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AN

AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPOKEN BY THE ABORIGINES,

IN THE VICINITY OF

HUNTER'S RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELKELD.

SYDNEY.

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1834.

TO THE
VENERABLE THE ARCHDEACON
OF
NEW SOUTH WALES.

REVEREND SIR,

In presenting these first fruits of labour under your auspices, it would be unpardonable not to acknowledge the generous assistance granted at your recommendation by His Majesty's Government, which enabled me with less difficulty to accomplish the present work, than otherwise would have been sustained; and also, the aid afforded by the Society for Promoting Christian Knowledge towards carrying the work through the press.

To the mere Philosopher this grammar will afford abundant matter for speculation, in addition to which, the Christian will perceive another instance of the Providence of HIM who has said, "*I will draw all men to me.*" For this object alone the laborious task has been undertaken, and must be considered only as the prelude to the attempt of bringing the Aborigines of New South Wales to the knowledge of God our Saviour. For how shall they believe in him of whom they have not heard? And how shall they hear without a preacher in their own tongue the wonderful works of God?

That He who ruleth on high by His Spirit in the midst of the Churches may abundantly bless your ministerial labours amongst an *enlightened people*, and render this attempt instrumental for the Glory of God amongst "*A Foolish Nation,*" is the fervent desire of,

Reverend Sir,

With unfeigned respect,

Your most obedient servant,

L. E. THRELKELD.

INTRODUCTORY REMARKS.

IN the year 1820 the writer printed a few copies entitled "Specimens of a dialect of the Aborigines of New South Wales," in which the English sounds of the vowels were adapted. Subsequently, it has been found, that many inconveniences arose in the Orthography which could only be overcome by adopting another system. Many plans were proposed and attempted, but none appeared so well adapted to meet the numerous difficulties, which arose, as the one in use for many years in the Islands of the South Seas wherein the elementary sound of the vowels do not accord with the English pronunciation. This however does not meet all the difficulties, because, there is a material difference in the Idiom of the language, namely: In the Tahitian, &c. &c., the vowels always retain their elementary sound, because, a consonant never ends a syllable or word: In the Australian language, a consonant often ends a syllable, or word, and therefore the coalition with the sound of the vowels affects the sound and consequently shortens it. Whilst in many instances the elementary sound of the vowel is retained when closed by a consonant, as well as, when the syllable or word is ended by the vowel, to meet this an accent is placed over the vowel, when the elementary sound is retained, without such accent the sound is shortened.

Illustration.

Bun, to sound as the English word Bun, a little cake.

Bún, to sound as the English word Boon, a gift.

Tin, to sound as the English word Tin, a metal.

Tín, to sound as the English syllable teen, in thirteen.

A set of characters cast expressly for the various sounds of the vowels would be the most complete in forming speech into a written language, but in the present instance it could not be accomplished. The present orthography is therefore adopted, not because it is considered perfect, but from the following considerations, viz. :—

1. It appears upon consideration, impossible so to express the sounds of any language to the eye, as to enable a stranger to pronounce it without oral instruction. The principal object therefore is to aim at simplicity; so far as may be consistent with clearness.

2. There appears to be a certain propriety in adopting universally, if possible, the same character to express the same sounds used in countries which are adjacent; as, Polynesia and Australia, even though the language be not akin. Especially when those characters have been adopted upon mature consideration, and confirmed by actual experience in the Georgion and Society Islands, the Sandwich Islands, the Feejee Islands, the Friendly Islands, New Zealand, and numerous other places in these Seas.

Having resided many years in the Island of Raiatea, and having been in the constant habit of conversing with and preaching to the natives in their own tongue, enable me to trace the similarity of languages used in the South Seas one with the other, proving they are but different dialects, whilst the natives themselves, and we also at the first interview could not understand the people of neighbouring Islands who spake radically the same tongue! The names of the Islands correspond with the change of dialect, for instance, Tahiti. The name of the Island in which sound the aspirate H abounds. Ru-ru-tu, about four hundred miles distance where the aspirate H is not used, the natives speaking more in the throat in consequence of the omission. At Ai-tu-tak-i, the language has the addition of the K, and at Ro-ro-tong-o, the language adopts the nasal ng, whilst at New Zealand, the nasal ng and k also abound. The Sandwich Islands drop many letters and insert instead the K and L, sounds unknown to the Tahitians. It is impossible to state which is the parent tongue. The table subjoined, page 7, displays at one view, their various alphabets. The following extract from a letter sent by Ka-rai-mo-ku from the Sandwich Islands to the Rev. W. Ellis, will shew the affinity betwixt the Sandwich Island tongue and the language of the Tahitians underlined.

Sandwich Island,	Eia kau wahi orero ia oe, ahea oe e
Tahitian,	Teia taau parau ia oe, ahea oe e,
English,	This is my communication to you, when will you
Sandwich Island,	hoi mai ia nei a nobo mai ai io matou nei ?
Tahitian,	hoi mai io nei e nobo mai ai io matou nei ?
English,	return hither and dwell with us ?
Sandwich Island,	Ke ao nei no makou i ka orero a ki Akua ;
Tahitian,	Te haapli nei matou i te parau a ti Atua ;
English,	Learning are we the word of God ;
Sandwich Island,	ke malama nei no makou i ka olelo ake Akua.
Tahitian,	te haapli nei matou i te parau a te Atua.
English,	regarding are we the word of God.

Owing to a peculiar custom at Tahiti when any word had a sound similar to that which was contained in the King's name, such word was changed, many words now obsolete are found in the Sandwich Islands: as, Orero the word in Tahiti for tongue, and used formerly as such, but now, by custom parau is used for speech, so also, ao is used to warn, to preach, &c., in Tahitian; but, since learning has been in vogue, haopii has been introduced for the verb to learn, and ao is in this sense obsolete. There is a much nearer affinity in the languages of the Islands in the Pacific Ocean than can be described within our limits, so many references to custom being necessary to explain the subject fully.

The following is a comparison of the Tahitian, Sandwich Island, and New Zealand languages, being the 19th of John, 30th verse.

Tahitian,	E ia inu aera Jesu i tana vinega ra,
Sandwich,	A i inu ana o Jesu i ka vinega,
New Zealand,	A no ka inu a Ihu i te wineka,
English,	And when drank Jesus the vinegar,
Tahitian,	Ua taupe ihora tana upo i raro,
Sandwich,	Ku rou ihora i ka poo,
New Zealand,	Ka pi ko iho tana matenga,
English,	Bowed his head down.
Tahitian,	dau adura i *tana varua.
Sandwich,	akuu aku la ka uhane.
New Zealand,	ka tuku ake i te wairua.
English,	(and) gave up the spirit.

In the Australian tongue there appears to exist a very great similarity of Idiom, as it respects the dual number and use of the form expressive of negation, and though it is observed by a

NOTE.—* Tana in the Tahitian means His, to would be the article the, in which case the affinity is much closer than the translation adopted allows, also in the Tahitian words dau a dura, it is very much disputed by natives and many of the Missionaries whether t should be used instead of d, this would bring the language with the New Zealand much closer in resemblance. It appears that the New Zealanders always insert k for the break of a double vowel in Tahitian, or else the nasal ng. for instance in the Tahitian Taata means man, in New Zealand it becomes Tangata. Tau or dau in Tahitian means to give. In New Zealand it becomes Tuku, and Ingea the word for name becomes Tahitian, by dropping the ng, thus Ioa the Tahitian for name. The Sandwich Islanders insert k for d or t, and often an l for the r: as, Tahitian Ua oti; Sandwich, Ua aki, it is finished. Tahitian, Orero: Sandwich, Olio, the tongue, or speech. It appears that the Sandwichers omit the t also: as, Eia, this; which in Tahitian is Teia, whilst tau is transformed to kau, by them, for, mine.

writer in the article Greek language, *Rees Cyclopædia*, that, “*The dual number is by no means necessary in language, though it may enable the Greek to express the number two or pairs with more emphasis and precision.*” Yet this assertion is not at all borne out by facts, because in this part of the hemisphere, all the languages in the South Seas in common with New South Wales, possess a dual number, and so essential is it to the languages, that conversation could not be carried on without this form of speech. There is a peculiarity in the dual of the Australian tongue which does not exist in the Islands, namely, a conjoined case in the dual pronouns in which the nominative and accusative are blended as shewn in the pronouns, whilst the verb sustains no change, excepting when reflective, or, reciprocal, or continuative. Whilst in the Islands there are dual verbs. The mode of interrogation and replication are very much alike in Idiom in both languages, and so peculiar as hardly possible to be illustrated in the English language, scarcely ever giving a direct answer, but in such a manner as leaves much to be implied. The Aborigines of this colony are far more definite in the use of tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused much perplexity and diligent examination, nor, did the observations of eminent writers on the Theory of language tend to elucidate the matter. Because the facts existing in the language of the Aborigines of New Holland are in direct contradiction to the note (R), article *Grammar Encyclopædia Britannica* in which certain tenses are represented “as peculiar to the Greek, and have nothing corresponding to them in other tongues, we need not scruple to overlook them as superfluous.” Now the Aborigines use the verb, and also the participle, in a tense denoting time past in general; and, time past in particular; as, this morning only; and, time past remote: as, in some former period: as, when I was in England, or was a boy, &c. The future time of the verb, and, participle is also specified in a similar manner, specifically either now or to-morrow morning, or generally, as in futurity; besides which there is another curious fact opposed to the conclusion of the writer’s note, which reads thus: “Of the *Panlo post fustarum* of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, as a man may be about to act, as well as to suffer immediately.” Now such is the very idiom of this language, as will be seen in the conjugation of the participle, for

the pronoun being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary in the tenses of the participle as well as that of the verb, each tense being confined to its own particular period, as shewn in the conjugation of the verbs. The various dialects of the blacks may yet prove, as is already ascertained in the Islands, to be a more apparent difficulty than real; but when one dialect becomes known, it will assist materially in obtaining a speedier knowledge of any other that may be attempted, than had no such assistance been rendered.

Although tribes within one hundred miles do not at the first interview understand each other, yet I have observed that after a very short space of time, they are able to converse freely, which could not be the case were the language, as many suppose it to be, radically distinct. The number of different names for one substantive may occasion this idea. Water for instance has at least five names, and fire has more, the moon has four names according to her phases, and the Kangaroo has distinct names to each sex, according to size, or the different places of haunt, so that two persons would seldom obtain the same name for a Kangaroo if met wild in the woods, unless every circumstantial was precisely alike to both inquirers. The quality of a thing is another source, from which a name is given as well as its habit, or manner of operation. Thus one man would call a musket, a thing that strikes fire, another would describe it as a thing that strikes, because it hits an object; whilst a third would name it a thing that makes a loud noise, and a fourth would designate it a piercer, if the bayonet was fixed. Hence arises the difficulty to persons unacquainted with the language, in obtaining the proper names of that which is desired, for instance, a visitor one day requested the name of a native cat from M'Gill, the Aborigine, who replied Minnaring. The person was about to write down the word Minnaring, a native cat, when I prevented the naturalist, observing that the word was not the name of the native cat, but, a question, namely, What is it? you say being understood. The Black not understanding what was asked. Thus arise many of the mistakes in Vocabularies published by transient visitors of foreign parts.

In a "description of the natives of King George's sound, (Swan river colony,) written by Mr. Scott Nind, and communicated by R. Brown, Esq., F. R. S., read before the Royal Geo-

graphical Society, &c., 14th February, 1831," there is an interesting account of the natives, and also a vocabulary, not one word of which appears to be used or understood by the natives in this district, and yet from a passage at page 24, the following circumstance leads to the supposition, that the language is formed on the same principles, and perhaps radically the same tongue, the writer observes: "It once occurred to me to be out shooting, accompanied by Mawcurrie, the native spoken of, and five or six of his tribe, when we heard the cry Coo-whie, Coo-whie-cá-cá, upon which my companion stopped short, and said that strange blackmen were coming." Now in this part of the colony under the same circumstances, a party of blacks would halloo, Ka-ai, Ka-ai, kai, kai. Which allowing for the difference in orthography, would convey nearly, if not precisely the same sound, the meaning is halloo, halloo, approach, approach. Also at page 20, the same word used by the natives here in hunting and dancing is mentioned, as spoken by those Aborigines in the same sort of sports: viz., Wew, which in this work is spelt Wau. It means move. Also at page 28, the phrase absent, at a distance is rendered Bó-cun, and Let us go away, by Bó-cun oola, or Wat-oola, here the natives would say, Wai-ta wol-la: see the locomotive verb in the conjugation of which a similarity of use will be perceived. At Wellington Valley the names of things are the same in many instances with those of this part, although three hundred miles distant, and in a small vocabulary with which I was favored, the very barbarisms are marked as such. Whilst mistaken names are written, the natural result of partial knowledge; for instance, Ki-wung, is put down, the Moon, whereas it means the New Moon, Yel-len-na, being the moon. In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one could reply, and he it appears had a few years back been to this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

The arrangement of the grammar now adopted, is formed on the natural principles of the language, and not constrained to accord with any known grammar of the dead or living languages. The peculiarities of its structure being such, as totally to prevent the adoption of any one as a model. There is much of the Hebrew form in the conjugation. The dual of the Greek and the deponent of the Latin. However these terms are not introduced, excepting the dual, the various modifications of the verb and participle exemplifying the sense in which they are used.

The peculiarity of the reciprocal dual may be illustrated by reference to a custom of the Aborigines, namely: When a company meet to dance, each lady and gentleman sits down opposite to one another, and reciprocally paints each others cheek with a red pigment, or if not a sufficiency of females, the males perform the reciprocal operation. Also in duelling, a practice they have in common with other barbarous nations, the challenge is expressed in the reciprocal form. The terms adopted to characterise the various modifications, may not ultimately prove the best adapted to convey the various ideas contained in the respective forms, but at present it is presumed they are sufficiently explicit. Many are the difficulties which have been encountered, arising principally, from the want of association with the blacks, whose wandering habits, in search of game, prevent the advantages enjoyed in the Islands of being surrounded by the natives in daily conversation. It would be the highest presumption to offer the present work as perfect, but so far as opportunity and pains could conduce to render it complete, exertion has not been spared. It is necessary to notice certain Barbarisms which have crept into use, introduced by sailors, stockmen, and others who have paid no attention to the Aboriginal tongue, in the use of which both blacks and whites labour under the mistaken idea, that each one is conversing in the others language. The following list contains the most common in use in these parts:—

BARBARISMS.

<i>Barbarism,</i>	<i>Meaning,</i>	<i>Aboriginal proper word.</i>
Boojery,	Good,	Mur-ro-rong.
Bail,	No,	Ke-a-wai.
Boge,	To bathe,	Nu-róng-kil-li ko.
Bimble,	Earth,	Pur-rai.
Booming,	A weapon,	Tur-ra-ma. A half moon like implement used in war.
Budgel,	Sickness,	Mun-ni.
Cudgel,	Tobacco,	Kut-tul. Literally smoke.
Gammon,	Falschood,	Na-ko-i-ya-ya.
Gibber,	A stone,	Tu-núng.
Gummy,	A spear,	War-re.
Goonyer,	A hut,	Ko-ker-re.
Hillimung,	A shield,	Ko-reil.
Jia,	A wife,	Po-ri-kun-bai,
Jerrund,	Fear,	Kin-ta.

<i>Barbarism,</i>	<i>Meaning,</i>	<i>Aboriginal proper word.</i>
Kangaroo,	An animal,	Ka-rai. Various names.
Carbon,	Large,	Kau-wul.
Mije, <i>ᑭᑭᑭᑭ</i> ,	Little,	Mitti. Wa-re-a.
Mogo,	Axe,	Bai-bai.
Murry,	Many,	Mu-rai-ai, also Káu-wul- kau-wul.
Pickaninney,	Child,	Won-nai.
Piyaller,	To speak,	Wi-yel-li kq.
Tuggerrr,	Cold,	Ta-ka-ra.
Wikky,	Bread,	Kun-to. Vegetable provi- sions.
Waddy,	A cudgel,	Ko-tir-ra.
Wommerrr,	A weapon,	Ya-kir-ri. Used to throw the spear.
Strike-a-light,	Meaning to make known,	Wi-yel-la. Say de- clare, &c.

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PART I.

PRONUNCIATION AND ORTHOGRAPHY.

CHAPTER I.

PRONUNCIATION.

PRONUNCIATION is the right expression of the sounds of the words of a language.

Words are composed of Syllables, and Syllables of Letters. The Letters of the Language of the Aborigines of New South Wales, are as follow :—

A B D E I K L M N Ng O P R T U W Y.

Note : It is very doubtful if *D* belongs to the alphabet—the Natives generally use the *T*.

OF VOWELS.

As the English Vowels differ in sound from those already adopted in the numerous South Sea Islands, it is necessary to shew the pronunciation of the latter ;

A E I O U.

A is pronounced as the English pronounce *a* in the words *are, far, tart* ; as, *ba*, the verb to be, accidental.

E is pronounced as slender *a* in *fate*, or *e* in *where*.

I pronounced as the short *i* in *this, tin*.

O is pronounced as in English, *No*.

U is pronounced as *oo* in the words *cool, cuckoo*.

When two vowels meet together they must be pronounced distinctly, as *nū-wō-a*, the pronoun he, *bo-mā-to-a* she, &c. so also when double vowels are used in the word ; as, *Wi-yé-en*, have spoken.

OF DIPHTHONGS.

A Diphthong is the coalition of two vowels to form one sound. They are as follow :

1. *ai*, as *ko-lai*, wood ; *wai-ta-wow*, the large mullet.

2. an, as *nan-wai*, a canoe; *tan-wai*, that may eat.
 3. in, as *niu-wo-a*, the pronoun he; *pai-piu-wai*, that it may appear. Observe, that the diæresis, whenever used, disunites the diphthong, as *ka-ü-ma*, to gather together.

Note : *ai* Rhymes with *Eye*.
au Rhymes with *Cow*.
iu Rhymes with *Pea*.

OF CONSONANTS.

- B** is pronounced as in the English words *be*, *crab*.
D as heard in *deed*, if used at all by the natives.
K as heard in *Kirk*, *King*.
L as heard in *Lord*, *El*.
M as heard in *Man*, *Embark*.
N as heard in *Nun*, *No*.
Ng is peculiar to the language, and sounds as in *ring*, *egg*, whether at the beginning, middle, or end of a word.
P as heard in *Pen*, *pip*, *pipe*.
R as heard in *rough*, *Rome*, whenever used it cannot be pronounced too roughly; when double, each letter must be heard distinctly.
T as heard in *tea*.
W as heard in *war*.
Y as heard in *yard*.

Europeans often confound *D* with *T* owing to a middle sound which the natives often use in speaking quickly; so also the *T* with *J* arising from the same cause as *Wou-ti-wou-ti* the name of a place is often called by the English *Wou-je-wou-je*.

OF ACCENTS.

The language requires but one marked accent, which serves for the prolongation of the syllable; as, *bán*, him; *bán*, the root of to smite. The primitive sound is thus retained of the vowel which otherwise would be affected by the closing consonant, as *baw*, the root of the verb to be accidental, rhymes with *far*, but *bán*, to smite, rhymes with *ban*, a gift, &c.

Note : It is necessary to remark that the marked accent is placed over the letter upon which the accent falls throughout this work.

A Comparative Table of Alphabets used in Polynesia.

1. English.	2. New Zealand.	3. Friendly Islands Piji.	4. Austra- lian.	5. Tahiti Society Isles.	6. Sand- wich Islands.	Words contain- ing the Simple Sounds.
A	A	A	A	A	A	Tart, Ah!
B	B	B	B	B	—	Be.
C	—	—	—	—	—	—
D	—	D	—	D	—	Deed.
E	E	E	E	E	E	As A in Fate.
F	F	F	—	F	—	Far.
G	G	G	—	—	—	Give.
H	H	—	—	H	H	Hound.
I	I	I	I	I	I	Tin.
J	—	J	—	—	—	Jar.
K	K	K	K	—	K	As C in Came.
L	—	L	L	—	L	Ell.
M	M	M	M	M	M	Man.
N	N	N	N	N	N	Num.
—	Ng	Ng	Ng	—	—	Bang.
O	O	O	O	O	O	Go.
P	P	P	P	P	P	Pea.
Q	—	—	—	—	—	—
R	R	R	R	R	R	Rogue.
S	—	S	—	—	—	Saw.
T	T	T	T	T	—	Tea.
U	U	U	U	U	U	As oo in Too.
V	—	V	—	V	—	Venus.
W	W	—	W	W	W	War.
X	—	—	—	—	—	—
Y	—	—	Y	—	—	Yard.
Z	—	—	—	—	—	—

CHAPTER II.

ORTHOGRAPHY.

In syllabication, every consonant may be taken separately, and be joined to each vowel, in order to make syllables. Thus the list of nouns, in the third part of this work, may be easily read, observing that a consonant between two vowels must go to the latter; and two consonants coming together must be divided. The only exception is *Ng*, which is adopted for want of another character to express the peculiar nasal sound, as heard in *hanger*, and consequently, is never divided. The following are general rules.

1. A single consonant between two vowels must be joined to the latter syllable: as, *Ko-re*, Man; *Yu-riag*, Away; *Wai-ta*, depart.
2. Two consonants coming together must always be divided, excepting the compound character, *Ng*: as, *Tet-ti*, to be dead, Death. *Bung-ngai*, New.
3. Two, or more vowels, divide excepting the diphthongs: as, *Nga-to-a*, It is I. *Yu-ai-pa*, thrust out. The diæresis marks when the diphthong is divided: as, *Kou-oo*, may it be. (a wish), *Ka-ü-ma*, to collect together; to assemble.
4. A vowel ending a syllable or word must have its elementary sound: as, *Bón-kít-ê*, the action of smiting; *Tu* the root of the verb, to eat.

ACCENTUATION.

In general dissyllables and trisyllables accent the first syllable; as, *Pou-ti-mai*, a messenger; *Pir-ri-reul*, a chief, king, &c.

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, *Wi-yet-ê-kân*, one who speaks, from *Wi-yet-ê* the action of speaking, so also from the same root *Wi-yet-ê-ugé-it*, the place of speaking, as a pulpit, the stage, a reading desk, &c.

Verbs in the present and past tenses have their accent on the particles denoting such tense: as, *Ta-tân*, eats. *Wi-yân*, speaks. *Wi-yá*, hath told. This must be particularly attended to, or, mere affirmation would become imperative, and vice versâ: example, *Kan-ua*, be it so; a wish. *Kan-ud*, so it is; an affirmation.

In the future tenses the accent is always on the last syllable but one, whether the word consists of two or more syllables: as, *Ta-uan*, shall or will eat; *Wi-yen-uan*, shall or will

speak. *Bán-kít-li-unn*, shall or will be in the action of smiting. *Bán-unn*, shall or will smite. Present participles have the accent on the last syllable; as, *Bán-kít-lín*, now in the action of smiting; *Wi-yel-lín*, now in the action of talking, speaking, &c. Past participles have their accent on the last syllable but one; as, *Bán-kít-li-á-la*, was smiting, or smote and continued to smite—equivalent to fought. But the participial particle denoting the state or condition of a person or thing, has the accent on the antepenultimate: as, *Bán-tó-a-ra*, that which is struck, smitten, beat, &c. Thus, two accents are apparent. One the Radical accent. The other the shifting one which belongs to the particles.

EMPHASIS.

The Aborigines always lay particular stress upon the particles in all their various combinations, whether to Substantives denoting cases, or to Verbs denoting the moods or tenses. But when attention is particularly commanded, the Emphasis is thrown on the last syllable, often changing the termination into *óá*: as, *Wól-la-ucul-la*, the imperative, move, for, be quick. To urgently command would be *Wól-la-ucul-lóá*, dwelling double the time on the *óá*. But to emphatically charge a person with any thing the Emphasis is placed on the particle of Agency: as, *Ngá-tó-a*; It is I; *Ngín-tó-a*; It is thou.

CHAPTER III.

ETYMOLOGY.

PARTICLES.

It is by the use of particles, the whole progress of the mind is manifested, and only in the right use of them may we expect to render ourselves correctly intelligible to the Aborigines. The following are used in the declension of nouns and pronouns, according to their terminations and cases.

I. The simple nominative case, which merely declares the person or thing, or the quality: as, *Ngá-tó-a*, I the person; *Ká-re*, Man; *Kó-lái*, wood; *Ké-kul*, sweet; *Murrorong*, good. There are no particles used in this case excepting to formative nouns: as, *Bán-kí-yéi*, a smiter, from the root *Bán*, to smite; *Ké-kul-ké*, sweetness; or, to transform the formative noun into a verb, merely declaring the abstract action: as, *Bán-kít-lí*, the action of smiting.

2. The agent nominative case, which has the power of operating, and is always known by the termination in the particle **O**; but this particle of agency is preceded by consonants or accented according to the last syllable of the noun. The personal and instrumental Interrogatives are unchangeable, namely: *To?* Who? *Ko?* What thing? The particles of agency governed by the preceding noun are *To*, *Ko*, *Lo*, *O*, *Rô*; perhaps, merely to coalesce readily in pronunciation.

3. The genitive case, which shows the relation of one thing considered as belonging in some manner to another. The interrogative pronoun and names of persons require *âm-ba*: as, *Ngan-âm-ba?* whose? *Threshold-âm-ba*, Threshold's. *Pir-i-wul-âm-ba*, the King's; but, things and persons require *ka-ba*: as, *Min-na-ring-ka-ba?* belonging to what thing? *Ko-re-ka-ba*, belonging to man. The dual, plural, and the singular feminine pronouns; form the genitive by affixing *ba* to the accusative: as, *Nga-lin-ba*, belonging to us two; *Nge-a-rua-ba*, belonging to us, or ours; *Bo-nu-u-ba*, belonging to her, or hers. But the other singular pronouns are themselves changed besides the use of the particle: as, *Eui-mu-um-ba*, mine, belonging to me; *Ngi-ro-um-ba*, thine, belonging to thee. But time and place require *Kul*, *Kal*, and *Ka-le-en*: as, *Bung-ngai-kul*, belonging to the present period of time now becoming; *England-kal*, a man belonging to England, an Englishman; *England-kal-le-en*, a woman belonging to England, an Englishwoman; *Uu-ti-kal*, heretof, belonging to this place.

4. Dative case, which shows the ultimate object to which an action tends: as, to a person for him to possess or use in any way expressed by *—ung* to the interrogative pronoun and names of persons only, but *—ko* to all other nouns, and to the abstract action forming it into the infinitive in regimen or supine: as, *Bên-kil-li-ko*, for to smite. But motion towards a person or thing opposed to from where the person or thing is, requires the following particles according to the various terminations of the nouns: viz. *—ta-ko*, *—ka-ko*, *—la-ko*, *—a-ko*, *—ra-ko*, the personal pronoun require *—kin-ko* and place, *—ka-ko*, see Table of Declensions.

5. Accusative case which denotes direct action, on the person not merely towards the person, the object or patient of a transitive verb. The personal pronouns are distinct particles, see their declension. But names of persons have the terminating particle *—ung*, so also the interrogatives of person, place, and

thing as, *Ngan-nung?* Whom? or who is the patient? *Wau-nung?* Where? or where-at? *Min-nung?* What? or what object? *Tirekeld-nung*. *Tirekeld* is the objective or accusative case. All other common substantives not derivatives, are placed before the active verb without any change from the simple nominative, nor can any error arise, because when used as the agent the sign of that case would be attached: as, *Ka-rai Bu-wa*, smite the kangaroo. *Ka-rai-to tia bun-kul-la*, the kangaroo struck me; or the equivalent, I was struck by the kangaroo.

6. Vocative case, the particle *A-la* or *El-la*, calling for attention to the person in the nominative, not agent nominative case, is prefixed: as, *A-la Pirriwo!* O king! Equivalent to may it please your majesty.

7. Ablative case, this and the dative are alike excepting in the ablative particles annexed to the pronouns, &c. which mark this case they are as follow: viz., 1. *Kai* meaning from, concerning, about, on account of, used only to proper names and pronouns, but to persons and things, according to their terminations, —*tin*, —*lu*, —*in*, —*rin*, meaning from, on account of, &c. 2. *Kin-birung*, meaning from, opposed to the dative towards a person used only to pronouns; proper names require *ka-bi-rung* whether of persons or places; but persons or things require according to their terminations, —*ta-bi-rung*, —*ka-bi-rung*, —*la-bi-rung*, —*a-bi-rung*, —*ra-bi-rung*, to mark the opposite case to the dative. 3. *Ka-to-a*, meaning to be with, as an agent or being, affixed to personal pronouns, and proper names of persons only; but persons, things and places, annex according to their respective terminations —*to-a*, —*ko-a*, —*lo-a*, —*o-a*, —*ro-a*, meaning by, through, with, near; no causative effects are understood by any of these particles. 4. *Ka-ba*, meaning to be, at or on, used to place and *Kin-ba*, to be present with a person at his place.

Model of the particles used as affixed to the Interrogatives.

	Interrogative pronoun	<i>Ngán?</i> Who?
S. N.	Simple nominative	<i>Ngan-ko?</i> Who is?
A. N.	Active nominative	<i>Ngan-to?</i> Who is the agent?
G.	Genitive	<i>Ngan-úm-ba?</i> Whose?
		1 { <i>Ngan-nung?</i> For whom?
		to possess, &c.
D.	Dative	2 { <i>Ngan-kin-ko?</i> To whom?
		towards?

- A. Accusative } Ngau-nung ? Whom ? or
 } who is the object ?
 V. Vocative } A-la, as O.
 }
 } 1 Ngau-kai ? From, on account
 } of whom.
 } 2 Ngan-kin-bi-rung ? From,
 } away from whom ?
 Ab. Ablative } 3 Ngan-ka-to-a ? In company
 } with whom ?
 } 4 Ngan-kin-ba ? Being with
 } whom ?

Interrogative pronoun Min— ? What ? or which, not person, but thing.

- S. N. { Min-na-ring ? What ? as, Minnaring ke un-ni ?
 } What is this ?
 } Min-nan ? What are ? for how many ?
 A. N. Min-na-ring ko ? What the agent or instrument ?
 G. Min-na-ring ko-ba ? Belonging to what ?
 D. Min-na-ring ko-lang ? Towards what ?
 A. Min-nung ? What ? the object of the verb.
 } Min-na-ring tin ? From what cause ? why ? wherefore ?
 } Min-na-ring bi-rung ? From what ? of what ? out of
 } what ?
 Ab. { Min-na-ring ki-lo-a ? Like what ? in similitude of
 } being.
 } Min-na-ring ko-a ? With what is ? together with.
 } Min-na-ring ka-ba ? On what is ?

Interrogative pronoun Won— ? What place ? where ?

- S. N. { Won-ta ? Where is it the place ? what place ? definite.
 } Won-nein ? Where ? which place ? indefinite.
 A. N. * See the Ablative where place is the means by which an
 act is accomplished : as at this place, I see ; at this
 place I stood, and so can see.
 } Masc. { Won-ta kal ? Of what place ? belonging to what
 } country.
 G. { Fem. { Won-ta kal-le-en ? Of what place ? belonging
 } to what country.
 }
 D. { Won-ta ko-lang ? Towards what place ?
 } Won-ta-ring ? To what place ? whither ?
 }
 A. { Won-nung ? What place ? where ? the object of an active
 } verb.
 } * Won-ta tin-to ? From what place causative ? where at ?
 Ab. { Won-ta bi-rung ? From what place ? out of what place ?
 } Won-ta ko-a ? Through or by what place ?

Interrogative Adverbs { *Ya-ko-ai?* How? in what manner?
 { *Ya-ko-un-ta?* When? at what time?

Note.—The meanings opposite to all the particles are their essences, so that they cannot be used indifferently, as, is the case very often in the English language, for prepositions, or adverbs, or even in an opposite sense; as, *Ya-ko-ai* How? will not do to ask the question, How many? because modality is the attribute; but, How many? must be *Min-nén?* What present? because presentiality is the attribute, and the answer would be much is present, or little; few, or many; or one up to three, beyond which they have no further numbers.

PART II.

THE PARTS OF SPEECH.

OF THE SUBSTITUTE FOR THE ARTICLE.

To express indefinitely any noun, the mere substantive is used; as, *ma-ko-ro*, a fish or fishes; *tib-bin*, a bird or birds, in a general sense; *ko-kai*, wood, or a stick: to make these plural the plural pronoun would be attached; as, *un-ni ta-rô ma-ko-ro*, this, these fish, denoting they are here present. To express the fish as an active agent would be *nga-ki ma-ko-ro*. This fish, meaning did some action, and so of all nouns, as will be explained under the head pronouns.

OF SUBSTANTIVES.

Nouns are the Names of Persons, Things, Actions, and Place. They are proper when used as a Name to any Individual, intellectual Person, and common or collective when denoting the Name of Things or Beings, as, *Ko-ro*, Man, or Mankind; *Ka-rai*, Kangaroo; *Ma-ko-ro*, Fish. The pronoun demonstrates the number whether singular or plural. Nouns descriptive of Person, Character, and Office are derived from the roots of the corresponding verbs denoting such description. as, *Wi*—, the root of the verb, to speak; *Wi-yel-ki-kau*, one who speaks, a speaker; *Wi-yai-yé*, one who always talks, a talker, chatterer. When names of things are appropriated to a Person, as the Person's Name, that Name must be declined in the first Declension of Nouns to shew it is the Name of a Person and not of the Thing: as, *Tu-ting*, a crab, belongs to

the third Declension, and the genitive would be expressed thus : *Tin-ting-ko-ba*, belonging to a crab ; but when used as the Name of a Person it would be in the genitive *Tin-ting-ám-ba*, belonging to Crab, either Mr. or Mrs. according as understood by the pronoun. There are a few distinctions of gender in certain nouns, but not generally : as, *Po-ri-ban*, a husband ; *Po-ri-kun-bai*, a wife ; *Yi-nál*, a son ; *Yi-nál-kun*, a daughter, but, *Pir-ri-wul*, means a chief, king or queen, according to the gender of the pronoun attached. To animals, in most instances, there are proper names special to the male, and to the female : as, *Wa-ri-kul*, a he dog ; *Tin-ku*, a she dog. Names of places are generally descriptive, hence derived from whatever expresses the subject : as, *Pau-téi*, the narrow place ; *Bál-wa-ra*, the high place ; *Ti-ra-bé-en-ba*, the toothed place ; *Bán-ki-li-ngéil*, the place for fighting, the field of battle. Names of country have a declension peculiar to place, and in the genitive have a feminine and masculine termination, as *England-kul*, means *English*, man understood, the termination being masculine ; *England-ka-lí-en*, means *English*, woman understood, the termination being feminine : so also, *Uu-ti-kal*, of this place, masculine ; *Uu-ti-ka-lí-en*, of this place, feminine. A noun becomes an adjective verb or adverb, according to the particle used, or the juxtaposition of the word : as, *Pi-tul*, joy ; *Pi-tul-wul-li*, to cause joy ; *Pi-tul-h-kán*, a joyful being ; *Pi-tul-ka-tán*, to exist joyfully ; *Mur-ro-róng*, good ; *Murraróng-tai*, the good—some person understood ; *Murraróng u-má*, good done, well done, properly done.

OF THE DECLENSION OF NOUNS, CASES, ETC.

There are Seven Declensions of Nouns, according to which all Adjectives and Participles, as well as Nouns are declined.

Nouns are declined according to their use and termination. When used for the name of an individual person, they are declined in the 1st Declension, whatever may be the termination of the word ; but when used as the name of a place they are declined in the 7th Declension. Common nouns are declined in the 2nd, 3rd, 4th, 5th, and 6th Declension according to their respective terminations.

Nouns have seven cases : viz. two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative wherein the subject is inactive : as, this is a bird, *unai ta tib-bia*. The second nominative is when the subject is an agent causative of action : as, *tib-bin-to ta-tán*, the bird eats ; in which case the particles ending in o are

affixed to denote the agent according to the terminations of the respective nouns; hence the following general Rules.

1. Nouns or participles ending in *i*, or *u* require the particle of agency *-to* to be annexed when spoken of as an agent: as, *Ki-kō-i*, a native cat; *Ki-ko-i-to*, the cat did, does, or will do according to the tense of the verb subjoined.

Tib-bin, a bird; *Tib-bin-to*, the bird did, does, or will do, &c.

Ngur-rul-li, the active participle or infinitive according to the particle affixed, to hear, believe, obey, &c. *Ngur-rul-li-to*, faith, or belief, did, does, or will do; &c.

2. Nouns ending in *ng*, *a*, *e**, *o*, *u*, require the particle of agency *ko* annexed when spoken of as an agent: as,

Nu-kung, a woman; *Nu-kung-ko*, the woman did, does, or will do, &c.

Mai-yō, a snake; *Mai-ya-ko*, the snake did, does, or will do, &c.

Ko-re, a man; *Ko-re-ko*, the man, did, does, or will do, &c.

Wo-i-yo, grass; *Wo-i-yo-ko*, the grass did, does, or will do, &c.

Tin-ka, a bitch; *Tin-ka-ko*, the bitch did, does, or will do, &c.

3. Nouns ending in *l* require the particle of agency *lo* to be annexed when spoken of as an agent: as,

Pun-nul, the sun; *Pun-nul-lo*, the sun did, does, or will do, &c.

Yi-nul, a son; *Yi-nul-lo*, the son did, does, or will do, &c.

4. Nouns of three syllables ending in *ro* require the accent shifted to the *ó* when spoken of as an agent: as,

Mā-ko-ro, fish; *Mā-ko-ró*, the fish did, does, or will do, &c.

5. Nouns of three syllables ending in *re* change the *e* into *o* when spoken of as an agent: as,

Ko-ke-re, a hut, house; *Ko-ke-ró*, the house did, does, or will do, &c.

6. Nouns of four syllables ending in *r* require the particle of agency *ró* to be annexed when spoken of as an agent: as,

Kul-mo-ti-ar, a woman's name; *Kul-mo-ti-ar-ró*, K did, does, or will do, &c.

Note---The participle form of the verb in the passive voice when used as an agent, changes the last syllable into *ró*. as,

Bán-to-a-ra, that which is struck.

Bán-to-á-ró, that which is struck did, does, or will do, &c.

Yel-ta-wai-to-a-ra, that which sits, squats.

Yel-ta-wai-tó-a-ró, that which sits, did, does, or will do, &c.

* Exception, when *r* precedes *a*, as, *Mā-ko ra*, it belongs to the 4th Declension.

MODEL OF THE PARTICLES USED IN DECLENSION AND CASES OF NOUNS.

N.	{ 1	_____ 1	_____ 2	_____ 3	_____ 4	_____ 5	_____ 6	No distinction in the English tongue, the gent.
	{ 2	_____ to	_____ to	_____ ko	_____ lo	_____ ó	_____ ró	
G.		_____ óm-ba	_____ ko-ba	_____ ko-ba	_____ ko-ba	_____ ko-ba	_____ ko-ba	Of, belonging to.
D.	{ 1	_____ nung	_____ ko	_____ ko	_____ ko	_____ ko	_____ ko	For.
	{ 2	_____ kin-ko	_____ ta-ko	_____ ka-ko	_____ la-ko	_____ a-ko	_____ ra-ko	
A.		_____ nung	_____	_____	_____	_____	_____	The noun.
V.		_____ A-Já	_____	_____	_____	_____	_____	The noun.
Abl.	{ 1	_____ kai	_____ tin	_____ tin	_____ lin	_____ in	_____ rin	From a cause.
	{ 2	_____ kin-bi-rung	_____ ta-bi-rung	_____ ka-bi-rung	_____ la-bi-rung	_____ a-bi-rung	_____ ra-bi-rung	
	{ 3	_____ ka-to-a	_____ to-a	_____ ko-a	_____ lo-a	_____ ó-a	_____ ró-a	With, in compa- ny, by, beside.
	{ 4	_____ kin-ba	_____ ta-ba	_____ ka-ba	_____ la-ba	_____ a-ba	_____ ra-ba	

Names of Persons are of the First Conjugation, the 2, 3, 4, 5, and 6, are Common Nouns; but if used as Proper Names of Persons, they are then declined in the 1st.

7. Names of Places have three Genitives, as will be shewn separately.

OF THE DECLENSION OF NOUNS, CASES, &c.

I. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun *Ngam?* who? and to words of any description when used as the Names of Persons, independent of their respective signification, which may denote objects, actions, qualities, &c. : as, *Bi-ra-bán* means the bird called an Eagle-hawk, in which sense it must be declined in the 2nd Declension. It is also a Man's Name, in which use it is declined as follows :

Bi-ra-bán, an Eagle-hawk.

- N. { 1 *Bi-ra-ban*, This form would be in answer to who is he ?
 2 *Bi-ra-ban-to*, This form would be in answer to who will do, or does, or did ?
- G. *Bi-ra-ban-ám-ha*, Belonging to *Bi-ra-ban* or *Biraban*'s.
- D. { 1 *Bi-ra-ban-ning*, For *Biraban*, personally to use or have, &c.
 2 *Bi-ra-ban-kin-ko*, To *Biraban*, locally, as to the place in which he is.
- A. *Bi-ra-ban-nung*, The objective case, no change in English.
- V. *Ei-la Bi-ra-ban*, O ! *Biraban*, equivalent to, or I say *Biraban*.
- Abl. { 1 *Bi-ra-ban-kai*, From as a cause on account of *Biraban*.
 2 *Bi-ra-ban-ka-bi-rung*, From, procession, away from *Biraban*.
 3 *Bi-ra-ban-ka-to-a*, With, in company with *Biraban*.
 4 *Bi-ra-ban-kin-ba*, At, remaining with, *Biraban*.

II. DECLENSION.

Bi-ra-ban, an Eagle-hawk declined as a Bird.

- N. { 1 *Bi-ra-bán*, An Eagle-hawk, or the Eagle-hawk.
 2 *Bi-ra-ban-to*, The Eagle-hawk did, does, or will do, governed by the verb.
- G. *Bi-ra-ban-ko-ha*, Belonging to the Eagle-hawk.
- D. { 1 *Bi-ra-ban-ko*, For the Eagle-hawk.
 2 *Bi-ra-ban-ta-ko*, To the Eagle-hawk.
- A. *Bi-ra-ban*, The Eagle-hawk.
- V. _____, No Vocative.
- Abl. { 1 *Bi-ra-ban-tin*, From, on account of the Eagle-hawk.
 2 *Bi-ra-ban-ka-ta-bi-rung*, From, procession, away from the Eagle-hawk.
 3 *Bi-ra-ban-to-a*, With, in company with, the Eagle-hawk.
 4 *Bi-ra-ban-ta-ha*, At, remaining with the Eagle-hawk.
 5 *Bi-ra-ban-kin-ba*, At the Hawk's-place.

III. DECLENSION.

Ko-re, Man.

- N. § 1 Ko-re, A Man.
 } 2 Ko-re-ko, The Man is the agent spoken of who ———.
- G. Ko-re-ko-ba, Belonging to Man.
- D. § 1 Ko-re-ko, For a Man.
 } 2 Ko-re-ká-ko, To a Man.
- A. Ko-re, Man.
- V. El-la Ko-re, O! Man.
- Abi. { 1 Ko-re-tin, From, as a cause, on account of the Man.
 } 2 Ko-re-ká-bi-rung, From, procession, away from a Man.
 } 3 Ko-re-ko-a, With, in company with Man.
 } 4 Ko-re-ka-ba, At, remaining with the Man.

IV. DECLENSION.

Pir-ri-wul, A Chief, King, Superior, &c.

- N. § 1 Pir-ri-wul, A Chief.
 } 2 Pir-ri-wul-lo, The Chief is the agent who, &c.
- G. Pir-ri-wul-ko-la, Belonging to the Chief.
- D. § 1 Pir-ri-wul-ko, For the Chief.
 } 2 Pir-ri-wul-la-ko, To the Chief.
- A. Pir-ri-wul, The Chief.
- V. El-la Pir-ri-wul, O! Chief.
- Abi. { 1 Pir-ri-wul-lin, From, as a cause, on account of the Chief.
 } 2 Pir-ri-wul-la-bi-rung, From, procession, away from
 the Chief.
 } 3 Pir-ri-wul-lo-a, With, in company with the Chief.
 } 4 Pir-ri-wul-la-ba, At, remaining with the Chief.

Note.—The Interrogative Pronoun Min-na-ring? What is it? is of the above third Declension, and may be thus substituted for Ko-re.

- N. § 1 Min-na-ring? What is it?
 } 2 Min-na-ring-ko? What is the agent or instrument?
- Abi. 1 Min-na-ring-tin? From what cause? on what account?
 why? and so of any of the cases in the third Declension.

V. DECLENSION.

Ma-ko-ro, Fish, or a, or the Fish.

- N. § 1 Ma-ko-ro, A Fish.
 } 2 Ma-ko-ró, A Fish is the agent spoken of.
- G. Ma-ko-ro-ko-ba, Belonging to a Fish.

- D. { 1 Ma-ko-ro-ko, For a Fish.
 { 2 Ma-ko-rá-ko, To a Fish.

A. Ma-ko-ro, A Fish.

V. ———, None.

- Abt. { 1 Ma-ko-rin, From, on account of the Fish.
 { 2 Ma-ko-ra-bi-rung, From, away from the Fish.
 { 3 Ma-ko-ró-a, With, in company with the Fish.
 { 4 Ma-ko-rá-ba, At, remaining with the Fish.

VI. DECLENSION.

Ko-ke-ir-rur, A female small Kangaroo.

- N. { 1 Ko-ke-ir-rur, A small female Kangaroo.
 { 2 Ko-ke-ir-ro, The Kangaroo is the agent spoken of.

G. Ko-ke-ir-rur-ko-ba, Belonging to the Kangaroo.

- D. { 1 Ko-ke-ir-rur-ko, For the Kangaroo.
 { 2 Ko-ke-rá-ko, To the Kangaroo.

A. Ko-ke-ir-rur, The Kangaroo.

V. ———, None.

- Abt. { 1 Ko-ke-ir-rin, From, on account of the Kangaroo.
 { 2 Ko-ke-ir-rá-bi-rung, From, away from the Kangaroo.
 { 3 Ko-ke-ir-ro-a, With, in company with the Kangaroo.
 { 4 Ko-ké-ir-ra-ba, At, remaining with the Kangaroo.

Note.—The form equivalent to the passive participle when used as a substantive, is declined in the above sixth Declension; as,

- N. { 1 Bún-to-a-ra, Wounded, from Bún, the root to Smite,
 { or Wound.
 { 2 Bún-tá-a-ro, The Wounded is the agent spoken of.
 D. 2 Bún-tó-a-rá-ko, To the Wounded.
 Abt. 1 Bún-tó-a-rin, From, on account of the Wounded.

The word may be declined through all the cases as above.

VII. DECLENSION.

All Nouns, whatever may be their original signification, when used as proper Names of Places, are of this Declension, when ending in a.

Mu-lu-bin-ba, The site of Newcastle.

N. Mu-lu-bin-ba, The Name of the Place, Mulubinba.

- G. { Neut. 1 Mu-lu-bin-bu-ko-ba, Belonging to Mulubinba,
 any thing, as stone, &c.
 { Mas. 2 Mu-lu-bin-ba-kal, Male person belonging to
 Mulubinba.
 { Fem. 3 Mu-lu-bin-ba-kal-lé-en, Female person belong-
 ing to Mulubinba.

- D. { 1 Mu-lu-bin-ba-ka-ko, For Mulubinba, to remain there.
 2 Mu-lu-bin-ba-ko-lang, To Mulubinba, to proceed to.
 Ba-run Mu-lu-bin-ba-kal, Them of Mulubinba, Mas.
 A. { Ba-run Mu-lu-bin-ba-kal-le-en, Them of Mulubinba,
 Feminine.
 Ba-run yán-tín Mu-lu-bin-ba-kal, Them all of Mula-
 binba, (the people).

The Accusative Pronouns being substituted for Ba-run, them, will form the singular or dual, according to the number of the pronoun.

- V. Ya-pál-lun Mu-lu-bin-ba-kal, Alas, people of Mulubinba !
 Abl. { 1 Mu-lu-bin-ba-tin, From, on account of Mulubinba.
 2 Mu-lu-bin-ba-ka-bi-rang, From, away from Mula-
 binba.
 3 Mu-lu-bin-ba-ko-a, By, by the way of, through
 Mulubinba, beside.
 4 Mu-lu-bin-ba-ka-ba, At, on, in Mulubinba.

Note.—The Interrogative Pronoun signifying place is Won-ta? Where is it? and which may be substituted for Mulubinba, when the model would then become Interrogative: as, Won-ta-kal? Belonging to what place? Won-ta-ka-ba? Where is it at? At what place is it? &c.

OF ADJECTIVES AND PARTICIPLES.

Adjectives have no particular ending, it depending entirely on their situation, or on particles, whether they are nouns, adjectives, verbs, or adverbs; as, Mur-ro-róng, Good; Ya-ra-kaí, Bad; Ko-néin, Pretty. Decline these according to their terminations with the particles of agency affixed, they would then become agents, and consequently nouns: as, Mur-ro-róng-ko, The good; Ya-ra-kai-to, The bad or evil; Ko-né-in-to, The pretty, or the beauty respectively, did, does, or will do, &c.; but participles in the passive voice terminate always in the compound particle *tó-a-ra*; the root of the verb being prefixed either with or without the causative particles according to the sense required: as, Ki-yu, is the root of to roast with fire, to scorch, to broil.

Ki-yu-ba-tó-a-ra, That which is roasted;

Ki-yu-ba-tó-a-ra bang, I am roasted;

Ki-yu-ba-tó-a-ro, That which is roasted, is the agent, &c.

Adjectives denoting abundance are often formed by a reduplication: as, Mur-ro-róng, good; Mur-ro-róng-mur-ro-róng, excellent, abundance of good; Kau-wul, great, large, big; Kau-wul-kau-wul, many, abundance.

Adjectives denoting want, are expressed by the negative super added : as, *Mur-ro-róng ko-ri-en*, not good, worthless.

Adjectives denoting similitude of resemblance require the particle *Ki-lo-a*, like, affixed to the subject : as, *Won-nai-ki-lo-a*, like a child, child-like : but if denoting habit the particle *kei* is affixed : as, *Won-nui-kei*, childish.

Adjectives denoting character, manner, or habit, are formed from the roots of verbs expressive of such ; having the particles *ye* or *kei* affixed, according to the verb subjoined : as, *Bún*, the root of the verb to smite ; *Bún-ki-ye*, a smiter ; but *Bún-ki-li-kán*, would be one who smites ; *Won-kul*, to be foolish ; *Won-kul-kei*, foolish ; *Ngu-ra-kei*, wise, skillful ; *Buk-ka-kei*, savage, ferocious, wrathful ; *Ke-kul-kei*, sweet, nice, pleasant.

OF COMPARATIVES AND SUPERLATIVES.

The following are the methods used in comparison, there being no particles to express the words better, best, &c. ; the word *But-ti*, is equivalent to the adverb more, but will not express most, as the superlative, the sense being, continuing whatever is about longer.

The comparative of equality is formed thus :—

1. { *Ke-kul kei un-ni yan-ti un-noa ki-lo-a*, } This is as sweet
 { Sweet be this as that like. } as that.

The comparative of inferiority is formed by putting the negative particle *ko-ri-en* after the adjective, thus :—

2. { *Ke-kul ko-ri-en un-ni yan-ti un-noa ki-lo-a*, } This is not
 { Sweet not this as that like. } so sweet as
 } that.

The comparative of superiority is formed by the use of the word *Kau-wul-kau-wul*, a reduplication of great, and the particle of negation to that which is inferior : as,

3. { *Ke-kul kei unnikau-wul-kau-wul ke-a-wai un-noa*. } is
 { Sweet be this great great be not that. } This is
 } most
 } sweet.

OF NUMBERS.

Numbers are only cardinal ; they are declined as nouns, so far as their numbers extend : namely, *Wa-kól*, one ; *Bu-lo-a-ra*, two ; *Ngo-ro*, three ; *Wa-ráv*, four ; beyond which there are no further numbers, but the general term *Kau-wul-kau-wul*, much or many. The interrogative of quantity, or number, is

Mi-a-da? which present? for how many? the answer would be in any of the above numbers, or thus: *Kau-aul-kau-aul ko-re*, many men: or, *Wa-re-a-ko-re*, few men. To express what are denominated ordinal numbers, so far as the above numbers extend, can only be done in the declension of the noun to which they may be attached, the adjective being also subject to declension, according to their own termination, independent of the termination of the noun: as,

Pur-re-ung ka ngo-ro ka, On the third day.

Ko-lai-to-a ngo-ro-ko-a, By the third tree, beside, not instrumental.

Bu-ló-a-ra, is used in the Dual, and of the sixth Declension.

There are also two other expressions which may be noticed under this article, namely: *Wiu-ta*, equivalent to a part of, a portion, some of; also, *Yan-tin* equivalent to the whole, or all: as,

<i>Un-ti</i> ho <i>wiu-ta</i> <i>ko-re</i> ,	} Some of the men are here.
Here be part of the men,	
<i>Un-ti</i> ho <i>yan-tin ko-re</i> ,	} All the men are here.
Here be all the men,	

OF PRONOUNS.

The primitive or personal Pronouns in the first, second, and third Person Singular are, distinct from the Pronouns for such Persons when used to the Verb, and as such are used by themselves, in answer to an Interrogative, or emphatically with the Verb. These always precede the Verb when they are used as Nominatives to the Verbs, and always call the attention to the Person and not to the Verb: these will therefore be designated Personal Nominative Pronouns, and marked as such: thus, P N, for Personal Nominative; but the Personal Pronouns used as the Nominative to Verbs and never by themselves, nor in answer to Interrogatives will be marked V N, to denote Verbal Nominative; the Verb being the prominent feature to which the attention is called, and not to the person, these always follow the Verb. The strictest attention is absolutely necessary to the Pronouns in all their persons, numbers, and cases, by them the singular, dual, and plural numbers are known; by them the active, the passive, the reciprocal, and reflective state of the Verbs are known, which will be exemplified in the Conjugation of Verbs, as well as in the Declension of the Pronouns. The plural Personal Pronouns are used indiscriminately, there being only one Nominative Pronoun to

each Person, so also the singular Feminine Pronoun which is only of one description. The dual number also has but one Pronoun in the Nominative case; but the dual number has a case peculiar to this language; namely, a Nominative and Accusative case conjoined in one word: as, though, the English Pronouns I and Thee, Thou and Him, &c., could be used I-thee, thou-him, &c. but the Pronouns are distinct from those used for such persons in their other respective numbers. This is denominated the conjoined dual case, and marked N A, to denote the Nominative and Accusative conjoined.

DECLENSION OF THE PRONOUNS.

FIRST PERSON SINGULAR.

Nom.	1. P. N. Nga-to-a,	I, in answer to an interrogative of personal agency: as <i>Nga-to-si-yán?</i> Who speaks? the answer would be <i>Nga-to-a</i> , It is I who, the verb understood, and not No. 2, which would only declare what I do.
Gen.	Em-mo-um-ba,	My, or mine governed by the noun or substantive verb, the the noun always proceeds: as <i>ko-ke-ri em-mo-em-ba</i> , my house. <i>Em-mo-em-ba-ta</i> , It is mine.
Dat.	1. Em-mo-ung,	For me, personally to receive, or some other act.
	2. Em-mo-ung-kin-ko,	To me, where I am. Dative of place.
Acc.	Ti-a	Me, governed by active verbs. This pronoun is used to form the equivalent to the passive voice: as <i>Bún-tán bang</i> , I strike; <i>Bún-tán tia</i> , I am struck. Literally strikes me.

Voc.	Ka-ti-óú,	Merely an exclamation, as Oh me! Ah me!
Abl.	1. Em-mo-ung-kai,	From, on account of, through me, about me.
	2. Em-mo-ung-kin-bi-rung,	From me, opposed to No. 2, Dative.
	3. Em-mo-ung-ka-to-a,	With me, in company with, beside me.
	4. Em-mo-ung-kin-ba,	With me, at my place, remaining by me.

SECOND PERSON.

Nom.	1. Ngi-ro-to-a, 2. Bi,	Thou, or, it is thou who, &c. Nathan's charge to David.
		Thou, the verbal nomi- native, as above, No. 2.
Gen.	Ngi-ro-um-ba,	Thine, thy.
Dat.	1. Ngi-ro-ung, 2. Ngi-ro-ung-kin-ko,	For thee.
		To thee, where thou art.
Acc.	Bio,	Thee, the object of ac- tive transitive verbs.
Voc.	El-da-bi,	A call of attention to the person.
Abl.	1. Ngi-ro-ung-kai,	From, on account of, through thee.
	2. Ngi-ro-ung-kin-bi-rung,	From, away from me, opposed to No. 2, D.
	3. Ngi-ro-ung-ka-to-a	With, in company with thee.
	4. Ngi-ro-ung-kin-ba,	With, about, remain- ing with thee.

NOTE.—Reference can be made to the above in the remaining persons, to avoid prolixity.

THIRD PERSON SINGULAR, MASCULINE.

Nom.	1. Niu-wo-a,	He, emphatic.
	2. No-a,	He, verbal nominative.

Gen.	Ngi-ko-un-ba,	His.	
Dat.	{ 1. Ngi-ko-ung.	For him.	
Acc.	{ 2. Ngi-ko-ung-kin-ko, Bôn,	To him. Him, the object of the verb.	
Abl.	{	1. Ngi-ko-ung kai,	From, on account of him, about him.
		2. Ngi-ko-ung kin hi-rung,	From, apart from him.
		3. Ngi-ko-ung ka-to-a,	With, in company, beside him.
		4. Ngi-ko-ung kin ba,	With, remaining with him.

THIRD PERSON SINGULAR, FEMININE.

Nom.	{	Bo-un-to-a,	She, there is no other form in this case, it is common to both.
Gen.	{	Bo-un- <u>no</u> -un-ba,	Hers.
Dat.	{ 1.	Bo-un-no-un ko,	For her.
Acc.	{ 2.	Bo-un-no-un kin ko,	To her.
Abl.	{	Bo-un-no-un,	Her.
		1. Bo-un-no-un kai,	From, on account of her, about her.
		2. Bo-un-no-un kin ba-rung,	From, away from her.
		3. Bo-un-no-un ka-to-a,	With, in company with her.
	{ 4.	Bo-un-no-un kin ba,	With, being with her, as when in English we say she, has the fish; or the fish is with her, according to this idiom, Ma-ko-ro bounnoun kin ba.

THIRD PERSON NEUTER, PRESENT.

The neuter pronouns are inexpressible in English without circumlocution in consequence of the locality of the person or thing being included in the word used as a pronoun, they are so compound in their signification as to include the demonstrative and relative, as will be perceived in their declensions. They govern the verbal nominative pronoun and not the nominative I.

FIRST.

Nom.	{ 1. Nga-li, 2. Un-ni,	This is that, which, or who, present, &c.
		This, present, or the subject spoken of as present.
Gen.	Nga-li ko ba,	This is that which, &c. belongs to; the accusative case always follows.
Dat.	{ 1. Nga-li ko, 2. Un-ti ko,	This is for, governed by the corresponding dative.
		This, to this place.
Ac.	Un-ni,	This, governed by active verbs.
Abl.	{ 1. Nga-li tin, 2. Un-ti bi-rung,	From this, on account of this, therefore as a cause.
		From this, hence.

SECOND.

Nom.	{ 1. Nga-la, 2. Un-no-a,	That, or the object spoken of, at hand.
		That is that, which, or who, at hand.
Gen.	Nga-la ko ba,	That is that which belongs to &c.
Dat.	{ 1. Nga-la ko, 2. Un-ta ko,	For that, &c.
		To that, &c.
Acc.	Un-no-a,	That.
Abl.	{ 1. Un-ta tin, 2. Un-ta bi-rung,	On account of that.
		From that.

THIRD.

Nom.	{ 1. Nga-lo-a, 2. Un-to-a,	That is that, which, or who, beside the person addressed.
		That, &c.
Gen.	Nga-lo-a ko ba,	That is that, which, or who belongs to, &c.
Dat.	{ 1. Nga-lo-a ko, 2. Un-to-a ko,	For that, &c.
		To that, &c.
Acc.	Un-to-a,	That, &c.
Abl.	{ 1. Nga-lo-a tin, 2. Un-to-a bi-rung,	On account of that, &c.
		From that, &c.

NOTE.—These pronouns are singular or plural according to the pronoun attached with them to denote such numbers. as,

Nga-li noa, This is he who. Nga-li ba-rur, These are they who.
 Nga-li ta, It is this that. Nga-li ta-ra, These be they that.

DUAL.

The Dual number is essential to this language, and so necessary, that conversation could not be continued without it. The Dual is common to all the Islands in the South Seas.

N.	Ba-li,	We two, Thou and I, both present.
G.	Nga-lin ba,	Belonging to us two, ours, thine, and mine.
D.	{ 1. Nga-lin ko, 2. Nga-lin kin ko,	For us two, thee and me. To us two, thee and me, where we are.
A*.	Nga-lin,	Us two, thee and me.
	{ 1. Nga-lin kai,	From, on account of us two, thee and me.
	2. Nga-lin kin hi-rung,	From, away from us two, thee and me.
Abd.	{ 3. Nga-lin ka-to-a,	With, in company with us two, thee and me.
	4. Nga-lin kin ba,	At, with us two, thee and me.

He and I.

N.	Ba-li no-a,	We two, he and I.
G.	Nga-lin ha bóa,	Belonging to us two, ours, his and mine.
Ac*.	Nga-lin bón,	Us two, him and me.

* *NOTE.*—It will be perceived that the particles form the accusative into the other cases. So also in the following.

She and I.

N.	Ba-li Bo-un-to-a,	We two, she and I.
G.	Nga-lin ha no-un,	Belonging to us two, ours, hers and mine.
Ac.	“ Nga-lin” no-un,	Us two, her and me.

Ye two.

N.	Bu-la,	Ye two,
G.	Bu-lan ba,	Belonging to you two, your, yours.
Ac.	Bu-lan,	You two.

They two.

N.	Bu-lo-a-ra,	They two.
G.	Bu-lo-a-ra ko ha bu-lun ha,	Belonging to them two.
Ac.	Bu-lo-a-ra bu-lun,	Them two.

The two.

N.	{ 1. Bu-lo-a-ra,	The two.
	{ 2. Bu-lo-a-ro,	The two act as agents. In this case the word is declined as a noun in the 5th declension, to which model it is referred for the remainder of the cases.

CONJOINED DUAL CASE.

So designated in consequence of the two opposite cases being conjoined in one word, namely, the agent nominative and the accusative case; a peculiarity of this language. Active transitive verbs govern this case. N. A. means nominative and accusative, the figures refer to the person, M. masculine, and F. feminine.

1 Person N.	and 2 person A.	Ba-núng, I, thee.
1 Person N.	and 3 person A. F.	Bá-nó-un, I, her.
2 Person N.	and 3 person A. M.	Bi-núng, Thou, him.
2 Person N.	and 3 person A. F.	Bi-nó-un, Thou, her.
3 Person N. M.	and 2 person A.	Bi-ló-a, He, thee.
2 Person N. F.	and 2 person A.	Bin-tó-a, She, thee.

PLURAL, FIRST PERSON.

N.	{ 1. Nge-en,	We. There is no change in the plural as in the singular pronouns.
	{ 2. ———	
G.	Nge-a-run ha,	Belonging to us, ours, or own.
D.	{ 1. Nge-a-run ko,	For us, personally.
	{ 2. Nge-a-run kin ko,	To us, locally.
A.	Nge-a-run,	Us.

Abl.	{	1. Nge-a-run kai,	From, on account of us, through us.
		2. Nge-a-run ka hi-rung,	From, away from us, locally.
		3. Nge-a-run ka-to-a,	With us, in company, personally.
		4. Nge-a-run kin ba,	With us, at, remaining with us, locally.

PLURAL, SECOND PERSON.

N.	Ná-ru,	Ye.
G.	Nu-run ba,	Belonging to you, your, yours.
A.	Nu-run,	You.

PLURAL, THIRD PERSON.

N.	Ba-ra,	They.
G.	Ba-run ba,	Belonging to them, their, theirs.
A.	Ba-run,	Them.

The remaining cases can be easily formed by the accusative and particles used in the above cases of the first person, on referring to the model of the first person 'Nga-to-a.

RECIPROCAL PRONOUNS.

In conformity with grammars in general these and the following classes of pronouns are noticed; but, it will be found that the particles formed from the roots of verbs constitute the particular character ascribed to each class of the following pronouns. The particle *Bo* which forms the reciprocal noun or pronoun is from the verb to be (accidental) with the particle of agency resolving itself into an accidental agent, for the particle *Bo* will not take the sense of Self in the majority of cases.

N. 1st. Person,	<i>Nga-to-a bo</i> ,	I myself, or I only, or I am the being who is.
N. 2d. Person,	<i>Ngin-to-a bo</i> ,	Thou thyself, or thou only, &c.
N. 3d. Person,	<i>Niu-wo-a bo</i> ,	He himself, or he only, &c.
D. 1st. & 2d. Person,	<i>Ba-li bo</i> ,	Our two selves, or we two only, &c.

And so of all the pronouns excepting the conjoined dual cases.

POSSESSIVE PRONOUNS.

This class has been shown in the genitive cases of the respective personal pronouns and may be used with the noun or the verbal substantive noun; and, according to whichever might be subjoined, the character of the pronoun would be described.

<i>Em-mo-em-ba ta,</i>	Mine it is, or, it is mine, affirmatively.
<i>Un-ni ta em-mo-em-ba ko-ke-re,</i>	This is my house.
<i>Un-no-a ta ngi-ro-em-ba,</i>	That is thine.
<i>Ta-ra-rda ngi-ro-em-ba ko-ri-en,</i>	It is not thine, not.

NOTE.—The Idiom requires two negatives, the first privative, the second negative, meaning that Thou hast not in possession or belonging to thee. There is no verb for to have, to possess.

DEMONSTRATIVE PRONOUNS.

These also have been declined; but, being of so compound a nature, it may be further shown, the manner of their use in the sense of Demonstratives, they may be applied to all the P. N. but the Duals.

<i>Nga-li,</i> This.	<i>Nga-li ko ba,</i> Belonging to this.
<i>Nga-li ko ba, bwa,</i>	This belongs to him. An Idiom.
<i>Nga-lo-a ko ba,</i>	Belonging to that.
<i>Nga-li noa,</i>	This is he who, (acts as an agent.)
<i>Un-ni noa,</i>	This is he, (the subject.)
<i>Yong,</i>	There, that place.

THE INTERROGATIVE PRONOUNS.

<i>Ngua ?</i>	Who ? the person; never used as a relative.
<i>Ma ?</i>	What ? Which ? the thing; never used as a relative.
<i>Wan ?</i>	Where ? the place; never used as the relative.
<i>Ya-ko-ai ?</i>	What manner ? how ? in what manner; never used as how much.
<i>Ya-ko-wa-ta ?</i>	When ? at what time.

They have no word for time in this language, nor is this phrase ever used in any other mode than interrogatively.

INDEFINITE PRONOUNS.

- Yi-tur-ra-ból*, Some one, some person or persons, of the 4th declension of nouns.
Ta-rai, Other, of the 2d declension.

ABSOLUTE PRONOUNS.

- Ta*, It is; not merely declarative, but absolute, it is derived from the substantive verb assertive. It is, *Ta*.
Ta-ra, They are; the things, the plural of it is, these, those. It is of the 5th declension.
Ua-ra ta-ra, These are they which, or that are the subjects.
Ngah ta-ra, These are they which, or that are the instrumental agents.
Yan-tin, All, the whole, this is of the 2d. declension.
Yan-tin to, All the — is the agent who, which, or that.
Wa-kól lo, One only is the agent from *wa-kól*, one.

It will be perceived that the pronouns depend on the particles for the senses in which they are to be expressed, either as active agents, neuter subjects, personal objects, or local objects; and it will hereafter be shown that verbs depend on the pronouns for distinction of number, being in themselves only names of action, state, condition, or quality; impersonal, and only known as verbs, nouns, or adjectives by the use of particles, or as persons, by the respective pronouns attached. The interrogative pronouns will be exemplified in the illustrative sentences in the third part of this work.

PART II.

(CHAPTER I.)

OF THE VERB.

A VERB attributes an act to an agent, or, a state of being to a subject. Verbs sustain no change, whatever number or person may be the agent, or the subject; they are in this respect strictly impersonal; but, verbs sustain a change in respect to the sort of agency employed; as personal, or instrumental, and also according to the manner of doing or being: as, whether I do to myself, or to another, or, I do to another and he reciprocally does to me: or, when I continue to be or to do: or, when the action is doing again, or when permitted to be done by this, or, that agent; or, by another agent; or, when a thing acts as an agent, or is used as an instrument. Verbs are doubled to denote an increase of the state, or action. Verbs are conjugated by particles, each of which particles, contains in its root the accident attributed to the verb in its various modification: as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose, &c., thus forming moods, tenses, and particles. The participles are conjugated according to their respective tenses, and are declined, either as verbal nouns, or verbal adjectives.

OF THE KIND OF VERBS.

Verbs are of the following description: viz., active or neuter, both of which are subject to the following accidents: viz.,

1. *Active Transitive*, or those which denote an action that passes from the Agent to some external object: as, I strike him, *Bán-tán bón báng*. This constitutes, *the active voice*, which states what an agent does to another, or, what another agent does to him, in which latter case it is equivalent to the English passive voice: as, *Bun-tán bón* literally, strikes him, meaning some agent now strikes him. Equivalent to he is now struck the nominative pronoun, being omitted to call the attention to the object, or accusative pronoun. When the accusative, or object

is omitted, the attention is then called to the act which the agent performs : as, Bún-tán háng, I strike, expressed often by I do strike.

2. *Active-intransitive*, or those which express an action which has no effect upon any external object beyond the agent, or agents themselves ; that is, the agent is also the object of his own act ; consequently the verb is necessarily reflex : as, Bún-kil-le-un háng ; I struck myself. This constitutes the *reflective modification* of the verb. No. 2, of the 3 conjugation.

3. *Active-transitive-Reciprocal*, or those which denote an action that passes from the agent to some external object, which object returns the action to the agent who then becomes the object, and thus they act reciprocally one towards the other. Consequently the dual or plural numbers is always the subject of this form of the verb : as, Bún-kil-lán ba-li, thou and I strike each other reciprocally. Bún-kil-lán ba-ra, they strike each one the other reciprocally, or fight with blows. This constitutes the *reciprocal modification*. No. 3, ditto.

4. *Continuative* : as, when the state continues, or the action is or was continued in without interruption : as, Bún-kil-li-lín háng, I am now continuing in the action of making blows. It may be threshing or any other act, as heating, &c. &c. Denominated the *continuative, modification*, No. 1.

5. *Causative by permission, or preventive with a negative* : as, when we permit a person to do the act, or another to do the act to him : as, Bám-mun-hil-la-bón, let him strike, Bám-ma-ra-bun-hil-la-bón, cause some one to strike him, or the equivalent let him be struck. Bám-ma-ra-bun-hi yi ko-ra bón, let no one strike him.

6. *Causative by personal agency*, or, those which denote the exertion of personal energy to produce the effect upon the object : as, Ti-ir ta un-ni, this is broken. Ti-ir-bung-ngá unni, this is broken ; but personal agency is understood equivalent to some person has broken this ; or, this is broken by some one. See the 9th Conjugation, *Personal agency*.

7. *Causative by instrumental agency*, or those which denote an effect produced by means of some instrument : as, Ti-ir-bur-re-a unni, this is broken, by means of something understood. See the 10th Conjugation.

8. *Effective*, or, those which denote an immediate effect produced by the agent on the object : as, Umá háng unni, I made this ; Pi-tal háng, I am glad, Pítul-má bón háng, I made him glad.

9. *Neuter*, or, those which describe the quality, state; or existence of a thing : as, Ke-kul láng unni, this is sweet ; Tetti láng un-ni, this is dead ; Won-nung ke no-a ? Where is he ? Un-ni ta, this is it ; Mór-rón no-a kut-tán, he is alive ; Un-nung no-a ye, there he is. In which the particles, Láng,-ke,-ta, kut-tán, and, ye, are rendered into English by the neuter verb *is*.

10. *Double*, or, those which denote an increase of the state, or, quality, or, energy : as, Pital no-a, he is glad ; Pi-tul-pitul no-a, he is very glad ; Tet-ti bara, they are dead ; Tet-ti-tet-téi bara, they are dead or a great death among them ; Kau-wul, great ; Kau-wul-kau-wul, very great ; Tau-wa, eat ; Tau-wa-tau-wa, eat heartily.

11. *Privative*, or those which denote the absence of some property : as, U-mán bang un-ni, I make this or do this ; U-pán-bang unni ; I do this, not direct on the object itself, but with something or by the means of something as I write on this paper with a quill ; U-pán bang unni yiring-ko, wi-yel-li ko, literally I make this quill for to speak or communicate. Whereas U-mán-bang unni yi-ring pen ka-kil-li ko, would mean I make this quill for to be a pen. When the act itself is spoken of privative of existence, it is thus expressed, U-ma-pa bang-ba ; Had I made, or if the act existed privative of the effect, produced by the action it would be expressed thus ; U-mai ngó bang unni, I had like to have made this.

12. *Im-minent*, or, those which denote a readiness to be or to do. as Pirriwul ka-té-a kun ko-a búng, lest I should be king. Bún-té-a kun ko-a bón búng, lest I should strike him.

13. *Inceptive*, or those which describe the state as actually beginning to exist, or the action going to put forth its energy at the time spoken : as Ka-kil-li ko-láng ba-li, we two are now going to live reciprocally together ; Bún-kil-li ko-lang búng, I am now going to strike.

14. *Iterative*, or, those which denote a repetition of the state or action : as, Mór-rón ka-té-a kun-nuu, shall live again ; Bún-té-a kun-nun, will strike again.

15. *Spontaneous*, or, those which denote an act of the agent's own accord : as, Ti-ir kul-lín unni, this is breaking of its own accord, and not by external violence which is shewn in No. 6. Po-ir kul-lo-un no-a, he has dropped himself, for, he is just born.

OF THE MOODS.

There are three Moods, viz., the Indicative, the Subjunctive, and the Imperative.

1. *The Indicative, which simply declares a thing* : as, Bún-tán háng, I strike ; Un-ní ta, this is ; the subject ; Ngail no-a, this is he ; the agent.

2. *The Subjunctive, which subjoins something to the verb* : as, wáih, Bú-wíl háng, I wish to strike, a desire, Bu-wa háng, I desire to strike, or I want now to strike ; or, *the purpose of the agent* : as, Tánán háng u-wá, bún-kil-li ko, I come for to strike, &c. &c. &c.

3. *The Imperative which expresses the desire of the agent* : as, Bú-wa, strike, the person or persons addressed are desired to do the action. Búm-mun-bíl-la, let strike. The person or persons addressed, are desired to permit the person named to strike ; Búm-ma-ra-bun-bíl-la, let strike. The person addressed is desired to permit any one to strike the person named. Bún-té-a ka, strike again. The person or persons addressed is desired to repeat the action. The Imperative form is often used to the first and third person or persons in which sense it denotes the desire of the agent to do the act at the time spoken : as, Bú-wa bánóng, I want to strike thee now ; Bu-wa bí-lo-a, he wants to strike thee.

* *NOTE.*—The equivalent in many instances to the English Infinitive mood is the verb in regimen which denotes the purpose of the subject : as *Mín-sing ko nani ?* What is this for ? Bún-kil-li ko, is the answer, the verb in regimen, for to strike.

OF THE TENSES.

THE VERB.

1. *The Present, which asserts the present existence of the action or being of a thing at the time in which the assertion is made, to this period it is confined.* There is no word for time. The signs of this tense are the following particles affixed to other consonants according to the respective conjugations of the verbs, viz, —án to the simple verb, —lán to the reciprocal verb, and —lín to the participle : as, Bún-tán, now strikes ; Bún-ki-lán, now reciprocally strike one another : Bún-kil-lín, now striking ; Bún-kil-li-lín, now continuing in the act of striking.

2. *The Preter-perfect, which asserts the act as having been completed in a past period of the present day* : as, Bún-ké-un,

has struck, this morning understood; *Bún-kil-lé-un háng*, I have struck myself this day.

3. *The Perfect past Aorist*, which asserts the act as completed, without reference to any particular period in past time: as, *Bún-kul-la*, struck. This is not the participle.

4. *The Pluperfect*, which asserts the act as completed prior to some other past circumstance. It is formed by the affirmative particle *ta* affixed to the past aorist, and is equivalent only to the English Pluperfect: as, *Bún-kul-la ta*, had struck.

5. *The Future Definite*, which asserts the act as taking place in a certain definite future period to the time in which it is spoken: as, *Bún-kín*, shall or will strike, tomorrow morning understood.

6. *The Future Aorist*, which asserts the mere future existence of the act without reference to any other circumstance, in some indefinite-time to come: as, *Bún-nun háng*, I shall strike; *Bún-nun no-a*, he will strike.

THE PARTICIPLE.

1. *The Present*. This has already been described, it is only necessary to mention, that the present participle can only be used to the present time, and not to the past and future, as is the case in English; *Bún-kil-lín*, means now striking.

2. *The Imperfect Definite*, which asserts the action as present in progress at some definite past period: as, *Bún-kil-lí ké-un*, striking, this morning understood.

3. *The Imperfect Past Aorist*, which asserts the action as present in progress at any recent time: as, *Bún-kil-lí-éi-la no-a*, he was striking.

4. *The Past Present Aorist*, which asserts the action as having been engaged in and completed in some former period: as, *Bún-tál-la háng wonnai bám ha*, I struck when I was a child; *Wi-yál-la háng wonnai ki-to-a wonnai bám ha*, when I was a child I spoke as a child.

5. *The Pluperfect*, which asserts the action as having been completed prior to some other past event mentioned: as, *Bún-kil-lí-éi-la ta*, had struck prior to something.

6. *The Inceptive Future*, which asserts the present action now about to be pursued: as, *Bún-kil-lí ko-láng háng*, I am now going to strike, or, I am going a striking; *Ma-ko-ro*, fish; *Ma-ko-ro ko-láng háng*, I am going a fishing.

7. *Future Definite*, which asserts the action as about to be

engaged in at some future definite period : as. Bun-kil-li-kin háng, I am going to strike, to-morrow morning understood.

8. *Future Aorist*, Which asserts the action will exist in some future unlimited period : as, Bún-kil-lin-nun háng, I am going to strike, at some time or other, hereafter, &c.

PARADIGM OF THE NEUTER VERB.

1. Conjugation. Indicative Mood, Present Tense.

SINGULAR.

The adverb	}	Bang	}	The verb	}	I am here.
Un-ni bo		hi		kut-tán		Thou art here.
This self		no-a		_____		He is here.
same place.		bo-un-to-a		_____		She is here.
		ta		_____		It is here.

PLURAL.

Un-ni bo	}	nge-en	}	kut-tán	}	We are here.
		nu-ra		_____		Ye are here.
		ba-ra		_____		They are here.

NOTE.—The Idea conveyed in these models, is that the person or persons exists at that place or in such a state as may be substituted in the stead of the adverb : as, Pi-tul-joy. Pi-tul háng kut-tán,

Joy I am.
for I am Joyful, Glad, &c.

DUAL.

_____	}	ba-li	}	kut-tán	}	Thou and I are here.
_____		ba-li no-a		_____		He and I are here.
Un-ni bo		ba-li bo-un-to-a		_____		She and I are here.
_____		bu-la		_____		Ye two are here.
_____		bu-la bu-lo-a-ra		_____		They two are here.

NOTE.—The idea is as above, only both are the subjects of the verb.

3. *Modification Reciprocal.*

DUAL.

_____	{ ba-li ba-li no-a ba-li bo-un-to-a bu-la bu-la bu-lo-a-ra }	_____	{ Thou and I live together here. He and I live together here. She and I live together here. Ye two live to- gether here. They two live together here. }
_____		_____	
Un-ni bo		ka-kil-lán	
_____		_____	
_____		_____	

PLURAL.

_____	{ nge-en nu-ra ba-ra }	_____	{ We live together one with the other here. Ye live together one with the other here. They live toge- ther one with the other here. }
_____		_____	
Un-ni bo		ka-kil-lán	

Note.—The idea conveyed in the 3d. Modification, when one party is of the feminine gender, is equivalent to saying we are married and live together here, and consequently the verb cannot be used to any but Dual and Plural pronouns. Any of the moods or tenses may be used in the place of the verb, according to their respective Modifications to the above Paradigm.

PARADIGM OF THE ACTIVE VERB.

3. Conjugation. Indicative Mood, Present Tense.

SINGULAR.

1. Bún-tán,*	{	báng,	I strike some object now.
		bi,	Thou strikest.
		nú-a,	He strikes.
		bo-un-tó-a,	She strikes.
		ngá-li,	This (at hand) strikes.
		ngá-ló-a,	That (close to thee) strikes.
		ngá-la,	That (spoken of) strikes.

PLURAL.

2. Bún-tán,*	{	ngé-en,	We strike together some object.
		nú-ra,	Ye strike.
		bó-ra,	They strike.

DUAL.

3. Bún-tán,*	{	ba-li,	Thou and I strike, we both strike some object.
		ba-li nó-a,	He and I strike.
		ba-li bo-un-to-a,	She and I strike.
		bu-la,	Ye two strike.
		bu-labu-lo-a-ra,	They two strike.

* Note.—When the object is to be specified, it must be placed at the mark : as, Bún-tán bôn tang, I strike him but a thing, thus, Bún-tán tang un ní, I strike this; so also in the Plural and Dual.

2. Modification Reflective.

Note.—One person of each number will be quite sufficient to show how to form the remainder.

Bún-kil-lé-un,	{	bang,	I have struck myself.
		ngé-en,	We have, each one, struck himself.
See No. 3.	{	ba-li,	Thou and I have, each one, struck himself.

3. *Modification Reciprocal.*

See No. 3.	}	ba-li,	Thou strikest me, and I strike thee, or we two dud.
Bún-kil-lán, See No. 2.		nge-en,	We, each one, strike one another, or we fight with one another.

NOTE.—The 3 Modification can only be used to the Dual and Plural being reciprocal action.

CONJOINED DUAL CASE.

Bún-tán,	}	ba-núng,	I, thee strike, or, I strike thee.
		ba-nó-un,	I, her strike, or, I strike her.
		bi-ti-a,	Thou, me strikest, or, thou strikest me.
		bi-núng,	Thou, him strikest, or, thou strikest him.
		bi-nó-un,	Thou, her strikest, or, thou strikest her.
		bi-ló-a,	He, thee strikes, or, he strikes thee.
		bín-tó-a.	She, thee strikes, or, she strikes thee.

PARADIGM OF THE 1. PERMISSIVE VERB.

2. Conjugation Imperative Mood, permissive to be, to exist.
3. Conjugation Imperative Mood, permissive to do the act.
4. Conjugation Imperative Mood, permissive to suffer another to do.

NOTE.—The pronouns are accusative. The idea is, some person, or persons, permits to.

SINGULAR.

1. Bám-mun-bín,	{ tí-a,	Permits me to strike, or, I am permitted to strike.
	{ bín,	Permits thee to strike or, thou art permitted to strike.
	{ bón,	Permits him to strike, or, he is permitted, to strike.
	{ bo-un-nó-un,	Permits her to strike, or, she is permitted to strike.

PLURAL.

2. Bám-mun-bín,	{ ngé-a-run,	Permits us to strike, or, we are permitted to strike.
	{ nó-run,	Permits you to strike, or, ye are permitted to strike.
	{ bá-run,	Permits them to strike, or, they are permitted to strike.

DUAL.

3. Bám-mun-bín,	{ nga-lín,	Permits thee and me to strike, or, we are permitted to strike.
	{ nga-lín bón,	Permits him and me to strike, or, we are permitted to strike.
	{ nga-lín bo-un-nó-un,	Permits her and I to strike, or, we are permitted to strike.
	{ hu-lun,	Permits you both to strike, or, ye are permitted to strike.
	{ hu-lun hu-ló-a-ra,	Permits them both to strike, or, they are permitted to strike.

CONJOINED DUAL CASE.

4. Bám-mun-bin,	}	ba-nóng,	I, thee permit to strike, or, I let thee strike.
		ba-nó-un,	I, her permit to strike, or, I let her strike.
		bu-ti-a,	Thou, me permittest to strike, or, thou lettest me strike.
		bí-nóng,	Thou, him permittest to strike, or, thou lettest him strike.
		bu-nó-un,	Thou, her permittest to strike, or, thou lettest her strike.
		ba-ló-a,	He, thee permits to strike, or, he lets thee strike.
		bin-to-a,	She, thee permits to strike, or, she lets thee strike.

4. Conjugation. 2. Permissive to suffer.

NOTE.—One person of each number will be sufficient as a guide to form, as above.

5. Bám-ma-ra-bun-bin,	}	1. tí-a,	Permits (any one) to strike me, or, I am permitted to be struck.
		2. ngé-a-run,	Permits (any one) to strike us, or, we are permitted &c.
		3. nga-lín,	Permits (any one) us both to be struck, or we both are &c.
		4. ba-nóng,	I permit (any one) to strike thee, or, I permit thee to be struck.
		un-ní,	This is permitted to be struck, or, any one may strike it.

I. CONJUGATION NEUTER VERB,

INDICATIVE MOOD.

Ka The root of the verb signifying Being, Existence, in time, place, or state.
 —kil-li-ko, The auxiliaries, or model for the verb in regimen.
 Ka-kil-li-ko, The verb in regimen. For the purpose of being, in order to be.

*Note.—The pronouns must be placed where the blank line is ; before or after the verb.

THE VERB.

Present tense.

* ———kat-tán, Am, art, is, are, now ; according to the pronoun.

Preter-perfect,

———ka-ké-un, Was, wast, was, were ; this morning.

Perfect past aorist,

———ka-kul-la, Was, wast, was, were ; in recent time past.

Pluperfect,

———ka-kul-la-ta, Was, wast, were ; prior to some event.

Future definite,

———ka-kín, Shall, wilt, will be ; to-morrow morning.

Future aorist,

———kun-nun, Shall, wilt, will be ; in some time hereafter.

Participle aorist,

———kán*———, Being : as, I being afraid.
 Kinta kán bang. 𑌕𑌗𑌘

THE PARTICIPLE.

Present tense,

——ka-kil-lin, Am, art, is, are, now; existing, living, remaining.

Imperfect definite,

——ka-kil-li-ké-un, Was, wast, were; existing, living, remaining, this morning.

Imperfect past aorist,

——ka-tál-la, Existed, lived, remained, in a former period.

Pluperfect,

——ka-kil-li-el-la-ta, Was, wast, were; existing, living, remaining, prior to.

Inceptive future,

——ka-kil-li-ko-láng, Going to be, to exist, to remain, now.

Future definite,

——ka-kil-li-kin, Going to be, to exist, to remain, to-morrow morning.

Future aorist,

——ka-kil-lin-nun, Going to be, to exist, to remain, hereafter.

1. *Modification Continuative.*

Present tense,

——ka-kil-li-lin, Continuing to be, to exist, to remain, now.

Past aorist,

——ka-kil-li-el-la, Continued to be, to exist, to remain, in time past.

2. *Modification Reflective.*

Aorist,

——bo, Being the self same only; person, time, or place.

3. *Modification Continuative.*

Present tense,

— ka-kil-lín, Are living together one with the other now.

Preter perfect definite,

— ka-kil-lai-ké-un, Were living together, &c., this morning.

Perfect past aorist,

— ka-kil-lái-la, Lived or did live, &c., formerly.

Pluperfect,

— ka-kil-lái-la-ta, Had lived together, &c., prior to.

Inceptive future,

— ka-kil-lai-ka-líng, Are going to live together, &c., now; or, to marry.

Future definite,

— ka-kil-lai-kin, Are going to live, &c., to-morrow morning.

Future aorist,

— ka-kil-lun-nun, Are going to live, &c., hereafter

SUBJUNCTIVE MOOD.

1. *The verb in regimen denoting the purpose of the subject.*

Aorists,	}	ka-kil-li ko,	For to be, to exist, to remain.
		ka-kil-li-ko-a,	For to continue to be, to live.
		ka-kil-lai ko-a,	For to live one with another, equivalent to marry.

2. *The verb in regimen denoting the immediate purpose of the subject, or, clause preceding the phrase; when no clause precedes it denotes wish.*

Aorist,	kau-wíl kó-a-báng,	That I may be, or, might be, I wish to be.
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3. *The verb subjoined to Iteration as, to be again.*

Present tense,	ka-té-a kán báng,	I am, again, or, become again.
Future Aorist,	ka-té-akun-nunbáng,	I shall be, again.

4. *The verb subjoined to Imminence.*

Future Aorist,	ka-té-akunkó-a báng,	Lest I should be.
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5. *The verb subjoined to any contemporary circumstance.*

Present tense,	kut-tán báng ba,	While I am.
Imperfect past Aorist,	ka-kil-li-el-la báng ba,	While I was, or, when I was.
Future Aorist,	kun-nun báng ba,	When I am, or, If I should be.

NOTE.—The whole of the Indicative mood may be thus conjugated with Ba.

6. *The verb subjoined to privaticeness of actual becoming.*

Past Aorist,	kun-mai ngá báng	I had like to have become.
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7. *The verb subjoined to privaticeness of reality, or want of being.*

Aorists of the Past,	$\left\{ \begin{array}{l} \text{ka-pá báng ba,} \\ \text{ka-pá ta báng,} \\ \text{ke-a-wa-tán báng, ka-pá,} \end{array} \right.$	Had I been.
		I wanted to be.
		I have not been.

These are the nearest equivalents.

IMPERATIVE, MOOD.

To the 2nd person nominative singular, dual, and plural; of the 3rd person expressive of desire.

1.	Kán-wa hí, Ka-kil-'i-a hí,	Be thou. Continue thou to be, live, remain.
2.	Kán-wa bi ngin-tó-a bo,	Be thou thyself.
3.	Ka-kil-lá ba-'a,	Be one with the other ye two. Confined to the dual & plural.

2nd Conjugation, Kum-mun-bil-la bôn, Permit him to be. See
 Iteration, Ka-té-a ka bí, 2nd Conjugation.
 Be thou, again.

NOTE.—The English auxiliaries must be varied according to the pronoun attached, the example is given in one pronoun to show the case and person used in their proper place, the figures are for future reference.

2. CONJUGATION, PERMISSIVE, INDICATIVE MOOD.

Kum, The root of the verb transformed into the permissive modification.

Kum-mun-bil-li ko, The permissive model for the verb in regimen.

— mun-bil-li ko, The verb in regimen, For to permit to be, &c. to let be, &c.

Present tense,

— mun-bín bôn-báng, I permit him to be.

Preter perfect definite,*

— mun-bí-ké-un bôn-báng, I permitted him to*— this morning.

Perfect past Aorist,

— mun-bí-a bôn báng I permitted him to — recently.

Pluperfect,

— mun-bí-a ta bôn báng, I had permitted him to — prior to.

Future definite,

— mun-bí kín bôn báng, I shall permit him, &c., — to-morrow morning.

*NOTE.—The root is omitted in order that other roots may be substituted instead of Kum, when the English of such root must be placed after the particle to. Other pronouns than those exemplified may be inserted on reference to the paradigm of the permissive verb. The 3rd Modification can only be used to the Dual and Plural, and not the singular because, it is reciprocal, not to the conjoined Dual, because, one only is there a recipient.

Future Aorist,

Kum-mun-bin-nun bôn bang, I shall permit him, — &c.,
hereafter.

THE PARTICIPLE.

Present tense,

Kum-mun-bil-lin, Now permitting to be.

Preter perfect,

* — mun-bil-li ké-un, Was permitting to* — this
morning.

Imperfect past Aorist,

— mun-bil-li-él-la, Was permitting to — recently.

Perfect past Aorist,

— mun-bi-él-la, Permitted to — in some former
period.

Pluperfect,

— mun-bil-li-él-la ts, Had permitted to — prior to —

Inceptive future,

— mun-bil-li-ko-láng, Going to permit to — now.

Future definitive,

— mun-bil-li kîn, Going to permit to — to-mor-
row morning.

Future Aorist,

— mun-bil-lin-nun, Going to permit to — hereafter.

3. *Modification Reciprocal.*

Present tense,

Kum-mun-bil-lán-bu-lun-báng, I permit these two to live to-
together.

Preter perfect,

* — mun-bil-lái ké-un, Permitted to* — this morning
one with the other.

* Note.—The root is omitted in order that other roots may be substituted instead of Kum, when the English of such root must be placed after

Perfect past Aorist,

— mun-bil-lál-la, Permitted to — together in a former period.

Pluperfect,

— mun-bil-lál-la ts, Had permitted to — &c. prior to.

Inceptive future,

— mun-bil-lai ko-láng, Going to permit to — &c., now.

Future definite,

— mun-bil-lai kin, Going to permit to — &c. to-morrow morning.

Future Aorist,

— mun-bil-lun-nun, Going to permit to — &c. hereafter.

SUBJUNCTIVE MOOD, PERMISSIVE.

1. *The verb in regimen denoting the purpose of the subject.*

Aorist,

*Kun-mun-bil-lá ko, For to permit to be, or, for the purpose of being.

— mun-bil-lái ko-a, For to permit to be one with the other.

2. *The verb in regimen denoting the immediate purpose of the subject, or clause preceding the phrase, when no clause precedes it denotes wish.*

Aorist,

*Kun-mun-bin-wil ko-a, That may or might permit to —.

* NOTE.—The root of any other verb in the permissive form may be used instead of Kun.

the participle to —. Other pronouns than those exemplified may be inserted on reference to the paradigm of the permissive verb. The 3rd modification can only be used to the Dual and Plural, and not to the singular because, it is reciprocal, nor, to the conjoined Dual, because, one only is there a recipient.

3. *The verb subjuncted to Iteration, as to permit again to*——

Present tense,

Kum-mun-bé-akán bôn-báng, I now again permit him to ——

Future Aorist,

—— mun-bé-a kun-mun ba-núng, I shall again permit thee to ——

4. *The verb subjuncted to Imminence.*

Future Aorist,

—— mun-bé-akunkó-abo-lo-a, Lest he permit thee to ——.

5. *The verb subjuncted to contemporary circumstance.*

Present tense,

—— mun-bin bôn báng ba, While I am permitting him to ——.

Imperfect past Aorist,

—— mun-bul-li-éi-labu-núngba, When thou wast permitting him to ——.

Future Aorist,

—— mun-bin-nun bi-tia ba, When thou permittest me to ——
or if thou.6. *The verb subjuncted to privateness of actual becoming.*

Past Aorist,

—— mai-ngá bôn báng, I had like to have permitted him to ——.

7. *The verb subjuncted to privateness of reality, or want of being.*

Aorists of the Past,

—— mun-bi-pa *bámba, Had I permitted to ——, or if I had, &c.

—— mun-bi-pa ta báng ba, I wish that I had permitted to ——.

Ke-a-wa-rán báng mun-bi-pa, I have not permitted to ——.

* *NOTE.*—The first person singular alone sustains the change² as above from báng, to bám. The English phrases are only equivalent in sense, the construction is distinct.

IMPERATIVE MOOD.

1. Kum-mun-bil-la	}	tia,	Permit me to ———,
		nga-lin,	Permit us two to ———,
		ngé-a-run,	Permit us to ———.

When the person or persons addressed are known, other accusative pronouns can be selected from the paradigm.

CONJOINED DUAL.

— mun-bil-la	}	bi-tia,	Permit thou me to ———,
		bi-núng,	Permit thou him to ———,
		bi-nó-un,	Permit thou her to ———,

Used always when a person is addressed specially.

2. — mun-bil-h-a, Permit — self to continue to ———.
 3. — mun-be-a ka, Permit again to ———,

3. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

Bún,	The root of the verb to strike, smite, beat, fight, with blows, thresh.
— kil-li-ko,	The model, the same as the 1. Conjugation,
Bún-kil-li-ko,	The verb in regimen, For to strike, &c.

Note.—The verbal pronouns follow the verb as, Bún-tan bôn báng, I strike him.

THE VERB.

	Present tense,
Bún-tán báng ban,	I strike him, now.
	Preter perfect,
Bún-ké-un,*	Struck, this morning.
	Perfect past Aorist,
Bún-ku!-la,	Struck, in any recent period.
	Pluperfect,
Bún-kul-la-ta,	Had struck, prior to.
	Future definitive,
Bún-kín,	Shall strike, to-morrow morning.

* Note.—The English changes of persons in the auxiliaries am, art, is, are, must be inserted according to the pronoun inserted. The Reciprocal is confined to the Dual and Plural.

Bún-nun, Future Aorist,
Shall strike, hereafter, any time.

THE PARTICIPLE.

Bún-kil lin bón bang, Present tense,
I am now striking him.

Bún-kil-li kó-un, Imperfect definitive,
Was striking ; this morning.

Bún-kü-li-é-l-la, Imperfect Past Aorist,
Was striking ; in any recent period.

Bún-túl-la, Perfect past Aorist,
Struck , in some former period.

Bún-kil-li-é-l-la ta, Pluperfect,
Had struck ; prior to.

Bún-kil-li kó-láng, Inceptive future,
Going now to strike.

Bún-kil-li kún, Future definitive,
Going to strike to-morrow morning.

Bún-kil-lin-nun, Future Aorist,
Going to strike, hereafter.

1. *Modification Continuative.*

Bún-kil-li-lin bón bang, Present tense,
I am now striking him with many blows.

Bún-kil-lil-li-é-l-la, Past Aorist,
Was striking with many blows, or threshing.

2. *Modification Reflective.*

Bún-kil-ké-un báng, Preter perfect,
I have struck myself.

3. *Modification Reciprocal.*

Present tense,

Bún-kil-lán ha-h, We two now strike each one the other; or, fight,

Preter perfect,

Bún-kil-lai ké-an, Have struck each one the other; or fought this morning,

Perfect past Aorist,

Bún-kil-lál-la, Fought, &c. in some former period,

Pluperfect,

Bún-kil-lál-la ta, Had fought, &c. prior to —, .

Inceptive future,

Bún-kil-lai ko-láng, Are going now to fight each one, &c.

Future definitive,

Bún-kil-lai kán, Are going to-morrow morning, &c. &c.

Future Aorist,

Bún-kil-lun-nun, Are going hereafter to fight, &c.

SUBJUNCTIVE MOOD.

1. *The verb in regimen denoting the purpose of the subject.*

Aorists.

Bún-kil-li ko, For to strike, or, for the purpose of striking.

Bún-kil-h ko-a, For to strike continually, to beat, thresh, &c.

Bún-kil-lai ko-a, For to strike each one the other, to duel, to fight. ☞

2. *The verb in regimen denoting the immediate purpose of the subject, or, clause preceding the phrase; when no change precedes it denotes wish.*

Aorist,

Báu-wil, (by contraction,) Báu-wi, That I might strike him.
 ko-a bôn háng,

3. *The verb subjoined to Iteration. as, to strike again.*

Present Tense,

Bún-te-a kán bôn háng, I strike him again now.

Future Aorist,

Bún-te-a kún-nun bôn háng, I shall strike him again.

4. *The verb subjoined to Imminence.*

Future Aorist,

Bún-te-a kún ko-a bôn háng, Lest I should strike him.

5. *The verb subjoined to contemporary circumstance.*

Present tense,

Bún-tán bôn háng ba, While I strike him now, or as, &c.

Imperfect past Aorist,

Bún-kil-l-él-la bôn nóa ba, While he was striking him.

Future Aorist,

Bún-nun bôn háng ba, When I strike him; or, if I strike, &c.

6. *The verb subjoined to privateness of Actuality of effect.*

Past Aorist,

Búm-mai nga bôn háng, I had like to have struck him.

7. *The verb subjoined to privateness of action, or Entity.*

Aorists of the Past,

Búm-pa bôn háng ba, Equivalent to, Had I struck him,
 or if I, &c.

Búm-pa ja bôn háng, I would that I had struck him;
 or I wanted to, &c.

Ke-a-wa-rán bôn háng búm-pa, No, I have not struck him.

NOTE.—Contingency is shown in the Future Aorist of No. 5.

IMPERATIVE MOOD.

- * 1. Bú-wa bí, Strike thou. } Note any other number of
 2. Bú-wa-bú-wa, Continue to strike } the 2d person Singular, Dual,
 or Plural may be used
 3. Bún-kil-lá-bu-la, Strike on one with the other ye two, con-
 fined to Dual and Plural.
 4. Bún-kil-li-a, Strike and continue to strike—self, or be
 striking—Self.
 5. Bún-té-a-ka, Strike again, to any person of the 2nd.
 singular, dual or plural.
 6. { 1. Búm-mun- Permit him to strike. Confined to dual
 bí-la bôn, and plural.
 2. Búm-ma-ra- Permit (another) to strike him.
 bun-bíl-la bôn,
 7. Bún-ké-a, Strike (instantly,) at the time specified as in
 the morning.

* No. 1, is the verb. No. 4, the participle. No. 2, the 1st. modifica-
 tion. No. 3, the 3rd modification. No. 4, the 1st. modification. No.
 5, the subjunctive mood, 3rd. Iteration. No. 6, are conjugated separately.
 The 1st. is shewn in 2nd. conjugation, substituting Bóm for Kum. The
 2nd is shewn in the 4th. conjugation.

PARADIGM OF THE IMPERATIVE MOOD. 2

1. *When the person addressed is desired to do the action required,*

S.	{ bí* —, Strike thou —.
D. Bu-wa,	{ bu-la —, Strike ye two —.
P.	{ nu-ra —, Strike ye —.

* Note, the accusative pronoun must be placed at the line; as, Bu-wa-
 bí ta, Strike thou me.

S. Bu-wa* —,	{ tí-a, Strike me.
	{ bôn, Strike him.
	{ boum-nó-un, Strike her.
	{ un-ní, Strike this.
	{ un-nó-a, Strike that.
P. Bu-wa —,	{ nge-a-run, Strike us.
	{ ba-run, Strike them.
D. Bu-wa —,	{ ngá-lín, Strike us.
	{ bu-lun, Strike us two.

* Note.—The nominative pronoun when required to be mentioned, must
 be placed at the line; as Bu-wa bí tí-a, Strike thou me. Bu-wa nu-ra
 nge-a-run, Strike ye us, and so of all the other pronouns, of any number
 or person.

CONJOINED DUAL.

C. D. Bu-wa,	{	bi-nóng,	Strike thou him, the person named.
		bi-nó-un,	Strike thou her, the person named.

1. *Modification Continuative.*

S.	{	bi* —,	Strike on thou, or, continue to beat.
D. Bún-kil-li-lí-a,		bu-la —,	Strike on ye two, or, &c. &c.
P.		nu-ra —,	Strike on ye, or, &c. &c.

* NOTE.—The accusative follows as above.

2. *Modification Reflective.*

S.	{	bi kót-tí,	Strike thou thine ownself.
D. Bún-kil-li-a.		bu la kót-tí	Strike ye two your own two selves.
P.		nu-ra kót-tí,	Strike ye your own selves.

Emphatic.

S.	{	bi ngin-to-a,*	Strike, thou thyself.
D. Bu-wa,		bu-la bu-la bo,	Strike, ye yourselves.
P.		nu-ra nu-ra bo,	Strike, ye yourselves.

* The accusative follows as above.

3. *Modification Reciprocal.*

D.	{	Bu-la,	Strike ye two each one the other, Fight, Duel.
P. Bún-ki-lá,		nu-ra,	Strike ye each one the other, Fight, Duel all.

NOTE.—The Emphatic may be continued to all the pronouns by referring to the section on the Pronoun. It means you yourself, is the person to strike, not another.

PARADIGM OF THE IMPERATIVE MOOD.

2. *When the person addressed is desired to permit the person spoken of to do the action, as Bám-mun-bil-la bi tí-a, permit thou me to strike.*

S.	{	bi tí-a,	Permit thou me to strike. Let me strike.
D. Bám-mun-bil-la,		bu-la bón,	Permit ye two him to strike. Let him strike.
P.		nu-ra bo-un-nó-un,	Permit ye her to strike.

NOTE.—Every other change of person may be formed from the preceding example, by substituting the verb Bám-mun-bil-la for Bu-wa.

1. *Modification Continuative.*

Bám-mun-bil-lil-li-a ti-a, Permit me to continue in striking.

NOTE.—The other Pronouns can be obtained by reference to the Paradigm.

2. *Modification Reflective.*

Bám-mun-bil-li-a bi kót-ti, Permit thyself to strike thine own self.

Emphatic.

Bám-mun-bil-la bi ngin-to-a bôn, Do thou thyself permit him to strike.

3. *Modification Reciprocal.*

D.	{	ba-la,	Permit ye two each one the other, to strike one another.
P. Bám-mun-bil-lá,		nu-ra,	Permit ye each one the other, to strike one another.

3. *When the person addressed is desired to permit any other to do the action, to the person or thing spoken of. Equivalent in sense to the passive verb Imperative. as, Bám-ma-ra-bun-bil-la un-ni, permit any one to strike this, or Let this be struck. The Ellipsis is, ta-rai to, another agent, being in the agentive case, nominative.*

S. Bám-ma-ra-bun-bil-la,	{	tia,	* Permit, any one, to strike me.
		bôn,	Permit, any one, to strike him.
		boun-nó-un,	Permit, any one, to strike her.
		un-ni,	Permit, any one, to strike this.
		un-nó-a,	Permit, any one, to strike that.

* Or let me be struck.

1. *Modification Continuative.*

Bám-ma-ra-bun-bil-lil-li-a, Continue to permit (any one) to strike.

2. *Modification Reflective.*

Bám-ma-ra-bun-bil-li-a ti-a nga-tó-a bo, I myself permit (any one) to strike me.

THE RECIPROCAL MODIFICATION.

Present Tense,

Bám-ma-ra-bun-bil-lán, Do permit one another to be struck, &c.

Perfect past aorist,

— ma-ra-bun-bil-lál-la, Did permit, &c., to be struck.

Future Aorist,

— ma-ra-bun-bil-lun-nun, Are going hereafter to permit, &c.

SUBJUNCTIVE MOOD.

NOTE.—The figures refer to the explanatory clauses already shown in the subjunctive mood.

1. Aorists,

Bám-ma-ra-bun-bil-l-ko, For to permit (somebody) to strike, or to be struck.

— ma-ra-bun-bil-lai kó-a, For to permit one to be struck of the other.

2. Aorist,

— ma-ra-bun-biu-wil kó-a, That might permit to be struck.

3 & 4. Future Aorists,

— ma-ra-bun-be-a kun kó-a, Lest (somebody) should be permitted to strike.

5. Future aorist,

— ma-ra-bun-biu-nun hón báng ba, When I permit (any person) to strike.

6. Past aorist,

— ma-ra-bun-bai-ngá hón báng, I had like to have permitted him to be struck.

7. Aorist of the past,

— ma-ra-bun-bi-pa hón báng ba, Had I permitted him to be struck.

IMPERATIVE MOOD.

Bám-ma-ra-bun-bil-la, Let it be struck. See the Paradigm

NOTE.—It is presumed that a reference to the preceding examples will be quite sufficient to form the intermediate tenses, which are fully shown in the 2nd conjugation. Other roots of active verbs may be used to the above model, by inserting the permissive form of the root in the stead of Bám.

5. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

- U. The participle denoting the verb, is used as a principal verb.
 — *mul-li ko*, The auxiliary model. For to cause, to effect as an agent.
 U-*mul-h ko*, The verb in regimen. For to do personally, to make, create.

THE VERB, ACTIVE.

	Present Tense,
U- <i>mán báng un-ni</i> ,	I make this;* or, do, or, create.
	Preter-perfect,
— <i>ma-ké-un</i> ———,	Made, &c., this morning.
	Perfect past aorist,
— <i>má</i> ———,	Made, &c., in any recent period.
	Pluperfect,
— <i>má ta</i> ———,	Had made, &c., prior to.
	Future definite,
— <i>ma kín</i> ———,	Shall make, &c., to-morrow morning.
	Future aorist,
— <i>mun-nun</i> ———,	Shall make, &c., hereafter.

THE PARTICIPLE.

	Present tense,
U- <i>mul-lín báng un-ni</i> ,	I am now making, &c., this.
	Imperfect definitive,
— <i>mul-li ké-un</i> ———,	Was making, &c., this morning.
	Imperfect past aorist,
— <i>mul-li-ét-la</i> ———,	Was making, &c., recently.
	Perfect past aorist,
— <i>múl-la</i> ———,	Made, &c., in some former period.
	Pluperfect,
— <i>mul-li-ét-la ta</i> ———,	Had made; prior to.
	Inceptive future,
— <i>mul-li-ko-láng</i> ———,	Going now to make.
	Future definitive,
— <i>mul-li-kín</i> ———,	Going to make; to-morrow morning.
	Future aorist,
— <i>mul-lín-nun</i> ———,	Going to make; hereafter.

* NOTE.—The Ellipsis is. For to be something; as *Plough-ka-kít-li ko*. For to be a plough.

1. *Modification Continuative.*

Present tense,

U-mul-li-lin báng unni, I am making and continue to make this.

Past Aorist,

— mul-li-li-él-la —, Was in the continued act of making.

2. *Modification Reflective.*

Preterperfect,

U-mul-lé-un —, Have made—self or selves.

3. *Modification Reciprocal.*

Present tense,

— mul-lán ba-li —, Thou and I are making one another.

Preter-perfect,

— mul-lai ké-un —, Have made, &c., this morning.

Perfect past aorist;

— mul-lál-la —, Made, &c., in some former period.

Pluperfect,

— mul-lál-la ta —, Had made, &c., prior to —.

Inceptive future,

— mul-lai ko-láng —, Are going now to make, &c.

Future definite,

— mul-lai kán —, Are going to make, &c., to-morrow morning.

Future aorist,

— mul-lun-nun —, Are going to make, &c., hereafter.

SUBJUNCTIVE MOOD.

1. *The verb in regimen denoting the purpose of the subject.*

Aorists. { U-mul-li ko, For to do, to make, to create.
 — mul-li ko-a, For to continue to do, &c. to work.
 — mul-lai ko-a, For to do reciprocally, &c.

2. *The verb in regimen denoting the immediate purpose of the subject.*

Aorist,

U-máu-wil ko-a bung un-ni, That I may or might make this.

3. *The verb subjoined to iteration: as to do, &c. again.*

Present tense,

U-mé-a kán —, Making again now.

— me-a kun-nun —, Future acrist, Make again hereafter.

4. *The verb subjoined to Insinnence.*

U-mé-a kún ko-a báng unni, Future acrist, Lest I should make this.

5. *The verb subjoined to contemporary circumstance.*

U-mán, báng ba unni, Present tense, While I make this, or do.

— mul-li-él-la báng ba unni, Imperfect past acrist, While I was making, or doing.

— mun-nun no-a ba, Future acrist, When he makes, or, If he, &c.

6. *The verb subjoined with privativeness of Actuality of Effect.*

U-mai-ngá báng unni, Past Acrist, I had like to have made this, &c.

7. *The verb subjoined with privativeness of Action, or, Entity.*

U-ma-pá bám ba, Acrist, Had I made, &c., or, If I had done, &c.

— ma-pá-ta báng, Acrist, I would that I had made, &c.

ke-a-rán báng u-ma pá unni, Past, I have not made this.

NOTE.—Contingency is shown in the future acrist of No. 5.

IMPERATIVE MOOD.

1. U-mul-la bí, Make thou, &c. Ma, A command to do, to go on, to begin an action.
2. — mau-u-mul-la —, Make diligently. The verb reduplicated.
3. — mul-lá ba-la —, Make, reciprocally yet two, or one another when plural.
4. — mul-li-a —, Make, reflectively, self or selves according to the pronoun.
5. — mé-a ka —, Make, again.
6. § 1. — ma-bun-bíl-la bôn un-ni, Permit him to make this.
- § 2. — ma-ra-bun-bíl-lá un-ni, Permit (somebody) to make this, or, Let it be made.
7. — ma-ké-a —, Make, instantly, at the time specified; as in the morning.

NOTE.—The permissive forms are already conjugated, from which these two forms can be conjugated, No. 1, from the 2nd conjugation, substituting U-ma-bun for Kum-mun, and the No. 2, from the 4th conjugation, substituting U for Bám.

6. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

- U. The particle denoting the verb is used as a principal verb.
 — pul-li ko, The auxiliary model, For to do with, to use in action.
 U-pul-li ko, The verb in regimen, For to do (the thing,) to perform, to use in action.

THE VERB.

- Present tense,
 U-pán háng nga-li ko, I use in action this, or I do *—;
 Perfect past aorist,
 — pá ———, Did, &c.
 Future aorist,
 — pun-nun ———, Shall do, &c.

* Note.—Whatever pronouns follow, the English only changes.

THE PARTICIPLE.

- Present tense,
 U-pul-lín ———, Doing now, &c.
 Imperfect past aorist,
 — pul-li-él-la ———, Was doing, &c.
 Perfect past aorist,
 — púl-la ———, Did, &c., in a former period.
 Inceptive future,
 — pul-li ko-láng ———, Going now to do, &c.
 Future aorist,
 — pul-lín-nun ———, Shall do hereafter, &c.

1. *Modification Continuative.*

- Present tense,
 U-pul-li-lín háng nga-li ko, I am now continuing to, &c.
 Past aorist,
 — pul-li-li-él-la ———, Was continuing, &c. or, was working with.

2. *Modification Reflective.*

- Præter perfect,
 U-pul-lé-un háng nga-li ko, I have used in action this to myself.

3. *Modification Reciprocal.*

- Present tense,
 U-pul-lán ha-li nga-li ko, We two do one another with this.

Note.—The remainder of the tenses, and the intermediate tenses omitted in the above can be found in the 5th conjugation, substituting U-pul for U-mul.

SUBJUNCTIVE MOOD.

1. Aorists,	}	U-pul-li ko,	For to do (the thing named) to use in action.
		— pul-li ko-a,	For to continue to do ; &c., as to work with, &c.
		— pul-lai ko-a,	For to do reciprocally each one the other, &c.
		2. Aorist,	
U-pau-wil ko-a báng,			That I might do, &c.
		3 & 4. Future aorist,	
— pe-a kun ko-a báng,			Lest I should do, &c.
		5. Future aorist,	
— pun-nun lí ha,			When thou doest, &c., or, if, &c.
		6. Past aorist,	
— pai nga báng,			I had like to have done.
		7. Aorist of the past,	
— pa-pá bám ba,			Had I done, &c. or, If, &c.

IMPERATIVE MOOD.

NOTE.—This may be formed throughout, by substituting P for M in the preceding conjugation Imperative mood. as U-mul-la, make, U-pul-la-do, &c.

7. CONJUGATION LOCOMOTIVE VERB.

INDICATIVE MOOD.

U,	The particle denoting the verb is used as a principal verb.
— wol-li ko,	The auxiliary model, For to be locomotive, To tend.
U-wol-li ko,	The verb in regimen, For to come, to go, to walk, to tend, to move.

THE VERB.

U-wán báng,*	Present tense, I come, or, go, or walk, &c.
— wá —,	Perfect past aorist, Came, or, went, or, walked, &c.
— wun-nun —,	Future aorist, Shall come, or, go, or, walk, &c.

* *NOTE.*—According to the adverb inserted here or there.

THE PARTICIPLE.

U-wol-kin báng,	Present tense, I am now coming, or going, or walking.
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U-wol-li-éi-la háng,	Imperfect past aorist, I was coming, going or walking.
— wál-la ———,	Perfect past aorist, I came, or went, &c., in a former period.
— wol-lin-nun —,	Future aorist, Going to walk, or about to come, or, go hereafter.

1. *Modification Continuative.*

U-wol-lé-Ha háng,	Present tense, I am now continuing to, &c., or, Jour- neying.
— wol-li-li-éi-la —,	Past aorist, Was continuing to, &c., or Journeyed.

2. *Modification Reflective.*

U-wi-lé-un háng,	Preter perfect, I went of myself or came, &c.
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3. *Modification Reciprocal.*

U-wol-lán ha-ra,	Present tense, They come or go towards, &c.
— wol-lál-la —,	Perfect past aorist, They came or went, &c., formerly.
— wi-lin-nun —,	Future aorist, They will come or go, &c.

SUBJUNCTIVE MOOD.

1. *Aorists,*

Tá-nan U-wol-li ko,	For to walk, to approach, or to come.
Wai-ta U-wol-li ko,	For to walk, to depart, or to go away.

2. *Aorist,*

— wau-wil ko-a,	That may or might come, go, &c.
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3 & 4. *Future aorist,*

— we-a-kun ko-a,	Lest should come, or, go, &c.
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5. *Future aorist,*

— wun-nun háng ha,	When I go, or, come, &c.
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6. *Past aorist,*

— wai ngá háng ha,	I had like to have gone, or, come, &c.
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7. *Aorist of the past,*

— wa-pá háng ha,	Had I come or gone, &c., If I, &c.
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IMPERATIVE MOOD.

1. Tá-nan u-wol-la,	Come approach. Wai-ta u-wol-la, Go depart.
2. Wol-la-wol-la,	Come or go quickly, with diligence.
3. U-wol-lá,	Depart each, &c.

4. U-wol-li-a, Come or go, of self, or selves.
 5. U-wé-a ka, Come, or, go again.
 6. U-wa-bun-bil-la, Permit to come, or go.
 7. U-wa-ké-a, Come or go, in the morning.

8. CONJUGATION, SPONTANEOUS AGENCY,

- INDICATIVE MOOD.
 Ti-ir, The adjective or root of the verb to be
 — broken. Ti-ir ka killi ko.
 — kul-li ko, The model denoting spontaneous agency:
 as, of its own accord.
 Ti-ir-kul-li ko, The adjective in regimen as a verb. For
 to break spontaneously.

- THE VERBAL ADJECTIVE.
 Present tense,
 Ti-ir-rán un-ni, This is broken spontaneously.

- PARTICIPLE.
 Present tense,
 Ti-ir-kul-lin unni, This is breaking now spontaneously.
 Imperfect definitive,
 — kul-li ké-un un-ni, This was breaking, this morning, &c.
 Imperfect past aorist,
 — kul-li-él-la un-ni, This was breaking, &c. recently.
 Preter perfect,
 — kul-lé-un unni, This was broken, &c., just now.
 Perfect past aorist,
 — kul-lál-la un-ni, This broke, &c. in a former period.
 Pluperfect,
 — kul-li-el-la ta un-ni, This had broke, &c., prior to —.
 Inceptive future,
 — kul-li ko-láng un-ni, This is going to break, &c., now.
 Future definite,
 — kul-li kin un-ni, This will break to-morrow morning.
 Future aorist,
 — kul-lin-nun un-ni, This will break hereafter.

1. Modification Continuative.

- Present tense,
 Ti-ir-kul-li-lin un-ni, This continues to break, &c.
 Past aorist,
 — kul-li-li-él-la un-ni, This continued to break, &c.

2. Modification Reflective.

NOTE.—This form is the preter perfect of the above conjugation, from which this modification is derived.

SUBJUNCTIVE MOOD.

- Ti-ir-kul-li ko, 1. Aorist,
For to break of its own accord.
- kul-li ko-a unni, 2. Aorist,
That this may or might break, &c.
- kul-lé-a kun ko-a, 3 & 4. Future aorist,
Lest, should break, &c.
- kul-lin-nun un-ni ba, 5. Future aorist,
When this breaks, &c., or if this, &c.
- kai ngá-lé-un un-ni, 6. Past aorist,
This had like to have broke, &c.
- kul-liba pa un-ni, 7. Aorist of the past,
Had this broke, &c., or, If this, &c.

IMPERATIVE MOOD.

4. Ti-ir-kul-li-a unni, Equivalent to, I wish this to break
of itself.
5. — kul-lé-a ka unni, I wish this to break of itself again.
6. Kun-mun-bil-la unni, ti-ir-kul-li ko-a, Let this break spon-
taneously.

Note.—It does not appear that any of the other modifications are used to this conjugation.

9. CONJUGATION, PERSONAL AGENCY.

INDICATIVE MOOD.

- Ti-ir, The verbal adjective or root of the
verb, to break, or to be broken.
- bung-ngul-li ko, The model denoting personal agency.
- Ti-ir-bung-ngul-li-ko, The adjective in regimen, as a verb.
For to break a thing by personal
agency, and not by instrumental
means.

THE VERB ACTIVE.

- Present tense,
Ti-ir-bung-ngún báng unni, I break this now : as, with my
hands.
- Perfect past aorist,
— bung-ngá báng unni, I broke this _____.
- Future aorist,
— bung-ngun-nun báng unni, I shall break this.

PARTICIPLE.

- Present tense,
 Ti-ir-bung-ngul-lin báng unni, I am now breaking this.
 Imperfect past aorist,
 — hung-ngul-li-éi-la, Was breaking.
 Perfect past aorist
 — bung-ngál-la, Broke, in some remote period.
 Inceptive future,
 — bung-ngul-li-ko-láng, Going now to break.
 Future aorist,
 — bung-ngul-lin-nun, Going to break hereafter.

1. *Modification Continuative.*

- Present tense,
 Ti-ir-bung-ngul-h-lin, Continue to break now.
 Past aorist,
 — hung-ngul-li-h-éi-la, Continued to break.

2. *Modification Reflective.*

- Preter perfect,
 Ti-ir-bung-ngul-lé-un, Have broken—self, or, selves.

3. *Modification Reciprocal.*

- Present tense,
 Ti-ir-bung-ngul-lán, Break each other.

NOTE.—The remainder of the tenses can be formed on reference to the 5th conjugation.

SUBJUNCTIVE MOOD.

1. Ti-ir-bung-ngul-li ko, Forto break, something understood.
2. — bung-ngáu-wil ko-a, That may or might break, &c.
3. & 4. — bung-ngé-a kun ko-a, Lest, should break, &c.
5. — bung-ngun-nun báng ba, When I break, &c., or, If, I break, &c.
6. — bung-ngui-ngá báng, I had like to have broke, &c.
7. — bung-nga-pá bám ha, Had I broke, &c. or, If I had broke, &c.

NOTE.—The intermediate tenses of the verb and participle, can be easily obtained, by referring to the 5th conjugation. All English neuter verbs when made active, and we do the act ourselves, direct on the object, must be in this conjugation; but, if we do the act by means of an instrument, it must be in the 10th conjugation.

10. CONJUGATION, INSTRUMENTAL AGENCY.

INDICATIVE MOOD.

- Ti-ir, The verbal adjective or root of the verb, to break or to be broken.
 — bur-ril-li ko, The model denoting by means of instrumental agency.
 Ti-ir-bur-ril-li ko, The adjective in regimen as a verb. For to break a thing by means of instrumental agency, and not by personal agency.

THE VERB ACTIVE.

Present tense,

Ti-ir-bur-rin báng unni, I break this, by means of,

Perfect past aorist,

— bur-r-éa báng unni, I broke this, &c.

Future aorist,

— bur-rin-nun báng unni, I shall break this.

THE PARTICIPLE.

Present tense,

Ti-ir-bur-ril-lin báng unni, I am breaking this, by means.

Imperfect past aorist,

— bur-ril-li-él-la, Was breaking, &c.

Perfect past,

— bur-rál-la, Broke, &c., in a former time.

Inceptive future,

— bur-ril-li ko-láng, Going to break, &c., now.

Future aorist,

— bur-ril-liu-nun, Going to break, &c. hereafter.

1. *Modification Continuative.*

Present tense,

Ti-ir-bur-ril-li-lin, Continues to break, with something.

Past aorist,

— bur-ril-li-li-él-la, Continued to break, &c.

2. *Modification Reflective.*

Preter perfect,

Ti-ir-bur-ril-lé-un, Have broken, self, or, selves, &c.

3. *Modification Reciprocal.*

Present tense,

Ti-ir-bur-ril-lán, Break each other, with, &c.

NOTE.—The remainder of the tenses can be formed from the 5th conjugation.

SUBJUNCTIVE MOOD.

1. *Ti-ir-bur-ril-li ko,* For to break by means of some instrument.
 2. — *bur-riu-wil ko-a,* That may or might break, &c.
 3 & 4. — *bur-ré-a kun ko-a,* Lest should break, &c.
 5. — *bur-rin-nun háng ba,* When I break, or if I break, &c.
 6. — *bur-rái-nga háng,* I had like to have broke, &c.
 7. — *bur-ri-pa bán ba,* Had I broke, &c., or, if I had, &c.

NOTE.—The intermediate tenses, &c., can be ascertained by referring to the 5th conjugation. All English neuter verbs when made active, must be conjugated in the 9th and 10th conjugations, substituting the respective roots for *Ti-ir*, to break.

II. CONJUGATION, TO BE MERELY IN SOME ACT.

INDICATIVE MOOD.

- , Whatever precedes becomes the act stated as,
Tet-ti, Dead or death.
 — *bul-li ko,* The model denoting merely the act, for to be in the act of.
Tet-ti-bul-li ko, The thing in regimen as a verb; for to be in the act of death, or to die simply without reference to any thing else.

THE VERB, NEUTER.

- Present Tense,
Tet-ti bán no-a, He dies, now.
 Preter perfect,
 — *ba ké-un no-a,* He died, this morning.
 Perfect past aorist,
 — *ba no-a,* He died, in some past period.
 Pluperfect,
 — *ba ta no-a,* He died, prior to.
 Future definite,
 — *ba-kín no-a,* He will die, to-morrow morning.
 Future aorist,
 — *bun-nun no-a,* He will die, sometime or other.

THE PARTICIPLE.

- Present tense,
Tet-ti bul-lin no-a, He is dying, now.
 Imperfect definite,
 — *bul-li ké-un no-a,* He was dying, this morning.
 Imperfect past aorist,
 — *bul-li-ét-lá no-a,* He was dying, recently.

12. CONJUGATION, COMMUNICATIVE.

INDICATIVE MOOD.

Wi,	The root of the verb to communicate by speech, to speak, to say, to talk, to command.
— yel-h-ko,	The model for the verb in regimen.
Wi-yel-li ko,	The verb in regimen, For to speak, say, talk, converse, communicate, &c.

THE VERB.

	Present tense,
Wi-yán bôn báng,	I tell him, now, or speak, or say.
	Præter perfect,
— ya ké-un bôn báng,	I told him, this morning.
	Perfect past aorist,
— yá bôn báng,	I told him, in any recent period.
	Pluperfect,
— yá ta bôn báng,	I had told him prior to.
	Future definite,
— ya-kín bôn báng,	I shall tell him, to-morrow morning.
	Future aorist,
— yan-nun bôn báng,	I shall tell him, hereafter.

THE PARTICIPLE.

	Present tense,
Wi-yel-lín bôn báng,	I am now telling him, or talking, &c.
	Imperfect definite,
— yel-li ké-un bôn báng,	I was telling him this morning.
	Imperfect past aorist,
— yel-li-éi-la bôn báng,	I was telling him, recently.
	Perfect past aorist,
— yál-la bôn báng,	I told him, in some former period.
	Pluperfect,
— yel-h-éi-lata bôn báng,	I had told him, prior to.
	Inceptive future,
— yel-li ko-láng,	Going to tell, preach, proclaim.
	Future definite,
— yel-li kín,	Going to tell, &c., to-morrow morning.
	Future aorist,
— yel-lín-nun,	Going to tell, &c., hereafter.
	I. <i>Modification Continuitive.</i>
	Present tense,
Wi-yel-h-lín,	Talking, conversing, preaching, haranguing.

2. *The verb to be, attributing an appendant.*

Aorist,	Láng,	Is, or, it is, denoting an appendant, quality, or manner of being.
	Ko-ra láng,	It is not, the appendant, &c., spoken of.
Example,	Pul-le,	The name of salt; any other name may be used.
	Pul-le-ta,	It is salt, meaning the substance.
	Pul-le láng,	It is salt, meaning the quality.
	Pul-le ko-ri-en,	It is not salt, the substance, Ellipsis, Ta-ra-rán.
Ta-ra-rán,	Pul-leko-ri-en,	It is not salt, (there are two negatives.)
	Pul-le ko-ra láng,	It is not salt, meaning the quality, &c.

3. *The verb to be, in person.*

Aorist,	Bo,	Is reflectively, as self.
Example,	Uum bo háng,	This is I, the subject of the verb.
	Nga-ta-a bo un-ni,	This is I myself the personal agent, who.
	Un-ni ta,	This is, the subject.
	Unni bo ta,	This is itself, the subject.
	4. <i>The verb to be, attributing agency.</i>	
	Nga-li,	This is the agent who —, See all the Emphatic pronouns.
Example,	Nga-h no-a wi-ya,	This is he who spake.

5. *The verb to be, as it is, in any manner,*

Aorists.	{	Yán-ti,	It is so, in whatever manner the subject is expressed.
		Yán-ti bo ta,	It is so itself it is, denoting affirmation, &c.
Imperative.	{	Ya-nó-a,	Let be as it is.
		Ya-ái,	Let it not be so, an Ellipsis of Yi-ko-ra, understood.
Example,	Ya-ái, bún-ki-yi ko-ra,	Let it not be so, strike not.	

6. *The verb to be, attributing tendency.*

Aorist,	Wál,	Is, shall, will, &c., denoting tendency of the mind or thing.
Imperative,	Wi-ya?	Shall? Will? Say? Declare the tendency, &c.

Example,	Ti-ir wál uñiní,	This is broken.
	Wi-ya unni murróróng?	Is this good?
	Wi-ya wál,	An Idiom, equivalent to the answer, Do not know.

7. *The verb to be, attributing existence, being.*

Aorist,	Ke,	Be, is, &c., according to the English Idiom.
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Example,	Min-na-ring ke unni?	What is this? What thing is this?
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8. *The verb to be, attributing a state of action.*

Example,	Min-nung hal-li ko?	For to do what? See 11th conjugation.
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NOTE.—Further elucidations of these forms will be found in the 3rd part of this work.

14. CONJUGATION, NOMINAL MODIFICATION OF THE VERB.

1. Bún-kil-l-kán,	The name of the person who can strike. The striker.
2. — ki-yé,	The name of a person who is always striking. A continual striker.
3. — kil-li-kun-né,	The name of the thing which can strike. A cudgel.
4. — kil-li-to,	The name of the action, as an agent. The stroke.
5. — kil-li-ta,	The name of the action as a subject. The striking.
6. — tó-a-ra.	The name of that which is struck. -A wounded —.
7. — kil-li-ngél,	The name of the place at which the action is performed as a pugilistic ring, a stage; a threshing floor.

1. U-mul-li-kán,	A person who can make. The maker.
2. — msi-yé,	A person who is always making. A continual maker.
3. — mul-li-kun-né,	The thing which can make. A tool, &c.
4. — mul-li-to,	The action as an agent. The work.
5. — mul-li-ta,	The action as a subject. The working.
6. — múl-li-tó-a-ra,	That which is done, made. A made—.
7. — múl-li-ngél,	The place at which the action is performed. as, a work shop, manufactory, &c. &c.

- | | |
|---------------------|---|
| 1. U-pul-h-kán, | A person who can ^{do} with an instrument. |
| 2. — pai-yé, | A person who is always doing with, &c.,
as, a cobbler, &c. |
| 3. — pul-li-kun-né, | The thing which is doing, &c. the instrument. |
| 4. — pul-li-to, | The action as an agent. The operation. |
| 5. — pul-li-ta, | The action as a subject. The doing with;
the operating. |
| 6. — pul-h-tó-a-ra, | That which is done with some instrument. |
| 7. — pul-li-ngé, | The place at which is performed. |

Note.—It will be observed that verbal nouns and adjectives are thus formed from the verbs in regimen, and are declined according to their terminations.

15. CONJUGATION, NEGATIVE MODIFICATION OF THE VERB.

INDICATIVE MOOD, THE VERB.

Present tense—Affirmation,

Kan-wau, Bún-tán bón báng, Yes, I strike him now.

Negation,

Ke-a-wa-rán hón báng bún-kori-en, No, I strike him not.

Preter perfect—Affirmation,

Bún-ke-un bón báng, I struck him this morning.

Negation,

Ke-a-wai bón báng bún-ki-pa, No, I have not struck him.

Perfect past aorist and Pluperfect negative are alike—Affirmation,

Bún-kul-la hón báng, I struck him.

Negation,

Ke-a-wa-rán hón báng bún-pa, No, I did not strike him.

Future definite—Affirmation,

Bún-kin hón báng, I shall strike him tomorrow morning.

Negation,

Ke-a-wai hón báng bún-kin, No, I shall not strike him.

Future aorist—Affirmation,

Bún-nun wál hón báng, I shall certainly strike him.

Negation,

Ke-a-wai wál hón báng bún-ko-ri-en, No, I shall not, &c.

THE PARTICIPLE.

Present tense—Affirmation.

Bún-kil-lín bón háng, I am now striking him.

Negation.

Ke-a-wa-rán bón háng bún-kil-lí ko-ri-én, No, I am not, &c.

Imperfect past aorist—Affirmation,

Bún-kil-h-él-la bón háng, I was striking him.

Negation:

Ke-a-wa-rán bón háng bún-kil-lí ko-ra kal, No, I was not, &c.

Future aorist—Affirmation.

• Bún-kil-lín-nun bón háng, I am going to beat him hereafter.

Negation.

• Ke-a-wa bón háng bún-kil-lí ko-ra ke, No, I am not, &c.

IMPERATIVE MOOD.

Mandatory.

Ma, bú-wa bón, Do, strike him.

Bú-wa bón, Strike him.

Ya-no-a, bún-ki yi-ko-ra bón, Let be, strike him not, do not, &c.

Bún-kil-lá, Strike on, continue in striking.

Ya-no-a, bún-ki-lai bón ko-ra, Cease striking, or, do not, &c.

Entreaty.

Bún-mun-bul-la bón, Permit him to strike.

Ya-no-a, Bún-mun-bí yi-ko-ra bón, Permit him not to strike.

Mandatory.

Bún-ma-ra hun-bul-la bón, Permit any one to strike him.

Ya-ri bón bí bún-ma-ra hun-bí yi-ko-ra, Let no one strike him.

Interrogative.

Min-na-ring tin bí-náng bún-kul-la? Why didst thou strike him?

• Ko-ra ko-a bí-náng bún-pa? Why hast thou not struck him?

Mandatory Idioms,

Wi-wi,	} equivalent to	{	Be quiet. Do not what you tend to do.
Ya-ai,			Refrain. Do not; cease acting.
Ya-ri,			Prevent. Do not permit.
Ya-no-a,			Let be, do not the action. Let alone.

OF ADVERBS.

It depends on the use of the word, whether it should be denominated a noun, adjective, or, adverb. A name used with the particle of agency would be considered a noun, with another noun, it would become an adjective, and in conjunction with a verb, it is nominated an adverb: as, Pár-ról, Heavy. Pár-ról ta un-ni, This is heavy. Pó-ról noa wiyán, He speaks heavily. Adverbs are classed in the following manner:

1. *Of Number.*

Wa-kól bo ta, Once only. Bu-ló-a-ra bo ta, Twice only. Ngó-ro bo ta, Thrice only. Above which there are no certain numbers.

2. *Of Order.*

Kur-ri-kur-ri, The beginning, the first. Wil-lung, The last, or behind. Ngán-ka, The first or before. Bo-nén, The first to be done.

3. *Of Place.*

Un-ti, Here. Un-nung, There. Won-nung? Where? Won-ta ko-láng? Whither. Un-ti ko-láng, Hither. Un-to-a ko-láng, Thither. Wok-ka ko-láng, Upwards. Ba-rá ko-láng, Downwards. Mu-re-ung ko-láng, Forwards. Wil-lung ko-láng, backwards. Won-ta bi-rung? Whence? from what place? Un-ta bi-rung, Thence. Un-ti bi-rung, Hence from this place, or period.

4. *Of Time.*

Bung-ai,	This present period, now, to-day. The time now passing.
Bung-ai-kul,	Of the present period. Fresh, new, recently.
Ya-ki ta,	Now, at the time spoken of.
Ya-ki-ta bo,	At the self same moment spoken of. Instantly.
Táng-a,	Before, prior.
Yu-ki-ta,	Afterwards.
Kám-ba,	Yesterday, when the verb is in a past tense, but to-morrow, when used with a verb in the future tense.
Kám-ba kén ta,	The day after to-morrow.
Ka-bo,	Presently.
Ka-bo ká ta,	Presently it is, for not yet.
Un-nung bo,	Hitherto.

Yu-ra-kí,	Long since, formerly, long ago.
Yan-ti ka tai,	Hence forward, forever, literally, thus always.
Mur-rín-mur-rín,	Oft, oftentimes, frequently.
Mu-rá-ai	Sometimes.
Wa-kól-wa-kól,	Once, once, an Idiom for seldom.
Ta-no-a-nung bo,	Soon.
Ya-ko-un-ta ?	At what time ? When ?
Ngai-ya,	Then, at that time governed by the following particle.
Ba,	When, at the time that. Ngai-ya, Then must always follow.
Ke-a-wai wal,	Never. No, never.

NOTE.—Iteration is expressed by a particular Conjugation as, Bún-te-a-kun-nan, will strike again.

5. *Of Quantity.*

Kan-wal-láng,	Much, abundantly, largely.
Wa-ré-a láng,	Little, sparingly.
Tan-to-a	Enough, sufficiently.
Bui-ti,	More, meaning continue the action.
Min-nan ?	What quantity ? How much ? How many ?

6. *Quality or Manner.*

Wong-kul,	Deaf, stupid, foolish.
Wong-kui lang,	Foolishly.
Kur-ra-kai,	Quickly, also equivalent to the phrase, make haste.
Ka-ra,	Slowly, deliberately.
Wir-wir,	Cheerfully, lightly. From to fly, as the down of a bird.
Pár-ról,	Heavily, from heavy, weighty.

7. *Of Doubt.*

Mir-ka,	Perhaps.
Mir-ka ta,	Perhaps it is, or possibly.

8. *Of Affirmation.*

Yu-na bo-ta,	Verily, certainly, really, literally there it is itself.
To-kól bo ta,	Truly, in truth itself. Straitly, from To-kól, strait.
E-é,	Yes.
Kau-wa,	Yea.
Yán-ti bo-ta,	Just so as it is, Yes.

D. *Of Negation.*

Ke-a-wai,	Nay.
Ke-a-wa-rán,	No.
Ko-ri-en,	Not.
Ta-ra-rán,	It is not, the thing affirmed.

10. *Of Interrogation.*

Ya-ko-ai ?	How ? meaning in what manner ? answer, Yán-ti, Thus.
Wen-nén ?	How ? Which way ? Local, answer, Ngi-a-kai, This way.
Min-na-ring tin ?	Why ? Wherefore ?
Ko-ra ko-a ?	Why not ?

NOTE.—Other modifications will be better understood in the 3rd part, Illustrative sentences.

OF PREPOSITIONS.

Ba,	Of, denoting possession when used to the personal pronouns.
Ko-ba,	Of, the same meaning used only to nouns.
Kul,	Part of: as, Un-ti kul, Part of this, of this, hereof.
Bi-rung,	Of, out of, from, opposed to ko-lang.
Ko-lang,	To, towards, tendency towards, opposed to Bi-rung, from.
Tin,	From, on account of, for because of, in consequence of.
Kai,	The same meaning, only this is used to personal pronouns, the above to nouns.
Ko, Lo, O, Ro, To,	Particles denoting agency or instrumentality.

NOTE.—Expressed in English only when instrumental by the particles, with, By, For.

Ka-to-a,	With; to be in company with, and not instrumental.
Ka,	In, or, at such a period: as, Ta-rai ta, Yella-auna ka. In another moon.
Ka ba,	In, on, at such a place: as, Sydney ka ba, at Sydney.
Mur-ra-ring,	Into.
Mur-rung,	Within.
War-rai,	Outside, without opposed to within.

OF CONJUNCTIONS.

The Idiom of the language is such, that sentences connect with sentences without the aid of conjunctions; the subjunctive mood answering all the purposes. The dual number also precludes the necessity of conjunctions to unite two parties. The following are the principal ones : viz., Nga-tuu, And. Kul-la, Because, for. Nga-li tin, Therefore, on account of this. But the particles lest, unless, that, and disjunctives are expressed by modifications of the verb in the subjunctive mood, as will be shewn in the illustrative sentences.

OF INTERJECTIONS.

NOTE.—The following are used under the circumstances mentioned.

Wau,	Expressive of attention, a call to attend.
A,	Of attention : as, Lo, behold, hearken.
El-la be à-ra,	Of wonder, surprise, astonishment.
Ka-ti-o ka-ti-a,	Of pain, anguish.
Yi-pál-lun,	Of sorrow, alas !
Wi-wi,	Of aversion.
Ngí-no-a,	Of salutation at parting : as, Farewell, an Idiom.

PART III.

VOCABULARY AND ILLUSTRATIONS.

CHAPTER I.

VOCABULARY.

THE following Key to the pronunciation may afford assistance to ascertain the sound of the words, as spoken by the Aborigines. The English words contain the nearest sound of the vowels and diphthongs. The figures refer to the letters over which they are placed, as in Walker's Pronouncing Dictionary.

English Words.

	1	2	3	4	5	6	7	8
	Jehovah.	Barn.	May.	Mat.	Main.	Tea.	Tin.	Teen.
9	10	11	12	13	14	15	16	17
Lo.	Loll.	Loau.	Two.	Tun.	Bull.	High.	Cow.	New.
18.								
Bung.								

Example of Aboriginal Words.

A.	¹ Al- ² la !	A call of attention.	}	The open short sound of a.
á.	¹⁰ Ngán- ⁸ to ⁹ ?	Who is the agent ?	}	The elongated sound of á
E.	¹⁸ Ngán- ² ke ³ ?	Who is the subject ?	}	The open sound of e.
—	¹² Ngán- ² ko ³ tet- ⁴ ti ⁵ ?	Who is dead ?	}	The enclosed sound of e.
é	¹⁰ Wón- ³ nén ?	Which way ?	}	The elongated sound of é.

I.	² ⁵ Yan-ti,	Thus. In this manner.	} Open i.
—	⁷ ¹ ⁷ ¹⁶ Min-na-ring ?	What is it ?	
i.	² ⁵ Yan-tin,	All. The whole.	} Elongated i.
O	¹⁰ ² ⁹ Ngán-bo ?	Whose self ?	
—	¹⁰ ¹ Wol-la,	Be off.	} Enclosed o.
ó.	¹¹ Bón,	Hum, the accusative.	
U.	¹² ² Tu-rá,	Speared, pierced.	} Open u.
—	¹³ ¹³ Bun-nun,	Will be.	
ú.	¹⁴ ¹³ Bón-nun,	Will smite.	} Elongated ú.
ai.	² ¹⁵ Ká-ai,	Come hither.	
au.	¹⁶ ¹ Kau-wa,	May it be, a wish.	
iu.	¹⁷ ² ¹ Niu-wo-a,	It is thou who.	
ng.	¹⁰ ² ¹³ ⁹ Ngán-nung ?	Who is the object ?	

Names of Persons.

Ko-in, } Names of an imaginary male being. Who was
 Tip-pa-kál, } always as he is now ; in appearance like a black ;
 Pór-ráng, } he resides in thick brushes or jungles ; he appears
 occasionally by day, but mostly at night. In general he precedes the coming of the natives from distant parts, when they assemble to celebrate certain mysteries, as knocking out the tooth in a mystic ring, or when performing some dance. He appears painted with pipe clay, and carries a fire-stick in his hand ; but, generally, it is the doctors a kind of magicians, who alone perceive him, and to whom he says, " Fear not, come and talk." At other times he comes when the blacks are asleep, and takes them up, as an eagle his prey, and carries them away. The shout of the surrounding party often occasion him to drop his burthen ; otherwise he conveys them to his fire p'ace in the bush, where close to the fire he deposits his load. The person carried tries to cry out, but cannot, feeling almost choked at daylight Ko-in disappears, and the black finds himself conveyed safely to his own fire-side !

Típ-ka-kal-lé-un, } Names of the wife of Koin. She is a
 Mail-kou, } much more terrific being than her husband,
 Bim-póu, } whom the blacks do not dread, because he
 does not kill them; but this female being, not only carries off
 the natives in a large bag net beneath the earth, but she spears
 the children through the temple dead, and no one ever sees
 again those whom she obtains!

Ko-yo-ró-wén, The name of another imaginary Being.
 Whose trill in the bush frequently alarms the blacks in the night.
 When he overtakes a native, he commands him to exchange
 cudgels, giving his own which is extremely large, and desiring
 the black to take a first blow at his head, which he holds down
 for that purpose, after which he smites and kills the person
 with one blow, skewers him with the cudgel, carries him off,
 roasts and then eats him!

Kur-ri-wilbán, The name of his wife; she has a long horn
 on each shoulder growing upward, with which she pierces the
 Aborigines, and then shakes herself until they are impaled on
 her shoulders; when she carries them to the deep valley, roasts
 and eats her victims. She does not kill the women, they being
 always taken by her husband for himself. Ya-ho, has by some
 means been given to the blacks as a name for this being.

Put-ti-kán, Another imaginary being, like a horse; having
 a large mane, and tail sharp like a cutlass, whenever he meets
 the blacks they go towards him and draw up their lips to shew
 that the tooth is knocked out, when he will not injure them; but
 should the tooth be left in, he runs after kills and eats them.
 He does not walk, but bounds like a kangaroo, the noise of
 which on the ground is as the report of a gun, calling out as he
 advances, Pir-ro-lóng, Pir-ro-lóng!

The following are names of men, derivation unknown.

Bum-bo-ro-kán. Tin-na-be-un-ha. Yi-pai. Mi-kun-nun.
 Mur-rai. Wál-lu-ti.

NOTE.—The last of these is a poet, he composes the song and dance
 which is taught from Tribe to Tribe, to an extent as yet unascertained.

NAMES OF SACRED PLACES.

Pór-ro-bung, The name of a Mystic Ring, in which they
 dance and fall down at certain periods. From Pór, to drop
 down, to be Born.

Yu-lung, The name of the ring in which the tooth is knocked out.

NOTE.—The trees are marked near the Ring with rude representa-
 tion of locusts, serpents, &c., on the bark chopped with an axe, and simi-
 litudes of the nests of various quadrupeds are formed on the ground near
 the spot. They dance for several days, every morning and evening, con-
 tinuing the whole of the night; no women are allowed to join in the cere-
 mony.

NAMES OF COMMON PLACES.

- Bo-un, The site of Wallis's plains, from a bird of that name.
- Búl-ba, An Island, any place surrounded with water, also, *Ngá-róng*.
- Bul-kir-ra, Any mountain, from *Bulka*. The back of man or beast.
- Bi-wong-kul-la, The place of red tea-trees, from *Bi-wong*, red tea-tree.
- But-ta-ba, The name of a hill on the margin of the lake.
- Bo-i-kón-úm-ba, A place of ferns from *Bo-i-kón*. Fern.
- Kut-tai, The site of Sydney Light-house, any Peninsula.
- Kín-ti-ir-ra-bín, The name of a small volcano on the sea coast, near Red head; seven or eight miles S. of Newcastle, and five or six miles N.E. of Lake Macquarie.
- Ko-i-yóng The site of any native camp, or, British town, &c.
- Ko-i-ka-lug-ba, A place of brambles; from *Ko-i-ka-lug*, a sort of bramble bearing a berry like a raspberry.
- Tul-ki-ri-ba, A place of brambles; from *Tul-ki-ri*.
- Ngur-rán-ba, A place of brambles; from *Ngur-rán* an inferior sort of the above description.
- Ká-ra-kup-ba, A place of swamp oaks. A specie of pine. Vulgo, swamp oaks.
- Kai-á-ra-ba, A place of sea weeds.
- Ke-el-ke-el-ba, A place of grass tree.
- Ko-pur-ra-ba, The name of the place from which the blacks obtain the *Ko-pur-ra*, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like red ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.
- Ko-na-ko-na-ba, The name of the place where the stone called, *Ko-na-ko-na* is found. There are veins in the stone, which contain a yellow substance, used for paint in warlike expeditions. The name of a large mountain, the N. extremity of Lake Macquarie.
- Mu-lu-bin-ba, The name of the site of Newcastle, from an indigenous fern named, *Mu-lu-bin*.

- Mu-nung-ngur-ra-ba, The sea snipe place, where they resort.
 Mul-lung-bu-la, The name of two upright rocks about nine feet high, springing upon the side of a bluff head on the margin of the lake. The blacks affirm from tradition, that they are two women who were transformed into rocks, in consequence of their being beaten to death by a blackman. Beneath the mountain on which the two pillars stand, a seam of common coal is seen many feet thick, from which *Reid* obtained a cargo of coals, when he mistook the entrance of this Lake for Newcastle; a wharf, the remains of his building, still exists at this place from whom the name *Reid's mistake* is derived.
- Mún-nu-kán, The name of a point, under which is a seam of canal coal, beneath which a thick seam of superior common coal joins, and both jet into the sea betwixt three and four fathoms of water. The Government Mineral Surveyor found on examination, that the two veins were nearly nine feet in thickness, and the coal of excellent quality.
- Nik-kin-ba, From *Nik-kin*, Coal, a place of coals. The whole lake twenty-one miles long by eight, abounds with coal.
- Nga-ra-won-tá-ra, Any plain, a flat.
 Ngór-ró-in-ba, The female Emu place; from *Ngór-ro-in* the female Emu; the male Emu is *Kông-ko-róng*, from his cry.
- Ngo-lo-yáu-wé, A point of land on the S. side of the lake.
 Nir-rit-ti-ba, The name of the Island at the entrance of the lake, from *Nir-rit-ti*, the nut-ton bird which abounds there.
- Pit-to-ba, A place of pipe clay; from *Pit-to*, pipe clay, which is used by the deceased's relatives to paint over the whole body, as mourning.
- Pur-ri-báng-ba, The Ants nest place; from within,

- which a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called *Pur-ri-bóng*. The Ants gather the substance for some unknown purpose.
- Pun-iei*, A narrow place. The name of any narrow point of Land.
- Tum-po-a-ba*, A clayey place; from *Tumpon*, clay.
- Tul-ka-ba*, The soft tea tree place; from *Tul-ka*, tea tree.
- Ti-ra-bé-en-ba*, A long point of land tooth like; from *Ti-ra*, a tooth.
- Wau-wa-rán*, The name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains Westerly: said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called *Wau-wai*, it frequents the contiguous swamp, and kills the aborigines! There is another resort for these fish near an Island in Lake Macquarie, named *Bo-ro-yi-róng*; from the cliffs of which, if stones be thrown down into the sea beneath, the tea tree bark floats up, and then the monster is seen gradually arising from the deep; should any natives be at hand, he overturns the canoe, swallows alive the crew, and then the canoe whole, after which he descends to his resort in the depths below!
- Yi-rán-ná-ia*, The name of a place near Newcastle on the sea beach beneath a high cliff, where, it is said, that if any persons speak, the stones fall down from the high arched rocks above, the crumbling state of which is such as to render it extremely probable, that the concussions of air from the voice causes the effect to take place; which once occurred to myself, after being warned; in company with some blacks.

Wá-ra-wol-lung, The name of a high mountain. West of Lake Macquarie, which has been partly cleared of timber by order of the Surveyor General as a mark, which is seen from a considerable distance. The name appears to be derived from *Wol-lung*, the human head from the appearance of the mountain.

Kur-rur-kur-rán, The name of a place, in which there is, almost, a forest of petrifications of wood, of various sizes extremely well defined. Situated in a bay at the N. W. extremity of Lake Macquarie. The tradition of the Aborigines is, that formerly it was one large rock which fell from the heavens and killed a number of blacks, which were assembled where it descended, they being collected together in that spot by command of an immense Guana, which came down from heaven for that purpose. In consequence of his anger at their having killed lice by roasting them in the fire, those who had killed the vermin by cracking, were previously speared to death by him with a long reed from Heaven! At that remote period the moon was a man named *Pón-to-hang*, hence the moon is called *he* to the present day; and the sun being formerly a woman, retains the feminine pronoun *she*. When the Guana saw all the men were killed by the fall of the stone, he ascended up into heaven, where he is supposed now to remain.

COMMON NOUNS.

Bo-a-ta, The cat fish.

1 { Bán-kun, A red sea slug adhering to the rocks, and
2 { *Kūn-má-sa*. known to Europeans by the name Kun-
je-wy. A barbarism.

Bir-ra-ba,	A small shell fish.
Bui-bung,	A small species of kangaroo.
Buk-kai,	The bark of a tree, or, the skin of animals.
Bai-vung-bai-yáng,	A butterfly.
Bai-bai,	An axe.
Bing-ngai,	An elder brother.
Bi-yung-bai,	A father, also Bin-tun-kin.
Bi-yung.	The title of address to a father.
But-ti-káng,	Any beast.
Be-ra-buk-kán,	Sperm whale. Which is not eaten, only the black whale.
Bang-kin,	Vermin, as fleás, lice, &c. &c.
Búr-rung,	The hair of the head.
Wúr-run,	The hair on the body.
Ki-tung,	The short hair of animals.
Yir-ring,	The fur of the opossum tribe.
Bo-ar-íng,	Misty rain.
Bo-a-lóng,	Mangrove seed.
Bo-a-wál,	The curlew.
Kul-ling-tt-el-la,	A knife.
Kur-rung-kun,	The large snapper.
Mut-tau-ra,	The small snapper.
Kúm-ba,	To-morrow.
Kán,	A brown diamond snake, &c.
Kur-ri-wi-rá-ra,	Another name.
Mai-yá,	The general name for snakes.
Kóng-kung,	Frogs, so called from the noise they make.
Ko-tu-máng,	Land tortoise.
Kóng-ka,	A reed.
Kól-lai,	Trees, wood, timber.
Ko-nung,	} Dung, &c.
Kin-tá-ring,	
Kul-lá-ra,	Fish spear.
Ko-ka-hai,	A wild yam.
Ko-ko-in,	Water.
Ka-rai,	Flesh of any sort, but chiefly the kangaroo.
Ki-pai,	Fat, grease, &c.
Ko-i-won,	Rain.
Ko-ke-re,	A hut, house, &c. &c.
Ki-ko-i,	A native cat, very destructive to poultry.
Tir-ri-ki,	The flame of fire, also the color red.
Ké-a-ra-pai,	The white cockatoo.

Wai-i-lá,	The black cockatoo; the breeding place of which is unknown to the blacks.
Kur-ra-bung,	The body.
Ka-rá-kul,	A doctor, a sorcerer.
Kón-nung-ngai,	A fool.
Kum-bul,	A younger brother.
Kun-bul,	The black swan from its note.
Ki-rin,	Pain.
Kin-nun,	The women's nets, used as a bag.
Kur-rur-bun,	A murderer.
Kei-lai,	Urine.
Ko-un,	The mangrove bush.
Ko-ro-wa-tul-lun,	The cuttle fish, literally, wave tongue.
Ka-ro-hur-ra,	The large whiting.
Kut-tul,	The smoke of, and also tobacco.
Po-i-to,	The smoke of a fire.
Ko-ro-pun,	Fog, mist, or haze.
Ko-ke-i,	} Vessels made of the bark of trees, &c., used as baskets or bowls.
Win-bi,	
Win-nung,	
Kur-ra-ko-i-yóng,	A shark.
Ka-nin,	A fresh water eel.
Kul-ling,	A shell.
Ki-ri-ka,	A white sort of honey.
Ko-run-náng,	A coarser sort of ditto.
Mip-pa-rai,	The honey comb.
Nuk-kung,	The small stingless bee of this country.
Mi-kái,	The honey in the blossoms of the honey suckle tree.
Ká-ra-ku,	The honey in the blossom of the grass tree.
Kóng-ko-róng,	The emm, from the noise it makes, and likely the origin of the barbarism, kangaroo, used by the English, as the name of an animal, called <i>Mo-a-ne</i> .
Ka-róng-ka-róng,	A pelican.
Ki-ra-ki-ra,	The cock, king parrot.
Kun-ne-ta,	The hen ditto.
Ko-i-yung,	Fire.
Ko-i-yóng,	A camp, town, &c.
Ko-re,	Man, mankind.
Kám-ma-ra,	Blood.
Kóm-mir-rá,	The shadow.
Kút-ta-rir,	A cudgel, the waddy.
Kur-ra-kóng,	The first born male.

Tai-yól,	The youngest male.
Ma-rai,	The soul, the spirit, the same as the wind, we cannot see him was the definition given by a black.
Mo-a-nó,	The proper name for the animal, called kangaroo.
Mo-lo-kán,	The season of the wane of the moon.
Mo-ko-i,	Mud oysters.
Mún-bún-kán,	Rock oyster.
Pir-ri-ta,	Oyster growing to the mangrove tree.
Mur-ra-ké-en,	Young maidens.
Wáng-ngur-ra-pun,	Young bachelors.
Wáng-ngur-rabu-la,	Ye two ditto.
Kul-to. Mu-to,	Thunder.
Mum-mu-yá,	A corpse, a ghost.
Mun-ni,	Sickness.
Mu-ra-bun,	Blossom, flowers.
Mól-la,	A boil.
Mín-mai,	Gigantic lilly.
Mót-to,	The black-snake.
Mur-ri-nau-wai,	A ship, boat.
Ma-ko-ro,	The general name of fish.
Mur-ro-kun,	The name of a mysterious bone, which is obtained by the Ka-rá-kul, a doctor, or conjuror; three of which sleep on the grave of a recently interred corpse, where in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three doctors, who feel the puncture not more severe than that of the sting of an ant! The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by unknown means, it is said, and believed, they destroy in a supernatural manner their ill fated victim by the mysterious bone, causing it to enter into their bodies, and so occasion their death!!!
Múr-ra-mai,	The name of a round ball, about the size of a cricket ball; which the Aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the

ball ; it is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles on the sea coast, and in the interior ; one is now here from Moreton bay, the interior of which, a black showed me privately in my study, betraying considerable anxiety lest any female should see the contents. After unrolling many yards of woollen cord made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg, he allowed me to break it and retain a part, it is transparent like white sugar candy ; they swallow the small crystalline particles which crumble off, as a preventative of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate of a milky hue, semipellucid, and strikes fire. The vein from which it appears broken off, is one inch and a quarter thick. A third specimen contained a portion of cornelian partially crystalized, a fragment of chalcedony, and a fragment of a crystal of white quartz.

Nga-po-i,	}	Names for fresh water, as well as <i>Ko-ko-m</i> , <i>Bá-to</i> , and <i>Yér-ro</i> , which see.
Ngai-yu-wa,		
Ngá-tóng,		
Kul-ling,		
Ngo-lo-ko-nung,		The large snapper.
Ngo-ro-kán,		The morning dawn.
Nei-ne,		Sand flies.
Ngang-kón,	}	Bones put through the septum of the nose for ornament.
Kor-rim-ma,		
Nau-wai,		A canoe ; <i>Papa</i> , bark, also canoe ; <i>Kuttál</i> , another specie also a canoe. The canoes being made of one sheet of bark taken whole from the tree and softened with fire, when they are tied up in a folded point at each end ; a quantity of earth forms a hearth, on which they roast their bait and fish when fishing.

Ngir-ro, Pun-me-ri, Yo-nei,	} Species of grass tree; the stems of which form their spears, cemented together at the ends by the resinous substance which exudes from the root, until they become from eight to twelve feet long, a hard wood forming the last joint, in which is cemented a splinter, of pointed bone forming a barb. A deadly weapon, being thrown by a lever nearly four feet long, held in the hand with the poised spear.
Ngá-ü-wo,	Sea gull.
Ngir-rin-bai,	First born female.
Wáng-ngun-bai,	Youngest, female.
Ngü-ra-ki,	A wise person, an initiated one.
Ngá-ra-wan,	A plain, flint, &c.
Ngá-róng-nga-róng,	A rough, &c.
Ngá-rom-bai,	An old man.
Ngá-ro-nga-en,	An old woman.
Nul-ka-nul-ka,	Iron, so called from iron stone, which abounds on the sea coast. There is a vein of iron ore running over coal at the entrance of Lake Macquarie from the sea.
Nu-kung,	A woman, women.
Ngá-pái,	A concubine. -
Nung-ngún,	A song. There are poets among them who compose songs, which are sung and danced to by their own tribe in the first place, after which other tribes learn the song and dance, which itinerates from tribe to tribe throughout the country, until from change of dialect, the very words are not understood correctly by distant blacks.
Pur-ra-mai,	A cockle.
Pur-ra-mai-hán,	An animal like a ferret, but amphibious, which lives on cockles.
Pán-na,	Sea sand.
Pán-no,	Dust. <i>Póni wól.</i>
Pir-ri-wul,	A chief, king, &c.
Pur-rai,	Earth, land. The world.
Pun-nul,	The sun.
Pur-re-ang,	Day.
Puk-ko,	A stone axe.

from the
Lake Macquarie
wól.

Harney

Póni wól.

Po-ri-bai,	A husband.
Po-ri-kun-bai,	A wife.
Pun-ti-mai,	A messenger, an ambassador. They are generally decorated with the down of the swan or hawk on their heads when on an embassy. They arrange the time, place, and manner of engagement in battle; or when punishing a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance. When they travel at night, a firestick is always carried by them as a protection against "The powers of darkness." Evil spirits of which they are in continual dread.
Pip-pi-tā,	A small hawk, so called from its cry.
Pil-la-pai,	A valley or hollow.
Pul-li,	Salt.
Pul-li,	Voice, language, &c.
Pi-ra-ma,	A wild duck.
Wom-ma-ra-kán,	A wild drake.
Pim-pi,	Ashes.
Pur-ri-mun-kán,	The sea salmon.
Pai-ya-bá-ra,	The large tea tree.
Pit-tóng,	Names of roots of the Arum species; the Ta-ro of Tahiti.
Ta-lo-wai,	
Pór-run,	A dream or vision.
Pin-kun,	Lightning.
Wát-tól,	
Pun-buug,	Sea slug, blubber.
To-ko-i,	Night.
To-ping,	Musquito,
Tu-rea,	Bream-fish.
Tu-lun,	A mouse.
Tib-bin,	A bird.
Ti-rál,	A bough of a tree.
Ti-pún,	A bone.
Tur-rur-ma,	An instrument of war, called by Europeans Boomerang, of a half moon shape, which when thrown in the air, revolves on its own centre, and returns forming a circle in its Orbit from and to the thrower, to effect which it is thrown against the wind;

but, in war it is thrown against the ground which it strikes in its revolution and rebounds apparently with double violence, and strikes at random some distant object, and wounds severely with its sharpened extremities.

- Tul-mun, A grave.
 Tun-kán, A mother, a dam.
 To-róng-ngun, The black whale which the blacks eat, whilst the sperm whale is not eaten.
- Tul-lo-kán, Property, riches.
 Ting-ko, A bitch.
 Wor-rikul, A dog, the species.
 Til-mán, A small bird of the size of a thrush, supposed by the women to be the maker of women; or women transformed after death into the bird, it runs up trees like a woodpecker. They are held in veneration by the women only. The Bat, *Ko-lang-ko-lang*, is held on the same ground in veneration by the men, who suppose the animal a mere transformation.
- Tún-náng, A rock, a stone.
 Tu-pe-a-ta-ra-wong } Names of the flat head fish.
 Nin-náng, }
 Tir-nil, }
 The tick, a venomous insect in this country that destroys young dogs, pigs, lambs, cats, &c., but not fatal to man; it is exactly similar in size and shape to the English tick, but its effects are soon discovered by the animal becoming paralyzed in its hind quarters, sickness comes on, and death follows in two or three days after the paralysis has taken place. No remedy has as yet, been found for the bite, in the three last cases, which occurred, two table spoonfuls of common salt was administered with a successful result to some lambs.
- Tem-á-ri-be-en, The death adder. The usual remedy with the Aborigines for the bite is suction, but a case occurred not long since, in which a young girl was bitten by the venomous adder, her father sucked the wound, and both died immediately.

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Wa-ri-kul,	Tame dog.
Wai-yi,	Tame bitch.
Yu-kü,	The wild native dog.
Mir-ri,	The wild native bitch.
Mur-rong-kai,	The wild dog species.
Wot-tá-won,	The large mullet.
Wom-bul,	The sea beach.
Wo-ro-pil,	A blanket, clothes.
Wo-ro-wán,	Kangaroo skin cloak.
Wip-pí, or Wildá,	The wind.
Wa-ro-i,	A hornet.
Won-nai,	A child, children.
Wá-kun,	A crow from its cry, wak-wak-wak.
Wán-nul,	Summer.
Tuk-kur-rir,	Winter.
Wu-rün-kán,	Flies.
Wir-ri-páng,	The large eagle hawk which devours young kangaroo, &c.
Wo-ro-wai,	A battle, fight, &c.
Wai-yóng,	A sort of yam.
Wo-i-yu,	Grass.
Wu-ro-pur-ra,	The Honey suckle tree.
Wil-lai,	The Opossum.
Wün-bi,	A bowl generally formed of the knot of a tree.
Wom-mur-rur,	The instrument used as a lever by the hand to throw the spear.
Wa-rai,	The spear for battle, or hunting on land.
Mo-ting,	The spear for fish.
Ya-reil,	The clouds.
Yu-rá,	Another name for ditto.
Ya-re-a,	The evening.
Yi-nál,	A son.
Yi-nál-kun,	A daughter.
Yu-lo,	A footstep, a track.
Yir-ring,	A quill, a pen.
Yir-ra,	A wooden sword.
Yu-ro-in,	Bream fish.
Yu-nóng,	The turtle.
Yi-lén,	Bait.
Ya-pung,	A path, broad way.
Yár-ro,	Literally an egg. But mystically to the initiated ones, it means fire or water.

By this term in asking for either element, the fraternity discover themselves to each other. Their name for women is *Kun-nai-ka-rá*, when the tooth is knocked out of the man, and themselves are called, *Yi-ra-bai*, previous to which they are stiled, *Ko-ro-mun*. The ceremony of initiation takes place every three or four years as young lads arrive at the age of puberty, when mystic rings are made in the woods, and numerous ridiculous ceremonies are gone through before the operation of displacing the tooth in the upper jaw, which is effected by three steady blows with a stout punch from the hand of the *Ka-rá-kul*, after which the youths may seize a woman, and engage in their fights.

PARTS OF THE BODY.

Kit-tung,	The hair of the head.	
Wol-lung,	The head.	
Kup-pur-ra,	The skull.	€
Kám-bo-ro-kán,	The brain.	
Yin-tir-ri,	} The forehead.	
Ngól-lo,		
Tuk-kul,	The temple.	
Ngu-ré-ung,	} The ear.	
Tur-rur-kur-ri,		
Yul-kur-ra,	The eye brows.	
Wo-i-pin,	The eye lashes.	
Ngai-kung,	} The eye.	
Po-ro-wung,		
Nu-koro,	The nose.	
Kul-lo,	The cheeks.	
Tum-bí-ri,	} The lips.	
Wil-ling,		
Kur-rur-ka,	The mouth.	
Ngua-tur-rar,	} The teeth.	
Ti-ra,		
Tul-lun,	The tongue.	
Wat-tun,	The chin.	

Yar-rei,	The beard.
Un-táng,	The lower jaw.
Kul-le-nng,	The neck.
Kul-le-a-ring,	The throat.
Kár-ro,	The wind-pipe.
Mum-mur-rur-kun,	} The collar bone.
Mil-ka-mil-ka,	
Mir-rung,	The shoulder.
Ko-pa,	The upper arm.
Tur-rung,	The lower arm.
Ngón-na,	The elbow.
Mut-tur-ra,	The hand,
Tun-kán-be-en,	The thumb. (Literally the mother or dam.)
Nám-ba,	The fore finger.
Pur-ro-kul-kun,	The 2nd finger.
Kót-tán,	The 3rd finger.
Nga-rá-kón-bi,	The little finger.
Tir-ri,	} The nails of the fingers and toes.
Tir-reil,	
Wa-rá,	The palm of the hand.
Bal-ka,	The back either of the hand or body.
Pai-yil,	The breasts.
Ngá-pung,	The nipple.
Wa-pur-ra,	The chest.
Na-ra,	The ribs.
Kur-rur-bung,	The side.
Tu-ro-nn,	The right side.
Ngo-ra-ngón,	The left side.
Pur-ráng,	The belly also, war-ra.
Win-nal,	} The hips.
Nga-káng,	
Bál-lo-in-ko-ro,	The thighs.
Wól-lo-ma,	} The calves of the legs.
Tur-ra,	
Ngú-ri,	The shins.
Wa-róm-bung,	The knees.
Pa-pi-nán,	} The knee pan.
Ko-róng-ngai,	
Mo-kul-mo-kul,	
Wi-rung-káng,	The ancles.
Muk-ka,	} The heels.
Mo-náng,	

Yál-lo,	The sole of the foot.
Tin-na,	The toes.
Bál-bul,	The heart.
Pur-rum-mai,	The kidney, àlso a cockle from its shape.
Mán-nung,	The liver.
Yók-kól,	The lungs.
Ko-nung,	} The bowels.
Ko-na-ring	
Pur-rí-ung,	} The flesh.
Put-ta-ra,	
Me-ya,	The sinews.
Tur-ra-kil,	The veins.
Tóng-tóng,	The marrow.
Ti-bún,	The bone.
Mo-i-ka,	The fatty substance betwixt the joints.
Buk-kai,	The skin.
Wu-run,	The downy hair on the skin.

VERBS.

Bo-ung-kul-li-ko,	To arise. To raise one's self up.
Bo-ung-bung-ngul-li-ko,	To cause another to arise, to compel to arise.
Bo-in-kul-li-ko,	To kiss.
Bóm-bil-li-ko,	To blow with the mouth.
Bum-bung-ngul-li-ko,	To cause to be unloose, to open a door.
Bún-kil-li-ko,	To strike, smite, to make a blow with a weapon.
Bo-mun-bil-li-ko,	To permit another to strike, &c.
Bo-mur-ra-bun-bil-li-ko,	To permit another to be struck.
Bán-mul-li-ko,	To take by violence, to snatch, to rob.
Bur-kul-li-ko,	To be light as a bird, to fly, to be convalescent.
Bur-bung-ngul-li-ko,	To cause to be light, to be well, to cure.
Bu-rung-bung-ngul-li-ko,	To cause to be loose, to set at liberty.
Bam-mil-li-ko,	To find.
Bun-bil-li-ko,	To permit, to let, an auxiliary verb.
Bir-ri-kil-li-ko,	To lie along, to lie down as to sleep.
Be-el-mul-li-ko,	To mock, to make sport, to deride.
Buk-ka,	To be savage, wrathful, furious.
Bul-pár-bung-ngul-li-ko,	To cause to be lost, property, to lose.
Ke-kul,	To be sweet, nice, pleasant, delightful.

Kin-mul-li-ko,	To broil meat on the coals of fire.
Ka-kil-li-ko,	To be, to exist in any state.
Ka-pir-ri,	To be hungry.
Kin-ta,	To be afraid.
Kin-tai,	To laugh, also, Kin-tel-li-ko.
Ki-tel-li-ko,	To chew.
Ki-a-ki-a,	To be powerful, strong, courageous, to conquer.
Kin-nu-ring,	To be wet.
Ko-a-kil-li-ko,	To rebuke, to scold, to quarrel
Ko-it-ta,	To stink.
Kung-un,	To be muddy.
Kur-ril-li-ko,	To carry.
Kai-yu,	To be able, powerful, mighty.
Ko-nén,	To be handsome, pretty.
Kil-bur-ril-li-ko,	To snap by means of something, as a line by a fish.
Kun-ná,	To be burned.
Kur-kur,	To be cold.
Kur-rá,	To be slow.
Kól-la-hil-li-ko,	To fish with a line. The line is held in the hand.
Ko-ro-kán,	To roar, as the wind or sea.
Ka-ról,	To be hot, to perspire from the heat of the sun.
Kun-hán,	To be rotten, as a skin or cloth.
Kól-bun-til-li-ko,	To chop with an axe or scythe, to mow.
Kun-bun-til-li-ko,	To cut with a knife.
Kur-unár,	To be rotten as wood.
Ko-i-yun,	To be ashamed.
Kól-la-mul-li-ko,	To make secret, to conceal any thing told.
Ko-ra-wol-li-ko,	To watch, to stay by a thing.
Ka-ra-bul-li-ko,	To spill.
Kum-bur-ro,	To be giddy. To have a headache with dizziness.
Kul-bun-kul-bun,	To be very handsome. Elegant.
Ki-yu-bul-li-ko,	To burn with fire.
Kur-rál,	To be disabled, wounded.
Ka-ü-mul-li-ko,	To cause to be assembled together, to assemble.
Kir-rin,	To pain.
Kau-wul,	To be large, great.
Ko-run,	To be silent, to be quiet.

- Kāi-pul-h-ko, To call out, to cry aloud.
 Kil-li-bín-bin, To shine, to be bright, to be glorious.
 Koi-no-mul-li-ko, To cough.
 Kul-wun, To be stiff, clay-cold as a corpse.
 Kul-bil-li-ko, To lean, to recline.
 Ko-tel-li-ko, To think.
 Ko-ta-bun-bil-la, To permit to think, to remember.
 Ko-i-pul-li-ko, To smell.
 Ka-rá kul-u-mul-h-ko, To cure, to make well. A compound
 word of Karáku, a Doctor. Umulliko,
 to do, to make.
 Ko-la-yel-li-ko, To keep secret, not to tell, not to disclose.
 Ki-ril-li-ko, To lade out water, to bail a canoe, or
 boat, &c.
 Kó-bi, To sound, as the wind or sea in a storm.
 Ki-ro-a-pul-li-ko, To pour out water, to empty water.
 Ki-ra-ba-ra-wir ril-h-ko, To twirl the grass tree stem until it
 ignites.
 Ka-ra-kai, To hasten, to be quick, to be active.
 Kur-ráng-ko-pil-li-ko, To spit.
 Kur-kul-li-ko, To spring up, to jump, to leap.
 Kir-ra-we, To be long in length. Ngoi-ting, short
 in length.
 Kón-ti-mul-li-ko, To wear as a dress.
 Ko-ro-kai, To be worn out as threadbare.
 Ki-mul-li-ko, To wring, to squeeze as a sponge. To
 milk.
 Kil-kul-li-ko, To snap asunder, as a cord of itself.
 Kil-bung-ngul-li-ko, To compel, to snap.
 Kir-rai-kir-rai, To revolve, to go round.
 Kut-ta-wai-ko, To be satisfied with food.
 Kin-núng, To be wet, also, Kin-nu-ring.
 Kót-tán, To be wet and chilly from the rain.
 Kum-bur-ro-pai-yel-li-ko, To be troublesome, to cause a head-
 ache with noise.
 Ko, For to be, to come into existence.
 Ko-ri-er, Not for to be. The negative form of the
 above.
 Mán-kil-li-ko, To take, to accept.
 Mán-mun-bil-li-ko, To cause to take, to let take, to let have.
 Mi-ro-mul-li-ko, To keep.
 Mit-til-li-ko, To wait, to stay, to remain.
 Mo-ro-ur, To be tame, docile, quiet, patient.

Mo-rôn,	To be alive.
Mur-rông,	To be good, excellent, valuable.
Mir-rul,	To be without, to be poor, miserable.
Min-ki,	To sorrow, to sympathize.
Mi-mul-li-ko,	To detain, to compel, to wait.
Mur-ra-li-ko,	To run.
Mâm-bil-li-ko,	To lend, to borrow.
Mu-la-mul-li-ko,	To vomit.
Mu-pai,	To be silent, dumb.
Mu-pai-kai-yel-li-ko,	To remain silent, to continue dumb.
Min-kil-li-ko,	To remain, to dwell.
Ma-tel-li-ko,	To be gluttonous.
Mun-ni,	To be sick, ill, diseased.
Ma,	To challenge, to dare, to command to do.
Mit-ti,	To be small.
Mo-ril-li-ko,	To wind up as a string.
Mi-tung,	To be cut, wounded, sore.
Ma-rông-ko-i-yel-li-ko,	To proclaim, to make known.
Me-a-pul-li-ko,	To plant.
Mun-til-li-ko,	To be benighted, to be overtaken with darkness.
Môt-til-li-ko,	To pound with a stone, as a pestle and mortar.
Mir-ril-li-ko,	To sharpen into a point, as a spear.
Mir-rin-u-pul-li-ko,	To cause to be sharp.
Mu-pai,	To fast.
Niu-wa-ra,	To be angry displeased.
Na-kil-li-ko,	To see, to look, to observe with the eye.
Na-mai-ngul-li-ko,	To see, to look, but not to notice.
Ngur-rul-li-ko,	To hear, to obey, to understand with the ear.
Ngur-ra-mai-ngul-li-ko,	To hear, but not to obey.
Ngur-ra-mang,	To be initiated.
Ngur-ra-ki,	To be wise, skilful.
Ngur-ra-yel-li-ko,	To hearken, to be obedient, to believe.
Ngur-ra-wa-til-li-ko,	For remembrance to pass away, to forget a place, or road. See <i>Wo-ng-ún-til-li-ko</i> .
Ngur-ra-ra,	To pity.
Nga-ro-kil-li-ko,	To stand up on the feet.
Ngil-rul-li-ko,	To tie,
Ngo-ting,	To be short.
Ngü-kil-li-ko,	To give, to present.

Ngu-pai-yi-ko,	To give back, to pay, to return in exchange.
Ngu-mai-ngul-li-ko,	To offer.
Na-kón-ti-hun-bil-li-ko,	To disregard, not to mind, an Idiom.
Na-ra-wa-til-li-ko,	To lose one self.
Nga-ro-nga-ro,	To fall down.
Na-mul-li-ko,	To touch with the hand.
Na-pul-li-ko,	To try, to learn, to attempt.
Na-ril-li-ko,	To throw the boomerang.
Ngur-ri-ngur-ri,	To pant.
Nga-ko-yel-li-ko,	To tell a falsehood, to lie.
Nga-kóm-bil-li-ko,	To deceive, to cheat.
Ngo-to-in,	To be complete, finished.
Ngi-mil-li-ko,	To know by the eye, as a person or place.
Ne-il-pai-yel-li-ko,	To shout, the noise of war or play.
Ni-mul-li-ko,	To pinch.
Num-mul-li-ko,	To press, to force down.
Nóng-kil-li-ko,	To be successful, fortunate, to obtain.
Ni-ngul-li-ko,	To play, to sport.
Nil-lun-nil-lán,	To be smashed into pieces.
Ngi-ra-ti-mul-li-ko,	To feed, to give, to eat.
Nung-ngur-ra-wol-li-ko,	To meet.
Nga-ra-bo,	To sleep.
Nga-ro-kín-bil-li-ko,	To stand up.
Nin-mil-li-ko,	To seize, to snatch.
Ngur-run-bér-bur-ril-li-ko,	To fall tears, to weep.
Ngar-hung-ngul-li-ko,	To convert into, to cause, to become.
Pai-pil-li-ko,	To appear, to become visible.
Pai-kul-li-ko,	To shew oneself.
Pit-tu'-li-ko,	To drink.
Pit-ta-hun-bil-li-ko,	To permit to drink, to let drink.
Pit-ta-mul-li-ko,	To make to drink, to cause to drink.
Put-til-li-ko,	To bite.
Pil-lu-to-ro,	To set, as the Sun, Moon, and Stars.
Púl-lúl-púl-lúl,	To tremble, to shake with cold.
Pir-ri-rá,	To be hard, strong. Kun-bón, To be soft.
Po-ról,	To be heavy, also slow.
Po-róng-kúl,	To be round, globular.
Pi-tul ka-ki'-li-ko,	To be glad, to be pleased, to be happy.
Pi-tul-mul-li-ko,	To make happy, to cause joy, &c.
Pun-ta,	To be mistaken in any thing.
Pu-to,	To be black.
Pir-ri-ko,	To be deep.

Pi-run-ka-kil-li-ko,	To be pleased, to be glad.
Pi-ral-mul-li-ko,	To urge.
Po-to-bun-til-li-ko,	To cause a hole, to bleed a person.
Po-to-bur-ril-li-ko,	To burst a hole with something.
Pun-ti-mul-li-ko,	To cause to fall, to throw down.
Pór-ka-kil-li-ko,	To be dropped, to be born.
Pór-bung-ngul-h-ko,	To compel to drop.
Pór-bur-ril-li-ko,	To cause to drop by means of something.
Pin-til-li-ko,	To knock down, as with an axe, to shock as with electricity.
Pe-a-kul-li-ko,	To fetch water.
Pir-ra,	To be tired.
Po-ro-bul-h-ko,	To smooth.
Pin-kir-kul-li-ko,	To burst as a bladder of itself.
Pin-nil-li-ko,	To dig.
Pur-kul-li-ko,	To fly.
Pu!-jun-tur-ra,	To shine as with ointment.
Pi-pel-li-ko,	To stride, straddle.
Pi-pa-bun-bil-li-ko,	To permit, to stride, to let stride.
Pal-pa!	To vibrate, to swing, as in a swing.
Po-re-i,	To be tall. Pón-kóng, To be short.
Po-ai-kul-h-ko,	To grow of itself.
Po-ai-bun-til-li-ko,	To cause to grow.
Po-ai-bung-ngul-li-ko,	To compel to grow.
Pil-lo-bun-til-li-ko,	To be wrecked, sunk.
Pu-ro-mul-li-ko,	To lift up.
Pin-ta-kil-li-ko,	To float. Wat-pu!-li-ko, To swim.
Pu-lóng-kul-li-ko,	To enter, to go or come into.
Pa-pai,	To be close at hand, nigh.
Pór-run-wit-tél-h-ko,	To dream a dream.
Po-i-ye!-li-ko,	To beg, to entreat.
Po-i-ye-a-kul-h-ko,	To be suspended, to hang on, to infect.
Tet-tí,	To be dead.
Tet-tí ka-kil-li-ko,	To be dead, to be in that state.
Tet-tí bul-li-ko,	To die, to be in the act of dying.
Tet-tí-ba-bun-bil-h-ko,	To permit to die, to let die.
Tet-tí-bur-ril-li-ko,	To cause to die by some means, as poison, &c.
Tet-tí-ba-bun-bur-ril-h-ko,	To permit to be put to death, by some means, &c.
Tet-tí-bung-ngul-h-ko,	To compel to be dead, to kill, to murder.

	Te'-ti-bún-kul-li-ko,	To smite dead, to strike dead.
Ta-	Tuk-kil-li-ko,	To eat.
Ta-	Tum-mun-bil-li-ko,	To permit to eat, to let eat.
	Túr-rul-li-ko,	To pierce, prick, stab, sting, lance, spear.
	Túr-ra-bun-bil-li-ko,	To permit to pierce, &c.
	Tír-ri-kí,	To be red hot, also the colour red.
	Tót-tóng,	To be naked, this must be carefully distinguished from Tó-tóng, News, Intelligence.
	Tút-to-ring,	
	Tút-tóng,	To be stunned, insensible, apparently dead.
	Tá-nán,	To approach.
	Ti-ir-kul-h-ko,	To break of itself, as wood.
	Ti-ir-kul-li-bun-bil-fi-ko,	To permit, to let break of itself.
	Ti-ir-hung-ngul-li-ko,	To compel to break.
	Ti-ir-hung-nga-bun-bil-li-ko,	To permit to break.
	Ti-ir-bur-ril-li-ko,	To break by means of something.
	Ti-ir-bur-ri-bun-bil-h-ko,	To permit to break by means, &c.
	To-ro-ko-lú,	To be'slippery, slimy.
	Túng-ka-mal-li-ko,	To find, literally to make, to appear.
	Tut-bé-li-ko,	To run fast, to escape.
	Tul-ta-caul-á-ko,	To hold by the hands.
	Yer-yut-mul-li-ko,	To throw a stone.
	Túng-ngun-bil-li-ko,	To shew.
	Ti-rang-ka-kil-li-ko,	To be awake.
	Tu-ru-kil-li-ko,	To grow, to shoot up.
	Ta-ling-ka-bil-li-ko,	To be across.
	To-kól, (Thistakes Bo-ta,)	To be true, also truth.
	Túng-kil-li-ko,	To cry, to bewail.
	Tuk-kur-ra,	To be cold.
	Tu-ra-kai-yel-li-ko,	To convince.
	Tur-rung,	To be close together.
	Tún-bil-li-ko,	To exchange.
	Ta-róng-ka-mul-h-ko,	To cause to mix, to mingle.
	Tit-til-li-ko,	To pluck.
	Tu-ru-kón-bil-li-ko,	To punish.
	To-lóng-to-lóng,	To separate.
	Túng-un-bil-li-ko,	To shew.
	Tu-lo-in,	To be narrow.
	Tu-ról,	To be in a state of healing To be well, as a cut, or wound.
	Tu-rón-pir-ri,	To suffer hunger.

Ta-le-a-mul-li-ko,	To catch any thing thrown.
Tur-rul,	To split.
Tur-rul-bung-ngul-li-ko,	To cause to split, to make to split.
Tu-dr-kul-li-ko,	To drag along, to draw.
To-lo-mul-li-ko,	To shake any thing.
Tún-ba-mul-li-ko,	To string together.
Tún-ba-ma-bun-bil-li-ko,	To permit, to let string together.
Tu-rin-wi-yel-li-ko,	To swear the truth, to adjure, to speak the truth.
Ti-wol-li-ko,	To seek, to search.
Ti-yum-bil-li-ko,	To send property. See Yu-kul-li-ko.
Tu-hu-ti -li-ko,	To kick.
Tu-kin u-mul-li-ko,	To preserve, to keep, to take care of.
Tul-la-tul'ai,	To be in a passion.
Un-mul-li-ko,	To affright, to startle, to make afraid.
U-mul-li-ko,	To do, to make, to create.
U-pul-li-ko	To do with, to use, to work with.
U-wol-li-ko,	To come or to go; to walk, to move locomotively, to pass, &c.
Ún-tel-li-ko,	To dance.
Wai-ta,	To depart, to be away.
Wi-yel-li-ko,	To speak, to say, to tell, to command, to ask.
Wi-ya-bun-bil-'li-ko,	To permit to speak, &c., to let speak, &c.
*Wi-ya-leil-li-ko,	To talk and walk.
Wi-ye-a,	To say again, to repeat.
Wi-ya-yel-li-ko,	To speak in reply, to answer.
Wi-ya-yi-mul-li-ko,	To accuse.
Wit-til-li-ko,	To sing.
Wi-te'li-ko,	To smoke a pipe.
Wit-ti-mu'-li-ko,	To fall, to be thrown down.
Wa-ra-ka-ring,	To be full, satiated.
Wil-lung bo, Wil-lung,	To return.
Wón-kul,	To be foolish, stupid, not clever.
Wu-pil-li-ko,	To put, or place.
Wón-kil-li-ko,	To leave.
Wón-mur-ra-bun-bil-li-ko,	To permit, to be left, to let be left.
Wa-re-kul-li-ko,	To put to, put away, to cast away.
Wa-rin-wa-rin,	To be crooked.

* Note. — Other verbs take this form, as Ta-te-li-li-ko, To eat and walk, whenever the act is conjoined with walking



Wu-no,	To stoop, or bend in walking.
Wa-mun-bil-h-ko,	To permit to go, to let go away.
Wa-run,	To be flat, level, plain.
Wu-ru-wai,	To battle, to engage in fighting.
Wir-ril-li-ko,	To wind up, as a ball of string.
Wai-pul-li-ko,	To hunt.
Wil-lun-tin,	To be behind, to come after.
Wai-pil-li-ko,	To wrestle.
Wu-til-li-ko,	To cover, to put on clothes.
Wot-ta-ra,	To be shallow.
Win-nel-li-ko,	To be burned.
Wa-re-a,	To be little, small.
Wo-a-tel-h-ko,	To lick.
Wir-ring-ba-kil-h-ko,	To close up, to shut a door.
Wat-pul-li-ko,	To swim, to stretch forth the hands to swim.
We-ir-we-ir,	To be lame.
Wil-lung,	To be behind, to be the last.
We-il-ko-ril-li-ko,	To flog, whip, scourge,
Wong-an-til-li-ko,	To forget any thing told, &c., but not used to place, see Ngur-ra-wa-til-li-ko.
Wa-mel-h-ko,	*To skin, to bark a tree.
Wa-ri-wa-ri-kul-h-ko,	To strew, to scatter about, to sow seed.
Wo-ro-wo-ro,	To swell.
Wau-wil-li-ko,	To float as a cork, or feather.
Wau-wi-bun-bil-li-ko,	To permit to float, to let float.
Wat-ta-wal-li-ko,	To stamp with the foot or feet, to tread.
Win-nel-li-ko,	To scorch, to burn with fire.
Wir-ro-ka-kil-li-ko,	To be hot.
Wir-ro-ba-kil-li-ko,	To heat, to be becoming hot.
Wir-ro-bul-li-ko,	To follow after.
Wu-run-ba-ring,	To be hairy as an animal.
Yel-la-wol-li-ko,	To cross leg down on the ground, to sit, to remain, to rest.
Yel-la-wa-bun-bil-h-ko,	To permit to sit down, &c., to let, &c.
Yel-la-wat-bung-ngul-li-ko,	To compel to sit, to force to sit.
Yu-ai-pil-li-ko,	To push away, to thrust out.
Yu-róng-kil-li-ko,	To dive.
Yi-rem-ba,	To bark, as a dog.
Yin-bil-li-ko,	To kindle a fire.
Ya-ra-kai,	To be bad, evil, not good.
Yur-rung-ngun,	To be faint with hunger.

Yu-ring,	To go away.
Ya-rul-kul-li-ko,	To move away, as the clouds.
Yün-til-li-ko,	To hurt, to cause pain.
Yu-ro-pul-li-ko,	To hidé, to conceal from view.
Yu-til-li-ko,	To guide, to shew the way by guiding.
Yem-ma-mul-li-ko,	To lead, as by the hand, or a horse by a rope.
Yu-kul-h-ko,	To send, as a messenger, to send property, see Ti-yum-bit-li-ko.
Yi-mul-li-ko,	To make light, as fur is caused to lie lighty before the blacks twist it into cord, also, to encourage, to cheer up.
Yüt-pil-li-ko,	To pulsate, to beat, to throë.
Ya-ring-kul-li-ko,	To laugh.
Yi-tel-li-ko,	To nibble, to bite as a fish the bait.
Yi-ir-ku!-li-ko,	To tear of itself, as cloth, bread, to break.
Yi-ir-ka-bun-bil-li-ko,	To permit to tear, to let tear.
Yi-ir-bur-ril-li-ko,	To tear by means of something.
Yi-ir-bur-ri-bun, bil-h-ko,	To permit to tear, by means, &c.
Yi-ir-bung-ngul-li-ko,	To compel to tear.
Yi-ir-bung-nga-bun-bil-h-ko,	To permit, compulsively to tear.

CHAPTER II.

ILLUSTRATIONS.

*
 Aboriginal sentences literally rendered into English English sentences.*
 beneath the corresponding words.

1. ON THE SIMPLE NOMINATIVE CASE.

<i>Ngán +ke bi</i> † <i>Ngátoa, Bumborokán.</i>	Who are you? It is I.
Who be thou? It is I, B———	Bumborokán.
<i>Ngán ke unni</i> † <i>unnoa</i> † <i>unnung</i> †	Who is this? that? there?
Who be this? that? there?	that? there?
<i>Kore unni, Nukang unnoa, Woumai unnung.</i>	This is a man, - that is a Wo- man, there is - a child.
Man this, Woman that, Child there.	What is this? It is a spear.
<i>Munaring ke unni</i> † <i>Warai ta unni.</i>	What is that for? To spear with.
What be this? Spear it is this	
<i>Munaring ko ke unnoa</i> † <i>Tarulli ko.</i>	
What for be that? To spear for.	

2. ON THE AGENT NOMINATIVE CASE.

<i>Ngán to bin wiyá</i> † <i>Niwaoa tia wiyá.</i>	Who told you? He told me.
Who thee told? He it is me told.	This—told me.
<i>Ngali—tia wiyá, Ngátoa tia wiyá.</i>	That—told me.
This— me told, That me told.	This man told me, this wo- man, &c.
<i>Ngali noa tia wiyá, Ngali bountoa, &c.</i>	
This he me told, This she, &c.	

* Note.—The English sentences are only equivalent in sense to the Aboriginal; the grammatical construction being perfectly distinct, and in many cases not at all similar.

† The verb sustains no change as to person, therefore, is not attended to in the literal English, but, the pronouns must always be in the number intended, and not You for Thou.

Aboriginal sentences literally rendered into English English sentences.
beneath the corresponding words.

Ngah noa unu uná.
This he this made.

Minnaring ko bôn, bânkulla tettá ?
What for him struck dead?

Nakung ko, Pirruwullo, Puntimai to.
Woman —, King —, Messenger.

Wakun to minnaring tattán ? ☐
Crow what eats ?

Minnaring ko wakun tattán ?
What crow eats ?

Nangón to tia pitul mán.
Song me joy does.

Kolai to tia bânkulla wakka tin to.
Stick me struck up from.

This is he who made this.

What killed him? Or what smote him dead.

The woman did, the King did, the Messenger did.

What does the crow eat ?

What eats the crow?

The song rejoices me.

The stick fell from above and struck me.

3. ON THE GENITIVE CASE.

Ngan úmba noa unu yindí ?
Whom belonging to he this son ?

Eamoumba ta, Ngali'ko ba bôn.
Mine it is, This belongs him.

Birabán úmba, ngikoumba'acoumba.
Birabán belonging to, his child.

Minnaring ko ba unai ? Ngali ko ba.
What belongs this ? This belongs.

Wonta kal bara ? England kal bara.
What place of they ? England of they.

Wonta kalén bara ? England kalén bara.
What place of they ? England of they.

Bung a kal.
To day of.

Whose son is this ?

It is mine. Belongs to him.

Birabán's his child.

What does this belong to ? To this.

What countrymen are they ?

They are Englishmen.

What countrywomen are they ? They are English women.

Fresh or new, belonging to the present period.

Aboriginal sentences literally rendered into English beneath the corresponding words. English Sentences.

Ma koro ko ba ta nuni ngórróng.
Fish to belonging it is this blood.

This is the blood of a fish.

Governor kai kái báng.
Governor of I.

I belong to the Governor's place.

Governor úmba báng.
Governor belonging to I.

I belong to the Governor, or I am the Governor's.

Múrróng ko ba kore ko ba,
Good' belonging to man belonging to.

Belonging to a good man, or a goodman's.

4. ON THE DATIVE.

Makoro bi nguwa. Ngán nung?
Fish thou give. Whom for?
Pirriwul ko? Keawai, ngiróng bo.
Chief for? No, for thee self.

Give the Fish. To whom.

To the Chief? No. For yourself.

Karas ta nguwa emmoung takli ko.
Flesh me give, for me to eat for.

Give me flesh to eat.

Yaring bi wolla, uyikoung kin ko.
Away thou go him to.

Be off, go to him.

Ngán-kin ko? Pirriwulla ko. Kakará ko.
Whom to? Chief to. House to.

To whom? To the Chief. To the House.

Wántaring? Útaring Úntoaring.
To what place? That place. That place there.

To what place? To that place. To that place there.

Mulubinba ka ko. England ka ko.
The site of Newcastle. England to.

To the site of Newcastle. To England.

5. ON THE ACCUSATIVE.

Ngán to bón búnkulla tetti kubean?
Who him smote dead stiff?

Who killed him or, Who smote him dead.

Aboriginal sentences literally rendered into English
beneath the corresponding words.

Ngánnung ? Birabánnung.

Whom? Birabán.

Ngátoa bôn turá. Tura bôn bíng.

It is I who him speared. Speared him I.

Kabulla boumoun. Ngánnung ?

Call her. Whom ?

Uunang yóng uncomung Nukung.

There there that woman.

Mán kí yi kora unnoa nung.

Take not that.

Mára bí unnoa nung.

Take thou that.

Mára bí unti kál, untóa kál.

Take thou hereof, there of.

Makoro tia nguwa. Ngánnun banung.

Fish me give. Give will I-thée.

Pantimán tia barán.

Throw me down.

Makoro bí tárulla waras to.

Fish thou pierce spear.

Tibbin bí buwa Musket to.

Bird thou smite Musket.

Wiyella bôn. Wiyella bíngung.

Tell him. Tell thou-him.

Bánkulla tiá. Wonne ?

Smote me. Where ?

Wálhung tia noa wíréea.

Head me he struck.

Minnarung bo bah wiyella ?

What self thou and I say ?

Ngátoa boumoun tárúnnun ?

Who her pierce will ?

Ngátoa unnoa nung unnnun ?

Who that there make will ?

G. ON THE VOCATIVE.

Ella ! Kaat tanán unti ko.

Hallo ! Come approach this place for

English sentences.

Whom? Birabán.

It is I who speared him. I speared him.

Call her.

Which ?

That woman there.

Do not take that.

Take that, or take it.

Take some of this, of that, or hereof, thereof.

Give me a fish. I will.

I am thrown down.

Spear the fish with the spear.

Shoot the bird with the Musket.

Tell him. You tell him.

I am struck. Where ?

He hit me on the head.

What shall you and I say ?

Who will spear her ?

Who will make it ?

I say, come hither.

Aboriginal sentences literally rendered into English beneath the corresponding words. English sentences.

Wau! kaai, kaai, karakai.
Hallo! come, come, be quick.

I say, come
make haste,
or be quick.

Boungkalmun wól báng wata, Biyungbai,
Arise-self-will will I depart, Father
tako, emawung ka ta ko, ngatun wiyimnun
to my to and say will
wál bón, Biyung, yarakai báng uná mikón ta
will him, Father, Evil I made, presence
morokaka ngatun ngiroung kin.
heaven and thee.

I will arise and
go to my
Father, and
will say unto
him, Father
I have sinned
against Hea-
ven, and be-
fore thee.

7. ON THE ABLATIVE.

Koakullón bara. Ngán kai? Ngán karkán. They are now
Quarrelling now they. Whom from? Whom from being. quarrelling
About whom.

Bounnon ka Taipamearin.
Her from Taipamearin.

Do not know,
an Idiom.
About her.
About T—.

Munaring tin? Munaring tin kán.
What from? What from being.

About what?
Unknown,
an Idiom.

Makaring ngatun kore tin.
Fish from and men from.

About the fish
and the men.

Ngán kin birung unni Puntunai?
Whom from this Messenger?

From whom
came this
Messenger.

Jehova ka birung Pirruulla birung.
Jehovah from King the from

From the King,
Jehovah, or
Jehovah the
King.

Wanta ka birung noa?
What place from he?

From what
place did he
come?

Wokka ka birung Moroko ka birung
Up from Heaven from.

From Heaven.

Sydney ka birung. Mulu binba ka birung.
Sydney from. The site of Newcastle from.

From Sydney
From the site
of Newcastle.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Minnaring birung unnoa uná ?</i> What from that made ?	What is that made of.
<i>Kolai birung. Brass birung.</i> Wood from. Brass from.	Of wood. Of brass, or, out of wood. Out of brass.
<i>Copper birung ngá ra bung ngu brass.</i> Copper from converted brass.	Brass is made out of copper.
<i>Yuring bi wolla emmoung kin birung.</i> Away thou move me from.	Go away from me.
<i>Yellowolla bi emmoung katoa.</i> Sit thou me with.	Sit with me.
<i>Ngán katoa bountoa ? Tibbin katoa ba.</i> Whom with she ? Tibbin with is.	With whom is she ? With Tibbin.
<i>Mennaring koa noa uná ?</i> What by he go ? or, come ?	How did he go ?
<i>Murrinowai toa. Pirrai koa.</i> Large canoe by. Land by.	On board a ship. By land.
<i>Wonta kulloa ? Korung koa.</i> What place by ? Bush the by.	Which way ? Through the Bush.
<i>Kokiróa hang uwa.</i> House by I came.	I came by the house.
<i>Womung ke wurubíl ? Birabán kin ba</i> Where at be skin cloak ? B—— at is.	Where is the Blanket ? with Birabán or at B's.
<i>Womung ke noa ? Sydney ka ba noa.</i> Where at be he ? Sydney at is he.	Where is he ? He is at Sydney.
<i>Wonta wóntá ka ba kukiri ?</i> Where where at is house ?	Whereabouts is the house.
<i>Punmankán ta ba papai ta ba</i> The name of a plant it is at close it is at	It is at the flower place
<i>Mulubinba ka ba.</i> the site of Newcastle at is.	close to the town of Newcastle.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Broken bay</i> * <i>tin to natin Sydney heads.</i> Broken bay from see Sydney heads.	At broken bay is seen Syd- ney heads.
<i>Wanta tin to?</i> <i>Unta tin to.</i> <i>Unta tu to.</i> What place from? This place from. That place from.	At what place? At this place. At that place?

ON THE ARTICLE.

<i>Munan kore tanin ba?</i> What men approach?	How many men are now com- ing.
<i>Wakol bo tu noa tanin ba.</i> One self it is he approaches.	One man only is coming.
<i>Buloara bo ta bula tanin wai.</i> Two self it is the two approach came.	Only the two came.
<i>Kolbirin bo ta bara Nukung</i> Few self it is they women.	Only a few wo- men.
<i>Tibbin to noa tanin.</i> Bird he eats.	The Bird eats.
<i>Ngalinoo tibbin to pittin.</i> This he bird drinks.	This is the bird which drinks.
<i>Tibbin ta noa unung.</i> Bird it is he there.	That is a bird.
<i>Uani tara tibbin' bi bānkalla tetti.</i> These birds thou smote dead.	These are the birds you killed.
<i>Ngintoa bo tu unnoa kore.</i> It is thou self it is that man.	Thou art the man.
<i>Yakoai noa maiya ko pittannun tetti koa</i> In what manner he snake bite will dead in order <i>kauwil kore?</i> that may be man?	How does the snake bite to kill man.
<i>Tira ko ngikoumba ko.</i> Teeth his.	With his teeth.

* NOTE.—Broken bay is spoken of as the cause in the particle *tin*, from an account of, and also as the agent in the particle *to* denoting agency, so that the meaning is, on account of Broken bay being the agent, you see Sydney heads.

Aboriginal sentences literally rendered into English English sentences.
beneath the corresponding words.

Tetti bôn Horse ko wittimâ.

Dead him Horse violence caused.

The horse
threw him,
or, he was
thrown by
the Horse
and killed.

- ON THE CONJUGATION NEUTER VERB.

Wibbi unni kawwal kuttân.

Wind this great it exists, or it is.

It is a high wind.
This is a high
wind.

Kawwal, kawwal lîng unni.

So it is, great acts this.

Yes, very
powerful.

Kapirrân bîng kuttân.

Hunger I am.

I do hunger. I
am an hun-
gered.

Ngân unti kuttân?

Who this place exists? or is, am, art, are.

Who lives here.

Bara bo unti kuttân.

They self this place exists.

They them-
selves dwell
here.

Kiakia bîng kakeun unni ngorokân.

Conqueror I was this morning.

I was conqueror
this morning.

Bukka bang kakulla.

Rage I was.

I was very
angry.

Bûtoara noa tetti kakulla.

That which is smote he dead was.

He was the man
who was
deadly
wounded.

Kakulla ta bîng Sydney ka tângnga bi

Was it is I Sydney at before thou

ba kakulla unta.

was at that place.

I was at Sydney
before ever
you were
there.

Kûmba bîng kakên Sydney ka.

To-morrow I shall be Sydney in.

To-morrow I
shall be in
Sydney.

Kunnun ta unni murrông.

Be will it is this good.

It will be good
this.

Mirka noa tetti kunnun.

Perhaps he dead he will.

Perhaps he will
be dead.

Ngân ke kiakia kunnun?

Who be conqueror be will?

Who will be the
victor.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Perruul kunnun wál la</i> Chief be will shalt thou.	You will certainly beking.
<i>Kabo bang kunnun Sydney ka.</i> By and by I be will Sydney at.	By and by I shall be at Sydney.
<i>Kunnun báng tarai ta yellenna ka.</i> Be will I another it is moon at.	In another month I shall.
<i>Kanyu kán báng. Kaiyu korien báng.</i> Able being I. Able not I.	I am powerful. I am not powerful.
<i>Wirrabulli kán bara ngikounba.</i> Follow bring they His.	They are his Disciples, or His followers.
<i>Tubulléunbang kanta kán.</i> Escaped I fear being.	I escaped being afraid.
<i>Pirrapirra bara kakilla úatelli tw.</i> Fatigued they are becoming, Dance from.	The dancing is tiring them.
<i>Wánnul unni kakilla.</i> Hot season this now becoming.	The summer is coming.
<i>Store ba kakilla bountoa.</i> Store be now existing she.	She is now living near the store.
<i>Store ka ba kakilla bountoa.</i> Store at be now existing she.	She is now living at the store.
<i>Kaperra báng kakilla.</i> Hungry I was being.	I was an hungred.
<i>Muskiet tra katalla Port Macquarie ka.</i> Muskiet me existed Port Macquarie at.	I had a Muskiet at Port Macquarie.
<i>Kuta báng katalla, yakita keawai.</i> Afraid I existed, now not.	I used to be afraid, but now I am not.
<i>Katalla báng Raatea ka.</i> Existed I Raatea at.	I used to live at Raatea.
<i>Unta báng katalla yaraka M—ka.</i> At that place I existed formerly M— at.	I used to live at Mutubínba formerly.
<i>Perruul báng kakilla kolang.</i> Chief I to be for now about.	I am now going to be king.

Aboriginal sentences literally rendered into English
beneath the corresponding words.

English sentences.

Korien kakillimna yanti ka tai. (An Idiom.)

Not be—will so for ever.

To be misera-

ble for ever-

Morrón noa kakillimna tetti korien.

Live he be—will dead not.

He is going to

live for ever,

and never die.

Wibbi kakillina waria.

Wind now continuing to be less.

The wind is

lessening.

Ngatoa bo. Yaki ta bo. Unti bo.

It is I myself who. Instantly. This self same place.

I myself, at that

self same in-

stant. This

very place.

Kakillin bali bountoa.

Live together both I and she.

We are married,

she and I live

together.

Ngintoa bo ka pa Perriwul kakillika.

Thou thyself ought Chief to be for.

You ought to

be Chief.

Yakoai bang tetti kummaubin nun bôn ?

In what manner dead I let be will him ?

How shall I

cause his death.

Kakillai koa bali murroa

To continue to be in order thou and I quiet, tame, &c.

I wish you and

I to continue

at peace.

Kawwil koa poré ngöre.

That may be in order long three.

Let it be three

—long, or, I

want it three

long.

Munni noa katéa kan.

Sick he is become again.

He is sick again

Yanca Munni koa noa katéa kün.

Do not sick lest he should be.

Do not lest he

be sick.

Munni kummau báng ba.

Sick be will I If.

If I should be

sick.

Ngün ke tetti kummau ngó ?

Who be dead like to have become ?

Who had like

to have been

dead ?

Tetti bang kummai ngó.

Dead I had like to have been.

I had like to

have been

dead.

Pirriwul ba ba ka pa putul ngaiya bang ka pa. If you had

Chief thou if hadst been joy then I had,

been king, I

should have

been glad.

Aboriginal sentences literally rendered into English
beneath the corresponding words. English Sentences.

Ka pa bi ba unta ngorokán ta.
Hadst been thou if there this morning it is,
na pa ngaiya banung.
seen had then I—thou.
If you had been there this morning, I should have seen you.

Korun kauwa tin ki ye kora.
Quiet be wail not.
Be still, do not cry.

Kauwa be tetti ka killi ko.
Yes thou dead to be for.
Yes you are to die.

Kakallá nura pitul kakilliko.
Be ye peace to be for.
Be at peace one with the other.
Let him live.

Murón bó kummunbilla.
Live to him permit.
I will let you be king.

Kummunbinnun banóng Pirriwul ka killi ko.
Permit will I thee chief to be for.
Be king again.

Pirriwul be katéa ka
Chief thou be again.
Prevent his being, or, do not let, &c.

Pirriwul bón kummun bi yi kora.
Chief him permit thou not.

3. CONJUGATION ACTIVE VERB.

Ngánnung bankulla ? Uani bón ye.
Whom struck ? This him be.
Who was beat or struck.
This is he, there.

Munaring tin bílou ngula bankulla ?
What from be-thee that struck ?
Why did he beat you ?
That person ?

Uoi bulan bin kulla noa
This them two struck he.
These are the two he struck.

Tanán tia wollarwolla buntán tia butti kirin
Approach me more move beats me more pain
Come to me make haste,
I am beat more and in pain.

kiriá!
pain !
Who beat you ?
tell me, do not conceal it.

Ngan to hini bánkulla ? Wiyella be tia, mupai
Who thee struck ? Tell thou me, secret
tell me, do not conceal it.

yi kora.
not.

Aboriginal sentences literally rendered into English
beneath the corresponding words. English sentences.

Ngali noa ta bänkulla.

This he me struck ?

Mianaring ko biloa bänkulla ?

What with he-theo struck ?

Mattaró ngikomba ko.

Hand with his with.

Kotaro noa tia bänkulla.

Cudgel with he me struck.

Kura koo binung bäm ba ?

Not in order thou-him struck had ?

Buwel koo bön karyu korien bäng.

That might strike in order him able not I.

Kotur-a bi ta nguwa buwel ko-a bön bäng.

Cudgel thou me give to strike in order him I

Bäm ba bo ta bön bäng, wonto bang ba

Struck had certainly him I but I

kinta kán kákulla.

fear being was.

Bänkeun bön bäng.

Struck have him I.

Bännuun bön bang ka bo.

Strike will him I by and by.

Bänkillaibän kora wura.

Striking he not ye.

Bänkillin bön bara yakuta.

Are striking him they now.

Bänkillailla bön bäng tandu bi ba wud.

Was striking him I approach thou as came.

Bintälla tia bara wonnai bäm ba.

Struck me they child I as.

This is he who struck me.

With what did he strike you.

With his hand.

He struck me with a cudgel.

Why had you not beat him, or you ought to have beat him.

I wish to beat him, but am unable.

Give me a cudgel that I may beat him.

I should certainly have struck him, but I was afraid.

I have beat him this morning.

I will beat him by and by.

Do not be striking one another.

They are striking him now.

I was striking him when you came.

They beat me when I was a child.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Wata koláng noa bán kílí koláng.</i> Depart going he to strike going.	He is gone a fighting.
<i>Bánkíllín noa wheat.</i> Is continuing to strike he when.	He is thrashing wheat, or beating wheat.
<i>Bánkíllíhà báníng.</i> Strike and continue to strike thou-him.	Beat him, or it, or thrash it.
<i>Ngábo nura bánkíllín ?</i> Who self ye reciprocally strike ?	Who are fighting with you.
<i>Bánkíllíhà bárá bárá bá.</i> Fought they self they self.	The fought amongst themselves, or one with the other.
<i>Bánkíllíhà bárá noa Búrái wónnán</i> Struck reciprocally I and he Bulai children <i>bárá noa bá.</i> I and he when.	When Bulai and I were children, we used to fight with one another.
<i>Bánkíllínnán búrá.</i> Strike reciprocally will the two.	The two will fight. The two are going to fight.
<i>Yánoa bánkíllí bárá kóra.</i> Let be striking reciprocally be not.	Do not fight, or cease fighting.
<i>Yánoa bánkí yí kóra.</i> Let be strike do not.	Do not strike.
<i>Bánkíllí kín bárá noa kúmba.</i> Strike each will I and he to-morrow.	To-morrow morning he and I fight a duel.
<i>Yakounta ké bárá bánkíllínnán ?</i> At what time be they hereafter, Fight will ?	When will they fight.
<i>Kumbá kén tá.</i> An Idiom.	The day after to-morrow.
<i>Kúmba kábo.</i> Tomorrow by and by.	By and by to-morrow.
<i>Wáita koláng bánkíllí kó Musket tá.</i> Depart now about I to strike for Musket with.	I am now going to shoot with a musket.

Aboriginal sentences literally rendered into English beneath the corresponding words. English sentences.

Yakoat tia | buwal koa bôn bang.
How me that may strike in order him I.

Take care that I may beat him, or out of the way.

Wiyella bôn buwal koa bôn.
Tell him strike that may him in order.

Command him to beat him.

Buwal báng Patty nang.

I wish to beat Patty.

May beat I Patty.

Do not wait lest you be struck.

Yari bí nútinnun buntea kün koa bín.

Do not thou wait will lest should strike thee.

When he strikes me then spear him, or, if he, &c.

Bánnun noa tia ba turulla ngayya binung.
Strike will he me if pierce then thou-him.

I should have been struck but I ran away.

Búa mai nga tia woto báng ba murra.
Struck has nigh me but I ran.

I should not have been struck, had I remained here.

Keawarín tia bím ba, ka pa bím ba unta bo
Not we struck had, he had I if here at this self same place.

This might have killed me.

Ngah ta tia tetti bím ba.
This it is me dead struck had.

Do strike him. A kind of challenge.

Ma buwa binung.
Do strike thou him.

Go strike him again now.

Furing binung bínkía yakata
Away thou-him strike again now.

If I had struck him, then you would have struck me.

Wiyá bon báng bím ba bím ba ngayya
Say him I struck had struck had then thou me.

Prevent his being beat again.

Yari bôn bántéa kunnun.
Prevent him strike again will.

You permitted me to be beaten.

Bímnuuba bi tia.
Permitted to strike thou me.

Aboriginal sentences literally rendered into English beneath the corresponding words. English sentences.

<i>Bámmunbilla</i> <i>bón báng.</i> To strike permitting him I.	I am permitting him to strike.
<i>Bummanbí yí kora bón.</i> To strike permit not him.	Do not permit him to strike.
<i>Bámmunbilla</i> <i>bí tia bón.</i> To strike permit thou me him.	Let me strike him.
<i>Kamulla</i> <i>bí tia bámmarabumbia</i> To be cause thou me some one should strike <i>kun koa tia.</i> lest me, or, lest I should be beat.	Protect me, lest any one should beat me.
<i>Bánkillá</i> <i>nura.</i> Continue to strike ye.	Fight on.
<i>Wakóllo</i> <i>bínáng</i> <i>busa.</i> Once thou-him strike.	Smite him once.
<i>Ma bántea</i> <i>ka tia.</i> Do strike again me.	Smite me again.
<i>Bámmunbilla</i> <i>bínáng</i> <i>buvil</i> <i>koa noa tia.</i> Permit to strike thou-him may strike that he me,	Permit him to strike that I may be beaten by him.
<i>Yakou,</i> <i>buvil</i> <i>koa barun báng.</i> Mind, may strike that them I.	Take care, that I may beat them.
<i>Kinta kora be,</i> <i>keawarín</i> <i>bín</i> <i>bámmun.</i> Fear not thou not thee strike will.	Fear not, thou shalt not be beaten.
<i>Kora koa</i> <i>bí tia bántán?</i> Not in order thou me strikest?	Why do not you beat me.
<i>Ma búwa</i> <i>bí tia.</i> Do strike thou me.	A challenge.
<i>Bánkia</i> <i>bínáng.</i> Strike—tho-him.	Do strike me.
<i>Bánkillá</i> <i>tín</i> <i>noa murrá.</i> Striking from he ran.	Strike him to-morrow morning.
<i>Bánkillái</i> <i>bara yánti katai.</i> Striking they then for ever.	He ran away because of the fighting. They are always fighting amongst themselves.

Aboriginal sentences literally rendered into English
beneath the corresponding words. English sentences.

Kauwul unnoa bñnkilli kán ne.
Great that striking being it

That is a great
thing to strike
with.

Unnoa ta noa bñnkilli kán.
That it is he striking being.

That is the
striker.

Ngali noa bñnkilli kán to tia bñnkulla.
This he striking being the me struck.

This is the
striker who
struck me.

Bñnks ye bara unnoa kore.

They are the
fighters.

Waita kolang bang bñnkilla ngel kolang.
Depart about I striking place toward.

I am going to
the field of
battle.

Bñntoara bang Ngali birung bñn.
That which is struck I this from him.

I was struck by
him.

Bñnkilli tin bang kuttán wuti.
Striking from I remain here.

I remain here
in consequence
of the fight.

Menni ngeen kapuyin bñnkulli birung.
Sick we suffering striking from.

We are ill
through fight-
ing.

Ngali tia loa bñntoaro bñnkulla.
This me he the wounded struck.

This is the
wounded man
who struck me.

Wannung ke bara bñntoara ?
Where be they that be struck.

Where are those
who were
struck.

Bñntoarin bara tetti kakulla.
Wounded being from they dead were.

They died of
their wounds
or, in conse-
quence of
being wounded.

ON THE 5TH AND 6TH CONJUGATION.

Minnaring be umán ? Warai.
What thou makest ? Spear.

What thing do
you make?
A spear.

Ngánte unni umá ? Ngali.
Who this made ? This.

Who made this?
This person
did.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Ngáto tia murón umunnnn ?</i> Who me alive make will ?	Who will save me alive ?
<i>Ngán to unnoa Punnul uná ? Jehova ko.</i> Who that Sun made ? Jehovah.	Who made the Sun ? Jeho- vah did.
<i>Murrorong noa umá, Munmín winta kakulla,</i> Good he did, Blind some were, <i>uma noa baron nakilli kán.</i> made he them seers.	He did good, some were blind, he made them to see.
<i>Umabunbi yi kora, tetti koa noa katea kuni:-</i> Permit to do not, dead lest he become.	Do not let him do it, lest he die.
<i>Umai nga ta báng unai yarakai.</i> Like to have done I this bad.	I had like to have spoiled this.
<i>Wiyella bón unauwil koa unnoa.</i> Tell him that may do in order that.	Tell him to make it.
<i>Wiyella bón upauwil koa unnoa.</i> Tell him to do in order that.	Tell him to use it, or to make it act.
<i>Soap umatóara kupa birung.</i> Soap made fat from.	Soap made out of fat.
<i>Upullu ngé kolai ta birung.</i> Doing place wood it is from.	A wooden table, or, acting place of wood.
<i>Warai báng umullin.</i> Spear I am now making.	I am making a spear.
<i>Mirrin báng upullin.</i> Point I am now doing.	I am sharpen- ing or putting a point.
<i>Wannag kemirrin warritóara ?</i> Where be point that which is done ?	Where is that which is pointed, or sharpened.
<i>Umatóara kámba birung.</i> That which is done yesterday from.	Made yester- day. That which was made yester- day.

Aboriginal sentences literally rendered into English English sentences.
beneath the corresponding words.

7. CONJUGATION LOCOMOTIVE VERB.

- Wanta kalang bi uwán ? Sydney kalang.* Whither are you going? Towards Sydney.
- Whither towards thou movest? Sydney towards. To what place do you go? To Sydney.
- Wontaring bi uwán ? Untaring*
To what place thou movest? To that place
Sydney ka ka.
Sydney to be for. To Sydney.
- Wanta birung bi uwá ?* Whence camest thou? From what place did you come.
- What place from thou moved? I started from camp.
- Kaiyóng tin háng uwá.* I came out from camp.
- Camp from I moved. I came out from camp.
- Kaiyóng birung háng uwá.* Do you wish to come?
- Camp from I moved. Will you come.
- Wiya bi tánán uwolla ?* Do you wish to go?
- Say thou approach move? Will you go?
- Wiya bi, tánán uwunmun ?* Let us you and I go?
- Say thou approach move? Let us go a hunting.
- Wiya be waita uwolla ?* Which way shall we go?
- Say thou depart move? This way.
- Wiya bi waita wunmun ?* Don't know, or which way can it be?
- Say thou depart move will? I want you to go with me to Pakai by and by.
- Wiya bali uwolla ?* No. I will go by myself.
- Say thou and I move? I wish you to go with me.
- Wanta ugeen uwolla wittanulli kalang.*
- Depart we move to hunt about.
- Wannén ugeen uwolla ? Ngjakai.*
- Which way we move? This way.
- Wannén kán ? (An Idiom.)*
- Which way being?
- Wauwal bali be Pakai kabo.*
- May move I and thou Pakai by and by.
- Yasoa wunmun bo tabang.*
- Let be move will self it is I.
- Wiya bali bang wauwal.*
- Say thou and I may move.

Aboriginal sentences literally rendered into English
beneath the corresponding words.

E-E wasta bah.

Yes depart thou and I.

Waita lang bara.

Depart do they.

Yuring bala uwollá.

Away ye two move.

Ngarabo ka ko báng wasta.

Sleep to be for I depart.

Waitá ka ba bantoa Parka.

Departed is she Southward.

Waita wal báng ucumun.

Depart shall I move will.

Waita koa báng mimai ye kora.

Depart for I detain not.

Winta bara waita ucumun.

Part they depart move will.

*Waita *ucumun noa ba, waita ngaiya nyen.*

Depart move will he if, depart then we.

Wontá Pannul kakulla uwá ngaiya nara ba?

Where Sun was come then ye as?

Unta bard. (Meaning the sun was down) At sun rise.

At that place down. (at the horizon in the east.)

Ucolliella noa ba nangurrururá ngaiya bón noa. As he was

Moving was he as met then him he, walking he
met him, or
when, &c.

*Wiya bi uwakeun koying kolang **

Say thou moved have camp towards?

Have been to
town this
morning?

Keawar, kumba bang wasta wolkia.

No, To-morrow I depart move.

I have not, but,
to-morrow
morning I
shall go.

Kabo wasta wamun báng.

By and by depart move will I.

By and by I
shall go.

* NOTE.—The U is often omitted, when another verb takes the govern-
ment forming it into an auxiliary but as a principal verb the U is gene-
rally retained.

Aboriginal sentences literally rendered into English
beneath the corresponding words.

Kurri kai kurri kai ta kuttán wárolh ko jail
Quick it is remains to move for jail
kolóng, keawáran wíllung ko.
towards it is not to return for.

Wata bíng wáwanun tóttóng ngurrullika.
To depart I move will news to hear for.

Pitól má pa bi ta ba, keawai ngarya bíng
Joy dove had thou me if, not then I
wa pa.
moved had.

Wiya bíng wáwanun ?

Say I move will ?

Wáwanunbilla tia Sydney kolóng.
Permit to move me Sydney towards.

Wáwanunbáwanun báwng.

Permit to move will I-thou.

Keáwarán wál bi wáwanun.

Not shall thou more will.

Yáwa wáwa gikora. (Imperatively.)

Let be move not

Yari bi wáwanun tára kun koa bíá

Do not thou move will pierce should lest thee

koré ko bara. (Impetration.)

man the they.

Keawai báwng wáwanunbáwanun.

Not I-thou permit to move will.

Uwa ta nea yanti ta punnul ba polóng kulleun.

Came he at the time sun when sinking was.

Keawáran noa wa pa yanti ta punnul

Not he moved had at the time sun

ba polóng kulleun.

when sinking was.

Taná bi wolla yanti ta punnul ba

Approach thou move at the time as sun when

polóng kalinnun.

sinking will be.

English sentences.

It is very easy
to go to jail,
but, not so
easy to get
out again.

I will go and
hear the
news.

If you had
loved me, I
would not
have gone.

May I go ?

Permit me to
go to Sydney;
or, let me, &c.
I will let you go.

You shall not
go.

Do not go.

Do not go lest
you should
be speared
by the men.

I will not permit
you to go; or,
let you go.

He came just as
the sun was
setting.

He had not
come when
the sun was
setting.

☉ Come at sunset.

Aboriginal sentences literally rendered into English beneath the corresponding words. English Sentences.

8, 9, AND 10, CONJUGATIONS.

Kurrawda unai yir kullin.

Clear this breaking (as the clouds.)

The weather is clearing up, or breaking up.

Por kulléun tia unuai emmomba.

Dropped has me child mine or my.

My child is born, or, unto me my child is born.

Tairón unu. -Mannung ?

Broken this, What.

This is broken. What is ? (Broken as wood breaks.

Tir bung nga unai. Nganto unu tir bung ngá ?

Broken this. Who has this broken ?

This is broken by some person, who broke it.

Tir burréa unai, Yakoi ? Wibbi ko.

Broken this. How ? Wind for.

This is broken. How ? By the wind, or, with, &c.

Wibbi ko tia por burréa hat emmomba.

Wind for me dropped hat my.

The wind has blown off my hat.

Wai, tirkullea kun koa unnoa spade.

Mind, break shouldst lest that spade.

Mind, the spade may break, or, lest it should, &c.

Wai, tir bung ngáa kun koa bi unnoa spade.

Mind, break shouldst lest thou that spade.

Mind, you may break that spade, or, lest you, &c.

Wai, tir burréa kun koa be unnoa spade

Mind, break shouldst lest thou that spade

ngali kolai to.

that stick for.

Mind, lest you break the spade with that stick, or you may, &c.

Tir bungnga pã báin ba, mannung bannun

Broken had I If, what act will

ngaiya baru ta ?

then they me ?

If I had broken it, what would they have done to me ?

Aboriginal sentences literally rendered into English English sentences,
beneath the corresponding words.

II. CONJUGATION. TO BE MERELY IN SOME ACT.

<i>Minnung bullin bi ?</i>	<i>Wiyellin báng.</i>	What are you doing? I am talking.
What about being thou? Talking I.		
<i>Minnung ba bin ?</i>		What is the matter with you?
What is thee?		
<i>Minnung bunnun nganya biloa ?</i>		What will he do to you?
What be will then he-thee?		
<i>Minnung bunnun bi hangai ?</i>		What will you do to-day?
What be will thou to-day?		
<i>Minnung bunnun ngátóng.</i>		An Idiom for I do not know; nothing.
What be will nothing.		
<i>Minnung bulli koke ?</i>		Of what use is it? or of what profit? &c.
What to be for is?		
<i>Minnung bulli kaláng bountoa ununnun ?</i>		What is she going about? or going for?
What to be about she move will?		
<i>Nunun bountoa Biyungbai bounnun ba.</i>		To see her Father.
See will she Father her.		
<i>Katió! katió! tetti ba bunbía tia.</i>		Alas! alas! I am loſt to die.
Alas! alas! to die permitted me.		
<i>Tetti ba bunbilla bôn. c</i>		Let him die.
To die permit him.		(The verb neuter.)
<i>Tetti hanggulla bôn. Ngdu to ?</i>		Kill him. Who shall? (The verb active.)
To die force him. Who?		
<i>Tetti ba bunbinun banóng.</i>		I will permit you to die, or I will let &c.
Die permit will I-thee.		
<i>Tetti burrunun banung.</i>		I will cause you to die, as by poison, secrecy, &c.
Die cause will I-thee.		
<i>Tetti lunggunun banóng.</i>		I will compel you to die, or, murder you.
Die force will I-thee.		
<i>Minnung bauwal koa bali bôn ?</i>		What shall you and I do to him.
What that may be in order thou and I him?		

^a Aboriginal sentences literally rendered into English beneath the corresponding words. English sentences.

Yanoa tetti bea kun koa noa.

Let be die should lest he.

Birikilla noa untoa tetti banwil

Lie he at that place die that may
koa noa.

in order he.

^a *Tetti burrilléna bing.*

Die command self I.

Let alone lest
he die.

He may lie
there until he
dies, or, I
wish, &c. &c.

I have de-
stroyed my-
self. I have
killed myself.

12. CONJUGATION COMMUNICATIVE.

Ngáto wiyán? Ngáiko, Ngáitáto.

Who speaks? This, these.

Who speaks?

This does.

These do.

Wiyán ngáli Clock ko.

Speaks this Clock.

Wiyán kore ko. Wiyán tibbin to.

Speaks man. Speaks bird.

The clock

strikes.

The man

speaks. The
bird sings.

The bullock

roars.

Wiyán bullock ko.

Speaks bullock.

Wiyáuwil bi tia yakou bara ba wiyá bin.

Tell may thou me how they as told thee.

I wish you to tell
me how they
spoke to you.

Wiyá ngaiya ngeraru bara yanti; Ma.

Told then them they so; Do.

They spake to
us in bra-
vado.

Nga hinnung wiyá? Wiyá hón báng.

Is it thou-him told? Told him I.

Did you tell
him? I told
him.

Ngáto bin wiyá? Yitirrabáto tia wiyá.

Who thee told? Such a one me told.

Who told you?
Such a one
did.

Ngán unnung wiyéllin yóng?

Who there talking out, there?

Ngánnung bi wiyán?

Whom thou speakest?

Who is talking
out there.

Whom do you
tell? or, to
whom do you
speak.

Emmoung? Ngálin? Barun?

For me. Us two? Him?

To me? To us
two? To them.

Aboriginal sentences literally rendered into English
beneath the corresponding word. English sentences

Kore ko bu wiyella bi tia.
Man belonging speak thou me.

Wiyéa ka bi tia. Kára tia wiyella.
Speak again thou me. Slowly me tell.

Wannung borin balé wiyella ?
Where first thou and I speak ?

Kabo, Kabo, wiyawiyella koa báng.
Presently, Presently, talk talk may in order I.

Wonnéu báng wiyunnun nnu yéterra ?
Which way I speak will this name ?

Yakounta bíloa wiyá ?
At what time he-thou told ?

Wiyán banúng ngarakilli ko.
Tell I-thou to arise for.

Uta balé bi wiyellála yuraki.
There thou and I conversed formerly.

Kaiyaléun ngali clock wiyelli birung.
Ceased has this clock talking from.

Yakounta ke bínúng wiyunnun.
At what time he thou-him tell well ?

Wiyunnun bínúng ba, wiyunnun ngayá tia.
Tell will thou-him when, tell will then me.

Speak to me in
the black's
language.

Tell me again.
Speak dis-
tinctly.

What shall we
two first talk
about ?

Stay, stay, that
I may have
some conver-
sation.

What is the
name of this ?
How am I
to call, &c.

When did he
tell you ?

I command thee
to arise.

This is where
we formerly
conversed to-
gether.

The clock has
done striking.

When will you
tell him ?

When you tell
him, let me
know.

PROMISCUOUS SELECTIONS.

Patin ngali koiwonto.
Drops this rain.

Kabo ka ta turunnuu ngayá bia.
By and by it is pierce will then he.

Bulka ka ba noa Buttikán ka ba.
Back is at he Beast is at.

Kawai koláng báng ngután.
Not about I give.

It is raining.

By and by you
will be speared.
Heison Horse-
back.

I am not going
to give.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Ngukalá bah unsoa.</i> Give reciprocally thou and I that.	Let us you and I give one another, or, exchange,
<i>Kora koa nupál uwan kora koa ?</i> Not in order women move men with ?	Why do not the women go with the men ?
<i>Yansa yarrayarrá ka ke.</i> Let be sacred be is.	Because it is a sacred concern.
<i>Pital korien bang shoe tin.</i> Joy not I shoe from.	I am displeased with the shoe.
<i>Pulle ngowi koba.</i> Voice strange belonging to.	A strange language. A foreign tongue.
<i>Minnaring tin ba kótáin unsoa tin ?</i> What from thou thinkest that from ?	What think you of that ?
<i>Kóttállíella báng tokoi ta tetti báng ba ka pa.</i> Thinking was I last night died I should have.	I thought I should have died.
<i>Tiráng báng kuttán.</i> Awake I remain.	I am awake.
<i>Tiráng bungngalla ban bungngalla koa noa.</i> Awake compel him to arise in order he <i>Konén ta unni picture nakilli ko.</i> Pretty it is this picture see to fur.	Wake him to get up. This is a pretty picture to look at.
<i>Turi wayelli ko.</i> Truth speak to fur.	To swear the truth, to speak convincingly.
<i>Yuna bo ta báng wayunnan tuloa.</i> Certain self it is I speak will straight.	I will certainly speak the truth.
<i>Minnaring tin nura tia bukha bungngán ?</i> What from ye me to rage compel ?	Why do ye enrage me ?
<i>Minnaring tin nura tia luka kuttán ?</i> What from ye me to rage remain ?	Why are ye enraged at me ?
<i>Kamullálla noa Jehova ko yantia birang</i> Ceased hé Jehovah all from	Jehovah rested from all his

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>umuli berang.</i> (Or making.) doing from.	work.
<i>Kawwa, wiyaléua báng ngatoa bo.</i> Yes talked reflectively I it is I self.	Yes, I was talking to myself.
<i>Ngmtoa bo ba.</i> (An Idiom.) It is thou thyself act.	Do as you like.
<i>Nauwa wirrobán bountoa tia ba.</i> Look follows she me as.	Look as she follows me, or while, &c.
<i>Nakallán bah.</i> Look reciprocally thou and I.	We two are looking one at the other.
<i>Nakilleua báng ngatoa bo Nakilli ngél la.</i> Saw reciprocally I, It is I self looking place at.	I saw myself in the looking glass.
<i>Mimnaring tin bôn bukulla? Kulla noa bukka</i> What from him struck? Because he angry <i>baring.</i> always.	Why was he beaten? Be- cause he is always angry.
<i>Yanti* bân kora.</i> Just so act not.	Do not do so.
<i>Mámilla tia ngatoa.</i> Lend me that.	Lend me that.
<i>Mámbitóara noa unni.</i> That which is lent he thus.	It is lent.☉
<i>Mámbea báng tarai kán.</i> ☉ Lent have I another being.	I have lent it to another.
<i>Ngumai nga bân unni wanto ba ba keawar</i> Given had thee this where thou as not <i>mán ba.*</i> taken hadst.	It would have been given you, but, you would not have it.
<i>Táwning unni Turkey ko ba.</i> Stone this Turkey belonging to.	This is a stone belonging to Turkey, or, a Turkeystone.

* Note.—It is extremely difficult to ascertain whether, this particle should be spelt Pa or Ba, in the conjugations of the verb, it is spelt Pa. But many natives say it should be Ba, whilst others affirm that it ought to be Pa.

(2 pp added 76)

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Koré unni Turkey kál.</i> Man this Turkey of.	This is a Turk- or, a Turkish man.
<i>Tirriki ko tia wuná.</i> Red the me burns.	The flame burns me.
<i>Makoro ŋuwa tia, ngatun kara, ngatun tībōm,</i> Fish give me, and flesh, and fowl, flesh, fowl, <i>ngatun kakōm, tanwil koa bang</i> and water eat may that in order I and water, <i>pittawil koa bang. Ma taura unti kál.</i> drink may that in order I. Do eat here of. eat and drink. Begin and eat some of this.	

FINIS.

The great distance from the press has occasioned several errors to pass until it was too late to correct them; the following can be substituted with the pen by the reader.

ERRATA.

- Page 7.—Line 4, for adapted, read adopter.
- Page 4.—Line 32, for wi-yel-li-ŋgē-ŋi, read wi-yel-li-ŋgēl.
- Page 5.—Line 20, for wol-la-wol-loū, read wol-la-wol-loa.
- Page 6.—Line 37, for require, read requires.
- Page 9.—Line 21, for ta-rò, read ta-ra.
- Page 10.—Line 18, for Bún-kil-li-ŋgēl, read Bún-kil-li-ŋgēl.
- Page 24.—After line 20, insert 1 person A, and 3 person N. Tí-a-loa, 3
He me.
- Page 29.—Line 23, for Threshing, read Threshing.
- Page 40.—Line 9, insert under Imperfect Past Aorist.—Ka-kil-li-ŋ-ŋa,
Was existing, &c., in any recent period.
- , Line 10, over Ka-tál-ŋa, &c. &c., insert Perfect Past Aorist.
- Page 42.—Line 50, for kau, read kau.
- Page 47.—Line 18, for Thrash, read Thrash.
- , Line 25, for háng kau, read bōn háng.
- Page 57.—Line 40, for interation, read iteration.
- Page 60.—Line 13, for Thou, read He.
- Page 96.—After line 22, insert, Do-i-bul-li-ko, To know carnally.
- Page 100.—Line 26, for Makoring, read Makoring.
- Page 115.—Line 32, for a, read aa.
- Page 127.—Line 10, for command, read caused.