

(A.)

THE GRAMMAR.

[THE ORIGINAL TITLE-PAGE.]

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.

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THE AUTHOR'S PREFACE.

IN the year 1826, 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 adopted. Subsequently it was 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 sounds 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 idioms of the languages. For instance, in the Tahitian dialect, 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 a word, and therefore its coalition with the sound of the vowels affects that sound and consequently shortens it; while, 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 will be placed over the vowel when the elementary sound is retained, but without such accent the sound is to be shortened. For example, the Australian words *bun, bún, tin, tín*, will be sounded as the English *bun, boon, tin, teen*.

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 that could not be accomplished. The present orthography is therefore adopted, not because it is considered perfect, but from the following reasons, 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 languages be not akin; especially when those characters have been adopted upon mature consideration, and confirmed by actual experience in the Islands of the South Seas.

* Mr. Threlkeld was, for a time, a missionary at Raiatea, in the Society Islands.—Ed.

Having resided for 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, I am enabled to trace the similarity of languages used in the South Seas, one with another, proving they are but different dialects, although the natives themselves, and we also, at the first interview, could not understand the people of neighbouring islands, who speak radically the same tongue!

In the Australian tongues there appears to exist a very great similarity of idiom, as respects the dual number and the use of the form expressive of negation; and yet it is observed by a writer in the article on 'Greek language,' *Rees's Cyclopædia*, that, "*The dual number is by no means necessary in language*, though it may enable the Greek to express the number 'two' or 'pair' with more emphasis and precision." But this assertion is not at all borne out by facts; because, in this part of the hemisphere, all the languages of 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, if they had it not. There is, however, a peculiarity in the dual of the Australian tongue which does not exist in the islands, namely, a conjoined case in the dual pronouns, by which the nominative and accusative are blended, as shown in the pronouns*, whilst the verb sustains no change, excepting when reflexive, or reciprocal, or continuative. But in the Islands there are dual verbs. The modes of interrogation and replication are very much alike in the idiom of both languages, and so peculiar as hardly possible to be illustrated in the English language; for they scarcely ever give 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 the tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused me 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 a note to the article 'Grammar' in the *Encyclopædia Britannica*†, where 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, our aborigines use the tenses of the verb and the participle variously, to denote time past in general; or time past in particular, as, 'this morning only;' or time past remote, that is, at some former period, as, 'when I was in England,' or, 'when I was a boy.' The future time of the verb and of the participle is also modified in a similar manner, specifically, either now, or to-morrow

* See page 17.—Ed.

† Of that day.—Ed.

morning, or generally as in futurity; and besides this, there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the paulo-post-futurum 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 to the tense of the participle as well as that of the verb, each tense being confined to its own particular period, as shown 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 difficulty more apparent 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 if no such assistance had been rendered.

Although tribes within 100 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. For instance, 'water' has at least five names, and 'fire' has more; the 'moon' has four names, according to her phases, and the kangaroo has distinct names for either sex, or according to size, or 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 correct name of that which is desired. For instance, a visitor one day requested the name of a native cat from M'Gill, my aboriginal, 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,

* There are other reasons for this diversity of language.—Ed.

'What' (is it you say? being understood), the blackman not understanding what was asked. Thus arise many of the mistakes in vocabularies published by transient visitors from foreign parts.*

In a "Description of the Natives of King George's Sound (Swan River Colony)," which was written by Mr. Scott Nind, communicated by R. Brown, Esq., F.R.S., and read before the Royal Geographical 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 is 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, *coowhie*, *coowhiecáá*, 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, *kaai*, *kaai*, *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., *wow*, which in this work is spelt *wua*; it means 'move.' Also, at page 28, the phrase 'absent, at a distance' is rendered *bócun*, and 'let us go away' by *bócun oola*, or *wat oola*; here the natives would say *waita wolla*; see the locomotive verb, in the conjugation of which a similarity of use will be perceived. At Wellington Valley, the names of the things are the same in many instances with those of this part, although 300 miles distant; and, in a small vocabulary with which I was favoured, the very barbarisms are marked as such, whilst mistaken names are written, the natural result of partial knowledge; for instance, *kiwung* is put down as the 'moon,' whereas it means the 'new moon,' *yellenna* being the 'moon.' In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one man could reply; and he, it appears, had a few years back been in this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

* Many mistakes of this kind have been made by collectors of vocabularies; even the word 'kangaroo,' which has now established itself in Australasia, does not seem to be native; it is not found in any of the early lists of words. The settlers in Western Australia, when they first came into contact with the blacks there, tried to conciliate them by offering them bread, saying it was 'very good.' So, for a long time there, 'very good' was the blackman's name for bread!—ED.

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 of these as a model. There is much of the Hebrew form in the conjugation; it has also 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; when a company meet to dance, each lady and gentleman sit down opposite to one another, and reciprocally paint each other's cheek with a red pigment; or, if there is 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 I have adopted to characterise the various modifications of the verb 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.

BARBARISMS.

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 other's language. The following list contains the most common in use in these parts:—

<i>Barbarism.</i>	<i>Meaning.</i>	<i>Aboriginal proper word.</i>
Boojery,*	<i>good,</i>	<i>murrorong.</i>
Bail,	<i>no,</i>	<i>keawai.</i>
Bogy,	<i>to bathe,</i>	<i>nurongkilliko.</i>
Bimble,	<i>earth,</i>	<i>purrai.</i>
Boomiring,	<i>a weapon,</i>	<i>turrama [the 'boomerang'.]</i>
Budgel,	<i>sickness,</i>	<i>munni.</i>

* Captain John Hunter (1793) gives *bidgerie*, "good," and Lieut-Col. Collins (1802) gives *boodjerre* "good," both at Port Jackson. Some of the other words condemned here as barbarisms are used in local dialects.—ED.

Cudgel,	<i>tobacco,</i>	kuttul, <i>lit.</i> ,* smoke.
Gammon,	<i>falsehood,</i>	nakoiyaye.
Gibber,	<i>a stone,</i>	tunung.
Gummy,	<i>a spear,</i>	warre.
Goonyer,	<i>a hut,</i>	kokere.
Hillimung,	<i>a shield,</i>	koreil.
Jin,	<i>a wife,</i>	porikunbai.
Jerrund,	<i>fear,</i>	kinta.
Kangaroo,†	<i>an animal,</i>	karai, and various names.
Carbon,	<i>large,</i>	kauwul.
Mije,	<i>little,</i>	mitti; warea.
Mogo,	<i>axe,</i>	baibai.
Murry,	<i>many,</i>	muraiai; also, kauwul-kauwul.
Pickaninney,	<i>child,</i>	wonnai.
Piyaller,	<i>to speak,</i>	wiyelliko.
Tuggerrer,	<i>cold,</i>	takara.
Wikky,	<i>bread,</i>	kunto, vegetable provisions.
Waddy,	<i>a cudgel,</i>	kotirra.
Wommerrer,	<i>a weapon,</i>	yakirri; used to throw the spear.

* Used for *literally*, throughout.

† See note, page viii.—Ed.

CHAPTER I.

PRONUNCIATION AND ORTHOGRAPHY.

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 these:—*

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

Note.—It is very doubtful if *d* belongs to their alphabet; the natives generally use the *t*.

VOWELS.

A is pronounced as in the English words 'are,' 'far,' 'tart.' E is pronounced as slender *a* in 'fate,' or *e* in 'where.' I is pronounced as the short *i* in 'thin,' 'tin,' 'virgin,' or *e* in 'England.' O is pronounced as in the English 'no.' U is pronounced as *oo* in the words 'cool,' 'cuckoo.'

When two vowels meet together they must be pronounced distinctly; as, *noa*, niuwoa, the pronoun 'he'; bountoa, 'she;' so also when double vowels are used in the word; as, *wiyéen*, 'have spoken.'

A diphthong is the union of two vowels to form one sound; as,

1. *ai*, as in *kul-ai*, 'wood'; *wai-tawan*, 'the large mullet.'
2. *au*, as in *nau-wai*, 'a canoe'; *tau-wil*, 'that...may eat.'
3. *iu*, as in *niu-woa*, the pronoun 'he'; *paipiu-wil*, 'that it may appear.'

Note.—*ai* is sounded as in the English word 'eye'; *au* as in 'cow'; *iu* as in 'pew.'

CONSONANTS.

G is sounded hard, but it often has also a soft guttural sound; *g* and *k* are interchangeable, as also *k* and *t*.

Ng is peculiar to the language, and sounds as in 'ring,' 'bung,' whether at the beginning, middle, or end of a word.

R, as heard in 'rogue,' 'rough'; whenever used, it cannot be pronounced too roughly; when double, each letter must be heard distinctly.

The other consonants are sounded as in English.

Europeans often confound *d* with *t*, because of a middle sound which the natives use in speaking quickly; so also they confound *t* with *j*, from the same cause.

ACCENTS.

The language requires but one marked accent, which serves for the prolongation of the syllable; as, *bón*, 'him'; *bún*, the root of 'to smite.' The primitive sound is thus retained of the vowel, which otherwise would be affected by the closing consonant; as, *bun*, the root of the verb 'to be' accidental, rhymes with the English word 'bun,' but *bún*, 'to smite,' rhymes with 'boon.'

ORTHOGRAPHY.

In forming syllables, every consonant may be taken separately and be joined to each vowel. 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; as, *kú-ri*, 'man'; *yu-ri-g*, 'away'; *wai-ta*, 'depart.'
2. Two consonants coming together must always be divided; as, *tet-ti*, 'to be dead,' 'death'; *bu-g-gai*, 'new.'
3. Two or more vowels are divided, excepting the diphthongs; as, *gato-a*, 'it is I'; *yu-ai-pa*, 'thrust out.' A hyphen is the mark when the diphthong is divided; as, *ká-u-wa*, 'may it be' (a wish); *ka-a-ma*, 'to collect together, to assemble.'
4. A vowel in a root-syllable must have its elementary sound; as, *búnkilli*, 'the action of smiting'; *ta*, the root-form of the verb, 'to eat.'

ACCENTUATION.

In general, dissyllables and trisyllables accent the first syllable; as, *puntimai*, 'a messenger'; *piriwál*, 'a chief or king.'

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, *wiyellikán*, 'one who speaks,' from *wiyelli*, 'the action of speaking'; so also, from the same root, *wiyelli-gél*, 'a place of speaking,' such as, 'a pulpit, the stage, a reading desk.'

Verbs in the present and the past tenses have their accent on those parts of the verb which are significant of these tenses; as, *tatán*, 'eats'; *wiyán*, 'speaks'; *wiyá*, 'hath told.' This must be particularly attended to; else a mere affirmation will become an imperative, and so on; as, *ká-u-wa*, 'be it so, (a wish); *ka-u-wá*, '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 syllables or of more; as, *tánùn*, 'shall or will eat'; *wiyánùn*, 'shall or will speak'; *búnkillínùn*, 'shall or will be in the action of smiting'; *búnnùn*, 'shall or will smite.' Present participles have the accent on the last syllable; as, *búnkillín*, 'now in the action of smiting'; *wiyellín*, 'now in the action of talking, speaking.' Past participles have their accent on the last syllable but one; as, *búnkilliála*, 'smote and continued to smite,' which, with a pronoun added, means 'they fought.' But the participial particle, denoting the state or condition of a person or thing, has the accent on the antepenultimate; as, *búntóara*, 'that which is struck, smitten, beaten.' Thus, there are two accents—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 added to substantives to denote the cases, or to verbs to denote the moods or tenses. But, when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into *-o-ú*; as, *wálla-wálla*, the imperative, 'move,' or 'be quick'; but to urgently command would be *wálla-wáll-o-ú*, dwelling double the time on the *-o-ú*. To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, *gátóa*, 'it is I'; *gíntóa*, 'it is thou.'

[THE PHONOLOGY OF THE AUSTRALIAN LANGUAGES.]

Of late years increasing attention has been given to the consideration of the Australian languages, and numerous vocabularies have been collected. But it is somewhat unfortunate that these collections of words have been made, in most instances, by those who did not appreciate the principles of phonology; often the spelling of the words does not adequately represent the sounds to be conveyed. Enough, however, is now known to permit a general estimate to be made of the sounds in the languages or rather dialects, for—notwithstanding many tribal variations in vocables and grammar—the Australian language is essentially one.

GENERAL FEATURES.

Looking at the language as a whole, and examining its features, we at once observe the prominence of the long vowels, *á* and *ú*, and the frequency of the guttural and nasal sounds; the letter *r* with a deeper trill than in English, is also a common sound.

VOWELS.

The essential vowels are *á*, *í*, *ú*, all pronounced with a full and open voice; *a* as in the English word 'father'; *i* as in 'seen'; and *u* as *oo* in 'moon.' The Australian *a* long is, in fact, a guttural sound, and is so deceptive to the ear that in many vocabularies the syllable *ba* is written *bah*, or even *bar*; this *a* has a strong sympathy for the letter *r*, which is nearly a guttural in Australia, and when the two come together, as in *mar*, the sound of both is deepened, and so *mar* is pronounced something like *mah-rr*. This guttural combination of *a* and *r* has hitherto been represented by *arr*, as in the word *bundarra*; but, as both the sounds are normal, I prefer to write *bundara*, especially as the accent in such a word always falls on the penult. Our blacks also are Orientals in this respect, that, while in English there is a tendency to hurry over the open vowels in a word, they dwell on them, and say *bā-bā*, where we say *pā-pā*, or even *pā-pā*.

The Australian *i* is *ee* long; sometimes the sound of it is prolonged, and then resembles the sound of *e* in 'scene'; this sound of *i* is represented by *í* in this volume.

In Australian names and words, the sound of *u* long is commonly indicated by *oo*. This is quite unnecessary; for the sound of *u*, as it is in 'pull,' is its natural sound. I will, therefore, make it a rule that *u*, before a single consonant, stands for that sound.

There are two more long vowels, *ē* and *ō*; these come from a combination and modification of the sounds of *á*, *í*, and *ú*; *ē* comes from the union of *a* and *i*, as in the English 'sail'; *ō* from *a* and *u*, as in the French 'faute,' or perhaps from *â* direct. Wherever necessary, an accent has been placed on *e* and *o* (thus, *é*, *ó*), to show that they are the long vowels.

Besides these, there are the short vowels, *ǎ*, *ĕ*, *ĭ*, *ǒ*, *ŭ*. As a matter of convenience, it has been usual to indicate the short sound of these vowels, wherever they occur in Australian words, by doubling the consonant which follows them; thus also, in English, we have 'manner,' and, in French, 'bonne,' 'mienne.' This plan seems unobjectionable, and has been followed here; such a word, then, as *bukka* will have the short sound of *u*; and such words as *bundara*, where the *u* is followed by a hardened consonant, or by two different consonants, will have the *u* short, unless marked otherwise. If any one of those vowels which are usually short be followed by a single consonant, the vowel may then be pronounced long; as *ĕlla*, *ēla*; but the short sound of *u*, in such a position, will be marked by *ú* in this volume. In the declension of the verbs, our author writes -*mulla*, -*kulli*, and the like; this spelling I have allowed to stand, although I think that it should have been -*mállá*, -*kállí*.

Besides these ten, there is in Australian a peculiar vowel sound which appears only in a closed syllable, and chiefly before the nasal *ng*; it takes the short sound of either *a*, *e*, *i*, *o*, or *u*. For instance, we have the word for 'tongue' set down as *tallang*, *talleng*, *tulling*, *tallun*, and the word for 'hand' as *mata*, *meta*, *mita*; and so also with other examples. I regard these variations as proceeding from an obscure utterance of *ä*, the same dulled *a* which appears in English in the word 'vocal,' and is represented by other vowels in the English 'her,' 'sir,' 'son.' I have introduced *ä* as the sign for this sound; *ä*, therefore, as in the syllables of *täläg*, &c., will mean a dull, volatile sound of *ä*, which, in the various dialects, may have any one of the other short vowels substituted for it. In the Malay language similarly, the *a*—that is, the letter *ain*, not *ghain*—takes the sound of any one of the short vowels.

These six paragraphs seem to contain all that is noticeable in the long and short sounds of the vowels *a*, *e*, *i*, *o*, *u*.

Then, we have the diphthongs; *ai*, as in 'eye'; *oi*, as in 'coin'; *au*, as in 'cow'; *iü*, as in 'new'; but *ai* is apt to become *oi*, and sometimes, though rarely, *ei*.

The summary of the vowel sounds will thus be:—

Vowels—*ä*, *í*, *ú*; *í*; *ē*, *ō*; *ǎ*, *ĕ*, *ĭ*, *ǒ*; *ŭ*; *ä* (volatile).

Semi-vowels—*w*, *y*.

Diphthongs—*ai*, *oi*, *au*, *iü*.

I have admitted *w* and *y*, because they are already established in Australian words. I consider *w*, as a vowel, to be entirely redundant in our alphabet; *y* may be useful at the end of an open syllable to represent the softened sound of *i*. Even when *w* or *y* stands as an initial letter in such words as *wata*, *yuring*, they are both superfluous, for *wata* might as well be written *uata*, and *yuring* as *iuring*. But in words such as *wa-kál*, 'one,' the *w* stands for an original *b*, and is therefore a consonant; and, similarly, in *yarro*, 'an egg,' the *y* probably represents a primitive *k*. In such cases, *w* and *y* are consonants.

CONSONANTS.

The gutturals are *k*, *g*, *h*, *ng*. The *k* is a much more frequent sound in Australian than its softer brother *g*; indeed, I am inclined to think that we could safely regard *k* as the native sound of this guttural, and set down *g* as merely a dialect variety of it. For the reasons given above, I discard the use of *h* at the end of an open syllable; as an initial, *h* occurs in only a few words, such as *hilámán*, 'a shield'; but the guttural-nasal *ng* is one of the distinctive sounds of the Australian alphabet, and is the same sound as the *ng* in the English word, 'sing.' It appears both as an initial and as a final; its use at the beginning of a syllable severs the Australian language from the Aryan family, and gives it kinship with the African.

In Samoan and in other Polynesian dialects, *ng* is very common as an initial, and as a final too in the whole of Melanesia. In this respect the Polynesian and the Melanesian languages are akin to the Australian. The Malay also uses *ng* both as an initial and as a final. Some Australian dialects nasalise the *k*, as in the English word 'ink'; to this there are parallels in the Melanesian languages, and there the sound is represented by *k* or *g*.

In Tamil, one of the Dravidian languages of India, with which our Australian language is supposed to be connected, one formative suffix is *gu*, nasalised into *ngu*; it is used as the initial sound of a syllable, as in *nī-ngu*, 'to quit'; to this extent it corresponds with our *ng*.

Our author, in his edition of 1834, has in some words a doubled guttural-nasal, as in *bunggai*. As the second of these is only a *g* attracted by the nasal that precedes it, I have written such words with *g-g*. In fact, the double sound proceeds from the one nasal, as in our English word 'finger.' Some of the Melanesian languages have this double sound both with *g* and with *k*.

But in both of its uses, initial and final, the Australian *ng* arises from the nasalisation of the guttural *g*; it is a simple sound, and should therefore be represented by only one letter, not by the digraph *ng*. In Sanskrit, the symbol for it as a final, for there it is never used as an initial and seldom as a final, is *n*; but, as the Australian *ng* comes from *g*, I prefer to use *g* as its symbol. If we compare the Dravidian *pag-al*, 'a day,' with the Melanesian *bung*, 'a day,' it is clear that the *ng* proceeds from a *g*, for the original root of both words is the verb *bha*, 'to sine.' Further examination may, perhaps, show that our *ng* is, in some cases, a modification of the sound of *n*, as in the French 'bon,' 'bien,' or even of a final vowel, but at present that does not seem to me at all likely.

Besides *ng*, there are the two subdued nasal sounds of *n* and *m*—that is, *n* before *d*, and *m* before *b*; these harden the consonant that follows, and produce such sounds as *nda*, *mba*. The same sounds are common in Fiji—a Melanesian region—but not in Polynesia.

Of the *palatals*, the language has *ch*, as in the English word 'church,' and *j*, as in 'jam'; to these may be added the consonant *y*. The *ch* and the *j* sounds are, in some vocabularies, printed as *tch* and *dj*; that is quite unnecessary. I have adopted *é* as the symbol for *ch*, because it is a simple sound.

The only *cerebral* that we have is *r*, although the sound of it is often so asperated as to resemble the Dravidian rough and hard *r*. Our *r* is neither the Arabic vibrating *ghr*, nor the Northumbrian *burr*, but is more like the rolled *r* of the Parisians.

The *dentals* are *t*, *d*, *n*, *l*. As in the case of the gutturals *k* and *g*, so with the dentals *t* and *d*; it is often difficult to decide whether a native, in pronouncing a word, is using the one or the other; so also with *p* and *b* in the next paragraph. The liquids *n* and *l* are really dentals, their sound being produced by the movement of the tongue on the teeth. In connection with the dentals *t* and *d*, it would be interesting to know if our natives ever cerebralise them in pronunciation; for, if they do, that would be another link to connect them with the Dravidians; but the difference of sound is too minute to be detected by an ordinary observer.

A variant of *t* is *th*, for our blacks say both *Ippatha* and *Ippata*; the *th* has the same sound as in the English words, 'thin,' 'breath.' It is possible that, in Australian, this *th* sometimes takes the place of the absent *s*. In the Melanesian region also this sound of *th* is common, and is represented often by *d*. Some Australian tribes have also *th* sonant, as in the English words 'this,' 'that'; the Melanesians have a corresponding sound which is represented in Fijian by *c*. If we could revive the Anglo-Saxon characters for these simple sounds, such anomalies would cease.

The *labials* are *p*, *b*, and *m*; the *m*, as in other languages, is only a *b* sound with the breathing allowed to escape through the nose. Some collectors of words have set down the sounds of *f* and *v* as existing in Queensland, but I cannot admit them without further evidence; they are not found in New South Wales; the natives here say *Uëbiny* for *Waverley*.

In addition to these elementary sounds, there are the conjunct sounds obtained by adding the aspirate *h* to some of the consonants. These are *ph*, *bh*, *th*, *dh*, *kh*, *gh*, and in each of them the aspirate is separated, in pronouncing it, from the consonant to which it is attached, as in Sanskrit, or as in the English words, *up-hill*, *dog-house*, &c. Some of these combined sounds I have heard distinctly from the lips of a native, and I have no doubt that the others also exist.

The *sibilants* have no place in Australia. One vocabulary gives *stha* as an initial syllable, but that must be a mistake; another gives *dtha*; that also must be a mistake.

It ought to be noted here that in many Australian tribes, when a young man passes through the Bora ceremonies of initiation, one or two of his upper front teeth are knocked out, and this is a portion of the accustomed rites. The loss of these teeth must have had an important influence on the utterance of the dentals and sibilants in past time, and so on the language itself.

PECULIARITIES.

In some dialects, there is a tendency to insert the sound of *y* after *t* and *k*; as, *tyala*, 'to eat,' instead of *tala*. So also in English we sometimes hear *gyarden* for *garden* and *kyind* for *kind*.

Some dialects say *kedlu*, for which the usual form would be *kellu*. But it is possible that the *d* here is radical, and so maintains its place.

In the Dieyerie tribe, near Cooper's Creek, South Australia, many words have in them the peculiar sound *ndr*, as *mundru*, 'two,' which is also the Tamil word for 'three.' The Tamil is fond of this sound, and so is the language of Madagascar; the Fijian prefixes the sound of *n* to *d*, so that *dua* is pronounced *ndua*. The sound of *ndr* comes by accretions from a single *r*, and so the simpler forms of the Tamil *mundru* are *mur*, *mu*.

The dialect of King George's Sound, Western Australia, has this peculiarity, that it delights in closed syllables; for there the *twonga* of the inland tribes is pronounced *twonk*, and *katta* is *kat*.

SUMMARY.

The consonants, then, may be thus arranged:—

<i>Gutturals</i> —	k	kh	g	gh	ġ	h.
<i>Palatals</i> —	č	...	j	...	...	y.
<i>Cerebrals</i> —	ʔ	...	...	...	...	r.
<i>Dentals</i> —	t	th	d	dh	n	l.
<i>Labials</i> —	p	ph	b	bh	m	...
<i>Liquids</i>—	...	...	...	...	n	l.

The vowels are *five* in number. If we reckon the guttural-nasal *g* as a separate sound (which, considering its place in the language, we may justly do), but omit the nasalised *k* as uncommon, and count *n* and *l* as dentals only, the simple consonant sounds are *fifteen* in number. To these add the two sounds of *th*, and *w* and *y* as consonants; but omit the six aspirated consonants, for they are not simple sounds. The Australian alphabet thus consists of *twenty-four* simple elementary sounds.—ED.]

CHAPTER II.

THE PARTS OF SPEECH.

OF THE SUBSTITUTE FOR THE ARTICLE.

The general meaning of a noun is expressed by using its simple form; as, *makoro*, 'a fish' or 'fishes'; *tibbin*, a 'bird' or 'birds,' in a general sense; *kulai*, 'wood,' or 'a stick.' To make these plural, the plural pronoun would be attached; as, *unni makoro*, *tara makoro*, 'this fish,' 'these fishes,' meaning that they are here present; to express 'the fish' as an active agent we must say *gali makoro*, 'this fish,' *sc.*, did some action. And so also with respect to all nouns, as will be explained under the head of pronouns.

OF SUBSTANTIVES.

Nouns are the 'names of persons, things, actions, and places.' They are Proper, when used as the name of any individual person or thing; Common and Collective, when denoting the names of things singly or together; as, *kuri*, 'man' or 'mankind'; *karai*, 'kangaroo'; *makoro*, 'fish.' A pronoun attached shows the number, whether singular or plural. Nouns which describe particular applications of the meaning of the verb are formed from the roots of their verbs; *e.g.*, *wi*, the root of the verb 'speak,' gives *wiyellikán*, 'one who speaks,' 'a speaker'; *wiyaiyé*, 'one who always talks,' 'a talker,' 'chatterer.' When names of things are appropriated to a person so as to be the person's name, that name must be declined in the first declension of nouns, to show it is the name of a person and not of the thing; *e.g.*, *tintig* 'a crab,' belongs to the third declension, and the genitive would be *tintig-kaba*, 'belonging to a crab'; but when it is the name of a person, its genitive would be *tintig-umba*, 'belonging to Crab,'—Mr. or Mrs., according to the context. There are a few terminations of gender in certain nouns, but not generally; as, *pori-bai*, 'a husband'; *porikun-bai*, 'a wife'; *yinál*, 'a son'; *yinálkún*, 'a daughter'; but *piriwál*, means a 'king' or 'queen,' according to the gender of the pronoun attached. To animals, in most instances, there are different

words used for the male and for the female; as, *warikál*, 'a he-dog'; *tinko*, 'a she-dog.' Names of places are generally descriptive, as, *puntéi*, the 'narrow' place; *búlwára*, the 'high' place; *tirabínba*, the 'toothed' place; *búnkilli-gél*, 'the place for fighting,' the field of battle. Names of countries have a declension peculiar to place, and in the genitive have a feminine and a masculine termination; e.g., *Englandkál*, means 'Englishman,' the termination being masculine; but *Englandkalin*, means 'Englishwoman,' the termination being feminine; so also, *untikál*, 'of this place,' masculine; *untikalin*, 'of this place,' feminine. A noun is an adjective, a verb, or an adverb, according to the particle used with it, or the position of the word in the sentence; as, *pitál*, 'joy'; *pitálmálli*, 'to cause joy'; *pitálikán*, 'a joyful being'; *pitálkátán*, 'to exist joyfully'; *murrarág*, 'good'; *murrarágtai*, 'the good,' *sc.*, person; *murrarágumá*, 'good done,' 'well done,' 'properly done.'

OF THE DECLENSION OF NOUNS, 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 first declension, whatever may be the termination of the word; but when used as the names of places, they follow the declension of place-names. Common nouns are declined in the second, third, fourth, fifth, and sixth declensions, according to their respective terminations.

Of the two nominative cases, the one is simply declarative, and in it the subject is inactive; as, 'this is a bird,' *unni ta tibbin*; the second nominative is used when the subject is represented as doing something; as, *tibbinto tatán*, '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 for the use of the particles of agency:—

1. Nouns or participles ending in *i* or *n* affix *-to*; as, *Kikoi*, 'a native cat,' *kikoi-to*, 'the cat' †; *Gurrulli*, the active participle, or the infinitive, 'to hear, believe, obey,' *gurrulli-to*, 'faith, belief'.
 2. Nouns ending in *ng*, *a*, *e*, *o*, *u*, require *-ko*; as, *Maiyá*, 'a snake,' *maiya-ko*, 'the snake'; *Kúri*, 'a man,' *kúri-ko*, 'the man'; *Woiyo*, 'grass,' *woiyo-ko*, 'the grass'.
- But when *r* precedes *o*, the noun belongs to the fifth declension.

* See '*Agent-nominative case*,' page 11.

† Supply here, and wherever the space occurs, some transitive predicate, as 'did, does, or will do, something.'

3. Nouns ending in *l* require *-lo* to be annexed; as, *Punnál*, 'the sun,' *punnál-lo*, 'the sun'; *Yínál*, 'a son,' *yínál-lo*, 'the son'.
 4. Nouns of three syllables ending in *ro* require the accent to be shifted to the *o*; as, *Makoro*, 'fish,' *makor-ó*, 'the fish'.
 5. Nouns of three syllables ending in *ra* change the *a* into *ó*; as, *Kokera*, 'a hut, house,' *koker-ó*, 'the house'; *Máttára*, 'the hand,' *máttár-ó*, 'the hand'.
 6. Nouns of four syllables ending in *r* require *ró* to be added; as, *Kulmotiur*, 'a woman's name,' *Kulmotiur-ró*.
- NOTE.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into *ró*; as, *Búntoara*, 'that which is struck,' *búntoar-ó*, 'that which is struck'; *Yellawaitoara*, 'that which sits, squats,' *yellawaitoar-ó*, 'that which sits'.

OF THE CASES OF NOUNS AND PRONOUNS.

It is by the particles that the whole progress of the mind of the speaker is shown, and only by 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 the terminations and cases of these:—

1. *The Simple-nominative case* merely declares the person or thing, or the quality, and has no particle added; as, *gatoa*, 'I'; *kúri*, 'man'; *kúlai*, 'wood'; *kekál*, 'sweet'; *murrarág*, 'good.' But particles are used to form nouns; as, *búnkiyé*, 'a smiter,' from the root *bún*, 'to smite'; *kekálke*, 'sweetness'; or, are used to transform the noun into a verb, which merely declares the abstract action; as, *búnkilli*, 'the action of smiting.'

2. *The Agent-nominative case* denotes the person who operates, and is always known by the addition of the particle *o*; but this particle of agency is preceded by a servile consonant, or is accented according to the last syllable of the noun. The personal and instrumental interrogatives, *to?* 'who?' *ko?* 'what thing?' are unchangeable; the particles of agency thus attached to the noun are *-to*, *-ko*, *-lo*, *-o*, *-ro*.

3. *The Genitive case* shows the relation of one thing considered as belonging, in some manner, to another; in the interrogative 'who,' and in the names of persons, it requires *-umba*; as, *gan-umba?* 'whose?' *Threlkeld-umba*, 'Threlkeld's'; *piriwál-umba*, 'the king's'; but things and persons require *-koba*; as, *minariǵ-koba?* 'belonging to what thing?' *kúri-koba*, 'belonging to man.' The dual, the plural, and the singular feminine pronouns form the genitive by affixing *-ba*

to the accusative; as, *gálin-ba*, 'belonging to us two'; *gearun-ba*, 'belonging to us,' 'ours'; *bounnoun-ba*, 'belonging to her,' 'hers'. The other singular pronouns add the particles to a variant form of the root-word; as, *emmo-umba*, 'belonging to me,' 'mine'; *giro-umba*, 'belonging to thee,' 'thine.' But time and place require *-kál*, and *-kálin*; as, *buggai-kál*, 'belonging to the present' period of time now becoming; *England-kál*, 'a man belonging to England,' 'an Englishman'; *England-kálin*, 'a woman belonging to England,' 'an Englishwoman'; *untikál*, 'hereof,' 'belonging to this place.'

4. *The Dative case* shows the ultimate object to which an action tends; as, for a person to possess and use a thing in any way; it is expressed by adding *-núg* to the interrogative pronoun and to names of persons only, but *-ko* to all other nouns, and to the abstract action, which is thereby formed into a supine or a construct infinitive; as, *búnkilliko*, 'for-to smite.*' But motion towards a person or thing, as opposed to motion from the place where the person or thing is, requires the following particles according to the various terminations of the nouns; viz., *-tako*, *-kako*, *-lako*, *-ako*, *-rako*; that is, the particle *-ko*, preceded by a syllable, the consonant of which varies according to the termination of the noun to which it is affixed; the personal pronoun requires *-kinako*, and place takes *-kako*; see table of declensions.

5. *The Accusative case*, which marks direct action on the person, not merely towards the person, is the object of a transitive verb. The personal pronouns have distinct particles; see their declension. But names of persons have the terminating particle *-núg* added; so also the interrogatives of person, place, and thing; as, *gan-núg?* 'whom?' or 'who is the direct object?' *won-núg?* 'where?' or 'where at?' *min-núg?* 'what?' or 'what object?' so also, *Threlkeld-núg* 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 error arise therefrom; because when they are used as agents, the sign of that case will be attached; as, *karai búwa*, 'smite the kangaroo; but *karaito tia búnkulla*, 'the kangaroo struck me,' equivalent to, 'I was struck by the kangaroo.'

6. In *the Vocative case*, the particle *a-la* or *e-la*, calling for attention, is prefixed to the form of the nominative, not the agent-nominative, case; as, *ala piriwál!* 'O king!' equivalent to 'May it please your majesty.'

7. *Ablative case*. Certain postpositions are used to indicate this case; as, (1) *kai*, meaning 'from,' 'concerning,' 'about,' 'on account of,' used only to proper names and pronouns; but for

common nouns, *-tin*, *-lin*, *-in*, *-rin*, 'from,' 'on account of,' the consonant varying according to the termination of the word to which it is attached; (2) *kin-birug*, meaning 'from,' used only to pronouns, is opposed to the dative of 'motion towards'; proper names, whether of persons or places, require *ka-birug*; but common nouns require, according to their terminations, *-ta-birug*, *-ka-birug*, *-la-birug*, *-a-birug*, *-ra-birug*, to mark 'motion from,' as opposed to the dative; (3) *katoa*, meaning to be 'with' as an agent, is affixed to personal pronouns and proper names of persons only; but persons, things, and places annex, according to their respective terminations, *-toa*, *-koa*, *-loa*, *-oa*, *-roa*, meaning 'by,' 'through,' 'with,' 'near'; no causative effects are implied in any of these particles; (4) *ka-ba*, meaning 'at' or 'on,' and *kin-ba*, present 'with' a person at his place, are locative.

For nouns, these postpositions are annexed mostly to the form of the simple nominative; for pronouns, commonly to the first dative form.

OF ADJECTIVES AND PARTICIPLES.

Adjectives have no distinctive endings; it depends entirely on their situation, or on the particles used, whether words are nouns, adjectives, verbs, or adverbs. For instance, if *murrarág*, 'good,' *arakai*, 'bad,' and *konéin*, 'pretty,' be declined according to their terminations, with the particles of agency affixed, they would then become agents, and consequently nouns; as, *murrarágko*, 'the good,' *arakaito*, 'the bad or evil,' *konéinto*, 'the pretty' or 'the beauty,' respectively,;* but participles in the passive voice terminate always in the compound particle *-tóara*; the root of the verb is prefixed either with or without the causative particles, according to the sense required; as, from *kiyu*, the verb 'to roast with fire, to scorch, to broil,' comes *kiyuba-tóara*, 'that which is roasted'; *kiyuba-tóarabág*, 'I am roasted'; *kiyuba-toaró*, 'that which is roasted'.

Adjectives denoting abundance are often formed by a reduplication; as, *murrarág*, 'good'; *murrarág-murrarág*, 'excellent, abundance of good'; *kauwál*, 'great, large, big'; *kauwál-kauwál*, 'many, abundant.'

Adjectives denoting want are expressed by affixing a negative word; as, *murrarág-korien*, 'worthless,' *lit.*, 'good-not.'

Adjectives denoting resemblance require the particle *-kiloa*, 'like,' to be affixed; as, *wonnai-kiloa*, 'child-like,' 'like a child'; but, if they denote habit, the particle *-kei* is affixed; as, *wonnai-kei*, 'childish.'

* See footnote, page 24.

* See footnote, page 10.

Adjectives denoting character, manner, or habit, are formed from the roots of the verbs, and have the particles *ye* or *kei* added; e.g., *bún*, the root of the verb 'to smite,' gives *búnkiyé*, 'a smiter'; whereas *búnkilli-kán* would be 'one who smites'; *wogkál* 'to be a fool'; *wogkál-kei*, 'foolish'; so also *gura-kei* 'wise, skilful'; *bukka-kei*, 'ferocious, savage'; *kekál-kei*, 'sweet, nice, pleasant.' Derived forms of the verb also give nouns in *-yé*; as *wiy-ai-yé*, 'a talker.'

OF COMPARATIVES AND SUPERLATIVES.

The following are the methods used in comparison, there being no particles to express degrees of quality:—

1. The comparative of equality is formed thus:—
Kekál-kei unni yanti unnoa-kiloa, 'sweet this as that-like,' *i.e.*, 'this is as sweet as that.'
2. The comparative of inferiority is formed by putting the negative particle *korien* after the adjective; thus:—
Kekál-korien unni yanti unnoa-kiloa, 'sweet-not this as that-like,' *i.e.*, 'this is not so sweet as that.'
3. The comparative of superiority is formed by the use of the word *kauwál-kauwál*, a reduplication of 'great,' and the particle of negation added to that which is inferior; as:—
Kekál-kei unni kauwál-kauwál keawai unnoa, 'sweet this great-great, not that,' *i.e.*, 'this is most sweet.'

OF WORDS DENOTING NUMBER.

Numerals are only cardinal; they are declined as nouns, so far as they extend; namely, *wakál*, 'one'; *bula*, *bulóara*, 'two'; *goro*, 'three'; *warán*, 'four'; beyond this there are no further numbers, but the general term *kauwál-kauwál*, 'much or many' is used. The interrogative of quantity or number, *minnán?* 'which present?', means 'how many?'; the answer would be given by any of the above numbers; or by *kauwál-kauwál kúri*, 'manymen'; or by *warea kúri*, 'few men.' Ordinal numbers can be expressed only by declining the noun to which they may be attached, the ordinal adjective being also subject to declension, according its own termination, independently of the termination of the noun; as:—

Purreàg-ka goro-ka, 'the third day'; *kúlaitoa goro-koa*, 'by, beside the third tree.' *Bulóara* is used in the dual, and is of the sixth declension.

There are also two other expressions which may be noticed here; namely, *winta*, equivalent to 'a part or portion of, some of'; also, *yantin*, equivalent to 'the whole or all'; as, *unti-bo winta kúri*, 'here be part of the men,' 'some of the men are here'; *unti-bo yantin kúri*, 'here be all the men,' 'all the men are here.'

OF PRONOUNS.

The personal pronouns of the first, second, and third persons singular, have two forms, the one used with the verb as a subject to it, the other used absolutely in answer to an interrogative, or with the verb for the sake of emphasis. The latter form, when used as a subject, precedes the predicate, and always calls attention to the person and not to the verb. These forms will therefore be designated Personal-nominative pronouns, and marked as such; thus, *Nom. 1* means Personal-nominative; but the personal pronouns used as the nominative to verbs and never by themselves, nor in answer to interrogatives, will be marked *Nom. 2*, to denote Verbal-nominative, as the verb is then the prominent feature to which attention is called, and not the person; these always follow the verb. The strictest attention must be given to the use of the pronouns in all their persons, numbers, and cases; for by them the singular, dual, and plural numbers are known; by them the active, the passive, the reciprocal, and reflexive states of the verb; as will be exemplified in the conjugation of the verbs, as well as in the declension of the pronouns. The plural personal pronouns have only one nominative form 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 it has a case peculiar to this language—a nominative and an accusative case conjoined in one word; just as if such English pronouns as I and thee, thou and him, could become I-thee, thou-him. This will be called the Conjoined-dual form.

DECLENSION OF THE NOUNS AND PRONOUNS.

[The declension of the nouns and pronouns is effected by means of postpositions, as has been already explained in this chapter. The forms of the ablative case may be indefinitely multiplied in number by using other postpositions than those shown in the following paradigms.*—ED.]

[* In the paradigms of the pronouns and the nouns, *Nom. 1* is the nominative case in its simple form, used absolutely; *Nom. 2* is the form used as the nominative of the agent or instrument; the *Gen.* means, as usual, 'of,' or 'belonging to'; *Dat. 1* is the dative of 'possession' or 'use,' = 'for' (him, her, it), to have and to use; *Dat. 2* is a sort of locative case 'towards' (him, &c.); the *Acc.* is the 'object' form of the word; the *Voc.* is used in 'calling'; *Abl. 1* denotes 'from,' 'on account of,' as a cause; *Abl. 2*, 'from,' 'away from,' 'procession from'; *Abl. 3*, 'with,' 'in company with'; *Abl. 4*, 'being with,' 'remaining with,' 'at'; occasionally there is an *Abl. 5*, which means merely place where, 'at.'—ED.]

PARADIGM OF THE DECLENSION OF NOUNS.

Declensions.						
	(1st.)	(2nd.)	(3rd.)	(4th.)	(5th.)	(6th.)
	Bi-ra-ban.	Bi-ra-ban.	Kū-ri.	Pi-ri-wal.	Ma-ko-ro.	Ko-ke-ir-ur.
	'A man's name.'	'An eaglehawk.'	'Man.'	'A chief.'	'A fish.'	'A kangaroo (fem).'
<i>Nom.</i>	1. Biraban	Biraban	Kuri	Piriwal	Makoro	Kokeirur
	2. Biraban-to	Biraban-to	Kuri-ko	Piriwal-lo	Makor-ó	Kokeir-ro
<i>Gen.</i>	Biraban-úmba	Biraban-ko-ba	Kuri-ko-ba	Piriwal-ko-ba	Makoro-ko-ba	Kokeirur-ko-ba
<i>Dat.</i>	1. Biraban-nung	Biraban-ko	Kuri-ko	Piriwal-ko	Makoro-ko	Kokeirur-ko
	2. Biraban-kin-ko	Biraban-ta-ko	Kuri-ka-ko	Piriwal-la-ko	Makor-rá-ko	Kokeir-rá-ko
<i>Acc.</i>	Biraban-núng	Biraban	Kuri	Piriwal	Makoro	Kokeirur
<i>Voc.</i>	Ala Biraban	.....	Ala kuri	Ala piriwal.	.....	.....
<i>Abt.</i>	1. Biraban-kal	Biraban-tin	Kuri-tin	Piriwal-lin	Makor-rin	Kokeir-rin
	2. Biraban-ka-birung	Biraban-ka-ta-birung	Kuri-ka-birung	Piriwal-la-birung	Makor-rá-birung	Kokeir-rá-birung
	3. Biraban-ka-to-a	Biraban-to-a	Kuri-ko-a	Piriwal-lo-a	Makor-ró-a	Kokeir-ró-a
	4. Biraban-kin-ba	Biraban-ta-ba	Kuri-ka-ba	Piriwal-la-ba	Makor-rá-ba	Kokeir-rá-ba

PARADIGM OF THE DECLENSION OF THE PERSONAL PRONOUNS.

	Singular.				Plural		
	1st.	2nd.	3rd (Mas.)	3rd (Fem.)	1st.	2nd.	3rd.
<i>Nom.</i>	{ 1. Nga-toa 2. Bang	Ngin-toa Bi	Niu-woa Noa	Boun-toa	Ngé-en	Ná-ra	Da-ra.
<i>Gen.</i>	Emmo-umba	Ngíro-umba	Ngíko-umba	Boun-no-umba	Ngear-umba	Nur-unba	Dar-unba.
<i>Dat.</i>	{ 1. Emmo-ung 2. Emmo-ung-kin-ko	Ngíro-ung Ngíro-ung-kin-ko	Ngíko-ung Ngíko-ung-kin-ko	Boun-no-un-ko Boun-no-un-kin-ko	Ngear-un-ko Ngear-un-kin-ko		
<i>Acc.</i>	Tia	Bin	Bón	Boun-no-un	Ngear-un	Núr-un	Ear-un.
<i>Voc.</i>	Ka-tíod	Ala bi	.....	.....	.....
<i>Abt.</i>	{ 1. Emmo-ung-kai 2. Emmo-ung-kin-birung 3. Emmo-ung-ka-toa 4. Emmo-ung-kin-ba	Ngíro-ung-kai Ngíro-ung-kin-birung Ngíro-ung-ka-toa Ngíro-ung-kin-ba	Ngíko-ung-kai Ngíko-ung-kin-birung Ngíko-ung-ka-toa Ngíko-ung-kin-ba	Boun-no-un-kai Bounno-un-kin-birung Boun-no-un-ka-toa Boun-no-un-kin-ba	Ngear-un-kai Ngear-un-ka-birung. Ngear-un-ka-toa. Ngear-un-kin-ba.		

Dual.

<i>Nom.</i>	We two (thou and I). Bali	We two (he and I). Bali-noa	We two (she and I). Bali-boun-toa	Ye two. Bul-a	They two. Bul-o-ara	<i>Nom.</i> { 1. Bul-o-ara. 2. Bul-o-ara (the two as agents).
<i>Gen.</i>	Ngali-n-ba	Ngali-n-ba-bón	Ngali-n-ba-no-un	Bul-un-ba	Bul-o-ara-koba, bul-un-ba	
<i>Dat.</i>	{ 1. Ngali-n-ko. 2. Ngali-n-kin-ko.					
<i>Acc.</i>	Ngali-n	Ngali-n-bón	Ngali-n-no-un	Bul-un	Bul-o-ara ; bul-un (fifth declension).	
<i>Abt.</i>	{ 1. Ngali-n-kai. 2. Ngali-n-kin-birung. 3. Ngali-n-kin-toa. 4. Ngali-n-kin-ba.					

Conjoined Dual.

Ba-núng, I-thee	Ba-noun, I-her	Bi-tia, thou-me	Bi-núng, thou-him	Bi-noun, thou-her	Bi-íoa, he-thee	Éin-téa, she-thee.
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DECLENSION OF PLACE-NAMES.

All Nouns, whatever may be their original signification, when used as proper names of places, are of this declension, if they end in *a*.

Mulubinba, the site of 'Newcastle.'

<i>Nom.</i>	Mulubinba, the name of the place, <i>M</i>
<i>Gen.</i>	1 Mulubinba-koba, any thing belonging to <i>M</i> 2 Mulubinba-kâl, a male belonging to <i>M</i> 3 Mulubinba-kâlin, a female belonging to <i>M</i>
<i>Dat.</i>	1 Mulubinba-kako, for <i>M</i> . . . ,—to remain there. 2 Mulubinba-kolağ, to <i>M</i> . . . , to proceed to <i>M</i>
<i>Acc.</i>	1 Barun Mulubinba-kâl, them (<i>masc.</i>) of <i>M</i> 2 Barun Mulubinba-kâlin, them (<i>fem.</i>) of <i>M</i> 3 Barun yantîn Mulubinba-kâl, them all of <i>M</i>
<i>Voc.</i>	Yapállun Mulubinba-kâl, alas! people of <i>M</i>
<i>Abl.</i>	1 Mulubinba-tin, from, on account of <i>M</i> 2 Mulubinba-kabirug, from, away from <i>M</i> 3 Mulubinba-koa, by, by way of, through <i>M</i> 4 Mulubinba-kaba, at, on, in <i>M</i>

NOTE 1.—To form the *Acc.* singular or dual here, put their pronouns in the place of barun.

2.—The interrogative pronoun signifying place is wonta? 'where is it?' and this may be substituted for Mulubinba; the example would then become interrogative; as, wontakâl? 'belonging to what place?' wontakaba? 'where is it at?' 'at what place is it?' &c.

DECLENSION OF THE FIRST PERSONAL PRONOUN.

The cases of the three personal pronouns and the manner of using them are similar to those of the nouns. Thus, for the first pronoun:—

<i>Nom.</i>	1. Gatoa, <i>I</i> .—This form is used in answer to an interrogative of personal agency; as, Gánto wiyán? 'Who speaks?' The answer would be gatoa, 'it is I who,' the verb being understood. The next form, bağ, would simply declare what I do.
	2. Bağ, <i>I</i> ,—is used in answer to an interrogative of the act; as, Minnug bállin bi? 'What art thou doing now?' tatán bağ, 'I eat;' bağ must be used, and not the personal-nominative, gatoa.

<i>Gen.</i>	Emmo-úmba, <i>My</i> or <i>mine</i> ,—is used with a noun, or with a substantive verb; the noun always precedes; as, kokera emmoumba, 'my house'; but emmoumbata, 'it is mine.'
<i>Dat.</i>	1. Emmo-uğ, <i>For me</i> ,—personally to receive or use. 2. Emmo-uğ-kin-ko, <i>To me</i> ,—to the place where I am.
<i>Acc.</i>	Ti-a, <i>Me</i> ,—governed by transitive verbs. This pronoun is used to form the equivalent for the passive voice; as, búntán bağ, 'I strike;' but búntán tia, 'I am struck,' <i>lit.</i> , 'strikes me.'
<i>Voc.</i>	Ka-ti-oú,—merely an exclamation; as, <i>Oh me! Ah me!</i>
<i>Abl.</i>	1. Emmo-uğ-kai, <i>From me</i> ,—through me, about me. 2. Emmo-uğ-kin-birug, <i>From me</i> ,—away from me. 3. Emmo-uğ-ka-toa, <i>With me</i> ,—in company with me. 4. Emmo-uğ-kin-ba, <i>With me</i> ,—at my place.

These case-endings have the same force for the second and the third pronouns also.

DEMONSTRATIVE PRONOUNS.

These are so compound in their signification as to include the demonstrative and the relative; *e.g.*—1. gali is equivalent to 'this is that who or which,'—the person or thing spoken of being here present; 2. gala, 'that is that who or which,'—being at hand; 3. galoa, 'that is that who or which,'—being beside the person addressed, or not far off. They are thus declined:—

	<i>Instant.</i>	<i>Proximate.</i>	<i>Remote.</i>
<i>Nom.</i>	{ 1. Ga-li 2. Un-ni	Ga-la Un-noa	Ga-loa. Un-toa.
<i>Gen.</i>	Gali-ko-ba	Gala-ko-ba	Galoa-ko-ba.
<i>Dat.</i>	{ 1. Gali-ko 2. Un-ti-ko	Gala-ko Un-ta-ko	Galoa-ko. Un-toa-ko.
<i>Acc.</i>	Un-ni	Un-noa	Un-toa.
<i>Abl.</i>	{ 1. Gali-tin 2. Un-ti-birug	Un-ta-tin Un-ta-birug	Galoa-tin. Un-toa-birug.

The pronouns attached to these demonstratives determine their number, whether they are to be singular or plural; as, gali-noa, 'this is he who'; gali-bara, 'these are they who'; gali-ta, 'it is this that'; gali-tara, 'these are they that.' Other combinations are gali-noa, 'this is he who,' as an agent; unni-noa, 'this is he,' the subject. Gali-koba bón, 'this belongs to him,' an idiom; galoa-koba bón, 'this is that which belongs to him'; these and the other similar genitives, are always followed by the accusative case.

RECIPROCAL PRONOUNS.

Gatoa-bo, 'I myself'; gintoa-bo, 'thou thyself'; niu-woa-bo, 'he himself'; bali-bo, 'our two selves,' and so on. The *bo* here attached is merely an intensive particle.

POSSESSIVE PRONOUNS.

These are the genitive cases of the personal pronouns, and are used thus:—em m o u m b a t a, 'mine it is'; unni t a e m m o u m b a k o k e r a, 'this is my house'; unnoa t a g i r o u m b a, 'that is thine'; tararán g i r o u m b a k o r i e n, 'it is not thine,' *lit.*, 'not thine not,' for the idiom of the language requires two negatives here.

INDEFINITE PRONOUNS.

Yiturrabúl, 'some one,' 'some person or persons', is declined like the fourth declension of nouns; tarai, 'other,' like the second declension.

ABSOLUTE PRONOUNS.

Ta, 'it is,' from the substantive verb; tara, 'they are,' is of the fifth declension; unni tara, 'these are they which,' as a subject; gali taro, 'these are they which,' as agents; yantin, 'all,' 'the whole,' is of the second declension; yantin-to, 'all who,' as agents; wakálla, 'one only,' as an agent.

INTERROGATIVE PRONOUNS.

The interrogative pronouns are,—gán, 'who?'; min (*neut.*), 'which? what?'; won, 'where?'; ya-koai, 'how? in what manner?'; ya-kounfa, 'when? at what time?'

EXAMPLES OF THE PARTICLES USED AS AFFIXES TO THE INTERROGATIVES.

The Interrogative, Gán-? who?

- Nom.* 1 Gán-ke? who is?
2 Gán-to? who is the agent?
Gen. Gán-úmba? whose?
Dat. 1 Gán-núg? for whom?—to possess or use.
2 Gán-kin-ko? to whom?—towards whom?
Acc. Gán-núg? whom? *or* who is the object?
Voc.
Abbl. 1 Gán-kai? from whom? on account of whom?
2 Gán-kin-birug? from, away from whom?
3 Gán-katoa? in company with whom?
4 Gán-kin-ba? with whom? remaining with whom?

The Interrogative, Min-? what? which?,
applied to things only.

- Min-arig? what? as, minarig ke unni? what is this?
Min-nán? what are? *i.e.*, how many?
Min-arig-ko? what?—as the agent or instrument.
Min-arig-koba? belonging to what?
Min-arig-kolağ? towards what?
Min-nug? what?—the object of the verb.
Min-arig-tin? from what cause? why? wherefore?
Min-arig-birug? from what? of what? out of what?
Min-arig-kiloa? like what?
Min-arig-koa? with what? together with what?
Min-arig-kaba? on what?

The Interrogative of place,

Won-? what place? where?

- Won-ta? where is the place? what place?—definite.
Won-nein? where? which place?—indefinite.
Won-ta-kál? *masc.*, belonging to what country or place?
Won-ta-kálin? *fem.*, belonging to what country?
Won-ta-kolağ? towards what place?
Won-tarig? to what place? whither?
Won-nug? what place? where?—the object of a verb.
Won-ta-tinto? from what place? (causative); where at?
Won-ta-birug? from what place? out of what place?
Won-ta-koa? through what place? by what place?

Interrogative adverbs. { Yakoai? how? in what manner?
Yakounta? when? at what time?

All these particles are used strictly according to the meanings shown above, and cannot be used loosely like some interrogatives in English; for example, yakoai? 'how?' cannot be used to ask the question 'how many?' for it is an adverb of manner; 'how many' must be minnán.

CHAPTER III.

OF THE VERB.

THE verbs undergo no change to indicate either number or person, but the stem-forms vary in respect to the sort of agency employed, whether personal or instrumental, and also according to the manner of doing or being; as, (*a*) when I do anything to myself, or (*b*) to another; or (*c*) I do anything to another and he reciprocally does it to me; or (*d*) when I continue to be or to do; or (*e*) when the action is doing again, or (*f*) when permitted to be done by this or that agent; or (*g*) by another agent; or (*h*) when a thing acts as an agent, or (*i*) is used as an instrument. Verbs are reduplicated to denote an increase of the state or action. All verbs are declined by particles, each of which contains in its root the accident attributed to the verb in its various modifications; as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose; thus are formed moods, tenses, and participles. The participles are formed after the manner of their respective tenses, and are declined either as verbal nouns or as verbal adjectives.

OF THE KINDS OF VERBS.

Verbs are either *Transitive* or *Intransitive*, 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,' *búntán bón bağ*. 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; e.g., *búntán bón* (literally, 'strikes him,') implies that some agent now strikes him, and means 'he is now struck,' the nominative pronoun being omitted in order to call attention to the object. But when this accusative or object is omitted, the attention is then called to the act which the agent performs; as, *búntán bağ*, '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 except the agent or agents themselves; that is, the agent is also the object of his own act; consequently the verb is necessarily reflexive; as, *búnkilléun bağ*, 'I struck myself.' This constitutes the 'reflexive' modification of the verb.

3. *Active-transitive-reciprocal*, or those verbs that 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 and plural numbers are always the subject to this form of the verb; as, *búnkillán bali*, 'thou and I strike' each other reciprocally; *búnkillán bara*, 'they strike' each one the other reciprocally, or they fight with blows. This constitutes the 'reciprocal' modification of the verb.

4. *Continuative*; as when the state continues, or the action is, was, or will be, continued without interruption; as, *búnkillilin bağ*, 'I am now continuing in the action of making blows,' such as thrashing or beating. This is called the 'continuative' modification of the verb.

5. *Causative* (1) by permission, or, with a negative, *prohibitive*; as, when we do or do not permit a person to do the act, or another to do the act to him; as, *búmmunbilla bón*, 'let him strike,' *búmmarabunbilla bón*, 'cause some one to strike him,' equivalent to, 'let him be struck'; *búmmarabunbi yikora bón*, 'let no one strike him.'

6. *Causative* (2) by personal agency, denoting the exertion of personal energy to produce the effect upon the object; as *tiir ta unni*, 'this is broken'; *tiir buğ-ga unni* also means 'this is broken,' but then personal agency is understood, for the phrase is equivalent to 'some person has broken this,' or 'this is broken by some one.'

7. *Causative* (3) by instrumental agency, denoting an effect produced by means of some instrument; as, *tiir burrea unni*, 'this is broken,' *sc.*, by means of something.

8. *Effective*, or those which denote an immediate effect produced by the agent on the object; as, *umá bağ unni*, 'I made this'; *pitál bağ*, 'I am glad'; *pitálmá bón bağ*, 'I made him glad.'

9. *Neuter* verbs, or those which describe the quality, state, or existence of a thing; as, *kekál láğ unni*, 'this is sweet'; *tetti láğ unni*, 'this is dead'; *wonnug ke noa?* 'where is he?' *unni ta*, 'this is it'; *móron noa kátán*, 'he is alive'; *unnug noa ye*, 'there he is.' In these the particles, *láğ, ke, ta, kátán, ye*, are rendered into English by the neuter verb *is*.

10. *Reduplicate*, or those which denote an increase of the state, quality, or energy; as, *pitál noa*, 'he is glad'; *pitál-pitál noa*, 'he is very glad'; *tetti bara*, 'they are dead'; *tetti-tettéi bara*, 'they are dead-dead,' or 'a great death is among them'; *kauwál*, 'great'; *kauwál-kauwál*, 'very great'; *tauwa*, 'eat'; *tauwa-tauwa*, 'eat heartily.'

11. *Privative*, or those which denote the absence of some property. Affirmatively, *umán bağ unni*, 'I make this,' or 'I do this'; *upán bağ unni*, 'I do this,' not directly, but with something or by means of something else; *e.g.*, 'I write on this paper with a quill' would be *upán bağ unni yirigko wiyelliko*, *lit.*, 'I make this quill for-to speak or communicate'; whereas *umán bağ unni yirig pen kakilliko* would mean 'I make this quill for-to* be a pen.' Negatively, when it is implied that the act itself has not taken place, the expression would be *uma pa bağ ba*, 'had I made'; again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, *umai-ga bağ unni*, 'I had almost done this.'

12. *Imminent*, or those which denote a readiness to be or to do; as *piriwál katéa kun koa bağ*, 'lest I should be king'; *búntéa kun koa bón bağ*, 'lest I should strike him.'

13. *Inceptive*, or those which describe the state as actually about to exist, or the action as going to put forth its energy at the time spoken of; as, *kakilli kolağ bali*, 'we two are now going to live reciprocally together'; *búnkilli kolağ bağ*, 'I am now going to strike.'

14. *Iterative*, or those which denote a repetition of the state or action; as, *móron katéa kánún*, 'shall live again'; *búntéa kánún*, 'will strike again.'

15. *Spontaneous*, or those which denote an act done of the agent's own accord; as, *tiir kullin unni*, 'this is breaking of its own accord'—not by external violence (*cf.* No. 6); *pór kulléún noa*, 'he has just been born,' *lit.*, 'he has dropped himself.'

OF THE MOODS.

There are three moods, the *Indicative*, the *Subjunctive*, and the *Imperative*.

1. *The Indicative*, which simply declares a thing; as, *búntán bağ*, 'I strike'; *unni ta*, 'this is it,' the subject; *gali noa* 'this is he,' the agent.

2. *The Subjunctive*, which subjoins something to the meaning of the verb, such as a wish, a desire, a purpose; as, *búwil bağ*, 'I wish to strike,' *búwa bağ*, 'I desire to strike,' or 'I want now to strike'; *tanán ba u wá búnkilliko*, 'had I come hither for-to strike.'

* This form of the verb, as will afterwards be shown, denotes *purpose*; our author expresses that everywhere by *for-to*. I have allowed that prepositional form to stand.—Ed.

3. *The Imperative*, which expresses command; as, *búwa bi*, 'do thou strike'; but in *búm m unbilla*, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in *búm marabunbilla*, 'let strike,' the person addressed is desired to permit any one to strike the person named; in *búntéa-ka*, 'strike again,' the person or persons addressed are desired to repeat the action. The imperative form is often used with the first and the third personal pronouns; in this sense it denotes the desire of the agent to do the act at the time spoken of; as, *búwa banuğ*, 'I want to strike thee'; *búwa biloa*, 'he wants to strike thee.'

NOTE.—The equivalent, in many instances, to the English infinitive mood is the construct form of the verb which denotes the purpose of the subject; as, *Minariğ kounni?* 'What is this for?' *búnkilliko*, is the answer, 'for-to strike.'

OF THE TENSES.

1. *The Present*, which asserts the present existence of the action or being of the verb, at the time in which the assertion is made. The signs of this tense are the following affixed particles, of which the first consonant is varied by the terminations of the respective conjugations of the verbs, *viz.*, *-án* to the simple verb, *-lán* to the reciprocal verb, and *-lín* to the participle; as, *búntán*, 'strikes' now; *búnkillán*, now 'reciprocally strike one another'; *búnkillín*, now 'striking'; *búnkillilín*, now 'continuing in the act of striking.'

2. *The Perfect-definite*, which asserts the act as having been completed in a past period of the present day; as, *búnkéún*, 'has struck,' *sc.*, this morning; *búnkilléún bağ*, 'I have struck myself,' *sc.*, this day.

3. *The Perfect-past-aorist*, which asserts the act as completed, without reference to any particular period in past time; as, *búnkulla*, '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, *búnkulla ta*, 'had struck.'

5. *The Future-definite*, which asserts the act as taking place at a certain definite period, future to the time at which the act is spoken of; as, *búnkín*, 'shall or will strike,' *sc.*, to-morrow morning.

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, *búnnún bağ*, 'I shall strike'; *búnnún noa*, 'he will strike.'

OF THE PARTICIPLES.

1. *The Present.* This has already been described; but it may be necessary to mention, that the present participle can be used only with reference to present time, not to the past and future, as is the case in English; as, búnkillín, 'striking' now.

2. *The Imperfect-definite*, which represents the action as being in progress at some definite past period; as, búnkillikéún, 'striking,' *sc.*, this morning.

3. *The Imperfect-past-aorist*, which represents the action as being in progress at any recent time; as, búnkilliela noa, 'he was striking.'

4. *The Past-present-aorist*, which asserts the action as having been engaged in and completed at some former period; as, bún-tállabağ, wonnai bağ ba, 'I struck when I was a child'; wiyállabağ wonnai-kilóa, wonnai bağ ba, 'I spoke as a child when I was a child.'

5. *The Pluperfect*, which indicates the action as having been completed prior to some other past event mentioned; as, búnkilliela ta, 'had struck,' *sc.*, prior to something.

6. *The Inceptive-future*, which asserts that the action is now about to be pursued; as, búnkilli kolağ bağ, 'I am going to strike,' or 'I am going a-striking'; makoro kolağ bağ, 'I am going a-fishing.'

7. *Future-definite*, which asserts the action as about to be engaged in at some future definite period; as, búnkillikín bağ, 'I am going to strike,' *sc.*, to-morrow morning.

8. *The Future-aorist*, which asserts that the action will exist at some future undefined period; as, búnkillinún bağ, 'I am going to strike,' *sc.*, at some time or other, hereafter.

[PARADIGM OF THE TENSES AND THEIR MEANINGS.]

The Tenses of the verb and their meanings, as given above, may be concisely expressed thus:—

Indicative Mood and Participles.

TENSE.	MEANING.
1. <i>Present tense</i> ,	I am <i>or</i> do—now.
2. <i>Imperfect-definite</i> ,	I was <i>or</i> was doing—this morning.
3. <i>First-aorist</i> ,	I was <i>or</i> was doing—recently.
4. <i>Second-aorist</i> ,	I was <i>or</i> did—at some former period.
5. <i>Perfect-definite</i> ,	I have been <i>or</i> done—this morning.
6. <i>Pluperfect</i> ,	I had been <i>or</i> done—before some event.
7. <i>Inceptive-future</i> ,	I am going to <i>or</i> shall, be <i>or</i> do—now.
8. <i>Future-definite</i> ,	I am going to <i>or</i> shall, be <i>or</i> do—to-morrow morning.
9. <i>Future-aorist</i> ,	I am going to <i>or</i> shall, be <i>or</i> do—at some time hereafter.

Subjunctive Mood.

Our author has four *Aorists* in this Mood, namely:—

10a. <i>Past aorist</i> ,	I had almost been <i>or</i> done.
b. <i>Aorist of the past</i> ,	Had I been <i>or</i> done.
c. " "	I wish I had been <i>or</i> done.
d. " " <i>negatively</i> ,	I have not been <i>or</i> done.

The Moods have various mode-forms, thus:—

In the Indicative.

<i>Reciprocal mode</i> ,	We [<i>e.g.</i> , strike] one another.
<i>Reflexive mode</i> ,	I [strike] myself.

In the Subjunctive.

<i>Iteration mode</i> ,	I [strike] again.
<i>Imminence</i> ,	Lest I should [strike].
<i>Contemporary circumstance</i> ,	While I <i>or</i> when I [strike].
<i>Implied negation of actual be-coming or of actual effect</i> ,	} See 10 a
<i>Implied negation of being or action</i>,		See 10 b., c., d.

In the Participles.

<i>Continuative mode</i> ,	Continuing to be <i>or</i> to do.
<i>Reflexive mode</i> ,	Doing to one's self.
<i>Reciprocal mode</i> ,	Doing to one another.

It is clear that the native language recognises three varieties of time and place. The pronouns *gáli*, *gála*, *gáloa* (*g.v.*) show these variations as to *place*; and so the principal tenses of the indicative mood, as above, mark *time* (1) *present*, (2) *recent*, (3) *remote*. English and other languages show the same distinctions in such words as *here*, *there*, *yonder*.—Ed.]

DECLENSION OF THE VERBS.

[The reader will remember that the tense-form of the verb is always constant, and is therefore not affected by its subject. The subject shown in the declension of the verb is the pronoun *bağ* 'I,' and the direct object with a transitive verb is *bún* 'him'; but any other suitable pronouns may be substituted for these; for the pronouns that are thus used as subjects, see note on next page; their objective cases are shown in the paradigm of the pronouns. Each tense may thus be declined in full, as in English, by using in succession the pronouns of the first, second, and third persons as the subject of the verb. The shades of meaning conveyed by the tenses are given in the paradigm above, and are applicable to all verbs. The numbers, affixed to the various tenses in the declension of the verbs, correspond with the numbers on that paradigm of tenses, and the *T.* stands for Tense.—Ed.]

DECLENSION OF THE SUBSTANTIVE VERB.

Kakilliko, 'to be,' 'to exist,' 'to remain.'

Example of the Declension of a Verb in the Present Tense of the Indicative Mood.

Any Tense may be declined in full in a similar manner.

<i>T. 1. Sing.</i>	Unnibo† bag* ká-tán,	I am here.
	" bi "	Thou art here.
	" noa "	He is here.
<i>Dual.</i>	" bali* "	We two (<i>inclusive</i>) are here.
	" balinoa "	We two (<i>exclusive</i>) are here.
	" bula "	You two are here.
	" buloara "	They two are here.
<i>Plu.</i>	" géén, "	We are here.
	" nura "	You are here.
	" bara "	They are here.

Reciprocal.

<i>Dual.</i>	Unnibo bali* ka-kill-án,	We two are, or live, here together.
<i>Plu.</i>	" géén* "	We are, or live, here together.

*Or, such other nominative cases of pronouns of the singular, dual, and plural, as the sense may require; e.g., for the *sing.*, bang, I; bi, thou; noa, he; bountoa, she; ta, it; ngali, this (here); ngala, that (near me); ngalooa, that (near you); for the *dual*, bali, thou and I; bali noa, he and I; bali bountoa, she and I; bula, ye two; buloara, they two; for the *plu.*, ngéén, we; núra, you; bara, they.

†*Lit.*, this-self-same-place I am

INDICATIVE MOOD.

<i>T. 1.</i>	*Bag ká-tán	<i>T. 6.</i>	*Bag ka-kulla-ta
4.	" ka-kulla	8.	" ka-kín
5.	" ka-kéún	9.	" ká-nún.

Aorist participle—kán; as, kinta kán bag, 'afraid being I.'

[*Throughout the verb 'to be,' both in this Declarative form and in the Permissive, a predicative adverb, 'unnibo,' or any other suitable word, may be inserted here in all the tenses.—Ed.]

PARTICIPLES.

<i>T. 1.</i>	Bag ka-killín	<i>T. 6.</i>	Bag ka-killi-ela-ta
2.	" ka-killi-kéún	7.	" ka-killi-kolag
4.	" ka-tala	8.	" ka-killi-kín
	<i>T. 9.</i>		Bag ka-killi-nún.

Continuative.

<i>T. 1.</i>	Bag ka-killi-lín	<i>T. 3.</i>	Bag ka-killi-li-ela.
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Reflexive.

<i>T. 1.</i>	Kán bag bo.
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Reciprocal.

<i>T. 1.</i>	Bali ka-kill-án*	<i>T. 6.</i>	Bali ka-kill-ala-ta
4.	" ka-kill-ala	7.	" ka-kill-ai-kolag
5.	" ka-kill-ai-kéún	8.	" ka-kill-ai-kín
	<i>T. 9.</i>		Bali ka-killá-nún.

* = 'We two are living together, the one with the other, now.'

SUBJUNCTIVE MOOD.

1. *The construct verb, denoting purpose.*

T. 10.

Ka-killi-ko, 'to be, exist, remain.'
Ka-killi-koa, 'to continue to be or live.'
Ka-kill-ai-koa, 'to live one with another.'

2. *The construct verb, denoting the immediate purpose of the action in the preceding clause; when no clause precedes, the form of the verb denotes a wish.*

T. 10. Ka-uwil-koa bag, 'that I may or might be,' 'I wish to be.'

Iteration.

<i>T. 1.</i>	Ka-téa-kán bag	<i>T. 9.</i>	Ka-téa-ká-nún bag
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Imminence.

<i>T. 9.</i>	Ka-téa-kún-koa bag.
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Contemporary circumstance.

<i>T. 1.</i>	Ká-tán bag ba*	<i>T. 3.</i>	Ka-killi-ela bag ba
	<i>T. 9.</i>		Ká-nún bag ba.

*The whole of the indicative mood may be thus declined with *ba*.

Implied negation of actual becoming.

<i>T. 10a.</i>	Ká-mai ga bag
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Implied negation of entity or being.

<i>T. 10b.</i>	Ka-pa bag ba	<i>T. 10c.</i>	Ka-pa-ta bag ba
	<i>T. 10d.</i>		Keawarán* bag ka-pa

*Keawarán is a negative.

IMPERATIVE MOOD.

Ká-uwa bi, 'be thou.'
Ka-kill-ía bi, 'continue thou to be, live, remain.'
Ká-uwa bi gíntoa bo, 'be thou thyself.'
Ká-killá bula (dual and plural only), 'be ye two.'
Ka-téa-ka bi, 'be thou again.'

PERMISSIVE FORM OF THE VERB 'KAKILLIKO.'

Ka-mun-billiko 'to permit to be, exist, remain.'

INDICATIVE MOOD.

T. 1. Ká-mún-bin	bón bag*	T. 6. Ká-mún-bin-bia-ta	bón bag
4. " -bin-bia	" "	8. " -bi-kín	" "
5. " -bi-kéún	" "	9. " -bi-nún	" "

* = 'I permit him to be.'

PARTICIPLES.

T. 1. Ká-mún-bill-ín	T. 6. Ká-mún-billi-ela-ta
3. " -billi-ela	7. " -kolág
4. " -bi-ala	8. " -kín
5. " -billi-kéún	9. " -nún.

Reciprocal.

T. 1. Ká-mún-bill-án	†	T. 6. Ká-mún-bill-ala-ta	†
4. " -bill-ala	" "	7. " -bill-ai-kolág	" "
5. " -bill-ai-kéún	" "	8. " -bill-ai-kín	" "

T. 9. Ká-mún-billá-nún bulun bag.

† Here insert in each tense 'bulun bang' or any other suitable words, as subject and personal object. T. 1. is equivalent to 'I permit them to live together.'

SUBJUNCTIVE MOOD.

1. To express purpose.

T. 10. Ká-mún-billá-ko,	'to permit to be'.
" -billá-koa,	'to permit to be together,
	the one with the other'.

2. To express immediate purpose.

T. 10. Ká-mún-bin-uwil-koa,	'that ... may or might permit to be together.'
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Iteration.

T. 1. Ká-mún-béa-kán	bón bag	T. 9. Ká-mún-béa-ká-nún	bón bag*
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* = 'I shall again permit him to be.'

Imminence.

T. 9. Ká-mún-béa-kún-koa	biloa, †	'lest he permit thee to be.'
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Contemporary circumstance.

T. 1. Ká-mún-bin	bón bag	ba	T. 3. Ká-mún-billi-ela	binug†	ba
			T. 9. Ká-mún-bi-nún	bitia†	ba

† For banung, biloa, bitia, binung, see paradigm of Pronouns.

Implied negation of actual becoming.

T. 10 a. Ká-mai-gi bón bag

Implied negation of entity or being.

T. 10 b. Ká-mún-bi-pa bag ba

T. 10 c. Ká-mún-bi-pa-ta bag ba

T. 10 d. Keawarán* bag mún-bi-pa

* Keawarán is a negative.

IMPERATIVE MOOD.

Ká-mún-billa	*	'permit * to'
Ká-mún-billa	"	'permit ,, self to continue to'
Ká-mún-béa-ka	"	'permit ,, again to'

* Insert here the pronoun in the Acc.

DECLENSION OF TRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO STRIKE.'

Bun-killi-ko, 'to strike'.

EXAMPLES OF THE DECLENSION OF THE TENSES OF THE INDICATIVE MOOD.

T. 1. Sing.,	Búntán bag, †	Dual,	Búntán bali, †
	Plu.,	Búntán g'éen, †	
	Conjoined Dual,	Búntán banug, †	

† Or any other suitable pronoun as a subject. The personal object must be placed after the verb, but the neuter object after the subject.

INDICATIVE MOOD.

T. 1. Búntán	bón bag*	T. 6. Bún-kulla-ta	bón bag
4. Bún-killi	" "	8. " -kín	bón bag
5. " -kéún	" "	9. " -nún	" "

PARTICIPLES.

T. 1. Bún-killín	bón bag	T. 6. Bún-killi-ela-ta	bón bag
2. " -killi-kéún	" "	7. " " -kolág	" "
3. " -killi-ela	" "	8. " " -kín	" "
4. " -tala	" "	9. " " -nún	" "

Continuative.

T. 1. Bún-killi-lín	bón bag*	T. 3. Bún-killi-li-ela	bón bag
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* = 'I am striking with many blows, now.'

Reflexive.

T. 5. Bún-kill-éún	bag,	'I have struck myself.'
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Reciprocal.

- T. 1. Bún-killán bali T. 6. Bún-kill-ala-ta bali
 4. " -kill-ala " 7. " -kill-ai-kolag "
 5. " -kill-ai-kéun " 8. " -kill-ai-kín "

T. 9. Bún-killá-nún bali

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10.

Bún-killi-ko, 'to strike,' 'for the purpose of striking.'
 Bún-killi-koa, 'to strike continually,' 'to beat,' 'to thrash.'
 Bún-kill-ai-koa, 'to strike each one the other,' 'to fight.'

2. *To express immediate purpose.*

T. 10. Bún-wil or bú-wil-koa bón bag, 'that I might strike him.'

3. *Iteration.*

T. 1. Bún-téa-kán bón bag T. 9. Bún-téa-ká-nún bag

4. *Imminence.*

T. 9. Bún-téa-kún-koa bón bag

5. *Contemporary circumstance.*

T. 1. Bún-tán bón bag ba T. 3. Bún-killi-ela bón noa ba

T. 9. Bún-nún bón bag ba

6. *Implied negation of actual effect.*

T. 10a. Búm-mai ga bón bag

7. *Implied negation of action or entity.*

T. 10b. Búm-pa bón bag ba T. 10c. Búm-pa-ta bón bag ba

T. 10d. Keawarán bón bag búm-pa

IMPERATIVE MOOD.

Bú-wa bi, 'strike thou'; búwa-búwa bi, 'continue thou to strike.'
 Bún-killá bula, 'strike on, ye two, the one with the other.'
 Bún-kill-ia, 'strike on,' 'be striking self.'
 Bún-téa-ka bi, 'strike again'; bún-kéa, 'strike instantly.'

NOTE.—This imperative, if written in full, with a subject and an object, would be:—

Bú-wa bi (or bula, or nura) tia; instead of tia, any other object may be used; such as, unni, 'this,' unnoa, 'that,' and the accusative cases of all the pronouns.

Continuative.

Bún-killi-lía bi (bula, nura) tia, &c., as above.

Reflexive.

Bún-kill-ia bi kotti,

'strike thou thine own self.'

Emphatic.

Bu-wa bi gintoa,

'strike thou thyself.'

Reciprocal.

Bún-killá bula

'strike ye two, the one the other.'

PERMISSIVE FORM OF THE VERB 'TO STRIKE.'

Búm-mara-bun-billiko 'to permit (some other) to strike.'

EXAMPLE OF THE DECLENSION OF THE TENSES.

1. *Form to be used for the Active Voice.*

INDICATIVE MOOD.

T. 1. *Sing.* Búm-mún-bin bi† tia,† 'thou permittest me to strike,'
 or 'I am permitted to strike.'

IMPERATIVE MOOD.

1. *Present*; 2. *Continuative*; 3. *Reflexive*; 4. *Emphatic*;
 5. *Reciprocal.*

1. Búm-mún-billa bi† tia,† 'permit thou me to strike,'
 or 'let me strike.'
 2. " -billi-lía bi tia 'permit me to continue in striking.'
 3. " -bill-ía bi kotti, 'permit thyself to strike thine own self.'
 4. " -billa bi gintoa bón, 'do thou thyself permit him to strike.'
 5. " -billa bula, 'permit ye two, the one the other, to strike one another.'

2. *Form to be used for the Passive Voice.*

INDICATIVE MOOD.

1. *Present*; 2. *Continuative*; 3. *Reflexive*; 4. *Reciprocal.*

1. Búm-mara-bún-bin bi† tia,† 'thou permittest (any one) to strike me,' or 'I am permitted to be struck.'
 2. " bún-billi-lía, 'continue thou to permit (any one) to be struck.'
 3. " bún-bill-ía tia 'I myself permit myself to be struck.'
 4. " bún-billa bulun, 'permit, the one the other, to be struck.'

† Any other suitable pronouns may be placed here.

Declension of this Verb,

when it is used so as to have the meaning of a passive voice.

INDICATIVE MOOD.

- T. 1. Búm-mara-bùn-bin bón bağ T. 4. Búm-mara-bùn-bía bón bağ
T. 9. Búm-mara-bùn-bi-nùn bón bağ

PARTICIPLES.

- T. 1. Búm-mara-bùn-bill-in T. 4. Búm-mara-bùn-bi-ala
T. 9. Búm-mara-bùn-billí-nùn

Reciprocal.

- T. 1. Búm-mara-bùn-billán T. 4. Búm-mara-bùn-bill-ala
T. 9. Búm-mara-bùn-billá-nùn

SUBJUNCTIVE MOOD.

T. 10.

- Búm-mara-bùn-billi-ko, 'to permit (somebody) to be struck.'
 ,, -bùn-bill-ai-koa, 'to permit the one to be struck by the other.'
 ,, -bùn-bi-uwil-koa, 'that...might permit...to be struck.'
 ,, -bùn-bia-kùn-koa, 'lest (somebody) should be permitted to be struck.'
 ,, -bùn-bi-rùn bón bağ ba, 'when I permit (any person) to be struck.'
 ,, -bùn-bai-ğa bón bağ, 'I had almost permitted him to be struck.'
 ,, -bùn-bi-pa bón bağ ba, 'had I permitted him to be struck.'

IMPERATIVE MOOD.

Búm-mara-bùn-billa bi tia.

DECLENSION OF THE VERB 'TO MAKE.'

Umulliko, 'to do,' personally, 'to make,' 'to create.'

INDICATIVE MOOD.

- T. 1. Umán bağ unni T. 6. Umá-ta bağ unni
4. Umá " 8. Uma-kín "
5. Uma-kéùn " 9. Umá-nùn "

PARTICIPLES.

- T. 1. Umull-in bağ unni T. 4. Umala bağ unni
2. Umulli-kéùn " 6. Umulli-ela-ta "
3. Umulli-ela " 7. Umulli-kolağ "
T. 9. Umulli-nùn bağ unni

Continuative.

- T. 1. Umulli-lin bağ unni T. 3. Umulli-li-ela bağ unni

Reflexive.

- T. 5. Umull-éùn bağ unni

Reciprocal.

- T. 1. Umull-án bali unni T. 6. Umull-ala-ta bali unni
4. Umull-ala " " 7. Umull-ai-kolağ " "
5. Umull-ai-kéùn " " 8. Umull-ai-kin " "
T. 9. Umullá-nùn bali unni

SUBJUNCTIVE MOOD.

1. To express purpose.

T. 10.

- Umulli-ko, 'to do, make, create.'
Umulli-koa, 'to continue to do.'
Umull-ai-koa, 'to do reciprocally.'

2. To express immediate purpose.

- T. 10. Uma-uwil-koa bağ unni, 'that I may or might make this.'

Iteration.

- T. 1. Uméa kán bağ unni T. 9. Uméa lá-nùn bağ unni

Imminence.

- T. 9. Uméa kùn koa bağ unni

Contemporary circumstance.

- T. 1. Umán bağ ba unni T. 3. Umulli-ela bağ ba unni
T. 9. Umá-nùn noa bağ unni

Implied negation of actual effect.

- T. 10a. Umai-ğa bağ unni

Implied negation of action or entity.

- T. 10b. Uma-pa bağ unni T. 10c. Uma-pa-ta bağ unni
T. 10d. Keawarán bağ uma-pa unni

IMPERATIVE MOOD.

Umulla bi, 'make thou.'
 Umáu-umulla bi, (reduplication) 'make thou diligently.'
 Umullá bula, 'make ye two' (reciprocally).
 Umull-ia bi, 'make thou thyself' (reflexive).
 Uméa-ka, 'make again'; uma-kéa, 'make instantly.'
 Uma-bún-billa bón unni, 'permit him to make this.'
 Umara-bún-billa unni, 'permit this to be made.'

DECLENSION OF THE VERB 'TO DO,' 'TO PERFORM.'

Upulliko 'to do,' 'to perform,' 'to use in action.'

INDICATIVE MOOD.

T. 1. Upán bag gali ko T. 4. Upá bag gali ko
 T. 9. Upá-nún bag gali ko.

PARTICIPLES.

T. 1. Upullín bag gali ko T. 4. Upala bag gali ko
 3. Upulli-ela " " " 7. Upulli-kolag " " "
 T. 9. Upulli-nún bag gali ko

Continuative.

T. 1. Upulli-lín bag gali ko T. 3. Upulli-li-ela bag gali ko

Reflexive.

T. 5. Upull-éun bag gali ko

Reciprocal.

T. 1. Upull-án bali gali ko

SUBJUNCTIVE MOOD.

T. 10.

Upulli-ko, 'to do, to use in action.'
 Upulli-koa, 'to continue to do,' as, 'to work with.'
 Upan-uwil-koa bag, 'that I might do.'
 Upéa-kún-koa bag, 'lest I should do.'
 Upá-nún bi ba, 'when thou doest,' or 'if thou do.'
 Upai-ga bag, 'I had almost done.'
 Upa-pa bag ba, 'had I done,' or 'if I had done.'

IMPERATIVE MOOD.

Upulla, 'do,' 'use' in action.

DECLENSION OF THE VERB 'TO BREAK'
by personal agency.

Tiir-bung-gulliko, 'to break' by personal agency,
not by instrumental means.

INDICATIVE MOOD.

T. 1. Tiir-bug-gán bag unni T. 4. Tiir-bug-ga bag unni
 T. 9. Tiir-bug-gá-nún bag unni

PARTICIPLES.

T. 1. Tiir-bug-gullín bag † T. 4. Tiir-bug-galla bag †
 3. Tiir-bug-gulli-ela " " 7. Tiir-bug-gulli-kolag " "
 T. 9. Tiir-bug-gulli-nún bag unni

† Here insert 'unni' or any other neuter object.

Continuative.

T. 1. Tiir-bug-gulli-lín bag T. 3. Tiir-bug-gulli-li-ela bag †

Reflexive.

T. 5. Tiir-bug-gull-éun bag unni

Reciprocal.

T. 1. Tiir-bug-gull-án bali unni

SUBJUNCTIVE MOOD.

T. 10.

Tiir-bug-gulli-ko, 'to break' (something).
 Tiir-bug-ga-uwil-koa, 'that ... may or might break.'
 Tiir-bug-géa-kún-koa, 'lest ... should break.'
 Tiir-bug-ga-nún bag ba, 'when I break,' or 'if I break.'
 Tiir-bug-gai-ga bag, 'I had almost broken.'
 Tiir-bug-ga-pa bag ba, 'had I broken,' or 'if I had broken.'

DECLENSION OF THE VERB 'TO BREAK'
by instrumental agency.

Tiirburrilliko, 'to break' by instrumental, not by personal,
agency.

INDICATIVE MOOD.

T. 1. Tiir-bur-rín bag unni T. 4. Tiir-bur-réa bag unni
 T. 9. Tiir-bur-ri-nún bag unni

PARTICIPLES.

- T. 1. Tiir-bur-rill-ín bağ † T. 4. Tiir-bur-rala bağ †
 3. „ -bur-rilli-ela „ „ 7. Tiir-bur-rilli-kolağ „ „
 T. 9. Tiir-bur-rilli-nún bağ unni

Continuative.

- T. 1. Tiir-bur-rilli-lín bağ † T. 3. Tiir-bur-rilli-li-ela bağ †
 † Here insert 'unni' or any other neuter object.

Reflexive.

- T. 2. Tiir-bur-rill-éún bağ unni

Reciprocal.

- T. 1. Tiir-bur-rill-án bali unni

SUBJUNCTIVE MOOD.

T. 10.

- Tiir-bur-rilli-ko, 'to break' by means of some instrument.
 Tiir-burr-uwil-koa, 'that... may or might break.'
 Tiir-bur-réa-kún-koa, 'lest ... should break.'
 Tiir-bur-ri-nún bağ ba, 'when I break', or 'if I break.'
 Tiir-bur-ri-pa bağ ba, 'had I broken', or 'if I had broken.'

DECLENSION OF THE VERB 'TO SPEAK,' 'TO TELL.'

Wiyelliko, 'to speak, say, talk, converse, communicate.'

INDICATIVE MOOD.

- T. 1. Wiyán bón bağ* T. 6. Wiya-ta bón bağ
 4. Wiyá „ „ 8. Wiyá-kín „ „
 5. Wiyá-kéún „ „ 9. Wiyá-nún „ „

* = 'I tell him.'

PARTICIPLES.

- T. 1. Wiyellín bón bağ T. 6. Wiyelli-ela-ta bón bağ
 2. Wiyelli-kéún „ „ 7. Wiyelli-kolağ „ „
 3. Wiyelli-ela „ „ 8. Wiyelli-kín „ „
 4. Wiyala „ „ 9. Wiyelli-nún „ „

Continuative.

- T. 1. Wiyelli-lín T. 3. Wiyelli-li-ela

Reflexive.

- T. 5. Wiyel-léún bağ = 'I talked to myself.'

Reciprocal.

- T. 1. Wiyell-án bara* T. 6. Wiyell-ala-ta bara
 4. Wiyell-ala „ 7. Wiyell-ai-kolağ „
 5. Wiyell-ai-kéún „ 8. Wiyell-ai-kín „
 T. 9. Wiyella-nún bara

* = 'They say to one another.'

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10.

- Wiyelli-ko, 'to tell, say.'
 Wiyelli-koa, 'to continue to tell or preach.'
 Wiyell-ai-koa (reciprocal), 'to talk,
 the one with the other.'

2. *To express immediate purpose.*

- T. 10. Wiyán-uwil-koa bağ

Iteration.

- T. 1. Wiyéa kán bağ T. 9. Wiyéa ká-nún bağ

Imminence.

- T. 10. Wiyéa kún-koa bağ

Contemporary circumstance.

- T. 1. Wiyán noa ba T. 3. Wiyelli-ela noa ba
 T. 9. Wiyá-nún noa ba

Implied negation of actual effect.

- T. 10a. Wiyai-ğa bón bağ

Implied negation of action or entity.

- T. 10b. Wiyá-pa bón bağ ba T. 10c. Wiyá-pa-ta bón bağ
 T. 10d. Keawarán† bón bağ wiyá-pa
 † Keawaran is the negative.

IMPERATIVE MOOD.

- Wiyá, 'say, will you?' (interrogative).
 Wiyella, 'speak, tell.'
 Wiyá-wiyella (reduplication), 'speak! be quick!'
 Wiyella, 'speak' reciprocally.
 Wiyell-ia, 'continue to ask.'
 Wiyá-wiyall-ia, 'ask urgently.'
 Wiyéa-ka, 'tell again,' 'repeat.'
 Wiyá-kéa, 'speak presently.'
 Wiyá-bún-billa bón, 'permit him to speak.'

DECLENSION OF INTRANSITIVE VERBS.

DECLENSION OF THE VERB 'TO GO.'

Uwolliko, 'to go, come, walk, tend, move.'

INDICATIVE MOOD.

- T. 1. Uwán bağ T. 4. Uwá bağ
T. 9. Uwá-nún bağ

Participle.

- T. 1. Uwoll-ín bağ T. 4. Uwala bağ
3. Uwoll-ela bağ 9. Uwoll-nún bağ

Continuative.

- T. 1. Uwoll-lín bağ T. 3. Uwoll-li-ela bağ

Reflexive.

- T. 5. Uwoll-éún bağ

Reciprocal.

- T. 1. Uwoll-án bara T. 4. Uwoll-ala bara
T. 9. Uwoll-nún bara

SUBJUNCTIVE MOOD.

T. 10.

- Uwoll-ko, 'to come,' 'to go away' (according to the meaning of the adverb with it).
Uwa-uwil-koa, 'that I may or might come or go.'
Uwéa-kún-koa, 'lest . . . should come or go.'
Uwá-nún bağ ba, 'when I go or come.'
Uwai-ğa bağ ba, 'I had almost come or gone.'
Uwa-pa bağ ba, 'had I come or gone.'

IMPERATIVE MOOD.

- Tanan uwolla, 'come hither.'
Waita uwolla, 'go away.'
Wolla-wolla, 'come or go quickly.'
Uwollá, 'depart each.'
Uwoll-ía, 'come or go' (of self).
Uwéa-ka, 'come or go.'
Uwa-bún-billa, 'permit to come or go.'
Uwa-kéa, 'come or go,' *sc.*, in the morning.

DECLENSION OF THE VERB 'TO BREAK.'

Tiirkulliko, 'to break' spontaneously.

PARTICIPLES.

Tiir rán unni, 'this is broken' spontaneously.

- T. 1. Tiir-kull-ín unni T. 5. Tiir-kull-éún unni
2. „ -kull-kéún unni 6. „ -kull-ela-ta unni.
3. „ -kull-ela unni 7. „ -kull-kolağ unni
4. „ -kull-ala unni 8. „ -kull-kín unni
T. 9. Tiir-kull-nún unni

Continuative.

- T. 1. Tiir-kull-lín unni T. 3. Tiir-kull-li-ela unni

SUBJUNCTIVE MOOD.

T. 10.

- Tiir-kull-ko, 'to break of its own accord.'
Tiir-kull-koa unni, 'that this may or might break.'
Tiir-kull-éa-kún-koa, 'lest . . . should break.'
Tiir-kull-nún unnibo, 'when or if this breaks.'
Tiir-ka-ğa-léún unni, 'this had almost broken.'
Tiir-kull-ba-pa unni, 'had this broken.'

IMPERATIVE MOOD.

- Tiir-kull-ía unni, 'I wish this to break of itself.'
Tiir-kull-éa-ka unni, 'I wish this to break of itself again.'
Kamúnbilla unni tiir-kull-koa, 'let this break spontaneously.'

DECLENSION OF THE VERB, 'TO DIE.'

Tetti bulliko, 'to be in the act of dying,' 'to die'.

INDICATIVE MOOD.

- T. 1. Tetti bán noa T. 6. Tetti ba-ta noa
4. „ ba noa 8. „ ba-kín noa
5. „ ba-kéún noa 9. „ bá-nún noa

PARTICIPLES.

- T. 1. Tetti bullín noa T. 4. Tetti bala noa
2. „ bulli-kéún noa 7. „ bulli-kín noa
3. „ bulli-ela noa 9. „ bulli-nún noa

Continuative.

- T. 1. Tetti bulli-lín noa T. 3. Tetti bulli-li-ela noa

SUBJUNCTIVE MOOD.

T. 10.

Tetti bulli-ko, 'to die.'
 Tetti ba-uwil-koa noa, 'in order that he might die.'
 Tetti béa-kún-koa noa, 'lest he should die.'
 Tetti lá-nún noa ba, 'when he dies,' 'if he should die.'
 Tetti bai-ga noa, 'he had almost died.'
 Tetti ba-pa noa, 'had he died,' 'if he had died.'

IMPERATIVE MOOD.

Tetti ba-uwa, 'proceed to die' (optatively).
 Tetti bún-billa bón, 'permit him to die.'
 Tetti béa-ka, 'die again.'

PARTICLES used instead of the VERB 'TO BE.'

1. *The verb, with a substantive attribute:* ta, 'it is'; tararán, 'it is not.'
2. *The verb, with an adjective attribute:* lág, 'it is'; kora lág, 'it is not.'
3. *The verb, with a personal attribute:* (1) bo, is 'self'; (2) gali, 'this' is the agent who.

Examples of 1, 2, and 3:—

Unni bo bag, 'this is I' (the subject of the verb); gatoa bo unni, 'this is I myself (the personal agent), who' . . . ; unni ta, 'this is' (the subject); unni bo ta, 'this is itself' (the subject); gali noa wiya, 'this is he who spoke.'

Pulli, 'salt' (a *subst.*); pulli ta, 'it is salt' (a *subst.*); pulli lág, 'it is salt' (an *adj.*); pulli kora lág, 'it is not salt' (an *adj.*); tararán* pulli korien, 'it is not salt' (a *subst.*)

* There are two negatives here, as usual, but the former of them may be omitted.

4. *The verb, with an attribute of manner:* yanti, 'it is so'; yanti bo ta, 'it is so itself'; *imperative:* yanóa, 'let be as it is'; ya-ai (used negatively), 'let it not be so.'

Example:—

Yaai, búnki yikora, 'let it not be so, strike not.'

5. *The verb, expressing tendency:* wal, 'is,' 'shall,' 'will' (denoting tendency of the mind or thing); *imperative:* wiya, 'say,' 'declare what you wish.'

Examples:—

Tiir wal unni, 'this is broken'; wiya, unni mur-rárag, 'say, is this good?'

6. *The verb, expressing being or existence:* ke, 'be,' 'is.'

Example:—

Minarig ke unni? 'what (thing) is this?'

[NOTE.—I am not sure that all these particles are used as substitutes for the verb 'to be.'—ED.]

THE VERB used NEGATIVELY.

INDICATIVE MOOD.

Affirmatively.

Negatively.

- | | |
|-------------------------------|---------------------------------|
| T. 1. Kaúwá, bún-tan bón bag. | Keawarán, bón bag bún korien. |
| 'Yes, I strike him.' | 'No, I strike him not.' |
| 5. Bún-kéun bón bag. | Keawai, bón bag bún-ki-pa. |
| 'I have struck him.' | 'No, I have not struck him.' |
| 6. Bún-kulla bón bag. | Keawarán, bón bag búm-pa. |
| 'I had struck him.' | 'No, I had not struck him.' |
| 8. Bún-kín bón bag. | Keawai, bón bag bún-kín. |
| 'I shall strike him.' | 'No, I shall not strike him.' |
| 9. Bún-nún wal bón bag. | Keawai, wal bón bag bún korien. |
| 'I shall strike him.' | 'No, I shall not strike him.' |

PARTICIPLES.

- T.
- | | |
|-----------------------------|---------------------------------------|
| 1. Bún-kill-ín bón bag. | Keawaran, bón bag bún-killi korien. |
| 'I am striking him.' | 'No, I am not striking him.' |
| 3. Bún-killi-ela bón bag. | Keawaran, bón bag bún-killi kora kal. |
| 'I was striking him.' | 'No, I was not going to strike him.' |
| 9. Bún-killi-nún bón bag. | Keawai, bón bag bún-killi kora ke. |
| 'I am going to strike him.' | 'No, I am not going to strike him.' |

IMPERATIVE MOOD.

Mandatory—

Búwa bón, 'strike him.' Ma, búwa bón, 'do, strike him.'
 Yanoa, bún-ki yikora bón, 'let be, strike him not.'
 Bún-killá, 'strike on,' 'continue to strike.'
 Yanoa, bún-killá-ban kora, 'let be, cease striking.'
 Búm-mara-bún-billa bón, 'permit him to be struck.'
 Yari, bón bi búm-mara-bún-bi yikora, 'hold! let him not be struck.'

Entreaty—

Búm-mún-billa-bón, 'permit him to strike.'
 Yanoa, búm-mún-bi yikora bón, 'let be, permit him not to strike.'

Interrogative—

Minarig-tin binug bún-kulla? 'why did'st thou strike him?'
 Kora koa binug búm-pa? 'why hast thou not struck him?'

Idioms—

Wiwi, 'be quiet,' 'do not what you tend to do.'
 Yaai, 'refrain,' 'do not,' 'cease acting,' 'hold'! 'let not.'
 Yari, yanoa, 'let be,' 'let alone,' 'do not.'

ADVERBS.

THE use of the word determines whether it should be called a noun, an adjective, or an adverb. A word used with the particle of agency would be considered a noun; but the same word, if attached to a noun, would be an adjective; used with a verb, it would be an adverb; as, pórrol, 'heavy'; pórrol ta unni, 'this is heavy'; pórrol noa wiyán, 'he speaks heavily.' Adverbs are classed in the following manner:—

1. *Of Number.*

Wakál bo ta, 'once only.' Bulóara bo ta, 'twice only.'
 Ngóro bo ta, 'thrice only.'

2. *Of Order.*

Bonén, 'the first to be done.' Kurri-kurri, 'the beginning, the first.'
 Gánka, 'the first,' or 'before.' Willúg, 'the last,' or 'behind.'

3. *Of Place.*

Unti, 'here.' Bará-kolág, 'downwards.'
 Unnúg, 'there.' Muriug-kolág, 'forwards.'
 Wonnúg? 'where?' Willúg-kolág, 'backwards.'
 Wonta-kolág, 'whither?' Wonta-birug? 'whence? from what place?'
 Unti-kolág, 'hither.' Unta-birug, 'thence.' [time.
 Untoa-kolág, 'thither.' Unti-birug, 'hence'; place or
 Wokka-kolág, 'upwards.'

4. *Of Time.*

Ba, 'when; at the time that'; Keawai-wál, 'never, not at any time'; 'no, never.'
 gai-ya, 'then,' must always Kúm-ba, 'yesterday' (when the verb is in a past tense); 'to-morrow' (when used with a verb in the future tense).
 Bug-gai, 'this present period, now, to-day'; 'the time now passing.' Kúm-ba kén ta, 'the day after to-morrow.'
 Bug-gai-kál, 'of the present period; fresh, new, recently.' Murá-ai, 'sometimes.'
 Gai-ya, 'then, at that time'; it is governed by the particle ba. Murrín-murrín, 'often, repeatedly, frequently.'
 Kabo, 'presently.' Tága, 'before, prior to.'
 Kabo ka ta, 'presently it is,' for 'not yet.' Tanoa-núg bo, 'soon.'
 Toan-ta, 'afterwards.'

Unnúg bo, 'hitherto.' Yakoun-ta? 'at what time? when?'
 Wakál-wakál, 'once-once,'—an idiom for 'seldom.' Yanti-kat-ai, 'hence forward,' 'for ever'; *lit.*, 'thus always.'
 Yaki-ta, 'now'; at the time spoken of. Yuki-ta, 'afterwards.'
 Yaki-ta bo, 'instantly'; at the selfsame moment spoken of. Yuraki, 'long since, formerly, long ago.'

NOTE.—Iteration is expressed by a particular form of the verb; as, Búntéa-kanun, 'will strike again.'

5. *Of Quantity.*

Butti, 'more'; meaning, 'continue the action.' Minnán? 'what quantity? how much? how many?'
 Kauwál-lág, 'largely, much, abundantly.' Tantoa, 'enough, sufficiently.'
 Kirun, 'all.' Waréa-lág, 'little, sparingly.'
 Winta, 'a part, a portion.'

6. *Of Quality or Manner.*

Kára, 'slowly, deliberately.' Pór-ról, 'heavily'; *cf.* pór-ról.
 Kurra-kai, 'quickly'; also equivalent to the phrase 'make haste.' Wir-wir, 'cheerfully, lightly'; *cf.* wir, as a verb, 'to fly like the down of a bird.'
 Wogkál-lág, 'foolishly'; *cf.* wogkál, 'deaf, stupid, foolish.'

7. *Of Doubt.*

Mirka, 'perhaps.' Mirka-ta, 'perhaps so, possibly.'

8. *Of Affirmation.*

E-é, 'yes.' Yanti bo ta, 'yes, just as it is.'
 Kau-wá, 'yea.' Yuna bo ta, 'verily, certainly, really'; *lit.*, 'there it is itself'; *cf.* tokól, 'straight.' itself.'

9. *Of Negation.*

Kea-wai, 'nay.' Ta-rarán, 'it is not,' *sc.*, the thing affirmed.
 Kea-wa-rán, 'no.' Yikora, kora, korien, 'no, not.'

10. *Of Interrogation.*

Kora-koa? 'why not?' Yako-ai? 'how?' meaning 'in what manner?' answer, yanti, 'thus.'
 Minarig-tin? 'why? wherefore?'
 Wonnén? 'how? which way?' answer, gia-kai, 'this way.'

NOTE.—Other modifications will be better understood from the illustrative sentences.

PREPOSITIONS.

Ba, 'of'—denoting possession, when used with the personal pronouns.	Katoa, 'with, in company with,'—not instrumental.
Birug, 'of, out of, from'; opposed to ko-laḡ.	Ko, -lo, -o, -ro, -to,—particles denoting agency or instrumentality.*
Ka, 'in,' or 'at' such a period; as, tarai-ta yellanna-ka, 'in another moon.'	Ko-ba, 'of'—the same as 'ba,' but used only with nouns.
Ka-ba, 'in, on, at'—a place; as, Sydney-ka-ba, 'at Sydney.'	Ko-laḡ, 'to, towards, tendency towards,'—opposed to birug.
Kai,—the same meaning as tin; only this is used to personal pronouns, but 'tin' goes with nouns.	Murrariḡ, 'into.'
Kál, 'part of'; as, unti-kál, 'of this, part of this, hereof.'	Murrug, 'within.'
	Tin, 'from, on account of, for, because of, in consequence of.'
	Warrai, 'outside, without,'—opposed to 'within.'

* Expressed by *with, by, for*, but only when instrumental.

CONJUNCTIONS.

THE idiom of the language is such, that sentences connect with sentences without the aid of conjunctions, the subjunctive mood answering all these purposes. The dual number also does away with the necessity of using connectives to unite two expressions. The following are the principal conjunctions, viz., *gátun*, 'and'; *kulla*, 'because, for'; *gali-tin*, 'therefore, on account of this.' But the particles 'lest,' 'unless,' 'that,' and the disjunctives, are expressed by modifications of the verb in the subjunctive mood, as will be shown in the Illustrative sentences.

INTERJECTIONS.

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

A, 'hearken! lo! behold!'	Katio-katia, of pain, anguish.
Ela-beára, of wonder, surprise, astonishment.	Wau, 'attention!' a call to attend.
Ginoá, of salutation at parting; as, 'farewell.'	Wi-wi, of aversion.
	Yapallun, of sorrow; 'alas!'

CHAPTER IV.

VOCABULARY.

(1) MYTHOLOGY.

Gakón; *kúrima*; *m.*,* bones put through the septum of the nose for ornament.

Górró; *pumeri*; *yonei*, *m.*, varieties of grass-tree. To form the native spears, pieces of the flower-stalks of this are cemented together at the ends by a resinous substance which exudes from the root; they are made from eight to twelve feet long; a piece of hard wood forms the last joint, on which is cemented a splinter of pointed bone, as a barb. A deadly weapon this is; thrown by means of a lever nearly four feet long, cf. '*womára*', which is held in the hand, and on it the poisoned spear.

Koin, **Tippakál**, **Pórrág** are names of an imaginary male being, who has now, and has always had, the appearance of a black; he resides in thick brushes or jungles; he is seen 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 of their ceremonies, as the knocking out of tooth in the mystic ring, or when they are 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 for a time. The shout of the surrounding party often makes him drop his burden; otherwise, he conveys them to his fire-place in the bush, where, close to the fire, he deposits his load. The person carried off tries to cry out, but cannot, feeling almost choked; at daylight **Koin** disappears, and the black finds himself conveyed safely to his own fire-side.

Koyorówén, 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 this he smites and kills the person with one blow, skewers him with the cudgel, carries him off, roasts, and then eats him.

* The *m*, throughout, stands for *meaning*.

† This is a common mode of duelling among the blacks.—ED.

Kurriwilbán, the name of his wife; she has a long horn on each shoulder, growing upwards, with which she pierces the aborigines, and then shakes herself until they are impaled on her shoulders, when she carries them to a deep valley, roasts, and eats her victims. She does not kill the women, for they are always taken by her husband for himself. **Yahó** has, by some means, come to be used by the blacks as a name for this being.

Múrramai, *m.*, 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 he had unrolled 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. The natives swallow any small crystalline particles that crumble off, as a preventive of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate, of a milky hue, semi-pellucid, and it strikes fire. The vein from which it appears to have been broken off is one and a quarter inch thick. A third specimen contained a portion of carnelian partially crystallised, a fragment of chalcedony, and a fragment of a crystal of white quartz.

Murrókun, *m.*, the name of a mysterious magical bone, which is obtained by the **karákáls**, *q.v.* Three of these sleep on the grave of a recently interred corpse; 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 magical power, it is said and believed, they destroy their ill-fated victim, causing the mysterious bone to enter into his body, and so occasion death.

Nauwai, *m.*, a canoe; **pupa**, *m.*, bark, a canoe. The canoes are made of one sheet of bark, taken whole from the tree and softened with fire, and then tied up in a folded point at each end. A quantity of earth forms a hearth, on which the natives roast their bait and fish, when fishing.

Nug-gún, *m.*, a song. There are poets among the tribes, who compose songs; these are sung and danced to by their own tribe in the first place, after which other tribes learn the song and dance; and so the thing itinerates from tribe to tribe throughout the country, until, from change of dialect, the very words are not understood correctly by distant blacks.

Pórobug, the name of a mystic ring, in which certain ceremonies of initiation are performed; from **pór**, 'to drop down, to be born.'

Puntimái, *m.*, a messenger, an ambassador. These men are generally decorated with the down of the swan or of the hawk on their heads, when on an embassy. They arrange the time, place, and manner of preparations for a battle or for the punishing of a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance (*cf.* **nug-gun**). When they travel at night, a fire-stick is always carried by them as a protection against the powers of darkness, the evil spirits, of which they are in continual dread.

Puttikán, another imaginary being, like a horse, having a large mane and a tail sharp like a cutlass; whenever he meets the blacks, they go towards him and draw up their lips to show that the tooth is knocked out*; then he will not injure them; but should the tooth be still there, he runs after them, and kills and eats them. He does not walk, but bounds like a kangaroo, and the noise of his leaps on the ground is as the report of a gun; he calls out as he advances, '**Pirrológ**, **Pirrológ**.'

Tilmún, *m.*, a small bird of the size of a thrush. It is supposed by the women to be the first maker of women; or to be a woman transformed after death into the bird; it runs up trees like a woodpecker. These birds are held in veneration by the women only. The bat, **kolug-kolug**, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.

Tippakalin, **Mailkun**, and **Bimpóin**, are names of the wife of **Koin**, *q.v.* She is a much more terrific being than her husband; him 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 and drags them beneath the earth, but she spears the children through the temples; she thus kill them, and no one ever sees again those whom she obtains.

Turrama, *m.*, an instrument of war, called by Europeans a 'boomerang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming

* This is a proof that the black man has been duly initiated at the ceremonies of the Bora. See *s.v.* **Yarro**.—Ed.

a curve in its orbit from and to the thrower; to effect this, it is thrown against the wind; but in war it is thrown against the ground; it then rebounds apparently with double violence, and strikes some distant object, and wounds severely with its sharpened extremities.

Yárró, *m.*, an egg. But, used in a mystic sense, to the initiated ones it means 'fire or water.' And by the use of this term in asking for either element, the fraternity can discover themselves to each other. The men, after the tooth is knocked out in the Bora rites, call women **kunnáikará**, and themselves **yirabai**; previous to which the men are styled, **koromun**. The ceremony of initiation takes place every three or four years as young lads arrive at the age of puberty; mystic rings are made in the woods, and numerous ceremonies are gone through before the operation of displacing a tooth from the upper jaw; this is effected by three steady blows with a stout piece of hard wood, in shape like a punch, from the hand of the **karákál**; after that, the youth may seize a woman; he becomes a member of the tribe and engages in their fights.

Yulug, the name of the ring in which the tooth is knocked out. The trees are marked near the ring with rude representation of locusts, serpents, and other things, on the bark; these are chopped with an axe; and copies of the nests of various quadrupeds are formed on the ground near the spot. The celebrants dance for several days every morning and evening, continuing the whole of the night; no women are allowed to join in the ceremony.

(2) GEOGRAPHICAL NAMES.

- Awaba**, Lake Macquarie; the word means 'a plain surface.'
Biwoǵkula, the place of red ti-trees; from **biwoǵ**, 'red ti-tree.'
Boikónúmba, a place of ferns; from **boikón**, 'fern.'
Boun, the site of Wallis's Plains; from a bird of that name.
Búlba, an island; any place surrounded with water.
Bulkára, any mountain; from **bulka**, 'the back' of a man or a beast.
Buttaba, the name of a hill on the margin of the Lake.
Garawántára, any plain, a flat.
Goloyáuwé, a point of land on the south side of the Lake.
Górróinba, the female-emu place; from **górróin**, 'the female emu'; 'the male emu' is **kóǵkoróǵ**, from his cry.
Gurránba, a place of brambles; from **gurrán**, an inferior sort of 'bramble.'
Kaiárába, a place of 'sea-weeds.'
Karakunba, a place of 'swamp-oaks,' which is a species of pine.
Kéel-kéelba, a place of 'grass-tree.'

Kintíirrabín, the name of a small extinct volcano on the sea-coast, near Red Head, north-east of Lake Macquarie.

Koikaligba, a place of brambles; from **koikalig**, a sort of 'bramble,' bearing a berry like a raspberry.

Koiyóǵ, the site of any native camp.

Kona-konaba, the name of the place where the stone called **kona-kona** is found. There are veins in the stone, which contain a yellow substance used for paint in warlike expeditions. It is the name of a large mountain, at the northern extremity of Lake Macquarie.

Kopurraba, the name of the place from which the blacks obtain the **kopurra**, a yellowish earth, which they wet, mould up into balls, and then burn in a strong fire; the fire makes it change into a brilliant red, something like red ochre; the men and women paint themselves with it, after mixing it with the kidney fat of the kangaroo; this paint they use always at their dances.

Kurrá-kurrán, the name of a place in which there is almost a forest of petrifications of wood, of various sizes, extremely well defined. It is in a bay at the north-western 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 who were assembled there; they had gathered themselves together in that spot by command of an immense iguana, which came down from heaven for that purpose; the iguana was angry at their having killed lice by roasting them in the fire; those who had killed the vermin by cracking them, had been previously speared to death by him with a long reed from heaven! At that remote period, the moon was a man named **Póntobug**; and hence the moon is called *he* to the present day; but the sun, being formerly a woman, retains the feminine pronoun *she*. When the iguana saw all the men were killed by the fall of the stone, he ascended up into heaven, where he is supposed to be now.

Kuttai, the site of Sydney Light-house; any peninsula.

Mulubinba, the name of the site of Newcastle, from an indigenous 'fern' named **mulubin**.

Mullug-bula, the name of two upright rocks about nine feet high, springing up from 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 black man. 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 portion of a wharf built by him still exists at this place, which is still called Reid's Mistake; [*i.e.*, in 1834].

Munug-gurraba, the place to which 'sea-snipe' resort.
 Múnukán is the name of a point, under which is a seam of cannel coal, and beneath that is a thick seam of superior common coal, and both jut 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; [*i.e.*, in 1834].
 Nikkinba, a place of coals, from *nikkin*, 'coal.' The whole Lake, twenty-one miles long by eight broad, abounds with coal.
 Niritiba, the name of the island at the entrance of the lake; from *niriti*, the 'mutton bird,' which abounds there.
 Pitoba, a place of pipe clay; from *pito*, 'pipe clay,' which is used at a death by the deceased's relatives to paint their whole body, in token of mourning.
 Puntei, a 'narrow' place; the name of any narrow point of land.
 Purribágba, the 'ant's-nest place'; from within these nests a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called *purribágb*. The ants gather the substance for some unknown purpose.
 Tirabéenba, a tooth-like point of land; from *tira*, 'a tooth.'
 Tulkaba, the soft ti-tree place; from *tulka*, 'ti-tree.'
 Tulkiriba, a place of brambles; from *tulkiri*, 'a bramble.'
 Tumpoaba, a clayey place; from *tumpoa*, 'clay.'
 Wárawállug, the name of a high mountain to the west of Lake Macquarie. This has been partly cleared of timber, by order of the Surveyor-General; as a land-mark it is seen from a considerable distance. The name is derived from *wállug*, the 'human head,' from its appearance.
 Wauwarán, 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 *wauwai*; it frequents the contiguous swamp and kills the aborigines! There is another resort for these fish near an island in Lake Macquarie named *boroyiróg*, from the cliffs of which if stones be thrown down into the sea beneath, the ti-tree bark floats up, and then the monster is seen gradually arising from the deep; if any natives are at hand, he overturns their canoe, swallows the crew alive, and then the entire canoe, after which he descends to his resort in the depths below!
 Yiránálai, the name of a place near Newcastle on the sea beach, beneath a high cliff; it is said that if any persons speak there, the stones fall down from the high arched rocks above; for the crumbling state of these is such that the concussions of air from the voice cause the pieces of the loose rock to come down; this once occurred to myself when I was in company with some blacks here.

(3) COMMON NOUNS.

B.

Baibai, *m.*,* an axe.
 Baiyág-baiyág, *m.*, a butterfly.
 Bato, *m.*, water; *cf.* *gápoi*
 Berabukkán, *m.*, sperm whale; the natives do not eat this; *cf.* *torog-gun*.
 Biggai, *m.*, an elder brother.
 Bintunkin, *m.*, a father.
 Birraba, *m.*, a small shell fish.
 Biyug, *m.*, 'father,' addressive.
 Biyugbai, *m.*, a father.
 Boalug, *m.*, mangrove seed.
 Boarrig, *m.*, misty rain.
 Boata, *m.*, the cat-fish.
 Boawál, *m.*, the curlew.
 Bugkin, *m.*, vermin, as fleas.
 Bukkai, *m.*, the bark of a tree; the skin of animals.
 Bulbug, *m.*, a small species of kangaroo.
 Búnkun, *m.*, a red sea-slug which adheres to the rocks, and is known to Europeans as 'kunjewai.'
 Búrug, *m.*, hair on the head.
 Wúrun, *m.*, hair on the body.
 Kitug, *m.*, the short hair of animals.
 Yirrig, *m.*, the fur of the opossum tribe.
 Buttikág, *m.*, any beast.

G.

Gapál, *m.*, a concubine.
 Gápoi, *gáiyuwa*, *gátóg*, *kullig*, *m.*, names for fresh water; *cf.* *kokoin*, *bato*, and *yarro*.
 Garawan, *m.*, a plain flat place.
 Garóg-garóg, *m.*, a rough place.
 Garo-géen, *m.*, an old woman.
 Garo-mbai, *m.*, an old man.
 Gauwo, *m.*, a sea-gull.

* The *m.*, throughout, stands for *meaning*; it is inserted merely to divide the native word from its signification.—Ed.

K.

Girrinbai, *m.*, first-born female.
 Wúg-gunbai, youngest "
 Golokonug, *m.*, a large kind of schnapper.
 Gorokán, *m.*, the morning dawn
 Guraki, *m.*, one initiated; hence, a wise person.
 Kán; *kurriwirára*, *m.*, a brown diamond snake.
 Maiyá, *m.*, the general name for snakes.
 Kauin, *m.*, a fresh-water eel.
 Karai, *m.*, flesh of any sort, but chiefly of the kangaroo.
 Karákál, *m.*, a wizard, doctor, sorcerer.
 Karoburra, *m.*, a large whiting.
 Karóg-karóg, *m.*, a pelican.
 Kéarapai, *m.*, the white cockatoo.
 Wáilla, *m.*, the black cockatoo; its breeding place is unknown to the blacks.
 Keilai, *m.*, urine.
 Kikoi, *m.*, a native cat; is very destructive to poultry.
 Kinnun, *m.*, the women's nets; used as bags.
 Kipai, *m.*, fat, grease, &c.
 Kira-kira; *kúneta*, *m.*, the male and the female king-parrot.
 Kirika and *korunnág*, *m.*, two kinds of native honey.
 Mipparai, *m.*, the honey-comb.
 Nukku, *m.*, the small stingless bee of this country.
 Mikál, *m.*, the honey in the blossoms of the honey-suckle tree.
 Káraka, *m.*, the honey in the blossom of the grass-tree.

Kirrin, *m.*, pain.
 Kógka, *m.*, a reed.
 Kógoróg, *m.*, an emu; from the noise it makes.
 Koiwon, *m.*, rain.
 Koiyóg, *m.*, a native camp.
 Koiyóg, *m.*, fire.
 Kokabai, *m.*, a wild yam.
 Kokej; wimbi; winnug; *m.*, native vessels made of the bark of trees, and used as baskets or bowls.
 Kokera, *m.*, a native hut.
 Kokoin, *m.*, water; *cf.*, gapoi
 Kókuq, *m.*, frogs; are so called from the noise they make.
 Kómírrá, *m.*, a shadow.
 Konug; kintárig; *m.*, dung.
 Kónug-gai, *m.*, a fool.
 Koreil, *m.*, a shield.
 Koropun, *m.*, fog, mist, haze.
 Korowa-tálág, *m.*, a cuttle fish; *lit.*, 'wave-tongue.'
 Korro, *m.*, the wind-pipe.
 Kotara, *m.*, a club, a waddy.
 Kotumág, *m.*, the land tortoise.
 Kúlai, *m.*, trees, wood, timber.
 Kullára, *m.*, a fish-spear.
 Kullearig, *m.*, the throat.
 Kullig, *m.*, a shell.
 Kulligtiella, *m.*, a knife.
 Kullo, *m.*, the cheeks.
 Kúmára, *m.*, blood.
 Kúmba, *m.*, to-morrow.
 Kumbál, *m.*, a younger brother.
 Kunbul, *m.*, the black swan.
 Kúri, *m.*, man, mankind.
 Kurrábág; murrin; *m.*, the body.
 Kurrábun, *m.*, a murderer.
 Kurraka, *m.*, the mouth.
 Kurrakóg, *m.*, the eldest male.
 Taiyól, *m.*, the youngest male.
 Kurra-koiyóg, *m.*, a shark.
 Kurrug kun; muttura; *m.*, the schnapper.
 Kuttál, *m.*, the smoke of a fire; tobacco; *cf.* poito.
 Koun, *m.*, the mangrove bush.

M.

Makoro, *m.*, the general name for fish.
 Malama, pirig-gun, pinkun, and wóttól, *m.*, lightning.
 Marai, *m.*, the soul, the spirit; 'the same as the wind, we cannot see him,' was the definition given by a black.
 Meini, *m.*, sand-flies.
 Minmai, *m.*, the gigantic lily.
 Miroma, *m.*, a saviour.
 Moani, *m.*, the kangaroo.
 Mokoi, *m.*, mud oysters.
 Molakán, *m.*, the season of the wane of the moon.
 Móto, *m.*, a black-snake.
 Múla, *m.*, a boil.
 Mulo, *m.*, thunder.
 Múmuya, *m.*, a corpse, a ghost.
 Múnbónkán, *m.*, the rock oyster.
 Munni, *m.*, sickness.
 Murabán, *m.*, blossom, flowers.
 Murrakin, *m.*, young maidens.
 Murrin, *m.*, the body.
 Murri-nauwai, *m.*, a ship, boat.

N.

Nukug, *m.*, a woman, women.
 Nulka; anulka; *m.*, iron; this is a kind of iron-stone, which abounds on the sea-coast. There is a vein of iron ore running over coal at the sea entrance of Lake Macquarie.

P.

Paiyabára, *m.*, the large ti-tree.
 Pillapai, *m.*, a valley or hollow.

Pimpi, *m.*, ashes.
 Pippita, *m.*, a small hawk; so called from its cry.
 Pirama and wommarakán, *m.*, a wild duck and drake.
 Piriwai, *m.*, a chief or king.
 Pirrita, *m.*, an oyster which grows on the mangrove tree.
 Pittóg; talowai; *m.*, two kinds of roots of the arum species; the taro of Tahiti.
 Poito, *m.*, the smoke of a fire.
 Póno, *m.*, dust.
 Poribai, *m.*, a husband.
 Porikunbai, *m.*, a wife.
 Porowi, *m.*, an eagle.
 Porun, *m.*, a dream or vision.
 Porun-witilliko, *m.*, to dream.
 Pukko, *m.*, a stone axe.
 Pulli, *m.*, salt.
 Pulli, *m.*, voice, language.
 Puna, *m.*, sea sand.
 Punbuq, *m.*, sea-slug, blubber.
 Punnál, *m.*, the sun.
 Rárai, *m.*, earth, land, the world.
 Purreag, *m.*, day.
 Purramai, *m.*, a cockle.
 Purramaibán, *m.*, an animal like a ferret, but amphibious; it lives on cockles.
 Purrimunkán, *m.*, a sea-salmon.

T.

Taiyol, *m.*, the youngest male.
 Tembiribéen, *m.*, a death adder.
 The aborigines, when bitten, usually suck the wound, as a remedy.
 Tibbin, *m.*, a bird.
 Tibún, *m.*, a bone.
 Tigko, *m.*, a bitch.
 Tirál, *m.*, a bough of a tree.
 Tirriki, *m.*, the flame of fire; the colour red.

Tirril, *m.*, the tick, a venomous insect in this country that enters the skin of young dogs, pigs, lambs, cats, and is fatal, but not to man; it is exactly similar in size and shape to the English tick, but its effects are soon discovered; for the animal becomes paralyzed in its hind quarters, sickness comes on, and death follows in two or three days after the paralysis has taken place.

Tokoi, *m.*, night.
 Topig, *m.*, a mosquito.
 Toróg-gun, *m.*, the black whale; this the blacks eat, whilst the sperm whale is not eaten.
 Tukára, *m.*, winter.
 Tullokán, *m.*, property, riches.
 Tulmun, *m.*, a grave.
 Tulun, *m.*, a mouse.
 Tunkán, *m.*, a mother, a dam.
 Tunug, *m.*, a rock, a stone.
 Tupea-tarawog and ninág, *m.*, names of the flat-head fish.
 Turea, *m.*, a bream-fish.

W.

Wairai, *m.*, the spear for battle, or for hunting.
 Motig, *m.*, the spear for fish.
 Waiyóg, *m.*, a sort of yam.
 Wákun, *m.*, a crow; from its cry, wak-wak-wak.
 Wárikál, *m.*, a dog; the species.
 Wárikál and waiyi, *m.*, the male and female tame dog.
 Yuki and mirri, *m.*, the male and female native dog.
 Murrogkai, *m.*, the wild dog species.
 Waroi, *m.*, the hornet.
 Waropára, *m.*, the honeysuckle.

Willai, <i>m.</i> , an opossum.	Wúggurrabula, <i>m.</i> , ye two lads.
Wimbi, <i>m.</i> , a bowl; generally made from the knot of a tree.	Wunál, <i>m.</i> , summer.
Wippi <i>or</i> wibbi, <i>m.</i> , the wind.	Wurunkán, <i>m.</i> , flies.
Wirripág, <i>m.</i> , the large eagle-hawk, which devours young kangaroos, lambs, &c.	
Woiyo, <i>m.</i> , grass.	
Wombál, <i>m.</i> , the sea-beach.	Yapug, <i>m.</i> , a path, a broad way.
Wommára, <i>m.</i> , the instrument used as a lever for throwing the spear; <i>cf.</i> gorro.	Yarea, <i>m.</i> , the evening.
Wonnai, <i>m.</i> , a child, children.	Yareil <i>and</i> yurá, <i>m.</i> , the clouds.
Woropil, <i>m.</i> , a blanket, clothes.	Yilén, <i>m.</i> , bait.
Worowai, <i>m.</i> , a battle, a fight.	Yinál, <i>m.</i> , a son.
Worowán, <i>m.</i> , a kangaroo-skin cloak.	Yinálkun, <i>m.</i> , a daughter.
Wattawán, <i>m.</i> , a large mullet.	Yirra, <i>m.</i> , a wooden sword.
Wúggurrapin, <i>m.</i> , young lads.	Yirrig, <i>m.</i> , a quill, a pen.
	Yulo, <i>m.</i> , a footstep, a track.
	Yunug, <i>m.</i> , a turtle.
	Yuroin, <i>m.</i> , a bream-fish.

Y.

(4) PARTS OF THE-BODY.

The Head.

Kittug, <i>m.</i> , the hair of the head.	Kullo, <i>m.</i> , the cheeks.
Wallug, <i>m.</i> , the head.	Tumbiri; willig; <i>m.</i> , the lips.
Káppára, <i>m.</i> , the skull.	Kurráka, <i>m.</i> , the mouth.
Kúmborokán, <i>m.</i> , the brain.	Gunturra; tirra; <i>m.</i> , the teeth.
Yintirri; golo; <i>m.</i> , the forehead.	Tállág, <i>m.</i> , the tongue.
Tukkál, <i>m.</i> , the temples.	Wattán, <i>m.</i> , the chin.
Guréug; turrákurri; <i>m.</i> , the ear.	Yarrei, <i>m.</i> , the beard.
Yulkára, <i>m.</i> , the eye-brows.	Untág, <i>m.</i> , the lower jaw.
Woipin, <i>m.</i> , the eye-lashes.	Kulleug, <i>m.</i> , the neck; it is also called 'wuroka.'
Gaikug; porowug; <i>m.</i> , the eye.	Kullearié, <i>m.</i> , the throat.
Tarkin; goara; <i>m.</i> , the face.	Koro, <i>m.</i> , the windpipe.
Nukoro, <i>m.</i> , the nose.	

The Trunk.

Kurrabág, <i>m.</i> , the body.	Mirrug, <i>m.</i> , the shoulder.
Murrin, <i>m.</i> , the body.	Kopa, <i>m.</i> , the upper arm.
Múmurrukun } <i>m.</i> , the collar-	Turrug, <i>m.</i> , the lower arm.
Milka-milka, } bone.	Guna, <i>m.</i> , the elbow.

The Hands and Feet.

Máttára, <i>m.</i> , the hand.	Númba, <i>m.</i> , the first finger.
Tunkánbéen, <i>m.</i> , the thumb;	Purrokulkun, <i>m.</i> , the second ,,
lit., the mother <i>or</i> dam.	Kotán, <i>m.</i> , the third ,,

Garákonbi, <i>m.</i> , the little finger.	Gapug, <i>m.</i> , the nipple.
Tirri; tirreil; <i>m.</i> , the nails of the fingers and toes.	Wapára, <i>m.</i> , the chest, breasts.
Wará, <i>m.</i> , the palm of the hand; <i>cf.</i> warapal, <i>m.</i> , level, plain.	Nara, <i>m.</i> , the ribs.
Túg kág kerri, <i>m.</i> , the right hand.	Kuriátág, <i>m.</i> , the side <i>or</i> body.
Wúntokeri, <i>m.</i> , the left hand.	Turoun, <i>m.</i> , the right side.
Bulka, <i>m.</i> , the back; either of the hand <i>or</i> of the body.	Goraón, <i>m.</i> , the left side.
Paiyil, <i>m.</i> , the breasts.	Parrá <i>or</i> warra, <i>m.</i> , the belly.
	Parra, <i>m.</i> , the bosom.
	Winnal, <i>m.</i> , the loins.
	Gakág, <i>m.</i> , the hips.

The Limbs.

Báloinkoro, <i>m.</i> , the thighs.	Papinán, koróg-gai, <i>and</i> mokul-mokul, <i>m.</i> , the knee-pan.
Wóloma <i>or</i> tara, <i>m.</i> , the calf of the leg.	Wirugkág, <i>m.</i> , the ankles.
Gári, <i>m.</i> , the shins.	Mukko; monug; <i>m.</i> , the heels.
Warombug, <i>m.</i> , the knees.	Yúlo, <i>m.</i> , the sole of the foot.
— Tinna, <i>m.</i> , the toes; the foot.	

The Intestines.

Búlbúl, <i>m.</i> , the heart.	Turrakil, <i>m.</i> , the veins.
Purrámai, <i>m.</i> , the kidney; also a cockle, from its shape.	Tóg-tóg, <i>m.</i> , the marrow.
Munug, <i>m.</i> , the liver.	Tibún, <i>m.</i> , the bone.
Yokól, <i>m.</i> , the lungs.	Moika, <i>m.</i> , the fatty substance betwixt the joints.
Konarig; konug; <i>m.</i> , the bowels.	Bukkai, <i>m.</i> , the skin.
Purriug; puttara; <i>m.</i> , the flesh.	Wurun, <i>m.</i> , the downy hair on the skin.
Meya, <i>m.</i> , the sinews.	

Goróg, *m.*, the blood.

(5) VERBS.

B.

Béelmulliko, <i>m.</i> , to mock, to deride, to make sport.	Búg-búg, <i>m.</i> , to salute. <i>Kiss</i>
Birrikilliko, <i>m.</i> , to lie along, to lie down so as to sleep.	Bukka, <i>m.</i> , to be wrathful, to be furious.
Boibulliko, <i>m.</i> , to know carnally.	Bulpór-bug-gulliko, <i>m.</i> , to cause to be lost property, to lose.
Boinkulliko, <i>m.</i> , to kiss.	Bum-bug-gulliko, <i>m.</i> , to cause to be loose, to open a door.
Bóbilliko, <i>m.</i> , to blow with the mouth.	Búmmarabunbilliko, <i>m.</i> , to permit another to be struck.
Boug-bug-gulliko, <i>m.</i> , to cause another to arise, to compel to arise.	Bunmilliko, <i>m.</i> , to find.
Boug-gulliko, <i>m.</i> , to raise one's self up, to arise.	Búmmunbilliko, <i>m.</i> , to permit another to strike.
	Búnkilliko, <i>m.</i> , to strike, smite; to aim a blow with a weapon.
	Bunbilliko, <i>m.</i> , to permit, to let; this is an auxiliary verb.

Búnmulliko, *m.*, to rob, to take by violence, to snatch.
 Bur-buğ-gulliko, *m.*, to cause to be light *or* well, to cure.
 Burkulliko, *m.*, to be light as a bird, to fly; to be convalescent.
 Buruğ-buğ-gulliko, *m.*, to cause to be loose, to set at liberty.

G

Gakilliko, *m.*, to see, to look, to observe with the eye.
 Gakómbilliko, *m.*, to deceive, to cheat.
 Gakóntibunbilliko, *m.*, to disregard, not to mind.
 Gakoyelliko, *m.*, to lie, to tell a falsehood.
 Gamaigulliko, *m.*, to see, to look, but not to notice.
 Garabo, *m.*, to sleep.
 Garawatilliko, *m.*, to lose one's self.
 Garbuğ-gulliko, *m.*, to convert into, to cause to become.
 Gári-gári, *m.*, to pant.
 Garo-garo, *m.*, to fall down.
 Garokilliko, *m.*, to stand upon the feet.
 Garokínbilliko, *m.*, to stand up.
 Gimilliko, *m.*, to know by the eye, as a person or place.
 Giratimulliko, *m.*, to feed, to give food.
 Girulliko, *m.*, to tie.
 Goitig, *m.*, to be short.
 Goloin, *m.*, to be complete or finished.
 Gukilliko, *m.*, to give, to present.
 Gumaigulliko, *m.*, to offer.
 Gupaiyiko, *m.*, to give back, to pay, to return in exchange.
 Guraki, *m.*, to be wise, skilful.
 Gurrá-korien, *m.*, not to hear.

Gurramağ, *m.*, to be initiated.
 Gurramaigulliko, *m.*, to hear, but not to obey.
 Gurrara, *m.*, to pity.
 Gurrawatilliko, *m.*, for remembrance to pass away, to forget any place, or road; *cf.* wogúntilliko.
 Gurrayelliko, *m.*, to hearken, to be obedient, to believe.
 Gurrulliko, *m.*, to hear, to obey, to understand with the ear.
 Gurrunbórburrilliko, *m.*, to let fall tears, to weep, to shed tears.

K

Ka-amulliko, *m.*, to cause to be assembled together, to assemble.
 Kaipulliko, *m.*, to call out, to cry aloud.
 Kaiyu, *m.*, to be able, powerful, mighty.
 Kakilli-bán-kora, *m.*, do not be.
 Kakilliko, *m.*, to be, to exist in any state.
 Kaki-yikora, *m.*, be not.
 Kapiirri, *m.*, to be hungry.
 Kapulliko, *m.*, to do; without the idea of effect upon any object.
 Karabulliko, *m.*, to spill.
 Karakai, *m.*, to be active, to be quick, to hasten.
 Karákál-umulliko, *m.*, to cure, to make well; a compound of 'karákál,' a doctor, and 'umulliko,' to do, to make.
 Karól, *m.*, to be hot, to perspire from the heat of the sun.
 Kauwál, *m.*, to be large, great.
 Kekál, *m.*, to be sweet, pleasant, nice, delightful.
 Kia-kia, *m.*, to be courageous, strong, powerful; to conquer.

Kilbuğ-gulliko, *m.*, to compel to snap.
 Kilburrilliko, *m.*, to snap at by means of something, as a hook is snapped at by a fish.
 Kilkulliko, *m.*, to snap asunder, as a cord of itself.
 Killibinbin, *m.*, to shine, to be bright, to be glorious.
 Kimulliko, *m.*, to wring, to squeeze as a sponge, to milk.
 Kimmulliko, *m.*, to broil meat on coals of fire.
 Kinta, *m.*, to be afraid.
 Kintai; kintelliko; *m.*, to laugh.
 Kinúkinári, *m.*, to be wet.
 Kirabarawirilliko, *m.*, to twirl the stem of grass-tree until it ignites.
 Kirilliko, *m.*, to lade out water, to bail a canoe or boat.
 Kiroapulliko, *m.*, to pour out water, to empty water.
 Kirrai-kirrai, *m.*, to revolve, to go round.
 Kirrawi, *m.*, to be lengthy, to be long; *cf.* 'goitig,' *m.*, to be short in length.
 Kirrin, *m.*, to pain.
 Kitelliko, *m.*, to chew.
 Kiunurig, *m.*, to be wet.
 Ko, *m.*, to be, to come into existence.
 Koakilliko, *m.*, to rebuke, to scold, to quarrel.
 Koinomulliko, *m.*, to cough.
 Koipulliko, *m.*, to smell.
 Koitta, *m.*, to stink.
 Koiyubulliko, *m.*, to burn with fire.
 Koiyun, *m.*, to be ashamed.
 Kolayelliko, *m.*, to keep secret, not to tell, not to disclose.
 Kólbi, *m.*, to sound, as the wind or sea in a storm.
 Kólbuntilliko, *m.*, to chop with an axe or scythe, to mow.
 Kóllabilliko, *m.*, to fish with a line. The line is held in the hand.
 Kóllamulliko, *m.*, to make secret, to conceal anything told.
 Konéin, *m.*, to be handsome, pretty.
 Kóntimulliko, *m.*, to wear as a dress.
 Korawalliko, *m.*, to watch, to stay by a thing.
 Korien, *m.*, not to be; the negative form of 'ko.'
 Korokál, *m.*, to be worn out, threadbare.
 Korokón, *m.*, to roar. as the wind or sea; *cf.* kólbi.
 Korun, *m.*, to be silent, to be quiet.
 Korunpaiyelliko, *m.*, to remain silent.
 Kotabunbinla, *m.*, to permit to think, to remember.
 Kotelliko, *m.*, to think.
 Kóttán, *m.*, to be wet and chilly, from rain.
 Kuğun, *m.*, to be muddy.
 Kulbilliko, *m.*, to lean, to recline.
 Kulbun-kulbun, *m.*, to be very handsome, elegant.
 Kulwun, *m.*, to be stiff, clay-cold, as a corpse.
 Kum-bará-paiyelliko, *m.*, to be troublesome, to give one a headache by noise.
 Kumbáro, *m.*, to be giddy, to have a headache from dizziness.
 Kumbún, *m.*, to be rotten, as a skin or cloth.
 Kuntuntilliko, *m.*, to cut with a knife.
 Kunná, *m.*, to be burned.
 Kurkulliko, *m.*, to spring up, to jump, to leap.
 Kur-kur, *m.*, to be cold.

Kurmár, *m.*, to be rotten, as wood; *cf.*, *kunbún*.
 Kurrá, *m.*, to be slow.
 Kurráǵkopilliko, *m.*, to spit.
 Kurrál, *m.*, to be disabled, to be wounded.
 Kurrilliko, *m.*, to carry.
 Kuttawaiko, *m.*, to be satisfied with food, satiated, drunk.

M.

Ma, *m.*, to challenge, to dare; to command to do.
 Mákilliko, *m.*, to take, to accept, to take hold of.
 Mámmunbilliko, *m.*, to cause to take, to let take, to let have.
 Maróǵkoiyelliko, *m.*, to proclaim, to make known.
 Matelliko, *m.*, to be gluttonous.
 Meapulliko, *m.*, to plant.
 Mimulliko, *m.*, to detain, to compel to wait.
 Minki, *m.*, to sorrow, to sympathize.
 Minkilliko, *m.*, to remain, to dwell.
 Miromulliko, *m.*, to keep.
 Mirál, *m.*, to be without, to be poor, miserable; a desert place.
 Mirilliko, *m.*, to sharpen into a point, as a spear.
 Mirrinupulliko, *m.*, to cause to be sharp.
 Mitti, *m.*, to be small.
 Mitilliko, *m.*, to wait, to stay, to remain.
 Mitúǵ, *m.*, to be cut, wounded, sore.
 Morilliko, *m.*, to wind up as a string.
 Morón, *m.*, to be alive.
 Moroun, *m.*, to be tame, quiet, docile, patient.
 Móttilliko, *m.*, to pound with a stone, like pestle and mortar.

Mulamulliko, *m.*, to vomit.
 Múmbilliko, *m.*, to borrow, to lend.
 Munní, *m.*, to be sick, ill, or to be diseased.
 Muntilliko, *m.*, to be benighted, to be overtaken with darkness.
 Mupai, *m.*, to fast; to keep the mouth closed; to be silent, dumb.
 Mupaikaiyelliko, *m.*, to remain silent, to continue dumb.
 Murralliko, *m.*, to run.
 Murrarág, *m.*, to be good, excellent, valuable.

N.

Neilpaiyelliko, *m.*, to shout; the noise of war or play.
 Níǵulliko, *m.*, to play, to sport.
 Nillán-nillán, *m.*, to be smashed into pieces.
 Nimulliko, *m.*, to pinch.
 Ninmilliko, *m.*, to seize, to snatch.
 Niuwara, *m.*, to be angry, displeased.
 Nug-gurrawolliko, *m.*, to meet.
 Nugkilliko, *m.*, to be successful, fortunate; to obtain.
 Nummulliko, *m.*, to press, to force down.
 Numulliko, *m.*, to touch with the hand.
 Nupulliko, *m.*, to try, to learn, to attempt.
 Nurilliko, *m.*, to throw the 'boomerang.'

P.

Paikulliko, *m.*, to act of its own power, to act of itself.
 Paikulliko, *m.*, to show one's self spontaneously.
 Paipilliko, *m.*, to appear, to become visible.

Paipilliko, *m.*, to act; excluding the idea of cause.
 Fálǵál, *m.*, to vibrate, to swing, as in a swing.
 Papai, *m.*, to be close at hand.
 Peakulliko, *m.*, to fetch water.
 Pillatoro, *m.*, to set; as the sun, moon, and stars.
 Pillobuntilliko, *m.*, to be sunk, wrecked.
 Pillokulliko, *m.*, to sink.
 Pinkurkulliko, *m.*, to burst as a bladder, of itself.
 Pinnilliko, *m.*, to dig.
 Pintakilliko, *m.*, to float.
 Watpulliko, *m.*, to swim.
 Pintilliko, *m.*, to knock down, as with an axe; to shock, as with electricity.
 Pipabunbilliko, *m.*, to permit to stride, to let stride.
 Pipelliko, *m.*, to stride, straddle.
 Pirra, *m.*, to be tired.
 Pirral-mulliko, *m.*, to urge.
 Pirriko, *m.*, to be deep.
 Pirrirál, *m.*, to be hard, strong; *cf.* *kunbón*, *m.*, to be soft.
 Pirun-kakilliko, *m.*, to be glad, to be pleased.
 Pitál-kakilliko, *m.*, to be glad, to be pleased, to be happy.
 Pitál-mulliko, *m.*, to cause joy, to make happy.
 Pittabunbilliko, *m.*, to permit to drink, to let drink.
 Pittalliko, *m.*, to drink.
 Pittamulliko, *m.*, to make to drink, to cause to drink.
 Poaibuǵ-gulliko, *m.*, to compel to grow.
 Poai-buntilliko, *m.*, to cause to grow.
 Poai-kulliko, *m.*, to grow up of itself.
 Poiyeakulliko, *m.*, to be suspended, to hang on; to infect.
 Poyelliko, *m.*, to beg, to entreat.

Pónkóǵ, *m.*, to be short.
 Pór-buǵ-gulliko, *m.*, to compel to drop.
 Pórburrilliko, *m.*, to cause to drop by means of something.
 Porei, *m.*, to be tall.
 Pór-kakilliko, *m.*, to be dropped, to be born.
 Porobulliko, *m.*, to smooth.
 Poróǵkál, *m.*, to be globular, to be round.
 Porról, *m.*, to be heavy; to be slow.
 Pórunvitilliko, *m.*, to dream a dream.
 Potobuntilliko, *m.*, to cause a hole, to bleed a person.
 Potoburrilliko, *m.*, to burst a hole with something.
 Potopaiyánun-wal, *m.*, will burst.
 Pulluntara, *m.*, to shine, as with ointment.
 Pulóǵ-kulliko, *m.*, to enter, to go or come into.
 Púlúl-púlúl, *m.*, to shake with cold, to tremble.
 Punta, *m.*, to be mistaken in anything.
 Puntimulliko, *m.*, to cause to fall, to throw down.
 Purkulliko, *m.*, to fly.
 Puromulliko, *m.*, to lift up.
 Puto, *m.*, to be black.
 Puttilliko, *m.*, to bite.

T.

Ta-killiko, *m.*, to eat.
 Taleamulliko, *m.*, to catch any thing thrown.
 Taliǵ-kakilliko, *m.*, to be across.
 Ta-munbilliko, *m.*, to permit to eat, to let eat.
 Tanán, *m.*, to approach.
 Taróǵkamulliko, *m.*, to cause to mix, to mingle.
 Tetti, *m.*, to be dead.

- Tetti-ba-bunbilliko, *m.*, to permit to die, to let die.
 Tetti-ba-bun-burrilliko, *m.*, to permit to be put to death by some means.
 Tetti-buġ-gulliko, *m.*, to compel to be dead, to kill, to murder.
 Tetti-bulliko, *m.*, to die, to be in the act of dying.
 Tetti-bunkulliko, *m.*, to smite dead, to strike dead.
 Tetti-burrilliko, *m.*, to cause to die by some means, as poison.
 Tetti-kakilliko, *m.*, to be dead, to be in that state.
 Tiir-buġ-gan-bunbilliko, *m.*, to let break.
 Tiir-buġ-gulliko, *m.*, to compel to break.
 Tiirburribunbilliko, *m.*, to permit to break by means of...
 Tiirburrilliko, *m.*, to break by means of something.
 Tiirkullibunbilliko, *m.*, to allow to break of itself.
 Tiirkulliko, *m.*, to break of its own itself, as wood.
 Tirag-kakilliko, *m.*, to be awake.
 Tirriki, *m.*, to be red hot; the colour red.
 Tittilliko, *m.*, to pluck.
 Tiwolliko, *m.*, to seek, to search.
 Tiyumbilliko, *m.*, to send any kind of property, *cf.*, yukulliko.
 Tokól, *m.*, to be true; the truth; this takes 'bo ta' with it.
 Tológ-tológ, *m.*, to separate.
 Tolomulliko, *m.*, to shake any thing.
 Torolólal, *m.*, to be slippery, slimy.
 Tóttóg and tóttorig; *m.*, to be naked. This word must be carefully distinguished from 'tótóg,' news, intelligence.
- Túġ-gunbilliko, *m.*, to show.
 Túġkamulliko, *m.*, to find; *lit.*, to make to appear.
 Túġkilliko, *m.*, to cry, to bewail.
 Tuirkulliko, *m.*, to drag along, to draw.
 Tukin-umulliko, *m.*, to preserve, to keep, to take care of.
 Tukkára, *m.*, to be cold.
 Tulbulliko, *m.*, to run fast, to escape.
 Tullamulliko, *m.*, to hold by the hands.
 Tulla-tullai, *m.*, to be in a rage.
 Tuloin, *m.*, to be narrow.
 Tulutilliko, *m.*, to kick.
 Túnbilliko, *m.*, to exchange.
 Túnbamabunbilliko, *m.*, to permit to string together.
 Túnbamulliko, *m.*, to string together.
 Turabunbilliko, *m.*, to permit to pierce.
 Turakaiyelliko, *m.*, to convince.
 Turinwiyelliko, *m.*, to swear the truth, to adjure to speak the truth.
 Turól, *m.*, to be in a state of healing, to be well; as a cut or wound.
 Turónpiri, *m.*, to suffer hunger.
 Turrál, *m.*, to split. +
 Turrál-buġ-gulliko, *m.*, to cause to split, to make to split.
 Turrámulliko, *m.*, to throw a stone.
 Turrúġ, *m.*, to be close together.
 Turukónbilliko, *m.*, to punish.
 Turukilliko, *m.*, to grow up, to shoot up.
 Túrulliko, *m.*, to pierce, prick, stab, sting, lance, spear.
 Tútóg, *m.*, to be stunned, insensible, apparently dead.

U.

- Umulliko, *m.*, to do, to make, to create.
 Unnulliko, *m.*, to make afraid, to affright, to startle.
 Úntelliko, *m.*, to dance.
 Upulliko, *m.*, to do with, to use, to work with.
 Uwolliko, *m.*, to come or go; to walk, to pass, &c.

W.

- Waipilliko, *m.*, to wrestle.
 Waipulliko, *m.*, to hunt.
 Waita, *m.*, to depart, to be away.
 Wamulliko, *m.*, to bark a tree, to skin.
 Wamunbilliko, *m.*, to permit to go, to let go away.
 Warakarig, *m.*, to be full, to be satiated.
 Warekulliko, *m.*, to put away, to cast away; to forgive.
 Warin-warín, *m.*, to be crooked.
 Wari-wari-kulliko, *m.*, to strew, to scatter about, to sow seed.
 Waran, *m.*, to be flat or level, to be plain.
 Waruwai, *m.*, to battle, to engage in fighting.
 Watpulliko, *m.*, to swim, to stretch the hands to swim.
 Wattawalliko, *m.*, to tread, to stamp with the foot or feet.
 Wauwibunbilliko, *m.*, to permit to float, to let float.
 Wauwilliko, *m.*, to float; as a cork or feather.
 Weikorilliko, *m.*, to flog, whip, scourge.
 Weir-weir, *m.*, to be lame.
 Willuġ, willuntin, *m.*, to be behind, to come after, to be last.
- Willuġbo, willuġ, *m.*, to return.
 Winelliko, *m.*, to burn with fire, to scorch.
 Wirabakilliko, *m.*, to heat, to be becoming hot.
 Wirakakilliko, *m.*, to be hot.
 Wirrigbakilliko, *m.*, to close up, to shut a door.
 Wirrilliko, *m.*, to wind up, as a ball of string.
 Wirrobulliko, *m.*, to follow after.
 Witelliko, *m.*, to smoke a pipe.
 Wittilliko, *m.*, to sing.
 Wittimulliko, *m.*, to fall, to be thrown down.
 Wiyelliko, *m.*, to speak, to say, to tell, to command, to ask.
 Wiyabunbilliko, *m.*, to permit to speak, to let speak.
 Wiya-lei-illiko, * *m.*, to talk and walk.
 Wiyayelliko, *m.*, to speak in reply, to answer.
 Wiyayimulliko, *m.*, to accuse.
 Wiyéa, *m.*, to say again, to repeat.
 Woatelliko, *m.*, to lick.
 Wogkál, *m.*, to be foolish, not clever, stupid.
 Wogúntilliko, *m.*, to forget any thing told; *cf.*, gurrawatil liko.
 Woro-woro, *m.*, to swell.
 Wotára, *m.*, to be shallow.
 Wúnkilliko, *m.*, to leave.
 Wúnmarabunbilliko, *m.*, to permit to be left, to let be left.
 Wuno, *m.*, to stoop or bend in walking.
 Wupilliko, *m.*, to put, to place.
 Wurunbarig, *m.*, to be hairy; as an animal.
 Wutilliko, *m.*, to cover, to put on clothes.

* NOTE.—Other verbs also take this form whenever the act is conjoined with walking; as, ta-tei-illiko, 'to eat and walk.'

Y.

Yarakai, *m.*, to be bad, evil.
 Yarákulliko, *m.*, to move away,
 as the clouds.
 Yariǵkulliko, *m.*, to laugh.
 Yellawa-buǵ-gulliko, *m.*, to
 compel to sit, to force to
 sit.
 Yellawa-bunbilliko, *m.*, to per-
 mit to sit down.
 Yellowolliko, *m.*, to cross legs
 down on the ground; to sit,
 to remain, to rest.
 Yemmamulliko, *m.*, to lead; as
 by the hand, or as a horse
 by a rope.
 Yiirkulliko, *m.*, to tear of itself,
 as cloth; to break.
 Yiirkabunbilliko, *m.*, to per-
 mit to tear, to let tear.
 Yiirburirilliko, *m.*, to tear,
 by means of something.
 Yiirburri-bun-billiko, *m.*, to
 permit to tear, by means
 of something.
 Yiirbuǵ-gulliko, *m.*, to com-
 pel to tear.
 Yiirbuǵ-ga-bunbilliko, *m.*, to

permit compulsively to
 tear.
 Yimulliko, *m.*, to make light,
 as fur is caused to lie lightly
 before the blacks twist it into
 cord; to encourage, to cheer
 up.
 Yinbilliko, *m.*, to kindle a fire.
 Yiremba, *m.*, to bark; as a dog.
 Yitelliko, *m.*, to nibble *or* bite;
 as a fish the bait.
 Yuaipilliko, *m.*, to push away,
 to thrust out.
 Yukulliko, *m.*, to send, as a
 messenger, to send property;
cf., tiyumbilliko.
 Yuntilliko, *m.*, to cause pain,
 to hurt.
 Yuriǵ, *m.*, to go away.
 Yuróǵkilliko, *m.*, to dive.
 Yuropulliko, *m.*, to conceal
 from view, to hide
 Yurruǵ-gun, *m.*, to be faint with
 hunger.
 Yutilliko, *m.*, to guide, to show
 the way by guiding.
 Yútpilliko, *m.*, to pulsate, to
 beat, to throb.

CHAPTER V.

ILLUSTRATIVE SENTENCES.

Aboriginal sentences literally rendered into English.*

I. ON THE SIMPLE-NOMINATIVE CASE.

Gán ke bi? gátoa, Bonni; *m.*, who are you? it is I, Bonni.
 Who be thou? I, "
 Gán ke unni, unnoa, unnuǵ? *m.*, who is this, that,
 Who be this? that? there? there?
 Kúri unni, nukuǵ unnoa, wonnai unnuǵ;
 Man this, woman that, child there.
m., this is a man; that is a woman; there is a child.
 Minariǵ ke unni? warai ta unni; *m.*, what is this? it is
 What be this? spear it is this. a spear.
 Minariǵ-ko ke unnoa? turulliko; *m.*, what is that for?
 What -for be that? for-to-spear. to spear with.

2. ON THE AGENT-NOMINATIVE CASE.

Gán-to bin wiyá? niuwoa tia wiyá; *m.*, who told you?
 Who thee told? he me told. he told me.
 Gali-noa, gali-bountoa, tia wiyá; *m.*, this man, this
 This-he this-she, me told; woman, told me.
 Gali-noa unni umá; *m.*, this is the man who made this.
 This-he this made.
 Minariǵ-ko bón búnkulla tetti?; *m.*, what smote him.
 What him struck dead? dead?
 Nukuǵ-ko, piriwálo, puntimaito;
 The woman —, the king —, the messenger —.
m., the woman —, the king —, the messenger —, *sc.*, smote him.
 Wakun-to minariǵ tatán?; *m.*, what does the crow eat?
 Crow what eats?
 Minariǵ-ko wakun tatán?; *m.*, what eats the crow?
 What crow eats?
 Nagún-to tia pitál-mán; *m.*, the song rejoices me.
 Song me joy-does.
 Kúlai-to tia búnkulla wokka-tin-to;
 Stick me struck up-from.
m., the stick fell from above and struck me.

*NOTE.—The line under the native words is a literal translation of them; that which follows the *m* is the equivalent English.—Ed.

3. ON THE GENITIVE CASE.

- Gán-úmba noa unni yiná? *m.*, whose son is this?
Whom-belonging-to he this son?
- Emmoumba ta; gali-ko-ba bón; *m.*, it is mine; this be-
Mine it is; this-belonging him. longs to him.
- Birabán-umba, gikoumba wonnai; *m.*, Biraban's, his
Birabán-belonging-to, his child. child.
- Minarig-ko-ba unni? gali-ko-ba bón; *m.*, what does this
What-belonging this? this-belonging him. belong to?
- Wonta-kál bara? England-kál bara?
What-place-of (*mas.*) they? England - of they.
m., what country are they of? they are Englishmen.
- Wonta-kálin bara? England-kálin bara?
What-place-of (*fem.*) they? England - of they.
m., what countrywomen are they? they are Englishwomen.
- Bug-gai-kál; *m.*, to-day; *lit.*, belonging to the present period.
To-day-of.
- Makoro-ko-ba ta unni górróg; *m.*, this is the blood of a
Fish-belonging-to it is this blood. fish.
- Governor-kai-kál bag; *m.*, I belong to the Gover-
Governor - place-belonging-to I. nor's place.
- Governor-úmba bag; *m.*, I am the Governor's, *sc.*, man.
Governor-belonging-to I.
- Murrarág-ko-ba kúri-ko-ba; *m.*, a good man's.
Good-belonging-to man-belonging-to

4. ON THE DATIVE.

- Makoro bi guwa; gán-nug? give the fish; to whom?
Fish thou give; whom-for?
- Piriwál-ko? Keawai; giroug bo; *m.*, to the chief? no;
Chief-for? no, for-thee self. for yourself.
- Karai tia guwa emmoug takilliko; *m.*, give me flesh to
Flesh me give for-me for-to-eat. eat.
- Yurig bi wolla; gikoug-kin-ko; *m.*, be off; go to him.
Away thou go him-to.
- Gán-kin-ko? piriwál-la-ko; kokerá-ko;
Whom-to? chief-to; house-to.
m., to whom? to the chief; to the house.
- Wontarig? untarig; untoarig;
To-what-place? that-place; that-place-there.
m., to what place? to that place; to that place there.
- Mulubinba-ka-ko; England-ka-ko; *m.*, to Newcastle; to
To Newcastle; England to. England.

5. ON THE ACCUSATIVE.

- Gán-to bón búnkulla tetti kulwun? *m.*, who smote him
Who him smote dead stiff. dead?
- Gánnug? Birabannug; *m.*, whom? Biraban.
Whom? Biraban.

- Gatoa bón turá; turá bón bag; *m.*, it is I who speared
I him speared; speared him I. him; I speared him.
- Kaibulla bounnoun; gánnug? *m.*, call her; which?
Call her; which?
- Unnug-yóg unnoanug nukug; *m.*, that woman there.
There-there that woman.
- Mánki yikora unnoanug; *m.*, do not take that.
Take not that.
- Mára bi unnoanug; *m.*, take that; take it.
Take thou that.
- Mára bi unti-kál, untoa-kál, *m.*, take some of this, of that.
Take thou hereof, there-of.
- Makoro tia guwa; gúnun banug; *m.*, give me a fish; I
Fish me give. give-will I-thee will give thee.
- Puntimán tia barán; *m.*, I am thrown down.
Throws me down.
- Makoro bi turulla warai-to; *m.*, spear the fish with the
Fish thou pierce spear-with. spear.
- Tibbin bi buwa musketto; *m.*, shoot the bird with the
Bird thou smite musket-with. musket.
- Wiyella bón; wiyella binug; *m.*, tell him; you tell him.
Tell him; tell thou-him.
- Búnkulla tia; wonné?; *m.*, I am struck; where?
Smote me; where?
- Wallug tia noa wiréa; *m.*, he hit me on the head.
Head me he struck.
- Minarig bo bali wiyellá? *m.*, what shall you and I say?
What self thou-I say.
- Gán-to bounnoun turánun? *m.*, who will spear her?
Who her pierce-will?
- Gánto unnoanug umá-nun? *m.*, who will make it?
Who that-there make-will?

6. ON THE VOCATIVE.

- Ela! kaai, tanán unti-ko; *m.*, I say, come hither.
Hallo! come, approach this-place-for.
- Wau! kaai, kaai, karakai; *m.*, I say, come, make haste.
Hallo! come, come, be quick.
- Bougkalinun-wal bag waita biyugbai-tako
Arise-self-will I depart Father-to
emmoug-ka-ta-ko, gatun wiyá-nun-wal, Biyug,
my-to and say-will, Father,
yarakai bag umá mikán ta morokoka gatun
evil I made, presence-at heaven-at and
giroug-kin;
thee.
- m.*, I will arise and go to my father, and will say unto him, Father
I have sinned against heaven, and before thee.

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7. ON THE ABLATIVE.

- Koakillán bara; gán-kai? gán-kai-kán;
 Quarrelling-now they; whom-from? whom-from-being?
m., they are now quarrelling; about whom?
- Bounnoun-kai; Taipamearin; *m.*, about her; about T—
 Her-from, Taipamear-from.
- Minariġ-tin? minariġ-tinkán; *m.*, about what? don't
 What-from? what-from-being. know.
- Makorrin gatun kúritin; *m.*, about the fish and the men.
 Fish-from and men-from.
- Gán-kin-birug unni puntimai? *m.*, from whom came
 Whom-from this messenger? this messenger?
- Jehova-ka-birug Piriwál-la-birug, *m.*, from Jehovah the
 Jehovah-from King-from. King.
- Wontaka-birug noa? *m.*, from what place did he come?
 What-place-from he?
- Wokka-ka-birug moroko-ka-birug; *m.*, from heaven above.
 Up-from heaven-from.
- Sydney-ka-birug; Mulu-binba-ka-birug; *m.*, from Sydney;
 Sydney-from; Newcastle-from. from Newcastle.
- Minariġ-birug unnoa umá? *m.*, what is that made of?
 What-from that made?
- Kúlaibirug; brass-birug; *m.*, of wood; of brass.
 Wood-from; brass-from.
- Copper-birug gárabug-ga brass; *m.*, brass is made
 Copper-from converted brass. of copper.
- Yurig bi wolla emmoug-kin-birug; *m.*, go away from me.
 Away thou move me-from.
- Yellawolla bi emmoug-katoa; *m.*, sit with me.
 Sit thou me-with.
- Gán-katoa bountoa? Tibbin-katoa ba;
 Whom-with she? Tibbin-with.
m., with whom is she? with Tibbin.
- Minariġ-koa noa uwá? *m.*, how did he go?
 What-by he go?
- Murrinowaitoa; purrai-koa; *m.*, on board a ship; by land.
 Large-canoe-by; land-by.
- Wontaká-loa? korug-koa; *m.*, which way? through the
 What-place-by? bush-by. bush.
- Kokeróa baġ uwa; *m.*, I came by the house.
 House-by I came.
- Wonnug ke wurubil? Biraban-kin-ba;
 Where-at be skin-cloak? Biraban-at
m., where is the blanket? at Biraban's.
- Wonnoug ke noa? Sydney-ka-ba noa;
 Where-at be he? Sydney-at he.
m., where is he? he is at Sydney.
- Wontawontá-ka-ba kokerá? *m.*, whereabouts is the house?
 Where-where-at house?

Papaitaba Mulubinba-ka-ba; *m.*, close to Newcastle.

~~Close-at~~ Newcastle-at
 Broken-bay-tin-to* natán Sydney-heads;
 Broken-Bay-from see Sydney-heads.
m., at Broken Bay is seen Sydney Heads.

Wontatinto? untitinto; untatinto;
 What-place-from? this-place-from; that-place-from.
m., at what place? at this place; at that place.

8. ON THE ARTICLE.

Minnán kúritán-ba? *m.*, how many men are now coming?
 What men approach?

Wakál-bo ta noa tanán-ba; *m.*, one man only is coming.
 One-self it is he approaches.

Buloara-bo ta bula tanán uwá; *m.*, only the two came.
 Two-self it is two approach came.

Kólbirán-bo ta bara nukug; *m.*, only a few women.
 Few-self it is they women.

Tibbin-to noa tatán; *m.*, the bird eats.
 Bird he eats.

Gali-noa tibbin-to pittán; *m.*, this is the bird which drinks.
 This-he bird drinks.

Tibbin-to noa unnug; *m.*, that is a bird.
 Bird he there.

Unnitara tibbin bi búnkulla tetti; *m.*, these are the birds
 These birds thou smotest dead. you killed.

Ginŋoa-bo ta unnoa kúri; *m.*, thou art the man.
 Thou-self it is that man.

Maiya-ko putti-nún tetti koa kauwil kúri;
 Snake bite-will dead ut† may-be man.
m., the snake will bite in order to kill the man.

Tira-ko gikoumba-ko; *m.*, with his teeth.
 Teeth his-with.

Tetti bón horse-ko witti-má; *m.*, the horse threw him,
 Dead him horse violence-made. and killed him.

9. CONJUGATION OF THE NEUTER VERB.

Wibbi unni kauwál kátán; *m.*, this is a high wind.
 Wind this great it exists.

Kauwau, kauwál lág unni; *m.*, yes, very powerful.
 So it is, great acts this.

Kapirra baġ kakilliela, kátán; *m.*, I was, I am, hungry.
 Hungry I was-being, am.

Gán unti kátán? *m.*, who lives here?
 Who this-place exists?

Bara-bo unti kátán; *m.*, they themselves dwell here.
 They-self this-place exist.

* NOTE—Here Broken Bay is spoken of both as the cause and the agent, so that the meaning is—on account of Broken Bay being the agent, you see Sydney Heads. The particle *tin*, 'from,' 'on account of,' denotes the cause, and *to* (*ko*) marks the agency.

† The English expression 'in order that' is too long to stand under and correspond with 'koa' in the above. I have, therefore, substituted for it, throughout, the Latin 'ut.'

Kiakia bag kakéun unni gorokán; *m.*, I was conqueror
 Conqueror I was this morning this morning.
 Bukka bag kakulla; *m.*, I was very angry.
 Rage I was.
 Buntoara noa tetti kakulla; *m.*, he is the man who
 That-which-is-smote he dead was. was killed.
 Kakulla-ta bag Sydney-ka tága bi ba kakulla unta;
 Was I Sydney-at before thou wast at-that-place
m., I was at Sydney before ever you were there.
 Kumba bag kakéun Sydney-ka; *m.*, to-morrow I shall be
 To-morrow I shall-be Sydney-in. in Sydney.
 Kanun-ta unni murrárag; *m.*, it will be good, this.
 Be-will this good.
 Mirka noa tetti kanun; *m.*, perhaps he will be dead.
 Perhaps he dead be-will.
 Gán-ke iakia kanun? *m.*, who will be the victor?
 Who conqueror be-will?
 Piriwál kanun-wal bi; *m.*, you will certainly be king.
 Chief be-will thou.
 Kabo bag kanun Sydney-ka; *m.*, by and by I shall be
 By and by I be-will Sydney-at. at Sydney.
 Kanun bag tarai ta yellenna-ka; *m.*, in another
 Be-will I another it is moon-at. month I shall.
 Kaiyu kán bag; kaiyu korien bag;
 Able being I; able not I.
m., I am powerful; I am not powerful.
 Wirrobulli-kán bara gikoumba; *m.*, they are his fol-
 Followers they his. lowers.
 Tulbulléun bag kinta kán; *m.*, I escaped, being afraid.
 Escaped I fear being.
 Pirra-pirrá bara kakillín úntelli-tin; *m.*, the dancing
 Fatigued they becoming dance-from. is tiring them.
 Wunal unni kakillín; *m.*, the summer is coming on.
 Hot-season this becoming.
 Store-ba kakillín bountoa; *m.*, she is now living near
 Store existing she. the store.
 Store-ka-ba kakillín bountoa; *m.*, she is now living at
 Store at existing she. the store.
 Musket tia katala Awaba-ka; *m.*, I had a musket at
 Musket me existed Awaba-at. Lake Macquarie.
 Kinta bag katala, yakita keawai; *m.*, I used to be afraid,
 Afraid I existed, now not. but now I am not.
 Katala bag Raiatea-ka; *m.*, I used to live at Raiatea.
 Existed I Raiatea-at.
 Unta bag katala yuraki M—ka; *m.*, I lived formerly
 There I existed formerly M— at. at M—.
 Piriwál bag kakilli-kolag; *m.*, I am now going to be
 Chief I to-be-towards king.
 Korien kakilli-nun yanti katai; *m.*, I will not be so for
 Not be-will so for ever. ever.

Morón noa kakilli-nun tetti korien;
 Live he be-will dead not.
m., he is going to live for ever and never die.
 Wibbi kakillilín waréa; *m.*, the wind is lessening.
 Wind now-continuing-to-be less.
 Gatoa-bo, yaki-ta-bo, unti-bo;
 I myself, instantly, this self same place.
m., I myself, at this very place and instant.
 Kakillán bali-bountoa; *m.*, she and I live together.
 Live-together we two-she.
 Gintoa-bo ka-pa piriwál kakilliko; *m.*, you ought to
 Thou-thyself oughtest chief to be. be chief.
 Yakoai bag tetti kámünbin-nun bón?;
 In-what-manner I dead let-be-will him?
m., how shall I cause his death?
 Kakillai koa bali muroi; *m.*, I wish you and me to
 To-continue-to-be ut we two quiet; continue at peace.
 Kauwil-koa-poré goro yards; *m.*, I want it three yards long.
 That-may-be long three ; ;
 Munninoa katéa kan; *m.*, he is sick again.
 Sick he is-become again.
 Yanoa; munninoa koa noa katéa-kun; *m.*, do not; lest he be
 Do-not; sick lest he should-be. sick.
 Munninoa kanun bag ba; *m.*, if I should be sick.
 Sick be-will I if.
 Gán-ke tetti kámai-ga? *m.*, who had almost been dead?
 Who dead like-to-have-become?
 Tetti bag kámai-ga; *m.*, I was almost dead.
 Dead I had-like-to-have-been.
 Piriwál bi ba-ka-pa pitál gáiya bag ka-pa;
 Chief thou if-hadst-been joy then I had-had.
m., if you had been king, I should have been glad.
 Ka-pa bi ba unta gorokán-ta, na pa gáiya banug;
 Hadst-been thou if there this-morning, seen had then I-thee.
m., if you had been there this morning, I should have seen you.
 Korun kauwa, túnki yikora; *m.*, be still, do not cry.
 Quiet be wail not.
 Kauwa, bi tetti kakilliko; *m.*, yes, you are to die.
 Yes, thou dead for-to-be.
 Kakillá nura pitál kakilliko; *m.*, be at peace one with
 Be ye peace for-to-be. the other.
 Morón bón ká-münbilla; *m.*, let him live.
 Alive him permit-to-be.
 Ká-münbi-nun banug piriwál kakilliko;
 Permit-will I-thee chief for-to-be.
m., I will let you be king.
 Piriwál bi katéa-ka; *m.*, be king again.
 Chief thou be-again.
 Piriwál bón ká-mün bi yikora; *m.*, prevent his being
 Chief him permit-to-be thou not. chief.

10. THE CONJUGATION OF THE ACTIVE VERB.

Gánnug búnkulla? unni bón ye; *m.*, who was beaten?
 Whom struck? this him be. this is he.

Minariġ-tin biloa ġala búnkulla?; *m.*, why did that
 What-from he-thee that struck? person beat you?

Unni bulun búnkulla noa; *m.*, these are the two he struck.
 These them-two struck he.

Tanáń tia, wolla-wolla; búntán tia butti kurrin-kurrin!
 Approach me, move-move, beats me more pain pain.
m., come to me, make haste; I am beaten more and in pain.

Gan-to bin búnkulla? wiyella bi tia; mupai yikora;
 Who thee struck? tell thou me; secret not.
m., who beat you? tell me; do not conceal it.

Gali-noa tia búnkulla; *m.*, this is he who struck me.
 This-he me struck.

Minariġ-ko biloa búnkulla? *m.*, with what did he strike
 What-with he-thee struck? you?

Máttarró ġikoumba-ko; *m.*, with his hand.
 Hand-with his-with.

Kotárró noa tia búnkulla; *m.*, he struck me with a cudgel.
 Cudgel-with he me struck.

Kora koa binug búm-ba? *m.*, you ought to have beaten him.
 Not "ut" thou-him struck had.

Búwil koa bón, kaiyu korien baġ;
 That-might-strike ut him, able not I.
m., I wish to beat him, but am unable.

Kotára bi tia ġuwa buwil koa bón baġ;
 Cudgel thou me give to-strike "ut" him I.
m., give me a cudgel that I may beat him.

Búm-ba bo ta bón baġ, wonto baġ-ba kinta kán kakulla;
 Struck-had surely him I, but I fear being was.
m., I should certainly have struck him, but I was afraid.

Búnkéun bón baġ; *m.*, I have beaten him, *sc.*, this morning.
 Struck-have him I.

Búnnun bón baġ ka-bo; *m.*, I will beat him by-and-by.
 Strike-will him I by-and-by.

Búnkillailáun kora nura; *m.*, do not be striking one
 Striking-be not ye. another.

Búnkillin bón bara yakita; *m.*, they are striking him now.
 Are-striking him they now.

Búnkilliela bón baġ, tanán bi ba uwá;
 Was-striking him I, approach thou came.
m., I was striking him when you came.

Búntala tia bara wonnai baġ ba;
 Struck me they child I
m., they beat me when I was a child.

Waita-kolaġ noa búnkilli-kolaġ; *m.*, he is gone a-
 Depart-towards he to-strike-towards. fighting.

Búnkillilin noa wheat; *m.*, he is thrashing wheat.
 Is-continuing-to-strike he wheat.

Búnkillilía binug; *m.*, beat him; thrash it.
 Continue-to-strike thou-him.

Gán-bo nura búnkillán? *m.*, who are fighting with you?
 Who-self ye strike-reciprocally?

Búnkillála bara-bo bara-bo; *m.*, they fought amongst
 Fought they-self they-self. themselves.

Búnkillála bali-noa Bulai wonnai bali-noa ba;
 Struck-reciprocally we-two-he Bulai children we-two-he when.
m., when Bulai and I were children, we fought with one another.

Búnkillá-nun bula; *m.*, the two are going to fight.
 Strike-reciprocally-will the-two.

Yanoa; búnkillai bán kora; cease fighting.
 Let be; striking-reciprocally be not.

Yanoa; búнки yikora; *m.*, do not strike.
 Let be; strike not.

Búnkillai-kín bali-noa kúmba; *m.*, to-morrow he and I
 Strike-each-will we-two-he to-morrow will fight a duel.

Yakounta-ke bara búnkillá-nun? *m.*, when will they fight?
 At-what-time they fight-will?
 kúmba-kén-ta; *m.*, the day after to-morrow.

Waita-kolaġ baġ búnkilliko musket-to;
 Depart-towards I for-to-strike musket-with.
m., I am now going to shoot with a musket.

Yakoai tia buwil koa bón baġ; *m.*, take care that I
 How me may-strike "ut" him I. may beat him.

Wiyella bón buwil koa bón; *m.*, command him to beat
 Tell him strike "ut" him. him.

Buwil baġ Pattynug; *m.*, I wish to beat Patty.
 May-beat I Patty.

Yari bi nútí-nun, búntéa-kún koa bin;
 Do-not thou wait-will, should-strike lest thee.
m., do not wait lest you be struck.

Bún-nun noa tia ba turulla ġaiya binug;
 Strike-will he me if pierce then thou-him.
m., when he strikes me, then spear him; *or*, if he, &c.

Búm-mai-ġa tia, wonto baġ ba murra;
 Struck-has-nigh me, but I ran.
m., I should have been struck, but I ran away.

Keawarán tia búm-ba-ka-pa baġ-ba unti bo;
 Not me struck-had-been I-if at this self same place.
m., I should not have been struck, had I remained here.

Gali-ta tia tetti búm-ba; *m.*, this might have killed me.
 This me dead struck-had.

Yuríg, binug búnkéa yakita; *m.*, go, strike him again now.
 Away thou-him strike-again now.

Wiya, bón baġ búm-ba, búm-ba ġaiya bi-tia;
 Say him I struck-had, struck-had then thou-me;
m., if I had struck him, then you would have struck me.

Yari bón búntéa kánun, *m.*, prevent his being beaten again.
 Prevent him strike-again be-will.

Búm múnbia bi-tia; *m.*, you permitted me to be beaten.
Permitted-to-strike thou-me.

Búm múnbillín bón baǵ; *m.*, I am permitting him to strike.
To-strike-permitting him I.

Búm múnbi yikora bón; *m.*, do not permit him to strike.
To-strike-permit not him.

Búm múnbilla bi-tia bón; *m.*, let me strike him.
To-strike-permit thou-me him.

Kamulla bi-tia búm marabúnbia-kún koa tia;
To-be-cause thou-me some-one-should-strike lest me;
m., protect me, lest anyone should beat me.

Búnkillá nura; *m.*, fight on.
Continue-to-strike ye.

Wakálla binuǵ buwa, ma búntéa-ka tia;
Once thou-him strike, do strike-again me.
m., smite him once, smite me again.

Búm múnbilla binuǵ, buwil koa noa tia,
Permit-to-strike thou-him, may-strike *ut* he me.
m., permit him to strike, that I may be beaten by him.

Yakoai, búwil koa barun baǵ; *m.*, take care that I beat
Mind, may-strike *ut* them I. them.

Kinta kora bi; keawarán bin bún-nún;
Fear not thou; not thee strike-will.
m., fear not; thou shalt not be beaten.

Kora koa bi-tia búntán? *m.*, why do not you beat me?
Not *ut* thou-me strike?

Ma, búwa bi-tia, binuǵ (a challenge); *m.*, do strike me, him.
Do, strike thou-me, thou-him.

Búnkia binuǵ; *m.*, strike him, *sc.*, to-morrow morning.
Strike thou-him.

Búnkilli-tin noa murrá; *m.*, he ran away because of the
Striking-from he ran. fighting.

Búnkillai bara yanti katai; *m.*, they are always fighting
Striking they then for ever. amongst themselves.

Kauwál unnoa búnkilli-kan-é; *m.*, that is a great thing
Great that striking-thing. to strike with.

Unnoa-ta noa búnkilli-kán; *m.*, that is the striker.
That he striking-being.

Gali-noa búnkilli-kán-to tia búnkulla;
This - he striking-being me struck.
m., this is the striker who struck me.

Búnki-ye bara unnoa kúri; *m.*, they are the fighters.
Fighter they those men.

Wai-ta-kolaǵ baǵ búnkillai-gél-kolaǵ;
Depart about I striking-place-towards.
m., I am going to the field of battle.

Búntoara baǵ gali-biruǵ bón; *m.*, I was struck by
That-which-is-struck I this-from him. him.

Búnkilli-tin baǵ kátán unti; *m.*, I remain here because
Striking-from I remain here. of the fight.

Munni géen kapaiyin búnkilli-biruǵ;
Sick we suffering striking-from.
m., we are ill through fighting.

Gali tia noa búntoaro búnkulla; *m.*, this is the wounded
This me he the-wounded struck. man who struck me.

Wonnúg-ke bara búntoara? *m.*, where are those who
Where they that-be-struck. were struck?

Búntoarin bara tetti kakulla; *m.*, they died of their
Wounded-from they dead were. wounds.

11. CONJUGATION OF SOME OTHER VERBS.

Minariǵ bi umán? warai? *m.*, what thing do you make?
What thou makest? spear. a spear?

Gán-to unni umá? gali; *m.*, who made this? this person
Who this made? this. did

Gán-to tia morón umá-nún? *m.*, who will save me alive?
Who me alive make-will?

Gán-to unnoa punnál umá? Jehova-ko;
Who that sun made? Jehovah.
m., who made the sun? Jehovah did.

Mumin winta kakulla, uma noa barun nakilli-kán;
Blind some were, made he them seers;
m., some were blind, he made them to see.

Umabúnbi yikora, tetti koa noa katéa-kún;
Permit-to-do not, dead lest he become;
m., do not let him do it, lest he die.

Umai-ga-ta baǵ unni yarakai; *m.*, I had almost spoiled
Like-to-have-done I this bad. this.

Wiyella bón uma-uwil koa unnoa; *m.*, tell him to make it.
Tell him may-do *ut* that.

Wiyella bón upa-uwil koa unnoa;
Tell him to-do *ut* that;
m., tell him to use it; or, to make it act.

Soap umatoara kipai-biruǵ; *m.*, soap is made of fat.
Soap made fat-from.

Upulli-gél kúlai-ta-biruǵ; *m.*, the acting place of wood;
Doing-place wood-from. a wooden table.

Warai baǵ umullin; *m.*, I am making a spear.
Spear I am-now-making.

Mirrin baǵ upullin; *m.*, I am sharpening or putting a
Point I am-now-doing. point.

Wonnúg-ke mirrin wirritoara? *m.*, where is that which
Where be point that-which-is-done? is pointed.

Umatoara kúmba-biruǵ; *m.*, that which was made
That-which-is-done yesterday-from. yesterday.

12. CONJUGATION OF THE VERB 'TO GO.'

- Wonta-kolaġ bi uwán? Sydney-kolaġ.
Whither-towards thou movest? Sydney-towards.
m., where are you going? to Sydney.
- Wontariġ bi uwán? untariġ; Sydney-ka-ko.
To-what-place thou movest? to that place; Sydney-for
m., to what place do you go? to that place; to Sydney.
- Wonta biruġ bi uwá? *m.*, from what place did you come?
What-place from thou movedst?
Koiyóġ-tin baġ uwá; *m.*, I started from the camp.
Camp-from I moved.
- Kaiyóġ-biruġ baġ uwá, *m.*, I came out from the camp.
Camp-from I moved.
- Wiya, baġ uwá-nún? *m.*, may I go?
Say, I move-will?
- Keawarán wal bi uwá-nún; *m.*, you shall not go.
Not shalt thou move-wilt.
- Yanoa, uwa yikora; *m.*, do not go.
Let be, move not.
- Wiya, bi tanán uwá-nún? *m.*, will you come?
Say, thou approach move-will?
- Wiya, bi waita uwá-nún? *m.*, will you go?
Say, thou depart move-will?
- Wiya, bi waita uwolla? *m.*, do you wish to go?
Say, thou depart move?
- Wiya, bi tanán uwolla? *m.*, do you wish to come?
Say, thou approach move?
- Wiya, bali uwolla; *m.*, let us, you and me, go.
Say, thou-I move?
- Waita géen uwolla wittimulli-kolaġ; *m.*, let us go a
Depart we move to-hunt-about. hunting.
- Wonnén géen uwolla? ġiakai; *m.*, which way shall we
Which-way we move? this way. go? this way.
- Wonnén kán? *m.*, don't know; *or*, which way can it be?
Which-way being?
- Wa-uwil bali Pakai kabo; *m.*, I want you to go with
Move-may I-thou Pakai by-and-by. me to Pakai by-and-by.
- Yanoa; uwá-nún bo-ta baġ; *m.*, no; I will go by myself.
Let be; move-will self I
- Wiya, bali-baġ wa-uwil; *m.*, I wish you to go with me.
Say, we-two-I move-may.
- E-e, waita bali; waitá-láġ bara;
Yes, depart we-two-I; departed they.
m., yes, I will go with you; they are gone.
- Yuriġ bula uwollá, ġarabo ka-ko baġ waita;
Away ye-two move, sleep for-to-be I depart;
m., go away you two; I am going to sleep.
- Waitá ka-ba bountoa parkai; *m.*, she is gone to the
Departed is she southward. southward.

- Waita-wal baġ uwá-nún; *m.*, I am determined I will go.
Depart-shall I move-will.
- Waita koa baġ; mimai yikora; *m.*, I must go; do not
Depart *ut* I; detain not. detain me.
- Winta bara waita uwá-nún; *m.*, some of them will go.
Part they depart move-will.
- Waita *wá-nún noa ba, waita ġaiya géen;
Depart move-will he if, depart then we.
m., when he goes, we will go.
- Wonta punnál kakulla, uwá ġaiya nura ba?
Where sun was come then ye?
m., what time was it when you came?
- Uwolliela noa ba, nuġurrurwá ġaiya bón noa;
Moving-was he met then him he.
m., while he was walking, he met him.
- Wiya, bi uwa-kéun koiyóġ-kolaġ? *m.*, have you been
Say, thou moved-hast camp-towards? to the camp?
- Keawai, kúmba baġ waita wökkín; *m.*, I have not, but
No, to-morrow I depart move. to-morrow I shall.
- Kabo, waita wá-nún baġ; *m.*, by-and-by I shall go.
By-and-by, depart move-will I.
- Kurrikai-kurrikai-ta kátán uwolliko gaol-
Quick it is for-to-move gaol-
kolaġ, keawarán willuġ-ko;
towards not for-to-return.
m., it is very easy to go to goal, but not so easy to get out again.
- Waita baġ uwá-nún tóttóġ ġurrulliko.
To-depart I move-will news for-to-hear.
m., I will go and hear the news.
- Pital má-pa bi-tia ba, keawai ġaiya baġ wa-pa;
Joy done-had thou-me, not then I moved-had.
m., if you had loved me, I would not have gone.
- Wá-múnbilla tia Sydney-kolaġ; *m.*, permit me to go to
Permit-to-move me Sydney-towards. Sydney.
- Wá-múnbi-nún banuġ; *m.*, I will let you go.
Permit-to-move-will I-thee.
- Yari bi wá-nún, turea-kún-koa bin kúri-ko bara;
Do-not thou move-wilt, pierce-should-lest thee men they.
m., do not go, lest you should be speared by the men.
- Keawai banuġ wá-múnbi-nún; *m.*, I will not permit
Not I-thee permit-to-move-will. you to go.
- Uwa-ta noa yanti-ta punnál ba polóġ-kálléun;
Came he at-the-time sun sinking-was.
m., he came just as the sun was setting.

* NOTE.—The *u* is often omitted when another verb takes the government, forming it into an auxiliary; but as a principal verb the *u* is generally retained.

Keawáran noa wapa yanti-ta punnâl-ba pólóg-
 Not he moved-had at-the-time sun sinking-
 kálléun;

was.

m., he had not come, when the sun was setting.

Tanán bi wolla yanti-ta punnâl-ba pológ-kállinûn;
 Approach thou move at-the-time sun sinking will-be.

m., come at sunset.

13. CONJUGATION OF OTHER VERBS.

Kurrawán unni yiirkullin; *m.*, the weather is
 Clear this breaking (as the clouds). clearing up.

Pór-kálléun tia wonnai emmoumba; *m.*, unto me my
 Dropped-has me child mine. child is born.

Tiirrán unni; minnug? *m.*, that is broken; what is?
 Broken this; what.

Tiir-bug-ga unni; ganto unni tiir-bug-gá?
 Broken this; who this broken?

m., this is broken by some person; who broke it?

Tiirburréa unni; yakoai? wibbi-ko;
 Broken this; how? wind-for.

m., this is broken; how? by the wind.

Wibbi-ko tia pórurréa hat emmoumba;
 Wind me dropped hat my.

m., the wind has blown off my hat.

Wiwi, tiirkulléa-kún-koa spade; *m.*, mind, lest the
 Mind, break-should-lest spade. spade break.

Wiwi, tiir-bug-géa-kún-koa bi unnoa spade;
 Mind, break-shouldst-lest thou that spade.

m., mind, lest you break that spade.

Wiwi, tiirburréa-kún-koa bi unnoa spade gali
 Mind, break-shouldst-lest thou that spade that

kúlai-to; *m.*, mind, lest you break the spade with that stick.
 stick-with.

Tiir-bug-ga-pa bag ba, minnug bánún gaiya barata-tia?
 Broken-had I, what act-will then they-me?

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

Minnug bállin bi? wiyellín bag;
 What about-doing thou? talking I.

m., what are you doing? I am talking.

Minnug ba bin? *m.*, what is the matter with you?
 What do-to thee?

Minnug bánún gaiya biloa? *m.*, what will he do to you?
 What do-will then he-thee?

Minnug bánún bi bug-gai? *m.*, what will you do to-day?
 What do-will thou to-day?

Minnug bánún gatóg; *m.*, I don't know; nothing (an idiom).
 What do-will? nothing.

Pitál bali kakillán; *m.*, we two rejoice together.
 Joy we-two are-being.

Minnug bállika-ke? *m.*, of what use is it? of what profit?
 What do-for-to-be?

Minnug bállikolag noa uwá-nún? *m.*, what is he
 What to-be-about-to-do she move-will? going about?

Na-nún bountoa biyugbai bounnounba; *m.*, to see
 See-will she father her. her father.

Káti! katiá! tetti-ba-bunbéa tia; *m.*, alas! alas! I am
 Alas! alas! to-die-permitted me. left to die.

Tetti ba bünbilla bón; *m.*, let him die; (*trans. verb*).
 Dead permit him.

Tetti bug-gulla bón; gán-to? *m.*, kill him; who shall?
 Dead force him; who?

Tetti ba bunbi-nún banug; *m.* I will let you die.
 Dead permit-will I-thee.

Tetti burri-nún banug *m.*, I will cause you to die, as by
 Dead cause-will I-thee. poison, &c.

Tetti bug-gánún banug; *m.*, I will compel you to die;
 Dead force-will I-thee. murder you.

Minnug ba-uwil koa bali bón? *m.*, what shall you
 What may-do ut thou-I him? and I do to him?

Yanoa, tetti-béa-kún-koa noa, *m.*, let alone, lest he die.
 Let be, die-should lest he.

Birikillia noa untoa tetti bauwil koa noa;
 Lie he at-that-place dead may-be ut he.

m., he may (I wish him to) lie there until he dies.

Tetti burriléun bag; *m.*, I have destroyed myself; I have
 Dead cause-self I. killed myself.

14. CONJUGATION OF THE VERB 'TO SPEAK.'

Gánto wiyán? galiko, gali-taró; *m.*, who speaks? this
 Who speaks? this, these. man does; these.

Wiyán gali clock-ko; *m.*, the clock strikes.
 Speaks this clock.

Wiyán kúri-ko; wiyán tibbin-to; *m.*, the man speaks;
 Speaks man; speaks bird. the bird sings.

Wiyán bullock-ko; *m.*, the bullock roars.
 Speaks bullock.

Wiya-uwil bitia yakoai bara-ba wiyá bin;
 Tell-may thou-me how they told thee.

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

Wiyá gaiya gearun bara yanti; *m.*, they spoke to
 Told then them they so; do. us in bravado.

Ga binug wiyá? wiyá bón bag; *m.*, did you tell him?
 Is it thou-him told? told him I. I told him.

Ganto bin wiyá? yitárabúllo tia wiya;
 Who thee told? such-a-one me told.

m., who told you? that man did.

Gán unnuḡ wiyellín yóḡ? *m.*, who is talking out there?
 Who there talking there?
 Gánnuḡ bi wiyán? *m.*, whom do you tell? to whom do you
 Whom thou speakest? speak?
 Emmouḡ? ḡalín? barun? *m.*, me? us two? them?
 Me? us-two? them?
 Kúri-ko-ba wiyella bitia; *m.*, speak to me in the black's
 Man-belonging-to speak thou-me. language.
 Wiyéa-ka bitia; kárá tia wiyella; *m.*, tell me again;
 Speak-again thou-me; slowly me tell. speak distinctly.
 Wonnúḡ borin bali wiyella? *m.*, what shall we two
 Where first thou-I speak? first talk about?
 Kabo-kabo, wiya-wiyelli koa baḡ; *m.*, stay, stay, that I
 Presently, talk-talk-may ^{ut} I. may have some talk.
 Wonnén baḡ wiyánun unni yitára? *m.*, how am I to
 Which-way I speak-will this name? call this?
 Yakounta biloa wiya? *m.*, when did he tell you?
 At-what-time he-thee told?
 Wiyán banuḡ ḡarokilli-ko; *m.*, I command thee to arise.
 Tell I-thee for-to-arise.
 Unta bali-bi wiyellala yuraki; *m.*, this is where we
 There thou-I conversed formerly. conversed together.
 Kaiyalléun ḡaliclock wiyelli-biruḡ; *m.*, the clock has
 Ceased-has this clock talking-from. donestriking.
 Yakoun-ta ke binuḡ wiyá-nún; when will you tell
 At-what-time be thou-him tell-will? him?
 Wiyá-nún binuḡ ba, wiyá-nún ḡaiya tia;
 Tell-will thou-him when, tell-will then me.
m., when you tell him, let me know.

15. PROMISCUOUS SELECTIONS.

Patin ḡali koiwon-to; *m.*, it is raining.
 Drop this rain.
 Kabo-ka-ta turá-nún ḡaiya bin; *m.*, by-and-by you will
 By-and-by pierce-will then thee be speared.
 Buika-ka ba noa buttikán-ka-ba; *m.*, he is on horseback.
 Back he beast at.
 Keawai kolag baḡ ḡután; *m.*, I am not going to give.
 Not towards I give.
 Gukillá bali unnoa; *m.*, let you and me give one
 Give-reciprocally thou-I that another, *i.e.*, exchange.
 Kora koa napál uwán kúri-katoa? *m.*, why do not women
 Not ^{ut} women move men - with? go with the men?
 Yanoa, yirriyirri ka-ke; *m.*, because it is a sacred concern.
 Let-be, sacred is.
 Pitál korin baḡ shoe-tin; *m.*, I am displeased with the
 Joy not I shoe-from. shoe.
 Pulli ḡowi-ko-ba; *m.*, a strange language; a foreign tongue.
 Voice strange-belonging-to.

Minarig-tin bi kóttán untoa-tin? *m.*, what think you
 What-from thou thinkest that-from? of that?
 Kóttalliela baḡ tokoi-ta tetti baḡ ba ka-pa;
 Thinking-was I last-night dead I should-have-been.
m., I thought I should have died last night.
 Tiráḡ baḡ kátán; *m.*, I am awake.
 Awake I remain.
 Tiráḡ buḡ-gulla bón bouḡkulli koa noa;
 Awake compel him to-arise ^{ut} he.
m., make him awake and get up.
 Konéin-ta unni nakilli-ko, *m.*, this is pretty to look at.
 Pretty this for-to-see.
 Turi wiyelli-ko; *m.*, to swear the truth; to speak convincingly.
 Truth for-to-speak.
 Yuna bo ta baḡ wiyánun tuloa; *m.*, I will certainly speak
 Certain I speak-will straight. the truth.
 Minarig-tin nura tia bukka buḡḡán? *m.*, why do ye
 What-from ye me to-rage compel? enrage me?
 Minarig-tin nura tia bukka kátán? *m.*, why are ye en-
 What-from ye me to-rage remain? raged at me?
 Kamullala noa yantin-biruḡ umulli-biruḡ;
 Ceased he all-from doing-from
m., he rested from all his work.
 Kauwa, wiyalléun baḡ ḡatoa-bo; *m.*, yes, I was talking
 Yes, talked-reflexively I I-self. to myself.
 ḡintoa-bo ba; *m.*, do as you like; (an idiom).
 Thou-thyself act.
 Nauwa wirrobán bountoa-tia ba; *m.*, look while she fol-
 Look follows she-me. lows me.
 Nakillán bali; *m.*, we two are looking one at the other.
 Look-reciprocally thou-I.
 Nakilléun baḡ ḡatoa-bo nakalli-ḡél-la;
 Saw-reciprocally I my-self looking-place-at.
m., I saw myself in the looking-glass.
 Minarig-tin bón búnkulla? kulla noa bukka barig;
 What-from him struck? because he angry always.
m., why was he beaten? because he is always angry.
 Yanti, bán kora; *m.*, do not do so.
 Just so, act not.
 Múmbilla tia ḡaloa; múmbitoara unni;
 Lend me that; that-which-is-lent this.
m., lend me that; it is lent.
 Múmbéa baḡ tarai-kán; *m.*, I have lent it to another.
 Lent-have I another-being.
 ḡumai-ḡa bin unni wonto bi ba keawai mán-ba*;
 Given-had thee this where thou not taken-hadst.
m., it would have been given you, but you would not have it.

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

- Tunug unni Turkey-ko-ba; *m.*, this is a Turkey stone.
 Stone this Turkey-belonging-to.
- Kuri unni Turkey-kal; *m.*, this is a Turkish man, a Turk.
 Man this Turkey-of.
- Tirriki-ko tia winná; *m.*, the flame burns me.
 Red me burns.
- Makoro guwa, gatun karai, gatun tibbin, gatun
 Fish give and flesh, and fowl, and
 kokoin, ta-uwil koa bag pitta-uwil koa bag;
 water eat-may *ut* I drink-may *ut* I.
m., give fish, flesh, fowl, and water, that I may eat and drink.
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