

ETHNOLOGICAL STUDIES

AMONG THE

NORTH-WEST-CENTRAL QUEENSLAND ABORIGINES.

CHAPTER I.

THE SPOKEN LANGUAGE OF THE PITTA-PITTA ABORIGINALS:
AN ELEMENTARY GRAMMAR.

CONTENTS.—Section 1. Where Spoken. 2. Geographical Limits of the Boulia District
3. Pronunciation. 4. Gender, Number, and Person. 5. Personal Pronouns—Nominative. 6. Personal
Pronouns Objective—Direct Object. 7. Personal Pronouns Objective—Indirect Object.
8. Auxiliary Verbs. 9. Indefinite Articles. 10. Personal Pronouns—Possessive. 11. Nouns—
Nominative. 12. Nouns—Vocative. 13. Nouns—Possessive. 14. Nouns—Objective. 15. Nouns—
Plural and Dual. 16. Nouns—Gender. 17. Verbs—Active: The Indicative. 18. Verbal Pronouns.
19. Verbs—Active: The Imperative. 20. Adjectives. 21. Adverbs. 22. Prepositions—Motion.
23. Prepositions—Rest. 24. Prepositions—Purpose, Reason, Means. 25. Prepositions—Time.
26. Conjunctions. 27. Comparison of Adjectives. 28. Comparison of Adverbs. 29. Verbs—
Active: The Infinitive. 30. Verbs—Special Forms of the Future. 31. Verbs—Special Forms of
the Imperative. 32. Verbs—Reflexive. 33. Special Forms of Transitive and Intransitive Verbs.
34. Relative Pronouns. 35. Interrogative Pronouns. 36. Numerals, &c. 37. Ideas of Quantity
and Size. 38. Ideas of Time. 39. Ideas of Place, Direction, and Distance. 40. Interrogation—
Doubt and Uncertainty. 41. Notes of Exclamation, &c. 42. Particles and Perfects. 43. Intro-
duction to the Pitta-Pitta Vocabulary. 44. Pitta-Pitta Vocabulary.

1. The Pitta-Pitta language is spoken mainly at Boulia, the chief encampment of the Pitta-Pitta blacks, as well as throughout the surrounding neighbourhood wherever any of their members may be scattered. It bears intimate relationship, as will subsequently be shown, to several other languages in close proximity, and ought rather to be considered in the light of one particular dialect out of many which together constitute the language of the Boulia district. Though the exact ethnographical limits of such a district must necessarily prove a matter of some difficulty, there is nevertheless a certain portion of country known to the Pitta-Pitta aborigines as the "ooroo-ena mie-ena"—*i.e.*, "one-and-the-same country"—throughout which the various dialects spoken by the different tribes are pretty similar, and more or less mutually intelligible.

2. For present purposes, therefore, the Boulia District will be understood as comprising the area bounded:—On the north by Buckingham Downs, Mount Merlin, and Chatsworth; on the east by Tooleybuck country and Springvale; on the south by Cluny, Bedouri, and Sandringham; on the west by Carlo (*vel* Mungerebar) and Glenormiston (*vel* Idamea) country. In other words, it includes the district drained by the Hamilton, Burke, Wills, King's Creek, Upper Mulligan, Cottonbush Creek, and Middle Georgina Rivers, and measures approximately about 10,000 square miles.

3. The following Spelling, upon an English basis, has been adopted throughout the text. Unfortunately, it was not until after I had taken my departure from Boulia that I learnt of the "continental" system now being followed in the old country. The vowel-sounds used are represented by—

ă = more of the sound of a short *u*, as in *woman*. (Except in two or three proper names, the Pitta-Pitta blacks have no open-sounded short *a* as in *can*.)

ā = fate	â = tar	ě = bet	ē = feet
ĩ = bit	ī = bite	ō = got	ō = mote
ũ = mud	ū = new	oo = boot	ou = cow
			oy = boy

The consonant-sounds used are expressed by *b, c, d, g, j, k, l, m, n, p, r, t*, and *w*. There is no aspirate.

c is only used in the softened form of *cha*.

g is pronounced hard; it is often indistinguishable from *k*.

b with *p*, and *d* with *t*, is often interchangeable.

Accentuation is expressed by a syllable being printed in italics.

There can be little doubt that the absence of certain consonants, and various peculiarities of pronunciation, are due to the mutilation of the vocal apparatus, separately or conjointly, in the avulsion of the two upper incisor teeth (sect. 177), and the perforation of the nasal septum (sect. 175), the constant use of the nose-pin producing increased dilation of the nostrils. The circumstance that an aboriginal in this district is unable to utter the sounds of *f*, *th*, or *v* is incontestably due to the former defect, which may also account for the total absence in the language of all true sibilants, such as *c* (soft), *s*, *z*, although the sounds of *ch* and *sh* can be well expressed. He can pronounce *shirt* quite correctly, but when he comes to *fish* he calls it *bish* or *pish*, and speaks of a woman's husband or *Fancy-man* as her *Benjamin*: he can only feebly imitate the sounds of *size* and *the*. On the other hand, a native who has not been so mutilated can articulate all the above fairly well. It is further probable that the true pronunciation of the initial *ng* in the first and second personal pronouns, and a few other words, also depends upon physical peculiarities. The nearest, though far from absolute, approach to this sound is the *ng* of *sing*, without a trace of the guttural tacked on to the succeeding syllable, but, even after months' careful practice, I have personally failed in giving it its proper utterance; its orthographical significance, unless very marked as in the first and second personal pronouns, has been omitted in the text. Except in the case of pronouns and personal nouns, which are fully analysed as they occur, the component syllables, accentuation, &c., of all words noted as being used in the Boulia District are described in the Pitta-Pitta vocabulary, which should be freely consulted (sect. 44), otherwise all words will be found in the main index.

4. There are three Numbers—singular, dual, and plural. In connection with the dual it is interesting to note that the Pitta-Pitta aborigines reckon by twos—that is, on a dual notation as compared with the European decimal one; instead of the ten fingers they have only reached the stage of grouping with the two hands.

The sign of the dual would appear to be *-li* or *-lä*, which can be recognised throughout the series of pronouns (sect. 5, 6, 7, &c.) in the dual imperative of the verbs (sect. 19, 31) in the word “pakoo-la” (=two), &c.

Each number has three persons, the third having two forms of the gender—one for the masculine and neuter, the other for the feminine. Furthermore, both genders have additional inflexions in the form of suffixes according as the person or object referred to is either (*a*) close up in front, or at side of, (*b*) close up at the back of, or (*c*) anywhere yonder, at some distance away from—the person speaking. In the first case (*a*) an additional variation takes place according as present and past, or future, time is referred to. Hence, the third person has six inflexions at least in the singular, three in the dual, and three in the plural: they are made up as follows:—

Number.	Proximity to Speaker's Front or Side.	Proximity to Speaker's Back.	Remoteness anywhere from Speaker.
—	-i-e or -yë in present or past time; -ü in future time.	-kä in all tenses.	-ä-rî in all tenses.
sing. m. n. ...	he, it, this	he, it, this	he, it, that, yonder.
“ f ...	she, this	she, this	she, that, yonder.
dual	these two, both these ...	these two, both these ...	those two, both those, yonder.
plur.	these all	these all	all those, yonder.

The special indication for proximity close to one's back is paralleled by the London “coster” pointing his thumb over his shoulder.

5. Personal Pronouns—Nominative.

Like other personal pronouns, these are inflexed according as they refer to present and past, or to future, time. In the latter, the suffix *-ng-o*, peculiar to

nouns governing verbs in the future, should be noted. Besides acting as pronouns proper, these personal pronouns nominative are used to express the different forms of the European auxiliary verb "to be" (sect. 8, 18.)

Number.	Person.	a. Present or Past.	b. Future.
Singular.	1st.	<i>nün-jä</i> = I, I am, or I was	<i>nün-yō</i> = I, I shall be
	2nd.	<i>im-pä</i> = thou, thou art, or wast	<i>ing-ō</i> = thou, thou shalt be
	3rd.	<i>noo-i-ē</i> = he, it, this, close up in front or at side, is or was	<i>noong-ō-ū</i> = he, it, this, close up in front or at side, shall be
	„	<i>noo-ä-kä</i> = he, it, this, close up at back, is or was	<i>noong-ō-kä</i> = he, it, this, close up at back, shall be
	„	<i>noo-ä-(rī)</i> = he, it, that, yonder, is or was	<i>noong-ō-(ä-rī)</i> = he, it, that, yonder, shall be
	„	<i>nün-i-ē</i> = she, this, close up in front or at side, is or was	<i>nüng-ō-ū</i> = she, this, close up in front or at side, shall be
	„	<i>nün-ä-kä</i> = she, this, close up at back, is or was	<i>nüng-ō-kä</i> = she, this, close up at back, shall be
„	<i>nün-pä-(rī)</i> = she, that, yonder, is or was	<i>nüng-ō-(ä-rī)</i> = she, that, yonder, shall be	
Dual.	1st.	<i>nül-lī</i> = we both, are or were	<i>nül-ling-ō</i> = we both, shall be
	2nd.	<i>noo-lä</i> = you both, are or were	<i>noo-läng-ō</i> = you both, shall be
	3rd.	<i>poo-lī-ē</i> = they both, close up in front or at side, are or were	<i>poo-läng-ō-ū</i> = they both, close up in front or at side, shall be
	„	<i>poo-lä-kä</i> = they both, close up at back, are or were	<i>poo-läng-ō-kä</i> = they both, close up at back, shall be
„	<i>poo-lä-(rī)</i> = they both, yonder, are or were	<i>poo-läng-ō-(ä-rī)</i> = they both, yonder, shall be	
Plural.	1st.	<i>nün-ä</i> = we are or were	<i>nün-äng-ō</i> = we, shall be
	2nd.	<i>noo-rä</i> = you, are or were	<i>noo-räng-ō</i> = you, shall be
	3rd.	<i>tün-i-ē</i> = they close up in front or at side, are or were	<i>tün-äng-ō-ū</i> = they, close up in front, or at side, shall be
	„	<i>tün-ä-kä</i> = they close up at back, are or were	<i>tün-äng-ō-kä</i> = they, close up at back, shall be
„	<i>tün-ä-(rī)</i> = they yonder are or were	<i>tün-äng-ō-(ä-rī)</i> = they, yonder, shall be	

The final syllables of certain of the third persons in preceding and succeeding pronominal tables are placed in parentheses to indicate that they may often be omitted in quick conversation.

6. Personal Pronouns Objective—Direct Object.

In this series can be recognised traces of the objective case which is *-nä* for the present or past, and *-kō* for future, tenses (sect. 14).

Number.	Person.	a. Present or Past.	b. Future.
Singular.	1st.	<i>nün-yä</i> = me	<i>nün-jō-kō</i> = me
	2nd.	<i>in-nä</i> = thee	<i>ing-kō</i> = thee
	3rd.	<i>in-nī-ē</i> = him, it, close up in front or at side	<i>nō-kō-ū</i> = him, it, close up in front or at side
	„	<i>in-nä-kä</i> , &c.	<i>nō-kō-kä</i> , &c.
	„	<i>in-nä-(rī)</i>	<i>nō-kō-ä-(rī)</i>
	„	<i>nün-nī-ē</i>	<i>nün-kō-ū</i>
	„	<i>nün-nä-kä</i>	<i>nün-kō-kä</i>
„	<i>nün-nä-(rī)</i>	<i>nün-kō-ä-(rī)</i>	
Dual.	1st.	<i>nül-lī-nä</i> = us both	<i>nül-lī-kō</i> = us both
	2nd.	<i>noo-lä-nä</i> , &c.	<i>noo-lä-kō</i> , &c.
	3rd.	<i>poo-lä-nī-ē</i>	<i>poo-lä-kō-ū</i>
	„	<i>poo-lä-nä-kä</i>	<i>poo-lä-kō-kä</i>
„	<i>poo-lä-nä-(rī)</i>	<i>poo-lä-kō-ä-(rī)</i>	
Plural.	1st.	<i>nün-ä-nä</i> = us all	<i>nün-ä-kō</i> = us all
	2nd.	<i>noo-rä-nä</i> , &c.	<i>noo-rä-kō</i> , &c.
	3rd.	<i>tün-ä-nī-ē</i>	<i>tün-ä-kō-ū</i>
	„	<i>tün-ä-nä-kä</i>	<i>tün-ä-kō-kä</i>
„	<i>tün-ä-nä-(rī)</i>	<i>tün-ä-kō-ä-(rī)</i>	

7. Personal Pronouns Objective—Indirect Object.

As will be seen when dealing with prepositions (sects. 22, 23) the ideas of “motion towards” and “rest with, at” are indicated by the suffixes *-ē-nō* and *-ē-nā* respectively: traces of these prepositional inflexions can be recognised in the two following series of personal pronouns objective (a), (b) where the indirect object is either:—

Number.	Person.	a. Person—motion towards (in all tenses).	b. Person—rest with (in all tenses).
Singular.	1st.	nūn-yō-ū-nō = towards me	nūn-yō-ē-nā = with me, by my side
	2nd.	ŋng-ō-ū-nō = towards thee	ŋng-ō-ē-nā = with thee, by thy side
	3rd.	noong-ō-nō-ū = towards him, it, close up in front or side	nūng-ē-nī-ē, &c.
	”	noong-ō-nō-kā, &c.	nūng-ē-nā-kā
	”	noong-ō-nō-(m)ā-rī	nūng-ē-nā-(m)ā-rī
Dual.	1st.	nūl-lī-ē-nō = towards both of us	nūl-lī-ē-nā = alongside, with, both of us
	2nd.	nōo-lā-ē-nō, &c.	nōo-lā-ē-nā, &c.
	3rd.	poo-lā-ē-nō-ū	poo-lā-ē-nī-ē
	”	poo-lā-ē-nō-kā	poo-lā-ē-nā-kā
	”	poo-lā-ē-nō-(m)ā-rī	poo-lā-ē-nā-(m)ā-rī
Plural.	1st.	nūn-ā-ē-nō = towards us all	nūn-ā-ē-nā = alongside, with, all of us
	2nd.	nōo-rā-ē-nō, &c.	nōo-rā-ē-nā, &c.
	3rd.	tūn-ā-ē-nō-ū	tūn-ā-ē-nī-ē
	”	tūn-ā-ē-nō-kā	tūn-ā-ē-nā-kā
	”	tūn-ā-ē-nō-(m)ā-rī	tūn-ā-ē-nā-(m)ā-rī

The parenthesised “m” in the above third persons is euphonic.

There are no personal pronouns objective, indirect object, indicating motion from the actual person; this idea being expressed with the help of possessive pronouns indicating motion from the person’s place-of-residence or location (sect. 10).

Again, the suffix *-ēn-yā* also bears prepositional traces (sect. 24b) and expresses the person or place whence something is obtained, brought, or received; tacked on to pronouns, as in the following series (c), it demonstrates the personal pronoun objective, indirect object, person whence something is obtained or received. The suffix undergoes further inflexion according as the act referred to takes place in present and past, or future time, by the additional *-nā* or *-kō* respectively of the objective case (sect. 14).

c. Person—from whom something is obtained or received.

Number.	Person.	I.—In Present or Past Time.	II.—In Future Time.
Singular.	1st.	nūn-yī-ēn-yā-nā = obtained, received from me	nūn-yī-ēn-yā-kō = obtained, received from me
	2nd.	ŋng-yī-ēn-yā-nā = obtained, received from thee	ŋng-yī-ēn-yā-kō = obtained, received from thee
	3rd.	nūng-yī-ēn-yā-nī-ē, &c.	nūng-yī-ēn-yā-kō-ū, &c.
	”	nūng-yī-ēn-yā-nā-kā	nūng-yī-ēn-yā-kō-kā
	”	nūng-yī-ēn-yā-nā-rī	nūng-yī-ēn-yā-kō-ā-rī
Dual.	1st.	nūl-lī-ēn-yā-nā = obtained, received from us both	nūl-lī-ēn-yā-kō = obtained, received from us both
	2nd.	nōo-lā-ēn-yā-nā, &c.	nōo-lā-ēn-yā-kō, &c.
	3rd.	poo-lā-ēn-yā-nī-ē	poo-lā-ēn-yā-kō-ū
	”	poo-lā-ēn-yā-nā-kā	poo-lā-ēn-yā-kō-kā
	”	poo-lā-ēn-yā-nā-rī	poo-lā-ēn-yā-kō-ā-rī
Plural.	1st.	nūn-ā-ēn-yā-nā = obtained, received from us all	nūn-ā-ēn-yā-kō = obtained, received from us all
	2nd.	nōo-rā-ēn-yā-nā, &c.	nōo-rā-ēn-yā-kō, &c.
	3rd.	tūn-ā-ēn-yā-nī-ē	tūn-ā-ēn-yā-kō-ū
	”	tūn-ā-ēn-yā-nā-kā	tūn-ā-ēn-yā-kō-kā
	”	tūn-ā-ēn-yā-nā-rī	tūn-ā-ēn-yā-kō-ā-rī

The remaining series (*d*) of personal pronouns objective, indirect object, refer to the person's benefit, use, or advantage: their inflexions are similar to those characterising the possessive pronouns (sect. 10*b*), and take the additional *-nã* or *-kõ* already referred to, according as the action takes place in present and past, or future time.

d. Person—for whose benefit, use, or advantage, something is done.

Number.	Person.	I.—In Present and Past Time.	II.—In Future Time.
Singular.	1st	<i>nũn-yã-tĩ-nã</i> = for me, for my benefit, for my advantage	<i>nũn-yã-tĩ-kõ</i> = for me, for my benefit, for my advantage
	2nd	<i>ĩng-kã-tĩ-nã</i> = for thee, for thy benefit, for thy advantage	<i>ĩng-kã-tĩ-kõ</i> = for thee, for thy benefit, for thy advantage
	3rd	<i>nõ-kã-tĩ-nĩ-ẽ</i> , &c.	<i>nõ-kã-tĩ-kõ-ũ</i> , &c.
	„	<i>nõ-kã-tĩ-nã-kã</i>	<i>nõ-kã-tĩ-kõ-kã</i>
	„	<i>nõ-kã-tĩ-nã-rĩ</i>	<i>nõ-kã-tĩ-kõ-ã-rĩ</i>
	„	<i>nũn-kã-tĩ-nĩ-ẽ</i>	<i>nũn-kã-tĩ-kõ-ũ</i>
„	<i>nũn-kã-tĩ-nã-kã</i>	<i>nũn-kã-tĩ-kõ-kã</i>	
„	<i>nũn-kã-tĩ-nã-rĩ</i>	<i>nũn-kã-tĩ-kõ-ã-rĩ</i>	
Dual.	1st	<i>nũl-ĩng-ã-nã</i> = for the benefit, use, advantage of us both	<i>nũl-ĩng-ã-kõ</i> = for the benefit, use, advantage of us both
	2nd	<i>nõo-lãng-ã-nã</i> , &c.	<i>nõo-lãng-ã-kõ</i> , &c.
	3rd	<i>põo-lãng-ã-nĩ-ẽ</i>	<i>põo-lãng-ã-kõ-ũ</i>
	„	<i>põo-lãng-ã-nã-kã</i>	<i>põo-lãng-ã-kõ-kã</i>
	„	<i>põo-lãng-ã-nã-rĩ</i>	<i>põo-lãng-ã-kõ-ã-rĩ</i>
Plural.	1st	<i>nũn-ãng-ã-nã</i> = for the benefit, use, advantage of us all	<i>nũn-ãng-ã-kõ</i> = for the benefit, use, advantage of us all
	2nd	<i>nõo-rãng-ã-nã</i> , &c.	<i>nõo-rãng-ã-kõ</i> , &c.
	3rd	<i>tũn-ãng-ã-nĩ-ẽ</i>	<i>tũn-ãng-ã-kõ-ũ</i>
	„	<i>tũn-ãng-ã-nã-kã</i>	<i>tũn-ãng-ã-kõ-kã</i>
	„	<i>tũn-ãng-ã-nã-rĩ</i>	<i>tũn-ãng-ã-kõ-ã-rĩ</i>

8. The Auxiliary Verbs “to be” and “to have.”

The verb “to be” is in reality not expressed; it is only understood by the various inflexional forms of the personal pronouns nominative which, as we have seen (sect. 5), undergo modification in present and past, or future time. There is, however, a verb “*kunna-linga*” = “to be,” in the sense of “to become.”

With regard to the verb “to have,” *i.e.*, “to possess,” the Pitta-Pitta aborigines adopt the following method of translating, or rather transposing it: thus, instead of saying, like a European, “I have, had, or shall have, a boomerang,” they would express themselves, literally, as “I am, was, or shall be, the boomerang-possessor.” The possessor, the sign of possession, &c., is rendered by the suffix *-mã-rõ* (*cf.* *mur-ra* = hand) in present and past, or *-mã-rõ-ngõ* in future time (sect. 22); hence the sentence would read either “*bibapooro-marõ nunja*” or “*bibapooro-marõngõ nunyo*” as the tense requires.

[The Mitakoodi blacks of the Cloncurry district have a similar means of denoting possession by means of the suffix *-boo-nã*.]

Another form of the verb “to have,” *i.e.*, in reply to a question involving a transitive verb, can be translated by the transitive verbal pronouns (sect. 18).

9. The Indefinite Articles “a” and “the” are not Translated.

Example 1.

1. Nunkartinari. 2. Ingoena. 3. Ningienyanaka [toka-ka nutto]. 4. Nungonou [pun-ni-a noo-a]. 5. Poolakoari [pite nunyo]. 6. Inna [pite-a nutto]. 7. Poolanganaka. 8. Nulliena. 9. Nooraenyana [toka-ka nutto]. 10. Poolaenoka [pun-ni-a noo-a].

Translation.

1. For the benefit of that woman yonder. 2. At thy side. 3. [I brought (it)] from the man close-up-at-the-back-of-me. 4. [He is running] towards the woman-in-front. 5. [I will strike] both of them. 6. [I am beating] you. 7.

For the advantage of these two-people at-the-back-of-me. 8. Close beside us two. 9. [I brought (it)] from all of you. 10. [He is running] towards the couple at the back.

Example 2.

1. Nunkou [pite nunyo]. 2. Noolana [pite-ka nutto]. 3. Tunanari [pi-pi-a nutto]. 4. Inkatina. 5. Nunyoena [nung-ki-a tun-a]. 6. Ingienyana [toka-ka nutto]. 7. Tunaenomari [pun-na nunyo]. 8. Nunnari [pipa-ka nutto]. 9. Noolako [pite nunyo]. 10. Nokatinie.

Translation.

1. [I will strike] this-woman-here-in-front. 2. [I was beating] both of you. 3. [I see] those-people-yonder. 4. For thy benefit. 5. [They are sitting down] alongside me. 6. [I brought (it)] from thee. 7. [I will run] to those-folks-yonder. 8. [I saw] that-woman-over-there. 9. [I will strike] both of you. 10. To the advantage of this fellow-close-in-front-of-me.

Example 3.

1. Noolaena. 2. Poolaenyanari [toka-ka nutto]. 3. Nunyouno [pun-ni-a noo-a]. 4. Nokoka [pipa nunyo]. 5. Nooie. 6. Poolie. 7. Tunanganaka. 8. Tunaenamari. 9. Nungienyanaka [toka-ka nutto]. 10. Noolangana.

Translation.

1. Alongside both of you. 2. [I brought (it)] from those-two-people-yonder. 3. [He is running] towards me. 4. [I shall see] him-close-up-at-the-back-of-me. 5. This fellow close-up-at-my-side. 6. This couple in-front-of-me. 7. For the benefit of all-those-behind. 8. Alongside those-people-yonder. 9. [I brought (it)] from this-woman-here-at-the-back. 10. For the benefit of both of you.

10. Personal Pronouns—Possessive.

There are two forms of these pronouns, according as the article possessed is a person or thing. In the former case, it must be borne in mind, however, there is no pronoun possessive expressed for the first person: this is somewhat after the style of a European speaking of "Father" or "Mother," the "my" being understood. In the latter case, where the article possessed is a thing, the pronoun of the first person is used only for distinctiveness or emphasis; otherwise it is always understood.

In either case, for purposes of subsequent inflexion, the possessive pronoun and the article possessed together form one word, the article possessed being placed first.

Number.	Person.	a. Article Possessed—a Person.	b. Article Possessed—a Thing.
Singular.	1st	...	nūn-yā-tī = my [dog, boomerang, &c.]
	2nd	nūl-lā = thy [mother, son, &c.]	lŋg-kā-tī = thy " "
	3rd	wā-rā, &c.	nū-kā-tī-yē, &c.
	"	wā-rā	nō-kā-tī-kā
	"	wā-rā	nō-kā-tī-ā-rī
	"	wā-rā	nūn-kā-tī-yē
	"	wā-rā	nūn-kā-tī-kā
Dual.	1st	nūl-lŋg-ā = [the sister] of us two	nūl-lŋg-ā = [the spear] belonging to us
	2nd	noo-lāng-ā, &c.	two
	3rd	wā-rā	noo-lāng-ā, &c.
	"	wā-rā	poo-lāng-ā-yē
	"	wā-rā	poo-lāng-ā-kā
Plural.	1st	nūn-āng-ā = [the father] of us all	nūn-āng-ā = [the trees] belonging to us
	2nd	noo-rāng-ā, &c.	all
	3rd	wā-rā	noo-rāng-ā, &c.
	"	wā-rā	tūn-āng-ā-yē
	"	wā-rā	tūn-āng-ā-kā
			tūn-āng-ā-rī

From the personal pronouns possessive, article possessed—a thing, certain groups of secondary possessives are formed: the thing possessed is now understood to be the particular individual's place of residence or location, while the prepositional suffixes *-ē-nā*, *-ē-nō*, *ēn-yā* (sects. 22, 23) indicate respectively "rest in, motion towards, direction whence." Thus:

nunyati-ena = in, or, at my place, residence, hut, &c.

nunkatiko-eno = towards the hut, &c., belonging-to-the-woman-at-the-back-of-me.

nooranga-enya = from the direction of your camp, &c.

Example 4.

1. Bibapooro ingkati. 2. Berdaje nunkatiye. 3. Poolangaka-ena. 4. Nunkatika-ena. 5. Kokooro noolanga. 6. Tunangari-eno. 7. Makowata nokatiye. 8. Mali nunkatiari. 9. Nullinga-enya [pun-ni-a noo-a]. 10. Piouli nokatika.

Translation.

1. Thy boomerang. 2. This woman's dilly-bag. 3. At their [dual] place. 4. At this woman's camp. 5. The yam-stick belonging to you two. 6. Towards the hut, &c., belonging-to-those-people. 7. The spear belonging-to-this-man-close-up-in-front. 8. Yonder-woman's net. 9. [He is running] from the direction-of-our-place. 10. The dog belonging-to-the-man-at-the-back-of-me.

Example 5.

1. Titi mulla. 2. Wungata nunyati-ena. 3. Koopa-koopa ingkati-ena. 4. Koonpara nokatiari. 5. Poolangaye-ena. 6. Bibapooro poolangari. 7. Kooroui noolanga. 8. Pooti nunyati. 9. Tarembola nunkatiye. 10. Pooti nunyati-ena.

Translation.

1. Thy brother. 2. A woman (is) at-my-place. 3. (There is) an old man at-your-camp. 4. The shield belonging-to-that-man-yonder. 5. At the camp of those-two-men-in-front. 6. The boomerang belonging-to-that-couple-yonder. 7. A hut belonging-to-you-both. 8. My fire-wood. 9. The pituri belonging to this-woman-here-beside-me. 10. (There is) firewood at-thy-place.

Example 6.

1. [Oota-na] ingkati-eno. 2. [Punna-na] nunkatika-enya. 3. Pokara nooranga-ena. 4. Untitiri nokatiye. 5. Berdaje nullinga. 6. Kootakapo nunyati-ena. 7. [Kunda-na] tunangari-eno. 8. Koonpara noolanga-ena. 9. Piouli poolangaka nullinga-eno [oo-ti-a]. 10. Konupa nunkatika nokatika-ena.

Translation.

1. [Come back] to-thy-place. 2. [Run] from-this-woman's hut, &c. 3. Grass (grows) at-your-residence. 4. A sword belonging-to-this-man. 5. Our dilly-bag. 6. (There is a) white-flower at-my-place. 7. [Go] to yonder-people's camp, &c. 8. (My) shield (is) at-your-place. 9. The dog belonging-to-the-couple-at-the-back-of-me [is returning] to-our-hut, &c. 10. Her necklace (is) at-bis-place.

11. Nouns—Nominative.

The nominative denotes the subject, and is usually placed foremost in the sentence. If the subject governs a transitive verb in present or past time, it takes the suffix *-lō* (sect. 18): with an intransitive verb, under similar conditions, no addition is made (sect. 18). In future time, with both transitive and intransitive verbs, the subject take the suffix *-ng-ō*.

kana [nung-ki-a] = the man [sits-down].

machoomba-lo [tiche-a] = a kangaroo [eats].

kana [nungka-ka] = a man [sat-down].

machoomba-lo [tiche-ka] = the kangaroo [was eating].

kana-ngo [nungka] = the man [will sit-down].

machoomba-ngo [tiche] = a kangaroo [will eat].

12. Nouns—Vocative.

The vocative is used only in connection with persons, and has no special inflexion of its own. However, when any North-West-Central Queensland aboriginal wishes to greet, or attract another's attention, at a comparative distance away, he will shout "Hoo!" sharply and abruptly, followed may be by "upperi," "titi," etc., *i.e.*, "father, brother," etc. When at closer quarters, a Boulia district native would begin with "kou-ã!" *i.e.*, "Hullo! come here!" etc., according to the context of the conversation which is about to take place. Strictly speaking, this "kou-a" is a defective verb, used only in the imperative (sect. 31c), and undergoing the usual inflexions for the singular, dual, and plural: its remaining moods and tenses are supplied by "ka-ki-a nutto" = "I call, beckon to," etc. The resemblance of "Hoo" and "Kou-a" to the anglicised "Coo-ee!" is very striking. [The Kalkadoon shout out "nã-wõ!" when attracting someone's attention at a distance.]

13. Nouns—Possessive.

The inflexions of the possessive case vary according as the possessor, and that which is possessed, are persons or not:

- a. When the possessor is a person, -ng-ã is suffixed—
koopa-koopa-nga bibaporo = an old-man's boomerang.
- b. When that which is possessed is also a person, the latter takes the suffix -wã-rã
koopa-koopa-nga titi-wara = the old man's brother.
koopa-koopa-nga titi-wara-nga bibaporo = the old-man's brother's boomerang.
- c. When both possessor and that which is possessed are things, the two nouns are put into close apposition without flexion—
machoomba wapa = a kangaroo's pup.

It must be borne in mind that in all these cases the terms signifying possessor and possessed constitute one word, so far as any subsequent inflexions are concerned. (See Examples 11, 12.)

14. Nouns—Objective.

- a. Where the object is in the direct action of the verb, the noun objective takes the suffix -nã in present or past time, and -kõ in future time (sect. 6)—
wungata-lo uttapeukka-na [pite-a] = the woman [strikes] the child.
kana-lo upperi-na [pite-ka] = the man [struck] the father.
koopa-koopa-ngo nopo-ko [pite] = an old man [will strike] the wife.
- b. In those cases where the object is in the indirect action of the verb, recourse is had to the various prepositional inflexions (sects. 22-25).

15. Nouns—Plural and Dual.

The plural is indicated by the suffix -põt-yĩ-rĩ, the compound so formed undergoing similar inflexions as the original word—

- wungata [oo-ti-a] = a woman [returns].
wungata-pityiri [kun-di-a] = the women [depart].
uttapeukka-pityiri-lo [tiche-a] = children eat.
upperi-lo uttapeukka-pityiri-na [pite-a] = the father [strikes] the children.
umma-lo uttapeukka-pityiri-wara-na [pite-a] = a mother [is striking] her children.

The dual is expressed by *pa-koo-lã* = "two," which is used in exactly the same manner as *pityiri*.

16. Nouns—Gender.

Gender is expressed either by separate words, *e.g.*,

- ka-na = man, wungata = woman,
kooliungo = he-dog, kenja = slut;

or affixing the two latter terms, which are then treated as adjectives,

- kenja tinnapulli = female opossum,
kooliungo kooridala = male eagle-hawk.

Example 7.

1. Upperi-nga mali. 2. Kooridala wapa. 3. Moyerjo-nga uttapeukka-wara.
4. Munguni-marō-nga nopo-wara. 5. Piouli wapa. 6. Koopa-koopa-nga kako-wara.
7. Moyerjo-nga titi-wara. 8. Upperi mulla. 9. Jummi-pityiri nullinga.
10. Uttapeukka-pityiri.

Translation.

1. (My) father's net. 2. The eagle-hawk's young-one. 3. An old woman's child.
4. The doctor's wife. 5. A dog's puppy. 6. The old-man's sister.
7. The old-woman's brother. 8. Your father. 9. Our aunts. 10. (My) children.

Example 8.

1. Ullo-wara. 2. Koopa-koopa-nga uttapeukka-pityiri-wara. 3. Moyerjo-nga uttapeukka-wara-ngo berdaje. 4. Ullo-mulla-nga bibapooro. 5. Titi-wara-nga uttapeukka-wara. 6. Kenja kooridala. 7. Upperi-mulla-nga makowata-pityiri. 8. Umma-wara-nga berdaje. 9. Kako-pityiri-wara. 10. Kako-nullinga-nga kooroui.

Translation.

1. Their uncle. 2. The old-man's children. 3. A dilly-bag belonging to the old-woman's child. 4. Thy uncle's boomerang. 5. Her brother's child. 6. A female eagle-hawk. 7. Thy father's spears. 8. His mother's dilly-bag. 9. Their sisters. 10. Our sister's hut.

Example 9.

1. Titi-wara-nga koonpara. 2. Konupa jummi-mulla-nga. 3. Kenja machoomba wapa. 4. Munguni-marō-nga kako-pityiri-wara. 5. Kako-wara-nga uttapeukka-pityiri-wara. 6. Nopo-mulla-nga titi-wara. 7. Umma-wara-nga uttapeukka-pityiri-wara. 8. Chata-mulla-nga untitiri. 9. Upperi-nga makowata. 10. Umma noolanga berdaje-pityiri.

Translation.

1. Her brother's shield. 2. Thy aunt's necklace. 3. A female kangaroo's young one. 4. The doctor's sisters. 5. Their sister's children. 6. Thy wife's brother. 7. Her mother's children. 8. Thy grandfather's sword. 9. (My) father's spear. 10. Your mother's dilly-bags.

17. Verbs—Active: The Indicative.

In the indicative mood the verb agrees with its subject in point of time only, as shown by means of special inflexions for present, past, and future: the particular number and person is indicated only by the subject noun or verbal pronoun (sect. 18).

The root-stem of all verbs ends either in *a-* or *e-*, whence the three tenses are formed as follows:—

Root-stem.	Present.	Past.	Future.
a-	the a- becomes -i-ā	-kā is added to the root-stem	either— <i>ling-ā</i> is added to the root-stem; or— the root-stem is unaltered, but the terminal vowel emphasised and lengthened.
e-	the e- becomes -ē-ā		
oo-ta-	oo-ti-ā = come-back	oo-tā-ka = came back	oo-tā-ling-ā, oo-tā = will come-back
pun-na-	pūn-ni-ā = run	pūn-nā-ka = ran	pūn-nā-ling-ā, pūn-nā = will run
kun-da-	kūn-di-ā = go	kūn-dā-ka = went	kūn-dā-ling-ā, kūn-dā = will go
ti-che-	ti-chē-ā = eat	tī-chē-ka = ate	tī-chē-ling-ā, tī-chē = will eat
pi-te-	pi-tē-ā = strike	pī-tē-ka = struck	pī-tē-ling-ā, pī-tē = will strike
woon-je-	woon-jē-ā = give	woon-jē-ka = gave	woon-jē-ling-ā, woon-jē = will give

For certain special forms of the future *see* sect. 30.

18. Verbal Pronouns.

The particular pronouns used with the verbs to distinguish the required number and person may be spoken of as verbal pronouns: there are three series of them—

- (a) With intransitive verbs, in present and past time, they are identical with the personal pronouns nominative for the corresponding tenses (sect. 5);
- (b) With transitive verbs, in present and past time, these verbal pronouns take on a special inflexion, identical with the *-lō*, already referred to in sect. 11 (which indicates a subject governing a transitive verb);
- (c) With transitive and intransitive verbs, in the future, the pronouns are identical with the personal pronouns nominative used in the corresponding tense (sect. 5).

Number.	Person.	a. Present and Past. Intransitive.	b. Present and Past. Transitive.	c. Future. Intrans. and Trans.
Singular.	1st	<i>nūn-jā</i> ootia, ootaka	<i>nūt-tō</i> tichea, ticheka	<i>nūn-yō</i> oota, tiche
	2nd	<i>im-pā</i> " "	<i>nūn-dō</i> " "	<i>īng-ō</i> " "
	3rd	<i>noo-i-ē</i> " "	<i>noo-loo-ū</i> " "	<i>noong-ō-ū</i> " "
	"	<i>noo-ā-kā</i> " "	<i>noo-loo-kā</i> " "	<i>noong-ō-kā</i> " "
	"	<i>noo-ā</i> " "	<i>noo-loo-ā-rī</i> " "	<i>noong-ō-(ā-rī)</i> " "
	"	<i>nūn-i-ē</i> " "	<i>nūn-doo-ū</i> " "	<i>nūng-ō-ū</i> " "
	"	<i>nūn-ā-kā</i> " "	<i>nūn-doo-kā</i> " "	<i>nūng-ō-kā</i> " "
"	<i>nūn-pā</i> " "	<i>nūn-doo-ā-rī</i> " "	<i>nūng-ō-(ā-rī)</i> " "	
Dual.	1st	<i>nūl-lī</i> ootia, ootaka	<i>nūl-lī-lō</i> tichea, ticheka	<i>nūl-līng-ō</i> oota, tiche
	2nd	<i>noo-lā</i> " "	<i>noo-lā-lō</i> " "	<i>noo-lāng-ō</i> " "
	3rd	<i>poo-li-ē</i> " "	<i>poo-lā-lō-ū</i> " "	<i>poo-lāng-ō-ū</i> " "
	"	<i>poo-lā-kā</i> " "	<i>poo-lā-lō-kā</i> " "	<i>poo-lāng-ō-kā</i> " "
	"	<i>poo-lā</i> " "	<i>poo-lā-lō-ā-rī</i> " "	<i>poo-lāng-ō-(ā-rī)</i> " "
Plural.	1st	<i>nūn-ā</i> ootia, ootaka	<i>nūn-ā-lō</i> tichea, ticheka	<i>nūn-āng-ō</i> oota, tiche
	2nd	<i>noo-rā</i> " "	<i>noo-rā-lō</i> " "	<i>noo-rāng-ō</i> " "
	3rd	<i>tūn-i-ē</i> " "	<i>tūn-ā-lō-ū</i> " "	<i>tūn-āng-ō-ū</i> " "
	"	<i>tūn-ā-kā</i> " "	<i>tūn-ā-lō-kā</i> " "	<i>tūn-āng-ō-kā</i> " "
	"	<i>tūn-ā</i> " "	<i>tūn-ā-lō-ā-rī</i> " "	<i>tūn-āng-ō-(ā-rī)</i> " "

The forms "nutto," "nindo," &c., may sometimes do duty as translations for the expressions "I have or had," "You have or had," in reply to a query involving a transitive verb: thus, "Who has taken my spear?" might quite grammatically be answered by "nutto!" = "I have!" the verb itself, the word "taken," being understood (sect. 8).

In ordinary conversation, verbal pronouns are placed immediately after the verbs they qualify, and generally at the very end of the sentence.

Example 10.

1. Moyerjo-nga uttapeukka-wara-lo koondara-na tiche-ka. 2. Munguni-marō-nga nopo-wara-ngo koopa-koopa-nga-ko kako-wara-ko pite. 3. Jummi-pityiri-noolanga-lo upperi-nga mali-na mare-ka. 4. Koopa-koopa-nga uttapeukka-pityiri-wara-lo berdaje-na umma-wara-nga mare-ka. 5. Ullo-wara-lo kenja-na kooridala-na tiche-ka. 6. Upperi-nullinga-lo bibapooro-na ullo-mulla-nga marea. 7. Titi-wara-nga uttapeukka-wara-ngo nungka. 8. Umma-wara-nga kako-pityiri-wara-lo tichea. 9. Upperi-nga titi-wara-lo umma-mulla-na tarea. 10. Kenja-lo machoomba-lo wapa-lo pokara-na tichea.

Translation.

1. The old woman's child was eating a snake. 2. The doctor's wife will beat the old man's sister. 3. Your aunts brought my father's net. 4. The old man's children fetched his mother's dilly-bag. 5. Their uncle was eating the female eagle-hawk. 6. Our father is bringing thy uncle's boomerang. 7. Her brother's child will sit down. 8. Her mother's sisters are eating. 9. (My) father's brother is kicking thy mother. 10. The female-kangaroo's pup is eating the grass.