PART III.

VOCABULARY AND ILLUSTRATIONS.

CHAPTER I.

VOCABULARY.

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

English Words.

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

Example of Aboriginal Words.

A. 1 2 3 A call of attention. The open short sound of a.
á. 18 2 9 Who is the agent? The elongated sound of á.
E. 18 2 3 4 5 Who is the subject? The open sound of e.
─ 18 2 3 4 6 Who is dead? The enclosed sound of e.
ê 10 5 Which way? The elongated sound of ê.
Names of an imaginary male being. Who was Tip-pa-kitl, always as he is now; in appearance like a black; Por-rang, he resides in thick brushes or jungles; he appears occasionally by day, but mostly at night. In general he precedes the coming of the natives from distant parts, when they assemble to celebrate certain mysteries, as knocking out the tooth in a mystic ring, or when performing some dance. He appears painted with pipe clay, and carries a fire-stick in his hand; but, generally, it is the doctors, a kind of magicians, who alone perceive him, and to whom he says, "Fear not, come and talk." At other times he comes when the blacks are asleep, and takes them up, as an eagle his prey, and carries them away. The shout of the surrounding party often occasion him to drop his burden; otherwise he conveys them to his fire place in the bush, where close to the fire he deposits his load. The person carried tries to cry out, but cannot, feeling almost choked: at daylight Ko-in disappears, and the black finds himself conveyed safely to his own fire-side!

\[\text{Vocabulary.}\]

\begin{itemize}
  \item \text{Ko-in,} \text{ Names of the wife of Ko-in. She is a Mail-kun, much more terrific being than her husband, Bin-pőn, whom the blacks do not dread, because he does not kill them; but this female being, not only carries off the natives in a large bag net beneath the earth, but she spears the children through the temple dead, and no one ever sees again those whom she obtains!}\n  \item \text{Ko-yo-rő-wen, The name of another imaginary Being. Whose trill in the bush frequently alarms the blacks in the night. When he overtakes a native, he commands him to exchange cudgels, giving his own which is extremely large, and desiring the black to take a first blow at his head, which he holds down for that purpose, after which he smites and kills the person with one blow, skewers him with the cudgel, carries him off, roasts and then eats him!}\n  \item \text{Kur-ri-wilban, The name of his wife; she has a long horn on each shoulder growing upward, with which she pierces the Aborigines, and then shakes herself until they are impaled on her shoulders; when she carries them to the deep valley, roasts and eats her victims. She does not kill the women, they being always taken by her husband for himself. Ya-ho, has by some means been given to the blacks as a name for this being.}\n  \item \text{Put-ti-kân, Another imaginary being, like a horse; having a large mane, and tail sharp like a cutlass, whenever he meets the blacks they go towards him and draw up their lips to shew that the tooth is knocked out, when he will not injure them; but should the tooth be left in, he runs after kills and eats them. He does not walk, but bounds like a kangaroo, the noise of which on the ground is as the report of a gun, calling out as he advances, Pir-ro-lông, Pir-ro-lông!}\n\end{itemize}
NAMES OF COMMON PLACES.

Bo-un, The site of Wallis's plains, from a bird of that name.

Bûl-ba, An Island, any place surrounded with water, also, Nga-rông.

Bul-kir-ra, Any mountain, from Bulka. The back of man or beast.

Bi-wong-kul-la, The place of red tea-trees, from Bi-wong, red tea-tree.

But-ta-ba, The name of a hill on the margin of the lake.

Bo-i-kon-ûm-ba, A place of ferns from Bo-i-kon. Fern.

Kut-tai, The site of Sydney Light-house, any Peninsula.

Kin-ti-ir-ra-bin, The name of a small volcano on the sea coast, near Red head; seven or eight miles S. of Newcastle, and five or six miles N. E. of Lake Macquarie.

Ko-i-yong, The site of any native camp, or, British town, &c.

Ko-i-ka-ling-ba, A place of brambles; from Ko-i-ka-ling, a sort of bramble bearing a berry like a raspberry.

Tul-ki-ri-ba, A place of brambles; from Tul-ki-ri.

Ngur-ran-ba, A place of brambles; from Ngur-ran an inferior sort of the above description.

Ká-ra-kun-ba, A place of swamp oaks, a specie of pine. Vulgo, swamp oaks.

Kai-i-îa-ba, A place of sea weeds.

Ke-i-ke el-ba, A place of grass tree.

Ko-pur-ra-ba, The name of the place from which the blacks obtain the Ko-pur-ra, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like red ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.

Ko-na-ko-na-ba, The name of the place from which the blacks obtain the Ko-na-ko-na, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like red ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.

Ko-na-ko-na-ba, The name of the place where the stone called, Ko-na-ko-na is found. There are veins in the stone, which contain a yellow substance, used for paint in warlike expeditions. The name of a large mountain, the N. extremity of Lake Macquarie.

Mu-nung-ngur-ka-ba, The sea snipe place, where they resort.

Mu-lung-bu-la, The name of two upright rocks about nine feet high, springing upon the side of a bluff head on the margin of the lake. The blacks affirm from tradition, that they are two women who were transformed into rocks, in consequence of their being beaten to death by a blackman. Beneath the mountain on which the two pillars stand, a seam of common coal is seen many feet thick, from which Reid obtained a cargo of coals, when he mistook the entrance of this Lake for Newcastle; a wharf, the remains of his building, still exists at this place: from whom the name Reid's mistake is derived.

Mún-nu-kán, The name of a point, under which is a seam of canal coal, beneath which a thick seam of superior common coal joins, and both jet into the sea 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. From Nîk-kin, Coal, a place of coals.

The whole lake twenty-one miles long by eight, abounds with coal.

Any plain, a flat.

The female Emu place; from Ngûr-ro-in, the female Emu; the male Emu is Kông-ko-rông, from his cry.

A place of sea weeds.

A place of grass tree.

A place of sea weeds.

A place of grass tree.

A place of pipe clay; from Pit-to, pipe clay, which is used by the deceased's relatives to paint over the whole body, as mourning.

The Ants nest place; from within,
which a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called Pur-ri-bäng. The Ants gather the substance for some unknown purpose.

Pun-tei, A narrow place. The name of any narrow point of Land.
Tun-po-a-ba, A clayey place; from Tumpoa, clay.
Tul-ka-ba, The soft tea tree place; from Tul-ka, tea tree.
Ti-ra-bé-en-ba, A long point of land tooth like; from Ti-ra, a tooth.
Wau-wa-rán, The name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains Westerly: said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called Wau-taia, it frequents the contiguous swamp, and kills the aborigines! There is another resort for these fish near an Island in Lake Macquarie, named Bo-ro-yi-rong; from the cliffs of which, if stones be thrown down into the sea beneath, the tea tree bark floats up, and then the monster is seen gradually arising from the deep; should any natives be at hand, he overturns the canoe, swallows alive the crew, and then the canoe whole, after which he descends to his resort in the depths below!

Yi-rán-ná-lai, The name of a place near Newcastle on the sea beach beneath a high cliff, where, it is said, that if any persons speak, the stones fall down from the high arched rocks above, the crumbling state of which is such as to render it extremely probable, that the concussions of air from the voice causes the effect to take place; which once occurred to myself, after being warned, in company with some blacks.

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

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

COMMON NOUNS.

Bo-a-ta, The cat fish.
Bùn-kun, A red sea slug adhering to the rocks, and known to Europeans by the name Kunje-wy. A barbarism.
Bir-ra-ba, A small shell fish.
Bul-bung, A small species of kangaroo.
Buk-kai, The bark of a tree, or, the skin of animals.
Bai-yung-bai-yang, A butterfly.
Bai-bai, An axe.
Bing-ngai, An elder brother.
Bi-yung-bai, A father, also Bin-tun-kin.
Bi-yung, The title of address to a father.
But-ti-kang, Any beast.
Be-ra-buk-kain, Sperm whale. Which is not eaten, only the black whale.
Bung-kin, Vermin, as fleas, lice, &c. &c.
Bur-rung, The hair of the head.
Wur-run, The hair on the body.
Ki-tung, The short hair of animals.
Yir-ring, The fur of the opossum tribe.
Bo-ar-ing, Misty rain.
Bo-a-lung, Mangrove seed.
Bo-a-wal, The curlew.
Kul-ling-ti-el-la, A knife.
Kur-rung-kun, The large snapper.
Mut-tau-ra, The small snapper.
Kum-ba, To-morrow.
Kan, A brown diamond snake, &c.
Kurri-wi-râ-ra, Another name.
Mai-yâ, The general name for snakes.
Kong-kung, Frogs, so called from the noise they make.
Ko-ru-mang, Land tortoise.
Kong-ka, A reed.
Kol-lai, Trees, wood, timber.
Ko-nung, Dung, &c.
Kin-tâ-ring, Dung, &c.
Kul-lâ-ra, Fish spear.
Ko-ka-bai, A wild yam.
Ko-ko-in, Water.
Ka-rai, Flesh of any sort, but chiefly the kangaroo.
Ki-pai, Fat, grease, &c.
Ko-i-won, Rain.
Ko-ke-re, A hut, house, &c. &c.
Ki-ko-i, A native cat, very destructive to poultry.
Tir-ri-ki, The flame of fire, also the color red.
Ko-ke-pai, The white cockatoo.

Bul-bung, A small species of kangaroo.
Buk-kai, The bark of a tree, or, the skin of animals.
Bai-yung-bai-yang, A butterfly.
Bai-bai, An axe.
Bing-ngai, An elder brother.
Bi-yung-bai, A father, also Bin-tun-kin.
Bi-yung, The title of address to a father.
But-ti-kang, Any beast.
Be-ra-buk-kain, Sperm whale. Which is not eaten, only the black whale.
Bung-kin, Vermin, as fleas, lice, &c. &c.
Bur-rung, The hair of the head.
Wur-run, The hair on the body.
Ki-tung, The short hair of animals.
Yir-ring, The fur of the opossum tribe.
Bo-ar-ing, Misty rain.
Bo-a-lung, Mangrove seed.
Bo-a-wal, The curlew.
Kul-ling-ti-el-la, A knife.
Kur-rung-kun, The large snapper.
Mut-tau-ra, The small snapper.
Kum-ba, To-morrow.
Kan, A brown diamond snake, &c.
Kurri-wi-râ-ra, Another name.
Mai-yâ, The general name for snakes.
Kong-kung, Frogs, so called from the noise they make.
Ko-ru-mang, Land tortoise.
Kong-ka, A reed.
Kol-lai, Trees, wood, timber.
Ko-nung, Dung, &c.
Kin-tâ-ring, Dung, &c.
Kul-lâ-ra, Fish spear.
Ko-ka-bai, A wild yam.
Ko-ko-in, Water.
Ka-rai, Flesh of any sort, but chiefly the kangaroo.
Ki-pai, Fat, grease, &c.
Ko-i-won, Rain.
Ko-ke-re, A hut, house, &c. &c.
Ki-ko-i, A native cat, very destructive to poultry.
Tir-ri-ki, The flame of fire, also the color red.
Ko-ke-pai, The white cockatoo.

Wai-i-lâ, The black cockatoo; the breeding place of which is unknown to the blacks.
Kur-ra-bung, The body.
Ka-râ-kul, A doctor, a sorcerer.
Kön-nung-ngai, A fool.
Kun-bul, A younger brother.
Kun-bul, The black swan from its note.
Ki-rin, Pain.
Kun-nun, The women's nets, used as a bag.
Kur-rur-bun, A murderer.
Kei-lai, Urine.
Ko-un, The mangrove bush.
Ko-ro-wa-tul-lun, The cuttle fish, literally, wave tongue.
Ka-ro-bur-ra, The large whiting.
Kut-tul, The smoke of, and also tobacco.
Po-i-to, The smoke of a fire.
Ko-ro-pun, Fog, mist, or haze.
Ko-ke-lí, Vessels made of the bark of trees, &c., used as baskets or bowls.
Kur-ra-ko-i-yóng, A shark.
Ka-nîn, A fresh water eel.
Kul-líng, A shell.
Ki-rî-ka, A white sort of honey.
Ko-run-nang, A coarser sort of ditto.
Mî-pa-rai, The honey comb.
Nuk-kung, The honey in the blossoms of the honey suckle tree.
Kâ-ka, The honey in the blossom of the grass tree.
Kông-ko-rông, The emu, from the noise it makes, and likely the origin of the barbarism, kangaroo, used by the English, as the name of an animal, called Mo-a-ne.
Ka-rông-ka-rông, A pelican.
Kî-ri-ki-ra, The cock, king parrot.
Kun-ne-ta, The hen ditto.
Ko-i-yóng, Fire.
Ko-i-yóng, A camp, town, &c.
Ko-re, Man, mankind.
Kum-ma-ra, Blood.
Kóm-mir-d, The shadow.
Kót-ta-rir, A cudgel, the waddy.
Kur-ra-kóng, The first born male.
Tai-yó, The youngest male.
Ma-rai, The soul, the spirit, the same as the wind, we cannot see him was the definition given by a black.
Mo-a-ne, The proper name for the animal, called kangaroo.
Mo-lo-kán, The season of the wane of the moon.
Mo-ko-i, Mud oysters.
Mún-bón-kán, Rock oyster.
Pir-ri-ta, Oyster growing to the mangrove tree.
Mur-ra-ké-en, Young maidens.
Wúng-ngur-ra-pin, Young bachelors.
Wúng-ngur-rá-ta, Ye two ditto.
Mu-lo, Thunder.
Mum-mu-yá, A corpse, a ghost.
Mun-ni, Sickness.
Mu-ra-bun, Blossom, flowers.
Mú-lá, A boil.
Mim-ma, Gigantic lilly.
Mó-tó, The black-snake.
Mur-ri-nau-wai, A ship, boat.
Ma-ko-ro, The general name of fish.
Mur-ro-kun, The name of a mysterious bone, which is obtained by the Ka-rá-kul, a doctor, or conjuror; three of which sleep on the grave of a recently interred corpse, where in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three doctors, who feel the puncture not more severe than that of the sting of an ant! The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by unknown means, it is said, and believed, they destroy in a supernatural manner their ill fated victim by the mysterious bone, causing it to enter into their bodies, and so occasion their death! ! !
Múr-ra-mai, The name of a round ball, about the size of a cricket ball, which the Aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the ball; it is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles on the sea coast, and in the interior; one is now here from Moreton bay, the interior of which, a black shewed me privately in my study, betraying considerable anxiety lest any female should see the contents. After unrolling many yards of woollen cord made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg, he allowed me to break it and retain a part, it is transparent like white sugar candy; they swallow the small crystalline particles which crumble off, as a preventative of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate of a milky hue, semipellucid, and strikes fire. The vein from which it appears broken off, is one inch and a quarter thick. A third specimen contained a portion of cornelian partially crystalized, a fragment of chalcedony, and a fragment of a chrystal of white quartz.
Nga-po-i,
Ngai-yu-wa,
Gá-tông,
Kul-ling,
Ngó-lo-ko-nung,
Ngó-ro-kán,
Néi-ne,
Ngang-kón,
Korr-rim-ma,
Nau-wá,
Names for fresh water, as well as Ko-ko-in, Bá-to, and Yir-ro, which see.
Nga-po-i,
Ngai-yu-wa,
Gá-tông,
Kul-ling,
Ngó-lo-ko-nung,
Ngó-ro-kán,
Néi-ne,
Ngang-kón,
Korr-rim-ma,
Nau-wá,
Names for fresh water, as well as Ko-ko-in, Bá-to, and Yir-ro, which see.

The large snapper.
The morning dawn.
Sand flies.
Bones put through the septum of the nose for ornament.
A canoe; Pupa, bark, also canoe; Kuttel, another specie also a canoe. The canoes being made of one sheet of bark taken whole from the tree and softened with fire, when they are tied up in a folded point at each end; a quantity of earth forms a hearth, on which they roast their bait and fish when fishing.
Species of grass tree; the stems of which form their spears, cemented together at the ends by the resinous substance which exudes from the root, until they become from eight to twelve feet long, a hard wood forming the last joint, in which is cemented a splinter, of pointed bone forming a barb. A deadly weapon, being thrown by a lever nearly four feet long, held in the hand with the poised spear.

A husband.
A wife.
A messenger, an ambassador. They are generally decorated with the down of the swan or hawk on their heads when on an embassy. They arrange the time, place, and manner of engagement in battle; or when punishing a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance. When they travel at night, a firestick is always carried by them as a protection against “The powers of darkness.” Evil spirits of which they are in continual dread.

A small hawk, so called from its cry.
A valley or hollow.
Salt.
Voice, language, &c.
A wild duck.
A wild drake.
Ashes.
The sea salmon.
The large tea tree.
Names of roots of the Arum species; the Ta-ro of Tahiti.
A dream or vision.
Lightning.
Sea slug, blubber.
Night.
Musquito.
Bream-fish.
A mouse.
A bird.
A bough of a tree.
A bone.
An instrument of war, called by Europeans Boomerings, of a half moon shape, which when thrown in the air, revolves on its own centre, and returns forming a circle in its Orbit from and to the thrower, to effect which it is thrown against the wind;
but, in war it is thrown against the
ground which it strikes in its revolution
and rebounds apparently with double
violence, and strikes at random some
distant object, and wounds severely with
its sharpened extremities.

A grave.
A mother, a dam.
The black whale which the blacks eat,
whilst the sperm whale is not eaten.
Property, riches.
A bitch.
A dog, the species.
A small bird of the size of a thrush, supposed
by the women to be the maker of women;
or women transformed after death into
the bird, it runs up trees like a wood­
pecker. They are held in veneration by
the women only. The Bat, Ko-lung-ko­
lung, is held on the same ground in vene­
ration by the men, who suppose the
animal a mere transformation.

A rock, a stone.
Names of the flat head fish.
The tick, a venomous insect in this country
that destroys young dogs, pigs, lambs,
cats, &c., but not fatal to man; it is exactly
similar in size and shape to the English
tick, but its effects are soon discovered by
the animal becoming paralyzed in its hind
quarters, sickness comes on, and death
follows in two or three days after the
paralysis has taken place. No remedy
has as yet, been found for the bite, in the
three last cases which occurred, two table
spoonfuls of common salt was administered
with a successful result to some lambs.
The death adder. The usual remedy with
the Aborigines for the bite is suction,
but a case occurred not long since, in
which a young girl was bitten by the
venomous adder, her father sucked the
wound, and both died immediately.

A hornet.
A child, children.
A crow from its cry, wak-wak-wak.
Summer.
Winter.
Flies.
The large eagle hawk which devours young
kangaroo, &c.
A battle, fight, &c.
A sort of yam.
Grass.
The Honey suckle tree.
The Opossum.
A bowl generally formed of the knot of a
tree.
The instrument generally used as a lever by the hand
to throw the spear.
The spear for battle, or hunting on land.
The spear for fish.
The clouds.
Another name for ditto.
The evening.
A son.
A daughter.
A footstep, a track.
A quill, a pen.
A wooden sword.
Bream fish.
The turtle.
Bait.
A path, broad, way.
Literally an egg. But mystically to the
initiated ones, it means fire or water.
PARTS OF THE BODY.

Kit-tung, The hair of the head.
Wol-lung, The head.
Kup-pur-ra, The skull.
Küm-bo-ro-kán, The brain.
Yin-tir-ri, The forehead.
Ngol-Io, The ear.
Tuk-kul, The temple.
Ngai-kung, The eye.
Po-ro-wung, The eye.
Nu-koro, The nose.
Kul-lo, The cheeks.
Tum-bi-ri, The lips.
Wil-ling, The mouth.
Ngun-tur-rar, The teeth.
Ti-ra, The tongue.
Tul-lun, The chin.

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

Yar-rei, The beard.
Un-táng, The lower jaw.
Kul-le-ung, The neck.
Kul-le-a-ring, The throat.
Kör-ro, The wind-pipe.
Mum-mur-rur-kun, The collar bone.
Mil-ka-mil-ka, The shoulder.
Mir-rung, The upper arm.
Ko-pa, The lower arm.
Ngún-ná, The elbow.
Mut-tur-ra, The hand.
Tun-kán-be-en, The thumb.

Nun-ba, The fore finger.
Pu-ro-kul-kun, The 2nd finger.
Kót-tán, The 3rd finger.
Tir-ri, The nails of the fingers and toes.
Tir-reil, The palm of the hand.
Wa-rá, The back either of the hand or body.
Pai-yil, The breasts.
Ngá-pung, The nipple.
Wa-pur-ra, The chest.
Na-ra, The ribs.
Kur-rur-bung, The side.
Tu-ro-un, The right side.
Ngo-ra-ngón, The left side.
Por-rang, The belly also, war-ra.
Win-nal, The hips.
Ngá-káng, The thighs.
Wól-lo-ma, The shins.
Tur-ra, The knees.
Ngá-ri, The knee pan.
Wa-róm-bung, The ankles.
Pa-pi-rán, The feet.
Ko-róng-ngai, The heela.
Mo-kul-mo-kul, The heels.
Bo-ung-kul-li-ko, To arise. To raise one's self up.
Bo-ung-bung-ngul-li-ko, ~o cause another to arise, to compel to
anse.
Bo-in-kul-li-ko, To kiss.
B6m-bil-li-ko, To blow with the mouth.
Bum-bullg-ngul-li-ko, To cause to be unloose, to open a door.
Bun-kil-li-ko, To strike, smite, to make a blow with a
weapon.
Bu-mun-bil-li-ko, To permit another to strike, &c.
Bu-mur-ra-bun-bil-E-ko, To permit another to be struck.
Biln-mul-li-ko, To take by violence, to snatch, to rob.
Bur-kul-li-ko, To be light as a bird, to fly, to be con-
valescent.
Bur-bung-ngul-li-ko, To cause to be light, to be well, to cure.
Bu-rung-bung-ngul-li-ko, To cause to be loose, to set at
liberty.
Bum-mil-li-ko, To find.
Bum-bil-li-ko, To permit, to let, an auxiliary verb.
Bir-ri-kil-li-ko, To lie along, to lie down as to sleep.
Be-el-mul-li-ko, To mock, to make sport, to deride.
Buk-ka, To be savage, wrathful, furious.
Bul-p6r-bung-ngul-li-ko, To cause to be lost, property, to lose.
Ke-kul, To be sweet, nice, pleasant, delightful.

VERBS.

Y6l-lo, The sole of the foot.
Tin-na, The toes.
B6l-bul, The heart.
Pur-rum-mai, The kidney, also a cockle from its shape.
Mún-nung, The liver.
Y6k-k6l, The lungs.
Ko-nung, The bowels.
Ko-na-ring The bowels.
Put-ta-ra, The bowels.
Me-ya, The sinews.
Tur-ra-kil, The veins.
T6ng-t6ng, The marrow.
Ti-bun, The bone.
Mo-i-ka, The fatty substance betwixt the joints.
Buk-kai, The skin.
Wu-run, The downy hair on the skin.

Kim-mul-li-ko, To broil meat on the coals of fire.
Ka-kil-li-ko, To be, to exist in any state.
Ka-piir-ri, To be hungry.
Kin-ta, To be afraid.
Kin-tai, To laugh, also, Kin-tel-li-ko.
Ki-tel-li-ko, To chew.
Ki-a-ki-a, To be powerful, strong, courageous, to
conquer.
Ki-nu-ring, To be wet.
Ko-a-kil-li-ko, To rebuke, to scold, to quarrel.
Ko-it-ta, To stink.
Kung-un, To be muddy.
Kur-ril-li-ko, To carry.
K6i-yyu, To be able, powerful, mighty.
Ko-nen, To be handsome, pretty.
Kil-bur-ril-li-ko, To snap by means of something, as a line
by a fish.
Kun-n6, To be burned.
Kur-kur, To be cold.
Kur-r6, To be slow.
K6l-la-bil-li-ko, To fish with a line. The line is held in
the hand.
Ko-ro-k6n, To roar, as the wind or sea.
K6i-r6l, To be hot, to perspire from the heat of the
sun.
Kun-bun, To be rotten, as a skin or cloth.
K6l-bun-ti-li-ko, To chop with an axe or scythe, to mow.
Kur-mur, To be rotten as wood.
K0-i-yun, To be ashamed.
K6l-la-mul-li-ko, To make secret, to conceal any thing told.
Ko-ra-wol-li-ko, To watch, to stay by a thing.
Kur-ra, To spill.
K6r-ra, To be giddy. To have a headache with
dizziness.
Kil-bun-kil-bun, To be very handsome. Elegant.
Kil-bun-kul-bun, To burn with fire.
Ki-yu-bil-li-ko, To be disabled, wounded.
Kur-r6l, To cause to be assembled together, to as-
semble.
Kir-rin, To pain.
Kau-wul, To be large, great.
Ko-run, To be silent, to be quiet.
Kai-pul-li-ko, To call out, to cry aloud.
Kil-li-bin-bin, To shine, to be bright, to be glorious.
Koi-no-mul-li-ko, To cough.
Kul-wun, To be stiff, clay-cold as a corpse.
Kul-bi-li-ko, To lean, to recline.
Ko-tel-li-ko, To think.
Ko-ta-bun-bi-li-ko, To permit to think, to remember.
Ko-i-pul-li-ko, To smell.
Kar-a kul-u mul-li-ko, To cure, to make well. A compound word of Karákul, a Doctor. Umulliko, to do, to make.
Ko-la-yel-li-ko, To keep secret, not to tell, not to disclose.
Ki-ril-li-ko, To lade out water, to bail a canoe, or boat, &c.
Kol-bi, To sound, as the wind or sea in a storm.
Ko-ro-a-pul-li-ko, To pour out water, to empty water.
Ki-ra-ba-ra-wi-ri-li-ko, To twirl the grass tree stem until it ignites.
Ko-ra-kai, To hasten, to be quick, to be active.
Kur-kul-li-ko, To spring up, to jump, to leap.
Kir-ra-we, To be long in length. Ngoi-ting, short in length.
Kon-ti-mul-li-ko, To wear as a dress.
Ko-ro-kal, To be worn out as threadbare.
Ki-mul-li-ko, To wring, to squeeze as a sponge. To milk.
Kil-kul-li-ko, To snap asunder, as a cord of itself.
Kil-bung-ngul-li-ko, To compel, to snap.
Kir-rai-kir-rai, To revolve, to go round.
Kut-ta-wal-li-ko, To be satisfied with food.
Kin-nung, To be wet, also, Kin-nu-ring.
Kot-tan, To be wet and chilly from the rain.
Kum-bur-ro-pai-yel-li-ko, To be troublesome, to cause a headache with noise.
Ko, For to be, to come into existence.
Ko-ri-en, Not for to be. The negative form of the above.
Man-kil-li-ko, To take, to accept.
Man-mun-bil-li-ko, To cause to take, to let take, to let have.
Mi-ro-mul-li-ko, To keep.
Mit-ti-li-ko, To wait, to stay, to remain.
Mo-ro-un, To be tame, docile, quiet, patient.
Pin-ti-li-ko,
Po-to-bun-til-li-ko,
Po-to-bur-ril-li-ko,
Pun-ti-mul-li-ko,
Pūr-ka-kil-li-ko,
Pūr-bung-ngul-li-ko,
Pūr-bur-ril-li-ko,
To give back, to pay, to return in ex-
change.
To cause a hole, to bleed a person.
To burst a hole with something.
To cause to fall, to throw down.
To be dropped, to be born.
To compel to drop.
To cause to drop by means of some-
thing.
Pin-ti-li-ko,
To knock down, as with an axe, to
shock as with electricity.
Pe-a-kul-li-ko,
To fetch water.
Po-ro-bun-til-li-ko,
Po-to-bur-ril-li-ko,
Po-to-ti-mul-li-ko,
Po-rāl-mul-li-ko,
To urge.
To be soft.
To cause to die by some means, as
poison, &c.
To compel to be dead, to kill, to
murder.
Te'-ti-bun-kul-li-ko, To smite dead, to strike dead.
Tuk-kil-li-ko, To eat.
Tum-mun-bil-li-ko, To permit to eat, to let eat.
Tur-rul-li-ko, To pierce, prick, stab, sting, lance, spear.
Tur-ra-bun-bil-li-ko, To permit to pierce, &c.
Tir-ki, To be red hot, also the colour red.
To-tong, To be naked, this must be carefully distinguished from To-tong, News, Intelligence.
To-tto-ring, To be stunned, insensible, apparently dead.
To-nan, To approach.
To-ir-kul-li-ko, To break of itself, as wood.
To-ir-kul-li-bun-bil-li-ko, To permit, to let break of itself.
To-ir-bung-ngul-li-ko, To compel to break.
To-ir-bung-nga-bun-bil-li-ko, To permit to break.
To-ro-lo-lul, To be slippery, slimy.
Tul-bul-li-ko, To run fast, to escape.
Tul-la-mul-li-ko, To hold by the hands.
Turr-rum-mul-li-ko, To throw a stone.
Tung-ngun-bil-li-ko, To shew.
Ti-rang ka-kil-li-ko, To be awake.
Tu-ru-kil-li-ko, To grow, to shoot up.
Ta-ling-ka-bil-li-ko, To be across.
To-kot, (Thistakes Bo-ta,) To be true, also truth.
Tung-kil-li-ko, To cry, to bewail.
Tuk-kur-ra, To be cold.
Tu-ra-kil-yel-li-ko, To convince.
Tur-rung, To be close together.
Tun-bil-li-ko, To exchange.
Ta-rong-ka-mul-li-ko, To cause to mix, to mingle.
Tit-til-li-ko, To pluck.
Tu-rum-bil-li-ko, To punish.
To-long-to-long, To separate.
Tung-un-bil-li-ko, To shew.
Tu-lo-in, To be narrow.
Tu-ril, To be in a state of healing; To be well, as a cut, or wound.
Tu-ron-pir-ri, To suffer hunger.

Ta-le-a-mul-li-ko, To catch any thing thrown.
Tur-rul, To split.
Tur-rul-bung-ngul-li-ko, To cause to split, to make to split.
To-lo-kul-li-ko, To shake anything.
Tun-ba-mul-li-ko, To string together.
Tun-ba-ma-bun-bil-li-ko, To permit, to let string together.
Tu-rin-wi-yel-li-ko, To swear the truth, to adjure, to speak the truth.
To-wol-li-ko, To seek, to search.
Tu-lu-ti-li-ko, To kick.
Tu-kin u-mul-li-ko, To preserve, to keep, to take care of.
Tul-la-tul-li, To be in a passion.
U-mul-li-ko, To affright, to startle, to make afraid.
U-pul-li-ko, To do, to make, to create.
U-wol-li-ko, To do with, to use, to work with.
Un-tel-li-ko, To dance.
Wa-ra-ka-ring', To be full, satiated.
Wil-fung bo, Wil-Iung, To return.
Wi-ya-leil-li-ko, To talk and walk, &c., to let speak, &c.
Wi-ya-leil-li-ko, To talk and walk.
Wi-ya-leil-li-ko, To speak in reply, to answer.
Wi-ya-yi-mul-li-ko, To accuse.
Wi-te-li-ko, To sing.
Wi-te-li-ko, To smoke a pipe.
Wi-ti-mul-li-ko, To fall, to be thrown down.
Wa-ra-ka-ring, To be full, satiated.
Wil-lung bo, Wil-lung, To return.
Won-kul, To be foolish, stupid, not clever.
Wu-pil-li-ko, To put, or place.
Wun-kil-li-ko, To leave.
Wun-mur-ra-bun-bil-li-ko, To permit, to be left, to let be left.
Wa-re-kul-li-ko, To put to, put away, to cast away.
Wa-rin-wa-rin, To be crooked.

* Notes.—Other verbs take this form, as Ta-te-il-li-ko, To eat and walk, whenever the act is conjoined with walking.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
To make light, as fur is caused to lie lightly before the blacks twist it into cord, also, to encourage, to cheer up.
To pulsate, to beat, to throb.
To laugh.
To nibble, to bite as a fish the bait.
To tear of itself, as cloth, bread, to break.
To permit to tear to let tear.
To permit to tear, to let tear.
To tear by means of something.
To permit, compulsively to tear.
To go away.
To move away, as the clouds.
To hurt, to cause pain.
To hide, to conceal from view.
To guide, to show the way by guiding.
To lead, as by the hand, or a horse by a rope.
To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
CHAPTER II.

ILLUSTRATIONS.

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

1. ON THE SIMPLE NOMINATIVE CASE.

Who be thou? It is I, Bumborokán.

Ngán ke bi? Ngatoa, Bumborokán. Who are you?

Who be this? that? there?

Ngán ke umni? umnoa? unnum? Who is this?

Whose son is this? Turnull ko.

Kore unni, Nukung umnoa, Woman that.

Unnum, Woonai unnum, Child there.

Minnaring ko be unni? Waroi ta unni. What is this?

Minnaring ko be unnoa? Turnull ko.

What for be that? To spear for.

2. ON THE AGENT NOMINATIVE CASE.

Who be thou? It is I, Bumborokán.

Ngán ke bi? Ngatoa, Bumborokán. Who are you?

Who be this? that? there?

Ngálí—tia wiyá, Ngaloo tia wiyá. This—told me. This—me told.

Ngálí noa tia wiyá, Ngálí bountoa, &c. This he—me told, This she, &c.

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

† The verb sustains no change as to person, therefore, is not attended to in the literal English, but, the pronouns must always be in the number intended, and not You for Thou.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ma koro ko ba ta unni ngorrong.
Fish to belonging it is this blood.

Governor kai kāl bāng.
Governor of I.

Governor umba bāng.
Governor belonging to I.

Murrwong ko ba kore ko ba,
Good belonging to man belonging to.

4. ON THE DATIVE.

Makoro bi nguwa. Ngān ning?
Fish thou give. Whom for?

Pirriwul ko? Keuawai, ngiroom bo.
Chief for? No, for thee self.

Karai tia nguwa emmuung takilli ko.
Flesh me give, for me to eat for.

Yuring bi wolla, nyikoung kin ko.
Away thou go him to.

Whom to? Chief to. House to.

Wontaring? Untaring Untoaring.
To what place? That place. That place there.

The site of Newcastle. England to.

5. ON THE ACCUSATIVE.

Ngān to bōn bānkulla tetti kulweun?
Who him smote dead stiff?

Who killed him or, Who smote him dead.

English Sentences.

This is the blood of a fish.

I belong to the Governor's place.

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

4. ON THE DATIVE.

Give the Fish. To whom.

To the Chief? No, For yourself.

Give me flesh to eat. Be off, go to him.

To whom? To the Chief. To the House.

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

To the site of Newcastle. To England.

6. ON THE VOCATIVE.

Ella! Kaai tawin 'unti ko.
Hallo! Come approach this place for
Aboriginal sentences literally rendered into English beneath the corresponding words.

Wau! kaai, kaai, karakai.

Hallo! come, come, be quick.

Bouvngkalinnun wāl bōng waita, Bryungbai, Arise-self-will will I depart, Father tako, emmoun gā ta ko, ngatun wiyunnum to my to and say will wāl bōn, Bryung, yaraka bōng uma mikan ta will him, Father, Evil I made, presence morokoka ngatun ngiroyg kin.

Aboriginal sentences literally rendered into English beneath the corresponding words.

7. ON THE ABLATIVE.

Koakillān bara. Ngān kai? Ngānkaikān. They are now Quarrelling now they. Whom from? Whom from being, quarrelling.

Bouvngnouw kai Taipamearin.

Her from Taipamear from.


Makoring ngatun korē tin. Fish from and men from.

Ngān kin birung wani Pummaikain?

Whom from this Messenger?

Jehova ka birung Pirrinaullu birung.

Jehovah from King the from.

Wonta ka birung noa?

What place from he?

Wokka ka birung Moroko ka birung

Up from Heaven from.

Sydney ka birung. Mulukīnba ka birung. From Sydney Sydney from. The site of Newcastle from.

English sentences.

I say, come make haste, or be quick.

I will arise and go to my Father, and will say unto him, Father I have sinned against Heaven, and before thee.

What is that made of.

Of wood. Of brass, or, out of brass.

Brass is made out of copper.

Go away from me.

Sit with me.

With whom is she? With Tibbin.

How did he go?

On board a ship. By land.

Which way?

Through the Bush.

I came by the house.

Where is he?

He is at Sydney.

Whereabouts is the house.

It is at the flower place close to the town of Newcastle.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Minnaring birung unnoa wunā?

What from that made?

Kolā birung. Brass birung.

Wood from. Brass from.

Copper birung ngā ra bōng nga brass.

Copper from converted brass.

Yuring bi wella emmoun gā kin birung. Away thou move me from.

Yellawolla bi emmoun katoa. Sit thou me with.

Ngān katoa bountoa? Tibbin katoa ba. Whom with she? Tibbin with is.

Minnaring kāa noa wunā?

What by be go? or, come?

Murvinouwai toa. Purrāi kāa. Large canoe by. Land by.

Wonta kulloa? Korung kōa.

What place by? Bush the by.

Kokirōa bōng wunā.

House by I came.

Wounung ke wurubil? Birabān kān kāa.

Where at be skin cloak? B—— at is.

Wounung ke noa? Sydney kā ba noa.

Where at be he? Sydney at is he.

Wonta wonta ka ba kokiri?

Where where at is house?

Pummaikān ta ba "papai ta ba" The name of a plant it is at close it is at Mulukīnba kā ba, the site of Newcastle at is.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Broken bay *tin to natán Sydney heads.
Broken bay from see Sydney heads.

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

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

Tetti *bın Horse ko wittinda.
Dead him Horse violence caused.

ON THE CONJUGATION NEUTER VERB.

Wibbi unni kauwul kuttán.
Wind this great it exists, or it is.

Kauwau, kauwul báng unni.
So it is, great acts this.

Kapirrin báng kuttan.
Hunger I am.

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

Bara bo unti kuttán.
They self this place exists.

Kiakia báng kakeun unni ngoroktin.
Conqueror I was this morning.

Bukka bang kakulla.
Rage I was.

Buntoara noo tetti kakulla.
That which is smote he dead was.

Kakulla ta báng Sydney ka tàngnga bi
Was it is I Sydney at before thou
kauwil kore?
that may be man?

Tira ko ngikoumba ko.
Teeth his.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Kunun ta unni murroróng.
Be will it is this good.

Mirka noa tetti kunun.
Perhaps he dead be will.

Ngân ke kikia kunun?
Who be conqueror be will?

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

**Pirriwul kunnun wáli**
Chief be will shalt thou.

**Kabo bang kunnun Sydney ka.**
By and by I be will Sydney at.

**Kunnun bong tarai ta yelwenna ka.**
Be will I another it is moon at.

**Kaiyu kán bing. Kaiyu korien bing.**
Able being I. Able not I.

**Wirrobulli kán bara ngikoumba.**
Follow bring they His.

**Tulbulléunbáng kinta kán.**
Escaped I fear being.

**Pirrapirrá bara kakilUn uintelli tin.**
Fatigued they are becoming, Dance from.

**Winun uunni kakilUn.**
Hot season this now becoming.

**Store ba kakilUn bountoa.**
Store be now existing she.

You will certainly heking.

By and by I shall be at Sydney.

In another month I shall.

I am powerful.

I am not powerful.

They are his Disciples, or His followers.

I escaped being afraid.

The dancing is tiring them.

The summer is coming.

She is now living near the store.

She is now living at the store.

I was an hungry.

I had a Musket at Port Macquarie.

I used to be afraid, but now I am not.

I used to live at Raiatea.

I used to live at Mulubinba formerly.

I am now going to be king.

To be miserable for ever.

He is going to live for ever, and never die.

The wind is lessening.

I myself, at that self same instant. This very place.

We are married, she and I live together.

You ought to be Chief.

How shall I cause his death.

I wish you and I to continue at peace.

Let it be three long, or, I want it three long.

He is sick again.

Do not lest he be sick.

If I should be sick.

Who had like to have been dead.

I had like to have been dead.

If you had been king, I should have been glad.
This is the man who struck me.

With what did he strike you?

With his hand.

English sentences.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngali noa tia bīnkuλla.
This he me struck.

Minnan ngaloa bīnkuλla?
What with he-thee struck?

Matarō ngikounba ko.
Hand with his with.

Kotaro noa tia bīnkuλla.
Cudgel with he me struck.

Ko koa bīnkuλ bīm ba?
Not in order thou-him struck had?

Buwil koa bōn kaiyu koriën bāng.
I wish to beat that might strike in order him able not I.

Kotir-a bi tia nguwa buwil ko-a bōn bāng.
Give me a cudgel that I may beat him.

Būm ba bo ta bōn bāng, wonto bāng ba
Struck had certainly him I but I

Kinta kān kākulla.
fear being was.

Bīnkuλ bōn bāng.
Struck have him I.

Bīnkuλ bōn bang ka bō.
Strike will him I by and by.

Bīnkuλlaibān kora vaa.
Striking be not ye.

Bīnkuλ bōn barā yakita.
Are striking him they now.

Bīnkuλla bōn bāng tanān bi bo uwa.
Was striking him I approach thou as came.

Bīntālla tia bara wonnai bām ba.
Struck me they child I as.

Aboriginal sentences literally rendered into English beneath the corresponding words.

If you had been there this morning, I should have seen you.

Be still, do not cry.

Yes you are to die.

Be at peace one with the other.

Let him live.

I will let you be king.

Be king again.

Prevent his being, or, do not let, &c.

Who was beat or struck.

This is he, there.

Why did he beat you?

That person?

These are the two struck.

Approach me move move beats me more pain kiria! pain!

Who beat you?

Tell me, do not conceal it.

Who was beat or struck.

This is he, there.

Why did he beat you?

That person?

These are the two struck.

Come to me make haste, I am beat more and in pain.

Who beat you?

Tell me, do not conceal it.

3. CONJUGATION ACTIVE VERB.

Ngāmung būnkuλa? Unni bōn ye.
Whom struck? This him be.

Minnara ngalobūnkuλa?
What from he-thee that struck?

Uni buluo būnkuλa noa
This them two struck he.

Tanān tia wollawolla bīntān tia butti kirin
Approach me move move beats me more pain kiria! pain!

Ngan to bīnkuλa? Wiyella be tia, mupa
Who thee struck? Tell thou me, secret yi kora.

not.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**Take care that I may beat him, or out of the way.**
Command him to beat him.
I wish to beat Patty.
Do not wait lest you be struck.
When he strikes me then spear him, or, if he, &c.
I should have been struck but I ran away.
I should not have been struck, had I remained here.
This might have killed me.
Do strike him.
A kind of challenge.
Go strike him again now.
If I had struck him, then you would have struck me.
Prevent his being beat again.
You permitted me to be beaten.
What thing do you make? Spear.

Whom made this? This person did.

They are always fighting amongst themselves.

ON THE 5TH AND 6TH CONJUGATION.

Kauwul unnoa binkilli kān ne.
That is a great thing to strike with.

Unnoa ta noa binkilli kān.
That it is he striking being.

Ngali noa binkilli kān to tia binkulla.
This he striking being the me struck.

Binkilli ye bara unnoa kore.
Fighter they that men.

Waita kolang bang binkillai ngēl kolang.
Depart about I striking place toward.

Binkilla bara yanti katai.
Striking they then for ever.

Binkilla tia bang Ngali birung bōn.
That which is struck I from him.

Striking from I remain here.

Ngali tia loa binkillarō binkulla.
This me he the wounded struck.

Wonnung ke bara. binkilla?
Where be they that be struck.

Binkillarō bara tetti kakkula.
Wounded being from they dead were.

Binkilla bina bang Ngali birung bōn.
That I may be beaten by him.

Take care, that I may be beaten.

Fear not, thou shalt not be beaten. Why do not you beat me.

A challenge.

Do strike him to morrow morning.

He ran away because of the fighting.

They area always fighting amongst themselves.
Whence camest thou? From what place did you come. I started from camp. I came out from camp. Do you wish to come? Will you come. Do you wish to go? Will you go? Let us you and I go? Let us go a hunting. Which way shall we go? This way. Don't know, or which way can it be? I want you to go with me to Pakai by and by. No. I will go by myself. I wish you to go with me.

Aboriginal sentences literally rendered into English beneath the corresponding words.

7. CONJUGATION Locomotive Verb.


Wontaring bi uwa? Untaring. To what place thou movest? To that place Sydney ko;áng. Sydney to be for.

Wonta birung bi uwa? What place from thou moved? 

Koiyong tin bung uwa. Camp from I moved. Camp from I moved.

Koiyong birung bung uwa. Tell him that may do in order that. Tell him to do in order that.

Who will save me alive? Who made the Sun? Jehovah did.

He did good, some were blind, he made them to see.

Do not let him do it, lest he die. I had like to have spoiled this.

Tell him to make it. Tell him to use it, or to make it act.

Soap made out of fat.

Tell him to do in order that.

Soap unata;ara kipai birung. Soap made fat from.

Upulli ngel kolai ta birung. Doing place wood it is from.

Warai bung unullin. Spear I am now making.

Mrrin bung upullin. Point I am now doing.

Wonnung ke mrrin wirritbara? Where be point that which is done?

Umabunbi yi kora, tettk noa noa katea kun. Permit to do not, dead lest he become.

Umai nga ta báng unui yarakai. Like to have done I this bad.

Wiyella bón unauwil koa unnoa. Tell him that may do in order that.

Wiyella bón upanuwil koa unnoa. Tell him to do in order that.

Mrrirong noa uná, Munmin winta kakulla, Good he did, Blind some were, uma noa barun nakilli kán. made he them seers.

Umabunbi yi kora, tettk noa noa katea kun. Permit to do not, dead lest he become.

Ka;arrong 1/oa uma, lJlunmin winta kakulla, Good he did, Blind some were, uma noa barun nakilli kán. made he them seers.

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

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

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

May I go?

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

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

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

I will go and hear the news.

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

May I go?

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

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

Do not go, lest you should be spared by the men.

I will go and hear the news.

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

May I go?

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

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

Do not go, lest you should be spared by the men.

I will go and hear the news.

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

May I go?

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

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

Do not go, lest you should be spared by the men.

I will go and hear the news.

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

May I go?

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

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

Do not go, lest you should be spared by the men.

I will go and hear the news.

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

May I go?

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

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

Do not go, lest you should be spared by the men.

I will go and hear the news.

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

May I go?

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

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

Do not go, lest you should be spared by the men.

I will go and hear the news.

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

May I go?
Aboriginal sentences literally rendered into English beneath the corresponding words.

8, 9, AND 10, CONJUGATIONS.

Kurrawún unni yir kullín.
Clear this breaking (as the clouds.)

Pór kulléun tia wonna emmoomba.
Dropped has me child mine or my.

Tirán unni. Minnung?
Broken this, What.

Tir bung nga unni. Nganto unni tir bung nga?
Broken this. Who has this broken?

Tir Burréa unni, Yakoi? Wibbi ko.
Broken this. How? Wind for.

Wibbi ko tia pór Burréa hat emmoomba.
Wind for me dropped hat my.

Wiwi, tirkarlea kun koa unnoa spade.
Mind, break shouldst lest that spade.

Wiwi, tir bung ngéa kun koa bi unnoa spade.
Mind, break shouldst lest thou that spade.

Wiwi, tir Burréa kun koa be unnoa spade
Mind, break shouldst lest thou that spade
ngali kolai to.
that stick for.

Tir bung nga pa bám ba, minnung bunnun
Broken had I If, what act will
ngúya bura tia?
them they me?

11. CONJUGATION. TO BE MERELY IN SOME ACT.

Minnung bunnun ngaiya biloa?
What be will then be-thee?

Minnung bunnun bi bungai?
What be will thou to-day?

Minnung bunnun ngatong.
What be will nothing.

Minnung bani ko ke?
What to be for is?

Minnung bani koláng bountoa wunnun?
What to be about she move will?

Nunn bountoa Bijnungbai bounmoun ba.
See will she Father her.

Kai! kai! tetti ba bunbésa tia.
Alas! alas! to die permitted me.

Tetti ba bunbilla bón.
To die permit him.

Tetti bunggulla bón. Ngán to?
To die force him. Who?

Tetti ba bunbinnun báning.
Die permit will 1-thee.

Tetti burriinnun báning.
Die cause will 1-thee.

Tetti bunggúnunun báning.
Die force will 1-thee.

Minnung bauwil koa bali bón?
What that may be in order thou and I him?

What are you doing? I am talking.

What is the matter with you?

What will be do to you?

What will you do to-day?

An I dim for I do not know; nothing.

Of what use is it? or of what profit? &c.

What is she going about? or going for?

To see her Father.

Alas! alas! I am left to die.

Let him die.

(The verb neuter.)

Kill him. Who shall? (The verb active.)

I will permit you to die, or I will let &c.

I will cause you to die, as by poison, secrecy, &c.

I will compel you to die, or, murder you.

What shall you and I do to him.
Speak to me ill the black's language. Tell me again. Speak distinctly. What shall we two first talk about? Stay, stay, that I may have some conversation. What is the name of this? How am I to call, &c. &c. When did he tell you? I command thee to arise. This is where we formerly conversed together. The clock has done striking. When will you tell him? When you tell him, let me know. It is raining. By and by you will be speared. Heison Horseback. I am not going to give.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Yanoa tetti bia kan koa noa. Let be die should lest he. Birrikilla noa watoo tetti bawuil Lie he at that place die that may koa noa. in order he. Tetti burrilileum bang. Die command self I. 12. CONJUGATION COMMUNICATIVE.


English sentences.

Let alone lest he die. He may lie there until he dies, or, I wish, &c. &c. I have destroyed myself. I have killed myself. Let alone lest he die. He may lie there until he dies, or, I wish, &c. &c. I have destroyed myself. I have killed myself. English sentences.


PROMISCUOUS SELECTIONS.

Patin ngali koivento. Drops this rain. Kabo ka ta turunun ngaiya bin. By and by it is pierce will then he. Bulka ka ba noo Buttikän ka ba. Back is at he Beast is at. Keavai koláng bâng ngutan. Not about I give.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**Ngukíla bali** unnoa.
Give reciprocally thou and I that.

Kora koa napál xuán kore koa?
Not in order women move men with?

Yanoa yirriyirri ka ke.
Let be sacred be is.

Pitul korien bang shoe tin.
Joy not I shoe from.
Pulle ngowi koba.
Voice strange belonging to.

Minnarng tin bi köttän untoo tin?
What from thou thinkest that from?
Köttallíella bäng tokoi ta tetti bäng ba ka pa.
Thinking was I last night died I should have.

Tirang bäng kuttán.
Awake I remain.

Tirang bungngulla bön bungkulli koa noa.
Awake compel him to arise in order he
Koën ta umni picture nakillí ko.
Pretty it is this picture see to for.

**Turi wiyélli ko.**
Truth speak to for.

Yana bo ta bäng wiynnum tuola.
Certain self it I speak will straight.

Minnarng tin nura tiá bukkela bungngán?
What from ye me to rage compel?
Minnarng tin nura tiá bukká kuttán?
What from ye me to rage remain?

Kamullílla noa Jehova ko yantin birung
Ceased he Jehovah all from

English sentences.

Let us you and
I give one another, or, exchange.
Why do not the women go with the men?
Because it is a sacred concern.
I am displeased with theshoe.
A strange language. A foreign tongue.
What think you of that?
I thought I should have died.
I am awake.

Wake him to get up.
This is a pretty picture to look at.
To swear the truth, to speak convincingly.
I will certainly speak the truth.
Why do ye enraged me?
Why are ye enraged at me?
Jehovah rested from all his

Aboriginal sentences literally rendered into English beneath the corresponding words.

umullí birung. (Or making-
work.

Kauwa, wiyaluán bäng ngatoo bo.
Yes talked reflectively I it is I self.

Ngintona bo ba. (An Idiom.)
It is thou thyself act.

Nauwa wirrobán bountya tia ba.
Look follows she me as.

Nakillán bali.
Look reciprocally thou and I.

Nakillénn bäng ngatoo bo Nakillí ngél la.
Saw reciprocally I, It is I self looking place at.

**Minnarng tin bön bünkulla? Kulla noa bukka**
What from him struck? Because he angry baring.
always.

Yanti bön kora.
Just so act not.

Mimbilla tiá ngaloo.
Lend me that.

Mimbítōara noa umni.
That which is lent he this.

Mimbéa bäng tarai kán.
Lent have I another being.

Ngumai nga bín unni wonó bi ba keuwaí
Given had thee this where thou as not
mán ba.*
taken hadst.

Tünnung unni Turkey ko ba.
Stone this Turkey belonging to.

This is a stone belonging to Turkey, or, a Turkeystone.

*Note.—It is extremely difficult to ascertain whether, this particle should be spelt Pa or Ba, in the conjugations of the verb, it is spelled Pa. But many natives say it should be Ba, whilst others affirm that it ought to be Pa.
This is a Turk, or, a Turk H. / The flame burns me. / Give me fish, flesh, fowl, and water, that I may eat and drink. / Begin and eat some of this.

FINIS.

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

ERRATA.

Page v.—Line 4. for adapted, read adopted.
Page 5.—Line 20, for wol-lo-wol-lo, read wol-la-wol-lo.
Page 6.—Line 37, for require, read requires.
Page 9.—Line 21, for ta-ro, read ta-ra.
Page 24.—After line 20, insert 1 person A, and 3 person N. Ti-a-loa, He me.
Page 29.—Line 33, for Threshing, read Thrashing.
Page 40.—Line 9, insert under Imperfect Past Aorist.—Ka-kil-li-el-la, Was existing, &c., in any recent period.
———Line 10, over Ka-tál-la, &c. &c., insert Perfect Past Aorist.
Page 42.—Line 30, for kan, read kau.
Page 47.—Line 18, for Thresh, read Thrash.
———Line 25, for bón báng, read bón báng.
Page 57.—Line 40, for iteration, read iteration.
Page 58.—Line 13, for Thou, read Ho.
Page 96.—After line 22, insert, Bo-l-bal-li-ko, To know carnally.
Page 109.—Line 26, for Makoring, read Makorin.
Page 115.—Line 32, for a, read as.
Page 127.—Line 10, for command, read caused.