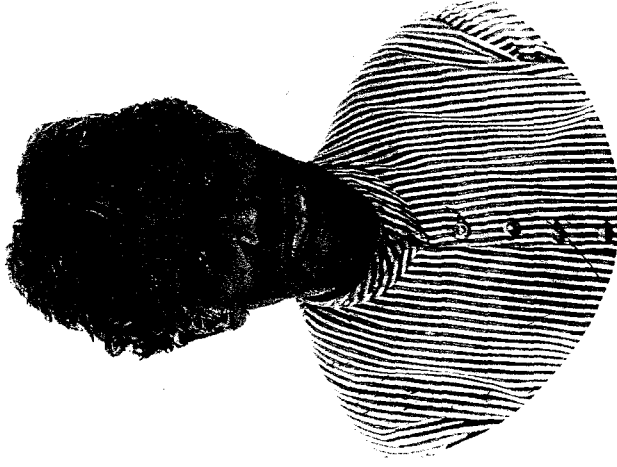
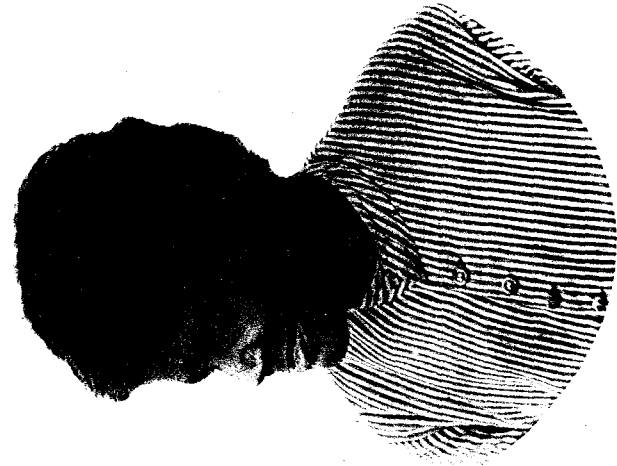


PART III.

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THE LEXICON. .



AWABAKALIN:

OR  
'A WOMAN OF THE LAKE MACQUARIE TRIBE.'  
ÆTAT. 65.

[FROM THE ORIGINAL MANUSCRIPT.]

AN

AWABAKAL-ENGLISH

LEXICON

TO THE

GOSPEL ACCORDING TO SAINT LUKE

BY

L. E. THRELKELD

NOW FOR THE FIRST TIME PRINTED.

Sydney:

CHARLES POTTER, GOVERNMENT PRINTER.

1892.

## THE AUTHOR'S PREFACE.

It was during the year 1827, being the third year after the commencement of my mission to the aborigines, that the first work of this kind was produced—the result of my researches, assisted by M'Gill. The work was entitled “Specimens of the Language of the Aborigines of New South Wales,” and was printed in Sydney, the only attempt that had then been made by anyone to obtain a thorough grammatical knowledge of the aboriginal language of Australia, in any of its various dialects, and to render it into a written form.

In 1834, on the recommendation of the Rev. W. G. Broughton, the then Arch-Deacon of New South Wales, the Colonial Government, and the Society for the Promotion of Christian Knowledge, London, conjointly advanced sufficient funds to enable me to publish a small edition, now out of print, of “An Australian Grammar of the Language as spoken by the Aborigines in the Vicinity of Lake Macquarie, New South Wales.” In 1850, I published, on my own account, “A Key to the Structure of the Aboriginal Language, being an Analysis of the Particles used as Affixes, to form the various modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language.” Both of these works were presented to, and exhibited at, the Royal National Exhibition, London, 1851.

This Lexicon will contain only those words which are used in the Gospel by Saint Luke. For the exemplification of such tenses and cases as may not be used therein, reference must be made to the “Australian Grammar,” and to the “Key to the Structure of the Aboriginal Language.”

A few illustrative sentences will be found at the end of the Lexicon, showing the mode in which certain forms of English phraseology are expressed in the aboriginal language.

As a tribute of respect to the departed worth of M'Gill, the intelligent aboriginal, whose valuable assistance enabled me to overcome very many difficulties in the language much sooner than otherwise could have been accomplished, his likeness is also attached to this work.

L. E. THRELKELD.

Sydney,  
New South Wales,  
1859.

AN  
AWABAKAL-ENGLISH LEXICON  
TO THE  
GOSPEL ACCORDING TO SAINT LUKE.

ABBREVIATIONS.

<i>abl.</i>	for	<i>ablative</i>	<i>interr.</i>	for	<i>interrogative.</i>
<i>acc.</i>	„	<i>accusative</i>	<i>Lat.</i>	„	<i>Latin.</i>
<i>adv.</i>	„	<i>adverb.</i>	<i>lit.</i>	„	<i>literally.</i>
<i>aor.</i>	„	<i>aorist.</i>	<i>mand.</i>	„	<i>mandatory.</i>
<i>cf.</i>	„	<i>refer to.</i>	<i>masc.</i>	„	<i>masculine.</i>
<i>conj.</i>	„	<i>conjoined.</i>	<i>neg.</i>	„	<i>negative.</i>
<i>dat.</i>	„	<i>dative.</i>	<i>opt.</i>	„	<i>optative.</i>
<i>def.</i>	„	<i>definite.</i>	<i>part.</i>	„	<i>participle.</i>
<i>emph.</i>	„	<i>emphatic.</i>	<i>perf.</i>	„	<i>perfect.</i>
<i>Eng.</i>	„	<i>English.</i>	<i>plu.</i>	„	<i>plural.</i>
<i>exclam.</i>	„	<i>exclamation.</i>	<i>prep.</i>	„	<i>postposition.</i>
<i>fem.</i>	„	<i>feminine</i>	<i>pres.</i>	„	<i>present.</i>
<i>fut.</i>	„	<i>future.</i>	<i>priv.</i>	„	<i>privative.</i>
<i>Gr.</i>	„	<i>Greek.</i>	<i>pr.n.</i>	„	<i>proper noun.</i>
<i>Heb.</i>	„	<i>Hebrew.</i>	<i>proh.</i>	„	<i>prohibitory.</i>
<i>imper. or imp.</i>	„	<i>imperative.</i>	<i>pron.</i>	„	<i>pronoun.</i>
<i>indef.</i>	„	<i>indefinite.</i>	<i>sing.</i>	„	<i>singular.</i>
<i>i.g.</i>	„	<i>the same as.</i>	<i>subj.</i>	„	<i>subjunctive.</i>
<i>intens.</i>	„	<i>intensive.</i>	<i>subst.</i>	„	<i>substantive.</i>

*cf.\** This is a reference to the foot-note on page 204.

THE letters in the English alphabet, with some modifications, are here used to convey the sounds of letters and words in the aboriginal language. The meaning of the verb is given in the third person singular only, but it should be remembered that the verb, when rendered into English, must be made to agree with its subject, whether singular, plural, or dual—first, second, or third person, as the case may require; for example,—búntán, ‘smites,’ may have to be translated ‘I smite,’ ‘thou smitest,’ ‘he, she, or it smites,’ ‘we, ye, or they (*dual* and *plural*) smite’; *cf.* Grammar, p. 31. So likewise with respect to nouns; for they are singular, dual, or plural, according to the particle attached to show the number; as, kúri, ‘man’; kúri ta, ‘the man’; kúri tara, ‘the men’; yantín kúri, ‘all manner of men’; ‘all men’; ‘all people’; ‘all mankind.’

[Hyphens are used to show the composition of some of the words.—ED.]

A

A—the sound of this letter is the same as heard in <i>Eng.</i> ah!	Abia— <i>pr.n.</i> , Abia.
A—retains the long sound, especially when accented as in <i>bán</i> ; a sounds shorter than <i>a</i> .	Abia-úmba—belonging to A.
See ‘Phonology,’ page 5.	Abiléné— <i>pr.n.</i> , Abilene.
A!—a call of attention; hark!	Agelo— <i>Gr.</i> , an angel.
Aaron— <i>pr.n.</i> , Aaron.	Ai—sounds as <i>i</i> in <i>Eng.</i> ‘nigh.’
Aaronúmba—belonging to A.	Akéto— <i>Lat.</i> , vinegar.
Abáram— <i>pr.n.</i> , Abraham.	Aku— <i>Lat.</i> , a needle.
Abáramúmba—belonging to A.	Alabathro— <i>Gr.</i> , alabaster.
Abáram kinko—to be with A;	Alpai— <i>Gr. pr.n.</i> , Alpheus.
<i>dat.</i> 2.	Altar— <i>see homo</i> .
Abáramnuḡ—for A. to have or possess; <i>dat.</i> 1.	Andrea— <i>pr.n.</i> , Andrew.
Abáramnuḡ—A. as the object.	Apothol— <i>Gr.</i> , an apostle.
Abel— <i>pr.n.</i> , Abel.	Arguro— <i>Gr.</i> , silver.
Abelúmba—belonging to A.	Army— <i>Eng.</i> , army.
Abelnuḡ—Abel; the <i>acc.</i> case.	Army-kan— <i>Eng.</i> , a soldier.
	Arto— <i>Gr.</i> , bread, a loaf.
	Atthari— <i>Gr.</i> , a farthing.
	Ather— <i>pr.n.</i> , Asher.
	Athino— <i>Lat.</i> , an ass.

## B

B—is sounded as in *Eng.* 'be.' In many instances it is difficult to ascertain whether the sound be *b* or *p*, or a compound sound of both letters.

Ba—sounds as *Eng.* 'bah'!

Ba—when, as if; postfixed to pronouns, it forms the *poss.*\*

Bağ—the verbal *pron.*, I.

Bai—is sounded as *Eng.* 'by.'

Baibai—a stone-axe in an axe.

Bal, ban—are sounded as *Eng.* 'marl, barn,' omitting the *r*.

Ban—a suffix to certain nouns; as, makoro, 'fish'; makoroban, 'one who fishes,' 'a fisherman'; makorobin, 'a fisherwoman.'

Banuğ—the *conj. dual*, I-thee; the first person *nom.*, and the second person *acc.*

Bapai—nigh, near, close at hand.

Bapabunbilliko—*inf.*, to let bury.

Bapabunbilla—*imp.*, permit to bury.

Bapa-uwil—*opt.*, (a wish) that ... may bury.

Bapa-uwil koa—*subj.*, (a purpose) in order to bury; that may ... bury.

Bapilliko—to bury, to inter.

Bará—down; below.

Barabba—*pr.n.*, Barabbas.

Barabbanuğ—B.; in the *acc.*

Bará kako—actually down.

Bará kolağ—tending down.

Bara—they.

Barabo—they themselves.

Barabo-barabo—*recip.*, they (do it) themselves, one to another.

Barán—down; now is down.

Barun—they; *acc. case.*

Barunba—belonging to them; their; theirs; *gen. case.*

Barun kai, barun kaiko—from them, as a cause; on account of them; *abl. l.*

Barun kinbiruğ—*locally* away from them; out of them; from amongs them.

Barun kako—with them *locally*.

Barun katoa—in company with them; with them.

Bathileia—*Gr.*, kingdom.

Bathileu—*Gr.*, a king.

Bátolomai—*pr.n.*, Bartholomew.

Bato—fresh-water; *cf.* kokoin.

Batoto—with water, as agent.

Bato kabiruğ—out of the water; from the water, *locally*.

Bau—sounded as *Eng.* 'bough.'

Ba-uwil—*opt.*, a wish as to the action of the verb to which it is joined.

Ba-uwil koa—*sub.*, in order that ... may ...

Be—is sounded as *Eng.* 'bay.'

Béelidhebul—*pr.n.*, Beelzebub.

Béelma—mocked; did mock.

Béelmanun—will mock.

Béelmulliko—to mock, deride, despise; to make game of.

Béelmullit—because of the mocking.

Béelmulliela—mocked and continued to mock; was mocking.

Béelmullinun—will be mocking.

Bethany—*pr.n.*, Bethany.

Bethany kolağ—towards B.

Bethlehem—*pr.n.*, Bethlehem.

Bethapagé—*pr.n.*, Bethphage.

Betháhaida—*pr.n.*, Bethsaida.

Bi—is sounded as *Eng.* 'bee.'

Bi—thou; the verbal *nom.*

Biblion—*Gr.*, book, *cf.*, book.

Biggai—the affectionate address to a brother; 'brother!'

Biloa—he-thee; *conj. dual.*

Bin—thee; *acc. case.*

Bintun—a male parent; a father.

Binuğ—thou-him; *conj. dual.*

Bir—sounds as in *Eng.* 'bird.'

Birrikéa—slept; was asleep.

Birriki-birriki—sound asleep.

Birrikiligél—the lying (resting, sleeping) place; a bedroom, &c.

Birrikilliko—to lie along; to take rest, as by lying down to sleep.

Birrikin—*pres. part.*, sleeping; being asleep.

Biruğ—from; apart from; out of.

Bith-dekem-millia—*Lat.*, 20,000.

Bitta—the edge or sides.

Biu—rhymes with *Eng.* 'pew.'

Bi-uwil—auxiliary sign of the optative mood.

Bi-uwil koa—auxiliary sign of the subjunctive mood.

Biyuğ—the affectionate address to a male parent; father!

Biyuğbai—a father; the male parent.

Biyuğbai-nuğ—*acc.*, the father, as the object.

Biyuğbai-ta—the father, as the subject; it is the father.

Biyuğ-ta-uwa bali—*dual*; both father and I have ...

Biyuğbai-to—the father, acting as an agent or as the subject to an active verb.

Bo—the self-same; as, gátoa-bo, 'I myself'; unti-bo, 'this self-same place.'

Boaikulléun—grew, of itself.

Boaikulliko—to grow or shoot up, of itself.

Boa-má—gathered together, collected.

Boamá korien—did not gather together.

Boamulliko—to gather together, to collect.

Boboğ—a babe; an infant.

Bokatog—the surf of the sea; a wave.

Bomo—*Gr.*, an altar.

Bon—*acc.*, the pronoun 'him.'

Bonig—ashes.

Boo—*Gr.*, an ox.

Book (†biblion, *Gr.*)—*Eng.*, book.

Book kaba—in (on) the book.

Bo-ta—itself; it itself.

Botru—*Gr.*, grapes.

Bouğbuggá—has caused to arise; did cause to arise; arose.

Bouğbugganun—will cause to arise by personal agency; will be made to rise; shall be raised up.

Bouğbuggulliko—to cause to arise by personal agency; to raise up.

Bouğkatéa-kánun—will be raised again by command; will again stand up.

Bouğkulléun—arose, got up.

Bouğkullia—*imp.*, arise, get up.

Bouğkullia-kan—one who has arisen by command.

Bouğkullia-kan-katéa-kan—one who has arisen again by command.

Bouğkulliko—to arise, to get up, to stand up.

Bouğkulli korien—not to arise.

Bouğkullinun—will rise.

Bouğkullinun-wal—shall arise; will certainly rise.

Bouğkullia-kánun—will arise by command.

Bounnoun—*acc.*, her.

Bounnounba—belonging to her.

Bounnoun kai—because of her.

Bounnoun kinbiruğ—from her; away from (apart from) her.

Bountoa—she.

Bredd (†arto, *Gr.*)—*Eng.*, bread.

\*For all personal pronouns, and for the case-endings of nouns, see pp. 16, 17 of the Grammar, —Ed.

- Bredd ta—the bread, as a subject; it is bread.  
 Bredd to—the bread, as agent.  
 Brimton—*Eng.*, brimstone.  
 Bu—sounds as *Eng.* 'bull'; *cf.*\*  
 -bug—sounds as *Eng.* 'bung.'  
 -bug—as an auxiliary particle, postfixed to the verb, denotes personal and causative agency.  
 -buggulliko—to act effectually by personal agency; to cause to.  
 Bug—sounds as in *Eng.* 'boon,' but with the strong nasal *ng* instead of the *n*; *cf.*\*.  
 Bugbug—to salute.  
 Bugbugga—unloosed; did open.  
 Bugbuggulliko—to act upon so as to unloose; to open a book.  
 Bugbugka—saluted, did salute with a kiss.  
 Bugbugkulliko—to salute with a kiss.  
 Buggai—now; to-day; present time.  
 Buggaikal—of to-day; belonging to the present period; of this time; new; fresh.  
 Bugkullein—did become.  
 Bugkulliko—to cause to be, by its own power; to become.  
 Bukk—sounds as *Eng.* 'buck.'  
 Bukka—anger; ferociousness.  
 Bukka-butti-bugkea—the more wrathful (angry, enraged).  
 Bukka-ka-ke—to be in an angry, wrathful, savage state; to be an avenger.  
 Bukka-kakilli-kanne—anything which is in a state of anger; wrath; enmity.
- Bukka-kakilliko—to be in a state of anger (wrath, rage, enmity).  
 Bukka-kan—one who is angry; being angry; an enemy.  
 Bukka-kan-to—one who is angry (or an enemy) acting as agent.  
 Bukka-kan-toa—the angry one, as an agent; the adversary; the enemy.  
 Bukka kauwal—great anger.  
 Bukka-mai-ye—one who is habitually angry.  
 Bukka-mai yikora—*imp. neg.*, be not angry.  
 Bukka manun—will do angrily.  
 Bukka-ta-kal—in a state of rage.  
 Bula—*dual*, ye two.  
 Bul—for its sound *cf.*\*.  
 Bul—sounds as *Eng.* 'bull.'  
 Bulbul—the heart.  
 Bulbul la—in the heart.  
 Bulbul-lo—the heart, as agent.  
 Bulbul labirug—out of the heart  
 Bulka—the back of the hand or body; any hill or mountain; a protuberance.  
 Bulka kako—at or on the back.  
 Bulkara—to (unto) the back, &c.  
 Bulkara kariq—all the mountains or hills.  
 Bulkara kolag—towards the hill.  
 Bulkara-ta—it is the mountain; the mountain.  
 Bulkaroa—throughout the back (or hill, mountain).  
 Buloara—two.  
 Buloara-bula—*dual*, they two; the two; both.  
 Buloara-buloara—two and two.

\*NOTE.—*u* always, and *u* before a single consonant, are sounded like *u* in *Eng.* 'bull.'

*u* always, and *u* before two consonants, are sounded as *u* in *Eng.* 'hull.' See page 4.

Throughout the Lexicon, reference to this Note is made by *cf.*\*

—ED.

- Bulun—*dual acc.*, them two.  
 Bulun kinbirug—from (apart from) them two.  
 Bulun-kinbirug-ko—from them two, as an agent.  
 Bulwara—high, lofty.  
 Bulwara ka—at the height; on high; noon; high noon.  
 Bulwarai tin—on account of the height; on high.  
 Bum—for its sound *cf.*\*.  
 Bum—is sounded as *Eng.* 'boom.'  
 Bumbéa—was and is married.  
 Bumbéa-ka—is in the married state.  
 Bumbillala—did marry at some definite time past.  
 Bumbillan—do or does marry.  
 Bumbilli-ka—was in the act of marrying at some indefinite time past.  
 Bumbilliko—to marry; to take a wife; to kiss reciprocally.  
 Bumbinun—*fut.*, will marry.  
 Bumbuggulliko—to take a kiss by force.  
 Bumbuggulliko—to cause to be loose; to open a door.  
 Bumbuggulli-to—the kiss given, as agent; with or by a kiss.  
 Bumbun—kisses; kissing.  
 Bumbun-ka—was kissed.  
 Bumbun kakilliko—to be in a state of kissing; to kiss.  
 Bumbun-ka-pa—did not kiss.  
 Bumbun-kullielala—did continue to kiss.  
 Bumbun-kullieliko—to continue to kiss.  
 Bummilléan—found; did find.  
 Bummilliko—to find.  
 Bun—is sounded as *Eng.* 'boon.'  
 Bân—for its sound *cf.*\*.  
 Bân—*permissive*, let; permit.  
 Bânbâ—smitten; smote.  
 Bânbéa—did permit; did let.  
 Bânbilla—*imp.*, permit; let.
- Bânbilliko—to permit; to let.  
 Bânbîn—*pres.*, permits.  
 Bânbînun—*fut.*, will permit.  
 Bân-bi-uwil—*opt.*, wish to let.  
 Bân-bi-uwil kôa—*subj.*, in order to permit; that...might let.  
 Bânkiligél—the place of smiting; the threshing floor; the pugilistic ring; the field of battle.  
 Bânkilli-kan—one who smites.  
 Bânkilli-kan tin—from (on account of) him who smites.  
 Bânkilliko—to smite or strike; to make a blow; *cf.*\*.  
 Bânkilli kolag—towards smiting; about to smite.  
 Bânkilliko tetti—to smite dead; to kill with a blow.  
 Bânkilli tin—from (on account of) the smiting.  
 Bâнкиye tetti wirriye—one who habitually smites to death; one who kills with blows; a murderer.  
 Bâнки yikora—*proh.*, smite not; strike not; must not strike.  
 Bânkulla—smote; did beat.  
 Bânun wal—shall smite; will certainly smite.  
 Bânun-wal-ba—when...should smite; if...should smite.  
 Bântan—*pres.*, strikes.  
 Bântimai—a messenger; an ambassador; a herald; *b=*p.  
 Bântoara—that which is smitten or struck.  
 Bârrilliko—to do a thing spoken of by some violent instrumental means; *cf.* tetti-bârrilliko.  
 Burrug—a dove.  
 Burugbugga—did set at liberty; unloosed, released, unbound.  
 Burugbuggan—does set at liberty (release, unbind).  
 Burugbugganun—will set loose.

Buruḡbuḡgulla—*mand.*, set at liberty; set loose.  
 Buruḡbuḡgulluela—was causing to be set at liberty; was unloosing or releasing.  
 Buruḡbuḡgulluela ba—while (as, when)... was setting at liberty.  
 Buruḡbuḡgulliko—to cause to be set at liberty; to unloose; to release; to unbind.  
 Buruḡkulléun—did set at liberty, unloosed (of itself).  
 Buruḡkulliko—to set itself at liberty of its own power; to unloose itself; to unbind itself; to go off spontaneously.  
 Butti—more; to do more; to continue the action.  
 Butti-butti—*mand.*, more more; go on, go on.  
 Buttikaḡ—any animal; ass, ox.  
 Buttikaḡ ba—when (if) an animal ..., as an ox.  
 Bu-uwil—*opt.*, wish to smite.  
 Bu-uwil koa—*subj.*, in order to smite; that... might smite; on purpose to strike.  
 Buwa—*mand.*, smite; strike.

## C.

There is no sibilant sound in the language, consequently there is no *c* soft, or *s*, or *z* in the native alphabet. These letters, therefore, occur only in words of foreign origin introduced into the aboriginal tongue. The hard sound of *c*, as in *Eng.* 'cubit,' would be represented by the letter *k*. The letter *č* (Č) represents the sound of *ch*, as in *Eng.* 'church.'

Čipu—*Eng.*, sheep.  
 Káf(†italo, *Gr.*)—*Eng.*, calf.

Kalabary—*pr.n.*, Calvary.  
 Kenturion—a centurion.  
 Kenturion-ko—the centurion, as an agent.  
 Kubit—*Eng.*, a cubit.  
 Kurenia—*pr.n.*, Cyrenia.  
 Kurenia-kál—belonging to Cyrenia; a Cyrenian (*masc.*).  
 Kurenia-kálin—belonging to Cyrenia; a Cyrenian (*fem.*).

## D.

D has a middle sound betwixt *t* and *d*; it often confounds the sounds of *d* and *t*. D is used in foreign words, while *t* belongs to the language. The aborigines do not pronounce the *Eng.* *v* or *f*, generally substituting *b* for *v*, and *p* for *f*.

Dabid—David.  
 Dabid-to—David, as the agent.  
 Dabidúmba—belonging to D.  
 Debbil (†diabol, *Gr.*)—devil.  
 Debbil-debbil—*intensive*; a term used for an evil being of whom the aborigines are much afraid.  
 Dekem-millia—*Lat.*, 10,000.  
 Denari—*Lat.*, a penny.  
 Deutero—*Gr.*, second.  
 Dhakaríá—*pr.n.*, Zacharias.  
 Dhakké—*pr.n.*, Zacchaeus.  
 Dhélot—*Gr.*, a zealot.  
 Diabol-lo or diabol-to—the devil, as an agent.  
 Diabol-kan—one having a devil.  
 Didathkalo (-oi)—*Gr.*, teacher.  
 Dodeka—*Gr.*, twelve.

## E.

E—sounds as *a* in *Eng.* 'may.'  
 Ela or ala!—*exclam.*, ho! hallo!

Ela-beara!—*emphatic exclam.* of astonishment or surprise; oh, dear! dear me! well!  
 Elaión—*Gr.*, Mount of Olives.  
 Elebben—*see* hendeka.  
 Elebben-ta—eleven it is; eleven.  
 Elía—*pr.n.*, Elias.  
 Elía-úmba—belonging to Elias.  
 Elidhabet—*pr.n.*, Elizabeth.  
 Elitheu—*pr.n.*, Eliseus.  
 Eloi—*Hebrew Elohím*, God.  
 Eloi kai—on account of Eloi.  
 Eloi kai koba—on account of and belonging to God.  
 Eloi kin—in place before Eloi; before (in presence of) God.  
 Eloi kinko—for or to Eloi.  
 Eloi koba—belonging to Eloi; belonging to God, as property.  
 Eloi-ta—Eloi it is, as the subject.  
 Eloi-to—Eloi, as the agent; God.  
 Eloi-úmba—belonging to Eloi, personally; God's.  
 Eloi-úmba-ta—belonging to Eloi it is; it is of God; it is God's.  
 Emmaou—*pr.n.*, Emmaus.  
 Emmaou kolaḡ—towards E.  
 †Emmouḡ—*acc.*, me.  
 Emmouḡ kai—from me; on account of me; about me.  
 Emmouḡ katoa—with (in company with, together with) me.  
 Emmouḡ kin—at me; with me.  
 Emmouḡ kinbiruḡ—from me; away from me.  
 Emmouḡ-ta—it is mine; mine.  
 Emmoumba—my, mine, belonging to me. Also, Emmoemba.  
 Emmoumba katoa—with (in company with) my.  
 Emmoumba koba—belonging to my; of my.  
 Emmoumba tin—from mine; on account of mine, as a cause.  
 Et (ét)—*Eng.*, eight.  
 Ethaia—*pr.n.*, Esaias.

Ethané—*Gr.*, nations.  
 Ethané-kál—*Gr. and aboriginal*, the Gentiles. *See* Gentail.  
 Etín (étin)—*Eng.*, eighteen.  
 Etín-ta—the eighteen it is, as a subject.  
 Ety-wara—*Eng. and aboriginal*, eighty-four.  
 Ety koa—in order to be eighty.  
 Euagelion—*Gr.*, the gospel.

## F.

The sound of *f* is not found in the native language; when it is introduced by foreign words, the aborigines pronounce it *p*.

Parthig—*Eng.*, farthing.  
 Pente—*Gr.*, five.  
 Pente-ta—five it is; the five.  
 Pentaki-kilioi—*Gr.*, 5,000.  
 Pentakothioi—*Gr.*, 500.  
 Pentékonta—*Gr.*, fifty.  
 Pipátin—*Eng.*, fifteen.  
 Pipáty—*see* pentékonta.  
 Pipáty koa—in order that it may be fifty.  
 Pipáty koa ka-uwil—in order that there may be fifty.  
 Pok (†alópék, *Gr.*)—*Eng.*, fox.  
 Purloḡ—*Eng.*, furlong.  
 Purloḡ hikty—*Eng.*, sixty furlongs.  
 Purloḡ hikty-ta—sixty furlongs it is; three-score furlongs.

## G.

G is always the English *g* hard.  
 Gabriel—*pr.n.*, Gabriel.  
 Gabriel-ta—Gabriel it is.  
 Gabrielúmba—belonging to G.  
 Gadara—*pr.n.*, Gadara.  
 Gadara-kál—a woman of G.  
 Gadarén—*pr.n.*, Gadarene.

Galilaia—*pr.n.*, Galilee.  
 Galilaia kaba—at Galilee.  
 Galilaia kabirug—out of G.  
 Galilaia-käl—(*masc.*) belonging to Galilee; a Galilean.  
 Galilaia-kälín—(*fem.*) belonging to Galilee; a Galilean.  
 Galilaia tin—from (on account of) Galilee.  
 Galilaia tin-to—on account of Galilee, as an agent.  
 Garammateu—*Gr.*, scribes.  
 Garammateu-käl—belonging to the scribes.  
 Garammateu-käl-lo—belonging to the scribes, acting as agents.  
 Garammateu-kan—he who is a scribe.  
 Garammateu ko—for the scribes.  
 Garammateunuġ—the scribes, as the object.  
 Garammateu tin—on account of the scribes; from the scribes, as a cause.  
 Garammateu-to—the scribes, as agents.  
 Garép (†botru, *Gr.*)—*Eng.*, grape.  
 Gennetharet—*pr.n.*, Gennesaret.  
 Gentail (†ethané-kál)—Gentiles.  
 Gentail kinko—for (unto) the G.  
 Gentail koba—belonging to G.  
 Gentail-to—G., as the agents.

## G.

G sounds as *ng* in *Eng.* 'bung'; it has the nasal sound of *ng* in the English alphabet. The sound is invariably the same whether at the beginning, the middle, or the end of a word, and cannot be too strongly nasalised.

Ga—or; or it is.  
 Ga?—is it?

Ga!—lo! behold!  
 Ga ba—or as; it is as; while as.  
 Ga wiya?—or say? or is it not?  
 Gaġga, gaġka—*see* ganka.  
 Gai—rhymes with *Eng.* 'nigh.'  
 Gaikuġ—the eye; the eyes.  
 Gaikuġ biruġ—from (away from, out of) the eye.  
 Gaikuġ tin—because of the eye.  
 Gaiya—*then*; at that time or period spoken of. It is used as a correlative to yakounta? 'when?' in the reply, 'gaiya' follows the word that indicates the time when; as, kumba gaiya, 'to-morrow then.'  
 Gakoa—stood; did stand.  
 Gakilliko—to stand upright.  
 Gakillilin—now standing and continuing to stand.  
 Gakillin—standing upright.  
 Gakoġkilliko—to feign; to sham or pretend.  
 Gakoiman—deceives; betrays.  
 This and the word-forms below may be written either gako- or ġako-  
 Gakoimulliko—to cause deception; to deceive; to betray.  
 Gakoiya—deceived; denied; betrayed; perverted.  
 Gakoiya—deception; hypocrisy; deceit; betrayal.  
 Gakoiyanun—will make believe or sham; will deceive or deny.  
 Gakoiya-uwil—*opt.*, wish to deceive or betray.  
 Gakoiya-uwil ba—as...might deceive.  
 Gakoiya-uwil koa—*subj.*, that... might deceive or betray.  
 Gakoiya-uwilliko—to wish to deceive.  
 Gakoiyaye—habitual deception.  
 Gakoiyaye tin—on account of habitual deception; from hypocrisy or deceit.

Gakoiya yikora—*mand.*, beware of deception.  
 Gakoiyellan—does now deceive.  
 Gakoiyelliela—was deceiving or perverting.  
 Gakoiyelli-kan—one who lies or deceives or acts the traitor.  
 Gakoiyelli-kan-to—one who deceives, acting as the agent.  
 Gakoiyelliko—to act in such a way as to deceive; to betray; to feign; to lie; to act the spy.  
 Gakoiyellilin—now deceiving.  
 Gakoiyellinun—will betray.  
 Gakoiyelli-ta—(*sing.*) the deception; the deceiving.  
 Gakoiyelli-tara—(*plu.*) the deceptions; the deceivings.  
 Gala—that (demonstrative).  
 Gala ko—for that; to that.  
 Gali—this (demonstrative).  
 Gali biruġ—from (out of) this.  
 Gali koba—belonging to this.  
 Gali noa—this is he who.  
 Gali-ta—this is it that; this is that which.  
 Gali-tara—these are they which.  
 Gali tin—from (on account of) this, as a cause.  
 Galoa—that (there at hand.)  
 Galoa-ko—that there, spoken of as an agent.  
 Galoa kolaġ—towards that.  
 Galoa-rin—from (on account of) that, as a cause.  
 Gan?—*interr.* who?  
 Gan-ba—who as; whoever.  
 Gan...ba?—who is (he)?  
 Ganbulliko—a peculiar idiom, *lit.*, to be 'whoing' a person when you know who he is; hence,) to deny all knowledge of a person when at the same time you know him; to deny a person; to deny personal knowledge.  
 Ganbullin in—will be 'whoing'; will deny.  
 Ganbullin in wal—will certainly be 'whoing'; shall deny.  
 Ganka—first; before; foremost; prior; elder; *i.g.* gaġ-ga or -ka.  
 Ganka—before; in presence of.  
 Ganka-ganka—the very first.  
 Ganka kakilliko—to be before; to be the first.  
 Ganka-käl—relating to the first or the elder.  
 Ganka-kalléun—having been before or first.  
 Ganka kanun—will be first.  
 Ganke?—personal *interr.*, who is the person? who? who is?  
 Gan kiloa?—whom like?  
 Gan kiloa unnoa—like whom is that?  
 Gan kin?—upon whom? *locally*.  
 Gan kinba—upon whomsoever, *locally*.  
 Gannuġ?—*acc.*, who is the personal object? whom?  
 Gan-to?—who did or does? who is the personal agent?  
 Gan-to ba—whosoever shall act as a personal agent; whosoever does or will do.  
 Gan-to-bo ba—whosoever may be the selfsame personal agent; whosoever will.  
 Ganto-ko?—who is the personal agent? who is he that does?  
 Ganum?—to whom (to have or to possess)?  
 Ganumba?—whose? to whom belongeth...?  
 Ganum-bo—whosoever hath.  
 Gapal—a woman, a concubine.  
 Gapal toa—with (in company with) a woman or women.  
 Gar—rhymes with the *Eng.* 'far,' pronouncing the *r* very rough.  
 Garabo—sleep; repose.



- Garabo-kakilliko—to be in a state of repose; to sleep.  
 Garabo kakillin—*present part.*, sleeping; reposing.  
 Garaka—the entrance or mouth of anything; *i. q.* kurraka.  
 Garaka-ko—the entrance, as the subject.  
 Garawalliko—to lose one self.  
 Garawallilleün—lost; did lose.  
 Garawan—a plain; a flat place; a level; *i. q.* gararawan.  
 Garo—the eldest son; the first born son; *cf.* kurri and koro.  
 Garogéen—an elderly woman; an old woman.  
 Garokäl—aged; elder; old.  
 Garokéa—stood up; arose.  
 Garokéün—stood up, at some definite time past.  
 Garokilla—*mand.*, stand up.  
 Garokilléa—*mand.*, stand up and continue to stand.  
 Garokilliela—*past part.*, continued to stand; stood.  
 Garokilliko—to stand upright on the feet; to be in a standing position.  
 Garokilli korien—*neg.*, not to be standing upright; not to stand.  
 Garokillin—*pres. part.*, standing; now standing upright.  
 Garombai—an elderly man; an old man.  
 Garkulléün—turned round.  
 Garkulliko—to revolve of itself; to turn one's self round.  
 Garug—rough; rugged.  
 Garuggara—rugged; proud.  
 Gati—happened of itself; accidental; perchance; unawares; without cause; secret; unrevealed.  
 Gati—nothing; nought; not.  
 Gati kakilliko—to be nothing.
- Gati kakulla—was not; vanished; disappeared.  
 Gati-ta—the secret place.  
 Gatoa—*emphatic*, I who; it is I.  
 Gatoa-ta—*emphatic*, it is I who.  
 Gatoa-bo—*emph.*, it was (is) I myself who.  
 Gatun—*conj.*, and.  
 Ge—rhymes with the *Eng.* 'nay,' sounding strongly the nasal *ng* at the beginning.  
 Gearimulléün—choose; elected.  
 Gearimulliko—to pick out; to choose; to cull; to elect.  
 Gearun—*pron.*, we.  
 [Incomplete: see note at the end of the Lexicon.—Ed.]

## H.

The aborigines seldom sound *h* as an initial aspirate; consequently the letter *h* is not much used in the language, save in words of foreign extraction.

- Hebaraio—*pr. n.*, a Hebrew.  
 Hebaraiói-úmba—belonging to the Hebrews.  
 Hek—*Gr.*, six.  
 Hekaton—*Gr.*, a hundred.  
 Hekékonta—*Gr.*, sixty.  
 Hellenik—*Gr.*, Greek.  
 Hendeka—*Gr.*, eleven.  
 Hepta—*Gr.*, seven.  
 Herod—*pr. n.*, Herod.  
 Herodiath—*pr. n.*, Herodias.  
 Herod katoa—with (in company with) Herod.  
 Herodnuğ—*H.*, as the object.  
 Herod-to—Herod, as the agent.  
 Herodúmba—belonging to *H.*  
 Herodúmba-kan—being *H.*'s.  
 Hieréu—*Gr.*, a priest; priests.  
 Hieréu-kan—one who is a priest.  
 Hieréu-ko—the priest, as agent.

- Hieréu-nuğ—the priest or priests, as the object.  
 Hieron—*Gr.*, temple.  
 Hieron ka—at the temple.  
 Hieron tin—from (on account of) the temple.  
 Hierothalem—*Gr.*, Jerusalem.  
 Hierothalem ka—at or in *J.*  
 Hierothalem kabirug—out of *J.*; from (away from) *J.*  
 Hierothalem-käl—belonging to Jerusalem (*mas.*); a man of Jerusalem.  
 Hierothalem-kálin—belonging to Jerusalem (*fem.*); a woman of Jerusalem.  
 Hour (†hora, *Gr.*)—*Eng.*, hour.  
 Hour ba—when (at) the hour.  
 Hour ka—was at the hour.  
 Hour-ka-ta—it was at the hour.  
 Hundäred—*see* hekaton.  
 Hundäred-ta—hundred it is; the hundred.

## I.

- I (i)—sounds as *e* in *Eng.* 'eat.'  
 I (i)—sounds as *ee* in *Eng.* 'e'en.'  
 Iaeiro (Yaeiro)—*Gr.*, Jairus.  
 Iakob (Yakob)—*pr. n.*, Jacob.  
 Iakobnuğ—Jacob, as the object.  
 Iakobúmba—belonging to Jacob.  
 Iakóbo (Yakóbo)—*Gr.*, James.  
 Iakóbo-úmba—of or belonging to James; James's.  
 Iakóbo-úmba-ko—belonging to *J.*, as the agent.  
 Yehóa—*Heb. pr. n.*, Jehovah.  
 Yehóanuğ—*J.*, as the object.  
 Yehóa kin—to Jehovah.  
 Yehóa-ko—*J.*, as the agent.  
 Yehóa-úmba—belonging to *J.*  
 Iéthu—*Gr. pr. n.*, Jesus.  
 Iéthu katoa—with (in company with) Jesus.  
 Iéthu kin—to Jesus, *locally*. [*is.*
- Iéthu kinko—to Jesus, where he  
 Iéthu-ko—Jesus, as the agent.  
 Iéthunuğ—Jesus, as the object.  
 Ioanna—*pr. n.*, Joanna.  
 Ioanna-ko—Joanna, as an agent.  
 Ioanne—*Gr. pr. n.*, John.  
 Ioannenuğ—*J.*, as the object.  
 Ioanne-úmba—of or belonging to John; John's.  
 Iona—*Gr.*, Jonas.  
 Iorádan—*pr. n.*, Jordan.  
 Iothep (Yothep)—*pr. n.*, Joseph.  
 Yothep kinko—to Joseph.  
 Yothepúmba—belonging to *J.*  
 Italo—*Gr.*, a calf.  
 Ithák—*pr. n.*, Isaac.  
 Itháknug—Isaac, as the object.  
 Ithákúmba—belonging to *I.*  
 Ithákariot—*pr. n.*, Iscariot.  
 Ithárael—*pr. n.*, Israel.  
 Itháraelnuğ—*Is.*, as the object.  
 Ithárael koba—belonging to *Is.*  
 Ituréa—*pr. n.*, Iturea.  
 Iudaia—*Gr. pr. n.*, Judea.  
 Iudaio (-oi)—*Gr. pr. n.*, a Jew.  
 Iudaio koba—of or belonging to a Jew or Jews.  
 Iudath—*pr. n.*, Judas.  
 Iudath kin—to Judas.  
 Iudath kinko—to Judas (for him to have).
- J.*
- [Other tribal dialects have the palatals *j* and *é*, but this Awabakal has not; in it *j* occurs only in imported words.—Ed.]
- Jail—*Eng.*, jail.  
 Jeriko—*pr. n.*, Jericho.  
 Jerusalem—*see* Hierothalem.
- K.*
- K* is sounded as in *Eng.* 'Kate.'

- Ka is sounded as in *Eng.* 'cart.'  
 Ka korien—*neg.*, not; am not.  
 Kaai—*a call*, here! come hither!  
 Kaibulliko—to cry out; to call aloud; to 'kaai'; because the blacks use that word as we do hallo! hoy!  
 Kaibullinun—will cry out.  
 Ka ba—to be in such a state or condition (as mentioned).  
 Ka ba (at the beginning of a sentence)—if it is (as stated).  
 Kabirug—from; out of; away from; apart from.  
 Kabo—presently; by-and-by.  
 Kabo koa—in company with by-and-by; in order to be by-and-by; until.  
 Kai—rhymes with *Eng.* 'eye.'  
 Kai—*imp.*, be (an entreaty).  
 Kaiapath—*pr.n.*, Caiaphas.  
 Kai-ba—cried out; called. The word 'kai' is used, as well as 'kaai,' to call attention.  
 Kaibuğ—a light (of any kind); a lamp or candle.  
 Kaibuğ-gel—the place of a light, as the candlestick.  
 Kaibulla—*imp.*, call; cry aloud.  
 Kaibulléin—cried out; did cry out; did shout aloud.  
 Kaibullia—*imp.*, call out and continue to call.  
 Kaibullielia—was lifting up the voice; was shouting.  
 Kaibulliko—to cry out; to lift up the voice; to call aloud; to shout. Also, Kaipulliko.  
 Kaibullinun—will call; will cry out; will shout aloud.  
 Kaibullinun wal—certainly will call or shout; shall call.  
 Kain—sounds as *Eng.* 'kine.'  
 Kain—in possession of; having.  
 Kaithar—*Lat. pr.n.*, Cæsar.  
 Kaithar kinko—for (to) Cæsar.  
 Kaithari-ko—C., as the agent.  
 Kaitharnug—Cæsar, as the object, *acc.*; to Cæsar, *dat.*  
 Kaitharumba—Cæsar's.  
 Kaitharumba-ta—it is what belongs to Cæsar; that which is Cæsar's.  
 Kaiulléun—ceased; ended.  
 Kaiulliko—to cease; to finish.  
 Kaiwitoara (†Pathak)—passed over; the Passover.  
 Kaiyálléa—*imp.*, be silent; be mute; cease; leave off.  
 Kaiyálléakun—again to cease or leave off.  
 Kaiyellia—*imper.*, be silent or mute; cease.  
 Kaiyelliko—to be silent or mute; to cease.  
 Kaiyellinun—will cease.  
 Kaiyin—an edge; the other side.  
 Kaiyin-kaiyin—(*plu.*) all sides; every side.  
 Kaiyin kolag—over towards the other side.  
 Kaiyinkon—the side or edge.  
 Kaiyinkon taba—at or on the other side or edge.  
 Kaiyin tako—to be over against on the other side.  
 Kaiyu—power, ability; powerful, able.  
 Kaiyu kako—unto the power.  
 Kaiyu-kan—being powerful; being able; one having power; one having ability.  
 Kaiyu-kan kanun—will be able.  
 Kaiyu-kan-to—a person having power, as agent.  
 Kaiyu koa—with (in company with) power; accompanied by power.  
 Kaiyu korien—not powerful or able; unable.  
 Kaiyu-korien-to—unable to act, as an agent.  
 Kaiyu tin—from (on account of) the power.



BUNTIMAI—'A MESSENGER.'

- Ka-kéün—*Tejinit's tense*, it was (early in the morning) this day or of the day spoken of.
- Kakillai—being and continuing to be.
- Kakillan—did remain in a state of (whatever is spoken of).
- Kakillieliko—to be and to continue to be.
- Kakilli-kan—one who is and continues to be.
- Kakilliliela—was being and continuing to be (in such a state).
- Kakilliko—to be.
- Kakillin—being now actually (in such a state).
- Ka korien kakilliko—not to be ; to fail to be.
- x Kakulla—was (in such a state).
- Kakullai—to be awhile ; to be for a season.
- Kakullai-ta—it is for awhile ; it endures for a season.
- kal—(*masc.*) belonging to a time or place ; in a state of ; a man of such a place.
- kalín—(*fem.*) belonging to a place ; a female of such a place.
- Kalog—afar off ; far ; distant.
- Kalog ka—at a distance.
- Kalog kaba—being afar off or at a distance.
- Kalog-kolag—towards afar off ; to a distance.
- Kamel—*Eng.*, camel.
- Kamunbilla—*imp.*, forgive ; let be ; permit to be.
- Kamunbilla kakilliko—to permit to be in any state or condition.
- Kamunbilliko—to cause to let be ; to permit to be.
- Kamunbin'in—will cause to let be ; will permit to be.
- Kamunbin'in wal—will certainly cause to permit to be ; shall cause to let be.
- Kamunbi yikora—*imp. prohib.*, let not be permitted to be ; forbid permission to be ; let not be ; forbid to be.
- Kan—is sounded as *Eng.* 'can.'
- Kan-kan—*pres. tense* of the verb to be (in any state) ; *subst.*, one who is (whatever is stated).
- Kanumaiko—to repent.
- Kanün—*fut. indef.*, will be ; e.g., teti kanün, 'will be dead,' will be in a state of death.
- Kanün kakilliko—to be in such a state ; will be ; will become ; will come to pass.
- Kanün wal kakilliko—shall certainly come to pass.
- Ka-pa—a particle which implies a denial ; 'if it had been.'
- Kapaiyünün—will become.
- Kapatin—*Eng.*, a captain.
- Kapatin-to—a captain, as agent.
- Kapernaum—*pr. n.*, Capernaum.
- Kapiirri—hunger.
- Kapiirri-kan—one who hungers ; being hungry.
- Kará—private ; secret ; *adv.*, privately ; secretly.
- Kará—the *negat.* of being in such a state ; equivalent to 'no longer to be.'
- Karag—spittle.
- Karag-kabilliko—to do spittle ; to spit spittle ; to spit.
- Karai-karai—round about ; all round.
- Karaigon—*subst.*, the outside ; *adv.*, outside.
- Karaka—the mouth ; an entrance gate or door ; *i. q.* kurraka.
- Karakai—quick ; *imp.*, be quick ; make haste ; *i. q.* kurrakai.
- Karakal—one who pretends to cure by charms ; a medicine-man ; a sorcerer ; a doctor.
- Karal—trembling ; shaking ; the palsy.

Karauwa—oil.  
 Kara-uwilliko—to seek carefully with a wish to find.  
 Kara-uwilli-koa—that ... might find; in order to find.  
 Karawolléün — *aorist*, found; shall have found.  
 Karawolliko—to find.  
 Karawollinün—*fut.*, will find.  
 Kareawug—the south wind.  
 Kári—the first; *i.g.* kurri.  
 Kári-kári—a *reduplication* denoting intensity or plurality; the very first.  
 Kariġ—all through; throughout the whole.  
 Kariġ-kareug—fine raiment.  
 Kariġ-kareug-ko—fine dress, as the agent.  
 Karin—pain.  
 Karin-kan—one who is in pain.  
 Karol—heat of any kind; hot.  
 Katai—always; to be always; for ever; ever.  
 Kataikal—of every sort.  
 Ka tako—to be with.  
 Katalla—had been; had lived; had existed.  
 Kátán—(*present tense* of kakilliko, 'to be in any state') am; art; is; are; it is used with singular, dual, and plural pronouns.  
 Katéa—to be again.  
 Katéa ka—to be until.  
 Katéa-kan—one who is again; being again.  
 Katéa-kanün—will be again.  
 Katéa-kánün wokka ka—will become again up; will be again.  
 Katéa-kün—*subj.*, may be again.  
 Katilli-kan—one who is the thing spoken of and acts as such; one who is...  
 Katilliko—to be (substantively) the thing spoken of; to be in any state or condition.

Katillín—(substantively) existing as; if preceded by piríwal, 'chief, lord, king,' it means—does exercise lordship.  
 Katillinün — will be (substantively), as above.  
 Kau—sounds as *Eng.* 'cow.'  
 Kau-ka-uwil—*opt.*, would wish to be.  
 Kau-ka-uwil koa—*sub.*, in order to be...; that might be...  
 Kau-má—gathered together; assembled.  
 Kau-ma korien—did not assemble together.  
 Kau-ma pa—*priv.*, would have gathered together, but  
 Kau-manün—will cause to come together; will gather together.  
 Kau-ma-uwil—*opt.*, wished to gather together; would gather together.  
 Kau-ma-ye—one who habitually causes to assemble or collect together; a collector.  
 Kau-mullan—did assemble together; did take council.  
 Kau-mulli-gél—the place where the gathering together is made; the place of assembly; the council chamber; the parliament house.  
 Kau-mulligél lako—*dat.*, to the place of assembly; to the council.  
 Kau-mulliko—to cause to gather together; to collect; to gather together, as quails their young or a hen her chickens.  
 Kau-tilliko—to assemble or collect together, of themselves.  
 Kau-tillinün—will of themselves assemble together.  
 Kauwa—*imp.*, be; be in such a state. Also, Ka-wa.  
 Kauwa ba—be it so; let it be in this manner.

Kauwál—great; large; big.  
 Kauwál kakilliko—to be great.  
 Kauwál kakulla—was great.  
 Kauwál-kan—one who is great; being great.  
 Kauwál-kauwál—a great many; intensely great; very great.  
 Kauwál-kauwál-la—the many, as the subjects.  
 Kauwál-kauwál-lo—very many, as the agents.  
 Kauwál koa—with (in company with) the great...  
 Kauwál-la—great, as the subject; much; abundance.  
 Kauwál-laġ—is great, large, or abundant; a great deal.  
 Kauwállan—does greatly...  
 Kauwál-lo—great, as an agent.  
 Kauwál loa—through the many or great.  
 Kauwál loa kokeroa—through the many houses; through the village, town, or city.  
 Kauwál-lo konaró—a great multitude (as agents) did, does, or will... (according to the tense of the verb.)  
 Kauwa yanti—be it so; be it in this manner; be it thus.  
 Ka-uwil koa yanti—in order to be thus; that ... might be in this manner.  
 Kau-wiyelliko—to command by word of mouth to assemble together; to call a council; to summon a congregation.  
 Ke—sounds as *ca* in *Eng.* 'care.'  
 -ke?—an *interrogative* particle.  
 Kea-kea—courageous, victorious. Also, Kia-kia.  
 Kea-kea-má—did cause to conquer; has conquered.  
 Kearan—*pres. tense neg.*, no, not.  
 Keawai—*simple negation*, nay; no; not.  
 Keawai wun-ba—did not leave.

Keawai wal—*determinate negation*, shall not; certainly shall not.  
 Keawaran—*pres. tense of nega.*, no, it is not; no; not.  
 Keawaran baġ—*denial*, not I; I am not.  
 Keawaran-keawai—no; nor.  
 Kenukun—the large white rock lily; a lily.  
 Kerun—complete; *i.g.* kirun.  
 Ki—sounds as *Eng.* 'key.'  
 Kia-kia—upright; this denotes conquest, victory; because one left standing upright after a combat or battle is the victor.  
 Kid—*Eng.*, a kid.  
 -kil—a particle used in the infinitive form of the verb 'to be.'  
 -killi—particle used as the auxiliary sign of the verb 'to be.'  
 -killiko—'to be,' as an auxiliary, to indicate the initiation of the action implied by the verb to which it is joined; *e.g.*, búncilliko—to proceed to smite; from the root bún, 'a blow.'  
 Kilbuġgulliko—to cause to snap by personal agency; to snap, as a piece of rope; to break, as a cable.  
 Kilburrilliko—to cause to snap by an instrument.  
 Kilkulliko—to snap of itself; to break.  
 Killibinbin—clear; unspotted; bright; shining; pure; glorious.  
 Killibinbin kaba—in a state of shining glory; in a pure, unspotted, glorious condition.  
 Killibinbin kakilliko—to be in a bright, glorious state.  
 Killibinbin kámunbilla—*imper.*, let there be brightness, splendour, glory; glory be.

Killibinbin koa—with (in company with) glory; accompanied with splendour *or* glory.  
 Kiloa—like; likeness; resemble; resemblance.  
 Kilpaiyá—did snap as a cord; broke as a rope breaks.  
 Kilpaiyelliko—to snap, as a cord snaps when it breaks.  
 X Kin—*prep.*, to; to a *person*.  
 Kin-ba—with; at; is at; *locally*.  
 Kinta—fear.  
 Kinta kakilliela—was afraid; feared and did fear; feared.  
 Kinta kakilliko—to be in a state of fear; to fear; to be afraid.  
 Kinta kakulla—was in a state of fear; was afraid.  
 Kinta-kan—being afraid; one who is afraid; a coward.  
 Kinta-kan-to—one who fears, as an agent.  
 Kinta kora—*imp.*, fear not.  
 Kinta korien—not to fear; no fear.  
 Kinta-lağ—does now fear; is now afraid.  
 Kinta nakilliko—fearful to see.  
 Kinta nakilli-ta—(*sing.*) it is fearful seeing; a frightful sight.  
 Kinta nakilli-tara—(*plu.*) fearful sights.  
 Kintelléun—did laugh.  
 Kintelliko—to laugh.  
 Kintellinún — *fut.*, will laugh.  
 Kintellinún wal—will certainly laugh; shall laugh.  
 Kipai—fat; ointment; unction.  
 Kirai—a ditch; canal.  
 Kirin—queen; *cf.*, piriwál.  
 Kiroabatoara—that which is poured out *or* spilled.  
 Kiroabullielá—did pour out.  
 Kiroabullieliko—to continue to pour out; to continue spilling.

Kiroabulliko—to pour out all; to spill. Also, Kiropulliko.  
 Kiroabullin—now spilling.  
 Kiroabullinún—will pour out.  
 Kiroa-pa—shed; is shed *or* spilt.  
 Kirrá—gently, carefully.  
 Kirrai—*see* kirai. *the seat*  
 Kirrai-kirrai—round about.  
 Kirrai-kirrai ta ba—surrounded.  
 Kirrai-kirrai-umulliko—to cause to go round about *or* revolve, as a windmill; to sift grain, as with a sieve; to bring the chaff to the top.  
 Kirra-uwolliko—to seek wishing to find; *i.g.* kara-uwilliko.  
 Kirra-uwollí koa—in order to seek diligently; that...might seek diligently.  
 Kirráwolliko—to move carefully; to seek diligently.  
 Kirrikin—clothing; a garment of any kind; cloak; veil; curtain; covering.  
 Kirrikin-ta—it is the garment.  
 Kirrikin taba—with the raiment  
 Kirrikin-to—clothing (raiment, robe), as an agent.  
 Kirrikin-wuntoara—the raiment *or* clothes which were left.  
 Kirrín—light; as, daylight.  
 Kirrín—pain; fever; agony.  
 Kirrin kakilliko—to be in a state of pain (fever, agony).  
 Kirrin-kan—one being in pain *or* suffering agony.  
 Kirrin-kan noa—he being in an agony.  
 Kirrin katan—is in pain; is in a state of anguish *or* agony.  
 Kirul—green, as a young tree.  
 Kirun—all; the whole.  
 Kirunta—a creek; a ditch.  
 Kittug—hair (of the head only).  
 Kiyubanún—will do with fire.  
 Kiyubatoara—that which is done with fire (roasted, broiled).

Kiyubulliko—to do with fire; to roast *or* broil.  
 Kiyu-pa-ba—done *or* destroyed by fire; roasted; burned.  
 Kleopa—*pr.n.*, Cleopas.  
 X Ko—*particle*, for the purpose of.  
 Koa—in order to; that...might.  
 Koai-koai-kakilliko—to be strutting like a turkey-cock; to be lifted up *or* proud.  
 Koai-koai-kan — being proud; one who is proud.  
 Koai-koai korien—not proud.  
 Koai-koai-umulliko — to make proud.  
 Koakillai-ta—contention; any strife of words.  
 Koakillan—strives with words; does quarrel *or* rebuke.  
 Koakilléun—did rebuke, &c.  
 Koakilliela—did rebuke.  
 Koakilliko—to scold; to quarrel; to contend; to rebuke.  
 Koakulla—rebuked.  
 Koatan—swears at. [at.  
 Koatelliko—to curse; to swear  
 Koawa—*imp.*, chide; rebuke.  
 Koba—of *or* belonging to any thing; -umba—of *or* belonging to any person.  
 Kobana—*Eng.*, governor.  
 Kobana kinko—*dat.* 2, to the governor.  
 Koba-toara—that which is in possession; that which is obtained.  
 Koiro—an herb.  
 Koito—therefore; for; because; consequently.  
 Koito-ba—therefore as; because it is so.  
 Koito noa ba—for as he...; for when he...; because he...  
 Koiwon—rain.  
 Koiwon tanán ba—as the rain approaches.  
 Koiyá—murmured; repined.

Koiyelliko—to murmur; to reprimand; to rebuke.  
 Koiyelli koa—in order to rebuke; that...might rebuke.  
 Koiyug—fire.  
 Koiyug ka—in the fire; is in the fire.  
 Koiyug kako—in (into) the fire.  
 Koiyug-ko—fire, as an agent.  
 Koiyún—shyness; shame.  
 Koiyún-bará-toaró—down ashamed; to be abased.  
 Koiyún-batoara—that which is become ashamed.  
 Koiyún kakilliko—to be in a state of shame; to be ashamed.  
 Koiyún kanun—will be ashamed.  
 Kokerá—habitation; hut; shelter; tent; tabernacle; house; palace; temple.  
 Kokerá—*dat.*, at *or* in the house, temple, &c.  
 Kokerá birug—away from out of the house.  
 Kokerá ka—*dat.* 1, to the house.  
 Kokerá kolağ—*dat.* 2, towards the house.  
 Kokerá kariğ—all the houses; the whole of the houses; the village, town, city.  
 Kokerá kolağ kokerá kolağ—towards the houses; from house to house.  
 Kokeratín—the master (owner, landlord) of the house.  
 Kokeratín-to—the master of the house, as an agent.  
 Kokeroa—through the house.  
 Kokerrín—from (on account of) the house.  
 Kokoi-kokoi — surrounded; inclosed.  
 Kokoin—fresh water; *cf.* bato.  
 Kokoin-kan—one having water; possessing water; dropsical.  
 Kokoin-kan-to—a dropsical person, as an agent.

Kokoin-kan warakag—one filled with water; one having the dropsy.  
 Kokoin kolag—to (towards) the water; going to water.  
 Kokug—an indigenous fig; a fig.  
 Kolang—towards; now about to.  
 Kolbi—sound; noise; roar.  
 Kolbi-lag-bulliko—to make a sound or noise; to roar.  
 Kolbi-lag-bullin—now making a noise or sounding; roaring as the wind or sea.  
 Kolbunti korien—not to chop.  
 Kolbuntia—chopped; reaped.  
 Kolbuntilla—*imp.*, cut down.  
 Kolbuntilliko—to chop, as with an axe; to hew; to mow; to reap with a hook or any other thing that cuts or chops; to cut with a sword.  
 Kolbuntillin—*pres. part.*, chopping; hewing; reaping.  
 Kolbuntillinun—will chop, &c.  
 Kolbuntinun—will chop, &c.  
 Kolbuntinun-wal—shall cut; will certainly chop.  
 Koli—water; *cf.* kori and bato.  
 Komarra—shade; a shadow.  
 Komónba—a drop or clot.  
 Kóg—sounds as the *Eng.* 'gong,' but with the *o* long.  
 Kógka—a reed.  
 Kóggóg, kóggóg—the noise made by any person sound asleep; hence, to be overpowered with sleep.  
 Kóggóg-kan—being sleepy; one who sleeps.  
 Kóggóg-kan-to—one who sleeps, being the agent.  
 Kón—sounds as the *Eng.* 'cone,' but rather longer, laying the accent on the *o*.  
 Konára—tribe; host; company; assemblage; family; army; herd; nation.

Konarrin—from the tribe, as a cause; because of the tribe, company, assemblage, &c.  
 Konéin—good to look at; pretty; handsome; noble in appearance.  
 Konéin kakilliko—to be in a beautiful state; to be pretty; to be handsome; to be garished.  
 Konéin kako—to being pretty.  
 Konéin-kan—one who is pretty; being handsome.  
 Konéin-ta—it is pretty, &c.  
 Konéin-tara—the pretty things.  
 Konéin-taró—the pretty (persons or things), as agents.  
 Konéin-to—pretty, as an agent.  
 Koin—an unknown being of great power, of whom the aborigines are very much afraid.  
 Kón-ta—that person, as an agent.  
 Kón-to-ka—that person as an agent is...  
 Konug—dung; excrement.  
 Konug-gél—the place of dung; a dunghill.  
 Konug-gél ko—for the dunghill.  
 Kora—a mandatory prohibition; *e.g.*, kinta kora, 'fear not.'  
 Koradhin—*pr. n.*, Chorazin.  
 Korakál—*see* korokál.  
 Kora koa—*interrogative of negation*, why not?  
 Korarig—a lonely place.  
 Koréa—ceased action; rested.  
 Koribibi—strong, rushing, violent; as a stream of water or the tide of the sea.  
 Korien—*denial*, not.  
 Korilliko—to cease action; to rest; to be still.  
 Korimá—did cleanse; baptised.  
 Korimanun—will use water to cleanse; will baptise.  
 Korimullielia—being cleansed or baptised.

Korimulli-kan—one who cleanses with water; a baptist.  
 Korimullikanne—baptism.  
 Korimullikan-ta—the baptism.  
 Korimulliko—to use water in any way; cleanse with water; *cf.* kori, koli, 'water'; mulliko means 'to do with'; hence korimulliko is used to mean 'to baptize,' in any form.  
 Korimulli koa—that ... might cleanse with water; that ... might baptise.  
 Koro-ka—concealed; washidden.  
 Korokál—old, worn out; said of clothes or property, not of persons.  
 Koro-kakilliko—to be in a state of concealment; to hide one's self; to be concealed.  
 Korokál la—*dat.*, to the old.  
 Korokál katea-kanun—will be again old.  
 Korowa—the sea; the waves of the sea.  
 Korowa tariğ—the sea coast; the seaside; the coast.  
 Korug—the inland part of the country; the interior; the bush; the wilderness.  
 Korug-ka—in the wilderness; in the bush; in the interior.  
 Korug kabirug—from (out of, away from) the bush; from the country; from the interior.  
 Korug tin—from (on account of) the wilderness, as a cause.  
 Korun—still; silent; calm.  
 Kót—*Eng.*, coat.  
 Kót-kan—one having a coat.  
 Kótá—thought; did think.  
 Kota ba—when (if)...did think.  
 Kota-ban kora—*mand.* (participial form), cease thinking.  
 Kota-bumbilliko—to permit to cause to think; to let think.  
 Kota-bunbéa—allowed to cause thought; did astonish; made astonished.  
 Kota korien—thought not.  
 Kotan—thinks; does think.  
 Kotánun—*fut.*, will think.  
 Kotatoara—thought; the thing which is thought.  
 Kota yikora—*mand.* (the verbal form) do not think; think not; take no thought.  
 Kotára—an aboriginal instrument of war called by the Europeans 'a waddy'; a cudgel, made of iron wood, stout in the middle but tapering to a point.  
 Kotára-kan—one having a cudgel.  
 Kotaró—the cudgel, as an agent; with or by the cudgel.  
 Kotella—*mandatory* (the verbal form), do think; remember; reflect.  
 Kotellan—does think.  
 Kotelléun—*aor.*, did, does, will think; thought; thinks.  
 Kotellia—*mand.* (the participial form), think; be thinking; remember; reflect; meditate.  
 Kotellielia—thought; did think; was thinking.  
 Kotellieliko—to think and continue to think; to be thinking.  
 Kotellikanne—the thing which is thought; imagination; idea.  
 Kotelliko—to think; to be in thought.  
 Kotellin—*part. pres.*, the action of thought; thinking.  
 Kotelli-ta—the thought.  
 Kóti—a kinsman or a neighbour; a friend; a guest.  
 Kóti—personally belonging to self; own-self; *e.g.*, giroumba kóti, 'thine own-self.'

Kóti bula umullan—the two became friends again; *lit.*, the two were caused to be akin.  
 Kóti kabirug—from (out of) the the self-same.  
 Kóti kakilliko—to be near of kin; a kinsman, friend, neighbour.  
 Kóti-ta—(*sing.*) the kinsman or neighbour; friend; guest.  
 Kóti-tara—(*plu.*) the, kinsfolk; kinsmen; neighbours; friends.  
 Krai—the west; westward; inland; *i.g.* kirrai. [west.  
 Krai tin—from (because of) the  
 Kriht—*pr.n.*, Christ.  
 Kriht-ta—it is the Christ; the Christ, emphatic.  
 -kál—*particle masc.*, belonging to any locality; *i.g.* -kál.  
 -kállin—*part. fem.*, belonging to any locality; *i.g.* -kállin.  
 Kúlai—wood; timber; a tree of any kind.  
 Kulla—because, for.  
 -kulla—*postfix particle*, the sign of an aorist tense; *e.g.*, ka, 'to be'; ka-kulla, 'was.'  
 Kullabulliko—to cut round; to circumsise.  
 Kullaburra—shining; glorious; bright; resplendent; glory.  
 Kulla wal—because certainly; surely.  
 Kulla-wal-léa—because certainly...has or did.  
 Kulleug, kulliu—*the neck.*  
 Kulligtiela—cut; did cut.  
 Kulligtielliko—to cut, as with a knife or some such cutting instrument.  
 Kullimulliko—to make use of the toe; hence, to climb; because the blacks cut notches in the bark, and, to ascend the trunk of a tree, place the toe therein.

Kulliwá—climbed; did climb.  
 Kullo—cheek.  
 Kulwon—stiff, as a corpse.  
 Kám—sounds as *Eng.* 'come'; *cf.\**  
 Kumara—blood.  
 Kumara-kan—a bloody person.  
 Kúmba—to-morrow.  
 Kúmba-ken-ta—the period of time after to-morrow; the day after to-morrow; the third day.  
 Kumbarapaielliko—to be troublesome, clamorous, noisy.  
 Kumbarawan—does trouble, as by some movement or bustle.  
 Kumbarawilliko—to trouble or tease; to worry.  
 Kumiri—a shady place; a hole in a rock; a cave.  
 Kummari—northward; north.  
 Kummari tin—from the north.  
 Kummulliko—to cause trouble, anxiety; to be anxious.  
 Kummullan—troubled; anxious.  
 Kún—for its sound *cf.\**.  
 Kunbúntéa—did smite with a knife or a sword; cut; smote.  
 Kunbúntilliko—to cut with a knife; to smite with a sword or any similar edged instrument. [be.  
 Kún koa—lest...should or might  
 Kunta—nest; the nest of a bird.  
 Kunto—food; vegetable food, as bread, but not animal food.  
 Kunto-kan—one having food; one possessed of food.  
 Kúri—man; mankind; men.  
 Kúri koba—belonging to men; of mankind; of man (*sing.* or *plu.*).  
 Kúri koba ko—*dat.*, to man's.  
 Kurinio—*Gr. pr.n.*, Cyrenius.  
 Kúri tin—from man, as a cause; on account of man.  
 Kúri willug-gél—the men of this place; those of this generation.

Kurr—sounds as *Eng.* 'cur.'  
 Kurrag—froth; foam.  
 Kurrag-to—froth, as an agent.  
 Kurragtoanbuggulliko—to cause by personal agency to foam.  
 Kurragtoanbuggá—was caused to foam; foamed.  
 Kurrai-kurrai—to turn round; to go round about; to roll.  
 Kurraka—the mouth; entrance; doorway; gateway.  
 Kurraka birug—from (out of) the mouth, &c.  
 Kurrarakai—be quick; haste ye; *i.g.* karakai.  
 Kurrauwaí—long; length.  
 Kurrawitai-kan—being clothed with long raiment; robed.  
 Kurréa—carried; did carry.  
 Kurri—first; *cf.* kara.  
 Kurri birug ko—from (out of) the first; from the first.  
 Kurri—any.  
 Kurri tin—from (on account of) any.  
 Kurrikog—the first-born male; *cf.* karakog, the elder brother.  
 Kurri korien—not to carry; carries not; bears not.  
 Kurri-kurri—*intensive*, the very first; the beginning.  
 Kurri-kurri ka—is the first.  
 Kurri-kurri kabirug—from the first; from the beginning.  
 Kurri-kurri-to—the first, as an agent.  
 Kirrilliela—bore; was carrying.  
 Kurri-gél—the place of carrying; the carrying places, as the railway.  
 Kurrilliko—to carry; to bear.  
 Kurrin—choked; suffocated; stifled; drowned.  
 Kurrin—carries, bears, brings forth; *cf.* karin.  
 Kurrinabai—daughter-in-law.

Kurri-uwil koa—in order that... might carry.  
 Kurriulliko—to carry away; to bear away.  
 Kurri yikora—*mand.*, carry not.  
 Kurrol—perspiration; sweat.  
 Kutha—*pr.n.*, Chusa.  
 Kuttawai—satiety; intoxication; drunkenness; gluttony; giddiness.  
 Kuttawai-ban—one who satiates; a glutton; a drunkard.  
 Kuttawai-kan—one who is in a state of satiety.  
 Kuttawai-ko—to be satiated with food or drink; drunkenness; gluttony.  
 Kuttawai kolag—to be about to satiate with food or drink.  
 Kuttawaiye—one whose manner is habitually that of being satiated; one habitually a drunkard or a glutton.  
 Kuttawan—satiated.

L

L—pronounced as *Eng.* 'ell.'  
 La—is sounded as in *Eng.* 'large.'  
 Ladhara—*pr.n.*, Lazarus.  
 Latin—*pr.n.*, Latin.  
 Latinúmba—belonging to the Latin people or language.  
 Le—rhymes with *Eng.* 'lay.'  
 Lebber—*Eng.*, leaven.  
 Lebber kiloa—like leaven.  
 Lebber korien koba—not having leaven; unleavened.  
 Lebi—*pr.n.*, Levi.  
 Lebi-kál—a Levite.  
 Lebi-ko—Levi, as the agent.  
 Léjun—*Eng.*, legion.  
 Lepro—*Eng.*, leprosy.  
 Lepro-kan—one being in a state of leprosy; leprous; a leper.  
 Lepro-ta—leprosy, as a subject; the leprosy.

Lepton—*Gr.*, a small coin; a mite.  
 Lepton-ta—a mite; it is a mite.  
 Lo—sounds as *Eng.* 'lo'  
 Lot—*pr.n.*, Lot.  
 Lotúmba—belonging to Lot.  
 Luka—*Gr. pr.n.*, Luke.  
 Luka-úmba—belonging to Luke.  
 Luthania—*pr.n.*, Lysanias.

## M

Ma—*imp.*, do (a challenge).  
 -ma—an auxil. particle denoting the *perf. past aorist*, did; done  
 -ma korien—did not; not done.  
 Mabogun—a widow.  
 Mabogun koba—belonging to a widow; a widow's.  
 Magdala-kálin—(*fem.*), a woman of Magdala; Magdalene.  
 Mai—sounds as *Eng.* 'my.'  
 Maiya—a snake; a serpent (the genus).  
 Makoro-ban—one who fishes; a fisherman.  
 Makoro—fish (the genus).  
 Makoró—fish, as an agent.  
 Makoró birug—away from fish; a piece of a fish.  
 Makorrin—from fish, as a cause; on account of fish.  
 Malma—lightning.  
 Mamuya—a ghost, the spirit of a departed person; not the spirit of a living person, which is marai; cf. Marai (not mamuya) Yirri-yirri 'the Holy Ghost.'  
 Man—sounds as *Eng.*, 'man.'  
 -man—as a particle, denotes the *present tense* of the verb causative.  
 Mankilli-gél—the place of taking or receiving, as the counter of a shop; the bank; the treasury.

Mankilli-kan—one who takes in hand; a doer; a servant.  
 Mankilliko—to take in hand; to do; to receive.  
 Mankilli kolağ—about to take in hand.  
 Mankillin—now taking; holding; doing; receiving.  
 Manki-ye—one who is a habitual taker; a thief.  
 Mankiye-ko—to (against) a thief.  
 Mankiye nukug-ka—a taker of women; a woman stealer; an adulterer.  
 Manki yikora—*prohib. imp.*, do not steal; do not take.  
 Man korien—*neg.*, did not take.  
 Mankulla—have taken in hand; did take; took.  
 Man pa—*privative of effect*, unable to take; could not accomplish the taking hold of.  
 Mantala—did take, at some former period.  
 Mantan—does take hold of.  
 Mantilléa—*imp.*, take it.  
 Mantilliko—to take; to receive.  
 Mantillin—now receiving.  
 Mantillinun wal—will certainly take; it shall be taken.  
 Mantoara—that which is taken, received or held; the deposit; the theft.  
 Manumbilla—*imp.*, permit to take; let take.  
 Manumbilliko—to allow to take; to let take.  
 Manun—*fut.*, will take.  
 Manun wal—will certainly take; shall take.  
 Mara—*imp.*, take; do take; take hold; receive.  
 Marai—spirit; soul of a living being not a ghost; which is mamuya.  
 Marai-kan—one who is a spirit; having a spirit.

Marai-kan-to—one possessing a spirit, acting as an agent.  
 Marai koba—belonging to the spirit or soul; of the spirit.  
 Marai-marai—actively engaged doing something; busy; busily employed.  
 Marai nurunba—spirits belonging to you; your spirits; your souls.  
 Marai-to—the spirit, as an agent.  
 Marai yirri-yirri—the spirit sacred; the Holy Spirit.  
 Marallia—*imp.*, continue to take; receive.  
 Marátha—*pr.n.*, Martha.  
 Mara-uwil—*opt.*, that..... may take.  
 Mara-uwil koa—*subj.*, in order that...might take or receive.  
 Mari—*pr.n.*, Mary.  
 Maro—an indigenous thorn; a thorny bush; a bramble.  
 Mata-ye—one habitually given to greediness; a glutton. Also, Matayei.  
 Mataye-koa-katéa-kun—lest any greediness (gluttony, surfeiting) should be.  
 Mattara—the hand.  
 Mattarrin—from (on account) of the hand; by the hand, as an instrument.  
 Mattaró—the hand, as the agent; with the hand.  
 Mattároa—with (accompanied with or through) the hand, as an instrument.  
 Matti—*dual*, acts together; did together.  
 -mau—rhymes with *Eng.* 'cow.'  
 -ma-u—the causative particle in the optative and subjunctive form of the verb.  
 Meapa—recently cultivated or planted.

Meapala—*aor. def.*, planted, at some certain time past.  
 Meapulla—planted; did plant.  
 Meapullia—*imp.*, plant; do plant.  
 Meapulliko—to plant, set, cultivate.  
 Me—sounds as in *Eng.* 'may.'  
 Mentha—*Lat.*, mint.  
 Mi—is sounded as *Eng.* 'me.'  
 Mikan—presence; fronting; in the face of; before.  
 Mikan-ta—the presence.  
 Mikan tako—in the presence of; before.  
 Mimá—did cause to stay.  
 Mimulliko—to detain; to urge to stay.  
 Min—sounds as *Eng.* 'mien.'  
 Minn—sounds as in *Eng.* 'mint.'  
 Mina—*Gr.*, a pound.  
 Minarig?—what?  
 Minarig-bo?—what very thing?  
 Minarigbo—any selfsame thing; anything.  
 Minarig-ke?—what is? what are?  
 Minarig tin?—what from, as a cause? wherefore? from what cause? why?  
 Minbilliko—to crush; to grind.  
 Minbinun—will grind.  
 Minbinun wal—will certainly crush or grind; shall grind.  
 Minka—*imp.*, wait.  
 Minkéa—remained; waited.  
 Minki—any mental or moral feeling; the feeling of sympathy; sorrow; compassion; penitence; patience; repentance; pondering.  
 Minki kabirug—from (out of) such a feeling.  
 Minki kakilliela—was sympathising.  
 Minki kakilliliela—was and continued to sympathise or feel penitent, &c.



- Minki kakilliko—to be in a state of inward feeling; to sympathise; to sorrow; to mourn; to be penitent.
- Minki kakulla—sympathised; have sympathised.
- Minki-kan—one who sympathises or feels sorry and repents.
- Minki-kanne—sympathy; any inward feeling; repentance.
- Minki-kanne-ta—sympathy it is; the sympathy.
- Minki kánún—will sympathise (sorrow, repent).
- Minki kátan—sympathises; repents.
- Minki korien—without feeling.
- Minki-lağ—sympathises; feels sorrow; repents.
- Minkilliko—to wait (stay, dwell)
- Minkin—waits; dwells; delays.
- Minnán!—what are actually present? how many? how much?
- Minnuğ?—what things, as the object?
- Minnuğ-ban?—what thing now about (I, we, you, &c.)
- Minnuğ-banún?—what will... do? what will be done?
- Minnuğ-banún-kan?—what now will some one do?
- Minnuğ-banún wal?—what will... certainly do? what shall be done?
- Minnuğbo or minnambo—something; anything; somewhat.
- Minnuğbo - minnuğbo—many things; everything; all things.
- Minnuğ-bullielá?—what was going on? what was doing?
- Minnuğ-bulliko—(an interrogative form of the verb) what is doing? what is going on?
- Minnuğ-bulli kolağ—about to do something.
- Minnuğ-bullinún?—what will be going on or doing.
- Mipparai—honeycomb.
- Mipparai kabirug—from (out of) honeycomb.
- Mirka—perhaps; *i.g.* murka.
- Mirka-ta—perhaps it is.
- Mirkin—virginity; purity.
- Mirkun—pure; clean.
- Mirobunbillia—*imper. and permissive*, permit to continue to take care of or save.
- Miromá—took care of; did keep; did save.
- Miroma-bunbilla—*imp.*, permit to take care of or save.
- Miromanún—will take care of; will save; will occupy.
- Miroma pa—*privative*, did (not) take care of; without care of.
- Miromulla—*imp.*, take charge of, if necessary.
- Miromullia—*imp.*, continue to take care of; save and continue to save.
- Miromulli-kan—one who takes charge of (watches over, saves from harm); a saviour.
- Miromulliko—to take charge of; to take care of; to watch over; to keep; to save from harm.
- Mirrál—desolate; unproductive; barren; poor.
- Mirralla, murulla—a maid; having no husband; barren; poor.
- Mirrál kaiko—for the miserable.
- Mirrál-lo—the poor and destitute, as agents.
- Mirrál-mirrál-kan—one who is in a miserable state; poor; destitute.
- Mirrigil—ready; prepared to remove or to go a journey.
- Mirro-miromá—rubbed and continued to rub.
- Miromulliko—to rub.
- Mirug—the shoulder.
- Mirug ka—on the shoulder.
- Mita—a sore.
- Mita-mitağ—sores; full of sores.
- Mittéa—waited; did wait.
- Mitti—small; little; a little one; the youngest child.
- Mitti—the youngest son.
- Mitti-ko—the youngest son, as the agent.
- Mittilliela—waited and continued to wait; was waiting; waited; stayed; remained.
- Mittilliko—to wait or remain.
- Mittillin—now waiting.
- Miyá—hinderad; prevented.
- Miyelliko—to hinder.
- Moiya—cool.
- Moiya koa—in order to cool; that... might cool. [fare.]
- Mokál—arms; weapons of war.
- Money—*Eng.*, money.
- Moni-ğel—money-place; a purse; a bank.
- Moni-ko—money, as the agent.
- Morig—a particle; a very small bit; a mote; dust.
- Moroko—the sky; the visible heavens; heaven.
- Moroko kaba—is in heaven.
- Moroko kabirug—from (away from) the sky; from heaven.
- Moroko kako—in or to heaven.
- Moroko koba—belonging to the sky or heaven.
- Moroko lin—from (on account) of heaven, as a cause; from heaven; of heaven.
- Moron—life.
- Moron-ba—lives; is alive.
- Moron-ba-katéa-kánún—will be alive again; will live again.
- Moron kakilliko—to be in a living state; to be alive; to live.
- Moron-kan ta—they (he) who are alive; the living.
- Moron kánún—will be alive; will live.
- Moron kátan—is in the state of living; is alive; lives.
- Moron ko—for life.
- Moron koa katéa-kán—lest... should be alive again; lest... should be saved alive.
- Moron-ta katéa-kánún—life will be again; the life is to be again. [life.]
- Moron tin—from (on account of)
- Moron tin kátan—from (on account of) being alive.
- Mot—sounds as *Eng.* 'mote.'
- Mothé—*pr.n.*, Moses.
- Mothé-ko—Moses, as the agent.
- Mothé-to—Moses, as the agent.
- Mothé-to noa—Moses he, as the agent.
- Mothé-umba—belonging to M
- Motilliela—did smite on the breast.
- Motilliko—to smite the breast.
- Mu—sounds as in *Eng.* 'moon.'
- Muğ—rhymes with *Eng.* 'bung.'
- Mugga-má—did wrap up.
- Mugga-ma-toara—that which is wrapped up or swaddled.
- Muggamulliko—to cause to be covered; to wrap up in soft 'ti'-tree bark as clothing; to swaddle; to swathe.
- Mukkaka—the noise which a bird utters; to cackle; to crow.
- Mukkakaka tibtinto—the crow of a cock.
- Mukkin—the form of address to a young female; maid!
- Mularéa-kan—one wounded by an instrument; one caused to become wounded by an instrument.
- Muluğ—close by; nigh at hand.
- Muluğ kakilliela—was and continued to be close by.
- Muluğ kakilliko—to be near.
- Mum—for its sound *cf.* \*.
- Mumbilla—*imp.*, lend; do lend.
- Mumbillan—does lend.
- Mumbillé in—lent; did lend.

- Mumbilliko—to lend.  
 Mumbinun—will lend.  
 Mumbitoara—that which is lent;  
 the loan; the debt.  
 Mupai—fast, shut, silent, dumb.  
 Mupai kakilliko—to be fast, as  
 the mouth; to be silent *or*  
 dumb; to hold your peace.  
 Mupai kakillinun—will be fast  
*or* dumb; will be silent.  
 Mupai kakulla—was fast; was  
 silent; held their peace.  
 Mupai umulliko—to cause to be  
 silent *or* dumb.  
 Mür—sounds as *mur* in *Eng.*  
 ‘murder,’ but the *r* is rougher.  
 Mur—sounds as *Eng.* ‘moor’; *cf.*\*  
 Marka—see *mirka*.  
 Murkun—pure; clean; free of  
 superfluity; *cf.* *mirkun*.  
 Muron—ointment.  
 Murrá—ran; did run.  
 Murra—to run; to flee away.  
 Murrabunbilliko—to let run.  
 Murrabunbilla—*imp.*, let run.  
 Murrái—good; well; patient;  
 in a general sense; *cf.* *mur-*  
*roi and murrarág*.  
 Murrái-kakillikanne—the thing  
 which is in a state of well-  
 being; happy, if in prosperity;  
 patient, if in adversity.  
 Murrái-kakilliko—to be good;  
 to be well pleased; to be happy.  
 Murrakin—a young female;  
 maiden; virgin; *cf.* *mukkin*.  
 Murrakin-to—a young female, as  
 the agent.  
 Murrapatoara—that which is run  
 out; anything numbered.  
 Murrapullikanne—the taxation;  
 the thing that counts *or* num-  
 bers.  
 Murrapulliko—to run out; to  
 number; to tax each one.  
 Murrarág—good; right; just;  
 proper.

- Murrá-murrarág—*intens.*, very  
 good; excellent.  
 Murrarág kakilli-kan—one who  
 is and continues to be in a good  
 state; one who is righteous;  
 a righteous one.  
 Murrarág kakillikanne.— any-  
 thing that is good *or* righteous;  
 righteousness.  
 Murrarág kakilliko—to be in a  
 good state; to be well off *or*  
 happy.  
 Murrarág koyelliela—worship-  
 ped.  
 Murrarág koyelliko—to be good,  
 in manner; to worship.  
 Murrarág-tai—the good, indefi-  
 nitely; the just; the righteous.  
 Murrarág-ta—a good thing.  
 Murrarog-tara—good things.  
 Murrarág wiyelliela—was say-  
 ing good; was praising.  
 Murrarág wiyelliko—to speak  
 good; to praise.  
 Murrarig—within; into; inside.  
 Murriug—forward; onward.  
 Murriug kolağ—about to go for-  
 ward.  
 Murrin—the body; *cf.* *marai*  
 —the soul; the spirit.  
 Murrinawai—a floating vessel;  
 canoe; boat; ship; the ark.  
 Murrin kiloa—like a body.  
 Murrin ko—for the body.  
 Murrin tin—from (on account  
 of) the body, as an instru-  
 mental cause.  
 Murrin-murrin—frequent; very  
 often; often-times.  
 Murrog-kai—a sort of wild dog,  
 like a fox.  
 Murroi—peaceful; at his ease;  
 in peace; *i.q.* *murrái*; *cf.*  
 also *murrarág*.  
 Murrulliko—to run away; to  
 flee.  
 Murrug—within; in; *locally*.

- Murrug ka—is ‘within; is inside.  
 Murrug ka temple la—is inside  
*or* within the temple.  
 Murrug-ka-má—pressed upon.  
 Murrug-kamulliko—to cause to  
 let be overcome, as water runs  
 within and overcomes; to let  
 be choked *or* drowned.  
 Murrug-ká-ma—was caused to  
 let be overcome *or* smothered;  
 was choked.  
 Murrug kolağ—about to go in.  
 Muta-mután—powder; dust.  
 Mutard—*Eng.*, mustard.  
 Mutug—a crumb; a small piece;  
 a bit; a mote.

NOTE.—*This Lexicon is incomplete; the author was working on it at the time of his death.*—ED.