

## 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>a</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>
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 ?	
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 ?	
é	<sup>10</sup> <sup>5</sup> Won-nén ?	Which way ?	} The enclosed sound of e.
			} The elongated sound of é.

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

#### Names of Persons.

Ko-in, } Names of an imaginary male being. Who was  
 Tip-pa-hal, } 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 ge-  
 neral 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 day-  
 light 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 he 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 representa-  
 tion of locusts, serpents, &c., on the bark chopped with an axe, and simi-  
 litudes of the nests of various quadrupeds are formed on the ground near  
 the spot. They dance for several days, every morning and evening, con-  
 tinuing the whole of the night; no women are allowed to join in the cere-  
 mony.

## 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-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-ling*, 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.
- 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.
- 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 likeredochre, with which thenien 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.
- Mu!-lung-bu-la,** The name of two upright rocks about nine feet high, springing upon the side of a bluff head on the margin of the lake. The blacks affirm from tradition, that they are two women who were transformed into rocks, in consequence of their being *beaten* to death by a blackman. Beneath the mountain on which the two pillars stand, a seam of common coal is seen many feet thick, from which *Reid* obtained a cargo of coals, when he mistook the entrance of this Lake for Newcastle; a wharf, the remains of his building, still exists at this place: from whom the name *Reid's mistake* is derived.
- Mún-nu-kán,** The name of a point, under which is a seam of canal coal, beneath which a thick seam of superior common coal joins, and both jet into the sea 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.
- Nik-kin-ba,** From *Nik-kin*, Coal, a place of coals. The whole lake twenty-one miles long by eight, abounds with coal.
- Nga-ra-won-ti-ra,** Any plain, a flat.
- Ngór-ró-in-ba,** The female Emu place; from *Ngór-ro-in* the female Emu; the male Emu is *Kóng-ko-róng*, from his cry.
- Ngo-lo-yáu-wé,** A point of land on the S. side of the lake.
- Nir-rit-ti-ba,** The name of the Island at the entrance of the lake, from *Nir-rit-ti*, the mut-ton bird which abounds there.
- Pit-to-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.
- Pur-ri-báng-ba,** The Ants nest place; from within,

which a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called *Pur-ri-bang*. 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.
Bok-kai,	The bark of a tree, or, the skin of animals.
Bai-pung-bai-yáng,	A butterfly.
Bai-bai,	An axe.
Bing-ngai,	An elder brother.
Bi-yung-bai,	A father, also Bin-tun-kin.
Bi-yung,	The title of address to a father.
But-ti-kang,	Any beast.
Be-ra-buk-kán,	Sperm whale. Which is not eaten, only the black whale.
Bung-kin,	Vermin, as <del>flies</del> , 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-thing,	
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-rb-kul,	A doctor, a sorcerer.
Kón-nung-ngai,	A fool.
Kum-bul,	A younger brother.
Kun-bul,	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-un,	The mangrove bush.
Ko-ro-wa-tul-lun,	The cuttle fish, literally, wave tongue.
Ka-ro-bur-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.
Wim-bi,	
Win-núng,	
Kur-ra-ko-i-yóng,	A shark.
Ka-nin,	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.
Nnk-kung,	The small stingless bee of this country.
Mi-kál,	The honey in the blossom of the honey suckle tree.
Kb-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 obtained by the <i>Ka-rá-kul</i> , a doctor, or conjuror; three of which sleep on the grave of a recently interred corpse, where in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three doctors, who feel the puncture not more severe than that of the sting of an ant! The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by unknown means, it is said, and believed, they destroy in a supernatural manner their ill fated victim by the mysterious bone, causing it to enter into their bodies, and so occasion their death!!!
Múr-ra-mai,	The name of a round ball, about the size of a cricket ball, which the Aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the

ball; it is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles on the sea coast, and in the interior; one is now here from Moreton bay, the interior of which, a black shewed me privately in my study, betraying considerable anxiety lest any female should see the contents. After unrolling many yards of woollen cord made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg, he allowed me to break it and retain a part, it is transparent like white sugar candy; they swallow the small crystalline particles which crumble off, as a preventative of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate of a milky hue, semipellucid, and strikes fire. The vein from which it appears broken off, is one inch and a quarter thick. A third specimen contained a portion of cornelian partially crystalized, a fragment of chalcedony, and a fragment of a crystal of white quartz.

Nga-po-i,	}	Names for fesh water, as well as <i>Ko-ko-in</i> , <i>Bá-to</i> , and <i>Yér-ro</i> , which see.
Ngai-yu-wa,		
Nga-tóng,		
Kul-ling,		
Ngo-lo-ko-nung,	}	The large snapper.
Ngo-ro-kán,		The morning dawn.
Nei-ne,	}	Sand flies.
Ngang-kón,		Bones put through the septum of the nose for ornament.
Kor-rim-ma,		A canoe; <i>Pupa</i> , bark, also canoe; <i>Kuttál</i> , 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.
Nau-wai,		

Ngór-ro, Pum-me-ri, Yo-nei,	}	Species of <b>grass</b> 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.
Nga-ii-wo,		Sea gull.
Ngir-rin-bai, Wúng-ngun-bai, Ngu-ra-ki, Nga-ra-wan, Nga-róng-nga-róng, Nga-rom-bai, Nga-ro-nge-en, Nul-ka-nul-ka,		First born female, Youngest, 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.
Nu-kung, Nga-pál, Nuung-ngún,	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.	
Pur-ra-mai, Pur-ra-mai-bán,	A cockle. An animal like a ferret, but amphibious, which lives on cockles.	
Pin-na, Pón-no, Pir-ri-wul, Pur-rai, Pun-nul, Pur-re-ung, Puk-ko,	Sea sand. Dust. A chief, king, &c. Earth, land. The world. The sun. Day. A stone axe.	

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

- 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-kin, 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 woodpecker. They are held in veneration by the women only. The Bat, *Ko-lung-ko-lung*, 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.
- Tent-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, Abowl 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-niing, The turtle.  
 Yi-lén, Bait.  
 Ya-pung, A path, broad, way.  
 Yk-ro, Literally an egg. Bnt 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,	<b>The temple.</b>
Ngu-ré-ung,	} <b>The ear.</b>
Tur-rur-kur-ri,	
Yul-kur-ra,	The eye brows.
Wo-i-pin,	The eye lashes.
Ngai-kung,	} <b>The eye.</b>
Po-ro-wung,	
Nu-koro,	The nose.
Kul-lo,	The cheeks.
Tum-bi-ri,	} <b>The lips.</b>
Wil-ling,	
Kur-rur-ka,	The mouth.
Ngun-tur-rar,	} <b>The teeth.</b>
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-rúng,	The throat.
Kór-ro,	The wind-pipe.
Mum-mur-rur-kun,	} <b>The collar bone.</b>
Mil-ka-mil-ka.	
Mir-rung,	The shoulder.
Ko-pa,	The upper arm.
Tur-rung,	The lower arm.
Ngiin-na,	The elbow.
Mut-tur-ra,	The hand,
Tun-kán-be-en,	The thumb. (Literally the mother or dam.)
Niim-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,	
Biil-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-king,	
Muk-ke,	} 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-biin,	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.
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 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.
<b>Kin-tai,</b>	To be afraid.
	To laugh, also, Kin-tel-li-ko.
Ki-tel-li-ko,	To chew.
Ki-a-ki-a,	To be powerful, strong, courageous, to conquer.
	To be wet.
Kin-nu-ring,	To rebuke, to scold, to quarrel
Ko-a-kil-li-ko,	To stink.
Ko-it-ta,	To be muddy.
Kung-un,	To carry.
Kur-ril-li-ko,	To be able, powerful, mighty.
<b>Kai-yu,</b>	To be handsome, pretty.
<b>Ko-nén'</b>	To snap by means of something, as a line by a fish.
Kil-bur-ril-li-ko,	To be burned.
Kun-ná,	To be cold.
Kur-kur,	To be slow.
Kur-rá,	To fish with a line. The line is held in the hand.
<b>Kól-la-bil-li-ko,</b>	To roar, as the wind or sea.
<b>Ko-ro-kón.</b>	To be hot, to perspire from the heat of the sun.
Ka-ról,	To be rotten, as a skin or cloth.
Kun-bún,	To chop with an axe or scythe, to mow.
<b>Kól-bun-til-li-ko,</b>	To cut with a knife.
Kun-bun-til-li-ko,	To be rotten as wood.
Kur-múr,	To be ashamed.
<b>Ko-i-yun,</b>	To make secret, to conceal any thing told.
<b>Kól-la-mul-li-ko,</b>	To watch, to stay by a thing.
<b>Ko-ra-wol-li-ko,</b>	To spill.
Ka-ra-bul-li-ko,	To be giddy. To have a headache with dizziness.
Kum-bur-ro,	To be very handsome. Elegant.
Kul-bun-kul-bun,	To burn with fire.
Ki-yu-bul-li-ko,	To be disabled, wounded.
Kur-rál,	To cause to be assembled together, to assemble.
Ka-ü-mul-li-ko,	To pain.
Kir-rín,	To be large, great.
Kau-wul,	To be silent, to be quiet.
KO-run,	

Kai-pul-li-ko,	To call out, to cry aloud.
Kil-li-bin-bin,	To shine, to be bright, to be glorious.
Koi-no-mu!-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.
<b>Ko-ta-bun-bil-la,</b>	To permit to think, to remember.
Ko-i-pul-li-ko,	To smell.
<b>Ka-ra-kul-u-mul-li-ko,</b>	To cure, to make well. A compound word of <b>Karaku!</b> , a Doctor. <b>Umuliko</b> , to do, to make.
<b>Ko-la-yel-li-ko,</b>	To keep secret, not to tell, not to disclose.
Ki-ril-li-ko,	To lade out water, to bail a canoe, or boat, &c.
<b>Kól-bi,</b>	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.
Knr-rbng-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. <b>Ngoi-ting</b> , short in length.
<b>Kón-ti-mul-li-ko,</b>	To wear as a dress.
<b>Ko-ro-kal,</b>	To be worn out as threadbare.
Ki-mul-li-ko,	To wring, to squeeze as a sponge. <b>To</b> milk.
Kil-kul-li-ko,	To snap asunder, as a cord of itse'f.
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, <b>Kin-nu-ring</b> .
<b>Kót-tán,</b>	To be wet and chilly from the rain.
Kum-bur-ro-pai-yel-li-ko,	To be troublesome, to cause a headache with noise.
<b>Ko,</b>	For to be, to come into existence.
Ko-ri-en,	Not for to be. <b>The</b> negative form of the above.
Mán-kil-li-ko,	To take, to accept.
Mbn-mun-bil-li-ko,	To cause to take, to let take, to let have.
Mi-ro-mu!-li-ko,	To keep.
Mit-til-li-ko,	To wait, to stay, to remain.
Mo-ro-un,	To be tame, docile, quiet, patient.

<b>Mo-rón,</b>	To be alive.
<b>Mur-róng,</b>	To be good, excellent, valuable.
<b>Mir-rul,</b>	To be without, to be poor, miserabl'e.
<b>Min-ki,</b>	To sorrow, to sympathize.
<b>Mi-mul-li-ko,</b>	To detain, to compel, to wait.
<b>Mur-ra-li-ko,</b>	To run.
<b>Múm-bil-li-ko,</b>	To lend, to borrow.
<b>Mu-la-mul-li-ko,</b>	To vomit.
<b>Mu-pai,</b>	To be silent, dumb.
<b>Mu-pai-kai-yel-li-ko,</b>	To remain silent, to continue dumb.
<b>Mín-kil-li-ko,</b>	To remain, to dwell.
<b>Ma-tel-li-ko,</b>	To be gluttonous.
<b>Mun-ni,</b>	To be sick, ill, diseased.
<b>Ma,</b>	To challenge, to dare, to command to do.
<b>Mit-ti,</b>	To be small.
<b>Mo-ril-li-ko,</b>	To wind up as a string.
<b>Mi-tung,</b>	To be cut, wounded, sore.
<b>Ma-róng-ko-i-yel-li-ko,</b>	To proclaim, to make known.
<b>Me-a-pul-li-ko,</b>	To plant.
<b>Mun-til-li-ko,</b>	To be benighted, to be overtaken with darkness.
<b>Mót-til-li-ko,</b>	To pound with a stone, as a pestle and mortar.
<b>Mir-ril-li-ko,</b>	To sharpen into a point, as a spear.
<b>Mir-rín-u-pul-li-ko,</b>	To cause to be sharp.
<b>Mu-pai,</b>	To fast.
<b>Niu-wa-ra,</b>	To be angry displeased.
<b>Na-kil-li-ko,</b>	To see, to look, to observe with the eye.
<b>Na-mai-ngul-li-ko,</b>	To see, to look, but not to notice.
<b>Ngur-rul-li-ko,</b>	To hear, to obey, to understand with the ear.
<b>Ngur-ra-mai-ngul-li-ko,</b>	To hear, but not to obey.
<b>Ngur-ra-mang,</b>	To be initiated.
<b>Ngu-ra-ki,</b>	To be wise, skilful.
<b>Ngur-ra-yel-li-ko,</b>	To hearken, to be obedient, to believe.
<b>Ngur-ra-wa-til-li-ko,</b>	For remembrance to pass away, to forget a place, or road. See <b>Wo-ng-ún-til-li-ko</b> .
<b>Ngur-ra-ra,</b>	To pity.
<b>Nga-ro-kil-li-ko,</b>	To stand up on the feet.
<b>Ngi-rul-li-ko,</b>	To tie,
<b>Ngo-ting,</b>	To be short.
<b>Ngu-kil-li-ko,</b>	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-lo-in,	To be complete, finished.
Ngi-mi-'i-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-'i-ko,	To be successful, fortunate, to obtain.
Ni-ngul-li-ko,	To p'ay, to sport
Nil-lun-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-tu'-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-rúl,	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 fail, to throw down.
Pór-ka-kil-li-ko,	To be dropped, to be born.
Pór-bung-ngul-li-ko,	To romper 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. Póu-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 ho,	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 <b>to</b> eat, to let eat.
Tbr-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, } Tiit-to-ring, }	To be naked, this must be carefully 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 slippy, slimy.
Túng-ka-mul-li-ko,	To find, literally to make, to appear.
Tul-bul-li-ko,	To run fast, to <b>escape</b> .
Tul-la-mul-li-ko,	To hold by the hands.
Tor-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-m-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.
Tnr-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 spilt.
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-kin 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.
Un-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.
1%-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-ii-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-w ol-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-?i-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 lighty 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.

### I. ON THE SIMPLE NOMINATIVE CASE.

<i>Ngán †ke bi? Ngatoa, Bumborokán.</i>	Who are you? It is I. Bumborokán.
Who be thou? It is I, B———	Who is this: that? there?
<i>Ngán ke unni? unnoa? umnung?</i> Who be this? that? there?	This is a man, that is a Wo- man, there is a child.
<i>Kore unni, Nukung unnoa, Wonnai umnung.</i> Man this, Woman that, Child there.	What is this? It is a spear.
<i>Minnaring ke unni? Warai ta unni.</i> What be this? Spear it is this	What is that for? To spear with.
<i>Minnaring ko ke unnoa? Turulli ko.</i> What for be that? To spear for.	
<h3 style="text-align: center;">2. ON THE AGENT NOMINATIVE CASE.</h3>	
<i>Ngán to bin wiyá? Niuwoa tia wiyá.</i> Who thee told? He it is me told.	Who told you? He told me.
<i>Ngali—tia wiyá, Ngaloa tin wiyá.</i> This—me told, That me told.	This—told me. That—told me.
<i>Ngali noa tia wiyá, Ngali bountoa, &amp;c.</i> This he me told, This she, &c.	This man told me, this wo- man, &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 nut You fur Thou.

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

<i>Ngali noa unni umá.</i> This he this made.	This is he who made <b>this</b> .
<i>Minnaring ko bôn, binkulla tetti?</i> What for him struck dead?	What killed him? Or what smote him dead.
<i>Nukung ko, Pirriwullo, Puntimai to.</i> Woman —, King —, Messenger.	The woman did, the King did, the Mes- senger did.
<i>Wakun to minnaring tatán?</i> Crow what eats?	What does the crow eat?
<i>Minnaring ko wakun tatán?</i> What crow eats?	What <b>eats</b> the crow?
<i>Nangún to tia pitul mán.</i> Song me joy does.	The song re- jokes me.
<i>Kolai to tia binkulla wokka tinto.</i> Stick me struck up from.	The stick fell from above and struck me.
<h3 style="text-align: center;">3. ON THE GENITIVE CASE.</h3>	
<i>Ngán umba noa unni yinál?</i> Whom belonging to he this son?	Whose son is this?
<i>Emmoumba ta, Ngali ko ba bôn.</i> Mine it is, This belongs him.	It is mine. Be- longs to him.
<i>Birabán umba, ngikoumba wonnai.</i> Birabán belonging to, his child.	Birabán's his child.
<i>Minnaring ko ba unni? Ngali ko ba.</i> What belongs this? This belongs.	What does this belong to? To this.
<i>Wonta kal bara? England kal barn.</i> What place of they? England of they.	What country- men are they? They are Englishmen.
<i>Wonta kaléen bara? England kaléen bara.</i> What place of they? England of they.	What country- women are they? They are English women.
<i>Bung ai kál.</i> Today of.	Fresh or new, belonging to the present period.

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

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

*Governor kai kdl báng.*  
Governor of I.

*Governor úmba báng.*  
Governor belonging to I.

*Múrroróng ko ba kore kə 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 bí wolla, nyikoung kin ko.*  
Away thou go him to.

*Ngán kin ko? Pirriwulla ko. Kokird ko.*  
Whom to? Chief to. House to.

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

*Mulubimba 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?

This is the blood of a fish.

I belong to the Governor's place.

I be'ong to the Governor, or I am the Governor'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.

Whokilled him or, Who smote him dead.

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

*Ngánnung? Birabánnung.*  
Whom? Birabán.

*Ngataa bón turd. Turá bón bring.*  
It is I who him speared. Speared him I.

*Kaibulla bounnoun. Ngánnung?*  
Call her. Whom?

*Unnung yóng unnoaning Nukung.*  
There there that woman.

*Mdn ki yi kora unnoa nung.*  
Take not that.

*Mára bí unnoa nung.*  
Take thou that.

*Mára bí unti kál, untó kál.*  
Take ihou hereof, there of.

*Makoro tin nguwa. Ngínun baning.*  
Fish me give. Give will I-thee.

*Puntimán tia bardn.*  
Throw me down.

*Makoro bí túrulla warai to.*  
Fish thou pierce spear.

*Tibbin bí buwa Musket to.*  
Bird thou smite Musket.

*Wiyella bón. Wiyella bining.*  
Tell him. Tell thou-him.

*Búnkulla tia. Wonnk?*  
Smote me. Where?

*Wolhing tia noa wirka.*  
Head me he struck.

*Minnaring bo bali wiyellá?*  
What self thou and I say?

*Ngánto bounnoun t'irumun?*  
Who her pierce wil?

*Ngánto unnoa nung umumun?*  
Who that there make will?

#### 6. ON THE VOCATIVE.

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

Whom? Birabán.

It is I who speared him. I speared 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 speare her?

Who will make it?

I say, come hither.



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

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

I say, come  
make haste,  
or be quick.

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

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? Ngán káikán.* They are now  
Quarrelling now they. Whom from? Whom from being. quarrelling  
About whom.

*Bounnoun kai Taipamearin.*  
Her from Taipamearin from.

Do not know,  
an Idiom.  
About her.

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

About what?  
Unknown.

*Makoring ngatun koré tin.*  
Fish from and men from.

About the fish  
and the men.

*Ngán kin birung unni Puntimai?*  
Whom from this Messenger?

From whom  
came 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?

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

From Heaven.

*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. English sentences.

*Minnaring birung unnoa uná?*  
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.

*Copper birung ngá ra bung nga brass.*  
Copper from converted brass.  
*Yuring bi wolla emmoung kin birung.*  
Away thou move me from.  
*Yellawolla bi emmoung katoa.*  
Sit thou me with.

Brass is made  
out of copper.  
Go away from  
me.  
Sit with me.

*Ngán katoa bountoa? Tibbin katou ba.*  
Whom with she? Tibbin with is.

With whom is  
she? With  
Tibbin.

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

How did he go?

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

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

*Kokiróa báng mwu.*  
House by I came.

I came by the  
house.

*Womnung ke wurubil? Birabán kin ba*  
Where at be skin cloak? B—— at is.

Where is the  
Blanket?  
with Birabán  
or at B's.

*Womnung ke noa? Sydney ka ba nou.*  
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?

Whereabouts is  
the house.

*Pummaikán ta ba papai ta ha*  
The name of a plant it is at close it is at  
*Mulubinba ka ba.*  
the site of Newcastle at is.

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.*  
Broken bay from see Sydney heads.  
At broken bay is seen Sydney heads.

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

## ON THE ARTICLE.

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

*Wakól bo fa noa tanán ba.*  
One self it is he approaches.  
Only a man is coming.

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

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

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

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

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

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

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

*Yakoai noa maiya ko puttimmun tetd koa*  
In what manner he snake bite will dead in order snake bite to kill man.  
How does the snake bite to kill man.

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

\* 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 bón Horse ko wittimci.*  
Dead him Horse violence caused.  
The horse threw him, or, he was thrown by the Horse and killed.

## ON THE CONJUGATION NEUTER VERB.

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

*Kauwau, káiwul láng unni.*  
So it is, great acts this.  
Yes, very powerful.

*Kapirán báng kuttun.*  
Hunger I am.  
I do hunger. I am an hungered.

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

*Bara bo unti kuttin.*  
They self this place exists.  
They themselves dwell here.

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

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

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

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

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

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

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

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

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

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

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

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

*Tulbulléunbáng kinta kán.*  
Escaped I fear being.  
*Pirrapirrá bara kakillín úntelli tin.*  
Fatigued they are becoming. Dance from.  
*Wirruul 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 bng kakilliélla.*  
Hungry I was being.  
*Muskít tia katcilla Port Macquarie ka.*  
Musket me existed Port Macquarie at.

*Kinta bhng katcilla, yakita keawai.*  
Afraid I existed, now not.

*Katálla bhng Raiatea ka.*  
Existed I Raiatea at.  
*Unta bng katcilla yuraki M—ka.*  
At that place I existed formerly M— at.

*Pirriwul báng kakilli kolang.*  
Chief 1 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 at Sydney.  
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 hungred.  
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 kakillimun yánti ka tai.* (Au Idiom.)  
Not be—will so for ever.  
*Mórrón noa kakillinnun tetii korien.*  
Live he be — will dead not.

*Wibbi kakillilin waréa.*  
Wind now continuing to be less.  
*Ngatoa bo. Yaki ta bo. Unti bo.*  
It is I myself who. Instantly. This self same 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 bon?*  
In what manner dead I let be will him?  
*Kakillaj koa bali murroi*  
To continue to be in order thou and I quiet, tame, &c.

*Kauwil koa port 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 bí ba ka pa pitul ngaiya bang ka pa.* If dead had

Chief thou if hadst been joy then I had.

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  
Hkingick 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

been king, I should have been glad.

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

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

*Koron kauwa tdn 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,  
one with the other.

*Murón bb kummunbilla.*  
Live to him permit.

*Kummunbinnun baning Pirriwul ka killi ko.*  
Permit will I thee chief to be for.

*Pirriwul be katéa ka*  
Chief thou be again.

*Pirriwul bbn kummun bi yi kora.*  
Chief him permit thou not.

### 3. CONJUGATION ACTIVE VERB.

*Ngánnung binkulla? Umi bbn ye.*  
Whom struck? This him be.

*Minnaring tin biloa ngala binkulla?*  
What from he—thee that struck?

*Uni bulun bin kulla noa*  
This them two struck he.

*Tanán tia wollaowolla búntán tin butti kirin*  
Approach me move move beats me more pain  
*kirin !*  
pain !

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

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. English sentences.

*Ngali noa tia binkulla.*  
This he me struck?

*Minnaring ko biloa binkulla?*  
What with he—thee struck?

*Mattaró ngikoumba ko.*  
Hand with his with.

*Kotaró noa tia binkulla.*  
Cudgel with he me struck.

*Kora koa bining bím ba?*  
Not in order thou-him struck had?

*Buwil ko bón kaiyu korien báng.*  
That might strike in order him able not I.

*Kotir-a bi tia nguwa buwil ko-a bón bring.*  
Cudgel thou me give to strike in order him I  
beat him.

*Bím ba bo ta bón báng, wonto bang ba*  
Struck had certainly him I but I  
*kinta kán kákulla.*  
fear being was,

*Bínkeun bón báng.*  
Struck have him I.

*Búmmun bón bang ka bo.*  
Strike will hini I by and by.

*Búnkillaibán kora nura.*  
Striking be not ye.

*Búnkillin bón bara yakita.*  
Are striking him they now.

*Búnkilliella bón báng tandn bi ba uwá.*  
Was striking him I approach thou as came.

*Búntálla tia bara womai bím ba.*  
Struck me they child I as.

This is he who  
struck me.

With what did  
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.

I wish to beat  
him, but am  
unable.

Give me a cud-  
gel that I may  
beat him.

I should cer-  
tainly have  
struck him,  
but I was  
afraid.

This he struck

I will beat him  
by and by.

Do not be  
striking one  
another.

They are strik-  
ing him now.

I was striking  
him when you  
came.

They beat me  
when I was

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Wai ta kolring noa bün killi koláng.*

Depart going he to strike going.

*Bünkilláin noa wheat.*

Is continuing to strike he wheat.

*Bünkillilia binúng.*

Stike and continue to strike ihou-him.

*Ngánbo nura bünkillán ?*

Who self ye reciprocally strike ?

*Bünkillálla bara bo bara lo.*

Fought they self they self.

*Bünkillálla bali noa Bulai wonmai*

Struck reciprocally I and he Bulai children

*bali noa ba.*

I and he when.

*Bünkillunmun bula.*

Strike reciprocally will the two.

*Yanoa bünkillai bán kora.*

Let be striking reciprocally be not.

*Yanoa bünki yi kora.*

Let be strike do not.

*Bünkillai kin bali noa kúmba.*

Strike each will I and he to-morrow.

*Yakounta ke bara bünkillunmun ?*

At what time be they hereafter, Fight will?

*Kumbá kkn ta.* An Idiom.

*Kúmba kabo.*

Tomorrow by and by.

*Wai ta koláng bring bünkilli ko Musket to.*

Depart now about I to strike for Musket with.

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 bön báng.*

How me that may strike in order him I.

*Wiyella bön buwil koa bön.*

Tell him strike that may him in order.

*Buwil báng Putty nung.*

May beat I Patty.

*Yari bi nútinnun buntéa kzin koa bin.*

Do not thou wait will lest should strike thee.

*Bünmun noa tia ba turulla ngaiya binzing.*

Strike will he me if pierce then thou-him.

*Büm mai nga tia wonto bng ba murrá.*

Struck has nigh nie but I ran.

*Keawarán tia büm ba, ka pa bani ba*

Not me struck had, be had I if

*unti bo*

here at this self same place.

*Ngali ta tia tetti büm ba.*

This it is me dead struck had.

*Ma buwa binzing.*

Do strike thou him.

*Yuring binung bünkéa yakita*

Away thou-him strike again now.

*Wiya bon bng bzm ba büm ba ngaiya*

Sap him I struck had struck had then

*bi tia.*

thou me.

*Yari bön buntéa kummun.*

Prevent him strike again will.

*Bümmunbia bi tia.*

Permitted to strike thou me.

English sentences.

Take care that I may beat him, or out of the way.

Command him to heat 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.	English sentences.
<i>Búmmunbillin</i> bbn <i>báng.</i> To strike permitting him I.	I am permitting him to strike.
<i>Búmmunbi yi kora bón.</i> To strike permit not him.	Do not permit him to strike.
<i>Búmmunbilla bi tia bón.</i> To strike permit thou me him.	Let me strike him.
<i>Kamulla bi tia búmmarabunbia</i> To be cause thou me some one should strike	Protect me, lest any one should beat me.
<i>kun koa tia.</i> lest me, or, lest I should be beat.	
<i>Búnkilla nura.</i> Continue to strike ye.	Fight on.
<i>Wakólo binúng buwa.</i> Once thou-him strike.	Smite him once.
<i>Ma búntea ka tia.</i> Do strike again me.	Smiteme again.
<i>Búmmunbilla binúng buwil koa noa tia.</i> Permit to strike thou-him may strike that he me.	Permit him to strike that I may be beaten by him.
<i>Yakoai, buwil koa barun báng.</i> Mind, may strike that them I.	Take care, that I may beat them.
<i>Kinta kora be, keawarón bin búnnun.</i> Fear not thou not thee strike will.	Fear not, thou shalt not be beaten.
<i>Kora koa bi tia búntán ?</i> Not in order thou me strikest ?	Why do not you beat me.
<i>Ma búwa bi tia.</i> Do strike thou me.	A challenge.
<i>Búnkia binúng.</i> Strike—tho-him.	Do strike me.
<i>Búnkilla tin noa murrá.</i> Striking from he ran.	Strike him tomorrow morning.
<i>Búnkillaí bara yánti katai.</i> Striking they then forever.	He ran away because of the fighting.
	They are always fighting amongst themselves.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Kauwul unnoa búnkilla kán ne.</i> Great that stroking being it	That is a great thing to strike with.
<i>Unnoa ta noa búnkilla kán.</i> That it is he striking being.	That is the striker.
<i>Ngali noa búnkilla kán to tia búnkulla.</i> This he striking being the me struck.	This is the striker who struck me.
<i>Búнки ye bara unnoa kore.</i> Fighter they that men.	They are the fighters.
<i>Wáita kolang bang búnkillaí ngél kolang.</i> Depart about I striking place toward.	I am going to the field of battle.
<i>Búntóara bang Ngali búrung bón.</i> That which is struck I this from him.	I was struck by him.
<i>Búnkilla tinbáng kuttán unti.</i> Striking from I remain here.	I remain here in consequence of the fight.
<i>Muumi ngeen kapayin búnkilla búrung.</i> Sick we suffering striking from.	We are ill through fighting.
<i>Ngali tia loa búntóaró búnkulla.</i> This me he the wounded struck.	This is the wounded man who struck me.
<i>Wonnung ke bara búntóara ?</i> Where be they that be struck.	Where are those who were struck.
<i>Búntóarin bara tetti kakulla.</i> Wounded being from they dead were.	They died of their wounds or, in consequence of being wounded.
ON THE 5TH AND 6TH CONJUGATION.	
<i>Minmaring be umán ? Warai.</i> What thou makest ? Spear.	What thing do you make ? A spear.
<i>Ngánto unni umá ? Ngali.</i> Who this made ? This.	Who made this ? This person did.

Aboriginal sentences literally rendered into English  
beneath the corresponding words.

*Ngánto 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 1 this bad.

*Wiyella bbn umauwil koa unnoa.*

Tell him that may do in order that.

*Wiyella hbn upauwil koa unnoa.*

Tell him to do in order that.

*Soup umatóara kipai birung.*

Soap made fat from.

*Upulli ngél kolai ta birung.*

Doing place wood it is from.

*Warai báng umullín.*

Spear I amnow making.

*Mirrín báng upullín.*

Point I amnow doing.

*Wonnung kemirrín wirritóara?*

Where be point that which is done?

*Umatóara kúmba 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 wooden table,  
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 towards thou movest? Sydney towards.

*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 bang uwá.*

Camp from I moved.

*Kaiyóng birung bring uwd.*

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?

*Waiwa ngeen uwolla wittimulli koláng.*

Depart we move to hunt about.

*Wonnén ngeen uwolla? Ngiakai.*

Which way we move? This way.

*Wonnén kán? (An Idiom.)*

Which way being?

*Wauwil bali be Pakai kubo.*

May move I and thou Pakai by and by.

*Yanoa uwunnun bo ta bring.*

Let be move will self it is I.

*Wiya bali bang wauwil.*

Say thou and I may move.

Whither are you

going? To-

wards Sydney.

To what place

do you go?

To Sydney.

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.	English sentences.
<i>E-E waita bali.</i> Yes depart thou and I.	Yes I will go with you.
<i>Waita lang bara.</i> Depart do they.	They are gone.
<i>Yuring bula uwollá.</i> Away ye two move.	Go away you two.
<i>Ngarabo ka ko báng waita.</i> Sleep to be for I depart.	I am going to sleep.
<i>Waitá ka ba bountoa Parkai.</i> Departed is she Southward.	She is gone to the Southward.
<i>Waita wál báng uwunmun.</i> Depart shall I move wili.	I am determined, I will go.
<i>Waita koa báng mimai ye kora.</i> Depart for I detain not.	I must go, do not detain me.
<i>Winta bara ccaita uwunmun.</i> Part they depart move will.	Some of them will go.
<i>Waita *uwunmun noa ba, ccaita ngaiya nyeen.</i> Depart move will he if, depart then we.	When lie goes, we will go.
<i>Wonta Pumul kakulla uwá ngaiya nura ba?</i> Where Sun was come then ye as?	What time was it when you came.
<i>Unta bárá.</i> (Meaning the sun was down) At that place down. (at the horizon in the east.)	At sun rise.
<i>Uwollíella noa ba nungurrurwá ngaiya bón noa.</i> Moving was he as met then him he.	As he was walking he met him, or when, &c.
<i>Wiya bi uwakeem koiyóng koláng ?</i> Say thou moved have camp towards?	Have been to town this morning?
<i>Keawai, kímba báng icaita wokkín.</i> No, To-morrow I depart mote.	I have not, but to-morrow morning I shall go.
<i>Kabo waita wunmun báng.</i> By and by depart move wili I.	By and by I shall go.

\* 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.

Aboriginal sentences literally rendered into English beneath the corresponding words.	English sentences.
<i>Kurri kai kurri kai ta kuttán uwollí ko jail</i> Quick it is remains to move for jail	It is very easy to go to jail, but, not so easy to get out again.
<i>koláng, keawarán wilhng ko.</i> towards it is not to return for.	
<i>Waita báng uwunmun tótóng ngurrulliko.</i> To depart I move will news to hear for.	I will go and hear the news.
<i>Pitul má pa bi tia ba, keawai nguiya báng</i> Joy done had thou me if, not then I	If you had loved me, I would not have gone.
<i>wa pa.</i> moved had.	May I go?
<i>Wiya báng uwun mun ?</i> Say I move will ?	
<i>Wommunbilla tia Sydney koláng.</i> Permit to move me Sydney towards.	Permit me to go to Sydney; or, let me, &c.
<i>Wommunbinnun baníng.</i> Permit to move will I-thee.	I will let you go.
<i>Keawarán wál bi uwunmun.</i> Not shall thou more will.	You shall not go.
<i>Yanoa uwa yikora.</i> (Imperatively.) Let be move not	Do not go.
<i>Yari bi wunmun tíreá kun kca bín</i> Do not thou niove will pierce should lest thee	Do not go lest you should be speared by the men.
<i>kore ko barn.</i> (Impetration.) man the they.	
<i>Keawai bánung wommunbinnun.</i> Not I-thee permit to move will.	I will not permit you to go; or, let you go.
<i>Uwa fa noa yanti ta pumul ba polóng kulleun.</i> Came he at the time sun when sinking was.	He came just at the time the sun was setting.
<i>Keawarán noa wa pa yanti ta pumul</i> Not he moved had at the time sun	He had not come when the sun was setting.
<i>ba polóng kulleun.</i> when sinking was.	
<i>Taná bi wolla yanti ta pumul ba</i> Approach thou move at the time as sun when	Come at sunset.
<i>poking kalimun.</i> sinking will be.	



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

## 8, 9, AND 10, CONJUGATIONS.

<i>Kurrawan unni yiir kullin.</i> Clear this breaking (as the clouds.)	The weather is clearing up, or breaking up.
<i>Por kulleum tia wonnai emmoemba.</i> Dropped has me child mine or my.	My child is born, or, unto me my child is born.
<i>Tiiran unni. Minnung ?</i> Broken this, What.	This is broken. What is ? (Broken as wood breaks.
<i>Tiir bung nga unni. Nganto unni tiir bung ngd?</i> Broken this. Who has this broken ?	This is broken by some person, who broke it.
<i>Tiir burra unni, Yukoai? Wibbi ko.</i> Broken this. How? Wind for.	This is broken. How? By the wind, or, with, &c.
<i>Wibbi ko tia por burra hat emmoumba.</i> Wind for me dropped hat my.	The wind has blown off my hat.
<i>Wiwi, tiirkullea kun koa unnoa spade.</i> Mind, break shouldst lest that spade.	Mind, the spade may break, or, lest it should, &c.
<i>Wiwi, tiir bung ngea kun koa bi unnoa spade.</i> Mind, break shouldst lest thou that spade.	Mind, you may break that spade, or lest you, &c.
<i>Wiwi, tiir burra kun koa be unnoa spade</i> Mind, break shouldst lest thou that spade	Mind, lest you break the spade with that stick, or you may, &c.
<i>ngali kolai to.</i> that stick for.	
<i>Tiir bungnga pa brim ba, minnung bunnun</i> Broken had I If, what act will	If I had broken it, what would they have
<i>ngaiya bara tia?</i> then they me?	done to me ?

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

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

<i>Minnung bullin bi ?</i> What about being thou ?	<i>Wiyellin bang.</i> Talking I.	What are you doing? I am talking.
<i>Minnung ba bin ?</i> What is thee ?		What is the matter with you ?
<i>Minnung bunnun ngaiya biloa ?</i> What be will then he-thee?		What will he do to you ?
<i>Minnung bunnun bi bungai ?</i> What be will thou to-day ?		What will you do to-day ?
<i>Minnung bunnun ngatong.</i> What be will nothing.		An Idiom for I do not know; nothing.
<i>Minnung bulli ko ke ?</i> What to be for is ?		Of what use is it? or of what profit? &c.
<i>Minnung bulli kolang bountoa uvunmun ?</i> What to be about she move will?		What is she going about? or going for?
<i>Nanun bountoa Biyungbai bounnoun ba.</i> See will she Father her.		To see her Father.
<i>Katib! katid! tetti ba bunbea tia.</i> Alas! a'as! to die permitted me.		Alas! alas! I am left to die.
<i>Tetti bn bunbilla bn.</i> To die permit him.		Let him die.
<i>Tetti bungngulla bon. Ngan to ?</i> To die force him. Who?		(The verb neuter.) Kill him. Who shall? (The verb active.)
<i>Tetti ba bunbinnun banung.</i> Die permit will I-thee.		I will permit you to die, or I will let &c.
<i>Tetti burrinnun banung.</i> Die cause will I-thee.		I will cause you to die, as by poison, secrecy, &c.
<i>Tetti bungngunnun banung.</i> Die force will I-thee.		I will compel you to die, or, murder you.
<i>Minnung bauwil kon bali bon ?</i> What that may be in order thou and I him ?		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 nca untoa tetti bauwil*  
Lie he at that place die that may

*koa noa.*  
in order he.

*Tetti burrilléun bring.*

Die command self I.

## 12. CONJUGATION COMMUNICATIVE.

*Ngánto wiyán? Ngaliko, Ngali taró.*

Who speaks? This, these.

*Wiyán ngali 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 bin.*

Tell may thou me how they as told thee.

*Wiyá ngaiya ngearun bara yanti; Ma.*

Told then them they so; Do.

*Nga binung wiyá? Wiyá bón báng.*

Is it thou-him told? Told him I.

*Nganto bin wiyá? Yitirrabálo tia wiyá.*

Who thee told? Such a one me told.

*Ngán umung wiyellin ybng?*

Who there talking out there?

*Ngámung bi wiyán?*

Whom thou speakest?

*Emmoung? Ngalin? 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!

*Wonnung borin bali wiyella?*

Where first thou and I speak?

*Kabo, Kubo, wiyawiyelli koa báng.*

Presently, Presently, talk talk may in order I.

*Wonnén bang wiyunnun umi 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 nguli 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 tin.*

Tell will thou-him when, tell will then me.

## PROMISCUOUS SELECTIONS.

*Patin ngali koiwonto.*

Drops this rain.

*Kubo ka ta turunnun ngaiya bin.*

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.  
He is on Horse-  
back.

I am not going  
to give.

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

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

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

*Yanoa yirriyiri ka ke.*  
Let be sacred be is.

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

*Pulle ngowi kobu.*  
Voice strange belonging to.

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

*Tiráng bring kuttán.*  
Awake I remain.

*Tiráng bungngulla bôn boungkulli koa noa.*  
Awake compel him to arise in orcler 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 yantín birung*  
Ceased lie Jehovah all from

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

Why do not tho  
women go  
with the men?  
Because it is a  
sacred con-  
cern.

I am displeas  
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. English sentences.

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

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

*Ngintoa bo bu.* (An Idiôm.)  
It is thou thyself act.

*Nauwa wirrobán bountoa tia bu.*  
Look follows she me as.

*Nakillán bali.*

Look reciprocally thou and I.

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

*Minnaring tin bôn binkulla ? Kulla noa bukka*  
What from him struck ? Because he angry  
*baring.*

always.  
*yanti* bdn koru.  
Just so act not.

*Mumbilla tia ngalao.*  
Lend merhat.

*Mumbitara noa umi.*  
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.

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 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 spelt 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 Turkish  
man.

**Tirriki ko tiuwinná.**

Red the me burns.

The flame burns  
me.

Makoro *nguwá 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. Matauwa 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 bón báng.

Page 57.—Line 40, for interation, 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.