

SPECIMENS OF THE LANGUAGE SPOKEN BY THE ABORIGINAL TRIBES OF
LAKE HINDMARSH.

(BY THE REV. F. W. SPIESEKE.)

NOUNS—CONCISE VOCABULARY.

<i>Mahm</i>	-	-	-	father.	<i>Ko-kurn</i>	-	-	-	grandfather.
<i>Bahp</i>	-	-	-	mother.	<i>Mihm</i>	-	-	-	grandmother (mother's mother).
<i>Wnana</i>	-	-	-	eldest brother.	<i>Kok-wan</i>	-	-	-	grandmother (father's mother).
<i>Kut</i>	-	-	-	youngest brother.	<i>Wut-yo</i>	-	-	-	man ; <i>lirok</i> .
<i>Tyat</i>	-	-	-	eldest sister.	<i>Bang</i>	-	-	-	body.
<i>Kottuwan</i>	-	-	-	youngest sister.	<i>Wut-yo-pah lirok</i>	-	-	-	men and women.
<i>Kap-kap-tyirr</i>	-	-	-	family.	<i>Burp</i>	-	-	-	head.
<i>Wat-yip</i>	-	-	-	male child.	<i>Wirmbull</i>	-	-	-	ear.
<i>Mang-yip</i>	-	-	-	female child.	<i>Mir</i>	-	-	-	eye.
<i>Ngan-nit</i>	-	-	-	husband.	<i>Kahr</i>	-	-	-	nose.
<i>Mat-yum</i>	-	-	-	wife.	<i>Tyarp</i>	-	-	-	mouth.
<i>Bo-pup</i>	-	-	-	male infant.	<i>Li-a</i>	-	-	-	tooth.
<i>Bo-pup-gurk</i>	-	-	-	female infant.	<i>Burp-po-rung</i>	-	-	-	shoulder.
<i>Nan-nan-gurk</i>	-	-	-	young woman.	<i>Tat-yack</i>	-	-	-	arm.
<i>Kol-kon</i>	-	-	-	young man.					
<i>Jung-kum</i>	-	-	-	virgin.					

<i>Man-ya</i> - - - hand.	<i>Mir</i> - - - hole in the ground.
<i>Tyang</i> - - - chest.	<i>Ran</i> - - - hole in a tree.
<i>Kra</i> - - - leg.	<i>Kut-yep</i> - - - stone.
<i>Kin-na</i> - - - foot.	<i>Wur-ror-lar</i> - - - door.
<i>Bap man-yo</i> - - - thumb.	<i>Kat-yin</i> - - - water.
<i>Yul-lup yul-lup man-yo</i> finger.	<i>Kal-lei-yer-rau-will</i> - - - conversation.
<i>Bap kin-nä</i> - - - big toe.	<i>Tyal-le-yer-rang</i> - - - quarrel.
<i>Wat-yip wat-yip hin-nä</i> toe.	<i>Yah-lei-e</i> - - - peace.
<i>Kol-kon</i> - - - soul.	<i>Tat-yer-rap</i> - - - fight.
<i>Bohk</i> - - - spirit.	<i>Tyal-le</i> - - - language.
<i>Ngau-we</i> - - - sun.	<i>Kat-ye</i> - - - summer.
<i>Turt</i> - - - star.	<i>Wiht</i> - - - autumn.
<i>Dan-bill</i> - - - cloud.	<i>Mei-a</i> - - - winter.
<i>Mun-der</i> - - - thunder.	<i>Ngal-lo</i> - - - spring.
<i>Wil-lin-buck</i> - - - lightning.	<i>Lei-muck</i> - - - inheritance, succes- sion.
<i>Mit-yack</i> - - - rain.	<i>Dat-nal-lo-kuck</i> - - - the centre.
<i>Nyak</i> - - - hail.	<i>Ba-ruck</i> - - - the middle.
<i>Nyun</i> - - - storm, hurricane.	<i>Yahrm-bei-e</i> - - - relief.
<i>Wil-la</i> - - - wind, breeze.	<i>Wuig-wa</i> - - - exchange.
<i>Wui-yung wui-yung-ka</i> - - - whirlwind.	<i>Meüt-meüt</i> - - - foreigner, stranger.
<i>Kalk</i> - - - tree.	<i>Keh-le-de</i> - - - brightness.
<i>Woar-tuck</i> - - - branch.	<i>Bar-ring</i> - - - road, way.
<i>Kir-ra</i> - - - leaf.	<i>La-bul-la</i> - - - friend.
<i>Bo-wat</i> - - - grass.	<i>Kul-lin-ye-calk</i> - - - enemy.
<i>Bi-al</i> - - - gum-tree.	<i>Tut-ye</i> - - - rest.
<i>Mah-rong</i> - - - pine-tree.	<i>Worp-woa</i> - - - sorrow.
<i>Pullut</i> - - - box-tree.	<i>Gul-li</i> - - - anger.
<i>Bäp</i> - - - white-gum.	<i>Mo-kin-ye</i> - - - beginning.
<i>Wit-yin-will</i> - - - bird.	<i>Tyir-tuck</i> - - - end.
<i>Kau-wirr</i> - - - emu.	<i>Yäp</i> - - - the light.
<i>Ngar-re</i> - - - duck (black).	<i>Bu-roing</i> - - - darkness.
<i>Kurn-will</i> - - - snake.	<i>Bä-nau-we-rang</i> - - - obstruction, standing in the way.
<i>Lar</i> - - - house.	<i>Bän-nau-wo-reang</i> - - - obstruction, lying in the way.
<i>Kur-räck</i> - - - sand.	
<i>Tyar</i> - - - soil.	
<i>Big</i> - - - clay.	

There is no plural number; they express it thus only:—*Ke-yap kalk*, “one tree;” *Pul-let kalk*, “two trees;” *Pul-let ke-yap kalk*, “three trees;” *Pul-let pul-let kalk*, “four (2 times 2) trees;” *Pul-let pul-let ke-yap kalk*, “five (2 times 2 and 1) trees;” *Ke-yap ke-yap*, “some trees” (seldom used, however); *Kit-tyau-will kalk*, “many trees” (they usually make use of).

Could never detect an article as yet, neither definite nor indefinite.

PRONOUNS (PERSONAL).

Singular.		
<i>Ngan</i> - - I.	<i>Ngar</i> - - you, thou.	<i>Ngait</i> - - he, she, it.
<i>Ngeck</i> - - mine, my.	<i>Ngin</i> - - yours, thine.	<i>Nguck</i> - - his, hers, its.
<i>Ngär-rin</i> - - me.	<i>Ngan-nung</i> - - you, thee.	<i>Ngün</i> - - him, her, it.
Plural.		
<i>Ngo</i> - - we.	<i>Ngat</i> - - you.	<i>Ngatts</i> - - they.
<i>Ngän-dack</i> - - ours.	<i>Ngo-dack</i> - - yours.	<i>Ngeän-nack</i> theirs.
<i>Ngan-dank</i> - - us.	<i>Din</i> - - you.	<i>Ngin</i> - - them.

SOME RELATIVE PRONOUNS.

<i>Win-yar</i> - - - who.	<i>Win-ya-tuck</i> - - - which.
<i>Win-ya-rait</i> - - - whose.	<i>Ngan</i> - - - what.
<i>Win-yer</i> - - - whom.	

<i>Yar-wo-kat</i> - - - each, every.	<i>Mo-wil</i> - - - all.
<i>Ke-yap wullack</i> - - either, one of two.	<i>Ying-yur-ne</i> - - - such.
<i>Kihng-ma</i> - - - this, these.	<i>Yo-wa</i> - - - other, another.
<i>Man-yo</i> - - - that, those.	<i>Wull</i> - - - both.
<i>Yo-an-yo-dack</i> - - any.	<i>Ke-yap</i> - - - one.

SHOWING THE POSITION OF THE POSSESSIVE PRONOUNS.

<i>Mahm</i> - - - father.	<i>Mahm-en-dack</i> - - our father.
<i>Mahm-eck</i> - - - father mine, my father.	<i>Mahm-ang-ngo-dack</i> - your father.
<i>Mahm-in</i> - - - your father.	<i>Mahm-en-nack</i> - - their father.
<i>Mahm-uch</i> - - - his, her father.	
<i>Bahp</i> - - - mother.	<i>Bahp-en-dack</i> - - our mother.
<i>Bahp-eck</i> - - - mother mine, my mother.	<i>Bahp-ngo-dack</i> - - your mother.
<i>Bahp-in</i> - - - your mother.	<i>Bahp-en-nuck</i> - - their mother.
<i>Bahp-uck</i> - - - his, her mother.	

It will be observed that, either for convenience, or euphony's sake, the pronouns are generally slightly altered.

<i>Woh-räg-ngar</i> - - - you speak.	<i>Wo-räg-o-ngat</i> - - - you speak.
<i>Woh-räg-e kinya</i> - - speaks that one, hespeaks.	<i>Wo-räg-ngatts</i> - - they speak.
<i>Woh-räg-in-ngan</i> - - I spoke.	<i>Woh-räg-in-nang-o</i> - - we spoke.
<i>Woh-räg-in-ngar</i> - - you spoke.	<i>Woh-räg-in-ngat</i> - - you spoke.
<i>Woh-räg-in kinya</i> - - he, she spoke.	<i>Woh-räg-in-ngatts</i> - - they spoke.
<i>Mal-lan woh-räg-in</i> - - I have spoken.	<i>Mal-lang-o woh-räg-in</i> - we have spoken.
<i>Mal-lar woh-räg-in</i> - - you have spoken.	<i>Mal-lat woh-räg-in</i> - - you have spoken.
<i>Mal-la kinya wo-räg-in</i> - he, she has spoken.	<i>Mal-latts woh-räg-in</i> - - they have spoken.

Singular.

<i>Woh-räg-in-ngan mah-luck</i> - - - - - I shall or will speak.
<i>Woh-räg-in-ngar mah-luck</i> - - - - - you shall or will speak.
<i>Woh-räg-in kinya mah-luck</i> - - - - - he, she shall or will speak.

Plural.

<i>Woh-räg-in-ngang-o mah-luck</i> - - - - - we shall speak.
<i>Woh-räg-in-ngat mah-luck</i> - - - - - you shall speak.
<i>Woh-räg-in-ngatts mah-luck</i> - - - - - they shall speak.

In the above, too, the pronouns are here and there somewhat changed.

THE ABORIGINES OF VICTORIA:

SHOWING THE POSITION OF ADJECTIVES.

<i>Yat-yen-ke lar</i>	-	-	a bad house.	<i>Kat-ye-lang-man-yo</i>	-	a sick hand.
<i>Yat-yen-ke kall</i>	-	-	a bad dog.	<i>Kat-ye-langan</i>	-	sick am I, I am sick.
<i>Deül-ke lar</i>	-	-	a good house.	<i>Kat-ye-langar</i>	-	you are sick.
<i>Deül-ke kall</i>	-	-	a good dog.	<i>Kat-ye-langait</i>	-	he, she is sick. (See personal pronouns.)
<i>Yat-yen-ke wut-yo</i>	-	-	a bad man.	<i>Kat-ye-langango</i>	-	we are sick.
<i>Deül-ke wut-yo</i>	-	-	a good man.			

A FEW ADVERBS.

<i>Ying-a</i>	-	-	so.	<i>Ngak</i>	-	-	why.
<i>Wur-rag</i>	-	-	no.	<i>Ngung-ya-gung</i>	-	-	again.
<i>Nyei</i>	-	-	yes.	<i>Kit-yau-wil-lä</i>	-	-	often.
<i>Tyurme</i>	-	-	very.	<i>Nqat-uav-una</i>	-	-	almost.
<i>Ngang-o</i>	-	-	how.				

- In the above, sound *a* as 'a' in father.
e as 'a' in rake, sake.
i as 'i' in sin, ship.
o like 'o' no, so.
u like 'uh' or 'oo' in pool.
ü like 'e' in clerk.
ei like the English 'ie' in die.
au like the English 'ou' in thou.
ng is produced by the nape bone or upper part of the mouth.