looking from a high road and across a creek, £2 10s  circa 184

206 New South Wales.—Sydney.—New Government House, from Botanical Gardens; Domain, Original Pencil Drawing, subscribed "Roule Draft," showing the Government House across the creek, with the castellated entrance seen on the right, size 7 1/4 by 9 1/4 in., unsigned and undated, but the work of J. J. Martyr, £2 2s  circa 1840
THIS BOOK

was donated to

THE UNIVERSITY OF NEWCASTLE
NEW SOUTH WALES

by

M. AURCUSEAU
AN AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPOKEN BY THE ABORIGINES,

IN THE VICINITY OF

HUNTER'S RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELKELD.

SYDNEY:

PRINTED BY STEPHENS AND STOKES, "HERALD OFFICE,"
LOWER GEORGE-STREET.

1834.
TO THE

VENERABLE THE ARCHDEACON

OF

NEW SOUTH WALES.

Reverend Sir,

In presenting these first fruits of labour under your auspices, it would be unpardonable not to acknowledge the generous assistance granted at your recommendation by His Majesty's Government, which enabled me with less difficulty to accomplish the present work, than otherwise would have been sustained; and also, the aid afforded by the Society for Promoting Christian Knowledge towards carrying the work through the press.

To the mere Philosopher this grammar will afford abundant matter for speculation, in addition to which, the Christian will perceive another instance of the Providence of Him who has said, "I will draw all men to me." For this object alone the laborious task has been undertaken, and must be considered only as the prelude to the attempt of bringing the Aborigines of New South Wales to the knowledge of God our Saviour. For how shall they believe in him of whom they have not heard? And how shall they hear without a preacher in their own tongue the wonderful works of God?

That He who ruleth on high by His Spirit in the midst of the Churches may abundantly bless your ministerial labours amongst an enlightened people, and render this attempt instrumental for the Glory of God amongst "A Foolish Nation," is the fervent desire of,

Reverend Sir,

With unfeigned respect,

Your most obedient servant,

L. E. THRELKELD.
INTRODUCTORY REMARKS.

In the year 1826 the writer printed a few copies entitled "Specimens of a dialect of the Aborigines of New South Wales," in which the English sounds of the vowels were adapted. Subsequently, it has been found, that many inconveniences arose in the Orthography which could only be overcome by adopting another system. Many plans were proposed and attempted, but none appeared so well adapted to meet the numerous difficulties, which arose, as the one in use for many years in the Islands of the South Seas wherein the elementary sound of the vowels do not accord with the English pronunciation. This however does not meet all the difficulties, because, there is a material difference in the Idiom of the language, namely: In the Tahitian, &c. &c., the vowels always retain their elementary sound, because, a consonant never ends a syllable or word: In the Australian language, a consonant often ends a syllable, or word, and therefore the coalition with the sound of the vowels affects the sound and consequently shortens it. Whilst in many instances the elementary sound of the vowel is retained when closed by a consonant, as well as, when the syllable or word is ended by the vowel, to meet this an accent is placed over the vowel, when the elementary sound is retained, without such accent the sound is shortened:

Illustration.

Bun, to sound as the English word Bun, a little cake.
Bùn, to sound as the English word Boon, a gift.
Tin, to sound as the English word Tin, a metal.
Tìn, to sound as the English syllable teen, in thirteen.

A set of characters cast expressly for the various sounds of the vowels would be the most complete in forming speech into a written language, but in the present instance it could not be accomplished. The present orthography is therefore adopted, not because it is considered perfect, but from the following considerations, viz.:

1. It appears upon consideration, impossible so to express the sounds of any language to the eye, as to enable a stranger to pronounce it without oral instruction. The principal object therefore is to aim at simplicity; so far as may be consistent with clearness.
2. There appears to be a certain propriety in adopting universally, if possible, the same character to express the same sounds used in countries which are adjacent; as, Polynesia and Australia, even though the language be not akin. Especially when those characters have been adopted upon mature consideration, and confirmed by actual experience in the Georgian and Society Islands, the Sandwich Islands, the Fijian Islands, the Friendly Islands, New Zealand, and numerous other places in these seas.

Having resided many years in the Island of Raiatea, and having been in the constant habit of conversing with and preaching to the natives in their own tongue, enable me to trace the similarity of languages used in the South Seas one with the other, proving they are but different dialects, whilst the natives themselves, and we also at the first interview could not understand the people of neighbouring islands who spake radically the same tongue! The names of the islands correspond with the change of dialect, for instance, Tahiti. The name of the Island in which sound the aspirate H abounds. Ru-rutu, about four hundred miles distance where the aspirate H is not used, the natives speaking more in the throat in consequence of the omission. At Ai-tu-tak-i, the language has the addition of the K, and at Ro-ro-tong-a, the language adopts the nasal ng, whilst at New Zealand, the nasal ng and k also abound. The Sandwich Islands drop many letters and insert instead the K and L, sounds unknown to the Tahitians. It is impossible to state which is the parent tongue. The table subjoined, page 7, displays at one view, their various alphabets. The following extract from a letter sent by Ka-ra-i-mo-ku from the Sandwich Islands to the Rev. W. Ellis, will shew the affinity betwixt the Sandwich Island tongue and the language of the Tahitians underlined.

Sandwich Island, Eia kau wahi orero ia oe, ahae oe e
Tahitian, Teia taua parau ia oe, ahae oe e,
English, This is my communication to you, when will you
Sandwich Island, hoi mai ia nei a noho mai ai io matou nei ?
Tahitian, hoi mai io nei e noho mai ai io matou nei ?
English, return hither and dwell with us?
Sandwich Island, ke ao nei no makou i ka orero a ki Akua ;
Tahitian, Te haapii nei matou i te parau a te Atua ;
English, Learning are we the word of God ;
Sandwich Island, ke malama nei no makou i ka olelo ake Akua.
Tahitian, te haapii nei matou i te parau a te Atua,
English, regarding are we the word of God.

Owing to a peculiar custom at Tahiti when any word had a sound similar to that which was contained in the King's name, such word was changed, many words now obsolete are found in the Sandwich Islands: as, Orero the word in Tahiti for tongue, and used formerly as such, but now, by custom parau is used for speech, so also, ao is used to warn, to preach, &c., in Tahitian; but, since learning has been in vogue, haapii has been introduced for the verb to learn, and aoi in this sense obsolete. There is a much nearer affinity in the languages of the Islands in the Pacific Ocean than can be described within our limits, so many references to custom being necessary to explain the subject fully.

The following is a comparison of the Tahitian, Sandwich Island, and New Zealand languages, being the 19th of John, 30th verse.

Tahitian, E ia iu aera Jesu i tana vinega ra,
Sandwich, A i iu ana o Jesu i ka vinega,
New Zealand, A no ka iu a Ihu i te wineka,
English, And when drank Jesus the vinegar,
Tahitian, Ua taupe ibora tana upo i raro,
Sandwich, Ku rou ibora i ka poo,
New Zealand, Ka pi ko iho tana matenga,
English, Bowed his head down.
Tahitian, duu adura i * tana varua
Sandwich, akau aku la ka uahane.
New Zealand, ka tuku ake i te wairua,
English, (and) gave up the spirit.

In the Australian tongue there appears to exist a very great similarity of idiom, as it respects the dual number and use of the form expressive of negation, and though it is observed by a

Note.—* Tana in the Tahitian means His, te would be the article the, in which case the affinity is much closer than the translation adopted allows, also in the Tahitian words duu a dara, it is very much disputed by natives and many of the Missionaries whether s should be used instead of d, this would bring the language with the New Zealand much closer in resemblance. It appears that the New Zealanders always insert k for the break of a double vowel in Tahitian, or else the nasal ng. for instance in the Tahitian Taata means man, in New Zealand it becomes Tangata. Tau or duu in Tahitian means to give. In New Zealand it becomes Tuku, and Ingoa the word for name becomes Tahitian, by dropping the ng, thus Ioa the Tahitian for name. The Sandwich Islanders insert k for d or t, and often an l for the r: as, Tahitian Ua oti; Sandwich, Ua oki, it is finished. Tahitian, Orero: Sandwich, Olio, the tongue, or speech. It appears that the Sandwichers omit the t also: as, Eia this; which in Tahitian is Teia, whilst tau is transformed to kau, by them, for, mine.
writer in the article Greek language, Rees Cyclopaedia, that, "The dual number is by no means necessary in language, though it may enable the Greek to express the number two or pairs with more emphasis and precision." Yet this assertion is not at all borne out by facts, because in this part of the hemisphere, all the languages in the South Seas in common with New South Wales, possess a dual number, and so essential is it to the languages, that conversation could not be carried on without this form of speech. There is a peculiarity in the dual of the Australian tongue which does not exist in the Islands, namely, a conjoined case in the dual pronouns in which the nominative and accusative are blended as shown in the pronouns, whilst the verb sustains no change, excepting when reflective, or, reciprocal, or continuative. Whilst in the Islands there are dual verbs. The mode of interrogation and replication are very much alike in Idiom in both languages, and so peculiar as hardly possible to be illustrated in the English language, scarcely ever giving a direct answer, but in such a manner as leaves much to be implied. The Aborigines of this colony are far more definite in the use of tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused much perplexity and diligent examination, nor, did the observations of eminent writers on the Theory of language tend to elucidate the matter. Because the facts existing in the language of the Aborigines of New Holland are in direct contradiction to the note (R), article Grammar Encyclopaedia Britannica in which certain tenses are represented "as peculiar to the Greek, and have nothing corresponding to them in other tongues, we need not scruple to overlook them as superfluous." Now the Aborigines use the verb, and also the participle, in a tense denoting time past in general; and, time past in particular; as, this morning only; and, time past remote: as, in some former period: as, when I was in England, or was a boy, &c. The future time of the verb, and, participle is also specified in a similar manner, specifically either now or to-morrow morning, or generally, as in futurity; besides which there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the Paulo post fusturum of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, as a man may be about to act, as well as to suffer immediately." Now such is the very idiom of this language, as will be seen in the conjugation of the participle, for the pronoun being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary in the tenses of the participle as well as that of the verb, each tense being confined to its own particular period, as shown in the conjugation of the verbs. The various dialects of the blacks may yet prove, as is already ascertained in the Islands, to be a more apparent difficulty than real; but when one dialect becomes known, it will assist materially in obtaining a speedier knowledge of any other that may be attempted, than had no such assistance been rendered.

Although tribes within one hundred miles do not at the first interview understand each other, yet I have observed that after a very short space of time, they are able to converse freely, which could not be the case were the language, as many suppose it to be, radically distinct. The number of different names for one substantive may occasion this idea. Water for instance has at least five names, and fire has more, the moon has four names according to her phases, and the Kangaroo has distinct names to each sex, according to size, or the different places of haunt, so that two persons would seldom obtain the same name for a Kangaroo if met wild in the woods, unless every circumstances was precisely alike to both inquirers. The quality of a thing is another source, from which a name is given as well as its habit, or manner of operation. Thus one man would call a musket, a thing that strikes fire, another would describe it as a thing that strikes, because it hits an object; whilst a third would name it a thing that makes a loud noise, and a fourth would designate it a piercer, if the bayonet was fixed. Hence arises the difficulty to persons unacquainted with the language, in obtaining the proper names of that which is desired, for instance, a visitor one day requested the name of a native cat from Mr. Gill, the Aborigine, who replied Minnaring. The person was about to write down the word Minnaring, a native cat, when I prevented the naturalist, observing that the word was not the name of the native cat, but, a question, name'y, What is it? you say being understood. The Black not understanding what was asked. Thus arise many of the mistakes in Vocabularies published by transient visitors of foreign parts.

In a "description of the natives of King George's sound, (Swan river colony,) written by Mr. Scott Nind, and communicated by R. Brown, Esq., F. R. S., read before the Royal Geo-
The peculiarity of the reciprocal dual may be illustrated by reference to a custom of the Aborigines, namely: When a company meet to dance, each lady and gentleman sits down opposite to one another, and reciprocally paints each other's cheek with a red pigment, or if not a sufficiency of females, the males perform the reciprocal operation. Also in duelling, a practice they have in common with other barbarous nations, the challenge is expressed in the reciprocal form. The terms adopted to characterise the various modifications, may not ultimately prove the best adapted to convey the various ideas contained in the respective forms, but at present it is presumed they are sufficiently explicit. Many are the difficulties which have been encountered, arising principally, from the want of association with the blacks, whose wandering habits, in search of game, prevent the advantages enjoyed in the Islands of being surrounded by the natives in daily conversation. It would be the highest presumption to offer the present work as perfect, but so far as opportunity and pains could conduce to render it complete, exertion has not been spared. It is necessary to notice certain Barbarisms which have crept into use, introduced by sailors, stockmen, and others who have paid no attention to the Aborigines in the same sort of sports; viz., Wow, which in this work is spelt Wau. It means move. Also at page 20, the phrase absent, at a distance is rendered Bo-cun, and Let us go away, by Bo-cun oola, or Wat-oola, here the natives would say, Wai-ta wol-la: see the locomotive verb in the conjugation of which a similarity of use will be perceived. At Wellington Valley the names of things are the same in many instances with those of this part, although three hundred miles distant, and in a small vocabulary with which I was favored, the very barbarisms are marked as such. Whilst mistaken names are written, the natural result of partial knowledge; for instance, Ki-wung, is put down, the Moon, whereas it means the New Moon, Yell-en-na, being the moon. In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one could reply, and he it appears had a few years back been to this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

The arrangement of the grammar now adopted, is formed on the natural principles of the language, and not constrained to accord with any known grammar of the dead or living languages. The peculiarities of its structure being such, as totally to prevent the adoption of any one as a model. There is much of the Hebrew form in the conjugation. The dual of the Greek and the deponent of the Latin. However these terms are not introduced, excepting the dual, the various modifications of the verb and participle exemplifying the sense in which they are used.

<table>
<thead>
<tr>
<th>Barbarism</th>
<th>Meaning</th>
<th>Aboriginal proper word</th>
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<tbody>
<tr>
<td>Budgel</td>
<td>Sickness</td>
<td>Po-ri-kun-baj</td>
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<td>Cudgel</td>
<td>Tobacco</td>
<td>Tu-nung</td>
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<td>Gammon</td>
<td>Falsehood</td>
<td>Na-ko-i-ya-ye</td>
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<td>Gibber</td>
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<td>Tu-nung</td>
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<td>Gummy</td>
<td>A spear</td>
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<td>Goonyer</td>
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<td>Hillimung</td>
<td>A shield</td>
<td>Ko-reil</td>
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<td>Jin</td>
<td>A wife</td>
<td>Po-ri-kun-baj</td>
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<td>Jerrund</td>
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<td><strong>Barbarism</strong></td>
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<tr>
<td>Kangaroo</td>
<td>An animal</td>
<td>Ka-rai. Various names.</td>
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<td>Carbon</td>
<td>Large</td>
<td>Kau-wul.</td>
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<td>Mije</td>
<td>Little</td>
<td>Mitti. Wa-re-a.</td>
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<td>Mogo</td>
<td>Axe</td>
<td>Bai-bai.</td>
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<tr>
<td>Murry</td>
<td>Many</td>
<td>Mu-rai-ai, also Kau-wul-kau-wul.</td>
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<td>Pickaninney</td>
<td>Child</td>
<td>Won-nai.</td>
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<td>Piyaller</td>
<td>To speak</td>
<td>Wi-yel-li ko.</td>
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<td>Tuggerrer</td>
<td>Cold</td>
<td>Ta-ka-ra.</td>
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<td>Wikky</td>
<td>Bread</td>
<td>Kun-to. Vegetable provi-sions.</td>
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<td>Waddy</td>
<td>A cudgel</td>
<td>Ko-tir-ra.</td>
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<tr>
<td>Wommerrer</td>
<td>A weapon</td>
<td>Ya-kir-ri. Used to throw the spear.</td>
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**Strike-a-light**, Meaning to make known, Wi-yel-la. Say de-clare, &c.
PART I.

PRONUNCIATION AND ORTHOGRAPHY.

CHAPTER I.

PRONUNCIATION.

PRONUNCIATION is the right expression of the sounds of the words of a language.

Words are composed of Syllables, and Syllables of Letters. The Letters of the Language of the Aborigines of New South Wales, are as follow:

A B D E I K L M N Ng O P R T U W Y.

Note: It is very doubtful if $D$ belongs to the alphabet—the Natives generally use the $T$.

OF VOWELS.

As the English Vowels differ in sound from those already adopted in the numerous South Sea Islands, it is necessary to shew the pronunciation of the latter;

A E I O U.

A is pronounced as the English pronounce $a$ in the words are, far, tart; as, ba, the verb to be, accidental.

E is pronounced as slender $a$ in fate, or $e$ in where.

I pronounced as the short i in thin, tin.

O is pronounced as in English, No.

U is pronounced as oo in the words cool, cuckoo.

When two vowels meet together they must be pronounced distinctly, as niu-wo-a, the pronoun he, bo-un-to-a she, &c. so also when double vowels are used in the word; as, Wi-yé-én, have spoken.

OF DIPHTHONGS.

A Diphthong is the coalition of two vowels to form one sound. They are as follow:

1. ai, as ko-lai, wood; wai-ta-won, the large mullet.
2. au, as nau-wai, a canoe; tau-wil, that may eat.
3. in, as niu-wa-u, the pronoun he; pai-piu-wil, that it may appear. Observe, that the diaeresis, whenever used, disunites the diphthong, as ka-ū-ma, to gather together.

*Note:* ai Rhymes with Eye.
   au Rhymes with Cow.
   in Rhymes with Pew.

### OF CONSONANTS.

- B is pronounced as in the English words be, crab.
- D as heard in deed, if used at all by the natives.
- K as heard in Kirk, King.
- L as heard in Lord, Ell.
- M as heard in Man, Embark.
- Ng is peculiar to the language, and sounds as in ring, bung, whether at the beginning, middle, or end of a word.
- P as heard in Pea, pip, pipe.
- R as heard in rogue, rough, Rome, whenever used it cannot be pronounced too roughly; when double, each letter must be heard distinctly.
- T as heard in tea.
- W as heard in war.
- Y as heard in yard.

Europeans often confound D with T owing to a middle sound which the natives often use in speaking quickly; so also the T with J arising from the same cause as *Won-ti-won-ti the name of a place is often called by the English *Won-je-won-je.*

### OF ACCENTS.

The language requires but one marked accent, which serves for the prolongation of the syllable; as, bim, him; bim, the root of to smite. The primitive sound is thus retained of the vowel which otherwise would be affected by the closing consonant, as bun, the root of the verb to be accidental, rhymes with fun, but bim, to smite, rhymes with boom, a gift, &c.

*Note:* It is necessary to remark that the marked accent is placed over the letter upon which the accent falls throughout this work.

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CHAPTER II.

ORTHOGRAPHY.

In syllabication, every consonant may be taken separately, and be joined to each vowel, in order to make syllables. Thus the list of nouns, in the third part of this work, may be easily read, observing that a consonant between two vowels must go to the latter; and two consonants coming together must be divided. The only exception is Ng, which is adopted for want of another character to express the peculiar sound, as heard in hanger, and consequently, is never divided. The following are general rules.

1. A single consonant between two vowels must be joined to the latter syllable: as, Ko-re, Man; Yu-ring, Away; Wai-ta, depart.

2. Two consonants coming together must always be divided, excepting the compound character, Ng: as, Tet-ti, to be dead, Death. Bung-ngai, New.

3. Two, or more vowels, divide excepting the diphthongs: as, Nga-to-a, It is I. Yu-ai-pa, thrust out. The macron marks when the diphthong is divided: as, Ka-ii-ma, to collect together; to assemble.

4. A vowel ending a syllable or word must have its elementary sound: as, Bun-kil-li, the action of smiting; Ta the root of the verb, to eat.

ACCENTUATION.

In general dissyllables and trisyllables accent the first syllable; as, Pin-ti-mai, a messenger; Pir-ri-weit, a chief, king, &c.

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, Wi-yel-li-kán, one who speaks, from Wi-yel-li the action of speaking, so also from the same root Wi-yel-li-ngé-li, the place of speaking, as a pulpit, the stage, a reading desk, &c.

Verbs in the present and past tenses have their accent on the particles denoting such tense: as, Ta-tán, eats. Wi-yán, speaks. Wi-yá, hath told. This must be particularly attended to, or, mere affirmation would become imperative, and vice versa: example, Ka-wa, be it so; a wish. Kau-wá, so it is; an affirmation.

In the future tenses the accent is always on the last syllable but one, whether the word consists of two or more syllables: as, Ta-nun, shall or will eat; Wi-yen-nun, shall or will speak. Bun-kil-li-nun, shall or will be in the action of smiting. Bun-nun, shall or will smite. Present participles have the accent on the last syllable; as, Bun-kil-lin, now in the action of smiting; Wi-yel-lin, now in the action of talking, speaking, &c. Past participles have their accent on the last syllable but one; as, Bun-kil-li-á-la, was smiting, or smote and continued to smite—equivalent to fought. But the participial particle denoting the state or condition of a person or thing, has the accent on the antepenultimate: as, Bun-tó-a-ra, that which is struck, smitten, beat, &c. Thus, two accents are apparent. One the Radical accent. The other the shifting one which belongs to the particles.

EMPHASIS.

The Aborigines always lay particular stress upon the particles in all their various combinations, whether to Substantive denoting cases, or to Verbs denoting the moods or tenses. But when attention is particularly commanded, the Emphasis is thrown on the last syllable, often changing the termination into oit: as, Wol-la-wal-la, the imperative, move, for, be quick. To urgently command would be Wol-lo-wol-loit, dwelling double the time on the oit. But to emphatically charge a person with anything the Emphasis is placed on the particle of Agency: as, Ngu-tó-a; It is I; Ngu-tó-a; It is thou.

CHAPTER III.

ETYMOLOGY.

PARTICLES.

It is by the use of particles, the whole progress of the mind is manifested, and only in the right use of them may we expect to render ourselves correctly intelligible to the Aborigines. The following are used in the declension of nouns and pronouns, according to their terminations and cases.

1. The simple nominative case, which merely declares the person or thing, or the quality: as, Nga-to-a, the person; Ko-re, Man; Ko-lai, wood; Ke-kul, sweet; Murrorong, good. There are no particles used in this case excepting to formative nouns: as, Bun-ki-yei, a smiter, from the root Bun, to smite; Ke-kul-ke, sweetness; or, to transform the formative noun into a verb, merely declaring the abstract action: as, Bun-kil-li, the action of smiting.
2. The agent nominative case, which has the power of operating, and is always known by the termination in the particle O; but this particle of agency is preceded by consonants or accented according to the last syllable of the noun. The personal and instrumental Interrogatives are unchangeable, namely: To? Who? Ko? What thing? The particles of agency governed by the preceding noun are To, Ko, Lo, O, Ro; perhaps, merely to coalesce readily in pronunciation.

3. The genitive case, which shows the relation of one thing considered as belonging in some manner to another. The interrogative pronoun and names of persons require tim-ba: as, Nga-lum-ba? whose? Threlkeld-im-ba, Threlkeld’s. Pir-i-wul-im-ba, the King’s; but, things and persons require ko-ba: as, Min-na-ring-ko-ba? belonging to what thing? Ko-re-ko-ba, belonging to man. The dual, plural, and the singular feminine pronouns; form the genitive by affixing ba to the accusative: as, Ngu-lum-ba, belonging to us two; Nge-a-run-ba, belonging to us, or ours; Bum-no-un-ba, belonging to her, or hers. But the other singular pronouns are themselves changed besides the use of the particle: as, Em-mo-un-ba, mine, belonging to me; Ngi-ra-un-ba, thine, belonging to thee. But time and place require Kul, Kal, and Ka-le-en: as, Bung-ngai-kul, belonging to the present period of time now becoming; England-kal, a man belonging to England, an Englishman; England-kal-le-en, a woman belonging to England, an Englishwoman; Un-ti-kal, herof, belonging to this place.

4. Dative case, which shows the ultimate object to which an action tends: as, to a person for him to possess or use in any way expressed by —ning to the interrogative pronoun and names of persons only, but —ko to all other nouns, and to the abstract action forming it into the infinitive in regimine or supine: as, Bin-kil-li-ko, for to smite. But motion towards a person or thing opposed to from where the person or thing is, requires the following particles according to the various terminations of the nouns: viz. —ta-ko, —ka-ko, —la-ko, —a-ko, —ra-ko, the personal pronoun require —kin-ko and place, —ka-ko, see Table of Declensions.

5. Accusative case which denotes direct action, on the person not merely towards the person, the object or patient of a transitive verb. The personal pronouns are distinct particles, see their declension. But names of persons have the terminating particle —ning, so also the interrogatives of person, place, and thing as, Nga-nung? Whom? or who is the patient? Won-nung? Where? or where-at? Min-nung? What? or what object? Threlkeld-nung. Threlkeld is the objective or accusative case. All other common substantives not derivatives, are placed before the active verb without any change from the simple nominative, nor can any error arise, because when used as the agent the sign of that case would be attached: as, Ka-rai Bu-wa, smite the kangaroo. Ka-rai-to tia bun-kal-la, the kangaroo struck me; or the equivalent, I was struck by the kangaroo.

6. Vocative case, the particle A-la or El-la, calling for attention to the person in the nominative, not agent nominative case, is prefixed: as, A-la Pirriwol! O king! Equivalent to may it please your majesty.

7. Ablative case, this and the dative are alike excepting in the ablative particles annexed to the pronouns, &c. which mark this case they are as follow: viz., 1. Kai meaning from, concerning, about, on account of, used only to proper names and pronouns, but to persons and things, according to their terminations, —in, —lin, —in, —rin, meaning from, on account of, &c. 2. Kin-birung, meaning from, opposed to the dative towards a person used only to pronouns; proper names require ka-bi-rung whether of persons or places; but persons or things require according to their terminations, —ta-bi-rung, —ka-bi-rung, —la-bi-rung, —a-bi-rung, —ra-bi-rung, to mark the opposite case to the dative. 3. Ka-to-a, meaning to be with, as an agent or being, affixed to personal pronouns, and proper names of persons only; but persons, things and places, annex according to their respective terminations —to-a, —ko-a, —la-a, —o-a, —ro-a, meaning by, through, with, near; no causative effects are understood by any of these particles. 4. Ka-ba, meaning to be, at or on, used to place and Kin-ba, to be present with a person at his place.

Model of the particles used as affixed to the Interrogatives.

Interrogative pronoun
S. N. Simple nominative Ngan-ke? Who is?
A. N. Active nominative Ngan-to? Who is the agent?
G. Genitive Ngan-im-ba? Whose?
D. Dative

1 Ngan-nung? For whom?

2 Ngan-kin-ko? To whom?
Ab. Ablative

1. Ngan-kai? From, on account of whom.
2. Ngan-kin-bi-rung? From, away from whom?
3. Ngan-ka-lo-a? In company with whom?
4. Ngan-kin-ba? Being with whom?

Interrogative Adverbs

\[
\begin{align*}
\text{Yu-ko-ai?} & \quad \text{How? in what manner?} \\
\text{Yu-ko-mu-nta?} & \quad \text{When? at what time?}
\end{align*}
\]

Note.—The meanings opposite to all the particles are their essences, so that they cannot be used indifferently, as, is the case very often in the English language, for prepositions, or adverbs, or even in an opposite sense; as, Yu-ko-ai How? will not do to ask the question, How many? because modality is the attribute; but, How many? must be Min-nan? What present? because presentality is the attribute, and the answer would be much is present, or little; few, or many; or one up to three, beyond which they have no further numbers.

PART II.

THE PARTS OF SPEECH.

OF THE SUBSTITUTE FOR THE ARTICLE.

To express indefinitely any noun, the mere substantive is used; as, ma-ko-ro, a fish or fishes; tib-bin, a bird or birds, in a general sense; ko-lai, wood, or a stick: to make these plural the plural pronoun would be attached; as, un-ni ta-ma-ko-ro, this, these fish, denoting they are here present.

To express the fish as an active agent would Benga-li ma-ko-fo.

This fish, meaning did some action, and so of all nouns, as will be explained under the head pronouns.

OF SUBSTANTIVES.

Nouns are the Names of Persons, Things, Actions, and Place. They are proper when used as a Name to any Individual, intellectual Person, and common or collective when denoting the Name of Things or Beings, as, Ko-re, Man, or Mankind; Ka-rai, Kangaroo; Ma-ko-ro, Fish. The pronoun demonstrates the number whether singular or plural.

Nouns descriptive of Person, Character, and Office are derived from the roots of the corresponding verbs denoting such description. as, Wi—, the root of the verb, to speak; Wi-yel-li-kal1, one who speaks, a speaker; Wi-yai-yel, one who always talks, a talker, chatterer. When names of things are appropriated to a Person, as the Person's Name, that Name must be declined in the first Declension of Nouns to shew it is the Name of a Person and not of the Thing: as, Tin-ting, a crab, belongs to c

<table>
<thead>
<tr>
<th>A. Accusative</th>
<th>Ngan-nung ?</th>
<th>Whom ? or who is the object ?</th>
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<tbody>
<tr>
<td>V. Vocative</td>
<td>Ngan-kai ?</td>
<td>From, on account of whom.</td>
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<td>Ngan-kin-bi-rung?</td>
<td>From, away from whom?</td>
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<td>Ngan-ka-lo-a?</td>
<td>In company with whom?</td>
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<td>Ngan-kin-ba?</td>
<td>Being with whom?</td>
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Interrogative pronoun Min— ? What ? or which, not person, but thing.

S. N. Min-na-ring ? What ? as, Minnaring ke un-ni? What is this ?
Min-nan ? What are ? for how many ?

A. N. Min-na-ring ko ? What the agent or instrument ?
G. Min-na-ring ko-ba ? Belonging to what ?
D. Min-na-ring ko-lang ? Towards what ?

A. Min-nung ? What ? the object of the verb.

Min-na-ring ko-a ? With what is ? together with.
Min-na-ring ka-ba ? On what is ?

Interrogative pronoun Won— ? What place ? where ?

S. N. Won-ta ? Where is it the place ? what place ? definite.

A. N. *See the Ablative where place is the means by which an act is accomplished: as at this place, I see; at this place I stood, and so can see.


D. Won-ta ko-lang ? Towards what place ?
Won-ta-ring ? To what place ? whither ?

A. *Won-ta tin-to ? From what place causative ? where at ?
Ab. Won-ta bi-rung ? From what place ? out of what place ?
Won-ta ko-a ? Through or by what place ?
the third Declension, and the genitive would be expressed thus: *Tin-ting-ko-ba,* belonging to a crab; but when used as the Name of a Person it would be in the genitive *Tin-ting-un-ba,* belonging to Crab, either Mr. or Mrs. according as understood by the pronoun. There are a few distinctions of gender in certain nouns, but not generally: as, *Po-ri-bai,* a husband; *Po-ri-kun-bai,* a wife; *Yi-nal,* a son; *Yi-nal-kun,* a daughter, but, *Pi-ri-veul,* means a chief, king or queen, according to the gender of the pronoun attached. To animals, in most instances, there are proper names special to the male, and to the female: as, *Wa-ri-kul,* a he dog; *Tin-ku,* a she dog. Names of places are generally descriptive, hence derived from whatever expresses the subject: as, *Pun-tei,* the narrow place; *Bil-veu-ra,* the high place; *Ti-ra-be-en-ba,* the toothed place; *Bun-ki-li-ngel,* the place for fighting, the field of battle. Names of country have a declension peculiar to place, and in the genitive have a feminine and masculine termination, as *England-ka,* means English, man understood, the termination being masculine; *England-ka-le-en,* means English, woman understood, the termination being feminine: so also, *Un-tei-ka,* of this place, masculine; *Un-tei-ka-le-en,* of this place, feminine. A noun becomes an adjective or adverb, according to the particle used, or the juxtaposition of the word: as, *Pi-teii,* joy; *Pi-teii-mul-li,* to cause joy; *Pi-teii-ho-kun,* a joyful being; *Pi-teii-ka-tan,* to exist joyfully; *Murro-i-long,* good; *Murro-i-long-tai,* the good—some person understood; *Murro-i-long-un-mul,* good done, well done, properly done.

**OF THE DECLENSION OF NOUNS, CASES, ETC.**

There are Seven Declensions of Nouns, according to which all Adjectives and Participles, as well as Nouns are declined.

Nouns are declined according to their use and termination. When used for the name of an individual person, they are declined in the 1st Declension, whatever may be the termination of the word; but when used as the name of a place they are declined in the 7th Declension. Common nouns are declined in the 2nd, 3rd, 4th, 5th, and 6th Declension according to their respective terminations.

Nouns have seven cases; viz. two nominative cases, genitive, dative, accusative, vocative, and ablative. The first nominative is simply declarative wherein the subject is inactive: as, this is a bird, *umi ta tib-bin.* The second nominative is when the subject is an agent causative of action: as, *tib-bin-to ta-tan,* the bird eats; in which case the particles ending in *o* are affixed to denote the agent according to the terminations of the respective nouns; hence the following general Rules.

1. Nouns or participles ending in *i,* or *u* require the particle of agency *to* to be annexed when spoken of as an agent: as, *Ki-ko-i,* a native cat; *Ki-ko-i-to,* the cat did, does, or will do according to the tense of the verb subjoined.

2. Nouns ending in *ng,* *a,* *e,* *o,* or *u,* require the particle of agency *ko* annexed when spoken of as an agent: as, *Nu-kung,* a woman; *Nu-kung-ko,* the woman did, does, or will do, &c.

3. Nouns ending in *l* require the particle of agency *lo* to be annexed when spoken of as an agent: as, *Pun-mul,* the sun; *Pun-mul-lo,* the sun did, does, or will do, &c.

4. Nouns of three syllables ending in *ro* require the accent shifted to the *ó* when spoken of as an agent: as, *Ma-ko-ro,* a fish; *Ma-ko-ró,* the fish did, does, or will do, &c.

5. Nouns of three syllables ending in *re* change the *e* into *ó* when spoken of as an agent: as, *Ko-re-re,* a hut, house; *Ko-re-ró,* the house did, does, or will do, &c.

6. Nouns of four syllables ending in *ro* require the particle of agency *ró* to be annexed when spoken of as an agent: as, *Kul-mo-ti-ur,* a woman's name; *Kul-mo-ti-ur-ró,* K did, does, or will do, &c.

Note.—The participle form of the verb in the passive voice when used as an agent, changes the last syllable into *ró*: as, *Bun-to-a-ra,* that which is struck. *Bun-to-a-ró,* that which is struck did, does, or will do, &c.

*Exception, when *r* precedes *o*; as, *Ma-ko-ro,* it belongs to the 5th Declension.
OF THE DECLENSION OF NOUNS, CASES, &c.

I. DECLENSION.

This Declension is proper only to the Interrogative Personal Pronoun ḇag? who? and to words of any description when used as the Names of Persons, independent of their respective signification, which may denote objects, actions, qualities, &c. as, Bi-ra-bān means the bird called an Eagle-hawk, in which sense it must be declined in the 2nd Declension. It is also a Man's Name, in which use it is declined as follows:

Bi-ra-bān, an Eagle-hawk.

1 Bi-ra-bān, This form would be in answer to who is he?
N. 2 Bi-ra-bān-to, This form would be in answer to who will do, or does, or did?
G. Bi-ra-bān-um-ba, Belonging to Bi-ra-bān or Biraban's.
D. 2 Bi-ra-bān-kin-ko, To Biraban, personally to use or have, &c.
A. Bi-ra-bān-nung, The objective case, no change in English.
V. El-la Bi-ra-bān, Of Biraban, equivalent to, or I say Biraban.

II. DECLENSION.

Bi-ra-bān, an Eagle-hawk declined as a Bird.

1 Bi-ra-bān, An Eagle-hawk, or the Eagle-hawk.
N. 2 Bi-ra-bān-to, The Eagle-hawk did, does, or will do, governed by the verb.
G. Bi-ra-bān-ko-ba, Belonging to the Eagle-hawk.
D. 1 Bi-ra-bān-ko, For the Eagle-hawk.
A. Bi-ra-bān, The Eagle-hawk.
V. No Vocative.

Names of Persons are of the First Conjugation, the 2, 3, 4, 5, and 6, are Common Nouns; but if used as Proper Names of Persons, they are then declined in the 1st. Names of Places have three Genitives, as will be shown separately.

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<th>Part</th>
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<th>To.</th>
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III. DECLENSION.

Ko-re, Man.

N. 1 Ko-re, Of a Man.
2 Ko-re-ko, The Man is the agent spoken of who.
G. Ko-re-ko-ba, Belonging to a Man.
D. 1 Ko-re-ko, For a Man.
2 Ko-re-kâ-ko, To a Man.
A. Ko-re, A Man.
V. El-la Ko-re, Oh Man.

Abl. 1 Ko-re-tin, From, as a cause, on account of the Man.
2 Ko-re-kâ-hi-rung, From, procession, away from a Man.
3 Ko-re-ko-a, With, in company with Man.
4 Ko-re-ka-ba, At, remaining with the Man.

IV. DECLENSION.

Pir-ri-wul, A Chief, King, Superior, &c.

N. 1 Pir-ri-wul, Of a Chief.
2 Pir-ri-wul-lo, The Chief is the agent who, &c.
G. Pir-ri-wul-ko-ba, Belonging to the Chief.
D. 1 Pir-ri-wul-ko, For the Chief.
2 Pir-ri-wul-la-ko, To the Chief.
A. Pir-ri-wul, A Chief.
V. El-la Pir-ri-wul, Oh Chief.

Abl. 1 Pir-ri-wul-tin, From, as a cause, on account of the Chief.
2 Pir-ri-wul-la-bi-rung, From, procession, away from the Chief.
3 Pir-ri-wul-lo-a, With, in company with the Chief.
4 Pir-ri-wul-la-ba, At, remaining with the Chief.

Note.—The Interrogative Pronoun Min-na-ring? What is it? is of the above third Declension, and may be thus substituted for Ko-re.

N. 1 Min-na-ring? What is it?
2 Min-na-ring-ko? What is the agent or instrument?

V. DECLENSION.

Ma-ko-ro, Fish, or a, or the Fish.

N. 1 Ma-ko-ro, Of a Fish.
2 Ma-ko-rô, A Fish is the agent spoken of.
G. Ma-ko-ro-ko-ba, Belonging to a Fish.

VI. DECLENSION.

Ko-ke-ir-rur, A female small Kangaroo.

N. 1 Ko-ke-ir-rur, Of a female small Kangaroo.
2 Ko-ke-ir-ro, The Kangaroo is the agent spoken of.
G. Ko-ke-ir-rur-ko-ba, Belonging to the Kangaroo.
D. 1 Ko-ke-ir-rur-ko, For the Kangaroo.
2 Ko-ke-ir-ro, To the Kangaroo.
V. El-la Ko-ke-ir-rur, Oh Kangaroo.

Abl. 1 Ko-ke-ir-rin, From, as a cause, on account of the Kangaroo.
2 Ko-ke-ir-ra-bi-rung, From, away from the Kangaroo.
3 Ko-ke-ir-ro-a, With, in company with the Kangaroo.
4 Ko-ke-ir-ra-ba, At, remaining with the Kangaroo.

Note.—The form equivalent to the passive participle when used as a substantive, is declined in the above sixth Declension; as,

N. 1 Bun-to-a-ra, Wounded, from Bun, the root to Smite, or Wound.
2 Bun-tô-a-ko, The Wounded is the agent spoken of.
D. 2 Bun-tô-a-ko-ko, To the Wounded.
Abl. 1 Bun-tô-a-rin, From, on account of the Wounded.

The word may be declined through all the cases as above.

VII. DECLENSION.

All Nouns, whatever may be their original signification, when used as proper Names of Places, are of this Declension, when ending in a.

Mu-lu-bin-ba, The site of Newcastle.

N. Mu-lu-bin-ba, The Name of the Place, Mulubinba.
Neut. 1 Mu-lu-bin-ba-ko-ba, Belonging to Mulubinba, any thing, as stone, &c.
G. Mas. 2 Mu-lu-bin-ba-kal, Male person belonging to Mulubinba.
Fem. 3 Mu-lu-bin-ba-kal-lê-en, Female person belonging to Mulubinba.
Adjectives denoting want, are expressed by the negative super added: as, Mur-ro-róng ko-ri-en, not good, worthless.

Adjectives denoting similitude of resemblance require the particle Ki-lo-a, like, affixed to the subject: as, Won-nai-ki-lo-a, like a child, child-like: but if denoting habit the particle kei is affixed: as, Won-nai-kei, childish.

Adjectives denoting character, manner, or habit, are formed from the roots of verbs expressive of such; having the particles ye or kei affixed, according to the verb subjoined: as, Bún, the root of the verb to smite; Bún-ki-ye, a smiter; but Bún, the root of the verb to say; Bún-ki-lil-kän, would be one who smites; Won-kul, to be Bún-ki-ye, a smiter; but Bún, the root of the verb to say; Bún-ki-lil-kän, would be one who smites; Won-kul, to be

The following are the methods used in comparison, there being no particles to express the words better, best, &c.; the word But-ti, is equivalent to the adverb more, but will not express most, as the superlative, the sense being, continuing whatever is about longer.

The comparative of equality is formed thus: —

1. Ke-kul kei un-ni yan-ti un-noa ki-lo-a, This is as sweet as that. Ke-kul kei un-ni yan-ti un-noa ki-lo-a, This is as sweet as that.

The comparative of inferiority is formed by putting the negative particle ko-ri-en after the adjective, thus:

2. Ke-kul ko-ri-en un-ni yan-ti un-noa ki-lo-a, This is not so sweet as that.

The comparative of superiority is formed by the use of the word Kau-wul, a reduplication of great, and the particle of negation to that which is inferior: as, Ke-kul kei umninkau-wul ke-a-wai un-noa.

3. Ke-kul kei umninkau-wul ke-a-wai un-noa. This is most sweet.

OF NUMBERS.

Numbers are only cardinal; they are declined as nouns, so far as their numbers extend; namely, Wa-köl, one; Bu-lo-a-ra, two; Ngö-ro, three; Wa-rūn, four; beyond which there are no further numbers, but the general term Kau-wul, much or many. The interrogative of quantity, or number, is:
Min-nàn? which present? for how many? the answer would be in any of the above numbers, or thus: Kau-wul-kau-wul ko-re, many men; or, Wa-re-a-ko-re, few men. To express what are denominated ordinal numbers, so far as the above numbers extend, can only be done in the declension of the noun to which they may be attached, the adjective being also subject to declension, according to their own termination, independent of the termination of the noun: as, Pur-re-ung ka ngu-ro, On the third day. Ko-lai-to-a ngu-ro-ko-a, By the third tree, beside, not instrumental. Bu-lò-a-ra, is used in the Dual, and of the sixth Declension.

There are also two other expressions which may be noticed under this article, namely: Win-ta, equivalent to a part of, a portion, some of; also, Yan-tin equivalent to the whole, or all: as, Un-ti bo win-ta ko-re, Some of the men are here. Un-ti bo yan-tin ko-re, All the men are here.

OF PRONOUNS.

The primitive or personal Pronouns in the first, second, and third Person Singular are, distinct from the Pronouns for such Persons when used to the Verb, and as such are used by themselves, in answer to an Interrogative, or emphatically with the Verb. These always precede the Verb when they are used as Nominatives to the Verbs, and always call the attention to the Person and not to the Verb: these will therefore be designated Personal Nominative Pronouns, and marked as such: thus, PN, for Personal Nominative; but the Personal Pronouns used as the Nominative to Verbs and never by themselves, nor in answer to Interrogatives will be marked VN, to denote Verbal Nominative; the Verb being the prominent feature to which the attention is called, and not the person, these always follow the Verb. The strictest attention is absolutely necessary to the Pronouns in all their persons, numbers, and cases, by them the singular, dual, and plural numbers are known; by them the active, the passive, the reciprocal, and reflective state of the Verbs are known, which will be exemplified in the Conjugation of Verbs, as well as in the Declension of the Pronouns. The plural Personal Pronouns are used indiscriminately, there being only one Nominative Pronoun to each Person, so also the singular Feminine Pronoun which is only of one description. The dual number also has but one Pronoun in the Nominative case; but the dual number has a case peculiar to this language; namely, a Nominative and Accusative case conjoined in one word: as, though, the English Pronouns I and Thee, Thou and Him, &c., could be used I-thee, thou-him, &c. but the Pronouns are distinct from those used for such persons in their other respective numbers. This is denominated the conjoined dual case, and marked NA, to denote the Nominative and Accusative conjoined.

DECLENSION OF THE PRONOUNS.

FIRST PERSON SINGULAR.

1. P. N. Nga-to-a, I, in answer to an interrogative of personal agency: as Ngán-to-wi-yán? Who speaks? the answer would be Nga-to-a, It is I who, the verb understood, and not No. 2, which would only declare what I do.


Gen. Em-mo-um-ba, My, or mine governed by the noun or substantive verb, the noun always proceeds: as ko-ke-ri em-mo-em-ba, my house. Em-mo-em-ba-ta, It is mine.

Dat. 1. Em-mo-ung, For me, personally to receive, or some other act.

2. Em-mo-ung-kin-ko, To me, where I am. Dative of place.

Acc. Ti-a Me, governed by active verbs. This pronoun is used to form the equivalent to the passive voice: as Bún-tán bang, I strike; Bún-tán tia, I am struck. Literally strikes me.
### SECOND PERSON.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>Ka-ti-oú</td>
<td>Merely an exclamation, as Oh me! Ah me!</td>
</tr>
<tr>
<td>Nom.</td>
<td>1. Em-mo-ung-kai</td>
<td>From, on account of, through me, about me.</td>
</tr>
<tr>
<td></td>
<td>2. Em-mo-ung-kin-bi-rung</td>
<td>From me, opposed to No. 2, Dative.</td>
</tr>
<tr>
<td>Abl.</td>
<td>3. Em-mo-ung-ka-to-a</td>
<td>With me, in company with, beside me.</td>
</tr>
<tr>
<td></td>
<td>4. Em-mo-ung-kin-ba</td>
<td>With me, at my place, remaining by me.</td>
</tr>
</tbody>
</table>

**Note:** Reference can be made to the above in the remaining persons, to avoid prolixity.

### THIRD PERSON SINGULAR, FEMININE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>1. Ng'i-to-a,</td>
<td>Thou, or, it is thou who, &amp;c. Nathan's charge to David.</td>
</tr>
<tr>
<td></td>
<td>2. Bi,</td>
<td>Thou, the verbal nominative, as above, No. 2.</td>
</tr>
<tr>
<td>Gen.</td>
<td>Ng'i-ro-um-ba,</td>
<td>Thine, thy.</td>
</tr>
<tr>
<td>Dat.</td>
<td>1. Ng'i-ro-ung,</td>
<td>For thee.</td>
</tr>
<tr>
<td></td>
<td>2. Ng'i-ro-ung-kin-ko</td>
<td>To thee, where thou art.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Bi,</td>
<td>Thee, the object of active transitive verbs.</td>
</tr>
<tr>
<td>Voc.</td>
<td>El-la-bi,</td>
<td>A call of attention to the person.</td>
</tr>
<tr>
<td></td>
<td>1. Ng'i-ro-ung-kai</td>
<td>From, on account of, through thee.</td>
</tr>
<tr>
<td></td>
<td>2. Ng'i-ro-ung-kin-bi-rung</td>
<td>From, away from me, opposed to No. 2, D.</td>
</tr>
<tr>
<td>Abl.</td>
<td>3. Ng'i-ro-ung-ka-to-a</td>
<td>With, in company with thee.</td>
</tr>
<tr>
<td></td>
<td>4. Ng'i-ro-ung-kin-ba</td>
<td>With, about, remaining with the.</td>
</tr>
</tbody>
</table>

**Note:** Reference can be made to the above in the remaining persons, to avoid prolixity.

### THIRD PERSON SINGULAR, MASCULINE.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>1. Niu-wo-a,</td>
<td>He, emphatic.</td>
</tr>
<tr>
<td></td>
<td>2. No-a,</td>
<td>He, verbal nominative.</td>
</tr>
</tbody>
</table>

### THIRD PERSON SINGULAR, NEUTER, PRESENT.

The neuter pronouns are inexpressible in English without circumlocution in consequence of the locality of the person or thing being included in the word used as a pronoun, they are so compound in their signification as to include the demonstrative and relative, as will be perceived in their declensions. They govern the verbal nominative pronoun and not the nominative 1.
FIRST.

Nom. { 1. Nga-li, This is that, which, or who, present, &c.
       2. Un-ni, Thus, present, or the subject spoken of as present.

Gen. Nga-li ko ba, This is that which, &c. belongs to; the accusative case always follows.

Dat. { 1. Nga-li ko, This is for, governed by the corresponding dative.
       2. Un-ti ko, This, to this place.

Acc. Un-ni, This, governed by active verbs.

Abl. { 1. Nga-li tin, From this, on account of this, therefore as a cause.
       2. Un-ti bi-rung, From this, hence.

SECOND.

Nom. { 1. Nga-la, That, or the object spoken of, at hand.
       2. Un-no-a, That is that, which, or who, at hand.

Gen. Nga-la ko ba, That is that which belongs to &c.

Dat. { 1. Nga-la ko, For that, &c.
       2. Un-ta ko, To that, &c.

Acc. Un-no-a, That.

Abl. { 1. Un-ta tin, On account of that.
       2. Un-ta bi-rung, From that.

THIRD.

Nom. { 1. Nga-lo-a, That is that, which, or who, beside the person addressed.
       2. Un-to-a, That, &c.

Gen. Nga-lo-a ko ba, That is that which, or who belongs to &c.

Dat. { 1. Nga-lo-a ko, For that, &c.
       2. Un-to-a ko, To that, &c.

Acc. Un-to-a, That, &c.

Abl. { 1. Nga-lo-a tin, On account of that, &c.
       2. Un-to-a bi-rung, From that, &c.

NOTE.—These pronouns are singular or plural according to the pronoun attached with them to denote such numbers: as, Nga-li noa, This is he who. Nga-li ba-rur, These are they who. Nga-li ta, It is this that. Nga-li tā-ro, These be they that.

DUAL.

The Dual number is essential to this language, and so necessary, that conversation could not be continued without it. The Dual is common to all the Islands in the South Seas.

N. Ba-li, We two, Thou and I, both present.
G. Nga-lin ba, Belonging to us two, ours, thine, and mine.
D. { 1. Nga-lin ko, For us two, thee and me.
       2. Nga-lin kin ko, To us two, thee and me, where we are.
A*. Nga-lin, Us two, thee and me.
       1. Nga-lin kai, From, on account of us two, thee and me.
       2. Nga-lin kin bi-rung, From, away from us two, thee and me.

Abl. 3. Nga-lin ka-to-a, With, in company with us two, thee and me.
       4. Nga-lin ba, At, with us two, thee and me.

He and I.

N. Ba-li no-a, We two, he and I.
G. Nga-lin ba bon, Belonging to us two, ours, his and mine.

Ac*. Nga-lin bon, Us two, him and me.

NOTE.—It will be perceived that the particles form the accusative into the other cases. So also in the following.

She and I.

N. Ba-li Bo-un-to-a, We two, she and I.
G. Nga-lin ba no-un, Belonging to us two, ours, hers and mine.

Ac. Nga-lin no-un, Us two, her and me.

Ye two.

N. Bu-la, Ye two,
G. Bu-lun ba, Belonging to you two, your, yours.

Ac. Bu-lun, You two.
They two.

N. Bu-lo-a-ra, They two.
G. Bu-lo-a-ra ko ba bu-lun ba, Belonging to them two.

The two.

2. Bu-lo-a-ro, The two act as agents. In this case the word is declined as a noun in the 5th declension, to which model it is referred for the remainder of the cases.

CONJOINED DUAL CASE.

So designated in consequence of the two opposite cases being conjoined in one word, namely, the agent nominative and the accusative case; a peculiarity of this language. Active transitive verbs govern this case. N. A. means nominative and accusative, the figures refer to the person, M. masculine, and F. feminine.

1 Person N. and 2 person A. Ba-núng, I, thee.
1 Person N. and 3 person A. F. Bánó-un, I, her.
2 Person N. and 3 person A. M. Bi-núng, Thou, him.
2 Person N. and 3 person A. F. Bi-nó-un, Thou, her.
3 Person N. M. and 2 person A. Bi-ló-a, He, thee.
2 Person N. F. and 2 person A. Bin-tó-a, She, thee.

PLURAL, FIRST PERSON.

N. 1. Nge-a-run, We. There is no change in the plural as in the singular pronouns.
2. Nge-a-run ba, Belonging to us, ours, or own.
G. Nge-a-run ko, For us, personally.
D. 1. Nge-a-run ko, To us, locally.
A. Nge-a-run, Us.

PLURAL, SECOND PERSON.

N. Nú-ra, Ye.
G. Nu-run ba, Belonging to you, your, yours.
A. Nu-run, You.

PLURAL, THIRD PERSON.

N. Ba-ra, They.
G. Ba-run ba, Belonging to them, their, theirs.
A. Ba-run, Them.

The remaining cases can be easily formed by the accusative and particles used in the above cases of the first person, on referring to the model of the first person Nga-to-a.

RECIPOCAL PRONOUNS.

In conformity with grammars in general these and the following classes of pronouns are noticed; but, it will be found that the particles formed from the roots of verbs constitute the particular character ascribed to each class of the following pronouns. The particle Bo which forms the reciprocal noun or pronoun is from the verb to be (accidental) with the particle of agency resolving itself into an accidental agent, for the particle Bo will not take the sense of Self in the majority of cases.

N. 1st. Person, Nga-to-a bo, I myself, or I only, or I am the being who is.
N. 2d. Person, Ngin-to-a bo, Thou thyself, or thou only, &c.
N. 3d. Person, Niu-wo-a bo, He himself, or he only, &c.
D. 1st. & 2d. Person, Ba-li bo, Our two selves, or we two only, &c.

And so of all the pronouns excepting the conjoined dual cases.
POSSESSIVE PRONOUNS.

This class has been shewn in the genitive cases of the respective personal pronouns and may be used with the noun or the verbal substantive noun; and, according to whichever might be subjoined, the character of the pronoun would be described.

*Em-mo-em-ba* ta, Mine it is, or, it is mine, affirmatively.

*Un-ni* ta *em-mo-em-ba* ko-ke-re, This is my house.

*Un-no-a* ta *ugi-ro-em-ba*, That is thine.

*Ta-ra-rán* *ugi-ro-em-ba* ko-ri-en, It is not thine, not.

**NOTE.**—The Idiom requires two negatives, the first privative, the second negative, meaning that Thou hast not in possession or belonging to thee. There is no verb for to have, to possess.

DEMONSTRATIVE PRONOUNS.

These also have been declined; but, being of so compound a nature, it may be further shewn, the manner of their use in the sense of Demonstratives, they may be applied to all the P. N. but the Duals.

*Nga-li*, This. *Nga-li* ko ba, Belonging to this.

*Nga-li* ko ba, bon, This belongs to him. An Idiom.

*Nga-lo-a* ko ba, Belonging to that.

*Nga-li* noa, This is he who, (acts as an agent.)

*Un-ni* noa, *Yóng,*

THE INTERROGATIVE PRONOUNS.

*Ngan?* Who? the person; never used as a relative.

*Mín?* What? Which? the thing; never used as a relative.

*Won?* Where? the place; never used as the relative.

*Ya-ko-ai?* What manner? how? in what manner; never used as how much.

*Ya-ko-un-ta?* When? at what time.

They have no word for time in this language, nor is this phrase ever used in any other mode than interrogatively.

INDEFINITE PRONOUNS.

*Yi-tur-ra-búl,* Some one, some person or persons, of the 4th declension of nouns.

*Ta-rai,* Other, of the 2d declension.

**NOTE.**—The Idiom requires two negatives, the first privative, the second negative, meaning that Thou hast not in possession or belonging to thee. There is no verb for to have, to possess.

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PART II.

(CHAPTER I.)

OF THE VERB.

A VERB attributes an act to an agent, or, a state of being to a subject. Verbs sustain no change, whatever number or person may be the agent, or the subject; they are in this respect strictly impersonal; but, verbs sustain a change in respect to the sort of agency employed: as personal, or instrumental, and also according to the manner of doing or being: as, whether I do to myself, or to another, or, I do to another and he reciprocally does to me: or, when I continue to be or to do: or, when the action is doing again, or when permitted to be done by this, or, that agent; or, by another agent; or, when a thing acts as an agent, or is used as an instrument. Verbs are doubled to denote an increase of the state, or action. Verbs are conjugated by particles, each of which contains in its root the accident attributed to the verb in its various modification: as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose, &c., thus forming moods, tenses, and particles. The participles are conjugated according to their respective tenses, and are declined, either as verbal nouns, or verbal adjectives.

OF THE KIND OF VERBS.

Verbs are of the following description: viz., active or neuter, both of which are subject to the following accidents: viz.,

1. Active Transitive, or those which denote an act that passes from the Agent to some external object: as, I strike him, Bün-tán bún bang. This constitutes, the active voice, which states what an agent does to another, or, what another agent does to him, in which latter case it is equivalent to the English passive voice: as, Bün-tán bún, literally, strikes him, meaning some agent now strikes him. Equivalent to he is now struck the nominative pronoun, being omitted to call the attention to the object, or accusative pronoun. When the accusative, or object

is omitted, the attention is then called to the act which the agent performs: as, Bün-tán bún bang, I strike, expressed often by I do strike.

2. Active-intransitive, or those which express an action which has no effect upon any external object beyond the agent, or agents themselves; that is, the agent is also the object of his own act; consequently the verb is necessarily reflex: as, Bün-kil-je-un bang, I struck myself. This constitutes the reflexive modification of the verb. No. 2, of the 3 conjugation.

3. Active-transitive-Reciprocal, or those which denote an action that passes from the agent to some external object, which object returns the action to the agent who then becomes the object, and thus they act reciprocally one towards the other. Consequently the dual or plural numbers is always the subject of this form of the verb: as, Bün-kil-lán ba-li, thou and I strike each other reciprocally. Bün-kil-lán ba-ra, they strike each other the one the other reciprocally, or fight with blows. This constitutes the reciprocal modification. No. 3, ditto.

4. Continuative: as, when the state continues, or the action is or was continued in without interruption: as, Bün-kil-li-lín bang, I am now continuing in the action of making blows. It may be throwing or any other act, as beating, &c. &c. Denominated the continuative, modification, No. 1.

5. Causative by permission, or preventive with a negative: as, when we permit a person to do the act, or another to do the act to him: as, Büm-mun-bil-la-bun, let him strike, Büm-ma-ra-bun-bil-la-bún, cause some one to strike him, or the equivalent let him be struck. Büm-ma-ra-bun-bi yi ko-ra bün, let no one strike him.

6. Causative by personal agency, or, those which denote the exertion of personal energy to produce the effect upon the object: as, Ti-ir ta un-ni, this is broken. Ti-ir-bung-ngá unni, this is broken; but personal agency is understood equivalent to some person has broken this; or, this is broken by some one. See the 9th Conjugation, Personal agency.

7. Causative by instrumental agency, or, those which denote an effect produced by means of some instrument: as, Ti-ir-bur-re-a unni, this is broken, by means of something understood. See the 9th Conjugation.

8. Effective, or, those which denote an immediate effect produced by the agent on the object: as, Umm bung umi, I made this; Pitul bung, I am glad. Pitul-má bün bang, I made him glad.
9. Neuter, or, those which describe the quality, state, or existence of a thing: as, Ko-kul lang unni, this is sweet; Tetti-lang un-ti, this is dead; Won-nung ke no-a? Where is he? Un-ni ta, this is it; Mör-ron no-a ku-tan, he is alive; Un-nung no-a ye, there he is. In which the particles, Lang-, ke-, ta, ku-tan, and, ye, are rendered into English by the neuter verb is.

10. Double, or, those which denote an increase of the state, or quality, or, energy: as, Pitul no-a, he is glad; Ti-ti-tet-tet, they are dead; Tet-ti-ba, they are dead or a great death among them; Ka-wul, great; Kau-wul-kau-wul, very great; Tau-wa, eat; Tau-wa-tau-wa, eat heartily.

11. Privative, or those which denote the absence of some property: as, U-nun bang unni, I make this or do this; U-paun bang unni; I do this, not direct on the object itself, but with something or by the means of something as I write on this paper with a quill; U-paun bang unni yiring-ko, wi-yel-li ko, literally I make this quill for to speak or communicate. Whereas U-nun bang unni yi-ring pen ka-kil-li ko, would mean I make this quill for to be a pen. When the act itself is spoken of privative of existence, it is thus expressed, U-ma-pa bang-ba; Had I made, or if the act existed privative of the energy; produced by the action it would be expressed thus; U-ma-pa bang unni, I had like to have made this.

12. Imminence, or, those which denote a readiness to be or to do: as Pirrul ka-té-a kun ko-a bâng, lest I shoud be king. Bün-té-a kun ko-a bôn bâng, lest I should strike him.

13. Inceptive, or, those which describe the state as actually beginning to exist, or the action going to put forth its energy; at the time spoken: as Ka-kil-li ko-lang ba-li, we two are now going to live reciprocally together; Bün-kil-li ko-lang bâng, I am now going to strike.

14. Iterative, or, those which denote a repetition of the state or action: as, Mör-rón ka-té-a kun-nun, shall live again; Bün-té-a kun-nun, will strike again.

15. Spontaneous, or, those which denote an act of the agent’s own accord: as, Ti-ir ku-le-unni, this is breaking of its own accord, and not by external violence which is shown in No. 6. Po-ir ku-le-un no-a, he has dropped himself, for, he is just born.

NOTE.—The equivalent in many instances to the English Infinitive is the Indicative, the Subjunctive, and the Imperative.

1. The Indicative, which simply declares a thing: as, Bün-té-a bâng, I strike; Un-ni ta, this is; the subject; Ngali no-a, this is he; the agent.

2. The Subjunctive, which subjoins something to the verb: as, wish, Bün-wil bâng, I wish to strike, a desire, Bün-wil bâng, I desire to strike, or I want now to strike; or, the purpose of the agent: as, Tanán bâng u-wá, bün-kil-li ko, I come for to strike, &c. &c. &c.

3. The Imperative which expresses the desire of the agent: as, Bün-wa, strike, the person or persons addressed are desired to do the action. Büm-mun-bil-la, let strike. The person or persons addressed, are desired to permit the person named to strike; Büm-ma-ra-bun-bil-la, let strike. The person addressed is desired to permit any one to strike the person named. Büm-té-a ka, strike again.—The person or persons addressed is desired to repeat the action. The Imperative form is often used to the first and third person or persons in which sense it denotes the desire of the agent to do the act at the time spoken: as, Büm-wa büm-nung, I want to strike thee now; Büm-wa bi-lo-a, he wants to strike thee.

* Note.—The equivalent in many instances to the English Infinitive mood is the verb in regimen which denotes the purpose of the subject: as Minnaring ko unni? What is this for? Bün-kil-li ko, is the answer, the verb in regimen, for to strike.

OF THE TENSES.

THE VERB.

1. The Present, which asserts the present existence of the action or being of a thing at the time in which the assertion is made, to this period it is confined. There is no word for time. The signs of this tense are the following particles affixed to other consonants according to the respective conjugations of the verbs, viz., —àn to the simple verb, —län to the reciprocal verb, and —lin to the participle: as, Bün-tan, now strikes; Bün-ki-län, now reciprocally strike one another: Bün-kil-län, now striking; Bün-kil-li-län, now continuing in the act of striking.

2. The Preter-perfect, which asserts the act as having been completed in a past period of the present day: as, Bün-ké-un,
The Present. This has already been described, it is only necessary to mention, that the present participle can only be used to the present time, and not to the past and future, as is the case in English; Bún-kil-li, means now striking.

2. The Imperfect Definite, which asserts the action as present in progress at some definite past period: as, Bún-kil-li ke-un, striking, this morning understood.

3. The Imperfect Past Aorist, which asserts the action as present in progress at any recent time: as, Bún-kil-li-eI-Ia no-a, he was striking.

4. The Past Present Aorist, which asserts the action as having been engaged in and completed in some former period: as, Bún-tal-la bäng wonnai bün ba, I struck when I was a child; Wi-yal-la bäng wonnai ki-lo-a wonnai bün ba, when I was a child I spake as a child.

5. The Pluperfect, which asserts the action as having been completed prior to some other past event mentioned: as, Bún-kil-li-él-lá ta, had struck prior to something.

6. The Inceptive Future, which asserts the present action now about to be pursued: as, Bún-kil-li ko-láng bäng, I am now going to strike; or, I am going a striking; Ma-ko-ro, fish; Ma-ko-ro ko-láng bäng, I am going a fishing.

7. Future Definite, which asserts the action as about to be engaged in at some future definite period: as. Bún-kil-li-klń bäng, I am going to strike, to-morrow morning understood.

8. Future Aorist, Which asserts the action will exist in some future unlimited period: as, Bún-kil-li-nun bäng, I am going to strike, at some time or other, hereafter, &c.

THE PARTICIPLE.

1. The Present. This has already been described, it is only necessary to mention, that the present participle can only be used to the present time, and not to the past and future, as is the case in English; Bún-kil-li, means now striking.

2. The Imperfect Definite, which asserts the action as present in progress at some definite past period: as, Bún-kil-li ke-un, striking, this morning understood.

3. The Imperfect Past Aorist, which asserts the action as present in progress at any recent time: as, Bún-kil-li-eI-Ia no-a, he was striking.

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5. The Pluperfect, which asserts the action as having been completed prior to some other past event mentioned: as, Bún-kil-li-él-lá ta, had struck prior to something.

6. The Inceptive Future, which asserts the present action now about to be pursued: as, Bún-kil-li ko-láng bäng, I am now going to strike, or, I am going a striking; Ma-ko-ro, fish; Ma-ko-ro ko-láng bäng, I am going a fishing.

7. Future Definite, which asserts the action as about to be engaged in at some future definite period: as. Bún-kil-li-klń bäng, I am going to strike, to-morrow morning understood.

**DUAL.**

- ba-li
- ba-li no-a
- Un-ni bo
- ba-li bo-un-to-a
- bu-la
- bu-la bu-lo-a-ra

- Thou and I live together here.
- He and I live together here.
- She and I live together here.
- Ye two live together here.
- They two live together here.

**PLURAL.**

- nge-en
- Un-ni bo
- nu-ra
- ka-kil-lán
- ba-ra

- We live together one with the other here.
- Ye live together one with the other here.
- They live together one with the other here.

---

**NOTE.**—The idea conveyed in the 3d. Modification, when one party is of the feminine gender, is equivalent to saying we are married and live together here, and consequently the verb cannot be used to any but Dual and Plural pronouns. Any of the moods or tenses may be used in the place of the verb, according to their respective Modifications to the above Paradigm.

See No. 3.  
\( \text{ba-li,} \)  
Thou striketh me, and I strike thee, or we two duel.

\( \text{Bún-kil-lán,} \)  
See No. 2.  \( \text{nge-en,} \)  
We, each one, strike one another, or we fight with one another.

\textbf{Note.}—The 3 Modification can only be used to the Dual and Plural being reciprocal action.

\textbf{CONJOINED DUAL CASE.}

\begin{align*}
\text{ba-núng,} & \quad \text{I, thee strike, or, I strike thee.} \\
\text{ba-nó-un,} & \quad \text{I, her strike, or, I strike her.} \\
\text{bi-ti-a,} & \quad \text{Thou, me striketh, or, thou striketh me.} \\
\text{bi-núng,} & \quad \text{Thou, him striketh, or, thou striketh him.} \\
\text{bi-nó-un,} & \quad \text{Thou, her striketh, or, thou striketh her.} \\
\text{bi-ló-a,} & \quad \text{He, thee striketh, or, he striketh thee.} \\
\text{bín-tó-a,} & \quad \text{She, thee striketh, or, she striketh thee.}
\end{align*}

\textbf{PARADIGM OF THE 1. PERMISSIVE VERB.}

2. Conjugation Imperative Mood, permissive to be, to exist.

3. Conjugation Imperative Mood, permissive to do the act.

4. Conjugation Imperative Mood, permissive to suffer another to do.

\textbf{Note.}—The pronouns are accusative. The idea is, some person, or persons, permits to.
CONJOINED DUAL CASE.

\[\begin{align*}
ba-nung, & \quad \text{I, thee permit to strike, or, I let thee strike.} \\
ba-nó-un, & \quad \text{I, her permit to strike, or, I let her strike.} \\
bi-tí-a, & \quad \text{Thou, me permittest to strike, or, thou lettest me strike.} \\
bi-núng, & \quad \text{Thou, him permittest to strike, or, thou lettest him strike.} \\
bi-nó-un, & \quad \text{Thou, her permittest to strike, or, thou lettest her strike.} \\
bí-ló-a, & \quad \text{He, thee permits to strike, or, he lets thee strike.} \\
bi-tó-a, & \quad \text{She, thee permits to strike, or, she lets thee strike.} \\
\end{align*}\]

4. Búm-mun-bin,

\[\begin{align*}
ba-nung, & \quad \text{I, thee permit to strike, or, I let thee strike.} \\
ba-nó-un, & \quad \text{I, her permit to strike, or, I let her strike.} \\
bí-tí-a, & \quad \text{Thou, me permittest to strike, or, thou lettest me strike.} \\
bí-núng, & \quad \text{Thou, him permittest to strike, or, thou lettest him strike.} \\
bí-nó-un, & \quad \text{Thou, her permittest to strike, or, thou lettest her strike.} \\
bí-ló-a, & \quad \text{He, thee permits to strike, or, he lets thee strike.} \\
bí-tó-a, & \quad \text{She, thee permits to strike, or, she lets thee strike.} \\
\end{align*}\]

4. Conjugation. 2. Permissive to suffer.

Note.—One person of each number will be sufficient as a guide to form, as above.

See the remainder of No. 1.

\[\begin{align*}
tí-a, & \quad \text{Permits (any one) to strike me, or, I am permitted to be struck.} \\
ngé-a-run, & \quad \text{Permits (any one) to strike us, or, we are permitted &c.} \\
nga-lín, & \quad \text{Permits (any one) us both to be struck, or we both are &c.} \\
bá-núng, & \quad \text{I permit (any one) to strike thee, or, I permit thee to be struck.} \\
un-ní, & \quad \text{This is permitted to be struck, or, any one may strike it.} \\
\end{align*}\]

1. CONJUGATION NEUTER VERB,

INDICATIVE MOOD.

Ka

The root of the verb signifying Being, Existence, in time, place, or state.

—kil-li-ko, The auxiliaries, or model for the verb in regimen.

Ka-kil-li-ko, The verb in regimen. For the purpose of being, in order to be.

*Note.—The pronouns must be placed where the blank line is; before or after the verb.

THE VERB.

Present tense.

\[\begin{align*}
---kut-tán, & \quad \text{Am, art, is, are, now; according to the pronoun.} \\
ka-ké-un, & \quad \text{Was, wast, was, were; this morning.} \\
ka-kul-la, & \quad \text{Was, wast, was, were; in recent time past.} \\
ka-kul-la-ta, & \quad \text{Was, wast, were; prior to some event.} \\
ka-kin, & \quad \text{Shall, wilt, will be; to-morrow morning.} \\
kun-nun, & \quad \text{Shall, wilt, will be; in some time hereafter.} \\
kán* & \quad \text{Participle aorist,} \\
\end{align*}\]

1. Conjugation. 2. Permissive to suffer.

Future definite,

Future aorist,

Participle aorist,

Being: as, I being afraid.

Kinta kán bang.
THE PARTICIPLE.

Present tense,

—ka-kil-li-lin,

Am, art, is, are, now; existing, living, remaining.

Imperfect definite,

—ka-kil-li-ké-un,

Was, wast, were; existing, living, remaining, this morning.

Imperfect past aorist,

—ka-tál-la,

Existed, lived, remained, in a former period.

Pluperfect,

—ka-kil-li-el-la-ta,

Was, wast, were; existing, living, remaining, prior to.

Inceptive future,

—ka-kil-li-ko-láng,

Going to be, to exist, to remain, now.

Future definite,

—ka-kil-li-kín,

Going to be, to exist, to remain, to-morrow morning.

Future aorist,

—ka-kil-lín-nun,

Going to be, to exist, to remain, hereafter.

SUBJUNCTIVE MOOD.

1. The verb in regimen denoting the purpose of the subject.

Aorist,

—ka-kil-li-ko,

For to be, to exist, to remain.

Aorists,

—ka-kil-li-ko-a,

For to continue to be, to live.

—ka-kil-láli-ko-a,

For to live one with another, equivalent to marry.

2. The verb in regimen denoting the immediate purpose of the subject, or, clause preceding the phrase; when no clause precedes it denotes wish.

Aorist,

kau-wil ké-a-báng,

That I may be, or, might be, I wish to be.
3. The verb subjoined to Iteration: as, to be again.

Present tense, ka-té-a kán báng, I am, again, or, become again.
Future Aorist, ka-té-akun-nun báng, I shall be, again.

4. The verb subjoined to Imminence.

Future Aorist, ka-té-akun kó-a báng, Lest I should be.

5. The verb subjoined to any contemporary circumstance.

Present tense, kut-tán báng ba, While I am.
Imperfect past Aorist, ka-ki-li-el-la báng ba, While I was, or, when I was.
Future Aorist, kun-nun báng ba, When I am, or, If I should be.

Note.—The whole of the Indicative mood may be thus conjugated with Ba.

6. The verb subjoined to privateness of actual becoming.

Past Aorist, kum-mai nga báng I had like to have become.

7. The verb subjoined to privateness of reality, or want of being.

Imperfect past Aorist, ka-pá báng ba, I was, or, when I was.
Future Aorist, ka-pá a-wa-rán báng, ka-pá, I have not been.

These are the nearest equivalents.

IMPERATIVE MOOD.

To the 2nd person nominative singular, dual, and plural; of the 3rd person expressives of desire.

Kán-wa bi, Ka-kil-li-a bi, Kán-wabi ngiù-tó-a bo, Ka-kil-lá bu-la,
Continue thou to be, live, remain.
Be one with the other ye two. Confined to the dual & plural.

2nd Conjugation, Kum-mun-bil-la bón, Permit him to be. See 2nd Conjugation.
Iteration, Ka-té-a ka bi, Be thou, again.

Note.—The English auxiliaries must be varied according to the pronoun attached, the example is given in one pronoun to shew the case and person used in their proper place, the figures are for future reference.

2. CONJUGATION, PERMISSIVE, INDICATIVE MOOD.

Kum, The root of the verb transformed into the permissive modification.

Kum-mun-bil-li ko, The permissive model for the verb in regimen.

— mun-bil-li ko, The verb in regimen, For to permit to be, &c. to let be, &c.

Present tense, — mun-bin bón-báng, I permit him to be.

Preter perfect definite, — mun-bi-ké-un bón-báng, I permitted him to* this morning.

Perfect past Aorist, — mun-bi-a bón báng I permitted him to recently.

Pluperfect, — mun-bi-a ta bón báng, I had permitted him to prior to.

Future definite, — mun-bi-kí bón báng, I shall permit him, &c., to-morrow morning.

*Note. The root is omitted in order that other roots may be substituted instead of Kum, when the English of such root must be placed after the particle to. Other pronouns than those exemplified may be inserted on reference to the paradigm of the permissive verb. The 3rd Modification can only be used to the Dual and Plural, and not the singular because, it is reciprocal, nor to the conjoined Dual, because, one only is there a recipient.
THE PARTICIPLE.

Present tense,
Kum-mun-bil-lin, Now permitting to be.

Preter perfect,
*— mun-bil-li ké-un, Was permitting to* this morning.

Imperfect past Aorist,
— mun-bil-li-él-la, Was permitting to recently.

Perfect past Aorist,
— mun-bil-li-él-la, Permitted to in some former period.

Pluperfect,
— mun-bil-li-él-la ta, Had permitted to prior to.

Inceptive future,
— mun-bil-li ko-láng, Going to permit to now.

Future definitive,
— mun-bil-li kín, Going to permit to tomorrow morning.

Future Aorist,
— mun-bil-lin-nun, Going to permit to hereafter.


Present tense,
Kum-mun-bil-lánbu-lumbáng, I permit them two to live together.

Preter perfect,
*— mun-bil-lái ké-un, Permitted to* this morning one with the other.

* Note.—The root is omitted in order that other roots may be substituted instead of Kum, when the English of such root must be placed after

SUBJUNCTIVE MOOD, PERMISIVE.

1. The verb in regimen denoting the purpose of the subject.

Aorist,
*Kum-mun-bil-lái ko, For to permit to be, or, for the purpose of being.
— mun-bil-lái ko-a, For to permit to be one with the other.

2. The verb in regimen denoting the immediate purpose of the subject, or clause preceding the phrase; when no clause precedes it denotes wish.

Aorist,
*Kum-mun-bil-lái ko-a, That may or might permit to.

* Note.—The root of any other verb in the permissive form may be used instead of Kum.

the participle to. Other pronouns than those exemplified may be inserted on reference to the paradigm of the permissive verb. The 3rd modification can only be used to the Dual and Plural, and not to the singular, because, it is reciprocal, nor, to the conjoined Dual, because, one only is there a recipient.
3. The verb subjoined to Iteration, as to permit again to.

Present tense,
Kum-mun-bé-a-kán bón-báng, I now again permit him to.
Future Aorist,
--- mun-bé-a kun-nun ba-núng, I shall again permit thee to.

4. The verb subjoined to Imminence.

Future Aorist,
--- mun-bé-akunkó-abi-lo-a, Lest he permit thee to.

5. The verb subjoined to contemporary circumstance.

Present tense,
mun-bí-nun bón-báng, While I am permitting him to.
Imperfect past Aorist,
mun-bí-li-élabi-núng, When thou wast permitting him to.
Future Aorist,
mun-bin-nun bi-tía, When thou permitting me to or if thou.

6. The verb subjoined to privateness of actual becoming.

Past Aorist,
mai-ngá bón-báng, I had like to have permitted him to.

7. The verb subjoined to privateness of reality, or want of being.

Aorists of the Past,
mun-bí-pa *bámba, Had I permitted to, or if I had, &c.
mun-bí-pa ta báng, I wish that I had permitted to.
Ke-a-wá-rán bón báng mun-bí-pa, I have not permitted to.

* Note. — The first person singular alone sustains the change as above from báng, to bám. The English phrases are only equivalent in sense, the construction is distinct.

---

1. Kum-mun-bil-la

--- nga-lín, Permit us two to.
--- nga-a-run, Permit us to.

When the person or persons addressed are known, other accusative pronouns can be selected from the paradigm.

--- mun-bil-la

--- bi-núng, Permit him to.
--- bi-nú-nú, Permit her to.

CONJOINED DUAL.

--- mun-bil-lú-a, Permission self to continue to.
--- mun-be-a ka, Permit again to.

3. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

Bún, The root of the verb to strike, smite, beat, fight,
with blows, thresh.
--- kil-li-kó, The model, the same as the 1. Conjugation,
Bún-kil-li-kó, The verb in regimen, For to strike, &c.

Note. — The verbal pronouns follow the verb: as, Bún-tán bón báng, I strike him.

THE VERB.

Present tense,
Bún-tán báng ban, I strike him, now.

Preter perfect,
Bún-ké-un,* Struck, this morning.

Perfect past Aorist,
Bún-kul-la, Struck, in any recent period.

Pluperfect,
Bún-kul-la-ta, Had struck, prior to.

Future definitive,
Bún-kin, Shall strike, to-morrow morning.

* Note. — The English change of persons in the auxiliaries am, art, is, are, must be inserted according to the pronoun inserted. The Reciprocal is confined to the Dual and Plural.
THE PARTICIPLE.

Present tense,
Bún-num, I am now striking him.

Impersonal definitive,
Bún-kil-li ké-un, I am striking, this morning.

Impersonal Past Aorist,
Bún-kil-li-cl-la, I was striking in any recent period.

Perfect past Aorist,
Bún-tál-la, I struck in some former period.

Pluperfect,
Bún-kil-li-cl-cl-la ta, I had struck prior to.

Inceptive future,
Bún-tál-la, I am going to strike.

Future definitive,
Bún-kil-li kun, I am going to strike to-morrow morning.

Future Aorist,
Bún-kil-cl-cl-cl-la, I am going to strike hereafter.

1. Modification Continuative.

Present tense,
Bún-kil-li-cl-bún báng, I am now striking him with many blows.

Past Aorist,
Bún-kil-li-cl-cl-la, I was striking with many blows, or threshing.


Preter perfect,
Bún-kil-cl-cl-bún báng, I have struck myself.

1. Modification Reciprocal.

Present tense,
Bún-kil-li-cl-bún báng, I am now striking him.

Preter perfect,
Bún-kil-li-cl-cl-cl-cl-la, I have struck each one the other; or fought this morning.

Perfect past Aorist,
Bún-kil-li-cl-cl-la, I fought in some former period.

Pluperfect,
Bún-kil-li-cl-cl-cl-la ta, I had fought prior to.

Inceptive future,
Bún-kil-li-cl-cl-cl-cl-la, I am going now to fight each one.

Future definitive,
Bún-kil-li-cl-cl-cl-la, I am going to-morrow morning, &c.

Future Aorist,
Bún-kil-lun-nun, I am going hereafter to fight, &c.

SUBJUNCTIVE MOOD.

1. The verb in regimen denoting the purpose of the subject.

Aorists.
Bún-kil-li ko, For to strike, or for the purpose of striking.
Bún-kil-li ko-a, For to strike continually, to beat, thresh, &c.
Bún-kil-li ko-a, For to strike each one the other, to duel, to fight.

G
2. The verb in regimen denoting the immediate purpose of the subject, or, clause preceding the phrase; when no change precedes it denotes wish.

Aorist,
Búwèl, (by contraction,) Bú-wèl, That I might strike him.

ko-a bôn bàng,

3. The verb subjoined to Iteration: as, to strike again.

Present Tense,
Bún-te-a kán bôn bàng,
I strike him again now.

Future Aorist,
Bún-te-a kún-num bôn bàng,
I shall strike him again.

4. The verb subjoined to Imminence.

Future Aorist,
Bún-te-a kun ko-a bôn bàng,
Lest I should strike him.

5. The verb subjoined to contemporaneous circumstance.

Present tense,
Bún-tán bôn bàng ba,
While I strike him now, or as, &c.

Imperfect past Aorist,
Bún-kil-li-él-la bôn noa ba,
While he was striking him.

Future Aorist,
Bún-nun bôn bàng ba,
When I strike him; or, if I strike, &c.

6. The verb subjoined to privativeness of Actuality of effect.

Past Aorist,
Búm-mai nga bôn bàng,
I had like to have struck him.

7. The verb subjoined to privativeness of action, or Entity.

Aorists of the Past,
Búm-pa bôn bàng ba,
Equivalent to, Had I struck him, or if I, &c.

Búm-pa ta bôn bàng,
I would that I had struck him; or I wanted to, &c.

Ke-a-wa-rán bôn bàng bûm-pa, No, I have not struck him.

Note.—Contingency is shown in the Future Aorist of No. 5.
Permit, anyone, to strike me. Permit, anyone, to strike him. Permit, anyone, to strike her. Permit, anyone, to strike this. Permit, anyone, to strike that.

P. Bum-lllun-bil-la, D. tuia, bOn, • un-ni, un-no-a, .. Or let me be struck.
1. Modification Continuative.

Bilm-ma-ra-bun-bil-lil-la, Continue to permit (anyone) to strike.


Bilm-ma-ra-hun-bil-lla ti-a nga-to-a bOn, I myself permit (anyone) to strike their.

Emphatic.

Bum-mun-bil-la bi ngin-to-a bOn, Do thou thyself permit him to strike.


D. bu-la, Permit ye two each one the other, to strike one another.

P. Bum-mun-bil-la, nu-ra, Permit ye each one the other, to strike one another.

3. When the person addressed is desired to permit any other to do the action, to the person or thing spoken of. Equivalent in sense to the passive verb Imperative: as, Bum-mun-bil-la un-ni, permit any one to strike this, or Let this be struck. The Ellipsis is, to-räi to, another agent, being in the agentive case, nominative.

1. Modification Continuative.

Büm-mun-bil-lil-li-a ti-a, Permit me to continue in striking.

Note.—The other Pronouns can be obtained by reference to the Paradigm.


Büm-mun-bil-li-a bi köt-ti, Permit thyself to strike thine own self.

Emphatic.

Büm-mun-bil-la bi ngin-to-a bOn, Do thou thyself permit him to strike.


D. bu-la, Permit ye two each one the other, to strike one another.

P. Bum-mun-bil-la, nu-ra, Permit ye each one the other, to strike one another.

1. When the person addressed is desired to permit any other to do the action, as Büm-mun-bil-la bi ti-a, permit thou me to strike.

S. bi ti-a, Permit thou me to strike. Let me strike.

D. Büm-mun-bil-la, bu-la bOn, Permit ye two him to strike. Let him strike.

P. nu-ra bo-un-nó-un, Permit ye her to strike.

Note.—Every other change of person may be formed from the preceding example, by substituting the verb Büm-mun-bil-la for Bu-wa.

PARADIGM OF THE IMPERATIVE MOOD.

2. When the person addressed is desired to permit the person spoken of to do the action, as Büm-mun-bil-la bi ti-a, permit thou me to strike.

S. bi ti-a, Permit thou me to strike. Let me strike.

D. Büm-mun-bil-la, bu-la bOn, Permit ye two him to strike. Let him strike.

P. nu-ra bo-un-nó-un, Permit ye her to strike.

Note.—Every other change of person may be formed from the preceding example, by substituting the verb Büm-mun-bil-la for Bu-wa.
Búm-ma-ra-bun-bil-lá bu-lán, Permit one the other to be struck, one of the other.

Note.—The remainder of the pronouns can be attached for other persons, than those exemplified on reference to the Paradigm of the 1st. permissive verb, which shews the accusative pronouns used.

4. Conjugation. 2 Permissive.

Indicative Mood.
Búm, The root of the verb transformed into the permissive modification.
Búm-ma-ra-bun-bil-li ko, For to permit (some other) to strike, or to let be struck.

Verb.
Present tense,
Búm-ma-ra-bun-bín bón báng, I permit (any body) to strike him now; or, I permit him to be struck now.

Perfect past aorist,
--- ma-ra-bun-bí-a, Permitted, &c. &c. to be struck.
Future aorist,
--- ma-ra-bun-bí-nun, Will permit, &c. &c. to be struck.

The Participle.
Present tense,
Búm-ma-ra-bán-bil-lín, Permitting (somebody,) now to strike, &c. &c.

Perfect past aorist,
--- ma-ra-bun-bí-á-la, Permitted, &c. &c., or permitted to be struck.
Future aorist,
--- ma-ra-bun-bil-lín-nun, Going to permit, &c. &c.
3. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

U. The participle denoting the verb, is used as a principal verb.
— mul-li ko, The auxiliary model. For to cause, to effect as an agent.
U-mul-li ko, The verb in regimen. For to do personally, to make, create.

THE VERB, ACTIVE.

Present Tense,
U-mán bang un-ni, I make this;* or, do, or, create.
— ma-ké-un, Made, &c., this morning.
— má, Made, &c., in any recent period.
— má ta, Had made, &c., prior to.
— ma kín, Shall make, &c., to-morrow morning.
— mun-nun, Shall make, &c., hereafter.

Imperfect definite,
— mul-li ké-un, Was making, &c., this morning.
— mul-li-él-la, Was making, &c., recently.
— mál-la, Made, &c., in some former period.
— mul-li-él-la ta, Had made; prior to.
— mul-li-ki-láng, Going now to make.
— mul-li-kin, Going to make; to-morrow morning.
— mul-lin-nun, Going to make; hereafter.

Perfect past aorist,
— mul-lin-bang un-ni, I am now making, &c., this.
— mul-li-él-la, Was making, &c., this morning.
— mul-li-él-la, Was making, &c., recently.
— mul-li-él-la, Had made; prior to.
— mul-li-ki-láng, Going now to make.
— mul-li-kin, Going to make; to-morrow morning.
— mul-lin-nun, Going to make; hereafter.

THE PARTICIPLE.

Present tense,
U-mul-lin bang un-ni, I am now making, &c., this.
— mul-li ké-un, Was making, &c., this morning.
— mul-li-él-la, Was making, &c., recently.
— mál-la, Made, &c., in some former period.
— mul-li-él-la ta, Had made; prior to.
— mul-li-ki-láng, Going now to make.
— mul-li-kin, Going to make; to-morrow morning.
— mul-lin-nun, Going to make; hereafter.

* Note.—The Ellipsis is. For to be something : as Plough-ka-ki-li ko. For to be a plough.

SUBJUNCTIVE MOOD.

1. The verb in regimen denoting the purpose of the subject.
U-mul-li lin bang un-ni, I am making and continue to make this.
— mul-li-él-la, Was in the continued act of making.

2. The verb in regimen denoting the immediate purpose of the subject.
Aorists.
— mul-li ko-a, For to continue to do, &c. to work.
— mul-lai ko-a, For to do reciprocally, &c.

3. The verb subjoined to interaction : as to do, &c. again.
Present tense,
U-mé-a kín, Making again now.
5. The verb subjoined to Imminence.

Future aorist,
— me-a kun-nun ——, Make again hereafter.

4. The verb subjoined to Imminence.

Future aorist,
U-mé-a kun ko-a báng unni, Lest I should make this.

5. The verb subjoined to contemporary circumstance.

Present tense,
U-mán báng ba unni, While I make this, or do.

Imperfect past aorist,
— mul-li-él-la báng ba unni, While I was making, or doing.

Future aorist,
— mun-nun no-a ba, When he makes, or, If he, &c.

Past Aorist,
U-mai-ngá báng unni; I had like to have made this, &c.

7. The verb subjoined with privateness of Action or, Entity.

Past Aorist,
U-ma-pá bám ba, Had I made, &c., or, If

Aorists of the
— ma-pá-ta bám, I would that I had

Past. ke-a-rán báng u-ma pá unni, I have not made this.

6. The verb subjoined with privateness of Activity of Effect.

Past,
U - mai-nga báng unni, I had like to have made this, &c.

7. The verb subjoined with privateness of Action, or, Entity.

Past,
U - ma-pa bám ba, Had I made, &c., or, If

Aorist I had done, &c.

U - ma-pa-ta bám ba, I would that I had

Past. ke-a-rán báng u-ma pá unni, I have not made this.

Note.—Contingency is shewn in the future aorist of No. 5.

IMPERATIVE MOOD.

1. U - mul-la bi, Make thou, &c. Ma, A command to do, to go on, to begin an action.

2. — mau-u-mul-la ——, Make diligently. The verb reduplicated.

3. — mul-lá bu-la ——, Make, reciprocally yet two, or one another when plural.

4. — mul-li-a ——, Make, reflectively, self or selves according to the pronoun.

5. — mé-a ka ——, Make, again.

6. 1. — ma-bun-bil-la bón un-ni, Permit him to make this.

2. — ma-ra-bun-bil-la un-ni, Permit (somebody) to make this, or, Let it be made.

7. — ma-ké-a ——, Make, instantly, at the time specified; as in the morning.

Note.—The permissive forms are already conjugated, from which these two forms can be conjugated, No. 1, from the 2nd conjugation, substituting U-ma-bun for Kam-mun, and the No. 2, from the 4th conjugation, substituting U for Bám.

6. CONJUGATION ACTIVE VERB.

INDICATIVE MOOD.

U. The particle denoting the verb is used as a principal verb.

— pul-li ko, The auxiliary model, For to do with, to use in action.

U-pul-li ko, The verb in regimen, For to do (the thing,) to perform, to use in action.

THE VERB.

Present tense,
U-pán báng nga-li ko, I use in action this, or I do*—,

Perfect past aorist,
— pá ————, Did, &c.

Future aorist,
— pun-nun ————, Shall do, &c.

* Note.—Whatever pronouns follow, the English only changes.

THE PARTICIPLE.

Present tense,
U-pul-lin , Doing now, &c.

Imperfect past aorist,
— pul-li-él-la ——, Was doing, &c.

Perfect past aorist,
— pal-la ————, Did, &c., in a former period.

Inceptive future,
— pul-li ko-hing ————, Going now to do, &c.

Future aorist,
— pul-lin-nun ————, Shall do hereafter, &c.

Modification Continuative.

Present tense,
U-pul-lin báng nga-li ko, I am now continuing to, &c.

Past aorist,
— pul-li-él-la ————, Was continuing, &c. or, was working with.

Modification Reflective.

Preter perfect,
U-pul-lé-un báng nga-li ko, I have used in action this to myself.

Modification Reciprocal.

Present tense,
U-pul-lán ba-li nga-li ko, We two do one another with this.

Note.—The remainder of the tenses, and the intermediate tenses omitted in the above can be found in the 5th conjugation, substituting U-pul for U-mul.
7. CONJUGATION LOCOMOTIVE VERB.

INDICATIVE MOOD.

U, 
The particle denoting the verb is used as a principal verb.

— wol-li ko, The auxiliary model, For to be locomotive, To tend.

U-wol-li ko, The verb in regimen, For to come, to go, to walk, to tend, to move.

THE VERB.

U-wán báng,*
I come, or, go, or walk, &c.

—wá ——,
Came, or, went, or, walked, &c.

—wun-nun ——,
Shall come, or, go, or, walk, &c.

* Note.—According to the adverb inserted here or there.

THE PARTICIPE.

U-wol-lín báng, 
I am now coming, or going, or walking.

SUBJUNCTIVE MOOD.

1. Aorists,
U-pul-li ko, For to do (the thing named) to use in action.
— pul-li ko-a, For to continue to do; &c., as to work with, &c.
— pul-lai ko-a, For to do reciprocally each one the other, &c.

2. Aorist,
U-pau-wil ko-a báng, That I might do, &c.

3 & 4. Future aorist,
— pe-a kun ko-a báng, Lest I should do, &c.
— pun-nun bi ba, When thou doest, &c., or, if, &c.
— pai nga báng, I had like to have done.
— pa-pá bám ba, Had I done, &c. or, If, &c.

IMPERATIVE MOOD.

NOTE.—This may be formed throughout, by substituting P for M in the preceding conjugation Imperative mood: as U-mul-la, make; U-pul-la-do, &c.

1. Modification Continuative.

U-wol-li-lín báng, I am now continuing to, &c., or, Journeying.


U-wi-lé-un báng, I went of myself or came, &c.


U-wol-lín báng, They come or go towards, &c.

Perfect past aorist,
— wol-lín nun —, Going to walk, or about to come, or, go hereafter.

1. Modification Continuative.

U-wol-li-lín báng, I am now continuing to, &c., or, Journeying.

Past aorist,
— wol-li-li-el-la —, Was continuing to, &c., or Journeyed.


Preter perfect,
U-wi-lé-un báng, I went of myself or came, &c.


U-wol-lín na-ra, They come or go towards, &c.

Perfect past aorist,
— wol-lín nun —, Going to walk, or about to come, or, go hereafter.

Future aorist,
— wi-lín nun —, They will come or go, &c.

SUBJUNCTIVE MOOD.

1. Aorists,
Tá-nan U-wol-li ko, For to walk, to approach, or to come.

Wai-ta U-wol-li ko, For to walk, to depart, or to go away.

2. Aorist,
— wan-wil ko-a, That may or might come, go, &c.

3 & 4. Future aorist,
— we-a-kun ko-a, Lest should come, or, go, &c.

5. Future aorist,
— wun-nun bám ba, When I go, or, come, &c.

6. Past aorist,
— wai nga bám ba, I had like to have gone, or, come, &c.

7. Aorist of the past,
— wa-pá bám ba, Had I come or gone, &c., If I, &c.

IMPERATIVE MOOD.

1. Ta-nan u-wol-la, Come approach.

Wai-ta u-wol-la, Go depart.

2. Wol-la-wol-la, 
Come or go quickly, with diligence.

3. U-wol-lá, 
Depart each, &c.
8. CONJUGATION, SPONTANEOUS AGENCY,

INDICATIVE MOOD.

Ti-ir, The adjective or root of the verb to be broken. Ti-ir ka killi ko.
— kul-li ko, The model denoting spontaneous agency: as, of its own accord.
Ti-ir-kul-li ko, The adjective in regimen as a verb. For to break spontaneously.

THE VERBAL ADJECTIVE.

Present tense,

Ti-ir-ran un-ni, This is broken spontaneously.

PARTICLE.

Present tense,

Ti-ir-kul-lin un-ni, This is breaking now spontaneously.

Imperfect definitive,

— kul-li ké-un un-ni, This was breaking, this morning, &c.

Imperfect past aorist,

— kul-li-kul-la un-ni, This was breaking, &c., recently.

Preter perfect,

— kul-lé-un un-ni, This was broken, &c., just now.

Perfect past aorist,

— kul-lal-la un-ni, This broke, &c. in a former period.

Pluperfect,

— kul-li-kul-la ta un-ni, This had broke, &c., prior to ——.

Inceptive future,

— kul-li ko-láng un-ni, This is going to break, &c., now.

Future definite,

— kul-li kin un-ni, This will break to-morrow morning.

Future aorist,

— kul-lin-nun un-ni, This will break hereafter.

1. Modification Continuative.

Present tense,

Ti-ir-kul-li-lín un-ni, This continues to break, &c.

Past aorist,

— kul-li-li-kul-la un-ni, This continued to break, &c.


Notes.—This form is the preter perfect of the above conjugation, from which this modification is derived.

SUBJUNCTIVE MOOD.

1. Aorist,

Ti-ir-kul-li ko, For to break of its own accord.

2. Aorist,

— kul-li ko-a un-ni, That this may or might break, &c.

3 & 4. Future aorist,

— kul-lé-a kun ko-a, Lest, should break, &c.

5. Future aorist,

— kul-lin-nun-un-ni-a, When this breaks, &c., or if this, &c.

6. Past aorist,

— kai nga-lé-un un-ni, This had like to have broke, &c.

7. Aorist of the past,

— kul-liba pa un-ni, Had this broke, &c., or, If this, &c.

IMPERATIVE MOOD.

4. Ti-ir-kul-li-a un-ni, Equivalent to, I wish this to break of itself.

5. — kul-lé-a ka un-ni, I wish this to break of itself again.


Notes.—It does not appear that any of the other modifications are used to this conjugation.

9. CONJUGATION, PERSONAL AGENCY.

INDICATIVE MOOD.

Ti-ir, The verbal adjective or root of the verb, to break, or to be broken.

— bung-ngul-li ko, The model denoting personal agency.

Ti-ir-bung-ngul-li-ko, The adjective in regimen, as a verb. For to break a thing by personal agency, and not by instrumental means.

THE VERB ACTIVE.

Present tense,

Ti-ir-bung-ngán báng un-ni, I break this now: as, with my hands.

Perfect past aorist,

— bung-ngá báng un-ni, I broke this

Future aorist,

— bung-ngun-nun báng un-ni, I shall break this.
1. Ti-ir-bung-ngul-li ko, I am now breaking this.
   Imperfect past aorist,
   bung-ngul-li-é-lá, Was breaking.
   Perfect past aorist
   bung-ngá-1a, Broke, in some remote period.
   Inceptive future,
   bung-ngul-li-kó-káng, Going now to break.
   Future aorist,
   bung-ngul-lin-nun, Going to break hereafter.

1. *Modification Continuous.*

Present tense,
Ti-ir-bung-ngul-lín bang unni, I am now breaking this.

Past aorist,

2. *Modification Reflective.*

Preter perfect,
Ti-ir-bung-ngul-lé-un, Have broken—self, or, selves.


Present tense,
Ti-ir-bung-ngul-lán, Break each other.

Note.—The intermediate tenses of the verb and participle, can be easily obtained, by referring to the 5th conjugation.

**SUBJUNCTIVE MOOD.**

1. Ti-ir-bung-ngul-li ko, For to break, something understood.
2. — bung-ngáu-wil ko-a, That may or might break, &c.
3. & 4. — bung-ngé-akun ko-a, Lest, should break, &c.
5. — bung-nguun-nun báng ba, When I break, &c., or, If, I break, &c.
6. — bung-ngai-ngá báng, I had like to have broke, &c.
7. — bung-ngá-pá báng ba, Had I broke, &c. or, If I had broke, &c.

Note.—The intermediate tenses of the verb and participle, can be easily obtained, by referring to the 5th conjugation. All English neuter verbs when made active, and we do the act ourselves, direct on the object, must be in this conjugation: but, if we do the act by means of an instrument, it must be in the 10th conjugation.

10. **CONJUGATION, INSTRUMENTAL AGENCY.**

**INDICATIVE MOOD.**

Ti-ir, The verbal adjective or root of the verb, to break or to be broken.
— bur-ril-li ko, The model denoting by means of instrumental agency.
Ti-ir-bur-ril-li ko, The adjective in regimen as a verb. For to break a thing by means of instrumental agency, and not by personal agency.

**THE VERB ACTIVE.**

Present tense,
Ti-ir-bur-rin bang unni, I break this, by means of,

Past aorist,
— bur-r-ea bang unni, I broke this, &c.

Future aorist,
— bur-rin-nun bang unni, I shall break this.

**THE PARTICIPLE.**

Present tense,
Ti-ir-bung-ngul-lín bang unni, I am now breaking this.

Imperfect past aorist,

Perfect past aorist
— bung-ngá-1a, Broke, in some remote period.

Inceptive future,
— bung-ngul-li-kó-káng, Going now to break.

Future aorist,
— bung-ngul-lin-nun, Going to break hereafter.

1. *Modification Continuous.*

Present tense,
Ti-ir-bung-ngul-lín bang unni, I am now breaking this, by means.

Past aorist,
— bur-r-ea bang unni, I broke this, &c.

Future aorist,
— bur-rin-nun bang unni, I shall break this.

2. *Modification Reflective.*

Preter perfect,
Ti-ir-bur-ril-li-lé-un, Have broken—self, or, selves.


Present tense,
Ti-ir-bung-ngul-lán, Break each other.

Note.—The remainder of the tenses can be formed on reference to the 5th conjugation.
SUBJUNCTIVE MOOD.

2. — bur-ri-n-wil ko-a, That may or might break, &c.
3 & 4. — bur-re-a kun ko-a, Lest should break, &c.
5. — bur-ri-n-nun-bang ba, When I break, or if I break, &c.
6. — bur-ri-nga bang, I had like to have broke, &c.
7. — bur-r-ri-pa bang ba, Had I broke, &c., or, if I had, &c.

NOTE.—The intermediate tenses, &c., can be ascertained by referring to the 5th conjugation. All English neuter verbs when made active, must be conjugated in the 9th and 10th conjugations, substituting the respective roots for Ti-ir, to break.

11. CONJUGATION, TO BE MERELY IN SOME ACT.

INDICATIVE MOOD.

—, Whatever proceeds becomes the act stated: as, Tet-ri, Dead or death.
— bul-li ko, The model denoting merely the act, for to be in the act of.
Tet-ti-bul-li ko, The thing in regimen as a verb; for to be in the act of death, or to die: simply without reference to any thing else.

THE VERB, NEUTER.

Tet-ti ban no-a, He dies, now.
— ba ke-un no-a, He died, this morning.
— ba no-a, He died, in some past period.
— ba ta no-a, He died, prior to.
— ba-kin no-a, He will die, to-morrow morning.
— bun-nun no-a, He will die, sometime or other.
— bun-ri-pa bang ba, Had he broke, &c., or, if he had, &c.

IMPERATIVE MOOD.

1. But-ti, Proceed on with whatever act, in which the agent is engaged; as, go on, do more.
2. Tet-ti bau-wa, Proceed to die, optatively.
6. — bun-bil-la bon, Permit him to die; let him die. 4 Conjugation.
7. — be-a ka, Die again.
12. CONJUGATION, COMMUNICATIVE.

INDICATIVE MOOD.

Wi, The root of the verb to communicate by speech, to speak, to say, to talk, to command.
— yel-li-ko, The model for the verb in regimen.

Wi-yel-li ko, The verb in regimen, For to speak, say, talk, converse, communicate, &c.

THE VERB.

Present tense,
Wi-yán bón báng, I tell him, now, or speak, or say.
Preter perfect,
— ya ké-un bón báng, I told him, this morning.
Perfect past aorist,
— yá bón báng, I told him, in any recent period.
Pluperfect,
— yá ta bón báng, I had told him prior to.
Future definite,
— ya-kin bón báng, I shall tell him, to-morrow morning.
Future aorist,
— yun-nun bón báng, I shall tell him, hereafter.

THE PARTICIPLE.

Present tense,
Wi-yel-lin bón báng, I am now telling him, or talking, &c.
Imperfect definite,
— yel-li ké-un bón báng, I was telling him this morning.
Imperfect past aorist,
— yel-li-él-la bón báng, I was telling him, recently.
Perfect past aorist,
— yél-la bón báng, I told him, in some former period.
Pluperfect,
— yel-li-él-la ta bón báng, I had told him, prior to.
Inceptive future,
— yel-li ko-láng, Going to tell, preach, proclaim.
Future definite,
— yel-li kin, Going to tell, &c., to-morrow morning.
Future aorist,
— yel-lin-nun, Going to tell, &c., hereafter.

1. Modification Continuative.

Present tense,
Wi-yel-li-lin, Talking, conversing, preaching, haranguing.

Past aorist,
— yel-li-li-él-la, Continued to talk, harangue, &c.


Preter perfect,
Wi-yel-lé-un báng, I talked to myself, said to myself, &c.

3 Modification Reciprocal.

Present tense,
Wi-yel-lán ba-ra, They say one to the other, or converse, &c.
Preter perfect,
— yel-lai ké-un, They said one to the other, this morning.
Perfect past aorist,
— yel-lal-la, They said, &c., or told, or conversed, &c., formerly.
Pluperfect,
— yel-lal-la ta, They said, &c., or told, or conversed, &c.,
Prior to—
Inceptive future,
— yel-lai ko-láng, Going to converse, now.
Future definite,
— yel-lai kín, Going to converse, to-morrow morning.
Future aorist,
— yel-lun-nun, Going to converse, hereafter.

Norx.—The dual and plural pronouns are used throughout, but the 3rd modification is restricted to the dual and plural.

SUBJUNCTIVE MOOD.

1. The verb in regimen denoting the purpose of the subject.

Wi-yel-li ko, For to tell, communicate, say, &c.

Aorists,

Wi-yel-liko-a, For to continue to tell, to harangue, preach.

Wi-yel-lako-a, For to tell reciprocally, or talk one with the other.

2. The verb in regimen denoting the immediate purpose of the subject, &c.

Aorist,
Wi-yáu-wil ko-a báng, That I might tell, talk, &c. &c.

3. The verb subjoined to Iteration: as, to repeat.

Present tense,
Wi-yé-a kán báng, I say again, or repeat.
Future Aorist,
— yé-a kun-nun báng, I shall say again, or repeat.
1. The verb to be, attributing substantiality.

Aorist. Ta, is, or, it is, denoting the substance, or that which supports accidents.
Ta-ra-rán, It is not, the substance spoken of.

2. The verb to be, attributing an appendant.

Aorist.
Láng, Is, or, it is, denoting an appendant, quality, or manner of being.
Ko-ra láng, It is not, the appendant, &c., spoken of.

Example.
Pul-le, The name of salt, any other name may be used.
Pul-le ta, It is salt, meaning the substance.
Pul-le láng, It is salt, meaning the quality.
Pul-le ko-ri-en, It is not salt, the substance, Ellipsis, Ta-ra-rán.

Ta-ra-rán, Pul-le ko-ri-en, It is not salt, (there are two negatives.)
Pul-le ko-ra láng, It is not salt, meaning the quality, &c.

3. The verb to be, in person.

Aorist.
Bo, Is reflectively, as self.
Example.
Unni bo léng, This is I, the subject of the verb.
Nga-to-a bo-un-ni, This is I myself the personal agent, who.
Un-ni ta, This is, the subject.
Un-ri bo ta, This is itself, the subject.

4. The verb to be, attributing agency.

Example.
Nga-li, This is the agent who —, See all the Emphatic pronouns.

5. The verb to be, as it is, in any manner.

Aorist.
Yán-ti, It is so, in whatever manner the subject is expressed.
Yán-ti bo ta, It is so itself it is, denoting affirmation, &c.

Imperative.
Ya-nó-a, Let be as it is.
Ya-ái, Let it not be so, an Ellipsis of Yi-ko-ra, understood.

Example.
Ya-ái, bún-ki-yi ko-ra, Let it not be so, strike not.

6. The verb to be, attributing tendency.

Aorist.
Wál, Is, shall, will, &c., denoting the tendency of the mind or thing.

Imperative.
Example, Ti-ir wál unni,  This is broken.
Wi-ya unni murroróng?  Is this good?
Wi-ya wál, An Idiom, equivalent to the answer, Do not know.

7. The verb to be, attributing existence, being.
Aorist, Ke, Be, is, &c., according to the English Idiom.
Example, Min-na-ning ke unni? What is this? What thing is this?

8. The verb to be, attributing a state of action.

Note.—Further elucidations of these forms will be found in the 3rd part of this work.

14. CONJUGATION, NOMINAL MODIFICATION OF THE VERB.
   U-pul-li-kán, A person who can do with an instrument.
2. — ki-yé, The name of a person who is always striking. A continual striker.
   — pai-yé, A person who is always doing with, &c., as, a cobler, &c.
3. — kil-li-kun-né, The name of the thing which can strike. A cudgel.
   — pul-li-kun-né, The thing which is doing, &c., the instrument.
4. — kil-li-to, The name of the action, as an agent. The stroke.
   — pul-li-to, The action as an agent. The operation.
5. — kil-li-ta, The name of the action as a subject. The striking.
   — pul-li-ta, The action as a subject. The doing with; the operating.
6. — tó-a-ra, That which is done with some instrument.
   — pul-li-tó-a-ra, That which is done with some instrument.
7. — kil-li-ngél, The name of the place at which the action is performed: as, a pugilistic ring, a stage; a threshing floor.
   — pul-li-ngél, The place at which is performed.

Note.—It will be observed that verbal nouns and adjectives are thus formed from the verbs in regimen, and are declined according to their terminations.

15. CONJUGATION, NEGATIVE MODIFICATION OF THE VERB.

INDICATIVE MOOD, THE VERB.

Present tense—Affirmation,
Kau-wau, Bún-tán bón báng, Yes, I strike him now.

Preter perfect—Affirmation,
Bún-ke-un bón báng, I struck him this morning.

Negation,
Ke-a-wai bón báng bún-ki-pa, No, I have not struck, him.

Perfect past aorist and Pluperfect negative are alike—Affirmation,
Bún-kul-la bón báng, I struck him.

Negation,
Ke-a-wa-rán bón báng bún-ki-pa, No, I did not strike, him.

Future definite—Affirmation,
Bún-kin bón báng, I shall strike him tomorrow morning.

Negation,
Ke-a-wai bón báng bún-ki-pa, No, I shall not strike, him.

Future aorist—Affirmation,
Bún-nun wál bón báng, I shall certainly strike him.

Negation,
THE PARTICIPLE.

Present tense—Affirmation.
Bún-kil-lín bón bâng, I am now striking him.

Negation.
Ke-a-wa-rân bón bâng bún-kil-liko-ri-en, No, I am not, &c.

Imperfect past aorist—Affirmation,
Bún-kil-liko-ri-la bón bâng, I was striking him.

Negation.
Ke-a-wa-rân bón bâng bún-kil-liko-ra kal, No, I was not, &c.

Future aorist—Affirmation.
Bún-kil-lín-nun bón bâng, I am going to beat him hereafter.

Negation.
Ke-a-wai bón bâng bún-kil-li ko-ra ke, No, I am not, &c.

IMPERATIVE MOOD.

Mandatory.
Ma, bû-wa bón, Do, strike him.
Bû-wa bón, Strike him.
Ya-no-a, bûn-ki yi-ko-ra bón, Let be, strike him not, do not, &c.

Bûn-kil-lá, Strike on, continue in striking.
Ya-no-a, bûn-kil-lai bón ko-ra, Cease striking, or, do not, &c.

Entreaty.
Bûn-mun-bil-la bón, Permit him to strike.
Ya-no-a, Bûn-mun-bi yi ko-ra bón, Permit him not to strike.

Mandatory.
Bûn-ma-ra bûn-bil-la bón, Permit any one to strike him.
Ya-ri bón bi bûn-ma-ra bûn-bi yi-ko-ra, Let no one strike him.

Interrogative.
Min-na-rîng tin bi-núng bûn-kul-la? Why didst thou strike him?

Ko-ra ko-a bi-núng bûm-pa? Why hast thou not struck him?

Mandatory Idioms,
Wi-wi, Be quiet. Do not what you tend to do.
Ya-ai, equivalent to
Ya-ri, Prevent. Do not; cease acting.
Ya-no-a, Let be, do not the action. Let alone.

OF ADVERBS.

It depends on the use of the word, whether it should be denominated a noun, adjective, or, adverb. A name used with the particle of agency would be considered a noun, with another noun, it would become an adjective, and in conjunction with a verb, it is nominated an adverb: as, Pôr-rôl, Heavy. Pôr-rôl ta un-ni, This is heavy. Pôr-rôl noa wiyán, He speaks heavily. Adverbs are classed in the following manner:

1. Of Number.
Wa-kôl bo ta, Once only. Bu-lô-a-ra bo ta, Twice only. Ngô-ro bo ta, Thrice only. Above which there are no certain numbers.

2. Of Order.

3. Of Place.

4. Of Time.
Bung-ai, This present period, now, to-day. The time now passing.
Bung-ai-kul, Of the present period, Fresh, new, recently.
Ya-ki ta, Now, at the time spoken of.
Ya-ki-ta bo, At the self same moment spoken of instantaneously.
Tâng-â, Before, prior.
Yu-ki-ta, Afterwards.
Kûm-ba, Yesterday, when the verb is in a past tense, but to-morrow, when used with a verb in the future tense.
Kûm-ba kén ta, The day after to-morrow.
Ku-bo, Presently.
Ku-bo ká ta, Presently it is, for not yet.
Un-nung bo, Hitherto.

Nay.
No.
Not.

It is not, the thing affirmed.

10. Of Interrogation.


Won-nen?

How? Which way? Local, answer, Ngai-ka-i, This way.

Min-na-ring tin?

Why? Wherefore?

Ke-ru ko-a?

Why not?

5. Of Quantity.

Much, abundantly, largely.

Little, sparingly.

Enough, sufficiently.

More, meaning continue the action.

What quantity? How much? How many?

6. Quality or Manner.

Deaf, stupid, foolish.

Quickly, also equivalent to the phrase, make haste.

Slowly, deliberately.

Cheerfully, lightly. From to fly, as the down of a bird.

Heavily, from heavy, weighty.

7. Of Doubt.

Perhaps, or possibly.

8. Of Affirmation.

Verily, certainly, really, literally there it is itself.

Truly, in truth itself. Strictly, from To-kol, strait.

Yes.

Just so as it is, Yes.

OF PREPOSITIONS.

Of, denoting possession when used to the personal pronouns.

Of, the same meaning used only to nouns.

Part of: as, Un-ti kul, Part of this, of this, hereof.

Of, out of, from, opposed to ko-lang.

To, towards, tendency towards, opposed to Bi-rung, from.

From, on account of, for because of, in consequence of.

The same meaning, only this is used to personal pronouns, the above to nouns.

Particles denoting agency or instrumentality.

Expressed in English only when instrumental by the particles, with, By, For.

With; to be in company with, and not instrumental.

In, or, at such a period: as, Ta-rai ta, Yella-anu ka.

In, on, at such a place: as, Sydney ka ba, at Sydney.

Into.
Within.
Outside, without opposed to within.
OF CONJUNCTIONS.

The Idiom of the language is such, that sentences connect with sentences without the aid of conjunctions, the subjunctive mood answering all the purposes. The dual number also precludes the necessity of conjunctions to unite two parties. The following are the principal ones: viz., Nga-tun, And. Kul-la, Because, for. Nga-li tin, Therefore, on account of this. But the particles lest, unless, that, and disjunctives are expressed by modifications of the verb in the subjunctive mood, as will be shewn in the illustrative sentences.

OF INTERJECTIONS.

Note.—The following are used under the circumstances mentioned.

Wau, Expressive of attention, a call to attend.
A, Of attention: as, Lo, behold, hearken.
El-la be á-ra, Of wonder, surprise, astonishment.
Ka-ti-o ka-ti-a, Of pain, anguish.
Yi-pál-lun, Of sorrow, alas!
Wi-wi, Of aversion.
Ngi-no-a, Of salutation at parting: as, Farewell, an Idiom.
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.**

<table>
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<td>18</td>
<td>Bung.</td>
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**Example of Aboriginal Words.**

<table>
<thead>
<tr>
<th>A.</th>
<th>1</th>
<th>Al-la!</th>
<th>A call of attention.</th>
<th>The open short sound of á.</th>
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</thead>
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<td>18</td>
<td>Ngán-to?</td>
<td>Who is the agent?</td>
<td>The elongated sound of á.</td>
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<tr>
<td>B.</td>
<td>18</td>
<td>Ngán-ke?</td>
<td>Who is the subject?</td>
<td>The open sound of e.</td>
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<td></td>
<td>2  3</td>
<td></td>
<td></td>
<td>The enclosed sound of e.</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Ngán-ke tet-tí?</td>
<td>Who is dead?</td>
<td>The elongated sound of é.</td>
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<td>10  5</td>
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<td></td>
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<tr>
<td>1</td>
<td>Won-nén?</td>
<td>Which way?</td>
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Names

Ko-in, 

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

Names of Persons.

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

VOCABULARY.

Thus. In this manner.

Open i.

Enclosed i.

Elongated i.

Open o.

Enclosed o.

Elongated ô.

Open u.

Enclosed u.

Elongated ô.

Come hither.

May it be, a wish.

It is thou who.

Whose self?

Names of the wife of Ko-in. She is a Mail-kun, much more terrific being than her husband, Bin-pón, 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-wilbún, 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-tí-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.


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.

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

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

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

Bo-un, The site of Wallis's plains, from a bird of that name.
Búl-ba, An Island, any place surrounded with water, also, Nga-rong.
Bul-kir-ra, Any mountain, from Bulka. The back of man or beast.
Bi-wong-kul-la, The place of red tea-trees, from Bi-wong, red tea-tree.
But-ta-ba, The name of a hill on the margin of the lake.
Bo-i-kon-üm-ba, A place of ferns from Bo-i-kon. Fern.
Kut-tai, The site of Sydney Light-house, any Peninsula.
Kín-tí-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 a sort of bramble bearing a berry like a raspberry.
Tul-ki-ri-ba, A place of brambles; from Tul-ki-ri.
Ngur-rán-ba, A place of brambles; from Ngur-rán an inferior sort of the above description.
Kai-á-ra-ba, A place of sea weeds.
Ke-el-ke el-ba, A place of grass tree.
Ko-pur-ra-ba, The name of the place from which the blacks obtain the Ko-pur-ra, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like red ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.
Ko-na-ko-na-ba, The name of the place where the stone called, Ko-na-ko-na is found. There are veins in the stone, which contain a yellow substance, used for paint in warlike expeditions. The name of a large mountain, the N. extremity of Lake Macquarie.
Mún-nu-kán, The sea snipe place, where they resort.
Mo-nung-ngur-ra-ba, 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.
Nga-ram-ta-ra, A place of pipe clay; from Nga-rá, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.
Ngó-ru-ro-in-ba, 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.
Ngo-lo-yau-wé, From Ngó-lo-yau, a place of pipe clay; from Ngó-lo, a yellowish earth which they wet, mould up into balls, and then burn them in a strong fire, in which it changes into a brilliant red, something like ochre, with which the men and women paint themselves, mixing it with the kidney fat of the kangaroo, used always at their dances.
Ní-rít-ti-ba, A place of sea weeds.
Ní-sí-ba, The name of a point, under which is a seam of canal coal, beneath which a thick seam of superior common coal joins, and both jet into the sea between three and four fathoms of water. The Government Mineral Surveyor found on examination, that the two veins were nearly nine feet in thickness, and the coal of excellent quality.
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.
Pé-to-háng-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-bâng. The Ants gather the substance for some unknown purpose.

Pun-tei, A narrow place. The name of any narrow point of Land.

Tun-po-a-ba, A clayey place; from Tunpoa, clay.

Tul-ka-ba, The soft tea tree place; from Tul-ka, tea tree.

Ti-ra-bé-en-ba, A long point of land tooth like; from Ti-ra, a tooth.

Wau-wa-rán, The name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains Westerly: said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called Wau-tei, 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-qi-rong; from the cliffs of which, if stones be thrown down into the sea beneath, the tea tree bark floats up, and then the monster is seen gradually arising from the deep; should any natives be at hand, he overturns the canoe, swallows alive the crew, and then the canoe whole, after which he descends to his resort in the depths below!

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

Wa-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 Pún-to-báng, 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-ts, The cat fish.

Bún-kun, A red sea slug adhering to the rocks, and known to Europeans by the name Kun-je-wy. A barbarism.
Bir-ra-ba, A small shell fish.
Bul-bung, A small species of kangaroo.
Buk-kai, The bark of a tree, or, the skin of animals.
Bai-yung-bai-yang, A butterfly.
Bai-bai, An axe.
Bing-ngai, An elder brother.
Bi-yung-bai, A father, also Bin-tun-kin.
Bi-yung, The title of address to a father.
But-ti-kang, Any beast.
Be-ra-buk-kán, Sperm whale. Which is not eaten, only the black whale.
Bung-kin, Vermin, as fleas, lice, &c. &c.
Bur-rung, The hair of the head.
Wur-run, The hair on the body.
Ki-tung, The short hair of animals.
Yir-ring, The fur of the opossum tribe.
Bo-ar-ing, Misty rain.
Bo-a-lung, Mangrove seed.
Bo-a-wál, The curlew.
Kul-ling-ti-el-la, A knife.
Kur-rung-kun, The large snapper.
Mut-tau-ra, The small snapper.
Kum-ba, To-morrow.
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-mán, Land tortoise.
Kóng-ka, A reed.
Kól-lái, Trees, wood, timber.
Ko-nung, Dung, &c.
Kin-tá-ring, Dung, &c.
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-paï, Fat, grease, &c.
Ko-i-won, Rain.
Ko-ke-re, A hut, house, &c. &c.
Ki-kó-i, A native cat, very destructive to poultry.
Tir-ri-ki, The flame of fire, also the color red.
Ké-a-ra-pai, The white cockatoo.

Wai-i-lá, The black cockatoo; the breeding place of which is unknown to the blacks.
Kur-ra-bung, The body.
Ka-rá-kul, A doctor, a sorcerer.
Kón-nung-ngui, A fool.
Kun-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.
Co-ro-wa-tul-lun, The cuttlefish, literally, wave tongue.
Ka-ro-bur-ra, The large whiting.
Kut-tul, The smoke of, and also tobacco.
Po-i-to, The smoke of a fire.
Co-ro-pun, Fog, mist, or haze.
Ko-ke-ke, Vessels made of the bark of trees, &c., used as baskets or bowls.
Win-ki, Win-nung, The emu, from the noise it makes, and likely the origin of the barbarism, kangaroo, used by the English, as the name of an animal, called Mo-a-ne.
Ko-ko-ro-wa-tul-iun, The cock, king parrot.
Ko-ro-pun, The hen d'ito.
Ko-ke-i, Fire.
Ko-ro-kong, A camp, town, &c.
Ko-re, Man, mankind.
Kul-líng, The honey comb.
Ko-ke-i, The honey in the blossoms of the honey suckle tree.
Ko-ro-wa, 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 Mo-a-ne.
Tai-yól, The youngest male.
Má-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.
Pír-ri-ta, Oyster growing to the mangrove tree.
Mur-ra-ké-en, Young maidens.
Wúng-ngur-ra-pin, Young bachelors.
Wúng-ngur-ru-bu-la, Ye two ditto.
Mu-lo, Thunder.
Mum-mu-yá, A corpse, a ghost.
Mun-ní, Sickness.
Mú-ra-bun, Blossom, flowers.
Mú-lá, A boil.
Mú-la, Gigantic lilly.
Nót-to, The black-snake.
Mur-ri-nau-wá, A ship, boat.
Mur-ri-nau-wá, The general name of fish.
Mur-ro-kún, The name of a mysterious bone, which is obtained by the Ka-rá-kul, a doctor, or conjuror; three of which sleep on the grave of a recently interred corpse, where in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three doctors, who feel the puncture not more severe than that of the sting of an ant! The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by unknown means, it is said, and believed, they destroy in a supernatural manner their ill-fated victim by the mysterious bone, causing it to enter into their bodies, and so occasion their death!!!
Mur-ra-mái, 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

Names for fresh water, as well as Ko-ko-in, Bá-to, and Yer-ro, which see.

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

Sea gull.
First born female.
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.
A woman, women.
A concubine.
A song. There are poets among them who compose songs which are sung and danced by their own tribe in the first place, after which other tribes learn the song and dance, which itinerates from tribe to tribe throughout the country, until from change of dialect, the very words are not understood correctly by distant blacks.
A cockle.
An animal like a ferret, but amphibious, which lives on cockles.
Sea sand.
Dust.
A chief, king, &c.
Earth, land. The world.
The sun.
Day.
A stone axe.
A husband.
A wife.
A messenger, an ambassador. They are generally decorated with the down of the swan or hawk on their heads when on an embassy. They arrange the time, place, and manner of engagement in battle; or when punishing a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance. When they travel at night, a firestick is always carried by them as a protection against "The powers of darkness." Evil spirits of which they are in continual dread.
A small hawk, so called from its cry.
A valley or hollow.
Salt.
Voice, language, &c.
A wild duck.
A wild drake.
Ashes.
The sea salmon.
The large tea tree.
Names of roots of the Arum species; the Ta-ro of Tahiti.
A dream or vision.
Lightning.
Sea slug, blubber.
Night.
Musquito.
Bream-fish.
A mouse.
A bird.
A bough of a tree.
A bone.
An instrument of war, called by Europeans Boomerang, of a half moon shape, which when thrown in the air, revolves on its own centre, and returns forming a circle in its Orbit from and to the thrower, to effect which it is thrown against the wind;
but, in war it is thrown against the ground which it strikes in its revolution and rebounds apparently with double violence, and strikes at random some distant object, and wounds severely with its sharpened extremities.

Tul-mun, A grave.
Tun-kán, A mother, a dam.
To-rong-ngun, The black whale which the blacks eat, whilst the sperm whale is not eaten.
Tul-lo-kán, Property, riches.
Ting-ko, A bitch.
Wor-ríkUL, 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-kolung, is held on the same ground in veneration by the men, who suppose the animal a mere transformation.

Tu-núng, A rock, a stone.
Tu-pe-a-ta-ra-wong Names of the flat head fish.
Niu-náng, 

Tir-ril, 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.

Tam-bi-ri-bé-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-rí, The wild native bitch.
Mur-rong-kai, The wild dog species.
Wol-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-rír, 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-yu, Grass.
Wa-ro-pur-ra, The Honey suckle tree.
Wil-lai, The Opossum.
Wir-bi, A bowl generally formed of the knot of a tree.
Wom-mur-rur, The instrument used as a lever by the hand to throw the spear. The spear for battle, or hunting on land.
Wa-rai, The spear for fish.
Mo-ting, The clouds.
Ya-reil, Another name for ditto.
Yu-rá, The evening.
Ya-re-a, A son.
Yi-nál, A daughter.
Yi-nál-kun, A footsteps, a track.
Yu-lo, A quill, a pen.
Yi-ring, A wooden sword.
Yi-ra, Bream fish.
Yu-ro-in, The turtle.
Yu-núng, Bait.
Yi-lén, A path, broad, way.
Ya-pung, Literally an egg. But mystically to the initiated ones, it means fire or water.
By this term in asking for either element, the fraternity discover themselves to each other. Their name for women is Kun-nai-ka-ra, when the tooth is knocked out of the men, and themselves are called, Yi-ra-bai, previous to which they are stilled, Ko-ro-mun. The ceremony of initiation takes place every three or four years as young lads arrive at the age of puberty, when mystic rings are made in the woods, and numerous ridiculous ceremonies are gone through before the operation of displacing the tooth in the upper jaw, which is effected by three steady blows with a stout punch from the hand of the Ka-ra-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.
Kûm-bo-ro-kăn, The brain.
Yin-tir-ri, The forehead.
Ngôl-lo, The temple.
Tuk-kul, The ear.
Ngúré-ung, The eye.
Tur-rur-kur-ri, The eye brows.
Yul-kur-ra, The eye lashes.
Po-ro-wung, The eye.
Nu-koro, The nose.
Kul-lo, The cheeks.
Tum-bi-ri, The lips.
Wil-ling, The tongue.
Kur-rur-ka, The mouth.
Ngûn-tur-rar, The teeth.
Ti-ra, The teeth.
Tul-lun, The chin.
Wat-tun, The chin.

Yar-rei, The beard.
Un-tâng, The lower jaw.
Kul-le-ung, The neck.
Kul-le-a-ring, The throat.
Kô-ro, The wind-pipe.
Mûm-mur-rur-kun, The collar bone.
Mil-ka-mil-ka, The shoulders.
Mir-rung, The shoulder.
Ko-pa, The upper arm.
Tur-rung, The lower arm.
Ngún-ña, The elbow.
Mut-tur-ra, The hand.
Tun-kân-be-en, The thumb. (Literally the mother or dam.)

Nûm-ba, The fore finger.
Pur-ro-kul-kun, The 2nd finger.
Kôt-tán, The 3rd finger.
Nga-rá-kôn-bi, The little finger.
Tir-rei, The nails of the fingers and toes.
Tir-reil, The nails of the fingers and toes.
Wa-rá, The palm of the hand.
Pai-yil, The back either of the hand or body.
Ngá-pung, The breasts.
Wa-pur-ra, The breast.
Na-ra, The ribs.
Kur-rur-bung, The side.
Tu-ro-un, The right side.
Ngo-ra-ngón, The left side.
Pur-râng, The belly also, war-ra.
Win-nal, The hips.
Nga-kâng, The thighs.
Wûl-lo-ma, The calves of the legs.
Tur-ra, The shins.
Ngá-ri, The knees.
Wa-róm-bung, The knee pan.
Pa-pi-nán, The knee pan.
Ko-róng-ngai, The ankle.
Mo-kul-mo-kul, The ankle.
Wi-rung-kâng, The ankles.
Muk-ke, The heels.
Mo-núng, The heels.
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.
B6m-bil-li-ko, To blow with the mouth.
Bum-bullg-ngul-li-ko, To cause to be unloose, to open a door.
Bun-kil-li-ko, To strike, smite, to make a blow with a weapon.
Bu-mun-bil-li-ko, To permit another to strike, &c.
Bu-mur-ra-bun-bil-ri-ko, To permit another to be struck.
Bün-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 cause to be loose, to set at liberty.
Bun-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-pôr-bung-ngul-li-ko, To cause to be lost, property, to lose.
Ke-kul, To be sweet, nice, pleasant, delightful.

VERBS.

Kim-mul-li-ko, To broil meat on the coals of fire.
Ka-kil-li-ko, To be, to exist in any state.
Ka-pir-ri, To be hungry.
Kin-ta, To be afraid.
Kin-tai, To laugh, also, Kin-tel-li-ko.
Ki-tel-li-ko, To chew.
Ki-a-ki-a, To be powerful, strong, courageous, to conquer.
Kin-nu-ring, To be wet.
Ko-a-kil-li-ko, To rebuke, to scold, to quarrel.
Ko-it-ta, To stink.
Kung-un, To be muddy.
Kur-ril-li-ko, To carry.
Kai-ju, To be able, powerful, mighty.
Ko-nen, To be handsome, pretty.
Kil-bur-ril-li-ko, To snap by means of something, as a line by a fish.
Kun-ná, To be burned.
Kur-kur, To be cold.
Kur-rá, To be slow.
Kól-la-bil-li-ko, To fish with a line. The line is held in the hand.
Ko-ro-kón, To roar, as the wind or sea.
Kil-bun-kul-bun, To be hot, to perspire from the heat of the sun.
Kun-bún, To be rotten, as a skin or cloth.
Kol-bun-til-li-ko, To chop with an axe or scythe, to mow.
Kun-bun-til-li-ko, To cut with a knife.
Kur-múr, To be rotten as wood.
Ko-i-yun, To be ashamed.
Kól-la-mul-li-ko, To make secret, to conceal any thing told.
Ka-ra-wol-li-ko, To watch, to stay by a thing.
Ko-ül-la-bil-li-ko, To spill.
Kul-bun-kul-bun, To be giddy. To have a headache with dizziness.
Kul-bun-til-ri-ko, To be very handsome. Elegant.
Ki-ju-bil-li-ko, To burn with fire.
Kur-rá, To be disabled, wounded.
Ka-ü-mul-li-ko, To cause to be assembled together, to assemble.
Kir-rin, To pain.
Kau-wul, To be large, great.
Ko-run, To be silent, to be quiet.
Kai-pul-li-ko, To call out, to cry aloud.
Kil-li-bin-bin, To shine, to be bright, to be glorious.
Koi-no-mul-li-ko, To cough.
Kul-sun, To be stiff, clay-cold as a corpse.
Kul-bi-li-ko, To lean, to recline.
Ko-tel-li-ko, To think.
Ko-ta-bun-bil-la, To permit to think, to remember.
Ko-i-pul-li-ko, To smell.
Ko-rá-kul-u mul-li-ko, To cure, to make well. A compound word of Karáku!, a Doctor. Umlulliko, to do, to make.
Ko-la-yel-li-ko, To keep secret, not to tell, not to disclose.
Ki-ri-li-ko, To lade out water, to bail a canoe, or boat, &c.
Köl-bi, To sound, as the wind or sea in a storm.
Ki-ro-a-pul-li-ko, To pour out water, to empty water.
Ki-ra-ba-ra-wir-ri-li-ko, To twirl the grass tree stem until it ignites.
Ko-ra-kài, To hasten, to be quick, to be active.
Kur-kul-li-ko, To spring up, to jump, to leap.
Kir-ra-we, To be long in length. Ngoi-ting, short in length.
Kón-ti-mul-li-ko, To wear as a dress.
Ko-ro-cal, To be worn out as threadbare.
Ki-mul-li-ko, To wring, to squeeze as a sponge. To milk.
Kil-kul-li-ko, To snap asunder, as a cord of itself.
Kil-bung-ngul-li-ko, To compel, to snap.
Kir-ri-kir-rai, To revolve, to go round.
Kut-ta-wai-ko, To be satisfied with food.
Kin-nung, To be wet, also, Kin-nu-ring.
Kót-tán, To be wet and chilly from the rain.
Kum-bu-ro-pai-yel-li-ko, To be troublesome, to cause a headache with noise.
Ko, For to be, to come into existence.
Ko-ri-en, Not for to be. The negative form of the above.
Mán-kil-li-ko, To take, to accept.
Mán-mum-bil-li-ko, To cause to take, to let take, to let have.
Mi-ro-mul-li-ko, To keep.
Mit-ti-li-ko, To wait, to stay, to remain.
Mo-ro-un, To be tame, docile, quiet, patient.

Mo-rón, To be alive.
Mur-róng, To be good, excellent, valuable.
Mir-rul, To be without, to be poor, miserable.
Min-ki, To sorrow, to sympathize.
Mi-mul-li-ko, To detain, to compel, to wait.
Mur-ra-li-ko, To run.
Múm-bil-li-ko, To lend, to borrow.
Mu-pai, To vomit.
Mu-pai-kai-yel-li-ko, To remain silent, to continue dumb.
Min-kil-li-ko, To sorrow, to sympathize.
Mun-ki, To be sick, ill, diseased.
Mi-ti, To challenge, to dare, to command to do.
Mú-mul-li-ko, To be cut, wounded, sore.
Mo-ril-li-ko, To wind up as a string.
Mín-tung, To be bitt, bittish, sore.
Ma-róng-ko-i-yel-li-ko, To proclaim, to make known.
Má-a-pul-li-ko, To plant.
Mun-ti-li-ko, To be benighted, to be overtaken with darkness.
Mót-ti-li-ko, To pound with a stone, as a pestle and mortar.
Mír-ril-li-ko, To sharpen into a point, as a spear.
Mír-rin-u-pul-li-ko, To cause to be sharp.
Mu-pa, To fast.
Niu-wa-ra, To be angry displeased.
Na-kil-li-ko, To see, to look, to observe with the eye.
Na-mai-ngul-li-ko, To see, to look, but not to notice.
Ngur-rú-mul-li-ko, To hear, to obey, to understand with the ear.
Ngur-ra-mai-ngul-li-ko, To hear, but not to obey.
Ngur-ra-mang, To be initiated.
Ngur-ra-ki, To be wise, skilful.
Ngur-ra-yel-li-ko, To hearken, to be obedient, to believe.
Ngur-ra-wa-tí-li-ko, For remembrance to pass away, to forget a place, or road. See Wo-ng-un-til-li-ko.
Ngur-ra-re, To pity.
Nga-ro-kil-li-ko, To stand up on the feet.
Ngí-rul-li-ko, To tie.
Ngó-ting, To be short.
Ngú-kil-li-ko, To give, to present.
Ngun-pai-yi-ko, To give back, to pay, to return in exchange.
Ngun-mai-ngul-li-ko, To offer.
Na-k'nu-li-bun-bil-li-ko, To disregard, not to mind, an Idiom.
Na-ra-wa-bil-li-ko, To lose one self.
Ngo-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-ri-li-ko, To throw the booming.
Ngu-rin-ngur-ri, To pant.
Nga-ko-yel-li-ko, To tell a falsehood, to lie.
Nga-k'on-bil-li-ko, To deceive, to cheat.
Ngo-lo-in, To be complete, finished.
Ngi-nil'-i-ko, To know by the eye, as a person or place.
Ne-nil-pai-yel-li-ko, To shout, the noise of war or play.
Pi-nil-li-ko, To pinch.
Nung-kil-li-ko, To be successful, fortunate, to obtain.
Ngo-nil-li-ko, To lay, to sport
Nil-un-nil-lan, To be smashed into pieces.
Ngi-ra-ti-mul-li-ko, To feed, to give, to eat.
Nung-ngur-wol-li-ko, To meet.
Nga-ra-bo, To sleep.
Nga-ro-kin-bil-li-ko, To stand up.
Nin-nil-li-ko, To seize, to snatch.
Ngur-bung-ngul-li-ko, To convert into, to cause, to become.
Pa-nil-kul-li-ko, To shew oneself.
Pi-tu-li-ko, To drink.
Pi-ta-bil-bil-li-ko, To permit to drink, to let drink.
Pi-ta-mul-li-ko, To make to drink, to cause to drink.
Put-ti-li-ko, To bite.
Pil-la-ro, To turn, to set, as the Sun, Moon, and Stars.
Pil-lul-pul-lul, To tremble, to shake with cold.
Pir-ri-ra!, To be hard, strong Kun-bon, To be soft.
Po-ril, To be heavy, also slow.
Po-rong-kul, To be round, globular.
Pi-tul ka-kil-li-ko, To be glad, to be pleased, to be happy.
Pi-tul-nul-li-ko, To make happy, to cause joy, &c.
Pun-ta, To be mistaken in anything.
Pu-to, To be black.
Pur-ri-ko, To be deep.
Te'-ti-bun-kul-li-ko, To smite dead, to strike dead.
Tuk-kul-li-ko, To eat.
Tum-mun-bil-li-ko, To permit to eat, to let eat.
Tur-ra-bun-bil-li-ko, To permit to pierce, &c.
Ti-ri-ki, To be red hot, also the colour red.
Tot-tong, To be naked, this must be carefully distinguished from Tó-tong, News, Intelligence.
Tot-tong, To be stunned, insensible, apparently dead.
Tá-nán, To approach.
Ti-ir-kul-li-ko, To break of itself, as wood.
Ti-ir-bur-rul-li-ko, To compel to break.
To-ro-lo-lul, To be slippery, slimy.
Tul-bul-li-ko, To run fast, to escape.
Tul-la-mul-li-ko, To hold by the hands.
Turr-rum-mul-li-ko, To throw a stone.
Tung-ngun-bil-li-ko, To shew.
Ti-rang-ka-kil-li-ko, To be awake.
Tu-ru-kil-li-ko, To grow, to shoot up.
Ta-ling-ka-bil-li-ko, To be across.
To-kol, (This takes Bo-ta,) To be true, also truth.
Tung-kil-li-ko, To cry, to bewail.
Tuk-kur-ra, To be cold.
Tu-ra-kul-yel-li-ko, To convince.
Tur-rung, To be close together.
Tun-bil-li-ko, To exchange.
Ta-rong-ka-mul-li-ko, To cause to mix, to mingle.
Tít-ti-li-ko, To pluck.
Tu-rún-bil-li-ko, To punish.
To-tong-to-tong, To separate.
Tung-un-bil-li-ko, To shew.
Tu-lo-in, To be narrow.
Tu-ról, To be in a state of healing. To be well, as a cut, or wound.
Tu-rón-pir-ri, To suffer hunger.

Ta-le-a-mul-li-ko, To catch any thing thrown.
Tur-rul, To split.
Tur-rul-bun-bul-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.
Ti-ú-ba-mul-li-ko, To string together.
Ti-ú-ba-ma-bun-bil-li-ko, To permit, to let string together.
Tu-rin-wi-yel-li-ko, To swear the truth, to adjure, to speak the truth.
Ti-wol-li-ko, To seek, to search.
Tu-ti-ú-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.
U-nul-li-ko, To affright, to startle, to make afraid.
U-pul-li-ko, To do, to make, to create.
U-wol-li-ko, To do with, to use, to work with.
Ún-tel-li-ko, To come or to go; to walk, to move locomotively, to pass, &c.
Wai-ta, To dance.
Wi-yel-li-ko, To depart, to be away.
Wi-yel-li-ko, To speak, to say, to tell, to command, to ask.
Wi-yu-bun-bil-li-ko, To permit to speak, &c., to let speak, &c.
*Wi-ya-lei-li-ko, To talk and walk.
Wi-ye-a, To say again, to repeat.
Wi-ya-yel-li-ko, To speak in reply, to answer.
Wi-ya-yl-mul-li-ko, To accuse.
Wi-tiili-li-ko, To sing.
Wi-te'li-ko, To smoke a pipe.
Wi-ti-mul-li-ko, To fail, to be thrown down.
Wa-ra-ka-ring, To be full, satisfied.
Wil-lung bo, Wil-lung, To return.
Won-kul, To be foolish, stupid, not clever.
Wu-pil-li-ko, To put, or place.
Wun-kil-li-ko, To leave.
Wun-mur-ra-bun-bil-li-ko, To permit, to be left, to let be left.
Wu-re-kul-li-ko, To put to, put away, to cast away.
Wa-rin-wa-rin, To be crooked.

* Notes.—Other verbs take this form, as Ta-te-ili-li-ko, To eat and walk, whenever the act is conjoined with walking.
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Wu-no,
Wu-mun-bil-li-ko,
Wa-run,
Wu-ru-wa-
Wir-ri-li-ko,
Wu-pul-li-ko,
Wu-tun-tun,
Wu-pil-li-ko,
Wu-ti-li-ko,
Wot-ta-ra,
Win-nei-li-ko,
WA-re-a,
Wo-a-tel-li-ko,
Wir-ring-ba-kil-li-ko,
Wat-pul-i-ko,
We-ir-we-ir,
Wii-lung,
We-il-ko-ril-li-ko,
Wong-un-ti-li-ko,
Wa-mul-li-ko,
Wa-ripa-ri-kul-li-ko,
Wo-ro-ro-ro,
Wan-wi-si-i-ko,
Wan-ru-bun-bil-li-ko,
Wat-ta-wa-li-ko,
Win-nei-li-ko,
Wir-ro-ka-kil-li-ko,
Wir-ro-ba-kil-li-ko,
Wir-ro-ri-kul-li-ko,
Wu-run-ba-ring,
Ye-la-wol-li-ko,

To stoop, or bend in walking.
To permit to go, to let go away.
To be flat, level, plain.
To battle, to engage in fighting.
To wind up, as a ball of string.
To hunt.
To be behind, to come after.
To wrestle.
To cover, to put on clothes.
To be shallow.
To be burned.
To be little, small.
To lick.
To close up, to shut a door.
To swim, to stretch forth the hands to swim.
To be lame.
To be behind, to be the last.
To floor, whip, scourge.
To forget anything told, &c., but not used to place, see Ngur-ra-wa-ti-li-ko.

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Yu-ting.
Ya-rul-kul-li-ko,
Yun-til-li-ko,
Yu-ro-pul-li-ko,
Yu-ti-li-ko,
Yem-ma-mul-li-ko,
Yu-kul-li-ko,
Yu-mul-li-ko,
Yu-pul-li-ko,
Yu-til-li-ko,
Yu-ti-li-ko,
Yu-til-li-ko,
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Aboriginal sentences literally rendered into English sentences.* beneath the corresponding words.

1. ON THE SIMPLE NOMINATIVE CASE.

Ngan †ke bi? Ngatoa, Bumborokán.
Who be thou? It is I, B——
Ngan ke unni? Wonaa? Unnun? Who is this? that? there?
Kore unni, Nukung unnaa, Wonna unnung.
Man this, Woman that, Child there.

Minninning ko ke unni? Warai ta unni.
What be this? Spear it is this
Minninning ko ke unnaa? Turulli ko.
What for be that? To spear for.

2. ON THE AGENT NOMINATIVE CASE.

Ngan to bin wiya? Niuwaa tia wiya.
Who thee told? He it is me told.
Ngali—tia wiya, Ngaooa tia wiya.
This—me told, That me told.

Ngali noa tia wiya, Ngali bountoa, &c.
This he me told, This she, &c.

* Note.—The English sentences are only equivalent in sense to the Aboriginal; the grammatical construction being perfectly distinct, and in many cases not at all similar.
† The verb sustains no change as to person, therefore, is not attended to in the literal English, but, the pronouns must always be in the number intended, and not You for Thou.

Aboriginal sentences literally rendered into English sentences.
Ngan noa unni unni.
This he this made.

Minninning ko bon, binnkullu tetti?
What for him struck dead?

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

Wakun to Minninning tatn? Crow what eats?
Minninning ko wakun tatn?
What crow eats?
Nangun to tia pitul man.
Song me joy does.
Kolai to tia binnkullu wokka tin to.
Stick me struck up from.

3. ON THE GENITIVE CASE.

Ngan unba noa unni yinā?
Whom belonging to he this son?

Emmounba ta, Ngali ko ba bon.
Mine it is, This belongs him.

Birabān unba, ngikutuma wonna.
Birabān belonging to, his child.

Minninning ko ba unni? Ngali ko ba.
What belongs this? This belongs.

What place of they? England of they.

What place of they? England of they.

Bung ai kal.
To day of.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

Governor kaí kál báng.
Governor of I.

Governor ümba báng.
Governor belonging to I.

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

4. ON THE DATIVE.

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

Piirriwul ko? Keawai, ngiroung bo.
Chief for? No, for thee self.

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

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

Whom to? Chief to. House to.

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

The site of Newcastle. England to.

5. ON THE ACCUSATIVE.

Ngán to bón bínkulla tetti kulwun?
Who him smote dead stiff?

Who killed him or, Who smote him dead.

6. ON THE VOCATIVE.

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

**Aboriginal sentences**

Wau! kaai, kaai, karakai.

Hallo! come, come, be quick.

Boungkalinnun wál bông waita, Biyungbai, Arise-self-will will I depart, Father tako, emmoung ka ta ko, ngatun wiyunnun to my to and say will wál bôn, Biyung, yarakai bông uma mikan ta will him, Father, Evil I made, presence morokoka ngatum ngiromung kin.

Aboriginal sentences literally rendered into English beneath the corresponding words.

**English sentences.**

I say, come make haste, or be quick.

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

7. ON THE ABLATIVE.

Koakillan bar. Ngán kai? Ngán kaikin. They are now Quarrelling now they. Whom from? Whom from being, quarrelling About whom.

Boungkalinnun kai Taipamearin. Her from Taipamear from.


Makoring ngatun korë tin. Fish from and men from.

Ngán kin birung umi Punmai? Whom from this Messenger?

Jehova ka birung Pirriwulla birung. Jehovah from King the from

Wonta ka birung noa? What place from he?

Wokka ka birung Moroko ka birung Up from Heaven from.

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

Aboriginal sentences literally rendered into English beneath the corresponding words.

**Aboriginal sentences**

Minnaring birung uma umá? What from that made?

Kolai birung: Brass birung.

Wood from. Brass from.

Copper birung nga ra bing nga brass. Copper from converted brass.

Yiring bi wolla emmoung kin birung. Away thou move me from.

Yellowolla bi emmoung katoa. Sit thou me with.

Ngán katoa bontoa? Tibbin katoa ba. Whom with she? Tibbin with is.

Minnaring kaa noa umá? What by he go? or, come?

Murrinowai toa. Purrai koa. Large canoe by. Land by.


Kokiróa bông uwa. House by I came.

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

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

Wonta wonta ka ba kokiri? Where where at is house?

Pummakán ta ba 'papai ta ba The name of a plant it is at close it is at

Mulubinba ka ba. The site of Newcastle at is.

Aboriginal sentences literally rendered into English beneath the corresponding words.

English sentences.

What is that made of.

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

Brass is made out of copper.

Go away from me.

Sit with me.

With whom is she? With Tibbin.

How did he go?

On board a ship. By land.

Which way? Through the Bush.

I came by the house.

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

Where is he? He is at Sydney.

Whereabouts is the house.

It is at the flower place close to the town of Newcastle.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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

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

ON THE ARTICLE.

Minnán kore tanán ba?
What men approach?

Walgal bo ta noa tanán ba.
One self it is he approaches.
Bulbara bo ta bula tanán uwd.
Two self it is the two approach came.
Köbiran bo ta bara Nukung
Few self it is they women.
Tibbin to noa unnung.
Bird it is he there.
Ngainoa tibbin to pittán.
This be bird drinks.
Tibbin ta noa unnung.
Bird it is he there.
Unti tara tibbin bi bünkulla tetti.
These birds thou smote dead.

Ngintoo bo ta unnoa kore.
It is thou self it is that man.
Yakwa noa maiya ko puttinun tetti koa
How does the
In what manner he snake bite will dead in order
kauwil kore?
that may be man?
Tira ko ngikoumba ko.
Teeth his.

English sentences.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Tetti bin Horse ko wittinda.
Dead him Horse violence caused.

ON THE CONJUGATION NEUTER VERB.

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

Kauwaun, kauwul bàng unni.
So it is, great acts this.

Kapirran bàng kuttán,
Hunger I am.

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

Bara bo unti kuttán.
The self this place exists.

Kiakia bàng kakeun unni ngoroktín.
Conqueror I was this morning.

Bukka bàng kakulla.
Rage I was.

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

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

Kumbá bàng kakén Sydney ka.
To-morrow I shall be Sydney in.

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

Mirka noa tetti kunnun.
Perhaps he dead be will.

Ngán ke kiakia kunnun?
Who be conqueror be will?

*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.

Piriwul kunnun wál bi
Chief be will shalt thou.

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

Kunnun bäng tarai ta yellemna ka.
Be will 1 another it is moon at.

Able being I Able not I.

Wirrobulli kán bara ngikoumba.
Follow bring they His.

Tulbullénbang kinta kán.
Escaped I fear being.

Pirrapirrá bara kakillán ñentelli tin.
Fatigue they are becoming, Dance from.

Winmul unni kakillín.
Hot season this now becoming.

Store ba kakillin bountoa.
Store be now existing she.

Store ku ba kakillin bountoa.
Store at be now existing she.

Kapirri bäng kakillélla.
Hungry I was being.

Muskit tia katálle Port Macquarie ka.
Musket me existed Port Macquarie at.

Kinta bäng katálle, yakita keawai.
Able I existed, now not.

Katálle bäng Raiatea ka.
Existed I Raiatea at.

Unta bäng katálle yuraki M—ka.
At that place I existed formerly M—at.

Pirriwul bäng kakillí kolang.
Chief I to be for now about.

Aboriginal sentences literally rendered into English beneath the corresponding words.

English sentences.

Piriwul kunnun wál bi
Chief be will shalt thou.

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

Kunnun bäng tarai ta yellemna ka.
Be will 1 another it is moon at.

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Follow bring they His.

Tulbullénbang kinta kán.
Escaped I fear being.

Pirrapirrá bara kakillán ñentelli tin.
Fatigue they are becoming, Dance from.

Winmul unni kakillín.
Hot season this now becoming.

Store ba kakillin bountoa.
Store be now existing she.

Store ku ba kakillin bountoa.
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Katálle bäng Raiatea ka.
Existed I Raiatea at.

Unta bäng katálle yuraki M—ka.
At that place I existed formerly M—at.

Pirriwul bäng kakillí kolang.
Chief I to be for now about.
Aboriginal sentences literally rendered into English beneath the corresponding words.

Ka pa bi ba unta ngokakán tu. 
Hadst been thou if there this morning it is, 
na pa ngaiya baniug. 
seen had then I— thee.

Korun kauca tún ki ye kora. 
Quiet be wait not.
Kauca be tetti ka kili ko. 
Yes thou dead to be for.
Kakillá nura pitui kakilliko. 
Be ye peace to be for.

Murón bó kumanunilla. 
Live to him permit.
Kumanuninun baniug Pirrīwul ka kili ko. 
Permit will I thee chief to be for.
Pirrīwul be katía ka 
Chief thou be again.
Pirrīwul bó kumanun bi yi kora. 
Chief him permit thou not.

3. CONJUGATION ACTIVE VERB.

Ngannung būnkulla? Unni bó n ye. 
Whom struck? This him be.

Mimmaring tia bilou ngala būnkulla? 
What from he-thee that struck?

Uni bulun bó kulla noa 
This them two struck he.
Tanán tia wollawolla bétán tia butti kirin 
Approach me move move beats me more pain 'kiriá'! 
pain!

Ngan to bó būnkulla? Wiyella be tia, mupai 
Who thee struck? Tell thou me, secret 'yi kora. 
not.

English Sentences.

If you had been there this morning, I should have seen you.
Be still, do not cry.
Yes you are to die.
Be at peace one with the other.
Let him live.

I will let you be king.
Be king again.
Prevent his being, or, do not let, &c.

Who was beat or struck.
This is he, there.
Why did he beat you?
That person?
These are the two beat struck.
Come to me make haste, I am beat more and in pain.
Who beat you?
Tell me, do not conceal it.

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

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

I wish to beat That might strike in order him able not I.
I wish to beat him, but am unable.
Give me a cudgel that I may beat him.
I should certainly have struck him, but I was afraid.
I have beat him this morning.
I will beat him by and by.
Do not be striking one another.
They are striking him they now.
I was striking him when you came.
They beat me when I was a child.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Ngali noa tia būnkulla. 
This he me struck.
Mimmaring ko bóla būnkulla? 
What with he-thee struck?

Mattaró ngi koumba ko. 
Hand with his with.
Kotaró noa tia būnkulla. 
Cudgel with he me struck.
Kōrā koa bīn̩ng bīm ba? 
Not in order thou-him struck had?

Buwil koa bó kai̱y̱t korien bāng. 
I wish to beat That might strike in order .him able not I.
I wish to beat him, but am unable.

Give me a cudgel thou me give to strike in order lum I gel that I may beat him.
I should certainly have struck him, but I was afraid.
I have beat him this morning.
I will beat him by and by.
Do not be striking one another.
They are striking him they now.
I was striking him when you came.
They beat me when I was a child.

English sentences.

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

I wish to beat That might strike in order .him able not I.
I wish to beat him, but am unable.
Give me a cudgel that I may beat him.
I should certainly have struck him, but I was afraid.
I have beat him this morning.
I will beat him by and by.
Do not be striking one another.
They are striking him they now.
I was striking him when you came.
They beat me when I was a child.
Take care that I may beat him, or out of the way. Command him to beat him. I wish to beat Patty. Do not wait lest you be struck. When he strikes me then spear him, or, if he, &c. I should have been struck but I ran away. I should not have been struck, had I remained here. This might have killed me. Do strike him. A kind of challenge. Go strike him again now. If I had struck him, then you would have struck me. Prevent his being beat again. You permitted me to be beaten.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Yakouta ke bara binkillunun? At what time be they hereafter, Fight will? Kumbá kén ta. An Idiom.

Kimbá kabo. Tomorrow by and by.

Waita koláng bág binkilli ko Musket to. I am now going Depart now about 1 to strike for Musket with.

English sentences.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Yakoua tiá buwil koa bón bang. How me that may strike in order him I.

Wiyella bón buwil koa bón. Tell him strike that may him in order. Buwil báng Patty nung. May beat I Patty. Yari bi nütamun bïntëa kín koa bín. Do not thou wait lest should strike thee.

Bummun noa tia ba turulla ngaiya binüng. Strike will he me if pierce then thou-him.

Büm mai nga tia wono bâng ba murrâ. Struck has nigh me but I ran.

Keawarán tia büm ba, ka pa bâm ba. Not me struck had, be had I if untí bo here at this self same place.

Ngali ta tia tetti büm ba. This it is me dead struck had. Ma buwâ binüng. Do strike thou him.

Yuring binüng bïnkëa yakita Away thou-him strike again now. Wiya bon bâng büm ba büm ba ngaiya Say him I struck had struck had then bi tia. thou me. Yari bón bïntëa kumun. Prevent him strike again will.

Büm munbëa bi tia. Permitted to strike thou me.
What thing do you make?
A spear.
Whomadethis?
This person did.
That is a great thing to strike with.
That is the striker.
This is the striker who struck me.
They are the fighters.
I am going to the field of battle.
I was struck by him.
I remain here in consequence of the fight.
We are ill through fighting.
This is the wounded man who struck me.
They are the fighters.

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

Kinta kora be, keawarûn bin bûnun.
Fear not thou not thee strike will.

Kora koa bi tia bûntân?
Not in order thou me strikest?
Ma biwa bi tia.
Do strike thou me.
Bûnkia binîng.
Strike—tho-him.

Bûnkillî tîn noa mûrâ.
Striking from he ran.

Bûnkillai bara yânti katâi.
Striking they then for ever.

ON THE 5TH AND 6TH CONJUGATION.

Mimaring be umâñ? Warai.
What thou makest? Spear.

Ngânto umû? Ngâli.
Who this made? This.
Aboriginal sentences literally rendered into English beneath the corresponding words.

**7. CONJUGATION LOCOMOTIVE VERB.**

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Ngánto tia murnon umunnun?  Who will save me alive?
Who me alive make will?
Ngán to umnoa Punul umá?  Who made the Sun? Jehovah.
Jehovah did.
Murroróng noa umá, Murnin winta kakulla,
Good he did, Blind some were,
una noa barun nakili kán.
made he them seers.
Umahunbi yi kora, zetki koa noa katea kun.
Permit to do not, dead lest he become.

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

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

Soap umatbara kipai birung.
Soap made fat from.
Upulli ngel kolai ta birung.
Doing place wood it is from.

Warai báng umullin.
Spear I am now making.
Mirrin báng upullin.
Point I am now doing.

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

Umahunbi künba birung.
That which is done yesterday from.
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NOTE.—The U. is often omitted, when another verb takes the government forming it into an auxiliary: but as a principal verb the U is generally retained.

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

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

May I go?

I shall not go.

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

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

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

You shall not move.

Do not go.

You shall not go.

Do not go.

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

I shall not move.

You shall not.

Do not go.

What time was it when you came.

When he was moving was he as met them he.

Walking he met him, or when, &c.

Have been to town this morning?

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

Approach thou move at the time as sun when sinking will be.

Aboriginal sentences literally rendered into English beneath the corresponding words.

Kurri kai kurri kai ta kuttan uvollu ko jail
Quick it is remains to move for jail
Kolang, keawaran wilhung ko.
towards it is not to return for.

Waita bang uvunnun tottong ngurrulliko.
To depart I move will news to hear for.

Pitulma pa bi tia ba, keauai ngaiya bang
Joy done had thou me if, not then I wa pa.
moved had.

Wiya bang uvunnun?
Say I move will?

Wommunbullu tia Sydney kolang.
Permit to move me Sydney towards.

Wommuninnun baning.
Permit to move will I-thee.

Keawaran wil bi uvunnun.
Not shall thou more will.

Yanoa uwa yikora. (Imperatively.)
Let be move not

Yari bi uvunnun tures ku kea bin
Do not thou move will pierce should lest thee kore ko bina.
(Imperatively.) man the they.

Keawai binnung wommuninnun.
Not I-thee permit to move will.

Uwa ta uua yanti ta punmul ba polong kullene.
Hecame just a he at the time sun when sinking was. the sun was setting.

Keawaran noo wa pa yanti ta punmul
Not he moved had at the time sun ba polong kullene.
when sinking was.

Tanan bi wolla yanti ta punmul ba
Approach thou move at the time as sun when polong kalinnun.
sinking will be.
Aboriginal sentences literally rendered into English beneath the corresponding words.

8, 9, AND 10, CONJUGATIONS.

Kurrawan umni yir kullin.
Clear this breaking (as the clouds.)

Pör kullun tia wonna® emmoomba.
Dropped has me child mine or my.

Tirun umni. Minnung?
Broken this. What.

Tir bung nga umni. Nganto umni tür bung nga?
This is broken. Who has this broken?

Tir burrëa umni. Yakoai? Wibbi ko.
Broken this. How? Wind for.

Wibbi ko tia pör burrëa hat emmoomba.
Wind for me dropped hat my.

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

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

Tir bung nga ba bám ba, minnung bunnun
Broken had I If, what act will
ngiya bala tia?
then they me?

English Sentences.

The weather is clearing up, or breaking up.

My child is born, or, unto me my child is born.
This is broken. What is?
(Broken as wood breaks.

What is the matter with thee?

What will he do to you?
What will you do to-day?
What will you do to-day?

An Idiom for I do not know; nothing.

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

What is she going about? or going for?

To see her Father.

Alas! alas! I am left to die.

Let him die. (The verb neuter.)

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

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

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

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

What shall you and I do to him.

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Aboriginal sentences literally rendered into English beneath the corresponding words.

11. CONJUGATION. To be merely in some act.

Minnung bullin bi? Wiyellin bang.
What about being thou? Talking I.

Minnung b fu bun? What is thee?

Minnung b fu bun ngaiya biloa?
What be will then he-thee?

Minnung b fu bun bi bungai?
What be will thou to-day?

Minnung b fu bun ngatong.
What be will nothing.

Minning b fu bun ko ke?
What to be for is?

Minnung b fu kulang bountoa uwaunun?
What to be about she move will?

Nam bountoa Bigungbai bounnoun ba.
See will she Father her.

Kati? kati? tety ba bunbea tia.
Alas! alas! to die permitted me.

Tety ba bunbilla bón.
To die permit him.

Tety bunggulla bón. Ngàn to?
To die force him. Who?

Tety ba bunbinin mun bunning.
Die permit will I-thee.

Tety buriinin mun bunning.
Die cause will I-thee.

Tety bunguwnun mun bunning.
Die force will I-thee.

Minnung bauwil koa bali bón?
What that may be in order thou and I him?
Speak to me ill the black's language. Tell me again. Speak distinctly. What shall we two first talk about? Stay, stay, that I may have some conversation. What is the name of this? How am I to call, &c. &c. When did he tell you? I command thee to arise. This is where we formerly conversed together. The clock has done striking. When will you tell him? When you tell him, let me know. It is raining. By and by you will be speared. Heison Horse-back. I am not going to give.
Aboriginal sentences literally rendered into English beneath the corresponding words.

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Ngukilai balu wuuna.
Give reciprocally thou and I that.

Kora koa napaluvan kore koa?
Not in order women move men with?

Yanoa yiriyirri ka ke.
Let be sacred be is.

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

Mimnaring tin bi kottan untoo tin?
What from thou thinkest that from?
Kottallella bang tokoi ta tetti bang ba ka pa?
Thinking was I last night died I should have.

Tirang bang kuttan.
Awake I remain.

Mimnaring tin noa bang kuttan noa.
Awake compel him to arise in order he
Koni na umni picture nakilli ko.
Pretty it is this picture see to for.

Turri wiyelli ko.
Truth speak to for.

Yana bo ta bang wiymunun tuloa.
Certain self it is I speak will straight.

Mimnaring tin unna tia bukka bangngan?
What from ye me to rage compel?

Mimnaring tin unna tia bukka kuttan?
What from ye me to rage remain?

Kamullulla noa Jehova ko yantin birung
Ceased he Jehovah all from

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

Why do not the women go with the men?
Because it is a sacred concern.

I am displeased with the shoe.
A strange language. A foreign tongue.

What think you of that?
I thought I should have died.

I am awake.

Wake him to get up.
This is a pretty picture to look at.

To swear the truth, to speak convincingly.

I will certainly speak the truth.

Why do ye enrage me?

Why are ye enraged at me?

Jehovah rested from all his

umulli birung. (Or making-)

Kauwa, wiyalun bang ngatoo bo.
Yes talked reflectively I it is I self.

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

Nauwa wirroban bountoa tia ba.
Look follows she me as.

Nakillan balu.
Look reciprocally thou and I.

Nakillan bang ngatoo bo Nakill nga ngel la.
Saw reciprocally I. It is I self looking place at.

Hai ngatoo koa.
I saw myself in the looking glass.

Why was he beaten? Because he is always angry.
Do not do so.

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 Turkey stone.

*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.
This is a Turk, or, a Turk H. man.
The flame burns me.
Give me fish, flesh, fowl, and water, that I may eat and drink. Begin and eat some of this.

FINIS.

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

ERRATA.

Page v.—Line 4, for adapted, read adopted.
Page 5.—Line 20, for wol-lo-wol-lou, read wol-la-wol-lou.
Page 6.—Line 37, for require, read requires.
Page 9.—Line 21, for ta-ra, read ta-ra.
Page 10.—Line 16, for Bún-kil-li-ngéli, 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-ki-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 bôn bang, read bôn bang.
Page 57.—Line 40, for iteration, read iteration.
Page 60.—Line 13, for Thou, read He.
Page 96.—After line 22, insert, Bo-l-bal-li-ko, To know carnally.
Page 109.—Line 26, for Makoring, read Makorin.
Page 115.—Line 92, for a, read as.
Page 127.—Line 10, for command, read caused.