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.**

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<td>Bull</td>
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**Example of Aboriginal Words.**

A. 1 1 Al-la ! A call of attention.  
The open short sound of a.

á. 18 2 9 Ngán-to? Who is the agent?  
The elongated sound of á.

E. 18 2 3 Ngán-ke? Who is the subject?  
The open sound of e.

- 18 2 3 4 6 Ngán-ke tet-ti? Who is dead?  
The enclosed sound of e.

é 10 5 Won-nén? Which way?  
The elongated sound of é.
The shout of the surrounding party often occasion him to drop out the tooth in a mystic ring, or when performing some dance. He appears painted with pipe clay, and carries a fire-stick in one hand. The person carried tries to cry out, but cannot, feeling choked: at daylight Ko-in disappears, and the black finds himself conveyed safely to his own fire-side.
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-kén-üm-ba, A place of ferns from Bo-i-kén. 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-yóng The site of any native camp, or, British town, &c.

Ko-i-ka-ling-ba, A place of brambles; from Ko-i-ka-li?ig, a sort of bramble bearing a berrylike 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.


Kai-á-ra-ba, A place of sea weeds.

Re-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 ochre, with which thenien and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.

Ko-na-ka-na-ba, The name of the place where the stone called Ko-na-ka-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.
which a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called Pur-ris-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, A clayey place; from Tumpoa, clay.

Tul-ká-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-woai, 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-rbng; 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 patrifactions 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 Pín-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.

Bún-kun, A red sea slug adhering to the rocks, and known to Europeans by the name Kun-je-wy. A barbarism.
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Bir-ra-ba,  A small shell fish.
Bul-bung,  A small species of kangaroo.
Bok-kai,  The bark of a tree, or, the skin of animals.
Bai-pung-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.
Bo-ra-buk-kain,  Sperm whale. Which is not eaten, only the black whale.
Bung-kin,  Vermin, as fleas, lice, &c., &c.
Bor-ung,  The hair of the head.
Wut-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-ung-kun,  The large snapper.
Mut-tau-ra,  The small snapper.
Kuim-ba,  To-morrow.
Kan,  A brown diamond snake, &c., &c.
Kur-ri-wi-ra-ra,  Another name.
Mai-yah,  The general name for snakes.
Kong-kung,  Frogs, so called from the noise they make.
Ko-tumang,  Land tortoise.
Kong-ka,  A reed.
Kol-lai,  Trees, wood, timber.
Ko-nung,  Dung, &c.
Kin-thing,  
Kul-lara,  Fish spear.
Ko-ka-bai,  A wild yam.
Ko-koi-in,  Water.
Ku-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.
Ke-a-ra-pai,  The white cockatoo.

Wai-i-lou,  The black cockatoo; the breeding place of which is unknown to the blacks.
Kur-ra-bung,  The body.
Karb-kul,  A doctor, a sorcerer.
Koon-ngai,  A fool.
Kun-bul,  A younger brother.
Kunbul,  The black swan from its note.
Ki-rin,  Pain.
Kin-nun,  The women’s nets, used as a bag.
Kur-rur-bun,  A murderer.
Kei-lai,  Urine.
Ko-ou,  The mangrove bush.
Ko-wo-tul-lun,  The cuttle fish, literally, wave tongue.
Kao-bor-ra,  The large whiting.
Nut-tul,  The smoke of, and also tobacco.
Po-i-to,  The smoke of a fire.
Ko-to-pun,  Fog, mist, or haze.
Ko-ke-i,  Vessels made of the bark of trees, &c., used as baskets or bowls.
Win-bi,  A shark.
Win-nung,  A fresh water eel.
Kur-ra-ko-i-yong,  A shell.
Ka-nin,  A white sort of honey.
Kul-ling,  A coarse sort of ditto.
Ki-ri-ka,  The honey comb.
Ko-run-nang,  The small stingless bee of this country.
Mip-pa-rai,  The honey in the blossom of the honey suckle tree.
Nin-kung,  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.
Mi-kal,  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-rong-ka-rong,  A pelican.
Ki-ra-ki-ra,  The cock, king parrot.
Kun-nta,  The hen d’ito.
Ko-i-yong,  Fire.
Ko-i-yong,  A camp, town, &c.
Ke-re,  Man, mankind.
Kum-ma-ra,  Blood.
Ko-mir-ra,  The shadow.
Kot-ta-rir,  A cudgel, the waddy.
Kur-ra-kong,  The first born male.
Tai-yó, The youngest male.
Mo-rá, 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-kó-i, Mud oysters.
Múu-bón-kán, Rock oyster.
Pir-ri-ta, Oyster growing to the mangrove tree.
Mur-ra-ké-en, Young maidsens.
Wúng-ngar-ra-pin, Young bachelors.
Wúng-ngur-ra-bú-la, Ye two ditto.
Mu-lo, Thunder.
Mun-mu-yá, A corpse, a ghost.
Mun-ní, Sickness.
Mu-ra-bun, BIGssoni, flowers.
Miil-la, A boil.
Min-mai, Gigantic lily.
Mót-lo, The black-snake.
Mur-ri-nau-wai, A ship, boat.
Ma-ko-ro, Blur-ro-kun, Oyster growing to the mangrove tree.
Ma-lo, Thunder.
Nga-po-i, Ngai-yu-wa, Nga-tóng, Nga-ko-in, Bátó, and Yér-ro, which see.
Kul-rung.
Ngo-lo-ko-nung, Ngo-ro-kán, Nei-ne,
Ngang-kón, Kor-rim-ma, Nau-wai.
Nán-kh, Kor-rim-ma, Nau-wai, Ye two ditto.
The general name of fish.
Mur-ra-bun, 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! The bones put through the septum of the nose for ornament.
A canoe; Pupa, bark, also canoe; Kuttól, 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.

Sea gull.

First born female.

A wise person, an initiated one.

A plain, flat, &c.

A rough, &c.

An old man.

An old woman.

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.

A woman, women.

A concubine.

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.

A cockle.

An animal like a ferret, but amphibious, which lives on cockles.

Sea sand.

Dust.

A chief, king, &c.

Earth, land. The world.

The sun.

Day.

A stone axe.
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-rông-ngun, The black whale which the blacks eat, whilst the sperm whale is not eaten.
Tul-lo-kin, Property, riches.
Ting-ko, A bitch.
Wor-ríkul, A small bird of the size of a thrush, supposed by the women to be the maker of women; or women transformed after death into the bird, it runs up trees like a woodpecker. They are held in veneration by the women only. The Bat, Ko-hung-ho-hung, is held on the same ground in veneration by the men, who suppose the animal a mere transformation.

Tim-núng, A rock, a stone.

Tu-pe-a-ta-ra-wong, Names of the flat head fish.

Nin-náng, 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-bé-eu, 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-pí, A blanket, clothes.
Wo-ro-wán, Kangaroo skin cloak.
Wip-pí, or Wibbi, The wind.
Waró-i, A hornet.
Wón-nái, A child, children.
Wá-kun, A crow from its cry, wak-wak-wak.
Wún-nul, Summer.
Wú-run-kán, Winter.
Wir-ři-páng, Flies.
Wó-ro-wái, A battle, fight, &c.
Wai-yóng, A sort of yam.
Wao-i-yo, Grass.
Wa-ro-pur-ra, The Honey suckle tree.
Wíl-lái, 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-re lá, The clouds.
Yu-řá, 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.
Yi-lén, The turtle.
Yi-pung, Bait.
Yk-ro, A path, broad, way.

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-rd, when the tooth is knocked out of the men, and themselves are called Yi-ra-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.
Kum-bo-ro-kán, The brain.
Yin-tir-ri, The forehead.
Ngól-lo, The temple.
Tük-kul, The ear.
Ngé-ung, The eye.
Tur-rur-kur-ri, The eye lashes.
Yul-kur-ra, The nose.
Wo-i-pin, The cheeks.
Ngai-kung, The teeth.
Pó-ro-wung, The lips.
Nu-koro, The mouth.
Kul-lo, The teeth.
Tum-bi-ri, The tongue.
Wil-ling, The chin.
Kur-rur-ka, The nail of the fingers and toes.
Ngun-rur-rar, The nails of the fingers and toes.
Ti-ra, The palm of the hand.
Tu-lun, The back either of the hand or body.
Wat-lun, The breasts.
Wa-ling, The neck.
Kul-le-ung, The head.
Kul-le-a-ring, The neck.
Yar-rei, The collar bone.
Niim-ba, The shoulder.
Pur-ro-kul-kun, The upper arm.
Kót-tán, The lower arm.
Ngii-ná, The elbow.
Mut-tur-ra, The hand.
Tun-kán-be-en, The thumb. (Literally the mother or dam.

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-nur-rur-kun, The collar bone.
Mil-ka-mil-ka, The shoulder.
Pur-ro-kul-kun, The upper arm.
Kót-tán, The lower arm.
Ngii-ná, The elbow.
Mut-tur-ra, The hand.
Tun-kán-be-en, The thumb. (Literally the mother or dam.)
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Mut-tur-ra, The hand.
Tun-kán-be-en, The thumb. (Literally the mother or dam.)
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-kö, The lungs.
Kö-nung, The bowels.
Kö-na-nung, The flesh.
Put-ta-ra, The downy hair on the skin.
Me-ya, The sinews.
Tur-ra-kil, The veins.
Tóng-tóng, The marrow.
Ti-bin, The bone.
Mo-i-ka, The fatty substance between the joints.
Buk-kai, The skin.
Wu-run, The sole of the foot.

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.
Bun-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-nur-ra-bun-bil-li-ko, To permit another to be struck.
Biin-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 unvalescent.
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-pör-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-tai, To be afraid.
Ki-tel-li-ko, To laugh, also, Kin-tel-li-ko.
Ki-a-ki-a, To chew.
Kin-nu-ring, To be powerful, strong, courageous, to conquer.
Ko-a-kil-li-ko, To be wet.
Ko-ka-li-ko, To rebuke, to scold, to quarrel.
Kung-un, To think.
Kur-ri-li-ko, To be muddy.
Kai-yu, To carry.
Ko-neu, To be able, powerful, mighty.
Kil-bur-ri-li-ko, To be handsome, pretty.
Kun-ti-li-ko, To be able, powerful, mighty.
Kur-mil, To be sweet, nice, pleasant, delightful.
Ko-run, To be burned.
Kur-kur, To be cold.
Kur-ri, To be slow.
Kur-ri, To fish with a line. The line is held in the hand.
Kal-la-kil-li-ko, To roar, as the wind or sea.
Ko-ro-kón, To be hot, to perspire from the heat of the sun.
Ko-ro-kón, To cause to be rotten, as a skin or cloth.
Kal-la-bil-li-ko, To chop with an axe or scythe, to mow.
Kur-ri, To be cut with a knife.
Ko-lyun, To be rotten as wood.
Ko-la-mul-li-ko, To be ashamed.
Ko-ra, To watch, to stay by a thing.
Kum-bur-ro, To spill.
Kul-bun-kul-bun, To be giddy. To have a headache with dizziness.
Ko-ri-ku, To be very handsome. Elegant.
Ko-ri-ko-ri, To burn with fire.
Ker-ri, To be disabled, wounded.
Ko-ri-ri, To cause to be assembled together, to assemble.
Ko-run, To pain.
Ko-run, To be large, great.
Ko-run, To be silent, to be quiet.
Kai-pul-li-ko, To call out, to cry aloud.
Kij-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-bil-li-ko, To lean, to recline.
Ko-tel-li-ko, To think.
Ko-ta-bun-bil-li-ko, To permit to think, to remember.
Ko-i-pu!-li-ko, To smell.
Ka-r&ku!-u.mul-li-ko, To cure, to make well.
Ko-la-yel-li-ko, To keep secret, not to tell, not to disclose.
Ko-ri-en, To hasten, to be quick, to be active.
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-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. Not for to be. The negative form of the above.
Main-kil-li-ko, To take, to accept.
Mbn-mun-bil-li-ko, To cause to take, to let take, to let have. To keep.
Mit-til-li-ko, To wait, to stay, to remain.
Mo-ro-un, To he tame, docile, quiet, patient.
Mo-run, To be alive.
Mur-rong, To be good, excellent, valuable.
Min-ru, To be without, to be poor, miserable.
Min-ki, To sorrow, to sympathize.
Min-mul-li-ko, To detain, to compel, to wait.
Min-ra-ko-ko, To run.
Min-ru, To lend, to borrow.
Min-ru, To vomit.
Min-ru, To be silent, dumb.
Min-pai, To remain silent, to continue dumb.
Min-ki, To remain, to dwell.
Min-ko-ko, To be glutinous.
Min-ru, To be sick, ill, diseased.
Mj, To challenge, to dare, to command to do.
M&-ti, To be small.
Mo-rik-li-ko, To wind up as a string.
Mntung, To be cut, wounded, sore.
Ma-rong-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.
Mtot-til-li-ko, To pound with a stone, as a pestle and mortar.
Mir-ri-li-ko, To sharpen into a point, as a spear.
Mir-ruu-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-ruI-li-ko, To hear, to obey, to understand with the ear.
Ngur-ra-mai-ngul-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-un-til-li-ko.
Ngur-ra-ra, To pity.
Nga-ro-kil-li-ko, To stand up on the feet.
Ngi-ruI-li-ko, To tie.
Ngo-ting, To be short.
Ngo-kil-li-ko, To give, to present.
Ngu-p'ai-yi-ko, To give back, to pay, to return in exchange.
Ngu-mai-ngul-li-ko, To offer.
Nà-kó-ni-bun-bil-li-ko, To disregard, not to mind, an Idiom.
Na-ra-wa-til-li-ko, To lose one self.
Nga-ro-nag-ra-ro, To fall down.
Nu-mul-li-ko, To touch with the hand.
Nu-pul-li-ko, To try, to learn, to attempt.
Nu-t'il-li-ko, To throw the boomerang.
Ngur'i-ngur-ri, To pant.
Nga-ko-yel-li-ko, To tell a falsehood, to lie.
Ngo-lo-in, To be mistaken in any thing.
Ngo-ta, To be round, globular.
Nùng-kil-li-ko, To be successful, fortunate, to obtain.
Ni-ngul-li-ko, To pay, to sport
Nil-un-nil-lán, To be smashed into pieces.
Ngi-ra-ri-mul-li-ko, To feed, to give, to eat.
Nga-ko, To be glad, to be pleased, to be happy.
Nin-mul-li-ko, To be heavy,
Pir-ri-ko, To be hard, strong
Pit-ta-bun-bil-li-ko, To be tired.
Ngo-lo-in, To be mistaken in any thing.
Pu-to, To be round, globular.
Pit-ta-tul-li-ko, To be glad, to be pleased, to be happy.
Pit-tul-mul-li-ko, To make happy, to cause joy, &c.
Pun-ta, To be black.
Pir-ri-ko, To be deep.

Pi-run-ka-kil-li-ko, To be pleased, to be glad.
Pi-ral-nul-li-ko, To urge.
Po-to-bun-til-li-ko, To cause a hole, to bleed a person.
Po-to-bur-ri-li-ko, To burst a hole with something.
Po-ye-nul-li-ko, To cause to fail, to throw down.
Po-to, To be dropped, to be born.
Po-ri-ko, To romper to drop.
Po-to-bur-ri-li-ko, To cause to die by means of something.
Po-to-bun-til-li-ko, To knock down, as with an axe, to shock as with electricity.
Pe-a-kul-li-ko, To fetch water.
Pil-ra, To be tired.
Pó-ro-bul-li-ko, To smooth.
Pin-kil-kul-li-ko, To burst as a bladder of itself.
Pin-nil-li-ko, To be white.
Pu-lun-tur-ra, To dig.
Pu-rei, To fly.
Pil-lo-bun-til-li-ko, To be wrecked, sunk.
Pu-16ng-kul-li-ko, To enter, to go or come into.
Pu-ri-yel-li-ko, To be suspended, to hang on.
Pu-to, To be close at hand, nigh.
Pil-lo-bun-bil-li-ko, To permit to die, to let die.
Pil-lo-1un-tur-ra, To be dead.
Pu-16ng-kul-li-ko, To be dead, to be in that state.
Pu-run-wit-tel-li-ko, To die, to be in the act of dying.
Po-i-yel-li-ko, To be black.
Po-i-yel-li-ko, To cause to die by some means, as poison, &c.
Po-i-ye-a-kul-li-ko, To be suspended, to hang on, to infect.
Po-i-ye-a-kul-li-ko, To be dead.
Po-16ng-kul-li-ko, To be dead, to be in that state.
Po-16ng-kul-li-ko, To die, to be in the act of dying.
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Po-16ng-kul-li-ko, To be dead, to be in that state.
Po-16ng-kul-li-ko, To die, to be in the act of dying.
Po-16ng-kul-li-ko, To permit to die, to let die.
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.
Tbr-rul-li-ko, To pierce, prick, stab, sting, lance, spear.
Tùr-ra-bun-bil-li-ko, To permit to pierce, &c.
Tîr-ri-ki, To be red hot, also the colour red.
Tôt-tông, To be naked, this must be carefully distinguished from Tôt-tông, News, Intelligence.
Tût-tông, To be stunned, insensible, apparently dead.
Tâ-nân, To approach.
Ti-ir-kul-li-ko, To break of itself, as wood.
Ti-ir-kul-li-bun-bil-liko, 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.
To-ro-lo-lûl, To be slippery, slimy.
Tul-bul-li-ko, To run fast, to escape.
Tul-la-mul-li-ko, To hold by the hands.
Tor-rur-mul-li-ko, To throw a stone.
Tûng-ngun-bil-li-ko, To shew.
Tûng-ngun-ak-ki-li-ko, To be awake.
Tu-r-rul-li-ko, To grow, to shoot up.
Ta-ling-ka-bil-li-ko, To be across.
To-ka-bun-bil-li-ko, To cause to mix, to mingle.
Ta-ling-ka-bil-li-ko, To be close together.
Tûn-bul-li-ko, To be cold.
Tûn-bi-yel-li-ko, To be close together.
Tûr-rul-li-ko, To exchange.
To-kôl, (Thistakes Bo-ta,) To be true, also truth.
Tûng-ki-li-ko, To cry, to bewail.
Tuk-kur-ra, To be cold.
Ti-rak-ki-yul-li-ko, To convince.
Tir-rung, To be close together.
Tûn-bil-li-ko, To exchange.
Ta-tîn-kul-li-ko, To be in a state of healing.
Ta-tîn-kul-li-ko, To be well, as a cut, or wound.
Tu-rol, To suffer hunger.
Tu-rûn-pit-ri, To be in a state of healing.

*Note.—Other verbs take this form, as Ta-te-il-li-ko, To eat and walk, whenever the act is conjoined with walking.
To stoop, or bend in walking.
To permit to go, to let go away.
To be flat, level, plain.
To battle, to engage in fighting.
To wind up, as a ball of string.
To hunt.
To be behind, to come after.
To wrestle.
To cover, to put on clothes.
To be shallow.
To be burned.
To be little, small.
To lick.
To close up, to shut a door.
To swim, to stretch forth the hands to swim.
To be lame.
To be behind, to be the last.
To flog, whip, scourge.
To forget any thing told, &c., but not used to place, see Ngur-ra-wa-ti-li-ko.
To skin, to bark a tree.
To strew, to scatter about, to sow seed.
To swell.
To float as a cork, or feather.
To permit to float, to let float.
To stamp with the foot or feet, to tread.
To scorch, to burn with fire.
To be hot.
To heat, to be becoming hot.
To follow after.
To be hairy as an animal.
To cross leg down on the ground, to sit, to remain, to rest.
To permit to sit down, &c., to let, &c.
To compel to sit, to force to sit.
To pull, away, to thrust out.
To dive.
To bark, as a dog.
To kindle a fire.
To be bad, evil, not good.
To faint with hunger.
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 lighty before the blacks twist it into cord, also, to encourage, to cheer up.
To pulse, 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 tear by means of something.
To permit to tear, by means, &c.
To compel to tear.
To permit, compulsively to tear.
CHAPTER II.
ILLUSTRATIONS.

Aboriginal sentences literally rendered into English beneath the corresponding words.

1. ON THE SIMPLE NOMINATIVE CASE.

Ngán t'a ký? Ngatoa, Bumborokán.
Who be thou? It is I, Bumborokán.

Ngán ke umi? umnaa? ummung?
Who be this? that? there?

Kore umi, Nukung umnaa, Womai unnung.
Man this. Woman that. Child there.

Minnaring ke umi? Warai ta umi.
What be this? Spear it is this

Minnaring ko ke umnaa? Turnuli ko.
What be for that? To spear for.

2. ON THE AGENT NOMINATIVE CASE.

Ngáto bin wiýa? Niwowa t'a wiýa.
Who be thou? He it is me told.

Ngali—tia wiýa, Ngaloa t'in wiýa.
This—me told, That—me told.

Ngali noa tia wiýa, Ngali bounstoa, &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 or thine Thou.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngali noa umni unni.
This he this made.

Minnaring ko bón, búnkulla tetti?
What for him struck dead?

Nukung ko, Pirriwulo, Puntimai to.
Woman—, King—, Messenger.

Wakun to minnaring tatàn?
Crow what eats?

Minnaring ko wakuntatàn?
What crow eats?

Nangin to tia pitul man?
Song me joy does.

Kolai to tia búnkulla wokka tinto.
Stick me struck up from.

3. ON THE GENITIVE CASE.

Ngán umba noa umni yiná?
Whom belonging to he this son?

Emmoumba ta, Ngali ko ba bón.
Mine it is. This belongs him.

Birabán umba, ngikoumba wonnai.
Birabán belonging to, his child.

Minnaring ko ba umni? Ngali ko bu.
What belongs this? This belongs.

What place of they? England of they.

What place of they? England of they.

Bung a kal.
Today of.

English sentences.

This is he who made this.
What killed him? Or what smote him dead.
The woman did, the King did, the Messenger did.
What does the crow eat?
What eats the crow?
The song re-jokes me.
The stick fell from above and struck me.

Whose son is this?
It is mine. Belongs to him.
Birabán’s his child.
What does this belong to? To this.
What country-men are they? They are Englishmen.
What country-women are they? They are English women.
Fresh or new, belonging to the present period.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

Governor kai kdl bang.
Governor of I.

Governor iniba bang.
Governor belonging to I.

Murrrong ko ba kore ke ba,
Good belonging to man belonging to.

4. ON THE DATIVE.

Makoro bi nguwa. Ngan ning?
Fish thou give. Whom? A.

Pirriwul ko? Keawai, nigroung bo.
Chief for? No, for thee self.

Karai tia nguwa emmun ngakilli ko.
Flesh me give, for me to eat for.

Yuring bi wolla, nyikoong 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.

Ngan to bon binkulla tetti kulwun?
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.
I belong to the Governor, or I am the Governor's.
Belonging to a good man, or a good man'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.

English sentences.

Whom? Birebanya.
It is I who spear him.
I speared him.

Call her.
Whom?

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 speak her?
Who will make it?

I say, come hither.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**Wau! kaai, kaai, karakai.**

Halo! come, come, be quick.

**Boungkalinnun wál bông teaita, Biyungbaia, Akdnkuikan.**

Arise-self—will I depart, Father tako, enmoung ka ta ko, ngutun wiyunnun to my to and say will wál bón, Biyung, yarakai bông undi mikan ta will him, Father, Evil I made, presence morokoka ngatun ngiroung kin.

heaven and thee.

7. ON THE ABLATIVE.

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

Bowwounkai Taipamearin.

Her from Taipamearin from.

**Minnaring tin? Minnaring tin kón.**

What from? What from being.

**Makoring ngatun korz 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

**Wonta ka birung noa?**

What place from he?

**Wokka ka birung Moroko ka birung**

Up from Heaven from.

**Sydney ka birung. Mulubinha ka birung.**

Sydney from. The site of Newcastle from.

Aboriginal sentences literally rendered into English beneath the corresponding words.

**Minnaring birung unnao uma?**

What from that made?

**Kolai birung. Brass birung.**

Wood from. Brass from.

**Copper birung ngá ra bung nga brass.**

Copper from converted brass.

**Yuring bi wolla emmoung kin birung.**

Away thou move me from.

**Yellowwolla bi emmoung katoa.**

Sit thou me with.

**Ngán katoa bountoa? Tibbin katoa ba.**

Whom with she? Tibbin with is.

**Minnaring koa noa we?**

What by he go? or, come?

**Murrinowai toa. Purrai koa.**

Large canoe by. Land by.

**Wonta kulloa? Korung koa.**

What place by? Bush the by.

**Kokiöa bung nuw.**

House by I came.

**Womung ke wurubil? Birabín kin ba.**

Where at be skin cloak? B— at is.

**Womung ke no? Sydney ka ba nou.**

Where at be he? Sydney at is he.

**Wonta vontá ka ba kokiri?**

Where where at is house?

**Pummaikán tu ba papai ta ba.**

The name of a plant it is at close it is at

**Mulubinha ka ba.**

The site of Newcastle at.

English sentences.

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.

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 the Blanket? with Birabin or at B's.

Where he 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.  

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

Wonta *tin* to? Unti *tin* to. Unta *tin* to.  
What place from? This place from. That place from.  

ON THE ARTICLE.  

Minnán kore *tacin* ba?  
What men approach?  

Waköl bo *ta* noa tanán *ba*.  
One self it he approaches.  

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

Kölbirän bo *ta* bara Nukung  
Few self it is they women.  

Tibbin to noautdn.  
Bird he eats.  

Ngulinoa tibbin to pittán.  
This he bird drinks.  

Tibbin *ta* noa wungan.  
Bird it is he there.  

Unnarti tibbin bi binkulla tetti.  
These birds thou smote dead.  

Ngintoa ho *ta* unnoa kore.  
It's thou self it is that man.  

Yakoái noa maiga ko puttinun tetd *kooa*.  
How does the snake bite will dead in order kauwil kore?  
that may be man?  

Tira ko ngikoumba ko.  
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.  

At broken bay is seen Sydney heads.  

At what place? At that place  

Tetti böm Horse ko wittinci.  
Dead him Horse violence caused.  

ON THE CONJUGATION NEUTER VERB.  

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

Kauwau, kauwil bang unni.  
So it is, great acts this.  

Kapirän bang kuttan.  
Hunger I am.  

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

Bara bo unti kuttin.  
They sell this place exists.  

Kiakía bang kakua unni ngorokán.  
Conqueror I was this morning.  

Bukka bang kakulla.  
Rage I was.  

Bántoara noa tetti kakulla.  
That which is smote he dead was.  

Kakulla ta bang Sydney ka tängnga bi  
Was it is I Sydney at before thou ba kakulla unta.  
was at that place.  

Kumbä bang kakên Sydney ka.  
To-morrow I shall be Sydney in.  

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

Mirka noa tetti kunnun.  
Perhaps he dead be will.  

Ngän ke kiakía kunnun?  
Who be conqueror be will?  

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

Yes, very powerful.  
I do hunger. I am an hungered.  

They themselves dwell here.  
I was conqueror this morning.  
I was very angry.  
He was the man who was deadly wounded.  
I was at Sydney before ever you were there.  
To-morrow I shall be in Sydney.  
It will be good this.  
Perhaps he will be dead.  
Who will be the victor.
Aboriginal sentences literally rendered into English beneath the corresponding words.

You will certainly be king.
By and by I shall be at Sydney.
In another month I shall.
I am 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 Mulubbina formerly.
I am now going to be king.

To be miserable for ever.
He is going to live for ever, and neverdie.
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.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Korien kakillinnun yanti ka tai. (Au Idiom.)
Not be—will so for ever.
Morrónoa kakillinnun tetii korien.
Live he be—will dead not.

English sentences.

Kakillän
Live together both I and she.

Ngintoa bo ka pa Perriwul kakiliiko.
Thou thyself ought Chief to be for.
Yakoai bang tetii kunnunbin num bon?
In what manner dead I let be will him?
Kakillaj koa bali murrai
To continue to be in order thouand I quiet, tame, &c.

Kawil koa port'ngøre.
That may be in order long three.

Munni noa katēa kan.
Sick he is become again.
Yanao Munni koa noa katēa kwa.
Do not sick lest he should be.

English sentences.

Munni kabam ban ba.
Sick be will I If.
Ngān ke tetii kunnun ngā?
Who be dead like to have become?

Tetti bang kunnun ngā.
Dead I had like to have been.

Perriwul bi ba ka pa pitul ngatya bang ka pa. I had
Chief thou if hadst been joy then I had been king. I should have been glad.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ka pa bi ba uma nguorokan ta, 
Hast thou be there thou this morning it is, 
na pa ngaia baning, 
seen hath the thee I—thie.

Korun kauwa tin ki ye kora. 
Quiet be wail not.
Kauwa be teiti ka killi ko, 
Yes thou dead to be for.
Kakilda nura pitul kakilliko, 
Be ye peace to be for,

Murun bbn kummunbilla, 
Live to him permit.
Kummunbilla baning Pirriwul ka killi ko, 
Permit will I thee chief to be for.
Pirriwul be katia ka 
Chief thou be again.
Pirriwul bbn kumun bi yi kora, 
Chief him permit thou not.

3. CONJUGATION ACTIVE VERB.

Nganunng bünkulla? Unni bbn ye, 
Whom struck? This him be.

Minnariri tiu bilou ngala bünkulla? 
What from he-thee that struck?

Uni bulun bün kulla noa 
This them two struck he.
Tanani tiu wollarwolla bëntin ti bënti kirin 
Approach me move move beats me more pain kirin! 
pain!

Ngan to bi bünkulla? Wiyella be tiu, 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 he king.
Be king again.
Prevent his being, or, do not let.

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.

This is he who struck me.
With what did he strike you.
With his hand.
He struck me with a cudgel.
Why had you not beat him, or you ought to have beat him.

Bwir kooa bôn kaiyu korien bâng, 
I wish to beat him, but am unable.
Give me a cudgel that I may beat him.

Bam ba bo ta bôn bâng, wento bâng ba 
Struck had certainly him I but i 
kinta këun këkulla. 
fear being was.

Bünkullum bôn bâng, 
Struck have him I.
Bünkullum bôn bâng ka bo. 
Strike will him I by and by.
Bünkullabön kora nura, 
Striking be not ye.

Bünkullum bôn bara yakita. 
Are striking him they now.
Bünkullëlla bôn bâng tandn bi ba uwâ, 
Was striking him I approach thon as came.

Bünkullëlla tiu bara wonnai bôm bâ. 
Struck me they child I as.

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

Aboriginal sentences literally rendered into English beneath the corresponding words.

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**Bámoomubillön** bbn bàng. To strike permitting him I.**

**Bánumunj bi tia bōn.** To strike permit not him.

**Bánumunbillön bi tia bōn.** To strike permit thou me him.

**Kamulla bi tia bümınırabunbiya.** To be cause thou me some one should strike kun koa tia. lest me, or lest I should be beat.

**Bünkilla nura.** Continue to strike ye.

**Wakóllo bınaing bura.** Once thou-him strike.

**Ma bınaing ka tia.** Do strike again me.

**Bümınırabunbiya bınaing buwil koa noa tia.** Permit to strike thou-him may strike that he me.

**Yakoai, buwil koa barun bōng.** Mind, may strike that them I.

**Kinta kora be, keawarán bin bümını.** Fear not thou not thee strike will.

**Kora koa bi tina bünım?** Not in order thou me strikest?

**Ma bina bi tia.** Do strike thou me.

**Bünkilla bınaing.** Strike—tho-him.

**Bünkilla tin noa murré.** Striking from he ran.

**Bünkilla baras yánti kată.** Striking they then for ever.

Aboriginal sentences literally rendered into English beneath the corresponding words.

**Kawul unoa bünkilla kdn me.** Great that stroking being it

**Unoa e noa bünkilla kdn.** That it is he stroking being.

**Ngáli unoa bünkilla kdn to tia bünkulla.** This he striking being the me struck.

**Bünkilla ye bara unoa kore.** Fighter they that men.

**Waiwa kolang bang bünkilla, ngël kolang.** Depart about I striking place toward.

**Bünkilla tin bünkilla kuttan unti.** Striking from I remain here.

**Mmung ngéen kapayín bünkilla birung.** Sick we suffering striking from.

**Ngáli tia loa bünkilla bünkulla.** This me he the wounded struck.

**Womung ke bara bünkolla?** Where he they that be struck.

**Bünkilla bünkilla baras tetti kakulla.** Wounded being from they dead were.

ON THE 5TH AND 6TH CONCATUATION.

**Mimaring be umun? Warai.** What thou makest? Spear.

**Ngáli tia loa bünkilla bünkulla.** This person did.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Aboriginal sentences: 121

Ngánto tua maron umunum?  
Who made you alive?  
Nga to umna Punu umá? Jehovah ko.  
Who that Sun made? Jehovah.

Yarnurrung noa umá, Murrin winta kakulla,  
Good he did, Blinding some were,  
uma noa barunmankilli kán.  
ana made them see.

Umanbuni yí kora, tetti koa noa katea kun.  
Permit to do not, lest he become.

Umái nga ta bäng umni yarakai.  
Like to have done ? this 'bad.'

Wiyella bbn umauului koa umna.  
Tell him that may do in order that.

Soup umatóara kipai birung.  
Soap made fat from.

Warai bäng umullin.  
Spear I amnow making.

Murrin bäng upullin.  
Point I annow doing.

Wonnung kemurrin wirritbora?  
Where be point that which is done?

Umatbara kámba birung.  
That which is done yesterday from.

English sentences:

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

Like to have done Umai
Permit to do not, dead lest he become.

Soup made out of fat.

A wooden table, or, acting placeofwood.

I am making a spear.

I am sharpening or putting a point.

Where there is which is pointed, or sharpened.

Made yesterday: That which was made yesterday.

7. CONJUGATION LOCOMOTIVE VERB.

Wonta koläng bi uwa? Sydney koläng.  
Whither towards thou movest? Sydney towards.

Wontaring bi uwa? Untaring  
To what place thou movest? To that place.

Koigóng tin bang uwa.  
Camp from I moved.

Kaiyong birung bring uwd.  
Camp from I moved.

Wiya bi tání wolla?  
Say thou approach move?

Wiya bi tání wunum?  
Say thou approach move?

Wiya be winta wolla?  
Say thou depart move?

Wiya be winta wunum?  
Say thou depart move?

Wiya balí wolla?  
Say thou and I move?

Wiya be winta wunum?  
Say thou and I move?

Watta ngéen wolla wittimulli koläng.  
Depart we move to hunt about.

Wonnun ngéen wolla? Ngakai.  
Which way we move? This way.

Wonnun kán? (An Idiom.)  
Which way being?

Wauwil balí be Pakai kubo.  
May move I and thou Pakai by and by.

Yanoa wunumun bo ta birung.  
Let the move will self it is I.

Wiya balí bang wauwil.  
Say thou and I may move.
Aboriginal sentences literally rendered into English beneath the corresponding words.

_E-E_ waita bala.  
Yes I depart thou and I.
Waita lang bala.  
Depart do they.
Yuring bula uvwalla.  
Away ye two move.
Ngaraboka ka ko banga waita.  
Sleep to be for I depart.
Waita ka ba bountoo (Parkai).  
Departed is she Southward.

Waita wál banga uvunnun.  
Depart shall I move will.
Waita koa bæ ngimai ye kora.  
Depart for I detain not.
Winta bala cawata uvunnun.  
Part they depart move will.
Waita *uvunnun naa ba, cawata ngiaya nyuen.  
Depart move will he if, depart then we.
Wonta Punnal kakulla uvängiaya nura ba?  
Where Sun was come then ye as?

Unta bårá. (Meaning the sun was down)  
Attbat place down. (at the horizon in the east.)
Uvollidéla naa ba wawurrurwá ngiaya bón noa.  
As he mas walking he met then him he.

Wiya bi uvaweken koying koláŋ?  
Say thou moved have camp towards?

Keawai, kémba báng (scita wokkin).  
No, To-morrow I depart more.

Kabo waita worms báng,  
By and by depart move will I.

*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.

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 Southward.
I am determined, 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.

I am determined, 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.

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.

Uwa naa yanti ta punnal ba polong kalun.  
He came just a man the they.
Keawáran naa wa p a yanti ta punnal  
Not he moved had at the time sun.
when sinking was.
Tawin bi icaita yanti ta punnal ba  
Approach thou move at the time as sun when.
sinking will be.

Pitulma pa bi tiaba, keawai ngiaya báng  
Joy done had thou me if, not then I wa pa.
Wiya báng uvunnun?  
Say I move will?
Womunbílla tia Sydney koláŋ.  
Permit to move me Sydney towards.

Womunbinnun banáng.  
Permit to move will I-thee.

keawán wál bi uvunnun.  
Not shall thou more will.
Yanoa uvá yikora. (Imperatively.)
Let be move not.

Yari bi uvunnun thres kwen kea bín  
Do not thou move will pierce should lest thee when.
keore ko bárn. (Imperatively.)
man the they.

Keawá bunáng womunbinnun.  
Not I-three permit to move will.

Uwa naa yanti ta punnal ba polong kalun.  
He came just a man the they.
Keawáran naa wa p a yanti ta punnal  
Not he moved had at the time sun.
when sinking was.
Tawin bi icaita yanti ta punnal ba  
Approach thou move at the time as sun when.
sinking will be.
Aboriginal sentences literally rendered into English beneath the corresponding words.

8, 9, AND 10, CONJUGATIONS.

Kurrawan unni yiir kullin.
Clear this breaking (as the clouds.)

Pör kullun tia wonnai emmoemba.
Dropped has me child mine or my.

Tiirán unni. Minnung ?
Broken this. What.

Tiir bung nga unni. Nganto unni tiir bung nga?
Broken this. Who has this broken?

Broken this. How? Wind for.

Wibbi ko tia pör burrka hat emmoemba.
Wind for me dropped hat my.

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

Wiwi, tiir bung ngaéa kun koa bi unnoa spade.
Mind break shouldst lest thou that spade.

Wiwi, tiir burrea kun koa be unnoa spade.
Mind break shouldst lest thou that spade ngali kolai to.

Tiir bungnga pa brim ba, minnung bunnun
Broken had I. If what act will ngaiynu bara tia?
then they me?

Minnung ballin bi? Wiyellin bâng.
What about being thou? Talking I.

Minnung ba bin?
What is thee?

Minnung bunnun ngaïya biloa?
What be will then he-thee?

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

Minnung bunnun ngâtông.
What be will nothing.

Minnung balli ko ke?
What to be for is?

Minnung bullo kolâng bounoto wunnum?
What to be about she move will?

Nannun bounoto Biyungbai bounoun ba.
See will she Father her.

Ketök! kêtök! tetti ba bumbëa tia.
Alas! alas! to die permitted me.

Tetti bumbilla bhm.
To die permit him.

Tetti bungngulla bôn. Ngân to?
To die force him. Who?

Tetti bunnun bunnun bâng.
Die permit will 1-thee.

Tetti berrinnun bâng.
Die cause will 1-thee.

Tetti bungngunun bâng.
Die force will 1-thee.

Minnung buawil kon bali bôn?
What that may be in order thou and I him?
Aboriginal sentences literally rendered into English beneath the corresponding words.

12. CONJUGATION COMMUNICATIVE.

Ngánto wiyán? Ngaliko, Ngali taró. Who speaks? This, these.

Wiyán ngali Clock ko. Clock ko.
Speaks this Clock.


Wiyán bullock ko. Speaks bullock.

Wiyauwil bi tia yakai bara ba wiyá bin. Tell may thou me how they as told thee.

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


Ngán to wiyá? Yúrraballo tia wiyá. Who thee told? Such a one me told.

Ngán umung wiyellá ybang? Who there talking out there?

Ngámung bi wiyán? Whom thou speakest?

Emmung? Ngalin? Barun? For me. Us two? Him?

English sentences.

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. Kará tia wiyella. Speak again thou me. Slowly me tell.

Wonnung borin bali wiyella? Where first thou and I speak?

Kobo, Kubo, wiyawiwelli koa báng. Presently, Presently, talk talk may in order I.

Wonnén bang wiyunnun umni gityëra? Which way I speak will this name?

Yakounta bila wiyá? At what time he-thee told?

Wiyán buning ngarikkili ko. Tell I-thee to arise for.

Unta bali bi wiyellá yuraki. There thou and I conversed formerly.

Kaínalum nguli clock wiyellá birung. Ceased has this clock talking from.

Yakounta ke bining wiyunnun. At what time be thou-him tell well?

Wiyunnun bining ba, wiyummun ngaiya tia. Tell will thou-him when, tell will then me.

PRANDOMUS SELECTIONS.

Ini tular the beast.

Patin ngali koiwonto. Drops this rain.

Hýá ka taturunnun ngaiya bín. By and by it is pierce will then he.

Butika ka naa Butikkan ka ba. Back is at he Beast is at.

Kewaí coláng bángngután. Not about I give.

English sentences.

Speak to me in 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.

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.

Hei son Horseback.

I am not going to give.
Aboriginal sentences literally rendered into English beneath the corresponding words.

*Ngukidit balu* unnaa.
Give reciprocally thou and I that.

*Kora koa napal umain kore koa?*
Not in order woman move men with?

*Yanuu yirrigiri ka ke.*
Let be sacred be is.

*Pitul korien bang shoe tin.*
Joy not I shoe from.

*Pulle ngovi kobu.*
Voice strange belonging to.

*Minnarung tin bi kottum wanda tin?*
What from thou thinkest that from?

*Kotallibula bang tokoi ta tetti bang ba ka pa.*
Thinking was 1 last night died I should have.

*Tiirang bring kuttin.*
Awake I remain.

*Tiirang bangngulla bon bongkulli koor noa.*
Awake compel him to arise in order he

*Kodon ta umni picture nakilli ko.*
Pretty it is this picture see to for.

*Luri wiyelli ko.*
Truth speak to for.

*Yana bo ta bang wiynmmuntuloo.*
Certain self it is I speak will straight.

*Minnarung tin nuru tua bukke bangngdga?*
What from ye me to rage compel?

*Minnarung tin nuru tua bukke kuttax?*
What from ye me to rage remain?

*Kamulillaha noa Jehovah ko yantin birung*
Ceased lie Jehovah all from

English sentences.

Let us you and
J give one another, or,
exchange.

Why do not thou
women go with the men?
Because it is a
sacred concern.
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 convincingly.
I will certainly
speak the truth.

Why do ye en-
rage me?
Why are ye
angered at me?
Jehovah rested
from all his

Aboriginal sentences literally rendered into English beneath the corresponding words.

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

*Koa no, wiyluenn bang ngata bo.*
Yes talked reflectively it is I self.

*Ngintosoo bo bu.* (An Idiom.)
It is thou thyself act.

*Nausua wirribin bountoo ta bu.*
Look follows she me as.

*Nakillan balu.*
Look reciprocally thou and I.

*Nakillan bang ngata bo Nakill ngil la.*
Saw reciprocally I. It is I self looking place at.

*Minnarung tin bon binkulla? Kulla noa bukk.*
What from him struck? Because he angry

*baring.*
always.

*yantin bdn koru.*
Just to act not.

*Mumbilla tia ngaloa.*
Lend merit.

*Mumbitara noa wumi.*
That which is lent he this.

*Mumbia bang tarai hou.*
Lent have I another being.

*Ngumai nga bnu umni wolto bi ba keuwe.*
Given had thee this where thou as not

*min hou.*
*taken badger.

*Tunning umni Turkey ko la.*
Stone this Turkey belonging to.

English sentences.

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 lie 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 beneath the corresponding words.

Kore unni Turkey kál. This is a Turkey or, a Turkish man.
Man this Turkey of.

Tirriki ko tiuwinná. The flame burns me.
Red the me burns.

Makoro ngucu tia, ngatun karai, ngatun tibbin, Give me fish, flesh, fowl, and water, that I may eat and drink.
Fish give me, and flesh, and fowl, ngatun kokoin, tauiwil koa bang and water eat may that in order 1 pittauwil koa bang. Matauwa unti kál. Do eat here of. Beginandeat some of this.

Makoro ngatun karai, ngatun tibbin, ngatun kokoin, tauiwil koa bang and water eat may that in order 1.

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-ngel, read wi-yel-li-ngél.
Page 5.—Line 20, for wol-la-wol-lo, read wol-la-wol-lou.
Page 6.—Line 37, for require, read requires.
Page 9.—Line 21, for ta-ró, read ta-ra.
Page 10.—Line 16, for Bún-kil-li-ngél, read Bún-kil-li-ngél.
Page 24.—After line 20, insert 1 person A, and 3 person N. Ti-a-lo, 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.
Page 42.—Line 30, for kan, read kau.
Page 47.—Line 18, for Thresh, read Thrash.
Line 25, for bàng ban, read bón bàng.
Page 57.—Line 40, for interaction, read iteration.
Page 80.—Line 13, for Thou, read He.
Page 96.—After line 22, insert, Bo-l-bal-li-ko, To know carnally.
Page 109.—Line 26, for Makoring, read Makorin.
Page 113.—Line 32, for a, read as.
Page 127.—Line 10, for command, read caused.

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