

An elementary grammar of the Naggerikudi
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AN ELEMENTARY GRAMMAR OF THE
NGGERIKUDI LANGUAGE.

BY

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PRESENTED TO BOTH HOUSES OF PARLIAMENT BY COMMAND.

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PREFACE.



ALTHOUGH I have studied Nggerikudi for the last ten years, I must confess that there are still many points in the language which are quite inexplicable to me, and that my knowledge is by no means complete. I am only justified in publishing the following Grammar on the grounds that the aboriginals are fast disappearing, and that the major portion of the continent is still a *terra incognita* to the philologist.

The system of spelling adopted is based on that laid down in the circular issued by the Royal Geographical Society of London on "The Orthography of Geographical Names."

It should be stated that I have drawn up the following pages, section by section, on the lines followed by Dr. Roth, the Northern Protector of Aborigines, in his Bulletin No. 2 (North Queensland Ethnography), "The Structure of the Koko-Yimidir Language."

N. HEY.

Mapoon, March, 1903.

AN ELEMENTARY GRAMMAR OF THE NGGERIKUDI LANGUAGE.

1. The Nggerikudi language is spoken by the aborigines along the coastline extending from Cullen Point (Batavia River) to the northern side of Duyfhen Point, a distance of about 50 miles.

The aborigines throughout this area were formerly divided into three different tribes speaking distinct dialects, but with the advent of civilisation their number has been greatly diminished. The natives who originally spoke the Nggerikudi dialect being the most powerful, even now numbering 400, took possession of the whole district and retain their own language, but not in its full purity.

2. The Naming of Things in General.

(a) *Generic Terms.*

adauro	=	any and every person, people.
lako	=	thing, animate and inanimate.
agama	=	child.
ambugo	=	animal.
aga-dada	=	snake.
daibe-dima	=	bird.
ariguna	=	animal's young.
ko	=	tree, stick, bush.
tchear	=	spear.
agaia	=	wommera.
yi	=	food.
drago	=	prepared food.
ngia	=	kind of meat.
nia	=	fish.
la-ina	=	grass.
agora	}	stone.
manata		
troka	=	fruit.
mbai	=	dilly-bag.

(b) *Names indicative of appearances, etc.*

fraladanu (human artery)	=	creeper, rope.
tena (human leg)	=	root of tree.
troka (head)	=	any fruit
nganu (sun's rays)	=	spider's web.
woa (ear)	=	horn of cattle.
mbai (dilly-bag)	=	greedy person. [Cf. a man's "corporation," "paunch," etc.]

(c) *Names descriptive of material of construction.*

leana	=	<i>Hæmodorum coccineum</i> , <i>R. Br.</i> = dilly-bag made from it.
adambar	=	<i>Canarium australasicum</i> , <i>F. v. M.</i> = gum-cement made from it.
beruma	=	Cockatoo top-knot = head ornament made from it.
agantra	=	<i>Pandanus</i> , sp. = armband made from it.
naumuta	=	<i>Erythrophlaeum Labouchei</i> = spears made from it.
fundari	=	<i>Melo diadema</i> = shell-boiler made from it.
arai-i	=	<i>Eucalyptus tetradonta</i> = bark canoe made from it.
andreata	=	<i>Ceropegia cumingiana</i> = apron-belt made from it.
fibra	=	sp. of cotton-tree = canoe made from it.
adi	=	sp. of tea-tree = water-vessel made from it.

(d) *Names of introduced articles, etc.*

dera-ina	= fish spines = needle, pin, nail.
jensinga	= native mat = blanket.
adori	= honey = sugar, sweet.
ni	= smoke = tobacco.
oni	= shell (used for cutting) = knife, scissors.
agora	= stone, stone tomahawk = iron tomahawk.
sae	= sun = a lamp.
badra	= canoe = boat.
adae-mu	= to shut the eyes = prayers.
pre-entchume	= ant-hill = clay house

3. Nouns: Names of parts of the human body.

troka	= head.
t.-tranko (good, well, healthy)	= sensible, clever.
t.-enaideka (bad)	= head-ache.
li	= temple.
nga	= hair.
n.-tcherma (white)	= grey-haired, old.
avea	= brain.
woa	= ear.
w.-detra	= deaf, stupid.
w.-tcheana(not)-mai(listen)	= disobedient.
w.-na-abanu (breath, wind)	= dead tired, faint.
bai	= forehead [a hill].
b.-ada	= eyebrows.
adae	= eye.
a.-mu	= to close the eyes, prayer.
a.-patchi	= to open the eyes, wake up.
a.-trelikwine (red)	= wild, mad.
a.-lena (sharp, smart)	= keen-sighted.
kogana	= nose [the beak or bill of bird, snout of fish, sting of mosquito or any other insect].
k.-mutchikana	= nostril.
enga	= lip [edge of the mouth of dilly-bag, edge of a shell].
e.-enga	= two lips, <i>i.e.</i> , mouth [entrance of hut or house].
e.-paufu	= obscene, bad talk.
e.-rogaru	= throat, whence the voice proceeds.
engau	= chin.
na-abanu	= breath [wind].
peduna	= tongue.
p.-dekata	= soft to the touch, false.
p.-pama (quiet)	= a person of few words [mist].
abau	= tooth, small bones.
a.-tchu	= sharp-edged.
a.-gana	= sharp-pointed.
nga	= beard [the antennae of a cray fish]. Note:—There is no separate word for moustache.
kono	= back of the neck.
daru	= shoulder.
d.-agama(child)-na(with)	= child sitting on shoulder, "pickaback."
d.-aga	= arm [bough or branch of tree].
mai-e	= armpit.
oni	= chest.
tchuo	= breast.
t.-troka](head)	= nipple.
t.-tana	= breast-milk.
koi-itchi	= liver.
mra	= semen.
m.-banu (throw)	= seminal emissions, lightning.
baroama	= fat.
b.-ngoe (water)	= fat, oil.
ra	= belly.
r.-reguna	= bastard, in the sense of one who has no recognised father [used as a "swear-word"].
r.-adima (angry, wild)	hungry.
r.-beri	= big, swollen, filled up.
r.-agama (child)	= pain, labour pains.
aboni	= back-bone [keel of boat, leaf scale, shell of turtles, etc.]
a.-watrika (strong, hard)	= self-willed.
muoto	= elbow.

a	= hand, fingers.
a.-guredana	= fist, closed hand.
a.-tchuru	= palm of hand, flat.
a.-voni	= back of hand, back [<i>cf.</i> voni with aboni = back-bone].
a.-ni	= take hand, shake hands.
a.-tranko (good, etc.)	= skillful with hand, clever.
ladu	= fork of legs or fingers [fork of tree, claws of crab, etc.]
tena	= leg [root of tree].
goa	= foot, toes.
g.-amana	= tracks, footprints.
g.-zuru	= sole of foot.
leuma	= rib.
kaie	= skin [bark of tree].
mboa, am-voa	= flesh.

4. Nouns: Names of the Human Body as a Whole.

avori	= dead body of man or animal, corpse.
navoina	= corpse (human only), death.
mboa	= body, solid flesh.
agama	= child, young [smile, laugh].
a.-na (with)	= pregnant.
a.-banu (to throw)	= to be confined (<i>lit.</i> child thrown out).
a.-dae (to lift, but only used in the sense of a young plant lifting the ground before its appearance)	= labour pains.
draba	= young boy, little.
edeutru	= older boy.
ma	= man, male.
wadrapa	= old man.
noatra	= old, old man who makes rain and kills by witchcraft, doctor.
adoa	= aged.
pomagana	= young girl.
lante	= big girl.
moa-danu	= young married woman (<i>see</i> Moa, sect. 11).
endabada	= old woman.
entranama	= woman.
giawate	= white man, light (in colour).
nipro-paki	= mad-man [nipro = sp. of plant used for stupefying fish].
tcherita	= single man, bachelor.

5. Nouns: Names of Objective and Subjective Sensations.

ngoe (water)-eteta (soft)	= coward.
ngoe (water)-ye (with)-aentchina (covered up)	= one who hides in the water, a coward.
adima	= anger, wild, angry (mild form).
aga-moa (fire)	= wild, fire shooting up, red wood.
namatu	= wild, savage, to be in a wild condition [crocodile].
adagonini	= jealousy.
rungena-lange	= sadness, sad.
tchue	= voice, speech [to tell].
t.-tcheana (not)	= speak not, silence.
t.-kue (keep, possess)	= thought, to think.
t.-seana (brought)	= news.
pama	= silence, not to make a noise either by speech or motion.
foi	= cry, weeping.
ago	= call, cry of any animal.
agoa	= sleep, faint.
agama	= laugh, smile [children].
magata	= friend, relative.
m.-tcheana (not, no more)	= enemy.
tranko	= health, healthy, good.
onuone	= sickness, anything out of place, abnormal.
ngona	= a cough, coughing.
darata (cold) -ngona (cough)	= a cold that has brought on a cough.
gea	} = rest, spell, sit-down.
ana	
proruma	= corroboree, play, joy, dance.
p.-parlema (true, straight)	= a term often affixed to nouns and adjectives to emphasise the meaning of the sentence, like our words "very," "extremely," etc.) = true joy, very glad, etc.
entrea	= song, sing.
agana	= initiation ceremony [<i>cf.</i> ago = call, cry of an animal].
namaleta	= the name of an insect which is supposed to carry secrets from one camp to another (<i>cf.</i> our English, "A little bird told me"), and so, a messenger.

6. Nouns: Names of Family Relationships.

These are much more complicated than in our own language, even the male and female parents calling their offspring by different names.

name.	used by.	to express (his or her).
mane-iuga	man, woman	older brother
otro	" "	younger brother
"	" "	younger sister
go-ete	" "	older sister
"	" "	mother's older sister
mi-ata	" "	mother's older brother
"	" "	mother's younger brother
"	" "	father's younger sister
ni-ata	" "	father's elder sister
we-ata	" "	father's elder brother
ni-ata	elder brother	brother's son
"	" sister	brother's daughter
yu-guntu	" brother	sister's son
yu-gu-unta	" sister	sister's daughter
"	younger sister	sister's daughter
nu-merunto	woman	father-in-law
yu-yumbra	younger brother	sister's son
"	" "	sister's daughter
nai-beguta	man, woman	mother
da-tu	" "	mother's younger sister
danu (my, mine) -ma (very own)	husband	wife
ma-ngu	"	sister-in-law
"	"	brother-in-law
yu-bekwina	woman	son
yu-tru	younger sister	sister's son
ni-anta	wife	husband's older brother
danu (my, mine) -prange (caught)	"	husband, <i>i.e.</i> , my man who caught me
ontu	"	husband's younger brother
lante-ngenuma	man	sister's husband
nai-der	man, woman	father
we-ata	" "	father's younger brother
no-abanta	woman	mother-in-law
la-eta	man, woman	father's father
mi-te	" "	mother's mother
dai-da	" "	mother's father
bai-da	" "	father's mother
yu-unta	man	son's son
"	"	son's daughter
yu-manta	woman	daughter's son
"	"	daughter's daughter
yu-danta	man	daughter's son
"	"	daughter's daughter
yu-banta	woman	son's sons
"	"	son's daughters
yu-ta	man	son
godeba	"	daughter
yu-ma-unta	younger brother	brother's son
yu-te	" "	brother's daughter
ma-regana	woman	daughter-in-law
fa	man	mother-in-law
ya-ma-achi	woman	son-in-law
ya-ma-anta	man	son-in-law
lante (girl)	woman	daughter

It is a curious custom among the aboriginals speaking the Nggerikudi dialect that if a person loses father or mother or finds his or her way into a strange district, this person will be adopted by a married couple as son or daughter even if he or she is married. A person not having any known or recognised parent is called "ra-reguna" a term of great disgrace.

7. Nouns: Names of Persons.

Each aboriginal is named either after a part of the human body, an animal, a plant, or a mineral, and therefore a special list of names is not required.

There is no distinction in the names of male or female. Besides the name by which a native is called he has also a class name, derived from the place which he is supposed to have inhabited before he was born [see Roth: Bulletin No. 5, sect. 68]: the tribe has three or four such "sacred" places.

It should be mentioned that if the mother is a lizard (a-wari) all her children are called lizards; if the mother is a certain sp. of yam (enda-bari) all her children are yams.

8. Nouns: Names of Animals.

ngi-a	= meat or flesh (of animals).
ariguna	= the young (of animals).

(a) *Mammals*: are spoken of as possessing "hands" and "legs."

dena-agoa	= to suckle (but only used with animals).
am-woko	} = species of kangaroo (<i>Macropus</i>).
ka-ruba	
ada-juba	} = mouse, rat.
lai	
adina	= rat.
ag	= native cat (<i>Dasyurus</i> sp.).
pru-eta	= opossum (<i>Trichosurus</i> sp.).
wo-ru	= wallaby (<i>Halmaturus</i> sp.).
ba-du-guna	= dugong (<i>Halicore dugong</i>).
o-ka	= dingo, dog (<i>Canis dingo</i>).
gadara	= porcupine (<i>Echidna aculeata</i>).
adanyekuta	= flying-fox (<i>Pteropus funereus</i>).
wurri	= bandicoot (<i>Bettongia</i>).

(b) *Birds*.—Birds are spoken of as having "legs" and "feet," the beak or bill is called a nose (ko-gana), and a nest is known as a dilly-bag (mbai).

daibe	= wing.
d-dima	= any and every bird.
fo	= tail (only of birds).
jina	= egg.
la-eprina	= white cockatoo (<i>Cacatua galerita</i>).
prolingata	= black cockatoo.
bo-raga	= Torres-Strait pigeon (<i>Myristicivora sphillorrhoea</i>).
chona	= pigeon (<i>Distriophaps</i> sp.).
yambanra	= ducks.
ngarata	= weaver-bird (<i>Calornis metallica</i>).
pantra	= pheasant (<i>Centropus phasianus</i>).
yuraba	= corella (<i>Licmetis nasica</i>).
entrau-aki	= galah (<i>Cacatua roseicassilla</i>).
adaruta	= pelican (<i>Pelecanus conspicillatus</i>).
dro-la	= native companion (<i>Antigone Australasiana</i>).
mo-ruta	= plain turkey (<i>Eupodotis Australis</i>).
yam-bani	= scrub turkey (<i>Telegalla Lathamii</i>).
ju-ana	= scrub hen (<i>Megapodius tumulus</i>).
ra-e	= black duck (<i>Anas superciliosa</i>).
ge-reta	= crow (<i>Corvus coronoides</i>).
ju-ma	= laughing-jackass (<i>Dacelo</i> sp.).
age-jingena	= emu (<i>Dromæus Novæ Hollandæ</i>).
dora	= eagle-hawk (<i>Aquila</i> sp.).
la-du	= hawk.
narakuta	= dove (<i>Geopelia humeralis</i>).
ingropra	= parrakeet (<i>Psephotus pulcherrimus</i>).

(c) *Reptiles*.—The eggs of turtles, crocodiles, and lizards are called by the same name as birds' eggs. The snout of a crocodile is called the nose (kogana); the shell of the turtle is known as the back-bone (aboni).

aga-dada	= any and every snake.
denata	= carpet snake (<i>Morelia variegata</i>).
ni	= sp. of small snake. [Sand-fly].
maratru	= iguana (<i>Varanus</i> sp.).
a-wari	= lizard.
namatu	= crocodile [ironbark tree (<i>cf.</i> its rough bark)], wild.
broatcha	= frog. [Cf. broatchina = to jump over].
trana	= green turtle.
yabera	= turtle (the tortoise-shell variety).

(d) *Fish*.—The fins of fish are spoken of as shoulders (daru), and the snout as the nose (kogana).

ni-a	= any and every fish.
wi-na	= fish-scales. [Shell].
dera-ina	= dorsal spines. [Wire for making spears].
dra	= tail (of fish only).
pra-gana	= tail (of stingaree only).
gambanji	} = sp. of mullet.
ada-ata	
no-uta	} = "cat-fish."
ngoata	
adae-ganbata	= "guard-fish." [adae = eye].
adae-ganbadu	= a fish with spots resembling eyes.
adae-wara	= " " " "

da-wa	= "stone"-fish.
ede-uta	= a fish with many spikes (ede = covered).
emu-gata	= a fish resembling a bird with the same name.
ye-rata	= "sword-fish."
ladu (fork)	= a fish with tail resembling a fork.
mbai (dilly-bag)	= a fish of the same shape as a dilly-bag.
ya-kara	= sp. of fish. [Centipede].
tene-bi	= "flying-fish." [Grasshopper].

(e) *Mollusca*.—The shell of a mollusc is spoken of as the backbone (aboni). All the following are put to economic uses:—

ngaribunya	= <i>Anomia elyros</i> .
ko-elana	= <i>Arca navicularis</i> .
arú-itidi	= <i>Arca pilula</i> .
té-uma	= <i>Arca scapha</i> .
andró-e	= <i>Atactodea mitis</i> .
mo-anga-i	= <i>Cardium vertebratum</i> .
mo-i	= <i>Cassidula angulifera</i> .
pera-te	= <i>Cassis coronulata</i> .
trainapu-gwe	= <i>Chama pulchella</i> .
de-vi de-vi	= <i>Conus trigonus</i> .
on-yi	= <i>Cyrena jukesii</i> .
andro-i	= <i>Cytherea meretrix</i> .
adu-ichimba-gwe	= <i>Donax faba</i> .
pundara	= <i>Fusus proboscidalis</i> .
ngar	= <i>Glyphus</i> sp.
cheranganama	= <i>Lutraria philippinarum</i> .
do-wawanna	= <i>Mactra dissimilis</i> .
tre-a	= <i>Mactra obesa</i> .
ton-dro	= <i>Malleus vulsellatus</i> .
wu-idi	= <i>Meleagrina margaritafera</i> .
pera	= <i>Melo diadema</i> .
dama-dama	= <i>Murex adustus</i> .
long anana	= <i>Modiola albicostata</i> .
wi-pi-che	= <i>Mytilus horrida</i> .
tru-no	= <i>Nassa unicolorata</i> .
ro-anggate	= <i>Natica bicolor</i> .
to-ri	= <i>Nerita lineata</i> .
kantaga	= <i>Ostræa glomerata</i> .
yung-ko	= <i>Strombus campbelli</i> .
ye-e	= <i>Tapes hiatus</i> .
lai-kana	= <i>Tellina truncata</i> .
to-ri	= <i>Thersites barneyi</i> .
an-gar-gana	= <i>Trochus bicarinatus</i> .
in-ju-tru	= <i>Turbo foliaceus</i> .
mbrurri	= <i>Turritella cerea</i> .
ba-ang-kana	= <i>Venus Lamarekii</i> .
on-yi-te	= <i>Venus puerpera</i> .
nyuro-nyunama	= <i>Pecten gloriosus</i> .
tai-peri	= <i>Pinna menkei</i> .
ngarmarate	= <i>Placuna placenta</i> .
truno	= <i>Purpura amygdala</i> .
pandarate	= <i>Pyrula foliacea</i> .
nyuro-gwe	= <i>Spondylus violascens</i> .

(f) *Crustacea*.—The craws of crabs and lobsters are known as forks (ladu), the "shells" as a stone (agora), the "legs" as hands (a), and their "bodies" as flesh (mboa). The antennæ of a lobster or cray-fish are spoken of as beards (nga).

korgata	}	sp. of crabs.
a-wo-cho		
a-nora		
mo-ro	}	species of lobsters.
dodundrongonuma		
langetama		

(g) *Insects*.—Insects are spoken of as having hands (a), wings (dai-be), and a skin (kai-e), but no bodies: their sting (kogana = nose) is expressed as a biting (dae), and their eggs as birds' eggs (jina).

dore-de	= any insect.
ko-untro-da	= that which cuts into the wood, (ko = wood, untroa = cut), and so, a caterpillar.
a-wa-u	= moth.
ma-ra	= fly.
ngo-ru	= mosquito.
ado-ri	= bee, honey, sweet, sugar, etc.
ni	= sand fly, [small snake].
maidenodo	= spider, [a bird].

tenebi	= grasshopper, [flying fish].
yakara	= centipede.
fu-ri	= wasp.
tantra	} = sp. of coleoptera.
awoi	
zime-zi	
jea-mane	
kau	} = flea, louse.
mu	
tre	= ant.
awau	= green-ant.

9. Nouns: Names of Plants.

(a) General.—

ko	= tree or trees, stick, wood.
aboni	= mid-rib of a leaf [back-bone].
kai-e	= bark [skin].
ladu	= fork of tree [fork of leg, fingers, etc].
daru-aga	= bough, branch [arm].
tena	= root [leg].
dona	= any edible plant.
goni	= flower.
troka	= seed, fruit [head].

(b) *Special*.—The following plants are all of economic value to the natives speaking the Nggerikudi language:—

a-un-du	= <i>Aneilema siliculosum</i> .
rdai-ite	= <i>Avicennia officinalis</i> .
a-mi	= <i>Boerhaavia diffusa</i> .
mo-odo	= <i>Bruguiera rheedii</i> .
warra-anji	= <i>Canthium lucidum</i> .
ku-iperi	= <i>Careya australis</i> .
andreata	= <i>Ceropegia cumingiana</i> .
ta-anji	= <i>Clerodendron inerme</i> .
dai-peri	= <i>Dioscorea sativa</i> .
parpangata	= <i>Entada scandens</i> .
aran-yi	= <i>Erythrina vespertilio</i> .
raru	= <i>Eucalyptus terminalis</i> .
esyú-ro	= <i>Eugenia carissoides</i> .
e-sie	= <i>Eugenia suborbicularis</i> .
be-ni	= <i>Ficus cunninghamii</i> .
dortalama	= <i>Ficus nitida</i> .
mo-i	= <i>Ficus orbicularis (var.)</i> .
las-kwani-kwi	= <i>Fluggea obovata</i> .
ru	= <i>Hardenbergia retusa</i> .
pera	} = <i>Melaleuca</i> sp.
rdi-i	
panjé-a	= <i>Heleocharis sphacelata</i> .
yi-awara	= <i>Hibiscus brachysiphonius</i> .
endabari	= <i>Ipomœa grandiflora</i> .
kwaranam	= <i>Ixora timorensis</i> .
murite	= <i>Limnanthemum geminatum</i> .
dré-amberi	= <i>Livistona humilis</i> .
morra	= <i>Lucuma sericea</i> .
arau-u	= <i>Nymphœa cœrulea</i> .
akau-dra	= <i>Pandanus aquaticus</i> .
manguru	= <i>Polyalthia nitidissima</i> .
me-nama	= <i>Portulaca australis</i> .
pró-atha	= <i>Scirpus littoralis</i> .
mbé-a	= <i>Sterculia quadrifida</i> .
ni-u	= <i>Tacca pinnatifida</i> .
anyu-o	= <i>Terminalia catappa</i> .
draiputo	= <i>Terminalia microcarpa</i> .
longarate	= <i>Tribulus solandri</i> .
wuri-wuri	= <i>Typhonium angustilobium</i> .
ba-ri	= <i>Entada scandens</i> .
le-ana	= <i>Hœmodorum coccineum</i> .
kornbrana	= <i>Hibiscus tiliaceus</i> .
alcherinka	= <i>Malaisia tortuosa</i> .
lo-thi	= <i>Panicum semialatum</i> .
te-uma	= <i>Tephrosia rosea</i> .
to-e	= <i>Vigna vexillata</i> .
mbau-nu	= <i>Vitis acetosa</i> .
nai-arana	= <i>Unona wardiana</i> .
nero	= a "fish-poison" plant.
adaruta-ngema	= a tall variety of grass.

10. Nouns: Names of Inanimate Nature.

manata	}	= any stone in general.	
ap-ra			
pre		= ground, clay.	
p.-entchume		= ant-hill.	
ra		= white clay. [=Moon, whose face is supposed to be rendered visible by his face being painted with this clay].	
rimpre		= red clay.	
bma		= yellow clay.	
ap-i		= sand, beach.	
ba		= hill. [Fore-head].	
ata		= hole.	
daba	}	= road, track.	
rako			
ra-ina		= creek.	
da		= river.	
d.-padra (big)		= anything very extensive, river, sea, or land.	
d.-intchina.		= rain-bow, a striped snake, the stripes of paint on the body.	
ngoe		= water.	
n.-ta (in)		= that which is left some time in the water, <i>i.e.</i> , a small-sized fish-net.	
rolle		= sea.	
adna		= swamp.	
nua		= rain, wet. [To make wet, <i>i.e.</i> , to wash].	
mbai		= island. [Dilly bag. Bird's nest].	
ngi		= camp.	
a.-padra (big)		= mainland.	
na-abanu		= wind in general.	
wantchi		= " "	
w.-padra (big)		= storm.	
a-uru wantchi	}	= east wind) direction whence the wind comes.	
deru "			= north "
de-ai "			= west "
a-e "			= south "
lana		= sky.	
andamru		= shadow, shade.	
iyangena		= night (general term).	
dona-paina		= dark night [dona = dark in colour].	
awe		= ashes.	
a.-yu		= cloud.	
trakata		= thunder (believed to be a "spirit" roaring).	
mra-banu		= semen-emission— <i>i.e.</i> , lightning.	
ngogoda		= star.	
sae		= sun [a lamp].	
s.-manu (for, special purpose)		= daytime, light produced by the sun.	
s.-banu (thrown)		= midday.	
nganu		= sun's rays [spider's web].	
tcherma		= day-light, light produced by fire, clear, white.	
t.-nika (being followed, etc.)		= twilight.	
t.-potro (purple)		= daybreak.	

11. Nouns: Names of Manufactured Articles.

analama	= a man's whole moveable possessions.
barama	= a woman's " " "
adae	= parcel of food rolled up in bark.
dana	= parcel containing part of a human body.
anoa	= parcel containing a whole human body.
mbai	= dilly-bag [bird's nest, island].
fraladanu	= rope, string, fishing line, &c. [human artery].
getru	= yam stick.
adambar	= gum cement.
umba	= " "
moa	= fire, firewood.
m.-danu (my)	= a woman with her own fireplace, a young married woman.
m.-ta	= firesticks.
bunderi	= nose-pin.
dodo	= men's dilly-bag, fishing net [a man who stops a fight is called "dodo"].
ngoe-ta	= water-in— <i>i.e.</i> , fishing net of small size (which is left in the water for some time).
andreata	= apron-belt, name of tree (<i>Ceropegia</i>) whence the fibre for its manufacture is obtained.
mente-ngoto	= sucking string for drawing blood in sickness.
ombo	= small spear used in witchcraft.
ralemana	= "bull-roarer," &c.
gano	= message-stick.
bana	= a tree on which a mark of direction is cut.

ane-inga	= piece of twine for playing cratch-cradle, &c.
leo	= dolls consisting of a stick and piece of bark, made by little children.
avan-ina	= toy-spear, made from grass or reed.
arima	= a hollow reed through which grass-seeds are blown.
danga-a	= rattles made from various shells.
ko-truka	= sounding-stick (musical instrument).
agantra	= armlet.
jensinga	= mat
langetana	= pearl-shell necklace.
ago-ragana	= opossum-hair necklace.
enenda	= parrots'-feather necklace.
anga	= shark-bone necklace.
enji-ai	= shell necklace.
forma	= a smoothing-board used in manufacturing spears, &c.
gamega	= a charm shell.
dango	= twine necklace (the sign of engagement).
tchili	= belt.
doina	= a mop for getting wild honey with.
tcheat	= any and every spear.
po-ini	} = special varieties of spear, depending on shape, size, use, etc.
to-ono	
dero	
larnape	= stingaree-barb, a fighting spear mounted with these.
lar	} = spears named after the timber from which they are manufactured.
naumuta	
trater	
franko	
agai-a	= spear-thrower (wommera), flat.
a-rar	= blade of the spear-thrower.
badra	= canoe, boat.
tradana	= outrigger of canoe.
a	= v-shaped pieces attached to outrigger. [Hand].

12. Nouns: Gender.

(a) Gender amongst human beings is expressed by separate words:—

tcherita	= single man.	pomagana	= single girl.
ma	= man.	endranana	= woman.
wadrapa	= old man.	endabata	= old woman.
edeutru	= boy.	lante	= girl.

(b) Gender amongst animals (except birds) is expressed by the terms indicative of boy and woman:—

trana-edeutru	= male turtle.	trana-endranana	= female turtle.
oka-edeutru	= he-dog.	oka-endranana	= slut.

[Note: When the name of any animal is mentioned without specifying the sex, the masculine gender is understood.]

Gender amongst birds is expressed by dori (= ? male sexual organ) and endranana (= woman):—
gereta-dori = male crow. gereta-endranana = female crow.

(c) Sex in plants is very exceptionally recognised.

13. Nouns: Dual and Plural.

(a) The *dual* is expressed by the term—

(i.) “loba” = both, a pair:—

danuprange	danuma	loba	yae	=
husband (and)	wife	both	go.	

(ii.) “ampute” = two (the second numeral) when referring to things, not to persons:—

yube	tcheat	ampute	denata	=
I	spears	two	have received.	

(b) The plural is indicated by the suffix -ba:—

lante	ngi-yae	wuyana	=
girl	camp-from	came.	

lante-ba	badra-na	gea	=
girls	canoe-in	sit.	

There are a few nouns which have an irregular plural:—

ma	= man	mara	= men.
maneinga	= brother	mana-ina	= brothers.

Several nouns in the singular form have a plural meaning:—

adauro	= people.	nia	= fishes.
daibe-dima	= birds.	troka	= fruit.

14. Nouns : Case.

(a) The *nominative* is generally placed foremost in the sentence, the *objective* usually follows it, and the verb governing the object is placed last :—

ma ko-na gea =
man tree-upon sits.
oka yi agoa-na =
dog food eat-en.

Note :—ma lube ko-na gea =
man he tree-upon sits

indicates that the man referred to sits alone upon the tree, whereas all others are standing underneath or around ; otherwise the pronoun is never inserted with the noun.

(b) *Vocative*.—See Sect. 31.

(c) *Possessive*.—This is formed by suffixing -ma, -na, -ba, or -gaie to the possessing noun :—

agama endranana-ma =
child woman-very own, i.e.,
the woman's child. [See Sect. 19.]
thear naider-nu-gaie =
spear father-my, i.e.,
my father's spear (being in his possession).
gana ma-na =
message-stick man-on, i.e.,
the man's message stick (being upon his person).
ngoe-ta lante-ba =
net girl's, i.e.,
the girls' net (the net belonging to several).

(d) *Objective*.—

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

ma-ra denuma-ba naruna yatchi =
men wives their will strike.
edeutru goete ngonu aniwi =
boy sister his fights.

(ii.) Where the object is in the indirect action of the verb, various prepositional inflections (sect. 29) are brought into requisition :—

naibeguta-danu edeutru-nu yi sea-na =
mother-my boy-to food gave.

15. Pronouns : Personal.

(a) *Nominative*.—The personal pronouns nominative are used to express the different forms of the auxiliary verb "to be," which has no existence of its own. These pronouns are only inserted with the nouns they qualify, when a special distinction is wished to be made. [See Sect. 14 (a)]

It should also be observed that these pronouns have two forms in the first person of the dual and plural : one includes and the other excludes the person addressed.

Number.	Person.		
Sing.	1	I (am)	yube
	2	thou (art)	endrauba
	3	he, she, it (is)	lube
Dual	1	we two [incl.] (are)	liba
	"	we " [excl.] "	naba
	2	you " "	foeba
	3	they " "	loba
Plur.	1	we [incl.] (are)	ambo
	"	we [excl.] "	nambo
	2	you " "	yuarba
	3	they " "	naru

(b) *Possessive.*

Number.	Person.		
Sing.	1	my	danu
	2	thy	aganu
	3	his, her, its	ngonu
Dual	1	our (two) [incl.]	libana
	"	our " [excl.]	nabana
	2	your "	phoebana
	3	their "	lobana
Plural	1	our (incl.)	ambona
	"	" (excl.)	nambona
	2	your	yuarbana
	3	their	naruna

These possessives are always inserted with relatives, but often in an abbreviated and contracted form: *e.g.*—*naider-nu* = my father; *otro-nu* = my young brother.

(c) *Objective: (i.) Direct Object.*

Number.	Person.		
Sing.	1	me	niba
	2	thee	neaba
	3	him, her, it	noaba
Dual	1	us (two) [incl.]	libana
	"	" " [excl.]	nabana
	2	you "	phoebana
	3	them "	lobana
Plur.	1	us [incl.]	ambona
	"	" [excl.]	nambona
	2	you	yuarbana
	3	them	naruna

NOTE: That the dual and plural are identical in the possessive and objective pronouns: this was found to be equally true in the dialect spoken on the Embley River.

(ii.) *Indirect Object*: There are other forms of the above pronouns, meaning: "for me," "with me," "from me," etc., which extend through the three numbers and persons [see sect. 29].

16. Pronouns: Relative.

(a) *Nominative*. "Which," "who," etc., is not translated, the relative sentence being placed in close apposition with the subject:—

ma endrana-na-nu ngonu-ma yi sea: ma tranko =
 man woman-to his-very own food gives: man good, *i.e.*
 the man who gives food to his own wife is a good man.

(b) *Possessive*. Translated by the prepositional inflections -gae or -na.

lanté-gae ngia endrauba da-ana: yube nua-tchi =
 girl-received from fish you took: I kick-will, *i.e.*

I will kick the girl { whose fish you took
 { from whom you took a fish.

(c) *Objective*. "Whom," "which," etc., is not translated.

agama endrauba wui: yube agama sia =
 child you carry: I child see, *i.e.*
 I see the child (which) you are carrying.

17. Pronouns: Definite.

This, that, etc., is translated:—

(a) By the object or article being here or there.

woka engao =
 kangaroo here, *i.e.*, this kangaroo.
 oka luba =
 dog there, *i.e.*, that dog.

(b) By the points of the compass.

daibe-dima de-ai =
 bird (in the) west, *i.e.*, that bird there.

(c) By the p intr oi a (= the
 woru luba
 wallaby there i.e., that wallaby there.

(d) In exceptional cases by yinal (=?)
 mara yinal daembaie =
 men run, i.e., these men run.

18. Pronouns: Interrogative.

endrako? = who? whose? how?
 e-ma? = from whom?
 e.-to? = to whom?
 e.-ka? = how many?
 enai? = which? what?
 daibe-dima enai? = what bird?
 enai endrauba ageama? = Which (do) you like?

Note: The word endrako can only be used in the interrogative form.

19. Nouns and pronouns may be qualified by the suffix -ma, indicating one's very own, and by -ya, indicating only so much and nothing more:—

Questions.

endrako-ka? = how many?
 " " " " ?
 endrako? = whose?
 endrako-ma? = from whom?

Answers.

pema-ya = one only.
 suma-suma-ya = three only.
 danu-ma = my own, mine only.
 ngonu-ma = from him only.

It would also be correct to put the question in this form:—

(Q.) endrauba mriteka denata? = you much received?

(A.) ambute-ya = two only. But this method is not often used.

20. Indefinite Articles.—“a” and “the” are not translated.

21. Verbs.

(a.) The verb is very elaborate, and it is almost impossible to accurately classify all its diverse modifications. The verb undergoes no inflexions throughout the present, past, and future tenses for either number or person. As will be seen there is a difference in the termination of many of the verbs for the present tense. The inflections of the past and future are -na and -tchi respectively. Verbs always come last in the sentence.

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>	
nua	nua-na	nua-tchi	= kick, wash.
aninge	aninge-na	aninge-tchi	= make.
doi	doi-na	doi-tchi	= burn.
ngoida	ngoida-na	ngoida-tchi	= empty.
tchui	tchui-na	tchui-tchi	= fall.
amboa	amboa-na	amboa-tchi	= break.
entrea	entrea-na	entrea-tchi	= sing.
adoi	adoi-na	adoi-tchi	= swim.
daembaie	daembaie-na	daembaie-tchi	= run, hunt.
laetcha	laetcha-na	laetcha-tchi	= step over.
foi	foi-na	foi-tchi	= cry, weep.
sea	sea-na	sea-tchi	= give, bring.
sia	sia-na	sia-tchi	= see, look.
dra	dra-na	dra-tchi	= build (hut).
kue	kue-na	kue-tchi	= keep, possess, have.
aseana	aseana-na	aseana-tchi	= vomit.
agabange	agabange-na	agabange-tchi	= lift (up).
ani	ani-na	ani-tchi	= shake.
raeta	raeta-na	raeta-tchi	= roast, cook.
untroa	untroa-na	untroa-tchi	= cut.
agoa	agoa-na	agoa-tchi	= drink, eat.
da-a	da-a-na	da-a-tchi	= steal, take.
wuya	wuya-na	wuya-tchi	= come.
dae	dae-na	dae-tchi	= bite, sting.
dorame	dorame-na	dorame-tchi	= live.
awoa	awoa-na	awoa-tchi	= die.
antchue	antchue-na	antchue-tchi	= fall.
mai	mai-na	mai-tchi	= hear, listen.
deni	deni-na	deni-tchi	= put down.
nai	nai-na	nai-tchi	= bind.
endani*	endani-na	endani-tchi	= twist.
wininga	wininga-na	wininga-tchi	= rub.
rompre	rompre-na	rompre-tchi	= paint, put upon.

* Cf. endagonini = something tied up, something kept for oneself.

The following should be noted :—

tchuruma = (without, empty), although used as an adjective, may be prefixed to verbs (often in abbreviated form) to indicate the absence of the condition the verb would otherwise express.

-mana is suffixed to verbs as well as to nouns, in order to denote a special vocation—

tchear = spear, tchear-mana = spear-maker.

fraladanu = rope, fraladanu-mana = rope-maker.

entrea = sing, song; entrea-mana = song-maker.

-agona is often added to the verb as a sign of the future tense.

tchumpro- (= first, before) is sometimes prefixed to verbs as a sign of the past tense.

(b) There is no proper passive form; this is expressed by transposition into the active :—

moa ma doi-na =

fire man burnt, *i.e.*,

the man was burnt by the fire.

(c) The verb “to be” has no existence. The personal pronouns are used for the present tense of this verb.

(d) The verb “to have” is paraphrased, the possessive form of the noun or pronoun being used, or replaced by the verb kue- (= to keep, possess) :—

oka danu = dog my, *i.e.*, I have a dog.

yube ko kue = I stick possess, *i.e.*, I have a stick.

22. Verbs : Active.

(a) The inflexions of regular verbs in the past and future tense have already been shown in the preceding list, viz. : -na for the former, and -tchi for the latter.

(b) There are also other modifications of the verb with different shades of meaning :—

ago-a = to eat.

ago-yae = going to eat.

ago-wu = come to eat.

ago-awa = wait to eat.

ago-a-a = always eating.

(c) some special forms of the *Future*, etc.

(i.) “About to,” “just,” is translated by ora (= soon, by-and-by) or ora-oko (= now, immediately).

yube ora-oko tchear aninge-tchi =

I now spear will make, *i.e.*,

I am just about to make a spear.

(ii.) “May,” “can,” “perhaps,” “might” is rendered by -adea suffixed to the verb in the present tense :—

lube yeana-adea = he may hit.

(iii.) “May,” “can,” etc., is also translated by -la suffixed to the future tense of the verb :—

endrauba oka tcheana yeana : lube datchi-la =

you dog not hit : he bite may, *i.e.*,

Don't hit the dog : he may bite you.

(iv.) “Would like to” is expressed by agona (= a sign of the future).

(v.) *Conditional* “if, would” is translated by the suffix -ga :—

ma danu yi esea-ga : yube ngonu troka esea-ga =

man to-me food give-if : I to-him fruit give-would, *i.e.*,

If the man would give me some food, I would give him some fruit.

(vi.) *Precautionary, cautionary* is rendered by -adea (= may, might, etc.) :—

endrauba yae tcheana : lube endrowba ya-tchi-adea =

you go not : he you strike-will-may, *i.e.*,

Don't go : he will strike you (if you do).

(d) *Imperative*. This is expressed by the commanding voice. In some instances -li is suffixed to the verb in the present tense :—

aniwi-li = fight!

broatcha-li = jump!

da-a-li = take!

(e) *Infinitive* does not exist, being replaced by the future.

ma lube adambar moa-na denatchi : lube degate agona =

man he cement fire-at will-place : it soft will (become), *i.e.*,

The man will place the cement on the fire to make it soft.

(f) *Participles and Perfects.*

(i) *Present.* This can only be expressed by the tone and accentuation of the voice, with the present tense of the verb:—

lante mbai aninge: lube tchui =
 girl dilly-bag make: she falls, *i.e.*,

While making a dilly-bag the girl fell.

(ii) *Past* is rendered by using the past tense of the verb with-na:—

doina-na = having burnt.
 yatchi-na = „ hit.
 yaena-na = „ gone.
 prange-na = „ taken.
 aina-na = „ pinched.
 denata-na = „ received.
 agoana-na: lube ko untroa =
 having eaten: she wood cut, *i.e.*,

Having eaten she has cut firewood.

(iii) *Future* does not exist, but can be expressed by the use of the past participle, followed by a future sentence:—

tchear romprena-na: yube agoa-tchi =
 spear having painted: I will-drink, *i.e.*,

When I shall have painted my spear, I will drink.

23. Verbs: Reflexive.

(a) “*Myself*,” “*thymself*,” etc., is translated by the suffix -ya with the personal pronoun objective:—

yube ko untroa = I stick cut.
 yube niba-ya untroa = I me-myself cut.
 endranba tchear rompre = thou spear paintest.
 endranba neaba-ya rompre = thou thee thymself paintest.
 lube oka yatchi = he dog hit.
 lube noaba-ya yatchi = he him-himself hit.

24. Verbs: Defective and irregular, form a large proportion. In the following list, various compound and reduplicated words will be recognised:—

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>	
tchue	tchuana	tchuate	= tell.
awatchi	tchitchi	tchitchi	= wait.
gana-gama	gama-gamana	gama-gamate	= climb up.
awena-wena	awena-wenata	awena-wenatchi	= climb down.
yeana	yatchi	yatchi	= hit, strike.
banu	baia	abautchi	= throw (a spear).
broatcha	broatchana	broatchata	= jump.
mina	narama	mata	= rise, stand up.
pra	prange	prangetchi	= catch, take, marry.
dena	denata	denatchi	= receive, get.
aentchina	aentchina	ora-gutchi*	= cover (up), bury.
agoa	anona	agoanate	= sleep.
gea	eneana	eneata	= sit.
ngaiekeka	ngaiekekana	naetrina	= blow (with the mouth).
ngunutchi	ngunutchertchi	agona-tchertchi	= feed.
daibe	mine	mata	= fly.
tchange	tchangena	baietchangetchi	= hang (up).
gaurutchi	gaurutchana	agodratchi	= kiss.
beroguto	berogutoni	berogutonite	= learn.
drae	endrana	endratchi	= let go, leave off.
woninga	woningaenda	woningatchi	= scratch.
ovamatchina	goini-ovamatchina	tcherimea	= perspire.
ena	aina	agona-aina	= pinch, squeeze.
woamba	woatima	ora-matchi	= remember.
ragemanedena	woateteanimena	ordetrimani	= forget.
eseama	ebiyena	yiata	= return.
ngoite	ngoidana	agaruwate	= spread (out).
maiange	mainatcha	agona-maiange	= smell.
deana	tchumpro-deana	deatchi	= touch, feel.
nganu	nganubaie	nganubautcha	= spit.
wui	wuita	wuitchitchi	= carry.
foa	foagona	ambotchi	= break.
aniwi	aniwa	ora-aniwata	= fight.
yae	yae-na	yae-ta	= go.

* Ora = by and by, soon [Sect. 27].

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>	
rietchi	rietchia	rietchitchi	= look out, observe.
naethina	tchumpro-tchina	oratchitchi	= know.
tchua	tchuana	tchuate	= speak.
tchua-kue	tchuana-kue	ora-tchuata-kue	= think.
batranima	tchumpro-manu	parimato	= grow.
ageama	tchumpro-gama	ga-amate	= like, love.
sine	sinegetchuni	sinegethorta	= sneeze.
ngona	ngogana	tchurtangoga	= cough.
agama	agamana	aga-amata	= laugh.
proruma	proruma	promata	= dance, play.
egai	egaine	egaitchi	= ask (something).
denawe	goinidena	agatchetchi	= sell, barter, buy.

25. Adjectives.

These are, as a rule, placed after the nouns they qualify :—

oka	namatu	lube	agoa	=
dog	wild	he	sleeps.	
ma	wada	lube	yaeta	=
man	big	he	will go	

Adjectives are also used as adverbs by being placed in an adverbial position (*i.e.*, before the verb) in the sentence :—

draba	yurgama	lube	daembaie	=
little-boy	quick	he	runs,	<i>i.e.</i> , the quick little-boy runs.
lante	lube	yurgama	daembaie-tchi	=
girl	she	quickly	will-run,	<i>i.e.</i> , the girl will run quickly.

Sometimes nouns are used as adjectives, and *vice versâ* :—

adori	= honey, sweet.
nua	= rain, wet.
namatu	= crocodile, wild.

Adjectives may be formed from nouns by the suffix *-la* or *-ya*.

A list of adjectives grouped according as they refer to weight, colour, shape, size, quality, and quantity :—

(a) Adjectives relating to *weight*—

agonu	= heavy.
tcheora	= light.

(b) Adjectives relating to *colour*—

eserama	= white.
tcherma	= white, clear.
t-potro	= purple (the colour formed by mixing red and yellow).
giawate	= light in colour.
dralawada	= red.
dona	= dark.
nambera	= black.
dera	= green.

(c) Adjectives relating to *shape*—

agerna	= crooked, bent, curved.
abau-tchu	= sharp-edged [abau = tooth].
abau-gana	= sharp-pointed.
liangana	= " "
awawi	= flat.
agai-a	= " (= spear-thrower, wommera).
abrama-tchina	= straight in direction, upright.
parlema	= straight, true.

(d) Adjectives relating to *size*—

beru	= short.
aokotu	= long, tall.
tro	= thin, shallow.
dora	= deep.
monra	= " "
wada	= large, big.
padra	= " "
draba	= little (boy).
bamegana	= small, little.
fabri	= small.

(e) Adjectives relating to *quality*—

yurgama	= quick (in speed, motion).
lena	= sharp, smart.
tchiter	= slow.
adoa	= old, aged.
tranko	= good, well, healthy (nice both in taste and appearance).
enaideka	= bad (in character).
peru	= good.
watrika	= strong, hard.
sae-bruna	= hot (produced by the sun).
moa-bruna	= hot (" " " fire).
darata	= cold, fresh (water).
d. ngona (cough)	= a cold that has brought on a cough.
adori	= sweet.
yeina	= dry, thirsty.
matra	= bitter.
bortala	= bitter, salty.
dara	= ripe, ready.
eteta	= soft.

(f) Adjectives relating to *quantity*—

pema	= one.
ambute	= two.
suma-suma	= three. [All further counting, up to ten, is done with the fingers or hands.]
loba	= both, a pair.
mriteka	= much, plenty.
famegana	= little.
fabri	= small.
fraba	= few in number.
adadru	= many, in the sense of filled up.
sea	= some.
avanchina	= double (referring only to string and rope).
gagabida	= full to the brim.
tchurama	= empty, nothing.

26. Qualification of Adjectives.

(a) *Independently of direct comparison with others* :—

by the prefix droiba (= partly, fairly, &c.) :—

agama tranko	= good child.
agama droiba-tranko	= fairly-good child.
lante enaideka	= bad girl.
lante droiba-enaideka	= pretty-bad girl.

by the suffix padra (= large, big) :—

tranko-padra	= very (extremely) good.
wada-padra	= very (extraordinarily) big.

(b) *Dependently on comparison with others* :—

(i.) Similarity is expressed by aga :—

tchear	danu	engao :	aganu	aga =
spear	mine	here	yours	similar i.e., this spear of mine is like yours.

(ii.) Difference is rendered by tralawa = another, different :—

agaia	aganu	engao :	danu	tralawa =
wommeras	yours	here :	mine	different i.e., these two wommeras of ours are different.

(It would also be correct to express the same idea as—

agai-a	loba	tcheana	tralawa =
wommeras	both	not	different.)

(c) *Comparatives* are formed by esea (= more) :—

wada	= big (strong)	esea wada	= bigger (stronger).
beru	= short.	esea beru	= shorter.
fabri	= small.	esea fabri	= smaller.
adori	= sweet.	esea adori	= sweeter.
ewintruma	= lazy.	esea ewintruma	= lazier.

lante	wada :	edeutru	esea	wada =
girl	strong :	boy	more	strong i.e., the boy is stronger than the girl.

(d) *Superlatives* do not exist, but may be paraphrased by the use of the suffix padra = very, extremely [sect. 26 (a)].

peru	= good.	peru padra	= extremely good, the best.
beru	= short.	beru padra	= extremely short, the shortest.

27. Adverbs. Placed immediately before the verb in a sentence. From a constructive point of view they are either independent words by themselves, or else formed from adjectives. Among the former may be mentioned the following:—

naiete	= ready, finished.
na	= yes (affirmation).
tcheana	= no, not enough, no more, never, seldom, &c.
naroata	= perhaps.
sinderguna	= expression used when something is dropped, indicative of the undesirable, &c., = our "missed," "sold again," &c.
entrona	= half (measure).
droiba	= partly.
mriteka	= much, exceedingly, plenty, very (degree).
pamegona	= little (measure).
pepatra	= altogether.
pichi	= once.
ambutechi	= twice.
tchumpro	= first, before,
yurmana	= second, after, behind.
tchumpro guina	= first-born.
yurmana guina	= all children born after the first.
a-a	= ever, always, continually.
ye	= now-and-then, occasionally, at once.
ora	= by and by, soon.

Adverbs may be formed from adjectives by the suffix -ya:—

neadima	= sick	neadima-ya	= sickly.
pema	= first	pema-ya	= once.
adori	= sweet	adori-ya	= sweetly.
enaideka	= bad	enaideka-ya	= badly.

The comparatives and superlatives of adverbs are formed like adjectives.

28. Conjunctions.

"And," "also," "too," "more," *etc.*, is translated by esea (= more):—

ngoe	danu	sea:	yi	esea	=
water	to-me	give:	food	also, <i>i.e.</i> ,	give me water and food.

(It would also be correct to express the same idea as—

ngoe	yi:	loba	danu	sea	=
water	food:	both	to-me	give.)	

"Perhaps," "either," "or" is translated by naroota placed before the noun, or by adea (= may) placed after it:—

de-ru	danu	sea:	naroata	moata	=
spear	to-me	give:	or	firesticks.	
endrako	esea	enaideka:	edeutru	adea	lante
who	more	bad:	boy	perhaps	girl perhaps? <i>i.e.</i>

Who is the worse? the boy or the girl?

29. Prepositions.

Prepositions, or rather what correspond to them in the English language, are signified by separate words and various suffixes.

They may be classified in the usual way;—rest, motion, reason, and time.

(a) Rest in, Place.

engao	= here.
engao-ba	= very close to, here.
luba	= there.
luba-ba	= not far away.
luba-nama-nama	= there, far away, at the other end.
a-e	= south.
de-ai	= west.
deru	= north.
a-uru	= east.
gai-e	= inside (usual place).
na	= inside (for the time being).
bai-e	= above, at the top (<i>cf.</i> bai = hill).
bai-e-luba	= above, high up (up the river).
rai-me	= under, below, underneath.
kai-e	= below (down the river).
ga-na	= alongside.

- (i.) *in, at, close to, among, on, etc.*, can, as a rule, be expressed by the suffix -na, -yeana, or -gai-e, and in rare cases by -ta:—

yube badra-na gea =
I canoe-in sit.

yube andamru-na aninge =
I shade-in make (something).

agama mbai-yeana agoa =
child dilly-bag-inside sleeps.

daibe-dima ko-gaie gea =
birds bushes-among sit.

With numerals and certain prepositional forms only, the suffix -le is used:—

mbai goeteba-min =
dilly-bag yams-for.

mbai goeteba-min-le =
dilly-bag yams for inside, *i.e.*,
in a dilly-bag for yams.

With the points of the compass, rest in, &c., is indicated by -ge.

To express the idea of continuity agonu (= always) or -ra may be used:—

deru-ge aganu =
north-in still.

lube wuchunge-na-ra =
he hut-in, still.

- (ii.) *around, round about*, is rendered by awo-ina (= a grass fence for catching fish, or a grass-shelter, and can therefore only be used in the sense of partly surrounded):—

wadraba-ba moa awo-ina gea =
old men fire around sit.

If the thing spoken of is completely surrounded, the suffix -munge has to be used:—

draba-ba mriteka moa-munge mina =
little boys plenty fire-around stand.

- (iii.) *between, among, in the midst of, &c.*, is expressed by zu-ru (= a plant to be found only in the midst of dense scrub):—

yube ko zu-ru agoa adea =
I bushes-among sleep may.

- (iv.) *above, on top*, is rendered by bai-e:—

ge-reta ko-na bai-e gea =
crow tree-upon top sits.

(b) Motion.

- (i.) *to, in, into, at*, is translated by -gi:—

ma tchear oka-namatu-gi ba-mu =
man spear dog-wild-at throws.

niba-gi = towards me, at me, hither. neaba-gi = towards thee, thither, &c.

"As close as possible," with each point of the compass, is expressed by -ba.

- (ii.) *from, person or place*, -yae, -gae or -na.

luba = there. luba-yae = thence.

lube wuchunge-gae wuya-na =
he hut from returned.

mara loba Weipa-gae yiata =
men both Weipa- from will return.

endranana troka adina-na dena =
woman fruit swamp-from gets.

- (iii.) *across, over*, translated by -ko with what is crossed:—

ma bai-ko gama-gama awena-wena =
man hill-across climbs up climbs down, *i.e.*, he crosses over the hill.

lube dra-ko bai goaka =
he river-across top (to the) other side, *i.e.*, he wades or swims, &c.

lube dra-ko badra-na goaka =
he river-across boat-in (to the) other side, *i.e.*, he rows across.

endranana ko-ko laetcha =
woman tree-across steps-over.

(iv.) *after, for, on the watch for, to hunt, &c.*, translated by -de when referring to inanimate objects, and by the verb danabai (= hunt, gather, &c.); when referring to animate objects:—

lante moa-de yaeta =
 girl wood-for will-go.
 oka danu adina danabai =
 dog my rat hunt

(v.) *around, round about*, is translated by the verb daembaie (= to run about) with -munga:—

amwoka padra ko-munga daembaie =
 kangaroo big tree-round runs.

to and fro is expressed by roka-.

banu = to throw.

roka-banu = to throw about, to and fro, hither and thither.

(vi.) *up, among, through*, is, as a rule, expressed by -baie (= top, etc.) after a consonant, and -waie after a vowel.

(vii.) *in company with, persons or things*: by -na.

It should be mentioned that if the things or persons in company with the individual in question are his or her own property, they are translated by the possessive form or by kue (= keep, possession):—

endranana agama-kue-na yaena =
 woman child-her-with went.

lube oka-ngonu-na yaena =
 he dog-his-with went.

lube mbai-na yaeni =
 she dilly-bag-with went, i.e., with a dilly-bag (not her own).

(viii.) *behind, avoina* (= last): *in front, tchumpro* (= first).

(c) Purpose, reason, means.

(i.) *to (donation)* is, as a rule, translated by -nu:—

naibeguta danu-ma edeutru-nu yi sea
 mother my own boy -to food gives.

(ii.) *from, obtained or received*; person or place.

Translated by -ma or -yae according to the position in the sentence:—

lube goete-danu-ma drago denate =
 he sister-my-from fruit received.

yube yi entranana-yae denate =
 I food woman-from received.

(iii.) *for, on account of*, can be rendered by -nu or -ngenu:—

oka-nu endranana ngoe seatchi =
 dog-for woman water will-bring.

dareta-ngenu mara gea =
 cold-on account of men sit.

mara dareta-nu gea =
 men cold-on account of sit.

(iv.) *Exchanging something for something, bartering for, etc.*, is expressed by wame:—

wadrapa tchear-nu agai-a wame danu sea-na =
 old-man spear-for wommera in-exchange to-me gave.

(v.) *for, constructing, making, etc.*, is, as a rule, expressed by -min:—

la-ina mbai-min esea =
 grass dilly-bag-for (making) bring.

(vi.) *with, by, through*, is in most cases translated by the suffix -be:—

lante yi agoi-be aentchina =
 girl food sand-with covered up.

ma oka ko-be yeana =
 man dog stick-with strikes.

endranana derata-be neadima =
 woman cold-through the effects of sick

There are a few other suffixes which can be used, but they form only the exception, not the rule:—

fraladanu-name = rope-with, *i.e.* (tied up) with a rope. [*Cf.* nai = to bind.]
 egi-yambe, oka-yambe, etc., = snake-by, dog-by, etc., *i.e.*, bitten by snake, dog, etc.
 ngoe-ye = water-with, *i.e.*, covered with water.

(vii.) *without*, can be rendered by tchurama (= empty, nothing).

(viii.) *for holding or containing, for some special purpose.* Translated by -manu.

ngi tcherita-manu =
 camp bachelors-for, *i.e.*, a camp for single men only.
 dodo ngia-manu =
 net fish-for, *i.e.*, a net for catching or carrying fish.
 oka woko-manu =
 dog kangaroo-for, *i.e.*, a dog for hunting kangaroos.

(d) Time.

A short duration of time is rendered (up to three) by the number of nights slept. Then use is made of the fingers.

One hand stands for five, two hands for ten. Any definite longer period of time is expressed by moons (four weeks).

A year is divided into the rainy and dry season, or according to the prevailing North, West, and South-east winds. Anything beyond a year in the past is generally expressed by tchumprona (= a long time ago).

A day is measured up as follows:—

tcherma	= daybreak.
potro-tcherma	= daybreak, purple.
tcherma-na	= daylight, sunrise.
tcherma-nika	= twilight.
sae-barmu	= midday (sae = sun).
yeangena	= afternoon.
koyina	= sunset.
dona-paina	= dark, night (dona = dark, black).
goini	= yesterday.
goini-nganu	= the day before yesterday.
tchumpro	= first, before, front.
tchumpro-na	= a long time ago.
wangedima	= to-morrow.
wangedima-sae	= the day after to-morrow.
ora	= any time in the future, by and by, soon, afterwards.
ora-oko	= just now, at the present time.
yorgama	= soon, quickly.
agona	= will, future.
awatchi	= in a little while, wait.
a-a	= always (habit).
ngonu	= short (time).

tchermana ora ambo yiata =
 sunrise by and by we will return, *i.e.*, we will be back at sunrise.

roa pema-ya loba yaeta =
 moon one-only both will go, *i.e.*, both will go in a month's time.

ngi-na yube donapaina pema-ya anona =
 camp-in I night one-only slept, *i.e.*, I slept one night in the camp.

troka tchumpro agoatchi: ngia ora =
 fruit first will eat: meat afterwards.

Distance is measured by the number of nights a person spends on the road:—hence,

rako-yeana yube donapaina-ambute anona =
 road-on I nights-two slept, *i.e.*, it is a two day's journey, &c.

The same idea can also be expressed as—

yube donapaina-ambute niba-gi wuya-na =
 I nights-two hither came.

30. Interrogation, Uncertainty.

Interrogation is usually expressed by the tone of the voice.

See also interrogative pronouns (Sect. 18)

In rare cases Pronominal suffixes in an abbreviated form are apparently made use of to indicate interrogation:—

yube daimbaie-tchi = I will run about. daembaie-be? = shall I run about?
 liba mata = we both will stand up. mata-ba? = shall we both stand up?
 naru amboatchi = they will break (it). amboatchi-na? = will they break (it)?
 lube nambera = it (is) black. nambera-be? is it black?

31. Exclamations.

koie	= calling attention.
woei	= surprise (by a sudden voice).
tchitchitchi	= vexation or disappointment.
sinderguna	= if something is dropped by accident.
yaroka	= admiration,
loko	= surprise (swift motion of a bird or fish).

Note: Anger and intensity are expressed by prolonging the last syllable in the sentence.

32. Aboriginal Songs.

The words of these chants, having been handed down from one generation to another, &c., possess no meaning to the local natives. These songs are used by many different tribes, and are known as:—

(i.) tchermatana : droned by the women at the death of a person:—

da-da ni-a u-ra in-a-na
 en-de-ka run-du-nga ar-an-dre
 en-degaru a-wen-awa-ma
 a-ru du-nge-me a-wen-tcha-we.

(ii.) tchuruta : sung by the men at some of their corroborees:—

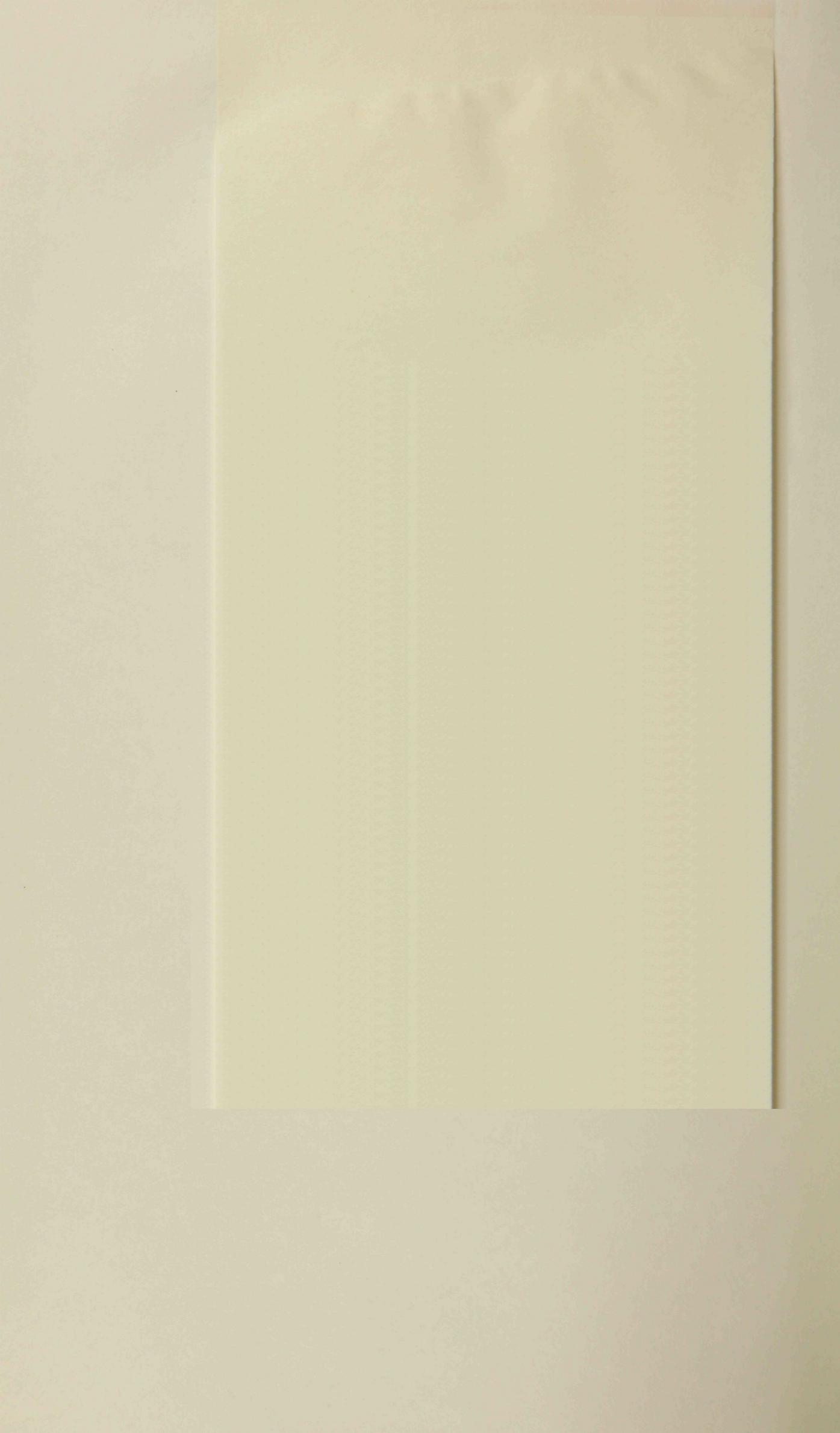
co-go pa-ri tchi-na dra-ngo
 yu-ro-go dra-ngo a-de-ma pro-ru-ma
 tchi-me ni-me-na tchu-go-tcho
 yu-ro-go dra-ngo le-te-um pro-ru-ma.

(iii.) ngambara : sung by the boys' mothers during the initiation ceremonies:—

a-we-i wa-nge we-i tchu mga nga-ra
 wo-do a-ga-ma la-nge-dru. (Repeated as long as required.)

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