(A.)

THE GRAMMAR.
AN AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPoken BY THE ABORIGINALs,

IN THE VICINITY OF

HUNTER'S RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELKELD.

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1834.
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, tin, 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.
there are other reasons for this diversity of language.—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 minnarng; the person was about to write down the word minnarng, 'a native cat,' when I prevented the naturalist, observing that the word was not the name of the native cat, but a question, namely,
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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, exertions have 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:—

<table>
<thead>
<tr>
<th>Barbarism.</th>
<th>Meaning.</th>
<th>Aboriginal proper word.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boojerry,*</td>
<td>good</td>
<td>murrorong</td>
</tr>
<tr>
<td>Bail</td>
<td>no</td>
<td>keawai</td>
</tr>
<tr>
<td>Bogy</td>
<td>to bathe</td>
<td>nurongkilliko</td>
</tr>
<tr>
<td>Bimble</td>
<td>earth</td>
<td>purrai</td>
</tr>
<tr>
<td>Boomerang</td>
<td>a weapon</td>
<td>turquoise [the 'boomerang']</td>
</tr>
<tr>
<td>Budgel</td>
<td>sickness</td>
<td>muni</td>
</tr>
</tbody>
</table>

* Captain John Hunter (1793) gives bidgere, "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.

* 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 conclude 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.
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.'
B 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, n a 1 ni u woa, the pronoun 'he'; b a u n o a, 'she,' so also when double vowels are used in the word; as, w i y é e n, 'have spoken.'

A diphthong is the union of two vowels to form one sound: as, 1. a i, as in k ùl-ai, 'wood'; w a i-t a w a n, 'the large mullet.'
2. a u, as in n a u- w a i, 'a canoe'; t a u-w i l, 'that... may eat.'
3. i u, as in n i u-woa, the pronoun 'he'; p a i p i u-w i l, 'that it may appear.'

Note.—a i is sounded as in the English word 'eye'; a u as in 'cow'; i u 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, bōn, 'him'; būn, the root of 'to smite.' The primitive sound is thus retained of the vowel, which otherwise would be affected by the closing consonant; as, būn, the root of the verb 'to be' accidental, rhymes with the English word 'bun,' but būn, '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, kū-ri, 'man'; yu-rīg, 'away'; wai-ta, 'depart.'
2. Two consonants coming together must always be divided; as, tē-ti, 'to be dead,' 'death'; bū-g-gai, 'new.'
3. Two or more vowels are divided, excepting the dipthongs; as, gato-a, 'it is I'; yu-aipa, 'thrust out.' A hyphen is the mark when the dipthong is divided; as, kā-uwa, 'may it be' (a wish); kā-ama, 'to collect together, to assemble.'
4. A vowel in a root-syllable must have its elementary sound; as, būnkilī, the action of smiting'; tā, the root-form of the verb, 'to eat.'

**ACCENTUATION.**

In general, dissyllables and trisyllables accent the first syllable; as, puntima, 'a messenger'; piriwl, 'a chief or king.' Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, wiya li kān, 'one who speaks,' from wiya, 'the action of speaking'; so also, from the same root, wiya li gēl, '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, tān, 'eats'; wiyan, 'speaks'; wiya, 'hath told.' This must be particularly attended to; else a mere affirmation will become an imperative, and so on; as, kā-uwa, 'be it so, (a wish); kā-uwa, 'so it is' (an affirmation).

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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, tānūn, 'shall or will eat'; wiyanūn, 'shall or will speak'; būnkilīnūn, 'shall or will be in the action of smiting'; būnūn, 'shall or will smite.' Present participles have the accent on the last syllable; as, būnkilī, 'now in the action of talking, speaking.' Past participles have their accent on the last syllable but one; as, būnkilīlā, '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, būntōara, '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 -ū; as, wālla-wālla, the imperative, 'move,' or 'be quick'; but to urgently command would be wālla-wāll-oū, dwelling double the time on the -oū. To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, gatōa, 'it is I,' gintōa, '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 vocabularies 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, $a$ and $o$, 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 ă, ī, ā, all pronounced with a full and open voice; ā as in the English word 'father'; ă as in 'seen'; and u as oo in 'moon.' The Australian ā long is, in fact, a guttural sound, and is so deceptive to the ear in that many vocabularies the syllable ba is written bah, or even bar; this ā has a strong sympathy for the letter r, which is nearly a guttural in Australia, and when the two come together, as in far, the sound of both is deepened, and so far is pronounced something like mak-r. 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 ī is ee long; sometimes the sound of ī is prolonged, and then resembles the sound of e in 'scene'; this sound of ī is represented by ī 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 ő: these come from a combination and modification of the sounds of ā, ī, and ā; ē comes from the union of a and ā, as in the English 'sail'; ē from a and u, as in the French 'faute,' or perhaps from a direct. Wherever necessary, an accent has been placed on ē and ő (thus, ē, ő), to show that they are the long vowels.

Besides these, there are the short vowels, ă, ĕ, ī, ő, ū. 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 these vowels which are usually short be followed by a single consonant, the vowel may then be pronounced long; as ēlla, ēla; but the short sound of u, in such a position, will be marked by ū 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 -malla, -kalli.

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 ā, ē, ī, ő, or ū. For instance, we have the word for 'tongue' set down as tallang, talleng, talling, talling, and the word for 'hand' as maja, meta, mita; and so also with other examples. I regard these variations as proceeding from an obscure utterance of ā, the same dullel ā which appears in English in the word 'vocal,' and is represented by other vowels in the English 'her,' 'sir,' 'son.' I have introduced ā as the sign for this sound; ā, therefore, as in the syllables of tālāg, &c., will mean a dull, volatile sound of ā, 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 one of the short vowels.

These six paragraphs seem to contain all that is noticeable in the long and short sounds of the vowels ā, ē, ī, ū.

Then, we have the diphthongs; ai, as in 'eye'; oi, as in 'coin'; au, as in 'cow'; ūi, 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—ă, ē, ī; ā, ē, ū; ā, ē, ī, ē; ū; ā (volatile).

Semi-vowels—w, y.

Diphthongs—ai, oi, au, ūi.

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 ē. 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 wata, and yuring as iuring. But in words such as wa-kal, 'one,' the w stands for an original b, and is therefore a consonant; and, similarly, in varro, '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 hilāmān, '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 nqgu; it is used as the initial sound of a syllable, as in m1-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 bungungai. 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 p-gh, '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 sin.' 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 asnda, nba. 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 tek and dj; that is quite unnecessary. I have adopted 6 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 brrr, 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 '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 Uebiny 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-fill, 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 sba as an initial syllable, but that must be a mistake; another gives dha; 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.
Some dialects say kedlu, for which the usual form would be kellu. But it is possible that the ḍ here is radical, and so maintains its place.

In the Dieverie tribe, near Cooper’s Creek, South Australia, many words have in them the peculiar sound ndr, as munđru, ‘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 u to d, so that ḍu is pronounced ndu. The sound of ndr comes by accretions from a single r, and so the simpler forms of the Tamil munđru are muru, mudu.

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:

- **Gutturals**—k, kh, ț, gh, ḍ, ḍh, n, l, h.
- **Palatals**—t, th, d, dh, n, l, r.
- **Cerebrals**—p, ph, b, bh, m.
- **Dentals**—t, th, d, dh, n, l.
- **Liquids**—p, ph, b, bh, m.

The vowels are five in number. If we reckon the guttural-nasal ț as a separate sound (which, considering its place in the language, we may justly do), but omit the nasalised ḍ 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 ḍ and ḍ 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.]

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**AN AUSTRALIAN LANGUAGE.**

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**THE GRAMMAR.**

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**CHAPTER II.**

**THE PARTS OF SPEECH.**

**THE SUBSTITUTE FOR THE ARTICLE.**

The general meaning of a noun is expressed by using its simple form; as, makoro, ‘a fish’ or ‘fishes’; tībīn, a ‘bird’ or ‘birds,’ in a general sense; kūai, ‘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 may 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 SUBSTANTIIVES.**

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, kitri, ‘man’ or ‘mankind’; kūai, ‘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., wī, the root of the verb ‘speak,’ gives wīellikān, ‘one who speaks,’ ‘a speaker’; wīaiyē, ‘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., tīntīg, ‘a crab,’ belongs to the third declension, and the genitive would be tīntīg-kōba, ‘belonging to a crab’; but when it is the name of a person, its genitive would be tīntīg-ūmba, ‘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-bāi, ‘a husband’; porikūn-bāi, ‘a wife’; yināl, ‘a son’; yinālkūn, ‘a daughter’; but piriwāl, 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, warikāl, 'a be-dog'; tinko, 'a she-dog.' Names of places are generally descriptive, as, puntēi, the 'narrow' place; būlvarā, the 'high' place; tirabinba, the 'toothed' place; būnkillī-gol, '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., Englandkāl, means 'Englishman,' the termination being masculine; but Englandkālīn, means 'Englishwoman,' the termination being feminine; so also, untikal, 'of this place,' masculine; untikālin, '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, pitāl, 'joy'; pitāl mālī, 'to cause joy'; pitāllikān, 'a joyful being'; pitālkātān, 'to exist joyfully'; mūrrārāk, 'good'; mūrrārāgtai, 'the good,' sc., person; mūrrārāk umā, '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 tā tībbin; the second nominative is used when the subject is represented as doing something; as, tībbin tātān, '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 o or n affix -to; as, Kikoi, 'a native cat,' kikoi-to, 'the cat'†; Gurruilli, the active participle, or the infinitive, 'to hear,' believe, obey, gurruilli-to, 'faith, belief.'

2. Nouns ending in ng, a, e, o, u, require -ko; as, Maiyā, 'a snake,' maiya-ko, 'the snake'; Kūri, 'a man,' kūri-ko, 'the man'; Woiyo, 'grass,' woiyo-ko, 'the grass.'

But when r precedes o, the noun belong 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, Punnal, 'the sun,' punnal-lo, 'the sun'; Yināl, 'a son,' yināl-lo, 'the son.'

4. Nouns of three syllables ending in ro require the accent to be shifted to the o; as, Mako, 'fish,' makor-o, 'the fish.'

5. Nouns of three syllables ending in ra change the a into o; as, Koker, 'a hut, house,' koker-o, 'the house.'

Mātāra, 'the hand,' mātār-o, 'the hand.'

6. Nouns of four syllables ending in r require r to be added; as, Kulmotiur, 'a woman's name,' Kulmotiur-ro.

Note.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into ro; as, Buntoara, 'that which is struck,' buntoar-o, 'that which is struck'; Yellamautaora, 'that which sits, squats,' yellamautaor-o, '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, gatō, 'I'; kūri, 'man'; kūlāj, 'wood'; kēkāl, 'sweet'; mūrrāg, 'good.' But particles are used to form nouns; as, būnkiyē, 'a smiter,' from the root būn, 'to smite'; kēkālē, 'sweetness'; or, are used to transform the noun into a verb, which merely declares the abstract action; as, būnkīli, '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 accentuated 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, gāumba? 'whose?' Threlkeld, 'Threlkeld's'; piriwālumba, 'the king's'; but things and persons require -koba; as, minari-koba? 'belonging to what thing?' kūri-koba, 'belonging to man.' The dual, the plural, and the singular feminine pronouns form the genitive by affixing -ba.
to the accusative; as, ġalīn-bā, 'belonging to us two'; gērūn-ba, 'belonging to us,' ours; bōunoun-ba, 'belonging to her, hers.' The other singular pronouns add the particles to a variant form of the root-word; as, e m mō-um bā, 'belonging to me,' mine; ġīro-um bā, 'belonging to thee,' thine. But time and place require -kāl, and -kālin; as, bugai-kāl, 'belonging to the present.'

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Adjectives denoting character, manner, or habit, are formed from the roots of verbs, and have the particles ye or kei added; e.g., bán, the root of the verb 'to smite,' gives bánkyé, 'a smiter'; whereas bánkii1ißen would be 'one who smites'; wygkál 'to be a fool'; wygkálkei, 'foolish'; so also gurkei 'wise, skilful'; bukkakei, 'ferocious, savage'; kálkei, 'sweet, nice, pleasant.' Derived forms of the verb also give nouns in -yé; as wiyaíyé, '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:—
   Kekálkei unni yanti unnoakilón, '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 kőren after the adjective; thus:—
   Kekálkőren unni yanti unnoakilón, '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 kauwał-kauwał, a reduplication of 'great,' and the particle of negation added to that which is inferior; as:—
   Kekálkei unni kauwał-kauwał 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, wākál, 'one'; bula, bulóara, 'two'; gor, 'three'; waráń, 'four'; beyond this there are no further numbers, but the general term kauwał-kauwał, 'much or many' is used. The interrogative of quantity or number, minñán, 'which present?,' means 'how many?'; the answer would be given by any of the above numbers; or by kauwał-kauwał kúri, 'many men'; 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:—

Purrēāgkā goroka, 'the third day'; külaitom goroka, '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, untibo winta kúri, 'here be part of the men,' 'some of the men are here'; untibo yantin kúri, 'here be all the men,' 'all the men are here.'

DECENSION 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 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.**

<table>
<thead>
<tr>
<th>1st.</th>
<th>2nd.</th>
<th>3rd (Mas.)</th>
<th>3rd (Fem.)</th>
<th>4th.</th>
<th>5th.</th>
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<tbody>
<tr>
<td>Nom.</td>
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<td>Kuri</td>
<td>Pi-rival</td>
<td>Makoro</td>
<td>Kokeirur</td>
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<td>Pi-rival-ko</td>
<td>Makoro-ko</td>
<td>Kokeirur-ko</td>
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<tr>
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<td>Pi-rival-la-ko</td>
<td>Makor-rako</td>
<td>Kokeir-rako</td>
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<tr>
<td>Acc.</td>
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<td>Kuri</td>
<td>Pi-rival</td>
<td>Makoro</td>
<td>Kokeirur</td>
</tr>
<tr>
<td>Voc.</td>
<td>Ala Biraban</td>
<td>Ala kuri</td>
<td>Ala prival</td>
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<td></td>
</tr>
</tbody>
</table>

**Ab!**

1. Biraban-kal
   - Biraban-tin
   - Kuri-tin
   - Pi-rival-tin
   - Makor-rin
   - Kokeir-rin

2. Biraban-ka-birung
   - Biraban-ka-ba
   - Kuri-ka-ba
   - Pi-rival-ka-ba
   - Makor-ka-ba
   - Kokeir-ka-ba

3. Biraban-ka-to-a
   - Biraban-to-a
   - Kuri-to-a
   - Pi-rival-to-a
   - Makor-to-a
   - Kokeir-to-a

4. Biraban-kin-ba
   - Biraban-ta-ba
   - Kuri-ka-ba
   - Pi-rival-la-ba
   - Makor-ka-ba
   - Kokeir-ka-ba

---

## Paradigm of the Declension of the Personal Pronouns

**Singular.**

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<tr>
<td>Nom.</td>
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<td>Boun-tea</td>
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<td>Gen.</td>
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<td>Ng'iro-ung</td>
<td>Boun-ung</td>
</tr>
<tr>
<td>Dat.</td>
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<td>Ng'iro-ung-kin-ba</td>
<td>Boun-ung</td>
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<tr>
<td>Acc.</td>
<td>Tia</td>
<td>Bin</td>
<td>Boun-ung</td>
</tr>
<tr>
<td>Voc.</td>
<td>Ka-bon</td>
<td>Ala bi</td>
<td>Boun-ung</td>
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<td>Nga</td>
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<td>Voc.</td>
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**Plural.**

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<tr>
<td>Gen.</td>
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<td>Dat.</td>
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<tr>
<td>Acc.</td>
<td>Nga</td>
<td>Nga</td>
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<tr>
<td>Voc.</td>
<td>Ka-bon</td>
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**Dual.**

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<tr>
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<td>Nga-tea</td>
</tr>
<tr>
<td>Dat.</td>
<td>Nga-tea</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ng'all-a-ha</td>
</tr>
<tr>
<td>Voc.</td>
<td>Ka-bon</td>
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</tbody>
</table>

**Conjoined Dual.**

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<tbody>
<tr>
<td>Nom.</td>
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<tr>
<td>Gen.</td>
<td>Bul-a</td>
</tr>
<tr>
<td>Dat.</td>
<td>Bul-a</td>
</tr>
<tr>
<td>Acc.</td>
<td>Bul-a</td>
</tr>
<tr>
<td>Voc.</td>
<td>Bul-a</td>
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</tbody>
</table>

(The two as agents.)
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.

M ul u bi n ba, the site of 'Newcastle.'

Nom. M ul u bi n ba, the name of the place, M

Gen. 1 M ul u bi n ba-koba, any thing belonging to M
2 M ul u bi n ba-kal, a male belonging to M
3 M ul u bi n ba-kalin, a female belonging to M

Dat. 1 M ul u bi n ba-kako, for M
2 M ul u bi n ba-kolaq, to M
3 M ul u bi n ba-kal, to M, to proceed to M.

Acc. 1 B ar u n M ul u bi n ba-kal, them (masc.) of M
2 B ar u n M ul u bi n ba-kalin, them (fem.) of M
3 B ar u n yantin M ul u bi n ba-kal, them all of M

Voc. Y a p ál l u n M ul u bi n ba-kál, alas! people of M.

Abl. 1 M ul u bi n ba-tin, from, on account of M
2 M ul u bi n ba-kabinq, from, away from M
3 M ul u bi n ba-kona, by, by way of, through M
4 M ul u bi n ba-kaba, at, on, in M.

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

2.—The interrogative pronoun signifying place is w ont a? 'where is it?' and this may be substituted for M ul u bi n ba; the example would then become interrogative; as, w ont a kal? 'belonging to what place?' w ont a kaba? '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:

Nom. 1. G a t o a, I.—This form is used in answer to an interrogative of personal agency; as, G á n to w i y á n? 'Who speaks?' The answer would be g á t o a, 'it is I who,' the verb being understood. The next form, b á g, would simply declare what I do.

Dat. 1. B a g, I.—is used in answer to an interrogative of the act; as, M in nu g b á l l in bi? 'What art thou doing now?' t á t án b á g, 'I eat;' b á g must be used, and not the personal-nominative, g a t o a.
AN AUSTRALIAN LANGUAGE.

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:—enn ou m b a ta, 'mine it is'; un ni ta e m m o u m b a k o k e ra, 'this is my house'; un noo ta g i r o u m b a, 'that is thine'; tarar a n 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.
Yitararabul, '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 tara, 'these are they which,' as agents; yantin, 'all,' 'the whole,' is of the second declension; yantin-to, 'all who,' as agents; wakallo, 'one only,' as an agent.

INTERROGATIVE PRONOUNS.
The interrogative pronouns are,—GAN, 'who?'; MIN (neut.), 'which? what?'; won, 'where?'; yakoai, 'how? in what manner?'; yakounta, 'when? at what time?'

EXAMPLES OF THE PARTICLES USED AS AFFIXES TO THE INTERROGATIVES.

The Interrogative, GAN - ? who ?

Nom. 1 G a n - k e ? who is ?
     2 G a n - t o ? who is the agent ?
Gen.  G a n - ú m b a ? whose ?
Dat. 1 G a n - n u g ? for whom?—to possess or use.
     2 G a n - k i n - k o ? to whom?—towards whom ?
Acc.  G a n - n u g ? whom ? or who is the object ?
Voc.  .........................
Abl. 1 G a n - k a i ? from whom? on account of whom?
     2 G a n - k i n - b i r u g ? from, away from whom ?
     3 G a n - k a t o a ? in company with whom ?
     4 G a n - k i n - b a ? with whom? remaining with whom ?

THE GRAMMAR.

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

MIN- R I G ? what? as, min arig k e un ni ? what is this ?
MIN-n-an? what? i.e., how many?
MIN-arig - k o ? what?—as the agent or instrument.
MIN-arig - k o b a ? belonging to what?
MIN-arig - k o l a g ? towards what?
MIN-n u g ? what?—the object of the verb.
MIN-arig - t i n ? from what cause? why? wherefore?
MIN-arig - b i r u g ? from what? of what? out of what?
MIN-arig - k i l o a ? like what?
MIN-arig - k o a ? with what? together with what?
MIN-arig - k a b a ? 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-kal? masc., belonging to what country or place?
Won-ta-kalin? fem., belonging to what country?
Won-ta-kola g ? towards what place?
Won-tar i g ? to what place? whither?
Won-nu g ? what place? where?—the object of a verb.
Won-ta-tinto? from what place? (causative); where at?
Won-ta-biru g ? 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 minnan.
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 (e) I do anything to another and he reciprocally does it to me; or (d) when I continue to be or to do; or (c) 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 particles contains in its root the accident attributed to the verb in its various modifications; as, assertion, affirmation, negation, privation, tendency, existence, causation, 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,' bűntán bón bág. 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., bűntán 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, bűntán bág. '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, bűnkilléán bág. '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, bűnkilléán bág, 'thou and I strike' each other reciprocally; bűnkilléán bará, '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, bűnkilléán bág, '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, būmmunbilla bón, 'let him strike,' būmmarabunbilla bón, 'cause some one to strike him,' equivalent to, 'let him be struck'; būmmarabuniyikora 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 bug-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 burrēa unni, 'this is broken,' so, by means of something.

8. Effective, or those which denote an immediate effect produced by the agent on the object; as, u má bág unni, 'I made this'; pītal bág, 'I am glad'; pītalma bón bág, 'I made him glad.'

9. Neuter verbs, or those which describe the quality, state, or existence of a thing; as, kekál lág unni, 'this is sweet'; tetti lág unni, 'this is dead'; wonnug ke noa, 'where is he?'; unni ta, 'this is it'; mōron noa kátān, 'he is alive'; unni noa ye, 'there he is.' In these the particles, lág, ke, ta, kátān, 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, pītal noa, 'he is glad'; pītal-pītal noa, 'he is very glad'; tetti bará, 'they are dead'; tetti-tettēi bará, 'they are dead-dead,' or 'a great death is among them'; kauvāl, 'great'; kauvāl-kauvāl, '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 yiriğko wiye'lliko, lit., 'I make this quill for-to speak or communicate'; whereas umán bağ unni yiriğ pena kaki'lliko 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 umapa bağ ba, 'had I made'; again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, umaiga bağ unni, 'I had almost done this.'

12. **Imminent**, or those which denote a readiness to be or to do; as piriwal katę'a kun koa bağ, 'lest I should be king'; buntę'a 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, kaki'lli kolağ balı, 'we two are now going to live reciprocally together'; bünkilli kolağ bağ, 'I am now going to strike.'

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

15. **Spontaneous**, or those which denote an act done of the agent's own accord; as, tiir kullın unni, 'this is breaking of its own accord'—not by external violence (cf. No. 6); prá kullőün 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, buntęn bağ, 'I strike'; unnıta, 'this is it,' the subject; galınoa '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, buwuł bağ, 'I wish to strike,' buwuł bağ, 'I desire to strike,' or 'I want now to strike'; tunán bawuł bünkilli, '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.—Kn.*

3. **The Imperative**, which expresses command; as, búa bi, 'do thou strike'; but in büm mubilla, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in büm marabun billa, 'let strike,' the person addressed is desired to permit any one to strike the person named; in buntęa-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, búa banug, 'I want to strike thee'; búa 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 ko unni? What is this for? bünkilli, 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, ján to the reciprocal verb, and -lin to the participle; as, buntęn, 'strikes' now; bünkilla, now 'reciprocally strike one another'; bünkilla, now 'striking'; bünkilla, 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, bünkéun, 'has struck,' sc., this morning; bünkelüün 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, bünkulla, '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, tə, affixed to the past aorist, and is equivalent only to the English pluperfect; as, bünkulla tə, '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, bünkın, '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, bünün bag, 'I shall strike'; bünün 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, bünkəlin, 'striking' now.

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

3. The Imperfect-post-aorist, which represents the action as being in progress at any recent time; as, bünkəlielanaa, 'I was striking.'

4. The Past-present-aorist, which asserts the action as having been engaged in and completed at some former period; as, buntallabag, wonnaibaag, 'I struck when I was a child'; wiyalabag wonnaikiloa, wonnaibaag, '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, bünkəlietalta, 'I had struck,' sc., prior to something.

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

7. Future-definite, which asserts the action as about to be engaged in at some future definite period; as, bünkəlikinbagaag, '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, bünkəlinunbagaag, '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.

<table>
<thead>
<tr>
<th>TENSE</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present tense,</td>
<td>I am or do—now.</td>
</tr>
<tr>
<td>Imperfect-definite</td>
<td>I was or was doing—this morning.</td>
</tr>
<tr>
<td>First-aorist,</td>
<td>I was or was doing—recently.</td>
</tr>
<tr>
<td>Second-aorist,</td>
<td>I was or did—at some former period.</td>
</tr>
<tr>
<td>Perfect-definite</td>
<td>I have been or done—this morning.</td>
</tr>
<tr>
<td>Pluperfect,</td>
<td>I had been or done—before some event.</td>
</tr>
<tr>
<td>Inceptive-future</td>
<td>I am going to or shall, be or do—now.</td>
</tr>
<tr>
<td>Future-definite,</td>
<td>I am going to or shall, be or do—to-morrow morning.</td>
</tr>
<tr>
<td>Future-aorist,</td>
<td>I am going to or shall, be or do—at some time hereafter.</td>
</tr>
</tbody>
</table>

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 bag, 'I,' and the direct object with a transitive verb is bünkəl, '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.]

DECLINATION 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 bag, 'I,' and the direct object with a transitive verb is bünkəl, '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.]
AN AUSTRALIAN LANGUAGE.

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.

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

Reciprocal.

Dual. Unnibo bali* ka-kill-án, We two are, or live, here together.
Plu. " gëen* 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., bag, bi; lú, thou; noa, he; bountoa, she; ta, it; ngàli, this (here); ngàla, that (near me); ngalona, that (near you); for the dual, bali, thou and I; balinao, he and I; bali bountoa, she and I; bula, ye two; buloara, they two; for the plu., ngëen, we; nura, you; bara, they.
† Lit., this-self-same-place I am

INDICATIVE MOOD.

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.


THE GRAMMAR.

Continuous.

Reflexive.

Reciprocal.


* = '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-killi-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.

Immissence.


Contemporary circumstance.

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

Implied negation of actual becoming.

T. 10a. Ká-mai ga bag

Implied negation of entity or being.

T. 10b. Ka-pa bag ba  T. 10c. Ka-pa-ta bag ba
T. 10d. Keawaran* bag ka-pa
*Keawaran is a negative.

IMPERATIVE MOOD.

Ká-uwa bi, 'be thou.'
Ka-killi-ña bi, 'continue thou to be, live, remain.'
Ká-uwa bi gintoa bo, 'be thou thyself.'
Ka-killa 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.

4. " -bin-bia " 8. " -bi-kū " "
5. " -bi-kēun " 9. " -bi-nūn " "
* = ‘I permit him to be.’

PARTICIPLES.

4. " -bi-ala 8. " -kūn

Reciprocal.

† Here insert in each tense ‘bulun baŋ,’ 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. Kā-mūn-billā-ko, ‘to permit to be.’
" -billā-ko, ‘to permit to be together, the one with the other.’

2. To express immediate purpose.

T. 10. Kā-mūn-bin-uwil-koā, ‘that ... may or might permit to be together.’

Iteration.


Imminence.

T. 9. Kā-mūn-bea-kūn-koā biloa,† ‘lest he permit thee to be.’

Contemporary circumstance.

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

THE GRAMMAR.

Implied negation of actual becoming.

T. 10 a. Kā-mai-ğa bon baŋ

Implied negation of entity or being.

* Keawaran is a negative.

IMPERATIVE MOOD.

Kā-mūn-billa * ‘permit * to ’ ... 
Kā-mūn-billa * ‘permit self to continue’ ...
Kā-mūn-bea-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., Buntán baŋ† Dual, Buntán bali†
Plu., Buntán gėen†
Conjoined Dual, Buntán 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.


PARTICIPLES.

2. " -killi-kēuа " 7. " -kölāg " "
3. " -killi-ela " 8. " -kūn " "

Continuative.

* = ‘I am striking with many blows, now.’

Reflective.

T. 5. Bün-kill-čuа baŋ, ‘I have struck myself.’
AN AUSTRALIAN LANGUAGE.

Reciprocal.

4. „-kill-ala „ 7. „-kill-ai-kolağ „
5. „-kill-ai-kéun „ 8. „-kill-ai-kin „
T. 9. Bún-killá-nún bali

SUBJUNCTIVE MOOD.
1. To express purpose.

Bún-killi-ko, ‘to strike continually,’ ‘to beat,’ ‘to thrash.’
Bún-kill-ai-ko, ‘to strike each one the other,’ ‘to fight.’

2. To express immediate purpose.

T. 10. Bun-wil or bū-wil-koa bón bag, ‘that I might strike him.’

3. Iteration.


4. Imminence.


5. Contemporary circumstance.


6. Implied negation of actual effect.

T. 10a. Bun-mai g’a bón bag

7. Implied negation of action or entity.


IMPERATIVE MOOD.
Bùn-wa bi, ‘strike thou;’ būa-būwa bi, ‘continue thou to strike.
Bùn-killá bula, ‘strike on, ye two, the one with the other.’
Bùn-kill-á, ‘strike on,’ ‘be striking self.’
Bùn-tea-ka bi, ‘strike again;’ bùn-kéa, ‘strike instantly.’

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

Bùn-kill-li bi (bula, 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.

Bùn-kill-li bi (bula, nura) tia, &c., as above.

REFLEXIVE.

Bùn-kill-á bi kotti, Bu-wa bi gintoa, Bùn-killá bula
‘strike thou thine own’ ‘strike thou thyself.’ ‘strike ye two, the one the other.’

PERMISSIVE FORM OF THE VERB ‘TO STRIKE.’

Bùn-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. Bùn-mún-bín bi tia,† ‘thou permittest me to strike,’ or ‘I am permitted to strike.’

IMPERATIVE MOOD.


1. Bùn-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. Bùn-mara-bün-bin bi tia,† ‘thou permittest (any one) to strike me,’ or ‘I am permitted to be struck.’
2. ” bún-bill-ía, ‘continue thou to permit (any one) to be struck.’
3. ” bún-bill-ía tía ‘I myself permit myself to be struck.’
4. ” bún-billa bula, ‘permit, the one the other, to be struck.’

† Any other suitable pronouns may be placed here.
AN AUSTRALIAN LANGUAGE.

Declension of this Verb, when it is used so as to have the meaning of a passive voice.

INDICATIVE MOOD.
T. 1. Bùm-mara-bùn-bín bón ñ ñ
T. 2. Bùm-mara-bùn-bùn bón ñ ñ
T. 3. Bùm-mara-bùn-bìlì-nùn bón ñ ñ
T. 4. Bùm-mara-bùn-bìlì-koa bón ñ ñ
T. 5. Bùm-mara-bùn-bìlì-ko bón ñ ñ
T. 7. Bùm-mara-bùn-bìlì-bun bón ñ ñ
T. 8. Bùm-mara-bùn-bìlì-pà bón ñ ñ

PARTICIPIES.
T. 1. Bùm-mara-bùn-bùn bón ñ ñ
T. 2. Bùm-mara-bùn-bùn bón ñ ñ
T. 3. Bùm-mara-bùn-bìlì-nùn bón ñ ñ
T. 4. Bùm-mara-bùn-bìlì-koa bón ñ ñ
T. 5. Bùm-mara-bùn-bìlì-ko bón ñ ñ
T. 7. Bùm-mara-bùn-bìlì-bun bón ñ ñ
T. 8. Bùm-mara-bùn-bìlì-pà bón ñ ñ

SUBJUNCTIVE MOOD.
T. 1. Bùm-mara-bùn-bùn-bùn bón ñ ñ
T. 2. Bùm-mara-bùn-bùn-bùn bón ñ ñ
T. 3. Bùm-mara-bùn-bìlì-nùn bón ñ ñ
T. 4. Bùm-mara-bùn-bìlì-koa bón ñ ñ
T. 5. Bùm-mara-bùn-bìlì-ko bón ñ ñ
T. 7. Bùm-mara-bùn-bìlì-bun bón ñ ñ
T. 8. Bùm-mara-bùn-bìlì-pà bón ñ ñ

IMPERATIVE MOOD.
Bùm-mara-bùn-bìlì bì tìa.

DECLENSION OF THE VERB 'TO MAKE.'

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

INDICATIVE MOOD.
T. 1. Umùn bésùn ñ ñ
T. 2. Umùr bésùn ñ ñ
T. 3. Umù-ko bésùn ñ ñ
T. 4. Umù-r bón ñ ñ
T. 5. Umù-ko bón ñ ñ
T. 6. Umù-ta bésùn ñ ñ
T. 7. Umù-ko bésùn ñ ñ
T. 8. Umù-r bón ñ ñ
T. 9. Umù-kùn bón ñ ñ
T. 10. Umù-ko bésùn ñ ñ

THE GRAMMAR.

PARTICIPIES.
T. 1. Umull-àn bésùn ñ ñ
T. 2. Umull-ko bésùn ñ ñ
T. 3. Umull-ko bésùn ñ ñ
T. 4. Umull-ko bésùn ñ ñ
T. 5. Umull-ko bésùn ñ ñ
T. 6. Umull-ko bésùn ñ ñ
T. 7. Umull-ko bésùn ñ ñ
T. 8. Umull-ko bésùn ñ ñ
T. 9. Umull-ko bésùn ñ ñ
T. 10. Umull-ko bésùn ñ ñ

Continuative.
T. 1. Umull-àn bésùn ñ ñ
T. 2. Umull-ko bésùn ñ ñ
T. 3. Umull-ko bésùn ñ ñ
T. 4. Umull-ko bésùn ñ ñ
T. 5. Umull-ko bésùn ñ ñ
T. 6. Umull-ko bésùn ñ ñ
T. 7. Umull-ko bésùn ñ ñ
T. 8. Umull-ko bésùn ñ ñ
T. 9. Umull-ko bésùn ñ ñ
T. 10. Umull-ko bésùn ñ ñ

Reflective.
T. 1. Umull-àn bésùn ñ ñ
T. 2. Umull-ko bésùn ñ ñ
T. 3. Umull-ko bésùn ñ ñ
T. 4. Umull-ko bésùn ñ ñ
T. 5. Umull-ko bésùn ñ ñ
T. 6. Umull-ko bésùn ñ ñ
T. 7. Umull-ko bésùn ñ ñ
T. 8. Umull-ko bésùn ñ ñ
T. 9. Umull-ko bésùn ñ ñ
T. 10. Umull-ko bésùn ñ ñ

IMMUNITY.

T. 1. Bùm-mara-bùn-bùn bón ñ ñ
T. 2. Bùm-mara-bùn-bùn bón ñ ñ
T. 3. Bùm-mara-bùn-bìlì-nùn bón ñ ñ
T. 4. Bùm-mara-bùn-bìlì-koa bón ñ ñ
T. 5. Bùm-mara-bùn-bìlì-ko bón ñ ñ
T. 7. Bùm-mara-bùn-bìlì-bun bón ñ ñ
T. 8. Bùm-mara-bùn-bìlì-pà bón ñ ñ

Implied negation of actual effect.
T. 10a. Uma-ùsùn ñ ñ
T. 10b. Uma-ùsùn ñ ñ
T. 10c. Uma-ùsùn ñ ñ
T. 10d. Keawàrùn bésùn ñ ñ

Implied negation of action or entity.
T. 10e. Uma-ùsùn ñ ñ
T. 10f. Uma-ùsùn ñ ñ
T. 10g. Uma-ùsùn ñ ñ
T. 10h. Keawàrùn bésùn ñ ñ
THE GRAMMAR.

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

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

**Indicative Mood.**


**Participles.**


**Continuative.**


**Reflexive.**

T. 5. Upulli-ún bag gali ko

**Reciprocal.**

T. 1. Upulli-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.'
Upán-uwil-koa bag, 'that I might do.'
Upéa-kun-koa bag, 'lest I should do.'
Upán-nun bi ba, 'when thou doest,' or 'if thou do.'
Upai-ğa bag, 'I had almost done.'
Upa-pa bag ba, 'had I done,' or 'if I had done.'

**Imperative Mood.**

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

AN AUSTRALIAN LANGUAGE.

**Imperative Mood.**

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

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

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

**Indicative Mood.**


**Participles.**


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

**Continuative.**


**Reflexive.**

T. 5. Tiir-bug-gulli-ún bag unni

**Reciprocal.**

T. 1. Tiir-bug-gulli-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-ga-ún-koa, 'lest ... should break.'
Tiir-bug-ga-nun bag ba, 'when I break,' or 'if I break.'
Tiir-bug-ga-ña 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.

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

**Indicative Mood.**

PARTICIPLES.

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

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

INDICATIVE MOOD.

4. Wiya "" 8. Wiya-kün ""
5. Wiya-kéün "" 9. Wiya-nún ""

* = 'I tell him.'

PARTICIPLES.

2. Wiyelli-kéün "" 7. Wiyelli-kolag ""
3. Wiyelli-elá "" 8. Wiyelli-kín ""

THE GRAMMAR.

Reciprocal.

4. Wiyell-alá "" 7. Wiyell-ni-kolág ""
5. Wiyell-alá-kéün "" 8. Wiyell-alá-kín ""
T. 9. Wiyell-nún bará

* = 'They say to one another.'

SUBJUNCTIVE MOOD.

1. To express purpose.

T. 10.
Wiyellíko, ‘to tell, say.’
Wiyellíko, ‘to continue to tell or preach.’
Wiyellíko (reciprocal), ‘to talk, the one with the other.’

2. To express immediate purpose.

T. 10. Wiyán-uwil-koa bağ

Iteration.


Imminence.

T. 10. Wiyéa kúna-koa bağ

Contemporary circumstance.


Implied negation of actual effect.

T. 10a. Wiyái-ga bón bağ

Implied negation of action or entity.

T. 10b. Wiya-pa bón bağ T. 10c. Wiya-pa-ta bón bağ
T. 10d. Keawaran † bón bağ wiya-pa

† Keawaran is the negative.

IMPERATIVE MOOD.

Wiya, ‘say, will you?’ (interrogative).
Wiyellí, ‘speak, tell.’
Wiyawiyellí (reduplication), ‘speak! be quick!’
Wiyellí, ‘speak’ reciprocally.
Wiyellí-ia, ‘continue to ask.’
Wiyawiyellí-ia, ‘ask urgently.’
Wiyéa-ka, ‘tell again,’ ‘repeat.’
Wiyéa-kéa, ‘speak presently.’
Wiyá-bun-billa bón, ‘permit him to speak.’
AN AUSTRALIAN LANGUAGE.

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-nūn bağ

Participle.
T. 1. Uwoll-in bağ T. 4. Uwala bağ

Continuative.

Reflexive.
T. 5. Uwoll-ēn bağ

Reciprocal.
T. 1. Uwoll-an bara T. 4. Uwoll-ala bara
T. 9. Uwoll-nūn bara

Subjunctive Mood.
T. 10.
Uwoll-ko, 'to come,' 'to go away' (according to the meaning of the adverb with it).
Uwa-uwil-ko, 'that I may or might come or go.'
Uwá-kūn-ko, 'lest . . . should come or go.'
Uwá-nūn bağ ba, 'when I go or come.'
Uwái-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-ia, 'come or go' (of self).
Uwá-ka, 'come or go.'
Uwa-būn-billa, 'permit to come or go.'
Uwa-kēa, 'come or go,' sc., in the morning.

DECLENSION OF THE VERB 'TO BREAK.'

Tiir-kulliko, 'to break' spontaneously.

Participles.
Tir rán unni, 'this is broken' spontaneously.
T. 1. Tiir-kull-īn unni T. 5. Tiir-kull-ēn unni
2. , , -kulli-kēun unni 6. , , -kulli-ela ta unni.
3. , , -kulli-ela unni 7. , , -kulli-kola unni
4. , , -kull-ala unni 8. , , -kull-kiə unni
T. 9. Tiir-kull-īn-nūn unni

Continuative.

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-ēa-kūn-ko, 'lest . . . should break.'
Tiir-kull-nūn nūnibo, 'when or if this breaks.'
Tiir-ka-γa-ľēun unni, 'this had almost broken.'
Tiir-kull-ēa-pa unni, 'had this broken.'

Imperative Mood.
Tir-kull-īa unni, 'I wish this to break of itself.'
Tiir-kull-ēa ka unni, 'I wish this to break of itself again.'
Kamūnbilla unni tiir-kull-ko, '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
T. 9. , , ba-keun noa
T. 10. , , ba-nūn noa

Participles.
T. 1. Tetti bulli noa T. 4. Tetti bala noa
2. , , bulli-kēun noa 7. , , bulli-kiə noa
3. , , bulli-ela noa 9. , , bulli-nūn noa

Continuative.
T. 1. Tetti bulli-īn noa T. 3. Tetti bulli-ēl-ela noa
THE GRAMMAR.

THE VERB used NEGATIVELY.

INDICATIVE MOOD.

Affirmatively.

T. 1. Ka'awá, bün-tan bón bag. Keawará, bón bag bün-ki-korien. 'Yes, I strike him.'

5. Bün-keüli bón bag. 'I have struck him.'

6. Bün-kulla bón bag. 'I had struck him.'

8. Büm-killa bón bag. 'I shall strike him.'

9. Büm-killa bón bag. 'I shall strike him.'

Negatively.

T. 1. Ka'awá, bón-tan bón bag. Keawará, bón bag bün-ki-korien. 'No, I strike him not.'

3. Bün-killi-ela ban bón bag. 'I was striking him.'

9. Büm-killa bón bag. 'I shall strike him.'

PARTICLES.

T. 1. Büm-kill-in bón bag. Keawará, bón bag bün-killi korien. 'No, I am not going to strike him.'

3. Büm-killi-ela ban bón bag. 'I was striking him.'

9. Büm-killa bón bag. 'I shall strike him.'

Mandatory—

Büwa bón, 'strike him.' Ma, büwa bón, 'do, strike him.'

Yanoa, bün-ki yikora bón, 'let be, strike him not.'

Büm-killa, 'strike on;' 'continue to strike.'

Yanoa, büm-killa-bun kora, 'let be, cease striking.'

Büm-mara-bün-billa bón, 'permit him to be struck.'

Yari, bón bi büm-mara-bün-bi yikora, 'hold! let him not be struck.'

Entreaty—

Büm-mun-billa-bón, 'permit him to strike.'

Yanoa, büm-mun-bi yikora bón, 'let be, permit him not to strike.'

Interrogative—

Minaríg-tin binug büm-kulla? 'why didst thou strike him?'

Kora koa binug büm-pa? 'why hast thou not struck him?'

EXAMPLES:

T. 1. Büm-kill-in bón bag. Keawará, bón bag bün-killi korien. 'No, I am not going to strike him.'

3. Büm-killi-ela ban bón bag. 'I was striking him.'

9. Büm-killa bón bag. 'I shall strike him.'

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

Example:—

Minaríg 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.]
AN AUSTRALIAN LANGUAGE.

Idioms—

Wiwi, ‘be quiet,’ ‘do not what you tend to do.’
Yaa, ‘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, pôrrol, ‘heavy,’ pôrrol ta unni, ‘this is heavy;’ pôrrol noa wiyan, ‘he speaks heavily.’ Adverbs are classed in the following manner:

1. Of Number.
Wakal bo ta, ‘once only.’
Bulóara bo ta, ‘twice only.’
Ngoro bo ta, ‘thrice only.’

2. Of Order.
Bonén, ‘the first to be done.’
Kurri-kurri, ‘the beginning, the first.’
Willuŋ, ‘the last,’ or ‘behind.’

3. Of Place.
Untí, ‘here.’
Unuŋ, ‘there.’
Wonuŋ? ‘where?’
Wonta-kolag, ‘whither?’
Untí-kolag, ‘hither.’
Untoatolag, ‘this.’
Wokka-kolag, ‘upwards.’

4. Of Time.
Ba, ‘when; at the time that;’
Gai-ya, ‘then,’ must always be after it.
Bug-gai, ‘this present period, now, to-day;’ ‘the time now passing.’
Bug-gu-kolag, ‘of the present period; fresh, new, recently.’
Gai, ‘then, at that time;’ it is governed by the particle ba.
Kobo, ‘presently.’
Kobo ka ta, ‘presently it is,’ ‘for not yet.’

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Unuŋ bo, ‘bitherto.’
Wakal-wakal, ‘once-once,—an idiom for ‘seldom.’
Yaki-ta, ‘now;’ at the time spoken of.
Yaki-ta bo, ‘instantly;’ at the selfsame moment spoken of.

Nora,—Iteration is expressed by a particular form of the verb; as, Bántéa-kanun, ‘will strike again.’

5. Of Quantity.
Butti, ‘more’; meaning, ‘continue the action.’
Kuwar-láág, ‘largely, much, abundantly.’
Kirun, ‘all.’
E-e, ‘yes.’
Kuan-kolag, ‘yea.’
Tokal bo ta, ‘truly, in truth itself;’ if tokal, ‘straight.’
Mirka, ‘perhaps.’

6. Of Quality or Manner.
Kara, ‘slowly, deliberately.’
Parrol, ‘heavily;’ cf. parrol.
Rurra-kai, ‘quickly;’ also equivalent to the phrase ‘make haste.’
Wogkal-taag, ‘foolishly;’ if wogkal, ‘deaf, stupid, foolish.’

7. Of Affirmation.
Tanti bo ta, ‘yes, just as it is.’
Yuna bo ta, ‘verily, certainly, really;’ lit., ‘there it is itself.’
Tokal bo, ‘truly, in truth itself;’ cf. tokol, ‘straight.’

8. Of Doubt.
Mirka, ‘perhaps.’
Mirka-ta, ‘perhaps so, possibly.’

Yunuŋ bo, ‘nay.’
Ta-raran, ‘it is not,’ sc, the thing affirmed.
Yikora, kora, korien, ‘no, not.’

10. Of Interrogation.
Kora-koa? ‘why not?’
Yako-ai? ‘how?’ meaning ‘in what manner?’
Wonnun? ‘how? which way?’ answer, gia-ka, ‘this way.’

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

Ba, 'of'—denoting possession, when used with the personal pronouns.
Birug, 'of, out of, from'; opposed to ko-la.
Kà, 'in, or 'at' such a period; as, tarai-ta yejama-ka, 'in another month.'
Ka-ba, 'in, on, at'—a place; as, Sydney-ka-ba, 'at Sydney.'
Kà, the same meaning as tin; only this is used to personal pronouns, but 'tin' goes with nouns.
Kàl, 'part of'; as, unti-kàl, 'of this, part of this, hereof.'

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., gatun, 'and'; kullà, '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!' Katios, 'with, in company with,'—not instrumental.
Ela-beira, of wonder, surprise, astonishment.
Ginaa, of salutation at parting; as, 'farewell.' Yapallun, of sorrow; 'alas!'

PREPOSITIONS.

Ba, 'of'—denoting possession, when used with the personal pronouns.
Birug, 'of, out of, from'; opposed to ko-la.
Kà, 'in, or 'at' such a period; as, tarai-ta yejama-ka, 'in another month.'
Ka-ba, 'in, on, at'—a place; as, Sydney-ka-ba, 'at Sydney.'
Kà, the same meaning as tin; only this is used to personal pronouns, but 'tin' goes with nouns.
Kàl, 'part of'; as, unti-kàl, 'of this, part of this, hereof.'

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

CHAPTER IV.

THE VOCABULARY.

(1) MYTHOLOGY.

Gakón; kurima; m., * bones put through the septum of the nose for ornament.
Góro; pumerrí; yonei, m., varieties of grass-tree. To form the native spears, pieces of the flower-stalks of this are and 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, a barb. A deadly weapon this is; thrown by means of a lever nearly four feet long, ef. 'wóonnára,' which is held in the hand, and on it the poisoned spear.

Koin, Tipakál, Pórrágh 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 a 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.

Koó, 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.
Kurrwilbán, the name of his wife; she has a 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.

Múrramaí, 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.

Murrokún, m., the name of a mysterious magical bone, which is obtained by the Karakáis, 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.

Nuğ-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.

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

Puntinai, 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. nuğ-gún). 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.

Puttikan, 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, 'Pírrólóğ, Pírrólóğ.'

Tilmun, 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, koliğ-kolúg, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.

Tippakalin, Mailkun, and Bimpoín, 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 'boom errang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming...

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*This is a proof that the black man has been duly initiated at the ceremonies of the Bora. See s.n. Yarro.—En.
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 kun na kárá, and themselves yirá bái; previous to which the men are styled, kóró mún. 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 kárákáí; after that, the youth may seize a woman; he becomes a member of the tribe and engages in their fights.

Yulúg, 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.

Awába, Lake Macquarie; the word means 'a plain surface.'
Biwoğkula, the place of red ti-trees; from biwoğ, 'red ti-tree.'
Boikónmaba, a place of ferns; from boikón, 'fern.'
Boon, the site of Wallis's Plains; from a bird of that name.
Búla, an island; any place surrounded with water.
Bulkára, any mountain; from bulká, 'the back' of a man or a beast.
Buttaba, the name of a hill on the margin of the Lake.
Gara wantára, any plain, a flat.
Goloyáuwe, a point of land on the south side of the Lake.
Góróninba, the female-emu place; from góróin, 'the female emu'; 'the male emu' is kókogoró, from his cry.
Gurrána, a place of brambles; from gurrán, an inferior sort of 'bramble.'
Kaiárbá, a place of 'sea-weeds.'
Karákunba, a place of 'swamp-oaks,' which is a species of pine.
Kéél-kéélba, a place of 'grass-tree.'

Kintîrrabin, the name of a small extinct volcano on the sea-coast, near Red Head, north-east of Lake Macquarie.
Koi kalîg, a place of brambles; from koikali, a sort of 'bramble,' bearing a berry like a raspberry.
Kóiyó, the site of any native camp.
Kóna-kónaba, the name of the place where the stone called kóna-konna 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 kopurred, 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 spared 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 ke 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.

Kutta, the site of Sydney Light-house; any peninsula.
Mullubínba, the name of the site of Newcastle, from an indigenous 'fern' named mullubin.
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].
AN AUSTRALIAN LANGUAGE.

Munug-gurraba, the place to which 'sea-snipe' resort. 

Munukán is the name of a point, under which is a seam of coal, and beneath that is a thick vein of superior common coal, and both jut into the sea between 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 coal, 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.

Punefi, a 'narrow' place; the name of any narrow point of land. Purribágb, the 'ants' 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 tulk, 'ti-tree.' Tulkiroba, a place of brambles; from tulkiro, 'a bramble.' Tumpoaba, a clayey place; from tumpoa, 'clay.'

Wara wallug, 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 wallug, the 'human head,' from its appearance.

Wauwaran, 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 wauwaran; 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!

Yirannála, 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.

THE VOCABULARY.

(3) COMMON NOUNS.

B.

Baibai, m., * au axe. 

Baityagr-baityag, m., a butterfly. 

Bato, m., water; cf. gapo. 

Berabukkan, m., sperm whale; the natives do not eat this; cf. torog-gun. 

Biggai, m., an elder brother. 

Biutunkin, m., a father. 

Biraba, m., a small shell fish. 

Biuyug, m., 'father,' addressive. 

Biyyugbai, m., a father. 

Boalug, m., mangrove seed. 

Boarrig, m., misty rain. 

Boata, m., the cat-fish. 

Boawal, m., the curlew. 

Buigkin, m., vermin, as fleas. 

Bukki, m., the bark of a tree; the skin of animals. 

Bulbug, m., a small species of a wizard, doctor, sorcerer. 

Köro, m., the cat-fish. 

Gapoi, m., a concubine. 

Gapo, giyuwa, gatóg, kullóg, m., names for fresh water; cf. kokoin, bato, and yarro. 

Garawan, m., a plain flat place. 

Garog-garog, m., a rough place. 

Garog-garog, m., an old woman. 

Garomba, m., an old man. 

Gauwo, m., a sea-gull. 

Guraki, m., one initiated; hence, a wise person.

Gurukin, m., the morning dawn. 

Guraki, m., one initiated; hence, a wise person.

K.

Kan; kurriwirirva; m., a brown diamond snake. 

Kain, m., a fresh-water eel. 

Karai, m., flesh of any sort, but chiefly of the kangaroo. 

Karukal, m., a wizard, doctor, sorcerer. 

Karoruna, m., a large whiting. 

Karóg-karóg, m., a pelican. 

Karapai, m., the white cockatoo. 

Waila, m., the black cockatoo; its breeding place is unknown to the blacks.

Kollai, m., urine. 

Koi, m., a native cat; is very fierce. 

Koonai, m., an old woman. 

Kurun, m., the women's nets; a father. 

Kipai, m., the name of any narrow point of land. 

Kirik, m., 'Vurun, m., a red sea-slug which adheres to the rocks, and is known to Europeans as 'kunjewai.' 

Buruq, m., hair on the head. 

Wurun, m., hair on the body. 

Kito, m., the short hair of animals. 

Yirrig, m., the fur of the opossum tribe. 

Buttikig, m., any beast.

G.

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* The m, throughout, stands for meaning; it is inserted merely to divide the native word from its significance.—Ed.
Kairin, m., pain.
Kóka, m., a reed.
Kókgoró, m., an emu; from the noise it makes.
Kóiwon, m., rain.
Koio, m., a native camp.
Koirug, m., fire.
Kokabai, m., a wild yam.
Kokei; wimi; wimmug; m., native vessels made of the bark of trees, and used as baskets or bowls.
Kóka, m., a native hut.
Kókoi, m., water; cf., gapoi
Kókug, m., frogs; are so called from the noise they make.
Kómírá, m., a shadow.
Koogg; kintári, m., dung.
Kónug-gai, m., a fool.
Kofoi, m., a shield.
Koropun, m., fog, mist, haze.
Korowala, m., a cuttlefish; lit., wave-tongue.
Koro, m., the wind-pipe.
Kotora, m., a club, a waddy.
Kotumáig, m., the land tortoise.
Kutalai, 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.
Kurralág, m., the body.
Kurráman, m., a murderer.
Kurraka, m., the mouth.
Kurrakóg, m., the eldest male.
Taiyólo, m., the youngest male.
Kurar-koyó, m., a shark.
Kurruk, m.; muttaura; m., the snapper.
Kuttal, m., the smoke of a fire; tobacco; cf., poito.
Koun, m., the mangrove bush.

M.

Makoro, m., the general name for fish.
Malama, piríg-gun, pinkun, and wótól, m., lighting.
Mará, m., the soul, the spirit; ‘the same as the wind, we cannot see him,’ was the definition given by a black.
Meini, m., sand-fries.
Minmai, m., the gigantic lily.
Miroma, m., a saviour.
Moani, m., the kangaroo.
Mókai, m., mud oysters.
Molákán, m., the season of the wane of the moon.
Móto, m., a black-snake.
Múla, m., a boi.
Mulo, m., thunder.
Múmuyu, m., a corpse, a ghost.
Múubónkán, m., the rock oyster.
Munni, m., sickness.
Murrubán, m., blossom, flowers.
Murrakin, m., young maidens.
Murrin, m., the body.
Murri-nauwai, m., a ship, boat.

N.

Nukuá, 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.

Paiyárara, m., the large ti-tree.
Pillapaí, m., a valley or hollow.

Pimpi, m., ashes.
Pippita, m., a small hawk; so called from its cry.
Pirama and woommarakán, m., a wild duck and drake.
Piríval, m., a chief or king.
Poríra, m., an oyster which grows on the mangrove tree.
Pitigó; talowá; m., two kinds of roots of the arum species; the taro of Tahiti.
Poito, m., the smoke of a fire.
Póno, m., dust.
Poríba, m., a husband.
Poríkunbí, m., a wife.
Porowí, 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.
Punaá, m., sea sand.
Punug, m., sea-slug, blubber.
Punnai, m., the sun.
Rárai, m., earth, land, the world.
Purceág, m., day.
Purrumá, m., a cockle.
Purrumábán, m., an animal like a ferret, but amphibious; it lives on cockles.
Purrumunkán, 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.
Tíbún, m., a bone.
Tikó, m., a bitch.
Tirál, m., a bough of a tree.
Tiriki, m., the flame of fire; the colour red.

W.

Wairai, m., the spear for battle, or for hunting.
Motóig, m., the spear for fish.
Waiyóig, m., a sort of yam.
Wakun, m., a crow; from its cry, kak-wak-wak.
Wáriki, m., a dog; the species.
Wárikal, m., and wáiyí, m., the male and female tame dog.
Yuki and mirri, m., the male and female native dog.
Murroá, m., a sword.
Waróí, m., the wild dog species.
Waropá, m., the honeysuckle.
Willai, m., an opossum.
Wimbi, m., a bowl; generally made from the knot of a tree.
Wippiribbi, m., the wind.
Wirrippag, m., the large eagle-hawk, which devours young kangaroos, lambs, &c.
Woroya, m., grass.
Wombal, m., the sea-beach.
Wommara, m., the instrument used as a lever for throwing the spear; of gorro.
Woonai, m., a child, children.
Woropil, m., a blanket, clothes.
Worowai, m., a battle, a fight.
Worowann, m., a kangaroo-skin cloak.
Wattawan, m., a large mullet.
Wuggurrapi, m., young lads.

Wuggurrabula, m., ye two lads.
Wunali, m., summer.
Wurunkan, m., flies.

(4) PARTS OF THE BODY.

The Head.
Kittug, m., the hair of the head.
Walla, m., the head.
Kappara, m., the skull.
Kumbarokan, m., the brain.
Yinibirri; golo; m., the forehead.
Tukkala, m., the temples.
Girug; turrakurri; m., the ear.
Yulka, m., the eye-brows.
Wolpin, m., the eye-lashes.
Gakug; porowug; m., the eye.
Tarkin; goara; m., the face.
Nukoro, m., the nose.
Kullo, m., the cheeks.
Tumbiri; willig; m., the lips.
Kurraka; m., the mouth.
Gunturra; tirra; m., the teeth.
Tallag, m., the tongue.
Wattan, m., the chin.
Yerreii, m., the beard.
Untag, m., the lower jaw.
Kulleug, m., the neck; it is also called 'wuroka.'
Kullearig, m., the throat.
Koro, m., the windpipe.

The Trunk.
Kurrabag, m., the body.
Murrin, m., the body.
Mumurraku, m., the collar.
Milka-milka, bone.

The Hands and Feet.
Matara, m., the hand.
Tunkanbeen, m., the thumb; lit., the mother or dam.
Numba, m., the first finger.
Purrokulkun, m., the second "
Kotan, m., the third "

Yapug, m., a path, a broad way.
Yarea, m., the evening.
Yareil and yurda, the clouds.
Yilen, m., bait.
Yinid, m., a son.
Yinkun, m., a daughter.
Yirra, m., a wooden sword.
Yirrig, m., a quill, a pen.
Yulo, m., a footstep, a track.
Yunug, m., a turtle.
Yuroin, m., a bream-fish.

Garakonbi, m., the little finger.
Tirri; tirreil; m., the nails of the fingers and toes.
Waraj, m., the palm of the hand.
Tugga keri, m., the right hand.
Wuntukeni, m., the left hand.
Buuka, m., the back; either of the hand or of the body.
Paiyi, m., the breasts.

The Limbs.
Baloinkoro, m., the thighs.
Waloma or tara, m., the calf of the leg.
Gari, m., the shins.
Warombu, m., the knees.
Tinna, m., the toes; the foot.

The Intestines.
Bubul, m., the heart.
Purramai, m., the kidney; also a cockle, from its shape.
Munu, m., the liver.
Yokol, m., the lungs.
Konari; konu; m., the bowels.
Purru; puttara; m., the flesh.
Meysa, m., the sinews.
Gorog, m., the blood.

The Vocabulary.

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Buuka, m., the back; either of the hand or of the body.
Paiyi, m., the breasts.

Garap, m., the nipple.
Wapara, m., the chest, breasts.
Nara, m., the ribs.
Kurri'sag, m., the side or body.
Turoumi, m., the right side.
Gorai, m., the left side.
Parrua or warra, m., the belly.
Parra, m., the bosom.
Winnal, m., the loins.
Gakag, m., the hips.

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Gorog, m., the blood.

(5) VERBS.

Bubul, m., to kiss.
Bukka, m., to be wrathful, to be furious.
Bulporia-bug-gulliko, m., to cause to be lost property, to lose.
Bum-bug-gulliko, m., to cause to be lose, to open a door.
Bumbarabululiko, m., to permit another to be struck.
Bummulik, m., to find.
Bummunbubuliko, m., to permit another to strike.
Bukuliko, m., to strike, smite; to aim a blow with a weapon.
Bumuliko, m., to permit, to let; this is an auxiliary verb.
Bûnmulliko, m., to rob, to take by violence, to snatch.
Bur-bûg-gulliko, m., to cause to be light or well, to cure.
Burkulliko, m., to be light as a bird, to fly; to convalesce.
Burug-bûg-gulliko, m., to cause to be loose, to set at liberty.

G

Gakilliko, m., to see, to look, to observe with the eye.
Gakûnbigilliko, m., to deceive, to cheat.
Gakontibunbilliko, 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.
Garbûg-gulliko, m., to convert into, to cause to become.
Gâri-gari, m., to pant.
Garô-garô, m., to fall down.
Garokilliko, m., to stand upon the feet.
Garokinbilliko, m., to stand up.
Gimilliko, m., to know by the eye, as a person or place.
Giratimmulliko, m., to feed, to give food.
Girulliko, m., to tie.
Goitig, m., to be short.
Goïn, m., to be complete or finished.
Guûlilliko, 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.
Gurrakorren, m., not to hear.

GurramaNG, m., to be initiated.
Gurranaigulliko, m., to hear, but not to obey.
Gurrawa, m., to pity.
Gurratilliko, m., for remembrance to pass away, to forget any place, or road; cf. wogûnilliko.
Gurrayelliko, m., to hearken, to be obedient, to believe.
Gurrulliko, m., to hear, to obey, to understand with the ear.
Gurrumbórburrilliko, 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.
Kakili-bûn-kora, m., do not be.
Kakilliko, m., to be, to exist in any state.
Kaki-yikora, m., be not.
Kapirri, 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.
Karâkál-umulliko, m., to cure, to make well; a compound of 'karâkál,' a doctor, and 'umulliko,' to do, to make.
Karôl, m., to be hot, to perspire from the heat of the sun.
Kavûl, m., to be large, great.
Kekal, m., to be sweet, pleasant, nice, delightful.
Kia-kia, m., to be courageous, strong, powerful; to conquer.

Kibûg-gulliko, m., to compel to snap.
Kiburrilliko, m., to snap at by means of something, as a hook is snapped at by a fish.
Kilkulliko, m., to snap under, as a cord of itself.
Kiliyibinbin, 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.
Kinakinari, m., to be wet.
Kirabarawirrilliko, m., to twirl the stem of grass-tree until it ignites.
Kirkilliko, m., to lade out water, to bail a canoe or boat.
Kiroapulliko, m., to pour out water, to empty water.
Kiri-irra, m., to revolve, to go round.
Kiriwâ, m., to be lengthy, to be long; cf. 'goiig,' m., to be short in length.
Kirin, m., to pain.
Kitteliko, m., to chew.
Kianunrig, m., to be wet.
Ko, m., to be, to come into existence.
Kokulliko, m., to rebuke, to scold, to quarrel.
Konimulliko, m., to cough.
Koipulliko, m., to smell.
Koitta, m., to stink.
Koyubulliko, m., to burn with fire.
Koyjun, m., to be ashamed.
Kolayelliko, m., to keep secret, not to tell, not to disclose.
Kôbi, m., to sound, as the wind or sea in a storm.
Kôlbulliko, m., to chop down with an axe or scythe, to mow.

Kollabilliko, m., to fish with a line. The line is held in the hand.
Kollamulliko, m., to make secret, to conceal anything told.
Konèn, m., to be handsome, pretty.
Kontimulliko, 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.'
Korokal, m., to be worn out, threadbare.
Korokôn, m., to roar, as the wind or sea; cf. kôlbi.
Korun, m., to be silent, to be quiet.
Korunpayelliko, m., to remain silent.
Kotabunbîula, m., to permit to think, to remember.
Koteliko, m., to think.
Kôtâ, m., to be wet and chilly, from rain.
Kuğun, m., to be muddy.
Kùbbilliko, m., to lean, to recline.
Kùbbun-kubun, m., to be very handsome, elegant.
Kulwun, m., to be stiff, claycold, as a corpse.
Kùm-ba-râ-payelliko, m., to be troublesome, to give one a headache by noise.
Kumbaro, m., to be giddy, to have a headache from dizziness.
Kunya, m., to be rotten, as a skin or cloth.
Kûmbulliko, m., to cut with a knife.
Kumbuttîlliko, m., to spring up, to jump, to leap.
Kûr-kur, m., to be cold.
Kurmúr, m., to be rotten, as wood; cf. kunbún.
Kurrí, m., to be slow.
Kurrígkopilliko, m., to spit.
Kurríl, m., to be disabled, to be wounded.
Kurrilliko, m., to carry.
Kuttaawaiko, m., to be satisfied with food, satisfied, drunk.

M.
Ma, m., to challenge, to dare; to command to do.
Mákkilliko, m., to take, to accept, to take hold of.
Mámmambilliko, m., to cause to take, to let take, to let have.
Marókgkoiyelliko, m., to proclaim, to make known.
Matelliko, m., to be glutinous.
Meapilliko, m., to plant.
Mimulliko, m., to detain, to compel to wait.
Míni, m., to sorrow, to sympathize.
Mínsilliko, m., to remain, to dwell.
Mirumulliko, m., to keep.
Mírun, m., to be without, to be poor, miserable; a desert place.
Mirrilliko, m., to sharpen into a point, as a spear.
Mírrinupulliko, m., to cause to be sharp.
Míttí, m., to be small.
Miitilliko, m., to wait, to stay, to remain.
Mítu, m., to be cut, wounded, sore.
Morilliko, m., to wind up as a string.
Moróñ, m., to be alive.
Morón, m., to be tame, quiet, docile, patient.
Móttilliko, m., to pound with a stone, like pestle and mortar.

Mulamulliko, m., to vomit.
Mámbilliko, m., to borrow, to lend.
Múnni, m., to be sick, ill, or to be diseased.
Muntilliko, m., to be benighted, to be overtaken with darkness.
Mupái, m., to fast; to keep the mouth closed; to be silent, dumb.
Mupaiyelliko, m., to remain silent, to continue dumb.
Murrálliko, m., to run.
Murrárag, m., to be good, excellent, valuable.

N.
Neilpáyelliko, m., to shout; the noise of war or play.
Niğulliko, m., to play, to sport.
Níllán-níllán, m., to be smashed into pieces.
Nimulliko, m., to pinch.
Nimulliko, m., to seize, to snatch.
Niívara, m., to be angry, displeased.
Niğ-gurrawolliko, m., to meet.
Niğkilliko, m., to be successful, fortunate; to obtain.
Nimmulliko, m., to press, to force down.
Nimulliko, m., to touch with the hand.
Nupulliko, m., to try, to learn, to attempt.
Nuriilliko, m., to throw the 'boomerang'.

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

Paipilliko, m., to act; excluding the idea of cause.
Fájál, m., to vibrate, to swing, as in a swing.
Papái, m., to close at hand.
Peákulliko, m., to fetch water.
Pillitoro, m., to set; as the sun, moon, and stars.
Pillobuntilliko, m., to be sunk, wrecked.
Pillokilliko, m., to sink.
Pinkurkilliko, m., to burst as a bladder, of itself.
Pínnilliko, m., to dig.
Píntakilliko, 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.
Piélliko, m., to stride, straddle.
Piira, m., to be tired.
Piirral-mulliko, m., to urge.
Piiriko, m., to be deep.
Piirirál, m., to be hard, strong; cf. kunbún, to be soft.
Piírun-kakilliko, m., to be glad, to be pleased.
Pítál-kakilliko, m., to be glad, to be pleased, to be happy.
Pítal-mulliko, m., to cause joy, to make happy.
Pittabunilliko, m., to permit to drink, to let drink.
Pittalilliko, m., to drink.
Pittamulliko, m., to make to drink, to cause to drink.
Poiábug-gulliko, m., to compel to grow.
Poiá-buntilliko, m., to cause to grow.
Poiá-kulliko, m., to grow up of itself.
Poiyeakulliko, m., to be suspended, to hang on; to infect.
Poiyelliko, m., to beg, to entreat.

Póíkóq, m., to be short.
Póír-bug-gulliko, m., to compel to drop.
Póíburilliko, m., to cause to drop by means of something.
Pórei, m., to be tall.
Póír-kakilliko, m., to be dropped, to be born.
Pórobulliko, m., to smooth.
Póriíg-kál, m., to be globular, to be round.
Porríl, m., to be heavy; to be slow.
Pórunuítilliko, m., to dream a dream.
Pólobuntilliko, m., to cause a hole, to bleed a person.
Pótoóburilliko, m., to burst a hole with something.
Pótopaiyán-wal m., will burst.
Púlluntara, m., to shine, as with ointment.
Púlúig-kulliko, m., to enter, to go or come into.
Púltíl-púlul, m., to shake with cold, to tremble.
Punta, m., to be mistaken in anything.
Púntimulliko, m., to cause to fall, to throw down.
Purrkulliko, m., to fly.
Puromulliko, m., to lift up.
Puto, m., to be black.
Putilliko, m., to bite.

T.
Ta-killiko, m., to eat.
Taleamulliko, m., to catch any thing thrown.
Taíg-kakilliko, m., to be across.
Ta-munbilliko, m., to permit to eat, to let eat.
Tanán, m., to approach.
Tarókamulliko, 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-bu-gulliko, m., to compel to be dead, to kill, to murder.
Tetti-bulliko, m., to die, to be in the act of dying.
Tetti-bünkulliko, 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.
Tirr-ga-bunbilliko, m., to let break.
Tirr-gulliko, m., to compel to break.
Tirrribunbilliko, m., to permit to break by means of ...
Tirrribilliko, m., to break by means of something.
Tirrullbilliko, m., to allow to break of itself.
Tirrilliko, m., to break of its own itself, as wood.
Tirg-kakilliko, m., to be awake.
Tirr, 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.
Toló-toló, m., to separate.
Tolomulliko, m., to shake any thing.
Torololá, m., to be slippery, slimy.
Tóttó and tótori; m., to be naked. This word must be carefully distinguished from ‘tótó’, news, intelligence.
Túg-gunbilliko, m., to show.
Túg-kamulliko, m., to find; lit., to make to appear.
Túg-killiko, m., to cry, to bewail.
Túr-kulliko, m., to drag along, to draw.
Túkin-umulliko, m., to preserve, to keep, to take care of.
Tukkan, m., to be cold.
Tulbilliko, m., to run fast, to escape.
Tulamulliko, m., to hold by the hands.
Tulla-tullai, m., to be in a rage.
Tuloin, m., to be narrow.
Tulutilliko, m., to kick.
Túnilliko, m., to exchange.
Túnnabambunbilliko, m., to permit to string together.
Túnnabamulliko, m., to string together.
Turbunbilliko, m., to permit to pierce.
Turakayelliko, m., to convince.
Turinwiyelliko, m., to swear the truth, to adjure to speak the truth.
Turí, m., to be in a state of healing, to be well; as a cut or wound.
Turónpiri, m., to suffer hunger.
Turral, m., to split.
Turral-bu-gulliko, m., to cause to split, to make to split.
Turramulliko, m., to throw a stone.
Turruq, m., to be close together.
Turukónbilliko, m., to punish.
Turukilliko, m., to grow up, to shoot up.
Táruulliko, m., to pierce, prick, stab, sting, lance, spear.
Tútóq, m., to be stunned, insensible, apparently dead.

U.
Umulliko, m., to do, to make, to create.
Umulliko, 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.
Waits, m., to depart, to be away.
Wamulliko, m., to bark a tree, to skin.
Wanunbilliko, m., to permit to go, to let go away.
Warakarí, m., to be full, to be satisfied.
Warekulliko, m., to put away, to cast away; to forgive.
Warin-warin, m., to be crooked.
Wari-wari-kulliko, m., to stren, to scatter about, to sow seed.
Waran, m., to be flat or level, to be plain.
Waruwwái, m., to battle, to engage in fighting.
Watpalliko, m., to swim, to stretch the hands to swim.
Watwálliko, m., to tread, to stamp with the foot or feet.
Wautubunbilliko, m., to permit to float, to let float.
Wauulliko, m., to float; as a cork or feather.
Weilkerilliko, m., to flog, whip, scourge.
Weir-weir, m., to be lame.
Willug, wiluntin, m., to be behind, to come after, to be last.
Willugbo, willug, m., to return.
Winelliko, m., to burn with fire, to scorch.
Wirabakilliko, m., to heat, to be becoming hot.
Wiraakilliko, m., to be hot.
Wirrigbakilliko, m., to close up, to shut a door.
Wirrilliko, m., to wind up, as a ball of string.
Wirrboolliko, m., to follow after.
Wittelliko, m., to smoke a pipe.
Wittilliko, m., to sing.
Wittumulliko, 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.
Wiyayillumliko, m., to accuse.
Wiyés, m., to say again, to repeat.
Wotelliko, m., to lick.
Wogkál, m., to be foolish, not clever, stupid.
Wogintilliko, m., to forget any thing told; cf., gurrawatili like.
Woro-woro, m., to swell.
Wotára, m., to be shallow.
Wünkilliko, m., to leave.
Wümára-bunbilliko, m., to permit to be left, to let be left.
Wuno, m., to stop or bend in walking.
Wupilliko, m., to put, to place.
Wurunbarí, m., to be hairy; as an animal.
Wuitilliko, 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.’
Yarakai, $m.$, to be bad, evil.
Yaralkulliko, $m.$, to move away, as the clouds.
Yellawa-bug-gulliko, $m.$, to compel to sit, to force to sit.
Yellawa-bunbilliko, $m.$, to permit to sit down.
Yellawolliko, $m.$, to cross legs down on the ground; to sit, to remain, to rest.
Yemmanulliko, $m.$, to lead; as by the hand, or as a horse by a rope.
Yirrakulliko, $m.$, to tear of itself, as cloth; to break.
Yirrakulliko, $m.$, to permit to tear, to let tear.
Yirruririlliko, $m.$, to tear, by means of something.
Yirrurribunbilliko, $m.$, to permit to tear, by means of something.
Yirru-gulliko, $m.$, to compel to tear.
Yirru-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.
Yular, $m.$, to cause pain, to hurt.
Yurig, $m.$, to go away.
Yurigkulliko, $m.$, to dive.
Yurogkilliko, $m.$, to dive.
Yuropulliko, $m.$, to conceal from view, to hide.
Yukulliko, $m.$, to push away, to thrust out.
Yuutilhko, $m.$, to guide, to show the way by guiding.
Yuntilliko, $m.$, to make light, as fur is caused to lie lightly before the blacks twist it into cord; to encourage, to cheer up.
Yurrug-gun, $m.$, to be faint with hunger.
Yurig, $m.$, to go away.
Yurogkilliko, $m.$, to dive.
Yuropulliko, $m.$, to conceal from view, to hide.

1. ON THE SIMPLE-NOMINATIVE CASE.

Gan ke bi? gatoo, Bonni; $m.$, who are you? it is I, Bonni.
Who be thou? I.
Gan ke unni, unnoa, unnug; $m.$, who is this, that, there? there?
Kuri unni, nukuug unnoa, woman unnug;
Man this, woman that, child there.
Minarig ke unni? waraim unni; $m.$, what is this, that, is this a spear?
What be this? spear is this.
Minarig-ko ke unnoa? turrulliko; $m.$, what is that for?
What for be that? to spear with.

2. ON THE AGENT-NOMINATIVE CASE.

Ganto bin wiya? niuwoa tiawia; $m.$, who told you? who thee told? he me told.
Gali-noa, gali-bountoa, tiawia; $m.$, this man, this woman, told me.
This-he this-she, me told; woman, told me.
Gali-noa unni umah; $m.$, this is the man who made this.
This-he this made.
Minarig-ko bon bünkulla tetti?; $m.$, what smote him?
What him struck dead? dead?

Nukug-ko piiwiwaldlo, puntimaito;
The woman, the king, the messenger.
$N$, the woman, the king, the messenger, sem, smote him.
Wakunto minarig tatán?; $m.$, what does the crow eat?
Crow what eats?
Minarig-ko wakun tatán?; $m.$, what eats the crow?
What crow eats?
Naqun-to tia pítal-mán; $m.$, the song rejoices me.
Song me joy does.
Kulai-to tia bünkulla wokkat-in-to;
Stick me struck up from.
$N$, 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-úma noa unni yiná? m, whose son is this?
Whom-belonging-to he this son?
Emmomba ta; galí-kô-bón; m, it is mine; this be-
Mine it; this-belongs him. longs to him.
Birabán-úma, gíkómba wonnai; m, Birabán's, his-
Birabán-belonging-to, his child. child.
Minariíg-kô-bunní? galí-kô-bón; m, what does this
What-belongs this? this-belongs him. belong to?
Wonta-kál bara? England-kál bara?
Wonta-kálin bara? England-kálin bara?
Wonta-kál in bara? England-kál in bara?
What-country are they? they are Englishmen. Wonta-kál inin bara? England-kál inin bara?
To whom? to the chief; to the house.
Governor-kál bag; m, I belong to the Gover-
Governor - place-belonging-to I. nor's place. 
Governor-úma bag; m, I am the Governor's, sc., man.
Governor-belonging-to I.
Murrarág-kô-ba kúri-ko-ba; m, a good man's.
Good-belonging-to man-belonging-to

4. ON THE DATIVE.

Makoro bi guwa; gún-nú g; give the fish; to whom?
Fish thou give; whom-for?
Piriwál-kó? Keawai; giorúk bo; m, to the chief? no;
Chief-for? no, for-thee self. for yourself.
Karaita guwa emmóug takiliko; m, give me flesh to
Fish thou pierce spear-with. spear. Fleish me give for-me for-to-eat. eat.
Yurígí bi wolla; gikouk-kin-kó; m, be off; go to him.
Away thou go him-to.
Gán-kin-kó? piriwál-la-ko; kókerá-ko;
Whom-to? chief-to; house-to.
Wontariíg? unartiíg; untaoriíg;
To-what-place? that-place; that-place-where.
Murbínba-ka-ko; England-ka-ko; m, to Newcastle; to
To Newcastle; England.

5. ON THE ACCUSATIVE.

Gánto bón bünkulla tetti kulwun? m, who smote him
Who him smote dead stiff. dead?
Gánunú g; Birabannúg; m, whom? Biraban.

ILLUSTRATIVE SENTENCES.

Gatoa bónturá; turá bón bag; m, it is I who speared
him speared; speared him I. him I speared him.
Kaibulla bunnoun; gánunú g; call her; which?
Call her; which?
Unnuğ-yóğ unnoanúg nukúg; m, that woman there.
There-there that woman.
Mání yikora unnoanúg; m, do not take that.
Take not that.
Märá bi unnoanúg; m, take that; take it.
Take thou that.
Märá bi unti-kál, untoa-kál, m, take some of this, of that.
Take thou hereof, there-of.
Makoro tía guwa; gúnun banúg; m, give me a fish; I
Fish me give. give-will I thee will give thee.
Puntimán tía barán; m, I am thrown down.
Throws me down.
Makoro bi turulla waraito; m, spear the fish with the
Fish thou pierce spear-with.
\(\text{spea}r\).

Tibbin bi buwa musketto; m, shoot the bird with the
Bird thou smite musket-with.

Wiyella bón; wiyella binúg; m, tell him; you tell him.
Tell him; tell thou-him.

Bünkulla tía; wonné?; m, I am struck; where?
Smote me; where?

Wállíug tía noa wiréa; m, he hit me on the head.

Hallo! come, approach this-place-for.

Munariíg bo bali wiyellá? m, what shall you and I say?
What self thou-I say.
Gánto bunnoun turánnú? m, who will spear her?
Who her pierce-will?
Gánto unnoanúg umá-nún? m, who will make it?
Who that-there make-will.

6. ON THE VOCATIVE.

Ela! kaai, tanaa untoiko; 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.

Boukgalinún-wal bag waita biyúgbaitako
Arise-self-will I depart Father-to

Emmóug-katako, gatun wiyá-núnnwal, Biyúg, my-to
and say-will, Father,
yarakaí bag umá mikán ta morokoko gatun
evil I made, presence-at heaven-at and

Gánto bón bünkulla tetti kulwun? m, who smote him
Who him smote dead stiff. dead?
Gánunú g; Birabannúg; m, whom? Biraban.

Whom?

Biraban.
7. ON THE ABLATIVE.

Koakilán barta; gán-kai? gán-kai-kán;
Quarrelling now they; whom from whom from being?
m., they are now quarrelling; about whom?  
Bonnoun-kai; Taipamearin; m., about her; about T—  
Her from, Taipamear from.

Minari-tin? minari-tin-kán; m., about what? don't  
What from? what from being.

Makorrin gatun kurirtin; m., about the fish and the men.
Fish from and men from.

Gánkin-biruq unui puntimai? m., from whom came  
Whom from this messenger; this messenger.

Jehovaka-biruq Pirivál-la-biruq; m., from Jehovah the  
Jehovah from King from.

Wonta-kabiruq noa? m., from what place did he come?  
What place from he?

Wokka-biruq moroko-ka-biruq; m., from heaven above.  
Up from heaven from.

Sydney-biruq; Mulu-biruq-biruq; m., from Sydney;  
Sydney from Newcastle from.

Minari-biruq unnoa um? m., what is that made of?  
What from that made?

Kūlai-biruq; brass-biruq; m., of wood; of brass.
Wood from brass from.

Copper-biruq gānabug-ga brass; m., brass is made  
Copper from converted brass of copper.

Yuri b i wolla emmouq-kiruq; m., go away from me.  
Away thou move me from.

Yellawolla bi emmouq-katoa; m., sit with me.
Sit thou me with.

Gākatoa bounto? Tibbin-katoa ba;  
Whom with she? Tibbin with.

Minari-kooa noa uwá? m., how did he go?  
What by he go?

Murrinowai-toa; purrai-kooa; m., on board a ship; by land.
Large cause by land by.

Wonta-kāloa? kurokōa; m., which way? through the  
What place by? bush by bush.

Kokeroi bag uwa; m., I came by the house.
House by I came.

Wonnaug ke wurubil? Bira ban-kin-ba;  
Where at is the blanket? at Biraban's.

Wonnaug ko noa? Sydney-ka-ba noa;  
Where at be he? Sydney at he.

Wonta-wonta-ka-ba kokerai? m., whereabouts is the house?  
Where where at house?
Kiakia bag kakeun unni gorokan; 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. Kakullata bag Sydney-ka taga bi ba kakulla unta; Was I Sydney-at before you wasthat-place m., I was at Sydney before ever you were there. Kumba bag kakeun Sydney-ka; m., to-morrow I shall be To-morrow I shall be Sydney-in. in Sydney. Kanuntu unni murrara; 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. Gan-ke kiakia kanun; m., who will be the victor? Who conqueror be-will? Piriwal 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 shall be Sydney-at. at Sydney. Kanun bag tarai ta yeltenna; m., in another Be-will I another it is moon-at. month I shall. Kaiyku kan bag; kaiyku korien bag; Able being I; able not I. m., I am powerful; I am not powerful. Wirrobulli-kun barak gikoumba; m., they are his fol-Followers they his. Turtlesun bag kinta kan; m., I escaped, being afraid. Escaped I fear being. Pirrapirra barak kakillun untelli-tin; m., the dancing Fatigued they becoming dance-from. is tiring them. Wunal unni kakillun; m., the summer is coming on. Hot-season this becoming. Store-ba kakillun bountoa; m., she is now living near Store existing she. the store. Store-ka ba kakillun bountoa; m., she is now living at Store at existing she. the store. Muskettia 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-. Piriwal bag kakillili-kola; m., I am now going to be Chief I to-be-towards king. Korien kakillili-nun yanti katal; m., I will not be so for Not be-will so for ever. ever.

Moron noa kakelli-nun tetti korien; Live he be-will dead not. m., he is going to live for ever and never die. Wibbi kakillilin warea; m., the wind is lessening. Wind now-continuing-to-be less. Gatoabo, yaki-tabo, unti-bo; I myself, instantly, this same place, m., myself, at this very place and instant. Kaila bag bali-bountoa; m., she and I live together. Live-together we two-she. Gintoabo ka-pa piriwal kakilliko; m., you ought to Thou-thyself oughtest chief to be. be chief. Yakoai bag tetti kamubin-nun bon?; In-what-manner I dead let-he-will him? m., how shall I cause his death? Kailaila koa bali muroi; m., I wish you and me To-continue-to-be at we two quiet; continue at peace. Kauwil-koa-pore goroy yards; m., I want it three yards long. That-may-be long three ; Munni noa katea-kan; m., he is sick again. Sick he is-become again. Yanoa; munni koa noa katea-kan; m., do not; lest he be Do-not; sick lest he should-be. sick. Munni kanun bag ba; m., if I should be sick. Sick be-will I if. Ganie tetti kamai-iga? m., who had almost been dead? Who dead like-to-have-become? Tetti bag kamaiga; m., I was almost dead. Dead I had-like-to-have-been. Piriwal bi ba-ka-pa pital giaya bag ka-pa; Chief thou if-had-been joy then I had-had. m., if you had been king, I should have been glad. Ka-pa bi ba unta gorokan-ta, na pa giaya banug; Had-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, tunkiki 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. Kakillalun nuta pital kakilliko; m., be at peace one with Be ye peace for-to-be. the other. Moron bon kamaunbilla; m., let him live. Alive him permit-to-be. Kamaunbun bunug piriwal kakilliko; Permit-will I-thee chief for-to-be. m., I will let you be king. Piriwal bi katea-ka; m., be king again. Chief thou be-again. Piriwal bon kamaun bi yikora; m., present his being Chief him permit-to-be thou not. chief.
10. THE CONJUGATION OF THE ACTIVE VERB.

Gānnuŋ bünkulla? unni bón ye; m., who was beaten? Whom struck? This him be. This is he.

Minariŋ-tin bıloa gala bünkulla?; m., why did that What-from he-thee that struck? person beat you?

Unni bbulan bünkulla noa; m., these are the two he struck. These two are struck.

Tanán tia, wolla-wolla; buntán tia butți kirrin-kirru! Approach me, 'move-move,' beats me more pain pain. m., come to me, make haste; I am beaten more and in pain.

Gan-to bını bünkulla? 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 bünkulla; m., this is he who struck me.

This he me struck.

Minariŋ-ko bıloa bünkulla? m., with what did he strike What-with he-thee struck? you?

Mättärro gikomba-ko; m., with his hand. Hand-with his hand.

Kotarró noa tia bünkulla; m., he struck me with a cudgel. Cudgel-with he me struck.

Kora koa bını büm-ba? m., you ought to have beaten him. Not ut thou-him struck had.

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

Kotara bi tia guwa buwil koa bón bag; Cudgel thou me give to strike ut him I. m., give me a cudgel that I may beat him.

Büm-ba bota bón bag, wonto bag-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.

Bünkéün bón bag; m., I have beaten him, sc., this morning. Struck-have him I.

Bünkun bón bag ka-bo; m., I will beat him by-and-by. Strike-will him I by-and-by.

Bünkillaibán kora nura; m., do not be striking one- another. Strike-ing-be not ye another.

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

Bünkilliela bón bag, tanán bıba uwá; Was-striking him I, approach thou came. m., I was striking him when you came.

Buntala tia bara wonnai bag-ba; Struck me they child I m., they beat me when I was a child.

Waita-kolag noa bünkilli-kolag; m., he is gone a- Depart-towards he to-strike-towards. fighting.

Bünkilliin noa wheat; m., he is thrashing wheat. Is-continuing-to-strike he wheat.
Bümüm bia bi-tia; m., you permitted me to be beaten.
Permitted-to-strike thou-me.
Bümüm billin bön bağ; m., I am permitting him to strike.
To-strike-permitting him I.
Bümüm bi yikora bön; m., do not permit him to strike.
To-strike-permit not him.
Bümüm billa bi-tia bön; m., let me strike him.
To-strike-permit thou-me him.
Kamulla bi-tia bümara bümühia-kün koa tia;
To-be-cause thou-me some-one-should-strike lest me;
m., protect me, lest anyone should beat me.
Bünkilla nura; m., fight on.
Continue-to-strike ya.
Wakallo binuğ buwa, ma bün téa-katia;
Once thou-him strike, do strike-again me.
m., smite him once, smite me again.
Bümüm billa binuğ, 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.
Yakoni, búwil koa barun buğ; m., take care that I beat Mind, may-strike ut them I. them.
Kinta kora bi; keawarán bin bún-nün;
Fear not thou; not thee strike-will.
m., fear not; thou shalt not be beaten.
Kora koa bi-tia bün tân? m., why do not you beat me?
Not ut? thou-me strike?
Mabuşwa bia-tia, binuğ (a challenge); m., do strike me, him.
Do, strike thou-him, thou-him.
Bünkia binuğ; m., strike him, sc., to-morrow morning.
Strike thou-him.
Bünkilli-tin noa murrá; m., he ran away because of the Striking-from he ran.
Fighting.
Bünkilla ba ra yanti katali, m., they are always fighting Striking they then for éver amongst themselves.
Kuwał unnoa bünkilli-kanné; m., that is a great thing —Great that striking-thing, to strike with.
Unnoa-ta noa bünkilli-kân; m., that is the striker.
That he striking-being.
Galina bünkilli-kân-to tia bünkulla;
This — he striking-being me struck.
m., this is the striker who struck me.
Bünk-iye ba ra unnoa kürü; m., they are the fighters.
Fighter they those men.
Wai-ta-köl bükünkilla-i-gel-köl; m., I am going to the field of battle.
Bünkorta bük gali-birug bón; m., I was struck by That-which-is-struck I this-from him. him.
Bünkilli-tin bağ katán unti; m., I remain here because Striking-from I remain here of the fight.

ILLUSTRATIVE SENTENCES.

Munni geén kapaiyin bünkilla birug;
Sick we suffering striking-from.
m., we are ill through fighting.
Gali tia noa bünkorta bünkulla; m., this is the wounded This me he the-wounded struck.
man who struck me.
Wonnug-ke baka bünkorta? m., where are those who Where they that-be-struck, were struck?
Bünkorta ba ta tetti kakulla; m., they died of their Wounded-from they dead were, wounds.

11. CONJUGATION OF SOME OTHER VERBS.

Minariğ bi umán? warai? m., what thing do you make?
What thou makest? spear. a spear?
Gán-ti unni umá? gali; m., who made this? this person Who this made this. did
Gán-ti tia morón umá-nün? m., who will save me alive?
Who me alive make-will?
Gán-ti unnoa punnal umá? Jehova-ko; Who that sun made?
Jehovah.
m., who made the sun? Jehovah did.
Munin winta kakulla, uma noab run na kiki-lán;
Blind some were, made he them seers;
m., some were blind, he made them to see.
Uma bümühia yikora, tetti koa na keáa-kün;
Blind some were, made he them seers;
Perm-it-to-do not, dead lest he become;
m., do not let him do it, lest he die.
Umai-gu-ta bağ unni yarakai; m., I had almost spoiled Like-to-have-done I this bad. this.
Tell him may-do "ut" that.
Wiyella bón uma-uwil koa unnoa; m., tell him to make it.
Tell him may-do "ut" that;
m., tell him to use it; or, to make it act.
Soap umatoara kipai-birug; m., soap is made of fat.
Soap made fat-from.
Upulli-ğel külai-ta-birug; m., the acting place of wood; Doing-place wood-from.
A wooden table.
Warai bag umullin; m., I am making a spear.
Spear I am now-making.
Miriin bağ upullin; m., I am sharpening or putting a Point I am now-doing.
Wonnug-ke mirin wirritoara? m., where is that which Where be point that which-is-done? is pointed.
Umatoara kümha-birug; m., that which was made That-which-is-done yesterday-from.
yesterday.
12. CONJUGATION OF THE VERB ‘TO GO.’

Wonta-kolag bi uwán? Sydney-kolag.
Where are you going? to Sydney.

Wontarig bi uwán? untarig; Sydney-ka-ko.
To what place do you go? to that place; to Sydney.

Wonta birug bi uwá? m., from what place did you come?
What place from thou movest? Sydney-for
m., to what place do you go? to that place; to Sydney.

Koiyog-tin bag uwá; m., I started from the camp.
Camp-from I moved.

Koiyog-birug bag uwá; m., I came out from the camp.
Camp-from I moved.

Wiya, bag uwá-nún? m., may I go?
Say, I move-will.

Keawaran bal 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 uwa-nún? m., will you come?
Say, thou approach move-will.

Wiya, bi waita uwa-nún? m., will you go?
Say, thou depart move-will.

Wiya, bi waita uwolla? m., do you wish to go?
Say, thou depart move-will.

Wiya, bi tanán uwolla? m., do you wish to come?
Say, thou approach move-will.

Wiya, balu uwolla; m., let us, you and me, go.
Say, thou-I move.

Waita géen uwolla wittimulli-kolag; m., let us go a
Depart we move to-hunt-about. hunting.

Wonnén géen uwolla? giakai; 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?

Waa uwil balu Pakai kabo; m., I want you to go with
Move-may I-thou Pakai by-and-by. me to Pakai by-and-by.

Yanoa; uwa-nún bo-ta bağ; m., no; I will go by myself.
Let be; move-will self I

Wiya, bali-bağ wa-wuil; m., I wish you to go with me.
Say, we-two-I move-may.

Ee, waita balu; waitá-lág bara;
Yes, depart we-two-I; departed they.

Yuri gula uwolla, garabo ka-ko bag waita;
Away ye-two move, sleep for-to I depart;
m., go away you two; I am going to sleep.

Waitá ka-ba bounton parkai; m., she is gone to the
Departed is she southward.

Waita-wal bag uwa-nún; m., I am determined I will go.
Depart-shall I move-will.

Waita koo bag; mimai yikora; m., I must go; do not depart me I;
detain not. detain me.

Waita bara waita uwa-nún; m., some of them will go.
Part they depart move-will.

Waita wá-nún noa ba, waita giaya géen;
Depart move-will he if, depart then we.
m., when he goes, we will go.

Wonta punnál kakkula, uwá giaya nura ba?
Where sun was come then ye?

Uwolliela noa ba, ngurrurwá giaya bón noa;
Moving-was he met then him he.
m., while he was walking, he met him.

Wiya, bi uwa-kéün koiyóg-kolag? m., have you been
Say, thou moved-hast camp-towards?

Keawai, kúmba bağ waita wokkín; m., I have not, but
No, to-morrow I depart move. to-morrow I shall.

Kabo, waita wá-nún bağ; m., by-and-by I shall go.
By-and-by, depart move-will I.

Kurrikai-kurrikai-ta kátán uwelliko gsol-
it is for-to-move gaol-
kołag, keawaran willuğ-ko;
un toward not for-to-return.

m., it is very easy to go to goal, but not so easy to get out again.

Waita bag uwa-nún tôttóg gurruliko.
To-depart I move-will news for-to hear.

m., I will go and hear the news.

Pitál má-pa bi-tia ba, keawai giaya bag wa-pa;
Joy done-had thou-me, not then I moved-had.
m., if you had loved me, I would not have gone.

Wá-münbill a Sydney-kolag; m., permit me to go to
Permit-to-move me Sydney-towards.

Wá-münbi-nún banuğ; m., I will let you go.
Permit-to-move-will I-thee.

Yari bi wá-nún, turea-kúnto-o 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 banuğ wá-münbi-nún; m., I will not permit
Not I-thee permit-to-move-will. you to go.

Uwa-ta noa yanti-ta punnál ba polóğ-kálleün;
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.
Keawarun noa wa-pa yanti-ta punnál-ba pólog.  
Not he moved—had at-the-time sun sinking—
kalléùn;
_w._, he had not come, when the sun was setting.
Tanán bi wolla yanti-ta punnál-ba pólog-kallínùn;  
Approach thou move at-the-time sun sinking will-be.  
_w._, come at sunset.

13. CONJUGATION OF OTHER VERBS.

Kurrawán unni yiirkullin;  
_w._, the weather is Clear this breaking (as the clouds).  
clearing up.
Pórkalléùn tia wonnai emmounba;  
_m._, unto me my child has me child mine.  
child is born.
Tiirràn unni; minnug?  
_m._, that is broken; what is?
Broken this; what.
Tiir-bug-gà unni; gantó unni tìir-bug-gà?  
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 pòrburréa hàt emmounba;  
Wind me dropped my hat, my _w._, the wind has blown off my hat.
Wiwi, tìirkulléa-kún-koa spade;  
_m._, mind, lest the Mind, break-should-lest spade break.
Wiwi, tiir-bug-géa-kún-koa bi unnoa spade;  
Mind, break-should-lest thou that spade.  
_m._, mind, lest you break that spade.
Wiwi, tiirburréa-kún-koa bi unnoa spade gali  
Mind, break-should-lest thou that spade that 
kulai-to;  
_m._, mind, lest you break the spade with that stick.
stick-with.
Tiir-bug-gà-pà bag bà, minnug báñün gaiya bar-tìa?  
Broken-had I, what act-then they-me?
_m._, had I broken it, what would they have done to me?
Minnug bállin bi? wiye'llin 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 báñün gaiya biloa?  
_m._, what will hedo to you?  
What do-will then he-thee?
Minnug báñün bi bug-gal?  
_m._, what will you do to-day?  
What do-will thou to-day?
Minnug báñün? gatóg;  
_m._, I don't know; nothing (an idiom).  
What do-will? nothing.
 Pi-tál bali kakillán;  
_m._, we two rejoice together.
Joy we-two are-being.

Illustrative Sentences.

Minnug bán gaille-ka-ke?  
_m._, of what use is it? of what profit?  
What do-for-to be?
Minnug bán gaille-kolag noa uwá-nún?  
_m._, what is he What to-be-about-to do she move-will? going about?
Ná-nún bounto biyuğbai boun nounba;  
_m._, to see See-will she father her.
Káti! káti! tetti-ba-bunbéa tìa;  
_m._, alas! alas! I am to-die-permitted to left to die.
Tetti ba bünbilla bón;  
_m._, let him die; (trans. verb).  
Dead permit him.
Tetti bug-gulla bón; gánto?  
_m._, kill him; who shall?  
Dead force him; who?  
Tetti ba bünbínün banug;  
_m._, I will let you die.
Dead cause-will I-thee.
Tetti burri-nün banug m., I will cause you to die, as by  
Dead cause-will I-thee.
Tetti bug-ganün banug;  
_m._, I will compel you to die;  
Dead force-will I-thee.
Minnug ba-uwil koa bali bón?  
_m._, what shall you What may-do ùt thou-I him?  
and I do to him?
Yanoa, tetti-béakún-koa noa,  
_m._, let alone, lest he die.
Let be, die-should lest he.
Birrikillia noa untoa tetti bauwil koa noa;  
Lie he at-that-place dead may-be _ùt_ he.
_m._, he may (I wish him to) lie there until he dies.
Tetti burrilléùn baq;  
_m._, I have destroyed myself; I have  
Dead cause-self I.  
killed myself.

14. CONJUGATION OF THE VERB ‘TO SPEAK.’

Gánto wiyan? gáliko, gáli-táró;  
_m._, who speaks? this, these.  
Who speaks?
Wiyán gài clocoko;  
_m._, the clock strikes.  
Speaks this clock.
Wiyán kúri-ko; wiyan tibbin-to;  
_m._, the man speaks;  
Speaks man; speaks bird.
Wiyán bullock-ko;  
_m._, the bullock roars.
Speaks bullock.
Wiyá-uwil bitia yakai bara-ba wiya 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;  
Told them they so; do. us in bravado.
Ba binu wiya? wiya bón baq;  
_m._, did you speak to?  
Is it thou-him told? told him I.
I told him.
Ganto bin wiya? yitárabullo tìa wiya;  
Who thee told? such-one me told.  
_m._, who told you? that man did.
PROMISSCIOUS

Gān unnug wiyeellin yóg? m., who is talking out there?
Who there talking there?
Gānunnug bi wiyan? m., whom do you tell? to whom do you
Whom thou speakkest?
speak?
Emmug? galin? barun? m., me? us two? them?
Me? us two? them?
Kūri-ko-ba wiyeella bitia; m., speak to me in the black's
Man-belonging-to speak thou-me.
language.

Wiyā-ka bitia; kārā tia wiyeella; m., tell me again;
Speak-again thou-me; slowly me tell.  speak distinctly.

Wonnug borin bali wiyeella? m., what shall we two
Where first thou-I speak? first talk about?

Kabo-kabo, wiya-wiyeelli koa bag; m., stay, stay, that I

Presently, talk-talk-may ut I. may have some talk.

Wonnēn bag wiyanūn unni yitāra? m., how am I to
Which-way I speak-will this name? call this?

Yakounta filoa wiya? m., when did he tell you?
At-what-time he-thee told?

Wiyān banuŋ gārokilli-ko; m., I command thee to arise.
Tell I-thee for-to-arise.

Unta bali-bi wiyeellala yuraki; m., this is where we
There thou-I conversed formerly.  conversed together.

Kaiyalleūn galiclock wiyeelli-birug; m., the clock has
Ceased-has this clock-talking-from.  done-striking.

Yakounta ke binug wiya-nūn; when will you tell
At-what-time be thou-him tell-will? him?

Wiyā-nūn binug ba, wiya-nūn gaiya-tia;
Tell-will thou-him when, tell-will then me.

m., when you tell him, let me know.

15. PROMISSCIOUS SELECTIONS.

Patin gali koiwon-to; m., it is raining.
Drop this rain.

Kabo-ka-ta turā-nūn gaiya bin; m., by-and-by you will
By-and-by pierce-will then thee be speared.

Bulka-ka bā noa buttikān-ka-ba; m., he is on horseback.
Back he beast.

Keawai kolaŋ bag gūtān; m., I am not going to give.
Not towards I give.

Gukillā bali unnoa; m., let you and me give one
Give-reciprocally thou-I that another, i.e., exchange.

Kora koa napāl uwan kūri-katōan? m., why do 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.

Pitāl korien bag shoe-tin; m., I am displeased with the
Joy not I shoe-from.

Pulli gowīko-ba; m., a strange language; a foreign tongue.
Voice strange-belonging-to.

ILLUSTRATIVE SENTENCES.

Minarig-tin bi kōttān untaat-in? m., what think you
What-from thou thinkest that-from? of that?

Kōttallīle ba āgb tokoi-ta tētī ba ka-pa;
Thinking-was I last-night dead I should-have-been.

m., I thought I should have died last night.

Tirāg ba kātān; m., I am awake.
Awake I remain.

Tirāg bug-gulla bōn boukkulli koa noa;
Awake compel him to-arise ut he.

m., make him awake and get up.

Konēin-ta unni nakillī-ko, m., this is pretty to look at.
Pretty this for-to-see.

Tūri wiyeelli-ko; m., toswear the truth; to speak convincingly.

Truth for-to-speak.

Yuna bo ta bag wiyanūn tuloa; m., I will certainly speak
Certain I speak-will straight.

Minarig-tin nura tia bukka buggān? m., why do ye
What-from ye me to-rage compel? enrage me?

Minarig-tin nura tia bukka kātān? m., why are ye enraged at me?

Kamullala noa yantin-birug umulli-birug;
Ceased he all-from doing-from
m., he rested from all his work.

Kauwa, wiya ēllēūn bag ēgatoa-ko; m., yes, I was talking
Yes, talked-reflexively I-I self. to myself.

Gīnto-bo ba; m., do as you like; (an idiom).
Thou-thyself act.

Nauwā wirroban buntotaa tia ba; m., look while she fol
Look follows she-me.  lowers me.

Nakillān bali; m., we two are looking one at the other.
Look-reciprocally thou-I.

Nakillēūn bag ēgatoa-ko nakalli-gēlla;
Saw-reciprocally my-self looking-place-at.

m., I saw myself in the looking-glass.

Minarig-tin bōn būnkulla? kulla noa bukka barīg;
What-from him struck? because he angry always.

m., why was he beaten? because he is always angry.

Yanti, bān korā; m., do not do so.
Just-so, act not.

Mūmbilla tia ēgolaa; mūmbītora unni;
Lend me that; that-which-is-lent this.

m., lend me that; it is lent.

Mūnbēa bag tarai-kān; m., I have lent it to another.
Lent-have I another-being.

Gumai-ga bin unni wonto bi ba keawāi mān-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 spelt 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.
Kūri unni Turkey-kāl; 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
kokoín, ta-uwil koa bag pitta-uwil koa bag;
water eat-may I drink-may I.
m., give fish, flesh, fowl, and water, that I may eat and drink.