliri.</i>
Beat	....	....	....	<i>ngubi.</i>	Touch or catch	....	....	....	<i>munnga-iri.</i>
Arise	....	....	....	<i>badyi.</i>	Throw	....	....	....	<i>yerrambi.</i>
Fall down	....	....	....	<i>buggali.</i>	Pitch	....	....	....	<i>wadhi.</i>
See	....	....	....	<i>nangi.</i>	Whistle	....	....	....	<i>windi.</i>
Look	....	....	....	<i>naii.</i>	Pretend	....	....	....	<i>kwigai.</i>
Hear	....	....	....	<i>ngurrambai.</i>	Vomit	....	....	....	<i>garrugi.</i>
Listen	....	....	....	<i>wanggirrali.</i>	Dance	....	....	....	<i>wagi.</i>
Give	....	....	....	<i>yunggi.</i>	Dive	....	....	....	<i>burugi.</i>
Cook	....	....	....	<i>dyandai.</i>	Sting	....	....	....	<i>dyandi.</i>
Steal	....	....	....	<i>gurrangi.</i>	Hunt	....	....	....	<i>gadali.</i>
Request	....	....	....	<i>dyunggadyai.</i>	To scent, as a dog	....	....	....	<i>gundali.</i>
Sing	....	....	....	<i>yunggaballi.</i>	Drive	....	....	....	<i>dhurati.</i>
Weep	....	....	....	<i>nyimali.</i>	Go	....	....	....	<i>yerrabi.</i>
Blow, with breath	....	....	....	<i>bumbi.</i>	Come	....	....	....	<i>munnagai.</i>
Blow, as wind	....	....	....	<i>bunima.</i>	Burn	....	....	....	<i>gunnami.</i>
Climb	....	....	....	<i>bui-i.</i>	Chop	....	....	....	<i>gudbairi.</i>
Conceal	....	....	....	<i>buddai.</i>	Feel	....	....	....	<i>burrangiri.</i>
Jump	....	....	....	<i>dyutbi.</i>					