

## 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.*

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

##### *Example of Aboriginal Words.*

A.	<sup>1</sup> <sup>1</sup> Al-la !	A call of attention.	{	The open short sound of a.
á.	<sup>18</sup> <sup>2</sup> <sup>9</sup> Ngán-to ?	Who is the agent ?		The elongated sound of á.
E.	<sup>18</sup> <sup>2</sup> <sup>3</sup> Ngán-ke ?	Who is the subject ?	{	The open sound of e.
—	<sup>18</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>6</sup> Ngán-ke tet-ti ?	Who is dead ?		The enclosed sound of e.
é	<sup>10</sup> <sup>5</sup> Won-nén ?	Which way ?	{	The elongated sound of é.

I.	<sup>2</sup> <sup>6</sup> Yau-ti,	Thus. In this manner.	{ Open i.
—	<sup>7</sup> <sup>1</sup> <sup>7</sup> <sup>18</sup> Min-na-ring?	What is it?	{ Enclosed i.
i.	<sup>2</sup> <sup>8</sup> Yan-tin,	All. The whole.	{ Elongated i.
O	<sup>18</sup> <sup>2</sup> <sup>9</sup> Ngán-bo?	Whose self?	{ Open o.
—	<sup>10</sup> <sup>1</sup> Wol-la,	Be off.	{ Enclosed o.
ó.	<sup>11</sup> Bón,	Him, the accusative.	{ Elongated ó.
U.	<sup>12</sup> <sup>2</sup> Tu-rá,	Speared, pierced.	{ Open u.
—	<sup>13</sup> <sup>13</sup> Bun-nun,	Will be.	{ Enclosed u.
ú.	<sup>14</sup> <sup>13</sup> Bún-nun,	Will smite.	{ Elongated ú.
ai.	<sup>2</sup> <sup>15</sup> Ká-ai,	Come hither.	
au.	<sup>16</sup> <sup>1</sup> Kau-wa,	May it be, a wish.	
iu.	<sup>17</sup> <sup>9</sup> <sup>1</sup> Niu-wo-a,	It is thou who.	
ng.	<sup>18</sup> <sup>2</sup> <sup>13</sup> <sup>8</sup> Ngán-nung?	Who is the object?	

*Names of Persons.*

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

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

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

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

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

*The following are names of men, derivation unknown.*

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

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

**NAMES OF SACRED PLACES.**

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

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

NOTE.—The trees are marked near the Ring with rude representation of locusts, serpents, &c., on the bark chopped with an axe, and similitudes of the nests of various quadrupeds are formed on the ground near the spot. They dance for several days, every morning and evening, continuing the whole of the night; no women are allowed to join in the ceremony.

## NAMES OF COMMON PLACES.

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

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

which a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called *Pur-ri-báng*. The Ants gather the substance for some unknown purpose.

Pun-tei,

A narrow place. The name of any narrow point of Land.

Tum-po-a-ba,  
Tul-ka-ba,

A clayey place; from *Tumpoa*, clay.  
The soft tea tree place; from *Tul-ka*, tea tree.

Ti-ra-bé-en-ba,

A long point of land tooth like; from *Ti-ra*, a tooth.

Wau-wa-rán,

The name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains Westerly: said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called *Wau-wai*, it frequents the contiguous swamp, and kills the aborigines! There is another resort for these fish near an Island in Lake Macquarie, named *Bo-ro-yi-róng*; from the cliffs of which, if stones be thrown down into the sea beneath, the tea tree bark floats up, and then the monster is seen gradually arising from the deep; should any natives be at hand, he overturns the canoe, swallows alive the crew, and then the canoe whole, after which he descends to his resort in the depths below!

Yi-rán-ná-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 *Pón-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,  
Bún-kun,

The cat fish.

A red sea slug adhering to the rocks, and known to Europeans by the name *Kun-je-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-yáng,	A butterfly.
Bai-bai,	An axe.
Bing-ngai,	An elder brother.
Bi-yung-bai,	A father, also Bín-tun-kin.
Bi-yung,	The title of address to a father.
But-ti-káng,	Any beast.
Be-ra-buk-kán,	Sperm whale. Which is not eaten, only the black whale.
Bung-kin,	Vermin, as fleas, lice, &c. &c.
Búr-rung,	The hair of the head.
Wúr-run,	The hair on the body.
Ki-tung,	The short hair of animals.
Yi-ring,	The fur of the opossum tribe.
Bo-ar-ing,	Misty rain.
Bo-a-lúng,	Mangrove seed.
Bo-a-wál,	The curlew.
Kul-ling-ti-el-la,	A knife.
Kur-rung-kun,	The large snapper.
Mut-tau-ra,	The small snapper.
Kúm-ba,	To-morrow.
Kán,	A brown diamond snake, &c.
Kur-ri-wi-rá-ra,	Another name.
Mai-yá,	The general name for snakes.
Kóng-kung,	Frogs, so called from the noise they make.
Ko-tu-máng,	Land tortoise.
Kóng-ka,	A reed.
Kól-lai,	Trees, wood, timber.
Ko-nung,	} Dung, &c.
Kin-tá-ring,	
Kul-lá-ra,	Fish spear.
Ko-ka-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.
Ké-a-ra-pai,	The white cockatoo.

Wai-i-lá,	The black cockatoo; the breeding place of which is unknown to the blacks.
Kur-ra-bung,	The body.
Ka-rá-kul,	A doctor, a sorcerer.
Kón-nung-ngai,	A fool.
Kum-bul,	A younger brother.
Kun-bul,	The black swan from its note.
Ki-rín,	Pain.
Kin-nun,	The women's nets, used as a bag.
Kur-rur-bun,	A murderer.
Kei-lai,	Urine.
Ko-un,	The mangrove bush.
Ko-ro-wa-tul-lun,	The cuttle fish, literally, wave tongue.
Ka-ro-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-i,	} Vessels made of the bark of trees, &c., used as baskets or bowls.
Wim-bi,	
Win-núng,	} A shark.
Kur-ra-ko-i-yóng,	
Ka-nín,	A fresh water eel.
Kul-ling,	A shell.
Ki-ri-ka,	A white sort of honey.
Ko-run-náng,	A coarser sort of ditto.
Mip-pa-rai,	The honey comb.
Nuk-kung,	The small stingless bee of this country.
Mi-kál,	The honey in the blossoms of the honey suckle tree.
Ká-ra-ka,	The honey in the blossom of the grass tree.
Kóng-ko-róng,	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 <i>Mo-a-ne</i> .
Ka-róng-ka-róng,	A pelican.
Ki-ra-ki-ra,	The cock, king parrot.
Kun-ne-ta,	The hen ditto.
Ko-i-yung,	Fire.
Ko-i-yóng,	A camp, town, &c.
Ko-re,	Man, mankind.
Kúm-ma-ra,	Blood.
Kóm-mir-rá,	The shadow.
Kót-ta-rir,	A cudgel, the waddy.
Kur-ra-kóng,	The first born male.

Tai-yól,	The youngest male.
Ma-rai,	The soul, the spirit, the same as the wind, we cannot see him was the definition given by a black.
Mo-a-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-rabu-la,	Ye two ditto.
Mu-lo,	Thunder.
Mum-mu-yá,	A corpse, a ghost.
Mun-ni,	Sickness.
Mu-ra-bun,	Blossom, flowers.
Múl-la,	A boil.
Min-mai,	Gigantic lilly.
Mót-to,	The black-snake.
Mur-ri-nau-wai,	A ship, boat.
Ma-ko-ro,	The general name of fish.
Mur-ro-kun,	The name of a mysterious bone, which is ob- tained by the Ka-rá-kul, a doctor, or conjurer; 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 in- convenience 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 gir- dles of opossum yarn. The women are not allowed to see the internal part of the

ball; it is used as a talisman against sick-  
ness, 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 sub-  
stance of the size of a pigeon's egg, he  
allowed me to break it and retain a part,  
it is transparant 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,  
Nga-tóng,  
Kul-ling,  
Ngo-lo-ko-nung,  
Ngo-ro-kán,  
Nei-ne,  
Ngang-kón,  
Kor-rim-ma,  
Nau-wai,

Names for fesh water, as well as *Ko-ko-in*,  
*Bá-to*, and *Yér-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; *Kuttál*,  
another specie also a canoe. The canoes  
being made of onesheet 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.

Ngór-ro.	}	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.
Pum-me-ri,		
Yo-nei,		
Nga-ü-wo,		Sea gull.
Ngir-rin-bai,		First born female.
Wúng-ngun-bai,		Youngest, female.
Ngu-ra-ki,		A wise person, an initiated one.
Nga-ra-wan,		A plain, flat, &c.
Nga-róng nga-róng,		A rough, &c.
Nga-rom-bai,		An old man.
Nga-ro-nge-en,		An old woman.
Nul-ka-nul-ka,		Iron, so called from iron stone, which abounds on the sea coast. There is a vein of iron ore running over coal at the entrance of Lake Macquarie from the sea.
Nu-kung,		A woman, women.
Nga-pál,		A concubine.
Nung-ngún,		A song. There are poets among them who compose songs which are sung and danced to by their own tribe in the first place, after which other tribes learn the song and dance, which itinerates from tribe to tribe throughout the country, until from change of dialect, the very words are not understood correctly by distant blacks.
Pur-ra-mai,		A cockle.
Pur-ra-mai-bán,		An animal like a ferret, but amphibious, which lives on cockles.
Pún-na,		Sea sand.
Pón-no,		Dust.
Pir-ri-wul,		A chief, king, &c.
Pur-rai,		Earth, land. The world.
Pun-nul,		The sun.
Pur-re-ung,		Day.
Puk-ko,		A stone axe.

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

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

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

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



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

## PARTS OF THE BODY.

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

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

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

## VERBS.

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

Kim-mul-li-ko,	To broil meat on the coals of fire.
Ka-kil-li-ko,	To be, to exist in any state.
Ka-pir-ri,	To be hungry.
Kin-ta,	To be afraid.
Kin-tai,	To laugh, also, Kin-tel-li-ko.
Ki-tel-li-ko,	To chew.
Ki-a-ki-a,	To be powerful, strong, courageous, to conquer.
Kin-nu-ring,	To be wet.
Ko-a-kil-li-ko,	To rebuke, to scold, to quarrel
Ko-it-ta,	To stink.
Kung-un,	To be muddy.
Kur-ril-li-ko,	To carry.
Kai-yu,	To be able, powerful, mighty.
Ko-nén,	To be handsome, pretty.
Kil-bur-ril-li-ko,	To snap by means of something, as a line by a fish.
Kun-ná,	To be burned.
Kur-kur,	To be cold.
Kur-rá,	To be slow.
Kól-la-bil-li-ko,	To fish with a line. The line is held in the hand.
Ko-ro-kón.	To roar, as the wind or sea.
Ka-ról,	To be hot, to perspire from the heat of the sun.
Kun-bún,	To be rotten, as a skin or cloth.
Kól-bun-til-li-ko,	To chop with an axe or scythe, to mow.
Kun-bun-til-li-ko,	To cut with a knife.
Kur-múr,	To be rotten as wood.
Ko-i-yun,	To be ashamed.
Kól-la-mul-li-ko,	To make secret, to conceal any thing told.
Ko-ra-wol-li-ko,	To watch, to stay by a thing.
Ka-ra-bul-li-ko,	To spill.
Kum-bur-ro,	To be giddy. To have a headache with dizziness.
Kul-bun-kul-bun,	To be very handsome. Elegant.
Ki-yu-bul-li-ko,	To burn with fire.
Kur-rál,	To be disabled, wounded.
Ka-ü-mul-li-ko,	To cause to be assembled together, to assemble.
Kir-rín,	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-bín-bín,	To shine, to be bright, to be glorious.
Koi-no-mul-li-ko,	To cough.
Kul-wun,	To be stiff, clay-cold as a corpse.
Kul-bil-li-ko,	To lean, to recline.
Ko-tel-li-ko,	To think.
Ko-ta-bun-bil-la,	To permit to think, to remember.
Ko-i-pul-li-ko,	To smell.
Ka-rá kul-u-mul-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.
Kól-bi,	To sound, as the wind or sea in a storm.
Ki-ro-a-pul-li-ko,	To pour out water, to empty water.
Ki-ra-ba-ra-wir ril-li-ko,	To twirl the grass tree stem until it ignites.
Ka-ra-kai,	To hasten, to be quick, to be active.
Kur-ráng-ko-pil-li-ko,	To spit.
Kur-kul-li-ko,	To spring up, to jump, to leap.
Kir-ra-we,	To be long in length. Ngoi-ting, short in length.
Kón-ti-mul-li-ko,	To wear as a dress.
Ko-ro-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-wai-ko,	To be satisfied with food.
Kin-núng,	To be wet, also, Kin-nu-ring.
Kót-tán,	To be wet and chilly from the rain.
Kum-bur-ro-pai-yel-li-ko,	To be troublesome, to cause a headache with noise.
Ko,	For to be, to come into existence.
Ko-ri-en,	Not for to be. The negative form of the above.
Mán-kil-li-ko,	To take, to accept.
Mán-mun-bil-li-ko,	To cause to take, to let take, to let have.
Mi-ro-mul-li-ko,	To keep.
Mit-til-li-ko,	To wait, to stay, to remain.
Mo-ro-un,	To be tame, docile, quiet, patient.

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

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

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

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

Ta-le-a-mul-li-ko,	To catch any thing thrown.
Tur-rul,	To split.
Tur-rul-bung-ngul-li-ko,	To cause to split, to make to split.
Tu-ir-kul-li-ko,	To drag along, to draw.
To-lo-mul-li-ko,	To shake any thing.
Tún-ba-mul-li-ko,	To string together.
Tún-ba-ma-bun-bil-li-ko,	To permit, to let string together.
Tu-rín-wi-yel-li-ko,	To swear the truth, to adjure, to speak the truth.
Ti-wol-li-ko,	To seek, to search.
Ti-yum-bil-li-ko,	To send property. See Yu-kul-li-ko.
Tu-lu-ti-li-ko,	To kick.
Tu-kín u-mul-li-ko,	To preserve, to keep, to take care of.
Tul-la-tul-lai,	To be in a passion.
Un-mul-li-ko,	To affright, to startle, to make afraid.
U-mul-li-ko,	To do, to make, to create.
U-pul-li-ko,	To do with, to use, to work with.
U-wol-li-ko,	To come or to go; to walk, to move locomotively, to pass, &c.
Ún-tel-li-ko,	To dance.
Wai-ta,	To depart, to be away.
Wi-yel-li-ko,	To speak, to say, to tell, to command, to ask.
Wi-ya-bun-bil-li-ko,	To permit to speak, &c., to let speak, &c.
*Wi-ya-leil-li-ko,	To talk and walk.
Wi-ye-a,	To say again, to repeat.
Wi-ya-yel-li-ko,	To speak in reply, to answer.
Wi-ya-yi-mul-li-ko,	To accuse.
Wit-til-li-ko,	To sing.
Wi-te'-li-ko,	To smoke a pipe.
Wit-ti-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.
Wún-kil-li-ko,	To leave.
Wún-mur-ra-bun-bil-li-ko,	To permit, to be left, to let be left.
Wa-re-kul-li-ko,	To put to, put away, to cast away.
Wa-rin-wa-rin,	To be crooked.

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

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

Yu-ring,	To go away.
Ya-rul-kul-li-ko,	To move away, as the clouds.
Yún-til-li-ko,	To hurt, to cause pain.
Yu-ro-pul-li-ko,	To hide, to conceal from view.
Yu-til-li-ko,	To guide, to shew the way by guiding.
Yem-ma-mul-li-ko,	To lead, as by the hand, or a horse by a rope.
Yu-kul-li-ko,	To send, as a messenger, to send property, see Ti-yum-bil-li-ko.
Yi-mul-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.
Yút-pil-li-ko,	To pulsate, to beat, to throb.
Ya-ring-kul-li-ko,	To laugh.
Yi-tel-li-ko,	To nibble, to bite as a fish the bait.
Yi-ir-kul-li-ko,	To tear of itself, as cloth, bread, to break.
Yi-ir-ka-bun-bil-li-ko,	To permit to tear, to let tear.
Yi-ir-bur-ril-li-ko,	To tear by means of something.
Yi-ir-bur-ri-bun-bil-li-ko,	To permit to tear, by means, &c.
Yi-ir-bung-ngul-li-ko,	To compel to tear.
Yi-ir-bung-nga-bun-bil-li-ko,	To permit, compulsively to tear.

## CHAPTER II.

# ILLUSTRATIONS.

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

### 1. ON THE SIMPLE NOMINATIVE CASE.

*Ngán †ke bi? Ngatoa, Bumborokán.*

Who be thou? It is I, B———

*Ngán ke unni? unnoa? unnung?*

Who be this? that? there?

*Kore unni, Nukung unnoa, Wonnai unnung.*

Man this, Woman that, Child there.

Who are you?

It is I.

Bumborokán.

Who is this?

that? there?

This is a man,  
that is a Wo-  
man, there is  
a child.

What is this?

It is a spear.

What is that  
for? To spear  
with.

*Minnaring ke unni? Warai ta unni.*

What be this? Spear it is this

*Minnaring ko ke unnoa? Turulli ko.*

What for be that? To spear for.

### 2. ON THE AGENT NOMINATIVE CASE.

*Ngán to bin wiyá? Niuwoa tia wiyá.*

Who thee told? He it is me told.

*Ngali—tia wiyá, Ngaloa tia wiyá.*

This— me told, That me told.

Who told you?

He told me.

This—to'd me.

That—told  
me.

This man told  
me, this wo-  
man, &c.

*Ngali noa tia wiyá, Ngali 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    English sentences.  
beneath the corresponding words.

*Ngali noa unni umá.*

This he this made.

*Minnaring ko bôn, binkulla tetti?*

What for him struck dead?

This is he who  
made this.

What killed  
him? Or what  
smote him  
dead.

*Nukung ko, Pirriwullo, Puntimai to.*

Woman —, King —, Messenger.

The woman  
did, the King  
did, the Mes-  
senger did.

What does the  
crow eat?

What eats the  
crow?

The song re-  
joices me.

The stick fell  
from above  
and struck me.

*Wakun to minnaring tatán?*

Crow what eats?

*Minnaring ko wakun tatán?*

What crow eats?

*Nangún to tia pitul mán.*

Song me joy does.

*Kolai to tia binkulla wokka tin to.*

Stick me struck up from.

### 3. ON THE GENITIVE CASE.

*Ngán imba noa unni yinál?*

Whom belonging to he this son?

*Emmoumba ta, Ngali ko ba bôn.*

Mine it is, This belongs him.

*Birabán úmba, ngikoumba wonnai.*

Birabán belonging to, his child.

*Minnaring ko ba unni? Ngali ko ba.*

What belongs this? This belongs.

Whose son is  
this?

It is mine. Be-  
long to him.

Birabán's his  
child.

What does this  
belong to? To  
this.

*Wonta kal bara? England kal bára.*

What place of they? England of they.

What country-  
men are they?

They are  
Englishmen.

*Wonta kaléen bara? England kaléen bara.*

What place of they? England of they.

What country-  
women are they? They  
are English  
women.

Fresh or new,  
belonging to  
the present  
period.

*Bung ai kál.*

To day of.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

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

*Governor kai kál báng.*  
Governor of I.

*Governor imba báng.*  
Governor belonging to I.

*Murroróng ko ba kore ko ba,*  
Good belonging to man belonging to.

#### 4. ON THE DATIVE.

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

*Karai tia nguwa emmoung takilli ko.*  
Flesh me give, for me to eat for.  
*Yuring bi wolla, nyikoung kin ko.*  
Away thou go him to.  
*Ngán kin ko? Pirriwulla ko. Kokirá ko.*  
Whom to? Chief to. House to.

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

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

#### 5. ON THE ACCUSATIVE.

*Ngán to bón búnkulla tetti kulwun?*  
Who him smote dead stiff?

English Sentences.

This is the  
blood of a  
fish.  
I belong to the  
Governor's  
place.  
I be'long to the  
Governor, or  
I am the Go-  
vernor's.  
Belonging to a  
good man, or  
a goodman's.

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.

Who killed him  
or, Who  
smote him  
dead.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Ngánnung? Birabánnung.*  
Whom? Birabán.  
*Ngatoa bón turá. Turá bón báng.*  
It is I who him speared. Speared him I.

*Kaibulla bounnoun. Ngánnung?*  
Call her. Whom?  
*Unnung yóng unnoanung Nukung.*  
There there that woman.  
*Mán ki yi kora unnoa nung.*  
Take not that.  
*Mára bi unnoa nung.*  
Take thou that.  
*Mára bi unti kál, untóá kál.*  
Take thou hereof, there of.

*Makoro tia nguwa. Ngúnun bánting.*  
Fish me give. Give will I-thee.  
*Puntimán tia barán.*  
Throw me down.  
*Makoro bi tírulla warai to.*  
Fish thou pierce spear.  
*Tibbin bi buwa Musket to.*  
Bird thou smite Musket.

*Wiyella bón. Wiyella bánting.*  
Tell him. Tell thou-him.  
*Búnkulla tia. Wonné?*  
Smote me. Where?  
*Wollung tia noa wiréa.*  
Head me he struck.  
*Minnaring bo bali wiyellá?*  
What self thou and I say?  
*Ngánto bounnoun tírunnun?*  
Who her pierce will?  
*Ngánto unnoa nung umunnun?*  
Who that there make will?

#### 6. ON THE VOCATIVE.

*Ella! Kaai tarán 'unti ko.*  
Hallo! Come approach this place for

English sentences.

Whom? Bira-  
ban.  
It is I who  
speared him.  
Ispeared him.  
Call her.  
Which?  
That woman  
there.  
Do not take  
that.  
Take that, or  
take it.  
Take some of  
this, of that,  
or hereof,  
thereof.  
Give me a fish.  
I will.  
I am thrown  
down.  
Spear the fish  
with the spear.  
Shoot the bird  
with the  
Musket.  
Tell him. You  
tell him.  
I am struck.  
Where?  
He hit me on  
the head.  
What shall you  
and I say?  
Who will spear  
her?  
Who will make  
it?

I say, come  
hither.



Aboriginal sentences literally rendered into English  
beneath the corresponding words.

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

*Boungkalimmun wál báng waita, Biyungbai,*  
Arise-self-will will I depart, Father  
*tako, emmoung ka ta ko, ngatun wiyunmun*  
to my to and say will  
*wál bôn, Biyung, yarakai báng umá mikán ta*  
will him, Father, Evil I made, presence  
*morokoka ngatum ngiroung kin.*  
heaven and thee.

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 Hea-  
ven, and be-  
fore thee.

#### 7. ON THE ABLATIVE.

*Koakillán bara. Ngán kai? Ngánkaikán.* They are now  
Quarrelling now they. Whom from? Whom from being. quarrelling  
About whom.

*Bounnoun kai Taipamearin.*  
Her from Taipamear from.

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

*Minnaring tin? Minnaring tin kán.*  
What from? What from being.

About what?  
Unknown,  
an Idiom.  
About the fish  
and the men.  
From whom  
came this  
Messenger.

*Makoring ngatun koré tin.*  
Fish from and men from.  
*Ngán kin birung umi Puntimai?*  
Whom from this Messenger?

*Jehova ka birung Pirriwulla birung.*  
Jehovah from King the from

From the King,  
Jehovah, or  
Jehovah the  
King.

*Wonta ka birung noa?*  
What place from he?

From what  
place did he  
come?  
From Heaven.

*Wokka ka birung Moroko ka birung*  
Up from Heaven from.

*Sydney ka birung. Mulu binba ka birung.* From Sydney  
Sydney from. The site of Newcastle from. From the site  
of Newcastle.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Minnaring birung unnoa umá?*  
What from that made?  
*Kolai birung. Brass birung.*  
Wood from. Brass from.

What is that  
made of.  
Of wood. Of  
brass, or, out  
of wood. Out  
of brass.  
Brass is made  
out of copper.  
Go away from  
me.  
Sit with me.

*Copper birung ngá ra bung nga brass.*  
Copper from converted brass.  
*Yuring bi wolla emmoung kin birung.*  
Away thou move me from.  
*Yellowolla bi emmoung katoa.*  
Sit thou me with.  
*Ngán katoa boumtoa? Tibbin katoa ba.*  
Whom with she? Tibbin with is.

With whom is  
she? With  
Tibbin.  
How did he go?

*Minnaring koa noa umá?*  
What by he go? or, come?  
*Murrinowwai toa. Purrai koa.*  
Large canoe by. Land by.

On board a  
ship. By  
land.  
Which way?  
Through the  
Bush.

*Wonta kulloa? Korung koa.*  
What place by? Bush the by.

I came by the  
house.  
Where is the  
Blanket?  
with Birabán  
or at B's.

*Kokiróa báng uwa.*  
House by I came.  
*Womung ke wurubil? Birabán kin ba*  
Where at be skin cloak? B—— at is.

*Womung ke noa? Sydney ka ba noa.*  
Where at be he? Sydney at is he.

Where is he?  
He is at  
Sydney.

*Wonta wontá ka ba kokiri?*  
Where where at is house?  
*Pummaikán ta ba papai ta ba*  
The name of a plant it is at close it is at  
*Mulubinba ka ba.*  
the site of Newcastle at is.

Whereabouts is  
the house.  
It is at the  
flower place  
close to the  
town of New-  
castle.

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

*Broken bay \*tin to natán Sydney heads.* At broken bay  
Broken bay from see Sydney heads. is seen Sydney heads.

*Wonta tin to? Unti tin to. Unta tin to.* At what place?  
What place from? This place from. That place from. At this place  
At that place.

## ON THE ARTICLE.

*Minnán kore tanán ba?* How many men  
What men approach? are now coming.

*Wakól bo ta noa tanán ba.* One man only  
One self it is he approaches. is coming.

*Buloara bo ta bula tanán uwá.* Only the two  
Two self it is the two approach came. came.

*Kólbirán bo ta bara Nukung* Only a few women.  
Few self it is they women.

*Tibbin to noa tatán.* The Bird eats.  
Bird he eats.

*Ngálinoa tibbin to pittán.* This is the bird  
This he bird drinks. which drinks,

*Tibbin ta noa unnung.* That is a bird.  
Bird it is he there.

*Unni tara tibbin bi búnkulla tetti.* These are the  
These birds thou smote dead. birds you killed.

*Ngintoa bo ta unnoa kore.* Thou art the  
It is thou self it is that man. man.

*Yakoi noa maiya ko puttinnun tetti koa* How does the  
In what manner he snake bite will dead in order snake bite to  
*kauwíl kore?* kill man.  
that may be man?

*Tira ko ngikoumba ko.* With his teeth.  
Teeth his.

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

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

*Tetti bôn Horse ko wittimá.* The horse  
Dead him Horse violence caused. threw him,  
or, he was  
thrown by  
the Horse  
and killed.

## ON THE CONJUGATION NEUTER VERB.

*Wibbi unni kauwul kuttán.* It is a high wind.  
Wind this great it exists, or it is. This is a high  
wind.

*Kauwau, kaiwul láng unni.* Yes, very  
So it is, great acts this. powerful.  
*Kapirrán báng kuttan.* I do hunger. I  
Hunger I am. am an hun-  
gered.

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

*Bara bo unti kuttán.* They them-  
They self this place exists. selves dwell  
here.

*Kiakia báng kakeun unni ngorokán.* I was conqueror  
Conqueror I was this morning. this morning.

*Bukka báng kakulla.* I was very  
Rage I was. angry.

*Búntoara noa tetti kakulla.* He was the man  
That which is smote he dead was. who was  
deadly  
wounded.

*Kakulla ta báng Sydney ka tángnga bi* I was at Sydney  
Was it is I Sydney at before thou before ever  
*ba kakulla unta.* you were  
was at that place. there.

*Kúmba báng kakén Sydney ka.* To-morrow I  
To-morrow I shall be Sydney in.  
Sydney.

*Kunnun ta unni murróróng.* It will be good  
Be will it is this good. this.

*Mirka noa tetti kunnun.* Perhaps he will  
Perhaps he dead be will. be dead.

*Ngán ke kiakia kunnun?* Who will be the  
Who be conqueror be will? victor.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Piriwul kunnun wál bi*  
Chief be will shalt thou.  
*Kabo bang kunnun Sydney ka.*  
By and by I be will Sydney at.

*Kunnun bang tarai ta yellenna ka.*  
Be will I another it is moon at.  
*Kaiyu kán bang. Kaiyu korien bang.*  
Able being I. Able not I.

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

*Tulbulléunbáng kinta kán.*  
Escaped I fear being.  
*Pirrapirrá bara kakillín untelli tin.*  
Fatigued they are becoming, Dance from.  
*Winnul unni kakillín.*  
Hot season this now becoming.  
*Store ba kakillín bountoa.*  
Store be now existing she.

*Store ku ba kakillín bountoa.*  
Store at be now existing she.

*Kapirri báng kakilliélla.*  
Hungry I was being.  
*Muskit tia katállá Port Macquarie ka.*  
Musket me existed Port Macquarie at.

*Kinta báng katállá, yakita keawai.*  
Afraid I existed, now not.

*Katállá báng Raiatea ka.*  
Existed I Raiatea at.  
*Unta báng katállá yuraki M—ka.*  
At that place I existed formerly M— at.

*Pirriwul báng kakilli kolang.*  
Chief I to be for now about.

English sentences.

You will certainly be king.  
By and by I shall be at Sydney.

In another month I shall be.  
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.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Korien kakillinnun yánti ka tai.* (An Idiom.)  
Not be—will so for ever.  
*Mórrón noa kakillinnun tetti korien.*  
Live he be—will dead not.

*Wibbi kakillilín waréa.*  
Wind now continuing to be less.  
*Ngatoa bo. Yaki ta bo. Unti bo.*  
It is I myself who. Instantly. This selfsame place.

*Kakillán bali bountoa.*  
Live together both I and she.

*Ngintoa bo ka pa Perriwul kakilliko.*  
Thou thyself ought Chief to be for.  
*Yakoai bang tetti kummunbin nun bón?*  
In what manner dead I let be will him?  
*Kakillai koa bali murroi*  
To continue to be in order thou and I quiet, tame, &c.

*Kauwil koa poré ngóre.*  
That may be in order long three.

*Munni noa katéa kan.*  
Sick he is become again.  
*Yanoa Munni koa noa katéa kun.*  
Do not sick lest he should be.  
*Munni kunnun báng ba.*  
Sick be will I If.  
*Ngán ke tetti kummai ngá?*  
Who be dead like to have become?

*Tetti bang kummai ngá.*  
Dead I had like to have been.

*Pirriwul bi ba ka pa pitul ngaiya bang ka pa.*  
Chief thou if hadst been joy then I had. If you had been king, I should have been glad.

English sentences.

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.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Ka pa bi ba unta ngorokán ta.*  
Hadst been thou if there this morning it is,  
*na pa ngaiya baníng.*  
seen had then I—thee.

*Korun kauwa tén ki ye kora.*  
Quiet be wail not.  
*Kauwa be tetti ka killi ko.*  
Yes thou dead to be for.  
*Kakillá nura pitul kakilliko.*  
Be ye peace to be for.

*Murón bó kummunbilla.*  
Live to him permit.  
*Kummunbinnun baníng Pirriwul ka killi ko.*  
Permit will I thee chief to be for.  
*Pirriwul be katéa ka*  
Chief thou be again.  
*Pirriwul bón kummun bi yi kora.*  
Chief him permit thou not.

### 3. CONJUGATION ACTIVE VERB.

*Ngánnung búnkulla? Unni bón ye.*  
Whom struck? This him be.

*Minnaring tin biloa ngala búnkulla?*  
What from he-thee that struck?

*Uni bulun bún kulla noa*  
This them two struck he.  
*Tánán tia wollawolla búntán tia butti kirín*  
Approach me move move beats me more pain  
*pain!*  
pain!

*Ngan to bin búnkulla? Wiyella be tia, mupai*  
Who thee struck? Tell thou me, secret  
*yi kora.*  
not.

English Sentences.

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 he struck.

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

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

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Ngali noa tia búnkulla.*  
This he me struck?  
*Minnaring ko biloa búnkulla?*  
What with he-thee struck?

*Mattaró ngikoumba ko.*  
Hand with his with.  
*Kotaró noa tia búnkulla.*  
Cudgel with he me struck.  
*Kora kora biníng bím ba?*  
Not in order thou-him struck had?

*Buwil koa bón kaiyu korien báng.* I wish to beat  
That might strike in order him able not I. him, but am  
unable.

*Kotir-a bi tia nguwa buwil ko-a bón báng.* Give me a cud-  
Cudgel thou me give to strike in order him I gel that I may  
beat him.

*Bím ba bo ta bón báng, wonto bang ba* I should cer-  
Struck had certainly him I but I tainly have  
*kinta kán kákulla.* struck him,  
fear being was. but I was  
afraid.

*Búnkeun bón báng.* I have beat him  
Struck have him I. this morning.  
*Búnnun bón bang ka bo.* I will beat him  
Strike will him I by and by. by and by.  
*Búnkillaibán kora nura.* Do not be  
Striking be not ye. striking one  
another.

*Búnkillín bón bara yakita.* They are strik-  
Are striking him they now. ing him now.  
*Búnkilliélla bón báng tánán bi ba uwá.* I was striking  
Was striking him I approach thou as came. him when you  
came.

*Búntálla tia bara womnai bím ba.* They beat me  
Struck me they child I as. when I was  
a child.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Waita koláng noa bún killi koláng.*

Depart going he to strike going.

*Bínkillilín noa wheat.*

Is continuing to strike he wheat.

*Bínkillília binúng.*

Strike and continue to strike thou-him.

*Ngánbo nura búnkillán?*

Who self ye reciprocally strike?

*Bínkillálá bara bo bara bo.*

Fought they self they self.

*Bínkillálá bali noa Bulai wonmai*

Struck reciprocally I and he Bulai children

*bali noa ba.*

I and he when.

*Bínkillunnun bula.*

Strike reciprocally will the two.

*Yanoa búnkillai bán kora.*

Let be striking reciprocally be not.

*Yanoa búnki yi kora.*

Let be strike do not.

*Búnkillai kén bali noa kúmba.*

Strike each will I and he to-morrow.

*Yakounta ke bara búnkillunnun?*

At what time be they hereafter, Fight will?

*Kumbá kén ta.* An Idiom.

*Kúmba kabo.*

Tomorrow by and by.

*Waita koláng bán búnkilli ko Musket to.*

Depart now about I to strike for Musket with. to shoot with a musket.

English sentences.

He is gone a fighting.

He is thrashing wheat, or beating wheat.

Beat him, or it, or thrash it.

Who are fighting with you.

The fought amongst themselves, or one with the other.

When Bulai and I were children,

we used to fight with one another.

The two will fight. The two are going to fight.

Do not fight, or cease fighting.

Do not strike.

To-morrow morning he and I fight a duel.

When will they fight.

The day after to-morrow.

By and by to-morrow.

I am now going to shoot with a musket.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Yakoai tia buwil koa bón bán.*

How me that may strike in order him I.

*Wiyella bón buwil koa bón.*

Tell him strike that may him in order.

*Buwil bán Patty nung.*

May beat I Patty.

*Yari bi nútinnun búntéa kún koa bín.*

Do not thou wait will lest should strike thee.

*Búmmun noa tia ba turulla ngaiya binúng.*

Strike will he me if pierce then thou-him.

*Búm mai nga tia wonto bán ba murrá.*

Struck has nigh me but I ran.

*Keawarán tia búm ba, ka pa bán ba*

Not me struck had, be had I if

*unti bo*

here at this self same place.

*Ngali ta tia tetti búm ba.*

This it is me dead struck had.

*Ma buwa binúng.*

Do strike thou him.

*Yuring binúng búnkóa yakita*

Away thou-him strike again now.

*Wiya bon bán búm ba búm ba ngaiya*

Say him I struck had struck had then

*bi tia.*

thou me.

*Yari bón búntéa kunnun.*

Prevent him strike again will.

*Búmmunbia bi tia.*

Permitted to strike thou me.

English sentences.

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.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Bummunbillin bôn bâng.*

To strike permitting him I.

*Bummunbi yi kora bôn.*

To strike permit not him.

*Bummunbilla bi tia bôn.*

To strike permit thou me him.

*Kamulla bi tia bummarabunbia*

To be cause thou me some one should strike  
*kun koa tia.*

lest me, or, lest I should be beat.

*Bunkillâ nura.*

Continue to strike ye.

*Wakôllo binûng buwa.*

Once thou-him strike.

*Ma bîntea ka tia.*

Do strike again me.

*Bummunbilla binûng buwil koa noa tia.*

Permit to strike thou-him may strike that he me.

*Yakoai, buwil koa barun bâng.*

Mind, may strike that them I.

*Kinta kora be, keawarân bin bunnun.*

Fear not thou not thee strike will.

*Kora koa bi tia buntân?*

Not in order thou me strikest?

*Ma buwa bi tia.*

Do strike thou me.

*Bunkia binûng.*

Strike—tho-him.

*Bunkilli tin noa murrâ.*

Striking from he ran.

*Bunkillai bara yânti katai.*

Striking they then for ever.

English sentences.

I am permitting  
him to strike.

Do not permit  
him to strike.

Let me strike  
him.

Protect me,  
lest any one  
should beat  
me.

Fight on.

Smite him once.

Smite me again.

Permit him to  
strike that I  
may be  
beaten by  
him.

Take care, that  
I may beat  
them.

Fear not, thou  
shalt not be  
beaten.

Why do not  
you beat me.

A challenge.

Do strike me.

Strike him to-  
morrow morn-  
ing.

He ran away  
because of  
the fighting.

They are always  
fighting a-  
mongst them-  
selves.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Kauwul unnoa bunkilli kân ne.*

Great that stroking being it

*Unnoa ta noa bunkilli kân.*

That it is he striking being.

*Ngali noa bunkilli kân to tia bunkulla.*

This he striking being the me struck.

*Bunki ye bara unnoa kore.*

Fighter they that men.

*Waita kolang bang bunkillai ngél kolang.*

Depart about I striking place toward.

*Bintôara bang Ngali birung bôn*

That which is struck I this from him.

*Bunkilli tin bâng kuttân unti.*

Striking from I remain here.

*Munni ngeen kapayin bunkilli birung.*

Sick we suffering striking from.

*Ngali tia loa bintôarô bunkulla.*

This me he the wounded struck.

*Wonnung ke bara bintoara?*

Where be they that be struck.

*Bintoarin bara tetti kakulla.*

Wounded being from they dead were.

#### ON THE 5TH AND 6TH CONJUGATION.

*Minnaring be umân? Warai.*

What thou makest? Spear.

*Ngânto unni umâ? Ngali.*

Who this made? This.

English sentences.

That is a great  
thing to strike  
with.

That is the  
striker.

This is the  
striker who  
struck me.

They are the  
fighters.

I am going to  
the field of  
battle.

I was struck by  
him.

I remain here  
in consequence  
of the fight.

We are ill  
through fight-  
ing.

This is the  
wounded man  
who struck me.

Where are those  
who were  
struck.

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

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Ngáto tia murón umunnun ?*

Who me alive make will ?

*Ngán to unnoa Punnul umá ? Jehova ko.*

Who that Sun made ? Jehovah.

*Murroróng noa umá, Munmín winta kakulla,*

Good he did, Blind some were,

*uma noa barun nakilli kán.*

made he them seers.

*Umabunbi yi kora, tetti koa noa katea kun.*

Permit to do not, dead lest he become.

*Umai nga ta báng unni yarakai.*

Like to have done I this bad.

*Wiyella bôn umauwil koa unnoa.*

Tell him that may do in order that.

*Wiyella bôn upauwil koa unnoa.*

Tell him to do in order that.

*Soap umatôara kipai birung.*

Soap made fat from.

*Upulli ngél kolai ta birung.*

Doing place wood it is from.

*Warai báng umullín.*

Spear I am now making.

*Mirrín báng upullín.*

Point I am now doing.

*Wonnung ke mirrín wirritôara ?*

Where be point that which is done ?

*Umatôara kánba birung.*

That which is done yesterday from.

English sentences.

Who will save  
me alive ?

Who made the  
Sun ? Jeho-  
vah 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.

A woodentable,  
or, acting  
place of wood.

I am making a  
spear.

I am sharpen-  
ing or putting  
a point.

Where is that  
which is  
pointed, or  
sharpened.

Made yester-  
day. That  
which was  
made yester-  
day.

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

# 7. CONJUGATION LOCOMOTIVE VERB.

*Wonta koláng bi uwán ? Sydney kaláng.* Whither are you  
Whither towards thou movest ? Sydney towards. going ? To-  
wards Sydney.

*Wontaring bi uwán ? Untaring*  
To what place thou movest ? To that place  
*Sydney ka ko.*

Sydney to be for.

*Wonta birung bi uwá ?*

What place from thou moved ?

*Koiyóng tin báng uwá.*

Camp from I moved.

*Kaiyóng birung báng uwá.*

Camp from I moved.

*Wiya bi tanán uwolla ?*

Say thou approach move ?

*Wiya bi tanán uwunnun ?*

Say thou approach move ?

*Wiya be waita uwolla ?*

Say thou depart move ?

*Wiya bi waita uwunnun ?*

Say thou depart move will ?

*Wiya bali uwolla ?*

Say thou and I move ?

*Waita ngeen uwolla wittimulli koláng.*

Depart we move to hunt about.

*Wonnén ngeen uwolla ? Ngia kai.*

Which way we move ? This way.

*Wonnén kán ? (An Idiom.)*

Which way being ?

*Wauwil bali be Pakai kabo.*

May move I and thou Pakai by and by.

*Yanoa uwunnun bo ta báng.*

Let be move will self it is I.

*Wiya bali bang wauwil.*

Say thou and I may move.

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.

*E-E waita bali.*

Yes depart thou and I.

*Waita lang bara.*

Depart do they.

*Yuring bula uwollá.*

Away ye two move.

*Ngarabo ka ko báng waita.*

Sleep to be for I depart.

*Waitá ka ba bountoa Parkai.*

Departed is she Southward.

*Waita wál báng uwmun.*

Depart shall I move will.

*Waita koa báng mimai ye kora.*

Depart for I detain not.

*Winta bara waita uwmun.*

Part they depart move will.

*Waita \*uwmun noa ba, waita ngaiya nyeen.*

Depart move will he if, depart then we.

*Wonta Pumul kakulla uwa ngaiya nura ba?*

Where Sun was come then ye as?

*Unta bára.* (Meaning the sun was down)

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

*Uwolliella noa ba nungurrurwa ngaiya bón noa.*

Moving was he as met then him he.

*Wiya bi uwakeun koiyóng koláng?*

Say thou moved have camp towards?

*Keawai, kúmba báng waita wokkín.*

No, To-morrow I depart move.

*Kabo waita wommun báng.*

By and by depart move will I.

English sentences.

Yes I will go  
with you.

They are gone.

Go away you  
two.

I am going to  
sleep.

She is gone to  
the South-  
ward.

I am deter-  
mined, I will  
go.

I must go, do  
not detain me.

Some of them  
will go.

When he goes,  
we will go.

What time was  
it when you  
came.

At sun rise.

As he was  
walking he  
met him, or  
when, &c.

Have been to  
town this  
morning?

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

By and by I  
shall go.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Kurri kai kurri kai ta kuttán wacoli ko jail*

Quick it is remains to move for jail  
*koláng, keawarán willung ko.*

towards it is not to return for.

*Waita báng uwmun tóttóng ngurrulliko.*

To depart I move will news to hear for.

*Pitul má pa bi tia ba, keawai ngaiya báng*

Joy done had thou me if, not then I

*wa pa.*

moved had.

*Wiya báng uwmun nun?*

Say I move will?

*Wommunbilla tia Sydney koláng.*

Permit to move me Sydney towards.

*Wommunbinnun banúg.*

Permit to move will I-thee.

*Keawarán wál bi uwmun.*

Not shall thou more will.

*Yanoa uwa yikora.* (Imperatively.)

Let be move not

*Yari bi uwmun tírea kun koa bín*

Do not thou move will pierce should lest thee

*kore ko bara.* (Impetration.)

man the they.

*Keawai báng wommunbinnun.*

Not I-thee permit to move will.

*Uwa ta noa yanti ta punnul ba polóng kulleun.*

Came he at the time sun when sinking was.

*Keawarán noa wa pa yanti ta punnul*

Not he moved had at the time sun

*ba polóng kulleun.*

when sinking was.

*Taná bi wolla yanti ta punnul ba*

Approach thou move at the time as sun when

*polóng kalinnun.*

sinking will be.

English sentences.

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

I will go and  
hear the  
news.

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

May I go?

Permit me to  
go to Sydney;

or, let me, &c.  
I will let you go.

You shall not  
go.

Do not go.

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

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

He came just a  
the sun was  
setting.

He had not  
come when  
the sun was  
setting.

Come at sunset.

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



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

## 8, 9, AND 10, CONJUGATIONS.

*Kurrawán unni yür kullín.*

Clear this breaking (as the clouds.)

*Pór kullén tia wonnai emmoemba.*

Dropped has me child mine or my.

*Türán umi. Minnung?*

Broken this, What.

*Tür bung nga unni. Nganto unni tür bung ngá?*

Broken this. Who has this broken?

*Tür burréa unni, Yakoai? Wibbi ko.*

Broken this. How? Wind for.

*Wibbi ko tia pór burréa hat emmounba.*

Wind for me dropped hat my.

*Wiwi, türkullea kun koa unnoa spade.*

Mind, break shouldst lest that spade.

*Wiwi, tür bung ngéa kun koa bi unnoa spade.*

Mind, break shouldst lest thou that spade.

*Wiwi, tür burréa kun koa be unnoa spade*

Mind, break shouldst lest thou that spade  
*ngali kolai to.*  
that stick for.

*Tür bungnga pa bām ba, minnung bunnun*

Broken had I If, what act will  
*ngaiya bara tia?*  
then they me?

The weather is  
clearing up,  
or breaking  
up.

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

This is broken.

What is?  
(Broken as  
wood breaks.

This is broken  
by some per-  
son, who  
broke it.

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

The wind has  
blown off my  
hat.

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

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

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

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

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

## 11. CONJUGATION. TO BE MERELY IN SOME ACT.

*Minnung bullín bi? Wiyellín báng.*

What about being thou? Talking I.

*Minnung ba bín?*

What is thee?

*Minnung bunnun ngaiya biloa?*

What be will then be-thee?

*Minnung bunnun bi bungai?*

What be will thou to-day?

*Minnung bunnun ngátóng.*

What be will nothing.

*Minnung bulli ko ke?*

What to be for is?

*Minnung bulli koláng bountoa uwunmun?*

What to be about she move will?

*Nanun bountoa Biyungbai bounnoun ba.*

See will she Father her.

*Katió! katió! tetti ba bunbéa tia.*

Alas! a'as! to die permitted me.

*Tetti ba bunbilla bón.*

To die permit him.

*Tetti bungngulla bón. Ngán to?*

To die force him. Who?

*Tetti ba bunbinnun baníng.*

Die permit will I-thee.

*Tetti burrimun baníng.*

Die cause will I-thee.

*Tetti bungngunnun baníng.*

Die force will I-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 he  
do to you?

What will you  
do to-day?

An Idiom 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 Fa-  
ther.

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, se-  
crecy, &c.

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

What shall you  
and I do to him.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Yanoa tetti béa kun koa noa.*  
Let be die should lest he.  
*Birrikillia noa untoa tetti bauwil*  
Lie he at that place die that may  
koa noa.  
in order he.  
*Tetti burrilléun báng.*  
Die command self I.

## 12. CONJUGATION COMMUNICATIVE.

*Ngáto wiyán? Ngáliko, Ngáli taró.*  
Who speaks? This, these.

*Wiyán ngáli Clock ko.*  
Speaks this Clock.  
*Wiyán kore ko. Wiyán tibbin to.*  
Speaks man. Speaks bird.

*Wiyán bullock ko.*  
Speaks bullock.  
*Wiyauwil bi tia yakoai bara ba wiyá bín.*  
Tell may thou me how they as told thee.

*Wiyá ngaiya ngearun bara yanti; Ma.*  
Told then them they so; Do.

*Nga bínning wiyá? Wiyá bón báng.*  
Is it thou-him told? Told him I.

*Ngáto bín wiyá? Yitirrabálla tia wiyá.*  
Who thee told? Such a one me told.

*Ngán umung wiyellin yóng?*  
Who there talking out there?  
*Ngámung bi wiyán?*  
Whom thou speakest?

*Emmoung? Ngálin? Barun?*  
For me. Us two? Him?

English sentences.

Let alone lest  
he die.  
He may lie  
there until he  
dies, or, I  
wish, &c. &c.  
I have de-  
stroyed my-  
self. I have  
killed myself.

Who speaks?  
This does.  
These do.

The clock  
strikes.  
The man  
speaks. The  
bird sings.  
The bullock  
roars.

I wish you to tell  
me how they  
spoke to you.  
They spake to  
us in bra-  
vado.

Did you tell  
him? I told  
him.

Who told you?  
Such a one  
did.

Who is talking  
out there.

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

To me? To us  
two? To them.

Aboriginal sentences literally rendered into English  
beneath the corresponding word.

*Kore ko ba wiyella bi tia.*  
Man belonging speak thou me.

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

*Womung borín bali wiyella?*  
Where first thou and I speak?

*Kabo, Kabo, wiyawiyelli koa báng.*  
Presently, Presently, talk talk may in order I.

*Wonnén báng wiyunnun unni yiterra?*  
Which way I speak will this name?

*Yakounta biloa wiyá?*  
At what time he-thee told?  
*Wiyán banung ngarokilli ko.*  
Tell I-thee to arise for.  
*Unta bali bi wiyellála yuraki.*  
There thou and I conversed formerly.

*Kaiyaléun ngáli clock wiyelli birung.*  
Ceased has this clock talking from.  
*Yakounta ke binung wiyunnun.*  
At what time be thou-him tell well?  
*Wiyunnun binung ba, wiyunnun ngaiya tia.*  
Tell will thou-him when, tell will then me.

## PROMISCUOUS SELECTIONS.

*Patin ngáli koinwonto.*  
Drops this rain.  
*Kabo ka ta turunnun ngaiya bín.*  
By and by it is pierce will then he.  
*Bulka ka ba noa Buttikán ka ba.*  
Back is at he Beast is at.  
*Keawai koláng báng ngután.*  
Not about I give.

English sentences.

Speak to me in  
the black's  
language.  
Tell me again.  
Speak dis-  
tinctly.  
What shall we  
two first talk  
about?

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

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

When did he  
tell you?

I command thee  
to arise.

This is where  
we formerly  
conversed to-  
gether.

The clock has  
done striking.  
When will you  
tell him?

When you tell  
him, let me  
know.

It is raining.

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

I am not going  
to give.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

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

*Kora koa napál uwán 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.

*Minnaring tin bi kottán untoa tin?*  
What from thou thinkest that from?  
*Kóttalliella báng tokoi ta tetti báng ba ka pa.*  
Thinking was I last night died I should have.

*Tiráng báng kuttán.*  
Awake I remain.  
*Tiráng bungngulla bón boungkulli koa noa.*  
Awake compel him to arise in order he  
*Konén ta unni picture nakilli ko.*  
Pretty it is this picture see to for.

*Turi wiyelli ko.*  
Truth speak to for.

*Yuna bo ta báng wiyunmun tuloa.*  
Certain self it is I speak will straight.

*Minnaring tin nura tia bukka bungngán?*  
What from ye me to rage compel?  
*Minnaring tin nura tia buka kuttán?*  
What from ye me to rage remain?

*Kamullálla 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 con-  
cern.

I am displeased  
with the shoe.  
A strange lan-  
guage. 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 con-  
vincingly.

I will certainly  
speak the  
truth.

Why do ye en-  
rage me?

Why are ye  
enraged at  
me?

Jehovah rested  
from all his

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*umulli birung.* (Or making.)  
doing from.

*Kauwa, wiyaléun báng ngatoa bo.*  
Yes talked reflectively I it is I self.

*Ngintoa bo ba.* (An Idiom.)  
It is thou thyself act.  
*Nauwa wirrobán bountoa tia ba.*  
Look follows she me as.

*Nakillán bali.*  
Look reciprocally thou and I.

*Nakilléun báng ngatoa bo Nakilli ngél la.*  
Saw reciprocally I, It is I self looking place at.

*Minnaring tin bón búnkulla? Kulla noa bukka*  
What from him struck? Because he angry  
*baring.*  
always.

*Yanti bán kora.*  
Just so act not.

*Mumbilla tia ngaloa.*  
Lend me that.

*Mumbitbara noa unni.*  
That which is lent he this.

*Mumbéa báng tarai kán.*  
Lent have I another being.

*Ngumai nga bin unni wonto bi ba keawai*  
Given had thee this where thou as not  
*mán ba.\**  
taken hadst.

*Tánnúng unni Turkey ko ba.*  
Stone this Turkey belonging to.

English sentences.

work.

Yes, I was  
talking to  
myself.  
Do as you like.

Look as she  
follows me, or  
while, &c.

We two are  
looking one  
at the other.  
I saw myself in  
the looking  
glass.

Why was he  
beaten? Be-  
cause he is  
always angry.  
Do not do so.

Lend me that.

It is lent.

I have lent it  
to another.

It would have  
been given  
you, but, you  
would not  
have it.

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.

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

*Kore unni Turkey kál.*

Man this Turkey of.

**This is a Turk,  
or, a Turkist  
man.**

*Tirriki ko tia winná.*

Red the me burns.

The flame burns  
me.

*Makoro nguwa tia, ngatun karai, ngatun tibbin,* Give me fish,

Fish give me, and flesh, and fowl, flesh, fowl,

ngatun kokoin,      tauwil koa      bang      and water,

and water eat may that in order I that I may

*pittauwil*      *koa*      *bang.* *Ma tauwa unti kál.* eat and drink.

drink may that in order I. Do eat here of. 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 4.—Line 32, for wi-yel-li-ngé-il, read wi-yel-li-ngél.

Page 5.—Line 20, for wol-lo-wol-lou, read wol-la-wol-lou.

Page 6.—Line 37, for require, read requires.

Page 9.—Line 21, for ta-rô, read ta-ra.

Page 10.—Line 16, for Bún-kil-li-ngéil, read Bún-kil-li-ngél.

Page 24.—After line 20, insert 1 person A, and 3 person N. Ti-a-loa,  
He me.

Page 29.—Line 23, 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 *báng ban*, read *bốn báng*.

Page 57.—Line 40, for intertation, read iteration.

Page 80.—Line 13, for Thou, read He.

Page 96.—After line 22, insert, Bo-i-bul-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.