THE THURRAWAL LANGUAGE.

Washington, U.S.A.

[Read before the Royal Society of N. S. Wales, November 6, 1901.]

The Thurrawal speaking people were formerly spread over the south-east coast of New South Wales from Port Hacking to Jervis Bay, and extended inland for a considerable distance. For some years past I have studied the Thurrawal tongue, and now submit the grammatical outlines of its structure. Considerations of space render it necessary to touch only upon the fundamental elements of the language.

I have discovered that many of the nouns, adjectives, prepositions and adverbs—in addition to the verbs and pronouns—are inflected for number and person. This fact has not hitherto been reported, to my knowledge, in any part of Australia, although to some extent observed in certain islands of the Pacific Ocean.

In verbs, pronouns, and other parts of speech subject to conjugation and inflection, there is a double form of the first person of the dual and plural, which has also been observed in Polynesia, and among the Amarinds of North America. Two forms of the dual were noticed by Rev. L. E. Threlkeld among the aborigines of Lake Macquarie, New South Wales, but he says this did not extend to the plural.¹

This paper claims to enlarge, in some degree, the circle of Australian ethnology. Exhibiting the general structure of any native tongue must be valuable to philologists, in enabling them to compare our aboriginal languages with each other, and also with those of the people of Polynesia and the East Indian Archipelago, whence the primitive inhabitants of this Continent are

¹ An Australian Language (Sydney), pp. 17 and 91.
supposed by several writers to have come—an opinion which has also been promulgated by myself.¹

In the tables of declensions and conjugations I have given the root words and their suffixes in full, believing that this course will place the whole matter more clearly before the reader than by giving the suffixes separately. I agree with Mr. Sidney H. Ray, when he says, "The practice of writing the modifying particles apart from the root in many languages tends to obscure the fact of inflection, and makes the particle appear as a separate word."

A short vocabulary of the leading nouns, verbs, adjectives and other parts of speech in the Thurrawal language, is now in preparation, and will be completed as soon as the pressure of other duties permit.

It may be as well to mention that Rev. Wm. Ridley refers² to a language called Turuwul, which he says was spoken at Port Jackson and Botany Bay, of which he published a brief list of words. A short vocabulary is also given by him of the "Language spoken at George's River, Campbelltown and Appin." He likewise gives a brief vocabulary of what he calls the Wodi-Wodi language. Mr. Ridley does not, however, give any rules of the grammatical structure of the dialects under notice.

Vocabularies of the language spoken by the aborigines in the neighbourhood of Sydney are given by Mr. D. Collins³ and by Capt. John Hunter.⁴ A perusal of my vocabulary at the end of this article will show that many of the words reported by Mr. Collins and by Capt. Hunter, respectively, more than a century ago are still in use, and recognisable, among the Dharruk natives.

² Kamilaroi and Other Australian Languages, (Sydney, 1875), pp. 99 – 114.
Mr. E. M. Curr\(^1\) gives abridgements of the vocabularies of Hunter, Collins and Ridley.

**Orthography.**

Nineteen letters of the English alphabet are sounded, comprising fourteen consonants and five vowels, namely, \(a, b, d, e, g, h, i, j, k, l, m, n, o, p, r, t, u, w,\) and \(y\). The system of orthoepy adopted is that of the circular issued by the Royal Geographical Society, London.

It is frequently difficult to distinguish between the short sound of \(a\) and that of \(u\). A thick sound of \(i\) is occasionally met with, which closely approaches the short sound of \(u\) or \(a\). \(G\) is hard in all cases. \(R\) has a rough trilled sound, as in hurrah!

\(Ng\) at the beginning of a word, as \(ngu\) in \(ngu'ra\), a camp, has a peculiar sound, which can be got very closely by putting \(u\) before it, as \(ungu'\) and articulating it quickly like one syllable. At the end of a syllable it has substantially the sound of \(ng\) in the word sing. \(W\) always commences a syllable or word, and has its ordinary consonant sound in all cases.

The sound of the Spanish \(\tilde{n}\) is frequent, both at the beginning or end of a syllable. \(Y\), followed by a vowel, is attached to several consonants, as \(dy\), \(ly\), \(ty\), &c., and is pronounced in one syllable, the initial sound of the \(d, l, t\), or as the case may require, being retained. \(Y\) at the beginning of a word or syllable has its ordinary consonant value.

\(Dh\) is pronounced nearly as \(\tilde{ch}\) in "that," with a slight sound of \(d\) preceding it. \(Nh\) has nearly the sound of \(th\) in "that," with an initial sound of the \(n\). The final \(h\) is guttural, resembling \(ch\) in the German word joch.

\(T\) is interchangeable with \(d\); \(p\) with \(b\); and \(g\) with \(k\) in most words where these letters are employed. An approach to the sound of \(j\) is frequently given by the natives, which may be rendered by \(dy\) or \(ty\)—thus, \(dy\) or \(ty\) has very nearly the same

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\(^1\) The Australian Race, (Melbourne 1886) Vol. III. pp. 410 - 419.

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sound as *ja*. At the end of a syllable or word, *dy* or *ty* is sounded as one letter; thus, in *bir-rit*, sick, the last syllable can be pronounced exactly by adding *e* to the *y*, making it *rit-y*e. Then commence articulating the word, including the *y*, but stopping short without sounding the final, or added *e*. *Dy* at the end of a syllable can be pronounced in the same way, the sound of *d* being substituted for that of *t*. In all cases where there is a double consonant, each letter is distinctly enunciated.

**Articles.**

There are no articles corresponding to our "*a*" or "the" in any Australian tongue with which I am acquainted.

**Nouns.**

*Number*—Nouns have three numbers, the singular, dual, and plural. There are euphonic variations and elisions in the suffixes, according to the termination of the word used:

(a) Singular: An eaglehawk, *mulyan*
   Dual: A couple of eaglehawks, *mulyanbulali*
   Plural: Several eaglehawks, *mulyanbuloala*

(b) Singular: A bandicoot, *mundu*
   Dual: A couple of bandicoots, *mundulali*
   Plural: Several bandicoots, *munduloala*

*Gender*—Words for "male" and "female" denote the gender of animals in most cases: Guraura *kaualgang*, a male opossum; guraura *nunganung*, a female opossum.¹ The male of birds is *bianhung*, as jaula *bianhung*, a cock pheasant, and jaula *nunganung* a hen. Different words are used to distinguish sex in the human family, as, yuǐn, a man; mega or ngurrungal, a woman; bunbari, a boy; yirrauiang, a girl.

*Case.*—The principal cases are the nominative, possessive and objective, the latter including the accusative, dative and ablative forms.

1. There is a double form of the nominative case. When it is only necessary to name the object under attention, as yuǐn, a

¹ These words are inflected for number, as stated in dealing with the adjectives.
man—or when an intransitive verb is used, as yuīng ngulli, the man sits—the noun is unchanged. But when the noun is connected with a transitive verb, it takes a suffix, as yuīng-dyu bulmaia, the man struck; moreover, the form of this suffix varies according to the termination of the noun, or the vowel sounds contained in it. This has been designated the nominative agent, and will be understood from the following examples:—In the simple nominative we have juggarnaŋ, a boy; mirrigang, a dog; ngurrungal, a woman; bunbari, a youth; wuragal, a young man who has been initiated. When the subject is performing some act, certain suffixes are employed, as, juggarnaŋdyaja dhuŋ manda, the boy a fish caught. Mirriganggaga guraura bubbugaia, a dog an opossum bit. Ngurrungalga mundha gulanya, a woman a snake killed. Bunbari-i gunungwir yurinya, the youth a porcupine hit. Wurgalganggaga bundaia, the man chopped.

It will be observed that the agent suffix in the above examples has euphonic changes according to the sound of the word it is attached to; thus, it is dyu after the u in yuīng; dya after juggarnaŋ; ga following the gang in mirrigang, la after the gal in ngurrungal; and i following the final i in bunbari.

2. The possessive case takes a suffix to the name of the thing possessed, as well as to that of the possessor:—Yuīnguli nguranhung, a man's ngura or camp. Bunbariwiuli warranganhung, a boy's boomerang. Mirrigangulgi wurranyung, a dog's puppy. Mirriganguli wurranhumbuloala, a dog's puppies (several). Megawuli gujaganhung, a woman's child. Megawuli gujagan-gulanhung, a woman's children (several). Megawulal gujagangu-lanhunnung, the children of several women. Gujagawulignubbamurranhung, a child's mother. Yuīnbulaliwuli warrangan- bulanhung, a boomerang belonging to two men.

The name of every object in the universe over which any kind of ownership exists, can be conjugated by means of possessive suffixes for person and number:

<table>
<thead>
<tr>
<th>Person</th>
<th>1st</th>
<th>My head,</th>
<th>Wollardyen</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>2nd</td>
<td>Thy head,</td>
<td>Wollargun</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>His head,</td>
<td>Wollarnhung</td>
</tr>
</tbody>
</table>
A boomerang, warrangan, can be inflected in the same way. An example in the singular will be sufficient:

Singular

\[
\begin{align*}
1st \text{ Person} & : \text{My boomerang, } Warrangandyen \\
2nd \ , & : \text{Thy boomerang, } Warranganngun \\
3rd \ , & : \text{His boomerang, } Warranganhung
\end{align*}
\]

Plural

\[
\begin{align*}
1st \text{ Person} & : \text{Our heads, incl. } Wollarnyinnung \\
2nd \ , & : \text{Our heads, excl. } Wollarnyinnin \\
3rd \ , & : \text{Your heads, } Wollarnhurung \\
\end{align*}
\]

In these examples the pronominal suffix follows the noun, the words reading, head my, boomerang my, and so on. In the dual and plural, first person, there are two forms of the word—one marked "incl.," including the person spoken to; and the other, "excl.," in which the person addressed is excluded. If a couple, or several, articles are claimed, an infix is inserted between the noun root and the possessive termination, as follows:

\[
\begin{align*}
\text{Warranganbulalidyen, boomerangs two mine} \\
\text{Warranganbuloaladyen, boomerangs several mine.}
\end{align*}
\]

3. The accusative is the same as the simple nominative in direct statements such as—Yuńdyu gujaga bulmaia, the man the child struck. There are exceptions to this rule, however, when an instrument is the direct object of the verb, as, Warrangandya wawarnang yerriangai, a boomerang at a crow threw I. Here the accusive, "boomerang," takes a similar suffix to the nominative. Again, Ngurrungalla ngadyungo ngaimilai, the woman water brings; and Wuragalgangga mundubangga bundaia, the man with a tomahawk chopped.

Again, in expressions where the instrument is the remote object, the accusative is unchanged, and the suffix is added to the instrumental case, thus, Yuńdyu warrangandya gujaga bulmaia, the man with a boomerang a child struck. In such instances the nominative suffix is often omitted, and the instrumental only employed.
4. Examples of the dative case are: Juggarnañ Bunnabiu dhundya ngaimaia, the boy Bunnabi to fish carried. Ngurawulaliu yendingullung, camps two to go we (dual excl.) or, we two go to different camps. Warrangan babamurrawulingun, a boomerang to thy father belongs. Mundubang yuïngunhung, a tomahawk for the man. Babamurrengun nyilli binding, to thy father this give.

Frequently the dative case is contained in the verb, as, manmadhan, caught for me; bindadhan, gave to me. In other instances the dative is expressed in the pronoun, as Ngaiagan-gunhung, for me. (See Pronouns).

5. The following are a few specimens of the ablative case:—Ngurrungalla buddaiin nadyungo ngaimilai, the woman from the hole water carries. Jaulaidhangu ngurain, he runs from the camp. Yuïndyu Bunnabi-in dhundya ngaimilai, a man from Bunnabi fish carries. Yuï nyilli warrangandya gungalendin jindama, man this a boomerang from myrtle makes.—Gungalen is the myrtle tree.

The ablative is sometimes expressed by a form of the verb, as, bundaiadhan, took from me. The sense of the ablative is often obtained by means of the accusative case, thus, instead of saying, "The man was bitten by a snake," a native says, a snake bit the man. The ablative can also be indicated by a pronoun, as, Ngaiagandin, from me; ngaiagandi, with me.

The following are a few miscellaneous examples in different cases, which are placed together because they are all of one character:—Gujagadyen, child my. Babandyang, father my. Gujagangunandyen, for my child. Babanduggunhung, for my father. Gujagandidyen, with my child. Babandindidyen, with my father.

ADJECTIVES.

Adjectives follow the nouns they qualify, and take the same inflexions for number and case:

A large squirrel,  Bunggu gaian (squirrel large)
A couple of large squirrels,  Bunggulali gaianbulali
Several large squirrels,  Bungguloala gaianbuloala.
Gaianburnung is a stronger way of expressing “large,” and has the dual and plural suffixes as before. Sometimes burnung is used by itself, as yuiŋ burnung, a man large. A man of unusual stature is spoken of as yuiŋ burndal, a man very large.

Equality is expressed by Gulagang nhai—gulagang nham, short this—short that; or Bundauariwulali, long both. Inferiority by Gurnung nhai—nuggung nham, bad this—good that. There is a sort of superlative, Gulagangang, very small; gumbuludhung, very strong.

Words used to distinguish the sex of animals are treated as adjectives, and inflected for number, as follows:

A kangaroo, male, Buru kaualgang
A couple of male kangaroos, Burulali kaualgangbulali
Several male kangaroos, Buruloala kaualgangbuloala

When used predicatively, as, you are stupid, adjectives can be conjugated the same as an intransitive verb. Nuggung, means good, and also well in health.

Present.

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>I am good,</td>
<td>Thou art good,</td>
</tr>
<tr>
<td>Dual</td>
<td>We are good, incl.</td>
<td>We are good, excl.</td>
</tr>
<tr>
<td></td>
<td>They are good,</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>We are good, incl.</td>
<td>We are good, excl.</td>
</tr>
<tr>
<td></td>
<td>They are good,</td>
<td></td>
</tr>
</tbody>
</table>

Past.

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>I was good,</td>
<td>Thou wast good,</td>
</tr>
<tr>
<td>Future</td>
<td>I will be good,</td>
<td>Thou wilt be good,</td>
</tr>
</tbody>
</table>

Nuggungabambeh
Nuggumbibambeh
Nuggungbambeh
Nuggungabambeng
Nuggumbibambeng
Nuggumbambeng
Another form of the future is as follows:

Ist Person I will be good, Nuggungabambinaungai
Singular 2nd Thou wilt be good, Nuggungabaminain
3rd He will be good, Nuggungabaminaang

It is thought unnecessary to give the duals and plurals of the three last examples, which are formed in a similar way.

Imperative Mood—Present Tense.

Singular 1st Person Be thou good, Nuggungung
Dual 2nd Be ye good, Nuggungumbul
Plural 2nd Be ye good, Nuggungunhur

Future Tense.

Singular 3rd Person Let him be good, Nuggungwianda
Dual 3rd Let them be good, Nuggungwiumbulaia
Plural 3rd Let them be good, Nuggungwiunhaia

Conditional Mood—Present Tense.

Singular 1st Person I may be good, Nuggungamurra
2nd Thou mayst be good, Nuggumbimurra
3rd He may be good, Nuggumurra

Past Tense.

1st Per. Perhaps I was good, Nuggungamurra-bambeh
2nd Perhaps thou wast good, Nuggumbimurra-bambeh
3rd Perhaps he was good, Nuggumurra-bambeh

It will be seen that in these two examples the words are the same as in the present and past tenses respectively of the indicative mood, with the addition of murra. The reader can easily prepare a table showing the duals and plurals for himself. Dyua could be used instead of murra. The negative is expressed by placing the word ngambana before the adjective, as, Ngambana nuggungai, not good am I.

The following is a set of suffixes which are often used with adjectives and some intransitive verbs when referring to personal qualities or attributes. They appear to add the meaning of "really," or "quite," as, Nuggung-gaingai, good I really am, or I am quite well. Gumbul-gaingul, we (dual incl.) are quite strong. Nungaiangai, I slept very well, and so on. The attached table contains the suffixes only.
Present. | Past.
---|---
Singular | |.
1st Person | -galingai | -gaiangai
2nd | -gaiñ | -gaiabi
3rd | -gaii | -gai
4th | -gall | -gaia

Dual | |.
1st Person | -galingul, incl. | -gaiangul, incl.
2nd | -galingulling, excl. | -gaiangulling, excl.
3rd | -gaiimbul | -gaiauul
4th | -gaiimbula | -gaiauula

Plural | |.
1st Person | -gaiyang, incl. | -gaianyang, incl.
2nd | -gaiyingulling, excl. | -gaianyilling, excl.
3rd | -gaiin | -gaian
4th | -gaiina | -gaianhur
5th | -gaiinaiang | -gaianaiah

Future. | |.
Singular | |.
1st Person | -gaiainaangai | -gaian unemployed
2nd | -gaiinañ | -gaian employed
3rd | -gaiinaang | -gaian

Dual | |.
1st Person | -gaiainaangul, incl. | -gaian unemployed
2nd | -gaiainaangulling, excl. | -gaianyilling, excl.
3rd | -gaiinaambul | -gaianhur
4th | -gaiinaambula | -gaian

Plural | |.
1st Person | -gaiinaianyang, incl. | -gaian unemployed
2nd | -gaiinaianyilling, excl. | -gaianyilling, excl.
3rd | -gaiinaianhur | -gaian
4th | -gaiinaianha | -gaian

There is another set of suffixes, which qualify the word they are attached to. Nuggung-wingai, conveys the meaning, "I am fairly well, or getting better."
Pronouns follow the verb or adjective which they qualify, and are inflected for number and person. They comprise the nominative, possessive and objective cases, a few examples in each of which will be given.

The following table exhibits the personal pronouns—the nominative being given in one column, and the nominative-agent in another, on the same line to the right.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>Ngaiagang</td>
<td>We, incl. Ngulgang</td>
<td>We, incl. Nyulgang</td>
</tr>
<tr>
<td>2nd</td>
<td>Thou</td>
<td>Ye</td>
<td>Ye</td>
</tr>
<tr>
<td>3rd</td>
<td>He</td>
<td>They</td>
<td>They</td>
</tr>
<tr>
<td></td>
<td>Ngaiagangga</td>
<td>Bilgang</td>
<td>Nawandalwali</td>
</tr>
<tr>
<td></td>
<td>Nyindigangga</td>
<td></td>
<td>Nyulgangga</td>
</tr>
<tr>
<td></td>
<td>Namarang</td>
<td>Nyilliwulali</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nyilligadangga</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

An emphatic or reflexive variety of pronouns are as under:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>Myself</td>
<td>Ourselves, inclusive</td>
</tr>
<tr>
<td>2nd</td>
<td>Thyself</td>
<td>Ourselves, exclusive</td>
</tr>
<tr>
<td>3rd</td>
<td>Himself</td>
<td>Themselves</td>
</tr>
<tr>
<td></td>
<td>Ngaiagamirrang</td>
<td>Ngulgaminirrang</td>
</tr>
<tr>
<td></td>
<td>Nyindigaminirrang</td>
<td>Ngungullamirrang</td>
</tr>
<tr>
<td></td>
<td>Namirrang</td>
<td></td>
</tr>
</tbody>
</table>

|            |                 |                 |
|            | Namirrambulali  |                 |
Relative Pronouns.—I have not observed any relative pronouns—who, which, etc.—but their signification is obtained by such expressions as the following: Yuĩ wurriin yengulaia—guggaiiri, the man far walked—he is hungry (the man walked a long way which makes him hungry). Yuĩ dhalluga yendadha—warrangandya gurrangamadadhan, the man yesterday went [away]—a boomerang stole he from me, that is, the man who went away yesterday stole my boomerang.

Indefinite Pronouns.—Middhungal, another. Middhungalwulali a couple of others. Middhungalwilligang, several others. Middhungalmirriung, some others. Mirruandalwali, no one.

The possessive pronouns, where only one object is referred to, are as under:

<table>
<thead>
<tr>
<th>Plural</th>
<th>1st Person</th>
<th>Ourselves, inclusive</th>
<th>Nyulgamirrang</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2nd</td>
<td>Ourselves, exclusive</td>
<td>Nyunullimirrang</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>Yourselves</td>
<td>Nyirgamirrang</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Themselves</td>
<td>Nowandalmirrang</td>
</tr>
</tbody>
</table>

There are modifications of these possessives where two or more articles are spoken of; thus, if a native desire to convey that a couple of boomerangs, for example, are his property, he can say, Ngaiawulaliwulali. If he claim several, he says, Ngaiawulali; and so on through all the persons and numbers. In other words, the pronoun takes the same inflection for number as the noun to which it refers. Another way of expressing ownership of two or more objects, is to annex the dual or plural suffix to the name of the thing possessed, as, Warranganbulali ngaiawuli, or, Warran-
ganbuloala ngaiawuli; that is, boomerangs-two mine, or, boomerangs-several mine, and so on. The reader is also referred to an earlier page for the possessive suffixes to nouns, as, warrangandyen, my boomerang.

The pronouns, “for me,” etc., in the dative case, are as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>For me</td>
<td>For thee</td>
<td>For him</td>
</tr>
<tr>
<td></td>
<td>Ngaiagangunthung</td>
<td>Nyindigangunthung</td>
<td>Indiwanthung</td>
</tr>
<tr>
<td>Dual</td>
<td>For us, incl.</td>
<td>For us, excl.</td>
<td>For them</td>
</tr>
<tr>
<td></td>
<td>Ngulgungunthung</td>
<td>Ngunngullingunthung</td>
<td>Indiwalaliunthung</td>
</tr>
<tr>
<td>Plural</td>
<td>For us, incl.</td>
<td>For us, excl.</td>
<td>For them</td>
</tr>
<tr>
<td></td>
<td>Nyulgungunthung</td>
<td>Nyunullungunthung</td>
<td>Indalwunthung</td>
</tr>
</tbody>
</table>

In the ablative case there are the following inflexions in the pronoun signifying “from me,” etc.

<table>
<thead>
<tr>
<th>Case</th>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>From me</td>
<td>From thee</td>
<td>From him</td>
</tr>
<tr>
<td></td>
<td>Ngaiagandin</td>
<td>Nyindigandin</td>
<td>Namarandind</td>
</tr>
<tr>
<td>Dual</td>
<td>From us, inclusive</td>
<td>From us, exclusive</td>
<td>From thou</td>
</tr>
<tr>
<td></td>
<td>Ngulgandin</td>
<td>Ngunngullingdind</td>
<td>Nawulalin</td>
</tr>
<tr>
<td>Plural</td>
<td>From us, inclusive</td>
<td>From us, exclusive</td>
<td>For them</td>
</tr>
<tr>
<td></td>
<td>Nyulgandin</td>
<td>Nyunullindind</td>
<td>Nawandalwalind</td>
</tr>
</tbody>
</table>

There is another form, meaning “with me,” etc.

<table>
<thead>
<tr>
<th>Case</th>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>With me</td>
<td>With thee</td>
<td>With him</td>
</tr>
<tr>
<td></td>
<td>Ngaiagandi</td>
<td>Nyindigandi</td>
<td>Namarandi</td>
</tr>
</tbody>
</table>

and so on through the dual and plural.

Demonstratives.—These are very numerous, and are inflected for number, case and tense. They usually follow the word qualified.

We will commence with the nominative:
These three terms have each several variations according to the relative position of the object referred to in regard to the speaker.

Nom. Agent—If the individual represented by the pronoun is doing some act, nyilli is used, as nyilli bulmandhan, this (fellow) strikes me. The dual is nyilliwulali, and plural nyillal. Nyilla, instead of nyillee, is used in the singular in the past and future tenses. If the person referred to is in the rear of the speaker, nyillundyimung is used; if he is in front, nyillundya. There are also several other modifications of the word to convey different shades of meaning.

Possessive.—The possessive case takes the following suffixes, for which one example will be sufficient:

- Singular, Nhawuli, belonging to that (fellow).
- Dual Nhawulaliwuli, belonging to those two.
- Plural Nhalwuli, belonging to those all.
- Dative Nhaiawalwunung, for all these (plural).
- Ablative Nhaiawaldeen, from all these (plural).

Tense is shown in the following examples:—Present—Yuĩ nyinyi, the man is here; Yuĩ nhameng, the man is there. Past—Yuĩ nyinyawaia, the man was here; Yuĩ nhawaia, the man was there. Future—Yuĩ nyinyawawang, the man will be here; Yuĩ nhawawang, the man will be there. Nyiniwuli, belonging to here (this place). Yawali, that one also. Yawalingai, I also. Nyilligarangga, that fellow also (did it). Ngai, to here; ngundyin, from here. Mungandin, from this place.

Interrogatives.—The interrogative, Ngunnung nyinyim? “who there?” varies with the number of persons referred to:—Singular, ngunnung; dual, ngunnumbulali; plural ngunnumbuloala.

If “who” refer to an act described in a transitive verb, it becomes ngunnungga, and changes with the number of persons
acted upon in the objective case:—singular, Ngunnungga nham, who him (struck, threw at, etc.); dual, Ngunnunggawulung nawulali, who those, etc.; plural, Ngunnunggadhunnung nawulaliwuli, who those, etc.

It also varies in the nominative case if the performers be one or more:—singular, Ngunnungga, who (struck, threw at, etc.); dual, Ngunnunggawul who two (struck, threw at, etc.); plural, Ngunnungganhur, who several (struck, threw at, etc.).

There is a possessive form in each number:—singular, Ngunnunguli, whose is this? dual, Ngunnunguliwulali, whose are these (two)? plural, Ngunnungulal, whose are these (several)?

The word can also be conjugated for number and person. An example in the singular will be sufficient:

- Ngunnungadhan, who me (struck, spoke to, etc.)
- Ngunnunganyin, who thee (struck, spoke to, etc.)
- Ngunnunga, who him (struck, spoke to, etc.)


This word can also be conjugated:—Mingangudyen, what for me (struck thou); Mingangubi, what for him (struck thou); Mingangubungalin, what for us two (struck thou); Mingangubdenyinnin, what for us several (struck thou); and so on.

**Verbs.**

Verbs have three numbers, three persons in each number, and three tenses. The moods are the indicative, imperative, and conditional. The verb stem and a pronominal suffix are embodied in one word, which is inflected for number and person. This is done with each of the tenses, as in the following conjugation of the verb, “to strike or beat.”
Active Voice—Indicative Mood.

Present Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>I strike</td>
<td>Thou strikes</td>
<td>He strikes</td>
</tr>
<tr>
<td>Dual</td>
<td>We strike, inclusive</td>
<td>We strike, exclusive</td>
<td>Ye strike</td>
</tr>
<tr>
<td>Plural</td>
<td>We strike, inclusive</td>
<td>We strike, exclusive</td>
<td>Ye strike</td>
</tr>
</tbody>
</table>

Past Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>I struck</td>
<td>Thou struckest</td>
<td>He struck</td>
</tr>
<tr>
<td>Dual</td>
<td>We struck, inclusive</td>
<td>We struck, exclusive</td>
<td>Ye struck</td>
</tr>
<tr>
<td>Plural</td>
<td>We struck, inclusive</td>
<td>We struck, exclusive</td>
<td>Ye struck</td>
</tr>
</tbody>
</table>

Future Tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>I will strike</td>
<td>Thou wilt strike</td>
<td>He will strike</td>
</tr>
<tr>
<td>Dual</td>
<td>We will strike, incl.</td>
<td>We will strike, excl.</td>
<td>Ye will strike</td>
</tr>
<tr>
<td>Plural</td>
<td>We will strike, incl.</td>
<td>We will strike, excl.</td>
<td>Ye will strike</td>
</tr>
</tbody>
</table>

If two or more persons were struck, we could say:—Bulmaiangultanbul, I struck two; Bulmaiangandhunnang, I struck several.
If the intention were to beat more than one, we could say:—

Bulmangambulaia, I will beat those two; Bulmangandhunnang, I will beat all those.

**Imperative Mood—Present Tense.**

- **Singular 2nd Person** Strike thou Bulmara
- **Dual 2nd** Strike ye Bulmaraul
- **Plural 2nd** Strike ye Bulmaranhur

The negative form of this tense is as follows:—

- **Singular** Strike thou not, Bulmambin
- **Dual** Strike you not, Bulmambimbul
- **Plural** Strike you not, Bulmambinhur

**Future Tense.**

- **Singular 3rd Person** Let him strike Bulmaianda
- **Dual 3rd** Let them strike Bulmambulai
- **Plural 3rd** Let them strike Bulmanhaia

Another form of the verb is:—

- Let me strike him, Bulmurrungandha
- Let us two strike him, Bulmulngul
- Let us all strike him, Bulmulnyang

**Conditional Mood—Present Tense.**

\[
\begin{align*}
\text{Singular} & : \\
1\text{st Person} & : \text{I may strike} & \text{Bulmaingamurra} \\
2\text{nd} & : \text{Thou mayest strike} & \text{Bulmaingmurra} \\
3\text{rd} & : \text{He may strike} & \text{Bulmaimurra} \\
\end{align*}
\]

**Past Tense.**

\[
\begin{align*}
\text{Singular} & : \\
1\text{st Person} & : \text{I may have struck} & \text{Bulmaingamurra} \\
2\text{nd} & : \text{Thou mayest have struck} & \text{Bulmaiaabbimurra} \\
3\text{rd} & : \text{He may have struck} & \text{Bulmaiaamurra} \\
\end{align*}
\]

The last two examples are the same as the present and past tenses respectively of the indicative mood, with the addition of murra, The dual and plural numbers are formed in the same manner. Dyua is also used as a suffix, instead of murra, in all the above examples.

**Passive Voice.**

Transitive verbs have no passive voice, but its place is supplied by changing the sentence from the passive to the active form,—
the object in the passive becoming the subject in the active voice. The meaning of the sentence: a fish was caught by the woman, is rendered: the woman caught a fish—ngurrunggalla dhun mandha.

**Middle Voice—Indicative Mood.**

**Present Tense.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Bulmaiilingai</td>
</tr>
<tr>
<td>Dual</td>
<td>Bulmaiilingulling</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmaiilinyang</td>
</tr>
</tbody>
</table>

**Past Tense.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Bulmaiilyangai</td>
</tr>
<tr>
<td>Dual</td>
<td>Bulmaiilyangul</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmaiilyanyang</td>
</tr>
</tbody>
</table>

**Future Tense.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Bulmaiilungai</td>
</tr>
<tr>
<td>Dual</td>
<td>Bulmaiilungul</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmaiilunyang</td>
</tr>
</tbody>
</table>

There are forms of the verb for the other persons, but it is thought the foregoing are sufficient to illustrate the rules.

**Imperative Mood.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Bulmaiiling</td>
</tr>
<tr>
<td>Dual</td>
<td>Bulmaiilingbul</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmaiilinghur</td>
</tr>
</tbody>
</table>

The negative is, Strike not thyself, Bulmaiilingbing.

**Reciprocal.**—There is a reciprocal form of the verb which is of course restricted to the dual and plural, as follows:—

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Bulmullangul</td>
</tr>
<tr>
<td>Dual</td>
<td>Bulmullanyang</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmullumbul</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmullanhur</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmullainbula</td>
</tr>
<tr>
<td>Plural</td>
<td>Bulmullainha</td>
</tr>
</tbody>
</table>

Modifications of the verb to convey different shades of meaning are very numerous, as will be apparent from the following few
examples, which are in the past tense, the present and future being omitted.

Singular
- 1st Person: He struck me, Bulmaiadhan
- 2nd Person: He struck thee, Bulmaianying
- 3rd Person: He struck him, Bulmaianyilla

Dual
- 1st Person: He struck we, incl. Bulmaiaangullung
- 2nd Person: He struck we, excl. Bulmaiaangulleen
- 3rd Person: He struck ye, Bulmaiaaulung

Plural
- 1st Person: He struck us, incl. Bulmaianyannung
- 2nd Person: He struck us, excl. Bulmaianyannin
- 3rd Person: He struck them, Bulmaiaadhunnung

When the striking is done by two persons, the pronominal suffix is varied:

Singular
- 1st Person: They two struck me, Bulmaiaulaian
- 2nd Person: They two struck thee, Bulmaiaulanying
- 3rd Person: They two struck him, Bulmaiaula

When several persons join in doing the beating another variation in the verb takes place:

Singular
- 1st Person: They all struck me, Bulmaiauaian
- 2nd Person: They all struck thee, Bulmaiauanying
- 3rd Person: They all struck him, Bulmaiaua

The two last examples can also be conjugated for dual and plural.

When two or more are the recipients of the beating, the form is as follows, one example only being given in each number:

Singular: I struck two, Bulmaiangambula
Dual: We, inclusive, struck two, Bulmillangul
Plural: We, inclusive, struck several, Bulmillanyilling

The dative case is thus indicated by the verbal suffix:

Singular
- 2nd Person: I gave to thee, Bindaguñ
- 3rd Person: I gave to them, Bindyangai

Dual
- 2nd Person: I gave to ye, Bindyangambulung
- 3rd Person: I gave to them, Bindyangambula

Plural
- 2nd Person: I gave to ye, Bindyangantarthurung
- 3rd Person: I gave to them, Bindyangandhunnung
- 1st Person: He gave to me, Bindadhan

J—Nov. 6, 1901.
and so on through the dual and plural numbers. Bindich bingalin, do not give to us.

Other verbs contain an ablative meaning:

**Singular**
- 2nd Person I took from thee, Bundaiaguñ
- 3rd „ I took from him, Bundaiangai

**Dual**
- 2nd Person I took from ye, Bundaiangambulung
- 3rd „ I took from them, Bundaiangambula

**Plural**
- 2nd Person I took from ye, Bundaianganthurung
- 3rd „ I took from them, Bundaianganthunnung

**Singular**
- 1st Person He took from me, Bundaiadhan
- 2nd „ He took from thee, Bundaiangying
- 3rd „ He took from him, Bundaiang

The conjugation being continued for the dual and plural.

The verb takes an inflection for the same number as the object noun in the following phrases:

A squirrel saw I, Bunggu nandangai
A pair of squirrels saw I, Bunggulali nandangambula
Several squirrels saw I, Bungguloala nandangandhunnung

The number of the verb agrees with the nominative in such expressions as, We (dual inclusive) saw a squirrel, Bunggu nandangul; we (plural inclusive) saw a squirrel, Bunggu nandanyang.

Verbs are also modified to express a negative meaning:

- Strike not thou me Bulmumbindyen
- Strike not us (dual exclusive) Bulmumbinbungullin
- Strike not us (plural exclusive) Bulmuminbenyunnin
- Come not thou to me Yendabindyen
- Come not you (dual) to me Yendabinbuldyen
- Come not you (plural) to me, Yendabinhurdyen
- Go not thou away Yenbin
- Go not you (dual) away Yenbimbul
- Go not you (plural) away Yenbinhur

Another negative form is as follows:

I struck not Bulmullanganangai
Thou struckest not, Bulmullanganabi
He struck not, Bulmullangana,

and this inflection continues through the dual and plural.
**Prepositions.**

Expressions containing the equivalents of our prepositions are sometimes independent words, but consist chiefly of the incorporation of verbs or pronouns with nouns and adjectives, which give a prepositional meaning. This can be better illustrated by a few short sentences:

Burumbadindhan, it is facing, or in front of me. Bulgadyanda, at my back. Nguraidyen, at my camp. Nunganandyi, round this way. Nunganandyimung, around (behind me). Narrimung, over yonder.

Gundulali burrumunbula, two trees between; that is, between two trees.

Warrungalwundu dhurragangga, on the other side of the creek; Nowundubulla dhurragangga, on this side of the creek. Bullawundu, more this way.

Mudyeri warrungaldin bungaailaingai, the canoe from the other side I paddled, or, I paddled across in the canoe.

Nunganandyi wurrijanthung gundu, around at the farther side of the tree.

Mudjewuru nhari dharratbaiangai, brush yonder through went I, or, I went through yonder brush (dense scrub).

Buru ntha bullawarri-mirriri ngullai, kangaroo that on the hill-top sits. Bullawarriu dhullibaingai, the hill up go I. Bullawarriin wurwaingai, the hill down go I. Bullawarree warrungalee wowingi, the hill along the side of go I, or, I am going along the side of the hill.

Nunganandyi burrima yalwaingai, around the ironbark tree go I. Gundu ńilli bowaingai, tree this up I climb, or, I am climbing up this tree. Yarrawangga narri irribaingai, cave that I go into.

The names of the points of the compass are: gurru, north; kwia, south; bulu, east; wugga, west. Gurruwundu is northerly from any specified spot; kwia wundu is southerly; buluwundu is easterly; and wuggawundu westerly. There are also names for
the intermediate points. Frequently a native will state the location of anything by its compass direction from a known tree or other determinate point.

Some prepositions can be conjugated for number and person, as in the following example:

<table>
<thead>
<tr>
<th></th>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>Behind me</td>
<td>Behind thee</td>
<td>Behind him</td>
</tr>
<tr>
<td></td>
<td>Yellungadyen</td>
<td>Yellingangun</td>
<td>Yellinganthung</td>
</tr>
<tr>
<td>Dual</td>
<td>Behind us inclusive</td>
<td>Yellingangulling</td>
<td>Yellingangalin</td>
</tr>
<tr>
<td></td>
<td>Behind ye</td>
<td>Yellingawulung</td>
<td>Yellingawulanhu</td>
</tr>
<tr>
<td></td>
<td>Behind them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>Behind us inclusive</td>
<td>Yellinganyunnung</td>
<td>Yellinganyunin</td>
</tr>
<tr>
<td></td>
<td>Behind ye</td>
<td>Yellinganthurung</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Behind them</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Adverbs.

Like the prepositions, adverbs consist of separate words as well as being expressed by means of verbs which are modified in their terminations so as to convey an adverbial meaning.


Affirmation and negation.—Ngai, yes; ngargudhung, certain; ngaiang or mirra, no; murrungai, none I have; mirruguyung, nothing; ngamurra, perhaps.

Interrogation.—Illing, how? Illingjaabi, how didst thou do it? This word can be inflected for number and person: Illingbi mandha, how didst thou catch (a fish, etc.?) Illingbul mandha, how did you two catch (a fish, etc.?) Illinhur mandha, how did you several catch (a fish, etc.)? Yununggubi yenda, when didst
thou go? Yunnunggu yenbang, when will he go? Waddha, where? Waddhawia, where is he? Waddhainbi mandha, where didst thou catch it? Waddhana ngura, where is the camp? Waddhian baulaiabi, whence camest thou?

This word can also be inflected for person and number:

\[
\begin{align*}
\text{1st Person} & \quad \text{Waddhungai}, & \text{where am I?} \\
\text{Singular} & \quad \text{Waddh Explicit units, Waddh(where art thou?}
\text{2nd } & \quad \text{Wadhu}, & \text{where is he?}
\text{3rd } & \quad \text{Waddhu}, & \text{where is he?}
\text{and so on through the dual and plural.}
\end{align*}
\]

Another form of the word is as under:

\[
\begin{align*}
\text{1st Person} & \quad \text{Wagungai}, & \text{where go I?} \\
\text{Singular} & \quad \text{Wagubi}, & \text{where goest thou?}
\text{2nd } & \quad \text{Wagu}, & \text{where goes he?}
\text{3rd } & \quad \text{Wagu}, & \text{where goes he?}
\text{Yet another form is "Which way shall I go?}
\text{1st Person} & \quad \text{Waddhawauwangai}, & \text{which way shall I go?} \\
\text{Singular} & \quad \text{Waddhawauwain}, & \text{which way shalt thou go?}
\text{2nd } & \quad \text{Waddhawai}, & \text{which way shall he go?}
\text{3rd } & \quad \text{Waddhawai}, & \text{which way shall he go?}
\text{Another form still is as follows:}
\text{1st Person} & \quad \text{Waddhawaiangai}, & \text{where have I been?} \\
\text{Singular} & \quad \text{Waddhawaiabi}, & \text{where hast thou been?}
\text{2nd } & \quad \text{Waddhawaiabi}, & \text{where hast thou been?}
\text{3rd } & \quad \text{Waddhawia}, & \text{where has he been?}
\text{These examples can all be conjugated for the dual and plural.}
\text{Of number: Middhunga, once. Bullaru, twice. Mingarang, how many times?}
\text{Of order: Mirramirrang, first. Burru, between or in the midst. Nguddhunbulali, one on each side. Yellungali, last. Nyadyerri, back.}
\text{Of quantity: Burramurrung, much or plenty. Mirragangang, a little. Nauwallung, enough. Burramurrandhurrabi—mirraguyungai, thou hast plenty—I have none. Mirraguyumbi—burrumurrundhurrangai, thou hast nothing—I have plenty. Mirragang yundingai, some left I have, or, I have a little left. Burramurrung yundingai, plenty I have left. Yukun, like.}
\text{Quality: Janboi, slowly. Gurnumbungai, badly. Nuggumbungai, well. Idhanyi, quickly.}
Adverbs are compared in a similar way to that used in the comparison of adjectives: — Yuifi nhai jimbai — ngurrunggal nhai jimbowuddhumbai, man this thirsty — woman this very thirsty, or, the woman is more thirsty than the man. Bunbari nhai jauaierra, ma yuifi nhai irrandaia. Boy this very swift, because man this he overtook, or, this boy is faster than the man, because he overtook him.

Conjunctions.

There are very few conjunctions in the language. We often find an erratic syllable, ba, with its euphonic variants ma, ya, etc., interposed between two words to prevent hiatus, and which also serves at times as a conjunction equivalent to “and” or “because.”

Interjections and Exclamations.

The use of these is limited. Gwak! is equivalent to “look out.” Ngatkaiang means “take care.” Yukkai is an exclamation of surprise. Ngang ngang is about equivalent to “is that so.” Yai! is calling attention. Ngaiaruiñ! you fellows! Ngaiung, calling to one person. Any vocative can be inflected for number, according as one, a pair, or several, are called.

Numerals.

Middhung, one; bullar, two. The ordinals are, Middhunga, once; bullaru, twice. Wawulli, a few.

After the fourth line on page 134, add the following:—

The adjective takes the agent or possessive suffix belonging to the qualified noun; thus: Bunggu gaiandyu guraura gulanya, a squirrel large an opossum killed. Yuinburnungguli mirriganhung, the big man’s dog.

The dative and ablative cases are expressed in a similar manner, by their respective suffixes to the adjective. These remarks apply, mutatis mutandis, to the adjectives in the Gundungurra and Dharruk languages.
APPENDIX.

THE GUNDUNGURRA LANGUAGE.

The Gundungurra tribes occupied the country to the west of the Thurrawal and Dharruk, as far as Goulburn, where they adjoined the Ngunawal tribes. An abstract of the grammar of the language is now supplied, to show its affinity to the Thurrawal, being the result of my own investigations among the Gundungurra blacks.

Nouns.—The dual and plural of nouns are shown by suffix 1 particles: Singular, Wille, an opossum. Dual, Willewulali, a pair of opossums. Plural, Willedyargang, several opossums.

In the human family different words are used for the masculine and feminine, as, Murrin, a man; bullan, a woman. Bubal, a boy; mullangan, a girl. Another name for a man is, baual.

Among animals gender is distinguished by placing gaual or gumbaii after the name of the male, and dhuruk after that of the female, thus: Gula gumbaii, a buck bear; gula dhuruk, a female bear. Gumbañ and dhuruk take the same inflection for number as the noun with which they are used.

This language has the same cases as the Thurrawal, some only of which will be exemplified: There are two forms of the nominative case, one merely naming the object at rest, as, Murrin ngamburamañ, the man sleeps. When the man is doing some act, a suffix is applied, as, Murrindya gula wobburaii, the man a bear struck. The example last given also serves to show the accusative, because in that expression no change takes place in the word gula. In some phrases, however, there is an inflection, as, Berraga yerrimangga, I am throwing a boomerang; Bubal ñin berraga yellimunnin, boy this a boomerang will carry. Again, Baualla berra bubalngura yerririñ, a man a boomerang at a boy threw. In this example the remote object, bubal, the boy, takes a suffix.

In the possessive case the name of the possessor and that of the object possessed each take a suffix: Bubalngu ngauangung, a boy's mother. Baualngu berrawung, a man's boomerang. Mirrigangu
gudhawung, a bitch's puppy. In the possessive case, and in the nominative too, the suffixed particle varies with the termination of, and the vowel sounds contained in, the word to which it is attached. Moreover, these suffixes are applied to the simple nominative form of the noun, not the agent nominative.

The name of any object over which possession can be exercised by a native is subject to inflection for number and person by means of possessive suffixes: Berradya, my boomerang (berra). Berranyi, thy boomerang. Berrung, his boomerang; and so on through the dual and plural. In the dative case they say, Ngurane yerrabi, to the camp go thou. The ablative form is, Ngurajea yerrabi, from the camp go thou.

**Adjectives.**—Adjectives are declined for the dual and plural, and are placed after the nouns they qualify:—Wirria buggarabang, an iguana large; Wirriawulali buggarabangbulali, a pair of iguanas large; Wirriadyargang buggarabandyargang, several iguanas large.

Comparison is effected in a manner similar to that employed in the Thurrawal; and certain adjectives, when used as predicates, can be conjugated like intransitive verbs, the same as in that language.

**Pronouns.**—Pronouns have person, number, and case, but are without gender. Some of the nominative and possessive pronouns are as under:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Gulangga</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thou</td>
<td>Gulanjee</td>
<td>We, excl.</td>
<td>We, incl.</td>
</tr>
<tr>
<td>He, she</td>
<td>Dhanuladhu</td>
<td>Gulangalung</td>
<td>We, incl.</td>
</tr>
<tr>
<td>We, incl.</td>
<td>Gulanga</td>
<td>Ours, incl.</td>
<td>Ours, incl.</td>
</tr>
<tr>
<td>We, excl.</td>
<td>Gulangalgung</td>
<td>Ours excl.</td>
<td>Ours excl.</td>
</tr>
<tr>
<td>You</td>
<td>Gulambu</td>
<td>Yours</td>
<td>Yours</td>
</tr>
<tr>
<td>They</td>
<td>Dhanudyula</td>
<td>Theirs</td>
<td>Theirs</td>
</tr>
<tr>
<td></td>
<td>Dhanulangu</td>
<td>Dhanudyulgangu</td>
<td>Dhanujimalang</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With me</td>
<td>Gulanguria</td>
<td>From me</td>
<td></td>
</tr>
<tr>
<td>With thee</td>
<td>Gulangurunyi</td>
<td>From thee</td>
<td></td>
</tr>
<tr>
<td>With him</td>
<td>Dhanulangura</td>
<td>From him</td>
<td></td>
</tr>
</tbody>
</table>
Emphatic personal pronouns are:

<table>
<thead>
<tr>
<th>1st Person</th>
<th>Myself</th>
<th>Mittimbaldya</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>Thyself</td>
<td>Mittimbalnyi</td>
</tr>
<tr>
<td>3rd</td>
<td>Himself</td>
<td>Mittimbalgung</td>
</tr>
</tbody>
</table>

The three last examples can be continued through the dual and plural.

Some of the interrogatives are:—Nominative—Unnaga, who? Unnagawula, who (two)? Unnagamulan, who (several)? Possessive—Unnagangu, whose (is this)? Ablative—Unnagangureji, who from? The word can be inflected for number and person:—Unnagajiba, who art thou? Unnagaiau, who are you (two)? Unnagamillanhu, who are those (several)? Nominative—Minya, what? Minyamanja, what's the matter? Dative—Minyanniba, what for? Ablative—Minyangura, what with?

The following are a few of the demonstratives:—Nominative—Nyin, this; Dhanu, that; Nidyula, those two. Possessive—Nyingulangul, belonging to this; Dhanugulangul, belonging to that; Waranalangul, belonging to you; Nidyulangul, belonging to those two. Ablative—Nyingulangura, with this; Nguna, here; Ngununggula, belonging to here.

There are no well defined relative pronouns—the sense of the relative being obtained as already illustrated in the Thurrawal.

Verbs.—Verbs have the same numbers, persons, tenses and moods as those of the Thurrawal language, and although the suffixed particles differ, they are dealt with in a similar manner, as represented in the following table of the conjugation of the verb “to sit.”

The verbal terminations vary to show that the act has only just been done, that it happened some little time ago, that there was a continuance in its performance, and so on. If a native say, “I threw (a boomerang, for example), he may use any of the following forms of the verb, according to what he wishes to express: Yerrimuingga, yerribalimuingga, yerriringga, yerribaliringga, etc., all meaning “I threw.”
Indicative Mood.

Present, I sit, etc. Past, I sat, etc. Future, I will sit, etc.

Sing. 1st Per. Ngullamanya Ngullamuringga Ngullamunyingga
       2nd ,, Ngullamanji Ngullamurini Ngullamunixi
       3rd ,, Ngullamañi Ngullamurini Ngullamunix

Present, We sit, etc. Past, We sat, etc.

Dual 1st Per. { Ngullamanga, incl. Ngullamuringa, incl.
       2nd ,, Ngullamanbu Ngullamurinbu
       3rd ,, Ngullamanbula Ngullamurinbula

Future, We will sit, etc.

Dual 1st Person { Ngullamunyinga, inclusive.
       2nd ,, Ngullamuninbu
       3rd ,, Ngullamuninbula

Plural 1st Per. { Ngullamanyan, incl. Ngullamurninary, incl.
       2nd ,, Ngullamanyilla, excl. Ngullamurinyilla, excl.
       3rd ,, Ngullamandyulung Ngullamurindyulung

Future, We will sit, etc.

Plural 1st Person { Ngullamuninanyan, inclusive
       2nd ,, Ngullamuninbu
       3rd ,, Ngullamunindyulung

The negative is formed by infixing the word muga between the verb stem and the suffix, thus:

Singular { Ngullamugamanya, I sit not;
       Ngullamugamanji, Thou sittest not;
       Ngullamugamani He or she sits not;

and so on through all the persons, numbers, and tenses.

Imperative Mood—Present Tense.

Singular, 2nd Person Sit thou, Ngullai
       Dual ,, Sit you, Ngullaiul
       Plural ,, Sit you, Ngullaianhur

The conditional mood, and also the middle and passive voices are omitted, being similar in structure to those of the Thurrawal. The numerous modifications of verbs to convey different shades of meaning are also analogous to those of the language mentioned.
Prepositions.—As in the Thurrawal dialect, prepositions may be either separate words, or consist of modifications of verbs to give them a prepositional meaning. Several prepositions can be inflected for number and person, thus:

\[
\begin{align*}
\text{Singular} & & \text{Willingaia, behind me (in the rear)} \\
& & \text{Willinganyi, behind thee} \\
& & \text{Willingawung, behind him.}
\end{align*}
\]

Adverbs.—These consist of independent words and modifications of adjectives and verbs. A few interrogatives are: Wanjan, how? Wannambalang, how many? Ngundani, where art thou? Ngundaba where is it? Some adverbs can be inflected, as follows:

\[
\begin{align*}
\text{Singular} & & \text{Ngundinia, where go I} \\
& & \text{Ngundininyi, where goest thou} \\
& & \text{Ngundiniung, where goes he}
\end{align*}
\]

The dual and plural numbers are omitted in this and the preceding example for want of space.

Conjunctions and interjections have their places in the language.

Numerals.—Meddung, one; Bulla, two; Irran, a large number.

The Dharruk Language.

The Dharruk speaking people adjoined the Thurrawal on the north, extending along the coast to the Hawkesbury River, and inland to what are now Windsor, Penrith, Campbelltown, and intervening towns. A cursory outline of the Dharruk grammar, together with a short vocabulary of some of the most important words in general use, may be of some value to comparative philology. This grammar and vocabulary have been compiled by me from the lips of old natives acquainted with the language.

Nouns.—Number—Nouns have the singular, dual, and plural numbers:—Wirriga, an iguana; Wirrigabula, a couple of iguanas; Wirrigadyarralang, several iguanas.

Gender.—Dhullai, a man; Dyin, a woman; Wungar, a boy; Durungaling, a girl. The gender of animals is denoted by an additional word, kaual for the male, and wiring for the female, as: Walaru kaual, a buck wallaroo; Walaru wiring, a doe wallaroo.
Case.—The nominative case has two forms, one of which simply names the person or thing, as Wungar, a boy. The other form represents the subject, or the instrument, in action, e.g., Wungara bumarangga kerraiba, the boy a boomerang threw. Here the name of the boy and that of the instrument each take a suffix. Again, when the instrument is in the accusative case, a suffix is employed, as, Boomerangga kerraibadya, a boomerang threw I. Moreover, these suffixes fluctuate according to the termination of the word to which they are attached.

The possessive case has two suffixes, like the Thurrawal, as, Dyingu kurungbi, a woman's child (kurung). Any article over which possession can be asserted is subject to inflection for number and person by means of suffixes, analogously to the Thurrawal and Gundungurra, examples of which are not considered necessary.

Adjectives.—An adjective takes the same inflection as the qualified noun, and follows it:—Ngunuñ kaual, a flying-fox, male; Ngununbula kaualbula, a couple of male flying-foxes; Ngunundyarralang kaualdyarralang, several male flying-foxes. The suffix is often omitted in one of the words, the last one generally taking the inflection.

The comparison of adjectives, and their conjugation like intransitive verbs in certain cases, is analogous to the Thurrawal.

Pronouns.—The following are some of the nominative pronouns in the singular—the dual and plural being passed over for want of space, in this and undermentioned examples. The simple nominative is given in the first column, and the nominative-agent in the second.

| 1st Person Ngaia | 2nd Nyindi | 3rd Nanu |

| Singular | Ngaialya | Nyindidya | Nanudy |}

Examples of the possessive pronouns are as under:

| 1st Person Mine | 2nd Thine | 3rd His |

| Singular | Jannunggai | Nyinnunggai | Nannunggai |

Dative—Jannawigu, for me, and so on. Ablative—Jannawi, with me, and so on.
The following are some interrogative pronouns:—Nominative, Nyan, who? Nyanda, who (did it)? Possessive, Nyannungai, whose is this? Dative, Nyangu, who for? Nominative, Ming, what? Dative, Minganguñ, what for.

Verbs.—The verb has three numbers, with the usual persons, tenses and moods. There are also two forms in the first person of the dual and plural to express the inclusion or exclusion of the individual addressed. As the manner of conjugating these verbs is substantially the same as in the Thurrawal, exigencies of space compel me to omit them.

Adverbs.—Yelluiñ, how? Wattungga, where? Wilguja, whither? Kabu, by and bye; Yuin, yes; Beal, no; Murraga, perhaps; Burrapur, to-morrow.

Prepositions, Conjunctions and Interjections.—Space will not admit of examples of these.

Numerals.—One, wagulwai; two, buler; three, buriwai; four, wagulwurri, apparently a derivation from “one-three.”

Every part of speech which can be inflected for person and number in the Thurrawal language can be treated in a similar manner in the Dharruk.

Vocabulary of Dharruk Words.

<table>
<thead>
<tr>
<th>The Family</th>
<th>The Human Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>A man, dhilli</td>
<td>Head, kobbara</td>
</tr>
<tr>
<td>An old man, kaianyung</td>
<td>Forehead, ngurran</td>
</tr>
<tr>
<td>Husband, mullaming</td>
<td>Hair of head, gittan</td>
</tr>
<tr>
<td>Clever man, kuraji</td>
<td>Beard, yarring</td>
</tr>
<tr>
<td>Child, kurung</td>
<td>Eye, mibberai</td>
</tr>
<tr>
<td>Small boy, wungar</td>
<td>Nose, nuga</td>
</tr>
<tr>
<td>Boy carried in bag (on mother’s back), wungara juguma</td>
<td>Neck, kungga</td>
</tr>
<tr>
<td>A woman, dyin</td>
<td>Ear, kuri</td>
</tr>
<tr>
<td>Old woman, wiring</td>
<td>Mouth, mundu</td>
</tr>
<tr>
<td>Wife, dyinmang</td>
<td>Lips, willin</td>
</tr>
<tr>
<td>Girl, durungaling</td>
<td>Teeth, Yira</td>
</tr>
<tr>
<td>Father, bianya</td>
<td>Breast (female), ngubbung</td>
</tr>
<tr>
<td>Mother, waianya</td>
<td>Navel, mumbirri</td>
</tr>
<tr>
<td>Decrepit old person, harabundi</td>
<td>Belly, bindhi</td>
</tr>
<tr>
<td></td>
<td>Rump, kurpa</td>
</tr>
</tbody>
</table>
Anus, bungading
Flank, binning
Back, buyu
Penis, winji
Erection, wathuk
Testicles, karau
Vulva, mundura
Hair on pudendae, nguruguri
Urine, yillabil
Excrement, kuni
Sexual desire, kuthaling
Copulation, nguttatha
Masturbation, ganmillutthi
Venereal, midjung
Arm, nurung
Hand, dhummar
Thigh, dhurra
Knee, kuruk
Foot, dunna
Paunch, kurrema
Blood, mula
Fat, kurai
Bone, jara

Inanimate Natural Objects.

Sun, kuñ
Moon, jillak
Stars, kимерwali
Orion's Belt, dhungagil
Pleiades, dhinburri
Sunshine, bunnal
Thunder, murungal
Lightning, jerralal
Rain, muruku
Dew, gillabiñ
Fog, kurpuñ
Frost, dalara
Hail, kuruwillang
Fresh water, bado
The ground, dubbar
Mud, milluñ
A stone, kiber
Sand, marang
Light, killi
Darkness, minnek
Heat, yuroka
Coldness, duggara

Camp, ngurra
Fire, kwiang
Hut, gunji
Smoke, kudjal
Food, ngunnuñ
Day, burriang
Night, minnek
Morning, burpigal
Evening, waragal
A splinter, dhuraga
Hill, bulga
Grass, durawai
Bark shed by gum and other
trees, kurrung-durrung
Hole in a tree, kumir
Leaves of trees, jirang
Bird's nest, ngurra
Eggs, kubbin
Honey, kudyung
Edible grub, burradhun
Pathway, muru
Shadow of a tree, bulu
Tail of animal, dun

Mammals.

Native bear, kulamañ
Dog, mirri
Opossum, wali
Kangaroo-rat, kanaming
Native-cat (black and white), bulungga
Native-cat (black and yellow), muraging
Rock wallaby, wollahi
Flying fox, ngunuñ
Bandicoot, burraga
Flying squirrel, bangu
Sugar squirrel, chubbi
Ringtail opossum, bukari
Kangaroo, buru
Wallaroo, bitthang or wolara

Birds.

Birds collectively, bujan
Crow, wagun
Laughing jackass, kukundi
Curlew, warebun
Quail, moumbi
Eaglehawk, burumurring
Emu, mariang
Common magpie, karuk
Black magpie, wibbung
Black duck, yurungai
Mopoke, binnit
Night owl, budhawa
Bronze wing pigeon, kutging
Lark, murrajulbi
Rosella parrot, bunduluk
Blue Mountain parrot, warin
Greenleek parrot, kuma
Parrakeet, jirrang
Common hawk, kutthawai
King-fisher, jirramba
Pee-wee, birrerik
Plover, burranjarung
Crane, durali
White cockatoo, kirrawe

Fish.
Perch, wuggara
Sprat, kumbara
Eel, burra
Gudgeon, duru
Turtle, kutukulung
Muscle, joggung

Reptiles.
Iguana, wirriga
Water lizard, bidjiwong
Sleepy lizard, muggadung
Small lizard, bunburra
Black snake, jirrabity
Frog, kung-gung
Brown snake, murragauan

Insects.
Large locust, bulla
Small locust, jirrabirrin
Blow fly, marang
Louse, bundyu
Nit of louse, jagara
Jumper ant, juljul
Bull-dog ant (red), kut-mut
Bull-dog ant (black), wuggajin
Centipede, jingring

Mosquito, dyura
Scorpion, dundi
Green-head ant, kunuma

Trees and Plants.
Any leaning tree, bulbi
Any dead tree, kwibul
Any hollow tree, birreko
Ti-tree, (soft bark), budjor
Ti-tree (prickly), bunya
Apple-tree, bunda
Stringybark, buran
Wattle, wattungulle
Ironbark (broad leaf), dirrabari
" (narrow leaf), muggargru
Cherry tree, kwigan
Gum-tree, yarra
Jeebung, mambara
Corkwood, kulgaru
Bullrushes, baraba
Yam, midin

Weapons, etc.
Tomahawk, mogo
Koolamin, kunun
Yamstick, kunni
Spear, of wood, kummai
Spear, reed, warri
Spear-thrower, womra
Spear-shield, hilamong
Waddy-shield, millathunth
Club with knob, kuburra
Club, plain, bundi
Boomerang, bumara
Net bag, juguma

Adjectives.
Alive, muthung
Dead, baletti
Large, mari
Small, ngurrang
Tall or long, kurare
Low or short, munal
Good, ngubaty
Bad, kuraji
Thirsty, durral
Red, jarrai
White, burrakutti
Black, butu
Full, buruck
Quick, baro
Slow, wurral
Blind, mufiming
Deaf, kumbarobalong
Strong, bulbwul
Valiant, muttong
Afraid, jerrun
Right, budyer
Wrong, kuraji
Tired, wunal
Blunt, as an edge, mundhagud
Fat, kurai
Lean, jarra jarra
Cold, tuggara
Angry, kular
Sleepy, nungga
Glad, mujar
Sorry, ngandu
Greedy, jirra
Grey-headed, warunggat
Sick, budjil
Stinking, kuja
Bald-headed, ngurranbulba
[lit. forehead bare]
Pregnant, bindhiwurra
Hollow, as a tree, etc., birreko

Verbs.

Die, boi
Eat, patama
Drink, wittama
Sleep, nungare
Stand, dharage
Sit, ngulluwa
Talk, paialla
Tell, goanyi
Walk, yanna
Run, wumerra
Bring, yalingen
Take, maniau
Make, bunggawurra
Break, kidjikbane
Strike, dutbara
Wound, baiwurra
Arise, boraga
Fall down, bululbali
Observe, nea
Hear, ngarra
Give, nguyangun
Love, ngubaty
Sing, burria
Weep, dunga
Cook, as food, kunnama
Steal, karama
Request, kullea
Blow, with breath, bumbi
Climb, kalua
Conceal, dutba
Jump, karuka
Laugh, jandiga
Scratch, jirranga
Forget, bulala
Stare at, mutbi
Send, yenna
Shine, killi
Suck, wittama ngubbung, lit.,
to drink from the breast
Swim, waringa
Search for, pittuma
Spit, juki
Smell, kunda
Throw, kurraibi
Roast, kunnama
Whistle, woinga
Pretend, wangit
Kiss, bonge
Vomit, muli
Dance, dungara
Dive, mulbari
Sting, windhurrame