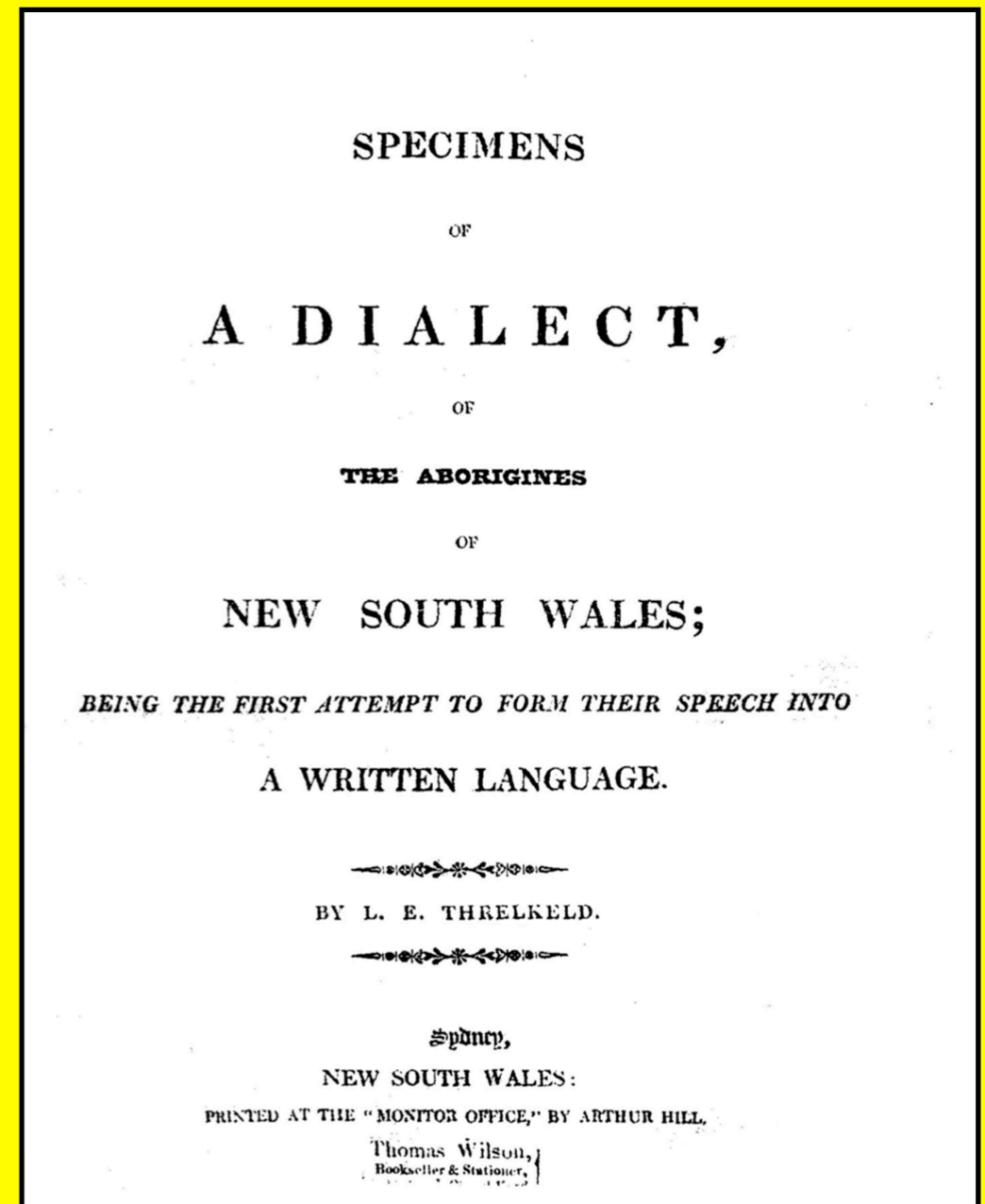


Specimens of a Dialect

5.2

SPECIMENS OF A DIALECT
of the Aborigines of New South Wales;
being the first attempt to form their speech
into a written language
By L. E. Threlkeld. [1827]

This is a work of 27 pages, with an attached
'Circular' commenting on the book, the state
of the Aboriginal Mission, and on certain
difficulties experienced with the Aborigines.



Specimens of a Dialect (1827)

4:1 *Ngahn un-nung? Ngahtoah un-ne.*

ngan anang / ngaduwa ani

Who is there? It is I.

who yonder / I here

Who (is) yonder? / I (am) here.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

4:2 *Ngahtoah mahn-nun. Mahn-nun bahng.*

ngaduwa manan / manan bang

It is I who will take. I will take.

I take-will / take-will I

I will take.

4:3 *Ngahtoah un-te kuh-tahn. Un-te bahng kah-tahn.*

ngaduwa andi gadan / andi bang gadan

It is I who remain here. Here I remain.

I here be-AFF-now / here I be-AFF-now

I am here. Here am I.

4:4 *Ngahtoah weah-nun. Weahn bahng.*

ngaduwa wiyanan / wiyang bang

It is I who am speaking. I speak.

I speak-will / speak-now I

I will speak. I speak.

Specimens of a Dialect (1827)

4:5 *Ngahtoah umah-kaan unne, ngorokahn*

ngaduwa umagayan ani ngurugan

It is I who have made this, this morning.

I make-be-did this night-BEness [sunrise]

I made this (at) sunrise.

4:6 *Unne bahng umah-kaan, ngorokahn*

ani bang umagiyan ngurugan

I have made this, this morning.

this I make-be-did night-BEness [sunrise]

I made this (at) sunrise.

4:7 *Ngahtoah wah-leyn un-tah-ring*

ngaduwa walin andaring

It is I who am going to that place.

I move-ing-now there-to

I am going there.

4:8 *Wah-leyn bahng un-te-ring*

walin bang andaring

I am coming to this place.

move-ing-now I there-to

I am going <to> there.

Specimens of a Dialect (1827)

4:9 *Ngahtoah bo wahl weah bounnoun*

ngaduwabu wal wiya buwanuwan

It is I myself who have spoken to her.

I-EMPH certainly speak-PH her

Emphatically-I certainly spoke (to) her

4:10 *Ngahtoah bo wahl bounnoun buhn-ku-leyn*

ngaduwabu wal buwanuwan bunGulin

It is I myself am about beating her.

I-EMPH certainly her beat-be-ing-now

Emphatically-I certainly am beating her.

4:11 *Ngahtoah bo wah-le-ah-lah wah-kohl*

ngaduwabu waliyala wagul

It is I myself went alone.

I-EMPH move-ing-PH one

Emphatically-I went alone.

5:1 *Ngahn ka be unne? Ngintoah tah unne.*

ngan Ga bi ani / nginduwa da ani

Who art thou now? It is thou. (emphatically.)

who be thou this / thou AFFirm this

Who are you? It (is) you, aye.

Specimens of a Dialect (1827)

5:2 *Ngeroung koah bahn nu weahn ngurrah-le-ko.*

ngirungGuwa ba nu wiyang ngaraligu

I speak it in order for thee to hear.

thee-having I-thee speak-now hear-ing-for

I speak (to) you, for you to be having hearing.

5:3 *Ngintoah tatte bah-nun*

nginduwa didibanan

It is thou who wilt be dead.

thou dead do-will

You will die.

5:4 *Ngintoah kintah, ngahtoah kaahwahrahn.*

nginduwa ginda / ngaduwa giyawarān

It is thou who fearest, It is I who do not.

thou fear / I not-now

You fear; I do not.

5:5 *Ngintoah bo wahl yahrahki, ngintoah kaahwahrahn*

nginduwabu [ngaduwabu] wal yaragayi / nginduwa giyawarān

It is I myself who am evil. It is thou art not.

I-EMPH certainly bad / thou not-now

Emphatically-I am bad; you are not.

MS ERROR

nginduwa-bu thou-EMPH
IN ERROR FOR:
ngaduwa-bu I-EMPH

Specimens of a Dialect (1827)

5:6 *Ngintoah kintah. Kintah be.*

nginduwa ginda / ginda bi

It is thou who fearest. Thou fearest.

thou fear / fear thou

You (are) afraid.

5:7 *Ngintoah kintah kah-nun. Kintah be kah-nun.*

nginduwa ginda ganan / ginda bi ganan

It is thou who wilt fear. Thou wilt be afraid.

thou fear be-will / fear thou be-will

You will be afraid.

5:8 *Newwoah kintah. Kintah noah.*

nyuwuwa ginda / ginda nuwa

It is he who laughs. He laughs.

he laugh / laugh he

He laughs.

5:9 *Newwoah wahl kore yahrahki*

nyuwuwa wal guri yaragayi

It is he who is a bad man.

he certainly man bad

He (is) certainly a bad man.

Specimens of a Dialect (1827)

5:10 *Newwoah wahrekul nowwi tah bah.*
nyuwuwa warigal nawidaba

The dog, it is in the canoe.

he dog canoe-at

He, the dog, (is) in the canoe.

5:11 *Newwoah bo-keyn kokohn tah*
nyuwuwabu gin guganda

It is he himself in the water.

he-EMPH be-now water-at

Emphatically-he is in the water.

6:1 *Unne bo bountoah Patty. Ammoung kin-bah.*
anibu buwanduwa PATTY imuwungGinba

This is Patty with me.

this-EMPH she PATTY me-at

Emphatically-this, she, Patty, (is) at [i.e. with] me.

6:2 *Ammoung kahtoah bountoah wah-nun.*
imuwungGaduwa buwanduwa wanan

She will go with me.

me-in company with she move-will

She will move in company with me.

Specimens of a Dialect (1827)

6:3 *Wonni bountoah teah unnung tatte ammoum bah.*

wanayi buwanduwa diya anang didi imuwunba

My child she is dead.

child she me yonder dead me-of

She, my child, (is) dead yonder.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

6:4 *Ngahn ka bountoah unne? unnoah? unnung?*

ngan Ga buwanduwa ani / anuwa / anang

Who is she this? &c.

who be she this / nearby / yonder

Who is she here, nearby, yonder?

6:5 *Weah, unnoah boat kowwol?*

wiya anuwa BOAT gawal

Is that a large boat?

QUESTION that BOAT big

QUERY: (Is) that a big boat?

6:6 *Ngah ba un ahng kowwol-ahn.*

nga ba anang gawalan

It is a large boat.

be (it is) DONE that big-ness

That is big(ness).

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Specimens of a Dialect (1827)

6:7 *Weah, unnoah murrrohng?*

wiya anuwa marurung

Is that good?

QUESTION that good

QUERY: (Is) that good?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

6:8 *Ngah bah unnoah murrrohng*

nga ba anuwa marurung

It is that is good.

be DONE that good

That is good.

6:9 *Ngahn to bohn buhn-kah-lah?*

ngandu bun bunGala

Who struck him?

who-ERG him beat-be-PH

Who beat him?

6:10 *Ngah le noah bohn buhnkahlah.*

ngali nuwa bun bunGala

It is he struck him.

this-fellow he him beat-be-PH

This fellow, he beat him.

Specimens of a Dialect (1827)

6:11 *Ngah la noah bohn buhncahlah.*

ngala nuwa bun bunGala

It was he struck him.

that-fellow he him beat-be-PH

That fellow, he beat him.

6:12 *Ngah la noah ya.*

ngala nuwa ya

It was he there.

that-fellow he there

That fellow, he, there.

EARLY VOCABULARY

Words not found in later records:

yang, ya there
gabu stop
na for
ya-ra go

6:13 *Wah-nung? Ngah la noah weah-leyn unnung.*

wanang / ngala nuwa wiyalin anang

Where? It was he speaking there.

where / that-fellow he speak-ing-now yonder

Where? That fellow, he, is speaking yonder.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

7:1 *Kah bo, ngaan wah-nun.*

gabu ngiyin wanan

Stop, we will go.

stop we-all move-will

Stop, we will move.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Specimens of a Dialect (1827)

7:2 *Kay i witaḥ ngaan.*

gayi wada ngiyin

Come, we depart.

come we-all depart

Come, we depart.

INTERJECTION *gayi*

gayi IS AN INTERJECTION
IT IS INVARIABLE. IT IS NOT A VERB
gayi = 'come!' [cf. 'cooee']
gayi = attention!, hey!

7:3 *Kay i be yahn-tah, tah-nan, witaḥ ngaan.*

gayi bi yanda / danan wada ngiyin

Come thou hither. Approach, we depart.

come thou hither approach depart we-all

You come approach hither. We depart.

DOUBTFUL ANALYSIS

yanda = 'hither'
THIS IS THE ONLY
EXAMPLE OF THIS USE.
POSSIBLY INSTEAD:

yan da
go AFFirm
go, aye

7:4 *Kah bo, kah bo, wah-ow-wil koah ngaan.*

gabu gabu wawilguwa ngiyin

Stop, stop, that we may go too.

stop stop move-might-having we-all

Stop, stop: we might go.

EARLY VOCABULARY

Words not found in later records:

<i>yang, ya</i>	there
<i>gabu</i>	stop
<i>na</i>	for
<i>ya-ra</i>	go

7:4.1 *ngeroung kahtoah / nurun kahtoah*

ngirungGaduwa / nurunGaduwa

{The ellipsis is *ngeroung kahtoah* or *nurun kahtoah*: thee to be with / you to be with}

thee-in company with / ye-all-in company with

In company with you / you-all.

Specimens of a Dialect (1827)

7:6 *Witah ngaan nowwi tah wihng-ow-wil*
wada ngiyin nawi da wingawil

We depart to row the canoe

depart we-all canoe AFFirm row-might

We depart (so we) might row the canoe, aye.

7:7 *Witah-lahng ngaan. — witah wahl ngaan.*

wadalang ngiyin / wada wal ngiyin

We do depart. We are about to depart.

depart-ness we-all / depart certainly we-all

We departure. We certainly depart.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

7:8 *Yah-ko-un-tah ka ngaan wah nun*

yaguwanda ga ngiyin wanan

When will we depart, ...

when be we-all move-will

When be, we will move ...

7:9 *Reid's mistake ko lahng.*

REID'S MISTAKEgulang

... for Reid's mistake.

REID'S MISTAKE-towards

... towards REID'S MISTAKE

Specimens of a Dialect (1827)

7:10 *Yah-ko-un-tah kahn ngaan (an Idiom)*

yaguwanda gan ngiyin

We do not know when.

when be-now (not know) we-all

Goodness knows when we ...

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

7:11 *Yah-ko-un-tah ngahtohng (another Idiom)*

yaguwanda ngadang

When is it to be? Instead of saying a negative

when [negative]

Nobody knows when

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

7:12 *Weah nu-rur wah-nun Mulubinbah ko-lahng.*

wiya nura wanan mulubinbagulang

Will ye go to Newcastle.

QUESTION you-all go-will NEWCASTLE towards

QUERY: Will you move towards Newcastle?

7:13 *Weah-lah nurur, ngahtoah wita.*

wiyala nura ngaduwa wada

Do ye talk and I will go.

speak-IMP! you-all I depart

You must speak; I depart.

Specimens of a Dialect (1827)

7:14 *Kahri nurur tah-kaan ngorukahn tah.*

garayi nura dagayan nguruganda

Ye have eaten Kangaroo this morning.

kangaroo you-all eat-be-did night-BEness [sunrise]-at

You ate kangaroo at sunrise.

8:1 *Ngahn bo bahrur uwah? Bahrur nahpahl.*

nganbu bara uwa / bara nabal

Who are they gone? They are women.

who-EMPH they-all move-PH / they-all woman

Emphatically-who, they, went? They (are) women.

8:2 *Ngahn bo kahn (an Idiom for a negative)*

nganbu gan

(an Idiom for a negative) Instead of saying, I do not know.

who-EMPH be-now (not know)

Emphatically-who? Goodness knows.

xxxxx *Weah lahng bahrur. Weah-leyn bahrur.*

wiyalang bara / wiyalin bara

They do talk They are talking.

speak-ness they-all / speak-ing-now they-all

They speakness [i.e. are in conversation]; they are speaking.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Specimens of a Dialect (1827)

8:4 *Witah-kah-bah buhrur.*

wada ga ba bara

They are departed.

depart be DONE they-all

They are >done<-depart(ed).

8:5 *Witah bah le wah-ow-wil yah-ke-tah.*

wada bali wawil / yagida

Thou and I will go now. Now it is.

depart we-two move-might / now

We-two might depart-move. Now.

8:6 *Min-nah-ring ko lahng bah le bohn weah-lah?*

minaringGulang bali bun wiyala

Why art thou and I to speak to him

what-towards to we-two him speak-RECIP

Towards what [i.e. why] (do) we-two speak reciprocally (to) him?

8:7 *Ah-lah! bulah! kah bo!*

ala bula gabu

Hallo! ye two! stop!

ho you-two / stop!

Hey, you, stop.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Specimens of a Dialect (1827)

8:8 *Weah bulah tahnah wah-nun? A-a, wah-nun- bahle.*
wiya bula danan wanan / aya wanan bali

Will ye two come? Yes we will come.

QUESTION you-two approach move-will / YES move-will we-two

QUERY: Will you-two approach-move? Yes, we-two will move.

8:9 *Won-tah ko lahng bulah?*

wandagulang bula

Whither are ye two going?

where-towards you-two

Towards where you-two?

8:10 *Won-tah ko lahng bulah unning buloahrah?*

wandagulang bula anang bulwara

Whither are they two going?

where-towards they-two yonder they-two

Towards where the two yonder, they-two?

9:1 *Min-nah-ring unne? minnahring kahn.*

minaring ani / minaring gan

What is this? What is it being? for, don't know

what this / what be-now (not know)

What's this? Goodness knows what.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'

PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Specimens of a Dialect (1827)

9:2 *Min-nah-ring unnoah? minnahring ngahtoing.*

minaring anuwa / minaring ngadang

What is that? What thing is it? for a negation.

what that / what that [negative]

What's that? Nobody knows what.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

gan: goodness knows
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9:3 *Min-nah-ring tin bah unnoah?*

minaringdin ba anuwa

What is that for? (a signal was Hoisted)

what-because DONE that

What (was) that for?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS
be-
cause **from** **LOC at** **ALL to** **PERL thru/by**

-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

9:4 *Murrenowwi tin bah unnoah.*

mari nawidin ba anuwa

That is about the ship. concerning,

big canoe-because DONE that

That (was) because of the ship.

9:5 *Min-nah-ring tin bountoah unnung tuhn-ka-leyn?*

minaringdin buwanduwa anang danGalin

Why does she cry there?

what-because she yonder cry-ing

Why (is) she crying yonder?

Specimens of a Dialect (1827)

9:6 *Min-nah-ring tin khan.*

minaringdin gan

(an Idiom for) I do not know.

what-because be-now (not know)

Goodness knows why.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TKID STATES THESE TO BE IDIOMS.
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PERHAPS LITERALLY: be-now, 'being'
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-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	–
-din	168	39	25	–	8
-lin	12		–	–	–
-rin	2		–	–	5

9:7 *Mah-mu-yah tin boantoah tuhn-ka-leyn?*

mamuyadin buwanduwa danGalin

On account of the corpse she is crying.

corpse-because she cry-ing-now

She is crying because of the corpse.

9:8 *Min-nah-ring kahn be weahn?*

minaring Gan bi wiyān

What dost thou say?

what be-now (not know) thou speak-now

What (do) you speak? Goodness knows.

9:9 *Min-nah-ring ka unnoah nung?*

minaring Ga anuwanung

What is that there? (Something must be moving.)

what be that-ACC

What's that?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

9:10 *Minnahring ko ka unnoah nung?*

minaringGu ga anuwanung

What is that there for?

what-for be that-ACC

What's that for?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

9:11 *Mah koro ko lahng turah-nun bahng*

magurugulang duranan bang

It is for fish (to do something to fish) I will.

fish-towards pierce-will I

I will pierce for fish.

9:12 *Min-nah-ring be unnoah kurrah-leyn?*

minaring bi anuwa garalin

What is it thou art carrying?

what thou that carry-ing-now

What's that you are carrying?

9:13 *Min-nah-ring ko be unnoah kurrah-leyn?*

minaring Gu bi anuwa garalin

For what art thou carrying that?

what-for thou that carry-ing-now

What are you carrying that for?

Specimens of a Dialect (1827)

9:14 *Min-nah-ring be unnoah petahn?*

minaring bi anuwa bidan

What is that thou drinkest? (The answer.)

why thou that drink-now

What's that you drink?

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

9:15 *Kokoin bahng unne petahn.*

guguwin bang ani bidan

This is water I drink.

water I this drink-now

This (is) water (that) I drink.

9:16 *Min-nah-ring be unnoah tah-ka-leyn?*

minaring bi anuwa dagalin

What is that thou art eating?

what thou that eat-be-ing-now

What's that you are eating?

9:17 *Kahri bahng unne tah-ka-leyn.*

garayi bang ani dagalin

This is Kangaroo I am eating.

kangaroo I this eat-be-ing-now

This (is) kangaroo I am eating.

Specimens of a Dialect (1827)

10:1 *Minnahring berung umah unnoah?*

minaringbirang uma anuwa

What is that made of? (i. e. from, out of.)

what-from make that

What (is) that made from? ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

10:2 *Koli berung; Brass berung tah unne.*

gulayibirang / BRASSbirang da ani

Of wood; it is of brass — this.

timber-away from / BRASS-away from AFFirm this

... from timber; from brass, this, aye.

10:3 *Minnahring berung kahn.*

minaringbirang Gan

(an Idiom.) for, what can it be made of?

what-away from be-now (not know)

... from what, goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TKLD STATES THESE TO BE IDIOMS.
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PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

10:4 *Minnahring tin be kah-kah-lah buk-kah?*

minaringdin bi gagala baga

On what account was't thou so furious?

what-because thou be-be-PH anger

Why were you angry?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS. THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

Specimens of a Dialect (1827)

10:5 *Ngukung tin bahng kahkakah bukkah.*

ngugungdin bang gagala baga

On account of Wife I was furious.

woman-because I be-be-PH anger

I was angry because of (my) wife.

10:6 *Minnahring tin ngahtohng.*

minaringdin ngadang

(an Idiom.) From no cause.

what-because [negative]

Nobody knows why

10:7 *Minnahring ko be noun turah?*

minaringGu bi nuwan dura

What didst thou pierce her with?

what-using thou her pierce-PH

What did you pierce her using?

10:8 *Kotah ro, Wahre ko, Bibi to.*

gudaru / warigu / bayibayidu

With a Waddy; Spear The Axe has.

club-using / spear-using / hatchet-using

... Using a club; using a spear; using a hatchet.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'

PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Specimens of a Dialect (1827)

10:9 *Minnahring tin be noun turah?*

minaringdin bi nuwan dura

From what cause didst thou spear her?

what-because thou her pierce-PH

Why did you pierce her?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

10:10 *New-wahrah kahn to bahng turah bounnoun*

nyuwaragandu bang dura buwanuwan

Through anger, I speared her.

anger-BEness-using I pierce-PH her

I pierced her using anger. / I, anger-agent, pierced her.

ERGative / INSTRumental

THE SUBJECT OF A TRANSITIVE SENTENCE IS SUFFIXED

ERG(ative)

IN ABORIGINAL LANGUAGES THE SAME SUFFIX IS COMMONLY USED FOR **INSTR**(umental)

10:11 *Min ahn beyn wonni: Wonni korean.*

minan bin wanayi / wanayigurin

How many children hast thou: None.

how many thee child / child-lacking

How many child(ren) (have) you? Child-less.

10:12 *Min ahn beyn terrahkul ngeroambah?*

minan bin diragal ngirumba

How many Peaches hast thou with thee?

how many thee tooth-belong (peach) thee-of

How many peach(es) of you?

Specimens of a Dialect (1827)

10:13 *Kowwol kowwol ammoambah.*
gawal gawal imuwumba

I have many.

big big [many] me-of

Many of me.

10:14 *Mihn ahn to? Kowwol kowwol o.*
minandu / gawal gawalu

How many have? A great many.

how many-ERG / big big (many)-ERG

How many? Many.

ERGative / INSTRumental

THE SUBJECT OF A TRANSITIVE SENTENCE IS SUFFIXED
ERG(ative)
IN ABORIGINAL LANGUAGES THE SAME SUFFIX IS COMMONLY USED FOR **INSTR**(umental)

10:15 *Min ahn kohl-bun-te-nun?*
minan gulbandinan

How much is to be cut?

how many cut-AFF-will

How much will (someone) cut?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'

10:16 *Wah-ra-ah kohn [[kohl]] -bun-te-lah.*
waraya ganbandiya

Let a little be cut.

little cut-AFF-IMP!

(Someone) must cut (a) little.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

SPECIAL VOCABULARY

gadban... / galban ... / galing...
Cut

Specimens of a Dialect (1827)

10:17 *Kowwol kowwol kohlbunte-ah.*
gawal gawal gulbandiya

A great quantity is already cut.

big big [many] cut-AFF-PH

(Someone) cut a lot.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

SPECIAL VOCABULARY

gadban... / galban ... / galing...
Cut

10:18 *Min ahn kahn.*

minan gan

(an Idiom for.) None is

how many be-now (not know)

How much? Goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

11:1 *Min-nung bah-nun i yah be loah?*

minang banan ngaya bi luwa

what will become of thee?

what do-will then thee-he

What will he then do (with) you?

11:2 *Min-nun kahn.*

minan gan

(an Idiom intimating.) I do not know nor care.

what be-now (not know)

Goodness knows what.

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

Specimens of a Dialect (1827)

11:3 *wonkul be kah-nun.*

wanGal bi ganan

Thou wilt be a fool

stupid thou be-will

You will be stupid.

11:4 *Min-nam-bah beyn unnoah mattahrah?*

minam ba bin anuwa madara

What is the matter with thy hand?

what DONE thee that hand

What (was) done (to) you, that hand?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

11:5 *Teir-bung-ah. Kun-ah. Kullah-bah.*

dyirbangGa / gana / galaba

It is broken. It is burnt, It is cut with a knife.

break-do-compel-PH / burn-PH / cut-PH

Broken; burnt; cut.

SPECIAL VOCABULARY

gadban... / galban ... / galing...
Cut

11:6 *Min nung u-pah-leyn be unnoah?*

minang ubalin bi anduwa

what is that thou art doing;

what do-ing thou that

What (is) that you are doing?

Specimens of a Dialect (1827)

11:7 *Mirre-leyn bahng wahre.*

mirilin bang wari

I am sharpening a spear.

sharp-ing-now I spear

I am sharpening the spear.

11:8 *Ka-ah-wi yallah-wah-leyn bahng.*

gawayi yalawalin bang

(No) It is, I am sitting still.

no sit-ing-now I

No, I am sitting.

11:9 *Min nung bah-nun be bung i?*

minan banan bi bangayi

What wilt thou make? to day?

how many do-will thou now

What will you do today?

11:10 *U-pah-nun bahng wahre bung i?*

ubanan bang wari bangayi

I will make a spear to day.

do-will I spear now

I will make a spear today.

Specimens of a Dialect (1827)

11:11 *U-pah wahl bahng wahre bung i?*

uba wal bang wari bangayi

I shall make a spear today. (am about to &c.)

do certainly I spear now

I certainly make a spear today.

11:12 *Min-nah-ring ko mahkoro? Tah-ke-le-ko.*

minaringGu magaru / dagiligu

What is fish for? For to be eat.

what-for fish / eat be-ing-for

What (is) fish for? For eating.

11:13 *Minnahring unne bung i kah-tahn?*

minaring ani bangayi gadan

what is to day?

what this now be-AFF-now

What is this today?

11:14 *Yah re Friday.- Mir kah Friday unne bung i.*

yari FRIDAY / maga FRIDAY ani bangayi

It is Friday.- This today (—) Friday. [Being as Friday, (unknown) — this time. /]

mayhap Friday / perhaps Friday this now

Probably Friday. Perhaps this (is) Friday today.

EARLY VOCABULARY

Words not found in later records:

yang, ya	there
gabu	stop
na	for
ya-ra	go
yari	mayhap

Specimens of a Dialect (1827)

11:15 *Minnahring ko unnung upaah?*

minaringGu anang uba

what is (it) put there for? (2 balls as a signal.)

what-for yonder do

What does it for yonder?

11:16 *Yah re upaah murrenowwi ko buloahrah ko.*

yari ubaya mari nawigu bulwaragu

It has been put for two Ships (as a signal)

mayhap do-PH big canoe-for two-for

Probably done for the two ships.

11:17 *Minnahring be unnoah tah-tahn?*

minaring bi anuwa dadan

What is that thou eatest?

what thou that eat-AFF-now

What's that you eat?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

11:18 *Mahkoro unne bahng tah-tahn.*

maguru ani bang dadan

Fish is what I eat.

fish this I eat-AFF-now

This (is) fish (that) I eat.

12:0 *Won? or Wahn?*

wan

XXXXXXXX

where

Where?

12:1 *Won tah tin koah horse? Sydney tin.*

wandadinGuwa HORSE / SYDNEYdin

From what place, or whence is the horse. From Sydney.

where-from-having HORSE / SYDNEY-from

Whereabouts (is) the horse from? From Sydney.

12:2 *Won tah ko-lahng unne? (Ellipsis Uwahn.)*

wandagulang ani / uwan

Whither does this go?

where-towards this (here) / move-now

Towards where (is) this? It moves.

Specimens of a Dialect (1827)

12:3 *Won tah ko lahng unnoah nowwi wah-leyn?*

wandagulang anuwa nawi walin

Whither does the canoe go?

where-towards that canoe move-ing-now

That canoe is moving towards where?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

12:4 *Won tah ko lahng ngaan?*

wandagulang ngiyin

Where is it for do we?

where-towards we-all

Towards where (are) we?

12:5 *Mulubinbah ko lahng*

mulubinbagulang

Newcastle for do.

Newcastle-towards

Towards Newcastle.

12:6 *Won-tah-ring noah uwah?*

wandaring nuwa uwa

Whither is he gone?

where-to he move-PH

Where did he move to?

Specimens of a Dialect (1827)

12:7 *Koeyohng bountoah un am bo.*

gwiyang buwanduwa anambu

She is at the Camp.

fire she there-EMPH

She (is at) the camp emphatically-yonder.

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

12:8 *Won tah ko lahng be? Sydney ko lahng bahng.*

wandagulang bi / SYDNEYgulang bang

Whither art thou? To Sydney I am (going)

where-towards thou / SYDNEY towards I

Where (are) you to? I, towards Sydney.

12:9 *Won tah ring ngurur uwah? Un te ko ngaan uwah.*

wandaring nura uwa / andigu ngiyin uwa

Where have ye moved to. To here.

where-to you-all move-PH / here-to we-all move-PH

Where did you move to? We moved to here.

12:10 *Won tah ring we-reyn wibbe ko?*

wandaring wirin wibigu

Whither is the wind blowing?

where-to operate-now wind-ERG

Where does the wind operate [i.e. blow] to?

Specimens of a Dialect (1827)

12:11 *Pah ki tin wibbe.*

bagayidin wibi

From the Southward is the wind.

south-from wind

The wind, from the south.

12:12 *Won tah berung be? Nowwi tah berung bahng.*

wandabirang bi / nawidabirang bang

Where hast thou come? From the canoe.

where-from thou / canoe-away from I

Where are you from? I, from the canoe.

12:13 *Won tah ko ka bahng unne kur-reyn.*

wandagu ba bang ani garin

Whither am I carrying this?

where-to DONE I this carry-now

Where do I carry this to?

12:14 *Un-to-ah ko yohng koke-rah ko.*

anduwagu yung / gugiragu

To what place there to the house.

there-to there / hut-to

To there; to the hut.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

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-lin	12		—	—	—
-rin	2		—	—	5

EARLY VOCABULARY

Words not found in later records:

yang, ya	there
gabu	stop
na	for
ya-ra	go
yari	mayhap

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

12:15 *Won tah tin unnoah? Wokkah tin.*

wandadin anuwa / wagadin

Whence that? From up.

where-from that / high-from

Where's that from? From up.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

12:16 *Won nung ka beyn kahri? Unne bo.*

wanang Ga bin garayi / anibu

Where is thy Kangaroo? This is, it

where be thee kangaroo / this-EMPH

Where is your kangaroo? Emphatically-here.

12:17 *Won nung ka beyn ngukuhg? Unne bo bountoah.*

wanang Ga bin ngugang / anibu buwanduwa

Where is thy wife? This is she.

where be thee woman / this-EMPH she

Where is your wife? Emphatically-here she (is).

13:1 *Won nung kowwol? Unne kowwol.*

wanang Gawal / ani gawal

Which is big? This is big.

where big / this big

Which (is) big? This (is) big.

Specimens of a Dialect (1827)

13:2 *Unnoah bah-te kowwol.*

anuwa badi gawal

That is the biggest.

that continue (more) big

That is more big.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

MYSTERY WORD: *badi*

badi

USED ONLY AS A stand-alone WORD
DEFINED AS 'more, continue the action'
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
 - 'larger' : (I have **more** than you)
- DID **badi** SERVE FOR BOTH [?]

13:3 *Won tah ring bountoah uwahn?*

wandaring buwanduwa uwan

Whither does she go?

where-to she move-now

Where does she move to?

13:4 *Un tah ring Mulubinbah ko lahng.*

andaring / mulubinbagulang

To that place to Newcastle.

there-to / NEWCASTLE-towards

To there. Towards Newcastle.

13:5 *Won nung ka Bun uhmbah kokere kahtahn?*

wanang Ga BUNumba gugiri gadan

Where is Bun's house. (Bun a man's name)

where be Bun-of hut be-AFF-now

Where is Bun's hut?

Specimens of a Dialect (1827)

13:6 *Won nung teah kaktahn boat ammoam bah?*
wanang diya gadan BOAT imuwumba

Where is my boat?

where me be-AFF-now BOAT me-of

Where, (to) me, is my boat?

13:7 *Won nung bountoah unnung*

wanang buwanduwa anang

Which is the She there? (two birds were flying)

where she yonder

Which (is) she, yonder?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

13:8 *Won nung be mahn-nun, unne, unnoah?*

wanang bi manan ani / anuwa

Which wilt thou take this or that?

which thou take-will this / that

Which will you take: this, that?

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

13:9 *Unnoah tah, umahn bahng*

anuwa da uman bang

I take that.

that AFFirm make-now I

That, aye, I take.

Specimens of a Dialect (1827)

13:10 *Won nung be a? unne bahng.*

wanang bi ah / ani bang

Where art thou, ay? Here I am.

where thou eh / here I

Where are you, eh? Here I (am).

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

13:11 *Won nayn kanoah ye terrah?*

wanan ga nuwa yidara

Which way is he named? (or what is &c.)

what be he name

He is name(d) what?

13:12 *Berabhahn ye-terrah-buhl*

Biraban yidarabul

Eagle Hawk is named.

Biraban name-PATient

Name(d) Biraban.

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

-bal PATient

THERE ARE 12 INSTANCES OF **-bal** PATient IN THE AWA RECORDS, AND ALL ARE FOR THE WORD **wara-bal**: fill-PATient, OR MEANING 'flat, WITH THE SAME UNDERLYING SENSE

13:13 *Threlkeld ye-terrah-buhl bahng*

THRELKELD yidarabul bang

I am named Threlkeld.

THRELKELD name-PATient I

I (am) name(d) THRELKELD.

Specimens of a Dialect (1827)

13:14 *Won nayn be bereke-ah?*

wanan bi birigi ya

Where wilt thou sleep

where thou lie ah

Where (do) you lie, ah?

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

13:15 *Ngeah kah i bahng bereke-ah*

ngiyagayi bang birigi ya

I shall sleep here.

like this I lie here

I lie like this, ah.

13:16 *Won nayn noah uwah? nga a noah uwah*

wanan nuwa uwa / ngaya nuwa uwa

Which way is he gone? Forward he is gone.

where he move-PH / then [?] he move-PH

Where id he move? He moved xxx.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.
EVERYWHERE ELSE

ngaya = 'then'

THERE ARE NO OTHER
EXAMPLES OF **ngaya**: forward

13:17 *Won nayn kahn.*

wanan gan

an idiom for, Do not know.

where be-now (not know)

Goodness knows where.

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Specimens of a Dialect (1827)

14:1 *Won nayn bahng unne weahn ye terrah?*

wanan bang ani wiyan yidara

Which way am I to say what this is named?

where I this speak-now name

How (do) I speak this name?

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

14:2 *Won nayn unne purri ye terrah? Pahmi kahn*

wanan ani barayi yidara / bamigan

What is this land called? It is Pahmi.

what this earth name / PAHMI be-now

What (is) the name (of) this land? (It) is PAHMI.

14:3 *Won nayn ngaan wah-lah*

wanan ngiyin wala

Which way shall we go?

where we-all move-ing

Where are we moving?

14:4 *Neah kah-i ngaan wah lah*

ngiyagayi ngiyin wala

This way, we shall go. (It is this way or here)

like this we-all move-ing

We are moving like this.

Specimens of a Dialect (1827)

14:5 *Won nayn bahle wah-lah? ngeah kah.*

wanan bali wala / ngyi yaga

Which way shalt thou &c. I go? This way.

where we-two move-ing / like this

Where are we-two moving? Like this.

INTERROGATIVES			
min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

14:6 *Won tah kah-laan unnoah nahpahl?*

wandagalin anuwa nabal

Where does that Woman belong?

where-belong (f) that woman

Where (does) that woman belong?

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

-gan / -gani / -gal	
-gan	agent (person who acts) (cf. Eng. -er baker, walker)
-gani	entity
-gal	belong (e.g. part of a group)
-galin	belong (f) —for a woman

Tkld INTERCHANGEABLY USED	
-gan	(agent) AND -gang (BEness)

14:7 *Won tah tin unnoah mahn-tahn*

wandadin anuwa mandan

Where is that taken from?

where-from that take-AFF-now

Where (does someone) that take from?

PASSIVE IGNORED
Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

-kin /-din: CAUS/LOC/ALL/PERL					
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:					
	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
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-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

14:8 *Won tah nurur buhn-ke-lahng?*

wanda nura bunGilang

Where do ye fight? (The Do is present tense.)

where you-all beat-be-RECIP-now

Where are you beating one-another [i.e. fighting]?

Specimens of a Dialect (1827)

14:9 *Un te ngaan buhn-ke-lahng un te
andi ngiyin bunGilang andi*

Here we fight.

here we-all beat-be-RECIP-now here

Here, we beat one-another [i.e. fight], here.

14:10 *Won am beyn buhn-kah-lah
wanam bin bunGala*

What part of thee was struck?

where thee beat-be-PH

Where (did someone) beat you?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

14:11 *Unne teah buhn-kah-lah wollung
ani diya bunGala walang*

This, my bead was struck.

this me beat-be-PH head

(Someone) beat me this, (my) head.

14:12 *Won tah be unnoah mahn-kah-lah
wanda bi anuwa manGala*

Where was it thou didst catch that?

where thou that take-be-PH

Where (did) you take [i.e. catch] that?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

14:13 *Mulubinbah kah-laan bountoah.*
mulubinbagalin buwanduwa

She belongs to Newcastle.

Newcastle-belong (f) she

She belongs (to) Newcastle.

-gan / -gani / -gal

-gan agent (person who acts)
 (cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)
-galin belong (f) —for a woman

 Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

14:14 *Unne bountoah Ireland kah-laan*
ani buwanduwa IRELANDgalin

This she belongs to Ireland. (or Irish)

this she IRELAND-belong (f)

This, she, belongs (to) Ireland.

14:15 *Won tah ko lang? Korung ko lahng.*
wandagulang / gurungGulang

Whither do? To the Bush do. —

where-towards / scrub-towards

Towards where? Towards the scrub.

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

14:16 *Wonam bountoah? Un am bo bountoah.*
wanam buwanduwa / anambu buwanduwa

Where is She? At that place she is.

where she / there-EMPH she

Where (is) she? She (is) emphatically-there.

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

Specimens of a Dialect (1827)

14:17 *Won am bahrah? Un am bo Sydney.*

wanam bara / anambu SYDNEY

Where are they at? At Sydney they are.

where they-all / there-EMPH SYDNEY

Where (are) they? Emphatically-there, Sydney.

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

INTERROGATIVES

min	what/which	wanang	where, which
minan	how many	wanda	where
minang	what	yaguwanda	when
minaring	what	yaguwayi	why/how
ngan	who		

14:18 *Won am bountoah? Noah? Kora? Nahpahl?*

wanam buwanduwa / nuwa / gura / nabal

Where at is She? He Man? Woman?

where she / he / man / woman

Where (is) she? he; the man; the woman?

15:0 *Ngahn?*

ngan

An Interrogative : who? who is?

who

Who (is)?

15:1 *Allah! Ngahn be ye terrah Ngahn unnung?*

ala ngan bi yidara / ngan anang

Hallo! what is thy name? who is there?

ho who thou name / who yonder

Hey; who [i.e. what] (are) you name(d)?
Who (is) yonder?

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yari	stop, mayhap
gayi	come	yayi	hold on!
ma	go on!	yabalan	woe
wa	ahem	yaguwayi	beware
wiwi	warning (Mind!)	yila	ho (hey)
	biyara		amaze (wow!)
	yanawu		let-it-be (Desist)

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

15:2 *Ngahn un ahng? Ngahn ngahtohng.*

ngan anang / ngan ngadang

who is that? Don't know

who there / who [negative]

Who (is) yonder? Nobody knows.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

15:3 *Ngahtoah Berahbahn.*

ngaduwa biraban

It is I Eagle Hawk.

I Biraban

I (am) Biraban.

15:4 *Patty bountoah. Kaahrahn Patty korean.*

PATTY buwanduwa / giyaran PATTYgurin

It is Patty. No it is not Patty

PATTY she / not-now PATTY-lacking

She (is) Patty. Not now: Patty is lacking.

15:5 *Ngahn noah unne? unnoah? un ahng unnung?*

ngan nuwa ani / anuwa / anang / anung

who is this he? that? At this place? There?

who he here / nearby / yonder

Who (is) he, this (fellow); nearby; yonder.

Specimens of a Dialect (1827)

15:6 *Ngahn bulah uwah? Dismal bulah Jem.*

nganbu bula uwa / DISMAL bula JEM

who are the two who went? Dismal and Jem.

who-EMPH they-two move-PH / DISMAL they-two JEM

Emphatically-who (are) they two (who) moved? They (are) DISMAL and JEM.

15:7 *Ngahn noah unnung, mureung? Korung*

ngan nuwa anang muriyang / gurang

who is he there towards the sea? The Bush?

who he yonder forward / scrub

Who (is) he yonder, the east, the scrub.

MS ERROR [?]

muriyang forward, east
'sea': **garawa, wambal**
PERHAPS CONFUSION:
garawa sea
gurang scrub
OR 'sea' AND 'east':
NOTE; BOTH HAVE *e, a, s*

15:8 *Ngahn to turah bounnoun? Ngah le noah.*

ngandu dura buwanuwan / ngali nuwa

who has Speared her? It is he has.

who-ERG pierce-PH her / this-fellow he

Who pierced her? He, this fellow.

15:9 *Ngah-le noah ya, Ngah-lah noah yohng.*

ngali nuwa ya / ngala nuwa yung

It is he here. It is he there. or This is he who &c.

this he there / that he there

He, this fellow, here; he, that fellow, there.

EARLY VOCABULARY

Words not found in later records:

yang, ya there
gabu stop
na for
ya-ra go
yari mayhap

Specimens of a Dialect (1827)

15:10 *Ngahn to unne umah? Mah, U-mah-lah,*

ngandu ani uma / ma umala

who has done this? Try to do. Make it.

who-ERG this make-PH / go on! make-IMP!

Who made [i.e. did] this? Go on, do it!

INTERJECTIONS			
ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
biyara	amaze (wow!)		
wiwi	warning (Mind!)		
yanawu	let-it-be (Desist)		

SUFFIX -la	
-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

15:11 *Ngahn to beyn umah kopahro?*

ngandu bin uma gubaru

who has colored thee with red ochre?.

who-ERG thee make-PH red-using

Who made [i.e. did] you [i.e. did this to you], using red?

15:12 *Ngahtoah umah-laan.*

ngaduwa umalayan

It is I have done.

I make-ing-did

I was making [i.e. doing] (it).

15:13 *Ngahn nung ka umah-nun bahng?*

nganung Ga umanan bang

whom shall I do?

who-ACC be make-will I

Whom is (it, that) I shall make [i.e. do]?

Specimens of a Dialect (1827)

15:14 *Unnoah bohn umah-lah.*

anuwa bun umala

Do, do it to him,

that him make-IMP!

(You) must make [i.e. do] it (to) him, that fellow!

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

15:15 *Ngahn to mahn-nun kurre kurre?*

ngandu manan gari gari

who will have the first (in fishing)

who-ERG take-will first

Who will take [i.e. catch] the first?

15:16 *Ngah-lah noah mahn-nun.*

ngala nuwa manan

That is he who will have (or eatch, or hold)

that-fellow he take-will

That fellow, he will take [i.e. catch].

15:17 *Kaahwahrahn be mahn-nun, Newwoah mahn-nun.*

giyawaran bi manan / nyuwuwa manan

It is not thou wilt take It is he will

not-now thou take-will / he take-will

You will not take [i.e. catch]. He will take [i.e. catch].

Specimens of a Dialect (1827)

16:1 *Ngahn bo Perewol un te? Ngintoah.*

nganbu biriwal andi / nginduwa

Who is the chief here? It is thou.

who-EMPH chief here / thou

Emphatically-who (is) the chief here? You.

16:2 *Kaahwahrahn bahng Perewol korean.*

giyawaran bang biriwalgurin

It is not, I am not chief.

not-now I chief-lacking

I am not the chief-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

16:3 *Unne noah? A, a, unnoah tah, noah.*

ani nuwa / aya anuwa da nuwa

This he? yes, that is he.

this he / yes that AFFirm he

(Is) this he? Yes, that is he, aye.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

16:4 *Ngah unnoah, ngeroambah ; kaah wi.*

nga anuwa ngirumba / giyawayi

Is it thine that? no. (see the Elipsis)

be that thee-of / no

Is that yours? No.

nga MEANINGS

- nga** = or/nor/neither 69
 - nga** = be (it is) (alternative to **ga**) 21
 - nga** = see (alternative to **na**)
- OFTEN UNCLEAR WHICH MEANING TKld INTENDED

Specimens of a Dialect (1827)

16:5 *The Ellipsis is, Ammoambah korean;*

imuwungGurin

not mine.

me-lacking

Me-lacking [i.e. not me, not mine].

16:6 *Ngah-le ko bah bohn*

ngaliguba bun

It belongs to him.

this-of him

Him, that fellow's.

16:7 *Ammoambah tah unnoah*

imuwumba da anuwa

It. is mine that.

me-of AFFirm that

That (is) mine, aye.

16:8 *Ngahn-uhm-bah ka wahrekul?*

nganumba ga warigal

Whose is the Dog?

who-of be dog

The dog is whose?

Specimens of a Dialect (1827)

16:9 *Bumburukahn-uhmn-bah wahrekul*
bamburuganumba warigal

Bumburukahn's Dog.

Bamburugan-of dog

Bamburugan's dog.

16:10 *Ngahn-uhm-bah kahn*

nganumba gan

(an Idiom for) I do not know. (as much as to say)Where be (it)

who-of be-now (not know)

Goodness knows whose.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
 TkId STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
 PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

16:11 *Ngahn-uhm-bah ka uhnoah nahpahl?*

nganumba ga anuwa nabal

Whose it that woman?

who-of be that woman

That woman is whose?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

16:12 *Ngahn kin berung be uhnoah mahn-kah-lah?*

nganGinbirang bi anuwa manGala

From whom didst thou take that?

who-from thou that take-be-PH

You took that from whom?

Specimens of a Dialect (1827)

16:13 *Mr. Brooks kin berung. Mulubinbah kah berung.*

Mr BROOKSginbirang / mulubinbagabirang

From Mr. Brooks. From Newcastle.

Mr BROOKS-away from / NEWCASTLE-away from

From Mr BROOKS; from Newcastle.

16:14 *Ngahn am be weahn Ngeroam bahng weahn.*

nganung bi wiyan / ngirung bang wiyan

To whom speakest thou? To thee I speak.

who-ACC thou speak-now / thee I speak

You speak (to) whom? I speak (to) you.

16:15 *Ammoung be weahn? kaahwi*

imuwung bi wiyan / giyawayi

Is it to me thou speakest (No.)

me to thou speak-now / no

(Do) you speak (to) me? No.

16:16 *Nge-ko-ung bahng weahn.*

ngigung bang wiyan

To him I speak.

him I speak-now

I speak (to) him.

Specimens of a Dialect (1827)

16:17 *Ngahn bo wih-ngun-nun nowwi tah?*

nganbu winganaw nawi da

Who is it will row the canoe (paddle)

who-EMPH row-will canoe AFFirm

Who will row the canoe, aye?

17:01 *We-ah.*

wiya

Say. Used interrogatively.

QUESTION

QUERY

17:02 *weah-lah.*

wiyala

It appears to be part of the Verb, to speak,

speak-RECIP

Speak to one another [i.e. converse].

17:03 *Weah*

wiya

Do Speak, Imperative, Say or tell.

speak-IMP!

(You) must speak!

Specimens of a Dialect (1827)

17:1 *Weah be unte kahl mahkoro mahn-nun?*

wiya bi andigal magaru manan

Wilt thou take some of the fish Hereof?

QUESTION thou here-belong fish take-will

QUERY: Will you take here-belong [i.e. some of these] fish?

17:2 *A-a, mahn-nun bahng*

aya manan bang

Yes, I will take.

yes take-will I

Yes, I will take (some).

17:3 *Weah be unte kahl tah-ow-wah*

wiya bi andigal dawa

Wilt thou eat some of this, here?

QUESTION thou here-belong eat-move

QUERY: (Do) you eat here-belong [i.e. eat some of this here]?

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

17:4 *A-a tah-nun bahng untoah kahl.*

aya danan bang anduwagal

Yes I will eat of that, (Thereof.)

yes eat will I there-belong

Yes, I will eat there-belong [i.e. some of that].

Specimens of a Dialect (1827)

17:5 *Tah-ow-wah karan.*

dawa garan

Eat it all.

eat-IMP! all

(You) must eat (it) all!

17:6 *Weah be unte yallah-wah-nun?*

wiya bi andi yalawanan

Wilt thou rest here? Motion, to come or go.

QUESTION thou here sit-will

QUERY: Will you sit here?

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

17:7 *Yallah-wah-nun bahng unte.*

yalawanan bang andi

I will rest here.

sit-now I here

I will sit here.

17:8 *Yallah-wahn bahng unte.*

yalawan bang andi

I rest here.

sit-now I here

I sit here.

Specimens of a Dialect (1827)

17:9 *Unte bahng Unte yallah-wahn.*

andi bang andi yalawan

Here I rest here.

here I here sit-now

Here, I sit here.

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

17:10 *Weah be untoah bereke-nun?*

wiya bi anduwa biriginan

Wilt thou sleep on that place

QUESTION thou there lie-will

QUERY: Will you lie there?

17:11 *Kaahwi bahng untoah, untebo bahng bereke-nun.*

giyawayi bang anduwa / andibu bang biriginan

No, not at that place Here where I will sleep

no I there / here-EMPH I lie-will

No, I (will do it) there. I will lie right here.

17:12 *Weah be unnoah petah-nun? Tah nun?*

wiya bi anuwa bidanan / danan

Wilt thou drink that? Eat?

QUESTION thou that drink-will / eat-will

QUERY: Will you drink that? Will (you) eat?

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

17:13 *Weah be tahnán wah-nún unte bó?*

wiya bi danán wanan andibu

Wilt thou come here? To this place?

QUESTION thou approach move-will here-EMPH

QUERY: Will you approach-move right here?

17:14 *Weah ngaan Mulubinbah ko lahng wah-nún?*

wiya ngiyin mulubinbagulang wanan

Shall we go to Newcastle?

QUESTION we-all NEWCASTLE-towards move-will

QUERY: Will we move to Newcastle?

17:15 *Weah be unne mahn-nún? Mahn-nún bahng*

wiya bi ani manan / manan bang

Wilt thou take this? I will take.

QUESTION thou this take-will / take-will I

QUERY: Will you take this? I will take (it).

18:1 *Kaahrahn bahng mahn-nún*

giyaran bang manan

I will not take.

not-now I take-will

I will not take (it).

Specimens of a Dialect (1827)

18:2 *Weah unne murrohng, murroring tah unnoah.*

wiya ani marung / maruring da anuwa

Is this good? That is good.

QUESTION this good / good AFFirm that

QUERY: (Is) this good? That (is) good, aye.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

18:3 *Wcah unne murrohn wahrekul?*

wiya ani marun warigal

Is this a tame dog? (The reply is)

QUESTION this peace dog

QUERY: (Is) this a peace(ful) dog?

18:4 *Murrohn tah unnoah*

marun da anuwa

That is tame.

peace AFFirm that

That (is) peace(ful), aye.

18:5 *Weah unne buk-kah? Buk-kah tah unnoah.*

wiya ani бага / бага da anuwa

Is this savage? That is savage.

QUESTION this anger / anger AFFirm that

QUERY: (Is) this angry? That (is) angry, aye.

Specimens of a Dialect (1827)

18:6 *Weah unte wahn tah pibelo? Un am bo tah.*

wiya andi wanda PIPElu / anambu da

Is the pipe here? It is, at this place.

QUESTION here where PIPE-ERG / there AFFirm

QUERY: (Is) the pipe here, where? (It is) there, aye.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

18:7 *Weah bahle wah-lah : Won tah ring? S. ko bah*

wiya bali wala wandaring / SYDNEYgu ba

Shall thou & I go? where? To Sydney.

QUESTION we-two move-PH where / SYDNEY-to DONE

QUERY: Where (are) we-two moving to? To Sydney.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

18:8 *Weah unnoah porohl Porohl tah unnoah.*

wiya anuwa barul / barul da anuwa

Is that heavy? It is heavy this.

QUESTION that heavy / heavy AFFirm that

QUERY: (Is) that heavy? That (is) heavy, aye.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

18:9 *kaahwi wir-wir-rahn tah unne.*

giyawayi wiwiran da ani

It is (not heavy) It is light this

no lite-now AFFirm this

No, this (is) light, aye.

Specimens of a Dialect (1827)

18:10 *Weah teah be ngu-nun*

wiya diya bi ngunan

(What) wilt thou give me?

QUESTION me thou give-will

QUERY: Will you give me (something)?

18:11 *Ngu-nun bahng nu ngeroung.*

ngunan bang nu ngirung

I will give it thee.

give-will I-it thee

I will give you (something), to you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

18:12 *Weah bulah tahnann wah-luh.*

wiya bula danan wala

Will ye two come?

QUESTION you-two approach move-ing

QUERY: (Are) you-two approach-moving?

18:13 *Weah ngaan tahnann wah-lah.*

wiya ngiyin danan wala

Shall we come?

QUESTION we-all approach move-ing

QUERY: (Are) we approach-moving?

Specimens of a Dialect (1827)

18:14 *Weah nurur tahnah wah-lah*
wiya nura danan wala

Will ye come?

QUESTION you-all approach move-ing

QUERY: (Are) you approach-moving?

18:15 *Weah be wah-nun ammoung kahtoah?*
wiya bi wanan imuwungGaduwa

Wilt thou go with me?

QUESTION thou move-will me-in company with

QUERY: Will you move in company with me?

18:16 *Weah bountoah wah-nun ngeroung kahtoah?*
wiya buwanduwa wanan ngirungGaduwa

Will she go with thee?

QUESTION she move-will thee-in company with

QUERY: Will she move in company with you?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

18:17 *Weah bountoah unnung kah-nun ngeroung kin?*
wiya buwanduwa anang ganah ngirungGin

Will she live with thee?

QUESTION she there be-will thee-at

QUERY: Will she be yonder at [i.e. with] you?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

Specimens of a Dialect (1827)

19:0 *Yah-ko-un-tah?*

yaguwanda

When? At what time? An interrogative compound phrase the root not exactly ascertained; but something of the nature of likely; as when is it likely?

when

When

19:1 *Yah-ko-un-tah be noun nah-kahlah Patty nung?*

yaguwanda bi nuwan nagala PATTYnung

When didst thou see Patty?

when thou her see-be-PH PATTY-ACC

When did you see her, Patty?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

19:2 *Yah-kee-tah bahng nah-kahlah.*

yagida bang nagala

I saw her just now.

now I see-be-PH

I saw (her) now.

TIME

bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
yandi gadayi	always (<i>thus every</i>)		

19:3 *Buloahrah kah lah*

bulwara gala

Two (days) past

two be-PH

Two been [i.e. two (days) ago].

Specimens of a Dialect (1827)

19:4 *Bung i bahng nah-kah-lah*

bangayi bang nagala

I saw to day.

now I see-be-PH

I saw today.

TIME			
bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
yandi gadayi	always (<i>thus every</i>)		

19:5 *Yurah ke bahng nah-kah-lah*

yuragi bang nagala

Some time ago I saw (her.)

longtime I him see-be-PH

I saw (her) longtime ago.

19:6 *Korowawrung bahng nah-tah-lah*

guruwarang bang nadala

A long time since I saw her.

longtime I see-AFF-PH

I saw (her) longago.

19:7 *Yah-ko-untah kurre be wahn nun tahnann?*

yaguwanda gari bi wanan danan

When wilt thou come again?

when first thou move-will approach

When will you approach-move first [i.e. again]?

Specimens of a Dialect (1827)

19:8 *Kuhmbah be bah-lah wahn-nun unte ko.*

gumba bi bala wanan andibu

Tomorrow thou must come here.

tomorrow thou do-IMP! move-will here-EMPH

Tomorrow you must do, will move here!

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

19:9 *Ah-lah! tahnann, weah-wil koah bahng nu*

ala danan wiyawilguwa bang nu

Hallo! come that I may tell it.

ho approach speak-might-having I-it

Hey! Approach so that I might speak it.

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
biyara	amaze (wow!)		
wiwi	warning (Mind!)		
yanawu	let-it-be (Desist)		

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

19:10 *Ah-lah! wah-nun-billah teah.*

ala wamanbila diya

Hallo! Let me go.

ho move-make-permit-IMP! me

Hey! (You) must let me move.

PRINTING ERROR

wah-nun-billah
IN ERROR FOR:
wah-mun-billah
wa-manbi-la
move-make-permit-IMP!
(you) must permit to move

19:11 *Yah-ko-un-tah ka be mahkoro ko lahng?*

yaguwanda ga bi magurugulang

When dost thou fish?

when be thou fish-towards

When are you towards fish(ing)?

TIME

bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
yandi gadayi	always (thus every)		

Specimens of a Dialect (1827)

19:12 *Kuhmbah koah bahng wah-kayn.*

gumbaguwa bang wagin

Why tomorrow I am coming.

tomorrow-having I move-FUT

At tomorrow I will move.

TIME

bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
yandi gadayi	always (<i>thus every</i>)		

19:13 *Yah-ko-un-tah kahn.*

yaguwanda gan

an idiom for I do not know.

when be-now (not know)

Goodness knows when.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'

PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

19:14 *Yurah-ke tah-ow.*

yuragi dawu

It will be a long while.

longtime AFFirm

Longtime, aye.

DOUBTFUL TEXT

14 *Yurah-ke tah-ow.*

yuragi dawu

dawu IS A MYSTERY

POSSIBLY A VARIANT OF

da

AFFirm

aye

UNLIKELY RELATED TO

da: 'eat'

19:15 *Yurah-ke tah bahng*

yuragi da bang

I shall be a long while

longtime AFFirm I

Longtime, I, aye.

Specimens of a Dialect (1827)

19:16 *Koruwawrung kah bahng*

guruwarang Ga bang

A long time since I have

longtime be I

I was longago.

TIME			
bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
yandi gadayi	always (<i>thus every</i>)		

20:1 *Yah-ko-untah ka be yahn-tahrah umah-nun?*

yaguwanda ga bi yandara umanan

When wilt thou make like that?

when be thou thus make-will

When are you, will (you) make [i.e. do] thus?

20:2 *Yah kountah ka noah yahn te umah-nun*

yaguwanda ga nuwa yandi umanan

When will he make like this?

when be he thus make-will

When is [i.e. will] he, will (he) make [i.e. do] thus?

20:3 *Yah ketah bahng u mah-nun.*

yagida bang umanan

I will make it now.

now I make will

I will make [i.e. do] (it) now.

Specimens of a Dialect (1827)

20:4 *Yahkountah be nu nah-kahlah Mr. B rooks nung?*

yaguwanda bi nu nagala Mr BROOKSnung

When didst thou see Mr. Brooks?

when thou-him see-be-PH NR BROOKS-ACC

When did you see him, Mr Brooks?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

20:4.1 *Ko-rah ko-ah?*

guraguwa

Why not? An interrogative

not-having (why not)

Why not?

20:5 *Korah koah be wahbah unambo Kuhm bah?*

guraguwa bi waba anambu gumba

Why wast thou not at this place yesterday?

not-having (why not) thou move-do there yesterday

Why did you not move there yesterday?

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

20:6 *Korah koah be tahtahn untoah kahl?*

guraguwa bi dadan anduwagal

Why dost thou not eat some of that?

not-having (why not) thou eat-AFF-now that-belong

Why do you not eat that-belong [i.e. some of that]?

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

-galin belong (f) —for a woman

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Specimens of a Dialect (1827)

20:7 *Korah koah be teah weah-yah-leyn?*

guraguwa bi diya wiyalin

Why dost thou not answer me?

not-having (why not) thou-me speak-ing-now

Why are you not speaking to me?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

20:8 *Wonkul korah be, weah yah-leah teah*

wanGal gura bi / wiyaliya diya

Do not be a fool; answer me. (or Deaf or stupid)

stupid not thou / speak-ing-IMP! me

You (are) not stupid [OR Do not (be) stupid] / (You) must be speaking (to) me!

20:9 *Korah koah be teah-weahn?*

guraguwa bi diya wiyān

Why dost thou not speak to me?

not-having (why not) thou-me speak-now

Why do you not speak (to) me?

20:10 *Korah koah be ammouug kahtoah uwahn?*

guraguwa bi imuwungGaduwa uwan

Why dost thou not come with me?

not-having (why not) thou-me-in company with move-now

Why do you not move in company with me?

Specimens of a Dialect (1827)

20:11 *Korah koah be teah bahn teah kahn? Mah!*

guraguwa bi diya bundiyagan ma

Why dost thou not strike me again? Do!

not-having (why not) thou-me beat-AFF-again-now go on!

Why do you not beat me again? Go on!

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

20:12 *Korah koah be teah weahn? bah lah, weah-lah.*

guraguwa bi diya wiyan bala wiyala

Why dost thou not speak to me: Speak you must.

not-having (why not) thou-me speak-ing-now / do-IMP! speak-IMP!

Why do you not speak (to) me? (You must) do (it)! (You) must speak!

20:13 *Korah koah be tahnán uwahn?*

guraguwa bi danan uwan

Why dost thou not draw nigh?

not-having (why not) thou approach move-now

Why do you not approach-move?

20:14 *Korah koah be wítah uwahn?*

guraguwa bi wada uwan

Why dost thou not depart?

not-having (why not) thou depart move

Why do you not depart-move?

Specimens of a Dialect (1827)

20:15 *Korah koah be mahn-tahn mahkoru?*

guraguwa bi mandan maguru

Why dost thou not catch fish?

not-having (why not) thou take-AFF-now fish

Why do you not take [i.e. catch] fish?

20:16 *Kaahwi bohn bang burn bah*

giyawayi bun bang bun ba

I did not strike him.

no him I beat DONE

I have not >done<-beat(en) him.

21:0 *kah i*

gayi

Is the short way of saying *come*, but it is the imperative of the verb to be, **kah**; and the ellipsis is as under. The imperative sign is *i*.

come

Come

21:1 *Kah i Be.*

gayi bi

Be thou.—*Come*. Is the short way of saying come, but it is the imperative of the verb, to be, **kah**; and the ellipsis is as under. The imperative sign, is *i*.

come thou

You, come.

Specimens of a Dialect (1827)

21:2 *Kah i unte ko tahnah wahlah.*

gayi andigu / danan wala

Be thou here, approach move.

come here-to approach / move-IMP!

Come to here. (You) must approach-move!

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
	biyara		amaze (wow!)
	wiwi		warning (Mind!)
	yanawu		let-it-be (Desist)

21:3 *Kah bo.*

gabu

Stop, remain, be still, halt. Be thou there. Be be: Is the short way of saying stop, but it s the imperative of the verb to be reflected by *bo*, which makes it. be where you be

stop

Stop.

21:4 *Kah bo unam bo, yallah wah-lah undoah.*

gabu anambu yalawala anduwa

Be thou where thou art, rest thou there.

stop there-EMPH sit-IMP! there

Stop there, (you) must sit there!

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

21:5 *Yah noah be buhn ke ye korah.*

yanawu bi bunGiyi gura

Let it be, do not thou strike.

let-it-be thou beat-be-IMP! not

Desist, you must not beat!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

21:6 *Kaahrahn bahng buhn korean.*

giyaran bang bunGurin

I am not about to strike.

not-now I beat-lacking

I do not beat-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

21:7 *Yah noah be buhn ke ye korah hounnoun.*

yanawu bi bunGiyi gura buwanuwan

Let it be; do not thou strike her.

let-it-be thou beat-be-IMP! not her

Desist, you must not beat her!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

21:8 *Kaahrahn, Kaahwi ko lahng bahng nu buhn-tahn.*

giyaran giyawayigulang bang nu bunDan

No I am not going to strike it.

not-now no-towards I-it beat-AFF-now

No, I am not about to beat it.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

21:9 *Witah koah bahng memi ye korah.*

wadaguwa bang mimi gura

Do-not detain for, I depart.

depart-having I detain-IMP! not

I, departure. (You) must not detain (me).

Specimens of a Dialect (1827)

21:10 *Murrah-lah. Murrah ye korah .*

marala / mara gura

Run—Do not Run.

run-IMP! / run-IMP! not

(You) must run! (You) must not run!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

21:11 *Mah! kipullah.—Yah noah kipi ye korah.*

ma gayibala / yanuwa gayiba gura

Do call out— . Do not call out.

go on! call-do-IMP! / let-it-be call-do-IMP! not

Go on! (You) must call! Desist! (You) must not call!

gayi MEANINGS

-gayi because,
from, at, ITEM

gayi come

gayi hey!

gayi call

gayi stop

21:12 *Tuhn ke ye korah, yah noah.*

dunGi gura yanuwa

Do not weep, Let it alone (for leave off)

cry-IMP! not let-it-be

(You) must not cry! Desist!

21:13 *Yuring, be wah lah, min ke ye korah kahree be.*

yuring bi wala / minGi gura / gari bi

Away with thee, Go, stay not; be first.

go away thou move-IMP! / wait-IMP! not / first thou

You must move away! (You) must not wait! You (be) first.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

21:14 *Buhn-nun bohn bahng.*

bunan bun bang

I will beat him

beat-will him I

I will beat him.

21:15 *Buhn-nun bahng bah lah unne wahrekul.*

bunan bang bala ani warigal

I must beat this Dog.

beat-will I do-IMP! this dog

I will beat this dog, (I) must do!

21:16 *Nah-ow-wah! nah-ow-wah! nurur.*

nawa nawa nura

Look Look ye!

see-IMP! see-IMP! you-all

You must see! See!

22:1 *Yah noah teah buhn ke ye korah.*

yanawu diya bunGiyi gura

Let me be, do not strike.

let-it-be me beat-be-IMP! not

Desist! (You) must not beat me!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

22:2 *Kintah lahng bahng buhni ke le tin.*

gindalang bang bunGilidin

I do fear being struck. (Or) I am afraid of a blow.

fear[ness] I beat-be-ing because

I am fearness [i.e. afraid] because of beating.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

22:3 *Tahnan kah i nah-ow-wil koah unne.*

danan gayi nawilguwa ani

Draw nigh, come to see this.

approach come see-might-having this

Approach come, so that (you) might see this.

gayi MEANINGS

-gayi because, from, at, ITEM
gayi come
gayi hey!
gayi call
gayi stop

22:4 *Boung-kah leah nah ke le ko.*

bungGaliya nagiligu

Stand up to See.

rise-be-ing-IMP! see-ing-for

(You) must be rising, for seeing!

22:5 *Boung-kah-leah nah-ow-wah.*

bungGaliya nawa

Stand up and look.

rise-be-ing-IMP! see-IMP!

(You) must be rising, (you) must see!

Specimens of a Dialect (1827)

22:6 *Boung-kah-leah ngur-row-wil.*

bungGaliya ngarawil

Stand up (that) (you) may see.

rise-be-ing-IMP! hear-might

(You) must be rising, (you) might hear.

22:7 *Weah-lah teah ngurrow wil, koah, bahng-nu.*

wiyala diya ngarawilguwa bang nu

Tell me that I may know it.

speak-IMP! me hear-might-having I-it

(You) must speak (to) me, so that I might hear it.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

22:8 *Ammoung be turah-lah.*

imuwung bi durala

Spear me.

me thou pierce-IMP!

You must pierce me!

22:9 *Turrah-lah be nu Turah-lah be bounnoun.*

durala bi nu / durala bi buwanuwan

Spear him. Spear her.

pierce-IMP! thou him / pierce-IMP! thou her

You must pierce him! You must pierce her!

Specimens of a Dialect (1827)

22:10 *Kah i unte ko yallah wah-ow-wil koah be gayi andigu yalawawilguwa bi*

Come hither in order that thou mayest rest.

come here-to sit-might-having thou

Come to here so that you might sit.

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

22:11 *Weah-lah be nu unnung tahnann. wiyala bi nu anang danan*

Tell him there to come.

speak-IMP! thou him there approach

You must speak (to) him yonder (to) approach!

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

22:12 *Ngahn nung ka? Ye terrahbuhl nung.*

nganungGa / yidarabalnung

To whom? to such a one.

who-ACC-at / name-PATient-ACC

At [i.e. to] whom? (To) so-and-so.

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled

yidara-bal: named

22:13 *Kah i unne tah-ow-wil.*

gayi ani dawil

Come to eat this.

come this eat-might

Come (so that you) might eat this.

gayi MEANINGS

-gayi because, from, at, ITEM

gayi come

gayi hey!

gayi call

gayi stop

Specimens of a Dialect (1827)

22:14 *Ma! Bu-wi teah, yah-ke-tah.*

ma buwayi diya yagida

Go on! strike me now.

go on! beat IMP! me now

Go on! (You) must beat me now!

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
	biyara		amaze (wow!)
	wiwi		warning (Mind!)
	yanawu		let-it-be (Desist)

22:15 *Bu-ah be teah, kinter ye korah.*

buwa bi diya / ginda gura

Strike me, Do not Laugh.

beat-IMP! thou-me / laugh not

(You) must beat me! (Do) not laugh.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

22:16 *Wute-leah wahl be. Wute ah bahng.*

wudiliya wal bi / wudiya bang

Be covered, I am covered.

cover-RFLX-IMP! certainly thou / cover-PH I

You must certainly cover yourself. I covered.

22:17 *Ammoung be weah-lah.*

imuwung bi wiyala

Speak to me.

me thou speak-IMP!

You must speak (to) me!

Specimens of a Dialect (1827)

22:18 *Weah-lah be teah.*

wiyala bi diya

Do tell me.

speak-IMP! thou me

You must speak (to) me!

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

23:1 *Tah mun-billah teah.*

damanbila diya

Let me eat.

eat-make-permit-IMP! me

(You) must permit me (to) eat!

23:2 *Wah mun billah teah, or bohn for him.*

wamanbila diya / bun

Let me go.

move-make-permit-IMP! me / him

(You) must permit me [OR him] (to) move!

23:3 *Mahn mun billah teah.*

manmanbila diya

Let me have or take.

take-make-permit-IMP! me

(You) must permit me (to) take!

Specimens of a Dialect (1827)

23:4 *Turah mun billah teah.*

duramanbila diya

Let me spear.

pierce make-permit IMP! me

(You) must permit me (to) pierce [i.e. spear someone]!

23:5 *Witah teah wah-mun-billah.*

wada diya wamanbila

Let me depart.

depart me move-make-permit-IMP!

(You) must permit me (to) depart-move!

23:6 *Bereke bun-billah teah.*

birigibanbila diya

Let me sleep.

lie permit IMP! me

(You) must permit me (to) lie [i.e. sleep]!

23:7 *Yallah wah bun-billah teah.*

yalawabanbila diya

Let me go to rest or sit.

sit-permit-IMP! me

(You) must permit me (to) sit!

Specimens of a Dialect (1827)

23:8 *Weah bun-billah teah.*

wiyabanbila diya

Let me speak.

speak permit IMP! me

(You) must permit me (to) speak!

23:9 *Ngurrur bun-billah teah.*

ngarabanbila diya

Let me hear.

hear-permit-IMP! me

(You) must permit me (to) hear!

23:10 *Tahnan teah wah-mun-billah (koeyung kah ko)*

danan diya wamanbila gwiyangGagu

Let me draw nigh to be at the fire.

approach me move-make-permit-IMP! fire-to

(You) must permit me (to) approach-move to the fire!

23:11 *Tatte bah bun-billah teah.*

didibabanbila diya

Let .me die.

dead-do-permit-IMP! me

(You) must permit me (to) die!

Specimens of a Dialect (1827)

23:12 *Yahn-te kore murrohng, tatte bah bun billah teah.*

yandi guri marurung / didibabanbila diya

Let me die, like as a good man.

thus man good / dead-do-permit-IMP! me

As a good man, (you) must permit me (to) die!

23:13 *Yuring bah-lah bulah wah-lah.*

yuring bala bula wala

Away, ye two must go.

go away do-IMP! you-two move-IMP!

You-two must do, move away!

23:14 *Bu-wah bohn kore unne*

buwa bun guri ani

Beat this man

beat-IMP! him man this

(You) must beat him, this man!

23:15 *Buwah noun nahpahl unnoah.*

buwa nuwan nabal anuwa

Beat that woman.

beat IMP! her woman that

(You) must beat her, that woman!

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

Specimens of a Dialect (1827)

23:16 *Bu-wah be nu wahrekul unnung*

buwa bi nu warigal anang

Beat thou the Dog there.

beat IMP! thou it dog yonder

(You) must beat it, the dog, yonder.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

23:17 *Kah i wah-lah, wah-lah, wah lah.*

gayi wala wala wala

Come move, make haste.

come move-IMP! move-IMP! move-IMP!

Come! Move! Move! Move!

gayi MEANINGS

-gayi because, from, at, ITEM
gayi come
gayi hey!
gayi call
gayi stop

23:18 *Kah bo yah raah kah.*

gabu yarayaga

Stop till the evening

stop evening-at

Stop at [i.e. until] the evening.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

24:1 *Yah noah tah ke ye korah be*

yanawu dagi gura bi

Thou shalt not eat. let it be.

let-it-be eat-be not thou

Desist! You must not eat!

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
	biyara	amaze (wow!)	
	wiwi	warning (Mind!)	
	yanawu	let-it-be (Desist)	

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

24:2 *Yah i tah ke ye korah yah noah.*

yayi dagi gura yanuwa

On no account to be eat Let it be.

leave be eat-be-IMP! not let-it-be

Hold on! Do not eat (it), desist!

EARLY VOCABULARY

Words not found in later records:

yang, ya	there	ya-ra	go
gabu	stop	yari	mayhap
na	for	yayi	leave be

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yari	stop, mayhap
gayi	come	yayi	hold on!
ma	go on!	yabalan	woe
wa	ahem	yaguwayi	beware
wiwi	warning (Mind!)	yila	ho (hey)
	biyara		amaze (wow!)
	yanawu		let-it-be (Desist)

24:3 *Yah-no-ow.*

yanawu

I remain, I will not. This is the first person and— —means a passive state,

let-it-be

Desist

24:4 *Mahn-ke ye korah.*

manGi gura

Do not steal.

take-be-IMP! not

(You) must not take [i.e. steal]!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

24:5 *Buhn ke ye korah.*

bunGi gura

Do not kill.

beat-be-IMP! not

(You) must not beat [i.e. kill]!

Specimens of a Dialect (1827)

24:6 *Petah ye korah- Petah-lah.*

bida gura / bidala

Do not drink. Do drink.

drink not / drink-IMP!

(You) must not drink! (You) must drink!

24:7 *Petah ye ka.*

bidayi ga

To be drunk.

drink-actor be

Be a drink-actor [i.e. drunkard].

24:8 *Yah ke beyn petah ye ka.*

ya gi bin bidayi ga

Serve thee right if thou wilt drink.

ah! be thee drink-actor be

Ah! are [i.e. so much for] you. Be a drink-actor [i.e. drunkard].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
biyara	amaze (wow!)		
wiwi	warning (Mind!)		
yanawu	let-it-be (Desist)		

24:9 *Yah ke beyn murrah ye ka.*

ya gi bin marayi ga

Serve thee right if thou wilt run.

ah! be thee run-actor be

Ah! are [i.e. so much for] you. Be a run-actor [i.e. flee-er].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

Specimens of a Dialect (1827)

24:10 *Weah be tahnán? yah noah unte bahng kah-tahn.*

wiya bi danan / yanuwa andi bang gadan

Wilt thou draw nigh? Let it be I remain here.

QUESTION thou approach / le-it-be here I be-AFF-now

QUERY: (Will) you approach? Desist. I am here.

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabú	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
	biyara		amaze (wow!)
	wiwi		warning (Mind!)
	yanawu		let-it-be (Desist)

24:11 *Weah be witah wah-lah? Witah bahng.*

wiya bi wada wala / wada bang

Wilt thou depart? I depart.

QUESTION thou depart-move-ing / depart I

QUERY: Are you depart-moving? I depart.

24:12 *Witah korean bahng.*

wadagurin bang

I depart not.

depart-lacking I

I depart-lacking [i.e. I am not going].

24:13 *Kaahwi bahng ngah-le ko; — ngah-lah ko.*

giyawayi bang ngaligu / ngalagu

I am not for this; for that.

no I this-for / that-for

I am not for this, for that.

Specimens of a Dialect (1827)

24:14 *Kah bo, kah bo me-te lah teah.*

gabu gabu midila diya

Stop, stop, wait for me.

stop stop wait-IMP! me

Stop, stop, you must wait (for) me!

INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yabalan	woe
gayi	come	yaguwayi	beware
ma	go on!	yila	ho (hey)
wa	ahem		
	biyara		amaze (wow!)
	wiwi		warning (Mind!)
	yanawu		let-it-be (Desist)

24:15 *Yah noah me-te ye korah.*

yanawu midi gura

Never mind, do not wait.

let-it-be wait-IMP! not

Desist. (You) must not wait.

24:16 *Kakul bah-te unne; Kakul korean nahn unne.*

gagul badi ani / gagulgurinan ani

This is very nice; this is not nice.

sweet continue (more) this /
sweet-lacking-ness this

This does sweet. This is sweet-lacking
[i.e. is not sweet].

MYSTERY WORD: *badi*

badi

USED ONLY AS A stand-alone WORD
DEFINED AS 'more, continue the action'
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
- 'larger' : (I have **more** than you)

DID **badi** SERVE FOR BOTH [?]

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan**, **-ban**, **-lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Specimens of a Dialect (1827)

24:17 *Koeyung teah mahrah.*

gwiyang diya mara

Bring some fire to me.

fire me bring-IMP!

(You) must bring fire (to) me!

24:18 *Yah ke tah koah umah-lah.*

yagidaguwa umala

Why, do it immediately.

now-having make-IMP!

(You) must make (it) about now.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.
THERE ARE NO OTHER
EXAMPLES OF

yagida-guwa
now-having
about now

SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

25:1 *Yahn-te ko lahng uwahn.*

yandigulang uwan

Now it moves, or thus it moves, (as a ship, or cart.)

thus-towards move-now

It moves towards thus [i.e. it moves more or less like this].

25:2 *Yahn-te bahrur bah uwahn.*

yandi bara ba uwan

Thus they move, (in this manner.)

thus they-all DONE move-now

They >done<-move thus [i.e. they move more or less like this].

Specimens of a Dialect (1827)

xxxxx *Yahn-te tah ngeroambah.*

yandi da ngirumba

Thus it is like thine.

thus AFFirm thee-of

(It is) thus of you [i.e. it is like yours], aye.

xxxxx *Yahn-te unne bah.*

yandi ani ba

It is like this.

thus this DONE

This thus, done [i.e. It's like this OR It was like this].

xxxxx *Yahn-te bo kore ko bah weaha.*

yandibu gurigu ba wiya

Let it be thus, as (a black) man speaks.

thus-EMPH man-ERG DONE speak

Emphatically-thus [i.e. just as] a man >done<-speaks.

25:6 *Yahn-te kore ko bah weahn.*

yandi gurigu ba wiyān

Thus as a Man speaks.

thus man-ERG DONE speak-now

Thus [i.e. as] a man >done<-speaks.

Specimens of a Dialect (1827)

25:7 *Yahn-te bo teah ngu-wah.*

yandibu diya nguwa

Just as it is give it to me.

thus-EMPH me give-IMP!

Emphatically-thus (you) must give me [i.e. you must give it to me just as it is].

25:8 *Yahn-te wahn tah weah be.*

yandi wanda wiya bi

Just so as thou sayest.

thus where speak thou

Thus where [[i.e. just as] you speak.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.

wanda where

COULD BE : **wa-n da**
move-now AFFirm

SO: **yandi wanda wiya bi**
thus **where** speak thou

MIGHT BE: thus **move-now**
AFFirm speak thou

BUT THIS SEEMS UNLIKELY

25:9 *Upah-lah unnoah yahn-te.*

ubala anuwa yandi

Do it like this.

do-IMP! this thus

(You) must do that thus.

SUFFIX -la

-la: PH (Past Historic)
-la: IMP! (Imperative)
-la / -li -ing (continuous)
-la: persist
-la: permit
-la: RECIP (reciprocal)

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

25:10 *Upahn noah yahn-te unnoah bah.*

uban nuwa yandi anuwa ba

It is done like that.

do-now he thus that DONE

He [i.e. it] does, thus that done [i.e. it works like this, just so].

Specimens of a Dialect (1827)

25:11 *Umah-lah unnoah yahn-te.*

umala anuwa yandi

Make it like this.

make-IMP! this thus

(You) must do that, thus!

SUFFIX -la

-la: PH (Past Historic)
 -la: IMP! (Imperative)
 -la / -li -ing (continuous)
 -la: persist
 -la: permit
 -la: RECIP (reciprocal)

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

25:12 *Umah noah yahn-te tah (umah.)*

uma nuwa yandi da (uma)

He made it as this is (made.)

make-PH he thus AFF (make-PH)

He made (it) thus, aye.

25:13 *Kullah bah leah ko te.*

galabaliya gudi

Cut it thine own.

cut-do-ing-IMP! self

(You) must be cutting (it) (your)self.

25:14 *Ngu-ke-lah nurur yahn-teyn ko*

ngugila nura yandinGu

Give, for all to be alike (or) give equally to you all.

give-be-IMP! you-all all-for

You must give, for all.

Specimens of a Dialect (1827)

25:15 *Buhn-nun noah teah bah. Turah-lah be nu.*

bunan nuwa diya ba / durala bi nu

If he strike me Do thou spear him.

beat-will he me WHEN/if / pierce-IMP! thou him

If he will beat me, you must pierce him.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

25:16 *Purrul beyn ngorah.*

barul bin ngura

Whiten thy face; (The reply was)

white thee face

White you, the face [i.e. put white on your face].

25:17 *Purrul leah purrul.*

baruliya barul

It is whitened.

white-ing-PH white

(Someone) whitened (it) white.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

26:1.2 *We-ahn bahng.*

wiyan bang

I speak.

speak-now I

I speak.

Specimens of a Dialect (1827)

26:2.1 *Mahn-tahn—be.*

mandan bi

thou takest.

take-AFF-now thou

You take.

26:2.2 *Kow-wol.*

gawal

to be great or much, or large.

big

Big.

26:3.1 *Kow-wol-lahn unnoah.*

gawalan anuwa

that is large.

big-ness that

That is big(ness).

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

26:3.2 *Kur-kur.*

gur gur

Cold.

cold

Cold.

Specimens of a Dialect (1827)

26:4.1 *Kur-kur-rahn-bahng.*

gur guran bang

I am cold.

cold-ness I

I am cold(ness).

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

26:4.2 *Tah Kur rah.*

dagara

It is cold, alias Tuggerer. The consonants are doubled, in order to preserve their full sound, and to divide the syllables according to the pronunciation thus, forming rahn.

cold

Cold.

26:9.2 *wah-leyn.*

walin

Moving.

move-ing-now

Moving.

26:10.1 *Tu rah leyn.*

duralin

Spearing.

pierce-ing-now

Piercing.

Specimens of a Dialect (1827)

26:10.2 *Wah leyn bahng Nar-rah-bo kah ko.*

walin bang narabugagu

I am going 'to sleep.' Literally: I am moving, for. to be, to sleep.

move-ing-now I sleep-to

I am moving [i.e. going] to sleep.

DOUBTFUL ANGLICISM: go and

“go and”, “going to”, ARE ENGLISH IDIOMATIC SPEECH MEANING ‘setting about a task’, RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

26:12 *Buhn keyn noah*

bunGin nuwa

he being to be beat,

beat-FUT he

He will beat.

26:13.2 *Weah bohn bahng.*

wiya bun bang

I told him.

speak-PH him I

I spoke (to) him.

26:14.1 *Nah-kah-lah bahng.*

nagala bang

I saw, or did see, rather.

see-AFF-PH I

I saw him.

Specimens of a Dialect (1827)

26:14.2 *Buhn-kah-lah noah.*

bunGala nuwa

He smote, or struck, or fought.

beat-be-PH he

He beat.

26:16.2 *Tah-ka-an bahng.*

dagaran bang

I have eaten.

eat-be-did I

XX

26:17 *Tah-ka-an wahl, bahng.*

dagiyan wal bang

I have just eaten.

eat-be-did certainly I

I certainly did eat.

26:18 *Wi-tah wah-la-an ngaan.*

wada walayan ngiyin

We have departed.

depart move-ing-did we-all

We were depart-moving.

Specimens of a Dialect (1827)

26:19 *Tah-nan wah-la-an wahl Bah-rur.*

danan walayan wal bara

They have just arrived.

approach move-ing-did certainly they-all

They certainly approach-moved.

26:20 *Buhn-nun bohn bahng.*

bunan bun bang

I will beat him.

beat-will him I

I will beat him.

26:21 *Kuhm ba bo wita bahng wah-nun.*

gumbabu wada bang wanan

I shall depart to-morrow.

tomorrow-EMPH depart I move-will

Emphatically-tomorrow I will depart-move.

26:22 *Witah wahl bahng wah-nun.*

wada wal bang wanan

I am just about to depart.

depart certainly I move-will

I will certainly depart-move.

Specimens of a Dialect (1827)

26:23 *Witah wahl bahng pah-lah wah nun.*

wada wal bang bala wanan

I must depart. (about to.)

depart certainly I do-IMP! move-will

I will certainly depart-move, (I) must do.

26:23.2 *Weah-lah.*

wiyala

Do speak.

speak-IMP!

(You) must speak.

26:24 *Ngur-rah-lah.*

ngarala

Do hear.

hear-IMP!

(You) must hear.

26:25.1 *Bu-mun-bil-lah teah.*

bumanbila diya

Let me. smite. (or cause)

beat-make-permit-IMP! me

(You) must permit me (to) beat.

Specimens of a Dialect (1827)

26:26.1 *Ngur rah-bun-bil-lah teah bohn.*

ngarabanbila diya bun

Let him hear (suffer) me.

hear-permit-IMP! me him

(You) must permit me (to) hear him [OR him to hear me].

26:27.2 *Bu-wah teah be.*

buwa diya bi

Smite thou towards me.

beat IMP! me thou

You must beat me!

26:28 *Nah-ow-wah.*

nawa

Look, (see towards)

see-move-IMP!

(You) must see!

26:29.12 *Mah-rah.*

mara

Take.

take-urg-IMP!

(You) must take!

Specimens of a Dialect (1827)

26:29.2 *Ngur-rah.*

ngura

Give.

give-urg-IMP!

(You) must give!

26:29.3 *Kah-rah.*

gara

Be. (active)

be-urg-IMP!

(You) must be!

26:30.2 *Kah i.*

gayi

be, as, be thou here.

be-IMP!

(You) must be!

gayi MEANINGS

-gayi	because, from, at, ITEM
gayi	come
gayi	hey!
gayi	call
gayi	stop
gayi	be-IMP!

26:31 *Kah bo.*

gabu

Be, as, be thou where thou art, stand still, be still, wait, halt. The *bo*, reflects the verb on itself.

stop

Stop.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Specimens of a Dialect (1827)

26:33.2 *yah noah weah ye korah.*

yanawu wiya gura

Let it be as it is) do not speak. This is often used with the negative imperative,

let-it-be speak not

Desist! (You) must not speak!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

26:35 *Yah i*

yayi

do not trouble me, let me be as I am.

leave be

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INTERJECTIONS

ala	ho (hey)	ya	ah!
gabu	stop	yayi	hold on!
gayi	come	yabalan	woe
ma	go on!	yaguwayi	beware
wa	ahem	yila	ho (hey)
	biyara		amaze (wow!)
	wiwi		warning (Mind!)
	yanawu		let-it-be (Desist)

27:2.2 *Bu-wil bahng ngero-ung*

buwil bang ngirung

I wish to beat thee.

beat-might I thee

I might beat you.

27:3 *Pe-re-ke-wil be*

birigiwil bi

Thou wishest to sleep.

lie-might thou

You might lie [i.e. lie down (to sleep)].

Specimens of a Dialect (1827)

27:4 *Pe-tah-ow-wil noah*

bidawil nuwa

He wishes to drink

drink-might he

He might drink.

27:5.1 *Bu-wil koah bahng*

buwilguwa bang

In order that I may beat.

beat-might-having I

So that I might beat.

27:6 *Pe-re-ke-wil koah be*

birigiwilguwa bi

In order that thou mightest sleep.

lie-might-having thou

So that you might lie.

27:7 *Pe-tah-ow-wil koah, noah*

bidawilguwa nuwa

In order that he may drink

drink-might-having he

So that he might drink.

Specimens of a Dialect (1827)

27:8 *We-ah-ow-wil koah bahng*

wiyawilguwa bang

That I may speak.

Speak-might-having I

So that I might speak.

27:9.2 *Unne umah ammoung tah-ke-le-ko*

ani uma imuwung dagiligu

This is made for me to eat.

this make-PH me eat-be-ing-for

(Someone) made this (for) me for eating.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

27:10 *Turah-le-ko*

duraligu

to spear. The idiom requires ko, for to form the infinitive, as,

pierce-ing-for

For piercing.

27:11 *Murrorohng tah, tah-ke-le-ko*

marurung da dagiligu

It is good, for to eat. (the thing.)

good AFFirm eat-be-ing-for

(It is) good, aye, for eating.

Specimens of a Dialect (1827)

27:13.2 *Tah-ke-leyn*

dagilin

To be eating.

eat-be-ing-now

Eating.

27:14 *Tat-te-bah-le-leyn*

didibalin

To be dying.

dead-do-ing-now

Dying.

27:19.1 *We-ah le*

wiyali

To speak.

speak-ing

Speaking.

27:19.2 *Buhn-ke-le*

bunGili

To strike.

beat-be-ing

Beating.

Specimens of a Dialect (1827)

27:20.1 *We-ahn*

wiyan

Speak.

Speak-now

Speak.

27:20.2 *Buhn-tahn*

bundan

Strike

beat-AFF-now

Beats.

27:21.1 *We-ah*

wiya

Spoke.

Speak-PH

Did speak.

27:21.2 *Buhn-kah-lah*

bunGala

Struck.

beat-be-PH

Did beat.

Specimens of a Dialect (1827)

27:22.1 *We-ah-ka-an*

wiyagayan

Perfect. Have spoken.

Speak-be-did

Did speak.

27:22.2 *Buhn-ka-an*

bunGayan

Have struck.

beat-be-did

Did beat.

27:23.1 *Wc-ah-nun*

wiyanan

Future. Will speak.

Speak-will

Will speak.

27:23.2 *Buhn-nun*

bunan

Will strike.

beat-will

Will beat.

Specimens of a Dialect (1827)

27:24.1 *We-ah ow wil*

wiyawil

Optat. & subj. May speak.

Speak-might

Might speak.

27:24.2 *Bu-wil*

buwil

May strike.

beat-might

Might beat.

27:25.1 *We-ah-lah*

wiyala

Imperative. Speak.

Speak-IMP!

(You) must speak!

27:25.2 *Bu-wah*

buwa

Strike,

beat-IMP!

(You) must beat!

Specimens of a Dialect (1827)

27:26.1 *We-ah-bun-bil-lah*

wiyabanbila

Let-speak.

speak-permit-IMP!

(You) must permit (someone) to speak!

27:26.2 *Bu-mun-bil-lah*

bumanbila

Let strike

beat-make-permit-IMP!

(You) must permit (someone) to beat!

27:27.1 *We-ah-leyn*

wiyalin

Participle. Speaking.

speak-ing-now

Speaking.

27:27.2 *Buhn-ke-leyn*

bunGilin

Striking

beat-be-ing-now

Beating.