The aboriginal languages of Eastern Australia all belong to the same family. They are more or at least as much related to each other as the languages of the Arian or Indo-Germanic family. The words are derived from roots which are common to all of them. All our aboriginal languages are very rich in words and forms. There are more words in their languages for one concrete subject than in any of the Indo-Germanic languages.

In the same manner as the Sanskrit must be considered the leading and best preserved language of the Arian family, or as the Finnish is the purest of the Altai languages, so the languages of Northern Queensland are purer than those of Southern Queensland and of New South Wales. There are about twenty different languages in Eastern Australia, each of them split up into a large number of dialects, and it is a most interesting fact that one word, the word for foot, *t'sîîne* is the same in all these dialects. No other word besides that runs through all the aboriginal dialects of Eastern Australia. Now there is one word which is characteristic in showing a division between the aboriginal languages of Queensland and those of New South Wales, the word for camp or house. From the 20th degree North, down to the borders of New South Wales, the word for camp or house, is *ngpi*, *humpi*, or *yamba*. From here through a
large part of New South Wales, house or camp is given by wullai, wurrai, or wuttai, as l, r, and t can be used as substitutes for each other.

In the Wirrai languages west of the Great Dividing Range of New South Wales ngurumba is used for camp and house.

It ought to be supposed that words for father and mother would be the same in all the East Australian dialects, but this is not the case. In nearly all the Indo-Germanic languages the word for father is derived from a root pa, which coincides with the root pa, “to protect.” The word for mother is derived from a root ma, which coincides with the root ma, “to produce.” Now it is a strange fact that similar words for father and mother occur in different parts of the globe. Whereas in the most of the aboriginal dialects of Queensland the word father is given by “bing,” or “beong,” or “buna” (Dawson River); still there exist synonyms for it, like “boba” in the Wakar language on the Upper Brisbane, “buba” in the Yaggara of the Lower Brisbane, “babun” or “bobin” in the Karbi, on the Burnett.

In the Wirrai dialect on the Murrumbidgee, the general rule is reversed. Father is called “mamma,” mother, “papa.” As all these words cannot be derived from Sanskrit roots meaning “to protect” and “to produce,” it is evident that pa and ma are only to be considered as the first efforts of the infantile human race, to use the organs of speech in connection with the nearest and most beloved objects of childhood.

As already mentioned, the languages of all Eastern Australia belong to one and the same rootstock. With a very few exceptions the negative is derived from the same word, still preserved in the northern languages, namely, “Kara” or “Kura,” which means “No.” The exceptions refer to languages belonging to another rootstock, put between “Kura” languages by migrating tribes from the west, like the Koi language west of Tenterfield and Glen Innes, where the foot is called “winner,” and like the Beall language around Sydney, which died out long ago, and where the foot was called “manoe.” Pure Kura or Kara is spoken by the Goa tribe, and the other tribes in the district of Gregory North, on the sources of the Diamantina River, in the southern and eastern parts of the Mitchell district, and also in
the whole district of South Kennedy, on the waters of the Burdekin, and in the northern part and western half of the Leichhardt district, on the tributaries of the Dawson River. Between the Goa tribe (Gregory North), and the waters of the Burdekin, the Nowa language of the Tateburra tribe is interserted between the Kura languages. Foot is "dina," father "murina," but strange elements from the west seem to have been interpolated. The northern part of the eastern half of the Leichhardt district is occupied by tribes speaking Kanggu. These dialects have the same roots in the vocabularies, and indeed, the negative Kanggu is to be derived from Kara, emphasized by apposition of nggu.

On the whole globe the nations have never been satisfied with a single negative, as a comparison with our Aryan languages can show. "Ne" was the original negative of these, as is still preserved in the Slavonian "nie." The Latins already put another word, "un," to the simple negative, and said "non," that is, not one. The Gothic and Anglo-Saxon negative was "ni," their daughter languages put "echt," something, behind it, changing the word to the German "nicht," the Dutch "niet," and the English "not," all of which mean, not anything.

The Scandinavian language went even a step further, and omitted the negative ni altogether, transforming the word "nikke," to "ikke," which literally would mean, something, instead of nothing. The French language was not satisfied with the emphasized Latin "non," it wanted an additional word. "Not" was expressed by "ne passum," not a pace. The true negative can now be omitted in isolated use, and the word "pas," meaning literally a pace, advanced to the dignity of a negative. In a similar way our East Australian aboriginals have not been satisfied by the simple negative "Kar," or "Kara." They added other syllables before or after it, and the negative "Kanggu," in the languages of the north-western part of the Leichhardt district, is the first instance of this.

In the Port Curtis district, north of Rockhampton, the negative is "yamma," and "tamma." The vocabularies contain the same roots as the Kara languages. Y and t are of the same value as k in all the languages (Grimm's laws), and the m is very often changed with r in the languages of Eastern Australia. So both forms of negatives are just an unessential variation of
"Kara." It is of very great interest that more than 300 miles south-west from Rockhampton, that is to say on the head waters of the Paroo and Warrego rivers, near Charleville, the negative "yamma" is again found with tribes using mostly words of the Curda language.

South of Rockhampton, the Byellee tribe speaks the Wonda language, which is one of the Wakkar dialects to be mentioned directly.

In the Leichhardt district, south of the 24th degree, the Wakkar languages begin; following up the head waters of the Dawson River, crossing the Main Range to the sources of the Burnett River, and from there following the mountains and occupying the whole tract between Moreton Bay, the Brisbane River, and the railway line from Brisbane to Dalby.

The Yaggara language near Brisbane is indeed a Wakkar dialect, including the Gowar dialect on Moreton Island and the Dsandai on Moreton and Stradbroke islands, as both these dialects know the negative "yaggara," besides the negatives "gowar" and "dsandai."

In the Wide Bay district south of the Wando dialects, and in the eastern part of Moreton district down to the Brisbane River, another language is spoken, the Karabi, or as it is misspelled, the Kabi, or even Gabbie, between Gympie and Brisbane. Father is given by "beya" or "babbun," or "babbin." In this dialect, the ear (a word characteristic of many East Australian languages, is represented by "pidna" or "binnung.")

Karbi or Karabi is the negative Kara emphasized by the apposition "bi."

South of the Karbi dialects, the Yuggum language begins, following the coast tract east of the Dividing Range, from the Albert River down to Grafton, and is split up into many dialects. The negative "wakar" is an abbreviation of "wakara," that is to say "wa-kara," indeed not. "Wa" and "ya" means indeed, "Ya," "yau," and "yo," are used in the different languages of Eastern Australia for the affirmative "indeed" or "yes," and it is a strange coincidence with the Teutonic affirmative, say with the Gothic "ya," as it is found in Ulfila's Bible, and with the German, Dutch, and Scandinavian "ya" (ja) used as an affirmative up to the present time. The English yes is composed of two words, of "ya" or "yea," indeed, and of the copula "is,"
meaning, indeed it is. "Ya" cannot be derived from any root, it is merely an exclamation of surprise or consent common to all mankind. "Wa" and "ya" are of the same value, therefore the negative "wakara," or "wakar," used on a tract covering 300 miles in length, is altered to "yakara" or "yaggara" on the Lower Brisbane, and around the city (Brisbane).

"Marmong" or "mammong" means father in these dialects. The camp is given by "himbing," characteristic of Queensland, and by its synonyms, "weabra," and "murra," reminding one of the word "wurra," or "wutta," characteristic of New South Wales. Some nearer relations seem to exist between the Yuggum language and the dialects of the Yamma in the Port Curtis district.

The word "yukum" has to be derived from "ya," indeed, and "kum," a mutilated form of "kara," not, as in our aboriginal languages the m very often takes the place of r. West of the Dividing Range between the border and Grafton, the Yukum languages run into the dialects of the Wakar, and the negative receives the form of Yakka. To this category belong the languages on the head waters of the MacIntyre west of Warwick and Stanthorpe, the Pikumpal language on the Dumaresq, and MacIntyre and Prealagh languages on the sources of the latter.

West of the Yakka dialects of the Darling Downs district, the Wolleroi or Yeralleroi language is used, extending into the south-eastern part of the Maranoa district on the Culgoa and Ballon rivers. Camp or house is given by "wullai" or "wollai" in all dialects of this language. Father means "yabbo" or "benno" and "busine," the male form of the Yaggara word, "busang," used for mother, in the Moreton district. The negative "woll" is an altered form of "wo-kar" or "wo-kal;" "wo" is indeed, and the "ll" stands for "kara." On the Bokhara River the word is transformed into "wulla," and further south it takes the form of "wail."

The Wirri language has only a dialectic relation to the Woll language. "Wirri" stands for "wikri," "wi" is the emphatic, "kri" is the real negative. The Wirri dialects which include Ridley's Wiraduri, are the most widely spread dialects of Eastern Australia. They are and have been spoken with very little difference south of the Namoi and Barwon rivers, as far as Bourke, then in the plains and along the rivers Castlereagh,
Macquarie, and Bogan, and over all the immense tracts of land westward to the line from Bathurst to Albury. In the Forbes district, "widdi," in the Bathurst district, "wirrai," is the negative. East of the Great Dividing Range we find dialects of the same language in the Camden district, near Kiama and Wollongong; on Botany Bay the negative was "mirra," whereas the Sydney blacks with whom Governor Phillip met, spoke one of the Woll dialects, where the negative was "beall." Between Sydney and the Hunter River, the negative is "worri," on the Hunter River it has changed into "yalla," which is the same word as "yaggara" in a mutilated form.

On the Manning and Hastings rivers, the negative is "kuriat," and "korang," the vocabularies belong to the Kura languages; "beung" is father, "murrai" is camp.

On the Macleay, the negative "kara" is emphasized by "kimbo," "karakimbo," or "kokimbo."

The Koi language, west of Glen Innes, has already been referred to, and it only remains to notice the Urda or Kurda, and the Kamil.

The Kamil (Kamilaroi), is spoken in the tract of land enclosed on the east by the Dividing Range, on the south by the Namoi, and on the west by the Barwon. In the Karmil or Kamil language the negative "kara" is emphasized by the apposition "mil." "Buba" is father, "binna" is ear, "malli," is camp. Very many words familiar to the Brisbane student of aboriginal languages occur in the Kamil. "Marumba" (good in Yaggara), means sweet in the Karmil.

The Kurda language is spoken in the southern part of the Mitchell district, and in the Warrego and Maranoa districts (in Queensland). There exist some dialects, and one dialect of the Yamma is interpolated between them. "Kurda" is the negative "kara," emphasized by the apposition of *da*. Instead of "kurda," we find "hurda" or "urda," and "arma" as negatives in the different dialects. The vocabularies differ much from those of the Kara dialects. "Yabba" is father, "munga," ear, "yamba," house.

I am to some extent indebted to Mr. Curr's book on the aboriginal languages for these comparative studies, which demonstrate the indubitable fact of one and the same rootstock for all the languages and dialects of Eastern Australia.

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